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السلام عليكم ورحمة الله وبركاته

إن مشكلة أهل البدع هو في الفهم، ومن نلتك ما سبق ذكره وتوضيحه، وهذه مشكلة أبي البراء هي بدعه، فهو لا يفهم القول السريع، رغم عدم صراحته، فكل ما سبق من أقوال العلماء ما فهم منها أبو البراء إلا ما أراد.

مثلا قوله:

((وهذا سر واضح، وهو المعلق بالأمور الواقعية في السريعة، والتي لا يكثر جاحدها والمحدث فيها إلا بعد بلوغ رتبة شجاعة لرساليه، ولا خلاف في ذلك، وكلامهم لا يتعلق بهم من اتخذ اليأسع الله
بأن أبا حمزة يجعل كعبية اتخاذ اليأسع مع الله !!!

سبع عشر (أبو حمزة)

وقد عثر الشيخ محمد بن عبد الوهاب، والشيخ ابن تيمية بعض من ارتكوا الشرك في زمانهم، فليس إجماع العلماء الذي ذكره أبو بطير رحمه الله !!! ... هـ

ثم قال...

قد تم بيان حقيقة الأمور التي عثر بها العلماء رحيمهم الله، وإن كلامهم ليس سطقاً، وإنما مقيداً بالشرائع، ما تحدد به مع الله مدعى ذلك عليه بأنجيل من قول الله تعالى وقول رسوله عليه السلام .
أما تفسير أقوال العلماء على مسألة متعلقة بصلوات الوحد يتوقف عليها خلوص في جهنم دون أدلة شرعية فلا يقبل من أي كتاب ((.

اقول:

ولا أنري بأي لغة يفهم أبو البراء، فمثلاً لو حضرنا له تجارة ثلثيه لأبى تيمية:

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فإن يعجز أبو البراء أن يحرف الكلام ويصرفه عن ضاربه من أجل موافقة هواه، وهو لا يأتيه دليل على ما يقول، وكان كلامه دليل، ويفهم مخالفه خطأ، ثم يحمل عليه ويضلله ويكثره، وهو الحق بالتصديق.

ثم بعد ما ذكرنا مراراً وتكراراً أنه ما ذهب إليه من الكتاب والسنة، ثم استعرضنا أقوال أهل العلم في المسألة عند أبو البراء ليعترض هؤلاء أن أقوال العلماء ليست بدليل، أي هو القاري بأقوال العلماء، وهذا من سوء الأسلوب وقلة تحري الحق، وهذا منهج المرء حين المتبعين لأهوائهم، وسائر أهل البدع.

ولا يحفى على البراء ندعة تهبسة المتسمة هي أبي البراء، إذ أنه يرى الكفر

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Peace be upon you

The people who innovate in religion have a problem in comprehending the facts. Accordingly, this is the same problem that faces Abu Al-Bara'a who is known for his innovations [in religion]. He does not comprehend the truth despite its clarity. He picks and chooses from the scholars teachings what accommodates his interests.

A case in point, he says, "The detailed issues regarding Islamic law are clear. Anyone disagrees with these issues cannot be declared an apostate unless a solid evidence is established. This is not the point of contention. In addition to that, their [scholars] statements do not address the issue of worshipping and associating other deities with God. Indeed, Abu Hamza is ignorant of the necessarily conditions for someone to worship and associated other deities with God!!!"

[UI] (Abu Hamza) statement

During their time, Sheik Mohammad Ibn Abdul Wahab and Sheik Ibn Taimia [UI] those who committed apostasy. So, where is

the scholars' consensus mentioned by Abu [UI], may God have mercy on his soul.

He also said...

It is clear how these issues came to intuition based on rulings of the scholars, may God have mercy on them all. Their statements are not considered the ultimate rulings; however, their statements depend and based on laws. This same concept applies on the issue of worshipping other deities with God. He sought guidance in God's words and Prophet's sayings.

The rulings of scholars, whatever their ranking, regarding issues in conflict with the oneness of God concept; which lead to a permanent tormenting in hell fire cannot be accepted.

I reply by saying, which language does Abu Al-Bara'a understand? For example, this is a statement made by Ibn Taimia: [Omitted]

Abu Al-Bara'a has no problem in distorting and changing text and statements to serve his agenda. He considers his views as ultimate because he does not back his statements

with evidence. He considers any views that contradict his as deceptive and misguided.

We brought many arguments and evidences based on the teachings of the Koran, Prophet's traditions and scholars' views; yet, Abu Al-Bara'a objects to the scholars' views. He tries to convince the reader of belittling the scholars' views. Clearly, this is unacceptable and unjust behavior.

No doubt, this is a deceptive style adopted by the ones who follow their whims and innovate in religion.

It is no secret the entity which stands behind Abu Al-Bara'a. Indeed, he [UI] apostasy.