



DOES BRIXTON MASJID NEED TO ISSUE “A BAYĀN”?!

Shaykh Wasiullāh ‘Abbās, Shaykh ‘AbdulMalik ar-Ramadānī al-Jazā’irī
Shaykh Mashhūr Hasan, Shaykh Fahad al-Fuhayd
Shaykh ‘Abdul‘Azeez bin Rayyis ar-Rayyis and Shaykh Muhammad al-Mālikī
(hafidhahumullāh)

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Muhammad al-Mālīkī
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DOES BRIXTON MASJID NEED TO ISSUE “A BAYĀN”?!¹

Question:

“There are some Salafīs who say that our Masjid in Brixton (London) is not upon the Salafī da'wah and they say to the shabāb from our Masjid that the Masjid is not upon the Salafī manhaj. This is even though we have links and lessons with Mashāyikh from Riyadh, Makkah, Madeenah and Jordan. What is your advice to those who say that our Masjid is not upon the Salafī manhaj and to those youth who hear such speech? The origin of such suspicion and doubt is merely due to the fact that we did not indulge in certain differences which occurred among 'Ulama.”

Answer from Shaykh 'AbdulMalik ar-Ramadānī al-Jazā'irī:

If all they have is just that you did not get involved then they have no right to do this, but if they have anything then we are to look at what they have if it is in regards to you spreading things which oppose Ahl us-Sunnah. This has to be looked into and requires an exposition of proofs which they have. If they have nothing then the original case remains.

¹ **Translator's note ('AbdulHaq ibn Kofi ibn Kwesi al-Ashanti):** questions posed to Shaykhs Mashhūr, 'AbdulMālīk ar-Ramadānī al-Jazā'irī, Fahad al-Fuhayd and 'Abdul'Azeez bin Rayyis ar-Rayyis on Thursday 5th August 2010 CE. Question posed to Shaykh Wasiullāh 'Abbās on Sunday 22nd August 2010 CE.

Questioner: “if they require from us to “issue a bayān” about a particular individual or Shaykh is it upon us to “issue a bayān”? A bayān of our mawqif regarding a Shaykh or individual? With the knowledge that the ‘Ulama differ among themselves in regards to this individual.”

Shaykh ‘AbdulMalik ar-Ramadānī al-Jazā’irī: “it is not necessary for you to do this, it is not necessary for you to make a bayān for all what the ‘Ulama differ over especially over what you are not in need of. The basis of refuting the opposer is that it is Fard ul-Kifāyah not Fard ul-‘Ayn.”

Answer from Shaykh Mashhūr Hasan Āl Salmān (hafidhahullāh):

Allāh says,

وَلَا تَقْفُ مَا لَيْسَ لَكَ بِهِ عِلْمٌ
إِنَّ السَّمْعَ وَالْبَصَرَ وَالْفُؤَادَ كُلُّ أُولَٰئِكَ كَانَ عَنْهُ مَسْئُولًا ﴿٣٦﴾

“And do not pursue that of which you have no knowledge. Indeed, the hearing, the sight and the heart – about all those [one] will be questioned.”

{*al-Isrā’* (17): 36}

The differences which occur among the Mashāyikh and the ‘Ulama then they are the ones who deal with this and it is not the case that in every khilāf the truth is only with a person and the bātil is always with another person. The slogan of all of us should be that ‘I want the truth’ and that the truth may be with one person in an issue and with another person in another issue, like this. This is especially the case in fiqh issues wherein our senior Imāms and previous ‘Ulama differed, we do not make taqleed of any of them specifically, rather we find the truth within their statements. It is not permissible in the Shar’ to say that **“we will not take except from a particular person”**, this view, that all has to be taken from fulān, is a new form of Hizbiyyah. We take from people based upon ‘Ilmī foundations which agree with the daleel. **As for the view that “fulān is not Salafi” then Salafiyyah is not a hizb wherein whoever one wants to have in it is part of it and expel one who one does not want.** Salafiyyah is an academic methodology based on Usūl ‘Ilmiyyah. Whoever has an Usūl which is other than the Usūl which was followed by the Salaf then this is the one who is not Salafī, or the one who agrees with the Muṭtadi’ah in a principle or makes many oft-repeated errors which do not result from furū’ but rather spring from his Usūl. As for brothers saying “be warned of fulān” and “do not pray in

Masjid so and so” based upon an issue which occurred among the Mashāyikh then this is not from the Manhaj, Allāh says,

فَلِذَلِكَ فَادَّعُ^ط وَأَسْتَقِمْ^ط كَمَا أُمِرْتُ^ط وَلَا تَتَّبِعْ أَهْوَاءَهُمْ^ط
وَقُلْ^ط ءَامَنْتُ بِمَا أَنْزَلَ^ط اللَّهُ^ط مِنْ كِتَابٍ^ط وَأُمِرْتُ^ط لِأَعْدِلَ^ط بَيْنَكُمْ^ط
اللَّهُ^ط رَبُّنَا^ط وَرَبُّكُمْ^ط لَنَا^ط أَعْمَلْنَا^ط وَلَكُمْ^ط أَعْمَلُكُمْ^ط لَا^ط حُجَّةَ^ط بَيْنَنَا^ط وَبَيْنَكُمْ^ط
اللَّهُ^ط يَجْمَعُ^ط بَيْنَنَا^ط وَإِلَيْهِ^ط الْمَصِيرُ^ط

“So to that [religion of Allāh] invite, [O Muhammad], and remain on a right course as you are commanded and do not follow their inclinations but say, “I have believed in what Allāh has revealed of the Qur’ān, and I have been commanded to do justice among you. Allāh is our Lord and your Lord. For us are our deeds, and for you your deeds. There is no [need for] argument between us and you. Allāh will bring us together, and to Him is the [final] destination.””

{ash-Shūrā (42): 15}

Answer from Shaykh Fahad al-Fuhayd (hafidhahullāh), student of Imām Bin Bāz and Imām ’Uthaymeen and Head of Usul ud-Deen Department at Imām Muhammad bin Saud Islamic University:

“You are not the first to be harmed, this is a rejected way of argumentation (that they are bringing) and people before you were harmed, so you are to be patient and use wisdom do not pay any attention to what is said about you.”

Questioner: “The origin of such suspicion and doubt is merely due to the fact that we did not indulge in certain differences which occurred among ’Ulama. If they require from us to “issue a bayān” about a particular individual or Shaykh is it upon us to “issue a bayān”? A bayān of

our mawqif regarding a Shaykh or individual? With the knowledge that the 'Ulama differ among themselves in regards to this individual.”

Shaykh Fahad: “no, not at all, it is not upon you to do this rather it is not upon you to get involved. Stay away from fitnah and if those others get angry with you for this then and say “why do you not issue a bayān” then leave their affair and do not burden yourselves with this.”

Answer from Shaykh 'Abdul'Azeez bin Rayyis ar-Rayyis (hafidhahullāh):

By Allāh if you want my advice 'AbdulHaq if a person's Salafiyyah is affirmed with Allāh then he cannot be taken out of Salafiyyah except if he opposes the manhaj of the Salaf. This is from one angle, and from another angle the kalām of people is not to harm him because the matter is with Allāh and Allāh says

وَإِنْ تَصْبِرُوا وَتَتَّقُوا لَا يَضُرُّكُمْ كَيْدُهُمْ شَيْئًا

“And if you are patient and fear Allāh, their plot will not harm you at all.”

{*Alī 'Imrān* (3): 120}

Continue in your Salafiyyah, strive, increase and if you have any shortcomings then all of the people of Adam make mistakes and the best of those who make mistakes are those who repent. This is how a person should strive with himself without looking at those Salafis who have transgressed against you. Transgression is not for long and the final end is praiseworthy for the one who endures it because the one who is transgressed against is being oppressed and if an oppressor commits oppression then it is the oppressor who is in need of compassion as the oppressed is supported by Allāh in this life and the next wherein he will gain reward. Allāh says,

“And whoever responds [to injustice] with the equivalent of that with which he was harmed and then is tyrannized – Allāh will surely aid him.”

{*al-Hajj* (22): 60}

Questioner: “is it upon us to issue a bayān?”

Shaykh ‘Abdul’Azeez ar-Rayyis: we do not live in your situation [in the United Kingdom], but if your situation is like our situation [in the Kingdom of Saudi Arabia] **then this is incorrect, for Salafi brothers to issue “bayāns” about every fitna when it arises. Alhamdulillah, all of us are upon Salafiyyah so clarifying actions and deeds within the da’wah arena is clarification of the truth, not qeela wa qāl.**

Answer from Shaykh Wasiullāh ‘Abbās (hafidhahullāh):

Let me make you understand: if someone comes to me and says about me “you are not Muslim” do I accept his words without daleel and while I testify that there is no god worthy of worship except Allāh, and I pray and fast in accordance with the Sunnah of Allāh’s Messenger (*sallallāhu ‘alayhi wassallam*)? So just based upon what I merely hear do we accept this? No! I encourage the brothers that they should not be Muqallideen (blind followers) and if you claim Salafiyyah and that **“we do not blindly follow anyone except Allāh’s Messenger (sallallāhu ‘alayhi wassallam)”** how can you blindly follow some little chicklets and some people who are ignoramus who spread the likes of these words about people.

Yes, if by one’s action the person is not Salafī then we are to research: “why do you say that so and so is not Salafī? Is not his creed and methodology Salafī?” Alhamdulillah Who has given us intellect and we say to the youth: do not blindly follow each other and why do you say that the person is not Salafī? Is not his da’wah and manhaj upon Salafiyyah? Is not his way of living Salafī? If it is the case that he is Salafī then we totally deny and reject what is said about him and throw his words back in his face! However, if an individual claims that he is Salafī but comes with actions and statements which are contrary and indicate that he is not Salafī then this one is not Salafī. However, in these issues there has to be referral to ‘Ulama and they are to be asked about the statements of so and so and whether it expels him from Salafiyyah. The person may make a mistake in an issue however this does not expel him from Salafiyyah. **As for Masjid Ibn Taymiyyah (in Brixton, London) from what we know they are upon Salafiyyah and I do not know anything else about them except for this good. If anyone can bring me information, or anything additional to what I have, about actions which are contrary to the Salaf, then we advise them and we neither make people fearful of them nor warn people against them. We do not want to lose brothers we want to gain brothers.**

Shaykh Muhammad al-Mālīkī

(hafidhahullāh)

DOES BRIXTON MASJID NEED TO ISSUE “A BAYĀN”!?!²

Question:

“What is the best approach to be taken by us when we find some other Salafi brothers warn against us and say to others that we here in this Masjid, and other Masājid around London, are not upon the Salafi da’wah and manhaj?”

Answer:

Alhamdulillah, first of all I advise these brothers who are told this statement of oppression not to just listen to anybody. You have ‘Ulama and Tullāb ul-‘Ilm who come regularly to this land and you can ask them if this Masjid is not upon Salafiyyah. Wallāhi I would have no cooperation with this Masjid if it was not upon Salafiyyah! I do not mean that I will not go to any other Masājid, as I will go to a Masjid if they ask me to come and give da’wah even if it was Sūfīs! I will give da’wah against what they are upon, if they are Shi’a I will give da’wah praising the Sahābah. **I myself come constantly to this Masjid as the Mashāyikh before me did like the Shaykhs from Jordan, Shaykh ‘AbdusSalām Burjis (rahimahullāh), Shaykh Muhammad bin Hādī (hafidhahullāh) Shaykh ‘Abdul’Azeez as-Sadhān and many others and there are tele-links with Mashāyikh like Shaykhs ‘Abdul’Azeez ar-Rayyis, Muhammad al-’Aqeel, Mis’ad al-Husaynī and others.**

We do not know anything else about this Masjid and this is enough to prove to you that this Masjid and the people in it are upon Salafiyyah and we do not know anything else other than this about this Masjid and the people in it. We know the Imām, the Chairman,

² Summarised from the Q&A session of the lecture ‘The Curse of the Dunya’, dated Summer 2009 CE at Masjid Ibn Taymiyyah, Brixton.

the Shūrah and the Masjid authorities and most of the people who come to pray in the Masjid I know them and alhamdulillah they are upon Salafiyyah. Those who criticise the Masjid take it from me they are Masākeen they just want to find any ladder to climb and they just want to be known, that's it! They are not working properly to bring people to Salafiyyah rather they are turning people away from Salafiyyah.

SubhānAllāh, this is as the Prophet (*sallallāhu 'alayhi wassallam*) said about the Khawārij that everyone is free from their evil except the people of the truth. They do not talk against the Shi'a, they do not talk against the Sūfīs, they do not talk against the kuffār they just talk about Salafīs! In this Ummah only the Prophet (*sallallāhu 'alayhi wassallam*) and those Prophets and Messengers before him, are free from error anyone else can make mistakes. Today you may see me doing something wrong it does not mean that I am out of Salafiyyah, tomorrow you may see 'Umar or Shaykh Kamāl (making mistakes) as we are human and we can make mistakes. But mistakes does not mean that one is outside of Salafiyyah this is not a principle of Salafiyyah. We saw Shaykh al-Albānī and Shaykh ibn Bāz have different opinions and we never saw one of them today say to the other that “you are not Salafī”. They all spoke well of each other. So ikhwān do not give your ear to anybody!