

# ADVISING DR (!?) LAHMAMI, NOT TO EAT THE 'LAHM' OF THE BRIXTON SALAFIS PART 2 THE LAHMAMI CONUNDRUM<sup>1</sup> SECTION 1

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Abū Hurayrah (*radi Allāhu 'anhu*) narrated that the Messenger of Allāh (*sallallāhu 'alayhi wassallam*) said:  
*"There will come upon the people years of deceit wherein the liar will be regarded as truthful and the truthful will be considered a liar and the dishonest will be trusted and the trustworthy one will be considered dishonest and the Ruwaybidah will begin to speak!"*  
Then it was asked: *"What are the Ruwaybidah?"*  
He (*sallallāhu 'alayhi wassallam*) replied:  
*"The foolish insignificant man who speaks about general affairs."*<sup>2</sup>

Imām al-Albānī (*rahimahullāh*) said:

**Your making obligatory for someone to take up your opinion while he is not convinced of it negates a principle from among the principles of the Da'wah Salafiyyah, which is that judgment is for Allah alone...Due to this, it is enough for you that the both of you remain on his opinion, so long as neither one of you is convinced of the opinion of the other, and that you do not deem him misguided, just as he does not deem you misguided; and with this it is possible for you to remain in cooperating with him in that which you both agree on regarding the principles of the Da'wah and its branches.**<sup>3</sup>

Imām al-Albānī (*rahimahullāh*) said:

**As for what I hear now from this question concerning how a Muslim is removed from the Jama'ah or the Jama'ah as-Salafiyyah because he made a mistake in an issue or other, then I do not see that this can be anything but an infection from the other partisan parties, this removal [of the Salafi from as-Salafiyyah due to a mistake he made] is from the practice of some of the Islamic parties which do not take up the Salafi Manhaj as a Manhaj in fiqh or in understanding Islam, rather [this practice is that of] a Hizb...**<sup>4</sup>

Imām 'Uthaymeen (*rahimahullāh*):

شيخ الإسلام من أعظم من رأيت انصافاً من العلماء ، يقول هذا اجتihad يثابون عليه  
بينما لو يحصل خطأ من بعض طلبة العلم في عصرنا هذا مع اجتihadه قالوا : هذا ضال  
، هذا مبتدع وجعلوا يفتابونه ويسبونونه

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<sup>1</sup> Written by 'AbdulHaq al-Ashanti.

<sup>2</sup> Reported by Ahmad in his Musnad, Ibn Mājah and others with a weak chain of narration, but Ahmad has another chain of narration for the hadeeth, which makes the hadeeth *hasan*.

<sup>3</sup> *Silsilat ul-Ahādeeth as-Saheehah*, vol.6, hadeeth no.2507.

<sup>4</sup> *Fatāwā Jeddah*, tape no.13.

Shaykh ul-Islām is of the greatest I have seen from the 'Ulama that has justice. He says "this is of the ijtiḥād for which they will be rewarded" whereas if an error was to arise from some of the students of knowledge of our time, based on ijtiḥād, they will say "this one is misguided", "this one is an innovator" and will defame and slander him."<sup>5</sup>

Al-'Allāmah Sālih al-Fawzān:

Allah has not burdened you with making Tabdī' of the people, and to judge them as being "innovator(s)", Allah has not burdened you with this. Seek knowledge now. If you seek knowledge, you will know the innovation and the innovator. As for you setting lose your tongue on everyone who opposes you and everyone who does something, you criticize him and say he is an innovator, the returns to you as sin, this returns to you as sin. What is obligatory is that the person holds his tongue from these issues, seeks knowledge and busies himself with seeking knowledge.<sup>6</sup>

Al-'Allāmah, al-Muḥaddith 'AbdulMuḥsin al-'Abbād al-Badr said:

...they do not know anything about the deen and they are present in Europe, and in the East and the West, they do not know anything from the deen however they have been afflicted with tabdī' and boycotting, "so and so has made tabdī' of so and so, so whoever does not make tabdī' of him is also a Muḥtādī' and to be boycotted" – this is not the way of the Salaf, Shaykh Bin Bāz did not do this whatsoever. How plentiful his refutations were, but he was occupied with knowledge and he did not follow up those who responded to him, rather he clarified the truth and continued in the path of knowledge. This is the correct way. As for what small students of knowledge do, who are found in different places and have no knowledge, and rather brand their brothers [by saying] "so and so is an innovator, so if you do not make tabdee' of him then we make tabdee' of you", while the person [they intend] is from Ahl us-Sunnah, and these words are in regards to Ahl us-Sunnah, and something has arrived from him, which could be correct or otherwise, however this practice it is not permissible and it was not known from the Salaf of this Ummah. That if one of them erred that he would be boycotted and made tabdī' of, and that it is sought from the people to also make tabdī' of him or to boycott him – this is not the Manhaj of the Salaf...<sup>7</sup>

Shaykh Falāh Ismā'eel Mandikār said:

Those who have this shiddah you see them with the kuffār, fussāq and grave-worshippers so soft and meek... by Allāh if he goes to a sinner, rather to kuffār, Ahl ul-Bida' and grave-worshippers, masha' Allāh, what is this softness, kindness and compassion here?!<sup>8</sup>

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<sup>5</sup> Muhammad bin Sālih al-'Uthaymeen, *at-Ta'leeq 'ala Risālat Haqeeqat us-Siyām wa Kitāb us-Siyām min il-Furū' wa Masā'il Mukhtāratan minhu* (Qaseem, KSA: Mu'assasat Shaykh Muhammad bin Sālih al-'Uthaymeen al-Khayriyyah, Second Edn. 1433 AH), pp.56-57, ftn.2.

<sup>6</sup> See: <http://safeshare.tv/w/mGoomOkpLq>

<sup>7</sup> Summarised translation based on a visit to Tunisia dated: 26<sup>th</sup> Rabī' al-Awwal 1434 AH/7<sup>th</sup> February 2013 CE and it can be accessed here:

<http://ia600807.us.archive.org/31/items/fala7.halabi.tunis/fala7.halabi.1.mp3>

<sup>8</sup> Summarised translation, dated: 8<sup>th</sup> December 2013 CE and it can be accessed here:

<https://www.youtube.com/watch?v=c6f5K9QPRFw>

*In the Name of Allāh, the Most Beneficent, Most Merciful*

Indeed all praise is due to Allāh, we praise Him, we seek His Aid and ask for His forgiveness, whomsoever Allāh guides there is none to misguide and whomsoever Allāh misguides there is none to guide. I bear witness that there is no god worthy of worship except Allāh and I bear witness that Muhammad is His Messenger, to proceed:

Some words have reached us from Dr 'Abduilah bin Rabah Lahmami at-Tanjawī al-Maghribī al-Britānī, may Allāh rectify and reward him, recent doctoral student at Durham University and also a language teacher at Prince Muqrin University in Madeenah. In his words Dr Lahmami has not only totally failed to adequately account for a variety of contentions, but also casts aspersions against myself, the poor servant in need of Allāh's Aid, 'AbdulHaq ibn Kofi ibn Kwesi al-Ashanti.

Due to the importance of the issues at hand, coupled with a number of contradictions and double standards that will be noteworthy, it has become necessary to elaborate on Dr Lahmami's contentions and provide what will indeed be a quite sick and deplorable presentation of double standards. Before we get to the crux of the matter it has to be noted that both Dr Lahmami's article and his outbursts, are conveyed as if the Brixton Salafis were the ones to unleash their tongues against him. Lahmami was rather the one who rose to the occasion to open his mouth and speak, we are merely responding. So that has to be noted for the record, Lahmami is the one who chose to open his mouth and speak with, as seen in the first Brixton Masjid replies, a variety of false accusation coupled with distortions, intellectual denial, feigning of ignorance and blatant chicanery.<sup>9</sup> So let's assess Lahmami's allegations and contentions:

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<sup>9</sup> Note that this has been somewhat delayed, due to a plethora of more pertinent matters that one has been preoccupied with of late, such as visitations from the Mashāyikh to Brixton Masjid over the last couple of years and facilitating these knowledge-based visits. Due to this, the rants of Lahmami have, walillāhi hamd, not been a priority. However, in order to quash the Dr's assertions, and repel his eccentricities, it has become necessary to address his foibles.

## **ONE: DR LAHMAMI DESCRIBES BRIXTON MASJID AS BEING “DEFENDERS” AND “PROMOTERS” (!?) OF ABU’L-HASAN AL-MA’RIBĪ AND SHAYKH ’ALI HASAN AL-HALABĪ**

Dr Lahmami states, in the article, dated 2<sup>nd</sup> Rabi’ al-Awwal 1437 AH/13<sup>th</sup> December 2015, on the Manhaj.com website entitled *An Opening Response to the Accusations from Omar Jamayki, Abdulhaq Ashanti and the Brixton Masjid Administration*,<sup>10</sup> p.1:

**Abul-Hasan Al-Ma’ribi and Ali Hasan Al-Halabi are two individuals (both of whom Brixton have accommodated and promoted over the years and thereafter their defenders)...**

While on page 4 Lahmami states:

**Even in your disingenuous and insolent letter to Shaykh Muhammad b. Hādi, you could not bring yourselves to retract your support of Ali Hasan Al-Halabi and Abul-Hasan and their likes...**

This was addressed initially in the first reply to Lahmami. However, Lahmami states as per p.1:

**Abul-Hasan Al-Ma’ribi and Ali Hasan Al-Halabi are two individuals (both of whom Brixton have accommodated and promoted over the years and thereafter their defenders)...**

Dr Lahmami speaks of the Brixton Salafis supposed “accommodation” (!?) and “promotion” over the years, yet the same must also apply to himself and his cohorts from SP!? Indeed, with an exaggeration which no one from Brixton has ever uttered (such as for example, referring to Shaykh ’Ali Hasan as “al-’Allāmah” in the year 2000!!?). For the record, here we have Abu Khadeejah from SP Birmingham orate, from his own lips:<sup>11</sup>

**As for me, and as for Maktabah Salafiyyah, wallāhi, wa billāhi wa tallāhi!**  
Abū Talhah is a witness, Abū Sufyān is a witness, Abū ’Iyyād is a witness, Bilāl Husayn is a witness, **that there is no one in the Western world who defended Shaykh ’Ali Hasan al-Halabī as much as Maktabah Salafiyyah! Go to the websites, go the bookstore and you will see magazines defending Shaykh ’Ali Hasan al-Halabī!** And you have just heard another lie that we say that

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<sup>10</sup> Penned by Dr Abdulilah Lahmami, dated Tuesday 15 December 2015:

<http://www.manhaj.com/manhaj/articles/rhttpw-a-response-to-brixton-mosques-defence-and-implementation-of-the-innovated-principles-of-al-maribi-and-al-halabi.cfm>

<sup>11</sup> Here audio here: <https://www.youtube.com/watch?v=MYIRaq3GCmU>

Shaykh 'Ali Hasan, hafidhahullāh, is miskeen – this is another kadhīb from the Kadhhabūn who have been lying and they continue to lie!

**We spent weeks, if not months, translating the works of al-Albānī and 'Ali Hasan and Shaykh Saleem and Shaykh Khālīd al-Anbarī and the rest of the Mashāyikh with their tapes! Muhammad ibn Hādī, Shaykh 'Ubayd al-Jābirī, in defence of Shaykh 'Ali Hasan al-Halabī. And this Dajjāl is going to come and say that we say that Shaykh 'Ali Hasan is miskeen?! We invited Shaykh 'Ali to our conference two years ago, he stayed in my house, Abū Talhah translated his books, Abū 'Iyyād has translated his books, we sell his tapes and now these Kadhhabūn, who have never heard it from me, never heard it from Abū Talhah, never heard it from Abū 'Iyyād, nor Hasan as-Somālī, nor from Abū Hakeem, are going to say that we hold Shaykh 'Ali Hasan or Shaykh Saleem to be miskeen and we say that “Usāmah al-Qūsī doesn't know the manhaj”, and we travelled with Usāmah Qūsī to America, myself and Abū 'Iyyād, all the way to America and we sat at the conference with him, and we spent evenings with him, and nights with him, and we are going to speak ill about the Mashāyikh, these are the Kadhhabūn, the Dajjālah, he is a Dajjāl from the Dajjāleen and this individual should be abandoned!**

Huh?! Enough said! Straight from the horse's mouth! What da'wah is this? Now if this is not crazed **“defence”** of Shaykh 'Ali Hasan to the hilt then one does not know what is! Has al-Ashanti utter such? Have the Brixton Salafis said anything of the sort? The ghulū to Shaykh 'Ali Hasan and his stances here is unrivalled in the Western world, by their own testimony! Swearing by Allāh thrice! Then we have the likes of Lahmami, with his selective perception, coupled with downright intellectual denial of the fanatical **“defence”** of Shaykhs and involvement in disputes between them by his own compatriots, have the audacity to accuse myself and the Brixton Salafis of being **“hardcore defenders”** of Shaykh 'Ali Hasan!? This is even when some of the Brixton Salafis may have apparently openly translated just one article by Shaykh 'Ali Hasan on a dispute that he had with Shaykh Rabī'. There are a number of points to append to the above quote itself: **One:** There is a clear biased partisan approach to Shaykh 'Ali Hasan on this academic issue, almost regardless. Such partisanship and bias is completely dispraised – no clarification of this approach has been forthcoming since. Moreover, the Brixton Salafis never ever have issued such bold comments – let Lahmami ponder on that in regards to his claims that the Brixton Salafis are somehow “defenders” of Shaykh 'Ali Hasan. If there were, to the extent that Lahmami and the

ghulū fraternity desperately try to insist, then there would be tomes of material from the Brixton Salafis **“defending”** Shaykh 'Ali Hasan at this moment when he was being criticised. Yet there is not such material. There is a wealth of material however from none other than Lahmami's own cohort, rendering his bizarre attempt at projection of “defence” on to the Brixton Salafis as even more disturbing. A sign of a sickness in the heart

**Two:** There is a pronouncement of indulging in disputes among the Mashāyikh, even from this time. Note that the audio form which the quote has been transcribed dates back to 2000. This is even though there were other Senior Mashāyikh from Riyadh who had observations on Shaykh 'Ali's words, and based on what Salafi Publications Birmingham translated, there did appear to be issues with what those scholars had been presented by researchers into the matter, the attitude and manner in dealing with the dispute was quite inappropriate. Bold statements such as **“this is the response of al-Allāmah, al-Muhaddith, 'Ali al-Halabee, we wait for the Lajnah to correct its mistake” (!!!?)** indicate the approach we are dealing with here.<sup>12</sup>

**Three:** The quote seems to indicate that Shaykh 'Ali Hasan will be backed to the hilt regardless.

**Four:** the quote demonstrates the ignorance, as there may actually have been issues in some of which Shaykh 'Ali Hasan wrote at the time. Indeed, there were matters which were incorrect in some of his writings related to his usage of specific terminologies in īmān and Shaykh 'Ali Hasan has more recently himself admitted this and retracted! Shaykh 'Ali Hasan stated in 2010, in answering a clarification posed to him from one of the Shaykhs from Riyadh in regards to his stance on īmān on Thursday 3<sup>rd</sup> Rabī' al-Awwal 1431 AH/16<sup>th</sup> February 2010, and in freeing himself from whatever had been transmitted from him in this regard prior, under the fourth point:

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<sup>12</sup> This was stated in an email sent by Abu Khadeejah on the 5<sup>th</sup> October 2000 to TheSalafis@egroups. The email:

From: Abu Khadeejah [abukhadeejah@salafipublications.com]

Sent: 05 October 2000 16:02

To: TheSalafis

Subject: [TheSalafis@egroups] Allaamah Ali Hasan

Below is Shaykh Ali Hasan's clear response to the Permanent Committee (Lajnah) regarding their allegations against two books of Shaykh Ali Hasan. **The response of Shaykh Ali Hasan below is decisive and clears him from any questions over his scholarship and knowledge. We wait for the lajnah to correct its mistake... And we ask the innovators to rejoice no more! \*\*\* Print, forward and distribute if you feel it necessary \*\*\* Al-Allaamah Ali Hasan Al-Halabi Responds to the Lajnah.**



**“I do not use the terminology ‘Shart’ [condition], ‘Kamāl’ [completion], ‘Sihhah’ [correctness], ‘Naw’ [type], ‘Asl’ [foundation], ‘Far’ [branch] or their like from the newly-introduced terminologies, through which differing and testing among Ahl us-Sunnah have arisen, pleasing the people of desires, from the Khawārij and their ilk.”<sup>13</sup>**

**Five:** the quote also reveals that during that time certain other Shaykhs, such as Muhammad bin Hādī and ‘Ubayd al-Jābirī, were also “defending” Shaykh ‘Ali Hasan! As for claims such as “they were praised by the scholars at that time”, then this is also simplistic and playing with words. As Shaykh ‘Ali Hasan up to this day is still praised by the scholars of the Sunnah! Whereas the few scholars whom Lahmami and the rest take from have been busy refuting each other!<sup>14</sup>

As for Abu’l-Hasan al-Mari’ibī then he came to Brixton once in 1999, which I recall Lahmami praised to the hilt and fully participated in, far more than me and most of the Brixton Salafis at the time! This is the problem we have here, they praise with exaggeration and want all Salafis to blindly follow them and then drop with exaggeration and want all Salafis to blindly follow them, and this immoderate behaviour has been clear to the Brixton Salafis for years. Indeed, as in the case of Lahmami himself and his oddball views as Lahmami with total vitriol, utter passion and absolute resolve, as related to me by Dr AbdulHaqq Baker, suggested to him in 1997 that Imāms Bin Bāz and ‘Uthaymeen **“were not Salafi”** and indicating to instances from the works of their books to support that which he was trying to convince Dr Baker. Shame yaa Lahmami! Lahmami buttressed in this by what he had studied with Yahya Silmī at the time in East London.

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<sup>13</sup> See this article by Shaykh ‘Ali Hasan entitled *Masā’il ul-Īmān wa’l-Irjā’ Min Jadeed Jawāban wa Tajāwaban* [Issues of Īmān and Irjā’ Once Again, and Answer and a Response]:

<http://www.kulalsalafiyeen.com/vb/showthread.php?t=14707>

<sup>14</sup> In a recent article by Abu Khadeejah entitled *History: Ali Hasan and Salafi Publications: The cause behind the break 15 years ago: The evidence-based refutations of the Scholars* penned on the 22<sup>nd</sup> October 2017 stated:

**THE BREAK FROM AL-HALABĪ IN 2002:**

Salafi Publications became aware Al-Halabī’s errors in affairs of Manhaj shortly after 2001 (independent of the refutations of the Lajnah) such as his defense and companionship of certain innovators whom the scholars had warned against (such as his praise of Adnān Ar’ūr, Muhammad Al-Hassān, etc), and his insinuations against the senior Salafi scholars. The Salafis who had understanding of the Manhaj, realised that Ali Hasan Al-Halabī and those with him were deceiving the people and the Salafi youth in the West -and raising large amounts of money in the process, through paid seminars at Brixton Mosque, Luton CTI and through QSS in USA for which they received criticism.

This immoderate and excessive approach is all in stark contrast to the way of the Salaf which, as relayed from 'Ubayd al-Kindī who said that he heard 'Alī Ibn Abī Tālib say to Ibn ul-Akwa':

((أحب حبيبك هوناً ما، عسى أن يكون بغيضك يوماً ما، وأبغض بغيضك هوناً ما، عسى أن

يكون حبيبك يوماً ما))

*"Love the one you love moderately somewhat, as perhaps he will be your enemy one day; and hate the one you hate moderately somewhat as perhaps he will be your beloved one day."*<sup>15</sup>

This is somewhat odd, as it was not known that Shaykh 'Alī ever had any connection with Muhammad Hassan during that period. Moreover, Abu Khadeejah states that they **"became aware"** in 2001, or 2002. Yet here we have an excerpt from the Salafi Talk website, dated the 1<sup>st</sup> January 2003, of Abu Khadeejah himself still producing statements from Fālih al-Harbī that it is okay to take from the works of Shaykh 'Alī and the Jordanian Mashāyikh:

Posted By: **AbuKhadeejahSP** 01-22-2003 @ 12:00 AM

Topic: **Shaykh Faaleh Al-Harbee On The Books Of The Jordanians**

Shaykh Faaleh ibn Naafi? al-Harbee (hafidhahullaah) On Books Of The Jordanians

**Question:** What do you say with regard to the people reading the books of ?Alee Hasan al-Halabee and Saleem al-Hilaalee and their like, at this time?

**Answer:** All praise is for Allaah, and may Allaah extol and grant peace and security to Allaah's Messenger, and his family and true followers, and his Companions, and those who are upon his Sunnah and follow his guidance until the Day of Recompense; to proceed:

Then the books of ?Alee Hasan ?Abdul-Hameed and Saleem al-Hilaalee, and their tapes, and their likes, from those who are upon their Manhaj. Then it is possible/allowable that benefit be taken from them, and it is possible/allowable to read them and to listen to their tapes; except for where it is clear that they have made an error. This being made clear by those who have reviewed and critically analyzed the books, tapes and whatever comes from those Shaykhs ? so errors must be rejected.

However one must beware of what they assert in the Manhaj, and in the matter of walaa? and baraa? (necessary association and disassociation) upon the basis of the ?aqeedah. So they are students of knowledge, and may sometimes not correctly establish the Salafee Manhaj and may not apply it in accordance with the regulating principles from the Imaams and scholars of the Ahlus-Sunnah wal-Jamaa?ah. Even though they speak as a result of ijtihad, and they hold what they put forward in the Manhaj is correct, since in their own view they are scholars. However, ?an-Naseehah? (sincere true advice) necessitates that we advise our brothers that they should not trust what they affirm in the affairs of the Manhaj, and in principles of Ahlus-Sunnah wal-Jamaa?ah ? since they do not correctly regulate them with the principles of the verifiers amongst the Scholars.

And it is not correct (to say) that we have warned against their books or against reading them or referring to them, nor against their tapes and from taking benefit from them. This is not correct. This may have been falsely attributed to us. They (the Jordanians) have produced researched works, checkings, writings and words which contain the truth and defence of the Salafi Manhaj, and of the Sunnah and the people of the Sunnah and the Jamaa?ah and refutation of the opponents of the truth, the people of innovation and evil heresies and the Jama?aat of Hizbiyyah and the people of political ideas and deviant thought.

So we do not warn away from the truth, and we do not warn away from the beneficial things which

So did Abu Khadeejah "become aware", as he opines, **"shortly after 2001"** or rather shortly after 2003 as he can still be seen here above **"promoting"** and **"defending"** (!!!?) the books of Shaykh 'Alī Hasan and the Jordanian Mashāyikh. So the Salafi should be careful and not blindly follow the likes of such contradictory utterances and those who try to re-write history for their own desires, only for their ploys to be exposed.

<sup>15</sup> *Sharh Adab ul-Mufrad*, see *Sharh Saheeh Adab ul-Mufrad* by Shaykh Husayn al-Awāyishah. The hadeeth with this wording was deemed as Ghareeb by Imām at-Tirmidhī in *al-Jāmi'* as relayed via the route of Hasan bin Dīnār who was Matrūk. A chain *mawqūf* up to 'Alī is however authentic. Imām al-Albānī in *Ghāyat ul-Marām* deemed the narration as authentic as all of the narrators were the thiqāt utilised by Imām Muslim and stated that only Ibn Hibbān took issue with one of the narrators Suwayd bin 'Amru al-Kalbī although he was trustworthy.



Ibn ul-Atheer stated in *an-Nihāyah*:

**“Moderately somewhat” a balance love without excess, and the addition of ‘somewhat’ indicates slightness, meaning: do not go to excess in love and hate, as the beloved can become the hatred and the hated and become the beloved. So neither be one who has gone to excess in love and then come to regret nor one who has gone to excess in hate and then become ashamed.<sup>16</sup>**

While al-Hasan al-Basrī stated: *‘Love moderately and hate moderately, as a people went to excess in love and were destroyed, while another people went to excess in hate and were likewise destroyed.’<sup>17</sup>*

The UK visit of Abu’l-Hasan al-Misrī al-Ma’ribī was not coordinated by the Brixton Salafis, rather it was coordinated by Salafi Publications Birmingham and CalltoIslam Luton. This desperate attempt to pin Abu’l-Hasan to Brixton solely is not only erroneous but also factually incorrect. Lahmami would do best to refrain from such historical revisionism and present an impartial account of events.

In regards to Shaykh ‘Ali bin Hasan al-Halabī al-Atharī (*hafidhabullāh*), then the Brixton Salafis regard him as being of the noble students of Imām al-Albānī (*rahimabullāh*), and of the Shaykhs that praised and commended by the Mujaddid of the Era, Imām al-Albānī (*rahimabullāh*). He can be right at times and wrong at times, we do not have a blind following of him. Moreover, we do not hold that the Mujaddid of the Era would confer his commendation to “an innovator”, or not be aware of someone so close to him who all the while was an innovator or would not convey the Sunnah after his death. Abū ‘Abdullāh ‘Azmī al-Jawābirah documented 20<sup>th</sup> Rabī’ al-Awwal 1422 AH/11<sup>th</sup> July 2001 CE that Imām al-Albānī stated, in responding to Abū Ruhayyim:

**If your ‘aqeedah is that of the three Mashāyikh whom you defend, Ibn Bāz, ‘Uthaymeen and Albānī, then ‘Ali’s ‘aqeedah is the same as their ‘aqeedah. Yet if your ‘aqeedah is other than the ‘aqeedah of brother ‘Ali then I am prepared to sit with you.**

Herein, Imām al-Albānī affirms that Shaykh ‘Ali has the same ‘aqeedah as that of the three Imāms of the era. Yet nothing has arrived which decisively indicates that he has diverted from this, moreover we have not seen anything from Shaykh ‘Ali which obligates us to deem him an innovator or where he has gone against the Usūl of Salafiyyah. Imām Muhammad ibn Jarreer at-Tabarī stated:

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<sup>16</sup> Ibn ul-Atheer, *an-Nihāyah*, vol.5, p.284.

<sup>17</sup> *Fayd ul-Qadeer*, vol.1, p.176.

لو كان كل من ادّعى عليه مذهب من المذاهب الرديئة ثبت عليه ما ادّعى عليه، وسقطت عدالته،  
وبطلت شهادته بذلك للزم ترك أكثر محدثي الأمصار، لأنه ما منهم أحد إلا وقد نسبته قوم إلى ما  
يُرغب عنه

If all that was claimed about a person's ascription to a vile school of thought was affirmed, and his credibility diminished and his testimony invalidated as a result of that, it would necessitate that most of the Muhadditheen of the cities would be abandoned! As there is none of them except that a people have ascribed to him that which he did not want.<sup>18</sup>

Imām al-Albānī (*rahimahullāh*) stated:

( إن فرضك على غيرك أن يتبنى رأيك و هو غير مقتنع به ، ينافي أصلا من أصول الدعوة السلفية ، و هو أن  
الحاكمية لله وحده ، و ذكرناه بقوله تعالى في النصارى : { اتخذوا أحبارهم و رهبانهم أربابا من دون الله } ( التوبة  
31: ) و لهذا فحسبك أن يظل كل منكما عند رأيه ، ما دام أن أحكما لم يقنع برأي الآخر ، و لا تضلله ، كما هو لا  
يضللك ، و بذلك يمكنك أن تستمر في التعاون معه فيما أنتما متفقان عليه من أصول الدعوة وفروعها . ... ) أهـ

Your making obligatory for someone to take up your opinion while he is not convinced of it negates a principle from among the principles of the Da'wah Salafiyyah, which is that judgment is for Allah alone. And we have reminded him with Allah Saying concerning the Christians:

“They (Jews and Christians) took their rabbis and their monks to be their lords besides Allāh...”

{*at-Tawbah* (9): 31}

Due to this, it is enough for you that the both of you remain on his opinion, so long as neither one of you is convinced of the opinion of the other, and that you do not deem him misguided, just as he does not deem you misguided; and with this it is possible for you to remain in cooperating with him in that which you both agree on regarding the principles of the Da'wah and its branches.<sup>19</sup>

Enough said, from the Imām of Salafiyyah and Mujaddid of the era.

Moreover, though Brixton respect Shaykh 'Ali Hasan we do not blindly follow him, we do not blindly follow all that he says and we leave aside from him anything that he is incorrect based on

<sup>18</sup> *Hadī' us-Sārī* (Maktabah as-Salafiyyah, 1407 AH), p.449.

<sup>19</sup> *Silsilat ul-Ahādeeth as-Saheehah*, vol.6, hadeeth no.2507.

the evidence. Though it may have been the case that some of the brothers in the past were very close to Shaykh 'Ali, even this did not generally fall into any immoderate or fanaticism towards him – contrary to propaganda put out at the time by unknown forum users with fake names who used to post on the SalafiTalk website in 2001 and 2002.<sup>20</sup> Shaykh 'Ali Hasan is not infallible and, like others, is bound to err and have mistakes yet this does not reach the level that would require us to deem him as being an innovator all of a sudden, especially when nothing convincing in this regard has reached us to do so. Ibn Hibbān stated:

ولو جاز ترك حديث من أخطأ لجاز ترك حديث الصحابة والتابعين ومن بعدهم من المحدثين، لأنهم لم يكونوا بمعصومين

...and if it was allowed to abandon the hadeeth of the one who erred then it would be allowed to abandon the hadeeth of the Sahaabah, the Taabi'een and those Muhadditheen after them, because they were not infallible.<sup>21</sup>

Sa'eed ibn ul-Musayyib stated:

ليس من عالم ولا شريف ولا ذي فضل إلا وفيه عيب، ولكن من كان فضله أكثر من نقصه، وهب نقصه لفضله، كما أن من غلب عليه نقصانه ذهب فضله

**There is no scholar, noble person, or possessor of virtue, except that he has faults. However, whoever's virtue is more than his deficiency, then his deficiency is overlooked due to his virtue. Just the like one whose deficiencies are preponderant, then his virtue dissipates.**<sup>22</sup>

Ibn ul-Qayyim stated:

أن من كثرت حسناته وعظمت، وكان له في الإسلام تأثير ظاهر، فإنه يُحتمل منه ما لا يُحتمل لغيره، ويُعفى عنه ما لا يُعفى عن غيره، فإن المعصية خبث، والماء إذا بلغ القلتين لم يحمل الخبث، بخلاف الماء القليل فإنه لا يحتمل أدنى خبث

<sup>20</sup> During this time a plethora of individuals on the SalafiTalk.net forum used to attack the Brixton Salafis behind the charade of fake names such as "Northern.Salafi", "AbuAbdillah", "nāsir ud.deen", "abu.abdul.barr", "Abu Khalid", "iamsalafee" and "rickg"??! Due to their utter fear, see:

<http://www.salafibayān.com/wp-content/uploads/2015/10/FALSE-NAMES-USED-IN-THE-PAST-ON-SALAFITALK-TO-ATTACK-BRIXTON.pdf>

<sup>21</sup> *al-Ihsān bi Tarteeb Saheeh Ibn Hibbān Tarteeb Ibn Balbaan* (Beirut: Daar ul-Kutub al-'Ilmiyyah, 1987, ed. Kamāl Yūsuf al-Hūt), vol.1, p.85.

<sup>22</sup> Ibn 'AbdulBarr, *Jāmi' Bayān ul-'Ilm wa Fadlihi* (Beirut: Dār ul-Kutub al-'Ilmiyyah, 1421 AH, ed. Mis'ad as-Sa'dānī), p.308.

**Whoever has more good, which is tremendous, and has an apparent impact in Islām, then possibilities are granted to him that are not to others, and he is to be pardoned as others are not. For disobedience is filth and water if it reaches...<sup>23</sup>**

Imām Bin Bāz stated, in vol.28, p.254 of his *Fatāwā*:

**If the one being refuted is from the people who have Salafi 'aqeedah yet he fell into some errors then the errors are to be left and these do not expel him from the Salafi 'aqeedah if he is well known for following the Salaf, yet he fell into some errors in some explanations of ahādeeth or in some words that emanated from him – the error is neither to be taken nor is he to be followed in that error.**

Al-'Allāmah 'AbdulMuhsin al-'Abbād al-Badr was asked the following question:<sup>24</sup>

“Our noble Shaykh, what should be the position of a student of knowledge in regards to issues of disagreement and the errors of some noble 'Ulama?”

Answer from the Muhaddith of Madeenah, al-'Allāmah 'AbdulMuhsin al-'Abbād al-Badr (*hafidhabullah*):

**If an error from a scholar is committed then the scholar is not to be abandoned due to his error, rather he is to be benefitted from in other than what he erred in and that which he erred in is not to be depended upon. If the scholar is present and it is able to alert him to his error, or write to him about his error, and to notify him of his error then this is sought-after. As for the situation of warning against a person merely on account of him falling into an error or mistake then this is not justice. The 'Ulama mentioned that if all who made errors were to be abandoned then no one would remain among the people!** Rather however, the error is not to be followed then this does not detract from his status, what he erred in is not to be taken. Yet if many oft-repeated errors emerge from him and he is known for many mistakes then he is not to be referred back to rather the one to be referred back to is the one who has benefit within him and has not enumerated such matters wherein there is sin.

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<sup>23</sup> Ibn ul-Qayyim, *Miftāh Dar us-Sa'ādah* (Beirut: Dār ul-Kutub al-'Ilmiyyah), vol.1, p.176.

<sup>24</sup> From the Muhaddith of Madeenah's lecture entitled *Ahammiyyat ul-'Ilm* [The Importance of Knowledge], dated 13 Rajab 1431 AH/2010 CE. The question is at 59:13 into the lecture during the question and answer session and the full lecture can be downloaded here: <http://akssa.org/vb/showthread.php?p=43517>

As for the letter which the brothers from Brixton Masjid sent to Shaykh Muhammad bin Hādī then he was addressed with the utmost respect. However, the brothers do not accept his words based on what has been carried to him by others and hence regard them as erroneous, lacking evidence and oppressive – incidentally, and somewhat ironically, now his very own SP Birmingham acolytes are now condemning Dr Muhammad bin Hādī for moreorless the same! Shaykh 'Ādil as-Subay'ī, Professor of the Prophetic Sunnah at Imām Muhammad bin Saud University in Riyadh of the students of al-'Allāmah 'AbdulMuhsin al-'Abbād and Imām al-Albānī while he was a Madeenah, stated:

The principle which all people known, and every intelligent person knows, is that

«ما بني على باطل فهو باطل»

*'Whatever is based on falsehood is itself falsehood'.*

**It is not hidden from many of the people of knowledge who possess insight into the da'wah, the state of the youth and of the people in many lands, that among the preachers and righteous there is competition, ijtiḥād like what occurs between brothers who live in a home. Due to this they have to ensure that rulings are not giving merely based on what has been transmitted to them and the Prophet (ṣallallāhu 'alayhi wassallam) stated to Ali that he should not rush to make a ruling on anybody without hearing the other side. Thus, it is inappropriate to be hasty and issue rulings [on others], rather there has to be lengthy reflection and hesitation especially when many Mafāsīd will come about [due to a ruling]. It is not obligated for the brother to defend himself rather the Shaykh himself has to be cautious and take time and know that Allāh says:**

**“O you who have believed, if there comes to you a disobedient one with information, investigate, lest you harm a people out of ignorance and become, over what you have done, regretful.”**

*{al-Hujurat (49): 6}*

If the Shaykh says “a trustworthy individual informed me of this” **then it should be said to the Shaykh: “verify this, as if you really deem him as trustworthy or if not then it is upon you to test the one who transmitted these words as this is justice.”**<sup>25</sup>

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<sup>25</sup> From the questions presented to Shaykh 'Ādil by some Albanian brothers, the audio can be heard here and the translation is based on the question after 29 minutes up to 39 minutes into the session:



Moreover, the Shaykh appeared to place the onus on the Brixton brothers while the other party in the equation were not all addressed with being “untruthful” despite there being occasions where Dr 'AbdulHaqq Baker for instance tried to reach out yet was snubbed by elements from Birmingham. Furthermore, Dr 'AbdulHaqq Baker and Abu Hajirah neither speak nor understand Arabic fluently, so how on all can they be held accountable for matters which they possibly did not even comprehend?! Indeed, Lahmami states on p.15:

May Allāh guide you to the truth **for you and Ashanti were not even present in the earlier days in Brixton when we were advising them with the speech of the scholars.**

Yet this in itself is problematic. First of all, I do not know to whom Lahmami is referring when he says “them”, he should specify exactly whom from the Brixton Salafis he is insinuating. Secondly, if Lahmami was putting himself as some sort of bridge or ambassador to speak on behalf of some of the older Brixton brothers – this is where much of the problem lies in and of itself. Indeed,

فاقد الشيء لا يعطيه

*“the one who is devoid of something, cannot give it!”*

Moreover, Shaykh Muhammad in Hādī has also been refuted and strongly advised by other Salafi Scholars, with Shaykhs Sultān al-'Eid and Shaykh Ibrāheem ar-Ruhaylī being the most prominent in this regard,<sup>26</sup> not to mention Shaykh Sālim at-Taweel and more recently others.

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<http://vimeo.com/36462430>

Shaykh, Dr 'Ādil bin Muhammad bin 'Abdul'Azeez as-Subay'ī is of the students Imām Bin Bāz, Imām 'Uthaymeen and the Muhaddith of Madeenah, 'AbdulMuhsin al-'Abbād al-Badr, also benefitting from Imām al-Albānī. He is a Professor at the Department of the Prophetic Sunnah and its Sciences, College of Usūl ud-Deen, Imām Muhammad bin Saud Islamic University. His major works include *Takhreej Ahādeeth Majmū Fatāwā Ibn Taymiyyah*, which is a verification of all of the ahadeeth relayed by Shaykh ul-Islām Ibn Taymiyyah within his magnum opus *Majmū al-Fatāwā*. In 2013 Shaykh 'Ādil gave some beneficial lectures at Masjid Ibn Taymiyyah Brixton, soon to be online insha'Allāh.

<sup>26</sup> Refer to Shaykh Sultān al-'Eid, *an-Naseehah li-'Āmat il-Ikhwān wa 'Idāh ul-Kadhib wa'l-Buhtān (Hiwār Ma' Shaykh Muhammad bin Hādī)*:

<http://www.sultanal3eed.com/sultan/book/2>

<http://www.sultanal3eed.com/ckfinder/userfiles/books/alnaseha.pdf>

Also see Shaykh Ibrāheem ar-Ruhaylī, *al-Kashf wa'l-Bayān li mā jā fī Kalām Dr Muhammad bin Hādī min adh-Dhulm wa'y-Tughyān*:

<http://www.al-rehaili.net/rehaili/download/ebook/al-kashf.pdf>

**One:** Shaykh Sultān al-'Eid, who stated in his book critiquing Muhammad bin Hādī entitled *an-Naseehah li-'Āmat il-Ikhwān wa Idāb ul-Kadhib wa'l-Buhtān (Hivār Ma' Shaykh Muhammad bin Hādī)* [An Advice to the Generality of Brothers and an Elucidation of Lies and Falsehood: A Discussion with Shaykh Muhammad bin Hādī] 2009, on page 3:

Some beloved brothers within the Saudi Kingdom and outside of it, from the people of knowledge, requested that I uncover this vile approach and refute the rumours and claims of our brother, Shaykh Muhammad bin Hādee so that those with little knowledge do not get deceived. **I have written this clarification based on written proofs from our brother Muhammad bin Hādī because the man is a coward and does not openly declare his slander on audio tapes or books. Our brother Shaykh Muhammad has spread rumours which he has not brought any evidences for up to now!! By Allāh he does not enter the house from its doors and does not follow the Shari' way of giving naseehah. Up to now he has not come to us with any enquiry, communication or letter about the falsities he has promoted. We wish that he would raise the matter to our senior Mashāyikh if what he has spread is true, but he has rejected doing this.**

**He was advised, may Allāh forgive him, by some of the Mashāyikh and students of knowledge and they clarified to him and responded to the doubts about the fitna, but he continued on his way and did not return from what the suspicions that he promoted. He continued to secretly spread his rumours among the youth who had no knowledge of the situation and those who trusted him.**

So there is an approach which many Salafī scholars have not only advised Dr Muhammad bin Hādī, and not just over the past few weeks (!!!), about but have also clearly refuted him regarding. Shaykh Sultān al-'Eid also says on page 5 of his critique under the sub-heading 'Why I turned away from him for three years':

**Our noble brother Shaykh Muhammad bin Hādī has been speaking about my honour and deen for three years and I have been silent for three years for the following reasons:**

**What he has mentioned about me are merely false suspicions, delusions and hypothetical ideas, so he says things like "you will see" and "I know more than you all know" and "my words will soon become clear to you" and "thiqāt have narrated to me" and then he is not even able to name**

**these “thiqāt”?! This is what Muhammad bin Hādī used to refute Shaykh Fālīh for and then Muhammad bin Hādī falls into it himself!!**

Sounds all too familiar, especially from the viewpoint of the Brixton Salafis! On pp.39-41 Shaykh Sultān states under the sub-heading ‘A New Way of Jarh’ (summarised translation):

**Shaykh Muhammad and those who are with him have taken a new way in Jarh which they have becomes distinguished with!?** I fear that one who has no knowledge might follow them in this and this is why it is necessary to clarify it. From its distinguishing characteristics is:

1. **Secret and open ikhtilāf.** Yes, he warns secretly and makes jarh in a hidden way, so he warns against his brother in private gatherings openly or tacitly. Then, he frees himself from having done this openly, rather he gives tazkiyah openly as he has done with me and I gave proof of this earlier.
2. **Use of vague and general matters,** so if we discuss with him he is unable to clarify them or explain them, and he is unable to present evidence for them...for this reason I request the brothers to separate from him and his likes and to not be pleased with them and their general matters which they confuse the Salafi youth with.
3. **Gratification in that which one has not been given,** so you will find with them blowing matters up out of proportion and glorification of their speech with terms of expression which makes the listener think that those speaking have ilm and khabr, or that he has come across something which no else has before, or that he (Shaykh Muhammad bin Hādī) is the first to expose the Hizbiyyah of his brother! And that he had knowledge of so and so's misguidance and enmity to Ahl us-Sunnah years ago! Even though within that time he (Muhammad bin Hādī) used to give tazkiyah to him and defend him for the “general benefit” as is claimed!?
4. **Use of unseen affairs and guess-work.** So if it is said: what is your evidence? They say: “we know and you don't know!” Or “it will become manifest to you”! Shaykh Muhammad should know that the Qadi of the Sharee'ah Court does not accept these accusations of knowing the unseen and guess-work, such as “we know and you don't know” and “you will see” and the likes!
5. **Rising to the occasion to make jarh of people and expel them from Salafiyyah and to make tabdī' of them!** This is even though the senior

Mashā'ikh are present, and this is what happened with Shaykh Muhammad's close friend Shaykh Fālih, for Shaykh Fālih used to make jarh of people, and you (Muhammad bin Hādī) and your helpers supported him and made him an "Imām" and "the ditch between Salafiyyah and Hizbiyyah", the "bridge of the Salafis", so after these praises he did not reject rising up to give jarh... Shaykh Muhammad used to follow Shaykh Rabee' and Shaykh Fālih in making jarh of men so then what has made him issue his own jarh now?! I remind you of the saying of the fuqahā: "whoever rushes something before its time will be punished by being deprived of it."

6. What can be noticed with Shaykh Muhammad and his aides in their new slanders is: a lack of tathabbut [verification] and caution, and censured haste in making jarh of his brothers and expelling them from Salafiyyah. This is even though Shaykh Muhammad theoretically acknowledges tathabbut in his own lectures, yet practically he totally opposes it!! I gave some examples of this before and I brought evidence of his lack of tathabbut [verification] in regards to me and others. So the man slanders me yet as is said he does not know me, it is just "qeela wa qāl". After the discussion it becomes clear to you that Shaykh Muhammad is not upon anything!
7. Use of things which are unacceptable in an argument, such as his saying "the thiqāt have narrated to me". **So now I have a disagreement with him, so who are these thiqāt who he uses against me?! I have affirmed the lies of these "thiqāt" and what they have ascribed to me. By Allāh on you if his witnesses are thiqāt why does he not name them?! We have shown the lies of his "thiqāt" and we seek from him that he names them and their testimonies and not to come with vague and general affairs.**
8. **Contradictions – Shaykh Muhammad and his helpers defame those who are famous for Salafiyyah and support the Sunnah and its people, and then he gives tazkiyah to a majhūl [unknown person] and calls them "thiqāt" and we have affirmed their lies!** Unfortunately, for some of our brothers jarh wa ta'deel has become the main knowledge, from Allāh we came and to him we return!
9. **The method of destroying and dropping (a person) which is more dangerous, so according to them there is only a Salafi who does not make**

mistakes!! Or a Salafi who makes mistakes, according to what they think, and then his reward is to be expelled from Salafiyyah! This is what the Extremist Haddādiyyah do. This is why up to today we see them apply ahkām from the right and left without any Shari' dawābit (principles) and without returning back to Ahl ul-'Ilm. In this way they are destroying the da'wah Salafiyyah, la hawla wa la quwwata ila billāh! O Allāh suffice us from the evil of fitna!

Then Shaykh Sultān presents his advice to Muhammad bin Hādī, pp.42-44:

This is the advice from a brother who has love for his brother:

1. I advise him to not rush in giving a hukm on his Salafi brothers and to know the true estimation of his own self. The reference point for these major issues are the senior scholars and he (Muhammad bin Hādee) has no part in this at all!
2. I advise my brother to be warned against following the lies of the youth who he thinks are "thiqāt" because they can make him fall into that which is not befitting for Ahl ul-'Ilm, as you can see.
3. I advise him to change his style of da'wah and giving advice. I advise him to stay away from vague and generalised methods as if he has hidden knowledge which others have not received yet! Which no one understands except him! I advise him to stay away from words like "you will soon see..." and "it will become clear to you..." and "he will soon do..." and "we know more..." and other terms which expose his bankruptcy of proofs and Shari' evidences. This is what he did in his slander of me, may Allāh forgive him, and his words have been presented before which he cannot reject unless he denies making them, or unless he is sick and does not know what he is saying!
4. It is upon our brother Muhammad, may Allāh grant him success, who only goes on about the efforts of Ahl ul-Madeenah (!) to also admit the efforts of his brothers and his Shaykhs in Riyadh, the South, Shām, Yemen and other places and to support them. He is better than denying the efforts of his brothers, and all praise is due to Allāh, in the East and West. which are efforts which none can deny... I say to Shaykh Muhammad and those like him: all praise is due to Allāh, we have no need of your support or your verification of our tapes! For Allāh will support us and make our da'wah reach the East



and West, this is the virtue of Allāh upon he wills, even with our immense shortcomings. So if you (Muhammad bin Hādī) support the Salafis then I hope that you will withhold your tongue from your Salafi brothers and refrain from causing fitan against their efforts and trying to strive to corrupt their efforts by saying: “do not go to the lectures of fulān”, “do not listen to fulān”, “fulān inclines towards Fālih”, “fulān has Haddādiyyah” to the end of such terminologies which are repeated during these days and what [some of the] the Libyans and Algerians get pre-occupied with.

5. I advise the brother, Shaykh Muhammad: to not emerge in these types of fitan which are among the Mashā'ikh, and which the senior scholars speak in, such as the Mufti, Shaykh Fawzān, Ghudayān, an-Najmee and others. I remind of what al-Allāmah, an-Nāsih, Shaykh al-Albānī, may Allāh forgive him, stated, who Shaykh Muhammad manifests defence for, and he is correct in doing so, his rich and precious advice when Imām al-Albānī stated: **“Love for fame will break one’s back!”** (*hubb adh-dhubūr yaqsim adh-dhubūr*)! We ask Allāh to make our actions sincerely for His Noble Face.
6. **Just as I remind Shaykh Muhammad, and all of our brothers, about the rights of our Ulama of the Sunnah, such as the three 'Ulama of the Sunnah of our time: Ibn Bāz, al-Albānī and Ibn 'Uthaymeen and others from the Lajnah ad-Dā'imah and our noble Shaykhs. We love them all and are not pleased that any of them are slandered. Whoever of them makes a mistake then this is a drop within the sea of his good deeds and Allāh will forgive him.** From their rights upon us is that we spread their knowledge and I think that I, and all praise is due to Allāh, are from those who strive to spread the knowledge of our Shaykhs: Ibn Bāz, al-Albānī and others from our Ulama and Imams, may Allāh forgive those of them who are dead and bless those of them who are alive. My tapes and khutbahs are famous, and all praise is due to Allāh, I refer to their knowledge within them. It is an honour for me to be a servant to ilm and the Ulama from Ahlus-Sunnah and to defend their honour. So whoever spreads about me what is contrary to this then Allāh is between us and I will complain to my Lord
7. **I also advise my brother Shaykh Muhammad to make tawbah to Allāh for what he has put out from his slander of his Salafi brothers, especially our Shaykh 'AbdulMuhsin al-'Ubaykān, by spreading a foolish story, as for me then I**

**have a position toward him (Muhammad bin Hādī) which is not hidden, and Allāh will take my right from him and those who help him.**

As the poet said,

*We are passing towards to the day of Judgement,*

*When Allāh will gather all disagreements*

**Two:** Shaykh Ibrāheem ar-Ruhaylī, who stated in his book *al-Kashf*, p.64-66 (summarised translation):

After this detailed and documented presentation of the defamation of Dr Muhammad bin Hādī which need no further commentary due to their severity and indulgence in such defamation and slander that no commentary is required. Whoever contemplates on his words will reach a clear conclusion which is that these slanderous statements cannot emanate from a Muslim who extols the deen. Rather such words necessitate that one is either a major Munāfiq or a major deviant...for this reason I present to Dr Muhammad bin Hādī and I say: the time to be called to account has come, the time of patience and forbearance has come to an end and I wrote to you two years ago when I first heard your slander, in a treatise entitled *Ta'seel al-Masā'il al-Mustashakilah min Jawāb is-Sā'il* in which I clarified the doubts, answered what I had to and critiqued all that which had been levelled against me. I discussed with you in the manner of the people of knowledge with proofs and evidences, and I have overlooked following of your words of abuse and slander for the sake of love and brotherhood for Allāh, and I sent you personally my treatise before it was distributed for public consumption, and I thought that whatever had been problematic from my words were fully removed and clarified what you had intended from my words, all of this was supported with *Shari'* proofs and statements from the Imāms. Yet you turned away from all of that and continued in unleashing your tongue with slander in all sittings...my forbearance and overlooking deceived you while you were brash and hasty in a manner which does not befit one whose beard and head has become white [i.e. grey], not to mention one who is ascribed to knowledge, such as the knowledge of Jarh wa't-Ta'deel which the people of knowledge have known to have precision and detail in the rulings that they pronounce in their jarh and ta'deel of others.

Then Shaykh Ibrāheem ar-Ruhaylī says, continuing on p.66:

**The weak students deceived you with their expressions of praise for you such as “our Shaykh”, “al-’Allāmah”, “Imām”, “Muhaddith”, “Faqeeh”, “the Suppressor of Innovation”, “the Aider of the Sunnah”, etc. which the intelligent one is not deceived by and which no scholar is pleased to be addressed with, and I knew that this is what has dropped you in the eyes of the ’Ulama...**

Then Shaykh Ibrāheem ar-Ruhaylī presented Muhammad bin Hādī with three options (summarised translation):

**One: a knowledge-based book**

If you are truthful in what you say and have certainty about what you claim then between me and you is a knowledge-based proof supported by proofs and evidences from the Book, Sunnah, Ijmā and written in book form. You should do this via critiquing what I said fully without splicing my words, omitting them, taking them out of context and misinterpreting them, documenting what you transmit from my books and audios and then discussing in an academic manner and clarifying the mistake in my words via supporting your words with Divinely Legislated proofs. You should also support your words with the speech of the Imāms, if you were to do that with truthfulness and sincerity, then you would be rewarded by Allāh’s Will and if the right stance from your words becomes apparent to me I will retract from the error and supplicate to Allāh for you and admit your virtue that would alerted me and guided me about the error. For the people of knowledge still say “knowledge is a mercy among its people.” Mutual advice among the people of knowledge and academic refutations do not anger the intelligent one if it is in accordance with Divinely Legislated principles and with the intent of advice, sincerity and clarifying the truth.

If you reject this, then the second suggestion is:

**Two: an open academic discussion**

**I call upon you to have an open academic discussion in a knowledge-based gathering with witnesses from the ’Ulama and students of knowledge, and there is no problem if this is aired live on air so that all can hear, if you are upon certainty in your critique. This would be your golden opportunity to uphold the truth and establish the proof upon the “person of falsehood”, as you claim, and upon the one whom you have described in your words as “al-Fadm” [dim-witted] who is the one who is “devoid of proof and speaks**

with stupidity, laxity and a lack of understanding"...so [you have the chance to] exert yourself to support the Sunnah and expose the talbees and tadlees and refute the Mumayyi' and the Mutasāhil and establish the proofs and the evidences within this sitting which will be witnesses so that the people will have clarity about the condition of "the one who has been vigilant about the Sunnah and its people for 25 years", as you claim.

If this is not suitable for you then the third option:

### **Three: Divinely Legislated [Sharee'ah] Court Judgement**

This will be sought after you have turned away from academic and knowledge-based proofs, as highlighted in the above two options, because if you had any proofs and evidences for the major accusations that you claim, you would quickly present these. I only intend by this...so that it does not become spread among the people that [you will claim] "I refuted Ibrāheem ar-Ruhaylī and he then took me to court! Over an academic and knowledge-based matter!" And so that it will be known that there was no response from you within a month from the publication of this article and as a result I will present this report, which includes all of your slander and defamation, to the [Sharee'ah] Courts and request for them to implement the Shari' ruling upon you due to the major accusations you have levelled against me which have surpassed the limits of *tabdī'* to casting doubt on the foundation of *deen*, and some expressions have even been clear in that. It should also be known before the time has elapsed that if it reaches this stage [of Sharee'ah Court intervention] I will not accept any intervention or intercession from other parties.

And Allāh knows best, and may peace and blessings of Allāh be upon His servant and Messenger Muhammad.

Written by

Ibrāheem bin 'Āmir ar-Ruhaylī

06/02/1434 AH (14<sup>th</sup> December 2012)

While more recently, in an article entitled *ar-Risālah lam Yahmilubā al-Bared ilā Shaykh Muhammad bin Hādī al-Madkhalī: Na'l Hānī bin Burayk Khayrun min Ra's Bashbār al-Asad* [A Letter Which Cannot be Sent by Post to Shaykh Muhammad bin Hādī: The Shoe of Hānī bin Burayk is Better than the Head of Bashhār al-Asad] dated 7<sup>th</sup> Jumādā al-Ūlā 1439 AH/24<sup>th</sup> January 2018 CE, Shaykh Sālim at-Taweel also noted in regards to Dr Muhammad ibn Hādī:<sup>27</sup>

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<sup>27</sup> See: <http://www.saltaweel.com/articles/452>

All praise is due to Allāh the Lord of the Worlds, and wellbeing is for the pious, there is no transgression except unto the oppressors, and may the peace and blessings of Allāh be upon our Prophet Muhammad, his family and all of his companions.

O akhī Muhammad bin Hādī, may Allāh forgive you and your parents, what is with you that you have come out with a new sect whom you have called “as-Sa’āqifah”, increasing division upon division. This indicates the corruption and deviation of your selective manhaj, as your words indicate “there is not a Salafi on the face of this earth except for me and whoever I am happy with!” By Allāh, this is something strange and foreign to Salafiyyah which was not known of before, we neither heard of it nor about it and it was not an approach taken by the ‘Ulama who have bene agreed upon by Ahl us-Sunnah – rather you and your like [Muhammad bin Hādī] have invented it. As whenever you differ with a person you bring forth a new term for him along with a sect named after him, such as: al-Ma’ribiyyah, al-Maghrāwiyyah, al-’Arūriyyah, al-Halabiyyah, al-Hajūriyyah, ar-Ruhayliyyah, as-Suhaymiyyah and other such titles which we do not know of, and maybe tomorrow they will come out with the: Salfeqiyyah, al-Bāzmūliyyah, al-Bukhāriyyah, al-’Anjariyyah, al-Buraykiyyah, an-Nazāriyyah etc. etc.! Furthermore, what is this akhī Muhammad bin Hādī?! Do you not have any humility before Allāh Ta’ala, have you not had enough of the approach of belittlement which you practice? Terms of belittlement are often heard from your tongue: “so and so is jāhil”, “so and so has compounded ignorance”, “so and so cannot even read two lines”, “so and so does not understand”, “so and so does not memorise” and other terms which are known due to your oft-repeated usage of them, as is said

*Man akthara min Shayin ‘urifa bihi*

*“Whoever is abundant with something becomes known for it”*

As you do, your students will do, and rather most of that is as a result of this reckless education. You should know that knowledge which is Rabbānī increases a person in fear unto Allāh and humility unto His servants; and

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Ironically, Burayk is an individual whom Lahmami also used to “**promote**”, “**defend**” and “**accomodate**” (!!?)



know that knowledge is a blessing like other blessings, Allāh gives it to one of His servants to test him by it to see whether the servant is thankful or ungrateful. Akhī Muhammad bin Hādī, may Allāh guide you to the right path, how painful it is to hear that some of the youth who ascribe themselves to the Sunnah in non-Arab countries dispute, boycott and cut off from each other, due to what? Muhammad bin Hādī! Is he a scholar or not? Is he more knowledgeable than Shaykh so and so? By Allāh Whom there is no god except He, I heard one of them say, and he was sixty years of age, that he will put you above Shaykh Sālih al-Fawzān!!? I asked him why this was and he replied “Shaykh Muhammad bin Hādī is a clear Salafi!” SubhānAllāh! Is this the Salafiyyah which is the deen of Allāh? Then I read the comments of those who are fanatical to you and they differ with someone and what they say about him, it is as if they have not read where Allāh Says,

**“Do they think that they will not be resurrected? For a tremendous day –  
the day when mankind will stand before the Lord of the worlds.”**

*{al-Mutaffifeen (83): 4-6}*

Or as if he has not heard in his life where Allāh Says,

**“Man does not utter a word except that with him is an observer prepared  
[to record].”**

*{Qāf (50): 18}*

Or as if he does not know that Allāh Says,

**“...Allāh had enumerated, while they forgot; and Allāh is, over all things,  
Witness.”**

*{al-Mujādilah (58): 6}*

Yes, this is the reality with some of them, they transgress in rivalry in a way which is not found among others. **Do not say as Salmān al-'Awda did “I am not responsible for how some people understand my words” as rather it is the case that whoever cultivates people on something and makes them comprehend a specific principle then he is definitely responsible for his education upon which he has cultivated them. What do you think about the Lord of the Worlds? Do you think that Allāh will not call you to account for this cultivation which you have imparted to your students? Akhī Muhammad bin Hādī, I do not know Hānī Burayk and have never met him at all in my life,**

and he maybe does not even like me and if he met me may not give salām to me, as is my relationship with 'Abdullāh bin Salfeeq, to the extent that I wanted to visit him and he profusely rejected that I do so. As for akh 'Abdullāh al-Bukhārī then I have heard of him but never met him at all in my life. As for the rest of those whom you have branded “Sa’āqifah” – then I have not even heard of them, I do not defend them and I do not know the reality of your differing with them. I ask Allāh to keep me distant from all of that. However, I have looked at your usage of the term ‘Sa’āqifah’, this is at the very least calling others by nicknaming.

**“..do not call each other by nicknames.”**

{*al-Hujurat* (49): 11}

It is upon you to refute the error without announcing warfare, causing division and making up a name as a new group.

Fear Allāh and suffice yourself from this approach, occupy yourself with knowledge, benefit yourself and others. Humble yourself before Allāh and lower your wing of mercy unto the Muslims. Life is short and is more honourable than wasting it arguing with your brothers. **Finally, I say to you akhī Muhammad bin Hādī: I have seen your silence in regards to your brothers in Kuwait: Muhammad al-'Anjarī, Tāriq Subay'ī, Fawāz al-'Awadī and Ahmad as-Subay'ī – they say about Bashhār al-Asad that “he is a Sunni Muslim”!!?I wrote to you about that yet heard neither a comment nor a word! You should place this information in your archives and wait for the appropriate time to bring this out for when you differ with them and refute them! As “the left shoe” of akh Hānī bin Burayk is better than the head of Bashhār al-Asad the Nusayrī Ba'athist Bātinī criminal!**

This is what the scholars themselves advise and impart to us. As a result terms such as “accommodate” and “promote” are not to be applied to Salafis and is the language reserved for partisan groups – and not for Salafis who merely do not agree with all that SP say. For Lahmami and others of the ghulū persuasion, anyone who does not agree with tabdī' of a Shaykh is “a supporter”, “promoter” or “a defender” of that said Shaykh in question. This is repeated ad nauseum, along with other terms, names and methods, as if repeating it over and over again somehow makes it true?! Shaykh Sultān al-'Eid stated in his critique of Muhammad bin Hādī, pp.10-11 under point number 10:

After this clarification came out and the *talbees* [deception] of this noble brother Muhammad bin Hādī was exposed along with those around him, we did not find

from them a knowledge-based answer. **All we heard, as usual, were claims with no daleel and their sayings which we always hear like “we know more about the reality” and “so and so defends fulān against fulān”!**

On page 11, Shaykh Sultān then stated:

**From their methods is: to raise the flag of defending Ahl ul-Ilm and respect for them, even though they are the same ones who take Ahl ul-Ilm out of Salafiyyah, make tabdī' of them and slander their honour and deen! Then they claim to respect Ahl ul-Ilm!? May Allāh fight against evil desires!**

This method therefore tries to simplistically convey that Salafis have to agree on absolutely everything, when this is not the case, and that there cannot be differences on matters. These methods therefore are in fact straight out of the handbook of disbelieving political propaganda techniques taken on board by Hizbī groups rather than being rooted in the Salafī Manhaj, for the Salaf emphasised, as noted by Imām Ahmad when he praised Imām ishāq bin Rahawayh:

لم يعبر الجسر إلى خراسان مثل إسحاق، وإن كان يخالفنا في أشياء، فإن الناس لم يزل  
يخالف بعضهم بعضاً

**None crossed the bridge to Khurāsān like Ishāq, even though he disagreed with us in some things. As the people will not cease to disagree with each other.<sup>28</sup>**

Whereas political propaganda communication techniques, involve: use of stereotypes, substitution of names, downright lying, repetition, assertions, pinpointing an enemy and appeals. Now if these are not the political methods of Hizbī groups one does not know what are! Imām al-Albānī stated:

**As for what I hear now from this question concerning how a Muslim is removed from the Jama'ah or the Jama'ah as-Salafiyyah because he made a mistake in an issue or other, then I do not see that this can be anything but an infection from the other partisan parties, this removal [of the Salafi from as-Salafiyyah due to a mistake he made] is from the practice of some of the Islamic parties which do not take up the Salafi Manhaj as a Manhaj in fiqh or in understanding Islam, rather [this practice is that of] a Hizb, predominate in it is what is predominate in the other Ahzab, [things like] gathering upon the basis of a small state: He who leaves the obedience of**

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<sup>28</sup> Al-Khateeb al-Baghdādī, *Tārīkh Baghdād* (Beirut: Dār ul-Kutub al-'Ilmiyyah, n.d.), vol.6, p.348.

its leader is warned once, and twice, and a third time -- perhaps -- then he is judged with his removal. The likes of this is not allowed to be taken up by a group that belongs truly to the Book of Allah and to the Sunnah of the Messenger of Allah (sallAllahu 'alayhi wasallam) and to the Manhaj of the Salaf as-Salih.<sup>29</sup>

This is then followed by what is nothing short of an inquisition, and then many who are fearful fall in line and blindly follow that line without adequately comprehending the issue or due to peer pressure, infantile bully-boy tactics, ignorance, threats, physical violence and in cases, kidnap and murder as will be discussed in a subsequent section.

And while some of our brothers in Brixton may have erred in bringing out an article from Shaykh 'Ali wherein he questioned Shaykh Rabī' on some points, and entitling it in a way which could be seen to aggravate the dispute between the two respected Shaykhs, at least the Brixton brothers removed it and openly stated this was an error. This in itself is a drop in the ocean compared to the litany of articles which have also been brought out by others over the years inciting all and sundry to **“take a position”** on issues among the scholars.

Furthermore, I was not aware of the circumstances of the article in question, I was neither in the country nor involved in its release. Moreover, my name is, most of the time, on my translations. Now if it is said “you al-Ashanti are complicit as you are a part of the admin” I say in response to this:

**One:** Due to Dr Lahmami adequately or appropriately investigating, and being very hasty, if he does indeed ascribe the release of the article directly to me, which is evil suspicion. For I was neither in the country nor involved in its release or translation whatsoever.

**Two:** This reason would also therefore require the like of Lahmami, or anyone else, also being complicit in actions which have been committed by his associates, in the name of da'wah. Indeed, for which they are yet to be clarifications.

**Three:** Lahmami, also made public, with no clarification up to this day a number of odd views which have not been adequately accounted for. I.e. suggesting to Dr 'AbdulHaqq Baker in 1997 that Imāms Bin Bāz and 'Uthaymeen were not Salafi, from what Lahmami took from the lessons of Yahya Silmī in East London in the 1990s. It is also worth noting that in 1998 in Leyton there was talk of the presence of what was nothing short of a 'dodgy dossier' wherein it was argued that Imām 'Uthaymeen (*rahimabullāh*) was not Salafi but Hanbali and was a refutation of Imām 'Uthaymeen. It could, by this reasoning, therefore be argued that Dr Lahmami was complicit in this as he was preaching it to others, in the name of da'wah, with no clarification to this day.

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<sup>29</sup> *Fatawā Jeddah*, tape no.13.

**Four:** Brixton Masjid is not a cult or a partisan group wherein all concur on absolute every issue and blind follow, the brothers disagree on some matters. Due to this, disagreements relating to various matters even occur among the management. This is not something unbeknown to others.

**Five:** Equally, many others, especially UK and USA, have been complicit in promotion of extremism, fanatical *taqleed*, bully-boy tactics and many of the traits which some have observed are also found in cults based upon fear, threats and attempts to “expel” Salafis from Ahl us-Sunnah.<sup>30</sup>

Now, there is a common argument which has been repeated *ad nauseam* by certain ghulū fraternities in the West, that Brixton Masjid, and by extension myself, are “**staunch Halabī defenders**”. Dr Lahmami states for instance on p.16:

**As for you Omar, Ashanti, et.al, then you are opposite of this: You defend, protect and promote the innovators such as Ali Hasan and his ilk...**

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<sup>30</sup> There has been much talk of late with regards to cult characteristics among some Salafis. Though I will not explore this in depth, this has been discussed in detail by the brothers Abū 'Āliyah 'Abdullāh Battle and Dr 'AbdulHaqq Baker. There is no doubt that there are some worrying aspects which should sound alarm bells to a Salafi. Cults have the following hallmarks:

features of cultish behaviour are observable, most particularly in the following fundamental cult traits:

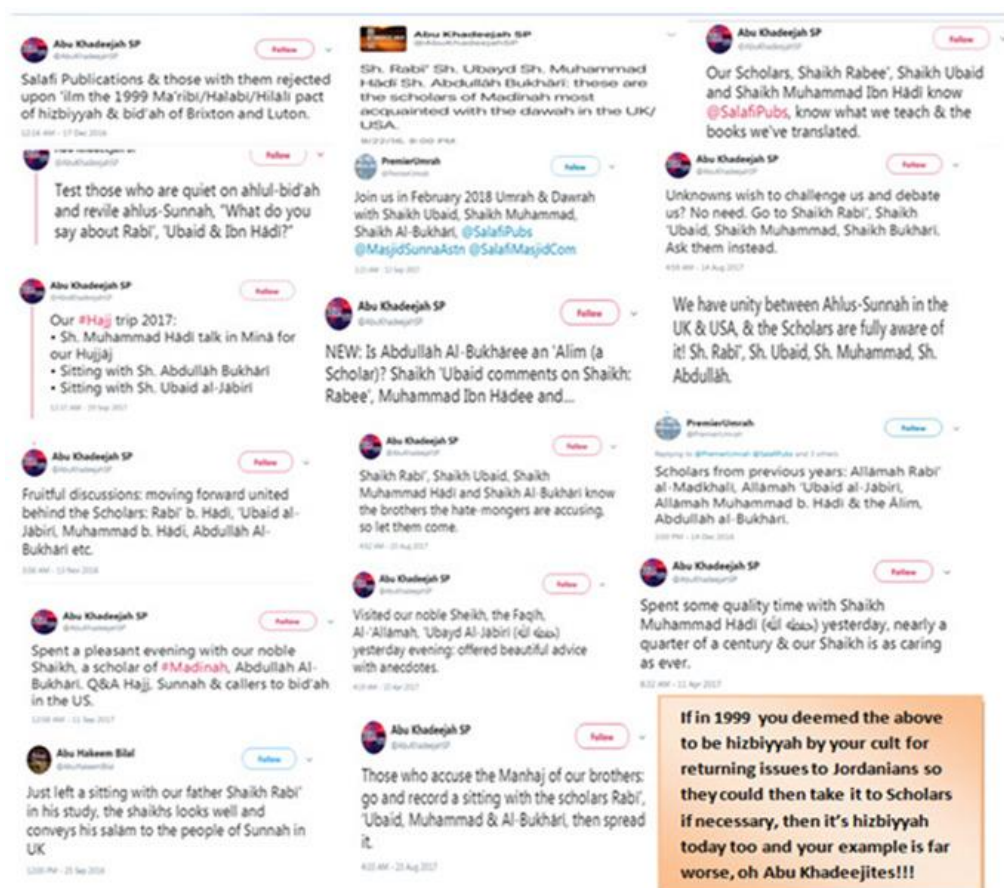
- ✓ *Uncritical following of a leader and acceptance of all that he says with little or no question – any questioning is taken as “an attack”.*
- ✓ *A leader who has control over the followers by claiming to be on a true mission.*
- ✓ *Involvement in illegal activities*
- ✓ *Violent rhetoric, sometimes in order to attract attention and build up the rapport and fame of the cult.*
- ✓ *Publicity stunts*
- ✓ *Deceptive tactics utilised in the recruitment of followers, this is linked to the Islāmic idea of tadlees, which will be discussed later in the study.*
- ✓ *Simplistic indoctrination via reference to contorting texts.*
- ✓ *Restricting understanding of the texts.*
- ✓ *Accumulation of wealth for personal and political aims.*
- ✓ *Providing simplistic quick-fix solutions to deep-rooted problems.*
- ✓ *Whatever the dubious leader dictates goes, whether these are rules, regulations or so forth.*
- ✓ *A leader who knows full well that what is being taught is false yet has to maintain control.*
- ✓ *Members give the cult leadership wealth in order to further the religio-political aims of the group.*

This should send shivers down the spine of a Salafi, as unfortunately it has been observed that these hallmarks are found particularly among those who have fanatical following of SP.



## Advising Dr Lahmami Not to Eat the ‘Lahm’ of the Brixton Salafis ~ The Lahmami Conundrum ~ Part 2, Section 1

As noted earlier in this section, the language that Lahmami utilises is typical, **“defend”**, **“protect”** (!!) and **“promote”** – only because we do not deem Shaykh ‘Ali Hasan to be an innovator?! Additionally, if we were **“promoters”**, a rather odd use of language, then one would find regular articles, pompous praise, infantile point-scoring and simplistic propaganda all for Shaykh ‘Ali Hasan, yet this is non-existent among the Brixton Salafis. However, what we do find from others are the following:



If all this is not an example of **“promotion”, “protection”** and **“defence”** over the years one does not know what is! So if we **“defend”, “protect”** and **“promote”** “an innovator”, what follows, according to the chain of continuity from the cohorts of ghulū, is that the Brixton Salafis are thereby “people of innovation”. Imām al-Albānī (*rahimahullāh*) said, ten minutes in to *Silsilat Hudā wa’n-Nūr*, no.778, was asked about this method:

Questioner: If a scholar from among the ‘Ulama of the Muslims established the proof against an individual, whether this was in ‘Takfir or ‘Tabdi’ or Tafsīq [of that individual], is the following of that scholar obligatory upon a person or is it for him to establish the proof himself?

Answer from Imām al-Albānī (*rahimahullāh*):

**It is not a requirement, it is not a requirement; rather what is obligatory is [for that person] to be convinced that the proof was established against the individual whose ‘Takfeer, Tafseeq or ‘Tabdi’ is sought, otherwise the matter will turn into one of a series [of ‘Takfir or Tafsīq or ‘Tabdi’ by extension] with no end to it...**<sup>31</sup>

Shaykh ‘AbdulMalik ar-Ramadānī al-Jazā’irī stated in regards to such an approach:

**...some of those youth, become joyous if they come across errors of a person who is ascribed to their da’wah, as they say, and then his hidden gets exposed along with his tamayī and tasāhul with Ahl ul-Bida’. They may even say that he “stands alongside Ahl ul-Bida’ and the opposers” and the likes. In reality a person who does this has to comprehend his own self**

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<sup>31</sup> <http://www.alalbany.net/play.php?catsmktba=17527>

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**before death comprehends him while he is in this state of speaking about people and their honour without right.<sup>32</sup>**

I am totally unaware where I have **“defended”** Shaykh Ali Hasan on any of his views which have been deemed to be incorrect. In fact, I have actually sat and disagreed with him, in his own house, on a number of issues, while maintaining respect – we do not blindly follow anyone. And you will never find me abusing another Shaykh in an antagonising manner, respect has always been maintained. Shaykh Rabīʿ, may Allāh preserve him, is one of those scholars whom I greatly respect and whom has said:

وأنا لا أَرْضَى لأحد أن يتعصب لي أبدا إذا أخطأت فليقل لي من وقف لي على خطأ  
أخطأت . بَارَكَ اللهُ فيكم ولا يتعصب لأحد هذا أو ذاك ،

**And I am not pleased with anyone being partisan toward me ever. If I am incorrect then say it to me, whoever stops at an error from me then (say) you erred. May Allah bless you, and do not be partisan to this one or that one.<sup>33</sup>**

So for instance, you will not find al-Ashanti translating an entire corpus from Shaykh 'Ali Hasan on a controversial issue, which many people neither understand nor adequately comprehend and then present this to English-speaking audiences. But who has done this over the years? Indeed, Lahmami need look no further than his own compatriots! For it was none other than Salafi Publications who released the 'Halabi Papers' a three-part serialisation. These 'Halabī Papers' were Shaykh 'Ali Hasan's reply to the Lajnah. Did al-Ashanti and Brixton translate this? Did al-Ashanti and Brixton go to this extent? Did al-Ashanti and Brixton **“support”, “promote” and “defend”** Shaykh 'Ali to the extent that they called on al-'Allāmah 'Abdul'Azeez Āli Shaykh, al-'Allāmah Fawzān and others to **“correct its mistake”**?! As done by Abu Khadeejah from Salafi Publications in 2000 – with no clarity up until this day in 2018 CE! Such an insolent riposte to a body of senior scholars is the epitome of contradiction and disrespect. Shame yā Dr Lahmami, you are brazen enough to rise to the occasion to try to refute the Brixton Salafis yet remain totally bamboozled and in fear when it comes to anything from SP Birmingham. Lahmami also states on p.1:

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<sup>32</sup> Summarised from the Shaykh's meeting with some brothers from Tunisia (dated 1432 AH/September 28<sup>th</sup> 2011 CE).

<sup>33</sup> From the lecture *Khutūrat ul-Kadhb wa Athāruhu as-Sa'iyyah wa Mawqif ul-Islām minhu*, after 56 minutes. See: <http://www.ajurri.com/vb/showthread.php?t=32194>

But they went further as Brixton Masjid administration chose to translate material in refutation of the Salafi Scholar Shaykh Rabee' b. Hādi (hafidhahullāh) accusing him of “extremism” and “defaming the people of Sunnah”! It is therefore strange that Omar al-Jamayki, may Allāh guide him to honesty, had the audacity to demand clarification from myself whilst he along with his administration defamed this Imām of the Sunnah as can be seen below!

Lahmami again states on p.3:

**Indeed, you people have the audacity to speak against Shaykh Rabee' (hafidhahullāh) in this manner - it is upon you to fear Allāh, and honour the Scholars of Sunnah.**

This has been addressed above yet for further elaboration Dr Lahmami is essentially repeating something which was retracted, and he cannot do this. The brothers removed the article in question and admitted their mistake in its title – I was neither the translator nor was I in the UK at the time the article went up, and the particular brothers from the admin responsible for putting it up removed it. The content of the article may have been accurate, I am unaware of any “defamation” as such, as that is not really the approach of Shaykh 'Alī Hasan, strong disagreement does not necessarily equal “defamation”, yet for those with a partisan ghulū frame of thought, “defamation” is merely disagreeing with another view! As this will always exist, one Shaykh has a view, another disagrees, they go back and forth in disagreement, this was found in the past. Among contemporaries at times will always be this tension and disagreement. Imām adh-Dhahabī stated in *Mizān ul-I'tidāl*, vol.7, p.87:<sup>34</sup>

ما زال العلماء الأقران يتكلم بعضهم في بعض بحسب اجتهادهم، وكلُّ أحدٍ يؤخذ من قوله  
ويترك إلا رسول الله

**Contemporaneous 'Ulama will not cease speaking about each other according to their Ijtihād, and each of them can have his statement taken or left except for Allāh's Messenger (sallallāhu 'alayhi wassallam).**

And he also stated in *Mizān ul-I'tidāl*, vol.2, p.433:

لا يُسمع قول الأعداء بعضهم في بعض

**The words said by adversaries about each other should not be listened to.**

Muhammad Ibn Muflih stated:

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<sup>34</sup> Eds.'Alī Mu'awwidh and 'Alī 'AbdulMawjūd, Dār ul-Kutub al-'Ilmiyyah, 1995.

ولم ينبج كثير من الناس من كلام بعض الناس فيهم، نحو ما يذكر عن إبراهيم من كلامه في الشعبي، وكلام الشعبي في عكرمة وفيمن كان قبلهم، وتناول بعضهم في العرض والنفس

**Most people are not safe from people speaking about them, like what has been mentioned about Ibrāheem speaking about ash-Sha'bī, and ash-Sha'bī words about 'Ikrimah and about those before them and some of them partook in [delving] into honour and the self.<sup>35</sup>**

Ibn Hajar in *Hadī us-Sārī*, p.433 also stated the same in regards to Rabee'ah's criticism of one of the narrators that due to the enmity between them that it should not be taken, as Abu'z-Zinād 'Abdullāh bin Dhakwān had been deemed as credible:

لم يلتفت الناس إلى ربيعة في ذلك للعداوة التي كانت بينهما، بل وثَّقوه

**The people did not turn to Rabee'ah in that due to the enmity which was between them, rather he [i.e. Abu'z-Zinād] was deemed credible.**

Adh-Dhahabī states, in *Siyar A'lām un-Nubalā'*, vol.13, p.299, in commenting on some words of Ibn Mandah:

لا يُسمع قول العدو في عدوه

**The words of an adversary against another are not to be listened to.**

Imām adh-Dhahabī also stated in *Siyar A'lām un-Nubalā'*, vol.17, p.34 in regards to Abū Nu'aym's denigration of Ibn Mandah and noted:

لا نعبأ بقولك في خصمك للعداوة السائرة، كما لا يُسمع أيضاً قوله فيك، فلقد رأيت لابن مندة خطأً مُقْذِعاً على أبي نعيم، وتبديعاً، ومالاً أحب ذكره، وكل منهما فصدوق في نفسه غير متهَم في نقله بحمد الله

**We do not give attention to your words about your adversary on account of the ongoing enmity [between you], just as his words about you are also not to be listened to. For I have seen that Ibn Mandah levelled defamatory abuse against Abū Nu'aym, tabdī' and also [stated] that which I do not wish to mention. Each of them are Sudūq [truthful] in and of themselves and are not to be accused in terms of their transmission, all praise is due to Allāh.**

<sup>35</sup> *Siyar A'lām un-Nubalā'*, vol.7, p.40.

Ibn 'Adiyy noted, as relayed in *al-Kāmil fi'd-Du'afā'*, vol.2, p.461 that due to a disagreement between Abū Nu'aym and Ibn Mandah:

فتولدت بينهما العداوة من هذا

**Enmity between the two was caused as a result of that.**

Ibn 'Adiyy noted, as relayed in *al-Kāmil fi'd-Du'afā'*, vol.1, p.183 that due to ongoing issues or reasons between scholars this also led to a degree of *Tahāmul* [bias] of one against the other. Ibn 'Adiyy states:

وسبب كلام النسائي في أحمد بن صالح المصري: أنه حضر مجلسه فطرده، فحمله ذلك على  
أن تكلم فيه

**The reason for an-Nasā'ī's words about Ahmad bin Sālih al-Misrī: was due to him [an-Nasā'ī] attending one of his [Ahmad bin Sālih's] gatherings and ejecting him from it, this bias against him as a result led him to speak about him.**

Abū Ja'far al-'Uqaylī noted that Ahmad bin Sālih was a Muhaddith in Egypt and was strict about whom would narrate from him, and would not allow anyone whom he did not know to hear from him. So when an-Nasā'ī went to Egypt he tried to attend the gathering of Ahmad bin Sālih and accompanied some Ahl ul-Hadeeth who Ahmad bin Sālih was not pleased with and as a result ejected an-Nasā'ī from the gathering, this led to an-Nasā'ī's bias against Ahmad bin Sālih.<sup>36</sup> So if all of this occurred among the scholars of hadeeth and 'Ulama of the past, it is even more than likely to occur today, as Shaykh Falāh Ismā'eel has stated that such scholars speaking about each other will never cease and will also occur. Shu'bah stated:

احذروا غيرة أصحاب الحديث بعضهم على بعض، فلهم أشد غيرة من التيوس

**Be warned of the protective jealousy of the Ashāb ul-Hadeeth about each other, for they have more protective jealousy than he-goats.**

Dr Lahmami also states at the end of page 16:

**And you were not even around then, nor Abdulhaq Ashanti who is most instrumental in defending Ali Hasan and his innovations - and refuting Shaykh Rabee' and others.**

An exquisite sample of the rants of a crazed individual embroiled in ghulū. What on earth is this deluded individual talking about here?! First of all, Lahmami says that I am **“most**

<sup>36</sup> Ibn Hajar, *Tahdheeb ut-Tahdheeb* (Dār ul-Fikr, 1995, 1<sup>st</sup> Edn.), vol.1, p. 71.



**instrumental” (!!!?)** in **“refuting Shaykh Rabee”**!? What is this crazed Dr on about here?! If the Dr can present a shred of evidence wherein I have taken it upon myself (!?) to do something as foolish as even try to refute Shaykh Rabī’, *hafidhabullāh*, whom I respect yet do not blindly follow in all that he says, then Lahmami would be wholly justified. So I would never even think of such a thing. This is pure slander, which Dr Lahmami should amend with immediate effect. Yet this is the problem we have here with such sick Drs as this one, any disagreement for them is regarded, as in the case with partisan movements, as being “refuting”. This is a dangerous accusation yā Dr Lahmami, and this remark of his sends shivers down the spine of a Salafi. Pay attention: for merely not agreeing with everything, for some individuals affected by ghulū this is taken as **“refuting”** the opinion they adhere to and whom they take it from. Shaykh Sultān al-’Eid stated in his devastating critique of Dr Muhammad bin Hādī al-Madkhalī, p.41:

9. The method of destroying and dropping (a person) which is more dangerous, **so according to them there is only a Salafi who does not make mistakes!! Or a Salafi who makes mistakes, according to what they think, and then his reward is to be expelled from Salafiyyah! This is what the Extremist Haddādiyyah do. This is why up to today we see them apply ahkām [rulings] from the right and left without any Shari’ Dawābit [Divinely Legislated Principles] and without returning back to Ahl ul-’Ilm. In this way they are destroying the Da’wah Salafiyyah, la hawla wa la quwwata ila billāh! O Allāh suffice us from the evil of fitna!**

Ironically, after Shaykh Sultān al-’Eid had called this out as Extremist Haddādiyyah in 2009, he himself was then attacked *ad hominem* as being a “Haddādī” in 2011?! After he had already called it out years before!? This approach therefore is sadly very similar to partisanship and cult traits, as found among the Ikhwān ul-Muslimeen and the partisan political groups who have a campaign and an agenda wherein any criticism of their leaders is taken to render you as an enemy worthy to be targeted, in a number of ways. While in cults, the mere questioning of individuals is construed as being “an attack” on the sanctity of the individual being asked.

Yet it appears that Lahmami, in his haste and evil suspicion, may think that I was the translator of the article by Shaykh ’Alī Hasan on the Brixton Masjid website, which I was not and which the brothers removed with immediate effect. Imām al-Albānī stated:

**So we advise those ’Ulama or callers to Islam who have differed with each other to not have preconceptions/prejudice about each other, and to deal with each other on the basis of [the statement of the Prophet] sallAllahu ’alayhi wasallam: “Beware of suspicion, for suspicion is the most evil of**

false speech” so if Zaid (a general name) made a mistake it is upon us to make clear to him his mistake with that which is better (of speech, manners, etc.) and not with that which is worse.<sup>37</sup>

While Shaykh Sultān al-'Eeid stated in his book critiquing Muhammad bin Hādī, p.40 for this:

**6. What can be noticed with Shaykh Muhammad and his aides in their new slanders is: a lack of tathabbut [verification] and caution, and censured haste in making jarh of his brothers and expelling them from Salafiyyah. This is even though Shaykh Muhammad theoretically acknowledges tathabbut in his own lectures, yet practically he totally opposes it!! I gave some examples of this before and I brought verification of his lack of *tathabbut* in regards to me and others.**

Secondly, and in further testimony to Dr Lahmami's lack of awareness, or seemingly lack of memory, I was around then, though not part of the admin but one of the younger generation, so I was around then. Thirdly, as for being **“instrumental in defending 'Ali Hasan and his innovations”** – then Dr Lahmami has to provide daleel for this where I have “defended” Ali Hasan, as Shaykh 'Ali is able to do that himself, as are other Salafi Shaykhs who have defended Shaykh 'Ali Hasan and whose words I merely translate due to the proofs and evidences relayed. Fourthly **“his innovations”**, then there are some points here:

**One:** What Dr Lahmami impugns, is what has been also impugned against other Salafi Shaykhs, such as Shaykh Sādiq al-Baydānī. He replied, when he was asked if he was a **“defender”** of Shaykh 'Ali Hasan:

**No, as I am neither a defence lawyer nor a defender of any person as I am not an employee at a Solicitors office. Rather, I am a caller to the Book of Allāh and the Sunnah of His Messenger (sallAllāhu 'alayhi wassallam). Yes, I was asked twice or thrice about Shaykh 'Ali al-Halabī “is he an innovator?” I said “he is not an innovator” and “we do not know anything about him except for good” and when he was criticised for a number of issues, I looked at them and then I spoke to him regarding them and it was clear that he was other than that [i.e. an innovator] and based this on words which he had written prior. He said in many instances “how can they take this now and not prior, As long as this was stated prior, then this is my answer.”**

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<sup>37</sup> *Silsilah Hudā wa'n-Noor*, no.799

When Shaykh Rabī' was hard on me once and sought from me to make tabdī' of him (i.e. Shaykh 'Ali Hasan al-Halabī), I had to sit with the noble Shaykh 'AbdulMuhsin al-'Abbād and I informed him of this news. He said something to me which I do not wish to spread so that it will not cause fitnah, as it was strong. However, the conclusion of what he said was "Rabī' is incorrect about our brother 'Ali. Our brother 'Ali is from the Mashāyikh of Ahl us-Sunnah wa'l-jama'ah and he is Salafi, from the best students of al-Albānī." It is a shame on some brothers that they impose obligations on people and Mashāyikh which are not necessitated by the Shar' [Divine Legislation], [such as] "whoever does not make tabdī' of so and so is himself a Muftadi'" and "if you do not make tabdī' of so and so then you yourself are also a Muftadi'."

This is the Madhhab of the Khawārij, the Madhhab of the Rāfidah and the Madhhab of the Muftadi'ah as Shaykh ul-Islām Ibn Taymiyyah stated. This is the Madhhab of "if you are not with me then you are against me." this is the Madhhab of desires, it neither holds firm to the Book of Allāh or the Sunnah of Allāh's Messenger and does not maintain the right of safeguarding words which are stated.

The issue is not that of Shaykh 'Ali al-Halabī, the issue is not that of "defending", the issue is that of: the 'Ulama who do not make tabdī' of him are the ones defending him. As for me, then for the last three years he has not contacted me and I have not contacted him, he has not written to me and neither me to him, so how can I be a defence lawyer for someone whom has not given me any documentation and I am not in touch with him?! Brothers, we are speaking about deen, we are speaking about words about which we will be asked by Allāh, tabāarak wa ta'āla. If a person claims something about another person, according to his knowledge and investigation, then it does not necessitate all to also come across what he came across! If his investigation results in tabdī', while according to others investigation it does not result in tabdī', then it does not require everyone else to say what that person says about him.

Thus, ask Shaykh 'AbdulMuhsin al-'Abbād to make tabdī' of Shaykh 'Ali Hasan al-Halabī! Ask Shaykh 'AbdulMuhsin al-Qāsim to make tabdī' of Shaykh 'Ali Hasan al-Halabī! Ask Shaykh 'AbdurRazzāq al-Badr to make

tabdī' of Shaykh 'Ali Hasan al-Halabī! Ask the senior scholars to make tabdī' of Shaykh 'Ali Hasan al-Halabī. Al-Halabī is a human, he is correct at times and makes mistakes at times, errors are not accepted from him and we advise of errors and accept from him that which is correct. We support him whatever he is correct in – this is the Manhaj of Ahl us-Sunnah wa'l-Jama'ah.

Since this Madhhab has entered upon us, the madhhab of Ilzām, it has split the ranks [of the Salafis]. Before we were upon goodness, yet when those who deceived the Mashāyikh and were a tribulation for them arrived they made mountains out of molehills,<sup>38</sup> as is said, and the ranks of the Salafis were weakened and they became scattered and split. I remember the advice of some of the Mashāyikh over 20 years or so ago “Shaykh be careful of so and so who is around you as he does not seek 'ilm and due to him fitnah could possibly be instigated.” They would respond “no, he is a lion of the Sunnah” or “he is solid on the Sunnah” and then the days passed and he would then make tabdee' of that very Shaykh! Then the Shaykh would diminish his standing by then making tabdī' of that younger one! This is how Ahl us-Sunnah have been split and have become various factions, this one has a faction and that one has a faction. Who benefits from all this brothers?! Who benefits!?”<sup>39</sup>

**Two:** Hence, I have not “defended”, Lahmami and the ghulū fraternity's language, any “innovations”. Lahmami needs to fear Allāh in his speech and in how he unleashes his loudmouth against us, for we did not initiate this.

**Three:** I am aware that Shaykh 'Ali Hasan has his own ijtiḥad views, some of which the 'Ulama regard as being within the realm of acceptable ijtiḥad, as for “**innovations**” then the scholars of the Sunnah have, for example, mentioned that Jarh wa't-Ta'deel is an Ijtihād issue and differences in it are not regarded expelling someone from Salafiyyah with ease. The Muhaddith of Madeenah, 'AbdulMuhsin al-'Abbād al-Badr was asked:

Our Shaykh, yesterday you mentioned that whoever does not make tabdī' of a Muḥtadī' is not to be joined along with him (the Muḥtadī'), and some of the people of knowledge mentioned that he who does

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<sup>38</sup> The expression used by Shaykh Sādiq was *'min habba qibba'*, which literally translates as 'a dome out of a grain'. The similar English expression is 'made a mountain out of a molehill'.

<sup>39</sup> See: <https://safeshare.tv/x/iEv-UvrYn58>

not make tabdī' of the Muḥtadī' is joined with him, so is the disagreement one over a choice of words?

Answer from Muḥaddith 'AbdulMuhsin al-'Abbād:

Yes, there are Ahl ul-Bida' whose conditions are clear, [they are] far from the Sunnah and they are not from Ahl us-Sunnah and they fight the Sunnah, and the Sunnah is in a valley and they are in another valley, [these people], he who does not make tabdī' of them [then] no doubt he is a Muḥtadī', as for people from Ahl us-Sunnah who make a mistake and something of a mistake happens from them or a mistaken understanding, then it is not said that they are like [Ahl ul-Bida'] and it is not to be said that he who does not make tabdī' of them is a Muḥtadī'. Yes.<sup>40</sup>

Imām al-Albānī noted in *Silsilah Huda wa Nūr*, no. 785:

The Muḥtadī' is the one whose habit is innovating in the religion, not the one who innovates on innovation even if it was not truly out of ijtihad but rather out of desire, yet with that, the person is not branded a Muḥtadī'. A clear example to bring this to light is that a tyrannical ruler may be just in some of his rulings yet it is not to be said that he is a just ruler. Likewise, a just ruler may be tyrannical in some of his rulings yet it is not to be said that he is tyrannical. This confirms the Islamic Fiqh principle that the person is viewed in accordance with whatever is preponderant in him of good or evil. If we know this, then we know who really is the Muḥtadī'. Therefore, there are two requirements for deeming someone an innovator: firstly, that he is not a Muḥtadīd, rather he was following his desires. Secondly, that he that this is habit that he usually does.<sup>41</sup>

Imām 'Uḥaymeen stated in his Ta'leeq of Shaykh ul-Islām Ibn 'Taymiyyah's *Risālat Haqeeqat us-Siyām*, p.56, ftn.2:

شيخ الإسلام من أعظم من رأته انصافاً من العلماء , يقول هذا اجتهاد يثابون عليه بينما لو يحصل خطأ من بعض طلبة العلم في عصرنا هذا مع اجتهاده قالوا : هذا ضال , هذا مبتدع وجعلوا يفتابونه ويسبونونه , وشيخ الإسلام مع أن كلامه قوي يقول: هذا لا يجوز , هذا قول على الله بغير علم , هذا حرام , بهذا الأسلوب القوي الشديد يقول إن هذا اجتهاد يثابون عليه , وهكذا يجب على الإنسان أن ينظر إلى غيره كما ينظر إلى نفسه , أليس هو يبتدع ويخطئ

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<sup>40</sup> See: <https://www.youtube.com/watch?v=urgBcF4-ThQ>

<sup>41</sup> See: <http://www.alalbany.me/play.php?catsmktba=16733>

ويصيب , إذن غيره يجتهد ويخطئ ويصيب , فكيف تكون من المطففين {الَّذِينَ إِذَا أَكْتَالُوا عَلَى النَّاسِ يَسْتَوْفُونَ} (2)  
وَإِذَا كَالُوهُمْ أَوْ وَزَنُوهُمْ يُخْسِرُونَ} , فالواجب أن تنظر إلى غيرك كما تنظر إلى نفسك , فكما أن غيرك يخطئ بظنك  
فكذلك أنت تخطئ بظنه , والحاصل أن مثل هذا المسلك الذي يسلكه شيخ الإسلام رحمه الله بهذا العدل  
والإنصاف هو الذي يؤلف القلوب عليه ويوجب أن يؤخذ بقوله وأن يُعرف أنه لا يريد إلا الوصول إلى الحق اللهم  
اغفر له وارحمه .

ولا يلزم أن يكون قولاً بحجة شرعية يجب على المسلم اتباعها .

صحيح إذا كان لم ين قوله على حجة شرعية يجب اتباعها فإننا نسال الله له الرحمة ونقول هو مجتهد ولكنه لم يصب

Shaykh ul-Islām is of the greatest I have seen from the 'Ulama that has justice. He says “this is of the ijtiḥad for which they will be rewarded” whereas if an error was to arise from some of the students of knowledge of our time, based on ijtiḥad, they will say “this one is misguided”, “this one is an innovator” and will defame and slander him. Shaykh ul-Islām, even though his words are strong, still says “this is not permissible”, “this is speaking about Allāh without knowledge”, “this is harām”, with this harsh method he still says “this is of the ijtiḥad for which they will be rewarded”. Likewise, a person has to look at others how he would look upon himself, does he not strive [to find the correct answer] yet err [at times] and is correct [at times]. In the same way, others strive [to find the correct answer] yet err [at times] and are correct [at times]. How can you be of the Mutaffiffeen [those who give less in measure, and decrease the due right],

**“Who, when they take a measure from people, take in full. But if they give by measure or by weight to them, they cause loss.”**

{*al-Mutaffiffeen* (83): 2-3}

So it is obligatory to look at others how you would look at yourself, so just as other than you err, according to your view, you also err, according to his view. What is achieved by this method that was traversed by Shaykh ul-Islām (rahimahullāh), of justice and fairness, is that the hearts are brought together and his view will be taken, which makes it known that he only wanted to arrive at the truth, O Allāh forgive him and have mercy on him. [Ibn Taymiyyah also said]: “A Muslim is not bound to follow a certain opinion simply because it is based on *Shar'i* [Divinely Legislated] evidence” – and this is correct. Nevertheless, if the opinion he does adopt is not based on *Shar'i* evidence, then he must follow



it [i.e. the evidence-based opinion]. We ask Allāh to have mercy on him. He was a Mujtahid however was not correct.<sup>42</sup>

Shaykh, Dr 'Ādil as-Subay'ī stated:

The student of knowledge should respect the people of knowledge, seek forgiveness for them, and if he is a small student of knowledge he should respect those who have more knowledge than he does and seek forgiveness for all. He should disregard negative things and mistakes which occur among the people of knowledge and the students of knowledge and not spread them. If there is a benefit in spreading any of that then he should relay the matter to whoever is senior to him from the Senior scholars who are well-known for understanding rectification among the people, the Masālih and Mafāsīd, who speak when there is a benefit and are silent when speech will bring about harm.

The people of knowledge have not ceased taking this from the Salaf, may Allāh be pleased with them, who spoke and made Jarh whenever there was a benefit in that and not in to cause a fitna and this withhold whenever that is going to bring about good and speak whenever that is going to be beneficial. This is their way may Allāh be pleased with them and this is what we took from our Mashāyikh based on our learning from them and sitting with them for many long years they almost never mentioned anyone by name. To the extent that I researched for some words which some of our Mashāyikh said about so and so and I did not find some slight words which came to about one word within a million, about so and so.

**If the one being spoken about was someone from Ahl us-Sunnah but erred they speak about him with rifq and clarify his error. But if the one being spoken about is an innovator, from the heads of innovation or a preacher of innovation then at that point they clarify his error, caution against him – if he is calling to a clear and apparent misguidance innovation. As for ijtihād issues and modes of comprehension then Ahl ul-'Ilm do not at all do this [caution against these matters] and for this reason ijtihād issues in the Divine Legislation are broad and vast including that which is connected to Manhaj which are also based on ijtihād.**

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<sup>42</sup> Muhammad bin Sālih al-'Uthaymeen, *at-Ta'leeq 'ala Risālat Haqeeqat us-Siyām wa Kitāb us-Siyām min il-Furū' wa Masā'il Mukhtāratan minhu* (Qaseem, KSA: Mu'assasat Shaykh Muhammad bin Sālih al-'Uthaymeen al-Khayriyyah, Second Edn. 1433 AH), pp.56-57, ftn.2.

For example, one views that so and so is of this situation, and another views that so and so is of that situation as what occurred with ash-Shāfi'ī when Yahyā bin Ma'een spoke about him and Ahmad forbade him from that and said "Silence O Yahyā, what will make you comprehend the words of ash-Shāfi'ī?" Ahmad forbade Yahyā ibn Ma'een from that severely even though Yahyā ibn Ma'een was upon what was Saheeh he did not adequately understand ash-Shāfi'ī's words and for this reason Imām Ahmad forbade him from speaking negatively about Imām ash-Shāfi'ī even if Imām ash-Shāfi'ī made ijtihād and erred his honour and status however remains respected.

It is therefore inappropriate for a person to do this with the 'Ulama and he should seek forgiveness and repent and make much supplication for the 'Ulama for guidance, success and firmness to what is right as they are the ones who guide the people after the Prophets and Messengers.<sup>43</sup>

**Three:** as stated earlier, I do not blindly follow Shaykh 'Ali Hasan in all that he says, and have openly and directly stated this to him, with respect. If there is anything which arrives from him which is incorrect it is to be thrown against the wall.

**Four:** therefore, Lahmami is trying to justify tabdī' of myself, merely due to not blindly following him or anyone else that Shaykh 'Ali is an innovator. Yet a number of senior Salafī Shaykhs, Imām al-Albānī (*rahimahullāh*) at the head, have also disagreed with Shaykh Rabī' (*hafidhahullāh*) and have not concurred with everything that he has said. Imām al-Albānī said in *Silsilah Hudā wa'n-Nūr*, no.915, dated 20<sup>th</sup> Rabī' al-Awwal 1417/5<sup>th</sup> August 1996 CE:

**Imām al-Albānī:** tayyib, so you now endorse the same view as the Dr [i.e. Shaykh Rabī'] or the method of the Dr.

**Questioner:** no I do not share, I just want [inaudible]...the [proof of] harshness.

**Imām al-Albānī:** pardon me, you now, as is said among us in Shām,

*Half of speech does not warrant an answer!*

Have you now understood what I mean by "you now"? Be patient with me. You now endorse the method of Dr ar-Rabī'...

[questioner interjects]

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<sup>43</sup> From the questions presented to Shaykh 'Ādil by some Albanian brothers, the audio can be heard here and the translation is based on the question after 29 minutes up to 39 minutes into the session:

<http://vimeo.com/36462430>

**Imām al-Albānī:** Be patient with me akhī Allāh yahdeek, I mean: when you say that there is no harshness in his approach, this therefore means that you also endorse this approach, how can you say “no” you do not?!

**Questioner:** because I do not negate that he has harshness. I just want to see the harshness, where is it?!

**Imām al-Albānī:** SubhānAllāh! There is no benefit in repeating the words [which I have just said], except if we did not understand each other. I now understand you but I said: based on what I have heard you share the same approach as the Dr in his refutations on Sayyid Qutb, the Muslim Brotherhood and every deviant from the Sunnah. Is this correct what I say?

**Questioner:** yes, of course.

**Imām al-Albānī:** now, is it correct for us to say about a person that he says this out of desire while we have not split open his heart? This is the first matter. Does it not suffice us in the approach of da’wah to say: “this is an error”, or “this is misguidance” without delving too deep into what is in the hearts and say “he said this out of desire” especially when the person has passed on to the Rafeeq al-A’lā and to the mercy and virtue of Allāh. I thus ask you now: is this an approach of gentle da’wah which some of the verses from the Qur’ān and ahādeeth which we highlighted as examples earlier?

Then Imām al-Albānī stated, after stating that he has found harshness in all of Shaykh Rabī’s books (a statement which he is not known to have taken back and is not recorded from his own voice that he did, and does not necessarily mean that harshness is to be totally rejected):

**Imām al-Albānī:** Ya akhī! BārakAllāhu feek! Ya’nī, we say that every word and expression in it is harsh?! Before you negated that any of his writings have harshness in them and that you did not see anything at all of harshness. So here is a thing of harshness, it is apt for you to admit this now as this would be from your virtue. **For this reason, we do not want to be fanatical towards personalities, ya’nī: we do not want to be fanatical *towards* Zayd or *against* Zayd. We do not want to be fanatical *towards* [our brother] ar-Rabī’ because the truth is with him. We also do not want to be fanatical *against* Sayyid Qutb because falsehood and error is with him.** We want to between that: “Saddidū wa qāribū” [be upright and do what is correct and do the best action do what is close to that]. ...**Please allow me, may Allāh guide you. You and not our brother, you think that Shaykh al-Albānī that he has nothing else to do apart from read**

the books of his brothers in manhaj and the books of his detractors also, to sit and cleanse [these works]. No, Tasfiyah of the Sunnah is enough for us, what we have is sufficient and all praise is due to Allāh. For that reason, do not be enthusiastic also with our former companion and you say: “why do you not clarify”?!

**Questioner:** I will transmit to him, if you find anything I will transmit it to him and clarify it to him.

**Imām al-Albānī:** you request me to go through his book, or not?

**Questioner:** yes, you say “there is harshness in it”, tayyib, where it is then? This word for example? I say that based on what was read prior then he [Sayyid Qutb] views that [Muslim] societies are Jāhili and do not rule by Islām. He therefore explained with what has passed.

**Imām al-Albānī:** he has much in this regard bārakAllāhu feek. You read the book carefully, not with [bias] to Zayd or to 'Amru, rather be with the truth wherever it is, in method and objective. If you read it you will find many things. **We are with him in regards to knowledge, in short, but we are not with him in regards to approach.** Society now, and just yesterday some people were here with me, and the discussion revolved around the approach in da'wah and Divinely Legislated boycotting, and a Muslim boycotting a disbeliever and rather a Muslim boycotting an innovator. I said, and this is what I adhere to for Allāh and advise people with, that the principle of boycotting in Islām is a great and immense educational means. However, it has to be put in its proper place and time. What is sufficient in this regard, as an indication, is the story of the three who remained behind.

However, today I do not view that a Muslim should boycott his brother Muslim who testifies that there is no god worthy of worship except Allāh and that Muhammad is the messenger of Allāh because he has deviated, either ideologically or practically, rather he should accompany him and advise him. If he fears that by accompanying him he will become contaminated, ideologically or morally, he stays away from him. As for the one who possesses a degree of evidence or protection of himself and also has upright character etc, then such a person, in these times, it is for him to inappropriate announce his boycotting... Meaning: now we, during this time of strangeness about which the Messenger (*sallallāhu 'alayhi wassallam*) spoke of in more than one hadeeth such as where he described the Ghurabā' [the

strangers] as being “a small group of righteous people among a large group of people, most disobey them than those who obey them”. **Now, if we were to raise the flag of boycotting and banishing none would remain with us even those people who we thought were ready to be brought to good [as we would be saying] “this one is like this, and this one is like this”.**

No, now we resemble the first era [of Islām] meaning that we now are strangers and the description of the Messenger (*sallallāhu 'alayhi wassallam*) is enough. We are persecuted whether from the leaders of the general society who Sayyid Qutb named as a “Jāhili society” as actions of Jāhiliyyah have dominated them firstly, such as tabarruj of women preceded among the women during the time of Jāhiliyyah etc. not to mention the creedal, ideological and practical deviations [in the society] along with the spread of usury, zinā and immorality which were not present [to the extent to which they are today] during the time of the first Jāhiliyyah. So what can be observed then is that: if we use harshness, and of that is the Divinely Legislated boycotting, then that means that we have distanced ourselves from the da'wah, and as they express today,

*We've cut off from everyone and secluded ourselves*

**Thus, I want, wallāhi, for our friend, and I do not say “our old student”, to continue with his knowledge and striving, but to be gentle in his words with those whom he disputes with, that's all.**

As for however, Imām al-Albānī's words, in regards to the Shaykh being the flag bearer of Jarh wa't-Ta'deel, this today is being used to justify blind following and infallibility from error, and this was not Imām al-Albānī's intent whatsoever to justify such ghulū. If this was the case then the great Imāms of the past who were specialised in Jarh wa't-Ta'deel would have stated that the flagbearers of it have to be accepted regardless and they would not have disagreed each other. There was never such an approach with Imām Ahmad, Yayhā ibn Ma'een, 'Alī al-Madīnī, Yahyā al-Qattān, 'AbdurRahmān ibn Mahdī, Abū Hātim, Abū Zur'ah and Shu'bah, may Allāh have mercy on them all. Imām Muqbil said:

**And we say: we hold blind following to be forbidden. So it is not allowed for us to blindly follow Shaykh al-Albānī, or Shaykh Bin Bāz or Shaykh 'Uthaymeen, for Allāh Says in His Noble Book:**

**“Follow what has been revealed to you from your Lord and do not follow other than Him any allies. Little do you remember.”**

*{al-A'rāf (7): 3}*

And He Says,

**“And do not pursue that of which you have no knowledge.”**

*{al-Isrā' (17): 36}*

**So Ahl us-Sunnah do not blindly follow.<sup>44</sup>**

Imām Muqbil said:

**And I am not asking you to blind follow Shaykh Rabī', I am asking you to benefit from his knowledge.<sup>45</sup>**

Imam Muqbil also said:

**So maybe Ahmad ibn Hanbal said about a narrator “he is trustworthy” and Yahya ibn Ma'een said about him “he is a liar” and vice-versa, and the same with al-Bukhārī, Abū Zur'ah and Abū Hātim. What is important is that they never blindly followed each other. So if we differ on the ruling of an individual, whether he is trustworthy or he is to be criticised, this does not mean we differ in 'aqeedah and it does not mean we differ in methodology.**

**As for whether Shaykh Bin Bāz or Shaykh al-Albānī differed with him concerning this issue, then I have not read a lot of the books of Shaykh Rabī', this is one issue. The other issue, as I have said, is that Ahl us-Sunnah do not blindly follow each other. Everyone of us gets things correct and we make mistakes. Allāhu Musta'ān.<sup>46</sup>**

Al-'Allāmah al-Muhaddith 'AbdulMuhsin al-'Abbād al-Badr stated:

Shaykh Rabī' is of those who are occupied with knowledge during this time and he has good and tremendous efforts in occupation with the Sunnah and likewise in regards to authoring as he has good, tremendous and beneficial works however of late he has become preoccupied with matters which were not befitting for him to have become preoccupied with, rather it would have been more fitting for him to have been preoccupied with what he was initially from seriousness and ijtiḥād in

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<sup>44</sup> Imam Muqbil, *Tuhfat ul-Mujeeb 'ala As'ilat l-Hādiri wa'l-Ghareeb*, p.222.

<sup>45</sup> Imām Muqbil, *an-Nasā'ih wa Fadā'ih* (Cairo: Dār ul-Haramyan, 1419AH/1999 CE), p.126.

<sup>46</sup> Imām Muqbil, *al-Ajwibah as-Sadeedah fi Fatawā al-'Aqeedah*, p.169. originally translated by Ja'far ibn Ruel Jeffrey on [www.salafibayān.com](http://www.salafibayān.com)



writing beneficial works. However, of late some matters have emerged from him about which we do not concur with him. We ask Allāh, Azza wa Jall, to grant him and us success to all goodness and to all with that which results in that which is praiseworthy. I neither defame him nor warn against him and I say that he is from the good 'Ulama and if he would preoccupy himself with knowledge and emphasised it many would benefit. Some time ago his efforts were greater than what they are at present. I consider Shaykh Rabī' to be from the 'Ulama who should be referred to and who have great benefits however everyone has their statement accepted or rejected and no one is infallible. We differ with him in some matters which have occurred during these times and the fitnah which has resulted and has become widespread and the students of knowledge started to boycott each other, dispute with each other and argue with each due to what has occurred between him [Shaykh Rabī'] and others, wherein people have become split into two and the fitnah becomes widespread. He was upon him, and others, to leave off continuation of that which has caused fitnah and to leave off increasing and continuing on that, and that all should preoccupy themselves with beneficial knowledge rather than which has caused splitting and division. We ask Allāh to grant success to all.<sup>47</sup>

Shaykh Luhaydān said, after being *specifically* asked the following question by some brothers from Libya (summarised from the audio) in December 2015:<sup>48</sup>

Our beloved Shaykh, as you know there is differing among some noble Shaykhs such as Shaykh Rabī' and some Mashāyikh who are from the senior 'Ulama such as Shaykh 'AbdulMuhsin al-'Abbād may Allāh grant him success to all good. There is differing among the youth as Shaykh Rabī' spoke about some students of knowledge and also spoke about some du'āt and said that they were "Mukhālifūn" etc. and made jarh of them. However, Shaykh 'AbdulMuhsin al-'Abbād and other noble Shaykhs have

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<sup>47</sup> Here audio here:

<https://www.youtube.com/watch?v=w8sZ5LmMRwk>

<sup>48</sup> Hear audio here, parts of Shaykh Luhaydān's words are inaudible:

<http://safeshare.tv/v/ss56648eda56619>

and also:

<https://www.youtube.com/watch?v=Zb1ReX9XPdo&t=2s>

**deemed as credible those scholars or those well known student of knowledge. Now our Shaykh...**

Shaykh Luhaydān:

**...however, Shaykh 'AbdulMuhsin authored a treatise entitled *Rifqan Ahl us-Sunnah bi Ahl is-Sunnah*...**

Questioner:

Our Shaykh we know the book and have studied it well. However, we intend those youth whom when we discuss with them and we mentioned *Rifqan Ahl us-Sunna bi Ahl us-Sunnah* then why do the Shaykhs remain silent if Shaykh Rabī' had erred in some of his tabdī' of some Mashāyikh or students of knowledge?

Shaykh Luhaydān:

**Shaykh Rabī', may Allāh grant him success, has been somewhat fiery and has intensified sentiments and 'Ali bin Abī Tālib stated "speak to people in accordance with what they know", you understand?**

Questioner:

**Wallāhi Shaykh, if you knew the situation of the Salafi youth in Libya as there is division based on taking some of the rulings of Shaykh Rabī' and obligating people to accept them, for example in tabdī'.**

Shaykh Luhaydān:

**There is to be no Ilzām [obligation] of people to accept the words [of another] apart from what Allāh says and His Messenger says (sallallāhu 'alayhi wassallam), or what has been concurred upon by the Companions.**

Questioner:

Does this mean that if any scholar, without specifying who now, ruled the tabdī' of a specific scholar, is it permitted for this scholar to obligate people to accept his view.

Shaykh Luhaydān:

**No, listen if...bida and clarifies the aspect of innovation therein, as you could understand something which could merely differ with how someone else understands it. It has to be referred back to the correct Usūl of knowledge.**

**...Shaykh Muhammad bin Ibrāheem (rahimahullāh) stated in some words related to Hajj: "it is not for the 'Ulama to legislate but it is only for them to understand what has been legislated from Allāh and His Messenger."**

Shaykh 'Abdul'Azeez ar-Rājihī said, in highlighting some naseehah to those who have ghulū to Shaykh Rabī':<sup>49</sup>

No, these words are falsehood, these words are falsehood. [Shaykh] Rabī' al-Madkhalī, someone tests [the people by him] and says: “what do you say about Rabī' al-Madkhalī?” This is a mistake, this is an error from them. We advise them to learn the Book and the Sunnah, to read the Qur'ān and understand its meanings, and to read credible Tafāseer, and the tafāseer of Ahl us-Sunnah wa'l-Jama'ah, and that they read hadeeth and fiqh, and that they leave this.

[Is] Rabī' a Messenger now?! He is not a Messenger that he is to be asked about. Rabī' is a Messenger?! The Messenger is the Prophet (sallAllahu 'alayhi wassallam). When a person is placed in his grave he will be asked about his Lord, his Prophet and his deen. He will not be asked about so and so. This is an error from them. And their statement: “Rabī' is the scale and those previous scholars everyone takes from them”, this is [also] an error from them. If anything is problematic for them, they are to refer back to the 'Ulama, read the Book and the Sunnah, learn, gain understanding and gain insight in Allāh's deen.

They are to ask about what is problematic for them, they ask and refer to the people of knowledge. As for so and so, this is an error from them. Everyone has their statement accepted or rejected except for Allāh's Messenger (sall Allāhu 'alayhi wassllam). As for their statement that “[Shaykh] Rabī' al-Madkhalī is the scale” then this is bātil, the scale is the Book and the Sunnah, not Rabī' or so and so, do you understand?

[Is] Ahl us-Sunnah, only [Shaykh] Rabī'? And he is [the only] scale?! Ahl us-Sunnah are many, Ahl us-Sunnah are many, it is not particular to a specific person, this is bātil. Upon them is to study the Book and the Sunnah and ask the people of knowledge about that which is problematic for them and to refer back to the people of knowledge. As for the scales [by which to weigh up people] as being one person [to the extent that it is said] “whoever loves him” or the likes “or [whoever] takes what he says, then he is from Ahl us-Sunnah” and “whoever leaves him then he is an innovator”,

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<sup>49</sup>Dated 3<sup>rd</sup> Sha'bān 1435 AH.

See: <https://app.box.com/s/bxgpt4vs7eg3whji1owf>

then this is *bātil*. Meaning then: they make him a Messenger, they make Rabee' a messenger, they make him a messenger?!! This is *bātil*, this is *bātil*. Rabī' is correct [at times] and wrong [at times], he is not the scale. The scale is: Allāh's Word and His Messenger's word. Whoever says "Rabī' is the scale", then this is *bātil*.

Shaykh Hamdī 'AbdulMajeed as-Salafī (*rahimahullāh*)<sup>50</sup> said in a praise and naseelah to Shaykh Rabī' (*hafidhabullāh*) in regards to Shaykh 'Ali Hasan (*hafidhabullāh*):

Rather, Shaykh Rabī' claims that Shaykh 'Ali al-Halabī: **"defends the unity of religions and praises those who call to it and fights against those who criticise it"**. As for Shaykh Rabī's reason for making *tabdī'* of the brother 'Ali Hasan, may Allāh preserve him, and accusing him of what was mentioned prior, then the first we came across it was when the brother 'Ali published Shaykh Rabī's advice to Shaykh Fālih al-Harbī, who was with him and then split from him.

<sup>50</sup> Al-'Allāmah al-Muhaddith, Hamdī bin 'AbdulMajeed bin Ismā'il bin 'Umar bin Ibrāheem as-Salafī al-Kurdī (*rahimahullāh*) was of the senior and oldest students of Imām al-Albānī, studying with Imām al-Albānī in Damascus in the mid-1950s. He died on 18<sup>th</sup> Dhu'l-Qi'dah 1433 AH/3<sup>rd</sup> October 2012 CE. He was born circa 3<sup>rd</sup> Dhu'l-Hijjah 1349 AH/21<sup>st</sup> April 1931 CE to Kurdish parents who migrated to Syria where Shaykh Hamdī was born. He has ijāzahs from Kurdish scholars of the Sunnah such as Ismā'il Ilyās and Mulā 'AbdulHādī and also from the Indian Muhaddiths: Shaykh 'Ubaydullāh ar-Rahmānī al-Hindī, Shaykh Muhibbullāh Shāh al-Bākistānī, Shaykh Badī'uddeen Shah as-Sindī, Shaykh Habeeburrahmān al-A'dhamī and others.

He has authored and edited over 100 books including: *Muj'am ul-Kabeer* by at-Tabarānī, 20 vols.; *Musnad ush-Shāmi'een* by at-Tabarānī, 4 vols.; *Musnad ush-Shihāb*, 2 vols.; *Bugyat ul-Mutalabis* by al-Alā'ī; *Jāmi' ut-Tahseel fī Ahkām ul-Marāseel* by al-Alā'ī; *Khulāsat Badr ul-Muneer* by Ibn Mulaqqin, 2 vols.; *Tadhkirat ul-Huffādh* by Ibn Tāhir al-Maqdisī; *Kitāb ul-Majrūheen* by Ibn Hibbān; *ad-Du'afā* by al-'Uqaylī; *Tadhkirat ul-Muhtāj* by Ibn Mulaqqin; *al-Ajwibah al-'Irāqiyyah* by al-Alūsī; *Tārīkh Mārideen*; *Dalā'il un-Nubuwwah* by Abū Nu'aym and *Radd 'ala'r-Rāfidah wa'l-Yazeediyyah* by Ibn ul-Jubbī. Imām al-Albānī praised Shaykh Hamdī in over 20 instances within *Silsilah as-Saheehah* and *Silsilah ad-Da'eefah*, saying for example:

- ❖ "I was certain of what I found to be apparent when I saw the hadeeth in *Muj'am ut-Tabarānī al-Kabeer*, vol.1, p.271, no.787 via the route of Muhammad bin Ishāq with 'an'an form. Allāh is the Maintainer of success. This volume was printed with the edit of the brother Shaykh Hamdī as-Salafī, may Allāh increase him in goodness." From *Tamām ul-Minah*.
- ❖ "Another point of attention was raised by **our companion** Shaykh Hamdī as-Salafī in his commentary on *Kabeer ut-Tabarānī*, vol.3, p.76..."
- ❖ "Whoever does not know them can refer to their biographies in *Tārīkh ul-Bukhārī* and *al-Jarh wa't-Ta'deel* by Ibn Abī Hātim, and as checked by **our companion** Shaykh Hamdī as-Salafī in his commentary to *al-Muj'am*."

Shaykh 'Ali did not mention who was the author of the advice was, based on the general benefit, just as he did not ascribe himself as being the author of that advice, he explained the advice and commented on it in his book *Manhaj Salaf us-Sālih* and answered the most prominent points which can be taken from it in the second edition of the book, and other than which was mentioned on the kulsalafiyeen forum.

From the vilest of things which has been said about Shaykh 'Ali is in regards to his stance towards the Amman Message.<sup>51</sup> Shaykh Rabī' in his article *Hukm man yasghūgh deenan ghayr Deen il-Islām fa yarā Hurriyat ul-Adyān*, applies the hukm on the brother Shaykh 'Ali al-Halabī, to Allāh we came and unto Him we shall return. This ascription to Shaykh al-Halabī is a false accusation against him as Shaykh 'Ali explained on numerous occasions such as in his answers to the brother Sādiq al-Baydānī from the Dār ul-Athar Channel. In these answers Shaykh 'Ali affirms the kufr of the one who says the unity of religions, and says this over and over again however, Shaykh Rabī' ignored that and continued to accuse him [i.e. Shaykh 'Ali Hasan al-Halabī] of this bātil. Shaykh Rabī' said:

**“...the astute Salafī should not be deceived by what 'Ali al-Halabī has manifested regarding the takfeer of [the belief of] unity of religions, for he criticises it from one angle and defends it and his people from another angle and deems as credible those who call to it and fights against those who criticise it and describes them as being Ghulāt and Khawārij...how much playing about with blind emotions he has.”**

What is strange is that: Shaykh Rabī' attempts to apply the kufr situation of the heads of the Tartars on the brother Shaykh 'Ali!? Is this nothing but reading into what is in people's hearts and he does not know the unseen, from Allāh we came and unto Him we shall return. We say: if Shaykh 'Ali manifests takfeer of the [belief of] unity of religions yet internally believes something else opposite to this, then we have been commanded to judge people by what is apparent and leave the

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<sup>51</sup> **Translator's note:** The Amman Message, is a document which aimed to circumvent unqualified and unrestricted takfeer, promote tolerance and encourage ecumenicalism among Muslims. There are some considerable mistakes present in some of its terminologies and expressions. It was presided over by King 'Abdullah the Second of Jordan and King 'Abdullāh of Saudi Arabia, who were the main two signatories to it.

inner to Allāh who knows the unseen. Whoever misquotes a Muslim's intent, as Shaykh Rabī' has done here, then it should be said to him: how do you know what is in the heart of Shaykh 'Ali and in the hearts of those with him? You have rejected what is decisive from their apparent condition for what is conjectural from their inner condition, to the utmost level, can certainty be averted by doubt?! Is taqwā of Allāh to judge people by speculation and ascribing kufr to them like what Shaykh Rabī' said?! Is this the way of the senior 'Ulama such as the Mashāyikh of Islām Ibn Bāz, Ibn 'Uthaymeen, al-Albānī, may Allāh have mercy on them. Shaykhs who Shaykh Rabī' ascribes himself to in terms of their manhaj and way?! Or is this way and these practices, which emerged after their deaths, clear oppression which is then ascribed to them? May Allāh have mercy on them. A view cannot be ascribed to one who is silent, then what about one who is dead?! How can this be so, when their way, may Allāh have mercy on them, opposes what Shaykh Rabī' ascribes to them, as is well known from their statements and choices?

**The students of Shaykh al-Albānī, and others who Shaykh Rabī' attacks, are from the best of Mashāyikh who have major activities in calling to Allāh upon the understanding of the Salaf us-Sālih around the Islamic world. They are symbols of the Da'wah Salafiyyah in their lands and regions, so does dropping them serve the Salafi da'wah or its enemies?** How many attempts have been made to resolve the differences between Shaykh Rabī' from one angle, and his opposers from the Salafis from another angle, yet the Shaykh faces all of this with complete feigning of ignorance or harshness, or agreeing and then going back on that agreement. **We say before, as we also say now, that Shaykh Rabī' has erred, may Allāh preserve him, in many of his judgements on Salafis. This is not a defamation of the Shaykh as an error in an issue, if the person is from the people of ijtihād, and has good intent, gets one reward if he strives and is wrong. As for the one who has enmity then his reward is with His Lord.**

It is well-known that all of us are prone to error, Hamdī makes mistakes, Shaykh Rabī' makes mistakes and Shaykh 'Ali makes mistakes and Allāh's Messenger (*sallallāhu 'alayhi wassallam*) said: *"All of the Children of Adam make mistakes and the best of those who make mistakes are those who repent."* **As for Shaykh Rabī', and those with him, continuing in the error of defaming them, testing the**



people by criticising them, obligating Salafis to say what they say and boycotting those who oppose them, along with abuse and derision of them, then all of this leads to splitting among the Salafī brothers around the Islamic world and leads the Salafīs to major tribulations. Yet it appears that Shaykh Rabī' has a personal issue with Shaykh 'Alī; or that Shaykh Rabī', may Allāh preserve him, and those who blindly follow him, read the brother Shaykh 'Alī's words with another eye which is other than the eye of truth. This, from the two possibilities, we do not accept from him and we are not pleased with, may Allāh preserve him. So we hope from him that he leaves off this, as what is oft-repeated [in Qawā'id ul-Fiqhiyyah] is that: averting the harms takes precedence over achieving benefits.

This does not mean that we remain silent over errors and contrary [views] which emerge from the brothers, rather there has to be advice and clarification with goodness. In this way, I discussed with the brother Shaykh 'Arūr about some of his principles when I was in Riyadh and he was convinced by what I said to him. **The method should be advising and not shaming for this is the true method which is obligatory to be maintained among the Salafī brothers and others. As for following errors and then transmitting this to Shaykh Rabī' in order for him to give his words, then I remind him and myself that everyone has two types of Bitānah [close confides and advisors]: the Bitānah who call to evil and the Bitānah who call to good. We should listen to the Bitānah of good and rebuff the Bitānah of evil!** We should all make of goal be to spread this blessed da'wah, apply it, rush to obtain its benefits and disseminate its benefits and fruits among people. The da'wah to the Salafī Manhaj is a responsibility not an honorary gift and ascription to this Manhaj is for familiarity and not for praising, the example is in establishing this Manhaj and not in the mere ascription to it, for the example is in realities and meanings and not in mere terms and structures.

Written by

**Your brother, Hamdī 'AbdulMajeed as-Salafī**

**Sirsank, Northern 'Irāq**

**Sha'bān 1432 AH/22 July 2011 CE**

Did al-Ashanti utter these words?! Now if these mountains of knowledge and Salafiyyah can deem that Shaykh Rabīʿ (*hafidhabullāh*) is wrong on some issues, then one is not to be defamed due to this, for the Shaykh will all gain one reward – which is what the Muhaddith Hamdī ʿAbdulMajeed as-Salafī (*rahimahullāh*) emphasised. If Lahmami or anyone else has an issue with this then it may indicate that they actually have issues with Imām al-Albānī, and then he can also take up the matter with Shaykhs Mufti ʿAbdulʿAzeez Āli Shaykh, Shaykh Sālih Āli Shaykh, al-ʿAllāmah Sālih al-Fawzān, Shaykh Luhaydān, Shaykh Rājihī, Shaykh al-Baydānī, the Jordanian Mashāyikh, the Yemeni Mashāyikh, the Kuwaiti Mashāyikh and others. I do not speak from my own whims on such serious issues. On page 5 Dr Lahmami says:

**Alhamdulillah we took the advice of our scholars like Shaykh Ibn ʿUthaymeen (*rahimahullāh*), Shaykh al-Ghudayan *rahimahullāh*, Shaykh Fawzan, Shaykh Rabeeʿ, Shaykh Muhammad al-Banna (*rahimahullāh*), Shaykh Ubaid, Shaykh Muqbil (*rahimahullāh*), Shaykh Muhammad Ibn Hādī, Shaykh Abdullāh al-Bukhārī, etc. who spoke with evidences and proofs to show how these people had deviated and why their principles were false. However, those at Brixton Mosque played games and showed eventually that they are “not truthful” in their speech as stated by Shaykh Muhammad Ibn Hādī and others. So every time they are mentioned, they quickly try to defend themselves by attacking whoever spoke about them.**

Lahmami herein praises himself as having taken “advice” (!?), Ibn Wahb reported that Imām Mālik bin Anas stated:

إن الرجل إذا ذهب يمدح نفسه ذهب بهاؤه

*“when a man goes to praise himself, his honour goes from him.”<sup>52</sup>*

Then the Dr mentions scholars whom he knows full well neither concur with him nor him with them. Furthermore, the statement appears to confuse a few issues rolled up into one as if all of the scholars mentioned above concurred on the one and the same issue and then the Brixton Salafis disagreed. This is another dangerous ploy which we have uncovered Dr Lahmami has utilised. Imām ʿUthaymeen (*rahimahullāh*) stated, in words which are almost extinct in the contemporary writings of the ghulū fraternity:

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<sup>52</sup> Adh-Dhahabī, *Tāreekh ul-Islām*, under the letter ‘meem’; *Siyar Aʿlām un-Nubalāʾ*, vol.8, p.109.

(... نحن لا نلزم غيرنا بما نرى ، لأننا إذا ألزمتنا غيرنا بما نرى فقد وضعنا أنفسنا في غير موضعها ،  
وضعنا ها في مرتبة العصمة لنا والخطأ لغيرنا ، وهذا مذهب خطير ؛ لأنه لا أحد يقبل قوله في كل  
حال إلا الرسول وكيف يليق بالإنسان العاقل أن يحاول إلزام غيره برأيه ، ثم لا يقبل أن يلزمه غيره  
برأيه ... ) أ.هـ

We do not obligate others with what we view, because if we obligate others with what we view we would have placed ourselves in other than its proper place and placed ourselves at the level of infallibility and error to others. This is a dangerous Madhhab as there is no one who has their word accepted in every instance except the Messenger (sallallāhu 'alayhi wassallam). How can it be befitting for an intelligent person to try to obligate others with his view, yet not accept others to obligate him with their view?!

Al-'Allāmah Sālih al-Fawzān stated:

Allah has not burdened you with making Tabdi' of the people, and to judge them as being "innovator(s)", Allah has not burdened you with this. Seek knowledge now. If you seek knowledge, you will know the innovation and the innovator. As for you setting lose your tongue on everyone who opposes you and everyone who does something, you criticize him and say he is an innovator, the returns to you as sin, this returns to you as sin. What is obligatory is that the person holds his tongue from these issues, and seeks knowledge, busies himself with seeking knowledge. Allah did not burden you with following up on the people, [and saying]: He is an innovator, he is a Fasiq, he has this, he has that. Yes. Perhaps [the one saying these things] has [something in him] worse than the one being criticized. Upon us is to fear Allah with regards to ourselves. Yes. Allāh Knows best, and may prayers and peace be upon our Prophet Muhammad, his family and all of his companions.<sup>53</sup>

Furthermore, one has a right in the deen to respond back to those who speak about them, this will always occur and will essentially continue, as noted earlier in this section on pages 30-32.

On p.17 Lahmami states:

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<sup>53</sup> See: <http://safeshare.tv/w/mGoomOkpLq>

**They chose Al-Halabi, Al-Ma'ribi, Al-Ramadāni, and chose to revile and refute the Scholars of Sunnah as is evident from their writings (audios, videos, etc) against Shaykh Rabee', Shaykh Muhammad and Shaykh 'Ubayd.**

Another clear example of the language of partisanship which he is desperately trying to impart on to the Brixton Salafis. Dr Lahmami states **"they chose"**, as if he is an infant in a playground?! Firstly, as for Abu'l-Hasan al-Ma'ribi – mentioned prior, not been to Brixton since 1999 after an SP and CalltoIslam Luton orchestrated visit, a visit to which to my recollection Lahmami praised until the cows came home! Also, notice how Lahmami simplifies it by using the words **"they chose"**, as if the brothers merely regard the scholars as a mere game which they can "choose" as they please.

Secondly, Brixton have also invited over the last 18 years: **Shaykh and Qadi, AbdusSalām Burjis (rahimahullah), Shaykh Sālih as-Suhaymī, Shaykh Sa'd ash-Shithrī, Shaykh Fahad al-Fuhayd, Shaykh AbdulHakeem al-'Ajlān, Shaykh Ibrahim ar-Ruhayli, Shaykh Hamad at-Tuwayjurī, Shaykh Sālih as-Sindī, Shaykh Abdu'Azeez as-Sadhān, Shaykh Abdullah ash-Shithrī** and tele-links with many others such as **Shaykh Wasiullāh 'Abbās, Shaykh Khālīd ar-Radādī, Shaykh AbdulMalik ar-Ramadani, Shaykh Abdul'Azeez bin Rayyis ar-Rayyis, Shaykh Āsim al-Qaryuti, Shaykh Muhammad bin 'AbdulWahhāb al-'Aqeel, Shaykh AbdurRazzāq bin AbdulMuhsin al-'Abbād** and many others.

Thirdly, Dr Lahmami states **"chose to revile and refute scholars of the Sunnah"**, by which he largely means the three respected Shaykhs whom he has mentioned, yet feigns ignorance of the fact that over the last 20 years or so SP, and by extension himself as he blindly follows them due to fear, have dropped a whole cadre of Salafī Shaykhs including **Shaykh Sālih as-Suhaymī, Shaykh Falāh Ismā'eel Mandikār, Shaykh Sultān al-'Eeid, Shaykh Wasiullāh 'Abbās, Shaykh 'Ali Hasan** (after backing him to the extent that Abu Khadeejah even beseeched the Lajnah to "correct its mistake"?! in regards to him), **Shaykh Saleem al-Hilālī, Shaykh Yahyā al-Hajūrī** (after using his praise for their own ends), **Shaykh Muhammad al-Imām, Shaykh Sālim at-Taweel, Shaykh 'AbdulMālik ar-Ramadānī, Shaykh 'AbduSalām Burjis (rahimahullāh), Shaykh Khālīd ar-Radādī** and others. Not to mention their sudden dropping of **Fālih al-Harbī** (whose works they used to translate blindly for unsuspecting Salafis in the West) and **Fawzī Atharī** (both of whom now currently use vulgar language about Shaykh Rabī'); and their recent ditching of **Drs Muhammad bin Hādī al-Madkhalī, Ahmad Bāzmūl** and others. So how dare Dr Lahmami attempt to pontificate and use the language of **"choosing"** when it is evident he has actually

been among the ones to select and deselect Salafi Shaykhs, for not agreeing with every single opinion, as if Salafiyyah is some sort of club or cult. Imām al-Albānī stated:

**As for what I hear now from this question concerning how a Muslim is removed from the Jama'ah or the Jama'ah as-Salafiyyah because he made a mistake in an issue or other, then I do not see that this can be anything but an infection from the other partisan parties, this removal [of the Salafi from as-Salafiyyah due to a mistake he made] is from the practice of some of the Islamic parties which do not take up the Salafi Manhaj as a Manhaj in fiqh or in understanding Islam, rather [this practice is that of] a Hizb, predominate in it is what is predominate in the other Ahzab, [things like] gathering upon the basis of a small state: He who leaves the obedience of its leader is warned once, and twice, and a third time -- perhaps -- then he is judged with his removal. The likes of this is not allowed to be taken up by a group that belongs truly to the Book of Allah and to the Sunnah of the Messenger of Allah (sallAllahu 'alayhi wasallam) and to the Manhaj of the Salaf as-Salih.<sup>54</sup>**

There are not just merely 4 or 5, or now 3 or 4 (!), Salafi Shaykhs around the world from which to benefit from, yet according to the logic of Dr Lahmami that is the end result. If this is not real and actual **“reviling and refuting scholars of the Sunnah”**, as Dr Lahmami himself opines, then one does not know what is!?

Fourthly, the language which Lahmami regurgitates is not only very simplistic, and hence rather unbecoming one with the distinguished title of “Dr” (!?) also contrary to what has been imparted from the Imāms of Salafiyyah of the era. Imām al-Albānī was asked the following question in regards to the false principle “whoever is not with us is against us”:

**What’s your view on the principle “whoever does not make takfeer of a kāfir is himself a kāfir”, and “whoever does not make tabdī’ of a Muḥtadi’ is himself a Muḥtadi’”; and the principle “whoever is not with us is therefore against us”?”**

Answer:

**Where did these (false principles) come from?! Who laid out them out?!**

Then Imām al-Albānī stated:

It is not at all a condition that whoever makes takfeer of a person and has the proof established on him that all the people with him are included in the takfeer.

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<sup>54</sup> *Fatawā Jeddah*, tape no.13

Because the person could be one who has made an errant interpretation and another scholar could view that takfeer is not applicable, likewise for tafseeq and tabdī'. This reality is of the tribulations of the current era and is from the hastiness of some youth who claim knowledge whether they intend this sequence (of takfeer) or these kinds of absolute obligations. This is a broad arena, because a scholar could view that something is obligatory while another scholar can view that this is not the case, as the 'Ulama differed before and later. **As some ijtiḥād does not necessitate that others have to accept and take on that view. The one who necessitates acceptance of the view of another is the Muqallid who has no knowledge who has to follow someone else uncritically. As for a person who is a scholar like the one who makes takfeer, tafseeq or tabdī' and a scholar does not share this view then it is not upon him whatsoever to accept the view of that scholar.** It is apparent that this is a calamity which, by Allāh's Will, has later spread from your land to other lands.<sup>55</sup>

On page 6 Dr Lahmami says:

**I said they have been playing games for more than 25 years, which is factually incorrect. I should have said about 15 years. This was a slip and I correct that here, openly.**

Well that was benevolent of him, what about the litany of other issues, erratic outbursts and oddities which this ribald cretin has failed to address?! On page 11 Dr Lahmami whines, with his trademark exaggeration and vitriol:

**You, O Brixton Masjid Administration, have made clear for all to see that you are from the group of Halabi! Alhamdulillah this is clear proof in front of Allāh that your YouTube videos are a slander against me and you will be questioned. I, however, will not descend to your level of personal attacks but stick to the facts...**

Huh?! Hold on! Dr Lahmami's selective perception is making him forget the fact that he was the one to start all of this in the first place!? Does he also suffer from amnesia?! We were sitting quietly in Brixton minding our own business when all of a sudden we heard in October 2015:

**I told you it's a long one, this is a long one (laughter from audience in the background), Allāhu Musta'ān. This is history you know. This is now more than 25 years you're talking about, 25 years of games. I used to give khutbah (Friday sermons) there many years**

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<sup>55</sup> From Imām al-Albānī (*rahimahullāh*), *Silsilah Hudā wa Nūr*, no.778, fourth question.

ago, alhamdulillah (all praise is due to God) we left...and they wouldn't clarify...scholars are speaking and you're quiet. Why? **"Our community, our community". The community have a right to know who's who.** The community has a right to know who is calling to guidance and who is calling to dalālah (misguidance). The community has a right to know what is behind the wool that others are trying to put behind people's eyes. The community have the right to know what is the Manhaj (methodology), the methodology of Ahl us-Sunnah...the community have the right to know that **they [i.e. Brixton Mosque] have brought people to this country and continue till today brought people to this country to misguide the people.** The community have the right to know.<sup>56</sup>

Indeed, the community has the right to know!<sup>57</sup> So before Dr Lahmami talks of "slander" and us "being questioned" by Allāh – then Dr Lahmami should know that *he* will be questioned by Allāh, and that he started this, initiated this, stirred this, exaggerated this and wastes our time with this. Laughing and joking among foolish youth as if he is entertaining people in a comedy club. He attacks us from the beginning and then whinges as if we were the ones to attack him first!? What a miserable condition from this Dr who should focus on his own self and occupy himself with other than trying to slander the Brixton Salafis. So instead of droning on about **"health means wealth"** (!!?) he should prepare for the day when wealth will not avail him, nor the wretched desire for authority as Allāh Mentions that the one who will lament will say:

**"My wealth has not availed me, gone from me is my authority."**

{*al-Haqqāb* (69): 29}

And Lahmami should know, if he persists in his dhulm and 'udwān against the Brixton Salafis we will raise our hands against him. As he has been the oppressor, he speaks about the Brixton Salafis, he accuses me of that which I am free of, and Lahmami has never ever verified with us any of his claims, ranging from impugning me to have been involved in the debate between 'AbdurRahmān Hasan and Abū Barā' at-Takfiri, to even stooping to the level of accusing me of being **"most instrumental"** in **"refuting Shaykh Rabee"** (!! – all of which will be explored soon. All of this should indicate that the man, Dr Lahmami, is unjust and excessive in his

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<sup>56</sup> These are words uttered by Lahmami in a talk he gave in a Balham Community Centre in October 2015.

<sup>57</sup> A subsequent appendix based on our initial reply to these slanderous words by Lahmami will be provided.



statements, pronouncements and utterances. His falling prey to emotional outbursts, as witnessed first hand by the Brixton Salafis over the years and including giving khutbahs contrary to the Prophetic methodology, while in utter fear of his Birmingham compatriots whom he used to also claim to “advise” (!?), indicates a lack of partiality and justice.<sup>58</sup> Ibn ul-Qayyim stated:

والله تعالى يُجِبُّ الإنصاف، بل هو أفضل جلية تحلى بها الرجل، خصوصاً من نَصَب نفسه حكماً بين  
الأقوال والمذاهب

**Allāh, the Most High, Loves fairness, rather it is the most virtuous adornment that a man can adorn himself with, especially for the one who ascribes himself as a judge between statements and schools of thought...**<sup>59</sup>

While Ibn 'AbdulBarr stated:

من بركة العلم وآدابه: الإنصاف فيه، ومن لم يُنصف لم يفهم ولم يتفهم

**From the blessing of knowledge and its etiquettes is fairness therein.**

**Whoever is not fair will neither understand nor comprehend.**<sup>60</sup>

Lahmami should be cognisant of the impact of his oppression against us for indeed he was the first to unleash his tongue and vitriol against us, for the supplication of the oppressed is answered. Does Lahmami think we have to blindly follow him, in the way which some of his foolish young followers do so?! Some of these young ignorant followers have even relayed that **“Abdullah is a student of Shaykh 'Uthaymeen”**!?! For one should not become mesmerised by the fanatical hordes of ignoramus who may flock around you, holding you up as some sort of “elder” to whom they have to run to for kudos. We throw Lahmami’s statements against the wall and then Lahmami should take his own advice, as he cannot see the rank hatred and delusion which ensues him, evidenced by him putting himself to ‘teach’ (!?) and give “five day workshops” (!?) at times when Salafi scholars are present in the land. So I advise Lahmami, not to consume my *lahm* (!!), that of the Brixton Salafis and all other Salafis about whom he tries to impugn with falsehood.

<sup>58</sup> For instance, it is known that in 2004 Dr Lahmami used to make statements in Madeenah, to some of the Brixton Salafis who were studying there at the time, such as **“I give AbdulHaqq Baker advice, and I give Abu Khadeejah advice”** and the likes.

<sup>59</sup> Ibn ul-Qayyim, *I'lām ul-Muwaqqi'een*, vol.3, p.94.

<sup>60</sup> Al-Qurtubī, *Jāmi li Ahkām il-Qurān*, vol.1, p.245.

