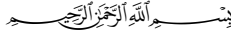


The Crimes of “Ustādh” Abdul- Raḥmān Ḥassan Against The Uṣūl of Salafiyyah: Part 1



Spreading Ikhwānī Principles in the
Name of Salafiyyah



INTRODUCTION

In order to understand the deviation and misguidance being spread by the “Ustādh” ‘Abdul-Rahmān Ḥasan¹ (“Ustādh” for short) one has to understand the history of the past 25 years and study the refutations of the scholars against Ikhwānīs, Ḥizbīs and others such as Salmān al-‘Awdah, ‘Abd al-Rahmān ‘Abdul-Khāliq, ‘Adnān ‘Ar‘ūr, Abū al-Ḥasan al-Ma‘ribī, Alī Ḥasan al-Ḥalabī and Ibrāhīm al-Ruhaylī.² All of these individuals attempted to push Ikhwānī principles, orientations or “positionings” in issues in which controversy has been stirred with respect to the Salafī methodology. “Ustādh” is simply pushing these same principles to his audiences with flowery, deceptive speech. As a lot of people have entered into Salafiyyah or started practising only relatively recently, have missed that full 25 year history, and have found themselves in the audience of “Ustādh” they will not be familiar with the sabīl (path) of the mujrimīn (criminals) mentioned above and they will fail to recognize many things. There are two broad areas in which al-Ikhwān al-Muslimūn attacked the foundations of the religion of Islām, the Sunnah and the Salafī methodology during the 20th century. **The first** is with respect to the rulers. And **the second** is with respect to the innovators and

¹ I have been informed that this individual studied with **Abū Ishāq al-Ḥuwaynī** (Takfīrī, Quṭbī) and **Ṣalāḥ al-Maghāmīsī** (Sūfī) and according to a narration, **Muḥammad Ḥasan** (Quṭbī). If that is indeed the case, then by Allāh, the reader has already been sufficed and the rest of this paper will not be any more surprising. It would therefore be appropriate that “Ustādh” is identified as “Ikhwānī” since his teachers and his false principles are clearly coming from that direction and his lenience towards the Takfīrīs and flattery of them makes more sense in light of this.

² The Noble Shaykh and Imām, **Rabī bin Hādī al-Madkhalī** has played an instrumental role in exposing the destructive corrupt principles of all of these individuals, the aims of which are to undermined the Salafī methodology and to give room, air and support for the people of misguidance and partisanship against the people of the Sunnah. One can refer to his extensive writings in this field over the past 25 years and which the Salafīs in the West have translated and conveyed in that period.

deviants. Our focus is on the latter. The individuals mentioned above invented principles aimed at creating an open revolving door between Ahl al-Sunnah and Ahl al-Bid‘ah as a means of increasing their own followers, plucked from Ahl al-Sunnah, so that they can then be led against their scholars and against their rulers.

From these deceptive principles are, *“We cooperate with each other in that which we agree and overlook each other in that which we disagree”* and *“We correct and do not destroy”* and *“al-Firqat al-Nājiyah is other than al-Ṭā’ifat al-Manṣūrah”* and *“It is obligatory to mention the good points as well as the bad when criticising to avoid injustice (al-muwāzanah)”* and *“There must be ijma’ (consensus) on the deviation of a person when warning from or boycotting him”*, *“the judgments of the scholars are not binding upon me”* and many many more. The aim behind them all was to abolish criticism, to neutralize it, or to weaken it, to defend the status and standing of the callers to misguidance, and the various groups, sects, parties and organizations (jam‘iyyāt) calling to the Ikhwānī way.

There are a number of distinct periods in which these principles were spread: **The first** is the era of Jamāl al-Dīn al-Aghānī and Muḥammad Rashīd Riḍā. **The second** is Ḥasan al-Bannā who crystallized this methodology in his “golden principle”.³ **The third** is the era of Salmān al-‘Awdah, ‘Abd al-Raḥmān ‘Abd al-Khāliq and ‘Adnān ‘Ar‘ūr in the 1980s and 1990s. **The fourth** is the era of Abū al-Ḥasan al-Ma’ribī who came out after the death of the three major scholars, Ibn Bāz, al-Albānī and Ibn al-‘Uthaymīn (رحمته الله) and launched his great revolution against the Salafī methodology and after him, upon the same way, Alī Ḥasan al-Ḥalabī. **The fifth** is the era of Ibrāhīm al-Ruhaylī, who is best characterised as one who entered into a field he is not fit and capable of entering and began to make mistakes in the principles he was trying to outline, and changed the scales with respect to which the criminal person could be known

³ Which is *“We cooperate with each other in which we agree and overlook each other in that which we disagree”*.

from the just person. As a result of his incorrect, generalized, non-exact principles which he ascribed to the Salafī methodology, his incorrect treatment could allow the criminal (hizbī, innovator) to be treated as the victim and the correct person (Sunni scholar) could be made the criminal.

All of these individuals revolved around the areas of refuting, criticising the people of innovation and deviation, warning from and boycotting them and all the details connected to them. Broadly speaking, the net effect of their destructive principles can be summarised in the following two affairs:

1. Protecting the deviants, innovators, hizbīs, the disparaged and shielding them, making excuses for them, watering down the principles of Salafiyyah, or rewriting them, or distorting them or misapplying them to this end, and trying to close the door for the Salafī scholars from fulfilling their obligation in warning from such people and in particular the stubborn opposers amongst them. At the same time, they themselves would have ties with such people of hizbiyyah, cooperating with them in da‘wah or having friendships with them.
2. Facilitating the means through which the Salafī scholars [and their followers who value the Salafī methodology and who take their advices, rulings and judgements on deviants, upon clear evidences] can be undermined, disparaged, accused with injustice, oppression, causing splits and so on. The real intent here is again to discredit the uṣūl (foundations) of the Sunnah that the Salafīs adhere to in preserving the Sunnah and the Salafī methodology.

A generic label has been given to these people, the **Mumayyi‘ah**, those who soften, and melt the Salafī methodology and water it down. They stand in contrast to the **Ḥaddādiyyah** (the Harsh extremists) such as the followers of Yaḥyā al-Ḥājūrī - though

strangely both these groups have allied to attack the Salafīs. From the scholars who played an instrumental and well-recognized role in this field of exposing these people and their false principles both during and after the death of those three Imāms of Salafiyyah (Ibn Bāz, al-Albānī and Ibn al-‘Uthaymīn) are: **Shaykh Rabī bin Hādī al-Madkhalī**, **Shaykh Aḥmad al-Najmī**, **Shaykh Zayd al-Madkhalī**, **Shaykh ‘Ubayd al-Jābirī** and **Shaykh Muḥammad bin Hādī**. Their decisive speech in this field is extensive and played a vital role in protecting the Salafī methodology.

Over the passing of time during these trials and tribulations, the Salafīs, from the mid-90s have broadly separated into the following two:

1. Those Salafīs who refute the extremists, the Takfīrīs, the terrorists, the Ḥaddādīs and those like them, [all of which draw from Sayyid Quṭb as the foundation]. At the same time they refute the Mumayyi‘ah and expose their principles and their misguidance - [all of which return back to Ḥasan al-Bannā as the foundation] - and warn the people against them. They hold fast to the guidance, advice and refutations of the Scholars that are founded upon evidence in both of these two fields.
2. Those who revolve around refuting extremism, the Takfīrīs, the terrorists but fell prey to the Mumayyi‘ah, drink from their uṣūl (foundations) and implement them in their da‘wah. You will see in these people softness, gentleness and cooperation with those who have been disparaged and warned against by the Salafī scholars, whilst showing severity, harshness, crudeness and enmity against the Salafīs

who convey the rulings of the scholars against such opposers and deviants.⁴

With this background, when some new upstart comes along 25 years later and puts himself forward as a personality on the tube and social media and begins to start speaking and giving fatwā, concealing his misguidance within what appears to be teaching of the Islāmic sciences such as ‘aqidah, uṣūl al-fiqh, ḥadīth, and appears to be refuting the Takfīrīs and so on, as we see from “Ustādh” ‘Abdul-Raḥmān Ḥasan, then it is very easy to spot his deception, and the uṣūl (principles) he is pushing. This is despite how much he beautifies all of this, surrounds it with flowery speech and extols the virtues of the Salafī methodology and lauds its scholars, past or present and speaks against the Takfīrīs, and against the Ash‘arīs and Sūfīs and others. This is because people like “Ustādh” are observed and evaluated within the framework of that history which has just been outlined above and they are as easy to recognise as a red fox amongst a herd of white sheep.

◎ It is crucial to note here that not everyone who comes out refuting the Takfīrīs, Khārijites and Terrorists is necessarily holding fast to the Salafī methodology. This is because the turmoil which entered the Salafī da‘wah at the hands of the Ikhwānīs was not restricted just to issues of rulership, takfīr, revolt and so on. Rather, it was also with respect to the innovators, the groups, sects and parties. Thus, do not be deceived by those who publish extensive refutations of the extremists, Takfīrīs and Khārijites whilst they are spreading and implementing the uṣūl of the Mumayyi‘ahs and defending them!

⁴ In this category are the likes of Brixton Mosque, Madeenah.Con and their affiliates. “Ustādh” ‘Abdul-Raḥmān Ḥasan is a lecturer and khaṭīb at Brixton Mosque.

It is from this perspective that we are going to illustrate that this person is a deceptive, conniving individual who lies upon the religion of Allāh, upon the Sunnah, upon the Salafī methodology and invents things from his own head, not knowing his knee from his elbow in what he is uttering and authoring confusion, knowing that his audience, mesmerised by his otherwise teaching of the sciences, will not notice the poisonous Ikhwānī principles he is implanting into their hearts and minds. In this first paper in order to get an idea of the character of this person and his integrity, we will recount details of a recent issue which arose concerning his blameworthy debates with the Khārijites, praising them and then lying upon the Messenger (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) to defend his action. Thereafter, in the next part, we will discuss some of his speech regarding ghībah (backbiting) and the topic of warning against innovators in which his ignorance and intellectual deficiency will be made very apparent inshā‘Allāh.



01. LYING UPON THE MESSENGER (صلى الله عليه وسلم), THE COMPANIONS, SALAFĪ CALLERS AND ATTEMPTING TO REFUTE THE MAJOR SCHOLARS

“Ustādh” first appeared on the scene in 2012, making his major debut on the tube with a lecture titled “Advice to Salafī Publications”. This is a smart move for someone looking for an immediate following. You just come and trash on those who have been calling to Sunnah and Salafīyyah for the past twenty-five to thirty years with the pretence of advice.⁵ As a result, the followers of **Abū al-Ḥasan al-Ma’ribī**, **Alī Ḥasan al-Ḥalabī** and likewise the Ḥaddādī innovator, **Yaḥyā al-Ḥājūrī** all flocked around him, as did those associated with **Jam’īyyah Ahl al-Ḥadīth** and likewise the **Madeenah.Con** operation whose primary aim was undermining Maktabah Salafīyyah. Likewise, you see this man in the nests of the Takfīrīs, he shares platforms with the likes of **Uthmān Laṭeef**, a raw Takfīrī, from the organisation of Jamā’at al-Muslimīn. He gives lectures in mosques which are hotbeds of Takfīrīs. So around this man you will find a variety of types, he has attracted all the opposers who have been put to trial with the uṣūl of the Mumayyī’ah (and some of them, the Ḥaddādiyyah), and even outright, raw Takfīrīs.

THE DEBATE

We come to **December 2014** in which “Ustādh” participated an organized, recorded debate with a Takfīrī, Khārījite dog by the name

⁵ Notice how the followers of “Ustādh” remonstrated when he was criticised recently for his public errors, “Did you not advise him privately first?”. They conveniently forget the fact that “Ustādh” was the one who came out openly with his alleged advice against Salafī Publications in 2012, a calculated move to make himself appear an authority figure, and he was simply ignored and not given any attention as many have passed before like him. In reality he came out to promote the Ikhwānī principles and methodologies of Abū al-Ḥasan al-Ma’ribī and ‘Alī Ḥasan al-Ḥalabī.

of Abul-Barā’. This man’s teachers are Anjem Chaudhury and Omar Bakrī and his *fikr* (ideological thought) is Tahrīrī in origin. This Khārijite makes takfīr of the Salafī scholars and likewise takfīr of the rulers of Saudi Arabia and other Gulf countries and beyond. He is raw supporter of ISIS and spreads propaganda for them and actively calls to them. “Ustādh” sat with him a recorded debate and during this debate, he praised the Takfīrī devil and grovelled to him. He said, “*And obviously I am here as a student, I have my pen as you can see, I am going to make notes*” and referred to the Khārijite as “Shaykh” and “*May Allāh elevate your ranks*” and “*You have benefited (afāda) and done well (ajāda)*” - all of this to a man who says Shaykh Ibn Baz was an apostate and the Salafī scholars are apostates. He sat with him for three hours making *mujāmalah* (flattery) and in the end was unable to subdue to the Takfīrī. The end result was that the Takfiris ran

with this, published the video debate on the tube and it has acquired 60,000 or so hits to date and led to many people falling prey to the doubts of these Takfiri Kharijites and holding a positive opinion



about ISIS. Many comments on the video show that people were drawn towards ISIS, or at least sympathetic to them because they believed the Takfīrī Khārijite came out on top. “Ustādh” was made to realise in public that he is not Ibn ‘Abbās (رضي الله عنه) and he was feeling the heat during this period when the Takfīrīs rejoiced and celebrated. Some damage control was attempted by his staunch followers on the tube. Not long afterwards, some of the Salafī callers⁶ alluded to this blameworthy practice, without even mentioning the name of “Ustādh” and mentioned how it is opposed to the methodology of the Salaf and that Ibn ‘Abbās (رضي الله عنه) **did not flatter or praise the Khārijites at all.**

⁶ Such as Abdulilah Lahmāmī, Abu Khadeejah and others.

Note: “Ustādh” has violated numerous principles of the Salafī methodology here, he debated with Ahl al-Bid‘ah in an open public platform, this is not known from the Salaf. Rather, it is only for the rulers to dispatch deeply-grounded scholars to debate the innovators, as ‘Alī (رضي الله عنه) did with Ibn ‘Abbās (رضي الله عنه). The other situation is when one is forced to debate, as occurred with Imām Aḥmad in the courts of the rulers in chains. As for his other violation, it is praising and grovelling in front of the innovators, in this case, an evil Khārijite dog, enemy of the people of the Sunnah, and thus “Ustādh” has contributed in aiding in the destruction of Islām, as has been said by the Salaf about those who respect and honour an innovator. So “Ustādh” has a lot more to be criticised for and to repent from, than just his false claim that he was to make months later in which he lied against the Prophet (صلى الله عليه وسلم) and Ibn ‘Abbās (رضي الله عنه).

FEELING PRESSURE

“Ustādh” began to feel pressure from two sides, from the Takfīrīs who had dented his online reputation and from the Salafīs who criticised this blameworthy destructive behaviour which brings harm to the religion. In fact, praising an innovator and flattering him aids in the destruction of Islām as we read from the Salaf such as Ibrāhīm bin Maysarah, “*Whoever honoured an innovator has aided in the destruction of Islām*”.⁷ This forced him eventually in early November 2015 to come out once more under the guise of “advice”, this time to Abu Khadeejah and Abdulilāh who had spoken of his mistakes many months earlier. He published a series of videos on the tube, lasting perhaps three hours in total, trying to defend himself and throw accusations on those who advised him. When he came to the issue of praising the Khārijites, the “Ustādh” tried to defend his own action of flattery, praise and grovelling to Abul-Barā’ - something which is clearly evident in the video - by attempting to refute those brothers. We document one of his statements below:

⁷ Related by al-Lālikā’ī.

RESORTING TO THE BIG LIE FOR SELF-PROTECTION

“Ustādh” ‘Abdul-Rahmān Ḥassan: “Now inshā’allāh ta’ālā we are going to be speaking about some of the points brother Abū Khādeejah said. The first one... is ... he says, ‘He didn’t praise them [the Khārijites] once’, and he is referring to ‘Abdullāh bin ‘Abbās (رضي الله عنه) that he didn’t praise the Khawārij once. Now let’s take that to the reality of... is that true or is it not. ‘Abdullāh bin ‘Abbās (رضي الله عنه) when he went to the Khawārij and he went to their ‘askar, the place they were at, because they broke off from the Muslims and they stayed in a place called Harūrā’. So when ‘Abdullāh bin ‘Abbās (رضي الله عنه) entered onto them he described what type of people he saw. And so he said, “I entered upon a people, I never ever saw anyone who strive more than them, their hands and their knees, as if they were like the knees of the camel. And their foreheads, there were cracks upon it because of the excessive sujūd [prostration] they were making.” He said that “Their clothing wore out and also their eyes, they seemed very tired” because of the fact that they stayed up very late. ‘Abdullāh bin ‘Abbās also ...mentioned that when he entered onto them they were reciting Qur’ān and they were reading the speech of Allāh. I want to ask you all: Are the Khawārij blameworthy for those actions? Is those actions a praise, or is it a criticism? **By Allāh (wallāhi), it is a praise.** Anyone who reads the Qur’ān of Allāh (تبارك وتعالى) and who does a lot of sujūd [prostration] and who spends time in ‘ibādah [worship], this is praiseworthy. But what the Khawārij were criticised for is not those characteristics. Those characteristics are praiseworthy. The criticism that was put towards them is they didn’t understand their religion. They didn’t understand their religion. **Ibn ‘Abbās, when he described them, he described them very well. And he praised them when he described them (رضي الله عنه).** So to say he did not praise them once, its a lie upon this noble companion of the Messenger (صلى الله عليه وسلم). Rather, the Messenger (صلى الله عليه وسلم) himself, he



praised the Khawārij before ‘Abdullāh bin ‘Abbās. In the ḥadīth of Abī Sa‘īd al-Khudrī he said that the Messenger (ﷺ) said, “A people will come out onto you, you will belittle your prayers in comparison to their prayers, you will belittle your fasting in comparison to their fasting, and your actions, you will belittle it in comparison to their actions. And they will recite the Qur’ān...” to that point onwards, I mean to that, **that is a praise** and that is something that shows that, or its a characteristic that is noble, to be one who prays a lot, to be one who fasts a lot, to be one who comes with a lot of righteous actions and to recite the Qur’ān, **I don’t know what other praise you’re looking for.** But the Messenger (ﷺ) faulted them for lack of knowledge.” End of citation from “Ustādh”.

Now every person, who is just and honest knows immediately what the dispute is here, and everyone ought to know the dictionary meaning of praise, “to laud, approve, admire and commend” such that we have to assume that Abdullāh and Abū Khadeejah, when they use the word “praise” and when “Ustādh” uses the word “praise” they do so on the basis of an elementary education in the English language and they are all competent in knowing the meanings of the words they are using. Thus when it said, “that Ibn ‘Abbās (رضي الله عنه) did not praise the Khārijites at all” and when it is counterargued “You have lied, Ibn ‘Abbās (رضي الله عنه) did praise the Khārijites” then it is clear and apparent to all people what is being denied by one and affirmed by the other. It is important to understand this point because through it the lies, deceptions and games of “Ustādh” and his subsequent pretentiousness and dissimulation in his retraction will become as clear as the daylight sun for those whose faculties of thinking, basic reasoning and logical deduction are still operational. It is clear that “Ustādh” attempted to defend his praising of innovators which opposed Islām, aided in its destruction and was a blatant violation of the Salafī methodology. He wanted to defend this through a calculated lie against the Prophet (ﷺ) and Ibn ‘Abbās (رضي الله عنه). He brought this from himself, he cannot cite this claim from any scholar, that the Prophet (ﷺ) intended actual genuine praise for them, with the known meaning of praise in the language

and his claim that though he praised them, he criticised them for ignorance.⁸ This is a clear fabrication and “Ustādh” knew exactly what he meant, because of the context, because of the dispute in this issue. The above statement was in a video published on 10th November 2015 on the tube. The way of the Salafis is to return matters to the people of knowledge, so this claim of “Ustādh” was presented to five scholars and by the 25th November they were ready for publishing.

DAR US-SUNNAH PUBLISH THE JUDGEMENT OF THE SCHOLARS

Dar us-Sunnah (London) published these statements on their website <http://video.dusunnah.com> and we will summarise the essential points: **Shaykh al-Fawzān:** “The Messenger (ﷺ) wanted to dispraise and warn against them, not praise them.” **Shaykh al-Luḥaydān:** “This is in no way praise. This individual who says this statement is either ignorant and doesn’t understand or he wishes to praise these people in order to obtain from them some worldly affairs. These are the people whom the Prophet (ﷺ) dispraised and now in this day and age we have someone claiming that the Prophet praised them? Glorified be Allah!” **Shaykh Muhammad Akkūr:** “This isn't praise from the Messenger of Allah for them. The Messenger (ﷺ) wanted to dispraise and warn against them, not

⁸ **Note:** From this lie of “Ustādh” it is clear that we are led in the direction of that evil innovated principle of “al-Muwāzanah” that all the Major Salafī scholars in the 1990s, including Shaykh al-Albānī, Shaykh Ibn Bāz, Shaykh Ibn al-‘Uthaymīn, Shaykh al-Fawzān, and at length, Shaykh Rabī and many others completely annihilated. So upon this claim of “Ustādh” the Prophet (ﷺ) praised the Khārijites for one thing and criticised them for another, implying that when one criticises an innovator or deviant, their good must be mention too. This evil principle was the one that the Ikhwānī innovators were using to defend their heads of misguidance. Now, though “Ustādh” has not developed this line of reasoning here in this instance, we know from his many other false principles that we will be discussing in other parts of this series, that he is generally in that direction. So a person should be aware that there is more than just what we see on the surface, this mistake of “Ustādh” is much deeper.

praise them... It is incumbent upon this caller to learn and to fear Allah.” **Shaykh ‘Abdullāh an-Najmī:** “No this isn’t correct. This is not considered praise of them because this is a dispraise towards them due to the fact they perform acts of worship upon ignorance.” **Shaykh ‘Abd al-Rahmān Muḥyiudīn:** “This person is either ignorant or a donkey who does not have understanding or he is with the Khawarij. This man has no understanding and it is not permissible for him to speak about or call to Islam. Who has testified that this man is a student of knowledge so that he can even call to Islam!?! You say he is a caller, is this not correct? This man is not a caller (to the truth) rather he is a caller to ignorance and misguidance, he is not calling to the truth. So this man has no understanding. It is not permissible to listen to him, until the scholars testify for him - do you understand? His affairs becomes clear to us with these statements of his. Because these are statements about the Khawārij are not considered praise, but rather they are dispraise. And due to his ignorance and lack of understanding he thinks this dispraise (of the Khawārij) is praise.”

This was published early on Wednesday, 25th November 2015 and in summary, these scholars judged “Ustādh” as one who is “**ignorant**”, “**doesn’t understand**”, “**must learn**”, “**fear Allāh**”, “**a donkey who does not have understanding**”, “**a caller to ignorance and misguidance**”, “**not permissible to listen to him**”. It is **very crucial** to note that Dar us-Sunnah did nothing except to translate and publish these verdicts in audio and text. That’s it, nothing else. They were just a medium of conveyance and played no other role. That’s the only crime these “nasty people” at Dār us-Sunnah committed.

Now one can imagine poor old “Ustādh” in these circumstances. The hammer has dropped, and hard at that. His lie exposed. His conniving out in the open for all to see. His reputation in tatters. Reduced from a **self-proclaimed online muftī giving fatwā** to a **donkey with no understanding who must not be listened to**. That happened in just 15 days. “Ustādh” lied upon the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) on the 10th November to defend himself in his published video and

the *qaḍā* and *qadar* of Allāh encircled him on the 25th. You cannot lie on the Messenger (ﷺ) and get away with it. Worse still, you cannot lie on the Messenger (ﷺ) within the circumstances “Ustādh” lied in - trying to save his own reputation by justifying his unlawful action at the expense of lying on the Messenger (ﷺ) - you cannot do that except that you will be exposed, as a donkey with no *aql* (intellect) and no *fahm* (understanding) and no *wara‘* (fear, awe). Clearly, “Ustādh” had to think fast. He’s just spent three years of hard work building **an online fanbase** on the tube, a medley of Hājūrite Haddādīs, factions of the Mumayyi‘ah, Takfīrīs, general folk who do not know any better and others. How can this empire be saved and how can “Ustādh” come to his own rescue. Well there are only two ways. Make immediate repentance with all its necessary conditions, which includes apologising to Abdulilāh and Abū Khadeejah for lying upon them and rectifying what he put wrong. Or try to salvage the situation: Try to defend his lie against the Prophet (ﷺ) and see how much mileage he can get out of that.

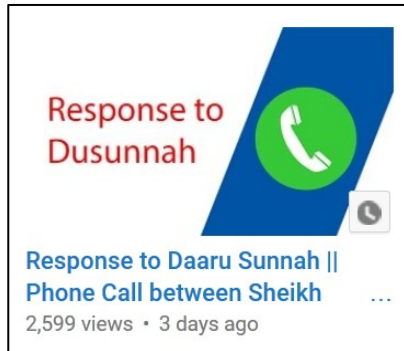
ATTEMPTING TO REFUTE THE MAJOR SCHOLARS

Well, “Ustādh” decided to opt for the second option. There’s just too much at stake. So he got on the phone with a Shaykh ‘Abd al-Karīm al-Khudheir. Now this Shaykh permits reading and benefiting from the books of Sayyid Quṭb and Ḥasan al-Bannā. In his speeches, lectures and explanations (shurūḥ) you see him praising people like Salmān al-‘Awdah for some of his works, people like ‘Alī al-Ṭantāwī, the Egyptian Ṣūfī ikhwānī, and al-Shīrāwī likewise, the Egyptian, and he speaks ill of those who refute and speak against Ibn Jibrīn [whom Shaykh Aḥmad al-Najmī declared an innovator and expelled from Ahl al-Sunnah], he described them as “highway robbers” who cut off the roads. Now, why did “Ustādh” go to this shaykh and not humble himself with what he had been presented from Shaykh al-Fawzān, Shaykh al-Luḥaydān and the others? I think the reader can readily connect the dots. So “Ustādh” made a five minute recording with this shaykh and on the very same day, a little later, he published it on the tube. Now this is where it gets interesting, and where you

have to pay attention so we can understand the psychology of “Ustādh” and his thought process.

“Ustādh” published this video on the 25th November with the title, “**Response to Dār us-Sunnah**”. Just pause and think about for a minute. Just ask yourself a question: What has this got to do with Dār us-Sunnah? As in, why should this be a “response” to Dār us-Sunnah? What did they say about you? What claims did they make against you? Where is their speech against you? What did they accuse you of? Raising these questions, reveals the actual reality:

“Ustādh” thought that in this answer he got from his shaykh he could **oppose and refute** what the five scholars had judged about him. But he titled his video “Response to Dār us-Sunnah” as a means of concealing his true and real objective. He made it appear that he was responding to Dār us-Sunnah when they did



not say anything about him and had nothing to do this with issue in reality, save conveying the scholars’ rulings. In reality, he was trying to refute those scholars by the saying of his shaykh and save his own skin once again. **No concern for his lie upon the Prophet (ﷺ) - that has not pricked his conscience just yet.** This action of “Ustādh” is a clear qarānah (indicator) that his retraction that was to follow three days later on Saturday 28th shortly after noon is suspect and not genuine. We shall come to that in due course and explain why this is the case along with other qarā’in (indicators).

This action of “Ustādh” cannot be except a rejection of the verdicts of these scholars on this very clear matter which is not ambiguous. This becomes clear when we see the contents of this new statement from his shaykh. We will see how this new verdict appeared to help “Ustādh” (in his eyes) and how he tried to deceive the public

through it? Basically, the scholar tried to explain to Abdur-Rahman Hasan that the Prophet never praised them **in reality** but he simply used words of rebuke that appear to be praise but which are not in reality - and he alluded to the principle of “*rebuke which resembles praise*” (الذم الذي يشبه المدح), whereby rebuke is made of someone with intent, but with words that may appear to be a praise, but are not in reality. This instrument is discussed in the field of balāghah (eloquence) in the Arabic language. “Ustādh” was unable to grasp the fact that his Shaykh was in effect saying the same thing as the other scholars, but got confused and deceived himself into thinking his shaykh had provided him a way out.

However, there was something in the language of his shaykh, in the technical explanation in which “Ustādh” and some of his infantrymen such as Imrān Ibn Manṣūr, found a means to deceive the audience outright. Because the audience most likely would not grasp the technical explanation “*rebuke which resembles praise*” (الذم الذي يشبه المدح), and because words such as “*apparent praise*” were used during this explanation, the audience could be left to assume that yes, this scholar said that the Prophet made “*apparent praise*” of the Khārijites and that “Ustādh” was basically right.

Now this is not the case at all, neither from near nor far, and the speech of his shaykh he went to does not indicate this at all, and it is only because of his ignorance that “Ustādh” was left confused by the answer, he couldn’t grasp what was being said and that the answer was essentially saying the same as what the other scholars had said, but he saw within it an opportunity to deceive everyone.

Before we go any further, let us demolish this argument first. The best way to understand this matter is by looking at verses in the Qur’ān which were applied by the Companions to the Khārijites. Allāh (ﷻ) said “**Labouring (hard in the worldly life), weary (in the**

Hereafter in disgrace).” (88:3).⁹ Now this verse was originally a reference to the Ahl al-Kitāb, those who strive, toil and exert themselves in exaggerated, incorrect worship, that is futile and not accepted. But ‘Alī (رضي الله عنه) said, “They are the people of Harūrā” meaning the Khārijites. Now, the next verse says, “**They will [enter to] burn in an intensely hot fire.**” (88:4). So why were the Khārijites likened to the Ahl al-Kitāb, it is because their deeds are in vain, they are not praiseworthy, they are invalid, incorrect deeds, they are founded upon exaggeration and extremism. However, one could say that the first part of the verse, “**Labouring (hard in the worldly life)...**” is a praise, that they have been praised for all the hard labouring they have done in terms of their worship and devotion, but whoever claimed that would expose his ignorance. And this is what “Ustādh” is doing here with the ḥadīth regarding the Khārijites. When the Prophet (صلى الله عليه وسلم) mentioned them and their prayer, fasting and recitation, his real intent was to say to the Companions, “*Their extremism, exaggeration and misguidance in their vain, futile worship will cause you to belittle your own worship next to theirs.*” There is no praise in this statement at all, and the mere mention of prayer, fasting and recitation of the Qur’ān does not contain a praise of them either, what is in the rest of the ḥadīth makes that clear - that all along from the beginning to the end of the ḥadīth, it is all dispraise.

So this argument is false, but “Ustādh” and some of his infantrymen, those who are juhhāl (ignoramus) just like him, like **Imrān Ibn Manṣūr**, and also **Abū Taymiyyah al-Jeylānī**, [another upstart, a youthful fanatic, barely just left his teens, and follower of the innovating heretic Yaḥyā al-Ḥājūrī who reviled the Messenger (صلى الله عليه وسلم), ‘Uthmān (رضي الله عنه) and the Companions in general] - they tried to use this statement of this shaykh of “Ustādh” thinking that because the terms “apparent praise” were used in the technical

⁹ This application of the verse is mentioned by Imām al-Qurṭubī in his exegesis and he relates it from ‘Alī (رضي الله عنه).

explanation, they could defend the statement of “Ustādh” which was very explicit in affirming **actual, genuine praise**.

Let’s go back and look at his own words again, he said, “**By Allāh (wallāhi), it is a praise...** Ibn ‘Abbās, when he described them, he described them very well. **And he praised them when he described them (رَضِيَ اللَّهُ عَنْهُمُ).** So to say **he did not praise them once, its a lie upon this noble companion of the Messenger (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ).** Rather, **the Messenger (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) himself, he praised the Khawārij before ‘Abdullāh bin ‘Abbās.** In the ḥadīth of Abī Sa’īd al-Khudrī he said that the Messenger (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) said, “*A people will come out onto you, you will belittle your prayers in comparison to their prayers, you will belittle your fasting in comparison to their fasting, and your actions, you will belittle it in comparison to their actions. And they will recite the Qur’ān...*” to that point onwards, I mean to that, that is a praise and that is something that shows that, or its a characteristic that is noble, to be one who prays a lot, to be one who fasts a lot, to be one who comes with a lot of righteous actions and to recite the Qur’ān, **I don’t know what other praise you’re looking for.”**

So it is clear now that we have three statements: **First**, the Major Scholars who said this is a lie and that it is not a praise in any sense of the word but only a rebuke because this worship is rejected, vain worship, so it cannot be praiseworthy to begin with, so they were not praised at all and nor was that the intent of the Messenger. **Second**, the shaykh that “Ustādh” went to in order to find an escape route who explained, in technical terms, that though it might appear to be praise, it is not in reality. And **third**, the saying of “Ustādh” itself, which you can see very clearly, without any ambiguity, that he is claiming the Prophet (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) made actual, genuine, praise for the Khārijites and likewise that Ibn ‘Abbās (رَضِيَ اللَّهُ عَنْهُ) did the same.

THE NEXT THREE DAYS BEFORE RETRACTION

No sooner had “Ustādh” published this video signalling his rejection of the sayings of the scholars about his lie, his two close infantrymen and students, **Imrān Ibn Maṣṣūr** and **Abū Taymiyyah al-Jeylānī** who is in his early 20s and is a follower of the innovator,



Yaḥyā al-Ḥajūrī and reviler of the Companions (رَضِيَ اللهُ عَنْهُمْ) - both came out over the next three days (25th, 26th, 27th) and beyond to defend their “Ustādh” in vain and in falsehood. They made use of a number of weak and feeble doubts: **The first** of them was the use of this speech of this shaykh which - being as ignorant as their “Ustādh” - they did not understand correctly. **The second** was a very cheap attempt to claim that Shaykh Rabī had praised the Khārijites in one of his statements. Trolling and harassing on Twitter or publishing on the tube, these two infantrymen came out in full force as did many from the wider audience of the “Ustādh” as well as some other defenders, some of whom were raw Takfīrīs.

During these three days, their doubts and arguments were demolished through a series of posts on Twitter.

1. Refutation Of The Doubt Regarding Shaykh Rabī

Question: The ḥadīth, ‘You will belittle your prayer next to theirs...’, does this mean he described the Khārijites with sincerity?’ **Shaykh Rabī:** No. If they had inward sincerity (ikhlaṣ) they would have adopted the guidance of the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) but they do not have sincerity. Allāh knows best, they have something of showing-off (riyā’) with them, and they have incorrect worship and exaggeration in worship. For three men came to the houses of the wives of the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) asking about the worship of the

Prophet (ﷺ), and when they were informed of it, they said, “Where are we compared to the the Prophet (ﷺ), his past and future sins have been forgiven.” So one of them said, “I shall pray the whole night from now on”. Another said, “I will fast continuously all the time”. And the other one said, “I will keep away from women and never get married”. When the Messenger of Allāh (ﷺ) came to them, he said, “*Are you the ones who said such and such? By Allāh, I am the most fearing of Allāh amongst you and the most pious but I fast at times and not at other times, I pray and sometimes I rest, and I marry women. Whoever turns away from my Sunnah is not from me.*” So these Khārijites, when they exaggerated in worship, they exceeded the limits and fell into exaggeration (ghuluww). **This may Allāh bless you is misguidance, we do not praise them for it. ... Rather, this is criticism, rebuke (dhamm) of them because they fell into exaggeration.** The Companions are the best of the creation of Allāh and the most dedicated in worship. Meaning, do those (Khārijites) pray more than them? They recite the Qur’ān more than them? They recite the Qur’ān but they understand it upon other than its import and intent. My brother, that I read a single verse in one year upon the Sunnah of the Prophet (ﷺ) is better than standing an entire night (in worship). For this (from the Khārijites) is exaggeration (ghuluww) in worship, they depart from the Sunnah of the Prophet (ﷺ) and turn away from it. **They are people of misguidance. So this is not a praise of them and nor does it mean they are being praised for sincerity.**”¹⁰ This explanation from this

¹⁰ From <http://rabee.net>. And the Shaykh has similar words in his explanation of al-Ājurī’s al-Sharīah, he said, “It is as if the intent of the author is to say that you should not be deceived by the people of innovation even if they exaggerate in devotion, asceticism, awe (of Allāh) and in prayer. Do not be deceived by them, just as you should not be deceived by the Khārijites, those whom the Messenger (ﷺ) described that you [the Companions] will belittle your prayer next to theirs and your recitation next to theirs. Meaning that they exaggerate in worship. Hence, the innovator, when he exaggerates in worship, then beware of him, do not be deceived by him ever. Rather, increase in your distance from him and in being cautious, for his devotion and worship is founded upon exaggeration and upon a corrupt viewpoint, it is not founded upon the guidance of

noble Imām ends the matter and how shameful it is that for the “Ustādh” ‘Abdur-Raḥmān Ḥasan, the sayings of five scholars were not enough, then he had to play games and go to another scholar, failed to understand what that scholar advised him with and thereafter, along with right-hand man Imrān Ibn Manṣūr, decided to deceive everyone through it. The Prophet (ﷺ) never praised the Khārijites at all. Rather, the ḥadīth indicates their ghuluww (exaggeration) and abandonment of the Sunnah!

2. Refutation of the Video Posted by the Hajurite al-Jeylānī and Imrān Ibn Manṣūr to Defend “Ustādh”

In this deceptive video a statement of Shaykh Rabī is presented in which the Shaykh is saying that the Khārijites of old were better than the contemporary Khārijites from the angle that today’s Khārijites have with them a corrupt aqīdah in the names and attributes, in qadar and other affairs and they also have grave worship and sufism and so on which the earlier Khārijites did not. The Shaykh has said this many times, that people like Sayyid Quṭb are more evil than the first Khārijites. Because those who broke off from the Companions, they did not have mistakes in the attributes, in qadar and other affairs. Yet despite that, they were ordered to be killed and described with severe descriptions. If that was the case what about today’s Khārijites like Sayyid Qutb. Now you have to ask here, what is the connection between the lie of “Ustādh” ‘Abdur-Raḥmān Ḥasan upon the Prophet (ﷺ) and this factual statement from Shaykh Rabī. There is not any connection and no comparison can be made. **First**, Shaykh Rabī is not sat debating a filthy, dirty Khārijite donkey who says Makkah and Madinah are dar

Muḥammad (ﷺ). For the Khārijites exaggerate in prayer, in fasting, in recitation of the Qur’ān and so on. And the Companions belittled their prayer next to theirs. But is this a praise of them? This is a rebuke of them. Because they are extremists (ghulāt). Likewise, you will find many of the people of innovation have exaggeration in worship, so do not let their exaggeration and excess deceive you, just because they pray.” Refer to *al-Dhari’ah* (1/138).

ul-ḥarb and the scholars and rulers are apostates. **Second**, Shaykh Rabī has not praised any Khārijī to his face whilst debating him. Rather, Shaykh Rabī is emphasizing how much more evil and corrupt today’s Khārijites are than the very first ones who were sounder in a number of aspects. **Third**, Shaykh Rabī has not been overwhelmed in argument by any Khārijite dog, if we assumed *the imaginary scenario* that he sat with and debated a Khārijite in an organized recorded debate, which he would never, ever do as is the way of the Imāms of the Sunnah. **Fourth**, the Shaykh has never claimed the Prophet (صلى الله عليه وسلم) praised the Khārijites with a genuine praise like this donkey, “Ustādh” ‘Abdur-Raḥmān Ḥasan did, only as a means of defending his own action of praising a Khārijite dog to his face. Here read his words again and see what a liar he is, **“Ibn ‘Abbās, when he described them, he described them very well. And he praised them when he described them (رضي الله عنه). So to say he did not praise them once, its a lie upon this noble companion of the Messenger (صلى الله عليه وسلم). Rather, the Messenger (صلى الله عليه وسلم) himself, he praised the Khawārij before ‘Abdullāh bin ‘Abbās” “By Allāh (wallāhi), it is a praise...that is a praise and that is something that shows that, or its a characteristic that is noble... I don’t know what other praise you’re looking for.”** **Fifth**, we have already presented to “Ustādh” *only yesterday*, the statement of Shaykh Rabī regarding this very ḥadīth about the Khāwārij and their outer worship, in which the Shaykh answered the question whether in this ḥadīth they are praised for sincerity and the Shaykh answered, **“This may Allāh bless you is misguidance, we do not praise them for it. Rather, this is criticism, rebuke (dhamm) of them because they fell into exaggeration... They are people of misguidance. So this is not a praise of them and nor does it mean they are being praised for sincerity.”** So why have you abandoned this saying of the Shaykh which is directly relevant to the issue and is like for like to the situation at hand. The Shaykh explicitly rejected that the Prophet praised the Khārijites - whilst “Ustādh” ‘Abdur-Raḥmān Ḥasan is claiming that he genuinely praised them!

3. Ibn ‘Abbās (رضي الله عنه) Regarding the Abundant Striving of the Khārijites in Worship: A Refutation of “Ustādh” ‘Abdur-Raḥmān Ḥasan’s Lie Against the Prophet (صلى الله عليه وسلم).

Ibn ‘Abd al-Barr (رحمه الله) relates in al-Istidhkār (8/87):

١٠٥٥٩ - روى ابن وهب وغيره عن سفیان بن عيينة ، عن عبيد الله بن أبي يزيد ، قال : ذُكرت الخوارج واجتهادهم يعني في الصلاة ، والصيام ، وتلاوة القرآن عند ابن عباس ، فقال : ليسوا بأشد اجتهاداً من اليهود والنصارى ثم هم يضلون^(١).

Ibn Wahb and others relate from Sufyān bin ‘Uyainah, from ‘Ubaydillāh bin Abī Yazīd who said: The Khārijites and their striving, meaning in worship, fasting and recitation of the Qur’ān were mentioned in the presence of Ibn ‘Abbās, so he said, “They are not more diligent (in striving in worship) than the Jews and Christians, then they go astray.” It is clear that the Companions of the Prophet (صلى الله عليه وسلم) did not understand the Prophet’s description of the prayer, fasting and recitation of the Qur’ān of the Khārijites as praise but rather as an indication of their **ghuluww (exaggeration, extremism) in the religion, going to excesses as was done by Ahl al-Kitāb**. Further, to treat this as a praise, would mean that they have virtue over the Companions in that the Khārijites are more abundant in prayer, fasting and recitation than them. However, what is virtue is moderation upon the Sunnah, not exertion in misguidance and innovation. Thus, the speech of the Prophet (صلى الله عليه وسلم) is highlighting their extremism and exaggeration in worship, not praising them.

4. Shaykh Muḥammad bin Ṣāliḥ al-‘Uthaymīn on the Worship of the Khārijites: Another Refutation of the Lie and Fabrication of “Ustādh” ‘Abdur-Raḥmān Ḥasan against the Prophet (صلى الله عليه وسلم)

Question: There occurs in the ḥadīth from the Messenger (صلى الله عليه وسلم), “*There will come a people at the end of time who depart from Islām as the spear passes [through its game]...*” We desire from your excellence to

make clear their characteristics to us and what is the angle of their departure (from the religion)?”

Shaykh Ibn al-‘Uthaymīn: These Khārijites whom the Prophet (ﷺ) described that they are people of obedience and worship and that a Companion would belittle his prayer next to theirs and his recitation next to theirs. **Yet (all) this action does not go beyond their collarbones. Meaning: It does not descend down to the heart, and refuge is with Allāh.** So they exit from the region like an arrow passes through its game. And the arrow, when it strikes its game, it passes through quickly and comes out of the other side. And they (the Khārijites) are like this, they pass through Islām very quickly just like this arrow, then they exit from it, we ask Allāh for pardon. For this reason, the Prophet (ﷺ) ordered that they be fought, because - even if they are severe in their religion - they exit from it. **If you were to investigate their hearts, you would find them black and hardened, goodness does not reach them, and refuge is with Allāh. This is because their faith is only outward (in appearance only).** And this is something in reality, regarding which it is obligatory upon us to call ourselves to account. Because some of us, you will find that he dislikes disobedience coming from the people, and he cautions against it and disapproves of it from them and reviles them, but faith has not reached his own heart. You find him neglectful in his worship, his heart is not present in his prayer, he does not return (in penitence) to his Lord, and nor does he see himself a sinner when he sins. All of this is from the characteristics of the Khārijites. For this reason, some of the Salaf said, “Whoever said that the people have perished has caused them to perish and whoever said that the people have become misguided has caused them to be misguided.” Their intent behind this is that whoever preoccupied himself with the faults of others away from his own faults then he has a branch of the (way of the) Khārijites. And those Khārijites show rejection against the people, are very severe against them and consider the one who commits a major sin to be a disbeliever, whilst they are of greater disbelief than him, because their faith does not reach the heart (it is outward only) and they

only show outward rejection (against disobedience). This is a very dangerous affair, it is obligatory upon a person to treat his own soul until he is free of this evil. And those people are not just at the end of time, yes, they are at the end of in relation to the Prophet (ﷺ) but they have preceded already, since the time of the rightly-guided caliphs, and they are present. Rather, some of them were present in the time of the Messenger (ﷺ) but they never took up arms. For the one who said to the Messenger of Allāh (ﷺ), “Is it because he is your cousin O Messenger of Allāh!” when he judged in favour of al-Zubayr bin al-‘Awām, this is a type of revolt, and the one who said to the Messenger (ﷺ) when he distributed the booty, “Be just!” and another one said, “This is a division by which Allāh’s face is not sought” this is also a type of revolt (against the leader).

Questioner: These people follow the Sunnah of the Messenger (ﷺ) so how can we recognise them?

Shaykh Ibn al-‘Uthaymīn: They only follow outwardly, but the Messenger (ﷺ) said, “*It (faith) does not pass their collarbones*” or he said, “*Their throats*”. As for how to recognise them, then this the thing for which a Muslim needs to pause (and reflect) about. There are signs related about them, the Messenger (ﷺ) informed of signs that they have. From them is what happened in the time of ‘Alī bin Abī Ṭālib (رضي الله عنه) of the appearance of Dhul-Thadiyah and others [due to the Prophet prophesizing about it]. But nowadays we are not able to judge such people that they are Khārijites except and until we know their view. When their view is the view of the Khārijites, then we know they are from them. An example of that is the one who holds the permissibility of revolting against the Muslim leaders, those who are Muslims, this is the view of the Khārijites. We know that they are severe in their religion of Allāh, but their religion does not go beyond their throats, **their hearts are ruined (deserted) and empty of faith.**” End of the Shaykh’s words. From *Liqa’ al-Bāb al-Maftūh* (cassette no. 11, 58m:45s).

Note: Keep in mind that “Ustādh” ‘Abdur-Raḥmān Ḥasan claims the Prophet (ﷺ) genuinely praised them for these actions, but criticised them for being ignorant. But From the speech of the Shaykh (رحمة الله) we learn that the acts of worship of the Khārijites are simply outward manifestations of toiling, exerting and striving for which they are dispraised and unrewarded because it is all upon, extremism, exaggeration misguidance and absence of faith, their hearts are corrupt, devoid and empty, faith does not go beyond their throats. They are severe upon other people, accuse them of disbelief, but their hearts are greater in corruption. Thus, that which is mentioned about them of outward devotion is merely to indicate what manifests from them outwardly of exaggeration (ghuluww) and is not intended as a praise in any sense at all, contrary to the lie of “Ustādh” ‘Abdur-Raḥmān Ḥasan. Here, we have yet another elaboration of a Scholar that makes the affair crystal clear, yet we see “Dawah Man” (Imrān Ibn Maṣṣūr) still trying to defend his “Shaykh” and “Ustādh” whom the Scholars have now refuted and have used extremely harsh words against him for his evil lie against the Prophet (ﷺ) and for his deviation and his debating the Khārijite Extremists and grovelling to them and praising them.

5. Shaykh ‘Abd al-Raḥmān Muḥyiudeen Refutes the Claim of “Ustādh” that organized debates with Ahl al-Bid’ah in front of Laymen is not an Innovation.

On 26th November another verdict of the Scholar ‘Abd al-Raḥmān Muḥyiudeen was published by Dār us-Sunnah¹¹ refuting another deviation of “Ustādh”:

Questioner: “There is a caller in Britain who sat with a Khārijite (ISIS supporter) for a debate in front of an audience of laymen. He says that this type of debate is not an innovation, even if it is in front of an audience of laymen. Bearing in mind that this Takfīrī (ISIS supporter) says that Makkah is not an Islāmīc land and also makes

¹¹ Refer to <http://video.dusunnah.com> for audio.

takfīr of all of the Muslim rulers. So what is your opinion dear virtuous shaykh?” **Shaykh ‘Abd al-Raḥman Muhyiudeen:** “Both of the individuals in question are ignorant. They do not comprehend Islam. And Islam is harmed due (the actions of) such people. They do not comprehend the religion and they speak in the name of the religion. They are either: 1) ignorant or 2) enemies of Islam who harbour hypocrisy whilst they show Islam outwardly. Because the one who says Makkah is a land of disbelief has not comprehended (the meaning of) kufr and has not come to know the true form of Islām. He (ISIS supporter) does not understand the true (reality) of kufr, and he is more astray than a domestic donkey. Likewise is the one who debated him, he’s like a bovine animal. It is not permissible to debate him whilst knowing he (this ISIS supporter) is upon this methodology. The one with intellect (should not do this). Allah said: **‘And turn away from the foolish...’** (Surah 7:199). He should have clarified his ignorance to the people and not debated him... He (the Takfīrī) is more astray than a donkey. Likewise the one who debated him, he too is like him. He is aligned with him. Those people harm Islam! They do not benefit Islam. Islam is more lofty and sublime to be spoken about by the likes of such people. The basic principle is that a person should not speak except with knowledge. The Prophet said: “Whoever believes in Allah and the last day should speak good or remain silent.” If he doesn’t know he should remain silent. As for the other one, he is a Khariji criminal and a wicked devil...”

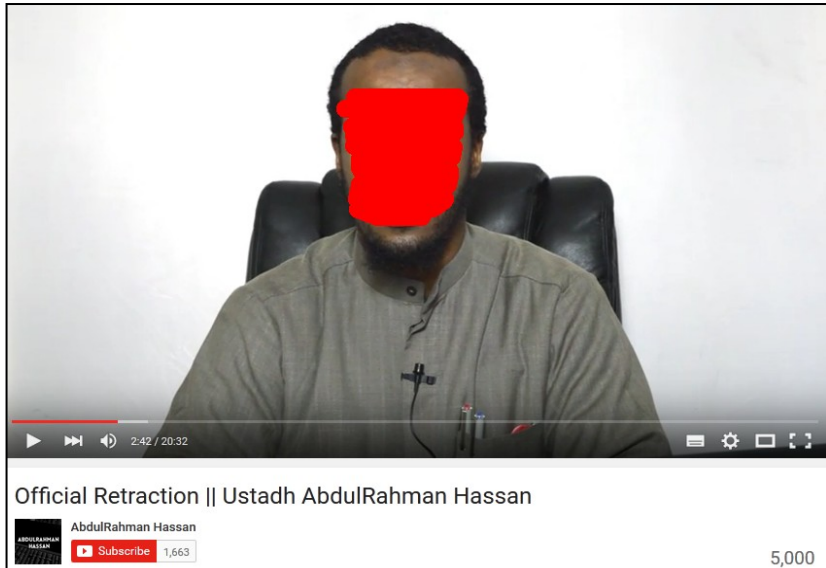
UNABLE TO CONTINUE THE DECEPTION

When these and other refutations were posted, “Ustādh” was forced to realise by around late Friday evening on the 27th, that his intended deception had not worked and he and his two ardent defenders and supporters who took to trolling on Twitter and publishing doubts on the tube had been foiled. Remember he had categorically rejected the statements of the five scholars because he went **fatwa-fishing** and did not humble himself. And then saw it fit to “refute” Dār us-Sunnah by his “response” which he really intended as a response to those scholars and their judgement upon him, not to

Dār us-Sunnah. Then he tried to get mileage out of the ambiguous technical explanation of his shaykh whom he ran to (the one who praises Ikhwānīs and Hizbīs) thinking that this would save him. However, when the pressure mounted and his falsehoods demolished one by one, he then decided to come out and act as **the penitent humble slave of God, needy of his Lord, the small student of knowledge who submits to the scholars**. Thus around noon on Saturday 28th November he published an alleged retraction.

THE “RETRACTION”

Here is the retraction. One should note that it turns into a lecture on the virtues of scholars and virtues of retraction rather than being a straight retraction - as if to praise and laud himself for his apparent retraction. Parts of it are transcribed and summarised below with appropriate comments:



“Ustādh”: “A couple of weeks ago I had said a statment, and that statement was that our Messenger Muḥammad (ﷺ) he praised the Khawārij. I also mentioned that the noble Companion, ‘Abdullāh

Ibn ‘Abbās (رضي الله عنه) he also praised the Khawārij. Now that statement of mine when it was put to the great noble scholars of our time, from them Shaykh Ṣāliḥ al-Fawzān (hafizahullāhu tabāraka wata‘ālā) and Shaykh Ṣāliḥ al-Luḥaydān, and other than them from the scholars, they explained, they mentioned that this is not correct and that it is wrong. And I as a small student of knowledge, when great noble scholars like that speak in which Allāh ordered us in the Qur’ān to go back to the Scholars, the people of knowledge, as He said (سُبْحَانَكَ وَبِحَمْدِكَ), [cites the verse] “**And when there comes to them information about [public] security or fear, they spread it around. But if they had referred it back to the Messenger or to those of authority among them, then the ones who [can] draw correct conclusions from it would have known about it.**” (4:83)...” then he continue to cite other verses are about asking the people of knowledge (21:7) and Allāh praising the people of knowledge (58:11) and (39:9). Then he says how “our” scholars have tazkiyah (commendation) and praise from Allāh and that we were ordered to refer back to them and to take knowledge from them. Then he says, “So when great scholars like that speak and they clarify a matter, a student of knowledge is to adhere and to respect the scholars and the people of knowledge.”

Comments: First: The actual reality and the dhāhir (outward behaviour) manifested by “Ustādh” belies what he is saying here, because he did not accept and submit to what the scholars had said about him, his lie and his ignorance. Rather, he tried to play games and refute what these scholars said that the Messenger did not praise the Khārijites by trying to deceive the audience through the statement of his shaykh he went to afterwards, through which he wanted to make his audience think that the Prophet praised them only **apparently** (and thus “Ustādh” could be considered technically correct) - which if that had been true, would still not be the same as what he himself said, because he said that the Prophet praised them **actually** and **genuinely**. Then **second:** It was not you who went to the scholars, it was Dār us-Sunnah, who went to the scholars, they referred your lie to the scholars and accepted the truth from those scholars and then conveyed their judgement upon you and your

saying, and you rejected this as evidenced by your own action the very same day and the actions of your two close infantrymen -Imrān Ibn Manṣūr and Abū Taymiyyah al-Jeylānī -who is in his early 20s and is a staunch follower of the innovator, Yaḥyā al-Ḥajūrī and reviler of the Companions (رضي الله عنه) - over the next few days. So stop all this dissimulation and pretence that you respected those scholars and their verdicts. You did not “adhere” nor “respect” their sayings, rather you tried to undermine them by going to your shaykh, the one who permits reading the books of Quṭb and Bannā and praises the heads of the Ikhwānīs and Ḥizbīs. **Thirdly:** Up until this point in the video, you still have not made an explicit tawbah, a retraction.

Then he says, “And it is an honour and a virtue for a person to come back to the ḥaqq when it becomes clear to him...” and then begins to cite verses which laud the people of piety for returning to the truth and seeing aright (7:201) and (3:135). After speaking around these verses for a while, he then goes on to say when a person does a mistake privately he repents privately but when it is done publicly then he repents publicly and he recants from that statement publicly. It is here that he cites the verse, “**Save those who repent, rectify (what they put wrong) and then clarify.**” (2:160).

Comment: This is not meant to be a lecture on the virtues on the scholars or the virtues of repenting from sins and errors, but a tawbah, a retraction which meets all the conditions of tawbah and retraction, including stating the mistake, admitting it was wrong, seeking forgiveness from Allāh and recanting in clear words and then rectifying what you put wrong which includes any violations of the rights and honours of others you harmed in the process. “Ustādh” lied upon Abū Khadeejah by accusing him of lying upon Ibn ‘Abbās, when it is actually himself who lied upon Ibn ‘Abbās by his own admission. So we see that rather than getting to the point, he is simply giving a lecture on his own virtues.

He says next, “So I don’t believe that our Messenger (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) he praised the Khawārij who are kilāb un-nār, as the Messenger (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) said.”

Comment: Note that he has not once said, “I retract from that false statement” which would be a clear, straight to the point statement. Instead, we see him proceed to outline his own virtues in an indirect manner by giving the audience a lecture on the virtues of returning from mistakes, despite the fact that he is finding it very hard to come out and explicitly state what he is doing in short, clear unambiguous terms. Instead of recanting in the legislated manner, he is giving the audience a lecture.

He continues, “Brothers and sisters, coming back from a mistake or a shortcoming you have done is an example set by those noble people who we were ordered to follow their footsteps...” then he goes on to mention an example of Abu Bakr (رَضِيَ اللهُ عَنْهُ) returning from an error, discussing this for a few minutes. Abū Bakr stopped giving charity to an individual who was involved in spreading the slander against ‘Ā’ishah (رَضِيَ اللهُ عَنْهَا). And then revelation came down, correcting this action and ordering that forgiveness is more appropriate.

Comment: What has all of this got to do with your lie upon the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) and Ibn ‘Abbās (رَضِيَ اللهُ عَنْهُ)? What are you trying to say? “Hey, Abu Bakr made mistakes, so what if I opposed Allāh and His Messenger and the Salaf, aided in the destruction of Islām and then lied upon the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) to justify that opposition and then played a series of games to save my own skin and employed the services of my infantrymen (Imran bin Manşūr, Abu Taymiyyah Jeylānī) to troll on the Interwebs to protect me, so what, didn’t the companions like Abu Bakr (رَضِيَ اللهُ عَنْهُ) make mistakes too?” So what Abū Bakr got to do with your ignorance and lies upon the religion?

Then he cites the verses (4:59) and (4:65) which relate to referring all matters back to Allāh and His Messenger and submitting to their judgement. Likewise, the verse (4:115) on those who contend with

the Messenger after guidance has been made clear to them and likewise (24:51) on the Believers who hear and obey when they are called to Allāh and His Messenger for judgement. Then he cites through al-Shātībī from Imām al-Shāfi‘ī a statement to the effect that everything I have said that is in opposition to the Messenger (صلى الله عليه وسلم), then I recant from it and throw it against the wall. “Ustādh” continues to mention how Imām al-Shāfi‘ī would often have two views, one of which he would later recant from because the narration was opposed to it. Then he goes on to cite from Ibn Rajab about how the Salaf would accept the truth from whomever brings it to them even if that person was small and young. Then he cites from al-Ājurrī about a scholar who gives an erroneous fatwā, that he should not be arrogant to come back from it and that even if someone else refuted a mistake of his, he should not be arrogant to not come back from it and accept from one who is greater, equal or less than him in knowledge.

Comment: Notice how this has now become lecture and is not really a simple, clear-cut retraction, a tawbah in clear ambiguous words. He is simply finding ways to extol himself in what he presents as a retraction but is really a lecture. Now the next part is interesting:

“Ustādh” goes on to emphasize what Ibn Rajab says in the same passage about such a scholar who was corrected, that he even goes further and praises and thanks the one who corrected him and he says to him “May Allāh reward you with good.”¹² Then he says that if you can’t be like the scholars, then try to resemble what they do. After this he says, “The people who brought my mistakes, and there are a lot of brothers who are very close to me, who called me, who spoke to me, who discussed the matter with me, and I really have a lot of respect for them for not just watching me do a mistake and not telling me¹³ and that is an honest sincere individual who comes to you and tells you your fault. ‘Akhee, you’re wrong.’ We shouldn’t be

¹² Refer to 12m:30s in the video.

¹³ He means to say that they did not watch him make a mistake and not tell him, rather they told him.

like some people in the way they fell into shortcomings, at-ta‘aṣṣub, fanatic towards their teachings or the person they love, or the person they listen to, they become very fanatic. They try to say he is correct and nothing is wrong with him.” Then he speaks about the fanaticism of the Ḥanafīs, some Shāfi‘īs and some Ḥanbalīs to their school of jurisprudence.

Comment: First, who were the people who brought you your mistake, or who made notification of it? It was Abū Khadeejah, Abdulilāh, Dār us-Sunnah by conveying to you the statements of the scholars about you and your lie. But you are not talking about them “Ustādh”, you are referring here only to your personal friends and associates who were telling you that you did in fact make a mistake. But they were not the ones who corrected you. The ones who corrected you were Abū Khadeejah, Abdulilāh, Dār us-Sunnah. So this statement of Ibn Rajab, you are not applying to them and thanking them and praising them, you are praising and thanking your close friends. You are describing them as honest sincere individuals, but you do not have the humility and lack of arrogance to say the same to Abū Khadeejah, Abdulilah and Dār us-Sunnah, because they are the ones who actually corrected you and defended the Messenger of Allāh (ﷺ) and Ibn ‘Abbās (رضي الله عنه) from your lies. They are the ones who elicited the advice of the scholars, the scholars themselves did not come to you and advise you, their advice and ruling was elicited, by those whom are refusing to apologise to. **Second**, “Ustādh” speaks about ta‘aṣṣub, being fanatical, when an error is shown that this is not permissible. Well, two of your infantrymen, even to this very day, continue to show ta‘aṣṣub for you and your mistake. Imrān Ibn Manṣūr is still trying to use the “apparent praise” misconception to defend your lie against the Messenger of Allāh (ﷺ) and Ibn ‘Abbās (رضي الله عنه) and your other infantryman and student, Abu Taymiyyah al-Jeylānī, the follower of the Ḥaddādī Innovator, Yaḥyā al-Ḥājūrī, and barely past his teens, he published a video on the same evening as this retraction of yours, trying to defend you with the same and trying to claim that these traits mentioned about the Khārijites were praiseworthy traits. So

this is the ta‘aṣṣub you are speaking about, it is something you observed through these days, but you haven’t refuted these individuals and warned against their ta‘aṣṣub towards you and your mistake.

After this “Ustādh” gives the analogy that the scholars are “wuḍū” ablution with water, and that students in the West are “tayammum” purification in absence of water. And that when the scholars come and speak that “we are quiet”. He says, “So lets not undermine or belittle our scholars who have given their life and their time to this religion.”

Comment: This we know to be false in the case of “Ustādh” ‘Abdur-Raḥmān Ḥassan, because he has put himself forward in the West as a muftī. He takes questions and records videos and pushes them on the tube, fatwā sessions, he gives fatwā himself. So this is a lie from the “Ustādh” he is not tayammum, but he is making himself wuḍū, and this is clear and apparent for all to see. Further, when the scholars came and passed judgement upon him and his falsehood in this particular issue of the Khārijites, he was not quiet, rather he played games for a few days, before this apparent retraction.

Then “Ustādh” rounds off his retraction in the last few minutes of his video with the following (and pay attention to what he says): “Finally, I want to conclude with a very important advice to myself mainly... I ask Allāh’s forgiveness for those who said what they said about me. For those who have spoken about me, the way they have spoken about me and I also ask Allāh to reward them for bringing my shortcomings to me before death comes to me. The worst thing would be to meet the Messenger (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) or to come on the Day of Judgement with sins on your shoulder. That is greater than what could possibly happen in this world...” then he cites some poetry in which the poet speaks, addressing the one who spoke to him about his shortcomings, asking him to multiply the likes of this speech,

since his own shortcomings are many and because the one criticising him has spoken the truth.¹⁴

Comments: First, those who said what they said about you were the Major Scholars, and here are their judgements regarding you, “ignorant”, “doesn’t understand”, “learn”, “fear Allāh”, “a donkey”, “this man has no understanding”, “a caller to ignorance and misguidance”, “an animal”, “more astray than a donkey”, “should not be listened to”. These are the ones who spoke against you like this and others simply conveyed their speech and used the same language about you, and they used no words more insulting than what is in the language of these scholars. So these are the sayings of the scholars about you, and you are seeking forgiveness for them, asking Allāh to pardon them as if they wronged you in anything. The reality is that those whom you are trying to address here, the Salafīs in the West who stood between your lie and the honour of the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) - because you claimed the Prophet praised those whom Allāh dispraised and ordered to be killed and slaughtered and who were judged by revelation to be the worst of creation and the dogs of Hellfire. So in reality, your speech here is addressed to those Scholars who refuted you and exposed your ignorance.¹⁵ **Second**, you are effectively asking forgiveness for those who spoke against you, at the head of them the scholars, but in this whole retraction, not once in these first 18 minutes have you actually said, “I seek forgiveness from Allāh and repent to him from my mistake.” That’s all a retraction and repentance requires, simple and to the point, but instead you have lectured the audience.

Then “Ustādh” continues to mention the virtue of returning to the truth and not persisting in falsehood and explains that one of the

¹⁴ As “Ustādh” has mentioned this poetry, we will respond to it by refuting all the false principles he has been spreading over the past three years, the principles of the Ikhwānīs like al-Ma’ribī and those who followed his path.

¹⁵ Many of the defenders of “Ustādh” came out trolling on Twitter, attacking those who conveyed these rulings and used language similar to that of the scholars.

reasons a person does not want to come back from the truth is to be amazed with one’s self. He cites the verse (24:40) about Allāh granting light, and then cites Masrūq, “Sufficient ignorance it is for a person that he is amazed with his action”. Then “Ustādh” goes on to mention reasons why a person becomes fascinated with himself, and mentions from them: belittling another person’s actions, and a second one, the loyalty of one’s followers, they go to extreme with respect to you, and take you above your status, that it is not befitting that a person follows you in your mistake.

Comment: Despite this alleged retraction (see further below), the students and loyalists of “Ustādh” continue to defend him, foremost amongst them Imrān Ibn Manṣūr and Abū Taymiyyah al-Jeylānī who is in his early 20s and is a follower of the innovator, Yaḥyā al-Ḥajūrī and reviler of the Companions (رضي الله عنه). After “Ustādh” published this video at around noon on the 28th November, these two individuals continued to defend “Ustādh” in his statement that the Prophet praised the Khārijites by bringing the doubts that had already been destroyed over the past day or so and by invoking the doubt that Shaykh Rabī had praised the Khārijites. It is clear that it is your students who are fanatical towards you.

DISCUSSION

When one considers the circumstances within which “Ustādh” concocted his lie against the Prophet and Ibn ‘Abbās (to defend his own praise and honouring of a Khārijite dog), and that he in turn slandered those who corrected him, claiming they are the ones who lied upon Ibn ‘Abbās (and thereby the Prophet by default) - then all the above does not indicate that this man has been honest and truthful. Rather, he simply used a long-winded way to insert what appear to be words of retraction, alongside his attempts to lecture his audience on the virtues of what he appeared to be doing in front of them: retracting.

In reality, a true retraction could be done in written spoken form in less than a minute:; “I, ‘Abdul-Raḥmān Ḥasan, previously claimed that the Prophet (ﷺ) and Ibn ‘Abbās (رضي الله عنه) praised the Khārijites with an actual praise, during my attempts to refute Abū Khadeejah and Abdulilāh and others, and after being shown the statements of the scholars regarding my claim, as conveyed through the brothers at Dār us-Sunnah, I have realised I am wrong. For that reason, I wholeheartedly retract that statement. I seek forgiveness from Allāh for this mistake and I repent to him, and I ask Allāh to grant me success in avoiding such mistakes in the future. I would also like to apologise to Abū Khadeejah and others in that I accused them of lying upon Ibn ‘Abbās (and by implication upon the Prophet) when in reality I was the one who expressed the lie and was mistaken in that. I ask them to pardon me. I also thank Abū Khadeejah, Abdulilāh, Dar us--Sunnah and others for alerting me to this mistake. May Allāh send ṣalāt and salām upon His Messenger, his family and Companions, and with Allāh lies success.”

Now this retraction you could have written, signed and distributed or simply read out in one minute and the matter would have been done, and your honesty would be apparent “Ustādh”. But there is clear evidence that even this alleged long-winded retraction of yours is not genuine, one of which we shall explain here and the others in

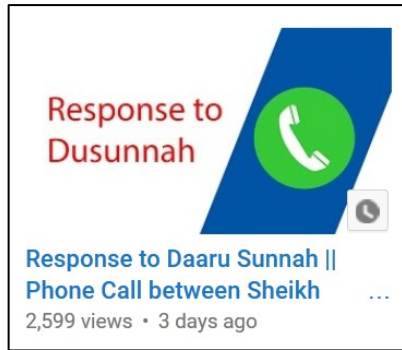
the next section. So the point we want to make here is that “Ustādh” was criticised for a lot more than just his lie, he was criticised for lying upon the Salafī methodology by claiming organised, public debates are not innovations for which he was swiftly and severely refuted by Shaykh ‘Abdul-Raḥmān Muḥyiudeen with very strong language. Secondly, he was criticised for praising and honouring that evil Khārijite dog, something which tantamounts to aiding in the destruction of Islām. He has not made tawbah for these things openly, and he knows he was refuted for these things, and both these are in fact the wider context to his lie upon the Prophet and Ibn ‘Abbās, they are the precursors to the lie. So he has presented an alleged retraction from what is the branch (the lie he made to defend himself) and has not repented from the foundation (his debate and his praise of Ahl al-Bid‘ah). So this is clear evidence that the man is playing games and is not genuine, and he is concealing the wider realities from his audience.

POST RETRACTION

As for the other issues, then they are:

First: A student of knowledge should know that the conditions of tawbah are rectifying what you put wrong, **“Save those who repent, rectify (what they put wrong) and then clarify.”** (2:160). Whilst he has presented his retraction and clarification, “Ustādh” has not amended what he put wrong and this includes: His slander upon Abū Khadeejah, accusing him of lying upon Ibn ‘Abbās (رضي الله عنه) and by logical extension, upon the Prophet (صلى الله عليه وسلم) likewise in the issue of praising the Khārijites, because “Ustādh” in his compound ignorance claimed they praised them and that Abū Khadeejah lied when he said Ibn ‘Abbās did not praise them. Thus, he slandered Abū Khadeejah and has not repented, recanted, amended and rectified this matter.

Second: Till this day, the 1st December, “Ustādh” has not removed his deceptive video “Response to Dār us-Sunnah” in which he brings the ambiguous answer of his shaykh which he and his followers used to bring about confusion between three things: **First**, The sayings of the scholars who refuted him and categorically stated there is no praise whatsoever in mentioning the



worship of the Khārijites, rather it is a dispraise of what is futile, vain worship founded upon exaggeration. **Second**, the somewhat ambiguous statement from his shaykh in which the explanation was that it was not praise in reality, it was rebuke, intended as a rebuke, but it appears to praise only outwardly, but is not a praise in reality. And **third**, his own lie in which he claimed an actual praise of the Khārijites. Now by keeping this video published, the result “Ustādh” achieves is that whoever comes to look at this matter from this point onwards, he is going to see the rulings of the scholars against him, and he is going to come to this video, deceptively titled, “Response to Dār us-Sunnah” when it should really be “**Response to al-Fawzān, al-Luḥaydān, al-Najmī, Akkūr and Muhyiudeen**” if he was honest, that is what he would have titled it, and this response came from whom? His own shaykh, the one who has speech in commendation of the heads of Ikhwānis. So basically, a person will come to this video and see his shaykh speaking of “apparent praise” and then he will wrongly confuse this with the lie of “Ustādh” which is explicit in attributing **actual, genuine praise** of the Khārijites to the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) and Ibn ‘Abbās (رَضِيَ اللهُ عَنْهُ), and will walk away thinking that “Ustādh” never uttered anything wrong and its just simply a matter of some scholars having a different viewpoint on the matter. Indeed, this type of speech is being made by some of his defenders or followers.

On Monday, 30th November “Ustādh” actually edited the original video in which he made his lie against the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) and Ibn ‘Abbās (رَضِيَ اللهُ عَنْهُ). However a day later, this other video, “Response to Dār us-Sunnah” is still there, he is not removing it.¹⁶ This is a sign that he is allowing a doubt to remain



in the field, so that his falsehood, his lie can be continue to have an angle of defense. In fact, as of early evening today, 1st December, the display picture for this video has been updated, which you can see here, and this is a sign that there is no intent at this stage to remove this video. The reason should be obvious to the astute reader, “Ustādh” wants to continue deceiving everyone into thinking that he did not really do anything wrong and this is a clear proof that his recantation is not genuine. Thus, we can safely say - and we can only judge upon the *ẓāhir* (outward) of people based upon their words and statements - that “Ustādh” is a liar and deceiver and is certainly not genuine.

Third: On the evening of 28th November, his two ardent supporters and defenders, Imrān Ibn Manṣūr and Abū Taymiyyah al-Jeylānī,¹⁷ continued to spread doubts in order to defend their “Ustādh”, the doubts about Shaykh Rabī and the doubts about “apparent praise”. It is upon “Ustādh” to refute these doubts, to rectify what he put wrong to reject the *ghuluww* (exaggeration) of these individuals. It is mighty strange that the “Ustādh” is putting out a retraction in the

¹⁶ As of 3rd December, the video is still there, proving that he has not really repented but is playing games and wishes to perpetuate the idea that he was not really wrong in what he said.

¹⁷ This individual published a 40 minute rant on the tube. He is in his early 20s and is a follower of the innovator, Yaḥyā al-Ḥajūrī and reviler of the Companions (رَضِيَ اللهُ عَنْهُمْ).

morning and his students are in the same field in the evening defending the statement of the “Ustādh”.

From all of this, there are clear qarā’in (indicators) that this recantation does not meet the legislated conditions and is simply an attempt to brush over deeper, serious issues as we have alluded to at the beginning of this paper. One must note as well, that this is not blameworthy suspicion (dhann), suspicion is when you have no basis, no evidence, no pointers to make that suspicion. But here we have clear, open affairs which are strong qarā’in (indicators), and it is permissible to question the claims of people when their actions give rise to suspicion. And indeed these are the very games that were played before by the likes of Abū al-Ḥasan al-Ma’rībī and other innovators whose uṣūl (principles) “Ustādh” ‘Abdur-Raḥmān Ḥassan has been spreading over the Internet for the past three years.

CLOSING NOTES

“Ustādh” ‘Abdur-Raḥmān Ḥassan is from **the Mumayyi’ah**, he is upon the same side of the fence as **Salmān al-‘Awdah**, **‘Abd al-Raḥmān ‘Abdul-Khāliq**, **‘Adnān ‘Ar‘ūr**, **Abū al-Ḥasan al-Ma’ribī**, **Alī Ḥasan al-Ḥalabī** and **Ibrāhīm al-Ruhaylī** as he has been pushing principles which have their roots in their writings. This is clear and apparent to any person of the Sunnah who has been adhering steadfastly to the Major Salafī scholars for the past 30 years and who can see through the flowery deception of individuals like “Ustādh”.

At the same time, this incident over the past week revealed a huge amount of truth through the great commotion that was raised because this man had been refuted and the Prophet (ﷺ) and Ibn ‘Abbās (رضي الله عنه) had been exonerated from the lie of “Ustādh.” Who came to his defence and who were his supporters and defenders. All the mukhālifīn (opposers) who historically, have fell prey to and have become mixed in the doubts of those abovementioned deviants and opposers, [Salmān al-‘Awdah, ‘Abd al-Raḥmān ‘Abdul-Khāliq, ‘Adnān ‘Ar‘ūr, Abū al-Ḥasan al-Ma’ribī, Alī Ḥasan al-Ḥalabī and Ibrāhīm al-Ruhaylī]. And likewise the followers of Yaḥyā al-Ḥajūrī al-Ḥaddādī and even outright hardcore Takfīrīs. All of these joined forces and came out to attack, abuse and revile. For what? What was the crime? This was the crime: Defending the Prophet (ﷺ) and Ibn ‘Abbās (رضي الله عنه) from the lie of “Ustādh”. Pointing out his lie against the Salafī methodology that organised, public, broadcast debates are permitted. Pointing out his aiding in the destruction of Islām by lauding and praising a dirty, filthy Khārījite dog to his face. Conveying accurately the judgements of the scholars and using their language, **“ignorant”, “doesn’t understand”, “must learn”, “fear Allāh”, “a donkey who does not have understanding”, “a caller to ignorance and misguidance”, “not permissible to listen to him”**. These are the crimes that were committed in the eyes of these people and they pretend not to see the serious, calamitous crimes of “Ustādh” against the Salafī methodology.

But here is the thing, this is what has deceived people. Just because a man comes out with the flashy Arabic language and markets himself effectively on the tube, and starts publishing his shūrūḥ (explanations) and presents himself as an ‘ālim and as a muftī, whilst portraying humility by referring to himself as ṭālib ṣaghīr and claims to follow and respect the Scholars - that does not mean this person is actually implementing the Salafī methodology in his beliefs, statements and da‘wah. Yet all the while, in his speech and lectures you will find the corrosive poison of those deviants we have just mentioned, their destructive uṣūl (principles) which were invented to compromise the Salafī methodology. And this is the reality of “Ustādh” as we shall continue to make clear in what is to follow in this series inshā‘Allāh.

One final note, why did all those different categories of people come out and make an aggressive assault on myself, Abū Khadeejah, Dār us- Sunnah and others just because the rulings of the scholars were conveyed regarding his fabrication against the Prophet (صلى الله عليه وسلم) and Ibn ‘Abbās (رضي الله عنه)? The reason is because they see “Ustādh” as a vocal, eloquent opposer to the clear, uncompromising Salafī da‘wah which has stood in the way of the Ikhwānī da‘wah and the principles pushed by those whom they have attachments to from those deviants we mentioned at the beginning. Because he showed some promise in countering that da‘wah and has now been judged upon by the scholars, has fallen and exposed as an “ignoramus”, “misguided”, “a donkey who should not be listened to” this was very difficult for them, all of them, including the Takfīrīs who flock around him, likewise the Ḥaddādīs, too, as well as the generality of the Mumayyi‘ah. So this is why vile insults, filthy language, even outright takfīr was made by those who came out to defend “Ustādh” and all of this is documented and saved. They became more angry for “Ustādh” than they became angry at his lie against the Prophet (صلى الله عليه وسلم) and Ibn ‘Abbās (رضي الله عنه).

Abū ‘Iyaād

19th Ṣafar 1437H / 1st December 2015

APPENDIX: ON TAMYĪ AND THE MUMAYYI‘AH

Shaykh ‘Ubayd al-Jābirī (hafīzahullāh) said¹⁸: “*At-Tamyī*’, its meaning is from its name. It is the opposite of proclaiming and standing up openly for the truth. It is the complete opposite of this. The *mumayyi*‘ therefore, is the one who does not proclaim and stand up openly for the truth and does not speak with it. Rather he comes with approaches that waste the opportunity for those who speak the truth and openly proclaim it. And it is a *manhaj* that is traversed by two types of people: **The first of them** is the one who does not have any *furqān* (criterion) about those methodologies that are contradictory to Ahl al-Sunnah wal-Jamā‘ah. **And the other (second of them)** are a group from the Harakiyyīn (activists) who outwardly portray Salafiyyah but are (in reality) opposed to Salafiyyah. Their aim is to win the love of both those (the Salafīs) and those (the Opposers, Hizbīs). So their face(s) and their cordiality are towards the Hizbīs¹⁹ and the Harakiyyīn whereas their outward appearance is towards the Salafīs. But they are not really with the Salafīs. Rather, they are those who waver, swing (in opposing directions). And in reality, they have a resemblance to the Hypocrites, they have a resemblance to the Hypocrites. I have a cassette whose title is ‘**The Crime of Tamayyu’ upon the Salafī Manhaj**’, and I hope that the one to whom this audio reaches listens to it. For we have included within it, and all praise and favour belongs to Allāh, many of the issues that relate to this matter.”

Shaykh Rabī bin Hādī (hafīzahullāh) said, when asked about the word *tamayyu*’: “This is not usage by convention, but it is a word of expression that is said. What is intended by it is a people who come to the foundations of Islām, and they waste them, soften them, belittle their importance, rather wage war against them, may Allāh bless you. And they refer to the Salafī methodology and standing in

¹⁸ Taken from an audio recording in my possession.

¹⁹ A *Hizbī* is a person who makes his love, hate, loyalty and allegiance not upon the foundations (*usūl*) of the Sunnah but upon innovated principles and methodologies, misguided callers and *jamā‘āt*.

the face of the innovators, defending the Sunnah, they call this ‘harshness’, they call it ‘harshness’, and ‘severity’. They call this extremism (ghuluww). And they have lied and fabricated. By Allāh besides whom there no deity worthy of worship but He, the harshness now amongst the masākīn Salafīs, no matter how much harshness is show by Salafīs today in the face of falsehood and innovations, it does not reach a tenth of the harshness of what the Salaf used to be upon of the harshness upon thhe people of innovation to the degree that they used to order with killing them, expelling them, boycotting them, beating them, humiliating them. We, the Salafīs, do not have any of this...”²⁰

This is the methodology that “Ustādh” ‘Abdul-Raḥmān Ḥassan is pushing, it is the manhaj which came from the direction of the Ikhwānīs and those poisoned by them from those who ascribed to Salafiyyah.

²⁰ The cassette, “Is Jārḥ and Ta’dīl Specific to Narrators Only?”