

**An opening response to the accusations from Omar Jamayki, Abdulhaq Ashanti
and the Brixton Masjid Administration**

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

الحمد لله رب العالمين، والصلاة والسلام على المبعوث رحمة للعالمين، نبينا
محمد وعلى آله وأصحابه ومن تبعهم بإحسان إلى يوم الدين

Introduction:

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) who were known to praise and recommend deviants. The major scholars had refuted them with clear evidences, such as: Adnān Ar'oor, Muhammad Al-Maghrawi, Abu Ishāq al-Huwayni, Muhammad Hassān and others, who have a similar methodology of al-Qutb. This latter group have clear statements of takfeer in accordance to the methodology of the Khawārij. They also had affiliations with misguided groups such as Ihya Turath in Kuwait. To defend their actions and justify why they were keeping company with these people, they started to play with the religion and invent false principles. They targeted the field of Jarh and Ta'dil (Criticism and Praise). They came out with their principles after the death of the major scholars like Shaykh Albāni, Shaykh Bin Baz, Shaykh Uthaymin and Shaykh Muqbil rahimahum Allāh, knowing it would be easier to spread them. Shaykh Rabee' b. Hādi, Shaykh Abdulrahman Muhyudeen, Shaykh 'Ubayd al-Jābiri, Shaykh Muhammad b. Hādi and others refuted all of their false principles which include statements such as "there must be consensus of the scholars before it is binding upon me to accept their disparagement or tabdee'", "their statements are not binding upon me," "let us not differ amongst ourselves over those we differ over," "We rectify and do not disparage," "If you judge, you are to be judged." They tried to validate these principles through misquotes, distortions and lies.

Brixton Masjid themselves (along with their long-term allies in Luton) maintained links, translated material and even defended the likes of Ali Hasan, Abul Hasan and Muhammad Al-Maghrawi even after they had been declared deviants and innovators by the scholars. 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!

[PDF] Ali Hassan al-Halabi about Shaykh Rabee al-Madkhali - BrixtonMasjid
brixtonmasjid.co.uk/.../The-Clear-Just-Sa...
 Shaykh Rabee, for a small number of years, has inclined towards extremism with regards to disparaging, criticising and ...

The Clear Just Saying of Shaykh 'Ali Hassan al-Halabi about Shaykh Rabee al-Madkhali

Shaykh Rabee, for a small number of years, has inclined towards extremism with regards to disparaging, criticising and defaming the people of the Sunnah...

(Source: Brixton Masjid website).

BRIXTON MOSQUE REVILES SALAFI SHAIKH RABEE AND ENDORSES THE INNOVATOR

Compare this disparagement to the three great Imams of our time:

Shaykh Abdullāh al-Ahmarī said: I asked our **Shaykh Ibn Bāz (rahimahullāh)** over fourteen years ago, “O our Shaykh! Shaykh Rabee’ criticises so-and-so and so-and-so and he criticises the callers.” So Shaykh Ibn Bāz rahimahullah responded: “Fear Allāh! The man is an Imām in the Sunnah!” (See *An-Naqulāt al-Salafiyyah fi-al-Radd ‘ala al-Tā’ifat al-Haddādiyyah*, 51)

Shaykh al-Albāni (rahimahullāh) said:

“In summary I say: The flag-bearer today in this era in the arena *al-Jarh wa-Ta’del* in truth is our brother, Dr. Rabee’. And those who refute

him do not do so based upon knowledge, ever!”

Ibn ‘Uthaymeen (rahimahullāh) stated in a recorded lecture: “Indeed we praise Allāh, the Perfect and Most High, that He makes it easy for our brother Dr Rabee’ bin Hādi al-Madkhali to visit this region, so that the one to whom certain matters are not apparent may come to know that our brother, may Allāh grant us and him success, is upon *Salafiyyah*, the way of the Salaf. And I do not mean here that *Salafiyyah* is a *hizb* (partisan group) which is set up to oppose the Muslims outside of it, but I mean by *Salafiyyah* that Shaykh Rabee’ is upon - the path of the Salaf in his methodology. Especially in the field of actualising Tawhid and throwing aside what opposes it... The visit of our brother, Shaykh Rabee’ b. Hādi to this region, our city of ‘Unayzah, no doubt will have a good effect - and it will become clear to many of the people what used to be hidden from them, due to the scare-mongering and rumour-mongering and letting loose the tongues [of discord]. And how numerous are those who are remorseful about what they said concerning the scholars, when it becomes clear to them that that the scholars are upon the truth.”

So look at the praise of this great scholar for Shaykh Rabee’, this is an example of the honour that is due to the scholars of this *Ummah* from Imams of our time. Only a person of *bid’ah* and *hizbiyyah* or one devoid of understanding would accept the ferocious slanders of Ali Hasan al-Halabi who said: “The *manhaj* of Sayyid Qutb is less dangerous by far upon the Salafi *da’wah* than the *manhaj* of Rabee’ al-Madkhali!” (the full statement is cited on sahab.net). Who could ever accept such revilement against a scholar of the Sunnah, and then promote Ali Hasan as their

scholar?! Compare the Imams statements with **your disparagement** of Shaykh Rabee' O Brixton Masjid Administration which includes AbdulHaq Ashanti's translations and Omar Jumayki (non-clarity agenda) except against the salafees. Shame on you! **I visited Shaykh Rabee' in his home (2nd Rabee' Awwal 1437/ 13th December 2-15) and the Shaykh called us upstairs and we went through this reply to you with all the doubts mentioned and he said: As for Ali Hasan's refutation against him which you Brixton Masjid translated then it does not harm us. He also added a few comments which I will quote below. And in the end, the Shaykh said: Go forward and clarify the truth in this matter and he said refute their heads such as Ali Hasan, etc. and their doubts. Alhamdulillah.**

So I say: 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. Furthermore, your affiliates in Luton attacked Shaykh Muhammad Ibn Hādi (hafidhullāh) with the severest of language that they took from the innovator Abul-Hasan:



So the claim that you make that we do not want to occupy the community with these affairs is FALSE as is clear from your persistent attacks against these scholars and spreading Ali Hasan's principles to destroy this blessed methodology. We are certainly not inattentive of the fact that yourselves and Luton are a united group in opposition to Salafis in the UK who are upon clarity. You abandon the advice of the Salafi scholars who knew you and still know you such as Shaykh Muhammad al-Banna (rahimahullāh), Shaykh Rabee', Shaykh 'Ubayd, Shaykh Muhammad b. Hādi and others. They encouraged you with clarity and firmness upon the truth and they continually advised with evidences (such as

Shaykh Rabee's advice in his audio: "A Decisive Word On Group Partisanship" which was for you back in 1998). Not only do you disregard the advice of the scholars (that is based upon evidence), you go further and propagate the false principle ideas and slurs of Ali Hasan against the Scholars of Sunnah – to the extent that you have transmitted and agreed with the innovated Ikhwāni Halabite principle **"to make it binding to accept the tabdee' of a person there must be ijmā'"** and **"I am not obligated to accept the disparagement even if it is based upon clear evidence!"** This falsehood was fed to you by Abdul-Mālik Ramadāni (may Allāh guide him) and translated onto one of your affiliated websites that deceptively calls itself "salafimanhaj!" These principles are not based upon correct evidences, nor are your positions based upon proofs; you follow

principles invented for you by your misguided leaders: Ali Hasan, Abul-Hasan, and so on. The poet said: “She accused me of her own ailment and crept away!” 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 – you fumble around in the dark accusing Shaykh Muhammad b. Hādi of “oppression” and being “disingenuous” when in reality you are the ones who oppress the Scholars. Here are just some samples of the insolent language you have chosen to use against Shaykh Muhammad b. Hādi, who advised you with truth and clarity and sincerity:

‘Abbaad and many others. If we ‘ended up with Ali Hasan’ as you have incorrectly asserted in your recent speech, then the same must also be true of the other mashaykh that we have also invited or to quote your words – ‘ended up’ with. While referring to this, we are fully aware of disagreements between some of the mashaykh – you included. We have tried to avoid such disputes in accordance with advice and guidance from erudite and renowned scholars like Dr Waseeullah ‘Abbās, Professor in Umm al-Qura University and the Sacred Mosque in Mecca. Unfortunately, your continuing acceptance of false information conveyed to you from individuals who themselves are considered unreliable and untruthful (ghayr saadiqeen) by many in the UK - continues to cause confusion among youth, as well as enmity and hatred. Despite the observations of those who are recognised in an official capacity by Saudi Arabia¹ against the entities you support, you persist in relying upon reports that are not only incorrect and inaccurate, but also slanderous. The actual ‘end result’ has been damage caused to the image of Salafiyyah in the west, especially considering the challenges facing us as Muslim minorities in non-Muslim societies.

9. In view of the above, we respectfully conclude that, in actuality our ‘end result’ is such that we would request that you desist speaking about Masjid Ibn Taymiyyah [Brixton Masjid, London, UK] and its community in the derogatory manner you have chosen and retract it. This is particularly as you do not appear to have referred to reliable and substantiated reports from those who are actually up to date with our affairs. We will reiterate - it has been many years since official representatives have met or spoken with you and in reality, you know very little about the Brixton Masjid community.

Was he wrong in seeking from you to free yourselves from the innovators whom you have supported and continue to defend like Ali Hasan?! Or do you await an *ijmā’* of the scholars regardless of clear-cut proofs?! Where was your open letter to Luton CTI when they reviled the scholars of Sunnah and defended the misguided Abul-Hasan?! Or is your “honour” worth more than that of the scholars, and worth more than clarifying the Deen of Allāh? And you translate whatever suits your methodology against these scholars, look at the below ill-mannered letters against Shaykh Ubayd - and then you claim ‘we are not busying the community with these affairs.’



A Third Letter to Shaykh 'Ubayd al-Jabirī – Questions to Shaykh 'Ubayd

Dec 6, 2014 1886



A Letter to Shaykh 'Ubayd al-Jabirī

Dec 6, 2014 1802



A Second Letter to Dr Muhammad bin Hādī al-Madkhalī

Dec 6, 2014 1600

These “letters” are refutations upon these scholars - on the Brixton Mosque affiliated website translated by Abdulhaq Ashanti

In the West, before these trials, the Salafis were united. Alhamdulillah we took the advice of our scholars like Shaykh Ibn 'Uthaymeen (rahimahullāh), Shaykh al-Ghudayan rahimahullāh, Shaykh Fawzan, Shaykh Rabee', Shaykh Muhammad al-Banna (rahimahullāh), Shaykh Ubaid, Shaykh Muqbil (rahimahullāh), Shaykh Muhammad Ibn Hādī, Shaykh Abdullāh al-Bukhāri, 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. At the same time, they expose themselves, by defending the very principles of Ali Hasan as the reader will see, or by translating their refutations against Shaykh Rabee' which shows clearly that they are supporters and defenders of these deviants. Then each time they are caught out, they try to clear their own name with: **“this is not the view of Brixton... and that is not the view of Brixton...”** - We hold you responsible for the people you invite, you defend and you propagate from your platforms. You invite them, display unity with them, translate their material and when questioned and challenged you turn against those who challenge you, and you utter absurdities like: **“It is not binding upon us to accept the tabdee' of 'so and so' if the scholars have differed unless there is an ijmā'”** – these principles which you have taken from your misguided teachers.

I was asked about Brixton at the end of a lecture I gave and I spoke about the reality that was known to me - and I bore witness to this history. 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.

In this article, I want to explain the position of the scholars on Brixton Masjid Administration including Omar Jumayki and also speak about a few principles they have learned from Ali Hasan and others. Ali Hasan and his fellow conspirators invented these principles to justify why they keep company with the deviants whom the scholars refuted. So when the scholars criticised and refuted these deviants in accordance with the Salafi Manhaj, they used these principles to shield themselves. Their followers would say, **“there is no consensus on Abul-Hasan or Ali Hasan, so we are not obligated to accept the Jarh or the Tabdee’.”** In this article, this will be made clear, inshā’Allāh. Brixton Masjid translate and put out these same principles of these misguided ones and use them to justify why they reject the disparagement of a single scholar who brings clear proof.

Firstly - The advice of the scholars whom Brixton left was already given

As for Brixton Masjid administration, then firstly, I am not bound by any time constraint you set and I intended to reply in my own time after seeking advice from the people of knowledge beforehand. Besides, how many times Brixton Masjid have been advised by those who knew them initially but each time they turn away delaying (or more commonly outright refusing) any clarification. I hold the same position as the following scholars regarding Brixton Masjid Administration, those who know their condition, the scholars who have advised them but they did not take their advice, the likes of Shaykh Rabee' b. Hādi who said **“they (Brixton Masjid) have not increased in anything except tribulation upon tribulation”** and Shaykh Muhammad b. Hādi who said, **“they ended up with Abul Hasan, Ali Hasan and those types of people... And what became apparent is that they are not truthful! These people from Brixton Masjid would sit with me and listen and say 'yes' and then go and do the opposite”,** and Shaykh Ubayd al-Jābiri who knows of their errors and was ready to resolve matters but they did not turn up to a meeting they agreed to come to - and not forgetting Shaykh Muhammad al-Banna (rahimahullāh) who advised everyone about the dangers of Abul Hasan and Ali Hasan which I translated in the printed book **“Until You Return to Your Din”** (in 2009).

And you can see Brixton Masjid's waging war against the scholars that advised them initially - whom they did not return to for advice - but instead persisted in translating Ali Hasan's refutation on Shaykh Rabee' in accusing him of extremism and defaming the people of Sunnah!!

Secondly - Making ilzām (imposition/binding) of Ijmā' (consensus) before accepting the tabdee' of a person criticised by the scholars.

Omar Jumayki, the Imam of Brixton Masjid and Shura member, said on YouTube (published on 13th Oct 2015), **"You have accused us that we have come with some false principle regarding that we do not accept a jarh unless there is an ijmā', that principle is false, it's a ridiculous principle."**

I ask the reader to compare this statement of Omar Jumayki and his statement below along with the Brixton admin (which he is part of) and see the reality of their situation which will not change with a few YouTube videos intended to deceptively cover up the reality. The reader will see that they have clearly opposed the methodology of the Salaf and the scholars of Ahlus Sunnah by blindly following Ali Hasan's false interpretation.

FIRST FACT:

Omar Jumayki said in "Clarifying the Doubts Part 1" (Youtube, published 8th Sept 2013) about two years ago, "As for this matter regarding that some of the mashayikh have passed the judgement on Shaykh Ali Hasan that he is from Ahlul Bid'ah and passed that judgement, then we hold that the person who is a alim, a mujtahid who has the tools to make ijtiḥād that he have the right to make ijtiḥād but as for that ...but also seeing that Shaykh Ali Hasan is well known through the Muslim world that we know he is a person of dawah that he is one who is renowned student of Shaykh Al-Albāni (rahimahullāh) or as some refer to him as Imam Muhammad Nasr al-Deen Al-Albāni that he (Ali Hasan) have a long connection with the people of England for years from what I recall regarding teaching the people and of recent times he has some differences between himself and some of the mashayikh and led to some of the mashayikh have pass hukm that he is from ahlul Bid'ah from what I understand as for this matter, it's a matter for any masjid and a talib al-ilm and Muslim if he find there is a difference between people of ilm then we look to see what are the issues that one being discussed the person who has that tool to look at the issue being discussed and also to see what are the aqwāl of the other ulama who know of the situation and **from what we know and have come to our attention is that the majority of the ulama does not share this view** and some of them have written book and have openly clarified their position regarding this matter and of those and you know many who we can mention names but it is sufficient to know of the ulama and have looked at this matter and does not deem concerning this hukm that is passed that they agree with it."

I say, since when was 'the majority of the scholars' a proof that a criticism of theirs to be correct. Surely, if the proof is established from one of the scholars then that is sufficient.

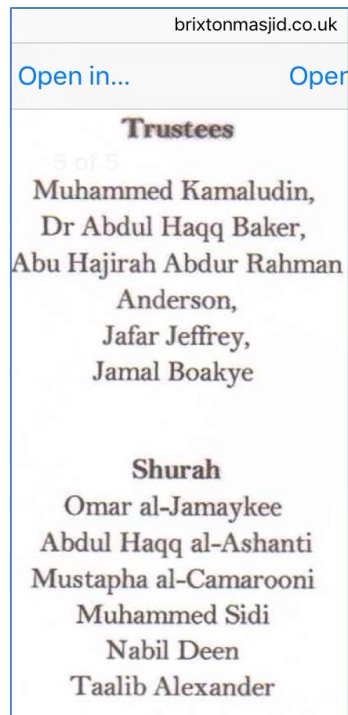
Allāh said,

الْحَقُّ مِنْ رَبِّكَ ۖ فَلَا تَكُونَنَّ مِنَ الْمُمْتَرِينَ

"Truth is from your Lord so do not be from the doubtful ones." [al-Baqarah:147]

When Shaykh Ibn 'Uthaymeen (rahimahullāh) was asked about Adnan Ar'oor and was told that Shaykh Sālih al-Fawzan, Shaykh al-Ghudayan and others have spoken about him, he said: I accept the advice that comes from these scholars. He did not hesitate. He did not wait to see if there was a majority or Ijmā'. Shaykh Ibn Uthaymeen (rahimahullāh) was asked about Sayid Qutb and he referred to the writings of Shaykh Rabee' who has brought the proof against his mistakes. Again, he didn't ask about the majority. When the truth comes to us from a known scholar with proof it is accepted.

SECOND FACT



Brixton Admin (Omar Jumayki, Abdul Haqq al-Ashanti, Mustapha al-Camarooni, Muhammed Sidi, Nabil Deen, Tālib Alexander) on 30 Dhul Hijjah 1436 - 13 October 2015 state:

"Lahmami asserts that Brixton Masjid hold that there has to be an ijmā' on specific individuals in order for a criticism of them to be accepted. **Such a contention has never been argued by anyone from Brixton Masjid. The allegation of "viewing that has to be ijmā' in Jarh wa Ta'dīl was an issue raised recently against Shaykh Ali Hasan. Yet upon further investigation, what was actually asserted is as Imam ad-Dhahabi noted which is that in Jarh wa Ta'dil when one wants to make ilzām and imposition of tabdee' on other people there has to be an ijmā' not that there has to be an ijmā' generally for a jarh.** This was also explained by Shaykh Abdulmaalik al-Ramadaani so this is an archetypal straw man argument."

This doubt is spread by Brixton Administration which includes Omar Jamayki and you can see what they are alluding to in their saying: **"when one wants to make ilzām and imposition of tabdee' on other people there has to be an ijmā' not that there has to be an ijmā' generally for a jarh."**

This is the very methodology of Ali Hasan whom they are defending. In his book "Manhaj al-Salaf al-Sālih: Bab al-Jarh al-Mufassar", Ali Hasan stated, **"No man is rejected by me until all have united upon leaving his hadeeth."**

What happened to accepting the detailed criticism which is what the title of this chapter is supposed to be about? Ibn Hajr (rahimahullah) said in Fath al-Bāri (384), "Criticism is not accepted

upon anyone of them except that it is accompanied with a clear disparagement (with proof)." The matter revolves around proof and not *ijmā'* (consensus) of the scholars regarding an individual. Here again another one they quote for this false principle:



There Does Not Have to be An *Ijmā'* for *Tabdī'*, But
There Does When Imposing it on Others

Shaykh 'AbdulMalik ar-Ramadānī al-Jazā'irī
(hafidhahullāh)

A PDF document from the Brixton
Mosque affiliated site wherein
Ramadānī claims that *tabdī'* is not
binding except by *ijma'*



Download

Shaykh Rabee' refutes this doubt from Ali Hasan, Abdul-Malik Ramadānī: and their aids in the West: Omar Jumayki, AbdulHaq Ashanti (Brixton Masjid Administration)

The following quotes from Shaykh Rabee' regarding this matter are from his refutation on Ali Hasan called, "*Al-Halabi yuhim al-Nās annahu āla manhaj al-Jibāl min a'immatil-Hadeeth wa Nuqād al-Rijāl*". May Allāh reward the Shaykh for sufficing those who want to sincerely follow the truth.

Here, Shaykh Rabee' b. Hādi al-Madhkhali quotes Ali Hasan in his refutation of him: Ali Hasan al-Halabi said,

"Meezaan al-I'tidāl (of Imaam Dhahabi) has more than ten thousand biographies... **Did all the scholars without exception have *Ijmā'* (consensus) upon their criticism?! Or is it that between the scholars of Jarh wa Ta'dil and those they criticise [there] are many many differences?!"**

Shaykh Rabee' replied to this doubt:

"This shows that you make *ijmā'* a condition for accepting a jarh (criticism) so the least difference will nullify the jarh (criticism) over the ones criticised and this is something that even the heads of the Mu'tazilah did not reach (in this matter)."

Shaykh Rabee' said:

"If you say I don't make ijmā' of the scholars a condition it is said to you **why did you even mention this ijmā' in such a way with such definitive emphasis 'without exception' and your statement: "many, many differences"?!"**

Ali Hasan al-Halabi after all those doubts and statements tried to conceal himself just like Brixton Masjid Administration have done by him saying: "With the clarification and emphasis that we do not consider there has to be an ijmā' in accepting jarh, as the slanderers have slandered me with! And they continue to slander!"

Shaykh Rabee' said,

"Shall we consider this from the speech of the one possessed? O Halabi, you are giving the impression to the people that there is a big tug of war between the scholars of Jarh wa Ta'deel and between the liars, the accused, the people of innovation, the abandoned ones and the rest of the categories that al-Dhahabi regarded as being the subject matter of his book."

Shaykh Rabee' added, "I do not know anyone causing trouble against the scholars of Jarh wa Ta'deel and their criticism (free from oppression) like you." And he said, "You have said, O Halabi, in a famous tape by way of your war against this methodology of al-Jarh wa-Ta'deel: "Then the position of the students should be that **if the people of knowledge unite upon one tabdee' then it is not allowed to oppose it.**"

Shaykh Rabee' said,

"Your speech is clear with utmost clarity that you consider Ijmā' as a condition for tabdee'!"

Shaykh Rabee' b. Hādi al-Madhkhali also said,

"From their foundations (Ali Hasan and Abul Hasan) is [that they say]: we want a **wide methodology** which includes Ahlus Sunnah and all the Ummah. And from it is their principle '**la yalzamuni – i.e. It does not compel me to accept**' and, '**it does not suffice me**' - and all of these are false fundamentals put there to fight against the methodology of the Salaf and their foundations and to defend the people of severe misguidance."

Shaykh Rabee' b. Hādi al-Madhkhali said,

"And from his waging war against the Manhaj of al-Jarh wa Ta'deel his (Ali Hasan's) statement, "**Indeed Jarh wa Ta'dil does not have a proof from the Book and the Sunnah**"!!!!"

This statement is shocking from Ali Hasan then later he covers himself and says that it was not intended and was a verbal mistake only!!

Shaykh Rabee' b. Hādi al-Madhkhali said, "And from his waging war against the Manhaj as-Salafi is that **he sees it is not correct to make tabdee' of anyone except that there is consensus for his tabdee'.**"

Shaykh Rabee' b. Hādi al-Madhkhali said,

"Have you seen a group from the misguided groups waging war against the Manhaj al-Salafi and its people like the group of Halabi?"

Shaykh Rabee' b. Hādi al-Madhkhali said,

"You and your partisan group are from the arrogant and ignorant individuals. These are your foundations - your writings and your positions which bear witness against you that you are from the most severest against this Salafi methodology; arrogantly against it and its people. so it is said to you **'She accused me of her own ailment and crept away'.**"

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 and the statements of the Salafi scholars – alhamdulillah.

What Shaykh Rabee' here said to Ali Hasan al-Halabi is what we say to you Omar Jumayki, Ashanti and Brixton Administration. If you do not hold (as you now claim) Ijmā' in tabdee' then be upfront and refute this *false principle* which you have spread, whilst defending Ali Hasan, **"In Jarh wa Ta'deel when one wants to make ilzām and imposition of tabdee' on other people there has to be an ijmā'."** Which of the Salaf said this? Rather, you got it blindly from Ali Hasan al-Halabi, as is refuted by the scholars of Ahlus Sunnah. You defend a innovated principle from the leader of your party and you have no Salaf?! Shaykh Abdullaah al-Bukhāri (hafidhahullaah), a scholar of hadeeth, said,

"This statement has been refuted many times, which of the Salaf said this? Rather it is a statement that is false and already considered a rejected not even being worthy of a criticism."

Shaykh Rabee' b. Hādi al-Madhkhali said,

"Al-Dhahabi and his methodology is in one valley and you (Ali Hasan) are in another valley!"

He also said,

"And do you want to laugh at the people by quoting al-Dhahabi to make them believe that you are upon the methodology of the Salaf and upon the methodology of al-Dhahabi in (the science of) criticising men. The distance between you and them is like the ground and the sky with your clear ghastly opposition to their methodology."

Shaykh Rabee' (hafidhahullaah) said,

"Look at the numerous proofs whereby al-Dhahabi, al-Bukhāri and other scholars of hadeeth accept the statements of the thiqaat (trustworthy narrators) regarding the warning against 'so and so' based upon proof and they accepted it and moved on." [My meeting with Shaykh Rabee: 1/3/1437 -12/12/2015]

The methodology of al-Dhahabi (rahimahullah) is clear from his application of accepting a jarh (criticism) from the scholars based upon proof without asking for there to be Ijmā' from the scholars. So if that was the methodology well-known from al-Dhahabi, then why do you and your misguided "Shaykh" oppose it?! This is clear from his book "Meezan al-I'tidāl" as Shaykh Rabee' has shown in the rest of his refutation on al-Halabi. Likewise, as an example, al-Dhahabi accepted the refutation against al-Karabeesi from Imam Ahmad (in his biography of al-Karabeesi) because al-Karabeesi said the recitation of the Qur'an is created. **Al-Dhahabi (rahimahullāh) did not say in accepting this criticism based upon proof, "la yalzamuni - It is not binding upon me to accept the criticism against al-Karabeesi until there is ijmā'!"** Even though before al-Karabeesi went astray, Imaam Ahmad was friendly with him and al-Karabeesi was from the students of Imaam al-Shafi'i (rahimahullāh) but strayed. Imam Ahmad (rahimahullāh) did not use the **invented Ikhwāni principle of Ali Hasan, "Let us not differ amongst ourselves because of those we differ over!"** Even in the fundamentals of the deen! Imam Ahmad (rahimahullāh) was firm, he said about al-Karabeesi, **"He is not to be sat with, nor spoken to, nor his books written, and do not sit with those that sit with him."** ['Allaamah Abdul-Hādi in *"Bahr Dam feeman takallam feehi al-Imaam Ahmad bil-mad-hi awidh-dham"* p.192]

Shaykh Abdul-Rahmān Muhiyyud-Deen refutes this doubt from Ali Hasan, al-Ramadāni and their blind followers: Omar Jumayki, Abdulhaq Ashanti (the Brixton Masjid Admin.)

Shaykh Abdul-Rahmān Muhiyyud-Deen, (an elder scholar and a Mufti in the Prophet's Mosque and retired Supervisor of Higher Studies of the Islamic University of Madinah) was asked about doubt:

May Allāh be benevolent to you O Shaykh, this questioner says:

“There is a man who says the tabdee' of so and so is not binding upon me (lā talzamuni) except when a consensus has been attained regarding tabdee' of him. Is this principle correct? May Allāh reward you.”

Shaykh Abdul-Rahmān Muhiyyud-Deen responded:

"How can this not be binding upon us? It is binding upon us! The Noble Qur'an and the Sunnah of our Prophet is binding upon us. We read it and we understand it. And the one who does not understand it... **This one is ignorant. He says, "It is not binding upon me [to accept]", he has simply taken a phrase and is repeating it. It is the phrase of (Ali) al-Halabi.** This is a mistake - it is not what is sought. **This is a word expressed by the Shaytān: "It is not binding upon me, it is not binding upon me..."** To everything he says, "It is not binding upon me". We bring him the Deen and he says, **"It is not binding upon me, it is not binding upon me..."** We bring him good and he says, **"It is not binding upon me, it is not binding upon me..."** Is that not so?

There isn't anyone in the world except that he is either disparaged or praised by someone then we say: "It is not binding upon me?!" One of them reviles the Companions... those Rafidah say now, "It is not binding upon us to praise the Companions." Is that not so? So we must clarify. Where is this ijmā'? Do you understand? **This miskeen is an ignoramus. He wants to walk with everyone, in two paths.** Allāh said: "When they meet those who believe, they say we believe. But when they are alone with their devilish associates, they say, 'We are with you'." [al-Baqarah:14]

He walks with the different sects and with misguidance and says, 'I am with you'. To Ahl al-Sunnah he says, 'I am with you'... So he says "It is not binding upon me" this is an error. **The word containing truth, that is what is binding upon us; the one who speaks the truth, it is binding upon us (to accept it). And the one who speaks falsehood, then it is binding up us to belie him.** As for the one who says, "It is not binding upon me (to accept)" he is speaking with falsehood. A man speaks with error, with falsehood, then it is said, **"It is not binding upon me [to accept the refutation of his falsehood]!!" Why? Because people have not united with respect to his misguidance!"**

Shaykh Abdul-Rahmān Muhiyyud-Deen said,

"...It is a must that we clarify, [yet] he says it is not binding upon us to clarify this mistake?! This man is mistaken such that [he says] "It is not binding on me (to accept)" so that he can compel the people that he didn't make a mistake!! There isn't anyone except that he makes a mistake. The mistake is rejected whatever it is. The Book of Allāh and the Sunnah of the Messenger of Allāh are free from error (only), the statement of this person, "It is not binding on me (to accept)," in what? In tabdee' (calling one an innovator), tafseeq or takfeer. It is incumbent on us to accept the truth. Have you understood?"

Shaykh Abdul-Rahmān Muhiyyud-Deen added,

"When a Lady came to Abu Bakr al-Siddeeq (radhiāllāhu 'anhu) and requested inheritance pertaining to her, he replied, "I do not recall anything from the Book of Allāh nor from the Prophetic Sunnah on this matter, so wait until I ask." So he found from the Companions who had knowledge of this matter and took this knowledge. Did he say, **"It is not binding on me (to accept)."** He did not say, **"It is not binding on me (to accept)."** Have you understood? If we see a man upon falsehood and upon a mistake we say, **"It is not binding on me (to accept) until the people (or scholars) unite?!"** This is not correct. This speech is falsehood. He wants to let Islam get lost and he wants to water down this Deen (tamyee'). This is all from fear and cowardice. Masākeen, they did not understand the Deen nor do they have firmness, have you understood? They want to walk with everyone to please the general masses. The general people are masākeen, most of them are ignorant:

[وإن تطع أكثر من في الأرض يضلوك عن سبيل الله](#)

"If you were to follow most of those on earth they will lead you away from the path of Allāh." [Sād:14]

وَمَا أَكْثَرُ النَّاسِ وَلَوْ حَرَصْتَ بِمُؤْمِنِينَ

"You will not find most of mankind, even if you strove, to be true believers."

[Yusuf:103]

The general public you will find they have ignorance, the student of knowledge knows, he therefore clarifies as for him saying, **"It is not binding on me (to accept)."**? How is it that **it does not compel you (to accept)?** Rather the truth is binding upon you. It is binding upon you to clarify the truth. It is binding upon you to clarify the falsehood so that the people do not fall into (error) and nor is the Deen lost if we see falsehood. Do you understand or not? Do we say it is not binding upon us? NEVER!"

Shaykh Sālih al-Fawzan said,

"It is binding upon us to accept the truth. Let us put your opinion and ours on the scales of the Book and the Sunnah, what coincides is accepted." [Question asked to the Shaykh concerning the matter '*la talzamuni bi fahmik*', audio available]

Shaykh Rabee' refuted this doubt of Ali Hasan during an istiraahah about 2 years ago in the presence of other scholars such as Shaykh Ali Nasr al-Faqeehi:

See [www.youtube.com/watch?v=ZN4CzxIMJ08]

Shaykh Ubayd Al-Jābiri said, **"They are known and this doubt of theirs is known!"** [Phone call with the Shaykh 28/2/1437 - 9/12/2015]

Shaykh Muhammad b. Hādi said, **"What do you expect from Brixton when you know where they have got it from the amazement ceases!"** [My meeting with the Shaykh 15/2/1437]

Shaykh Abdullāh al-Bukhāri said, **"Their doubt is so false that it by itself is sufficient to refute itself."** [Question and Answer session: 23/2/1437]

Shaykh al-Ferkoos of Algeria also refuted Ali Hasan's doubt and called it a statement from Shaytān in a Question and Answer session:

See: [www.youtube.com/watch?v=jD_-0146kg]

Dear reader after this you can clearly see that Omar Jumayki, Abdulhaq Ashanti and the Brixton Masjid Administration now must show sincerity, truthfulness and repent for spreading this false principle from Ali Hasan al-Halabi, Ramadāni and others which has been refuted by the scholars of Ahlus-Sunnah, (alhamdulilāh). Furthermore, they must recant, rectify, repent and make clear their misguidance in attacking the Scholars of Sunnah through their writings, publications and translations – and understand that they have been infiltrated and played by ahlul-bid'ah: Ali Hasan and Abul-Hasan and their likes – and that they carry their banner in the UK. May Allāh guide them to the truth.

So I say to you Omar Jumayki, fear Allāh before a day comes when you are questioned about this misguidance that you spread - and then make out you are not saying! You are part of this administration, a caller and a defender. Fear Allāh and say a word directed to the truth! 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. And later when you appeared, you easily fitted in to the 'non-clarity agenda' except when it comes to the scholars such as Shaykh Rabee', Shaykh Ubayd, and Shaykh Muhammad b. Hādi (see above pictures) and against your Salafi brothers – then your agenda becomes very apparent and very clear!

Brixton Masjid's affair is known to the scholars, those that have known them from the beginning. After years of trying to link them to the people of knowledge by setting up meetings with Shaykh Rabee' and helping them get answers from Shaykh Muhammad al-Banna (rahimahullāh) during their difficult times - so it wasn't just a khutbah or two as you claim. 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. I remember when we set up a meeting with Shaykh Ubayd for the Brixton Masjid heads which was agreed to, but then they failed to turn up – and not even have the courtesy to call to say they could not attend while Shaykh Ubayd waited for them patiently between Maghrib and 'Ishā. One of our brothers called them and eventually got through only to be told he does not want to be spoken to. How can they make out they were not advised!? **Truth makes falsehood perish.**

Brixton chose their 'non-clarity agenda' except when it comes to the Salafis, against whom the 'agenda becomes clear'. 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.

I hold as the scholars who have known Brixton Masjid hold, that they have strayed from this blessed methodology and that was what my last khutbah was about - which was not as they say "all about Abul Hasan" rather I mentioned al-Maghrawi from the statements of Shaykh Muqbil (rahimahullāh) and others. They (conveniently) missed that point. And it was about not restricting the affairs of this da'wah to one or two "scholars" which is what Abul-Hasan had stipulated and Shaykh Rabee' actually refuted afterwards seeing the game that was being played by this "gang" as he called them. And I took advice from Shaykh Muhammad al-Banna (rahimahullāh) regarding this khutbah as to whether to mention names or not. He said if it is a Salafi Masjid then mention names if not then no, since they will not accept that and drive you out! And how many times we heard Shaykh Ubayd delivering a khutbah and warning against Sayid Qutb openly on the Minbar.

Shaykh Muhammad b. Hādi said [to me]: what you did of mentioning names is a good thing – but it is better that it is done in a lesson and not in a khutbah. 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 – and you refute, revile and attack the Salafis and their scholars using the speech and false principles of the innovators. That is from your oppression and your injustice against ahlus-Sunnah and its scholars.

Since when have you clarified the errors of those that even visited your Masjid and those that your affiliates accommodated? Have you mentioned about Abul Hasan going astray, Maghrawi's takfeer? Rather you and your associates defended him instead of refuting him – Luton CTI even invited him! Yet you did not take the position of the scholars, nor did you clarify. Have you clarified the misguidance of al-Hajoori? Have you clarified the misguidance of Ali Hasan? Nothing! Rather you gave your platform to Saleem al-Hilāli to refute Shaykh Rabee'. This grudge against Shaykh Rabee' is not new. As for Abul-Hasan, then right up to recent times when there were elections in Egypt Abul-Hasan said that it was upon the Ikhwānis and Salafis to come together upon common ground (as he stated in a YouTube video). Shaykh Rabee' commented, **"The Salafis according to Abul-Hasan in Egypt is the Qutubis Hizbul Noor and they are in fact Hizb Dhalām!"**

[1/3/1437] Yet till this day, whilst your allies at Luton CTI defended the innovator Abul-Hasan and translated his false principles and attacked the 'ulamā of Salafiyyah, you sat back and offered no clarification, no defence of the scholars of hadeeth and Sunnah. It is not surely an ijmā' you were holding out for? No. It is because you are in fact in agreement with these attacks. You yourselves now accuse Shaykh Rabee' of "extremism" and "defaming the people of Sunnah". Added to that are the vile refutations against Shaykh Ubayd which you entitle "letter to Shaykh Ubayd":



A Third Letter to Shaykh 'Ubayd al-Jabirī – Questions to Shaykh 'Ubayd

Dec 6, 2014 1886



A Letter to Shaykh 'Ubayd al-Jabirī

Dec 6, 2014 1802

Shaykh Ubayd was right when he called Abul Hasan an Ikhwāni but you accommodate those who defend him to teach in your Masjid under the Ikhwāni disguise,

"The mosque is not responsible for personal views or ijtiḥād opinion which a teacher may have and such views are not to be regarded as the corporate and official Brixton mosque view on that particular issue." [30 Dhul Hijjah 1436 - 13 October 2015]!

What is this statement?! O Omar Jumayki, Abdulhaq Ashanti and the rest of Brixton Admin? **Was this from the advice of the scholars?** Shaykh Abdullaah al-Bukhāri said that this is an open door to let that person invited to say what he likes. This is utter falsehood so you can continue to accommodate the followers of al-Halabi, Abul Hasan and al-Hajuri – may Allāh guide you to the truth. Take Shaykh Muhammad al-Banna (rahimahullāh)'s example when he heard an Abul Hasan defender wanted to teach in his masjid, he refused to let him. What is wrong with you people? When Ali Hasan was asked about the statement that the Companions of the Prophet (sallāllāhi 'alaihi wa sallam) to be scum he said: It depends who said it!! Because he knows it was said by Abul-Hasan, whom he defends! Later, he back tracked when he realised it was harming him.

The Messenger sallallāhu 'alaihi wa sallam said, **"When my Companions are mentioned then withhold (from speaking against them)."** [Tabarani (2/96) and Sheikh Albāni (rahimahullāh) authenticated it in As-Silsilah (34)].

Ali Hasan up until recently, shared the stage with Adnān Ar'oor whereby Adnān stood up raising his voice calling for Jihād in Syria while he himself sits in Riyadh. And while Ali Hasan sat next to

him without correcting him. That is a disgrace! Similar to your statement: **"The mosque is not responsible for personal views or ijtiḥād opinion which a teacher may have.."**! What happened to the manhaj of Shaykh Albāni, Shaykh Ibn Bāz and Shaykh Ibn Uthaymeen (rahimahumullāh) that used to call us to regarding these matters? That we are to refute falsehood, and speak against evil – even more so when it is your platform and speakers you invite who share platform with known takfeeris such as Abdulrahman Hasan. And this is whom you defend Omar Jumayki, AbdulHaq Ashanti and Brixton Administration. Clear for all to see.



Abul Hasan himself after making a “tawbah” for saying the Companions were scum - and saying Abu Sa'eed al-Khudri (radhiyallāhu 'anhu) does not have a good opinion (concerning texts about Ibn Sayaad)! And saying Usama b. Zayd (radhiyallāhu 'anhu) was hasty! Then in a separate gathering Abul Hasan said that these scholars of Madinah who corrected him do not know what a revilement of the Companions is, and that this statement is not in reality a revilement! Hence taking back his “tawbah” as Shaykh Rabee showed in his exposition “Marāhil Abil Hasan”. Clear for those who read and follow up but everyone knows where you drink from:

قَدْ عَلِمَ كُلُّ أُنَاسٍ مَشْرَبَهُمْ

Abu Suhayb Bassam is one of your invited speakers and teachers. In his classes in Brixton Masjid would mention Abul Hasan's name and defend him) as was mentioned by a student who left him alhamdulillah (and yet you accommodate him. We only knew Abu Suhayb Bassam to accompany Ali Hasan to London but you have raised him as “Shaykh” . You show ease and accommodation with the people of doubt and you are harsh with the Salafis .

To see further your misguidance, you accommodate those without any sound knowledge or understanding who share debate in front of the PUBLIC with known takfeeris (until recently June 2015 – see poster).

“Ustādh” Abd al-Raḥmān Ḥasan Debating a Takfīrī Khārījite Supporter of ISIS: “I am here as a student, I have my pen as you can see...”



In a debate with a Takfīrī Khārījite who is upon the khilāfah-centric ideology of Hizb al-Tahrīr, “Ustādh” ‘Abd al-Raḥmān Ḥasan stated (1m:55s in the video recording), “*And obviously I am here as student, I have my pen as you can see, I am going to make notes.*” And both the Mumayyi’ (the “Ustādh”) and the Takfīrī smile in good spirits! In order to defend and justify this, this ignoramus lied upon the Prophet (ﷺ) by claiming he praised the Khārījites.

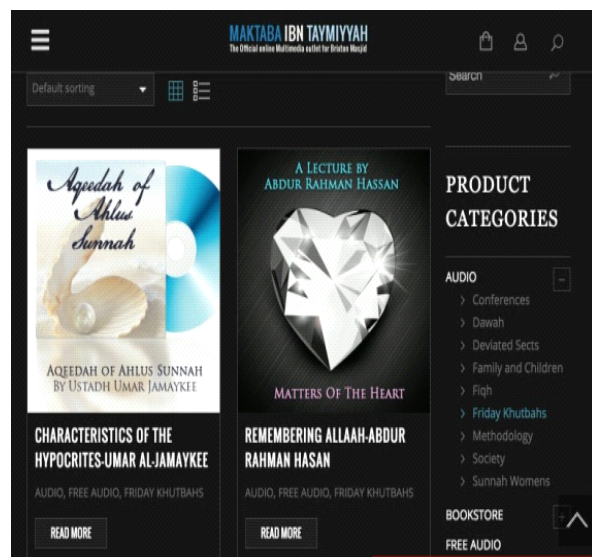
such that he allows a trial and tribulation and doubts to grow in your hearts!" [al-Bid'a wa al-Nahi 'anha:116] Abu Mudhaffar al-Sam'āni (rahimahullāh) said, "And know that when you contemplate the biography of the Companions and those that came after them from the Salaf al-Sālih you will find them forbidding debating the innovators with the most clearest of forbiddance." [Intisār Li-Ashābil Hadeeth]

Shaykh Rabee' added, "And did Ibn 'Abbas (radhiallāhu 'anhuma) take the public with him to listen to the debate with the Khawārij? Rather, he went alone and after seeking permission from the leader of the Believers at that time Ali b. Abi Tālib (radhiallāhu 'anhu)." [1/3/1437]

This Khateeb of Brixton masjid Abdulrahman Hasan has the audacity to say “**wallaahi the Prophet (sallaahu 'alaihi wa sallam) praised the Khawaarij**” to cover his own reckless praise for the khariji he debated with. (Shaykh Rabee' said: “He has lied!” 1/3/1437) to cover his own reckless praise for the khariji he debated with Then he made a general “tawbah” saying he was mistaken to say that the Prophet (sallaahu 'alaihi wa sallam) praised the Khawaarij but left out the crucial tawbah of debating and praising a khariji himself which is where the whole mess started in the first place.

This Brixton khateeb and student of the misguided Abu Ishaq al-Huwayni and teacher recklessly, ignorantly and foolishly debated with a Khariji takfeeri in public. Shame on you, O Omar Jumayki, Ashanti and company! You stay quiet about your teachers in the masjid debating and praising a takfeeri in front of the world and you cannot say a word to correct this munkar! All under the disguise of your ikhwaani principle as the scholars have mentioned, **"the mosque is not responsible for personal views or ijtihaad opinion which a teacher may have."**

Imam al-Awzāī rahimahullāh said, **"Do not give the ability for the innovator to debate (with you)"**



He failed to apologise by name to those who corrected him in the first place and for having called ignorant, when in reality he was the ignorant one of this basic foundation of the Deen as Shaykh Sālih al-Fawzan, Shaykh Sālih Luhaydan, Shaykh Abdulrahman Muhyudeen, Shaykh Muhammad b. Hādi and others have stated. It was not you, O Omar Jumayki, or any of you in the Brixton administration who corrected this teacher of yours!

وَمَا تَقْضُ مَا لَيْسَ لَكَ بِهِ عِلْمٌ إِنَّ السَّمْعَ وَالْبَصَرَ وَالْفُؤَادَ كُلُّ أُولَئِكَ كَانَ عَنْهُ مَسْئُولًا

“And so not speak without knowledge, indeed the hearing, the sight, the heart; all of these the person will be question about.” [al-Isrā: 36]

Ibn Katheer rahimahullāh said, **“You will be questioned about these on the Day of Judgement.”**

It was not you Omar Jumayki, Abdulhaq Ashanti or any of you in Brixton Administration who corrected this teacher of yours as you say, **“The mosque is not responsible for personal views or ijtiḥād opinion which a teacher may have.”** Shaykh Abdullaah al-Bukhāri said that this is similar to the ikhwāni principle, **“We cooperate with each other in that which we agree upon and as for that which we disagree we excuse each other!”** (Even in usool and fundamentals of this Deen).

Alhamdulillah, Allāh has shown the scholars and students of knowledge that have advised you throughout the years - and many people have seen that you are not truthful such as Shaykh Muhammad b. Hādi. I pray Allāh guides you to distinguish the truth from falsehood. Shaykh Al-Albāni (rahimahullāh) used to say:

عرفت الشر لا للشر لكن لتوقيه ومن لا يعرف الشر من الخير يقع فيه

“I learned falsehood not for the sake of just knowing it but to keep away from it

And whoever does not distinguish between falsehood and good, he falls into falsehood”

Abdulilah Lahmami

2nd Rabee' 1 1437

13th December 2015,

Madinah, Saudi Arabia