

Fabrication of Khālid bin ‘Uthmān al-Miṣriyy Against Abū Khadījah and Salafīs in the UK



Allāh the Exalted stated:

يَأَيُّهَا الَّذِينَ آمَنُوا أَتَقْوِ أَللَّهَ وَكُونُوا مَعَ الصَّادِقِينَ ۝ ۱۱۹

“O you who have believed, fear Allah and be with those who are truthful.” (9:119).

And in the ḥadīth related by Ibn Mas‘ūd (رضي الله عنه): “Upon you is truthfulness for truthfulness leads to righteousness (birr) ... and beware of lying, for lying leads to sinfulness (fujūr).” Related by al-Bukhāri and Muslim.

In a previous article¹ we explained that after Muḥammad bin Hādī’s **abysmal failure** in executing the “Ša‘āfiqah” takedown through his theatrical drama—the shadows behind the curtains began to reveal themselves. **Khālid ‘Abd ar-Rahmān** claimed that Shaykh Rabī‘ corroborates the manhaj of the Khārijites and deviated from the Sunnah. **Aḥmad Bāzmul** swiftly came out in defence of him after his slander was refuted. A third, claimed no evidence exists that “**those in authority**” (4:59) refers to scholars, as a means of defending Khālid ‘Abd ar-Rahmān and now we have a fourth one revealing his hand, **Khālid ‘Uthmān**.

¹ Refer to: <http://www.manhaj.com/manhaj/assets/docs/khalid-misree-03-those-in-authority.pdf>

Khālid bin ‘Uthmān al-Miṣriyy previously wrote and signed a clarification in which he stated that articles he wrote—[accusing certain people with a type of Ḥaddādiyyah worse than that of Fāliḥ al-Harbī and likewise of monopolisation in da‘wah]—was only general and that specific people were not intended (see Appendices for details).

Now, **he has established himself to have been a liar in those clarifications** by way of a new fabrication he has uttered whose falsehood is known by all people of the Sunnah in the UK in particular and in the Western lands in general. He wrote:

رابعاً: لا يستطيع أي سلفي أن يفتح أي شركة للحج والعمرة في بريطانيا إلا بموافقة أبي خديجة -رئيس المكتبة السلفية-، وكأنه الوزير المفوض في البلاد لهذا الشأن.

He is claiming that no Salafi is allowed to open a Hajj and Umrah company in Britain except with Abu Khadījah’s agreement!! And all of those who operate Hajj and Umrah tours in the UK, whether Taqwā Tours, or al-Baṣeerah, or those in Bristol, Oxford, London other places in the UK, know this to be a mighty fabrication. Indeed, this does not **require any refutation and even the Western Muṣa‘fiqah know its falsehood full well**—Khālid bin ‘Uthmān al-Miṣriyy must repent for this vile slander.

If Khālid ‘Uthmān has any knowledge based refutations, then let him be a soldier and come on the battlefield with the sword of evidence, and leave aside the ways of the riff-raff (طغام) who have nothing but **conjectures** and **outright lies**.

The reality is that **Khālid ‘Uthmān is a bitter man**. A lecture of his in Singapore got cancelled a number of years ago and—out of haste and anger—he started accusing and blaming people **without evidence**. Then he got disciplined by Shaykh

Rabī‘ for the insinuating articles he wrote [motivated in part, out of anger for the cancellation of his lecture]. He was made to write what were really retractions from his point of view—since he knows, from what he has now written, that he did intend specific people with those articles. Had he not been disciplined by Shaykh Rabī‘, he would have been happy to let people to assume who he was really intending without having to say so explicitly himself. **However, his ruse was foiled**, and he essentially got the back of his hand slapped, not just once, but twice—see the Appendices.

Here is the reality:

1. There are incompetent, mischief-makers who—whilst being ignoramuses, unqualified and unfit—desire ascendancy, control and monopoly of the da‘wah, as well as its commercialisation. We have spoken previously about people like Āṣif Shabir of Salafi Events as he is a prime example. Such people’s plans were hindered after they were given sincere advice and told to stop their harmful ways.
2. Then these disgruntled types disappear abroad in lands such as Egypt where they first use the name of Maktabah Salafiyyah to gain closeness to people like the two Khālidīs of Egypt. Once that trust is gained they then come out with the poison. “Māshā‘Allāh they are very good brothers, doing lots of good... but Shaykh, they oppressed me.” “They did not let me do da‘wah”. And then over time it continues, “They this, they that...” until a certain picture is formed. And if financial deals are struck between the two parties, then the bond and trust becomes even greater.

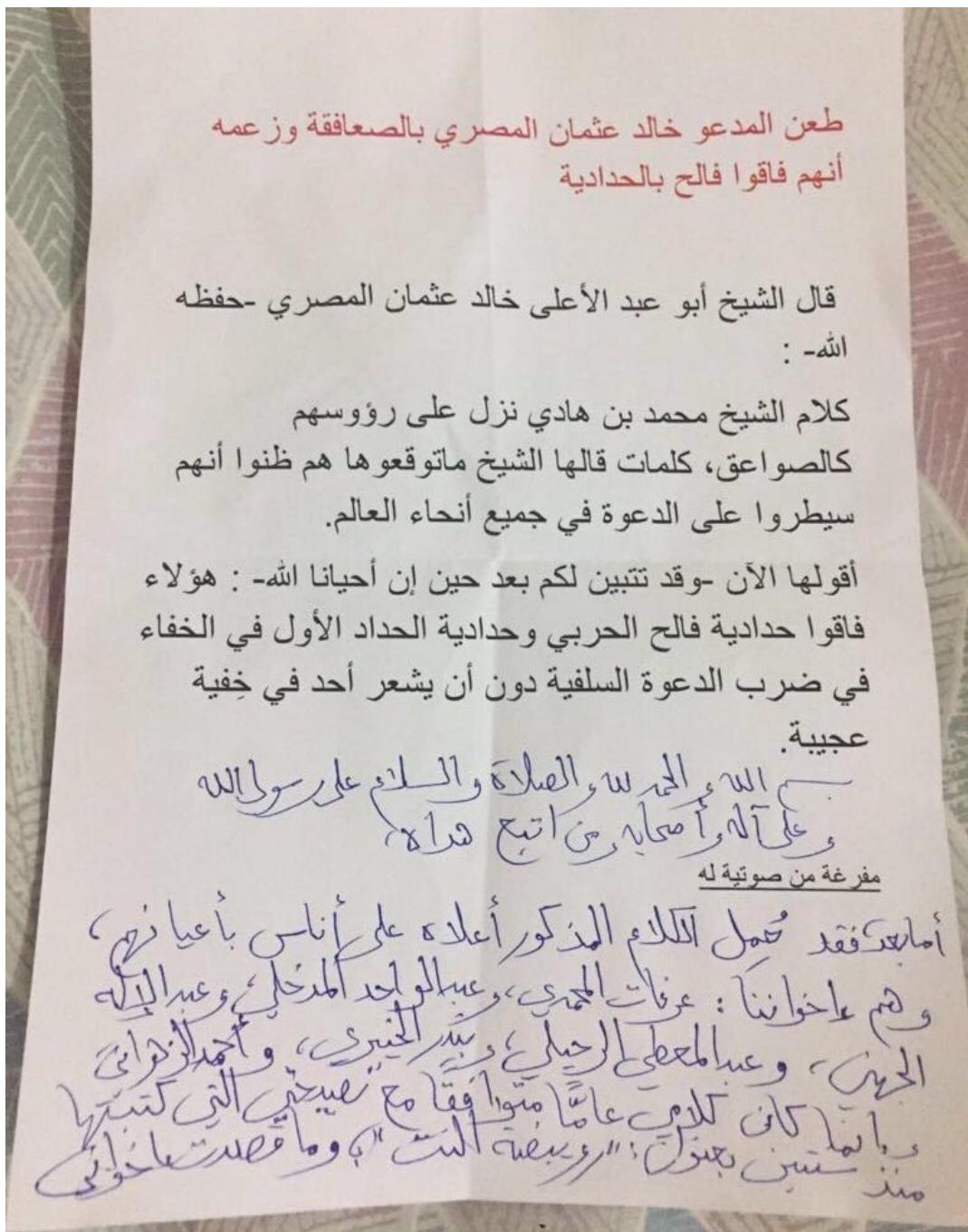
3. Then when some future issues arise—such as the Ḥaddādī fitnah of Muḥammad bin Hādī, of premature tabdī and tajdī, then it is natural that those who go on to support him—such as Khālid ‘Uthmān—should marshall those lies and fabrications in aid of himself and his position. And that is what he has done here.

He is a victim of the disgruntled, aggrieved mischief-makers, who are present in various places such as the UK, the US, Canada and Europe. It is these types who rallied behind the fitnah of Muḥammad bin Hādī because within it they saw Shaykh Rabi‘ and Shaykh ‘Ubayd falling—and by extension, the various marākiz and masājid with them in the West—and then the field would be left wide open for themselves.

So in short, any Muṣa‘fiq who has any amount of truthfulness will hastily inform Khālid ‘Uthmān that this accusation is false and he has uttered a fabrication for which he will be held to account, that he must take it back and apologise, and that until he does so, **he is not unlike the riff-raff (طفاح)**—something he himself has said about other students of knowledge for exposing his lies, instability and dubious loyalty. As for the other issues they will also be addressed in due course inshā’Allāh.

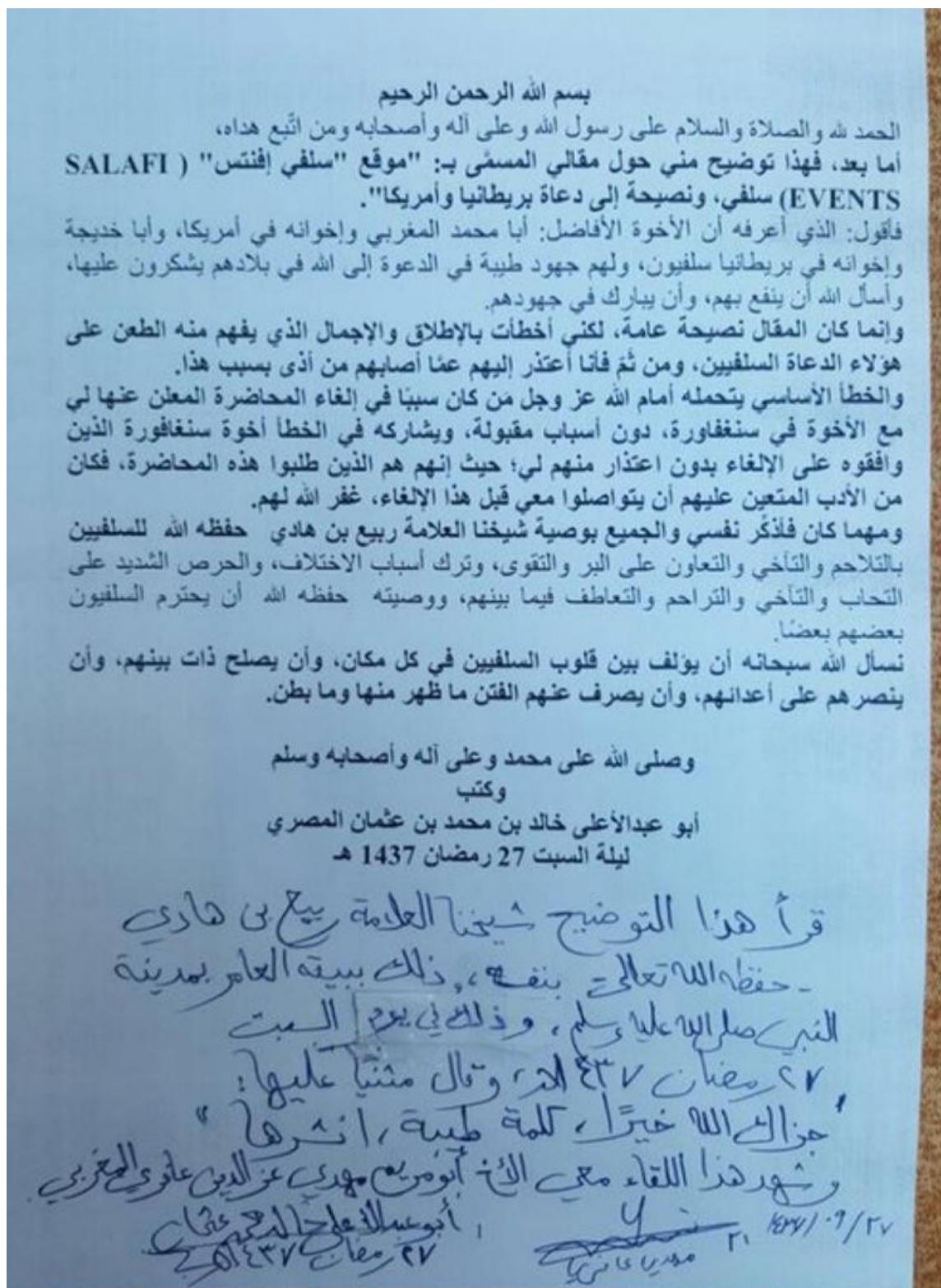
Abu ‘Iyād
24 Jumādā II 1440
1 March 2019. v1.01

Appendix 1: Khālid ‘Uthmān al-Miṣrī’s Instability



In the above statement, Khālid ‘Uthmān states that an article he wrote two years prior to it, titled “The Ruwaybiḍah of the Net”, was applied to “our brothers” ‘Arafāt al-Muḥammadī, ‘Abd al-Wāhid al-Madkhalī, ‘Abd al-Ilāh al-Juhanī, ‘Abd al-Mu’ṭī al-Ruhaylī, Bandar al-Khaybarī and Aḥmad al-Zahrānī, but he did not intend them, rather his speech was general and he did not intend his brothers.

Appendix 2: Khālid ‘Uthman al-Miṣrī’s Instability Again



In this statement in Ramadān 1437H (2016) Khālid ‘Uthman states that in his article (aimed at defending the evil mischief maker, Asif Shabbir of Salafi Events), and in which he spoke about du‘āt in the West, he was

not speaking about Abū Muḥammad al-Maghribī and those with him in the US and nor Abū Khadījah and those with him in the UK. This is the lie he told when he got pulled up by Shaykh Rabī‘ after his alleged evidences were rejected as amounting to nothing. This event was the one in which **Aṣīf Shabbīr** and **Yāsir Rahmān**, along with **Khālid ‘Uthmān**, tried to bring their alleged evidences against Maktabah Salafiyyah. But they came out of that meeting empty-handed. This was prior to the eruption of Muḥammad bin Hādī’s fitnah. When that fitnah appeared, then naturally, they gravitated towards it because it served their agenda founded upon bitterness and resentment.