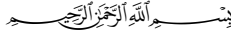


The Crimes of “Ustādh” Abdul- Raḥmān Ḥassan Against The Uṣūl of Salafiyyah: Part 2



Spreading Ikhwānī Principles in the
Name of Salafiyyah



INTRODUCTION

Since the release of **Part 1** of this series yesterday, it has been brought to my attention through three or four sources that “Ustādh” ‘Abdul-Raḥmān Ḥassan studied with the Quṭbīs **Abū Ishāq al-Ḥuwaynī**¹ and according to a narration, **Muḥammad Ḥassan**, and likewise **Salāh al-Maghāmīsī**² who is a Ṣūfī, all of whom have been disparaged by the Salafī scholars. If this is indeed the case - and “Ustādh” is free to make an open denial about any one of these being his teachers - then everything makes sense, and this individual appears to be an Ikhwānī plant who is spreading corrupt Ikhwānī principles, the ones invented and spread by the likes of **Salmān al-‘Awdah**, **‘Adnān ‘Ar‘ūr**, **Abū al-Ḥasan al-Ma‘ribī**, **‘Alī al-Ḥalabī** and others over the past 25 years. In promoting the lectures of “Ustādh” the organisers of various institutions have consistently described **Abū Ishāq al-Ḥuwaynī** as a teacher of “Ustādh” and in some instances, **Salāh al-Maghāmīsī** as well. Further, he has been known to lecture at platforms where hardcore Takfīrīs have also lectured, such as **Khālid Fikry**, **Shakeel Begg** and **‘Uthmān Laṭeef**.³ “Ustādh” is also a lecturer for Brixton Mosque, his lectures are sold on their website. He also participates on platforms with Madeenah.Con and the followers of Yaḥyā al-Ḥajūrī, the Ḥaddādī innovator.⁴ Large numbers

¹ The refutations of the scholars of his various statements in matters of the rulers, takfīr, rebellion and so on indicate that this man is a Takfīrī upon the manhaj of Sayyid Quṭb.

² A Ṣūfī who has been refuted by the Scholars for permitting music, promoting Ṣūfism, praising al-Buwayṣirī, author of al-Burdah, the shirk-containing poem, and other calamities.

³ An example is Masjīd an-Noor in Acton, a Takfīrī hotbed. Uthmān Laṭeef is or was a member of Jamā‘at al-Muslimīn, a radical Takfīrī group.

⁴ This is from the most amazing of affairs in that those who came out trying to address “extremism” and “harshness” as they alleged are now allying with the most extreme and harsh of elements with great levels of ghuluww such as the followers of al-Ḥajūrī. How have the followers of the manhaj of al-Ma‘ribī, al-Ḥalabī united and allied with the followers of al-Ḥajūrī? They

have been deceived by his flowery speech and all the opposers to the Salafī methodology have flocked around him including the Mumayyi’ah and the Ḥaddādī followers of al-Ḥājūrī - two opposing extremes uniting together! The above revelations would help to explain why raw, hardcore Takfīrīs have come out online in social media to defend him and attack those who spoke about him and conveyed the speech of the scholars upon him. They have used filthy language and even expelled me and others from Islām, using the label “mushrik”. When the likes of these people come out to defend “Ustādh”, questions are immediately raised. How come hardcore, Takfīrīs are coming out to defend “Ustādh”, even if they are not his followers. Why are they defending you, “Ustādh”?! That can only be because they have an affinity towards you, and that would only be because your manhaj towards Ahl al-Bid’ah is not the manhaj of the Salaf, but the manhaj of the Ikhwānīs. This picture will continue to develop further inshā’Allāh as this man’s reality has now come out into the open.

In **Part 1** of this series we established the dishonesty of this “Ustādh” in the issue of his lie against the Prophet (ﷺ) and Ibn ‘Abbās (رضي الله عنه) that they both praised the Khārijites with an actual praise and this lie was in the wider context of **his violation of two foundational principles of the Salafī methodology** for which he had been criticised: public organised debates with the Innovators and praising and lauding them in front of the public. Both of these return untold harm upon Islām. In this case, “Ustādh” debated publicly, flattered and praised a filthy evil Khārijite who declares the Salafī scholars to be apostates, the rulers to be apostates, Makkah and Madīnah to be abodes of kufr, legitimizes the alleged khilāfah of ISIS, and spreads propaganda in their favour. “Ustādh” appeared to make an alleged retraction for his lie upon the Prophet (ﷺ) and Ibn ‘Abbās

are all united to wage a war against Ahl al-Sunnah, at the head of them Shaykh Rabī bin Hādī who exposed their figureheads and their false Ikhwānī principles and methodologies aimed at defending the innovators whom they themselves are befriending, cooperating with and taking finances from.

(ﷺ) which we have shown to be a scheme to save his own back and is not genuine. We established clear evidences for this in **Part 1** and the best similitude that can be given for “Ustādh” is the following: A thief steals £3,000 and when pursued, investigated and finally caught red-handed, he decides to recant and repent. So he comes out making an apology and offers £1,000 back to its owner despite still possessing the remaining £2,000 - thinking he has now officially repented and made amends. Of course, this is a complete lie and he is simply playing games. Only the defunct in intellect would be deceived by him. Similarly, the lie of “Ustādh” against the Prophet (ﷺ) and Ibn ‘Abbās (رضي الله عنه) was only made because of his prior violation of two mighty principles in the Salafī methodology: the prohibition of debating innovators in public organised debates and secondly, praising them and flattering them. So when “Ustādh” makes what is really a pretence of taking his lie back, that the Prophet (ﷺ) and Ibn ‘Abbās (رضي الله عنه) praised the Khārijites, and also refuses to repent for the other two primary things for which he was initially refuted, then we know for sure that “Ustādh” is not genuine, he is simply playing games and is attempting to lie and deceive.

In this article we are going to discuss another Ikhwānī-centric principle that “Ustādh” invented from himself thereby uttering a lie against Allāh’s religion, against the Sunnah and against the Salafī methodology. In short, the people of desires start to put restrictions, conditions and qualifications upon the uṣūl (foundations) of the Salafī methodology so as to limit their application. In turn, this supports their own goals of cooperating with, mixing with, praising, flattering, defending and even allying with the opposers, the enemies of the Salafī creed and methodology. Hence, a major target for them are the principles related to the people of innovation, refuting them, warning from them, not mixing with them, boycotting them and so on.

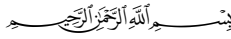
As **Shaykh Rabī bin Hādī** said, “The battle between Ahl al-Sunnah wal-Ḥaqq and Ahl al-Bid‘ah wal-Ḍalāl continued till this day of ours.

Ahl al-Sunnah author works in exposing Ahl al-Bid‘ah wal-Ḍalāl, their innovations and misguidance, performing thereby the obligation of giving sincere advice to the Muslims and protecting and defending the religion. [The effects] of which are to weaken the people of misguidance, break their hold, and to illuminate the people about their misguidance and the misguidance of their beliefs and methodologies. But all of this jihād did not amaze a faction amongst those who trade with the religion and sell the signs of Allāh and His religion for a small price. So they embarked upon a war against Ahl al-Sunnah through devised means. [Such means] involving lies, playing with speech and [laying] false principles that clash with the foundations of the Sunnah, that even Ahl al-Bid‘ah wal-Ḍalāl would feel embarrassed about. [Doing all of this] in order to defend the people of misguidance and to make claims for them that they are from Ahl al-Sunnah, waging war thereby against Ahl al-Sunnah wal-Ḥaqq, rather, (exceeding all that) and reviling them and defaming them.”⁵ This approach is being promoted by dubious individuals in crafty ways - all in the name of Salafiyyah. From these individuals in the West is “Ustādh” ‘Abdul-Raḥmān Ḥasan.

The reality of how these people work is exposed by **Mufaḍḍal bin Muḥalhal**, as related by Ibn Baṭṭāh al-‘Ukbarī, Mufaḍḍal said, “If a person of innovation, when you first sat with him, was to speak with his innovation to you, you would have taken caution and fled from him. But he will speak to you with the ḥadīths of the Sunnah at the beginning. Then he will enter his innovation upon you (covertly), and perhaps it will bind to your heart (without you knowing). So when will it leave your heart?”⁶ These are great words of wisdom for one who reflects as this is how thousands are misguided. They are deceived by what appears to be Sunnah and Salafiyyah at the beginning, but is laced afterwards with poison.

⁵ In his refutation of Ibrāhīm al-Ruḥaylī’s errors and mistakes in “*Bayān Mā Fī Naṣīḥat Ibrāhīm al-Ruḥaylī Min al-Khalal wal-Ikhlāl*” (1433H), p. 7.

⁶ Al-Ibānah (2/444).



02. BACKBITING AN INNOVATOR, CALLER TO HIS INNOVATION

If there was a display of intellectual deficiency and confusion, playing with the principles of Islām and the Sunnah, making a fool of the audience, relying on one’s apparent reputation and appearance of knowledge to get away with such a crime, then this is a clear example of it. In one of his lectures, “Ustādh” ‘Abdul-Raḥmān Ḥasan states:⁷

“I have never listened to a recording of Ḥamza Yūsuf, I have never listened to him, I don’t know him. Personally I have no knowledge of him. If Yūsuf [a brother in the audience] comes up to me, even though Hamza Yusuf is what? He is a Ṣufī and he does not call to what the Sunnah calls to and he is far off what the Sunnah calls to. Okay, but I don’t listen to Ḥamza Yūsuf, personally, I don’t even listen to him, I don’t know of him to be honest. If a brother comes up to me and he talks to me about Ḥamza Yūsuf. Is it <i>ghībah</i> or is it not? And I don’t listen to him. It is <i>ghībah</i> ! Backbiting! Even though I know he is from those who is allowed to be backbited. Why is he allowed? Because he is an innovator. And when a person is an innovator, it is allowed for him to be backbited due to the bigger <i>maslahah</i> [benefit] that is there. It is what? A bigger <i>maslahah</i> . Because the bigger <i>maslahah</i> is in the picture, we will backbite him to defend the religion. For instance, the science of ḥadīth, so and so’s ḥadīth is not going to be taken. Why? Because he is a liar, this is what our religion was upon. The Prophet (ﷺ) what did he do? He (ṣalawātullāh wasalāmuhū alayhi), he warned against some people. He is a	01 02 03 04 05 06 07 08 09 10 11 12 13 14 15 16 17 18 19 20
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⁷ To listen to the audio recording of this speech please refer to the following page: <http://www.manhaj.com/manhaj/?ncqbi>.

<i>munāfiq</i> [hypocrite], he is so and so. These are backbited.	21
Why did he do it? To protect the Sharīah. So [that] the people	22
are known, who is good, who is on, who is calling to the ḥaqq,	23
who is not calling to it. Ḥamza Yusuf does not call to the	24
ḥaqq. But I don't listen to him and one brother wants to come	25
and tell me about Ḥamza Yūsuf, I've never ever heard of him	26
before, lets just say I haven't. Now, I don't even know much	27
about him to be honest. For a brother to have tea over,	28
drinking, about Hamza Yusuf all day, we chat about him. This	29
now is not going to be considered <i>ṣiyānatan lil-sharīah</i>	30
[protection of the sharīah], because do I listen to him? Is	31
there a reason for us to talk about him? At this moment, kallā	32
(never), wallāhī (by Allāh), there isn't. Because I don't listen	33
to him. Yes, if I do listen to him and you are telling me, akhee,	34
wallahi I really love you for the sake of Allaah, but Hamza	35
does not call to, he calls to Sufism, and we don't believe in it,	36
don't listen to him. Ah okay, ṣaḥīḥ (correct), that's right. Now	37
it is not <i>ghībah</i> [backbiting]. But If I don't listen to him, don't	38
know of him, I don't have no idea of him, and now we just	39
indulge in his reputation and his name, akhee this is	40
considered as <i>ghībah</i> [backbiting]. Its the reality, its <i>ghībah</i> .”	41

ANALYSIS

Let us extract and summarise the main points so that we can clearly see the principle that “Ustādh” is trying to teach the ummah:

First: “Ustādh” uses Ḥamza Yūṣuf as the example and acknowledges he is a Ṣūfī, far off the Sunnah (01-05) and refers to him as an innovator (12).

Second: He goes on to claim (08-10) that if a person *does not listen to Ḥamza Yūsuf* and then another comes along and warns him against Ḥamza Yūsuf, this is blameworthy backbiting (*ghībah*). Notice that

he is inventing a principle here which stated in plain words is the following: **It is blameworthy, prohibited backbiting to warn a person from an innovator if that person has not heard of him before and does not read his books or listen to him.**

Third: In the next few sentences, “Ustādh” goes on to contradict his own innovated principle, or perhaps he does not realise that what he is saying clashes with the false principle he just invented and ascribed to Allāh (عَزَّوَجَلَّ), His Messenger (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) and the religion of Islām. He now affirms (11-24) that it is permitted to backbite an innovator which means to warn from him and his mistakes. That it is permitted to backbite an innovator for the bigger *maṣlahah* (benefit).

Fourth: In the remainder of the passage (25-40), “Ustādh goes on to outline his own principle again, a qualification he has brought from himself that: **Only when you know a person is listening to an innovator can you warn against him. But if he does not listen to him and does not know of him, you cannot indulge in that innovator’s reputation and speak against him.** Note here that “Ustādh” is affirming “a reputation” for innovators who are innovators on the scale of Ḥamza Yūsuf.

Before we continue, it should be pointed out that contrary to what “Ustādh” may be alluding to, I don’t think anyone, when they wish to criticise an innovator, let’s say Ḥamza Yūsuf for example, I don’t think anyone sits over a cup of tea and starts criticising his white suit or the tone of his voice or his hairstyle or any other issue to do with him as a person or his traits and nothing to do with his deviation in religion. If this is what “Ustādh” is thinking, then this is a very fickle thought indeed. Rather, one can only assume that any speech will be about his innovations, his statements about ‘aqīdah and his deviation. And none of this would be “indulging” in his “reputation”.

UNDERSTANDING THE APPLICATION AND IMPLICATIONS OF THIS PRINCIPLE OF “ŪSTĀDH”

Basically, this principle of “Ustādh” means that you cannot for example warn a person against any innovator, even an innovator in history, unless you know that person is already listening to him or reading his works. Thus, for example, you cannot warn a person against Sayyid Quṭb unless you know he is reading his books. You cannot warn a person against Ḥasan al-Bannā unless you know he is reading his books. Likewise, from the contemporaries, you cannot warn a person from Ḥamza Yūsuf unless you know he reads his books or is listening to him. Though “Ustādh” focused around individuals, there is no reason why this cannot be also applied to the groups, parties and sects. This principle is such, in the way that he has presented it, that you cannot warn a person from parties and sects unless you know he or she is affected by them and is reading from them or listening to them. There is no reason why the logic provided by “Ustādh” in outlining this principle cannot be applied also more broadly to groups, parties, sects, organizations and the centres of the Hizbīs and deviants. So the effect of this is to restrict the general principle of warning against the innovators, deviants and hizbīs and to make the people fearful of falling into blameworthy backbiting [or any other consideration]⁸ and to protect the “reputation” of the innovator, deviant or hizbī by applying an innovated condition. Now this is an extremely, extremely corrupt and dangerous principle, and “Ustādh” has invented it from himself, he has lied upon Allāh (عَزَّوَجَلَّ), His Messenger (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ), the religion of Islām, upon the Sunnah and upon the Salafī methodology because he

⁸ The use of “backbiting” here is actually secondary, because the main issue is that of not warning a person from an innovator unless he or she is already aware of him or affected by him. So this can be applied to groups, sects and parties too. As in do not warn a person from groups, parties and sects unless you know he or she is already affected by them and listening to them. As for what the actual reason is, then you can say “Because it is backbiting”, or you can say “It is a fitnah for that person by telling them things they do not really need to know.” This is really a secondary issue.

cannot trace this qualification back to the religion. It originated from his own intellect. When we look at his teachers, Abū Ishāq al-Ḥuwaynī, the Takfīrī, Ikhwānī, and ‘Abdul-Karīm al-Khudheir who praises the figureheads of al-Ikhwān or recommends their books and Ṣāliḥ al-Maghāmīsī (a Ṣūfī) then it starts to make sense. This man is not preaching Salafiyyah, but he is trying to undermine Salafiyyah through these corrupt poisonous principles he is slipping into his lectures.

REFUTATION OF THE PRINCIPLE OF “USTĀDH”

There is no sharṭ (condition) in the Book of Allāh, the Sunnah of the Messenger or the methodology of the Salaf that stipulates a person must be exposed to an innovator, in terms of reading and hearing from him, before he is to be warned against that innovator.

We can cite a number of texts which are intended to be open and general and apply to all situations: open, private, to the old, the young, the one affected by innovation, the one not affected by innovation, the one who listens to innovators, the one who does not listen to innovators. All of these texts - when we look at the behaviour and methodology of the Companions and the Salaf after them - are intended in this manner.

1. As for the Book, then Allāh (عَزَّوَجَلَّ) said, “And, [moreover], this is my straight path, which is straight, so follow it and do not follow [other] ways for they will separate you from His path. This has He instructed you that you may become righteous.” (6:153). Regarding this verse, al-Shāṭibī brings the narration of Ibn Mas‘ūd, “One Day the Messenger (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) drew for us a long, straight line...” - and then Sulaymān (one of the narrators of the ḥadīth) drew a long, straight line, “... and then he drew lines to its right and to its left and then said: ‘This is the Path of Allāh.’ Then he drew lines to its right and to its left and said: ‘These are different paths, upon each of these ways is a devil calling to it’, and then he recited the verse: ‘**And verily, this is my straight path, so follow it, and do not follow [other] ways...**’

meaning these paths (on the right and left), ‘...for they will separate you away from His path.’ (6:153) Bīkr bin ‘Alā’ said: ‘He meant the devils amongst men and these are the innovations and Allaah knows best’.”⁹

It is clear that this verse is a revelation from Allāh (عَزَّوَجَلَّ) to His Messenger (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) to warn his nation from following other paths, and these other paths are nothing but the paths of the innovators, heretics and deviants. And this warning - one of many in the Book of Allāh - has come before the presence of existence of the innovators, deviants and heretics actually intended by this and other such verses. This is because the intent here is to warn the Muslim nation of this type of evil before they are exposed to it, so they can be cautious of it.

As for the qā‘idah (principle) of “Ustādh”, this Mumayyi‘ who wishes to dilute this religion and erect barriers to prevent Ahl al-Sunnah from warning against the deviants and heretics who corrupt the religion of the masses, then it is nowhere to be found here and goes against the general spirit and import of this verse and other associated texts from the Sunnah.

2. As for the Messenger (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ), then he was most eager for goodness for his nation, and from that eagerness for good was his warning them against every evil he knew that would harm them. From the greatest of such evils is the misguiding innovations, and the heads and chiefs of innovation. Thus, in the ḥadīth of Ḥuḏayfah (رضي الله عنه) he (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) warned against “callers at the gates of Hellfire”¹⁰ and he warned against the Khārijites in the most severe of ways, “the Dogs of Hellfire”, and he warned against the Qadariyyah, referring to them as “the Magians of this ummah”¹¹, and prohibiting from visiting their sick or praying over their dead, and he warned from

⁹ Refr to al-ī‘tiṣām (1/40) onwards.

¹⁰ Related by Muslim in his Ṣaḥīḥ.

¹¹ Related by Abū Dāwūd in his Sunan (no. 4691) and others.

people who would come at the end of time narrating incorrect things which have not been heard before¹² and he warned against those who follow the mutashābihāt (ambiguous verses) in the Qur’ān¹³ and much much more. And all of this while not a single one of these people even existed and had not even been born yet and had not even been listened to by anyone. The intent here is to warn the ummah from the outset against the leaders and heads of misguidance, whether individuals or whether groups.

So this futile qā’idah of “Ustādh” is nowhere to be found here. This is because the clear intent of the Messenger (ﷺ) in all of this is to warn his ummah of impending danger **of which they are currently unaware**. And this is the intent of Ahl al-Sunnah, the Salafīs and their scholars when they warn, in open or in private, the general public about the heads and leaders of innovation in their time. And in our era, with the advancement of the Internet, social media and rapid means of communication, all the barriers have been removed between the innovators and access to the hearing of the masses, including the people of the Sunnah. Thus, to specify this condition and say that you can only warn a person against an innovator if he is already listening to him and knows of him is nothing but a service to those very innovators. It is favouring them and honouring them by protecting their “reputation” from being “indulged” in. Why cannot Ahl al-Sunnah warn a person against Ḥamza Yūsuf even if he does not even know of him? Or Nūḥ Keller? These are hardcore Jahmites and people of innovated Ṭaṣawwuf. Do we have to wait until he stumbles across these innovators on the web or on the tube, starts listening to them, becomes poisoned by them, becomes attached them, and then we warn?

3. As for the Companions, Ibn ‘Abbās (رضي الله عنه) said, “Do not sit with the people of desires, for sitting with them makes the heart diseased.”¹⁴ Does this apply only to those who are already listening to the people

¹² Related by Imām Muslim in the introduction to his Ṣaḥīḥ.

¹³ Related by al-Bukhārī (no. 4547)) and Muslim (no. 2665).

¹⁴ Al-ibānah of Ibn Baṭṭāh (2/438).

of desires and innovations? Of course not, where is the maṣlaḥah (benefit) in that? Does that even make sense? ‘Aṭā came to Ibn ‘Abbās (رضي الله عنه) whilst he was at the well of Zamzam and said to him, “The issue of al-Qadar has been spoken about”, and Ibn ‘Abbās said, “Have they indeed started speaking about it?” This is because the Companions were anticipating this issue to be spoken about because the Messenger (صلى الله عليه وسلم) had mentioned it. So Ibn ‘Abbās said, “By Allāh, this verse was not revealed except about them, **Taste the touch of Saqar (the Fire). Indeed, all things We created with predestination.**’ (54:48-49). They are most evil of this nation, do not visit their sick, and do not pray over their dead. If you showed me one of them, I would gouge both his eyes with these two fingers of mine.”¹⁵ So here Ibn ‘Abbās gave the advice of the Messenger (صلى الله عليه وسلم) regarding the Qadariyyah, and nowhere do we find the qā’idah of “Ustādh”, the Mumayyi‘, ‘Abdul-Raḥmān Ḥasan, the student of Ikhwānīs, Takfīrīs, whereby those who are warned against the Qadariyyah must already be listening to them and taking knowledge from them, otherwise it is the blameworthy backbiting. And by implication, this futile principle of “Ustādh” means that the Companions were backbiters, the Salaf were backbiters, the Imāms of the Sunnah were backbiters, they fell into unlawful ghībah because of what they did of warning from individuals and groups openly, publicly and privately.

4. As for the Salaf, then Thābit bin ‘Ajlān narrates, “I reached Anas bin Mālik, Ibn al-Musayyib, al-Ḥasan al-Baṣrī, Sa’īd bin Jubayr, al-Sha’bī, Ibrāhīm al-Nakha’ī, ‘Aṭā’ bin Abī Rabāḥ, Tāwūs, Mujāhid, ‘Abdullāh bin Abī Malīkah, al-Zuhrī, Makḥūl, al-Qāsim Abū ‘Abd al-Raḥmān, ‘Aṭā al-Khurasānī, Thābit al-Banānī, al-Ḥakam bin al-‘Utbah, Ayūb al-Sakhtiyānī, Ḥammād, Muḥammad bin Sīrīn, Abū ‘Āmir - and he had actually met Abū Bakr al-Ṣiddīq - Yazīd al-Raqāshī and Sulaymān bin Mūsā - all of them commanded me with the jamā’ah

¹⁵ Al-Lālikā’ī (4/712).

and prohibited me from the people of desires.”¹⁶ So here Thābit mentioned twenty-three of the Imāms of the Sunnah, every single one of them warned him from the people of desires in that time, and none of them were aware of this qualification, this principle of “Ustādh”, the Mumayyi‘, ‘Abdul-Raḥmān Ḥasan, the student of Ikhwānīs, Takfīrīs, in that they were only supposed to warn Thābit if he was actually listening to, taking knowledge from and actually knew those innovators and people of desires.

Abū Idrīs al-Khawlānī (رَحِمَهُ اللهُ) said, “Beware, Abū Jamīlah does not believe in al-Qadar so to not sit with him.”¹⁷ So here, Abū Idrīs al-Khawlānī has fallen into blameworthy ghībah (backbiting) and has indulged in the honour of Abū Jamīlah, the Qadarī, and he violated the principle of the “Ustādh”, the Mumayyi‘, ‘Abdul-Raḥmān Ḥasan who is apparently better informed than the Companions and the Salaf. Who is inspiring him with this falsehood so that he can counter the methodology that was revealed upon Muḥammad (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) and implemented by the Companions and the Salaf as a means of protecting people from corruption in their religion?

Abū Ṣāliḥ al-Farrā’ (رَحِمَهُ اللهُ) said that he related to Yūsuf bin Asbāṭ (رَحِمَهُ اللهُ) by way of Wakī news of some of the tribulations, and he, Yūsuf, said, “That one resembles his teacher”, meaning al-Ḥasan bin Ḥayy (who held the view of raising the swords against the rulers). So Abū Ṣāliḥ said, “Do you not fear that this might be backbiting?” Yūsuf bin Asbāṭ said, “Why is that O idiot? I am better to these people than their own fathers and mothers. I prohibit the people from acting upon what they have innovated lest they carry the burdens of those who follow them. And the one who praises them is even more harmful to them.”¹⁸ Here Yūsuf bin Asbāṭ has mentioned the wisdom behind warning and speaking ill of the deviants and innovators, and exposing their condition. He first refuted the

¹⁶ Al-Ma‘rifah wal-Tārīkh of al-Fasawī (3/491-492) through Khālid al-Ḍufayrī in Ijmā‘ al-‘Ulamā’ (p. 19).

¹⁷ Al-İbānah of Ibn Baṭṭāh (2/449).

¹⁸ Al-Siyar of al-Dhahabī (7/364).

emotional, unfounded response, “Do you not fear this is backbiting?” Then he explained that he wants to prevent those deviants from having to bear the burdens of the multitudes who might listen to them and follow them and act on their innovations. In other words, if you warn a person against Ḥamza Yūsuf who does not already listen to Ḥamza Yūsuf, but you warn against him, then you have prevented Ḥamza Yūsuf from potentially acquiring another follower thereby increasing his own burden of sin. So you have been kinder to Ḥamza Yūsuf by warning against him compared to the one who wants you to be silent and to fear “ghībah”. So this is the ḥikmah being mentioned by Yūsuf bin Asbāṭ - which in fact is itself rooted in the Qur’ān and the Sunnah.

Unfortunately, this great Imām of the Salaf, Yūsuf bin Asbāṭ, has violated the principle of the “Ustādh”, the Mumayyi‘, ‘Abdul-Raḥmān Ḥasan, which necessitates that this Imām fell into blameworthy backbiting every time he warned someone against a deviant without knowing whether that person was in fact already affected by his deviation, or listening to him or taking knowledge from him.

So from what has preceded we have shown from the Book of Allāh (عَزَّوَجَلَّ), the Sunnah of the Messenger (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ), the Noble Companions (رَضِيَ اللهُ عَنْهُمْ) and the Righteous Salaf (رَضِيَ اللهُ عَنْهُمْ) that “Ustādh” is a fabricator, a liar who invents principles and qualifications from his own head and ascribes them to the religion, and all the while, the consequence is that he is shielding the innovators, putting barriers in front of people from warning against them and protecting the people from their evil and misguidance, scaring the people lest they fall into blameworthy “backbiting”. However, to ensure we put the stake into his misguidance even further, let us now bring some more very pertinent quotations from the Imāms of the Sunnah after the Salaf.

IMĀM IBN BAṬṬAH DEMOLISHES THE LIE OF “USTĀDH”

Imām Ibn Baṭṭah (رحمته الله) explains why it is vital to mention the names and attributes of the people of innovation so that their books can be warned against and the people are saved from their misguidance. He said: “They (the innovators) are of various communities, tribes, types and factions. I shall mention some of their names and some of their traits. This is because they have books which have spread and statements which have appeared which the gullible amongst the people and the young generation will not know. The (errant) meanings (in these books and statements) will be hidden from most of those who read them. Perhaps a book belonging to one of the people of such statements may come to a youth, and this book will begin with praises of Allāh, extolling Him and plentiful ṣalāt upon the Prophet (صلى الله عليه وسلم), then he will follow that with his subtle kufr (disbelief), his concealed invention (innovation), and his evil. Then that youth who has no knowledge, and likewise the foreigner and the gullible (simpleton) amongst the people will think that the author of the book is a scholar amongst the scholars, a jurist amongst the jurists, yet perhaps he will believe with respect to the [religion of this] ummah what those who worship idols, are bold towards Allāh and ally with the devil see within it.¹⁹ So, from their heads who have preceded are...” Then he goes on to mention al-Jahm bin Ṣafwān, Bishr al-Marīsī, Ma‘bad al-Juhanī, al-Mughīrah bin Sa‘īd, ‘Abdullāh bin Saba’, Hishām al-Fūṭī amongst others. Then he says, “And from their filthy ones (khubathā) is the one who outwardly shows defence of the Sunnah and defence of it in his speech, but his actual viewpoint is the vilest of viewpoints, such as Ibn Kullāb, Husain al-Najjār, Abu Bakr al-Aṣamm and Ibn ‘Ulayyah, may Allāh protect us and you from their statements, and save us and you from the evils of their doctrine.”²⁰

¹⁹ Ibn Baṭṭah’s intent is to say that the youth will be blinded by such a one thinking he is genuine scholar, yet he could be upon a completely corrupt religion and calling to it, being upon the ways of those who worship idols and ally with the devil.

²⁰ Al-Sharḥ wal-Ibānah (pp. 348-352).

Through this statement, the following should become clear: The difference between the logic, rationale and ideology (fīkr) of “Ustādh”, the Mumayyi‘ and the ḥikmah (wisdom) in the religion of Allāh (ﷻ), the Sunnah of His Messenger (ﷺ) and the way of the Salaf in that the purpose of warning everyone, the young, the old, the aware, the unaware, the alert, the gullible and in private and in public is so that **should they come into contact with the innovators, their books, their sayings**, they will not be deceived and misguided. Especially for the young, gullible and those lacking in knowledge. In contrast, to this, the “Ustādh”, the Mumayyi‘ is teaching the ummah through the tube that unless you warn someone who is already reading the books of an innovator or listening to him, then you are backbiting with the blameworthy, punishable backbiting!

IMĀM AL-SAM‘ĀNĪ DEMOLISHES THE LIE OF “USTĀDH”

Imām Abū al-Muẓaffar al-Sam‘ānī (رحمة الله) said, “Know that when you reflect upon the biographies of the Companions and those after them from the Righteous Salaf, you will find them prohibiting debating with the people of innovation in the most severest of ways.²¹ They did not consider it (permissible) to refute their words through the evidences of reason. Rather, whenever they heard a single one of the people of innovation, they openly declared their freedom from them **and prohibited the people from sitting with them, discussing with them and speaking with them. And perhaps they would even prohibit looking at them.**”²²

²¹ As for “Ustādh”, he opposed the Companions and the Salaf, and thinking himiself to be a scholar, debated with a vile Takfīrī whom he was unable to subdue and it was this debate, and his praise and flattery of that evil Khārijite that led him to lie against the Prophet (ﷺ) that he allegedly praised the Khārijites when he mentioned their worship, and this was simply a means to defend his own praise and flattery of the Takfīrī Khārijite during his blameworthy debate with him.

²² As cited by al-Ṣuyūṭī in Ṣawn al-Mantiq (p. 153).

This behaviour of the Companions is traced directly to what Allāh (عَزَّوَجَلَّ) commanded in His Book and what the Messenger (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) ordered in His Sunnah, and thus, what the Companions were implementing here, is the religion of Allāh (عَزَّوَجَلَّ), so whoever invented principles to clash with what they understood and implemented is inventing principle that undermine the religion of Allāh (عَزَّوَجَلَّ). The Companions did not wait until they knew that someone was actually listening to the innovators and was affected by them, as that defeats the very objective of the warning in the first place. Rather, the intent is to protect the people from their evil from the very beginning, and thus, this qualification of “Ustādh” is futile.

SHAYKH AL-ISLĀM IBN TAYMIYYAH

Shaykh al-Islām Ibn Taymiyyah (رَحْمَةُ اللهِ عَلَيْهِ) said: “And such as the people of innovation among the people of the [innovated] sayings that oppose the Book and the Sunnah or the acts of worship opposing the Book and the Sunnah: For exposing their condition and warning the ummah about them is obligatory by unanimous agreement of the Muslims - until it was said to Imām Aḥmad bin Ḥanbal: ‘Is it more loved to you that a man fasts, prays and performs ṭawāf or that he speaks about the people of Innovation (exposes them and warns about them)?’ He replied: ‘When he stands, prays and performs tawāf that is for himself but when he talks about the people of innovation then that is for the Muslims and this is more excellent.’ So he explained that the benefit of this is for the Muslims in general for [the protection of] their religion, and it is a form of jihād in the path of Allāh because the purification of the path of Allāh, His religion, His methodology and His Sharī‘ah, repelling the oppressors and having enmity towards them is a collective obligation (there must be some amongst the Muslims who do this otherwise all of them are sinful for neglecting this duty). And if it had not been for the one whom Allāh had made to undertake this duty of repelling the harms of these people the religion would have been corrupted and destroyed. And this corruption is greater than the corruption resulting from the domination of the enemies - amongst the people

who fight against the Muslims. This is because these people (the disbelievers) when they dominate and conquer the Muslims, do not corrupt the hearts or whatever faith is contained within them except as a consequence, after time. As for these (the people of innovation) then they corrupt the hearts right from the very beginning.”²³ There is no condition here that a person must only warn another against an innovator when he knows he is already affected by, or is reading his books or is listening to him. That destroys the very objective of the concept of warning in the first place. So the statement of Shaykh al-Islām Ibn Taymiyyah is understood as it is, the intent is to warn the ummah for the protection of their religion with no further qualifications. Now statements like this from the Salaf and the Imāms of the Sunnah after them, as the reader will be aware, are abundant and plentiful and we do not desire to lengthen this more than necessary. Thus, we shall finish by citing a couple of statements of just one contemporary scholar, for the sake of brevity and conciseness.

SHAYKH ŠĀLIḤ AL-FAWZĀN ON OPENLY WARNING AGAINST THE OPPOSERS, THEIR VIEWS AND THEIR BOOKS

The Shaykh was asked, “Is explaining the errors in the books of ḥizbiyyah or the parties that have been exported to our country considered to be attacking the callers (who give da‘wah)”. The Shaykh replied, “No, this is not attacking the callers because these books are not books of da‘wah. And these people, the authors of these books and ideologies, they are not from the callers to Allāh upon baṣīrah (insight), upon knowledge and upon truth. So when we explain the errors in these books or of those callers, this is not from disparaging those individuals personally, but it is from the angle of giving advice to the ummah **lest these dubious ideologies penetrate them**, causing tribulation, splitting of the word and separating of the jamā‘ah. Our aim is not the individuals in themselves, but the ideologies present in the books which have been dispatched to us in

²³ Majmū‘ al-Fatāwā (28/231-232).

the name of ‘da‘wah’.”²⁴ The Shaykh was asked, “How should the youth who is a beginner (in knowledge) behave with the innovators and the people with destructive ideologies and misguided beliefs?” The Shaykh answered, “The youth are to avoid the innovators, and the people of destructive ideologies and methodologies. They are to keep distant from them, from their books and stick to the people of knowledge and insight and the people with a sound creed. They are to acquire knowledge from them, to sit with them and to ask them. As for the people of innovations and destructive ideologies, it is obligatory upon the youth to keep away from them because they will harm them, and plant corrupt beliefs, innovations and heresies into them. And also because a teacher has an effect on the student, the student will be led astray on account of the misguided teacher.”²⁵ And the upright teacher will cause the student to be upright. Hence, the teacher has a great role, so we are not lax regarding these affairs.”²⁶

Once more, what is the purpose of stipulating the condition that only when you know a person is affected by, or is reading the books of an innovator or listening to him, only then can you warn him, otherwise it is ghībah! So what is the benefit in this? And how does that even make sense? And where can you find this condition anywhere in the religion of Islām? In the Sunnah? In the methodology of the Salaf in refuting the innovators and protecting the ummah from their harms?

²⁴ Al-Ajwibah al-Mufīdah (Dār al-Salaf, 2nd edition) p. 91.

²⁵ It is clear that “Ustādh” is getting these destructive principles from his real, primary teachers who appear to be the likes of Abū Ishāq al-Ḥuwaynī.

²⁶ Ibid. p. 98.

CONCLUDING NOTES

One: It is clear that “Ustādh” does not know what is coming out of his head because even in this passage we have quoted from him, this speech of his, one can see a contradiction. On the one hand he says that we can warn against the Innovators for a *maṣlahah*, and then on the other hand he stipulates a condition that one must be listening to an innovator first, reading his books and so on before he can be warned from that innovator. Otherwise it is just blameworthy backbiting. His words are clear in stipulating that condition. And of course this does not make any sense. In fact this condition destroys the actual desired *maṣlahah* as we find mentioned in the speech of the Salaf, in that the ummah is warned from the people of deviation and misguidance, lest their doubts penetrate the hearts and minds of those who do not know, have never heard of them, do not know their sayings, do not know their books and so on. Thus, it is clear that this man who makes the likes of this speech is intellectually lacking, he does not know what is coming out of his head.

Two: This is the reality we know about these people from our scholars who have spoken extensively in this affair such as Shaykh Rabī: These people know that there are certain fundamental principles of the Salafī methodology that they cannot explicitly reject, otherwise their misguidance would be apparent and clear. Thus, no one is going to come and say that warning against the innovators openly and in private is not from the Salafī methodology, that it is unlawful *ghībah*, and it causes splits and divisions. No one will come and say that. But what they will do is to affirm the principle outwardly to appear as if they respect the Salafī methodology, but then they will start putting such conditions, and restrictions and qualifications that in effect, you have nullified the very principle itself, but without explicitly doing so. You have made the principle very difficult to actually implement practically speaking. Thus, if you cannot warn a person from an innovator unless he actually knows of him, is reading his books and is listening to him, then what does this imply upon both warning in private and

in open? You can't warn a person in private about an innovator if he does not know of that innovator otherwise you have committed ghībah. But likewise, if you openly warn, how do you know the hundreds or thousands who are listening to you do actually listen to the innovator being warned against. And have you now fallen into backbiting with respect to that innovator in relation to the hundreds or thousands whom you warned who may not have even heard of that person or take knowledge from him? So you can see this starts to become nonsensical, and the real aim of these people is to destroy these principles indirectly, to counter them indirectly. It is like planting weeds around a healthy plant, eventually the weeds will kill the plant. You don't destroy the plant directly, but you plant weeds around it so that it eventually dies. So these people can't come and reject these principles and methodologies, but they will strangle them, they will restrict them, qualify them with qualifications that have no basis, no evidence. And the onlooker, when he listens to this deceptive speech, he will think this person is being just and wise, when in reality he is attempting to harm the religion.

Three: Everything the scholars said about “Ustādh” as we documented in Part 1 of this series with respect to his lie against the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) and Ibn ‘Abbās (رَضِيَ اللهُ عَنْهُ) then we emphasise that once more because it is true and accurate. They said of “Ustādh” that he 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”. So all of this is true and accurate and we will continue to see further confirmation of the correctness of this. This man is misguided, he is not just making innocent mistakes. Rather, he is concealing a dangerous ideology founded upon the path that was laid down by others in the past 25 years such 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** and others. He is promoting their principles which are aimed at undermining the Salafī methodology.

Four: Muslims should not be deceived by any person who comes along, appears to have memorised the Qur’ān and something of the Sunnāh, flashes with the Arabic language, and appears to be teaching the texts in ‘aqīdah, uṣūl al-fiqh, tafsīr and so on, and they do not know his origin, they do not refer his affair back to the people of knowledge or the known people of the Sunnah in their land who would know the reality of such people. This is dangerous, this is how the people of corrupt principles and misguided ideologies enter amongst the ranks, they come in the garb of knowledge, eloquence, memorisation, and beneath it all are destructive, corrosive principles which they invent and put into the hearts and minds of those who will not recognize them.

Five: All of those organisations, mosques and centres who host this man, invite him for lectures and allow him to spread his lies, or who attach the people to him, then they are aiding this man in fighting against the Salafī methodology. Firstly, he is not known to be Salafī to begin with, so this is not an issue of expelling him from Salafiyyah, since his Salafiyyah has not been established in the first place. So those mosques and institutions who host this man, they are aiding this man in gaining access to the public and allowing him to spread his misguidance. Secondly, look to who his teachers are, **Abū Ishāq al-Huwaynī** (Takfirī, Quṭbī), **Ṣāliḥ al-Maghāmīsī** (Ṣūfī), **Abdul-Karīm al-Khudheir** who praises Ikhwānīs and commends their books. The fact that a person with these as his teachers, then goes and sits with scholars which are known for Sunnah, then that does not mean the man has become Salafī by way of that. Rather, a man is judged by his speech, action, and da’wah and of course his company. Also one should note the trend that a few years back, when “Ustādh” was being promoted for events, his teachers would be listed as Abū Ishāq al-Ḥuwaynī, Ṣāliḥ al-Maghāmīsī - but now, more recently, these are being removed, you will not find them being listed any more.

Abū ‘Iyaad

20th Ṣafar 1437H / 2nd December 2015

ATTACHMENT 1

Abū Ishāq al-Ḥuwaynī a teacher of “Ustādh” - and the venue for this event is a Takfīrī hotbed and is lectured in by Takfīrīs.

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He graduated from the Imam Muhammad ibn Saud Islamic University, Qaseem from the faculty of Shariah and Usool ud-deen. He then went on to complete both his Masters and PHD in Aqeedah and contemporary beliefs. He student under Shaikh Mohammed ibn Salih Al-Uthaymeen for over 20 years and also studied under Shaikh Abdullah ibn Jibreen and Shaikh Abdul Aziz Al Rajihi.

Ustadh Abu Abdillah Yunus ibn Mahmoud
He graduated from the Islamic University of Madinah (KSA), completing a diploma in the Arabic language and thereafter obtaining a BA (Hons) degree from the faculty of Shari`ah (Islamic Law). He has studied extensively outside the university with the scholars of the Prophet's City. He has studied and memorised numerous classical texts in a variety of Islamic sciences including Fiqh, `Aqidah, Hadith, Usool, and Mustalah with Ijazat (authorisations) to teach.

Ustadh Abdul Rahman Hassan
Having memorized the Quran at an early age he went on to study in Somalia, Egypt and Saudi Arabia. He has studied and memorized classical texts in Aqeedah, Fiqh, Usool, and Mustalah. He is currently continuing his studies in Saudi Arabia. He studied under Shaikh Abu Ishaq Al Huwainee, Shaikh Abdul Razaq Al Badr and many other senior scholars.

Ustadh Abdul Hakeem Hassan
He has studied in Somalia, Egypt and Saudi Arabia (Makkah). The ustadh has studied texts in many of the different Islamic sciences. He is currently giving weekly lessons in Masjid Annoor, Acton.

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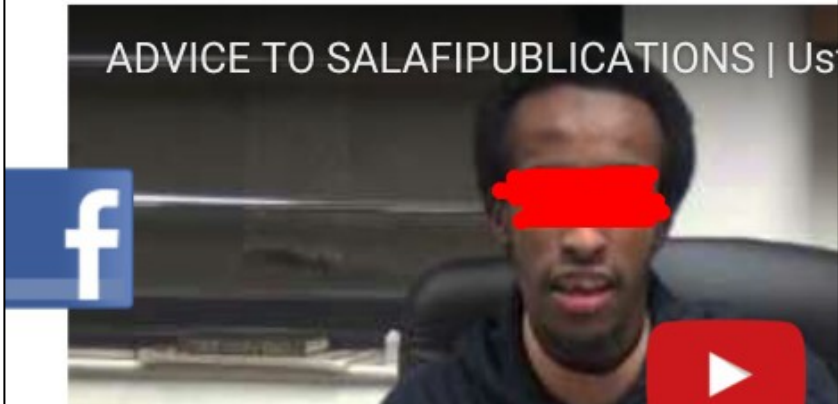
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ATTACHMENT 2

A Takfīrī and Sūfī as teachers of “Ustādh”.

Ustadh Abdul Rahman clarifies many issues with regards to who is entitled to call someone a ‘Mubtad’i’, the issue of boycotting a ‘mubtad’i’, the linguistic and Shar’e meaning of ‘Bid’ah’ and those who insult people “who are off the manhaj”.

Now before comments are made on this video about Ustadh Abdul Rahman and who he is? and his history of where he has studied? I am going to mention a few of the mashayekh he has studied with, this is out of my own consent and not the Ustadh’s request: Sheikh Salah al Fowzan, Sheikh Abdul Muhsin al Abbad, Sheikh Abu Ishaq al Huweyni and Sheikh Salah al Maghamsi



ATTACHMENT 3

The connection and alliances between **Madeenah.Con** (Naveed Ayaz, centre), the followers of the Ḥaddādī Yaḥyā al-Ḥajūrī represented by the youth **al-Jeylānī** (left) and the followers of the Mumayyi‘ah such as Abū al-Ḥasan al-Ma‘ribī, ‘Alī Ḥasan al-Ḥalabī (“**Ustādh**”, right).



Abul Abbas is a Graduate from Madina University who studied with many of the great scholars in Madina and is currently running a masjid in Nelson and establishing a dawah in Manchester.

Abdurahman Hassan

He has been extensively studying with the major scholars for a long time, with the likes of Sheikh Saleh Fowzan, Sheikh Abdul Muhsib Al Abaad, Sheikh Abdulkareem Al Khudair and many others.

Abu Taymiyyah jeyaani.

Studied in Dammaaj with the likes of Sheikh Yahya Al Hajoori who was immensely recommended and praised by the great Imam Muqbil ibn Haadi. Also studied with Sheikh Abdulhameed who has authored over 50 books and many others.

ATTACHMENT 4

“Ustādh” advertised on a platform with a raw Takfīrī, Uthmān Laṭeef who denies Saudi Arabia is a land of Islām.

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ATTACHMENT 5

“Ustādh” a khaṭīb, lecturer at Brixton Mosque.

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ABDUR RAHMAN HASSAN



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