

PREVENTION OF THE MUSLIMS
FROM THE MOSQUES

And a Remark on the Doubts of Abu Makkah
Abdur-Rahman Al-Ishaaqi

VERSION 2.0 – 23rd JULY 2023

(Version 1.0 published July 2020)

The Origin of the Affair

All praise is due to Allāh, the Lord of all creation. May Allāh extol the Messenger Muhammad in the highest company of Angels and grant him peace. Likewise, his family, his Companions and all those who truly follow him until the Day of Resurrection.

It is permitted to expel individuals from the masjid if they cause harm to the congregation and the community by way of their presence and actions, whether that be violence, corruption, spreading of corrupt beliefs, slander or other than that. The origin of the affair however, is that the Muslim is not to be prevented from the mosque as can be seen in various verses in the Qur’ān, such as in Sūrah Al-Baqarah where Allāh (عَزَّوَجَلَّ) asks:

“And who commits greater oppression than those who prevent the name of Allāh from being glorified and oft-mentioned in His Mosques and strive for their ruin.”¹ — SŪRAH AL-BAQARAH: 114

This verse is contextualised by scholars of *tafsīr* such as Al-Hāfidh Ibn Kathīr who explained that the verse was revealed when the Quraish prevented the Messenger Muhammad (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) from praying in the Masjid Al-Harām in Makkah prior to the Treaty of Hdaybiyah. Imām As-Sa’di posits that those who “*strive for their ruin*” are those who not only strive to physically defile the mosques, but also more broadly those who prevent the worship of Allāh from taking place and he includes the People of the Elephant (Abraha and his army), and also the Pagans of Quraish who prevented Allāh’s Messenger (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) from the Masjid in the Year of Hdaybiyah.

1 — Abū Khadeejah Abdul-Wāhid, Abdulilāh Lahmāmī (2020) *A Contextual Translation of the Glorious Qur’ān — Juz’ One* (1st ed.). Birmingham, UK: Salafi Publications

However, do these verses constitute a blanket ban on prevention of certain Muslims from the mosques? The answer is that it does not — and this is derived from the actions of the Prophet (ﷺ) and his Companions, as well as the actions and understanding of the scholars of the Sunnah who harmonised between the various texts.

The first evidence which shows that a Muslim can be prevented from the mosque is the well-known prohibition of nearing the masjid whilst smelling of raw onion or garlic — Allāh’s Messenger (ﷺ) forbade this, and he would actually command the ejection of such an individual from the masjid.

In his *Sunan*, Imām An-Nasā’ī reports the hadīth of Jābir who narrates that Allāh’s Messenger (ﷺ) said regarding the one who eats onion, garlic, or leek:

“Let him not come close to us in our mosques, for indeed the angels are harmed by that which harms the people.”²

In another narration also reported by Imām An-Nasā’ī, ‘Umar Ibn Al-Khattāb (رضي الله عنه) says:

“O People, you eat from two plants that I do not see except to be foul! This onion and garlic — verily I saw the Prophet of Allāh (ﷺ) when he noticed their smell coming from a man, order him to be removed to the Baqī’ (graveyard). So whoever eats them, then let him cook them to death.”³

So here we see not only the command to the eater of onion to stay away, but we also have an account of a man being expelled far from the mosque to the graveyard of the Baqī’, as well as a mention that the reason was the smell, and that that smell was harmful both to the people and the angels.

2 — Reported in *Sunan An-Nasā’ī*, hadīth 707. Graded by Imām Al-Albānī as ‘*ṣaḥīḥ*’.

3 — Reported in *Sunan An-Nasā’ī*, hadīth 708. Graded by Imām Al-Albānī as ‘*ṣaḥīḥ*’.

The Story of Sabīgh Ibn Al-‘Asl and ‘Umar (ﷺ)

The story of Sabīgh Ibn Al-‘Asl is famous and oft-mentioned. It has been reported with authentic chains by Ad-Dārimī, Al-Ājurri and others, and Al-Hāfidh Ibn Hajr mentions that he knows of authentic routes of transmission.⁴ The story and its meaning are considered to be accepted, and it is used as evidence by many including Shaikh Al-Islām.

In brief, the story is that a man by the name of Sabīgh Ibn Al-‘Asl was causing fitnah amongst the people by way of trying to point out supposed contradictions between different verses in the Qur’ān, and it is also said that he was causing fasād (corruption) by inciting the people regarding the different *ahruf* of the Qur’ān.

He came upon ‘Umar Ibn Al-Khattāb (رضي الله عنه) who was the Caliph of the Muslims based in Al-Madīnah at that time, and ‘Umar — knowing who he was — took soaked palm fronds and proceeded to whip Sabīgh himself due to his corruption. The man fell briefly into unconsciousness, and when he came to, ‘Umar — the Ruler of the Nation — proceeded to dish out another round of physical admonition until he slipped into unconsciousness once more. When he once more returned to his senses, he then appealed to the Caliph saying: *“If you wished to kill me, then kill me with an efficient killing! But if you wished to remedy me, then I am cured.”*

So ‘Umar permitted that the man return to his land, and he wrote a letter to the companion Abu Mūsā Al-Ash‘arī (رضي الله عنه) to not permit any of the Muslims to sit with Sabīgh. This understandably became hard upon Sabīgh, and after a period Abū Mūsā communicated to ‘Umar that Sabīgh had reformed and had *“made good his repentance.”* ‘Umar then allowed the people to return to socialising with him.

4 — Reported in *Sunan Ad-Dārimī* (150), and in *Ash-Sharīah* of Imām Al-Ājurri (Volume 1, pp. 471-472 — no. 152) with authentic chains.

It was also reported by Al-Bazzār in his *Musnad* (Volume 1, pp. 423 — no. 299) and Ibn Battah in *Al-İbānah* (Volume 1, pp. 481-482 — no. 329). Al-Hāfidh Ibn Hajr Al-Asqalānī gathers these various narrations in *Al-Isābah* (Volume 5, pp. 168-169).

The Authority Required to Ban a Muslim from the Mosque

In a Muslim country, this authority is generally resigned to the rulers, the governments, and their subsidiary branches who have been placed in charge of the mosques. For this reason, it would not be appropriate for anybody to be banned from a mosque except with assent from the governing bodies in a Muslim country.

However, the affair is very different in a non-Muslim country where the Muslims are not bound to a Muslim leadership. Shaikh Sālih Al-Fawzān (*hafidhahullāh*) was asked the question:

“This questioner from Britain asks; Those that live in non-Islamic countries do not have an Imām nor a Jamā‘ah, so are the Islamic centres that are united upon the methodology of the Salaf considered the Jamā‘ah?”

The Shaikh’s response shows his Fiqh and understanding that has eluded many of those who speak without insight, and who quote without understanding. He answers:

“Oh yes. They refer back to the leader of the Islamic centre and he assumes the position of the one in charge of the affairs of the Muslims in certain duties. He concludes marriage contracts and resolves the affairs of the people. They return to him, as it is equivalent to a small state within a larger non-Muslim state.”⁵

As such, the affair of preventing a *mufsid* (corrupter) from the masjid — be he a mubtadi‘ who calls to his innovation, a sinner who calls to his sin, or someone who smells bad — is in the hands of the administration of the Islamic centre or masjid, as there is no overarching Muslim ruler or governing body to refer back to. In other words: ***The administration of the masjid is, in a limited capacity, an authority for the Muslims in certain affairs.***

5 — DaarusSunnah. (2017, December 5th). *The Salafī Centres in Non-Muslim Lands are the Jama‘ah* | Shaykh al-Fawzan [Video]. YouTube. <https://www.youtube.com/watch?v=xFo7nLVwLQs>

As is well-known from the Salaf, there are different types of *hajar* (abandonment), and from them is the *hajar* where one avoids the person of misguidance or sin in order to protect himself. The origin of the affair is that Muslims are not to be abandoned — however the person who is deserving of *hajar* due to his corruption may also be deserving of being prevented from the mosque if the need arises. In the case of a Salafi mosque or centre based in a non-Muslim country, the administration has the right to protect their congregation by closing their doors to whomever they deem to be a corrupting influence.

In a Muslim-led nation, the ruler can use other means above and beyond this, and Imām Al-Ājurī discusses this in *Ash-Sharī'ah* in a chapter entitled: “*Chapter: The Punishment of the Imām and the Ruler Upon the People of Desires*”:

“It is upon the Imām of the Muslims and his emirs in every land that when it has been confirmed to him the way of a man from the People of Desires — from those who have made it apparent — he should punish him severely. So whoever has the right to execute him should execute him, and whoever has the right to beat him, imprison him, and whip him should do so with him. And whoever has the right to prohibit him should prohibit him, and should warn the people from him.”

He then goes on to evidence this by referring to the story of Sabīgh Ibn Al-‘Asl At-Tamīmī that we mentioned previously, saying:

“The scholars whom Allāh (عَزَّوَجَلَّ) has blessed with Knowledge do not defend [such an individual]. And this is due to ‘Umar Ibn Al-Khattāb (رَضِيَ اللَّهُ عَنْهُ) who whipped Sabīgh At-Tamīmī, and wrote to his operatives to abandon him to the extent that if he called out none would respond to him but himself, and to prevent him from receiving [government] wealth, and he commanded that he be abandoned — and he did not cease to be considered lowly amongst the people.”

Imām Ahmad Ibn Hanbal said:

“And obligatory is the abandonment of one who disbelieves or transgresses by way of innovation, or calls to his innovation that misguides or leads to sin — for the one who is unable to refute him, or fears that this individual specifically will beguile him.”⁶

But What About the Narration of ‘Alī (رضي الله عنه)?

In the time of ‘Alī, shortly after the appearance of the Khawārij he made a declaration. This was following their challenges to his authority and their accusations that he was not judging by what Allāh had revealed, and therefore was not fit to lead. His declaration was as follows:

“You have over us three things: We will not prevent you from the mosques of Allāh that you may mention Allāh’s name therein, and we will not prevent you from [sharing] the spoils of war — so long as your hands are with our hands. And we will not initiate the fighting with you.”⁷

Herein lies the mercy and wisdom of the fourth Caliph, ‘Alī Ibn Abī Tālib (رضي الله عنه). Even though these Khawārij reviled him and plotted against him, he displayed restraint in dealing with them, and he tried to advise them and to de-escalate the situation.

However, trying to use this narration as an evidence that it is harām to prevent the *mufsid* from the masjid is not correct. As it was not long after this that the Khawārij gathered forces and set up an encampment, and ‘Abdullāh Ibn ‘Abbās (رضي الله عنه) requested from ‘Alī that he be permitted to go advise them. That event is famous and Ibn ‘Abbās soundly refuted them and even persuaded many of them to return to the Jamā‘ah of the Muslims. However the majority stayed upon their heresy.

6 — Ibn Muflih Al-Maqdisī, *Al-Ādāb Ash-Shar‘iyyah* (3rd Edition 1999, Volume 1, pp. 255). Beirut, Lebanon: Mu’assasah Ar-Risālah

7 — This narration is only mentioned in this article because there is an individual who tries to use this story as a proof as to why he should not be banned from a mosque.

So what did ‘Alī do? Once the *hujjah* (proof) was established, the Leader of the Faithful, the Fourth Rightly-Guided Caliph, the son-in-law of the Prophet and the first child to accept Islām led an army against the insurgency and killed them — and it is said that only six of them remained.

If ‘Alī had permitted them to continue to associate with the general-folk in the mosques, they would have continued to proselytize their misguidance, their slander, and their corruption. So when they initiated first blood, he responded by annihilating them.

The Understanding of the Salaf, and their Brothers in Creed

Furthermore, the Salaf did not understand what these amateur and confused dilettantes understand from the various verses and Ahādīth regarding not preventing Muslims from the masjid.

An occurrence took place in the time of Imām Mālik Ibn Anas that illustrates this clearly. On an occasion a man entered the Masjid An-Nabawī in Al-Madīnah wherein Imām Mālik (رَحِمَهُ اللهُ) used to teach, and he asked the question: “*How did Allāh ascend [over His Throne]?*”

Imām Mālik bowed his head, and, as stated by Imām Ibn ‘Uthaimīn, started sweating profusely due to the gravity of the question and due to the veneration he had for His Lord.

Then he responded:

“The Ascension is known, how it is is not comprehended, belief in it is obligatory, and to question regarding it is an innovation. And I do not see you except to be an Innovator.”

Then Imām Mālik ordered for the man to be ejected from the masjid — and this was none other than the Prophet’s mosque in Al-Madīnah. Imām Muhammad Ibn Sālih Al-‘Uthaimīn (رَحِمَهُ اللهُ) says in explanation of this event:

“And he [Imām Malik] did not say; *‘Wallāhi, I’m not able to remove him, I fear that by preventing this one from entering the masjid I may fall*

into Allāh's statement; "And who commits greater oppression than those who prevent the name of Allāh from being glorified..."

This is because he did not enter the mosque to glorify the name of Allāh — rather he entered to corrupt the servants of Allāh. And the likes of this one should be prevented [from entry].

If the one who eats garlic and onion is prevented from entering the mosque, then how about the one who corrupts the religion of the people?! Is he not more deserving of being prevented? Certainly — by Allāh! But many of the people are heedless.

i.e. If we smelt from a person in the Masjid the odour of garlic and onion, we would remove him. And in the time of the Prophet (ﷺ), if a person entered [the masjid] who ate onion and garlic, the people would eject him to the Baqī — and the Baqī as you know is far from the Masjid!

Why is this? Because the Prophet (ﷺ) said: *'He is not to come close to our mosques.'*⁸

And so we see here the actions of the Salaf who made the correct *tatbīq* (application) of the Sunnah, and whose actions were based on the harmonisation between all of the different evidences — and we also see the explanation of one of the 'Ulamā' of the Ummah in the speech of Shaikh Al-'Uthaimīn — may Allāh have mercy upon him and upon Ahlul-Hadīth past and present.

What About the General Muslim and the One who Falls into Sin or Bid'ah but is not a Caller?

The status of the general Muslim — or *'āmmī* — is well-known, and should not be misconstrued merely to score points against Ahlus-Sunnah. Whilst we do not hold *'adālah* (trustworthiness) to be the default state of the Muslims as regards to *'Aqīdah*, we do not hold them

8 — Shaikh Muhammad Ibn Sālih Al-'Uthaimīn (1439AH / 2018CE). Explanation of the Second Hadīth in *Sharh Al-Arba'īn An-Nawawīyyah* (8th ed., pp. 55-56). Qasīm, KSA: Mu'assasah Ash-Shaikh Muhammad Ibn Sālih Al-'Uthaimīn Al-Khayriyyah.

to be innovators either, and there are specific terms which infer different levels and states, as has been extensively discussed by the scholars of Hadīth. As for the general Muslims who sin, or fall into bid'ah through ignorance, however they wish good, or are non-participatory — and they do not fall into causing corruption, backbiting, or calling to their Bid'ah, then they are treated with gentleness, kindness, and open arms. We do not turn them away or warn from them — rather they are the target audience of our da'wah as mentioned by Ash-Shaikh Al-'Allāmah Rabī Ibn Hādī Al-Madkhalī (*hafidhahullāh*):

“We do not make *hajar* (abandonment) of the masses — rather they are the site of our da'wah; we call them to Allāh with wisdom and fair admonition. As for the heads of innovation and those who call to falsehood in their papers, magazines, books, recordings, sermons, admonitions, and websites — then these are to be waged war against, they are to be warned from, they are not to be sat with, they are not to be read to, and they are not to be sought benefit from.

As for their poor general-folk who have been deluded, then we call them to Allāh with wisdom and fair admonition, and this speech is supported by the speech and interactions of many of the Imāms of the Sunnah. They would call the general-folk to Allāh — the Blessed and Most High — and they would not make *hajar* of them as they would make *hajar* of the Imāms of evil, wickedness, and misguidance.

Understand this! So that none of you may understand that everyone who falls into Bid'ah is to be decisively abandoned — with no speaking to him, or no da'wah, or anything else! Nay! The da'wah is put forth even to the disbelievers and the Jews and the Christians, and the da'wah is put forth to the People of Innovation also — but one should not become watered down such that he goes to them and forgets who they are, and becomes lost.”⁹

9 — Shaikh Rabī Al-Madkhalī (2010). An Explanation of ‘*The Creed of the Salaf and the People of Hadīth*’. In *A Compendium of the Books, Articles, and Fatāwā of the Noble Shaikh, the 'Allāmah Rabī Ibn Hādī 'Umayr Al-Madkhalī* (1st ed., Volume 2, pp. 351-352). Cairo, Egypt: Dar Ale-mam Ahmad

The aforementioned quote of Imām Rabīʿ Ibn Hādī encapsulates brilliantly the approach of Ahlus-Sunnah as it relates to the different types of people. The general-folk are categorically not to be prevented from the mosques as long as they do not cause harm to the other congregants and the rest of the community — and in fact they should be encouraged and invited to the lessons and conferences of Ahlus-Sunnah.

Imām Ibn ʿUthaimīn was asked regarding preventing the Rāfidah Shīʿah from the mosques in the Eastern Province of Saudi Arabia — and specifically the mosques in the workers’ zones — and his response was that they should not be prevented. He elaborated:

“It is obligatory for you to advise them, and not to lose hope for them attaining the guidance of Allāh, because Allāh (عَزَّوَجَلَّ) is capable over all things.”

Of course if the ʿammī smells of raw onion and garlic to an extent that it disturbs the other worshippers, then the administration may remove him from the masjid!

Shaikh Abu Iyād Amjad Rafiq articulates a similar point in a recent article of his, wherein he states:

“Our statements, when we speak of innovation are in the context of the callers to innovation, the figureheads, guides and leaders among the misguided scholars and students. Or anyone who showed bigotry after the truth was made clear. As for common people, then they are treated with gentleness, kindness and are taught and corrected.”

And:

“From the ways of misguided callers is to claim that Salafis make *tabdīʿ* of the common people and that they treat the caller and the called to be in the same category.”¹⁰

10 — Abu Iyād Amjad Rafiq (2018). *Yasir Qadhi and Muhammad Hijāb: Ikhwāniyyah in Theory and Practice — Part 1: The ‘Asl’ (Foundation) of a Muslim and Issues Pertaining to Tabdīʿ of those Who Oppose the Way of the Salaf* [EPub] (Rev. ed. 1.01 June 2020). Retrieved from <http://www.manhaj.com/manhaj/assets/docs/hijab-tabdi-adalah.pdf>

Must the Harm take Place in the Masjid?

A doubt that has been bandied about recently is that the only way one can be prevented from the masjid is if the harm he causes takes place within the masjid. It's a doubt that has been heavily propagated specifically by a group of Musa'fiqite youth in Birmingham following their banning from the Salafi Masjid on Wright Street.

This doubt completely misses the point of the specific situations where a Muslim may be banned. A Muslim who causes corruption, backbites, slanders, spreads corrupt ideologies, promotes and defends *fisq*, etc. can be prevented from entering the masjid if those in authority (be they Muslim rulers or mosque administrations) decide that they pose a threat to the congregation; physically or religiously. Allāh's Messenger (ﷺ) said in the hadīth at the beginning of this paper that the one who smells of garlic and onion is not to '*come close to us in our mosques*' — indicating that he is forbidden from even coming close to the masjid in that state.

Furthermore the reason for 'Umar (رضي الله عنه) preventing Sabīgh from interacting with the rest of the people, and for Imām Mālik ejecting the questioner from the Masjid An-Nabawi was to prevent the spreading of their corruption. In our time, being close to the masjid enables one to come close to the congregation, gain credibility, and enter their circles of influence, take their phone numbers, enter their Telegram and WhatsApp groups and so on — thereby exposing them to being misled.

If a Salafi mosque administration decides to protect their congregation from this risk then they are well within their religious right to do so.

One such individual, a confused and untruthful man, Abu Makkah Abdur-Rahman Al-Ishaaqi, has been proven to be spreading lies and slander regarding innocent Muslims and as such was prevented from entering the Salafi Masjid on Wright Street in Birmingham by the masjid administration.

Analyzing Some of the Claims of Abu Makkah

This article has dealt with the core premise of Abu Makkah’s supposedly “*knowledge-based*” thesis on why he deems it to be unjust and impermissible to ban Muslims from the masjid. He put forth various narrations and verses whilst entirely failing to harmonise between them, and in doing so exposed his own lack of knowledge and *ta’sīl* (grounding).

The question now is: was the banning of Abu Makkah (and some of his compatriotes) permissible?

FIRSTLY – Abu Makkah’s actions show that he approves of aiding *ahl-ul-bid’ah* in their Masājīd, cooperating with them, taking their money and supporting their efforts — as he partakes in events at the Woolwich Masjid, also known as GIC (Greenwich Islamic Centre). This centre is not merely a place where Muslims gather to pray, and therefore could conceivably be seen as a place to initiate the call to the Salafi Da’wah — rather it is an organisation which has incessantly hosted callers to Bid’ah and misguidance for many years.

In 2017 they platformed misguided speakers such as Shakeel Begg; in 2018 it was Murtaza Khan, Abu Usamah Adh-Dhahabi, and Mufti Menk. In early 2019 the openly anti-Salafi Saeed Rageah spoke at the centre, and shortly thereafter Abu Makkah Abdurrahman Al-Ishaaqee joined this illustrious list.¹¹ Incidentally, his companion and fellow Musa’fiqite, Abu Muslim Ibrahim As-Somali also teaches here, and he is from those who slander, revile, and make *tabdīl* of Ahlus-Sunnah — and I quote:

“The Filthy Hadādī Su’fūq claims Salafīs take money from Ahlul-Bid’ah.

HIS OWN FRIEND TOOK MONEY FROM THE BRITISH GOVERNMENT TO SET UP A CHARITY ORGANISATION

11 — See Appendix A for adverts for these speakers issued by GIC.

which later dismantled because that friend of his was purchasing cars with the salaries of HIS own employees.

#Saafiqah

So what is worse Oh Filthy Hadādī IF you go by that rule?

Taking money from Ahlul-Bid'ah? or Taking money from Kuffar?

Ahlul-Bid'ah - Muslims

Kuffar - Not Muslims

But that's by YOUR STANDARDS! SHAMELESS LIAR! We can prove your friend took from Kuffar! PROVE that Salafis took!"

And this seems to be an attack on Shaikh Abu Khadeejah 'Abdul-Wāhid by accusing him of being involved in some kind of misappropriation of government funds, and all of this is baseless and unproven til today. Accusing one of being a "*haddādī*" also happens to be explicit *tabdī* which is the hallmark of this group.¹²

SECONDLY – Abu Makkah lends his ears to, and propogates slander against Ahlus-Sunnah, as is evident from when he suggested that Shaikh Abu Khadeejah and others misappropriated government funds. The truth is that Salafi Publications never took a penny of government funding, and all donations have been accounted for and the fruits of that money are clearly visible in the purchase and expansion of a masjid in Aston, a large plot of land in Small Heath which worshippers currently use as car parking for prayers, and various other examples. They have never been able to prove any mis-usage and yet they shamelessly continue to propogate this lie.

They also continue to support those who slander other Muslims by accusing them of fornication, lewdness, and visiting pubs and bars, as is to follow. Some of those who have been banned from the Masjid have directly engaged in this type of slander, which is even worse than mere-

12 — See APPENDIX B for the evidence of the speech of Abu Muslim As-Somali.

ly tacitly supporting it — and far worse than approaching the mosque with garlic breath.

THIRDLY – Abu Makkah staunchly and openly supports the positions of Dr. Muhammad Ibn Hādī Al-Madkhalī that have been refuted as unjust by scholars such as Shaikh Rabīʿ, Shaikh ʿUbaid and others. And this is his main gripe with the Salafis in Birmingham, as they do not follow the Musaʿfiqah in their injustice. As the scholars have said; the origin of the affair as it relates to Muhammad Ibn Hādī is that he initiated a campaign of *Tabdīʿ* and *Tadtīl* upon a group of Salafi students and Mashāyikh, wherein he didn’t present any evidence for his claims, and he also refused to advise them prior to his statements.

When advised by various of his contemporaries as well as his seniors, most notably Al-ʿAllāmah Rabīʿ Al-Madkhali, he refused to back down and instead a mob of frenzied followers assembled around him to attack anybody who didn’t take his position, or disagreed with him. That mob was later to be know as the “*Musaʿfiqah*”, referencing their naming of other Salafis as “*Saʿāfiqah*.” And this affair is well-documented and you can find more about it in the articles and audios of Shaikhs Abu Khadeejah, and Abu Iyādh (in the English Language).¹³

The chain of events as has been documented by the scholars is as follows:

- Muhammad Ibn Hādī starts warning against Salafi students and Mashāyikh behind closed doors, and these conversations start to become known. He does not approach any of those who he is speaking about to advise them for any perceived errors, and the right of a Muslim is that he be advised. It is clear that this advice didn’t take place because he had no proof for these supposed violations.
- Muhammad Ibn Hādī then publically refutes some of them and as the scholars have mentioned, he makes *tabdīʿ* and *tadtīl* of them, all

13 — See APPENDIX C for a short list of some of the resources that may be useful in finding out more about the misguidance of the Musaʿfiqah.

the while not bringing any evidence and claiming that evidence is forthcoming. He also begins his undermining of ‘Allāmah ‘Ubaid Al-Jābirī.

- Some Musa‘fiqah begin to claim that Shaikh Rabī supports their position, so he clarifies that he does not support them.
- Al-‘Allāmah Rabī then comes out in support of the falsely accused, endorsing them, and affirms that he has read the supposed “evidences” presented by Muhammad Ibn Hādī and has not found anything of substance that sanctions warning against the accused students. The undermining of Shaikh Rabī intensifies.
- Shaikh Rabī then refutes the Jarh of Muhammad Al-Madkhalī in an open letter and re-affirms that no adequate evidence has been presented following his request for evidence. He demands proof that would necessitate *tabdīl*, *tadtīl*, and *tahdhīr*. The Musa‘fiqah intensify their reviling and undermining of Shaikh Rabī saying that he does not know the true realities, and that he has been tricked and deceived.
- His followers continue to support him in his misguidance, and Ahlus-Sunnah come out in opposition to his attacks and in support of the scholars and the oppressed.
- Some of his supporters (such as Khālīd ‘Abdur-Rahmān Al-Misrī) accuse Al-‘Allāmah Rabī and other scholars of deviating from the *manhaj* and of being in agreement with the Khawārij. He does not lift a finger or speak a word to stop his supporters from expanding their oppressive speech to Ahlus-Sunnah in every country — he is complicit.

And so it becomes clear that this is the true issue: either you join them in their oppression against Salafi shaikhs and students, or you will be their next target. Once this reality is understood, you can now see through the dishonest victimhood complex, and false sense of martyrdom that Abu Makkah expresses in a recent video of his:

“Lets keep it plain and simple. They wanted **me to join them** in maligning a scholar from the scholars of Sunnah, and **I refused to join their** campaign against this scholar, who ‘til today they are unable to take out of the fold of the Sunnah.”

This is a flagrant misportrayal of reality. The Musa‘fiqah wanted **the Salafis to join them** in their maligning of scholars and students of the Sunnah, and when the **Salafis refused to join their** campaign against these people, they were maligned too.

This subversion is nothing more than a tactic to deceive the people into believing that he is oppressed, and to guide them to the position of Muhammad Ibn Hādī. In fact, this deception is a further evidence that Abu Makkah is untrustworthy and deserving of being banned in order to protect the people from his poison.

FOURTHLY – many of the Musa‘fiqah continue to support the accusation of *Qadhī* against a Muslim — wherein a brother from Holland was accused of being an *‘āhir* (fornicator) without the evidence that would be required in the *Sharī‘ah*. This man’s honour was sullied in front of a congregation in a masjid in Madinah, and this recording spread quickly via social media around the world. This brother was forced to take the accuser to court in Saudi Arabia in order to clear his name, and the recording remains in circulation.

Some of the Musa‘fiqah in Birmingham directly spread images and messages which contained statements of slander upon this brother — and they posted these messages in the WhatsApp groups of Salafi community members. These individuals cannot be other than harmful to the Muslims and the congregation, and are fully deserving of being banned from the Masjid.

FIFTHLY – Abu Makkah, during his outburst at the Salafi Masjid in Birmingham, accused Shaikh Abu Khadeejah of being a “*haddādī*” — an explicit proclamation of *tabdī*. Although he later retracted the statement, it is still indicative of two things:

- Primarily it indicates the recklessness and haste that these people have when making accusations against Muslims — not least when making accusations of *tabdī* against Salafis.
- Secondly, it is highly ironic that one would accuse another of being a Haddādī — before establishing the evidence required for *tabdī*. This is because *Haddādiyyah* refers to the sect that was famous for ejecting people from the fold of Salafiyyah before establishing the evidence. In other words, by his accusation, he fell into exactly what he was accusing Salafi Publications of — and this trait of *tahdhīr* and *tabdī* without evidence is the hallmark of the Musaʿfiqah as has been established.

SIXTHLY — one of Abu Makkah’s associates who was also banned from the Masjid, spread revilement of Salafis upon social media, including mocking Shaikh Abu ʿIyād Amjad Rafiq, and making duʿā to Allāh to “*purify the earth from the Saʿāfiqah*”. Once again, this is *Fasād* and it is directed at our teachers and aims to influence our congregation — he is fully deserving of being banned.¹⁴

SEVENTHLY — another evidence that proves Abu Makkah was coming to cause trouble in the Salafī Masjid (as well as his compatriate Al-Lubnani) is that they both came covertly recording long before any confrontation. A man does not simply come to the masjid for prayer and happen to be recording — and Abu Makkah was recording audio well before the prayer started and he wouldn’t have known that Abu Khadeejah was going to deliver a reminder. Similarly Al-Lubnani started recording before he even entered mosque premises — at the least this shows ill-intent.

Conclusion

Imām Al-Albānī, the Muhaddith of the Era — may Allāh have mercy upon him and reward him for his immeasurable benefit to the Ummah — said in Tape No. 200 of *Silsilah Al-Hudā Wan-Nūr*:

14 — See APPENDIX D for the evidence of this speech.

“Nowadays, those who criticise us by saying that you people separate and divide! We ask them, we separate what from what? We are callers to the Book and the Sunnah and the Manhaj of the Salaf As-Salih, so are you with us? If he says, *I am with you*’, then therefore we have not separated and divided. If he says, *No I’m not with you*’, then therefore then you are the one who has separated from us!”

This article has — Inshā-Allāh — proven that Abu Makkah and those who are like him are fully deserving of being banned, and that they have no valid answer to this, and upon them is to make Tawbah and return to the Haqq. They should apologise to those whom they have oppressed and publicize their retractions, and we ask Allāh to guide them and us.

But more importantly, there is benefit here — Inshā-Allāh — for us to understand this affair of prevention, and to be able to answer the doubts if they are presented, as well as to reinforce our understanding of how Ahlus-Sunnah are to deal with the open Muṭtadi’ah; the People of Sunnah; the Caller to Bid’ah; the *‘āmmī*, and so on. Furthermore, the Salafi should not expose his soul to the doubts which emanate from those who speak without knowledge, or speak misguided speech.

‘Abdullāh ‘Abdul-Wāhid Alam
Birmingham — United Kingdom
Version 1.0 — 13th July 2020

APPENDIX A

The Speakers of GIC

The following are adverts issued by Greenwich Islamic Centre showing the types of people they platform.

LIVE

JUMU'AH KHUTBAH

WITH MUFTI MENK

AT THE GREENWICH ISLAMIC CENTER WOOLWICH MOSQUE

FRIDAY 7TH SEPTEMBER | 1:15PM



131 PLUMSTEAD RD, LONDON SE18 7DW

GIC

LIVES OF THE PROPHETS

A Fundraising Dinner for the GIC Mosque Construction Fund

Asian Community Centre, White Hart Lane, London SE18 1DG

Date: Sunday 18th December 2016
Time: 6pm till 10pm

Guest Speakers Include
Sheikh Abu Usamah at-Thahabi
Sheikh Murtaza Khan
Dr Amir Razvi

Adults £25
18 & over

Children £20
10-14 years old

Infants Free
Under 10

Black Booking
Discounts Available

0208 8855 0786
info@gicuk.org

For more information visit
gicuk.org/dinner

Book at our offices:
131 Plumstead Road, London, SE18 7DW

GIC
Greenwich Islamic Centre

Building a Strong PERSONALITY

Shk. Saeed Rageah
From Canada

Sat 5th Jan 2019 * After Magrib
All Welcome

Greenwich Islamic Centre, 131 Plumstead Road, London, SE18 7DW
020 8855 0786 • info@gicuk.org • www.gicuk.org

MANKIND'S GREATEST NEED

SUNDAY, APRIL 7TH, 2019



IBRĀHĪM IBN 'ABDIDHĀHIR AL-HANBALĪ
STUDENT OF THE FACULTY OF SHARĀH,
UMM AL-QURA UNIVERSITY, MAKKAH

GREENWICH ISLAMIC CENTRE | AFTER SALAT AL-MAGRIB
131 PLUMSTEAD RD, LONDON SE18 7DW, UK
BROTHERS AND SISTERS ARE ALL WELCOME



Greenwich
Islamic Centre

Woolwich Mosque

4th Islamic Tarbiya Conference 2017

Adult and Youth Tarbiyah Course

Date: 22nd – 26th December 2017

Venue: Greenwich Islamic Centre London

Speakers: 9 Sh. Dr. Khalid Fikri 9 Sh. Dr. Omar Al-Hamdoun 9 Shk. AbdulQayum (ELM) 9 Sh.Yusuf Kamara
9 Imam Shakeel Begg (LIC) 9 Dr Alhagi Drammeh 9 Imam Bakari Arabi Saleh 9 Imam Abdullah Hasan
9 Sh.Abdurazaq Ibrahim

Prayer times: Dhuhr: 12.30 Asr: 2.30 Maghrib: 4.00 Isha: 7.30

Date Day	1300 -1400	14:45-15:45	16:30- 17:30	17:30- Isha
	Lecture 1	Lecture 2	Lecture 3	Lecture 4

AN EVENT NOT
TO BE MISSED



ANNUAL DINNER
& AWARDS 2018

COLLECT YOUR
TICKET TODAY



DR MOHAMMED FAHIM
HAIL & WOODFORD MOSQUE
A TV PERSONALITY



SHEIKH MAHMUDUL HASAN
KHATEEB, ESSEX JAME MASJID
A TV PERSONALITY



NABIL ABDUL RASHID
STAND UP COMEDIAN



LAUREN BOOTH
BIRTHDAY JOURNALIST
A TV PRESENTER

Lectures by Renowned
Islamic Scholars

Stand Up Comedy

5* Three Course Meal



THE ROYAL REGENCY HALL
330 High Street North, Waver Park,
London, E2 8TH



SULTAN AHMED
HOST OF THE EVENT

Nashrud

Awards

The Art of Quran
Recitation

CONTACT:
131 PLUMSTEAD ROAD, LONDON SE18 7DW
PHONE: 020 8855 0286, 0777 9880000
godinnerawards@gicuk.org | www.gicuk.org



Greenwich Islamic Centre



OMAR ESA
NASHRUDDIN ARTIST



NOWSHAD MAHFUZ
NASHRUDDIN ARTIST

TUESDAY | 6 MAY 2018 | 6.00 PM – 11.00 PM

ALL EVENTS PROCEEDS WILL GO TOWARDS THE GIC CONSTRUCTION FUND



Greenwich
Islamic Centre

*Eid Gala
Dinner 2015*

A Fundraising Dinner for the
GIC Mosque Construction Fund

Venue: Asian Community Centre,
White Hart Lane,
London SE18 1DG

Date: Friday 30th
October 2015
Time: 6pm till 10pm

Speakers: Sheikh Abu Suhaib Bassam,
Imam Saleem Chaghtai & Sheikh Yusuf Kamara

3 Course Meal | Guest Speakers | Quran Recitation

Comedy | Children's Presentation

Adults £25
15 & Over

Children £20
7 & Over

Infants Free
Under 7

Block Booking
Discounts Available

Book Online at:
gicuk.org/dinner

Book at our offices:
131 Plumstead Road,
London, SE18 7DW



APPENDIX B

The tweets of Abū Muslim Ibrahim As-Somali

The following are screenshots of the tweets of Abu Muslim As-Somali as captured on the 15th of June 2019. The tweets were made on the 13th of the same month.

إبراهيم بن عبد الظاهر بن محمد الحنبلي البريطاني
@British_Hanbali

The Filthy Hadādī Su'fūq claims
Salafīs take money from Ahlul-Bid'ah.

HIS OWN FRIEND TOOK MONEY
FROM THE BRITISH GOVERNMENT
TO SET UP A CHARITY ORGANISA-
TION which later dismantled because
that friend of his was purchasing
cars with the salaries of HIS own
employees.

[#Saafiqah](#)

22:58 · 13 Jun 19 from جدة, المملكة العربية السعودية ·
[Twitter for Android](#)

So what is worse Oh Filthy Hadādī IF
you go by that rule?

Taking money from Ahlul-Bid'ah?
or
Taking money from Kuffar?

Ahlul-Bid'ah - Muslims
Kuffar - Not Muslims
But that's by YOUR STANDARDS!

SHAMELESS LIAR!

We can prove your friend took from
Kuffar! PROVE that Salafīs took!

23:06 · 13 Jun 19 from جدة, المملكة العربية السعودية ·
[Twitter for Android](#)

APPENDIX C

Some English Language Resources Regarding the Fitnah of the Musa'fiqah

The following are some resources that one can refer back to in order to gain insight into the misguidance of the Musa'fiqah.

- **AUDIO** Shaikh Abu Khadeejah Abdul-Wahid (2018). *A Word of Clarification Regarding the Fitnah of the Musa'fiqah* [Audio]. Retrieved from <https://www.salafisounds.com/a-word-of-clarification-regarding-the-fitnah-of-the-saafiqah-by-abu-khadeejah/>
- **ARTICLE** Shaikh Abu 'Iyād Amjad Rafiq (2018). *A Refutation of the Doubts and Diversions of the Musa'fiqah in Denying the Role of Wisdom, Justice and Foresight in Criticism and Refutation* [EPub]. Retrieved from <http://www.manhaj.com/manhaj/assets/docs/musafiqah-doubts.pdf>
- **ARTICLE** Shaikh Abu 'Iyād Amjad Rafiq (2018). *Shaykh Rabī bin Hādī: "Comments on the Revilements of Shaykh Muhammad bin Hādī Against People Who Are Innocent of What He Described Them With": A Summary* [EPub]. Retrieved from <http://www.manhaj.com/manhaj/assets/docs/rabee-01-comments-revilements-mbh-summary.pdf>
- **COLLECTION** Go to the following link for a collection of articles and translations: <http://www.manhaj.com/manhaj/articles/uyryh-documents-and-resources-for-counteracting-and-exposing-the-musafiqah.cfm>
- **ARTICLE** Shaikh Abu Khadeejah 'Abdul-Wahid (2018). *Muhammad Ibn Hādī's Allegations and the Response of the Major*

Scholars in Light of the Manhaj of the Salaf [EPub]. Retrieved from <https://www.abukhadeejah.com/muhammad-hadi-allegations-and-response-of-the-major-scholars/>

- **ARTICLE** Shaikh Abu Khadeejah ‘Abdul-Wahid (2019). *Muhammad Hādi’s accusation of fornication against a Muslim and the evil of those who spread it on Social Media* [EPub]. Retrieved from <https://www.abukhadeejah.com/muhammad-hadis-accusation-of-fornication-and-those-who-spread-it-on-social-media/>
- **ARTICLE** Shaikh Abu Khadeejah ‘Abdul-Wahid (2018). *They say, “Muhammad Ibn Hādi warns against Abu Khadeejah, Abu Hakeem and Abdulilāh.” Are we surprised?* [EPub]. Retrieved from <https://www.abukhadeejah.com/muhammad-hadi-warns-against-salafi-publications-no-surprise/>

APPENDIX D

The tweets of Marwan Al-Kurdi

The following are screenshots of the tweets of Marwan Al-Kurdi — and he is reviling our teachers as well as asking for Allāh to purify the Earth of those who oppose the Musa‘fiqah.



ibn klashnikov

ابن كلاًشنيكوف · Aug 19

Replying to @troidorg

A great example. arafaat ush shar the one who disrespect shaykh Muhammad. And disrespected shaykh rabi3 to the bahraini brotheres and disrespected shaykh abdurRazaq in his private gathering.

2

8



ibn klashnikov

مروان ابن كلاًشنيكوف · Aug 19, 2018

Replying to @AbulyaadSP and @Aboo_Tasneem

I think Abu iyaadh got angry because shaykh Muhammad said he doesn't know him, and we all know he is a suhufi since he hasn't studied with the ulama.

Tbh his name should be added to the book of of ibnul jawzi Akhbar Al-hamqa wal Mughaffilin



ibn klashnikov

ابن كلاًشنيكوف · Aug 7

May Allah purify the earth from the sa3aafiqah,May He subhaanah preserve our noble scholars from their evil plot and Ill speech.

My noble brothers, by whom there is no duty that has the right to be worshipped except him, I was honored to be in a blessed gathering with the virtuous Shaykh Sulayman ar-Ruhayil and I was in the presence of my Shaykh Khalid Ibn Dhawi adh-Dhufayri and Shaykh Sulayman ar-Ruhayil said: "By Allah I'm with Muhammad Bin Hadi in his disparagement of them, especially three [from amongst them] and they are: Arafat al-Muhammadi, Abdul lah al-Juhani and Abdul Mu'ti Ibn Jalyid, these three terrorize the youth."

He then further said: "Shaykh Muhammad Ibn Hadi is a mountain from the mountains"

وعدت الإله الجاهلي
وعبد المعطي بن جاهد
فهؤلاء يرهقون الشباب.
ثم قال الشيخ محمد بن هادي عالم جبل
من جبال العلم.
وكانت الجلسة في الكويت في الفندق الذي
كان فيه الشيخ سليمان في غرفته الخاصة.
والله حسبي ونعم الوكيل
ولا حول ولا قوة إلا بالله
نقله أشرف البيومي

3

6