



*Clarifying the  
Clarification!!!  
of  
Abdul Wali Nelson*

**By**

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*Clarifying the Clarification!!! of Abdul Wali Nelson*

1<sup>st</sup> Edn. © Maktabah Ashaabul Hadeeth & Makatabah Imaam Badee ud deen

Jumada ath-Thani 1435H / April 2014ce

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Published by



In conjunction with

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الحمد لله رب العالمين و الصلاة و السلام و على أشرف الانبياء و المرسلين نبينا محمد و على آله و صحبه و سلم و بعد

Allah said,

رَبَّنَا ظَلَمْنَا أَنفُسَنَا وَإِن لَّمْ تَغْفِرْ لَنَا وَتَرْحَمْنَا لَنَكُونَنَّ مِنَ الْخَاسِرِينَ

“Our Lord! We have wronged ourselves. If You do not forgive us, and do not bestow upon us Your Mercy, we shall certainly be of the losers.” [Soorah al-A'raf 24]

1. The reason for writing this clarification is due to some remarks made during a personal and private conversation between me and Ismael Beaumont, a current student in the University of Madīnah, connected to Abdul-Haqq Baker and Masjid Ibn Taymiyah (Brixton) England. Ismael Beaumont deceitfully was involved in recording me during a heated and contentious conversation. The audio from this exchange was then spread via the internet in an attempt to defame my character.

During that conversation, I became angry and used speech and conduct which was not appropriate for a Muslim, especially one who has studied. I turn to Allah in repentance and ask Allah, the Most High, to pardon and forgive me for my shortcomings.

Allah said,

رَبَّنَا لَا تُؤَاخِذْنَا إِن نَّسِينَا أَوْ أَخْطَأْنَا

“Our Lord! Do not punish us if we forget or fall into error.” [Soorah al-Baqarah 286]

And Allah said,

وَالَّذِينَ إِذَا فَعَلُوا فَحِشَةً أَوْ ظَلَمُوا أَنْفُسَهُمْ ذَكَرُوا اللَّهَ فَاسْتَغْفَرُوا لِذُنُوبِهِمْ وَمَنْ يَغْفِرَ اللَّهُ إِلَّا اللَّهُ وَلَمْ يُصِرُّوا عَلَىٰ مَا فَعَلُوا وَهُمْ يَعْلَمُونَ

**“And those who, when they have committed Fahishah or wronged themselves with evil, remember Allah and ask forgiveness for their sins; – and none can forgive sins but Allah – And do not persist in what (wrong) they have done, while they know.” [Soorah Aal-Imran 135]**

2. This conversation was a result of several events which took place over the past couple of months in Madīnah, where Ismaeel had attempted to bully some of the salafi students from the West, both physically and verbally, causing much chaos and confusion. This is a result of them refuting his erroneous positions and conveying the words of the scholars against Halabee, Hajooree and Brixton Mosque.

3. The love and concern that I have for our Salafi brothers and their wellbeing, made me upset and angry, causing me to react in this manner. Regardless of this, I acknowledge that there is no excuse for using this type of speech and conduct.

Allah said,

إِذَا مَسَّهُمْ طَآئِفٌ مِّنَ الشَّيْطَانِ تَذَكَّرُوا فَإِذَا هُمْ مُبْصِرُونَ

**“When an evil thought comes to them from Satan, they remember Allah, and indeed they then see aright.” [Soorah al-A’raf 201]**

4. I will briefly mention the history of some of the events that led up to the conversation, so that one might understand the seriousness of

our issues with Ismael Beaumont, since he has decided to broadcast this affair. All of these events are taken from written accounts, which were documented and witnessed by trustworthy individuals.

I – Ismael physically grabbed our beloved brother Usamah Hayles, pushed and swiped him in the face attempting to remove his headscarf, removing his own clothes to fight him (Usamah) inside of the noble Faculty of Hadith in the city of Madīnah.

II – While Usamah was in the parking lot of the Faculty of Hadith, Ismael came from behind him while he was unaware, and attempted to attack him, pushing him backwards with severe force.

III – His attack on Usamah in the prayer area of the Faculty of Hadith, where he head-butted him, shoved him, continuously poked his index finger in Usamah’s cheek and threatened to drag him outside, pulling him by his clothes, ripping his headscarf and kufi off of his head and throwing them on the ground. He then went on to take his mobile phone from him and attempted to leave with it. However, Usamah reminded him that he was stealing, so he threw it at him.

IV -Usamah’s attempt to advise Ismael which led to Ismael’s associate, Abdul Hakeem (Fingers), poking Usamah in the chest outside of the Faculty of Hadith, threatening him to come around the corner of the building in order to fight him.

**See below for Usamah Hayles’s actual testimony.**

5. All of this aggressive behavior from Ismael followed his refusal to go with Usamah and others to sit with Shaykh Muhammad bin Haadee for advice on a matter pertaining to Ismael's connections with Brixton Masjid and the Hajurites and their associates. In addition to the physical violence against some of our Salafi brothers in Madinah, Ismael has resorted to attacking some of our Salafi brothers in the UK verbally with insults by way of social media.

6. One should not be fooled by Ismael Beaumont's shenanigans and his evil attempt to undermine the Salafis through social media by spreading a private conversation and that which I said out of anger. Ismael was involved in the taping of our conversation without prior permission, which is evident from the audio. This in itself is a betrayal of trust, as the Prophet (*sallallaahu 'alayhi wa sallam*) said, "Whoever deceives us is not from us." Reported by Muslim Hadith #101

Shaykh Muhammad Saeed Raslaan (may Allah preserve him) stated,

"If you record a conversation without the permission and knowledge of the caller, then this is deception and trickery. And if you were to spread this it is an even greater form of deception and dishonesty."

<http://www.youtube.com/watch?v=1EhKIFY-TCQ>

Add to that the fact that the brother Ismael clearly mentioned during the conversation that my inappropriate language was a shortcoming; however, they hastened to spread it all over the world via the internet.

7. I call Ismael to ponder over the statement of Allah in Surah Nur:

إن الذين يحبون أن تشيع الفاحشة في الذين آمنوا لهم عذاب أليم في الدنيا و الآخرة

**“Verily, those who like that Faahisha be propagated among those who believe they will have a painful torment in this world and in the Hereafter.”** [Soorah an-N0or 19]

Ibn Katheer (may Allah have mercy upon him) said about this verse: “This is the third admonishment for whosoever hears some evil speech, retains it to memory and then begins to speak about it, that he should not indulge in this nor should he spread or propagate it.” (See Umdat Tafsir 2/649).

And I also remind Ismael of the saying of the Messenger of Allah (*sallallaahu ‘alayhi wa sallam*),

“Whoever searches for the errors of his brother, then Allah will follow his errors. And if Allah follows his errors, He will expose him even if he was inside his home.” Reported by At-Tirmithi and declared saheeh by Shaykh al- Albaanee in saheeh at- Tirmithi, Hadith #2031

Not to mention that, when I first heard of some of these incidents a couple of months ago, I immediately tried to contact Ismael by telephone to advise him, but he did not answer. I then met his associate, Abdul Hakeem, when I traveled to Madīnah and I sat with him and advised him to take the affairs to the Scholars and not take the matter into their own hands. I also informed him (Abdul Hakeem) after he blatantly lied to me and said that he was not a supporter of Brixton Masjid, that if he was indeed upon the truth, Allah will eventually make it clear. I advised him to be patient and

reminded him of some of the people of the past who were put to trial and lied upon.

However, Ismael Beaumont, Abdul Hakeem and their associates' positions have been made clear and what they are upon is evident, since they have allied themselves with the heads of Brixton Masjid and Yahya al-Hajuri.

Lastly, I ask Allah to forgive us for our short comings and wrong doings. Indeed Allah is All Forgiving, The Most Merciful.

Written by,  
Abdul Wali Nelson

[taken from <http://sunnahpublishing.net/clarification-from-abdul-wali-nelson-concerning-the-secretly-recorded-conversation/>]

Posted on the 20<sup>th</sup> march 2014



The above was the clarification of Abdul Wali Nelson with regards to his abusive obscene language and disgraceful language. He has authored his clarification but it still wrecks of a staunch smell. Im sure brother Ismail Beaumont has his side of the story and no doubt he will share if he even thinks Abdul Wali is deserving of it. For example Abdul Wali says, “**Ismael Beaumont deceitfully was involved in recording me during a heated and contentious conversation. The audio from this exchange was then spread via the internet in an attempt to defame my character.**” But... before it was spread you had defamed yourself in front of Allaah, did you think Allaah only sees you in a public domain. The reality is you defamed yourself and brother Ismail just facilitated this to the people and showed them why you were defamed, the absurdity!!!.

This annotation is by no means looking at the intricacies and details of the issue and the said allegations but rather a mere reminder to myself, Abdul Wali, the Muslims in general and another brother from Birmingham.

This annotation is essentially looking at the mindset and the ignorant hurdling of the main issue. There was no remorse but a side stepped apology and then a sharp digression in a very shred manner. The main issue my brothers and sisters was the obscene language and the physical violent threat.

I mean, really such traits belong to Ahlul Bidah and the stupid amongst the ignorant one, we inshaAllaah are much better than this. What further astonished me was the sheer audacity to overlook the ayahs of the Quraan that needed to be recited and pondered over. Such open behaviour,

manners and rude abusive language is harming the pristine untainted Salafi Dawah.

Let us remind our brother Abdul Wali Nelson of the saying of Allah, The Mighty and Majestic from the Quraan

وَإِذْ أَخَذْنَا مِيثَاقَ بَنِي إِسْرَائِيلَ لَا تَعْبُدُونَ إِلَّا اللَّهَ وَبِالْوَالِدَيْنِ  
إِحْسَانًا وَذِي الْقُرْبَىٰ وَالْيَتَامَىٰ وَالْمَسْكِينِ وَقُولُوا لِلنَّاسِ  
حُسْنًا وَأَقِيمُوا الصَّلَاةَ وَآتُوا الزَّكَاةَ ثُمَّ تَوَلَّيْتُمْ إِلَّا  
قَلِيلًا مِّنْكُمْ وَأَنتُمْ مُّعْرِضُونَ ﴿١٨٣﴾

And [recall] when We took the covenant from the Children of Israel, [enjoining upon them], "Do not worship except Allah ; and to parents do good and to relatives, orphans, and the needy. And speak to people good [words] and establish prayer and give zakah." Then you turned away, except a few of you, and you were refusing." (Soorah al-Baqarah 2:83)

And the saying of Allaah

❁ لَا خَيْرَ فِي كَثِيرٍ مِّن نَّجْوَاهُمْ إِلَّا مَنْ أَمَرَ بِصَدَقَةٍ أَوْ مَعْرُوفٍ أَوْ إِصْلَاحٍ بَيْنَ النَّاسِ وَمَن يَفْعَلْ ذَلِكَ ابْتِغَاءَ مَرْضَاتِ اللَّهِ فَسَوْفَ نُؤْتِيهِ أَجْرًا عَظِيمًا ﴿١١٤﴾

No good is there in much of their private conversation, except for those who enjoin charity or that which is right or conciliation between people. And whoever does that seeking means to the approval of Allah - then We are going to give him a great reward. (Soorah an-Nisa:114)

Abdul Wali brings the ayah and says, “I call Ismael to ponder over the statement of Allah in Surah Nur:

إن الذين يحبون أن تشيع الفاحشة في الذين آمنوا لهم عذاب أليم في الدنيا والآخرة

“Verily, those who like that Faahisha be propagated among those who believe they will have a painful torment in this world and in the Hereafter.” [Soorah an-N0or 19]

Then we say BarakAllaahu Feek and indeed Allaahs speech is a beautiful but how about the ayah

❁ لَا يُحِبُّ اللَّهُ الْجَهْرَ بِالسُّوَاءِ مِنَ الْقَوْلِ إِلَّا مَن ظَلَمَ وَكَانَ اللَّهُ سَمِيعًا عَلِيمًا ﴿١٤٨﴾

Allah does not like the public mention of evil except by one who has been wronged. And ever is Allah Hearing and Knowing. (Soorah an-Nisa:148)

Threatening Ismail with physical violence was wronging him.

Akhi Abdul Wali for someone who has studied we are shocked and dismayed in the Islamic etiquettes and adab, what does this show about the teaching of great Salafi scholars, from the likes of Shaikh Rabee, Shaikh Ubaid, Shaikh Muhammad ibn Haadi etc. Allaahul Musta'an.

Furthermore Akhi Abdul Wali did you not think that the Angels were recording you. Thinking that it was okay for you to swear. We can argue and can understand when one is angry he might swear, but the threat of physical violence to hurt and fight another Muslim. We are sorry a one line apology does not suffice.

Ponder over the speech of Allaah the Most High said,

مَا يَلْفِظُ مِنْ قَوْلٍ إِلَّا لَدَيْهِ رَقِيبٌ عَتِيدٌ ﴿١٨﴾

Man does not utter any word except that with him is an observer prepared [to record]. (Soorah Qaaf:18)

Sahl ibn Sad (RadhiAllaahu Anhu) said the Messenger of Allaah (Sallaahu Alayhee Wasallam) said, "*Whosoever gives me a guarantee to safeguard what*

*is between his jaws and what is between his legs, I shall guarantee him Jannah."* (Bukhaari no.1512, 6474, Tirmidhi no.2408, Imam Nawawi said it I agreed upon and he also cites it in Riyadh us-Saliheen chapter 18, The book of Prohibited actions. Abu Hurairah narrates a hadith with a similar wording see Tirmidhi no.2409, Imam al-Albani authenticates it in Sahih Sunan at-Tirmidhi no.1964)

Indeed Allaah has put salvation in controlling the tongue, Uqbah bin 'Amir narrated: *"I said: 'O Messenger of Allah! What is the means to salvation?' He said: 'That you control your tongue, suffice yourself your house, and cry over your sins.'"* (Tirmidhi no.2406, Imam al-Albani authenticates it in Sahih Sunan at-Tirmidhi no.1961)

And we ask Abdul Wali Nelson to ponder and act upon the hadith of our Nabi, Abu Sa'eed al-Khudri narrated (that the Prophet Sallallahu Alayhi Wasallam) said: *"When the son of Adam wakes up in the morning, all of his body parts bow to the tongue and say: 'Fear Allah regarding us, we are only part of you. If you are straight we are straight and if you are crooked we are crooked.'"* (Sunan Tirmidhi no.2407, Imam al-Albani authenticates it in Sahih Sunan at-Tirmidhi no.1962)

And the hadith of Sufyan bin 'Abdullah Ath-Thaqafi who said: *"I said: 'O Messenger of Allah! Inform me about a matter that I may hold fast to.' He said: 'Say: My Lord is Allah, then be steadfast.' I said: 'O Messenger of Allah! What do you fear most for me?'" So he took hold of his tongue and said: 'This.'"* (Tirmidhi no.2410, Imam al-Albani authenticates it in Sahih Sunan at-Tirmidhi no.1965, Sahih Ibn Majah no.3972)

Imam Nawawi said, *"It is obligatory upon every mature and sane Muslim to preserve his tongue from idle and useless speech. When the benefit and harm are equal it is still better and recommended to abstain from saying something and this is because sometimes saying something that is permissible leads an individual to something that is unlawful and prohibitively disliked in fact this is what happens most of the time."* (al-Adkhar pg.284 of Imam Nawawi)

Infact read Allaamah Muhammad Abdur Rahmaan Mubrakpuri's explanation of these ahadith in the chapter, *باب ما جاء في حفظ اللسان* in his Tuhfatul Ahwadhi.

And again I remind you akh Abdul Wali Nelson of the magnificent Hadith of our Nabi (Sallallahu Alayhi Wasallam) Narrated Mu'adh bin Jabal: *"I accompanied the Prophet (ﷺ) on a journey. One day I was near him while we were moving so I said: 'O Messenger of Allah! Inform me about an action by which I will be admitted into Paradise, and which will keep me far from the Fire.' He said: 'You have asked me about something great, but it is easy for whomever Allah makes it easy: Worship Allah and do not associate any partners with Him, establish the Salat, give the Zakat, fast Ramadan and perform Hajj to the House.' Then he said: 'Shall I not guide you to the doors of good? Fasting is a shield, and charity extinguishes sins like water extinguishes fire - and a man's praying in depths of the night.'"*

He said: *"Then he recited: 'Their sides forsake their beds to call upon their Lord.' Until he reached: 'What they used to do.' [32:16-17] Then he said: 'Shall I not inform you about the head of the entire matter, and its pillar, and its hump?' I said: 'Of course O Messenger of Allah! He said: 'The head of the matter is Islam, and its pillar is the*

*Salat, and its hump is Jihad.' Then he said: 'Shall I not inform you about what governs all of that?' I said: 'Of course O Messenger of Allah!'" He (ﷺ) said: "So he grabbed his tongue. He said 'Restrain this.' I said: 'O Prophet of Allah! Will we be taken to account for what we say?' He said: 'May your mother grieve your loss O Mu'adh! Are the people tossed into the Fire upon their faces, or upon their noses, except because of what their tongues have wrought'" (Tirmidhi no.2616, Imam al-Albani authenticates it in Sahih Sunan at-Tirmidhi no.2110)*

Umar (RadhiAllahu Anhu) came to Abu Bakr as-Siddiq whilst he pulling his tongue. Umar said to him, "Stop, may Allah forgive you!" Abu Bakr replied, "This has brought me to dangerous places." (Muwatta Imam Malik (no.1825)

Allaah the Most High said,

يَأَيُّهَا الَّذِينَ ءَامَنُوا لَا يَسْخَرُ قَوْمٌ مِّنْ قَوْمٍ عَسَىٰ أَن يَكُونُوا خَيْرًا مِّنْهُمْ  
وَلَا نِسَاءٌ مِّنْ نِّسَاءٍ عَسَىٰ أَن يَكُنَّ خَيْرًا مِّنْهُنَّ وَلَا تَلْمِزُوا أَنفُسَكُمْ وَلَا  
تَنَابَزُوا بِالْأَلْقَابِ بِئْسَ الْأَسْمُ الْفُسُوقُ بَعْدَ الْإِيمَانِ وَمَن لَّمْ يَتُبْ  
فَأُولَٰئِكَ هُمُ الظَّالِمُونَ ﴿١١﴾

O you who have believed, let not a people ridicule [another] people; perhaps they may be better than them; nor let women ridicule [other]

women; perhaps they may be better than them. And do not insult one another and do not call each other by [offensive] nicknames. Wretched is the name of disobedience after [one's] faith. And whoever does not repent - then it is those who are the wrongdoers. (Soorah Hujurat:11)

Abu Hurairah (RadhiAllaahu Anhu) narrates the Messenger of Allaah (Sallallahu Alayhee Wasallam) said, *“Beware of obscenity and being obscene because for verily Allaah does not love the one who utters obscenities.”* (al-Mustadrak al-Haakim (1/12), Saheeh Ibn Hibbaan (11/580 no.77/51) and Musnad Ahmad (2/431)

And the hadeeth, Abu Ad-Darda (RadhiAllaahu Anhu) narrated that the Messenger of Allah said: *“Nothing is heavier on the believer's Scale on the Day of Judgment than good character. For indeed Allah, Most High, is angered by the shameless obscene person.”* (Tirmidhi (no.2002, Imam al-Albani authenticates it in Sahih Sunan at-Tirmidhi no.1628).

Shaikh Abu Nasr Thanullah Madani bin Isa Khan in (3/327) in Jaaizah ul-Ahwadhi explains the fahish is the one who says something that is disliked to be heard or the one who conveys something upon the tongue that is inappropriate.

And the long hadeeth which mentions obscenity, A'yyad bin Himar (RadhiAllaahu Anhu) reported that Allah's Messenger (ﷺ), while delivering a sermon one day, said: *“Behold, my Lord commanded me that I should teach you which you do not know and which He has taught me today. (He has instructed thus): The property which I have conferred upon them is lawful for them. I have created My servants as one*



*having a natural inclination to the worship of Allah but it is Satan who turns them away from the right religion and he makes unlawful what has been declared lawful for them and he commands them to ascribe partnership with Re, although he has no justification for that.*

*And verily, Allah looked towards the people of the world and He showed hatred for the Arabs and the non-Arabs, but with the exception of some remnants from the People of the Book. And He (further) said: I have sent thee (the Holy Prophet) in order to put you to test and put (those to test) through you. And I sent the Book to you which cannot be washed away by water, so that you may recite it while in the state of wakefulness or sleep. Verily, Allah commanded me to burn (kill) the Quraish.*

*I said: My Lord, they would break my head (like the tearing) of bread, and Allah said: You turn them out as they turned you out, you fight against them and We shall help you in this, you should spend and you would be conferred upon. You send an army and I would send an army five times greater than that. Fight against those who disobey you along with those who obey you. The inmates of Paradise are three: One who wields authority and is just and fair, one who is truthful and has been endowed with power to do good deeds. And the person who is merciful and kind hearted towards his relatives and to every pious Muslim, and one who does not stretch his hand in spite of having a large family to support.*

*And He said: The inmates of Hell are five: the weak who lack power to (avoid evil), the (carefree) who pursue (everything irrespective of the fact that it is good or evil) and who do not have any care for their family or for their wealth. And those dishonest whose greed cannot be concealed even in the case of minor things. And the third. who betray you. morning and evening, in regard to your family and your property. He also made a mention of the miser and the liar and those who are in the habit of abusing people and using obscene and foul*

*language. Abu Ghassan in his narration did not make mention of" Spend and there would be spent for you." (Muslim no.2865, Ahmad 5/99)*

Obscenity and foul language has been severely reprimanded and censured in Islam, the hadeeth of Jabir bin Samurah (RadhiAllahu Anhu) narrates The Messenger of Allaah (Sallallahu Alayhee Wasallam) said, *"Verily obscenity and being obscene is not from ISLAM and the best of people in terms of Islam is the one with good manners."* (Musnad Ahmad 5/99)

Being obscene or using Obscene and foul language towards others are contrary to the characteristics of a believer and eemaan, Narrated Ibn Mas'ood (RadhiAllahu Anhu), 'Allah's Messenger (Sallallahu Alayhi Wasallam) said, *'A true believer is not involved in taunting, or frequently cursing or in indecency or abusing.'* (Tirmidhi no.1977, Imam al-Albani authenticates it in Sahih Sunan at-Tirmidhi no.1610). There is however some kalam concerning a narrator in the chain, the chief disparage being Imam Ibn al-Madini refer to Tarikh Baghdad 5/339 and Imam Darqutni has differs with him in his al-Illal (5/92-93)

The Messenger of Allaah (Sallallahu Alayhi Wasallam) also said, "Narrated Thabit bin ad-Dahhak (RadhiAllaahu Anhu), *"Whoever swears by a religion other than Islam, is, as he says; and whoever commits suicide with something, will be punished with the same thing in the (Hell) Fire; and cursing a believer is like murdering him; and whoever accuses a believer of disbelief, then it is as if he had killed him."* (Bukhari no.6652, Muslim no.110)

Imam Nawawi whilst explaining this hadeeth said, *“According to the apparent meaning of the Hadeeth, both killing and cursing are equal in prohibition, however, killing is graver.”* Other scholars said, *“Cursing a believer is like killing him with respect to prohibition, guilt and deprivation. This is because cursing is deprivation of the mercy of Allaah The Almighty, and killing is deprivation of life.”* (Sharh Sahih Muslim hadith no.110)

Narrated Anas bin Malik (RadhiAllaahu Anhu), *“The Prophet (ﷺ) was not one who would abuse (others) or say obscene words, or curse (others), and if he wanted to admonish anyone of us, he used to say: "What is wrong with him, his forehead be dusted!"* (Bukhari no.6031)

And look at the example of our Nabi (Sallallahu Alayhi Wasallam), Narrated Anas (RadhiAllaahu Anhu) narrates about himself, *“I served the Prophet (ﷺ) for ten years, I swear by Allaah he never used obscene language towards me one, not even once,”* (Ahmad 3/197) and in another variation. *I served the Prophet (ﷺ) for ten years, and he never said to me, "Uf" (a minor harsh word denoting impatience) and never blamed me by saying, "Why did you do so or why didn't you do so?"* (Bukhari no.6038)

Abdul Wali, Swearing and using obscene foul language makes a person develop an evil character and bad manners, by using such language one aims to cause another person harm. Abdul Wali let us look at the profound advice the Messenger of Allaah (Sallallahu Alayhi Wasallam) gave to Jabir bin Salim (RadhiAllaah Anhu), as occurs in the long hadeeth,

*“I said: Give me some advice. He (The Beloved Nabi (Sallallahu Alayhi Wasallam) said: “Do not abuse anyone”. He (Jabir) said that he did not abuse a freeman, or a slave, or a camel or a sheep thenceforth. He said: Do not look down upon any good work, and when you speak to your brother, show him a cheerful face. This is a good work. Have your lower garment halfway down your shin; if you cannot do it, have it up to the ankles. Beware of trailing the lower garment, for it is conceit and Allah does not like conceit. And if a man abuses and shames you for something which he finds in you, then do not shame him for something which you find in him; he will bear the evil consequences for it.” (Abu Dawud no.4084)*

Abdul Wali said, “6. One should not be fooled by Ismael Beaumont’s shenanigans and his evil attempt to undermine the Salafis through social media by spreading a private conversation and that which I said out of anger. Ismael was involved in the taping of our conversation without prior permission, which is evident from the audio. This in itself is a betrayal of trust, as the Prophet (*sallallaahu ‘alayhi wa sallam*) said, “Whoever deceives us is not from us.” Reported by Muslim Hadith #101

Shaykh Muhammad Saeed Raslaan (may Allah preserve him) stated,

“If you record a conversation without the permission and knowledge of the caller, then this is deception and trickery. And if you were to spread this it is an even greater form of deception and dishonesty.”

<http://www.youtube.com/watch?v=1EhKIFY-TCQ>

Add to that the fact that the brother Ismael clearly mentioned during the conversation that my inappropriate language was a shortcoming; however, they hastened to spread it all over the world via the internet.

Akhi al-Karim we know swearing is fisq and openly threatening to hurt and harm another Muslims is Kufr. So the Scholars of Islam differ on how to inform the people of the fisq of a fasiq.

Allaamah Safi ur-Rehman Mubrakpuri explains and says, *“The Scholars differ in making apparent the fisq of a Fasiq, Tabarani narrates with a Hasan chain that the Messenger of Allaah (Sallallahu Alayhi Wasallam) said, “How long will you people hold back from mentioning the situation of the evil doer, shame/defame them amongst the people.” So in light of this hadith if the fisq of a fasiq is made apparent and clear amongst the people in order to save them from his harm and evil then this is permissible.”* (Ittihaf al-Kiram Sharh Bulugh al-Maram 2/940, also refer to the monumental Sharh Subl as-Salam 8/227-229 of Imam Amir Sanani)

The hadith as mentioned is in Tabaranis Awstth no.4372 and Saghir no.598, Hafidh Haithami cites in his Majma az-Zawaid 1/149)

So from this angle the brother Ismail may have seen the greater benefit and spread this. There was also the statement at the end of the recording that suggested Abdul Wali was going to see Ismail and therefore spreading this may preserve Ismail from Abdul Walis harm. Thirdly the harm that Abdul Wali may potentially cause others brothers that don't agree with. It

must also be noticed Abdul Wali was very rude, abrupt and arrogant and never let the brothers speak.

### **POINT TO BE NOTED**

Even when Abdul Wali was informed the conversation was being recorded, he still continued to physically threaten the brothers, so how does the application of deception apply here when he was clearly informed!!! Absurd and polemics.

So akhi Abdul Wali it is not befitting for a person of eemaan to abuse and use foul obscene language towards another Muslim brother. Let me also remind you akhi al-Kareem, the Muslim bond here is more stronger and weighty due to mutual manhaj of Salafiyah and we pray that Allaah keeps us steadfast on this glorious and pristine Manhaj. Ameen.

Akhi Abdul Wali, I am sure, undoubtedly with your level of ilm (and May Allaah increase it. Ameen) that you must have come across the well known and famous hadeeth of Abdullah ibn Masood (RadhiAllahu Anhu), which we always present as evidence to the Takfiri unlawful Jihadist nexus, which states the Noble Messenger of Allaah (Sallallahu Alayhi Wasallam) said, “Swearing to a muslim is Fisq (immorality) and fighting him is (Kufr) disbelief.” (Bukhari no.6044 and Muslim no.64, Tirmidhi no.1983, 2635, Ibn Majah no.69, 3939, Ahmad 1/385, Ibn Hibban no.5939, Adab al-Mufrad no.431, Bulugh al-Maram no.1284)

Shaikh Ahmad Hasan Dehlawi (d.1338H/1920) said in explanation of this hadith, *“There are numerous ahadith in this chapter swearing and fīsq which is rebelling against the obedience of Allaah and then fighting is disbelief. This therefore proves if a person believes in the permissibility of killing a Muslim, then raises arms and weapons against him with this mindset and then fights against him, he would have committed kufr. If he does not actually fight but stills holds the principle then it as the hadith says.”* (Sharh Bulugh al-Maram (pg.550)

The Indian Hadith Master, the Allamah Shaikh Safi ur-Rehman Mubrakpuri said, *“In this hadith a muslim swearing to another Muslims has been classed as fīsq (open sinful rebellion) and fīsq is when a person leave the obedience of Allaah. As swearing to a Muslim in Islam is prohibited and the one who swears leaves the command of Allaah and this is why such a person is called a fasiq.”* (Ittihaf al-Kiram Sharh Bulugh al-Maram 2/940)

For indeed oh akhi Abdul Wali our Nabi (Salallahu Alayhi Wasallam) instructed us to seek refuge from the cursed shaytan when using obscene foul language who awaits such opportunities to push us further away from the obedience of Allaah. The reminder of this is what occurs in the hadeeth of Suleiman bin Sarad (RadhiAllaahu Anhu) which states, *“Two men abused each other in front of the Prophet (ﷺ) while we were sitting with him. One of the two abused his companion furiously and his face became red. The Prophet (ﷺ) said, "I know a word (sentence) the saying of which will cause him to relax if this man says it. Only if he said, "I seek refuge with Allah from Satan, the outcast. (أَعُوذُ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ)" " So they said to that (furious) man, 'Don't you hear what the Prophet (ﷺ) is saying?" He said, "I am not mad.”* (Bukhari no.6115)

Akhi Abdul Wali the number of hadeeth concerning the harm and sin of using obscene foul language are numerous, as are the ahadeeth pertaining to being angry and hot headed.

At this point for I would also like to remind you akhi Abdul Wali concerning the gravity of using obscene foul language and swearing. Abdullah ibn Umar (RadhiAllahu Anhuma) said that our beloved Nabi (Sallallahu alayhi Wasallam) said, *“The one who swears /or abuses a believer is like the one who is on the edge of destruction.”* (Mukhatasar Zawaid Musnad al-Bazzar (2/217 no.1732) and Silsilatul Ahadith as-Sahihah (no.1878) of al-Allamah al-Imam al-Albani)

Ya Abdul Wali do not be from amongst the poor ones and don't make yourself a mufli otherwise you will not have anything left on Yaumul Qiyaamah. The Messenger of Allaah (Sallallahu Alayhi Wasallam) said as reported by Abu Hurairah (RadhiAllaahu Anhu), *“Do you know who is poor? They (the Companions of the Holy Prophet) said: A poor man amongst us is one who has neither dirham with him nor wealth. He (the Holy Prophet) said: The poor of my Ummah would be he who would come on the Day of Resurrection with prayers and fasts and Zakat but (he would find himself bankrupt on that day as he would have exhausted his funds of virtues) since he hurled abuses upon others, brought calumny against others and unlawfully consumed the wealth of others and shed the blood of others and beat others, and his virtues would be credited to the account of one (who suffered at his hand). And if his good deeds fall short to clear the account, then his sins would be entered in (his account) and he would be thrown in the Hell-Fire.* (Muslim no.2581)



Imam Nawawi said *“There is a consensus among the scholars that cursing is prohibited. Linguistically, cursing means to deprive or expel. In the Sharee'ah, it means deprivation of the Mercy of Allaah The Exalted. For a person whose status and end are not decisively known, it is not permissible to deprive him of the Mercy of Allaah The Almighty. Therefore, they [the scholars] have said, ‘It is not permissible to curse a specific person, whether he is a Muslim or a disbeliever, unless there is a Sharee'ah text that tells us that a specific person died or will die as a disbeliever, like Abu Jabl and Satan; and it is impermissible to curse a mount.*

*However, cursing by general description is permitted such as cursing women who artificially lengthen their hair or those who have their hair artificially lengthened for them, women who tattoo or have themselves tattooed, the two parties of a Riba [interest] transaction, those who produce images, evildoers, oppressors, disbelievers and those who misappropriate the limits of their land. This is general cursing that does not specify someone in particular.” (Sharh Sahih Muslim under the hadith above)*

Let us and Abdul Wali also take heed of the Prophetic hadeeth which was narrated by A'yyadh bin Hi'mar (RadhiAllaahu Anhu) in which he states that he said to the Messenger of Allaah (Salallahu Alayhi Wasallam). *“Oh Allaahs Messenger there is a person from my tribe and he is younger than me but he swears at me, so will I be sinful if I respond? He replied, “Both swearers / abusers are shaytans who accuse each other and lie.” (Sahih Ibn Hibban (13/635 no.5727) and Musnad Ahmad (4/162)*

Abu Hurairah (RadhiAllaahu Anhu) narrates the Messenger of Allaah (Sallallahu Alayhi Wasallam) said, *“When two people indulge in abusing each*

*other, the sin will be upon the one who began swearing, so long, as the oppressed does not transgress the limits.'* (Muslim no.2587)

Oh Muslims and Abdul Wali our Nabi (Sallallahu Alayhi Wasallam) even forbade swearing and abusing a hen. (Refer to Musnad Ahmad (4/115), and the wind (Tirmidhi no.2252, Ibn Majah no.3727), and at an ailment (Muslim no.2570), (Abu Dawud (no.3855), and to the false deities (Soorah al-An'am:108), and to the deceased (Bukhari no.1393, Tirmidhi no.1982), and swearing at time (Bukhari no.4826, Muslim no.2246, Mustadrak Hakim (no.1526) and Silsilah Ahadith as-Sahihah no.3477) and swearing to a sinful muslim (Bukhari no.6777) and Muslim (no.1695) and even swearing at shaytan (Silsilah Ahadith as-Sahihah (no.2422), Sunan Abu Dawud (no.4982).

when Ismail Beaumont is a fellow muslim, sunni, athari, salafi !!!!! he is more deserving not to be sworn at and abused.

Akhi Abdul Wali, you should have known the severity of the impact of swearing and what its consequences would be instead of issuing a bayan of justifying your reasons for getting angry. This is the reality and the severity of your actions and we seek sincere, honest and serious refuge in Allaah from the following. Abdullah ibn Amr (RadhiAllahu Anhuma) narrates the Nabi (Salallahu Alayhi Wasalam) said,

*"Whoever has the following four (characteristics) will be a pure hypocrite and whoever has one of the following four characteristics will have one characteristic of hypocrisy unless and until he gives it up.*

- 1. Whenever he is entrusted, he betrays.*
- 2. Whenever he speaks, he tells a lie.*
- 3. Whenever he makes a covenant, he proves treacherous.*
- 4. Whenever he quarrels, he behaves in a very imprudent, evil and insulting manner."* (Bukhari no.34) (A'oodhbillah)

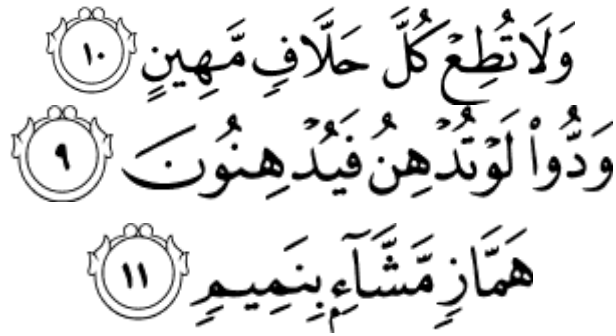
And the saying of Abdullah ibn Amr and Jabir (RadhiAllahu Anhuma), *"A Muslim is whose fellow Muslims are SAFE from his tongue and hands."* (Bukhari no.10, no.6484, Muslim no.40, 41), Abu Dawud (no.2448)

It is narrated on the authority of Abu Musa Ash'ari (RadhiAllaahu Anhu): *I asked the Messenger of Allah which (attribute) of Islam is more excellent. Upon this he remarked: One in which the Muslims are safe, protected from the tongue and hand of (other Muslims).* (Muslim no.42)

Narrated Abu Musa (RadhiAllaahu Anhu): *Some people asked Allah's Messenger (ﷺ), "Whose Islam is the best? i.e. (Who is a very good Muslim)?" He replied, "One who avoids harming the Muslims with his tongue and hands."* (Bukhari no.11, Tirmidhi no.2504, There is another variation that the Prophet (ﷺ) was asked: *"Which of the Muslims is most virtuous?" He said: "The one from (the harm of) whose tongue and hand (other) Muslims are safe."* (Tirmidhi no.2628, Nasai no.4999)

And the hadeeth of Narrated Abu Hurairah (RadhiAllaahu Anhu):  
that the Messenger of Allah (ﷺ) said: *"The Muslim is the one from (the harm of) whose tongue and hand (other) Muslims are safe, and the believer is the one with whom the people trust their blood and their wealth."* (Tirmidhi no.2627)

Let us and Abdul Wali ponder and reflect over the ayah



**They wish that you would soften [in your position], so they would soften [toward you]. And do not obey every worthless habitual swearer [And] scorners, going about with malicious gossip (al-Qalam 68:9-11)**

And Our salaf would be very careful with their tongue, we have already mentioned what Abu Bakr (RadhiAllaahu Anhu) used to do. There are numerous other examples how our salaf would control their tongue. Abu Buraidah (RadhiAllahu Anhu) mentions I saw Abdullah ibn Abbas (RadhiAllaahu Anhuma) holding his tongue and saying to it, *"Oh pity on you, say something good to achieve benefit or either remain silent and be saved otherwise you will have to pay the consequences very soon."* (Jami al-Uloom Wal-Hikam (pg.241) of Ibn Rajab)

And Abdullah ibn Masood (RadhiAllahu Anhu) said, *“I swear by Allaah my tongue is the most deserving on this earth to be secured.”* ((Jami al-Uloom Wal-Hikam (pg.242) of Ibn Rajab) also refer to al-Jawab al-Kafi of Ibn Qayyim (pg.281) for more statements.

Lastly the scholars and Aimah of Hadith would have rejected you based on your Fahish kalam and you know as you have STUDIED that the reports of those who made taubah for their situations were still not taken as narrators, unless the Muhaditheen saw a reason. Imam Muslim established a chapter heading in the introduction to his Sahih, **“CHAPTER: The Obligation of Narrating from Trustworthy Narrators and Abandoning the Liars.”** And then he goes onto say, *“The report of a fasiq is dropped and unacceptable.”* (Muqaddimah Sahih Muslim (pg.36).

It is indeed shameful and embarrassing that Abdul Wali has STUDIED (eg quoting Ibn Kathir from Umdat Tafsir!!! Ajib) and yet this is the outcome. Allaahu A’lam if he teaches but I know he has shared the platform with another well known one who is allergic and suffers for a narcissistic complexity in holding his tongue and most of the time its just rayy upon ray no matter how evil he is, May Allaah cure him through the Quran and Hadith, and we don’t curse no one, no matter how hard they try harm us or speak evil of us, inshaAllaah, because we believe and have firm Eeman in recompense on Yaum ul-Qiyamah.

Another absurd and ridiculous statement is the one that we hear often quoted like water drips from a tap on this of the atlantic, “Ohe said about the Salafis, and he talks again the salafis, etc....” AKHI We are salafi. Abdul Wali what love were you showing Ismail, he is a salafi, and we quote Abdul Wali saying, **“3. The love and concern that I have for our Salafi brothers..”** Is this some special kind of love that involves getting physically violent with our brother.

This treacherous methodology in manipulating the words for reading audiences to show an individual is against the salafis is a sign of those who have weak, poor and feeble arguments especially when the sympathy of the salafi card is played. What shambles.

This kalam in belittling others that when they disagree with you, they are trying to undermine or trying to attack the salafis, remember Abul Wali you said, **“6. One should not be fooled by Ismael Beaumont’s shenanigans and his evil attempt to undermine the Salafis through social media...”** is nothing but deceiving and lying to the people.

Ya akhi Abdul Wali, nor you or any other individual has some monopoly or divine guidance to claim Salafiyah for yourself and assume others are trying to undermine the Salafis. WE ARE SALAFI!!!

In short Abdul Wali should be prevented from teaching due to his character, he is not fit to teach the Muslims, let alone sit on stages and give talks.

Oh I just about forgot Subhnallah, Abdul Wali says, **“And I also remind Ismael of the saying of the Messenger of Allah (sallallaahu ‘alayhi wa sallam),**

**“Whoever searches for the errors of his brother, then Allah will follow his errors. And if Allah follows his errors, He will expose him even if he was inside his home.” Reported by At-Tirmithi and declared saheeh by Shaykh al- Albaanee in saheeh at- Tirmithi, Hadith #2031”**

Allahu Akbar, make muhasabah of your own brethren and then have the audacity to bring this blessed hadith, do you have no shame, of course not, so do as you wish (Bukhari).

And lastly all those who ran blind in their ugly hizbiyyah in defence of one of their boys should fear Allaah and see the truth, this also includes all those websites, twitters and bloggers who overlooked all of these important issues. If only you read the ahadith, their explanations from Ahlul Ilm.

And from just one fatwa of the scholars

### ***Cursing and reviling while fasting***

Q 1: In Ramadan, is the Sawm (Fast) of a person, who, while in a rage, reviles or swears at another, invalidated by doing so?

A: Doing so does not invalidate Sawm, but it does detract from its reward. Muslims should control themselves and guard their tongue against swearing, reviling, backbiting, gossiping and other things forbidden by

Allah whether or not they are fasting. However, a Muslim, while observing Sawm, should be all the more keen to preserve the integrity of their Sawm and be more watchful against anything offensive or may sow the seeds of discord and disunity among people, because the Prophet (peace be upon him) said: ﴿ When any of you is observing Sawm on a day, they should neither speak bad words nor raise their voice. If anyone reviles them or tries to quarrel with them, they should say: 'I am fasting.' ﴾ (Agreed upon by Al-Bukhari and Muslim.)

May Allah grant us success. May peace and blessings be upon our Prophet Muhammad, his family, and Companions.

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I conclude with the words of our beloved Nabi (Sallallahu Alayhi Wasallam), 'Abdul-Wahhab bin Al-Ward narrated from a man among the inhabitants of Al-Madinah who said: "*Mu'awiyah wrote a letter to 'Aishah, that: 'Write a letter to advise me, and do not overburden me.'*" He said: "*So 'Aishah [may Allah be pleased with her] wrote to Mu'awiyah: 'Peace be upon you. As for what follows: Indeed I heard the Messenger of Allah (Sallallahu Alayhi Wasallam) saying: Whoever seeks Allah's*



*pleasure by the people's wrath, Allah will suffice him from the people. And who ever seeks the people's pleasure by Allah's wrath, Allah will entrust him to the people. And Peace be upon you."* (Tirmidhi no.2414)