

A Response to The Lies and Oppression of The Administration of The Wright Street Masjid, Birmingham

الحمد لله رب العالمين والصلاة والسلام على أشرف الأنبياء والمرسلين

Introduction:

Allah, the Most High says:

“And who is more unjust than those who forbid that Allah's Name be glorified and mentioned much in Allah's Mosques and strive for their ruin? It was not fitting that such should themselves enter them (Allah's Mosques) except in fear. For them there is disgrace in this world, and they will have a great torment in the Hereafter.” (Surah al-Baqarah: 114)

It was reported authentically that Ali RadiyAllahu anhu stated regarding the Khawaarij (a people who made Takfir on the Sahabah and declared war against them and saw their blood to be Halal):

“They have three rights over us: that we should not initiate fighting with them so long as they do not fight us; that we should not prevent them from entering the houses of Allaah to mention His name therein ...”

After having read and listened to the lies and distortions put together by Abu Khadijah and those with him, I decided to give an accurate and truthful account of how their oppression and unjust conduct towards me in Masjid Salafi, Birmingham unfolded:

Event: Banning me from the Masjid

After the Maghrib Salah on Tuesday 11 June 2019, as I was exiting the masjid I was approached by the Muathin Abu Adil Tariq who claimed to have made up a **“new policy”** in their masjid which is that anyone who defends Shaykhul Allaamah Muhammad bin Haadee in his mawqif against the Sa’afiqah is not welcome in their masjid, so I said “and then?”, He said **“don’t come back to our masjid”** thus banning me from there, so I challenged him by saying “what can you do if I come back?” Then I said **“I will be back and furthermore you’ll see me for fajr”** then I began to recite Allah’s statement:

“And who is more unjust than those who forbid that Allah's Name be glorified and mentioned much in Allah's Mosques and strive for their ruin?.” (Surah al-Baqarah: 114)

When Abu Adil realised, he couldn’t threaten me he began fiddling with some chairs and even attempted to silence me while I read the Ayah, so I said “I’m reading to you the best of speech”. It was at this moment when Abu Fudhayl and Abu Maryam rushed in - which made me assume that this was all orchestrated - when they came over to ask what was happening I said “ask him why he banned me from the masjid” Abu Fudhayl began saying “you know why he banned you ... your with Muhammad bin Haadee” so I asked “what have I done to provoke him banning me?” Abu Adil began lying saying I cause **“Tashvish”** (as he wished to call it) in the masjid, so I asked “when?” He then shamelessly lied in the house of Allah saying that “you give shubuhaat to everyone you speak to in the masjid” I told him that Allah will ask him about his statement and that he should prepare an answer for his lie, I told Abu Adil that he shouldn’t conduct himself in this manner being a “Salafi Muathin” but he persisted in threatening me by saying “you’ll see what happens to you if you come back”, so I said “You’ll see me at Fajr and I hope you follow through with your threats”. But of course, as the reader will come to know Abu Adil enjoys bluffing in-front of his mates.

In any case, I clearly told Abu Adil that he was acting unjustly and being oppressive but that I forgive him for the way he was acting. I even made Duaa for him that Allah forgives him but he chose to say “I don’t need your duaah”, Wallahul Musta’aan. When he kept repeating “You’re not welcome here” I told them “I haven’t been welcome here for the past year but I never came to be welcomed

and for someone to greet me at the door”. You should know that this was all unprovoked and he did this only out of oppression and injustice. I ask you Abu Adil, was it Allah’s nearness you sought by doing this? If so please provide evidence for banning Muslims from the masaaqid for no reason or even an unprovoked reason. But if it was nearness to Abu Khadijah you sought by fulfilling his commands and whims then I ask Allah to cure you.

In between all of this Abu Fudhayl and Abu Maryam attempted to discuss the issue of the Sa’aafiqah to which I refused to discuss with them. Abu Fudhayl claimed that **Shaykh Muhammad is misguided** so I said “Shaykh Muhammad is an Allaamah ... the same Allaamah only 2 years ago Abu Khadijah barked in his face that he’s an Allaamah, and you were there to witness this Abu Maryam” so they began making a fuss out of this figurative speech, so I said “OK I take that back ... he **screamed and shouted** in the Shaykh’s face that he was Allaamah”. They likewise reported back to Abu Khadijah that I said “how can Muhammad bin Haadee go from being Allaamah to become deviated in just one year?” Wallah, Their bold lies and lack of precision surprises me, because I never uttered the above statement at all. Walaa Hawla walaa Quwwata illaa billah!

Abu Fudhayl thereafter continued to say that this title of Allaamah has been taken away from him! (As though it was an award that they gave to the Shaykh) so I asked “who took it away from him? Is he a Jaahil as Abu Khadijah attempts to assert?” Abu Fudhayl continued to say that the Shaykh is misguided so I asked him for evidence that the Shaykh is misguided to which he said “the prophet said that there could be between a man and Jannah an arms length and he can enter hellfire” so I said, being astonished and appalled at the “Ustadh’s” istidlaal “this isn’t evidence that the Shaykh is misguided”, then he asked me “can a man become misguided?” So I replied by bringing the worst example “anyone here can turn Christian, May Allah protect us all from that”, being incapable of providing evidence of Shaykh Muhammads misguidance they continued to try and open up a discussion about the Shaykh but I refused to discuss with them, we eventually departed the masjid and I continued to make duaa for Abu Adil asking Allah to forgive him and bless him but he still couldn’t even find it in himself to say “Aameen” instead he kept saying “I don’t need your duaa”, so who truly is the arrogant and haughty one here?

Something interesting to note here, is that Abu Maryam said to me “If I felt the same way you did about ‘our Mashayikh’ and ‘our teachers’ then I wouldn’t want to come” so I asked, “who are your Mashayikh” to which he replied “Shaykh Rabee and Shaykh Ubayd”. So I told him that I love both Shaykh’s and they are Mashayikh of Sunnah to which he accused me of not loving them due not agreeing with them in an issue and that “your actions speak louder than your words”. This here is a fine example of their taqleed and their call to taqleed, that for you to love a Shaykh inwardly, it’s a must to follow him “to a T” outwardly, something only a Muqallid would utter. How many an issue did Bin Baz oppose his Shaykh; Ibn Ibrahim in? Some of these issues being great masaa’il, yet it was never said “you don’t love the Shaykh” and “your actions speak louder than your words”. Allahu Akbar! This is the produce of “25 years”. — since this all seemed planned and premeditated, I suspect they recorded what had taken place (which isn’t far-fetched); so, I challenge the 3 of them to bring out their recording and show the Muslims what shambles they found themselves in!

Event: Returning Back for the Fajr Prayer

The next morning, I returned for Fajr, not that I couldn't find anywhere else to pray, rather the only reason I decided to return is to show Abu Adil that:

- His empty threats cannot deter or frighten me or others
- To show Abu Adil that he was bluffing and putting on a show in-front of his buddies

After the Fajr prayer was over he got up to leave so I went to him and began speaking to him about his oppressive behaviour from the night before.

Abu Adil's tone had **drastically** changed, after I reminded him of his threatening behaviour he says, admitting his oppression, "if I approach you like that [which he did] you have to approach back like that with me?", now I'm not quite sure if the walk of life Abu Adil comes from permits that someone approaches you with potentially threatening behaviour for no absolute provoked reason without raising an eyebrow, but in the real world this isn't acceptable at the least. And just to find out how far this man's mind has been dragged, I asked "am I a Muftadi?" Not that it would even be correct to act the same way with an actual Muftadi but I asked to try and understand where this behaviour emanates from. Nevertheless, Abu Adil wasn't one to uphold the behaviour he displayed the night before, instead he threatened me with the police, truly sad, may Allah guide him. When I asked him if this was a representation of the Ulama he replied "yes" and I asked him further, "is this a representation of Salafiyah?" He chose to question me about the 'barking' issue which I had retracted from, but displaying the Haddaadi traits they have, they continue to pin this statement on me. And they conveniently left out informing Abu Khadijah that I took it back, which isn't surprising at all, Shaykh Rabee; describing the Haddaadiyyah says the following:

"If a man falls in to an error, they'll never accept his recanting, and if he says "I've made Tawbah, there's no Tawbah for him"

But when I saw these people are persistent in their Haddaadi ways, I told Abu Adil, "yes I did say it" and that he should go and inform him that I did, knowing that they would never let go of this.

The word “bark” has the same connotations as “shout” and when it’s used as figurative speech on a human then it surely cannot be understood that the person is being called a dog, this is an absurd understanding that wouldn’t come to most average people’s mind. For example, when it’s said to someone “you’re barking up the wrong tree” is he being called a dog? The answer is: no, not at all. So in essence I never said anything wrong, but it was due to their over reacting which led me to say “I take it back” so that I could continue with the point, otherwise using figurative speech of this nature is allowed in language and does not insinuate that you’re calling someone a dog.

Event: Returning for the Dhuhr Prayer & Abu Khadijah's Unwarranted Attack!

Later on that same day, I decided to come back for Dhuhr prayer, as I would have done, and as soon as the prayer was over, with people either still praying Dhuhr, praying Sunnah or doing Dhikr, Abu Khadeejah (Waheed Alam) got on the microphone and disturbed the entire masjid with a rant in which he attacked me, this can be heard on the link below:

https://5.top4top.net/m_126256gjj0.mp3

Now it's clear that Waheed Alam was the one aggravating here, I told him to "have mercy on the people" on 3 different occasions, I told him "the people want to worship Allah", I attempted to calm him down which was of no avail.

He said "Abu Makkah is not welcome to the masjid" but Abu Makkah has never been to a masjid to be welcomed, it isn't Waheed's home for him to be welcoming or telling people they aren't welcome.

He claims that my manhaj is that of Abu Usaamah ath-Thahabi - a man who they see to be an innovator - which would mean that I too am an innovator, but yet he claims: "I do not make tabdee of you", yet if Shaykh Muhammad says about a group of people "they are to be aligned with the people of desires (due to their speech and actions - which is essentially the ways of ahlul ahwaa) then "Muhammad bin Haadee makes tabdee of Salafis", **even though the Shaykh has clarified he doesn't make Tabdee of them**, Waheed Alam is clearly an inconsistent individual, he claims that I'm upon the manhaj of Abu Usaamah and that I've opposed the "Usool of AhlulSunnah" in an affair Ulama have given Fataawaa in permitting calling to the Sunnah in masaajid and Maraakiz of Ahlul Bid'ah with certain guidelines such as clarifying the Sunnah and correcting their errors:

<https://youtu.be/ljC-cRDCUzA?t=98> (starts from 01:40) - Here we have Imaam al-Albaani answering the question regarding accepting the invitation to teach at Masaajid of Ahlul Bid'ah - the questioner says that if the person of Sunnah goes then some Salafis will think of him evil and if he refuses to go those people will be in loss of a great deal of good, Shaykh Albaani starts off by saying "it is not for the

Muslim to worry about what others think or say about him... rather he should worry about how he is with Allah azza wa jall”

<https://youtu.be/ZPiGIrGo7Eo> - Here we have Imaam al-Uthaymeen who’s asked about a woman teaching Quran in a Sufi masjid!

https://5.top4top.net/m_12632as4f0.mp3 - Here we have “Imaam Ahlussunah, Aalim, Allaamah, Ahlul Hadith ...” Al-Fawzaan who permits teaching in those masaja'id of Mukhaalifeen (Ahlul Bida')

<https://youtu.be/vAeNqdQmly8> - Here we have al-Allaamah AbdulMuhsin al-Abbaad answering the same question

<https://youtu.be/uf9F9nGPxyY> - Here we have al-Allaamah Zayd al-Madkhali who says “do not refuse their invitation ...”

<https://youtu.be/oSha42QNY7A> - And here we have Shaykh Ubayd al-Jaabiri who explains the issue .. and what’s ironic is that they have this fatwa translated on their so-called “manhaj” website <http://www.manhaj.com/manhaj/print.cfm?eryey>

So we ask Waheed, upon what basis do you say that I opposed “Usool of the Sunnah”

أَبْعَلِمَ تَقُولُ هَذَا أَبْنِي * أَمْ بِجَهْلِ فَالْجَهْلِ خُلِقُ السَّفِيهِ

Is it with knowledge you speak, please clarify to me * or with ignorance since ignorance is the character of the fool.

And the question that begs to be answered Dear Waheed is: have all of the scholars above opposed the Usool of Ahlussunnah as you claim Abu Makkah has? Has al-Uthaymeen opposed the Usool by permitting the teaching of Quran in Sufi masaja'id? Has al-Albaani opposed the Usool when he says to not consider what people think and to teach those people the Sunnah, because it may be that they won't be afforded another opportunity to hear it? If the answer is “no they haven't”, then why do you shun Abu Makkah for accepting the fataawaa of those Ulamaa, but if the answer is “yes they have” then you indeed are a brave man, Wallahul musta'ann

We find that Abu Khadijah in his dealings with the scholars reminds us of the Jews whom Allah said about:

“And of the Jews are men who listen much and eagerly to lies - listen to others who have not come to you. They change the words from their places; they say, "If you are given this, take it, but if you are not given this, then beware!" (Surah al-Maidah: 54)

To add to the above, I along with 6 or 7 Salafi students of knowledge in the city of Riyadh visited the house of al-Allamah AbdulAziz Aal-Shaykh, the Grand Mufti of KSA, and we posed to him “a detailed question, no need for the ambiguous”, as Waheed says in his own words, about masajid in Britain whom are under the control of Ikhwaan and Tabligh, is it permitted for a Salafi student to call them to the Sunnah whilst there are no conditions placed on him in his Dawah: to which the Mufti permitted and encouraged. Likewise the Esteemed Shaykh Sulaymaan Abal-Khail was too asked, and he said “your remaining there and calling is of dire importance do not fear nor be afraid”

What’s interesting is that Bilal Davis was invited by myself to GIC a few years back and he came and delivered a talk and was paid by the masjid for coming. He even promised to return and deliver another talk. Perhaps they can draft him a Tawbah so he may sign the dotted line, as they wish to do with other Muslims. Furthermore, when the brothers from CCDawah went to New Zealand after the attack, they posted pictures and videos of themselves on their own Twitter accounts at Masjid Noor, Christchurch giving Dawah to Muslims and Non-Muslims alike, Masjid Noor, Christchurch is not a Masjid known for Salafiyah. So why the silence Dear Waheed? Haven’t they too opposed the “Usool” or is it OK, since it was endorsed and stamped by yourself? May Allah have mercy on the scales these people use!

Alhamdulillah as for me, I’ve never sought money or financial help from a Muftadi or Hizbi, ever. And when I stated that he and his comrades, stretch their hands out to Kuffaar (whose interest is not for Islam and the Muslims) for “Dawah” purposes, and they end up misusing those fundings. Then, I namely intended the scandal that was uncovered by a group of brave Salafis in Reading, which saw the cunning behaviour of these “Du’aat” and “Heads of Maraakiz” attempting to cover up money requested by disbelieving governments which was later squandered and misused, with the perpetrator and those who attempted to cover up the crime being one in carrying its burdens, then those same brave Salafis were later accused

of things they are innocent of instead of actually dealing with the perpetrators themselves. It was at the mention of this that triggered the whole uproar the masjid witnessed. And you could hear Abu Junaid Yusuf Bowers raising his voice in the background in a rather aggressive tone talking about “a rough and tough ting”

وَجَحَدُوا بِهَا وَاسْتَيْقَنَتْهَا أَنْفُسُهُمْ ظُلْمًا وَعُلُوًّا

“And they belied them (those Ayat) wrongfully and arrogantly, though their own selves were convinced thereof” (Surah an-Naml: 14)

And Waheed stating “this masjid (Wright St.) has never sought money from the Kuffaar nor has Masjid Sunnah, Aston”, then this is just throwing sand in the eyes of the people, because Waheed knows exactly where I was going with my speech. Regardless of what he says, Alhamdulillah those brave brothers of Reading stood up for justice and brought ample evidences to back their case but:

لا حياة لمن تنادي

Dead are those you call out to!

Abu Khadijah referred to me by saying “Yaa jaahil”, I say:

رَمَتْني بِدَائِهَا وَاَنْسَلَتْ

She accused me of her disease, then slipped away.

Abu Khadijah’s ignorance of the Deen is one beyond description, every once in a while, he chooses to remind people of his “25 years in the Dawah” and at other times “a quarter of a decade upon Salafiyyah” yet Waheed Alam; who has such “credentials” is notorious for his atrocious recitation of Allah’s book, that this very Deen revolves around. He has become a global laughingstock and with this brings down the spirits of his fans, when often asked by laymen “why your “Shaykh” cannot recite Allah’s book” a disservice to the very “Dawah” he champions night and day. Now, if this is the case with this “elder” then upon the “youngsters” among them Salaam!

Though the problem isn't him being incompetent in reciting the Quran, because there does exist many who struggle reciting the Quran, but when this is coupled with persistence in not wanting to better one's state, slurring insults at Ulama, speaking ill of AhlusSunnah, standing upon a pulpit with one's chest out calling Ahlul Ilm "a little boy" this is where the problem lies. So you find when he serially distorts Allah's speech with his erroneous recitation, all the while, speaking ill of people of knowledge those around him but not a single eyelid, but when someone stands in his face and tells him to fear Allah and learn to recite His book, they say "you're arrogant, you're ignorant and you have no respect for your elders"." May Allah have mercy on the scales they people use!

Abu Khadijah claims that I referred to him as my teacher, Alhamdulillah I have many Shuyookh and teachers but Abu Khadijah is NOT one of them. I neither learnt Salafiyyah from him, nor have I completed a single book with him, these are mere claims that he wishes to soothe his ego with.

He even went off on a tangent when he was talking about the previous Grand Mufti Shaykh Bin Baz being asked a question about Britain, while he "was an adult with 2 or 3 children". This information is very irrelevant and just shows how much he loves to stroke his own ego, otherwise anyone can do the same, furthermore I could've said "Well, I was an adult with 2 children and a Post-Graduate Degree and I personally asked the current Grand Mufti Shaykh AbdulAziz Aal-Shaykh a question about Britain too ..." but this is clearly of no benefit to the discussion at hand.

And this here is the crux of the issue, that Waheed Alam is not fond of Abu Makkah because Abu Makkah is not one who chooses to stroke his ego for him, he doesn't come to him regularly enough, he doesn't carry news about others to him, and he certainly hasn't come to him to discuss anything related to al-Allaamah Muhammad bin Haadee nor have the vast majority of Salafis who choose to not disrespect Shaykh Muhammad like they have; that's why he would plead on the minbar from time to time for those brothers to "come to us ... they are afraid to come to us ... we know and you don't know ... we know Muhammad bin Haadee better than you ... Muhammad bin Haadee is only a couple of years older than me "

"يَا قَوْمِ أَلَيْسَ لِي مُلْكُ مِصْرَ وَهَذِهِ الْأَنْهَارُ تَجْرِي مِنْ تَحْتِي أَفَلَا تُبْصِرُونَ"

"O my people! Is not mine the dominion of Egypt, and these rivers flowing underneath me. See you not then?" (Surah az-Zukhruf: 51)

Whilst you have youth from different parts of the country, who travel long distances to visit Abu Khadijah and carry tales to him and news about this one and that one and keep him updated with anything and everything that occurs, some of those even at times almost sounding like they seek permission from him to call to Allah(!) all of which soothes Waheed's ego for him, he finds that Abu Makkah has never been from this type, thus all the pleading done to those brothers from above the minbar resulted in him attempting to publicly attack Abu Makkah, but Alhamdulillah many of those who saw what took place were abhorred at his vile behaviour in the house of Allah.

I believe this oppression against me by the Admin of Wright Street masjid is based on, as he himself said in their recording, was when I saw him with his Umrah group at Madinah Airport, wherein we boarded the same flight back to the UK. I was walking with the Dean of Student Affairs of the Islamic University when I saw him and a couple others sitting at a cafe, I looked at them and continued my conversation with the Dean. This enraged Waheed, so he came over to me and tried to oblige me to pass them Salaam, but I simply replied "I was busy". In 'Waheed's perfect world', he can speak ill of scholars, speak ill of Salafis, warn against them, call for their boycotting and eviction from masajid but when you see him you must run over with hugs and kisses and "You must give Salaam! You must give Salaam", as he said. Amazing!

From the Ajaa'ib of Abu Khadijah, the Imaam of Jarh wat-Ta'deel in Small Heath, is that he said on his minbar about Shaykh Muhammad who is an Aalim from the Ulamaa of Jarh wat-Ta'deel, that "you don't know how to establish Hujjah". Yet when he sees some of the brothers who are in opposition to his path he threatens them by saying "I've established the proof on you, and if you don't change your mawqif tonight I'm going to warn against you!".

لقد استَكْبَرُوا فِي أَنْفُسِهِمْ وَعَتَوْا عُتُوًّا كَبِيرًا

“Indeed, they think too highly of themselves, and are scornful with great pride.”
(Surah al-Furqaan: 21)

As for me saying about him “Haddaadi” then I seek Allah’s forgiveness as this was a slip of the tongue, and I have no issue in saying so because the issuing of Tabdee is not for me, but it has become evident that Abu Khadijah and his organisation have strong traits of Haddaadiyyah, traversing their path and applying their principles. And it’s highly likely these people will continue to pin this statement of Tabdee on me even after this, just as they did with the ‘barking’ issue. But if someone writes clear-cut shirk in their articles, as one of them did, he can suffice with just sliding in his retraction, with the least of effort put into it in comparison to the velocity of the sin; Shirk, yet none of them ever commented on this, none of them wrote him out a Tawbah for him to sign, but as for Abu Makkah, he can use figurative speech and thereafter take it back but we shall still use this against him. May Allah have mercy on the scales they use!

On the other hand, Abu Khadijah said that I’m on the same manhaj of a man he sees to be a Muftadi, for something the scholars have permitted that he wishes to keep hidden from his audience, yet he claims “I do not make Tabdee of you”. But when al-Allaamah Muhammad Haadee says about the Sa’aafiqah “they are to be aligned with ahlul-Ahwaa” due to their speech and actions, Abu Khadijah and his likes drum into the people’s ears that “Muhammad bin Haadee makes tabdee of Salafis” even after Shaykh Muhammad made it clear he DOES NOT make tabdee of them on no less than 3 occasions, Abu Khadijah expects us to accept his excuse and to reject Shaykh Muhammad’s clarification. Why the inconsistency O Waheed?

1. Woe to Al-Mutaffifin [those who give less in measure and weight (decrease the rights of others)],
2. Those who, when they have to receive by measure from men, demand full measure,
3. And when they have to give by measure or weight to men, give less than due.
4. Think they not that they will be resurrected (for reckoning),

5. On a Great Day,

6. The Day when (all) mankind will stand before the Lord of the 'Alamin (mankind, jinns and all that exists)?

(Surah al-Mutaffifeen)

Ahlussunnah heard Shaykh Muhammad's clarification and accepted it, whilst you; for your own agenda wish to continue to beat the drum accusing the Shaykh of making Tabdee, so according to your standards you, in effect, make tabdee of me.

You'll soon find them coming out and saying "Abu Makkah speaks ill of Shaykh Rabee, because it was him who said Muhammad bin Haadee makes Tabdee on the Sa'aafiqah" as they've done with others in the past. But Abu Makkah cannot speak with conviction that Shaykh Rabee has heard Shaykh Muhammad's clarification on the issue, but he can surely say that you have, since you've mentioned it from above your minbar on more than one occasion.

From their many lies that I enumerated from Abu Khadijah's rambling speech and the writing they spread are as follows:

- ✗ Abu Khadijah's lie and empty claim that I oppose the "Usool of Ahlussunnah"
- ✗ Abu Khadijah's lie when he claimed that he told me (personally) to come and sit with him to discuss the affair
- ✗ that I said "how is it possible for an Allaamah (like Shaykh Muhammad) to become deviated in just one year?"

كَبُرَتْ كَلِمَةً تَخْرُجُ مِنْ أَفْوَاهِهِمْ إِنَّ يَقُولُونَ إِلَّا كَذِبًا

"Mighty is the word that comes out of their mouths. They utter nothing but a lie." (Surah al-Kahf: 5)

- ✗ Abu Khadijah's lie that I came to the masjid the night before "screaming and shouting"

- ✕ that I have “proven trouble-making in the masjid” which they cannot prove, since I’ve been coming to their masjid for the past year since the fitnah of Sa’aafiqah, with me being in Madinah for half the year. So I’ll wait for their lying muathin to provide proof for this so called “Tashvish” I cause in the masjid.
- ✕ that I became very rude and aggressive with their muathin the first time he approached me with threats
- ✕ that I returned for fajr and was “rude and aggressive” with their muathin
- ✕ that I “shouted out” asking if I was a Muqtadi — and I explained above the reason I asked that question, which wasn’t “shouted out” as they lyingly claim

أَرَأَيْتَ الَّذِي يَنْهَى

Have you seen him who prevents,

عَبْدًا إِذَا صَلَّى

A slave when he prays?

أَرَأَيْتَ إِنْ كَانَ عَلَى الْهُدَى

Tell me, if he is on the guidance (of Allah)

أَوْ أَمَرَ بِالتَّقْوَى

Or enjoins piety

أَرَأَيْتَ إِنْ كَذَّبَ وَتَوَلَّى

Tell me if he denies, and turns away?

أَلَمْ يَعْلَم بِأَنَّ اللَّهَ يَرَى

Knows he not that Allah does see (what he does)

كَلَّا لَئِنْ لَمْ يَنْتَهِ لَنَشْفَعَنَّ بِالنَّاصِيَةِ

Nay! If he ceases not, We will catch him by the forelock

نَاصِيَةٍ كَاذِبَةٍ خَاطِئَةٍ

A lying, sinful forelock

فَلْيَدْعُ نَادِيَهُ

Then, let him call upon his council (of helpers)

سَنَدْعُ الزَّبَانِيَةَ

We will call the guards of Hell (to deal with him)

كَلَّا لَا تُطِيعُوهُ وَاسْجُدْ وَاقْتَرِبْ

Nay! Do not obey him. Fall prostrate and draw near to Allah

And I thank Allah Azza wa Jall that he gave me the tawfeeq to record some of these events, since these people are shameless liars who attempt to character assassinate anybody who they feel like oppressing, but Allah was kind to me.

Walhamdulillaahi Rabbil Aalameen

Written by:

Abu Makkah al-Ishaaqi