

# **Yasir Qadhi and Muḥammad Ḥijāb: Ikhwāniyyah in Theory and Practice**



## **Part 2: Yasir Qadhi’s Distortion of History, Shielding Contemporary Jahmites and Weakening Sunni Theology—2**

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Refer to **Part 2-1** for some brief background information regarding Qadhi and Ḥijab and this series from February 2014 in response to one of Qadhī’s horrendous lectures.

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#### Part 4—4 February 2014

Yasir Qadhi is in the process of doctoring history and revising the methodology of Ahl al-Sunnah for higher-level agendas and from his recent activities is to mix truth with falsehood in



Unity does not mean Uniformity &  
The Hadith of the 73 sects ~ Dr.  
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interpreting the hadith of splitting (73 sects). From the claims that form part of this revisionism is that the Jahmiyyah were no more than 50 men and and that they expired and no longer exist (see video 21:10 onwards) where he says, “*Who are the Jahmiyyah? They no longer exist*”. Either Yasir Qadhi is the most-ignorant of the ignorant or he is a great conniving liar which is closer to the truth due to many evidences.

**Imām Ibn al-Qayyim** (d. 751H) wrote two monumental books in refutation of the Jahmiyyah Ash‘ariyyah who were present in the 8th century hijrah (they obviously didn’t cease to exist). The first, **Ijtimā‘ al-Juyūsh al-Islāmiyyah ‘alā Ḥarb al-Mu‘aṭṭillah wal-Jahmiyyah** which was authored on the subject of al-‘Uluww, something all Ash‘arīs from the fifth century hijrah (until today) deny and consider to be tajsīm and kufr. The second is **al-Ṣawā‘iq al-Mursalah ‘alā al-Jahmiyyah wal-Mu‘aṭṭalah** which is largely a refutation of many of the principles laid down and made popular by Fakhr al-Din al-Rāzī (d. 606H) in his works which are founded upon the doctrine of the Jahmites in relation to al-‘Uluww and the Ṣifāt Khabariyyah.

The belief in the ‘uluww of Allāh is fiṭriyy (innate) and dhurūriyy (necessary) and as Ibn Taymiyyah says, the Jahmites of the second century hijrah were really trying to eradicate this belief from the hearts of the common people, though they could only do so through allusion and indication, not directly, at that particular time.

**Yazīd bin Hārūn al-Wāsiṭī** (d. 206H), said, “Whoever claims that **‘The Most Merciful ascended over the Throne’** is [understood upon a meaning] different to what is settled in the hearts of the common-folk is a Jahmite.” (*Mukhtaṣar al-‘Uluww*).

Those with this very understanding of the Jahmites are the ones whom Yasir Qadhi is befriending and shielding today for certain objectives and aspirations.

## Part 5—4 February 2014

**Imām al-Mizzī** (d. 742H), a student of Ibn Taymiyyah, read out chapters of Imām al-Bukhārī’s *Khalq Af’āl al-‘Ibād* by the grand mosque in Damascus.

**Ibn Ḥajar al-‘Asqalānī**, relates in *al-Durar al-Kāminah* (1/170): “Then on 22nd of Rajab, al-Mizzī read a chapter of the book *Af’āl al-‘Ibād* of al-Bukhārī in the grand mosque, and some of the Shāfi’ites [Ash’arites] became angry and said, “We are the ones intended by this.” So they raised the affair to the Shāfi’ite [Ash’arī] qāḍī who ordered him imprisoned.”

And **Ibn ‘Abd al-Hādī** wrote: “[Al-Ḥāfidh Jamāl al-Dīn al-Mizzī] read on, Tuesday, 22nd of Rajab a chapter from *al-Radd ‘alal-Jahmiyyah* [from the *Ṣaḥīḥ*] and that Allāh is above the Throne from the book *Af’āl al-‘Ibād*, authored by al-Bukhārī, beneath the Nasr (dome) [of the grand mosque] and some of the [Shāfi’ite] jurists present became angered by that. They raised the affair to the Shāfi’ite [Ash’arī] supreme qāḍī who summoned him and imprisoned him.” (*al-‘Uqūd al-Durriyyah* 1/220).

Yasir Qadhi wants us to believe these people no longer exist and expired from history! **Rather, these people today fill the world, they have schools, institutions, curriculums, polemics and they propagate their Tajahhum to the masses.** This type of clear and open treachery must have underlying reasons and explanations and it is apparent that Yasir Qadhi has motivations and aspirations which require him to

engage in such revisionism and fabrications against history.

## **Part 6—4 February 2014**

Whoever reads the various works of **Ibn Taymiyyah** authored largely in refutation of the later Ash‘arites such as Fakhr al-Din al-Rāzī (d. 606H) will observe clearly that the label “Jahmiyyah” is an umbrella term that comprises many factions. What all of these factions have in common is that they founded their theology upon a particular conceptual baggage (al-ajsām wal-a‘rāḍ). So whoever partook in this conceptual baggage entered the genus of the “Jahmiyyah.”

Thus, Ibn Taymiyyah refers to the Philosophers (Falāsifah) as Jahmiyyah, likewise the Mu‘tazilah, likewise the Ash‘arīs. The earlier Ash‘arīs had a light form of Tajahhum whereas the later ones entered into greater ta‘ṭīl and moderate Tajahhum.

It is this latter type that is present today operating under the label of “Asharīs”. Likewise many of those who are Murji‘ah and those who are Rāfiḍah Shi‘ah are treated as Jahmiyyah.

All of this is apparent from the works of Ibn Taymiyyah which Yasir Qadhi has allegedly read and utilized for his Masters and PhD theses. Refer to Minhāj al-Sunnah, 2/603-604 by way of example, where Ibn Taymiyyah refers to the genus of the Jahmiyyah into which numerous factions enter. He said:

“And the debate was not with the Mu‘tazilah only, rather it was with the genus of the Jahmites, from the Mū‘tazilah, [Najjāriyyah], Ḍirāriyyah, and various types of Murji‘ah. For every Mu‘tazilite is a Jahmite but not every Jahmite is a Mu‘tazilite. However Jahm was most intense in negation... and Bishr al-Marīsī was from the Murji‘ah, he was not from the Mu‘tazilah, rather, he was from the senior of the Jahmites.”

The point here is that Yasir Qadhi is engaged in deliberate, calculated falsification of history and distortion of the realities for whatever agendas and objectives he has in mind. Just because a person manifests dhakā’ (intelligence) does not mean he automatically has zakā’ (integrity).

### **Part 7—4 February 2014**

The later Ash‘arites from the time of **al-Juwaynī** (d. 478H), **al-Ghazālī** (d. 505H), **al-Rāzī** (d. 606H) gravitated towards the doctrines of the core Jahmites and this is why the great Imāms of Salafiyyah, Ibn Taymiyyah and Ibn al-Qayyim refuted their ideas whilst referring to their holders as “Jahmiyyah” as is clear from the titles of some of their works as has preceded.

Today’s Ash‘arites, a sub-group of the Jahmiyyah, hold the following hallmark Jahmite doctrines:

- a)** Their negation of the ‘uluww of Allāh upon the foundation of al-Jahm bin Ṣafwān “Allāh is not a jism”,
- b)** Their negation of the Ṣifāt Khabariyyah,

**c)** Their negation of mashīʿah and ikhtiyār (choice) from Allāh in His actions, a doctrine whose origin lies with the Philosophers,

**d)** Their saying that the Arabic Qurʾān present with us is created, (they try to conceal this belief),

**e)** Their saying of al-kasb regarding al-Qadar which approximates to the doctrine of the Jahmiyyah who were Jabariyyah,

**f)** Their position on īmān that it is taṣdīq, being close to the doctrine of the Jahmites from the extreme Murjiʿah.

**On all these counts the Ashʿarīs present today are Jahmiyyah no doubt.**

Yasir Qadhi wants to falsify history and say these people no longer exist. If this came from an ignoramus, you would understand. When it comes from a Madinah graduate whose Masters is on Jahm bin Safwan and PhD is on Ibn Taymiyyah's Dar al-Taʾarūḍ, then you know we are dealing with a sick mind.