

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—5

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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.

<http://www.manhaj.com/manhaj/?gwppp>

Part 15—5 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



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.

In his lecture at ISNA on 1st September 2013, Yasir Qadhi stated:

“Now I’ve done a Masters on this group, the Jahmiyyah and we discover that perhaps there were 50 maximum 100 people in this group. Subnhaanallaah, that’s it! And our scholars of theology raised such a big deal because their beliefs were really strange and exotic and what not, so they always talk about refuting the Jahmiyyah, correcting the Jahmiyyah, misunderstanding the... so all of them talk about... even Imaam al-Bukhari, the Saheeh al-Bukhari guy, the very last chapter of his Sahih al-Bukhari, the very last book is called Kitab al-Tawhid wal-Radd alal-Jahmiyyah. The Book of Tawhid and refuting the Jahmiyyah, even Imaam al-Bukhari.

Now if someone did not know any better, someone would think that the Jahmiyyah were like 50% of the ummah. But when you study history you find out they were a small group of loud activists, they’re loud but in reality they are a small number. So these 70 what not, they are all small pockets here and there, but the majority the bulk of the ummah alhamdulillah is upon good. And this is the reality that alhamdulillah we have historically seen that the Muslim world has been unified, the average Muslim on the face of the world believes in the six pillars of Eemaan, the average Muslim believes and strives to practice the five pillars of Islam, this is really what Islam is all about.

As for the advanced aspects of theology this is not what every Muslim is obliged to study, so this is the third misunderstanding.” End of quote.

There are numerous points on this, from them:

1st. Doing a Masters on this group means that Qadhi’s misguidance is upon knowledge.

2nd. Qadhi’s claim of the Jahmiyyah being only 50 or 100 people, and that the scholars made a great deal about it, until even the “Saheeh al-Bukhari guy” got in on the act according to Qadhi, then this is distorting the realities. The Mu‘tazilah are Jahmiyyah, the Kullābiyyah are Jahmiyyah. And they were the ones whose ideas led to tribulations upon the ummah. It appears that Qadhi is very subtly and indirectly trying to take a dig at these Imāms of the Salaf, as if to say, “What?! You made all this fuss about a group of 50 who perished in the 2nd century hijrah, and you guys continued speaking about them centuries later?”

3rd. By the 7th century hijrah, the Jahmites indeed spread across the ummah and turned into millions upon millions, and they are the Ash‘arīs and Mātūrīdīs, because their uṣūl are derived from the uṣūl of Jahm bin Ṣafwān in the subject of Allāh’s Ṣifāt, and for the Ash‘arīs, also in Īmān and Qadar.

4th. The ‘Uluww of Allāh is not “an advanced aspect of theology,” it is fiṭriyy (innate), dharūriyy (necessary) and it is why the Salaf made takfīr of the Jahmites of old whose theological descendants (in this belief) are present today in abundance and whose figureheads in

the West, Yasir Qadhi expresses his affection for and cooperates with and shields from the application of walāʾ and barāʾ for the sake of Allāh, the Exalted, whose ʿuluww they deny and the affirmation of which they consider tajsīm and kufr.

Part 16—5 February 2014

In his lecture in Trinidad (Unity Does Not Mean Uniformity), Yasir Qadhi states (listen to the 20 minute mark onwards):

“..The Kharijite are still present today but less than 0.5% of the Ummah.... The bulk of the groups that appeared withered away and no longer exist in our times. There was a group called the Jahmiyyah and if you read any book of theology [mentions al-Bukhārī’s Ṣaḥīḥ, Kitāb al-Tawḥīd wal-Radd ʿalā al-Jahmiyyah] ...who are these Jahmiyyah? They no longer exist. They no longer exist. Yet our scholars wrote so many books against them the average person might think the Jahmiyyah is every second person. He must be hiding behind my door, he must be this. The reality is that they were, as with all such groups, barking loudly but having no bites... (mentions his Master’s thesis on al-Jahm bin Ṣafwan)... this research that I discovered that the Jahmiyyah never numbered more than 50 people... the fact of the matter is that they were so small. Another group called the Muʿtazilah, another famous group, they became so powerful even the khalifah became a part of

their group and he began persecuting Muslims, he persecuted Imām Ahmad... So 72 out of 73 when most of these 72 might not even exist anymore. And the ones that do exist have always been a minority... So therefore the bulk of the Ummah is rightly-guided and shall always remain rightly-guided... (mentions aḥādīth relating to largeness of this ummah on the day of judgement and entering Paradise)... The bulk of these sectarian differences no longer exist. Where are the Jahmiyyah?! Where are the Mu‘tazilah?! The Kharijites are barely found, in just one country, in Oman...” up until the 26 minute mark. End.

There is deep-rooted deception in these 6 minutes which can’t really be addressed in detail here.

1st. Yasir Qadhi confuses between **the guidance of and to Islām** (hence the largest ummah and Allāh’s mercy upon this ummah) and **the guidance within Islām**. As is related from the likes of Ibn ‘Umar (رضي الله عنه), Abū al-Āliyah (رحمة الله) and others that they expressed the thought that they do not know which of the two favours are greater, receiving the guidance to Islām, or Allāh saving them from being among the people of desires. Meaning, the sects of innovation which appeared in their time, the Khārijites, Saba’ites and the Qadariyyah.

2nd. He negates the presence of the Jahmiyyah today and likewise of the Mu‘tazilah, despite the well-known revival of this school in the form of Modernism, ḥadīth rejection in the Indian subcontinent, basically where the Colonialists affected the minds of the Muslims such

as Egypt and India, and from there, spread to other places, and it is found in the West, receiving a revival.

3rd. His great lie that the Khārijites are found only in Omān, and they are the Ibādiyyah, whereas the Khārijites and the Qa‘diyyah, the worst of them, are spread all over the world and in most Muslim countries. Just because they do not have states and distinct areas of rule or control, does not mean they do not exist. What about ISIS/Daesh, al-Qaeda, Boko Haram and so on. How can this man blatantly falsify realities? How can he say the bulk of these sectarian differences no longer exist when we have the Ash‘ariyyah, Mātūrīdiyyah, we have the Rāfiḍah and their I‘tizāl which they are upon. We have the Muji‘ah and we have the ‘Aqlāniyyah, the modern-day Mu‘tazilah. We have Ṣūfis believing in unity of existence and divine union and so on. This man is telling blatant lies about qadar (divine decree) and shar‘ (divine legislation).

4th. His general aim is to belittle the affair of innovation and misguidance which is the cause of the ummah’s woes and bring a new **least common denominator** upon which Muslim’s should maintain unity and cooperation.

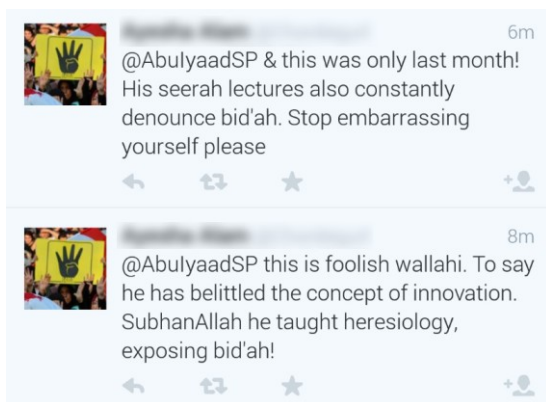
This is the manhaj of **Hasal al-Banna** repackaged for the 21st century. Because al-Bannā effectively said that the kalimah is the thing that unites all Muslims, and that unity should be around this least common denominator. For more details refer to Ikhwanis.Com.

Part 17—5 February 2014

What a man intends in his da'wah is known through his actions, his loyalties, friendships and allegiances. A man can sit and

teach from books for days, weeks and months and say whatever he likes. But when he walks, talks and mixes, how much he really truly values what he is otherwise preaching in his lessons becomes readily apparent.

It is from your naivety to believe that all a man has to do to gain trust and acceptance is to speak in generic terms about errant beliefs and doctrines (the bulk of which he considers to no longer exist in any case, see quote from Yasir Qadhi in Part 16). Thus, when you look at his da'wah, you will that what he is really calling for is an undermining of the 'aqīdah of al-walā' and al-barā'. What is the point in Yasir Qadhi writing in 2005 in his Master's thesis: "So establishing these agreements, and explaining the effect of Jahm upon the Mu'tazilah, Zaydiyyah, Ibādiyyah, Rāfiḍhah, Ashā'irah, Māturīdīyyah is an exposition of them and an explanation of their deception in freeing themselves from al-Jahm bin



Şafwan” and then sitting with, cooperating with, and giving credence to these very same people?!

Here is Yasir Qadhi sitting with one of the heads of the Ash‘arī (Jahmite) callers (Zaid Shakir) who founds his doctrines upon the uṣūl (foundations) that al-Jahm bin Şafwān brought into

this ummah. He is a denier of many of Allāh’s ṣifāt and denies the ‘uluww of Allāh in His essence.



What else is this but belittling and laughing in the face of the concept of innovation and making mockery of it?! Alhamdulillah, Allāh preserved this religion and its true application through the methodology of the Salaf which is why we as Muslims have a way of evaluating individuals and callers to see whether what they preach with their tongues extends into their actions and their da’wah. This is why Yasir Qadhi speaks ill of this way, because he is exposed by it.

Part 18—5 February 2014

In this same lecture in Trinidad, Yasir Qadhi states (listen to the 20 minute mark onwards): “.....who are these Jahmiyyah? They no longer exist. They no longer exist... The bulk of these sectarian differences no longer exist. Where are the Jahmiyyah?! Where are the Mu‘tazilah?!”

The Kharijites are barely found, in just one country, in Oman...” End of quote.

Shaykh al-Islām Ibn Taymiyyah says in Bayān Talbīs al-Jahmiyyah (6/71-72): **“And the speech regarding this verse (2:115) is from angles, the first: That the likes of what I have said in some of the gatherings is (also) said here, for this verse is the one that some of the akābir (senior ones) of the Jahmites brought when I mentioned that the Salaf did not make ta’wīl of the verses of the attributes and their reports (akhbār). And there occurred the well-known debate regarding this...”** End of quote.

This is in reference to the debates about his book al-‘Aqīdah al-Wāsitiyyah where Ibn Taymiyyah was answering the scholars of the Ash‘arīs whom he refers to here as **“akābir al-Jahmiyyah”** (the senior of the Jahmites) and they are people like Ibn al-Zamlakānī and Ṣafiy al-Dīn al-Hindī and others from the jurists, shaykhs, qadīs and rulers.

Yasir Qadhi is playing out a huge deception by focusing on the Jahmiyyah Maḥḍah (pure, core, original Jahmites) and portraying to everybody that “they no longer exist” and were just a band of 50 or so vocal men, all bark and no bite, and about whom the Salaf made such a “big deal” out of as he says.

Meanwhile we see him signing agreements and doing lectures with **the akābir of the Jahmites** in the West who hold the same beliefs as Ṣafiy al-Dīn al-Hindī and other disputants of Ibn Taymiyyah from the heads of the

Jahmite Ash‘arīs in that time. The contemporary Jahmite Ash‘arīs utilize the arguments and polemics of **Fakhr al-Din al-Rāzī** (d. 606H) whom Ibn Taymiyyah explicitly calls a “Jahmite” (see Part 8, and al-Majmū’ 16/213).

Yasir Qadhi is not as smart as he thinks he is. He has been deceived by his own soul and what he thinks he possesses of ‘aql. Intellect lies in holding fast to the way of the Salaf in ‘ilm, qawl, ‘amal, da‘wah and manhaj. When you oppose that, you start losing ‘aql and this becomes manifest in your speech and action.

Yasir Qadhi is a man calling to misguidance upon knowledge, and he has placed his intellect and his desire over and above the truth.

The Essence of the Matter—30 June 2020

We can make a short, concluding remark on this series from early 2014:

Yasir Qadhi is upon the manhaj of Ḥasan al-Bannā, following the way of Jamāl al-Dīn al-Afghānī. He markets himself as a thinker, a philosopher. He has a specific pose which he uses as part of this marketing. The hand on the chin, in deep-reflective mode, like



the Greek philosophers. He considers himself intellectually superior to others, and inwardly, he considers himself intellectually superior than many of the great scholars of Islām and I would not be surprised if some of the



Companions were included within this as well, Allāh knows best. He holds that ‘Umar (رضي الله عنه) would fail a basic test in ‘aqīdah, and we shall speak about that separately inshā’Allāh.

The way of this misguided philosopher is to unite the various sects, Jahmites, Khārijites, Ṣūfīs, and others into a “broad Sunni Islām”, upon a **least common denominator**. He even has statements and behaviours which suggest that if he could get away with it, he would even include the Rāfiḍah within “broad Sunni Islām.” He

also has the poison of the Orientalists and harbours their doubts, desiring to spread them among the Muslims, but hesitant because of the potential consequences.



After all of this, you have ignorant, brain-dead fools like Mohamad Hegab parading this misguided innovator in front of his audience, treating him as a shaykh of Islām, and allowing him to spread his poison across the world. Darkesses upon darkesses on the Day of Judgement!

In a nutshell: If you follow the way of Qadhi and Hegab (Ḥijāb), then your grandchildren—upon such a nurturing and its effects—may just end up being believers in the unity of religions and think that Buddhism, Christianity and Islām are just different paths to the same destination.

Be warned! This already happened in history because of misguided philosophers who put reason over revelation.