

Yasir Qadhi and Muḥammad Ḥijāb: Ikhwāniyyah in Theory and Practice



Part 3: The Great Companion ‘Umar bin al-Khaṭṭāb (رَضِيَ اللهُ عَنْهُ), the Islamic Creed and Salafiyyah Through the Eyes, Heart and Mind of Yasir Qadhi—3: ‘Aqīdah, From a Foundation to a Branch



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Refer to **Part 2-1** and **Part 3-1** for some brief background information regarding Qadhi and Ḥijab.

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

In June 2014, Qadhi did **a horrendous lecture** which he horrendously titled: “*Towards an Ecumenical Conception of Salafiyyah*”.¹ I wrote some articles on it and published them on Twitter at the time. There were many things that Qadhi tried to do in this lecture and we will address them in this section of the series inshā’Allāh, incorporating some of the content that was written back then.

From the first two parts in this series, the reader should now be familiar with the 21st century **BYSQian philosophy**,² which is comprised of a pair of **Orientalist spectacles** with which Salafiyyah is looked at in a particular way, an **Ikhwānī Bannāī methodology** in da‘wah, sprinkled with plenty of **swagger**.³

¹ <https://www.youtube.com/watch?v=bdNOZOBjWuY>

² Refer to the previous parts for an explanation of this acronym.

³ Boasting, bragging, overly-confident attitude, pompousness, self-importance, arrogance.

In short, this is a more sophisticated and technically advanced version of 20th century Ikhwānī da‘wah, reformulated by pseudo-philosophers such as Yasir Qadhi. Let us describe it once more for the sake of reminder and revision:

Salafiyyah is just a “**human extraction**”, a “**trend**” and all the various denominations, such as Ash‘arīs, Deobandīs, Ṣūfīs, and even Rāfiḍīs, they also project themselves and the creed or methodology that they are upon, back to the earliest generations, they will also claim to be “Salafi”. And because everything is really a “human extraction”, a new, universal, “ecumenical” conception of Salafiyyah is needed, based upon two simple criteria:

- a) Saying the kalimah
- b) Having religiosity, worship, good manners etc.

This is the least common denominator upon which we can speak of “**Generic Sunnism**” or “**Ecumenical Salafiyyah**”.

As such, we no longer speak of:

- “**ḥaqq**” and “**bāṭil**”,
- “**sunnah**” and “**bid‘ah**”,
- “**hudā**” and “**ḍalālāh**”,

because BYSQian philosophy has made that redundant. Further, the Companions were not sophisticated and intelligent enough to have thought of formulations such as:

- Īmān is belief, speech and action
- Allāh is above His Throne with His essence, separate and distinct from His creation

—The Qurʾān is Allāh’s speech, uncreated

—and so on

should they have been exposed to the sayings of the Murjiʿah, Jahmiyyah, Muʿtazilah, Ashʿariyyah and others. Rather, they would have failed if you were to quiz them on these matters. So because of this, why should we be making a big deal about these issues, especially given our saying that these are “human extractions” and all we have is **relativity of truth**, a bit like **relativity of motion**?

If you are standing as a Ṣūfī, you are the stationary Salafi and the Salafi is the deviating innovator. And if you are an Ashʿarī, you are the Salafi, and the Salafi is the innovator. And if you are an Ikhwānī, you are the Salafi and the Salafi is an innovator. And if you are a Rāfiḍī, then you are the Salafi, because you follow Ahl al-Bayt, and the Salafi is an innovator. And if you are a Salafi, you are the Salafi and the others, as sects, are innovators. So everything is relative, **because everything is just a human extraction** in any case. It’s one human extraction verses another, and of course some are better than others, but at the end of the day, they are still “human extractions”.

Thus, we no longer have “haqq” and “bāṭil”, its all relative. And we no longer have “sunnah” and bidʿah”, its all relative. And we no longer have “hudā” and “ḍalālah”, its all relative. Meaning, that we no longer speak with these terms and make them our reference points, no. We are dealing with human extractions where these types of absolutes do not exist. Only relativities.

Thus, there are two conditions of **Ecumenical Salafiyyah** or **Generic Sunnism**,
—“the kalimah” and
—“worship, good manners”,
if you bring them, you are Salafi, and you can become part of our audience and we will guide you to our new “**Civic Islām**” for the 21st century.

This is the essence of **BYSQian philosophy**.

We speak of the phrase: “**taking the biscuit**”, which means trying to use something that is worn out, old, of no use, at the end of its life and so on.

This philosophy was used throughout the 20th century by the political activists, the ḥarakiyyīn, the Ikhwānīs, the Taḥrīrīs and it got exposed and refuted by the Salafi scholars.

These groups found ways to amass large numbers by undermining and downplaying the importance of ‘aqīdah as a foundation in religion. They did not want barriers or restrictions to entry into their party or group, or to limit their audiences. Hence, doesn’t matter what your creed or background is, as long you say the kalimah and have good manners, come and join our movement and help us fulfil our goals and agendas, then that’s great. All of this undermines the sound ‘aqīdah and erodes genuine unity.

So these ways have been reformulated in another way for the 21st century by pseudo-philosophers and pseudo-intellectuals, from them is Yasir Qadhi.

Its starting point is blurring those distinctions and categories we mentioned earlier, “haqq”, “bāṭil”, “sunnah”, “bid‘ah”, “hudā”, “ḍalāl”, and its end point is the unity of religions (waḥdat al-adyān), once a few generations have been nurtured upon **BYSQian philosophy**.

It could be the case that your grandchildren become believers in the unity of religions and even hold that the Qur’ān is just like the Bible which has not been preserved, and that these various religions are just different paths to the same destination, because they are all “**human extractions**”.

Don’t take these words lightly. Imagine the scenario where we have millions of **BYSQians**, or **BYSQites** all over the world, nurtured upon this falsehood, calling others to it, not least their children—and then add many thousands of **Brownlets** and **Hijāblets** into the mix as well—what do you think will remain of Islām in a few generations time?

It will be exactly as Shaykh al-Fawzān said in what we quoted from him in **Part 3-2** of this series, that Islām will become empty of meaning and substance and we will be left with **a counterfeit Islām**, muḥarrāf, mubaddal (distorted, altered).

So once we have completed our revision and reminder, let us proceed and discuss another tenet of the new **BYSQian philosophy** of the 21st century.

THE STATUS OF ‘AQĪDAH: DEMOTED FROM THE ROOT AND FOUNDATION TO THE BRANCH

Towards the end of his lecture, Qāḍī (**BYSQ**) spells it out clearly: Creed is just one element of many and is not the end all and be all, and ultimately it is only sincerity that really counts.

This is what he says,

“Allāh judges by what, with what, sincerity, Allāh judges primarily with what is in your heart and therefore, in my humble opinion, generic Sunnism, generic Sunnism, by Sunnism, what do I mean, I mean respect of the Ṣaḥābah, this is what I mean by sunnism, generic Sunnism is what is the saved sect and the creed that the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) predicted would be the victorious, in the ḥadīth that mentioned it, this is what those aḥādīth apply to and as for the movements that are not generically Sunni [he means Shi‘ites] then we simply say that there are issues with them and we take them on a case by case basis.”

There are a number of points here:

1. We see some tinges of Ijrā’ here, the expulsion of actions from imān, in that he says Allāh **judges** by **sincerity**. Rather Allāh looks at both the hearts and the actions and there has to be conformity between them, which means that the external actions must conform with the truth, and this includes behaviours,

methodologies and loyalties, in addition to acts of worship.

2. He follows the way of **Salmān al-ʿAwdah**—the misguided Ikhwānī and caller to “Civic Islām”—in treating the various misguided sects to be from the saved sect, both those of old which have taken on new names and labels, and those which are new.

3. Even the Shīʿites, he leaves the door open for them and makes it on a case by case basis. So “there are issues with them” and they are looked at “on a case by case basis”.

What he is really doing is treating the astray sects such as the Ashʿariyyah, Ṣūfiyyah, Ikhwāniyyah, Deobandiyyah and others to be Generic Sunnīs, Salafīs—and this is the **Ecumenical Salafiyyah** he is calling to—they are the saved sect. The Shīʿites are then upgraded and perceived as those who have “issues with them” and individuals are taken on a case by case basis. In other words, every sect moves up a grade, while the Salafīs, those who call to the way of the Salaf, and who put great focus on ʿaqīdah and clarity, they are demoted and dissolved into “Generic Sunnism” and “Ecumenical Salafism”, as just another “**human extraction**” among the extractions.

BYSQ then says immediately after:

“No doubt creed is important, no doubt it is important, but creed is not the end all and be all of

Islam. Creed is one element of Islam, there is also ‘ibādah, there is also worship, there is also mu‘āmalāt, there is also sulūk, also how you deal with others and its a package.”

Now of course its true, all of these are elements of Islām, but Qāḍī wants to remove the **foundational** aspect of creed, to take it out from the foundations of the building, and treat it like any other part of the house, like a single wall, that is equal in its role to other walls. Or put another way, the **root** and **trunk** of a tree is being treated as if it is just another branch of the tree.

This is false, since ‘aqīdah is the foundation, the base, the root, the trunk. And walā’ and barā’ consolidates it and keeps it intact, with the meaning that those who deviate from it, then they are treated in the way that the Qur’ān and Sunnah has commanded that they be treated. Otherwise, without this, the religion will simply dissolve and go in the way of that of the Jews and Christians.

In the ḥadīth of Hudhayfah (رضي الله عنه), there is mention of Arab-speaking callers to the gates of Hellfire, throwing those who respond to them into it. In the ḥadīth of Ibn Mas’ūd (رضي الله عنه), after the era of the Helpers and Supporters given to each Prophet in general, there will appear those “*who say what they do not do and do what they have not been commanded*” and jihād is enjoined against them. Both ḥadīths are related by Muslim. And all of this is to preserve the integrity of this religion.

However, we distinguish between the **callers** and the **called**. We do not treat callers to innovation, deviation and misguidance like the average, common Muslim. We refute and warn against these callers and at the same time, we call the common Muslims to abandon and leave the falsehood that they have been nurtured upon, out of love of goodness for them, sincerity towards them and with gentleness and good manners.

We do not deceive them and lie to them and say to them: *“As long as you are a Generic Sunni, its totally fine, believe what you want”* or say to them *“You are a Salafi, you are saved”* or, *“Just be sincere, as that is the most important thing, Allāh decreed differing to occur, so why should we try to overturn it?”*

This is treachery, this is deception and this earns the wrath and anger of Allāh. It is to follow the ways of those who earned the wrath of Allāh, who accommodated falsehood and never prohibited from the evil in their midst (5:79), they were cursed upon the tongue of Dāwūd (عَلَيْهِ السَّلَامُ) and ʿĪsā (عَلَيْهِ السَّلَامُ) because of that (5:78), and this is in relation to sin, which is a much lighter affair than misguidance and deviation from the path in terms of innovations and heresies and causing splits thereby.

And the BYSQian philosophy aims to standardise this behaviour, which draws the wrath of Allāh, and then they call this “revival” and “rectification”!

There is a big difference between saying:

“I do not agree with your belief (human extraction), I think mine is better and I can argue and make my case, but we are both Generic Sunnīs, so it does not really matter, we are upon Ecumenical Salafiyah.”

and:

“This is what sunnah, truth, guidance is, and here is the evidence, and that which you are upon is bid‘ah, falsehood and misguidance, and here are the evidences to prove it, and if after your misconceptions are cleared, you continue to remain upon it, then you have deviated and are under threat of punishment and Hellfire, you are now causing splitting which leads to weakness and humiliation, so fear Allāh.”

So one can see the clear direction here, it resembles the pan-Islamism of the Bāṭinī Rāfiḍī, Jamāl al-Dīn al-Afghānī, the Ikhwāniyyah of Ḥasan al-Bannā, the manhaj of Yūsuf al-Qaraḍāwī and Salmān al-Awdah.

Shaykh Ṣāliḥ al-Fawzān said:

العقيدة تجعل المسلم يمشي على بينة، في دينه وهي رأس الدين، فلا يصح عمل إلا بعد تصحيح العقيدة، فالأعمال لا بد أن تكون قائمة على عقيدة صحيحة وعلى دليل من كتاب الله وسنة رسوله صلى الله عليه وسلم

“ The ‘aqīdah makes a Muslim to proceed upon clarity in his religion, and it is the chief part of the religion. No action is sound except after the correction of creed. Actions must be established upon a sound creed and upon evidence from the Book of Allāh and

the Sunnah of his Messenger (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ).”⁴

And Shaykh ‘Abd al-‘Azīz bin Bāz (رَحْمَةُ اللهِ) was asked about scholars focusing a lot on ‘aqīdah, which is no doubt important, and that they should be directed to speak also about manners.

So he replied:⁵

That which is known with respect to the Scholars is that they are concerned both with this and that. The ‘aqīdah is like what you mentioned O questioner, it is the foundation. For this reason, the majority of the people of knowledge in the countries of the world are not concerned with ‘aqīdah, in opposition to what you asserted. They speak about manners and other things regarding prayer, zakāh, the times of prayers and other things. But the ‘aqīdah is neglected until graves are worshipped besides Allāh, and until shirk with Allāh has occurred among them and they do not realise it.

And perhaps even that scholar has fallen into shirk with Allāh because he was raised upon shirk, with his father, and his uncle and his shaykh. So they lived whilst upon shirk for the reasons that they did not delve into ‘aqīdah, that they were not concerned with ‘aqīdah. You will see him teaching, but he worships other than Allāh. You will find him in the mosque teaching but then he invokes al-Badawī, and he

⁴ Refer to: <https://www.alfawzan.af.org.sa/en/node/15128>

⁵ Refer to <https://binbaz.org.sa/fatwas/1521/اهمية-العقيدة-و-الدعوة-اليها/>

invokes Husayn, and he invokes ‘Abd al-Qādir, because he was brought up with this, he, his father, his grandfather and his companions. This is from the results of neglecting ‘aqīdah and not being concerned with ‘aqīdah.

You will see him, a great scholar, insightful in the rulings of prayer, the rulings of the times [of prayer], of zakāh, or testaments and other things, because he had studied them and was preoccupied with them. But as for ‘aqīdah, he does not concern himself with it, and does not know [the sound details thereof]. And if he was good [by being concerned with it], then he would [only] be concerned with the ‘aqīdah of the speculative theologians [mutakallimīn], and the [subjects] that these theologians delve into, from the angle of theological speculation [kalām], and the beliefs which are cited by the people of kalām from the Ash‘ariyyah, Jahmiyyah and Mu‘tazilah. He would be heedless of the Salafi ‘aqīdah which the Companions of the Messenger (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) were upon and which the Righteous Salaf were upon in affirmation of the Names and the Attributes, and of faith in Allāh, and the Tawhīd of worship, and not committing shirk with Allāh (عَزَّوَجَلَّ), and being concerned with this matter.

So in conclusion, it is obligatory with a mighty and emphatic obligation that concern is given to ‘aqīdah and let the scholars be concerned with explaining it to the people, both the common folk and the special folk, and there should be lessons that deal predominantly with [‘aqīdah], alongside giving

concern to [the subject of] manners and other rulings. Neither this, nor that should be neglected, but the greatest concern should be with ‘aqīdah.

This is what the great scholars of our age have spoken with and it is what the Qur’ān was revealed with—the issue of ‘aqīdah, of Tawḥīd, of His Names and Attributes, that is the greatest affair, it is the foundation of everything else, it is the foundation of rectification and of unity and of strength.

The **Jahmiyyah** and all their offshoots cut off the hearts from Allāh (عَزَّوَجَلَّ), because they negate—to various degrees—that which Allāh and His Messenger affirmed for Him, through which the hearts love and worship Him, hoping in Him and fearing Him. The **Qadariyyah** cut off the hearts from Allāh because they place man’s actions outside the domain of Allāh’s will and power, and hence they undermine aspects of His rubūbiyyah from the hearts. The **Murji’ah** cut off the hearts from Allāh by asserting that actions do not affect īmān and that it neither increases nor decreases. The **Ṣūfiyyah** cut off the hearts from Allāh in that they worship Allāh with that which He did not command, and they open the hearts to heretical beliefs, to mysticism and other affairs.

So the various sects, whatever they innovate, they cut off the hearts from Allāh, and from obedience to the Messenger (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) in one way or another and to some degree or another.

The **BYSQian philosophy**, along with its aiders and supporters— whether they are the **Hijāblets** or **Brownlets**—they are laying the foundations for the fraying and eventually the cutting of the Rope of Allāh. Give it a few generations and Islām will become, as Shaykh al-Fawzān said, a muḥarrāf, mubaddal, counterfeit religion, having had its meaning and substance stripped from it, like that of the Jews and Christians, **despite the Qurʾān being preserved and intact and in our midst and despite the preservation of the Sunnah**. This is because in this nation, the issue centres around interpretation, not preservation, as that has been guaranteed by Allāh (عَزَّوَجَلَّ).

The Messenger of Allāh struggled against the Quraysh Pagans for the **tanzīl (revelation)** of the Qurʾān, because they did not believe it was from Allāh. And the People of the Sunnah struggle against Ahl al-Bidʿah for the **taʾwīl (interpretation)** of the Qurʾān, because they oppose how the Salaf understood it from the Messenger (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ). So they are the inheritors and true followers of the Prophet and Ahl al-Bidʿah are the followers of the ways of the past nations who **went astray** and **earned wrath**.

Hence, it is necessary for the people of the Sunnah and the people of Islām in general, to beware of these **BYSQians, Hijāblets** and **Brownlets**. They are innovators, misguided, misguiding others and if you allow them to pour their philosophy into your heart and the hearts of your children, be warned that in a few

generations time your offspring may be believers in the unity of religions and consider Sadhguru, the Dalai Lama and the Pope to be believers who have sincerity and good manners, let alone the Jahmiyyah and the Rāfiḍah. We ask Allāh for protection from tribulations.

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