

The Decades Old Slanders and Labels of the Khārijites, Quṭbists and Surūrists Recycled by Moḥammad Abushamma Against Salafis: “Jāmiyyah, Madākhilah, Khāwārij, Murji’ah”



INTRODUCTION

In the early 1990s, movements appeared that were secretly upon the doctrines of the first Khārijites of making takfīr of the rulers using the issues of Ḥukm, Taḥkīm and Ḥākimiyyah. They worked, through clandestine means, for the removal of the rulers and the removal of trust that the common folk had in the major scholars such as Shaykh Bin Bāz (رحمة الله) and others.



These groups were the **Quṭbists**, **Surūrists** and **Turāthists**. Their figureheads include: **Moḥammad Quṭb** (brother of Sayyid Quṭb), **Moḥammad Surūr**, ‘**Abd al-Raḥmān ‘Abd al-Khāliq** and others. They worked undetected for a while, promoting the Khārijite ideology and gained significant followers.

Student sentenced over terror bid

A student who tried to travel to Afghanistan to fight jihad has been jailed for three-and-a-half years.

Mohammed Abushamma, 20, from Islington, north London, was arrested at Heathrow Airport in April last year, along with co-defendant Qasim Abukar.

Abukar, from Tufnell Park, north London, went missing halfway through his court case. He was found not guilty in his absence at Croydon Crown Court.

Abushamma pleaded guilty to preparing acts of terrorism.

Mr Justice Bean said: "You were setting out to overthrow the Afghan government by force, fighting against that government and the coalition forces in order to advance the ideological cause of militant Islamism."



The court heard Mohammed Abushamma was badly prepared

They then used the event of Gulf War (1990) to come out and make their call more open, in order to reach the masses, by claiming that Saudi Arabia had been "occupied" and other gross lies, distortions and exaggerations. Their methodology involved mobilising the masses (against the scholars and rulers), as was the way of the first Khārijites. To this end they innovated **many false principles** in order to undermine the uṣūl (foundations) of the Salaf in the field of criticism, disparagement, refutation and so on. The aim was to allow them to recruit from and cooperate with individuals from varied

doctrinal backgrounds, from all the sects, groups and parties. This is because revolution is a numbers game when a military coup is not possible, practically speaking. Popular sentiment has to be **incited**, **mobilised** and **directed**. Hence, their attempts to undermine and rewrite the uṣūl of the Salaf with respect to sects and groups so as to neutralise any hindrance to their goals. They invented false notions of unity, and false notions of the “jamā‘ah” for this purpose. Hence, the jamā‘ah was not “that which agrees with the truth, even if you are alone (upon it)” as was understood by the Companion, but it became broader. This allowed them to give the founders or leaders of these innovated groups, sects and parties the rights that a ruler has, so he can be obeyed and so that he can direct his followers to oppose the actual rulers. They also innovated a fourth independent category of Tawḥīd called “al-Ḥākimiyyah”, and likewise spread many doubts to undermine the ḥadīths pertaining to patience with sinful, tyrannical rulers. All of this was aimed at removing the rulers, and mobilising the masses to aid them in these goals.

A number of scholars, recognising their evil doctrines, spoke out against them. From the most outspoken were **Shaykh Muḥammad Amān al-Jāmī** (رَحْمَةُ اللَّهِ) and **Shaykh Rabī bin Hādī**. The Khārijites invented derogatory labels, “The Jāmiyyah, “The Madkhaliyyah” for anyone who followed the truth these scholars spoke with. As for the Major Scholars of that time, then between 1990 and 1997 there was considerable confusion because the reality of these movements and currents had not become apparent to them. Another reason was that the students, followers and defenders of the Qūṭbist and Surūrīst figureheads such as **Salman al-‘Awdah**, **Safar al-Ḥawālī**, **Nāṣir al-‘Umar** and others were doing shuttle missions to these scholars and trying to poison them by telling them lies about Shaykh Rabī and other scholars who spoke of them and exposed their true agenda.

However, by 1997 it had become clear to Shaykh al-Albānī (رَحِمَهُ اللهُ) that these people were upon the way of the Khārijites, he labelled them “**Khārijīyyah Aṣriyyah**” in that famous cassette. Shaykh Bin Bāz (رَحِمَهُ اللهُ) authorised the imprisonment of Safar and Salmān for their subversive activities and somewhat later, Shaykh Ibn ‘Uthaymīn (رَحِمَهُ اللهُ) warned from their cassettes and their Khārijite methodology, despite having good words to say of them and even defence of them prior to that. During that earlier time period of confusion **many statements came from these three scholars**, the while they were unaware of what these innovators and deviants were up to. And it is these statements that emanated during that time of confusion, before the truth became clear to them, that many ḥizbīs (partisans) used thereafter, and continue to do so till this day, in order to confuse and deceive people.

Shaykh Rabī played an instrumental role in demolishing all of their innovated false principles, one by one and in great detail, and he was praised by other scholars for these endeavours, including the three great scholars just mentioned, al-Albānī, Bin Bāz and Ibn ‘Uthaymīn. For this reason, the remnants of the Quṭbiyyah, Surūriyyah and those poisoned with their poison, what unites them all, is their hatred and dislike of Shaykh Rabī and Shaykh Muḥammad Amān al-Jāmī.

Thus, anyone whom you see using or affirming these labels of “**Jāmiyyah**” and “**Madkhaliyyah**”, then you should know that that person has bid‘ah in his heart, and he conceals more than what he reveals. Either that, or he is a rank ignoramus with no knowledge of this history and he is just a blind follower of others, simply repeating what they say. And his ascription to Ibn Bāz, or Ibn ‘Uthaymīn or al-Albānī will avail him nothing, the while he employs these labels, for this is a sign that he conceals bid‘ah. It was from the way of these deviants to try and hide and camouflage themselves behind the

major scholars, whilst pouring scorn upon Shaykh Rabī and Shaykh Muḥammad Amān al-Jāmī or those who follow the truth which they clarified and defended.

From the slogans that these innovators used to use against Salafis and their outspoken scholars was:

“Khawārij with the Du’āt, Murji’ah with the Rulers, Rāfiḍah with the Jamā’āt and Qadariyyah with the Kuffār.”

And what they meant by this was to belittle the uṣūl of the Salafi methodology that Salafis, behind their scholars, were adhering to.

Hence, to refute the Khārijites who call to sedition and corruption rendered Salafis as being **“Khawārij with the Callers”**, meaning you are behaving like Khawārij towards these callers. When in reality, it is they, the Quṭbiyyah, Surūriyyah who are Khawārij because they were calling to belittlement of the scholars, hatred of the rulers and to khurūj, to demonstrations, rallies.

And likewise, when Salafis, following what Allāh revealed, call to obedience to the rulers in what is good and warn from revolting against them or from any of its precursors such as demonstrations and reviling and abusing the rulers, publicising their faults and sins and mobilising people against them, all of this now turned Salafis into **“Murji’ah with the Rulers”**.

And likewise, when the Salafis behind their scholars warned against the Ikhwān, Tabligh and Taḥrīr and the modern-day extensions of the past Khārijites and Ṣūfīs and Shīites and so on, they became **“Rāfiḍah towards the Jamā’at”**, meaning that just like the Rāfiḍah rejected the Companions, then these Salafīs reject the contemporary groups, which are in fact groups of innovation and misguidance who have innovated such principles that even past innovators would be ashamed of.

The reason why they detest what the Salafis did, behind their scholars, of taking the correct Sharī'yy, Salafi stance towards these groups is because they themselves needed cooperation and collaboration with these groups to further their agendas. And hence, they called to an artificial, false type of unity, which ignores or dismisses the true underlying causes of splitting—which are the innovations and the very groups they are trying to accommodate and unite with, in their artificial, false type of unity. So they hated the Salafi methodology for that reason, and they worked to neutralise it with false principles regarding bid'ah, tabdīl, jarḥ, ta'dīl, 'adālah, radd, tahdhir and so on, despite the fact that these are very clear in the writings, the biographies of the Salaf.

From those criminals who used to say and write this in the 1990s was 'Abd al-Razzāq al-Shayjī and likewise in the West, Alī Timīmī and his blind followers in the UK.

And this brief introduction brings us to the subject of our article, a person name **Abu Safiyyah Moḥammed Abushamma**. This individual is regurgitating those same principles and ideas of Salmān al-'Awdah, 'Abd al-Razzāq al-Shayjī, and the Quṭbiyyah and Surūriyyah back in the 1990s, and doing it all in the name of Salafiyyah, to an audience that is oblivious to that history, and in fact, to many who had not even been born then. Hence, to convince such people and to make them hate upon Salafis is going to be an easy stroll in the park.

MOHAMMED ABUSHAMMA

In a video published on Youtube on 28 March 2019, this individual repeated these slanders and labels of Jāmiyyah and Madkhaliyyah against Salafis and he accused them of being Khārijites and Murjīites in certain respects. In the same video he told numerous

lies, and there are a lot more lies, statements of deviation, and innovation in his other videos too. It is important that we address some of his speech **as mercy to him and to his followers** and with the hope that the burden of sin in misinforming and deceiving 72,000 people who have watched his video may be lifted off his back, and that he may recant, repent and apologise for his lies and slanders.

As for his lies:

1. He says in the video: **“We’ve been dealing with these kinds of brothers for the last 20 years or so.”** This is a blatant lie. You are a liar in this false boast and attempt at self-lauding and trying to make yourself look bigger than what you are. If you were 20 years old in 2009 when you got convicted and sentenced as a deceived rank ignoramus upon extremist doctrines, then 20 years ago in 1999, you were **no more than a prepubescent 10 year old child packing his rucksack for primary school**. During this same time, and for many years prior to it, we, following the Major Scholar of this Ummah, al-Albāni, Ibn Bāz, Muq̣bil, al-Fawzān, Rabī and others were refuting these very slanders which you have regurgitated—20 years later—to your audience, who are none the wiser and think you are some balanced, student of knowledge who speaks truth and justice. You are not, you are a rank ignoramus in these particular affairs—if we kindly give you the excuse of ignorance—or you still harbour some unhealthy ideas and emotions from your extremist past. Bid‘ah has after-effects, and often they linger.

And we believe this to be the case with this individual. Indeed as is related from ‘**Amr bin Qays al-Mulāī** and **Imām Aḥmad**: “When you see a youth who is nurtured at the beginning with Ahl al-Sunnah wal-Jamā‘ah, then have hope in him. But when you see him [in his

first nurturing] with Ahl al-Bid‘ah, then despair for him. For indeed, the youth is upon whatever his first nurturing was.”¹

2. And the evidence of this is that he lists as his prominent teacher ‘**Abd Allāh al-Ghunaymān**. He opposed the Major Scholar and was a supporter of the Surūriyyah, speaking in favour of them and against those who criticised them, and he aided them through his views and positions, shielding them from criticism, by, for example, validating their bid‘ah of making al-Ḥākimiyyah a fourth independent category of Tawḥīd, as something that is without caution, whereas Shaykh Ibn ‘Uthaymīn declared the one who spoke of it as “an ignorant strayer, an ignorant innovator”. The fact that Moḥammed Abushamma listed al-Ghunaymān as his shaykh also provides us with evidence that the circles this individual has mixed with consisted of the remnants of those Quṭbiyyah and Surūriyyah. This is the only route a person can acquire and speak with this language of “Jāmiyyah, Madkhaliyyah”, and of accusing Salafis of being “Khawārij and Murjī‘ah”. This is straight out of the mouths and pens of innovators like al-Shayijī from the 1990s, and we published refutations of the lies of that man 20 years ago. No one uses this type of language except a Takfīrī, Khārijite, Quṭbī, Surūrī or a blind-follower who just repeats what others say, without thought or consideration.

3. This individual also stated in the same video: **“Even Shaykh ‘Uthaymīn (rahimaḥullāh ta‘ālā) before he passed away, one of the mashāyikh recorded it on cassette, subḥānallāh, private dars [lesson], he recorded it on cassette when he was talking about them by name, he labelled them and their figureheads, by name...”**

¹ Refer to al-Ibānah al-Kubrā of Ibn Baṭṭah, al-Īmān, 1/481 and al-Ādāb al-Sharī‘ah of Ibn Mufliḥ, 3/77.

Then either you are a liar, or the person you are citing from is a liar. For if this was true, then the whole world would have known about it and they would not have had to wait a full twenty years for it in 2019 via Youtube. That which is known from Shaykh Ibn ‘Uthaymīn is the very opposite of what you are claiming, for he praised Shaykh Rabī bin Hādī very highly, as is well known, and this was after all of those tribulations that were caused by the Quṭbiyyah, Surūriyyah in Saudi Arabia.

Shaykh Ibn ‘Uthaymīn (رحمته الله) stated:² “Indeed we praise Allāh, Free is He from all imperfections, the Most High, that He has made it easy for our brother, the Doctor, Rabī bin Hādī al-Madhkhālī to visit this region. [So that] the one to whom certain matters are not apparent may come to know that our brother, may Allāh grant us and him success, is upon Salafiyyah, the way of the Salaf. And I do not mean here that Salafiyyah is a ḥizb (party) which is set up to oppose the Muslims outside of it, but I mean by Salafiyyah, that he (Shaykh Rabī) is upon the path of the Salaf in his Manhaj. Especially in the field of actualising Tawḥīd and throwing aside what opposes this [manhaj]. And all of us know that Tawḥīd is the basis for which Allaah sent the Messengers upon them be peace and prayers... The visit of our brother, Shaykh Rabī bin Hādī to this region, our city, ‘Unaizah, no doubt will have a good effect and it will also become clear to many of the people what used to be hidden from them due to the scare-mongering and rumour-mongering and also letting loose the tongue [of discord]. And how numerous are those who are remorseful about what they said concerning the ‘Ulamā’, when it becomes clear to them that they (the ‘Ulamā’) are upon the truth.”

² In the cassette recording titled, “Ithāf al-Kirām Bi Liqā’ al-‘Uthaymīn Ma’a Rabī al-Madhkhālī al-Imām.”

Then one of those present at the gathering says, “There is a question concerning the books of Shaykh Rabī’?”

To which the Shaykh replied, emphasis added:

“It is apparently clear that this question is not in need of my answer. And just as Imām Aḥmad was asked about Ishāq bin Rāhawaih (رحمة الله) and he replied, ‘**Someone like me is asked about Ishāq! Rather, Ishāq is to be asked about me.**’ And I spoke at the beginning of my speech about that which I know about Shaykh Rabī’, may Allāh grant him success, **and what I mentioned has never ceased to be what I hold about him in my soul, up until this time.** And his arrival here and his words that have reached me, then no doubt, they are such that they will increase a person in his love for him and in his supplication for him.”

And around the year 2000, after his checking and commendation of the book “Barā’ah ‘Ulamā al-Ummah”, authored by Isām bin ‘Abd Allāh as-Sinānī, a compilation of the refutations of the Scholars of Ahl al-Sunnah against the deviations and methodologies of Sayyid Qutb, the Shaykh was asked the question:

“What is your advice concerning the one who forbids the cassettes of Shaykh Rabī’ bin Hādī [from being distributed] with the claim that they cause fitnah and that they contain praise of the rulers of the Kingdom, and that his praise of them emanates from nifāq (hypocrisy)?”

The Shaykh replied: “We consider this to be a great error and mistake. Shaikh Rabī’ is from the scholars of the Sunnah, and from the people of goodness. His ‘aḳīdah is sound and his manhaj is strong and sound. However, when he began to speak about some of the symbolic figureheads of some of the people, from amongst the

latecomers they began to tarnish him with these faults. Do you know [this] now?”³

4. Then Abushamma says a little later: **“Shaykh Khālid ‘Afīfī, who is one of his students, he actually recorded it on cassette, of Shaykh ‘Uthaymīn, just literally weeks before he passed away. He was explaining one of the books and he recorded him, labelling these, mentioning these people by name, the figureheads of this group by name.”**

As for students of Shaykh Ibn ‘Uthaymīn or Shaykh Ibn Bāz, from the great scholars of the era, then they had thousands of students who attended their circles or gatherings, and this would include many of the Surūriyyah and Quṭbiyyah and those who were upon certain ideas opposed to the Sunnah and the way of the Salaf—and this is a matter well-known. So just because someone is described as a student of one of these Shaykhs, that does not validate what he is upon and what he claims and asserts and the orientation he has. As for this alleged recording, then if there was such a recording, the whole world would have known about it by now and this is because people are most eager to destroy their enemy in the quickest way possible. When they have a weapon in their possession which will deliver a tremendous, fatal blow to the enemy, then there is no way, they will conceal it or put it on the shelf to gather dust for twenty years. That which is known and recorded from Shaykh Ibn ‘Uthaymīn clashes with the claim implied by this individual that in private, the Shaykh spoke disparagingly about Shaykh Rabī and Shaykh Muḥammad Amān al-Jāmī. So it has no value at all, and in fact, it is a revilment of the Shaykh because it implies he was two-faced, and the Shaykh is free and innocent of this.

³ From the three cassette series, “Kashf al-Lithām ‘an Aḥmad Sallām”.

5. Then he says: **“And they are known as the Madākhilah, we can say this right, they are known as the Madākhilah and they are also known as the Jāmiyyah.”**

He uses these two labels of Jāmiyyah and Madākhilah, that were employed by the Khawārij of the Era in the 1990s, in an affirmatory way. When we put this together with his pro-Surūrī shaykh, al-Ghunaymān, and that he himself was convicted in 2009 for extremist activities which would have no doubt emanated from extremist doctrines, and when we add this to what is related about him of his company, of Surūrīs, then it is clear that he carries some of that poison. Bid‘ah can linger. Aspects of it can remain. And this is what we are seeing from this individual. A container only pours what is in it. And these statements he has made in this video, make clear where his tarbiyah has come from and which madrasah he was suckled in.

Shaykh Ṣāliḥ al-Fawzān was asked the following question:⁴ “I have a companion who does not mention the aḥādīth of the rights of the rulers and the aḥādīth of hearing and obeying out of fear that the students might label him that he is a ‘Jāmī’ from the sect of the ‘Jāmiyyah’. So is this action of his correct with the knowledge that he says ‘I do not want anyone to attack my honour’?”

To which he replied:

“All praise is due to Allāh, this is a praise for those whom they label as ‘Jāmiyyah’ in that they are the ones who encourage hearing and obeying and following the Sunnah of the Messenger (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) and they prohibit from separation (splitting). So this is a tazkiyah (commendation) for those whom they label as Jāmiyyah. So you should continue upon this and you should have nothing to do with

⁴ Audio file: <http://www.themadkhalis.com/md/assets/audio/fawzan-jamia.mp3>

labels, leave the labels, leave the use of condescending labels and Allāh knows best, and may the prayers and salutations be upon Muḥammad, his family and his companions.”

And in an article on his website on the same issue, while refuting a writer or a journalist who was attacking a conference in which Prince Nāyif affirmed that Saudi Arabia follows the Salafi methodology, the Shaykh said, seven years ago:⁵

“As for the label by which they mock the followers of the authentic Salafiyyah, that they are Jāmiyyah, an ascription to the esteemed Shaykh, Muḥammad Amān al-Jāmī (رحمة الله), and he had no sin except that he call to the true authentic Salafiyyah, as we have known from him... Those who invented it are the Ḥizbīs, when they saw that Shaykh Muḥammad Amān al-Jāmī and his brothers were calling to hearing and obeying to ruler of the Muslims, and were calling to adherence to the jamā‘ah and absence of differing and splitting which the groups of ḥizbiyyah were calling to, they invented this label in order to make people flee from that (Salafi) call. Similar to how past sects invented individual labels for Ahl al-Sunnah wal-Jamā‘ah such as Ḥashawiyyah, Mujassimah, Khawārij, Wahhābiyyah and so on.”

And **Shaykh Rabī‘** was asked:⁶ “O Shaykh, may Allāh watch over you, what is your saying regarding the one who labels the Salafis in Germany or other countries as ‘Madkhaliyyah’ or ‘Madākhilah’, and says that they have split the ummah! That they only claim Salafiyyah while they do not know anything but reviling, disparaging and attacking! May Allāh bless you.”

⁵ Refer to <https://www.alfawzan.af.org.sa/ar/node/13688>

⁶ Refer to <https://www.sahab.net/forums/index.php?app=forums&module=forums&controller=topic&id=141783>

The Shaykh answered: “Ahl al-Sunnah wal-Jamā‘ah are the followers of Muḥammad (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) and followers of the Book of Allāh and the Sunnah of His Messenger (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ), in creed, in methodology, in politics, in manners and in all affairs of life. They are followers in that and not innovators. And they proceed from this starting point, and from the warning of Allāh’s Messenger (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) against Ahl al-Bida‘, the warning of the Salaf against them, they proceed upon this methodology. And those who oppose them label them ‘Jāmiyya’ or ‘Madākhilah’. Such a one is a misguided person. He wages war against the Sunnah, and the Salafi methodology. Are you vindictive against them and call them with these labels because they hold fast to the Book of Allāh and the Sunnah of the Messenger of Allāh (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ)? What are the innovations they have such that you call them Madkhaliyyah and Jāmiyyah? What are the innovations they have? We know the groups of al-Tablīgh, the group of al-Ikhwān, the Quṭbiyyīn, they have innovations and misguidances in both the foundations and the branches. So we advise them and explain the truth to them, may Allāh bless you. So the one to whom Allāh (سُبْحَانَهُ وَتَعَالَى) grants success, will return to the truth and will traverse the way of the Salaf. And the one whom Allāh (تَبَارَكَ وَتَعَالَى) deserts, and for whom Allāh did not desire goodness, then he will not increase except in transgression and oppression.” End of quote.

Hence, it is from the ignorance and desire of Abushamma that he perpetuates these mighty slanders, and does so to tens of thousands of people, a mighty burden to bear.

6. He also said: **“One thing you find with these brothers is their behaviour with the Muslim is similar to how the Khawārij behave with the Muslims. The Khawārij do takfīr and excommunicate the Muslims and justify, make ḥalāl [lawful] their blood... however, these brothers don’t go necessarily go**

to the extent where they do takfīr, but they do tabdīʿ and call them, label them as innovators. And their interaction with them and their taʿāmul with them is the same as the Khawārij essentially on that point. And likewise they are Murjiʿah with other people. Especially with people of their particular group. Murjiʿah meaning a sect, and there’s a number of different definitions for who started this sect. Murjiʿah are those who take away aʿmāl (actions) from the definition of īmān. So a person can be a believer with the highest of īmān, but their actions are not counted as that.”

This adds more and more evidence that this is an individual suckled and nurtured in the madrasah of Surūriyyah, because they are the ones who fabricated these accusations in the 1990s. And we wrote about this extensively and refuted these slanders in detail, the ones that ʿAlī Timīmī and his band of misguided Quṭbists in the UK were spreading back then. These are slanders which Abushamma has made against thousands upon thousands of Salafis all across the world who venerate the Salafi methodology and adhere to it and who hold the correct, Sharʿiyy stance towards innovated doctrines and those who spread them in the ummah, perpetuating its division and weakness.

As for his accusation of Salafis being Murjiʿah, then this is a vile slander and one can see the contradiction here. On the one hand they accuse Salafis of making tabdīʿ of others and of splitting and so on, and then on the other hand they say they are Murjiʿah, in that they do not criticise people of their own group. And this is a lie, rather Salafis follow the truth and they criticise, after their scholars, whoever is deserving of criticism. This is why the likes of al-Ḥajūri, and lately Muḥammad al-Madkhalī have been criticised and refuted. This is because Salafis follow the truth and not personalities and figures. As

for the people of falsehood, then they do not make walā' and barā' around the truth. They do not love and hate for the sake of the truth. This is why you see them always gentle with the sects and groups of innovation, Ikhwānīs, Takfīrīs, Tablīghīs, Taḥrīrīs and their likes, but they are always outspoken against Salafis, as if all the woes of the ummah return back to them. They will cooperate with people or befriend people who have errors, calamities in their creed or methodology, not caring for the truth or loving and hating for its sake, or befriending and disowning for its sake. And this is the way of the people of past scriptures, whose religion became altered, distorted due to these actions of neglect, and they were unable thereafter to distinguish truth from falsehood. So the Salafis are not Murji'ah, neither in their doctrines, nor in their position towards the rulers, since their position regarding the rulers is the position of the Sunnah. It is the Khārijites who accuse Ahl al-Sunnah, the Salafis, of being Murji'ah and they are free of this.

As for behaviour with Muslims, then Salafis, based upon the precise manhaj that they follow, distinguish between the silent innovator, who conceals and does not promote his innovation, and the one who openly calls to his innovation, spreading it in the ummah. Likewise, between the head and the followers, meaning the one followed and the followers. They distinguish the common folk who are merely followers from others from whom ignorance is not an excuse. So on the basis of all of these distinctions they treat each person accordingly, with justice and with wisdom. Salafis want the best for the common Muslims, and for that reason, they try to remove the barriers that the innovators, those who have deceived them, have put in place between them and the Salafi creed and methodology in which lies true rectification and success. All of this out of mercy and sincerest of intentions towards other Muslims. However, the

innovators, the ḥizbīs who are upon these other methodologies, who want to build audiences, numbers, followers—and some of them have material interests, their da‘wah is built upon trade and personal enrichment, or is not free from it—they are the ones who spread these lies about Salafīs. They call to innovation, and they have material interests sometimes too. And for that reason, they hate the Salafi methodology and its adherents because it is a barrier to them or to their innovations.

6. We know from experience over close to three decades with people who come out with da‘wah platforms and appeal to the masses and do not follow the Salafi methodology in all of that, that it is inevitable that the beautified slogans they use will

be contradicted by their own actions and that if they try to ascribe to Salafiyyah at the same time, that ascription will very quickly prove to be spurious and not genuine. This is because the Salafi methodology is clear and documented. Its implementation is documented through the actions of the Companions and the Salaf. And likewise history is the weapon of Ahl al-Sunnah, for they bring out truths and realities through history, that would otherwise be concealed and allow those upon deviation to conceal their realities, hide their true orientations and cover up their first suckling and nurturing.

So, the **love, mercy, sharing** and **affection** is very selective and it very quickly disappears when they talk about Salafīs as “Jāmiyyah, Madākhilah, Khawārij, Murji‘ah”, and these are all labels which are tantamount to tabdī‘. So they are against tajrīḥ (disparagement) and tabdī‘ (declaring others as innovators), and they fall into it



themselves—but only against Salafis. What hypocrisy! Meanwhile, its love and unity, daffodils and roses, hugs and kisses with everybody else.

We have experienced this over and over and the reality is that these people do not call the common people to the Salafi methodology. Rather, they call them to Ikhwāniyyah, to Ikhwānī principles, those of Ḥasan al-Bannā, and ‘Abd ar-Raḥmān ‘Abd al-Khāliq and Salmān al-Awdah, and then disguise it all as Salafiyyah. They are not upon Salafiyyah, and there is no evidence that they were ever Salafis in the first place, upon clarity and upon insight. A person does not become a Salafi just by claiming it, while his actions contradict what the Salafi way requires of him in his speech, action, and positions.

What is evident is that this individual under discussion, he was a misguided extremist in his youth, then when he sought knowledge, he was suckled by the likes of al-Ghunaymān and that would have brought him into to the circles of the remnants of the Quṭbiyyah and Surūriyyah who have hatred for those great scholars such as Shaykh Muḥammad Amān al-Jāmī and Shaykh Rabī. And hence, his speech about Salafis now makes perfect sense, we’ve traced its origins, and it originates out of bid‘ah and ḍalālāh, from the refuse of the Khārijites in the 1990s.

Closing Notes:

This is only an opening into the world of the mind of Moḥammed Abushamma. We know where this mind has been and what it contains of innovated principles and ideas, some of which he has already expressed in other videos. Doing all this in the name of “Salafiyyah” and then belittling and attacking Salafis with the trashed merchandise of the Quṭbiyyah, Surūriyyah and also the Turāthiyyah.

Whatever false principles he comes with, and whatever shaykhs he parades on his stage to aid in the propagation of those principles, then he should know that the refutation of that and the better clarification of it has already preceded from the mid 1990s, from the Major Scholars and from scholars such as Shaykh Rabī, Shaykh Aḥmad al-Najmī, Shaykh Ṣāliḥ al-Fawzān, Shaykh Zayd al-Madkhalī and others, and he will not bring any shubhah except that he will have been preceded in it by the Khārijīyah, Quṭbiyyah, Surūriyyah and it will have been refuted by the Scholars.

Also, these types of individuals use similar tactics that the Jahmite Ash‘arīs use against Ahl al-Sunnah. They start off with smear tactics, label them Mujassimah, and use these labels to scare the people away from them from the very beginning, so that the people cannot hear the truth. Likewise, with these people, they slander Salafīs. They say that they are Jāmiyyah, Madākhilah, that they are Khawārij and that they are Murji‘ah, and they hate Muslims and want them divided and so on. The intent behind all of this is to make people flee from them and from what they have to say and from what they bring of clear, authentic foundations from the Salaf and from the scholars who call to that way and clarify it and defend it from the astray innovators and deviants in this age—those who perpetuate the ummah’s weakness and disunity through the misguidance that they are upon and which they promote to others.

Hence, it is upon this individual to recant from his mighty slanders and fabrications against Salafīs and his use of these labels, and likewise to take back his fantasy that he has “been dealing with these kinds of brothers for the last twenty years or so”, he is a blatant liar in this claim with a bold lie which he knew to be a lie the very moment he uttered it, and Allāh (عَزَّوَجَلَّ) said:

يَا أَيُّهَا الَّذِينَ ءَامَنُوا اتَّقُوا اللَّهَ وَكُونُوا مَعَ الصَّادِقِينَ

“O you who believe, fear Allāh and be with the truthful.”
(9:119).

We ask Allāh to guide this individual in this month of Ramaḍān to take back his slander, to recant, repent and apologise and make clarification. Likewise, to empty his heart of the remnants of bid'ah that are clearly still lurking in there as evidenced by these statements of his. If he does not recant and repent and lets arrogance get the better of him, then he should know that there is nothing he is going to bring of shubuhāt (doubts) and emotional rhetoric that is original, which has not been manifested before through the hearts, tongues, and pens of the Quṭbiyyah, Surūriyyah, Turāthiyyah who preceded him, and which has not already been answered.

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