

# **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—1**

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This is a compilation of a series of articles published in the first week of February 2014 on Twitter in response to Yasir Qadhi’s revisionist lies in a lecture he gave on 4 January 2014. It concerns the topic of the Jahmites and the splitting of the Muslim nation.

Both **Yasir Qadhi** and **Muḥammad Ḥijāb** are **Ikhwānīs**, upon a misguided way. The difference between the two however is that Qadhi is a bit more shrewd in that he will not make an ascription to anything except a broad “Sunni Islām” label. This is because as soon as you make attachment to Salafiyyah, or say that you follow the Ḥanbalī way or something along those lines, then you open yourself up to scrutiny and your lies and the contradiction between your beliefs, sayings and actions can very easily be exposed, because you have openly announced that you can be judged by the standard that you claim to be adhering to.

However Ḥijāb is a dunce, despite how sophisticated and intellectual he makes himself out to be. He does not have much social intelligence. So he will make a spurious attachment to Salafiyyah on occasions, or he will claim to be upon the Ḥanabali creed or way. This allows him to be scrutinised upon those standards and

it can be very easily shown that he is a liar and an imposter in his claim of following the way of the Salaf in general, or following the way of Imām Aḥmad.

Qadhi realised this problem many years ago, so he operates in a slicker fashion. He abandoned ascription altogether to basically avoid the headache of having his deviation exposed so clearly.

Once the above is clear, Ḥijāb shows clear double standards in that despite his knowledge of the calamities of Qadhi, he acts in the manner of those from Banī Isrāʾīl who were cursed because they did not prohibit the evil that would be done among them. It seems that Ḥijāb's criterion is that if you criticise me and point out my errors, I am going to launch a war against you using all my social media weapons and if you say nothing about me, you are my friend and I am happy to publicise you and allow you to spread your doubts about the Qurʾān, about the Islāmic creed, about the Companions, to hundreds of thousands of Muslims.

So these are just some of the realities of these two individuals and the reader should know that the Salafis have been warning against Yasir Qadhi's misguidance for over two decades because its signs were readily apparent. However, he, just like **Muḥammad Munīr**, suffers from a syndrome wherein any criticism that is directed towards him must be driven by jealousy, because he is so smart and sophisticated and there simply cannot be any other motive why someone would speak against him.

He started off in the 1990s upon the way of Jamāl Zarabozo, the way of Safar and Salmān, the way of the Surūriyyah. In the late 2000s, he started making pledges of unity with Ṣūfīs and Ash‘arīs. He then drank the Orientalist licquor in Yale for a while and he became intoxicated with doubts about Islām and the Qur‘ān. He then opened arms for the Rāfiḍah, and entered into revisionism regarding the Jahmiyyah—because he started befriending and praising the modern-day Jahmites—and called for an “Ecumenical Islām” and the “Civic Islām” of Salmān al-‘Awdah and Yūsuf al-Qaraḍāwī. In short, this man is calamity upon calamity. Both he and Ḥijāb are upon the same way.

I will serialise these posts, 18 altogether, in batches over the next five or six parts of this series inshā’Allāh.

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## Part 1—3 February 2014

It is authentically related from the Messenger of Allāh (صلى الله عليه وسلم) that he said, “**That which I fear most for my Ummah are the misguiding scholars.**” And such ones

are numerous in these times of tribulation and confusion. The worst of them are those who have been given something of intellect and flowery speech through of which the masses are mesmerized and deceived.

In the above video Yasir Qadhi claims that the Jahmiyyah were no more than 50 or so vocal men and ***that they have ended as a group and no longer exist.*** This forms part of his wider attempts to mix truth with falsehood and use doublespeak when interpreting the hadeeth of the splitting (73 sects). He states, (21:10 onwards).

“Who are these Jahmiyyah? They no longer exist”

By Allāh, this is a lie and the world has its fair share of Jahmiyyah today and they are the **Ash‘arīs** and **Maturīdīs**. They have schools, institutions and they propagate heavily to the masses. Shaykh al-Islam Ibn Taymiyyah’s monumental work “**Bayān Talbīs al-**



**Jahmiyyah**” was a refutation of Fakhr al-Dīn al-Rāzī (d. 606H) who actually laid down key fundamental principles upon which the theology of today’s Ash‘arītes is based. They utilize these very principles to fight against Ahl al-Sunnah and accuse them of tajsīm and kufr, and Ibn Taymiyyah resolved himself to annihilate these corrupt principles all those centuries ago.

Yasir Qadhi is not ignorant of this, however he is signing pacts with these types of people (Ash‘arī Mātūrīdī Ṣūfis), lecturing alongside them and showing great affection and love for them, following the manhaj of Ḥasan al-Bannā who abolished al-walā’ wal-barā’ for the correct ‘aqīdah and for the Tawḥīd of the Messengers and tried to unite all and sundry for other objectives.

## **Part 2—4 February 2014**

Yasir Qadhi claims that the Jahmiyyah expired and no longer exist (see video 21:10 onwards).

Muhammad bin Hammād said:

I heard Wahb bin Jarīr saying, **“Beware of the opinion of Jahm, for they are trying (to say) that there is nothing above the Heaven, and this is nothing but the inspiration of Iblīs, it is nothing but kufr”**. *Mukhtasar al-‘Uluww*, (p. 170).

Sa‘īd bin ‘Āmir ad-Dab‘ī (d. 208H) said,

**“The Jahmiyyah are more evil in speech than the Jews and Christians. The Jews, Christians and the**

**people of [various] religions are agreed that Allāh, the Blessed and Exalted is above the Throne, but they said there is nothing above the Throne.”** Al-Bukhārī, *Khalq Afāl al-‘Ibād* (p. 9).

There are around ten or so similar statements from the Salaf indicating that the greatest objective of the Jahmites when they appeared was to say that there is no deity above the Throne.

The reason for this was that giving Allāh, the Exalted a direction (above) necessitate jismiyyah (Allah being a body) according to their futile theology. **The Salaf** and even those who indulged in kalām such as **Ibn Kullāb, al-Ḥārith al-Muḥāsibī, Ibn Mahdī al-Tabārī, Abū al-‘Abbās al-Qalānisī, Abu Bakr al-Bāqillānī** and **al-Ash‘arī** himself all affirmed the ‘uluww of Allāh and refuted the Jahmiyyah and Mu‘tazilah in this regard. The later ones who came and ascribed to al-Ash‘arī reverted back to the doctrine of the Jahmiyyah on this issue.

This is why Ibn Taymiyyah authored “**Bayān Talbīs al-Jahmiyyah**,” to refute the falsehood of Fakhr al-Din al-Rāzī, the 6th century flag-carrier of the same falsehood carried and propagated by today’s Jahmiyyah operating as “Ash‘arīs.”

These are the same Jahmites about whom Yasir Qadhī is saying, “*they no longer exist.*” He is in fact shielding, befriending and opening arms to the likes of these people. There are higher objectives of course and these distortions of history by Yasir Qadhi are part and parcel of enabling those agendas.

### Part 3—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 interpreting the hadith of splitting (73 sects).

From the claims that form part of this revisionism is that the Jahmiyyah 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 al-Tirmidhī wrote in *al-Sunan* (1/128-129):

“It has been stated by more than one person from the People of Knowledge about this hadīth and what resembles it from the narrations, such as (those of) the Attributes, and the descent of our Lord, the Blessed and Exalted, to the lowest heaven every night. So they say, “Affirm these narrations, have īmān (faith) in them, do not deny them, nor ask how.” Such is the saying of the People of Knowledge from the Ahl al-Sunnah wal-Jamā‘ah. **However, the Jahmiyyah opposed these narrations and said “This is tashbīh!”** But, Allāh the Exalted, has mentioned in various places in His Book, the attribute of al-yad (hand), as-sama‘ (hearing), and al-basr (seeing), **yet the Jahmiyyah make ta’wīl of these verses, explaining them in a way, other than how**



**they are explained by the people of knowledge.** They say, “Indeed, Allāh did not create Ādam with His own hand - they say that hand (yad) means the power (qudrah) of Allāh.”

The Ash‘arīs and Māturīdīs are upon the uṣūl (foundations) of the Jahmiyyah and they are, from numerous angles, Jahmiyyah. The later ones also make ta’wīl of hearing and seeing with ‘knowledge’ and do not really affirm these two attributes in reality because of their problematic nature within the context of kalām arguments.

Yasir Qadhī is shielding these groups because he has aspirations, political and otherwise, and to help realise such aspirations, he is engaged in distortion and rewriting of history. If you are not careful, this man’s views will dissolve your creed and strip you of your distinct eemaan.