

# **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—3**

**Abu ‘Iyaad**

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الحمد لله والصلاة والسلام على رسول الله

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 8—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 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.

**Shaykh al-Islām Ibn Taymiyyah** says in Majmū‘ al-Fatāwā (16/213):

“Thus do the Jahmites accuse the affirmers of the attributes, that they are the ‘Jews of this Ummah.’ This is found in the speech of the early Jahmites and also the later ones, such as what is mentioned by Abū ‘Abd Allāh Muḥammad bin ‘Umar al-Rāzī, the Jahmite, Jabarī...”

What Shaykh al-Islām Ibn Taymiyyah has mentioned here about al-Rāzī is what today’s Ash‘arites are upon of accusing Ahl al-Sunnah of being like the Jews and Christians, falling into tajsīm and tashbīh for affirming Allāh’s ‘uluww and the ṣifāt khabariyyah, and Ibn Taymiyyah labelled al-Rāzī explicitly as a “Jahmite.”

By this standard, the Ash‘arites present today are certainly Jahmites, the leaders and figureheads amongst them. And these people have schools, institutions, curriculums, and they actively propagate what are, at their core, doctrines of kufr, such as negation of ‘uluww (which is fiṭriyy, dharūriyy) - though we do not make takfīr of them due to barriers being present.

This along with what we have previously mentioned and coupled with the fact that his Master’s thesis was on Jahm bin Ṣafwān and his PhD thesis on Ibn Taymiyyah’s Dar al-Ta‘āruḍ provides further evidence that Yasir Qadhi is a calculated, deceiving liar.

No excuse can be thought of to explain his wilful distortion of history and his attempts to shield the enemies of the Sunnah, the Jahmiyyah of today.

## Part 9—4 February 2014

**Ibn Darbās al-Shāfiī** (d. 659H) writes in al-Dhabb ‘an Abī al-Ḥasan al-Ash‘arī (pp. 130-131, al-Faqīhī),

“And one of our companions presented it (the book al-Ibānah of al-Ash‘arī) - in the precincts of Bayt al-Maqdis - to one of those with high ranking among the Jahmiyyah who affiliate themselves, spuriously, to Abū Hasan al-Ash‘arī. But he rejected it and argued against it saying, “We have never heard of it, and nor is it one of his works.” And another one strove to work his monotony in trying to put an end to the doubt through his shrewdness, so he said, after moving his beard somewhat, “Perhaps he wrote it when he was a Ḥashawī.” So I do not know which of his two affairs are more strange. Whether it is his ignorance of the book despite its fame and the abundance of those who mention it in the authored works from amongst the Scholars, or whether it is his ignorance of the condition of his shaykh against whom he fabricates a lie by ascribing himself to him, [and his ignorance] of [what is] well-known in the ummah - to both its scholar and ignoramus alike - regarding [al-Ash‘arī] being upon i‘tizāl before his repentance.” End of quote.

The Jahmites whom Qadhi claims were only 50 in number and expired from history were certainly still around in the 7th century hijrah. They ascribed to al-Ash‘arī yet denied he authored al-Ibānah. These are the

same ones present today whom Qadhi befriends and shields by his attempted revision of history.

## **Part 10—4 February 2014**

Yasir Qadhi is in the process of doctoring history and revising the methodology of Ahl al-Sunnah. From his recent activities is to mix truth with falsehood in interpreting the hadith of splitting (73 sects). This recent lecture has been published by Yasir Qadhi with the title, “Unity does not mean Uniformity.”

This is the greatest of falsehoods and clashes with what Allāh the Exalted has established in His shar‘ (legislation), His qadar (decree), His khalq (creation) and His ‘amr (command). Allāh, the Exalted said:

**“Hold fast, all of you, to the Rope of Allāh and be not divided”** (3:105) and the Messenger (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) said: *“I have left you upon pure clarity. It’s night is like its day. Whoever amongst you lives for long after me will see great controversies. So you must stick to my Sunnah and the Sunnah of the rightly-guided Caliphs. Bite onto it with your molars...”* and it is known that those united in the manner requested and desired were the very heart of this ummah, the Companions (رَضِيَ اللهُ عَنْهُمْ).

For there was not a single Companion who entered into any of the innovations and it is not known from them that they differed amongst themselves in a single foundation (aṣl) from the foundations of the religion. The Shar‘iyy Unity is uniformity in belief and statements

and thereby unification of bodies, something Allāh bestows, because the Muslims have brought the causes that lead to the effect.

The **Bid'iyy, Harakiyy Unity** is gathering of bodies and thereby divergence and variance in beliefs and statements. The latter is what Yasir Qadhi is calling to with an intellect poisoned with an idea not dissimilar to that of the **Qadariyyah Mushrikiyyah** who argue by way of the decree (qadar) to justify their opposition to the legislation (shar'). Allāh, the Exalted, calls to unity through unity in belief and statement. Those united are those upon whom is His mercy, “...**they will not cease to differ except those upon whom your Lord bestows mercy.**” (11:118-119). The people of truth do not differ amongst themselves in the foundations (uṣūl) of the religion.

Qadhi calls to (justification of the) divergence in belief and statement, arguing for it by way of al-qadar. He states that these differences have existed for many hundreds of years and they “are not going to go away any time soon” (this is al-qadar). He then argues that we must therefore learn to live with them and accommodate them even when they entail clear opposition to what the Messenger brought (this is shar').

The differences he is talking about are the very ones the Messenger (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) condemned and warned against as being the cause of splitting. Thereafter he embarks upon distorting the revealed texts with flowery speech and doublespeak (unity does not mean

uniformity) to justify the presence of the very splitting that the Messenger warned against in the first place. And thus, by way of example, we see him signing pacts with the Jahmiyyah and Sufiyyah, declaring his love and affection for them, and attempting to shield them (by denying the existence of the Jahmiyyah) amongst other similar activities.

This whole approach is tantamount to arguing by way of the decree, al-qadar al-kawnī (differences exist and will not go away) against the legislative command (to be united in beliefs and statements).

To conceal what he is doing he twists the texts of the legislation making it appear that he is actually speaking with legislation. Beware of this misguided man and his poisoned mind. Keep listening to him and he will strip of you of the distinction in your creed and walā' and barā' for its sake.