

# **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—2: The ‘Ecumenical Conception of Salafiyyah’ Explained**



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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*”.<sup>1</sup> 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.

Please keep in mind what we said in **Part 3-1** that Qadhi is a medley, a mixture of an **Orientalist** treatment of Salafiyyah, an **Ikhwānī Bannāī** methodology in da‘wah, sprinkled with plenty of **swagger**.<sup>2</sup> As a reminder:

We will refer to this individual and what he represents henceforth as “**Bannā-Yale-Swagger-Qadhi**”, or

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

<sup>2</sup> Boasting, bragging, overly-confident attitude, pompousness, self-importance, arrogance.

**BYSQ** for short. Please note that this is **convenient, concise nomenclature** that very accurately depicts a person in the shortest way possible, and provides us with ease of expression. We can convey what we desire to convey from a conceptual point of view with this acronym instead of having to say a mouthful each and every time in what follows.

We see Qadhi's **Orientalist** poison in the doubts he harbours about the Qur'ān, his Orientalist attitude towards Salafiyyah. We see him upon the manhaj of **Ḥasan al-Bannā** in trying to find the least common denominator upon which to unite Muslims, and accommodating Ṣūfīs, Jahmīs, Qa'dī Khārijites and perhaps even the Rāfiḍah within that denominator. He is evidently **a loud braggart**, this is well-known and it is something reported even way back from his days in Madīnah during the 1990s. It was related in those days that he wrote the book "*al-Riyā': Hidden Shirk*", because he was struggling with this affliction himself and was perhaps looking to doctor himself after self-diagnosis. It appears he has not moved on much since those days.

So when we say "**Bannā-Yale-Swagger-Qadhi**", or **BYSQ**, then we are being accurate and to the point in properly characterising this man. Whenever we say: "BYSQ said" in what follows, then you need to recall all of these separate components so you can understand exactly where this man is coming from in every word and sentence he says and the fact that is

he is simply trying to **take the biscuit**,<sup>3</sup> or in our case, **the BYSQit**, with his audience.

Let us now proceed:

## THE TITLE OF THE LECTURE

**BYSQ** titled his lecture: “*Towards an Ecumenical Conception of Salafiyyah*”. Let us break this down and see what he intends.

“*Towards*”, this indicates a goal, an objective, a desire for something.

“*an Ecumenical*”, when we return to the dictionary meanings of this word we get:

—Encouraging the different Christian Churches to unite, —of, relating to, or representing the whole of a body of churches, —promoting or tending toward worldwide Christian unity or cooperation, —pertaining to the universal Church, representing the entire Christian world; interdenominational; sometimes by extension, interreligious, —representing a number of different Christian Churches, —promoting or relating to unity among the world's Christian Churches. Outside the context of Christianity, in a broader sense, it refers to

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<sup>3</sup> “Taking the biscuit” means to be objectionable, to be worn out, to be of no further use, to be at the end of life. These doubts that Qadhi brings are worn out, old, of no further use, they have been flogged for decades by others and all Qadhi has done is to repackage them and present them to his audience in his own way.

that which is general, universal, that which promotes unity and so on.

“**Conception of Salafiyah**”, conception is the way something is perceived, thought of, regarded, and it also denotes the idea of a plan or intention.

“**Salafiyah**”, the path revealed upon the Messenger (صلى الله عليه وسلم). In the era of the Prophet, it was called Islām and this will always remain its name. However, when the astray sects appeared among the Muslim nation, a necessary distinction had to be made between the path of truth and the various paths of falsehood, those which Allāh warned against in many places in His Book. Hence, Ahl al-Sunnah, Ahl al-Sunnah wal-Jamā’ah, al-Firqah al-Nājiyah, al-Ṭā’ifah al-Manṣūrah, al-Salaf are all synonymous, descriptive terms referring to those who are free of the deviations of those who went astray and who remain upon the pure Islām in creed and methodology.

Ibn Taymiyyah said in Dar’ al-Ta’arūḍ (1/166):

And there is combined in those who turn away from **the Prophetic Salafi Way** (الطريقة النبوية السلفية) both this and this, following the alluring desires and misguiding tribulations, thus there is misguidance and allurement within them to the extent of their departure from the way Allāh sent His Messenger with.

A Salafi is one who is free of these two affairs, and Salafiyyah is the path that grants him safety.

From the above title and from the lecture itself, **BYSQ** is essentially saying that Salafiyyah, like other creeds and denominations, is a “**human extraction**”, a “**trend**” and a “**products of its own time**”, and it’s adherents, just like all others such as Deobandiyyah, Ash‘ariyyah, Māturīdiyyah and so on, try to project themselves back to the earliest time to portray authenticity.

To make his point, he mentions numerous aspects of creed, such as:

- The Tawḥīd of Allāh and its three aspects
- The ‘Uluww of Allāh
- The Attributes of Allāh
- The Qur’ān being the uncreated speech of Allāh
- The realities and pillars of Īmān

And presents them to his audience as if they are deep, complex, “abstract” issues of creed such that if **‘Umar bin al-Khaṭṭāb** (رضي الله عنه) was to be asked about them in a quiz, he would fail in every one of these subjects. His intent is to say that Salafis have taken these issues and given preference to them above and over religiosity.

He wants to change this and present **a more general, universal notion**, a more inclusive one, where there is **a least common denominator** devoid of these “abstract” issues of theology which ‘Umar (رضي الله عنه) would have failed in. Thus, there are two basic ingredients, he says:

“If a person shows religiosity, if a person says the kalimah, the basic rule is that this person is a Muslim unless and until somebody becomes other than that, and that is what our Lord has commanded us and that is what our Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) has commanded us.”

We have to keep all of this in the context of the actions of **BYSQ** over the past 15 years or so as well. Opening up arms with Şūfīs, Jahmīs, Rāfiḍīs, participating with them on platforms, coming out with his Orientalist poison with respect to the Qurʾān, maligning Salafis, undermining Salafiyah, giving it an Orientalist treatment and so on. And the picture then becomes complete.

There is **a tremendous amount of academic, intellectual and historical deception going on here** and **BYSQ** is playing with the minds of people through such deception. So let us comment on the above with some brief points so that his deception and misguidance becomes clear.

## COMMENTS

**1. Shaykh Ṣāliḥ al-Fawzān** captured the essence of **BYSQian** philosophy, its futility and its consequences when he said in his commentary on Ibn Taymiyyah’s “*Iqtidā al-Ṣirāt al-Mustaqīm*”:

“It is not permissible for these sects to remain upon corruption and flaws in their religion while they make

claim to Islām, and if the people of truth and those with speciality do not embark upon calling the people to return back to the Book of Allāh, the Sunnah of His Messenger and to what the Salaf of this ummah were upon, then this will lead to splitting and splintering. For this reason, you will see the enemies of Islām encouraging the misguided and astray sects, giving them support through wealth, donations and strategies so that through them, they can put an end to the authentic Islām, and so that a counterfeit Islām remains, one which agrees with their desires and aspirations. Islām will then become empty of its substance and meaning. And his [Ibn Taymiyyah's] saying:

‘For the Prophet (ﷺ) informed of his nation’s splitting into seventy-three sects...’

Seventy-two sects from this nation are in the Hellfire. Have you seen what is the cause?! It is because they disputed [in matters of creed] with the [vain] disputation of those who came before them. They disputed in their religion, their creed and they differed a great deal. You will see from this ummah today, those who dispute in the affairs of ‘aqīdah and create doubts about it. They want the desires [innovations] to take the place of the affairs established in the Sunnah. So this is disputing in falsehood, and refuge is with Allāh. And it is

resembling the people who came before us.”<sup>4</sup> End of quote.

Bring back to mind the title of the lecture, “*Towards an Ecumenical Conception of Salafiyah*” as you read the above the words a second time.

**2. BYSQ** supports the misguided sects who disputed in vain after the Messenger (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) and entered into the religion what was not from it. They created controversies and doubts and caused the ummah to split. **BYSQ** does not like that such doubts and controversies are identified, characterised and aptly refuted. It really pains and grieves him.

Those poor Jahmites, they were “only 50 in number” and look at what the Salaf and those upon their way did to them, writing about them for century after century, going way overboard. Let’s pull out our handkerchiefs and shed a few tears shall we, O what a sad story, the story of those poor victimised Jahmites.

And likewise, their poor descendants today who say the words of the Qur’ān we read are created and were not spoken by Allāh with actual speech, and that there is no Lord above the Throne. Just spare a few thoughts and tears for them as they have been oppressed. Yes, had ‘Umar (رَضِيَ اللهُ عَنْهُ) been alive today, he would have

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<sup>4</sup> Al-Ta’līq al-Qawīm ‘alā Iqtiḍā’ al-Ṣirat al-Mustaqīm of Shaykh al-Fawzān (1/253), may Allāh reward the brother who brought this quote to my attention.

whipped and flogged those darn Salafis for daring to raise the question of where is Allāh and whether He will be seen in the Hereafter and whether He really did speak, with actual words, this Book that the Muslims read and recite.

**This is BYSQian philosophy.** In it, you see everything that the Islām-hating Orientalist sees, though we do not accuse Qadhi of hating Islām. Rather, we see a man corrupted and intoxicated by his self-love and self-amazement, his arrogance, his misguided belief and his misplaced confidence that he is intellectually superior to others. He thinks he is going to revive Islām for the 21st century, that he is going to rectify the ummah through his Orientalism and Ikhwānī Bannā”ism, which are two of the influences driving him and fostering his mental illness.

**3.** Let us now expose his sophistry further by taking one of the issues of creed he mentioned and which he says that if ‘Umar (رضي الله عنه) was quizzed about it, he would fail and not be able to answer. It is the issue of īmān, faith.

The early Salaf began to say faith is:

—“*speech and action*”, and other variants,

—“*belief, speech and action*” and also

—“*belief, speech action and intention*” and then later,

—“*belief of the heart, speech of the tongue and action of the limbs, it increases with obedience and decreases with disobedience.*”

Why did they say this? It is because some people appeared who began to dispute and delve into these affairs and they erred until some of them, such as the Jahmites, said faith is only the acquaintance of the heart, *maʿrifah*. Others said it is belief and speech only and actions are not from it and others said it is speech of the tongue only. They opposed the reality that the Qurʾān and Sunnah came with and which the Companions knew and understood. Their students and their students also knew it well and understood it.

In all the statements of the Salaf, a reality is being alluded to that is **the actual reality intended by the Qurʾān and the Sunnah and stated therein without ambiguity**. Pay attention to that, these statements qualify and explain **the actual reality** intended by the Qurʾān and the Sunnah, and through these definitions, false definitions are made clear and invalidated. Meaning, it is precisely this that Allāh and His Messenger (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) wanted us to understand, the words that the Salaf used to define *īmān*.

We could cite here all the evidences from the Qurʾān and Sunnah to show that faith is belief, speech and action, that it increases and decreases, but the reader will be familiar with all of that. We just want to point out this misguidance as briefly and succinctly as possible.

This is not a “*human extraction*” as occurs in **corrupt BYSQian philosophy**. Rather, it is the actual intended and revealed reality. The words of the Salaf are a description of that reality exactly as it is.

So, what we have in these statements of the Salaf is a **continuity of the truth**—in this case the issue of faith—whose intended revealed reality is protected and preserved through such phrases and definitions. All of these phrases make clear the reality intended by the Qurʾānic verses and Prophetic ḥadīths **as they were understood** by the Companions and as they were intended by Allāh (عَزَّوَجَلَّ) to be understood by His servants. Thus, these terms and expressions are a **continuity of the truth** and not mere “human extractions” attempting to reach the truth.

You can then apply the same to other subject areas. To Allāh’s ‘uluww, to His speech, kalām, to Him being seen in the Hereafter, to His attributes, to the reality of Tawḥīd and so on.

Thus when it is said: *“Allāh is above His Throne, with His essence, distinct from His creation”*, that is not a human extraction but the actual reality the Qurʾān and Sunnah came with. It is expressed in such a way due to necessity, in order to falsify what opposes it and which is foreign and alien to Islām, such as the speech of the Jahmites of old and those of today. And then you can say the same about the other subject matters.

Otherwise, if they are mere **human extractions**, then this is undermining the religion of Islām from its very foundations by negating that there is:

- “**ḥaqq**” and “**bāṭil**”,
- “**sunnah**” and “**bidʿah**”,
- “**hudā**” and “**dalālah**” and so on.

It is to say that all Muslims are upon “*human extractions*” of what they think is the truth and that **there is no actual truth** about which it can be said that:  
 —if you adhere to it you are guided and promised,  
 —and if you leave it and oppose it you are misguided and threatened.

And this amounts to takdhīb of Allāh and His Messenger (صلى الله عليه وسلم) in what they stated regarding the the straight path within Islām and not following the ways of past nations who innovated into their religion and opposed their prophets. It is to dissolve the religion and to render it to be like the religion of the Jews and Christians, which underwent tabdīl and taḥrīf, with no lasting criterion of truth and falsehood therein. So all of this is misguided, evil, heretical philosophy, **of Satanic influence**, because he is the one sat at the end of each divergent path, calling to it, and Qadhi wants to incorporate these paths within an Ecumenical Salafiyah.

4. As for the texts, then for example:

- “**Guide us to the straight path**” (1:5).
- “**And this is My straight path, so follow it and do not follow the [divergent] paths**” (6:153).
- “**And upon Allāh is [to explain] the path, but there are ways that turn aside.**” (16:9).
- “**And whoever contends with the Messenger after the guidance has been made clear to him and**

**chooses a path other than that of the believers...**"

(4:115) and so on.

—The ḥadīth of al-ʿIrbād bin Sāriyah: *“I have left you upon clarity, its night is [as distinct] as its day. Whoever among you lives for long will see much controversy, so he must adhere to my Sunnah and the Sunnah of the Rightly-Guided Caliphs. Hold on to it with your molars, and beware of the newly-invented matters, for every newly-invented matter is an innovation and every innovation is misguidance.”*

—The ḥadīth: *“And my nation will split into seventy-three sects, all of them are in the Hellfire except for one”*, and **BYSQ** casts doubt about this ḥadīth because it falsifies his agenda and his innovated methodology and that is a subject for another article.

—And much, much more including the ḥadīths on the Khārijites, the Qadariyyah and so on, our intent is to be brief and to the point.

In **BYSQian philosophy**, none of this carries any weight and it is as if these texts do not exist or they have been abrogated by the intellect of Dr. Yasir Qadhi and no longer have any application in the 21st century. They must be pushed aside to make way for Qaraḍāwī’s and al-ʿAwdah’s, “Civic Islām”. Be warned, dear Muslim, that if you fall for that, then your grandchildren may well end up being believers in the unity of religions (waḥdat al-adyān) if these deviants get their way and spread their filth, because this is where all of this will eventually lead to in a step by step fashion.

## SUMMARY

In **BYSQian philosophy**, there is no room for the terms: “**truth**”, “**falsehood**”, “**sunnah**”, “**bid‘ah**”, “**guidance**”, “**misguidance**” and the drawing of clear lines through these words, which are the words that came in the revealed texts.

Rather, there is only the **relativity** of “**human extraction**” and all of that can be encapsulated within an “**Ecumenical Conception of Salafiyyah**”.

What does that mean?

It means the Deobandi is a Salafi, because he ascribes his “human extraction” to the earliest period. The Ash‘arī does likewise, as does the Šūfī and the Khārījī and in fact, even the common Rāfiḍī, there is no reason why he cannot enter into this **BYSQian Ecumenism** either.

So this is what Yasir Qadhi is calling to and alḥamdulillāh, the Salafis have been warning against this misguided, self-amazed, self-loving and self-aggrandizing individual for over two decades, when all of these signs of misguidance were apparent in him during his days in Madīnah.

However, you will find that these types of individuals have a tactic of deflection. They say that everyone is just jealous of them, because they are so smart and have so many achievements and so on. This is how they fool the naive and ignorant, but the use of this argument indicates their shallowness of intellect. Their misguidance is so apparent and so clear that a common

person will grasp it, a common person with intact fiṭrah and who is honest and truthful, such a person will recognise the falsehood in all of this.

However, there are many followers who have ta‘aṣṣub which is bigotry and partisanship. They have emotional attachments to these types of figureheads, not appreciating that the hearts of the servants are between the Fingers of al-Raḥmān and that He turns them wherever He wills. They are deceived because they see apparent benefit from neutral subject matters which these figureheads may speak about, and perhaps speak about with eloquence, such as the Prophetic Seerah, or Ādāb and Akhlāq and so on.

So this prevents them from seeing and acknowledging the tremendous ideological evil that these people carry at the same time, and they cannot see the evil outcome that such an ideology can lead to in decades or generations to come, and Allāh’s aid is sought. May He guide the Muslims to the Islām that the Messenger (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) came with and turn them away from the innovations, desires and heresies, such as **this vile BYSQian heresy** that Yasir Qadhi is promoting and grant them success in following the way of the Salaf in creed and methodology.

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