

The Reality of
HASAN IBN 'UMAR AN-NŪBĪ
AL-MISRĪ AL-AMRĪKĪ,

AKA:

ABU JA'FAR
AL-HANBALI

AND THE SO-CALLED
'HANBALI TEXT SOCIETY'
A Study in Takfīrī Burnout!

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A Study in Takfīrī Burnout!

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Indeed, all praise is due to Allāh, we praise Him, we seek His aid, and we ask for His forgiveness. We seek refuge in Allāh from the evil of our actions and from the evil consequences of our actions. Whomever Allāh guides, there is none to misguide and whoever Allāh misguides there is none to guide. I bear witness that there is no god worthy of worship except Allāh and I bear witness that Muhammad is the servant and Messenger of Allāh. To proceed:

The reader will find within this treatise, an exposition regarding an individual who has graced the city of Nottingham with his presence in recent years. His notions have caused many to be confused on matters that are in reality lucid, as the truth is apparent, however the individual has managed to weave an elaborate web of deceit. The individual alluded to is none other than: **Abu Ja’far al-Hanbali** [aka Hasan ibn Umar, aka “Shaykh” Hasan].

FIRST-ROUND KNOCKOUT! WHO IS THE MYSTERIOUS ABU JA’FAR AL-HANBALI? HIS ‘IJĀZAH’ FROM ABŪ HAMZA AL-MISRĪ!?! ABU JA’FAR AT-TAKFĪRĪ?! TADLEES UT-TASWIYAH

He is Abu Ja’far Hasan ibn ‘Umar “al-Hanbali” an-Nūbī al-Misrī al-Amrīkī. Born in 1974 in America, California as he claims,¹ and of Nubian-Egyptian origin he now currently resides in the city of Nottingham (UK) where has been for the last ten years or so. In an article by James Smith entitled *I Escaped Gangster Lifestyle, Now I Help City Kids*’ on 21 April 2007, in the *Nottingham Evening Post*, Abu Ja’far al-Hanbali states that he studied at the *University of Oregon* [in the mid 1990s] and arrived in London in 1999 in order to “study theology”, indeed, we will assess later just what type of “theology” Abu Ja’far studied while in London. In Nottingham, Hasan an-Nūbī al-Misrī al-Amrīkī began to teach the young Muslims of Nottingham at the *Bobbersmill Community Centre* from around 2002. The biography of Abu Ja’far al-Hanbali, as taken from the website site of the *Lote Tree Institute* in 2008, reads as follows:

Abu Ja’far Al-Hanbali has been studying Islam intensively since 1990 and has studied with students of the late Imām ‘Abdullah ibn Muhammad al-Khalifī and

¹ More on this to be mentioned later when we discuss Abu Ja’far al-Hanbali’s fake “Gangsta” past fairytales!

also studied with Shaikh Muhammad ibn al-Hasan ash-Shanqiti and others. Allah has also given him the blessings of coming into contact with Shaikh Muhammad Fu’ad al-Barrazzi, Shaikh Muhammad Jawwad and some others. Texts the brother has studied include Bayan us-Sunnah by Imam Abu Ja’far at-Tahawi and its’ commentaries; Lum`at ul-I`tiqad by Imam Muwaffaq ud-Din ibn Qudamah; ad-Durar as-Sanniyyah by Imam Zayni Dahlan and answers against it; Irshad ul-Mustarshid il al-Muqaddam fi Madhhabi Ahmad ibn Hanbal by Imam `Abdullah ibn Muhammad al-Khalifi and also other texts. Currently he is memorising al-’Uddah Sharh ul-’Umdah and hopes to become a faqih upon completion after recitation and review with a shaikh. He teaches privately and at masjids in Nottingham and other cities.

Masha’Allāh, a very impressive array of scholarship it would appear, yet wait a minute...vital aspects seem to be missing from his petite resume. Indeed, Hasan ibn ’Umar an-Nūbī al-Misrī al-Amrīkī [the infamous “Abu Ja’far al-Hanbali”] was a student and mentee of none other than the notorious Takfīrī from Finsbury Park Mosque: **Abū Hamza Mustafā ibn Kamāl bin Mustafā al-Misrī!** This was the “theology” which he travelled over from the US to study in London! Indeed, not only was Hasan ibn ’Umar an-Nūbī al-Amrīkī a student of Abū Hamza al-Misrī, Hasan ibn ’Umar also received an “ijāzah” (!?) from his teacher and mentor Abū Hamza al-Misrī, more on this will be mentioned later. Now this is really disturbing, all the more so when we find that Abu Ja’far al-Hanbali has the audacity to accuse Salafīs of being Khawārij?! It does not end here, for Abu Ja’far al-Hanbali [Hasan bin ’Umar an-Nūbī al-Misrī] not only “edited” some of his teacher Abū Hamza al-Misrī’s “books” such as *Allāb’s Governance on the Earth* (where in the intro Abū Hamza states that he gives “Ibn ’Umar” – which is Abu Ja’far al-Hanbali, an “ijāzah”) and *The Khawarij and Jihad*, but can also be witnessed on some videos from the late 1990s sitting next to his teacher Abū Hamza al-Misrī and assisting him. Abu Ja’far Hasan ibn ’Umar al-Misrī featured with his teacher Abū Hamza al-Misrī in the lecture entitled *Beware of Takfeer*, the video has been removed from *Youtube* however and we have not been able to access it. However, some brothers, may Allāh increase them in goodness them, managed to save a sample of Abu Ja’far Hasan ibn ’Umar al-Hanbali’s talk with his teacher Abū Hamza.²

² See here:

<http://www.takfiris.com/takfir/articles/esjal-abu-zubair-saleem-beg-promotes-and-defends-the-books-responsible-for-the-revival-of-sayyid-qutbs-jihad-and-takfir-in-21st-century-britain.cfm>

While here is a still from the famous video of Abū Hamza al-Misrī *Beware of Takfeer* [video has since be removed from the Web]:



In Finsbury Park Mosque [in North London] Abu Ja’far al-Hanbali is sitting to the right of his “Shaykh in ijāzah” (!!) Abū Hamza al-Misrī (who is sitting in the middle)!

Here is another still we managed to obtain, though slightly blurred, from the same talk, showing Abu Ja’far al-Hanbali:



Abū Hamza al-Misrī mentions in page 6 of his book *Allāh’s Governance on the Earth*:

Finally, in his effort, presentation and hard work on this research, I am pleased to present brother Ibn ’Umar with an ijāza (permission). With this he may also integrate, add to or put other information together when teaching it to others. He may also give ijāza to those who he thinks are worthy and coherent of the subject matter.³

The “traditional ijāzah system” right in action! What was the nature of this ‘ijāzah’ from Abū Hamza al-Misrī? Abū Hamza himself did not study with any scholars or at any institution, so what on earth is the value of an ‘ijāzah’ from such an individual?! Is this the ‘traditional Islam’ that Abu Ja’far al-Hanbali cherishes so much with the ‘traditional Islam’ movement’s ijāzah games? Moreover, Abu Ja’far al-Hanbali informed some of the trustworthy Muslims in Nottingham that he studied with students of the blind Egyptian Shaykh, ’Umar ’AbdurRahmān. So why is Abu Ja’far al-Hanbali denying the reality of his past and why is he lying about his academic background? Why not admit to his association with, and studentship under, Abū Hamza al-Misrī. This is a type of *Tadlees ut-Taswiyah*, especially given the fact that Abu Ja’far has obtained a publically declared **“ijāzah” (!?)** from his “Shaykh”.⁴ So why the omission from his biographies of his first and original mentor and **“Shaykh in ijāzah” (!?)** Abū Hamza al-Misrī? One thing is for sure, Abu Ja’far’s links to these elements hardly makes him any kind of “authority” on the Hanbali Madhhab. This former link with Abū Hamza al-Misrī possibly explains Abu Ja’far al-Hanbali’s utter frustration with, and fanatical hatred of, the Salafī da’wah and its scholars. For Abū Hamza al-Misrī was well-known for his denigration of Imām Bin Bāz which is a feature which Abu Ja’far Hasan al-Hanbali has evidently retained in his discourses about Salafīyah.

In 1999, after the death of Imām Bin Bāz (*rahimabullāh*) the ruined Abū Hamza al-Misrī, Abu Ja’far al-Hanbali’s **“Shaykh in ijāzah” (!?)** wrote an article on his ‘*Supporters of Shari’ah*’ website

³ <http://www.islamiethinkers.com/index/files/books/ageedah/Allahs%20Governance%20on%20Earth.pdf>

⁴ *Tadlees ut-Taswiyah* – this is the most serious type as it is when a narrator purposefully leaves out and drops someone in his chain of transmission because he is weak and it will weaken his narrations. So for example, a Shaykh who is *thiqah* heard from one who was weak who heard from one who is *thiqah*, yet the weak one is left out of the chain in order to make it seem as if the two *thiqāt* heard directly from each other without anyone in the middle.

entitled *The Death of an Evil Scholar*’ wherein he poured scorn on Imām Bin Bāz, may Allāh have mercy on him. As a result, Abū Ja’far’s frustration with the Salafī da’wah owes much to this phase of his history and there is no doubt that the crazed and fanatical enmity which he developed against Salafīyah while with the Takfīrīs has continued over to his current Madhhabī-Ash’arī phase. It is therefore no skin of Abu Ja’far al-Hanbali’s nose to then defame scholars who spent their lives in seeking knowledge. The link with his former teacher and mentor Abū Hamza al-Misrī is a factor which Abu Ja’far al-Hanbali has tried to neatly sweep under the carpet. Why the denial and the covering up of one’s real history? Why hide all of this from the people O Abu Ja’far!? There are two possible reasons for Abu Ja’far al-Hanbali’s crazed and fanatical enmity against Salafīyah, we have identified:

- ❖ The wrath that Abu Ja’far al-Hanbali has towards Imām Muhammad ibn ‘AbdulWahhāb and Salafīyah can also be understood in light of his past links to his teacher and **“Shaykh in ijāzah” (!?)** Abū Hamza al-Misrī. Instead of Abu Ja’far al-Hanbali coming out in the open to admit about his former teachers [Abū Hamza al-Misrī etc] he rather denies all of this and lays the blame squarely at the feet of Imām Muhammad ibn ‘AbdulWahhāb and Salafīyah as if it was responsible for leading him to follow the likes of his former teacher and mentor Abū Hamza al-Misrī et al. who were never ever qualified themselves to delve into the writings of Imām Muhammad ibn ‘AbdulWahhāb and the scholars of the past. This possibly explains Abu Ja’far al-Hanbali’s crazed and fanatical hatred of Salafīyah, what Abu Ja’far al-Hanbali studied for all that time while he was with his teacher Abū Hamza al-Misrī and the Takfīrīs was not Salafīyah to begin with – yet Abu Ja’far al-Hanbali thought that it was, hence his current phase of speaking out against it with such spite and vindictiveness. However, within Abu Ja’far al-Hanbali’s discourse this is why we find such a plethora of historical, factual, creedal and academic errors which necessitate that Abu Ja’far al-Hanbali seriously reviews his writings and research.
- ❖ He has merely carried over his hatred of Salafīyah into his current ‘traditional Islam’ phase. So while during his Takfīrī/Quṭbī phase he detested Salafīyah for opposing that method, he now opposes Salafīyah on the grounds of the ‘traditional Islam’ method. This is why Abu Ja’far al-Hanbali has retained elements from what he studied from his mentor and **“Shaykh in ijāzah” (!?)** Abū Hamza al-Misrī such as issues related to ‘Allāh’s Governance on the Earth’⁵ and selective respect for Shaykhs Muhammad ibn

⁵ Compare this more recent paper by Abu Ja’far al-Hanbali:

<http://www.htspub.com/1430issue1.pdf>

Ibrāheem, Ahmad Shākir, Ibn Jibreem and Muhammad Ameen ash-Shinqītī. Abu Ja’far al-Hanbali also has his own article discussing ‘governance’ and it is evident that he has merely updated parts of the book he edited for his teacher and mentor Abū Hamza al-Misrī and compiled a newer article.⁶ This convenient ‘handing over’ of enmity is interesting and tells us a lot about Abu Ja’far al-Hanbali. Instead of having the impartiality to look at the evidences he rather wants to bulldoze ahead with his own prejudices and preconceived notions, and this is an inadequate approach for one who claims to champion ‘scholarship’, yet we see this regularly from Nūh Keller, GF Haddad, Abdullah bin Hamid Ali, Dr Abul-Hasan, Abu Layth, Faqir and others who share the so-called ‘traditional Islam’ approach. Furthermore, in order to gain a platform from the Braeliwis, Sufis, Madhhabīs and the ‘traditional Islam’ movement, Abu Ja’far demonises the Salafīs and their scholars, while covering up the fact that he was with the Khawarij himself, and that his Shaykhs were Takfīrīs and Qutbīs. As Abu Ja’far cannot get a platform from Ahl us-Sunnah, and as he has already burned his bridges, though retraction and repentance is always open, he jumps on the bandwagon to condemn Salafīs with gross injustice, distortion, deception, misinformation and even blatant lies as we shall see. So for example we will see that Abu Ja’far al-Hanbali accuse Salafīs of murder and violence, yet he himself praises those who have not only condoned such violence and political extremism but have also praised the figureheads – not exactly comfortable news for those Sufis and Braeliwis who give Abu Ja’far al-Hanbali a platform!

To the original edit of his for Abū Hamza al-Misrī:

<http://www.islamicthinkers.com/index/files/books/ageedah/Allahs%20Governance%20on%20Earth.pdf>

Some of the footnotes are more or less exactly the same! Except that Abu Ja’far al-Hanbali has made the footnotes more palatable to a “traditional Islam” audience!

⁶ See Abu Ja’far al-Hanbali’s article here: <http://www.htspub.com/1430issue1.pdf>

DIY ‘TRADITIONAL ISLAM’ IN ACTION?! ABU JA’FAR AL-HANBALI AND THE ‘CONTEMPORARY SCHOLARS’ – ABU JA’FAR GETS CAUGHT RED-HANDED!

Here is a look at a recent list of the contemporary scholars whom Abu Ja’far al-Hanbali holds to be “...Orthodox, in the sense that their creed, understanding of the foundations of fiqh was correct”, here we go:

The screenshot shows the website's header with the title "Hanbali Text Society" and the date "Saturday, 01 October 2011". Below the header is a banner with Arabic calligraphy and the English text "Knowledge is Light Ignorance is Darkness". The main content area is titled "Contemporary Scholars" and includes a "Main Menu" on the left with links to Home, Articles, The Cults, False Religions, Society Outreach, The Scholars, Search, Links, Downloads, Forums, and Contact. The central text explains that scholars are organized chronologically and are Orthodox in the sense of their creed. A list of scholars follows, with handwritten annotations: "new addition!?" pointing to Imaam Muhammad Fu'ad al-Barraazi, "praised Sayyid Qutb" pointing to Imaam Umar 'Abdur-Rahmaan, and "Shaykh Ibn Jibreel!? Did he agree with Abu Ja'far al-Hanbali's views on Muhammad ibn 'AbdulWahhaab?!" pointing to Imaam Muhammad ibn 'Alawi al-Maalki. A large handwritten note on the left reads: "traditional scholar", praised 1979 Khomeini Revolution!". The "Latest Articles" section on the right lists "The Divine Lightning [Paperback]", "Jurjis Blog - jurjis.wordpress.com", and "Our Failure is Our Loss, 1430, Issue 1", "Our Failure is Our Loss, 1429, Issue 6", and "Our Failure is Our Loss, 1429, Issue 5".

Handwritten annotations in red:

- Al-Kawthari!? does not share the same creed as Shaykh Muhammad ibn Ibrahim!? Kawthari's creed was in fact refuted by Muhammad ibn Ibrahim!
- a descendent of Muhammad ibn AbdulWahhab himself!?
- a traditional scholar!? Kawthari cursed Imam Hammad bin Salamah (d. 167 AH); Imam ad-Darimi (d. 280 AH); Ibn Khuzaymah (d. 311 AH); Ibn Abi Hatim (d. 327 AH); Imam Darqutni (d. 385 AH); Imam as-Sijzi (d. 444 AH)
- Yusuf an-Nabahaani, the author of Jaami' Karamaat ul-Awliyaa which contains odd Sufi stories! A Creed in opposition to that of Muhammad ibn Ibrahim!

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Website: www.salafimanhaj.com

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http://www.salafimanhaj.com/index.php?option=com_content&view=detail&id=213&Itemid=2342

REVEALED, AS THE TAKFIRIS

What confusion!?! This is probably the clearest proof of how this fraudster is merely making up things as he goes along. Adding and “removing” whoever he wishes when it tickles his fancy! Let’s take a look at some of the scholars from his list whom we have highlighted:

MUHAMMAD IBN IBRĀHEEM ĀLI SHAYKH

The former Mufti of Saudi Arabia before Imām Bin Bāz, may Allāh have mercy on them all. Shaykh Muhammad ibn Ibrāheem was also a descendent of Muhammad ibn ‘AbdulWahhāb and from the same family. The inclusion of Shaykh Muhammad ibn Ibrāheem in Abu Ja’far’s list of scholars is a clear proof of what we alluded to earlier in Abu Ja’far’s retainment of what he learnt from his teacher, mentor and **“Shaykh in ijāzah” (!?)** Abū Hamza al-Misrī et al. The Takfīris, especially those who have been based in London, have tried to make out as if Muhammad ibn Ibrāheem agreed with them in their views. The reality however remains, which is that never at any time, or in any of his writings, did Shaykh Muhammad ibn Ibrāheem make takfeer of Saudi Arabia as they do! He regarded Saudi Arabia as a place of tawheed which rules by what Allāh has revealed, but never at any instance did he deem Saudi Arabia as an abode of kufr and shirk, ruled over by Tawagheet. Abu Ja’far has also included in the list individuals who totally opposed Muhammad ibn Ibrāheem in creed!?! Muhammad ibn Ibrāheem totally acknowledged the leadership in knowledge of his forefather Muhammad ibn ‘AbdulWahhāb and thus explained the main works and books of Muhammad ibn ‘AbdulWahhāb and based his creed on such works, like *Kitāb ut-Tawbeed*, *Usūl utb-Thalāthah*, *Qawā’id ul-Arba’*, *Kashf ush-Shubuhāt* etc.

IBN JIBREEN

The inclusion of Ibn Jibreen (*rahimahullah*) to Abu Ja’far al-Hanbali’s list is another indication of what we mentioned above about in Abu Ja’far’s retainment of what he learnt from his teacher, mentor and **“Shaykh in ijāzah” (!?)** Abū Hamza al-Misrī et al. The Takfīris have liked to claim that Ibn Jibreen was in agreement with them regarding a plethora of issues. Ibn Jibreen was duped by the London-based Saudi dissident Muhammad al-Mas’arī and his CDLR and as a result Ibn Jibreen generally praised Sayyid Qutb, Hasan al-Bannā and some politicians – something which Abu Ja’far al-Hanbali has conveniently swept under the carpet!

In any case, Ibn Jibreen, may Allāh have mercy on him, was not with the Takfirist-Qutbist approach in regards to their notion of “Allāh’s Rule on the Earth”! Shaykh Ibn Jibreen stated in his *Sharh of Lum’at ul-I’tiqād*, no.7 (Riyadh: Tasjeelāt ut-Taqwā) regards to many of the rulers today:

It is known that al-kufr al-bawah (manifest, clear kufr) is an open, outward matter, such as when he abolishes the teachings of Islām, or we see him for example, destroying mosques, or he fights the people of the mosques (i.e. those who frequent them), or he abolishes the [Sharee'ah] law courts, or he abolishes the religious lessons, for example, or we see him burning the copies of the Qur'ān, or that he orders for them to be burnt, and he promotes, assists the books of misguidance, the books of the Christians, and whatever resembles them, and he spreads them and makes reading them to be binding, or we see him erecting those things that are worshipped besides Allāh, such as idols and the likes.

This is considered manifest, clear kufr.

As for the [types of] matters in which ijtihād can enter into, then we alluded to one of these types last night. And this is what the majority of the rulers (wullāt) are upon, from that which is called "*judgement by the secular laws*" (hukman bil-qawāneen), such as these laws, overwhelmingly, the affair pertaining to them is that they consider benefit (maslahah) in them, but they did not abolish the legislation (shar') with a complete abolition, such that they do not judge with anything from it at all.

Since Allāh said, "And whoever does not judge by what Allāh has revealed they are the disbelievers" (al-Mā'idah 5:44), so the likes of these, when they have this angle of approach, then we do not speak of their kufr, but we consider them to be in error, in this ijtihād which involves changing something from the legislation, even if it was by the path of ijtihād. So for example, their permitting of zinā [i.e. in action, not as a matter of belief], when it is with the consent of both parties, and like their abandonment, or the abolition of the hudood, the punishment for stealing, or the punishment for false slander, or the punishment for drinking alcohol, or permitting alcohol [i.e. in action, not as a matter of belief], and announcing the selling of alcohol, and whatever resembles that.

There is no doubt, that this is a great sin, however there could be, for example, excuses for them, those in which they consider themselves to be justified (i.e. excused in that). So for example, they excuse themselves from this by saying that in their land they have those people who are not Muslim, and that being severe upon them will make them flee. So when they have an angle of approach, then Allāh will reckon them, but, in any case, there is no doubt that if we judged by the shar'

(legislation), and implemented its teachings, there would be sufficiency in this and much good.⁷

Furthermore, it is highly relevant to note that Ibn Jibreen also affirmed the leadership in knowledge of Muhammad ibn ‘AbdulWahhāb and thus explained the main works and books of Muhammad ibn ‘AbdulWahhāb and based his creed on these books! Such as *Kitāb ut-Tawbeed*, *Usūl utb-Thalāthah* and *Qawā’id ul-Arba’*.

’UMAR IBN ’ABDURRAHMĀN

A leader of the Egyptian *Jama’ah al-Islāmiyyah* with also close ties to the Egyptian group *Islamic Jihad*. The blind Egyptian Shaykh who has been implicated in the 1993 World Trade Centre attacks and prior to that was known for praising the Iranian Khomeini Rafidah Revolution of 1979. In a famous and vile khutbah he accused Saudi Arabia of conspiring to destroy Islam and giving complete religious allegiance to Jews and Christians. In the khutbah he accused Saudi Arabia of “fearing the believers” and as a result it seeks aid from Jews and Christians.

’ABDULLĀH BIN BAYYAH

The recent inclusion of the Mauritanian Usūlī ‘Abdullāh bin Bayyah to Abu Ja’far al-Hanbali’s list demonstrates Abu Ja’far’s fluctuation when it comes to who the scholars actually are, and there is no doubt that Abu Ja’far has only added him in his emulation of Hamza Yusuf Hanson. Bin Bayyah, regarded as an authority in Usul ul-Fiqh, would also be incensed by some of the things that Abu Ja’far al-Hanbali has authored about Saudi Arabia in the name of “traditional Islam”.

HAMŪD BIN ’UQLĀ’ ASH-SHU’AYBĪ

Now this really indicates Abu Ja’far al-Hanbali’s confusion, Hamūd bin ‘Uqlā’ ash-Shu’aybī was, like Ibn Jibreen, not only well known to affirm the leadership in knowledge of Muhammad ibn ‘AbdulWahhāb and believe in Allāh’s ‘Uluww over His Throne, and to have praised Sayyid Qutb, but Hamūd bin ‘Uqlā’ ash-Shu’aybī also viewed himself as one who was influenced by him and traversed his method. Hamūd bin ‘Uqlā’ ash-Shu’aybī stated about Sayyid Qutb, who Abu Ja’far al-Hanbali now distances himself from and oppressively now tries to link to Salafiyah:

⁷ Translation from: <http://www.themadkhalis.com/md/articles/umssw-shaykh-ibn-jibreen-on-what-is-manifest-clear-kufr-and-ruling-with-the-secular--laws.cfm>

Also see: <http://www.youtube.com/watch?v=QJEA08LoQZw>

We do not claim that Sayyid – rahimahullah – is free of mistakes, surely he has mistakes whose details have no place in this document. They do not affect his preaching nor his curriculum, similarly to how other scholars have committed mistakes which haven’t discredited their ranks, like for example: Ibn Hajar, an-Nawāwee, Ibn al-Jawzee and Ibn Hazm. The latter have made some errors in ‘aqeedah but which haven’t stopped the children and scholars of the Ummah from benefiting from them or from refuting their truthfulness and denying their virtues, indeed they are Imams except with what they have mistaken about. This is the case with Sayyid – rahimahullah. His mistakes did not strike the roots of his curriculum or his unification of laws to none other than Allah (ruling by what Allah has sent down) and his call on people to worship their Lord.⁸

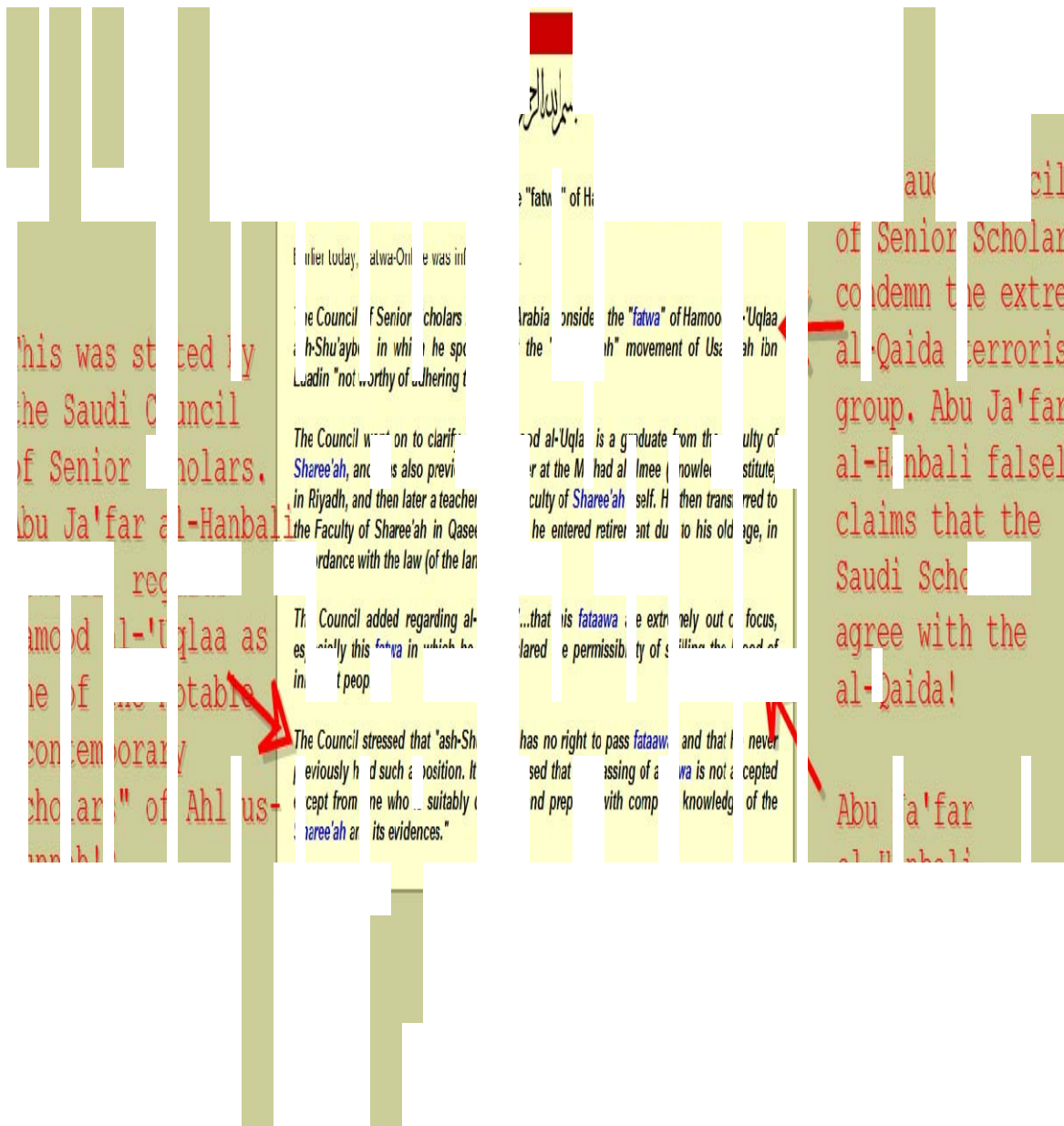
The above, which asserts that Sayyid Qutb is on par with the likes of Imāms an-Nawawī and Ibn Hajar, is an error which Imām al-Albānī has refuted, noting that Qutb was neither well-versed in the Islamic tradition nor one who had adequately studied. There are also statements which were made by Hamūd al-’Uqlā, may Allāh forgive him, which were totally incorrect and to be rejected. Such as what was translated into English as “fatwa on recent events” which came out after 9/11. In this “ruling” there was no condemnation whatsoever of terrorist actions and in fact a justification of them, and this is not a method that is utilised by the Imāms of Ahl us-Sunnah during this time such as al-Albānī, Bin Bāz, ’Uthaymeen and Muqbil – who all weighed up the benefits and the harms and looked at the far-reaching consequences.⁹ Furthermore, when Hamūd al-’Uqlā’ ash-Shu’aybī, may Allāh forgive him, who Abu Ja’far al-Hanbali regards as one of the “contemporary scholars” of the era worthy of putting on his Online list (while the Imāms of the Sunnah of this era do not make Abu Ja’far’s auspicious list – such as Imām al-Muhaddith al-Albānī, Imām Bin Bāz, Imām and Faqeeh ’Uthaymeen, Imām al-Muhaddith Muqbil bin Hādī, and others) made his statements, the Saudi Council of Senior Scholars, who Abu Ja’far al-Hanbali would have us believe are “Wahhabi violent extremists”, rushed to repudiate what Hamūd bin ’Uqlā’ stated. The Saudi Council of Senior Scholars issued the following:

⁸ Refer to the full article, which has been translated by some Western-based followers and admirers of Sayyid Qutb here, and the fact that the Qutbists wallow in this demonstrates Abu Ja’far al-Hanbali’s conformity with the Qutbists: <http://madkhalis.com/2010/10/a-word-on-sayyid-qutb/>

⁹ Ash-Shu’aybī’s pronouncement can be read here: http://d.1asphost.com/TawheedJihad/Fatwa_911.htm

The Reality of "Abu Ja'far al-Hanbali" and the So-Called 'Hanbali Text Society'
A Study in Takfiri Burnout

Website Screenshots



<http://www.fatwa-online.com/news/0011017.htm>

<http://www.fatwa-online.com/news/0011017.htm>

Thus, in 2001 the Saudi Council of Senior Scholars:

- ❖ Immediately rejected what was issued by Hamood al-’Uqlā ash-Shu’aybī.
- ❖ The Saudi Council of Senior Scholars noted that it was not in his remit, may Allāh forgive him, to speak on such serious and far-reaching matters.
- ❖ The Saudi Senior Scholars condemned the al-Qaida movement and their direct attacks on non-violent peoples. Abu Ja’far al-Hanbali on the other hand regarded him as being **“Orthodox, in the sense that the creed, understanding of the foundations of fiqh was correct”**?! Better to stick to what the Saudi Senior Scholars said!

This shows that there is a serious problem therefore in the methodology of Abu Ja’far al-Hanbali, as not only is he being grossly disingenuous when he feebly tries to link the established Salafī Shaykhs to extremist movements, but also he seems to be unable to take out the log which is in his own eyes while trying to remove the speck in the Salafīs’ eyes. The Salafī scholars have critiqued the methodology of Sayyid Qutb in detail [such as Imām al-Albānī, Imām Bin Bāz, Imām ’Uthaymeen, Imām Muqbil bin Hādī, Shaykh ’Abdullāh ad-Duwaysh, al-’Allāmah Sālih al-Fawzān and Shaykh Rabī’ bin Hādī] while some of those who Abu Ja’far al-Hanbali has included in his list praised Sayyid Qutb in detail! So here we have caught Abu Ja’far al-Hanbali and he must be aware of these issues. The only reason Abu Ja’far al-Hanbali has included the above three [of Ibn Jibreen, ash-Shu’aybī and ’Umar ’AbdurRahmān] is due to what was handed down to Abu Ja’far al-Hanbali from the likes of his teacher Abū Hamza al-Misrī and the Takfīrī-Jihādīs. Indeed, we can truly say that Abu Ja’far al-Hanbali gained an **“ijāzah” (!?)** in his hatred for the Salafī scholars from the likes of Abū Hamza al-Misrī!

AL-KAWTHARĪ

Moroccan scholars such as Ahmad al-Ghumārī refuted al-Kawtharī for his Madhhab pedantry in a book entitled *Tashneef ul-Asmā’*, with al-Ghumārī describing al-Kawtharī as being **“majnūn (crazy) for Abū Haneefah”**!! ’Abdullāh al-Ghumārī said:

“Our brother wrote a refutation against him (meaning al-Kawtharī) and compiled his knowledge-related errors and contradictions which he began his hateful partisanship...he is the one who he (Ahmad ibn Siddeeq al-Ghumārī) nicknamed ‘majnoon for Abī Haneefah’ (crazy for Abū Haneefah).”¹⁰

¹⁰ *Bida’ at-Tafāseer* (Cairo: Dār ut-Taba’ah al-Muhammadiyah), pp.180-81. See Dr Shamsuddeen as-Salafī al-Afghānī, *Juhūd ul-’Ulama al-Hanafīyah fī Ibtāl ’Aqā’id al-Qubūriyyah* (Riyadh: Dār us-Sumay’ī, 1416AH/1996CE), vol.2, pp.639-640.

Al-Kawtharī is famed for his nonsensical condemnations of the following scholars and even making takfeer of them:

1. The narrations on the Sifāt from Imām Hammād bin Salamah (d. 167 AH), al-Kawtharī accused of being a Mushabbihah.
2. Imām ’Uthmān bin Sa’eed ad-Dārimī (d. 280 AH).
3. Imām ’Abdullāh ibn ul-Imām Ahmād (d. 290 AH), al-Kawtharī claims (with no evidence as per usual) that he authored books **“under pressure of the Hashwiyah”**, Kawtharī also claims that “the views of the idol worshippers are recorded within his book”.¹¹
4. Imām Abū Bakr Muhammad bin Ishāq bin Khuzaymah (d. 311 AH), the author of a *Sabeeh* and *Kitāb ut-Tawbeed*. Kawtharī says that his book *Kitāb ut-Tawbeed* is in reality a book of shirk due to it containing the ideas of the idol worshippers!¹²
5. Imām al-Hāfidh Shaykh u-Islām Ibn Abī Hātim (d. 327 AH), al-Kawtharī accused him of being “miskeen with a corrupted belief”.¹³
6. Imām Abu’l-Hasan ’Umar bin Ahmad ad-Darāqutnī (d. 385 AH) author of a Sunan, al-Kawtharī accused him of having corrupted beliefs and of being a “miskeen, who was blind”.¹⁴
7. The Imām, Muhaddith, the trustworthy one, the Shaykh of the Sunnah, the major Imām Abū Nasr ’Ubaydullāh bin Sa’īd al-Wā’ilī as-Sijzī, who was Hanafi in his Madhhab and Salafi in *’aqeedah* (d. 444 AH).¹⁵ Al-Kawtharī called him: “a munāfiq”, “jāhil”, “accursed”, “foolish” and other such vile statements.
8. Shaykh ul-Islām Ibn Taymiyyah.
9. Imām Ibn ul-Qayyim.
10. Imām Shah Waliullāh ad-Dehlawī.
11. Muhammad bin ’AbdulWahhāb.

¹¹ See *Maqālāt al-Kawtharī*, pp. 301, 307, 315-23, 324-32, 325, 326, 329, 338.

¹² Al-’Allāmah’AbdurRahmān bin Yahyā al-Yamānī al-Mu’allimī, *at-Tankeel bimā fi Ta’neeb ul-Kawtharee min al-Abāteel* (Riyadh: Dār ul-Iftā’ as-Saudiyyah, 1403 AH, 2nd Edn., ed. Imām al-Albānī), pp.29, 133; *Tabdeed udh-Dhulām*, p.108; Kawtharī’s *ta’leeqāt* on *Asmā’ wa’s-Sifāt* (Beirut: Dār ul-Kutub al-’Alamiyyah), p.267; *Maqālāt ul-Kawtharī*, pp.315, 330.

¹³ *Ta’neeb ul-Kawtharī*, pp.167, 168.

¹⁴ *Ta’neeb ul-Kawtharī*, pp.239, 244, 261-62.

¹⁵ For his elevated status, the magnitude of his leadership and his glorious position among the Imāms of Islām see: *al-Ansāb*, vol.12, pp.217-18; *al-Lubāb*, vol.3, p.353; *Siyar A’lām un-Nubalā’*, vol.17, p.654-57; *al-Ibar*, vol.2, pp.285-86; *Tadhdhkirat ul-Huffādh*, vol.3, pp.1118-1120; *Tabaqāt ul-Huffādh*, p.429; *Shadharāt udh-Dhahab*, vol.3, p.pp.271-72. Also see the books of the Hanafis such as *al-Jawāhir ul-Madiyyah*, vol.2, p.495 and *Tāj ut-Tarājim*, p.39.

12. Imām Muhammad bin ‘Ali ash-Shawkānī.

With regards to Ibn Taymiyyah (*rahimabullāh*), al-Kawtharī makes *takfeer* of Ibn Taymiyyah as well as making *tabdī’* and *tadleel* of him.

Kawtharī says: “his kufr is agreed upon”¹⁶ and “there is agreement on his misguidenace, deviance, innovation and heresy”¹⁷ and “he is not from the 73 sects”¹⁸!!? Kawtharī also stated “he is a Mujassim who has clear tajseem, from those who went to extremes in tajseem, worser than the Karrāmiyyah, he is from those who are extreme in tashbeeh”¹⁹!!

Al-Kawtharī refers to Shaykh ul-Islām Ibn Taymiyyah as being: “deceived”, “a deviant deviator”, “a sign of misguidance”, “from the Imāms of misguidance”, “misguided many of the servants (of Allāh)”, “deviant in creed and actions”, “this filthy one is from the greatest of deviants”, “an extremist” (?), “ignorant”, “miskeen”, “from the excessive fools”, “affected in his mind and deen”, “an innovator”, “from Ahl ul-Bida”, “worse than the philosophers who deny the Day of Gathering”, “worse than the Mu’tazilah”.²⁰

With regards to Ibn ul-Qayyim (*rahimabullāh*), al-Kawtharī dedicated a book to attacking Ibn ul-Qayyim entitled *Tabdeed udh-Dhulām al-Mukhbayyim min Nūniyyati Ibn il-Qayyim*, which is a commentary to the book *as-Sayf as-Saqeel fī r-Radd ‘alā Ibn Zafeel*.²²

¹⁶ See the intro of al-Kawtharī to *ar-Rasā’il as-Subkiyyah* (Beirut: ‘Ālam ul-Kutub), pp.24, 27, 35, 48 and 79; also see *Tabdeed udh-Dhulām*, p.157

¹⁷ See the intro of al-Kawtharī to *ar-Rasā’il as-Subkiyyah*, pp.27, 28; also see *Tabdeed udh-Dhulām*, p.81

¹⁸ *Tabdeed udh-Dhulām*, p.167

¹⁹ *Tabdeed udh-Dhulām*, pp.8, 17 and 63; also see *Maqālāt u-Kawtharī*, p.285; also see the intro of al-Kawtharī to *ar-Rasā’il us-Subkiyyah*, p.79

²⁰ See the intro of al-Kawtharī to *ar-Rasā’il as-Subkiyyah*, pp.19, 27, 29, 30, 32, 54, 55 and 79; also see *Tabdeed udh-Dhulām*, pp. 7, 9, 16-18, 30, 63, 67, 80, 84, 105; also see Kawtharī’s *ta’leeqāt* to *Dhayūl Tadhdhkirat ul-Huffādih* of adh-Dhahabī, p.188

²¹ Shaykh Shams as-Salafi al-Afghani states in *ibid.* p.358:

This book is ascribed to Taqiuddeen as-Subkī (‘Ali bin ‘AbdulKāfi, d.756 AH), the father of Tājuddeen as-Subkī (‘AbdulWahhāb bin ‘Ali, d.771 AH). Common sense and transmission distances this book from actually being a book authored by Taqiuddeen as-Subkī. As for common sense, then such disgraceful vile abusive language does not befit one who fears Allāh, rather it such language suits the abusive language of the poets. As for via transmission, then this book was not mentioned before az-Zabīdī did who was one of the biographers of Taqiuddeen as-Subkī. Yet even his son, Tājuddeen made no mention of the book within his biography of his father within *at-Tabaqāt* and he spent his younger and older life with his father. If this book was really authored by Taqiuddeen as-Subkī it would

Some of the disgraceful and vile abusive language that al-Kawtharī refers to Ibn ul-Qayyim with, including *takfeer*, *tabdī’*, and *tadleel*, is as follows: “**kāfir or himār (“he is either a disbeliever or a donkey”!!!?)**”, “**mulhid (deviant)**”, “**khabeeth (filth)**”, “**mal’oon (accursed)**”, “**wiskh (dirt)**”, “**najas (unclean and impure)**”, “**fadm (dim-witted)**”, “**baleed (an idiot)**”, “**naffāj (a show-off)**”, “**mutakhalif (backward)**”, “**waqih (shameless)**”, “**ignorant**”, “**miskeen**”, “**an innovator**”, “**jilf (rude)**”, “**muta’ālim (a pseudo-scholar)**”, “**radiyā (ruined)**” and also “**a heretic**”^{23!!!?}

Kawtharī also stated about Imām Ibn ul-Qayyim: “**mujassim**”, “**mushabbih**”, “**hashwī**”,²⁴ “**afflicted in mind and deen**”, “**from the misguided and the transgressors**”, “**from the mujassimah and their brothers the Jews and Christians**”, “**he caused much deception upon the Ummah, not within the dunya but by poisoning Islām**”^{25!!}

Kawtharī also stated: “**...his kufr reached an amount wherein it is not permissible to keep quiet**”, “**have the heretics, deviants and detractors of the Sharee’ah even reached more than this? Not even ten of them have!**”, “**the heretics, deviants and detractors of the Sharee’ah have not done more in going against Islām and the Muslims than him...**”²⁶

Kawtharī also says about Ibn ul-Qayyim: “**may Allāh curse him**”, “**upon him is the curse of Allāh**”, “**may Allāh make him ugly**”, “**damn him!**”, “**may Allāh humiliate him**”, “**away with him**”, “**may Allāh break his back**”, “**he deserves curses due to his going against the creed of the Muslims**”, “**damn Ibn Taymiyyah and his companion**”, “**damned is the follower and the one being followed**”, “**may Allāh fight him**”, “**may Allāh fight them**”, “**may Allāh save from what the fitna they caused**”.²⁷

have been relied upon by the enemies of Shaykh ul-Islām Ibn Taymiyyah and what az-Zabīdī mentioned does not mean that the actual book is extant.

²² Shaykh Shams as-Salafī al-Afghanī states in *ibid.* p.358:

It is not known about Ibn ul-Qayyim that he was ever referred to as “Ibn Zafeel”, the name “Zafeel” is not known to have been the name of any of his grandparents from either his father’s side or his mother’s. Dr Bakr bin ‘Abdillāh mentions a long story regarding al-Kawtharī and “Zafeel”, refer to *at-Taqreeb il-Fiqh Ibn il-Qayyim*, vol.1, p.31. This story indicates that al-Kawtharī is a slanderous liar.

²³ See *Tabdeed udh-Dhulām*, pp.20-1, 23-4, 25-6, 28-9, 31, 35, 37, 39, 47, 51, 55, 59, 61, 68, 73-4, 76-7, 79, 85, 87, 91, 93, 139, 147-48, 155, 164-66, 184.

²⁴ *Ibid.*, pp.22, 24, 39, 93.

²⁵ *Ibid.*, pp.10, 22, 39, 63, 77, 149.

²⁶ *Ibid.*, pp.57-8, 182.

²⁷ *Ibid.*, pp. 26, 34, 37, 47, 55, 91, 99, 121, 140, 143, 149, 150, 155, 165, 182-83.

YUSUF AN-NABAHĀNĪ

In Keller’s translation of *Reliance of the Traveller* he makes note of an-Nabahānī and listed him (w9.4 in the biographical dictionary, p.1111), Keller saying that Nabahānī was: **“...one of the scholars who had the higher knowledge of Sufism.”** Keller also mentioned one of Nabahānī’s books entitled *Jāmi’ Karamāt ul-Awliya* [Compendium of the Miracles of the Friends of Allāh], yet in this book, which Dr Saleh as-Saleh (*rahimahullāh*) quoted from extensively to refute,²⁸ some very strange stories indeed are referred to on page 396 of the second volume of the book. Thus, we find Nabahānī mentioning here, with no analysis or reflection, a story about a “*Sūfi walī*” by the name of ‘Ali al-‘Umārī who according to Nabahānī conducted many miracles. In one of al-Umārī’s “miracles” he disciplined his servant, who was his brother in law, by whipping him with his penis which had actually extended to above and beyond his (Ali’s) shoulder!! After whipping him several times, his penis returned to its normal size, the details of this story are mentioned by Nabahānī in his *Jāmi’* (vol. 2, p.396) which Keller praises! Furthermore, Nabahānī notes Ibrāheem al-‘Aryān (d. 930 AH) who used to:

“...mount the minbar giving sermons while naked...he used to fart in the presence of the respected elders of the Sufis, swearing that it was the fart of such and such.”

(Nabahānī’s *Jāmi’*, vol. 1, p.412).

Nabahānī also mentions “Shaykh ‘Ubayeed”, who was able to **“pull a boat from the midst of mud after pulling it with a rope tied to his testis”!!!** (*Jāmi’*, vol. 2, p.46). An-Nabahānī mentions:

“The Shaykh ‘Abdullāh, one of the companions of Sayyid ‘Umar an-Nabīṭī, wrote to me that he saw me with the Prophet (sallallāhu alayhi wassallam) and he said to Imām ‘Ali ibn Abī Tālib: “Put this cap of mine on ‘AbdulWahhāb ash-Sha’rānī (a Sufi) and inform him that he can control the entire creation at will, for there is nothing that can prevent him from this.”” (*Jāmi’*, vol. 2, p.275).

All praise is due to Allāh, for the oppressive empty calls of Kawtharī were not answered by Allāh and in fact Allāh has made the legacy of Ibn Taymiyyah and Ibn ul-Qayyim praiseworthy among the Ummah with their books, works and writings used, referred to and well known to this day, while the books and names of his opposers have been forgotten and rendered insignificant in comparison to these two great mountains of knowledge, and all praise is due to Allāh.

²⁸ Refer to the book *A Chapter on the Dispraise of al-Hawā by Imām Ibnul-Qayyim*.

Nabahānī also wrote

“Ubayd was one of the companions of Shaykh Husayn blessed with amazing miracles. Of them was that he would command the skies to rain, and they would rain immediately. And anyone who ridiculed him died immediately. On one occasion, he entered Ja’fariyyah (a district) and around fifty children followed him making fun of him. He said “O Azrā’eel! (the unauthentic supposed name of an angel) if you do not take their souls I will remove you from the ranks of the angels!” so they all fell down dead instantly.” (!)

So if all of these statements are incorrect, why do not those who call to a return to these books make it clear? Or if they are really examples of what the Sūfī ‘traditionalists’ regard as “miracles” why do they hide them from the people? Innovation would beget innovation as the grandson of Yūsuf an-Nabahānī was none other than Taqīyyudeen, the infamous founder of the rationalist *Hizb ut-Tabreer*.

Other factors which have led to Abu Ja’far-al-Hanbali’s popularity in Nottingham are following:

- ❖ His mimicry of the oratory style of Hamza Yūsuf, Ali Timimi, et al. This mimicry gives an air of academic prowess and pseudo-intellectualism and works wonders in garnering blind followers in Britain who are merely attracted to the American accent spiced with quoting from Arabic sources.²⁹
- ❖ His jumping onto the bandwagon of the ‘traditional Islam’ movement, yet they are totally unaware of Abu Ja’far al-Hanbali’s own past Takfīrī frolics.
- ❖ His claim to represent the Hanābilah, which in reality is nothing but a farce as he has neither adequately studied the Madhhab nor has any teachers within the time frame for him to be then known by the nisba ‘al-Hanbali’. Indeed, it would be more fitting to describe him as “Abū Ja’far at-Takfīrī” due to his main basis of knowledge being the Takfīrīs whose books he edited and who he directly studied from.
- ❖ His claim to be “Hanbali” gives him an exclusive and unique attraction, which then makes it easier for him to rope in a band of blind followers who accept all what he says without question. Interestingly, Abu Ja’far claims to be against cults yet is strikingly silent when it comes to people displaying cultish behaviour towards him. The most

²⁹ It should also be noted that this works with other way around also, for it is common to find American Muslims also blindly following British Muslim speakers as they sound “more intellectual” or “more cultured”. The efficacy of an accent in another English speaking country cannot be underestimated in propaganda and the seeking leadership.

noticeable cult trait, which is noted by all serious researchers into cults, is the blind acceptance of all that the cult leader says without question.

All of the above combined together, goes a long way in helping to gain ignorant followers around the UK.

THE WORKS OF ABU JA’FAR HASAN AL-HANBALI AN-NŪBĪ AL-MISRĪ AL-AMRĪKĪ

Abu Ja’far al-Hanbali has translated the following:

- ❖ Mustafā bin Ahmad ash-Shattī, *The Divine Texts: Answering Mubammad ibn Abdul-Wahhāb’s Movement* (Adlibbed Ltd, 2008), 208 pages.
- ❖ Muwaffaq ud-Deen Ibn Qudāmah, *A Word of Advice* (Adlibbed Ltd, 2007). 156 pages.
- ❖ Sulaimān bin ’AbdulWahhāb, *The Divine Lightening* (Adlibbed Ltd, 2011) – 314 pages and published as part of Abu Ja’far al-Hanbali’s “Intermediate Cult Series” into Salafīyyah.

His publications are characterised by a polemical approach, a lack of thorough research, pedantry and pseudo-academia. Coupled with poor print quality and presentation, this renders his works as exquisite examples of time-wastage and polemic. An example of Abu Ja’far’s lack of adequate source verification can be seen with his translation of Sulaymān ibn ’AbdulWahhāb’s book attributed to him *as-Sawā’iq al-Ilābiyyah fī Radd ’ala’l-Wahhābiyyah* [The Divine Lightening in Refuting the Wahhābīs]. As for the claim that Sulaymān bin ’AbdulWahhāb opposed his brother, then Dr Muhammad bin Sa’d ash-Shuway’ar³⁰ has demonstrated that such a claim is not evidenced in the historical literature. He concludes that:

Based on my assessment of the situation, environment at the time and other comparative factors I have become convinced that the books ascribed to Sulaymān bin ’AbdulWahhāb are unauthentic and are fabrications in order to give credibility to the people of desires and what they follow from desire which has no basis from texts from the Book of Allāh; from the Sunnah of the Messenger of Allāh (sallallāhu ’alayhi wassallam) or from the actions of the Salaf of the Ummah from the blessed generations which the Messenger of Allāh (sallallāhu ’alayhi wassallam) informed was the best generation after his...

There are some important points which Dr Muhammad bin Sa’d ash-Shuway’ar notes with regards to the treatises that have been ascribed to Sulaymān bin ’AbdulWahhāb, who Abu Ja’far al-Hanbali [Hasan bin ’Umar an-Nūbī al-Misrī] claims fought against his own brother:

³⁰ Refer to the paper here: <http://www.sāid.net/monawein/sh/19.htm>

- ❖ The documents and treatises which mention Sulaymān bin ‘AbdulWahhāb do not mention that he authored a refutation of Imām Muhammad and authored a book against him. All they do therefore is merely state: “those who opposed Muhammad bin ‘AbdulWahhāb also included his brother” without mentioning a source text for this assertion.
- ❖ The name of Sulaymān bin ‘AbdulWahhāb is just to give their claims against Imām Muhammad further credence.
- ❖ Ibn Ghannām merely mentions that Sulaymān differed with his brother and in any case this was at the beginning of the *da’wah* and what was not the final stance of Sulaymān bin ‘AbdulWahhāb.
- ❖ Even if Sulaymān bin ‘AbdulWahhab did refute his brother, he certainly did not sanction the use of names such as “Wahhābi”! As the opposers allege that he authored a book entitled *as-Sawā’iq al-Ilābiyyah fī Radd ‘ala’l-Wahhābiyyah* (which is the book Abu Ja’far has translated into English) which was a worked that was first printed in India in 1306 AH, then it was printed in Egypt and then in Turkey.
- ❖ The names of those who refuted Imām Muhammad bin ‘AbdulWahhāb, and those to whom he wrote, have been well preserved and are well-known. Furthermore, there is no refutation from Imām Muhammad or his students of Sulaymān bin ‘AbdulWahhāb. Those who wrote propaganda tracts against Imām Muhammad bin ‘AbdulWahhab were the likes of Ibn Afaliq,³¹ Ahmad bin ‘Ali

³¹ Muhammad ibn ‘AbdurRahmān ibn Afaliq (d.1163 AH/1750 CE) from al-Ahsa and a contemporary of Imām Muhammad bin ‘AbdulWahhāb who witnessed the beginnings of the *da’wah*. The manuscript of the treatise wherein Ibn Afaliq states his lies against Imām Muhammad bin ‘AbdulWahhāb is present in the *State Library* of Berlin, it was quoted by ‘Abdul‘Azeez ibn Muhammad Āl ‘AbdulLateef in *Da’āwa al-Munāwi’een li Da’wat al-Shaykh Muhammad ibn ‘Abd al-Wahāb* (Riyadh: Dār ul-Watan, 1412 AH), p. 58. Ibn Afaliq wrote a letter to the ‘Ameer of ‘Uyaynah ‘Uthmān ibn Mu‘ammar, trying to incite Ibn Mu‘ammar against Imām Muhammad bin ‘AbdulWahhāb. Yet when Ibn Mu‘ammar did not agree with the claims of Ibn Afaliq, Ibn Afaliq then began writing against Ibn Mu‘ammar and accusing him of also making *takfeer* of Muslims! Refer to the book by Professor Sulaiman Bin Abdurrahman al-Huqail (Professor of Education at Imām Muhammad bin Saud University, Riyadh), *Muhammad Bin Abdulwahhāb – His Life and the Essence of his Call* (Riyadh: Ministry of Islamic Affairs, Endowments, Dawah and Guidance, KSA, First Edition, 1421 AH/2001 CE), with an introduction by Sheikh Saleh Bin Abdulaziz Al-Sheikh, p.163.

ash-Shāfi’ī al-Qabbānī,³² Muhammad ibn Muhammad al-Qadarī,³³ ‘Alawī al-Haddād,³⁴ Ibn Suhaym,³⁵ Dahlān,³⁶ Zahāwī,³⁷ Hasan ibn ‘Umar ash-Shattī,³⁸ Ali Naqī al-Kānhūrī,³⁹ Muhammad Ibn Najīb Suqīya,⁴⁰ Muhammad ibn Jawad Mugniya,⁴¹ Bin Diyāf,⁴² Abu’l-Fidā Ismā’īl at-Tamīmī, Umar bin Abi’l-Fadl

³² Another contemporary of Muhammad ibn ‘AbdulWahhāb but not much is known about his life, the treatise of al-Qabbānī is mentioned by Ahmad ibn Ali al-Basarī in *Fasl al-Khitāb fī Rad id-Dalālāt Ibn ‘AbdulWahhāb*, p.65. A manuscript of the book is in the library of *Imām Muhammad ibn Saud University* in Riyadh. This also demonstrates that the opposers claims have been preserved in order to refute them and it also refutes the claims that the followers of Muhammad ibn ‘AbdulWahhāb totally destroyed, desecrated and ransacked the works, writings and books of their opposers! Qabbānī had two writings against Muhammad ibn ‘AbdulWahhāb, the first was a copy in his handwriting of a book entitled *Kitāb Rad ad-Dalālah wa Qama’ al-Jahālah* by another scholar called Ahmad Barakat ash-Shāfi’ī al-Azhari at-Tandatāwī. While the second is entitled *Kitāb Naqd Qawā’id ad-Dalāl wa Rafd ‘Aqā’id ud-Dullāl* which is a response to a letter sent by Muhammad ibn ‘AbdulWahhāb to the ‘Ulama in Basra.

³³ Imām Muhammad ibn ‘AbdulWahhāb wrote to him advising him during his time. Al-Qadarī authored *Risālatun fī’r-Radd ‘alā’l-Wahhābiyyah* which is extant in manuscript form in the library at *Imām Muhammad bin Saud University*, Riyadh.

³⁴ He authored *Misbahu’l-Anamī wa Jalāl-dh-Dhlām fī Radi Shubuhāt Bida’i-n-Najd* (Cairo: Matba’atu’l-Āmirah, 1335 AH).

³⁵ Sulaymān ibn Muhammad ibn Suhaym (d.1181 AH) was one of the scholars of Riyadh, who left for al-Ahsa after Riyadh fell to the first Saudi state. He was also an arch-enemy to the da’wah of Imām Muhammad ibn ‘AbdulWahhāb and was one of the first to initiate falsehood against the Imām, sending such writings to other Muslim countries.

³⁶ Ahmad ibn Zaynī Dahlān (d.1304 AH), a partisan Sūfī judge who lived in Makkah and was a Shāfi’ī muftī who spread much in the way of propaganda against Imām Muhammad ibn ‘AbdulWahhāb.

³⁷ He authored *al-Fajru’s-Sādiq* (Cairo: Maktabah Maleejī, 1323 AH).

³⁸ This is one of the writers who Abu Ja’far al-Hanbali relies heavily upon within his polemical discourse against the Salafī method. Abu Ja’far al-Hanbali has claimed that ash-Shāttee received “numerous death threats” [not specifying either who these threats were from nor the nature of them with adequate documentation].

³⁹ A Rāfidī who authored *Kashf un-Niqābī ‘an Aqā’id Ibn ‘AbdulWahhāb* (Najaf: Matba’atu’l-Haydarāyah, 1345 AH).

⁴⁰ As noted by Muhammad Tawfeeq in his book *Tabyeen ul-Haqq wa’s-Sawāb bi’r-Rad ‘alā ‘Atbā’I Ibn ‘AbdulWahhāb* (Syria: Matba’atu’l-Fayhā), p.8

⁴¹ In his book *Hadhihi Hiya’l-Wahhābiyyah* (1964 CE).

⁴² Ahmad ibn Abi’d-Diyāf (d. 1291 AH/1874 CE) born in Tunis in 1219 AH/1804 CE. He served as secretary to an influential minister of the Husayni state in Tunis, Shakir Sahib at-Tābi’, then took to writing from 1827 to the 1860s. In his *Ithāf Ahl iz-Zamān* within his summary of Hammuda Pasha’s

Qāsim al-Mahjūb,⁴³ ‘AbdulWahhāb Ahmad Barakāt ash-Shāfi’ī al-Azharī at-Tandatāwī⁴⁴ and others of even lesser significance.

There is also a work by Shaykh Ahmad bin ‘AbdirRahmān bin Rasheed al-‘Uyūn entitled *Dafa’ al-Irtiyāb ‘an Shaykh Sulaymān bin ‘AbdulWahhāb* [Averting the Doubts from Shaykh Sulaymān bin ‘AbdulWahhāb]. As for Mustafā ibn Ahmad ash-Shātī then he was the Mufti of the Hanbalees in Damascus in the early 20th century CE. however, even his own cousin, Muhammad bin Jameel Shattee, as relayed in *Mukhtasar Tabaqāt ul-Hanābilah*, describes Mustafā bin Ahmad Shattī as an extreme Sūfī who believed in *Wabdat ul-Wujūd*. So is there any wonder that the likes of him would write against Imām Muhammad ibn ‘AbdulWahhāb?! The fact that he held this position in Syria is also something which needs to be taken with a pinch of salt as during that time of stagnancy anyone could gain a position regardless of the person’s actual competency in creed and fiqh. There is scant referral to Mustafā ibn Ahmad ash-Shattī within the biographical dictionaries of the Hanābilah due to his obscurity. He died in 1348 AH/1929 CE.

Other points regarding Abu Ja’far al-Hanbali’s writings:

- ✓ Replete with inconsistencies, intellectual denial, contradictions, misinformation and covering up of important details.
- ✓ Poor research
- ✓ Full of Straw man arguments and immature caricaturing of Salafīyyah and its scholars.
- ✓ Presentation of contentions as if fully proficient with the issue at hand

reign in Tunisia (1782-1814 CE) he discusses a so-called “Wahhabi proclamation”. See Adel Sulaiman Gamal, Richard Mortel and A.H. Green (Trans.), *A Tunisian Reply to a Wahhabi Proclamation. In Quest of an Islamic Humanism*, vol.22.

⁴³ Died 1222 AH/1807 CE, he was a student of Abu’l-Fidā Ismā’īl at-Tamīmī at *Zaytuna University*. His father was an authority in Mālikī fiqh who served as *Qadi* of Tunisia and also as the Chief *Mufti* of the *Sharee’ah Court*. Mahjūb was a famed *khateeb*, poet and eloquent writer yet his writings against the phenomena that he labelled “Wahhabiya” were rather polemical wherein he justifies *tawassul*, the building of shrines and other innovations. The writings of these Tunisian scholars demonstrated the support that Tunisia had for the Ottoman fight against the so-called “Wahhabis”. See Adel Sulaiman Gamal, Richard Mortel and A.H. Green (Trans.), *A Tunisian Reply to a Wahhabi Proclamation. In Quest of an Islamic Humanism*, vol.22.

⁴⁴ Not much is known about this individual’s life except that he authored three books and moved to Makkāh towards the end of his life in the late 18th century CE. The historian of Najd, Ibn Turki considered him to be one of the four most prolific writers against Muhammad ibn ‘AbdulWahhāb. See Samer Traboulsi, *An Early Refutation of Muhammad ibn Abd al-Wahhab’s Reformist Views. Die Welts des Islams*, vol.42, no.3, 2002, pp.373-390.

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- ✓ Attempts to bamboozle his blind followers via reference to sources totally outside the remit of the topic at hand.

ABU JA’FAR AL-HANBALI AND HIS IGNORANCE OF THE HISTORY OF NAJD AND HIS INTELLECTUAL DENIAL OF THE HISTORICAL SOURCES

Two well-known books for the history of Najd, along with the full names of the authors, are:

1. Husayn Ibn Ghannām, *Tāreekb Najd*
2. Uthmān bin ‘Abdullāh bin Bishr,⁴⁵ *‘Unwan al-Majid fī Tareekh Najd* (The Title of Glory in the History of Najd).

The two above-mentioned sources though are utilised by those claiming that Sulaymān bin ‘AbdulWahhāb, the brother of Imām Muhammad, disagreed with Imām Muhammad ibn ‘AbdulWahhāb and thus opposed him and the *da’wab*. However, there are also other primary historical sources for the history of the Arabian Peninsula such as⁴⁶:

- ✓ Shaykh Ibrāheem bin ‘Ubayd al-‘AbdulMuhsin, *Tadhkirat Ūla’n-Naby wa’l-‘Urfān bi-Ayyāmillāh al-Wābid id-Dayān wa Dhikru Hawādith iz-Zamān*.
- ✓ Shaykh Sālih bin ‘Abdul’Azeez bin ‘AbdurRahmān bin ‘Uthaymeen,⁴⁷ *Tas-beel us-Sābilah fī Tabaqāt il-Hanābilah*. This book is in manuscript form. Shaykh ‘Abdullāh al-Bassām (*rahimabullāh*) stated about the author of the book: “He gives biographies of all of the Hanbali scholars from Imām Ahmad bin Hanbal until his time. It is a huge book in five

⁴⁵ The Najdian historian, al-‘Allāmah ‘Uthmān bin ‘Abdullāh bin Bishr ash-Shaqrāwī al-Hanbalī as-Salafī (1210-1290 AH/1795-1873 CE). He also authored *as-Suhayl fī Dhikr il-Khayl*. Shaykh ‘Abdullāh al-Bassām stated about his book *‘Unwān ul-Majid*: “**It is the most valuable, comprehensive, trustworthy and just of all that has been classified from the histories of Najd.**” For his biography refer to *‘Ulama Najd*, vol.5, pp.115-126; *al-Mustadrak ‘ala’s-Suḥub il-Wābilah*, p.709; *al-A’lām*, vol.4, p.209; *Mu’jam ul-Muallifeen*, vol.2, p.363. They put the year of his death at 1288 AH.

⁴⁶ Refer to ‘Abdullāh Muhammad ash-Shimrānī, Shaykh Sālih Āli Shaykh (intro.), *Imām al-Muhaddith Sulaymān bin ‘Abdullāh Āli Shaykh, 1200-1233 AH: Hayātuhu wa Āthāruhu* (Riyadh, KSA: Dār ul-Watan, 1422 AH/2001 CE), pp.14-22.

⁴⁷ The noble Shaykh, Sālih bin ‘Abdul’Azeez bin ‘AbdurRahmān bin ‘Uthaymeen (1320-1412 AH/1902-1991 CE), he studied with the ‘Ulama of his land Buraydah and then travelled to India where he studied and gained *ijāzah*. He then resided in Makkah al-Mukarramah. For a biography of him refer to *‘Ulama Najd*, vol.2, pp.488-494 and *Takmilat Mu’jam ul-Muallifeen*, p.238.

large volumes, he compiled it based on a number of books that he transmitted from.”

The book was edited by Shaykh Bakr Abū Zayd (*rabimabullāh*).

- ✓ Shaykh ‘AbdurRahmān Ibn Muhammad bin Qāsim,⁴⁸ *ad-Durar as-Saniyyah fi’l-Ajwibat in-Najdiyyah*.
- ✓ Shaykh Muhammad bin ‘Uthmān al-Qādī, *Rawdat un-Nādhireen ‘an Māthbar ‘Ulama Najd wa Hawādith as-Saneen*.
- ✓ Shaykh ‘Abdullāh bin ‘AbdurRahmān al-Bassām, *‘Ulama Najd Kbilāl Thamāniyyat Qurūn*.
- ✓ Shaykh ‘AbdurRahmān bin ‘AbdulLateef Āl Shaykh,⁴⁹ *Mashābeer ‘Ulama Najd wa Ghayrabum*.
- ✓ Shaykh Ibrāheem bin Muhammad bin Dawayyān,⁵⁰ *Tārīkh Ibn Dawayyān*.
- ✓ Shaykh Ibrāheem bin Sālih bin ‘Īsā,⁵¹ *Tārīkh Ibn ‘Īsā*, 2 vols.
- ✓ Shaykh Muhammad bin ‘Umar al-Fākhiri,⁵² *Tārīkh al-Fākhiri*. This is a work prior to Ibn Bishr’s history. It discussed the events that took place at Dir’iyyah in 1233 AH.

⁴⁸ Al-‘Allāmah ‘AbdurRahmān bin Muhammad bin Qāsim al-‘Āsimī al-Qahtānī (1319-1392 AH/1901-1972 CE), he was the one who compiled the *fatāwā* of the Imāms of guidance and of the *Salafī da’wah* such as Shaykh ul-Islām Ibn Taymiyyah. He also annotated works such as *al-Ājrūmiyyah* and *ar-Rawd al-Murabbi’*. For his biography refer to *‘Ulama Najd*, vol.3, pp.202-208.

⁴⁹ Shaykh ‘AbdurRahmān bin ‘AbdulLateef bin ‘Abdullāh bin ‘AbdulLateef bin ‘AbdurRahmān bin Hasan (1332-1406 AH/1914-1986 CE). He was an encyclopaedia of knowledge of *Sharee’ah*, Arabic language and history. He resided in Makkah al-Mukarramah where he later died. For his biography refer to *‘Ulama Najd*, vol.3, pp.83-87 and *Takmilat Mu’jam ul-Muallifeen*, p.682.

⁵⁰ The scholar and Faqeeh, Ibrāheem bin Muhammad bin Sālim bin Duwayyān (1275-1319 AH/1859-1901 CE). He was a man of *zuhd* and *wara’* who possessed superb handwriting and thus copied many books by hand in his library. He authored *Raf’ un-Niqāb ‘an Tarājim il-As-hāb* and *Manār us-Sabeel fi Sharh id-Daleel*. For his biography refer to *Mashābeer ‘Ulama Najd*, p.222; *‘Ulama Najd*, vol.1, pp.403-410; *Rawdat un-Nādhireen*, vol.1, pp.48-50 and *al-‘Ālām*, vol.1, p.72.

⁵¹ The respected scholar and famous scholar Ibrāheem bin Sālih bin ‘Īsā al-Qadāī (1270-1343 AH/1854-1924 CE). He used to document everything he encountered and did not tire from writing and he corresponded with the ‘Ulama. He was also well-versed in *fiqh*, *farā’idh*, *hadeeth*, Arabic linguistics and was a reference point for literature, history and knowledge of lineages. He authored *‘Aqd ud-Durar fīmā waqa’a fi Najd min al-Hawādith fi Awākhir al-Qarn ath-Thālith ‘Ashar wa Awā’il ar-Rābi’ ‘Ashar* [The Pearled Necklace Around the Events in Najd During the End of the 13th Century and the Beginning of the 14th]. He also authored *Tāreekh Ba’dh il-Hawādith al-Wāqi’ah fi Najd* [The History of Some Events that Occurred in Najd]. For a biography of him refer to *‘Ulama Najd*, vol.1, pp.318-331; *Rawdat un-Nādhireen*, vol.1, pp.44-46; *al-‘Ālām*, vol.1, p.44.

⁵² The Shaykh and historian, Muhammad bin ‘Umar bin Muhammad bin Hasan bin Fākhir al-Musharrafī al-Wahbī at-Tamīmī (1186-1277 AH/1772-1860 CE). He was a scholar, writer and

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- ✓ Shaykh Sulaymān bin ‘AbdurRahmān bin Muhammad Āl Hamdān,⁵³ *Tarājīm al-Muta’akbirī al-Hanābilah* [Biographies of the Later Hanbali Scholars]. The manuscript of this book however has no introduction and may have been authored by the Shaykh straight from memory. Also the book has no arrangement of the biographies according to obituaries.
 - ✓ *Tārīkh Shaykh Hamad bin Muhammad La’boon* which has been edited by Dr ‘Abdul’Azeez bin ‘Abdullāh La’būn of King Saud University.

These above sources are seldom quoted in the discourse of Abu Ja’far al-Hanbali and he proceeds as if important historical information is non-existent. Yet these sources cannot be merely denied especially when discussing the history of the movement of Muhammad ibn ‘AbdulWahhāb. The earliest historian, Ibn Ghannām, writes (vol.1, p.42) that Sulaymān bin ‘AbdulWahhāb retracted from his opposition to his brother and actually joined his brother in ad-Dir’iyyah. This was the view shared by Imām Bin Bāz and Ibn Sahnān. Ibn Bishr in his account however claims that Sulaymān moved to Dir’iyyah with his family, without mentioning Sulaymān’s stance on the da’wah. Ibn Sahnān however mentions a letter in which Sulaymān repented from his opposition but Shaykh ‘Abdullāh al-Bassām viewed the letter to be fabricated. It should also be noted that close relatives can be enemies of the true preaching as exemplified in the story of the son of Nūh and in the case of Abū Lahab and the Prophet Muhammad.

historian, he authored a treatise on the history of Najd which became a source reference for those historians who came after him such as Ibn Bishr and Ibn ‘Īsā. For a biography of him refer to *Rawdat un-Nādhireen*, vol.2, pp.207-208; *Ulama Najd* (Old Print), vol.3, pp.922-923; *Mu’jam ul-Mu’allifeen*, vol.3, p.564; *al-Mustadrak ‘ala’s-Suhub il-Wābilah*, vol.3, p.1023; the introduction to *Tāreekh Ba’dh il-Hawādith al-Wāqī’ah fī Najd*, pp.8-9, 20. Shaykh ‘Abdullāh al-Bassām also wrote a biography of him in *Ulama Najd* (Newer Print), pp.246-248.

⁵³ Shaykh, al-Qādī Sulaymān bin ‘AbdurRahmān bin Muhammad Āl Hamdān (1322-1397 AH/1904-1977 CE) a teacher at Masjid ul-Harām. With all his *zuhd* and worship he was still stern on his opposers and frank in presenting his views without flattering anyone (Mujāmalah), this led to some difficulties that he experienced from other scholars during his time. He authored *ad-Durr an-Nadeed Hāshiyat Kitāb ut-Tawheed* and *Hidāyat ul-Areeb il-Amjad fī Ma’rifat ar-Ruwāt ‘an al-Imām Ahmad*. For a biography of him refer to: *Ulama Najd*, vol.2, pp.295-300; *Rawdat un-Nādihreen*, vol.1, pp.149-151 and *Takmilat Mu’jam ul-Muallifeen*, p.216. His student was al-‘Allāmah Bakr Abū Zayd (*rahimahullāh*) wrote a lengthy biography of him in the introduction to *Hidāyat ul-Areeb il-Amjad*, pp.’J’-‘M’.

The Reality of “Abu Ja’far al-Hanbali” and the So-Called ‘Hanbali Text Society’ A Study in Takfīrī Burnout

Abu Ja’far al-Hanbali has also shown fondness for Dawud ibn Sulaymān ibn Jarjees al-Baghdādī an-Naqshabandī, Abu Ja’far even naming his personal blog after him:

Wikipedia Screenshot



http://ja.jb.muridpna.com/about

Ibn Jurjees was born in 1231 AH in Baghdad and later travelled to Najd to study with Abū Butayn. When he returned back to Irāq he authored works claiming that Muhammad ibn ‘AbdulWahhāb contradicted the beliefs of Ibn Taymiyyah and Ibn ul-Qayyim. Ibn Jarjees authored *al-Minba al-Wahabiyah fi’r-Radd’ala’l-Wahhābiyyah*, which is a book in which Ibn Jarjees tries to prove that the dead have the same lives as the living.

Ibn Jarjees was refuted by Abū Butayn in his book *Ta’sees ut-Taqdees fi’r-Radd ’ala Ibn Jarjees*. The book was published in Egypt in 1344 AH. ‘AbdulLateef ibn ‘AbdurRahmān ibn Hasan ibn Muhammad ibn ‘AbdulWahhāb also authored *Minhāj ut-Ta’sees wa’t-Taqdees fi’r-Radd ’ala Dawud Ibn Jarjees*, this work was completed later by Mahmood Shukrī al-Aloosī of Irāq (1273-1342 AH). Muhammad Basheer ibn Muhammad as-Sahsawānī from India (1250-1326 AH) was an Indian scholar who went to Makkah and debated Dahlān. He later wrote a large work refuting Dahlān entitled *Siyānat ul-Insān ’an Waswasat Shaykh Dablān*.

THE STATEMENTS OF IMĀM MUHAMMAD IBN ‘ABDULWAHHĀB REGARDING TAKFEER IN LIGHT OF ABU JA’FAR AL-HANBALI’S ACCUSATIONS

Abu Ja’far al-Hanbali, in continuing with his intellectual denial, has tried to portray Imām Muhammad ibn ‘AbdulWahhāb as one who killed his opponents merely the grounds that they did not agree with him. Abu Ja’far states:

His [i.e. Muhammad ibn ‘AbdulWahhab’s] proclamation was simple. The Muslims from the years after the Sahāba had not understood the religion in its’ *{sic}* purity. Infact, Islam had been in decline for millennia. This was due to many practices that had infiltrated the Muslim masses. Those Muslims that were responsible for this had to be guided. **If they accepted, they would be accepted as Muslims, in which they would have to proclaim the Shahāda and give their oath of allegiance to Muhammad ibn ‘Abdul Wahhāb. If they refused, they would have to be killed as apostates, as they insisted on an Islam that was not compatible with the Qur’an and the Sunna.**⁵⁴

Yet when we turn to the actual writings of Muhammad ibn ‘AbdulWahhāb we find contrary to what Abu Ja’far al-Hanbali asserts. Muhammad ibn ‘AbdulWahhāb (*rabimabullāh*) stated:

As for takfeer: then I make takfeer of whoever knows the deen of the Messenger of Allāh (sallallāhu ‘alayhi wassallam) and then after this abuses it, forbids the people from it and oppresses whoever practices it, this is the one who I make takfeer of and most of the Ummah, all praise is due to Allāh, are not like this (category of people).⁵⁵

He also said:

We only make takfeer of whoever associates partners in worship with Allāh and we likewise make takfeer of those who beautify this for the people.⁵⁶

However, this takfeer is based on the manhaj of Ahl us-Sunnah wa’l-Jama’ah which safeguards the principles of the Sharee’ah which the Imāms of the da’wah have highlighted in many instances; and this is only for the people of knowledge who are firmly grounded in Islamic knowledge. The Imāms of the da’wah make a distinction between *takfeer un-naw’* (making *takfeer*

⁵⁴ http://idawah.co.uk/a/index.php?option=com_content&task=view&id=29&Itemid=59

⁵⁵ *Ad-Durur as-Saniyyah*, vol.1, p.83

⁵⁶ *Ibid.*, vol.10, p.128

on account of the act) and *takfeer al-'ayn* (making specific *takfeer* of the person who committed the act of kufr). They apply kufr to the statement and the action, as mentioned in the Divine Legislation in the Qur’ān and Sunnah, but this does not necessitate making *takfeer* of whoever falls into those (sayings or actions of *kufr*). Shaykh ‘AbdulLateef bin ‘AbdurRahmān bin Hasan stated:

The fifth principle: it does not necessitate that doing one of the branches of eemān by the servant leads him to be called ‘a believer’, just as it does not necessitate doing one of the branches of kufr leads him to be called ‘a disbeliever’. Even if the kufr committed is as mentioned in the hadeeth: *“Two from my Ummah have kufr: those who curse the lineages of people and those who wail over the dead”*; and the hadeeth, *“Whoever swears and oath to other than Allāh has disbelieved”*, these hadeeth however do not rightfully allow the term ‘kufr’ to be applied to a person absolutely.⁵⁷

Rather, just we mentioned previously: the conditions have to be maintained and the preventative factors have to be exhausted. In regards to a specific (*takfeer* of someone) then the da’wah of Muhammad ibn ‘AbdulWahhāb narrowed the scope for *takfeer* in accordance with the texts of the Sharee’ah and in any case *takfeer* exists within all of the Islamic Madhāhib that are linked to the Sunnah. You will not find a book of fiqh except that within it will be the regulations regarding the apostate, Muhammad ibn ‘AbdulWahhāb did not make *takfeer* on account of sins as the Khawārij did. Muhammad ibn ‘AbdulWahhāb said:

I do not make takfeer of any of the Muslims due to sins and I do not expel them from the fold of Islām.

He also said in another instance:

Another matter that is mentioned to us from the enemies of Islām is that we make takfeer due to sins such as: using tobacco, drinking alcohol, committing zinā or due to any other major sin. We free ourselves for Allāh from even saying this.

The Shaykh (*rahimabullāh*) neither made *takfeer* generally nor of those who opposed him or did not pledge obedience to him. The Shaykh said in a letter to one of the scholars of ‘Irāq:

Also from them (false allegations) is that you mentioned that I make takfeer of all the (Muslim) people except for those who follow me, this is incorrect. It is strange how this could even enter the mind of an intelligent person, or is this stated by a Muslim or a disbeliever or an astrologer or a madman?⁵⁸

Muhammad ibn ‘AbdulWahhāb also said, in a letter to Ismā’īl al-Jara’ī of Yemen:

⁵⁷ Ibid., vol.1, p.484

⁵⁸ Ibid., vol.1, p.80

As for the saying that we make takfeer generally then that is a falsehood invented by the enemies who block people from the deen by it. We say: glory be to Allāh! This is a sheer lie!⁵⁹

Muhammad bin ‘AbdulWahhāb did not make takfeer via conjecture, rather there has to be verification and in this way the ignorant is excused due to his ignorance and the proofs have to be established. Muhammad bin ‘AbdulWahhāb said when explaining this in a letter to Muhammad ibn ‘Eeid, one of the religious personalities of Tharmada:

As for the assertion of the enemies that I hold them to be disbelievers only by conjecture, or I hold an ignorant person against whom no argument has been established to be a disbeliever, then these are sheer lies and false accusations by those who intend to drive the people away from the deen of Allāh and His Messenger.⁶⁰

Shaykh ‘Abdullāh bin ash-Shaykh Muhammad bin ‘AbdulWahhāb:

We say about those who have died: those nations are gone and we do not make takfeer except of those to whom the truth of our da’wah was conveyed to, clarified to and the proofs were established upon and then rejected it out of pride and stubbornness.⁶¹

Shaykh ‘Abdullāh bin ‘AbdulLateef said:

Shaykh Muhammad (rahimahullāh) did not make takfeer of the people except via beginning with establishing the proofs and the da’wah, because at that time there was a dearth of knowledge of the message (of Islām) and for that reason he said ‘due to their ignorance and the lack of anyone who makes them aware’. However, as for those who the proofs are established upon then there is nothing to prevent takfeer being made on such people.⁶²

Muhammad ibn ‘AbdulWahhāb (*rahimahullāh*) did not make takfeer except in matters wherein there was a consensus, the Shaykh said with regards to the issue of abandoning the prayer out of laziness but without rejecting (the obligation of the prayer):

We do not make takfeer except on those matters which all of the scholars have reached a consensus on.⁶³

⁵⁹ Ibid. vol.1, p.10; also *Majmū’ Mu’allaḡāt is’-Shaykh*, vol.5, p.100

⁶⁰ *Ar-Rasā’il ash-Shakhsīyyah, ar-Risālah ath-Thālitha* [The Third Treatise], pp.24-5; also *Majmoo’ Mu’allaḡāt is’-Shaykh*, vol.5, p.25

⁶¹ *Ad-Durar as-Saniyyah*, vol.1, p.134

⁶² Ibid., vol.10, p.434

⁶³ Ibid., vol.1, p.102

The Imām also stated (*rahimabullāh*) in a letter exonerating himself from fabrications concocted by Ibn Suhaym:

Allāh knows that the man ascribed to me what I never said and did not even occur to me. One such ascription is that “the people for the last six hundred years had not been on the right path” and that I hold anyone who seeks the intercession of pious people to be a disbeliever” and that I hold al-Busayree to be a disbeliever. My answer to all of these is: this is nothing more than false accusations!⁶⁴

In a letter to the Shareef of Makkah at the time, Imām Muhammad ibn ‘AbdulWahhāb stated:

As for falsehoods and accusations, their example is the assertion that we hold the people to be disbelievers in general; that we hold migrating to us obligatory and that we affirm the disbelief of a person who does not hold to what we do and does not fight with us to be disbelievers. This and other such assertions are totally false levelled against us in order to drive the people away from the deen of Allāh and His Messenger.⁶⁵

Rasheed Ridā stated:

The books of the Shaykh contain what is contrary to the allegations. These books tell us that they do not pass the verdict of disbelief except against those who commit acts that are acts of disbelief according to the consensus of the Muslims.⁶⁶

Imām Muhammad ibn ‘AbdulWahhāb (*rahimabullāh*) also stated:

In regards to what has been said of me, that I make takfeer on the general body of Muslims then this a slander of the Enemies, as well as their saying that I say whoever adheres to the Religion of Allah and His Messenger while living in another land then it will not suffice him until he comes to me first then this also is a false accusation. Rather adherence to the Religion of Allah and His Messenger is done in any land however we do make takfeer of the one who affirms belief in the Religion of Allah and His Messenger then turns away from it and diverts the people from it, likewise whoever worships idols after knowing that it is the religion of the Polytheists and a form of beautification to the common people, then this is what we make takfeer of as does every scholar on the face of the earth, they make

⁶⁴ Ibid. vol.5, pp.11-12, 62

⁶⁵ Ibid. vol.3, p.11

⁶⁶ Muhammad Basheer ash-Sahaswani, *Siyānat ul-Insān min Wasawis id-Dahlān* (Riyadh: Najd Press, 1396 AH), p.485

takfeer of these people, except for the stubborn or ignorant person and Allah knows best, Wa Salām.⁶⁷

Henceforth, the Shaykh and Dr ‘AbdusSalām as-Sihaymī, a Professor from the Fiqh Department at the Sharee’ah College of the Islamic University of Madeenah stated in his book *Fikr ul-Irhāb wa’l-Unf fi’l-Mamlakati’l-‘Arabiyyah as-Saudiyyah* [The Ideology of Terrorism and Political Violence in the Kingdom of Saudi Arabia]:

After reviewing these transmitted statements it becomes clear that Imām Muhammad ibn ‘AbdulWahhāb and the Imāms of the da’wah after him traversed the methodology that the Prophet (*sallallāhu ‘alayhi wassallam*) and his companions traversed along with the successors (tābi’een) and those who followed their way such as the four Imāms, Shaykh ul-Islām Ibn Taymiyyah, Ibn ul-Qayyim and others from Ahl us-Sunnah wa’l-Jama’ah. Shaykh Muhammad ibn ‘AbdulWahhab did not oppose them at all.⁶⁸

⁶⁷ Taken from *ad-Durar-us-Saniyyah* (The Personal Letters of ash-Shaykh Muhammad bin ‘Abdil-Wahhāb, *rahimahullāh*) letter no.19 page 57. Some of the quotes here were originally translated by our respected brother Abū ‘Imrān al-Mekseekee.

⁶⁸ ‘AbdusSalām bin Sālim bin Rajā’ as-Sihaymī, *Fikr ul-Irhāb wa’l-Unf fi’l-Mamlakati’l-‘Arabiyyah as-Saudiyyah: Masdaruhu, Asbābu Instishāruhu, ‘Ilāj* [The Ideology of Terrorism and Political Violence in the Kingdom of Saudi Arabia: Its Origins, the Reasons for its Spread and the Solution]. Cairo: Dar ul-Menhaj, 1426 AH/2005 CE, p.45.

ATTEMPTS TO DIVORCE THE SALAFĪ METHODOLOGY FROM SUNNĪ TRADITION BY REFERRING TO IT AS BEING A NEWLY FANGLED PHENOMENON OR ‘WAHHABISM’

This approach of trying to divorce Salafīyyah from the Sunni tradition has unfortunately become widespread among some quarters, particularly the ‘traditional Islam’ movement [which Abu Ja’far al-Hanbali is affiliated] and from a variety of academics. Writings from Oliveti (2001), Sageman (2004), Roald (2004), Stemmann (2006), Sibling and Bhatt (2007), Cesari (2008), Nahouza (2009), Duderija (2010) and Abu Louz (2010) are all in this very vein. Musawi for example, from the Quilliam Foundation, states:⁶⁹

It is important to note that the vast majority of religious discussions on these sites are informed by the Wahhabi understanding of Islam and it is very rare to find opinions from the Mālikī, Hanafī, or Shāfi’ī schools of Sunni jurisprudence expressed, which is especially peculiar given that the Salafis and Wahhabi understanding of Islam is not a historically recognised school of Sunni jurisprudence.

Abu Ja’far al-Hanbali also holds the same view as mentioned above from the Quilliam Foundation regarding the Salafī method.

Without going into an exhaustive history of the Islamic jurisprudence, it is important here to look at the suggestion that the Salafī trend has no roots within the Islamic tradition. This, and similar arguments, posit that Salafīyyah only became popularised in either one of the following historical points in history:

- ❖ After the time of Ibn Taymiyyah
- ❖ the nineteenth century after the successful efforts of Muhammad bin ‘AbdulWahhāb
- ❖ or in the 1980s with the boom of “Gulf Arab-Petro-dollars” as is often claimed!⁷⁰

⁶⁹ Mohammed Ali Musawi, *Cheering for Osama: How Jihadists Use Internet Discussion Forums* (London: Quilliam Foundation, 2010), p.18.

⁷⁰ It is important to note that many Salafī organisations that are based in Europe and America, and in other parts of the world in fact, are self-funded endeavours with absolutely no funding or financing from “Gulf Arab Petro-dollars” whatsoever. Yet this aspect is never studied or explored by certain academics and is glossed over, largely due to intellectual denial.

Firstly, it is important to highlight that what is commonly known as ‘Salafism’ is essentially the approach of what was also known in the past as the “Ahl ul-Hadith”. Even Goldziher recognised, based on the research of other scholars, that:

...it cannot be doubted that the two designations *abl al-hadith* and *abl al-ra’y* originally referred to branches of legists occupied with the investigation of Islamic law: the former concerned with the study of transmitted sources, and the latter with the practical aspects of the law.⁷¹

Shah states:

The Sunnites or *abl-al-Sunna* represent the principal religious denomination within the Islamic tradition and are divided along theological lines into several camps: the staunch traditionalists (*abl-al-hadith*); the Ash’arites and the Māturīdites.⁷²

Dr Jonathan Brown also explains the roots accurately when he states (bold type his):

In the wake of the tenth-century Ash’arī synthesis, some Muslim theologians still maintained the strict details of the early Sunni creed. This continuation of the original Sunni theological school is often referred to as the **Salafī** school of theology (because they claim to follow the righteous early Muslim community, or the Salaf) or as followers of ‘Traditional (Atharī)’ or *abl al-hadith* theology. Famous adherents of this school include the Sūfī ‘Abdulāh al-Ansarī (d. 481/1089) of Herat and the Damascene scholar Ibn Taymiyya (d. 728/1328).⁷³

Brown then states (bold type ours):

Adherents of the Salafī school felt that the Ash’arīs had allowed the influence of rationalism to lead them astray from the true beliefs of Muhammad. How could they claim that a saḥīh hadith cannot provide a reliable basis for belief, demanded the Salafī scholar Abū Nasr al-Wā’ilī of Mecca (d. 444/1052), but that frail human reason can?⁷⁴

Brown then goes on to note that the Ahl ul-Hadīth methodology is espoused by contemporary hadīth-based Salafī trends around the world today. This historical background to Salafism however is absent from some contemporary academic papers, and think tank ‘reports’, which

⁷¹ Ignaz Goldziher, trans. and ed. Wolfgang Behn, *The Zahiris: Their Doctrine and Their History* (Leiden: Brill, 1971), p.3.

⁷² Mustafa Shah, “Trajectories in the Development of Islamic Theological Thought: the Synthesis of Kalām” in *Religion Compass*, vol.1, no.4 (2007), pp.430-454.

⁷³ Jonathan A.C. Brown, *Hadith: Muhammad’s Legacy in the Medieval and Modern World* (Oxford: Oneworld Publications, 2009), pp.181-182.

⁷⁴ *Ibid.*, p.182

present Salafism as a post-modern monolithic block which merely arose in either nineteenth century Arabia, early twentieth century Egypt or the 1980s due to the proliferation of “Gulf Arab Petro-dollars”. Let us now turn to the Islamic traditionalist and juristic sources and the classical biographical dictionaries. We find for example Imām Abū Sa’d ‘AbdulKareem as-Sam’ānī (d.562 AH/1166 CE) stating in his book *al-Ansāb*, vol.7, p.104:

As-Salafi: this is an ascription to the Salaf and following their ways, in that which is related from them.⁷⁵

Ibn ul-Athīr (d.630 AH/1233 CE) said in *al-Lubāb fī Tabdhīb ul-Insāb* (vol.2, p.162), commenting upon the previous saying of as-Sam’ānī: **“And a group were known by this ascription.”** Muhammad bin Khalaf bin Hayyān (also well known as Wakī’ and died in 306 AH/918 CE) the famous scholar, geographer and historian stated in his book *Akbbār ul-Qudāt* when discussing the biography of Ismā’eel bin Hammād:

قالوا: وكان إسماعيل بن حماد بن أبي حنيفة سلفياً صحيحاً.

⁷⁵ Imām Abū Sa’d ‘AbdulKareem bin Muhammad bin Mansūr at-Tamīmī as-Sam’ānī, *al-Ansāb* (Cairo: Maktabah Ibn Taymiyyah, 1396 AH/1976 CE, ed. Muhammad ‘Awwāmah), vol.7, p.104.

Imām Abū Sa’d ‘AbdulKareem (d. 562 AH/1167 CE) was from a well-known lineage of scholars and was the grandson of Imām Abu’l-Mudhaffar bin Muhammad bin ‘AbdulJabbār bin Ahmad at-Tamīmī as-Sam’ānī al-Marwazī, who was a Hanafī and then a Shāfi’ī (426-489 AH/1035-1096 CE), the author of *al-Intisār li Ashāb il-Hadeeth*.

The work, *al-Ansāb*, was originally edited by Shaykh ‘AbdurRahmān bin Yahyā al-Mu’allimī al-Yamānī who completed up to the sixth volume of it, this was printed in Hyderabad, India by Dā’irat ul-Ma’ārif al-Islāmiyyah in 1382 AH/1962 CE. Then under the supervision of Sharafuddeen Ahmad, the director of Dā’irat ul-Ma’ārif al-’Uthmāniyyah, it was continued in 1396/1976 and completed in 1402/1982. In 1400/1980 Maktabat Ibn Taymiyyah in Cairo printed the first six volumes of al-Mu’allimī and then Muhammad ‘Awwāmah completed vols.7 and 8. Professor Riyadh ‘AbdulHameed Murād edited the ninth volume of it and Dr ‘AbdulFattāh al-Hilwu edited the tenth volume, while Riyadh ‘AbdulHameed Murād along with Muhammad Mutī’ al-Hāfidh supervised editing the eleventh volume in 1404 /1984. Professor Akram al-Būshī edited the twelfth volume which was the completion of the entire work. The book was also published in Beirut by Dār ul-Jannān (aka Dār ul-Fikr) in 1408/1988 with an introduction and commentary by ‘Abdullāh ‘Umar al-Bārūdī. The work was also printed by Dār Ihyā Turāth al-Islāmī with an introduction by Muhammad Ahmad Hallāq with a signature of Muhammad ‘Abdurrahmān al-Mar’ashlī. This print claims to be the first authentic edition of the work based on the manuscript of the work from Muhamamd Ameen Damaj in Beirut, yet this is exactly the same manuscript which was utilised by Maktabat Ibn Taymiyyah in Cairo anyway!

“They said: Ismā’eel bin Hammād bin Abī Hanafiyyah was a true Salafī (Kānā Salafiyyan Saheehan).”⁷⁶

The historian of Islām, Imām Muhammad bin Ahmad adh-Dhahabī (673-748 or 776 AH/1274-1348 or 1374 CE) stated in *Siyar A’lām un-Nubalā’* [Biographies of Notable Figures] when presenting the biography of ’Uthmān bin Khurrazād:

قلت : الأمانةُ جزءٌ من الدين ، والضبطُ داخلٌ في الحدق ، فالذي
يحتاج إليه الحافظُ أن يكونَ تقياً ذكياً ، نحوياً لغوياً ، زكياً حياً ، سلفياً ،

“I say: trust is a part of the religion and precision is included within meticulousness, so what the Hāfidh needs is to be: pious, intelligent, a grammarian, purified, shy and Salafī...”⁷⁷

Adh-Dhahabī also stated in the biography of al-Fasawī:

قلت : هذه حكاية منقطعة ، فالله أعلم ، وما علمت يعقوبَ الفسوي
إلا سلفياً ، وقد صنّف كتاباً صغيراً في السنة .

I say: this story is disconnected and Allāh knows best. For I did not know Ya’qūb al-Fasawī except that he was Salafī and he authored a small book on the Sunnah.⁷⁸

Imām Adh-Dhahabī also transmitted in *Siyar A’lām un-Nubalā’*, vol.16, p.457 (Beirut: Mu’assasat ur-Risālah, 1417 AH/1996 CE, 11th Print, critically edited by Shu’ayb al-Arna’ūt and Akram al-Būshayī), from ad-Dāraqutnī that he said

ما شيءٌ أبغض إليّ من علم الكلام .

“...there is nothing more despised to me than ’Ilm ul-Kalām...”

Then adh-Dhahabī said about ad-Dāraqutnī:

⁷⁶ Abū Bakr Muhammad bin Khalaf bin Hayyān bin Sadaq bin ad-Dabbī al-Baghdīdī (Wakī’), *Akhbār ul-Qudāt* (Beirut: Ālam ul-Kutub, n.d., ed. Sa’eed Muhammad al-Lahhām), p.342. The work was also printed by Matba’ah at-Tijāriyyah al-Kubrā in Cairo with the edit of ’Abdul’Azeez Mustafā al-Marāghī in 1366 AH/1947 CE.

⁷⁷ Imām Shamsuddeen Muhammad bin Ahmad adh-Dhahabī, *Siyar A’lām un-Nubalā’* (Beirut: Mu’assasat ur-Risālah, 9th Print, 1413 AH/1993, eds. Shu’ayb al-Arna’ūt and ’Ali Abū Zayd), vol.13, p.380.

⁷⁸ Ibid., vol.13, p.183.

قلت : لم يدخل الرجل أبداً في علم الكلام ولا الجدل ، ولا خاض في ذلك ، بل كان سلفياً ، سمع هذا القول منه أبو عبد الرحمن السُّلَمي .

“I say: the man never ever got involved in ‘Ilm ul-Kalām or argumentation – rather he was Salafī. This statement (about the dislike of ‘Ilm ul-Kalām) was heard from him by Abū ‘AbdurRahmān as-Sulamī.”⁷⁹

Adh-Dhahabī stated in the biography of Muhammad bin Muhammad bin al-Mufaddal al-Bahrānī: “he was religious, charitable and Salafī...”⁸⁰ Adh-Dhahabī also stated in the biography of Yahyā bin Ishāq bin Khaleel ash-Shaybānī: “He had understanding of the madhhab, good, humble, Salafī...”⁸¹ Adh-Dhahabī stated in the biography of Ibn Hubayrah in *Siyar A’lām un-Nubalā’*, vol.20, p.426:

وَشَارَكَ فِي عُلُومِ الْإِسْلَامِ ، وَمَهَرَ فِي اللُّغَةِ ، وَكَانَ يَعْرِفُ الْمَذْهَبَ وَالْعَرَبِيَّةَ وَالْعَرُوضَ ، سَلْفِيًّا أَثَرِيًّا ، ثُمَّ إِنَّهُ أَمَضَّهُ الْفَقْرُ ، فَتَعَرَّضَ لِلْكِتَابَةِ ، وَتَقَدَّمَ ،

“...he used to know the madhhab, Arabic and ‘Arūdh (prosody), he was Salafī and Atharī...”⁸²

Imām Adh-Dhahabī stated in *Siyar A’lām un-Nubalā’*, vol.23, p.118 in the biography of Ibn ul-Majd:

وَكَانَ ثِقَةً ثَبَتًا ، ذَكِيًّا ، سَلْفِيًّا ، تَقِيًّا

“He was thiqah, precise, intelligent, Salafī and pious...”⁸³

⁷⁹ Imām Shamsuddeen Muhammad bin Ahmad adh-Dhahabī, *Siyar A’lām un-Nubalā’*, (Beirut: Mu’assasat ur-Risālah, 1417 AH/1996, 11th Print, eds. Shu’ayb al-Arna’ūt and Akram al-Būshayī), vol.16, p.457.

⁸⁰ *Mu’jam ush-Shuyūkh*, vol.2, p.280.

⁸¹ *Ibid.*, vol.2, p.369.

⁸² Imām Shamsuddeen Muhammad bin Ahmad adh-Dhahabī, *Siyar A’lām un-Nubalā’*, (Beirut: Mu’assasat ur-Risālah, 1417 AH/1996, 11th Print, eds. Shu’ayb al-Arna’ūt and Muhammad Na’eem al-‘Arqasūsī), vol.20, p.426.

⁸³ Imām Shamsuddeen Muhammad bin Ahmad adh-Dhahabī, *Siyar A’lām un-Nubalā’*, (Beirut: Mu’assasat ur-Risālah, 1417 AH/1996, 11th Print, eds. by Dr Bashhār ‘Awwād Ma’roof and Dr Muhyī Hilāl as-Sadhān), vol.23, p.118.

Imām Adh-Dhahabī also stated in *Siyar A’lām un-Nubalā’*, vol.23, p.142, when discussing the life of Ibn as-Salāh:

قلتُ : كَانَ ذَا جَلَالَةٍ عَجِيبَةٍ ، وَوَقَارٍ وَهَيْبَةٍ ، وَفَصَاحَةٍ ، وَعِلْمٍ نَافِعٍ ،
وَكَانَ مَتِينًا دِينِيًّا ، سَلَفِيًّا الْجُمْلَةَ ، صَحِيحًا النَّحْلَةَ ، كَافًّا عَنِ الْخَوْضِ فِي
مَزَلَّاتِ الْأَقْدَامِ ، مُؤْمِنًا بِاللَّهِ ، وَبِمَا جَاءَ عَنِ اللَّهِ مِنْ أَسْمَائِهِ وَنُعُوتِهِ ، حَسَنًا

“I say: he possesses amazing glory (Jalālah ‘Ajeebah), grandeur (Waqār), standing (Haybah), eloquence (Fasāhah) and beneficial knowledge (‘Ilm un-Nāfi’). He was firm in religion, completely Salafī (Salafī al-Jumlah) and correct in creed (Saheeh an-Nihlah). He suffices from indulging in the slip-ups and believed in Allāh and what arrived from Allāh regarding His Names and Descriptions.”⁸⁴

Imām Adh-Dhahabī also stated in his book *Tārīkh ul-Islām wa Wafayāt al-Mashābeer wa’l-A’lām* (Dār ul-Gharb al-Islāmī Print), vol.10, p.202 and vol.31, p.142 (Dār ul-Kutub al-‘Arabī Print, 1414 AH/1994 CE, ed. Dr ‘Umar Tadmurī) when discussing the obituaries of the year 463 AH and the biography of Yūsuf bin ‘Abdullāh bin Muhammad bin ‘AbdulBarr bin ‘Āsim an-Nimrī al-Qurtubī:

قلتُ : وَكَانَ سَلَفِيًّا الْإِعْتِقَادَ ، مَتِينًا الدِّينَةَ .

“I say: he was Salafī in creed and firm in religiosity.”⁸⁵

Imām adh-Dhahabī stated in *Tārīkh ul-Islām wa Wafayāt al-Mashābeer wa’l-A’lām*⁸⁶ when discussing the obituaries of 551 AH, in the biography of Nabā bin Muhammad bin Mahfūdh Abi’l-Bayān:

⁸⁴ Ibid., vol.23, p.142.

⁸⁵ Al-Hāfidh al-Mu’arrikh Shamsuddeen Muhamamd bin Ahmad bin ‘Uthmān adh-Dhahabī, *Tāreekh ul-Islām wa Wafayāt al-Mashābeer wa’l-A’lām: Wafayāt 460-470 AH* (Beirut: Dār ul-Kutub al-‘Arabī, 1414 AH/1994, ed. Dr ‘Umar ‘AbdusSalām Tadmurī, Professor of Islamic History at the University of Lebanon), vol.31, p.142.

⁸⁶ Imām adh-Dhahabī stated in *Tārīkh ul-Islām wa Wafayāt al-Mashaheer wa’l-A’lām*, vol.12, p.37 (Dār ul-Gharb al-Islāmī Print); and vol.38, p.68 (Dār ul-Kutub al-‘Arabī Print, 1415 AH/1995 CE), ed. Dr ‘Umar Tadmurī.

كان كبير القدر، عالماً، عاملاً، زاهداً، قانتاً، عابداً، إماماً في اللغة،
فقيهاً، شافعي المذهب، سلفي المعتقد، داعية إلى السنة. له تواليف
ومجاميع، وشعر كثير، وأذكار مسموعة مطبوعة، وقبره يُزار بمقابر باب
الصغير.

ولم يذكره ابن عساكر في «تاريخه»، ولا ابن خلّكان في «الأعيان».

“He was of immense estimation, a scholar, practioner, ascetic, devout, a pious worshipper, an Imām in the Arabic language, a jurist, Shāfi’ī in Madhhab, Salafī in creed and a caller to the Sunnah. He has writings, compilations, much in the way of poetry...Neither Ibn ’Asākir mentioned him in his Tārīkh nor Ibn Khallikān in al-A’yān.”

Imām adh-Dhahabī stated in *Tārīkh ul-Islām wa Wafayāt al-Mashabeer wa'l-A'lām*, vol.12, p.1032 (Dār ul-Gharb al-Islāmī Print) when discussing the obituaries of 595 AH [1198 CE], in the biography of ’AbdulKhāliq bin Abi'l-Baqā’ bin al-Bandar al-Harīmī:

“He was trustworthy, righteous, good and Salafī.”

Imām adh-Dhahabī stated in *Tārīkh ul-Islām wa Wafayāt al-Mashabeer wa'l-A'lām* when discussing the obituaries of 645 AH [1247 CE], in the biography of ’AbdurRaheem ibn al-Hāfidh al-Qādī al-Qurashī az-Zubayrī:

وكان ورعاً، صالحاً، ديناً، سلفياً.

“...and he was abstinent, righteous, religious and Salafī.”⁸⁷

Imām adh-Dhahabī stated in *Tārīkh ul-Islām wa Wafayāt al-Mashabeer wa'l-A'lām* when discussing the obituaries of 646 AH [1248 CE], in the biography of ’Ali bin Yahyā bin al-Makhzūmī al-Baghdādī:

وكان سنياً سلفياً أثرياً^(٢)، رحمه الله.

“He was Sunnī, Salafī and Atharī; may Allāh have mercy on him.”⁸⁸

Salāhuddeen Khaleel bin Abayk as-Safadī (d. 764 AH/1363 CE) in his book *al-Wāfi bi'l-Wafayāt* noted in the biography of Muhammad bin Abī Bakr bin ’Isā bin Badrān al-Akhnā’ī:

⁸⁷ Ibid., vol.14, p.519 (Dār ul-Gharb al-Islāmī Print); and vol.47, p.276 (Dār ul-Kutub al-’Arabī Print, 1419 AH/1997 CE), ed. Dr ’Umar Tadmurī.

⁸⁸ Ibid., vol.14, p.553 (Dār ul-Gharb al-Islāmī Print) and vol.47, p.324 (Dār ul-Kutub al-’Arabī Print, 1419 AH/1997 CE), ed. Dr ’Umar Tadmurī.

وكان محباً للرواية سلفي الطريقة

“He was a lover of narration and Salafī in method.”⁸⁹

As-Safadī also mentioned in *al-Wāfi bi'l-Wafayāt* in the biography of Ibrāheem bin Sa’dullāh bin Jamā’ah bin ‘Alī bin Jamā’ah bin Hāzim bin Sakhr, az-Zāhid al-‘Ābid, Abū Ishāq al-Kinānī al-Hamawī:

٧٧ - «ابن جماعة» إبراهيم بن سعد الله بن جماعة بن علي بن جماعة بن حازم بن صخر الزاهد العابد أبو إسحاق الكناني الحموي شيخ البيانية بحماة، كان صالحاً خيراً كثير الذكر سلفي المعتقد، روى عنه ولده قاضي القضاة بدر الدين محمد بن جماعة وقد تقدم ذكره في المحمدين.

“...he was righteous, good, abundant in dhikr and Salafī in beliefs. His son, the head judge, Badruddeen Muhammad bin Jamā’ah narrated from him, and he his mentioned among the Muhadditheen has been mentioned prior.”⁹⁰

As-Safadī also highlighted in *al-Wāfi bi'l-Wafayāt* in the biography of Salāh bin Thāmir Abi'l-Fadl al-Ja’barī ash-Shāfi’ī:

مليح الشكل طويلاً حسن الأخلاق خيراً عفيفاً سلفي الطريقة

“He was of pleasant form, tall, of good character, good, chaste and Salafī in method.”⁹¹

As-Safadī stated in *al-Wāfi bi'l-Wafayāt* in the biography of ‘AbdurRahmān bin Muhammad Abī Hāmid at-Tabrizī ash-Shāfi’ī:

وكان سلفياً قوَّالاً بالحق ذا سكينه وإخلاص

“He was Salafī, a speaker of truth and a possessor of tranquility and sincerity.”⁹²

As-Safadī also noted in *al-Wāfi bi'l-Wafayāt* in the biography of ‘AbdurRahmān bin Makhlūf bin Jamā’ah bin Rajā’ ar-Rab’ī al-Iskandarī al-Mālikī:

وتفرّد بأجزاء عالية سلفية، وله بصرٌ بالشروط وتقدم فيها. سمع منه الواني وابن سيّد الناس

⁸⁹ Salāhuddeen Khaleel bin Abayk as-Safadī, *al-Wāfi bi'l-Wafayāt*, vol. 2, p.260 (Mu’assassat ur-Risālah Print) and vol.2, p.194 (Beirut: Dār ul-Ihyā Turāth al-‘Arabī Print, 1420 AH/2000 CE, eds. Ahmad al-Arna’ūt and Turkī Mustafā).

⁹⁰ Volume 5, p.270 (Mu’assassat ur-Risālah Print) and vol.5, p.231 (Beirut: Dār Ihyā Turāth al-‘Arabī Print, 1420 AH/2000 CE, eds. Ahmad al-Arna’ūt and Turkī Mustafā).

⁹¹ Volume 20, p.2231 (Mu’assassat ur-Risālah Print) and vol.16, p.146 (Beirut: Dār Ihyā Turāth al-‘Arabī Print, 1420 AH/2000 CE, eds. Ahmad al-Arna’ūt and Turkī Mustafā).

⁹² Volume 24, p.2603 (Mu’assassat ur-Risālah Print) and vol.18, p.155 (Beirut: Dār Ihyā Turāth al-‘Arabī Print, 1420 AH/2000 CE, eds. Ahmad al-Arna’ūt and Turkī Mustafā).

“...he was alone in reporting lofty Salafī sections (Ajzā’ ’Āliyyah Salafīyyah) and he had insight of the conditions and was prominent in regards to them. Al-Wānī and Ibn Sayyid an-Nās heard from him...”⁹³

As-Safadī stated in his book *A’yān ul-’Asr wa A’wān un-Nasr* in regards to ’AbdurRahmān bin Muhammad at-Tabrīzī:

كان قوَّالاً بالحق ، قواماً بالصدق ، سلفي الاعتقاد ، ذا سكينه وإخلاص
واجتهاد ، وَعَظَّ ذَكَرَ ، وَعَظَّ^(٢) بناجد الصدق وفكر ، وكانت له في النفوس مهابة ،

“He was a speaker of the truth, an establisher of truthfulness, Salafī in creed, a possessor of tranquility, sincerity and ijtihād...”⁹⁴

As-Safadī also stated in *A’yān ul-’Asr wa A’wān un-Nasr* with regards to Muhammad bin Abī Bakr bin ’Īsā al-Akhnā’ī:

متبسّطاً في الحلم ، محمود السيرة ، مجهود السريرة ، سلفي الطريقة ، سلفي الحقيقة^(٢) ،
يحبّ الروايه ، ويعتني بها أتمّ عناية .

“Salafī in method, a real Salafī, a lover of narration and he gave it the utmost importance.”⁹⁵

Abū Bakr bin Ahmad bin Qādī Shuhbah (d. 851 AH) stated in *Tabaqāt usb-Shāfi’iyyah* (Ālam ul-Kutub Print), vol.2, p.161, in regards to the biography of Ahmad bin Ahmad bin Ni’mah al-Maqdisī: “He was firm in religiosity, good in belief and Salafī in creed.” Imām Ahmad bin ’Ali bin Hajar al-’Asqalānī (d. 852 AH/1449 CE) stated in *Lisān ul-Mīzān* in the biography of Muhammad bin al-Qāsim bin Sufyān:

⁹³ Volume 24, p.2605 (Mu’assasat ur-Risālah Print) and vol.18, p.158 (Beirut: Dār Ihyā Turāth al-’Arabī Print, 1420 AH/2000 CE, eds. Ahmad al-Arna’ūt and Turkī Mustafā).

⁹⁴ Salāhuddeen Khaleel bin Abayk as-Safadī, *A’yān ul-’Asr wa A’wān un-Nasr*, Dār ul-Fikr Print, vol.4, p.415; and Beirut and Damascus: Dār ul-Fikr, 1418 AH/1998 CE, eds. Dr ’Ali Abū Zayd, Muhammad Mu’awwid, Mahmūd Sālim Muhammad et al., vol.3, p.37.

⁹⁵ Dār ul-Fikr Print, vol.6, p.773; and Beirut and Damascus: Dār ul-Fikr, 1418 AH/1998 CE, eds. Dr ’Ali Abū Zayd, Muhammad Mu’awwid, Mahmūd Sālim Muhammad et al., vol.4, p.361.

وكان رأس المالكية بمصر وأحفظهم للمذهب مع المتقين فن التاريخ والأدب مع
الدين والورع وله احكام القرآن ومناقب مالك والرواة عنه والمناسك والواهي في
الفقه وغير ذلك وكان سلفي المذهب

“He was the head of the Mālikīs of Egypt and of all of them had memorised the most from the Madhhab, along with being precise in regards to the arts of history and literature. Alongside this, he possessed religion and wara’. He authored Ahkām ul-Qur’ān, Manāqib Mālik, al-Manāsik, al-Wāhī fī’l-Fiqh and other works. He was Salafi in Madhhab.”⁹⁶

Imām ’AbdurRahmān bin Abī Bakr as-Suyūṭī (d. 911 AH/1505 CE) stated in *Tadbkirat ul-Huffādh* (Dār ul-Kutub al-’Ilmiyyah Print), p.503 in the biography of Ibn as-Salāh:

“He was of the notable of the deen, one of the virtues of his era in tafseer, hadeeth and fiqh. He participated in a number of arts and was an ocean of knowledge in Usūl and Furū’. He indeed put forth an example to be followed, he was Salafī, a Zāhid, of sound creed and possessed glory.”

’AbdulHayy bin Ahmad ad-Dimashqī (d. 1089 AH/1678 CE), well-known as Ibn ul-’Imād, stated in *Shadharāt udb-Dhabab fī Akbbār man Dhabab* (Dār ul-Fikr Print), vol.2, p.160, in regards to the biography of Muhammad ibn Mahfūdh bin al-Hawrānī:

“He was of great estimation, a scholar, a practitioner, ascetic, pious, humble, an adherent to knowledge, action and investigation. He was of abundant worship and Murāqabah, Salafi in creed and of great standing, staying away from reputation, he adhered to the Sunnah.”

Ibn ul-’Imād also stated in *Shadharāt udb-Dhabab fī Akbbār man Dhabab* (Dār ul-Fikr Print), vol.3, p.37, in regards to the biography of Abū ’Umar bin ’Āt an-Nafarī ash-Shātībī:

“He was amazing in arranging texts, knowledge of narrators and literature. He was ascetic, Salafi and chaste.”

’AbdulQādir bin Badrān ad-Dimishqī (d. 1346 AH/1928 CE) stated in *al-Madkhal liā Madhhab al-Imām Ahmad bin Hanbal*:

⁹⁶ Imām Ahmad bin ’Ali bin Hajar al-’Asqalānī, *Lisān ul-Mīzān* (Beirut: Mu’assasat al-A’lāmī, 1406/1986 CE, eds. Dā’irat al-Ma’arif an-Nidhāmiyyah in Hyderabad), vol.5, p.348.

“Later he announced his creed in his book entitled *al-Ibānah* ’an Madhhab Ahl il-Haqq and within it he frankly stated that his Madhhab was that of the Sahābah and those who follow them in goodness. Whoever understood his intents became a pure a Salafī...”⁹⁷

On page 492 Ibn Badrān stated:

“Of his works in which he transmitted the Usūl ud-Deen which contains that which is sufficient for whoever was Salafī.”

On page 494 Ibn Badrān stated:

“This creed of his was pure Salafī, would that the Hanafīs after him followed this creed as the foundation of their beliefs.”

Kamāluddeen Abu’l-Qāsim ’Umar ibn Ahmad ibn Abī Jarādah ibn al-’Adeem (589-660 AH/1193-1262 CE) mentioned in his book *Bughyat ut-Talab fī Tāreekh Halab* [The Ultimate Quest Regarding the History of Aleppo] when discussing the biography of Abu’l-Fath ar-Rūhāwī that:

«وكان شيخاً حسناً ديناً متعبداً، شافعيّاً سلفياً»

He was a Shaykh, good, religious, prolific in worship, Shāfi’ī and Salafī.⁹⁸

Ibn ul-’Adeem also relays in vol.10, p.4723 when discussing the biography of the jurist al-Burhān ar-Rundi:

كان من الفقهاء المفتين بجلب، وكان حنفي المذهب، ولم أعرف اسمه، ووقفت له على فتوى أفتى فيها مع علاء الدين عبد الرحمن الغزنوي وشرف الدين بن أبي عصرون في مسألة سئلوا عنها في رجل يقول: إني سلفي المذهب، ويزعم أن الله تعالى في الجهة. فأفتى وقال في أثناء كلامه: أما السلف الصالح رضوان الله عليهم أجمعين ما كانوا يثبتون لله من الصفات ما كان يستحيل في حقه من صفات المحدثات كالأجسام والأعراض والجواهر

⁹⁷ ’AbdulQādir bin Badrān ad-Dimishqī, *al-Madkhal liā Madhhab al-Imām Ahmad bin Hanbal* (Beirut: Mu’assasat ur-Risālah, 1981 ed. Shaykh ’Abdullāh bin ’AbdulMuhsin at-Turkī), pp.49-50.

⁹⁸ Kamāluddeen Abu’l-Qāsim ’Umar ibn Ahmad ibn Abī Jarādah ibn al-’Adeem, *Bughyat ut-Talab fī Tāreekh Halab* [The Ultimate Quest Regarding the History of Aleppo] (Dār ul-Fikr Print), vol.10, p.4565.

“He was one of the precise jurists of Halab (Aleppo) and was Hanafī in Madhhab. I did not know his full name but then I came across it in a religious verdict which he gave along with ‘Alā’uddeen ‘AbdurRahmān al-Ghaznawī and Sharafuddeen bin Abī ‘Asroon in regards to a man who they were asked about who says “I am Salafī in Madhhab”⁹⁹ but claims that Allāh is in a direction. Ar-Rundī gave his verdict saying: “As for the Salaf us-Sālih, may Allāh be pleased with them all, then they did not affirm for Allāh whatever was not possible for His Majestic Right such as newly invented terms related to bodies (Ajsām), incidental attributes (A’rād) and substances (Jawāhir)...”¹⁰⁰

Imām as-Sābūnī (*rahimabullāh*) stated:

Verily, the Ahl ul-Hadeeth hold firm to the Book and the Sunnah, may Allāh preserve their lives and have mercy on their dead. They bear witness to Allāh’s Oneness and of the Messenger’s Message and Prophethood.

Ibn Taymiyyah stated:

By “Ahl ul-Hadeeth” we do not mean that we restrict this to those who listen to hadeeth, write them down and narrate them. Rather, we mean by “Ahl ul-Hadeeth” all who most deserve the name in terms of preserving it, knowledge of it and understanding it outwardly and inwardly, and following it outwardly and inwardly, and like wise the Ahl ul-Qur’ān.¹⁰¹

Ibn Abī Hātim ar-Rāzī stated:

Our madhhab and our choice is: following the Messenger of Allāh (sallallāhu ‘alayhi wassallam), his companions and the successors, and adhering to the madhhab of Ahl ul-Athar like: Abī ‘Abdillāh Ahmad bin Hanbal.¹⁰²

And this is mentioned in much of the statements of the Imāms such as: Abū Nasr as-Sijzī, Ibn Taymiyyah, as-Safārānī, and others from the people of knowledge. Due to that they were ascribed with the named ‘Athar’ and technically: al-Athar is synonymous in meaning to: the *hadeeth*. As for the meaning of “*Ahl ul-Athar*” is as as-Safārānī stated:

⁹⁹ The one who says “I am Salafī in Madhhab” intends by this: ascription to the Madhhab of the Salaf us-Sālih and an adherent to their way in regards to Allāh’s Names and Attributes.

¹⁰⁰ It is incorrect to negate or affirm terminologies which are not corroborated in the Book and Sunnah such as Jihah [direction], Jism [body], ‘Arad [incidental attribute], Jawhar [substances] and other attributes of the creation an newly arisen objects. Likewise, it is incorrect to say that the Salaf us-Sālih used to affirm or negate these things due to the lack of transmission from them in this regard.

¹⁰¹ *Majmū’ al-Fatāwā*, vol.4, p.95

¹⁰² *Sharh Usūl ‘Itiqād Ahl us-Sunnah*, vol.1, p.179

Those who take their ‘aqeedah from what is reported from Allāh, The Glorious, in His Book and within the sunnah of the Prophet (sallallāhu ‘alayhi wassallam), or from what has been verified and authenticated from the Salaf us-Sālih from the noble companions and those splendid ones who succeeded them...¹⁰³

Thus, the contemporary Salafī Imām Muhammad Nāsiruddeen al-Albānī stated:

“There is no doubt that the naming is clear, lucid, distinguished and apparent, that we say: ‘I am a Muslim who follows the Book and Sunnah in accordance with the methodology of our pious predecessors’ which is that you say in brief: ‘I am Salafī’.”¹⁰⁴

This is the meaning of “*Ahl us-Sunnah*” according to the agreement of the *Salaf*.¹⁰⁵ As a result, in order to be known by names which would distinguish them from heretical beliefs, they utilised titles rooted in the Islamic texts such as “Ahl us-Sunnah”, “Ahl us-Sunnah wa’l-Jama’ah”, “Ahl ul-Hadeeth wa’l-Athar” etc. However, when some heretical sects also named themselves as “Ahl us-Sunnah” even though they did not have the beliefs of Ahl us-Sunnah wa’l-Jama’ah, the actual Ahl us-Sunnah then began to use the names of “Salafī” adding the caveat of following the Qur’an and the Sunnah *as understood by* the early Muslim generation and tradition.

ABU JA’FAR AL-HANBALI AND HIS MADHHAB PAROCHIALISM

Hasan an-Nūbī al-Misrī al-Amrīkī [aka Abu Ja’far al-Hanbali], in carrying over his Takfirī fanaticism to the ‘traditional Islam’ movement, has demonstrated excessiveness in Madhhab parochialism. In a talk entitled *Manhaj of the Salaf: Who Truly Follows Qur’an and Sunnah*, conducted at Shah Jalal Mosque in Loughborough on Sunday 10th October 2010 this excessiveness can be witnessed. He claims in the talk, Part 4 of the *Youtube* version of the lecture that: **“all of the companions fit into one of the four Madhhabs”**. This is an excessive statement, instead of saying the Madhhabs actually fit into the way of the Companions Abu Ja’far says the opposite as if the Companions are answerable and accountable to the Four Madhhabs!?

In this issue Abu Ja’far al-Hanbali displays further *idtirāb*, for it is a must for people to ask the people of knowledge regarding matters there are ignorant of and for answers to questions they have. Scholars have to be referred back to, however to impose following “one of the Four Madhhabs and nothing else” then this is something which has its roots in the 4-5th Centuries after the Hijrah and was not found among the Salaf. Many of the ‘traditional Islam’ movement

¹⁰³ *Lawāmi’ al-Anwār*, vol.1, p.64.

¹⁰⁴ *Majallat al-Asālah*, vol.9, p.90.

¹⁰⁵ *Wasitiyyah Ahl us-Sunnah Bayna al-Furuq*, p.119.

simplistically think that the Salafī youth make up their own *fatāwā* via sifting through hadeeth collections and then arriving at ijtihād. They thus think that Salafīs do not refer to scholars and merely refer to books, yet this is definitely against the manhaj of those who follow the way of the Salaf. This mistake of theirs emanates from their misunderstanding that if taqleed is to be abandoned then ijtihād must be the only viable alternative, and this is a gross misrepresentation of the issue. Imām Ibn ‘AbdulBarr stated in his book *Jāmi’ Bayān ul-‘Ilm wa Fadlihi*, vol.2, p.173, in a statement which the Madhhabists are in denial of, that:

(التقليد معناه في الشرع الرجوع إلى قول لا حجة لقائله عليه، وهذا ممنوع منه في الشريعة، والاتباع ما ثبت عليه حجة).

“The meaning of taqleed in the Divine Legislation is returning back to a statement and not the actual proof of the one who made the statement – this is prohibited in the Divine Legislation, rather [what should be applied] is al-Ittiba’ of what the evidence establishes.”

Imām al-Albānī stated in *Silsilah Hudā wa Nūr*, no.331:

إذاً نحن نقول للمقلدين بعبارة أخرى: نحن لا ننكر مجرد التقليد، وهذه أرجو أن تكون الفكرة ظاهرة لدينا جميعاً، نحن لا ننكر مبدأ التقليد، وإنما ننكر التدين بالتقليد وجعله مذهباً وديناً لا يُحَاد عنه قيد شعرة، هذا الذي ننكره، أما الاتباع لعالم نثق بعلمه سميتموه تقليداً – على الرأس والعين – هذا واجب، ما يهمنا الآن التسمية تقليد أو اتباع، نحن نسميه اتباعاً... فإذاً ننكر التدين بالتقليد، ولا ننكر التقليد كضرورة لا بد أن يصير إليها أكبر عالم في الدنيا لا يستطيع أن ينجو من التقليد

Therefore, we say to the Muqallids, in another way: we do not merely reject taqleed, and I hope that this idea is manifest to us all, we do not reject the basis of taqleed. Rather, we reject taqleed as a religion and making it a Madhhab and deen...this is what we reject. As for ittiba’ [following based on investigation] a scholar whom we trust in terms of his knowledge, then you call that ‘taqleed’ and that is fully accepted, this is obligatory. Yet what is of importance to us now is the naming: taqleed or ittiba’, we call this form: ittiba’. Therefore, we reject taqleed as a religion and we do not reject taqleed as a dire necessity which cannot be escaped from, for even the biggest scholar in the world is not able to be free of [this necessity of] taqleed.

Imām al-Albānī (*rahimahullāb*) also stated:

“This is a clear error according to us, because the alternative to the prohibited taqleed is the obligatory ittibā’ (conformity based upon evidence) upon every Muslim, and there is a clear difference between the two. Abū ‘Abdullāh ibn Khuwayz Mindād al-Basrī al-Mālikī said: “The meaning of taqleed in the sharee’ah refers to one whose statement is not a proof. He is prohibited from that (statement) by the sharee’ah, and al-Ittibā’ is what is affirmed by evidence.” And he said in another place, “Everyone whose statement you follow without there being an evidence to obligate that for you, then you are his muqallid (blind-follower). And taqleed is not correct in the Religion of Allāh. And everyone whose statement you are obligated to follow with evidence, then you are his muttabi’ (follower based upon evidence). And al-Ittibā’ is correct in the Religion, whilst taqleed is prohibited.” ...And the conclusive statement is that the callers to the sunnah do not obligate ijtihād except for one who has the aptitude for it. They obligate al-Ittibā’ upon every Muslim and they prohibit – in following the salaf – taqleed, except for one who is under necessity and cannot reach the sunnah. So whoever attributes to them other than this, then this is transgression and exceeding the bounds, and whosoever attacks them, then this is only an attack upon the Salaf and from amongst them are the four Imāms...”¹⁰⁶

Shaykh Muhammad Ibn ‘Īd al-Abbāsī, one of the students of Imām al-Albānī stated:

So al-Albānī clarified to him [i.e. at-Tantāwī] that the Salafiyyeen see an intermediate level here between ijtihād and taqleed. It is al-Ittibā’ and from its adherents are those who have knowledge of the language and sharee’ah and they are capable of understanding what is being said. However, they have not reached the level of ijtihād. So it is upon them to look into the views of the mujtahideen and take one that has the strongest evidence. And this group consists of the majority of the ummah...meaning, they are not complete ignoramuses incapable of understanding the sharee’ah evidences, nor are they scholars capable of ijtihād. So this group is capable of understanding sharee’ah evidences and reading books and

¹⁰⁶ Imām Muhammad Nāsirud-Deen al-Albānī, *Fundamentals of the Salafee Methodology – An Islāmic Manual for Reform* (Toronto: Troid Publications, 2003 CE), p.92 - quoting Ibn ‘AbdulBarr, *Jāmi’ Bayān ul-‘Ilm*, vol.2, p.117 and Ibn ul-Qayyim *I’lām ul-Muwaqqi’een*, vol.3, p.299 [also see the edit of Muhammad ‘AbdusSalām Ibrāheem published by Dār ul-Kutub al-‘Ilmiyyah in Beirut, vol.2, p.137].

understanding explanations. So the Salafiyyeen make it binding upon this group – which comprises the majority of the ummah – to go with the evidences that are clear to him, and to avoid bigoted adherence to a single madhhab or scholar.¹⁰⁷

Hence we find that many of the classical scholars differentiated between *ittibā’* and *taqleed* such as: Ibn Abi-’Izz from the Hanafī jurists; Ibn Khuwayzmindād, Ibn ’AbdulBarr and the choice of Muhammad Ameen ash-Shanqītī from the Mālikīs; Ibn ul-Qayyim and others from the Hanbalīs and Abū Shāmah from the Shāfi’īs (though Abū Shāmah was a Mujtahid in his own right).¹⁰⁸

¹⁰⁷ *Fundamentals of the Salafee Methodology*, p.98-99

¹⁰⁸ It has been asserted by a variety of writers and commentators that this approach however was only initiated by Ibn Taymiyyah (*rahimahullāh*) and that prior to him there was no such emphasis on rejecting excessive *taqleed*. However, detailed study and research demonstrates that before Ibn Taymiyyah there were a number of scholars who had the same take on the excesses of *taqleed*. It is worth highlighting the role therefore of Imām Abū Shāmah (*rahimahullāh*). Abū Shāmah was a Damascene Shāfi’ī scholar who was one of the Mujtahid scholars (according to his biographers) who emphasized returning to the Qur’ān and Sunnah; opposing *bida’* and asserting *ijtihād* for those qualified scholars. All of this was before Shaykh ul-Islām Taymiyyah who is erroneously held to be the “founder” of this Salafī trend after the epoch of the Salaf. Abū Shāmah’s famous works include *Kitāb ur-Rawdatayn fī Akhbār id-Dawlatayn*, *Mukhtasar al-Mu’ammal fī’r-Radd ilā’l-Amr il-Awwal*, *al-Muhaqqaq min ’Ilm il-Usūl fīmā yata’allaq bi Afāl ir-Rasūl*, *al-Murshid al-Wajeez ilā ’Ulūm tata’allaqu bi’l-Kitāb il’Azeez*.

In *al-Mu’ammal* Abū Shāmah had a chapter entitled ‘Section on the Obligation of Referring Back to the Qur’ān and Sunnah’ wherein he highlighted that the Revelatory Texts have to take precedence in solving disputes in the religion. He also made reference to the statements of the earlier Imāms in regards to uncritical following of juristic views. Abū Shāmah also criticized his contemporaries for reliance on the later writings of Abū Ishāq ash-Shīrāzī (d. 1083 AH) and al-Ghazālī (d. 1111 AH), hence Abū Shāmah’s emphasis on ‘the first affair’ as opposed to the developments that transpired within later generations. Konrad Hirschler states in his paper on Abū Shāmah:

Abū Shāma’s position was certainly a minority one in his time, as for him the process of *ijtihād* could never come to an end since no scholar could claim an authoritative status compared to the Quran and sunna. His position shows, contrary to the middle position discussed above, that *ijtihād* in its classical sense had not entirely come to an end in later centuries. Abū Shāma understood the term *ijtihād* as a direct return to the revealed sources. Although he certainly advanced no claims to founding a new madhhab, he refused to accept that the later authorities, such as the founders of the madhhabs, had an all-embracing hegemonic position.

Hirschler also states:

Abū Shāma, for example, delivered a sharp criticism of his period around what he perceived to be the mujtahid/muqallid dichotomy.

Abū Dawūd also stated that he heard Imām Ahmad corroborate *ittibā’*.¹⁰⁹ Whereas other Usūlīs such as al-Bāqilānī, al-Juwaynī, as-Samarqandī, an-Nasafī, al-Jurjānī and Imām ash-Shātībī did not make such a differentiation. Imām ash-Shātībī for example did not really differentiate in wording (as he used *ittibā’* and *taqleed* interchangeably when he discussed the permitted form of *taqleed*) yet it is evident in his writings that he differentiated between a permitted form of *taqleed* and an impermissible type which ash-Shātībī describes as being that form of *taqleed* which involves *ta’assub* [bigoted fanaticism] even upon error – which is the main form which is evident today as a result of imposing the obligation of “following one of the Four Madhhabs”.¹¹⁰

In regards to a person following a Madhhab, then Imām ash-Shātībī in his *al-Muwāfaqāt* held it to be necessary for a Muqallid to adhere to a Madhhab so as to be free from following their own desires, self-interests and fiqh concessions. Imām ash-Shātībī also viewed it to be inappropriate for a person to select views from different Madhāhib, rather the person should look at which Madhhab he wishes to follow. Hence, Imām ash-Shātībī views it to be obligatory for a Muqallid to follow a specific Madhhab and stick to its well-known fiqh views so as not to follow their own desires and self-interests especially at times of weakness in *deen* and *wara’*. Those who also shared this view regarding the obligation of following a specific Madhhab included: al-Juwaynī,¹¹¹ al-Harāsī,¹¹² Ibn as-Salāh inclined to this view,¹¹³ Ibn as-Subkī chose this view,¹¹⁴ as did al-Mahallī,¹¹⁵ al-Ansarī¹¹⁶ and an-Nawawī said: “this is the view of the companions

See Konrad Hirschler, *Pre-Eighteenth Century Traditions of Revivalism: Damascus in the Thirteenth Century* (Bulletin of SOAS, vol.68, no.2, 2005), pp.202, 203.

¹⁰⁹ *Masā’il Imām Ahmad: Riwayāt Abī Dawūd*, p.368, no.1789

¹¹⁰ For more on this refer to this research by a Professor from the College of Sharee’ah in Riyadh, Dr Waleed bin Fahd al-Wad’ān, *al-Ijtihād wa’t-Taqleed ‘inda Imām ash-Shātībī* (Riyadh: Dār ut-Tadmuriyyah, 1430 AH/2009 CE), vol.2, pp.706-710

¹¹¹ *Al-Burhān fī Usūl il-Fiqh* (Egypt: Dār ul-Wafā’, 1412 AH, 3rd Edn., ed. ‘Abdul’Adheem Mahmūd Deeb), vol.2, p.885.

¹¹² ‘Uthmān bin as-Salāh ash-Shuhwarwazī, *Adab ul-Fatwā wa Shurūt il-Muftī wa Sifat ul-Mustaftī wa Ahkāmihī wa Kayfiyyat il-Fatwā wa’l-Istiftā’* (Cairo: Maktabat al-Khānājī, 1413 AH, ed. Dr Rif at Fawzī ‘AbdulMuttalib), p.139; *al-Majmū’* (KSA, Dār ‘Ālam ul-Kutub, 1412 AH), vol.1, p.93; *al-Bahr ul-Muheet fī Usūl il-Fiqh* (Kuwait: Wizārat ul-Awqāf wa’sh-Shu’ūn al-Islāmiyyah, 1410 AH, ed. Dr ‘Abdusattār Abū Ghuddah), vol.6, p.319; Muhammad bin Bahādir az-Zarkashī, *Tashneef ul-Masāmi’ bi Jam’ il-Jawāmi’* (Maktabat Qurtuba li-Bahth al-‘Ilmī wa Ihyā’ ut-Turāth al-Islāmī, ed. Dr ‘Abdullāh Rabī’ and Dr Sayyid ‘Abdul’Azeez), vol.4, p.619.

¹¹³ *Adab ul-Fatwā*, p.140

¹¹⁴ *Jam’ ul-Jawāmi’ ma’ Sharh al-Mahallī wa Hāshiyat al-Banānī*, vol.2, p.616

¹¹⁵ *Ibid.*

[of the Shāfi’ī Madhhab].”¹¹⁷ This is also held by some of the Hanbalīs and was the choice of Ibn Hamdān,¹¹⁸ Ibn Rajab¹¹⁹ and some of the later ones.¹²⁰ However, the view regarding the obligation to follow one specific Madhhab was opposed by some of the Hanafīs,¹²¹ some of the Mālikīs,¹²² most of the Shāfi’īs,¹²³ is the most famous of the two views with the Hanābilah and as a result it is the choice of most of them¹²⁴ and is thus the position of the jamhūr of the ‘Ulama.¹²⁵ The evidence of the majority is as follows:

¹¹⁶ *Ghāyat ul-Wusūl: Sharh Lubb ul-Usūl* (Egypt: Sharikat Maktabat wa Matba’ah Mustafā al-Bābī al-Halabī, 1360 AH), p.152

¹¹⁷ *Rawdat ut-Tālibeen*, vol.8, p.101

¹¹⁸ *Sifat ul-Fatwā wa’l-Muftī wa’l-Mustaftī* (Beirut: al-Maktab al-Islāmī, ed. Imām al-Albānī), pp.72-82; *al-Insāf* (Beirut: Dār ‘Ālam ul-Kutub, 1407 AH, ed. ‘Imāduddeen Ahmad Haydar), vol.11, p.194; *Sharh Kawkab al-Muneer*, vol.4, p.576.

¹¹⁹ *Ar-Radd ‘ala man Attaba’ Ghayr Madhāhib al-Arba’* (Makkah: Dār ‘Ālam ul-Fawā’id, 1418 AH, ed. Dr Waleed al-Fareedān), pp.29-30.

¹²⁰ For example, Muhammad al-Khadr bin Sayyidi ash-Shanqīti in his book *Qam’ Ahl uz-Zaygh wa’l-Ilhād ‘an at-Ta’n fī Taqleed A’immat ul-Ijtihād* (Cairo: al-Maktabah al-Azhariyyah li’t-Turāth, 1415 AH), p.76.

¹²¹ See *at-Tahreer ma’t-Taqreer wa’t-Tahbeer*, vol.3, p.350; *Fath ul-Ghafār*, vol.3, p.42; Muhammad Ameen bin Mahmūd al-Bukhārī [Ameer Bād Shāh], *Tayseer ut-Tahreer Sharh ‘ala Kitāb it-Tahreer* (Beirut: Dār ul-Kutub al-‘Ilmiyyah, n.d.), vol.4, p.253; ‘Abdul’Ali Muhammad bin Nidhāmudeen al-Ansārī al-Luknowī, *Fawātih ur-Rahmūt bi Sharh Muslim ath-Thabūt fī Usūl il-Fiqh* (Beirut: Copy from the Matba’ah al-Ameeriyah in Būlaq, 1325 AH), vol.2, p.406; *Sulam ul-Wusūl*, vol.4, p.618.

¹²² ‘Uthmān bin ‘Umar bin al-Hājib al-Kurdī, *Mukhtasar al-Muntahā ma Sharh al-‘Udad*, vol.2, p.309; Ahmad bin Idrees al-Qarāfi, *Sharh Tanqeeh ul-Fusūl fī Ikhtisār il-Mahsūl fī’l-Usūl* (Cairo: Maktabah al-Kulliyāt al-Azhariyyah, ed. Taha ‘AbdurRazzāq Sa’d), p.432; Ahmad bin Juzayy al-Ghranātī, *Taqreeb ul-Wusūl ilā ‘Ilm il-Usūl* (Cairo: Maktabat Ibn Taymiyyah and Jeddah: Maktabat ul-‘Ilm, 1414 AH, ed. Muhammad al-Mukhtār bin Muhammad al-Ameen ash-Shanqīti), p.447; *al-Bahr ul-Muheet*, vol.6, p.319 and *Nadthar ul-Warūd ‘ala Marāqī as-Sa’ūd* (Jeddah: Dār ul-Manārah, 1415 AH, ed. Dr Muhammad Wuld Sayyidi Wuld Habeeb ash-Shanqīti), vol.2, p.658.

¹²³ See Ahmad bin ‘Ali bin Burhān, *al-Wusūl ilā Usūl* (Riyadh, KSA: Maktabat ul-Ma’ārif, 1403 AH, ed. Dr ‘AbdulHameed Abū Zinād), vol.2, p.368; *Rawdat ut-Tālibeen*, vol.8, p.101; Ibn Abi’l-‘Izz, *Qawā’id ul-Ahkām* (Beirut: Dār ul-Ma’rifah), vol.2, p.135; Husayn bin Ahmad bin Qāwān ash-Shāfi’ī, *at-Tahqeeqāt fī Sharh ul-Waraqāt* (Beirut: Dār un-Nafā’is, 1419 AH, ed. Dr Shareef Sa’d bin ‘Abdullāh bin Husayn), p.643; *Sharh ul-‘Udad*, vol.2, p.309; *al-Bahr ul-Muheet*, vol.6, p.319 and ‘Ali as-Samhūdī, *al-‘Iqd ul-Fareed fī Ahkām it-Taqleed* (Manuscript copied from Maktabat ul-Haram al-Madani), vol.10, p.a-b.

¹²⁴ See *Majmū’ al-Fatāwā*, vol.20, p.209; *Usūl Ibn Muflīh* (Riyadh, KSA: ‘Ubaykān), vol.4, p.1562; Ibn ul-Qayyim, *I’lām ul-Muwaqqi’een* (Beirut: Dār ul-Kutub al-‘Ilmiyyah, 1414 AH, ed. Muhammad ‘AbdusSalām Ibrāheem), vol.4, p.201; *al-Insāf*, vol.11, p.194; *Lawāmi’ ul-Bahiyyah*, vol.2, p.465.

First: The Sahābah used to allow a common person to seek rulings from some of them regarding an issue, and from others from them regarding other issues. It is not transmitted from any of the Companions that they expressed any objection to the common person doing that, so they had a consensus on this. Moreover, the Salaf of the Ummah did not obligate the common person to blindly follow any of them rather the common people would follow whoever they wished from the people of knowledge.¹²⁶

Second: None of the Four Imāms obligated anyone to follow one specific person in all that he says. A consensus was therefore reached that it is not allowed to follow any man in every ruling that he issues, and that everyone can have their statement accepted or rejected except for the Prophet (*sallallāhu ‘alayhi wassallam*).¹²⁷ Hence, while following a Madhhab is *permitted* it is not *obligatory* [wājib] as the ‘traditional Islam’ Madhhab parochialists, like Abu Ja’far al-Hanbali, regularly suggest.

In part 4 of the lecture, Abu Ja’far al-Hanbali states about Ahl ul-Hadeeth, the Salafīs:

“The problem with their way of thinking is that most of the people the attach themselves to, had Madhhabs except themselves! The only people that don’t have Madhhab are them!”

Then Hasan an-Nūbī al-Misrī [aka Abu Ja’far al-Hanbali] says:

“There is no one that who can quote to us from the early generations that didn’t have a Madhhab. The only people that don’t are you...yet they’re telling other people that its wājib for them to become scholars and come to their own conclusions, that’s why we have to be careful.”

This is a classic straw man argument: that Salafīs suggest that common people can issue rulings from their ownselves via scouring through printed versions of the Six Books of hadeeth. The late Mauritanian Shaykh Muhammad al-Ameen ash-Shanqīṭī¹²⁸ (*rahimahullāh*) of Mauritania

¹²⁵ *Usūl Ibn Muflīh* (Riyadh, KSA: ‘Ubaykān), vol.4, p.1562; *al-Insāf*.

¹²⁶ See *Adab ul-Fatwā*, p.139; *Sifat ul-Fatwā*, p.72; *I’lām ul-Muwaqqi’een*, vol.4, p.201; *al-Bahr ul-Muheet*, vol.6, p.319.

¹²⁷ *Majmū’ al-Fatāwā*, vol.20, p.209; *I’lām ul-Muwaqqi’een*, vol.4, p.201; *at-Taqrer wa’t-Tahreer*, vol.3, p.350 and *Tayseer ut-Tahreer*, vol.4, p.253.

¹²⁸ Muhammad al-Ameen ibn Muhammad al-Jaknī ash-Shanqīṭī (d. 1974 CE) a famous scholar and Mālikī jurist in his homeland, Mauritania. He taught *tafseer* in the Prophet’s Mosque in Madeenah

mentioned a valuable point his Qur’anic commentary, *Adwā’ ul-Bayān*. He noted, in the tafseer of Sūrah Muhammad:

وأما نوع التقليد الذي خالف فيه المتأخرون الصحابة وغيرهم من القرون المشهود لهم بالخير، فهو تقليد رجل واحد معين دون غيره من جميع العلماء، فإن هذا النوع من التقليد لم يرد به نص من كتاب ولا سنة، ولم يقل به أحد من أصحاب رسول الله صلى الله عليه وسلم ولا أحد من القرون الثلاثة المشهود لهم بالخير، وهو مخالف لأقوال الأئمة الأربعة - رحمهم الله -، فلم يقل أحد منهم بالجمود على قول رجل واحد معين دون غيره من جميع علماء المسلمين.

فتقليد العالم المعين من بدع القرن الرابع، ومن يدعي خلاف ذلك فليعين لنا رجلاً واحداً من القرون الثلاثة الأولى، التزم مذهب رجل واحد معين ولن يستطيع ذلك أبداً، لأنه لم يقع البتة.

As for the type of taqleed about which the later scholars differ with the companions and other from those generations whose excellence has been testified to, then it is the performing of taqleed of one particular scholar only, to the exclusion of other scholars. This type of taqleed is neither proven by the texts of the Book and the Sunnah, nor was it the view of any of the companions of Allāh’s messenger (sallallāhu alayhi wassallam), nor anyone else from the first three generations whose excellence has been testified to. Likewise, it opposes the saying of the four Imāms since none of them held the view that it was binding to adhere to the saying of a single person to the exclusion of all the other scholars. Rather, the taqleed of one particular scholar is an innovation of the fourth century AH. Whoever claims contrary to this should specify to us one man from the first three generations who obligated [people to follow] the Madhhab of one specific man, and he will not be able to bring that whatsoever because it did not happen at all.¹²⁹

This is a clear statement from Imām ash-Shanqītī, may Allāh have mercy, on the error of obligating people to follow “one of the four Madhhabs”, which is the mantra of the

and Usūl ul-Fiqh in Riyādh and Madeenah. His books are used in the college of *Sharee’ah* in Saudi Arabia. The most notable of his works is *Adwā’ ul-Bayān*.

¹²⁹ Muhammad al-Ameen ibn Muhammad al-Jaknī ash-Shanqītī al-Mauritānī al-Mālīkī al-Afrīqī, *Adwā’ ul-Bayān fī Īdāh al-Qur’ān bi’l-Qur’ān* (Beirut: Dār Ihyā ut-Turāth al-’Arabī, n.d.), vol. 5, p.92

contemporary ‘traditional Islam’ movement, to which Abu Ja’far al-Hanbali now belongs. Imām Shanqītī then says:

We will mention here, by Allāh’s Will, some statements from the people of knowledge showing the corruption of this type of taqleed and the proofs of those who champion it and its counter-argument. After that has all been elucidated we will clarify what is apparent to us with daleel which is the truth and the accurate view, by Allāh’s Will. Imām Abū ’Umar bin ’AbdulBarr, may Allāh have mercy on him, sated in his book Jāmi’ Bayān ul-’Ilm wa Fadlihi: ‘Chapter: The Fasād of Taqleed and its Negation, and the Difference Between Taqleed and Ittibā’.¹³⁰

Other examples from Islamic history demonstrating the futility of what Abu Ja’far al-Hanbali argues can be observed within the *Tārikh* of Ibn al-Faridī, vol.2, p.652, biography no.1084 where it is stated:

“With Muhammad ibn Waddāh¹³¹ and Baqiyy’ ibn Makhlad, al-Andalus (Andalusia) became a Dār ul-Hadeeth [an Abode of Hadeeth].”¹³²

¹³⁰ Ibid.

¹³¹ Ibn Waddāh (d. 287 AH/900 CE), a Muhaddith from Andalus, wrote a famous book on innovation entitled *al-Bida’ wa Nahy ’anhā* [Innovation and its Prohibition], it was printed on the following occasions:

- ❖ Beirut: Dār ur-Rā’id al-’Arabī, 1982
- ❖ Cairo: Dār us-Safā, 1411 AH/1990 CE, edited by Muhammad Ahmad Dahmān. This edition can be downloaded here in pdf format Online: <http://www.mediafire.com/?ayzhmmimy2z> accessed Friday 16 July 2010.
- ❖ Riyadh: Dār us-Samī’ī, 1416 AH/1996 CE, edited by Shaykh, Dr Badr bin ’Abdullāh al-Badr
- ❖ Beirut: Dār ul-Kutub al-’Ilmiyyah, 1417 AH/1997 CE, edited by Muhammad Hasan Ismā’eel

¹³² This has also been corroborated by European researchers, in following Ibn al-Faridī, such as Isabel Fierro in her paper “The Introduction of Hadith in al-Andalus (2nd/-3rdCenturies)” in *Der Islam*, Vol. 66, Issue 1, pp. 68–93. Also Fierro notes in her paper “Heresy in al-Andalus” in Salma Khadra Jayyusi and Manuela Marín (eds.), *The Legacy of Muslim Spain* (Leiden: E.J. Brill, 1994), p.895-909. Fierro notes on page 897:

Until their time, fiqh (introduced, as noted above, in the second half of the 2nd/8th century) and hadith were seen as separate and different entities, and the scholars who introduced fiqh (mainly Mālikī fiqh) are not mentioned in the sources as traditionalists. The reception of hadith as a structured corpus of legal material, over and above the limited amount of hadith embedded in Mālikī works, aroused the opposition of the Andalusī Mālikīs because of the threat that this represented to their established doctrinal teachings and to existing legal practice in al-Andalus – an opposition which led to the accusation of zandaqa against Baqī ibn Makhlad,

Ibn ul-Faridī also states in his *Tārīkh*, vol.1, p.110, in regards to another scholar from Qurtuba [Cordova] Abū ’Alī al-Hasan bin Razeen al-Katāmī (d. 332 AH/945 CE):

— أبو علي الحسن بن رزين الكتامي⁽⁶⁹⁾ (ت 332)، وهو من قدماء المغاربة الذين أخذوا عن بقي بن مخلد. وكانت له رحلتان إلى المشرق وسماع كثير ومشیخة واسعة، «وكان يذهب إلى النظر وترك التقليد»⁽⁷⁰⁾.

“He was one of the early ones from the Maghāribah [North-West Africans] to take from Baqiyy’ ibn Makhlad. He travelled twice to the East and heard much in the way of hadeeth and had a vast amount of Shaykhs. He inclined towards investigation [of the Revelatory Texts] and he abandoned taqleed.”¹³³

Ibn Lubābah stated about Baqiyy’ ibn Makhlad, as is found in al-Qādī ’Iyyād’s *Tarteeb ul-Madārik*, vol.4, p.239:

As for Baqiyy’ then he was an ocean who used to perfect that which he relayed and he did not used to follow a Madhhab. He moved in accordance with the narrations and how they moved.

Ibn Hazm in his treatise entitled *Fadl ul-Andalus wa Dbiker Rijālībā* [The Virtue of Andalusia and a Mention of its Men], stated about Baqiyy’ on page 179:

...and he would choose and not blindly follow anyone and he was of the elite of Imām Ahmad, Abū ’Abdillāh al-Bukhārī, Muslim ibn Hajjāj, Abū ’AbdirRahmān an-Nasā’ī, may Allāh have mercy on them.

This clearly demonstrates that from the very early history of Islām scholars of Ahl ul-Hadeeth who rejected *taqleed* were extant and that there is a clear precedent for the Salafī approach from the classical scholars. It is neither an invention of early 20th century Egypt nor a new phenomena

who was, like Ibn Waddāh, a traditionalist, but was also the introducer of Shāfi’ī’s works and an opponent of ahl ul-ra’y, whereas Ibn Waddāh was and remained a Mālikī who tried to reconcile the positions of ahl al-ra’y and the ahl al-hadith. The amir Muhammad, however, supported Baqī, and, thanks to his intervention, the persecution of Baqī did not lead to his execution. The amir thus played the role of umpire between ahl al-ra’y and the ahl al-hadith, without, though, replacing the former by the latter, probably because he found it useful for his own policy to have the scholars divided.

¹³³ Dr ’Abdullāh Murābit at-Targhī, *Fahāris ’Ulama ul-Maghrib: Mundhu an-Nashā’ liā Nihāyat ul-Qarn ath-Thānī ’Ashara min al-Hijrah, Manhajiyatuha, Tatawwuruha, Qimatuha al-’Ilmiyah* [Indexes of Moroccan Scholars: From the Initial Inception to the End of the 12th Hijrī Century; Their Method, Evolution and Their Academic Value]. Tetouan, Morocco: Manshūrāt Kulliyat ul-Ādāb wa’l-’Ulūm ul-Insāniyyah (AbdulMālik as-Sa’dī University), 1420 AH/1999 CE, p.109.

of the 1980s which has grown due to the proliferation of Gulf Arab petro-dollars, as some claim! Furthermore, the above works which we have mentioned here have been extant long before the eighteenth century, the early twentieth century or the 1980s. These sources have also been extant centuries before the proliferation of Gulf Arab Petro dollars and are extant in manuscript libraries, so there can be no issue of “tampering”. Moreover, these classical sources have neither been critically edited by those who could be classified as being “Salafīs” nor have been printed and published by those who could be classified as Salafīs. Finally, and importantly, these classical sources have not been printed and published in Saudi Arabia.

After 12 minutes into Part 7 of the talk which Abu Ja’far al-Hanbali conducted in Shah Jalāl Mosque in Loughborough in 2010, Abu Ja’far incorrectly relays the hadeeth of the Mujaddid and then states that the hadeeth is in *Sabeeh ul-Jāmi’*?! The hadeeth however is not in Saheeh ul-Jāmi’ so why did he say that is in there? So instead of trying to impress audiences, if Abu Ja’far is not sure as the sources why does he mention anything in the first place, why not just say he is unsure of where the hadeeth is instead of just saying anything for show. The hadeeth is in Abū Dawud and narrated by Abū Hurayrah (*radi Allāhu ‘anhu*).

He claims in Part 5 of the talk, that there is a hadeeth in Bukhārī specifying a particular point when the iqāmah is given when one should stand. Again, there is no such hadeeth, al-Bukhārī relays in *Kitāb ul-Adhān* that: ‘Abdullaah ibn Abī Qatādah narrated that Allāh’s Messenger (*sallallāhu ‘alayhi wassallam*) said: “If the iqāmah is pronounced then do not stand for the prayer until you see me [in front of you].”

CLASSICAL HANBALI SCHOLARS WHO FOLLOWED THE EVIDENCES AND ABANDONED TAQLEED

Abu Ja’far al-Hanbali during his present Madhhabī and Ash’arī phase would have us believe that he in some way exemplifies a Hanbalī approach and if we did not compile this study maybe he would have succeeded in duping many others that the Madhhab of Imām Ahmad is indeed what he represents. However, upon closer inspection it is evident that Abu Ja’far al-Hanbali is also suffering from historical amnesia. For Abu Ja’far al-Hanbali is famed for his view that it is compulsory and totally obligatory for a Muslim to make taqleed of one of the four madhhabs and then anything else is heresy, deviation, error and even kufr!¹³⁴ However, during the period of

¹³⁴ Listen here to Abu Ja’far al-Hanbali’s lecture at his book launch, he blindly relays views of scholars who made such statements without question, assessment or analysis. This in itself is blind following in its most vivid form!

the 6th and 7th Centuries AH, when Madhhab parochialism as set root within the Muslim world, and the views of the Mutakallimeen were blindly followed without assessment, verification or analysis. During this era the words of the ‘Four Imāms’ had the same status as the Book and the Sunnah.

ABU’L-KHATTĀB AL-KALWADHĀNĪ AL-BAGHDĀDĪ [d. 510 AH/1116 CE]

He had ijtihādāt in fiqh and Usūl and issued rulings contrary to the predominant Hanbalī Madhhab views.¹³⁵

ABU’L-WAFĀ’ IBN ’AQEEL AL-BAGHDĀDĪ [d. 513 AH/1119 CE]

He spoke often on the importance of referring back to the daleel and ijtihād and said: **“It is wājib to follow the daleel and not Ahmad bin Hanbal.”**¹³⁶ However, his lack of familiarity with the narrations made his ijtihād somewhat deficient and if he was more proficient in the narrations his ijtihād would have been more accurate. He missed out from taking from the seniors of his era such as al-Khateeb al-Baghdādī [d. 463 AH/1070 CE] and Abū Nasr bin Mākūlā [d. 487 AH/1094 CE] and studied ’Ilm ul-Kalām at the hands of the Mu’tazilah. He viewed taqleed as a sickness and highlighted that the Salaf did not stipulate such taqleed rigidity and that the Sahābah relied upon the daleel over anything else.

ABU’L-HASAN BIN AZ-ZĀGHŪNĪ AL-BAGHDĀDĪ [d. 527 AH/1132 CE]

He has ijtihād views and rulings which differed from the predominant Hanbalī views, again indicating that the referred back to the daleel and not the mere Madhhab line.

’AWNUDDEEN BIN HUBAYRAH AL-BAGHDĀDĪ [d. 560 AH/1164 CE]

He acknowledged following a Madhhab and permissible taqleed however he cautioned against those Muqallids who have the accurate proofs shown to them and then after that say: **“yes but this is against our Madhhab”**, out of fanatical taqleed of their Imām. He viewed this as a type of taking an idol other than Allāh.¹³⁷

See: <http://www.youtube.com/watch?v=ESMf2U9a3sg&feature=related>

¹³⁵ See Ibn Rajab, *Dhayl ’ala Tabaqāt il-Hanābilah*, vol.1, p.147.

¹³⁶ Ibid., vol.1, p.143

¹³⁷ Ibid., vol.1, p.273

’ABDURRAHMĀN IBN AL-JAWZĪ

Within his book *Sayd ul-Khātir* he has much in regards to fanatical blind following of scholars and likewise within it, and also *Talbees Iblees*, he notes that taqleed is censured in the Divine Legislation and can lead to misguidance and incorrect opinions, as a result he viewed that taqleed be avoided as much as possible.¹³⁸ Ibn ul-Jawzī stated that most of the Muqallidūn hold in their hearts the personality of the one who they are following rather than the importance of understanding what he says – this is the source of misguidance. Rather, what should be traversed is investigating what he says and not the mere personality. Ibn ul-Jawzī however still held it permissible for a common person to make taqleed in fiqh yet censured it in Usūluddeen. Ibn ul-Jawzī had his own fiqh choices which also differed from his contemporaries from the Hanābilah and their predominant views.

AL-MUWAFFAQ IBN QUDĀMAH AL-MAQDISĪ [d. 620 AH/1223 CE]

He reached the level of ijtihād and Ibn Taymiyyah said about him: **“No one in Shām after al-Awzā’ī was more knowledgable than Shaykh al-Muwaffaq.”**¹³⁹ Although he was ascribed to the Hanbalī Madhhab he followed the daleel and his ijtihādāt and supported his Madhhab in so much as it agreed with the truth, he did not support his Madhhab which indicated that he was a Mujtahid and not a fanatical blind follower. For example, he held that it was allowed for the traveller to shorten his Salāh without specifying the distance of travel, and this opposes what is apparent from the Hanbalī Madhhab,¹⁴⁰ as the most accurate view according to them is the stipulation of a specific distance.¹⁴¹ Also from Ibn Qudāmah al-Maqdisī’s following of the daleel and not the view of the Hanbalī Madhhab is in the issue of the Imām who has broken his wudu placing someone else from the congregation [from the first rows] to continue leading the Salah for the rest of the congregation and their prayer is valid. This opposes the most accurate view of the Hanbalī Madhhab who hold the invalidity of the prayer of the Imām and the congregation.

¹³⁸ *Sayd ul-Khātir*, p.118; *Talbees Iblees*, p.94

¹³⁹ Ibn ul-’Imād al-Hanbalī, *Shadharāt udh-Dhahab*, vol.5, p.89; Ibn Tūlūn, *al-Qalā’id al-Jawhariyyah* vol.2, p.342.

¹⁴⁰ According to the Hanābilah and other jurists from the different Madhāhib, there is a condition of a long journey before the paryer can be shortened.

¹⁴¹ See Ibn Qudāmah al-Maqdisī, *al-Mughnī wa bi Hāmishihi ash-Sharh al-Kabeer* (Cairo: Dār ul-Hadeeth, 1996, eds. Sharafuddeen Hattāb and as-Sayyid Ahmad as-Sayyid), vol.2, p.546.

The daleel of al-Muwaffaq ibn Qudāmah was that when ‘Umar ibn al-Khattāb (*radi Allāhu ‘anhu*) was stabbed [by Abu Lu’lu al-Mājūsī], ‘Umar took the hand of ‘AbdurRahmān ibn ‘Awf for him to continue to lead the prayer for the rest of the congregation and no one from the Sahābah condemned this action.¹⁴²

As a result of this, Dr Allāl (Professor of Higher Studies in Literature and Humanities at the University of Algeria) concluded in his paper *‘Ulama Hanābilah Mārasū al-Ijtihād fī ‘Asr it-Taqleed, Khilāl al-Qarnayn 6-7 AH* [Hanbalī Scholars Who Practised Ijtihād During the Era of Taqleed, Within the 6-7 Centuries After the Hijrah]:

What we have mentioned clarifies to us the positions of the Hanbalī scholars towards taqleed and ijtihād and that most of them did not incline towards the trend of Madhhab taqleed and rigid thinking, in fact they had a virtuous role in opposing this and calling to ijtihād, which they themselves practised. They had their own fiqh choices which opposed the Hanbalī Madhhab and this was at times when many of the other scholars inclined towards taqleed such as Abū ‘Amru bin Salāh and Muhyuddeen an-Nawawī who both strongly defended and preserved taqleed and Madhhabism...¹⁴³

¹⁴² Ibid., vol.2, p.332

¹⁴³ Dr Khālid Kabeer ‘Allāl, *‘Ulama Hanābilah Mārasū al-Ijtihād fī ‘Asr it-Taqleed, Khilāl al-Qarnayn 6-7 AH* [Hanbalī Scholars Who Practised Ijtihād During the Era of Taqleed, Within the 6-7 Centuries After the Hijrah].

ABU JA’FAR AL-HANBALI AND HIS FAKE ‘GANGSTA PAST’ FAIRYTALES!

In a lecture which he gave in Loughborough, and which can also be viewed on *Youtube*, Abu Ja’far al-Hanbali puts forth an elaborate story wherein he claims he was a part of the Crips gang of Los Angeles. Within the lecture [entitled ‘The Myth of a Gangster’s Paradise’] Abu Ja’far al-Hanbali weaves an elaborate tale of events which places him firmly within the gang lifestyle. However, we have noted a number of discrepancies in his account:

- ❖ It is very odd that only in 2010, after over ten years of being active in speaking and writing in the UK, Abu Ja’far has never ever publically (apart from one local newspaper article) addressed this issue of his past and has only risen to the occasion to discuss this now in 2010?! Surely if he wanted to utilise his past for da’wah purposes he would have discussed this many years prior.
- ❖ It seems that Abu Ja’far is jumping on a bandwagon of the ‘ex-rapper’ ‘ex-gang member’ ‘reality speaker’ persona. From whence Abu Ja’far al-Hanbali never made any public mention of this, for expediency he now conjures up the ‘American former gang member’ persona, all in order to garner more blind followers.
- ❖ Some of the dates do not add up. For example, according to Abu Ja’far al-Hanbali’s own words from one of his blogs, he started practising in 1990. Abu Ja’far states on his blog on 6th June 2009: **“I remember when I initially became committed to my faith again in 1990 AD and I was swirling in the ocean of Islam, knowing about Salvation, my Lord, My Prophet but not much else. It was through the Providence of Allah that I was shown some upright believers who helped guide me along the way. Since that day up until now, I have always felt that I owed the common believers the same favour that had been shown to me all those years ago.”**¹⁴⁴ Yet in his Youtube lecture, *The Myth of a Gangster’s Paradise*, Abu Ja’far al-Hanbali states that he was still a gang member around 1992!?! So which one is it then?! Was he committed to Islam in 1990 or running gangs?! What confusion. Abu Ja’far al-Hanbali states after five minutes and 35 seconds in Part 5 of his Youtube lecture

¹⁴⁴ See here, accessed 28 September 2011: <http://jurjis.wordpress.com/2009/06/06/hello-world/>

‘The Myth of a Gangster’s Paradise’, in regards to the 1991 LAPD beating of Rodney King: **“Now we’re gang members and we’re angry about it, because we understand that the police are gonna beat on us, we know that...”**¹⁴⁵

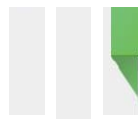
- ❖ Note that in all of the above lecture, not once does Abu Ja’far al-Hanbali mention anything about him embracing Islam [or becoming more devoted to Islam] during that period. In fact in Part 5 of the above talk Abu Ja’far al-Hanbali states that he began rethinking the gang lifestyle when he was at University. But the question is: was Abu Ja’far al-Hanbali part of any gangs anyway? Does he think that the Muslims in the UK are that naive do blindly accept what he says? The problem is that there is no way of independently verifying or denying Abu Ja’far’s claims about his gang affiliations.
- ❖ In the above talk Abu Ja’far also says that while he was at university “I became a Muslim”. Hold on a minute though, he was born a Muslim anyway was he not?! Either this man suffers from acute amnesia or he is a pathological liar and charlatan, you choose! One thing is for sure, at the end of Part 5 of the above lecture, *The Myth of a Gangster’s Paradise*, Abu Ja’far al-Hanbali states: **“The only true expert on gangs is a gang member and I was one of those. My life changed because eventually in university I started saying “what is this, I mean I say that I’m a Muslim, I say that I’m a believer, I say that I’m a Muslim but what is all this about” and I started rethinking everything and after that I repented to Allāh sincerely and I became Muslim...it was like becoming Muslim over again, starting from scratch.”** So let’s get this straight: he went to university while still being part of the Hoover Criminal Gang and the Crips?! In an article entitled *‘I Escaped Gangster Lifestyle, Now I Help City Kids’* on 21 April 2007, in the *Nottingham Evening Post*, there is nothing about Abu Ja’far al-Hanbali embracing Islam, or become more serious about the religion, in 1990. Why? Not cool enough for the fake gangsta image?! One thing is for sure: we are not going to blindly follow Abu Ja’far al-Hanbali on the basis of his [fake] “gangsta” past and it does not impress us an iota anyway!

¹⁴⁵ See 5:35 here:

http://www.youtube.com/watch?v=Z5chkoxJelU&feature=BFa&list=PL75ABD50B176C65F8&lf=results_video

The Reality of “Abu Ja’far al-Hanbali” and the So-Called ‘Hanbali Text Society’ A Study in Takfirī Burnout

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Salah... members... can be...
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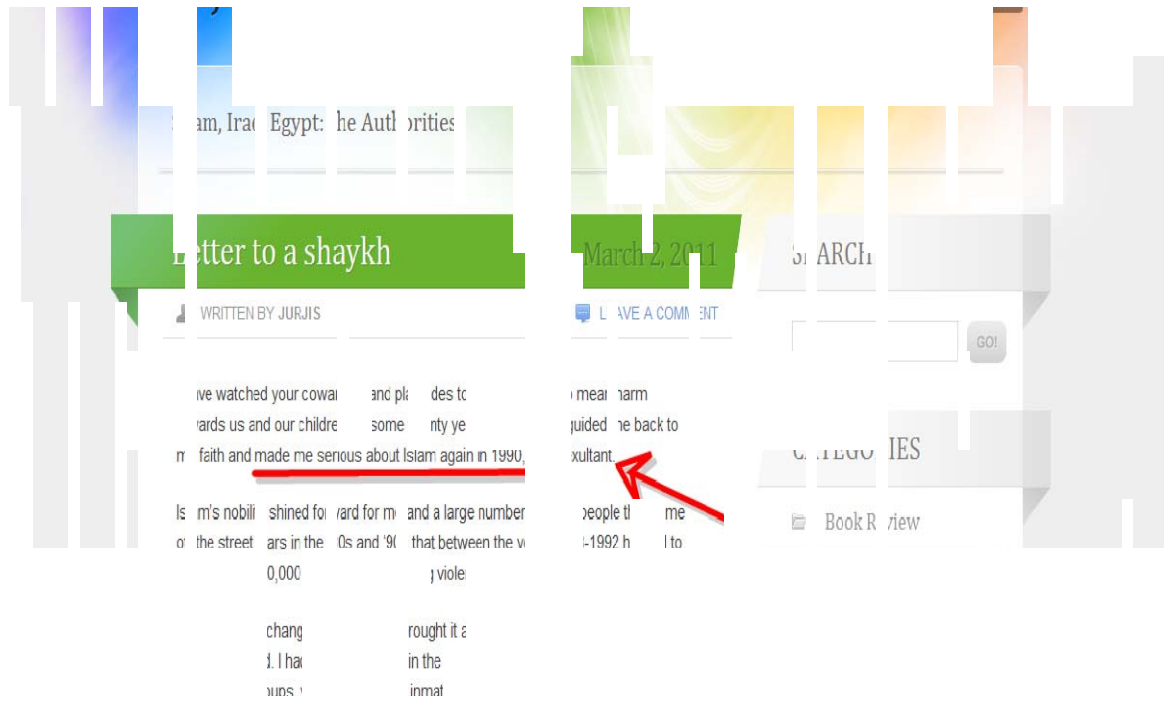
Hajj

Questions and Answer

http://ja.faridman.com/2009/05/06/hall-of-fame/

The Reality of “Abu Ja’far al-Hanbali” and the So-Called ‘Hanbali Text Society’ A Study in Takfirī Burnout

Webpage Screenshot



<http://jurjis.wordpress.com/2011/02/22/letter-to-a-shaykh/>

’ABDULLĀH ’AZZĀM ADDED TO ABU JA’FAR AL-HANBALI’S ‘LIST OF CULTISTS’, WITH LOOK AT ABU JA’FAR’S FALSE CLAIM THAT ’ABDULLĀH ’AZZĀM WAS MURDERED BY SALAFĪS!

Continuing in his fanaticism, and almost Torrets-*esque* repetition of the Salafīs within his discourse, Abu Ja’far al-Hanbali proceeds in his injustice by accusing Salafīs of murdering ’Abdullāh ’Azzām. Abu Ja’far al-Hanbali states on page 6, footnote 26 of his article *The Thorny Issue of Heavenly Governance*, part 1 of the ‘Our Failure is Our Loss’ series, dated Muharram/Safar 1430 AH:

d. 1409 AH (AD 1989). Soldier, Shafī’i jurist, engineer and farmer, he was instrumental in supporting the cause of the Afgani people who were resisting the Russian government. He wrote 6 large works, four of which were dealing with the topic of contemporary warfare, new issues surrounding it and rulings regarding them and the imperative nature of armed resistance against colonial or idolatrous forces and culture. He was later, according to the personal testimony of his son and law and several other eyewitnesses, murdered by members of the Salafī cult in Peshawar, Pakistan by a IED (Improvised Explosive Device) while driving with his family to the Jumu’ah prayer.¹⁴⁶

There are a number of issues with this account as presented by Abu Ja’far al-Hanbali:

- ❖ What we are again observing here is Abu Ja’far’s attempts to apply his new-found Madhhabism to those notables whom he was originally cultivated upon respecting when he was with the Takfīrīs and Qutbees. This has been seen prior when we witnessed Abu Ja’far praising and deeming as Orthodox authorities: Ibn Jibreen, ’Umar ’AbdurRahmān and Hamood al-’Uqlā.
- ❖ Interestingly, Abu Ja’far has deemed ’Abdullāh ’Azzām, may Allāh have mercy on him, as being a Madhhabī!? Not only that, but Abu Ja’far has called him a “Shāfi’ī jurist”!?
- ❖ Abu Ja’far al-Hanbali knows full well that Salafīs, while disagreeing with some of ’Abdullāh ’Azzām’s conclusions and method,¹⁴⁷ did not orchestrate his killing. That

¹⁴⁶ <http://www.htspub.com/1430issue1.pdf>

¹⁴⁷ See what was noted by Shaykh, Dr ’AbdusSalām as-Sihaymī here for example: http://Salafimanhaj.com/pdf/SalafiManhaj_AbdullāhAzzām.pdf

then, is an unjust division. Indeed, Abu Ja’far Hasan ibn ‘Umar al-Hanbali himself wrote in his edit of the book by his “**Shaykh in ijāzah**” (!! Abū Hamza al-Misrī (!! that Mossad killed him!¹⁴⁸

This pattern from Abu Ja’far al-Hanbali, regarding ‘Abdullāh ‘Azzām, can also be seen when Abu Ja’far totally denies that ‘Abdullāh ‘Azzām had any knowledge-based link with the Salafī scholars.¹⁴⁹ Abdullāh ‘Azzām in his book *Fī Dhilāl Surat it-Tawbah* stated about Imām al-Albānī:

الحديث الرابع الذي يورده فضيلة الشيخ الألباني ببارك الله في عمره و نفعنا الله بعلمه فالحقيقة إحقاقا للحق واعترافا بالجميل أنا ممن تتلمذ على يد الشيخ, فاستفدت كثيرا منه في العقيدة وفي البحث عن النص, البحث عن النص الصحيح, ولذلك أرتجف عندما أرى حديثا ضعيفا, فلا يمكن أن أضع في كتيبي حديثا ضعيفا, لا أطيق, سبحان الله أنا أخذت منه جزاءه الله خيرا, وإن كنت أخالفه في كثير من الآراء الفقهية التي قالها, معظم آرائه الفقهية لا آخذ بها لأنه أغرب في آرائه الفقهية, أما الحديث لا أظن رجلا في الأرض أعلم بالحديث منه - شيخنا الشيخ الألباني - وكذلك ما شاء الله عقيدته, ونضيف إلى هذا كذلك أنه ما هادن الطاغوت, ولا داهن, ولا أكل بدينه, ولا اشترى بآيات الله ثمنا قليلا, نعم, قد نخالفه في بعض الآراء, لكن آرائه الفقهية كثير من آرائه الفقهية أنا ما استسغتها ولا قبلتها, أما الحديث إذا قال لي هذا حديث صحيح على الرأس والعينين, نعم, هو في الحقيقة محدث, محدث أو أشهر رجل بالحديث الآن ممن نعرف من الأحياء والله أعلم, لكن هذا لا يحملنا جينا له وأخذنا من الحديث.. يعني كتابه هذا صحيح جامع الصحيح لا يفارقني غالبا, لا في السفر ولا في الحضر, في بيتي نسخة, وهنا(1) [المقصود بكلمة (هنا) معسكر صدى]. نسخة, صحيح الجامع

¹⁴⁸ See page 230 here:

<http://www.islamicthinkers.com/index/files/books/aeedah/Allahs%20Governance%20on%20Earth.pdf>

¹⁴⁹ Imām al-Albānī (rahimahullāh) in several instances, as found in *Silsilat Hudā wa’n-Nūr*, stated that ‘Abdullāh ‘Azzām inclined towards Salafīyah and used to study him however was a member of the Ikhwan ul-Muslimeen [Muslim Brotherhood].

...The fourth hadith that was reported by the noble Shaykh al-Albānī - I ask Allah to bless his life, and may Allāh allow us to benefit from his knowledge - in truth, and in confirming that which is true and admitting that which is good, I am of those who studied at the hands of the Shaykh, and I benefited greatly from him in the areas of 'aqidah and researching texts - the authentic texts. Because of this, I shudder whenever I come across a weak hadith, as there is no way that I can place a weak hadith in any of my books. I cannot stand to do this! SubhānAllah, I took from him - may Allāh reward him - even if I differ from him in many of the fiqh opinions that he held. I do not agree with most of his fiqh opinions, as he held many strange positions. However, in terms of Hadith, then I do not think that there is a single man on this Earth who is more knowledgeable in hadith than him - our Shaykh, Shaykh al-Albānī. Likewise, ma Sha' Allāh on his 'aqidah...And we add to this that he never befriended or compromised with the tawaghit, nor did he sell out on his religion, nor did he sell the verses of Allah for a small price. Yes, we differ with him in some of his opinions, and I do not accept many of his fiqh opinions. As for hadith, then if he tells me that this hadith is authentic, then I do not question it, yes. In truth, he is a Muhaddith; the most well-known living Muhaddith that we know of today, and Allāh Knows best. However, this is not the reason that we love him or take from his knowledge of hadith. This book of his - Sahih al-Jami' - does not leave my side most of the time; whether I am travelling or at home. I have a copy in my house, and I have a copy here (in the camp in Afghanistan). Sahih al-Jami' as-Saghir is basically a mini-manual of hadith. I am saying that it is of the best of books after the Book of Allah, the Mighty and Majestic. Any hadith that might come to mind, you can open up this book and see if it is authentic or not.

'Abdullāh 'Azzam also stated regarding Imām Albānī, in the same book:

لا تدري أن السلفيين هؤلاء خدموا الإسلام كثيرا بتحرير العقول من الخرافة، أنا أعترف أن الفضل
لله أولا وآخرا ولكن كان للشيخ ناصر الدين الألباني أثر كبير في تفكيري، في عقيدتي، في تحرير

...You have no idea how these Salafīs served Islam greatly by freeing the minds from outrageous ideas. I admit that the gratitude is for Allah firstly and lastly. However, Shaykh Nasiruddin al-Albānī had a great effect on my thinking, in my beliefs, in clarifying my beliefs, in extracting the authentic texts, in researching. I cannot write a weak hadith in a single one of my books. So, I am Salafī in my belief and thought...

Imām al-Albānī mentioned ‘Abdullāh ‘Azzām in a number of gatherings and stated about ‘Abdullāh ‘Azzām:

He was a man who Allāh had brought much benefit with in Afghānistān, Dr ‘Abdullāh ‘Azzām. He was the only hizbī who used to attend my sittings and he used to have a small notepad with him and a fine pen and whenever he would hear something of benefit from al-Albānī he would make note of it.¹⁵⁰

There are some points here to highlight:

- ❖ The intellectual denial of Abu Ja’far al-Hanbali, for he has totally denied what ‘Abdullāh ‘Azzām, may Allāh have mercy on him, himself said in his won words and writings about Salafīyyah.
- ❖ Abu Ja’far is selective in who praises, and peices together anyone who he wants so long as it agrees with his desires and even though it contradicts the reality.
- ❖ Abu Ja’far’s denial of ‘Abdullāh ‘Azzām being part of the *Ikhwan ul-Muslimeen* [Muslim Brotherhood], even though this was well known and ‘Azzām testified to that himself!
- ❖ Abu Ja’far’s denial that ‘Abdullāh ‘Azzām was influenced by, and took knowledge mainly from, the Salafī Imāms; as ‘Azzām testified to himself!

¹⁵⁰ Shaykh ‘Ali Hasan al-Halabī al-Atharī, *Su’alāt ‘Ali bin Hasan bin ‘AbdulHameed al-Halabī al-Atharī li’sh-Shaykhihi Imām al-‘Allāmah al-Muhaddith al-Faqeeh Shaykh Muhammad Nāsiruddeen al-Albānī (rahimahullāh)*. Makkah al-Mukarramah, KSA: Dār ‘Abdullāh Bū Bakr Barakāt, 1430 AH/2009 CE, First Edn., vol.1, p.268.

- ❖ The above quotes from ‘Abdullāh ‘Azzām also refute those individuals, such as the Qutbīs and other armchair jihadists, who claim respect for ‘Abdullāh ‘Azzām yet at the same time impugn Imām al-Albānee for his creed and accuse him of irja.
- ❖ Imām al-Albānī corroborated that though ‘Azzām rigourously attended his lessons in ‘Ammān, ‘Azzām boycotted al-Albānī based on a concerted and organised directive from the Jordanian branch of *Ikhwān ul-Muslimeen*. This boycott was due to an allegation that Imām al-Albānī had made takfeer of Sayyid Qutb. So ‘Azzām, in blindly following the orders of the Muslim Brotherhood and not verifying with Imām al-Albānī, boycotted al-Albānī and did not go to his classes. So ‘Azzām made al-Walā’ wa’l-Barā’ over Sayyid Qutb based on the orders of the Muslim Brotherhood, hardly ‘traditional Islam’ here is it Abu Ja’far?! In fact, ‘Azzām’s love of Sayyid Qutb to the extent that he boycotted Imām Albānī over it, was something which Albānī rebuked ‘Azzām over even way after ‘Azzām had died. Imām al-Albānī regarded ‘Azzām as being an oppressor [‘dhālim’] for renegeing on an agreement they both had that ‘Azzām would publish the fact that Imām al-Albānī did not make takfeer of Sayyid Qutb, yet ‘Azzām, may Allāh forgive him and have mercy on him, did not keep to his side of the agreement and in fact published several articles in the Ikhwani magazine *al-Mujtama’* still reiterating that Albānī makes takfeer of Sayyid Qutb.¹⁵¹ What is clear and relevant to us in this study however is that Abu Ja’far al-Hanbali is desperately trying to make out ‘Abdullāh ‘Azzām to be something which he clearly was not: a ‘traditional Islam’ adherent who was ‘Hanbali’ in creed and Shāfi’ī in fiqh. The reality is that due to the Hizbiyyah to the Muslim Brotherhood, and taking bits from the Salafī scholars, he would be more worthy of being added to Abu Ja’far’s list of cultists if Abu Ja’far wants to seriously categorise him!

So the likes of Abu Ja’far and his followers claim that al-Albānī has no knowledge of hadeeth and has no authority or Ijāzah in hadeeth. Why then O Abu Ja’far would the likes of ‘Abdullāh ‘Azzam praise Imām al-Albānī in such a manner? Why then would ‘Abdullāh ‘Azzām praise one who Abu Ja’far claims has no knowledge of hadith, yet be referred to as “the most well known living Muhaddith”? Does Abu Ja’far claim to be more knowledgeable than ‘Azzam? Or does Abu

¹⁵¹ For more on this refer to: <http://www.themadkhalis.com/md/articles/vqtmh-sayyid-qutb-the-doctrine-of-wahdat-ul-wujood-imām-al-albānee-and-abdullāh-azzām-part-1.cfm>

Also:

<http://www.themadkhalis.com/md/articles/hmoxm-sayyid-qutb-the-doctrine-of-wahdat-ul-wujood-imām-al-albānee-and-abdullāh-azzām-part-2.cfm>

Ja’far now deny this statement or now declare ‘Abdullāh ‘Azzām to be a “cultist”! Yet elsewhere Abu Ja’far al-Hanbali states about ‘Abdullāh ‘Azzām:

There is nothing to suggest (from the research done by HTS so far) that he is a cultist or believes in their theology. If one should read his works, one will find his creed in fine order and his other principles perfectly sound according to what can be accessed and read from his works directly.

But after a detailed inspection, and better research based on ‘Azzām’s own published writings and words, you see ‘Abdullāh ‘Azzām state the opposite of what Abu Ja’far al-Hanbali asserts! So what now? Will Abu Ja’far take back his words or will he now add the name of ‘Abdullāh ‘Azzām to his ‘list of cultists’? The statements are nothing but a 2nd round knockout to the research of ‘Hanbali Text Society’. And if Albānī is, as Abu Ja’far claims, without knowledge and a layman then why did Shaykh Muhammad ibn Ibrāheem, the former Muftī of Saudi praise him also. Just for the record Abu Ja’far al-Hanbali says about Muhammad ibn Ibrāheem:

“Considered by many to be a Shaikh ul-Islam for his time, this Hanbali faqih was one of the last of a by-gone age. He was educated in the age old kuttāb institutions in the Arabian Peninsula and scaled the mountains of knowledge, arriving at their summit at the age of 26. Beset with difficulties of sight and occasional chest colds, he became one of the great Qādīs of the Peninsula and was a close confidant of Imām Abdul Fattāh Abul Ghudda RH. The Imām had memorised hundreds, if not thousands of classical Islam texts by memory, not to mention the thousands of hadith that had filled his memory banks. He was the last Grand Mufti of Arabia to not be a cultist and one of those who dared to speak against the raging tide of secular man-made laws in his time.”

Why then would Muhammad ibn Ibrāheem Āli Shaykh say the following about Albānī:

And he is the upholder of the Sunnah, a supporter of the truth and an opposition to the people of falsehood”?¹⁵²

Why would one who is described by Abu Ja’far himself as a **“Shaykhul-Islām”**, **“Hanbali Faqih”** and **“a great Qādī”** say this about a person who has no knowledge in hadeeth? The answer is clear: because Albānī was the Muhaddith of this era and the scholars testified to that. These people were upon truth and were just with their comments and were like those who wish to cause confusion like Abu Ja’far and his followers who speak from their desires and want fame. ‘Abdullāh ‘Azzām about Imām Ibn Bāz in his book *Fī Dhilāl Surat it-Tawbāh*:

¹⁵² al-Asālah Journal, issue no.23, pp.76-77

إبن باز عقليته سلفية, ليست حزبية, ليس داخلا في الحزب السياسي السلفي, عقليته إسلامية, قلبه إسلامي, روحه إسلامية, فيحب الإسلام حيثما كان, سواء كان من الإخوان أو من غيرهم, ظهر في سوريا خير جهاد ذهب وأفتى في السعودية -وهذه الفتوى في السعودية ليست قليلة- أنه يجوز جمع المال والزكاة للمجاهدين في سوريا وهذه تؤثر على صلة الدولتين ببعضهما, صلة سوريا بالسعودية ووزعها.

سمع أنه يوجد جهاد في أفغانستان أصدر فتوى, والجهاد فرض عين ويدفع لهم الأموال وما إلى ذلك, يسمع أن هناك مسلمين مظلومين في ناحية من النواحي في الأرض, يصدر فتوى ضد حاكمهم, الموقف الذي عليه الإسلام, الطمع في رضى الله ثم اتباع الرسول عليه الصلاة والسلام, فهو عقليته ليست حزبية, ليس داخلا في الحزب السياسي السلفي, يوجد أناس آخذين بالسلفية على أنها حزب سياسي, من دخل معهم فقد نجح, ومن لم يدخل معهم فعقيدته فاسدة وويل لمن يقع تحت لسانهم, نعم, لا يراعون فيه إلا ولا ذمة, يذهبون إلى ابن باز, يا ابن باز....., يذهبون إلى ابن عثيمين في القصيم, حتى جاءني بعضهم يسألوني سمعنا أنك تقول أن مشايخ السعودية مشايخ الحيف والنفاس, قلت له: من تقصد؟ قال مثل الشيخ ابن باز والشيخ ابن عثيمين -لا حول ولا قوة إلا بالله- قلت لهم: لا يمكن أن تصدر مني بالنسبة للشيخ ابن باز والشيخ ابن عثيمين

“**Ibn Bāz, his intellect is Salafī, and not Hizbi (group-oriented), he is not into a ‘political-Salafī party’. His intellect his Islamic, his heart is Islamic, his soul is Islamic, so he loves Islam wherever it may be, whether it is in the Ikhwān or other than them.**¹⁵³ When the Jihād in Syria appeared, he passed a fatwa in Saudi, that it is permissible to collect money and zakāh for the Mujāhideen in Syria, and this affected the relations between the two countries, the relation of Syria with Saudi... He heard that there is Jihād in Afghanistan, he passed a Fatwa that Jihād is Fardh ‘Ayn and he gave them money and so on. He heard that there are oppressed

¹⁵³ However, Imām Bin Bāz did not endorse their methodology, as this statement may appear.

Muslims in certain part of this earth, so he passed a Fatwa against their ruler with that which he deserves through Islām. He is eager in seeking the pleasure of Allah and adhering to the Messenger – upon him be Salāh and Salām...”

’Abdullāh ’Azzām also stated:

فقلت له: يا شيخ ابن باز أنت تعرف أنني من الإخوان المسلمين, قلت له: لكن والله لا أعدل بك لا مراقبا ولا مرشدا , إنك أحب إلي من مرشد الإخوان المسلمين ومن مراقب الإخوان المسلمين, لأنني أظن أنك تفيد الإسلام أكثر منهم, هذه واحدة

“You know that I am from al-Ikhwān al-Muslimeen... But by Allah! I do not equate to you a Murāqib (the supervisor) nor a Murshid (lit. the guide – the leader of Ikhwān al-Muslimeen). Indeed you are more beloved to me than the Murshid of al-Ikhwān al-Muslimeen, and the Murāqib of al-Ikhwān al-Muslimeen, because I think that you have benefited Islām more than them...”

’Azzām also states:

“... then I said to him: ‘Indeed you are more beloved to me than my father and my mother’ – and practically he is more beloved to me than my father and mother, why? Because I think that there is good in him, and there is sincerity and benefit for the Muslims. That is how we think of him, and we do not claim his piety in front of Allah. The entire mankind in general benefits from him...”

’Abdullāh ’Azzām said about Imām Muhammad Ibn Sālih al-’Uthaymeen:

As for the noble Shaykh Ibn Baz and Ibn ’Uthaymin, by Allah, I love them from the depths of my heart. I know their virtue in many of the affairs, especially Shaykh ’Abdul’Azeez bin Baz. I mean, he had a long hand in many of the affairs of Islam...By Allah, the truth is that I love Shaykh ’Abdul’Azeez bin Baz more than I love my own mother and father, and this is what I said to him...¹⁵⁴

The above statements are the biggest indication that Hasan ibn ’Umar an-Nūbī al-Misrī al-Amrīkī [despite redefining himself as “Abu Ja’far al-Hanbali”] is still upon the Madhhab of the Khawārij of the Era. The clearest proof of this is in his slander and denigration of Imāms Albānī, Bin Bāz and ’Uthaymeen; which Abu Ja’far al-Hanbali merely gained an “ijāzah” in (!) from Abū Hamza al-Misrī, who was well known for his defamation of Imām Bin Bāz up to Imām Bin Bāz’s death,

¹⁵⁴ *Al-As’ilah wa’l-Ajwibah al-Jihādiyyah*, p.95

may Allāh have mercy on him. Such defamation of the scholars was not to be found in the writings of Shaykh ’Abdullāh ’Azzām, may Allāh forgive him and have mercy on him.

ABU JA’FAR CLAIMS THAT THE SALAFIS ARE COMPLICIT IN TERRORISM AND TARGETTED KILLINGS OF CIVILIANS

In displaying his “**Ijāzah**” in lying against Salafis (!!) which he obtained from the Takfīrī intelligentsia, Abu Ja’far states the Salafīs are the ones that commit:

Targeted attacks on populations with the deliberate aim of specifically killing non-combatants in large numbers, such as those recent attacks in Bali, France, the devastation of synagogues in Tunisia and Morocco and Turkey as well as whole scale murder of civilians in Algeria.¹⁵⁵

It is important for us to look at the efforts of the bona-fide Islamic scholars of the Salafi tradition in opposing extremist ideologies which have been responsible for the misconceptions about Islām today. The Salafi scholars have been the most vocal in their condemnations from the mid-1990s when many people had not even heard of the likes of Bin Lādin!¹⁵⁶ The former Mufti of Saudi Arabia, Imām ’Abdul’Azeez ibn ’Abdullāh ibn Bāz (*rahimabullāh*) one of the main Salafi scholars, stated in the late 1990s in regards to Usāmah Bin Lādin, Muhammad al-Mas’ari and Sa’d al-Faqeeh:

These publications from al-Faqeeh, al-Mas’ari or other callers to evil, bātil (falsehood) and division must be totally destroyed and no lenience should be shown to them. It is incumbent to advise and guide them to the truth and warn them from this bātil. It is not permissible for anyone to co-operate with them in this evil, they must be advised and referred back to (true) guidance. And leave this bātil. And my advice to al-Mas’ari, al-Faqeeh, Ibn Lādin and all who traverse their way is that they leave off this dangerous path, to fear Allāh and be warned of His

¹⁵⁵ http://idawah.co.uk/a/index.php?option=com_content&task=view&id=29&Itemid=59

¹⁵⁶ This is important to highlight as there is no doubt that the increased Western interest, attacks, accusations, investigations, reports etc into Islām of late has been due to the horrific 9/11 attack which Bin Lādin has been accused of sanctioning and authorising, along with other attacks that have taken place in Europe or against Europeans abroad.

Wrath and Anger, to return back to (true) guidance, to repent to Allāh from they have done before.¹⁵⁷

Imām Bin Bāz (*rahimahullāh*) also stated this in the Arabic newspaper *al-Muslimoon* and also reported in *ash-Sbarq al-Awsat*, on 9 Jumadā al-Ulā 1417 AH corresponding to 21 September 1996 CE. It can be heard in audio here where Imām Bin Bāz (*rahimahullāh*) further emphasises that no co-operation should be made with the likes of Usāmah Bin Lādin due to their harms for safety and security, this was way before any foolish ‘investigative report’ or ‘think tank into global tolerance’ even cared about the likes of Bin Ladin.¹⁵⁸ Imām Bin Bāz also stated:

From that which is known to anyone who has the slightest bit of common sense, is that hijacking airplanes and kidnapping children and the like are extremely great crimes the world over. Their evil effects are far and wide, as is the great harm and inconvenience caused to the innocent; the total effect of which none can comprehend except Allāh. Likewise, from that which is known is that these crimes are not specific to any particular country over and above another country, nor any specific group over and above another group; rather, it encompasses the whole world. There is no doubt about the effect of these crimes; so it is obligatory upon the governments and those responsible from amongst the scholars and others to afford these issues great concern, and to exert themselves as much as possible in ending this evil.¹⁵⁹

Imām Bin Bāz (*raheemahullāh*) also stated with regards to the terror attack in Riyadh in 1416 AH/1995 CE that:

There is no doubt that this incident is great evil which is based upon causing major corruption, major evil and serious transgression. And there is no doubt that this incident can only be done by one who does not believe in Allāh or in the Last Day, with correct and sound faith, performing such a criminal and filthy act which has brought about great harms and corruption. Only those with filthy souls filled with hatred, envy, evil and corruption, and devoid of (sound and correct) faith, would do the likes of such actions. We ask Allāh for well-being and safety and to help the people in authority in all that will affect those people because their crime is severe

¹⁵⁷ ‘Abdul’Azeez bin ‘Abdullāh bin ‘AbdurRahmān bin Bāz, *Maġmū’ Fatāwā wa Maqālāt Mutanawwi’ah* (Buraydah, Saudi: Dār Asdā’ al-Mujtama’, 1421 AH/2000 CE, Third Edition), vol.9, p.100

¹⁵⁸ http://www.youtube.com/watch?v=o_Khd3kFjA4

¹⁵⁹ *Kayfa Nu’ālij Wāqi’un al-Aleem* pp. 113, 114

and their corruption is huge. There is no power or movement except with Allāh! How can a believer or a Muslim perform such a serious crime which is based upon such huge transgression, corruption and destroying lives and injuring others without due right?

He further stated:

I exhort all who know anything about these (terrorists) to convey that info to the relevant people. It is upon all who know about their condition and about them should convey that about them, because this is from the avenue of co-operation in order to prevent sin and transgression and in order to secure safety of the people from evil, sin and transgression; and to establish justice from the transgressions of those oppressors...There is no doubt that this is from the greatest of crimes and corruptions on the earth and those who commit such actions are more deserving to be killed and restrained due to the heinous crime that they have committed. We ask Allāh that He makes them fail and that He shackles them and their likes and that He saves us from their evil and the evil of those like them and that He totally destroys their plots, indeed He is Lofty and Majestic, Generous and Kind.¹⁶⁰

Shaykh ‘AbdulMālik ar-Ramadani al-Jazā’iri, an Algerian Salafi scholar, stated about the Algerian Takfeeree group known as the ‘Salafi Group for Da’wah and Combat’:

How can, with all of this, making permissible the blood of the police and killing them, be clean (i.e. permitted)? Then they live on stolen monies which have been ransacked from people by force and they kill Muslim soldiers...As a result, we do not however absolve ourselves from ‘Salafiyyah’ as it is the truth, yet we absolve ourselves for Allāh from the ‘Salafist Group for Dawah and Combat’ and from all those who grasp weapons today in our country against the system or the people. I say this so that the creation know that the ascription of those revolutionary groups (i.e. the GSPC) to Salafiyyah is a distortion of Salafiyyah, just as how ascribing deviant Muslims to Islam is also a distortion of Islam, blocking the true path of Allāh and causing people to flee from the victorious ones (firqat un-Nājiyah).

¹⁶⁰ ‘Abdul’Azeez bin ‘Abdullāh bin ‘AbdurRahmān bin Bāz, *Majmū’ Fatāwā wa Māqālāt Mutanawwi’ah* (Buraydah, Saudi: Dār Asdā’ al-Mujtama’, 1421 AH/2000 CE, Third Edition), vol.9, pp.253-255

However, Salafiyyah is Salafiyyah, just as Islām is Islām, even though it is distorted by the deviants.¹⁶¹

Shaykh ‘Alī Hasan al-Halabī al-Atharī, a student of the Mujaddid of these times Imām al-Albānī, stated in his definition of Salafīyyah:

I will present example of this with three types of people who utilize the term (“Salafi”) without due right:

First: Whoever ascribes to Salafiyyah (Salafism) methodologies which oppose what the ‘Ulama and seniors of the Salafī da’wah traverse, not to mention oppose their proofs and evidences. Such as some of the violent armed groups in Algeria and the likes. I wish to suffix that the reason for those (violent armed) people falsely ascribing themselves to Salafīyyah is only due to the fact that they want to distinguish themselves from other older partisan groups present, such as Ikhwān ul-Muslimeem [the Muslim Brotherhood], Hizb ut-Tahreer and others. The evidence of this is: many of them changed their ascriptions and their skins as soon as they had the opportunity to! Another point to mention is that: Salafiyyah is not a hizb (partisan political group) that has a legislative structure which is difficult to penetrate, rather it is an academic and proselytising methodology...¹⁶²

Shaykh, Dr ‘AbdusSalām bin Sālīm bin Rajā’ as-Sihaymī (Associate Professor at the *Department of Fiqh* in the *Sharee’ah College*, the *Islamic University of Madeenah*) stated in his book *Kun Salafīyyan ‘ala’l-Jādab* [Be a Serious Salafī], after mentioning the words of King ‘Abdul’Azeez Āli-Sa’ud:

These are precious words which exemplify the correct meaning of Salafiyyah which in itself exemplifies the correct Islām. In these days Islām generally and the Kingdom of Saudi Arabia¹⁶³ along with the da’wah Salafiyyah specifically¹⁶⁴, have

¹⁶¹ Shaykh ‘AbdulMālīk bin Ahmad bin al-Mubārak Ramadānī al-Jazā’irī, *Fatāwā al-‘Ulamā al-Akābir fīmā Uhdira min Dimā fi’l-Jazā’ir* [The Legal Verdicts of the Senior Scholars Regarding the Bloodshed in Algeria] - (Cairo: Dār Imām Ahmad, 1426 AH/2005 CE), pp.16-17.

¹⁶² Alī bin Hasan bin ‘Alī bin ‘Abdul-Hamīd al-Halabī al-Atharī, *as-Salafīyyatu, limādhā? Ma’ādhan wa Malāadhan: Abhāthun wa Maqalātun wa Haqā’iq wa Bayyināt wa Radd ‘ala Shubuhāt* – [Why Salafism as a Refuge and Safe-Haven? A response to the doubts]. Amman, Jordan: Dār ul-Athariyyah, 2008, pp.76-77.

¹⁶³ Due to it applying the *Sharee’ah*.

Like for example, Mark Silverburg, who is a US attorney and a listed author of the ‘*Ariel Center for Policy Research*’ in Israel. In his book *The Quartermasters of Terror: Saudi Arabia and the Global Islamic Jihad* (Wyndham Hill Press, 2005) he claims Saudi Arabia has **“spent 87 billion dollars over the past twenty-five years to finance the propagation of Islamic extremism”!!** Silverburg states, in a clear demonstration ignorance of the topic: **“To this day, no major Muslim**

bore the brunt of falsehood, oppression, confusion and things which are not the reality. This has been due to some politicians and Western writers who hate Islām and those who promote the Zionists and their views and agree with their oppression and falsehood and have thus been influenced by them in certain countries. This is even though the Da’wah Salafiyyah is the furthest from takfeer (to brand a Muslim as an disbeliever), tabdee (to brand a Muslim as an innovator) and tafseeq (to brand a Muslim as a sinner) without evidence, it is also the furthest from extremism and fanaticism. Yet this blessed da’wah has been associated with things which are not from it and it has been ascribed to things which are not from its manhaj which all distorts its beauty and reality. One of the most glaring factors for this is: the existence of contemporary partisan Islamic groups affected by the Khawārij ideology and their well-known leaders agreed with a few things from the Salafi manhaj in some matters.¹⁶⁵ Indeed, some of them even spoke in the name of Salafiyyah when the reality is that they were not from it and this confused many people and the reality was hidden from them as they thought that these groups were Salafi or “Wahhabi” as some of them named it. What is really strange is that some of these partisan Islamic groups named themselves “Salafi Jihadis”, yet how can they be Salafi when they oppose its ‘aqedah and manhaj?! The reality however is in the application and meanings not in mere terms and names and as a result it is a must to bring attention to this confusion and misguidance which is present in the Islamic world today.¹⁶⁶

After the London bombings, Mushtak Parker and P.K. Abdul Ghafour reported in an article in the *Arab News* dated: Saturday 9 July 2005 that:

Grand Mufti and Others Denounce London Bombings

cleric or religious body has ever issued a fatwa condemning Osama bin Laden.” Even though Imām ‘Abdul’Azeez Bin Bāz (*rahimahullāh*) issued one in the 1990s which have referred to in this chapter.

Dore Gold’s *Hatred’s Kingdom: How Saudi Arabia Supports the New Global Terrorism* (Washington D.C: Regnery, 2003), is in the same vein.

¹⁶⁴ Due to it exemplifying the correct understanding of Islām.

¹⁶⁵ Even though they differed with most of the *Salafi manhaj* and ‘aqedah.

¹⁶⁶ From Shaykh ‘AbdusSalām bin Sālim bin Rajā’ as-Suhaymī (Associate Professor in the Department of Fiqh, College of Sharee’ah, Islamic University of Madeenah), *Kun Salafiyyan ‘alā’l-Jādah!* [Be a Serious Salafi!]. Cairo: Dār ul-Manhaj, 1426 AH/2005). With introductions by Shaykh ‘Ali bin Muhammad bin Nāsir al-Faqīhī and Shaykh ‘Ubayd bin ‘Abdullāh al-Jābirī.

The Kingdom’s grand mufti yesterday strongly denounced the deadly blasts that rocked London, saying Islam strictly prohibits the killing of innocent people. He also censured the terrorists for tarnishing the image of Islam by attaching their heinous crimes to the religion. The explosions that ripped through central London’s transport system on Thursday, “targeting peaceful people, are not condoned by Islam, and are indeed prohibited by our religion,” Sheikh Abdul Aziz Al-Asheikh said in a statement carried by the Saudi Press Agency. “Attributing to Islam acts of individual or collective killings, bombings, destruction of properties and the terrorizing of peaceful people is unfair, because they are alien to the divine religion,” said the mufti, who also heads the Council of Senior Islamic Scholars, Saudi Arabia’s highest religious authority. “Islam is a religion of reforms and righteousness. It envisages the progress of humanity and takes it from darkness to light. It also calls for respecting agreements and prohibits their violation,” the mufti said referring to accords binding governments. “Causing corruption on earth is one of the biggest crimes in Islam,” he explained. Sheikh Abdul Mohsen al-Obaikan, a senior Saudi scholar and a Shoura member, said there was no justification, whatsoever, for the killing of innocent people. Speaking to *MBC* television, he urged all members of the Muslim community in Britain to cooperate with British authorities in tracking down the criminals behind the attacks.

As a result of the Salafi tradition, which is also followed by the scholars of Saudi Arabia for example, Dr Natana DeLong Bas states in her book *Wahhabi Islam – From Revival and Reform to Global Jihad*:

“The militant Islam of Osama bin Laden does not have its origins in the teachings of Ibn Abd al-Wahhab and is not representative of Wahhabi Islam...”¹⁶⁷

Hence, even Hamza Yusuf, who Abu Ja’far al-Hanbali mimics and admires, stated in an interview with Riz Khan on *al-Jazeera English* on 13 June 2007:

“First of all, I definitely am not a Wahhabi. I wasn’t trained in that school. I don’t like Wahhabism; **but I have to be fair and this kind of blanket attack on the Wahhabis as being the source of all evil in the world – I don’t buy that kind of black and white cartoon scenario of reality. First of all, people should remember that the Wahhabi ‘Ulama (scholars) have consistently condemned terrorism, suicide bombing; and Shaykh Bin Bāz of Saudi Arabia, years ago before it was popular, was one of the**

¹⁶⁷ Natana DeLong Bas, *Wahhabi Islam: From Revival and Reform to Global Jihad* (New York: Oxford University Press, 2004).

few voices in the Muslim world that was condemning terrorism and particularly suicide bombing irrespective of where it was, because many of the scholars I think waffle on this issue and they’ll be against suicide bombing for instance in America or in Great Britain and they’ll condemn 7/7 or 9/11, but they won’t condemn suicide bombing in Palestine. Whereas the Saudi ’Ulama have consistently opposed that, so I don’t think that it’s fair to do that.

The problem with Wahhabism is when you get a political revolutionary ideology combined with Wahhabism – that’s a quite frightening partnership there and I think that’s what happened, but a lot of these so-called Wahhabis that are out there doing whatever nefarious deeds they’re doing, then these people are actually anathematised by the Saudi scholars and I think that the Saudi government has consistently been against terrorism. I mean I don’t like the brand of Islam particularly they’re spreading but you have to be fair to people.”

There are a number of points to append to this statement of Hamza Yusuf as it combines between both what is true and what is false. From the false aspects of this statement is:

- His use of the simplistic words “Wahhabi” and “Wahhabism” without even defining what it is. He is regurgitating the simplistic colonial terminologies that were used by the British in India.
- It is not really a sign of tolerance to state that one “does not like” a thing when one does not even know what it is. Hence, for Hamza Yusuf to say: “I don’t like Wahhabism”, is odd as he has not even defined what it is he does not like.

From the correct statements that Hamza Yusuf mentioned here were:

- ✓ The simplistic attack on Saudi Arabia and its scholars as being the source of the contemporary terrorist agenda.
- ✓ That the Saudi scholars have consistently condemned terrorism and those who call to it.
- ✓ That Imām Bin Bāz warned against and condemned terrorism before it became a fashion trend among Muslims to do so.
- ✓ That Imām Bin Bāz had a consistent methodology which did not change from country to country. So whereas some condemn 9/11 and 7/7 they will not condemn suicide bombings in Palestine and other places in the Muslim world.
- ✓ That “so-called Wahhabis” who have incorporated a political-revolutionary ideology into their credo are rejected by the prominent and established Saudi scholars.

When Abu Ja’far Hasan bin ’Umar al-Hanbali was notified via email regarding his new mentor’s [Hamza Yusuf] comments, Hasan replied [email dated: Thursday 5th March 2009]:

“Hamzah Yusuf is neither a Qadi nor authority returned to for me so the quoting of him as a source would not render any reaction...”

This deceptive and pompous answer from Hasan [Abu Ja’far al-Hanbali] not only demonstrates a lack of sincerity but also utter disrespect for his own mentor, Hamza Yusuf, from whom Abu Ja’far has learnt so much from whilst in his ‘traditional Islam’ phase; yet another example of Abu Ja’far al-Hanbali’s intellectual denial. There is no doubt that Abu Ja’far has only become aware of Bin Bayyah, Murābit ul-Hajj and others via Hamza Yusuf yet when Hamza Yusuf says a just word about the Saudi scholars Abu Ja’far denies it like a guilty schoolboy denying he has done any wrong.

It is thus necessary for people to judge affairs on a knowledge-based perspective if they wish to be seen as accurate and fair. What must be avoided is for blame to be levelled against those who are innocent; on the contrary tirelessly worked for decades towards the eradication of extremism within the Muslim community.

ASSORTED SAMPLES OF CONFUSION COURTESY OF THE ‘HANBALI TEXT SOCIETY’ WEBSITE AND THE “DIY SCHOLARSHIP” OF ABU JA’FAR AL-HANBALI

Here we go:

Webpage Screenshot

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Umar AbdurRahman, who Abu Ja'far al-Hanbali regards as "orthodox" was an active supporter of most of these groups

establishments both praised by 'Abdullah Bin Bayyah, who Abu Ja'far regards as "orthodox"!

Abu Ja'far al-Hanbali even throws CAIR and WAMY into Salafiyyah!?

CULTIC OFFSHOOTS

This particular cut, although small, has many different names that it masquerades under depending on the location. Some names will differ from one country to another but in the last 30 years it is most famously known as Salafiyyah:

Arabian Peninsula: al-Ikhwaan, Ashaab ul-Tawhid, Guardians of Tawhid, Muwahhidun, al-Wahhaabiyyah, an-Najdiyyun

Algeria: the Mother Group, GIA, FIS, al-Muslimoun, SGFJ and Jama'at ul-Islamiyyah.

Egypt: Jama'at ul-Takfir wal-Hijrah, Ansaar us-Sunna, Jama'at ul-Muhammadiyah, Jama'at ul-Islahiyyah, Ikhwaan ul-Muslimun, Ansaar ullah and Jama'at ul-Muslimin.

Europe and the Americas: Salafiyyah, Da'wat us-Salafiyyah, Takfiriyyah, the Saved Sect

India and Pakistan: As-haab ul-Hadith, Ahl ul-Hadith, Zaahiriyyah, Muslim Students Union (MSU) and the Muslims Students Organisation (MSO).

Indonesia, Philippines and South East Asia: Jemaah Islamiya, Laskar Jihaad and Darul Islam.

Jordan, Lebanon, Palestine and Syria: Albaaniyyoun, Sururiyyah, Salafiyyoun, Islaami Jihaad, parts of Hammas, factions of the al-Aqsa Martyrs Brigade, factions of the PLO as well as parts of al-Fatah.

Morocco: Salafiyyah al-Jihaadiyyah (SAJ), Sirat al-Mustaqim (SM) and Saa'iqah (a splinter group from SM).

Yemen: Hizb un-Nahda, Hizb ul-Wahda.

SALAFI ORGANISATIONS THAT YOU SHOULD BE AWARE OF:

Arabian Peninsula: al-Madina University, Muhammad ibn Saud University

Iraq: Masjid ibn Taymiyyah, Masjid Salafiyyah

Pakistan: Tanzim al-Islami

UAE: Preston University

United Kingdom: JIMAS, al-Muntada al-Islami, London Open College (LOC), the Salafi Bookstore, the House of Knowledge (HOK), al-Hidayah Bookstore

United States: ISNA, ICNA, IANA, CAIR, WAMY, AMC and Islamic Information Foundation (IF)

SALAFI PERIODICALS:

Al-Bayaan Al-Jum'ah The Message

Key beliefs

all praised by 2 of the scholars Abu Ja'far himself regards as "orthodox"!?

Ibn Jibreen and Hamud al-'Uqlaa ash-Shu'aybi!

confusion and denial here from Abu Ja'far. Imam al-Albani refuted the Sururis, Takfiris, PLO and other politicians

also praised by Shaykhs Ibn Jibreen, Hamud bin 'Uqla ash-Shu'aybi and Muhammad Amin Shinqiti!!!

more confusion!

CONCLUSION

There is a whole plethora of further details which could be mentioned, such as Abu Ja’far’s confusion regarding Tasawwul, which itself needs a separate critique, so we will suffice for the meantime with what we have here – which should be sufficient in demonstrating the deception, chicanery and denial of this man.