

Stray Sects Series

The Counterfeit Salafis

Deviation of the Counterfeit Salafis
From the Methodology of Ahlul Sunnah Wal'jamaa

الفئة الضالة

فتنة أدمعاء السلفية وانحرافاتهم

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﴿لَا يُحِبُّ اللَّهُ الْجَهْرَ بِالسُّوءِ مِنَ الْقَوْلِ إِلَّا مَنْ ظَلِمَ وَكَانَ اللَّهُ سَمِيعًا

عَلِيمًا

“Allah loveth not that evil should be noised abroad in public speech, except where injustice hath been done; for Allah is He Who heareth and knoweth all things.” Al-Nisaa 48

“The Problem with this counterfeir salafi’ group is not only the wrong application of an Islamic Principle; it is rather the wrong interpretation and complete downplay of a major pillar of the concept of Tawheed; Ruling with the Laws of Allah ﷻ in the lives of the Muslim Ummah. The spread of such Bidaa slows down the revival of the Ummah and makes Islam much weaker player amongst nations of the world. This is not the message of Islam. This is not the stand of the followers and successors of the Prophet ﷺ”.

"إن خطورة الإنمراض الذي وقع فيه هذه الفرقة لا يكمن في مجرد خطأ تحقيق مناط "الحضو بما أذن الله" في هذا العصر، وإنما يكمن بفصل أصلي في إسقاط أحد أركان التوحيد، الذي يتمثل في مضادة الإذعان التام لأحكام الله في حياة الأمة، وهو ما يتجاوز في أثره الضرر أخطار الإرجاء التقليدي، ويتناقض مع رسالة الإسلام كما أحاطها رسول الله ﷺ وكما حملتها الأجيال المتعاقبة من أهل السنة والجماعة، مما يعرقل مسيرة الأمة نحو استعادة مكانتها التي أرادها الله سبحانه لما في قهاضة البهزية نحو حاضر آمن ومستقبل واعد"

قال رسول الله ﷺ: "...وهل يكب الناس على وجوههم في النار إلا حصائد ألسنتهم" من حديث معاذ بن جبل رضى الله عنه، رواه أحمد وابن ماجه

From the Hadith of Mu'aaz Ibn Jabal رضي الله عنه said: The Prophet ﷺ said: "...does people tumble on their faces in hellfire (for any reason) other than what their tongues have harvested" Ibn Majah & Ahmad

Introduction

إن الحمد لله نحمده ونستعينه ونستغفره ونستهديه، ونعوذ بالله من شرور أنفسنا ومن سيئات أعمالنا، من يهده الله فلا مضل له، ومن يضلل فلا هادي له، ونصلي ونسلم على سيدنا محمد وعلى آله وصحبه... وبعد

At the turn of the 20th century, the Muslim Ummah was hit by an evil that can only be compared to the major Fitna of assassination of Othman (رضي الله عنه) or the Fitnah between Ali (رضي الله عنه) and Mu'awiyah (رضي الله عنه); namely the collapse of the Khilafah system in the wake of WWI. After eighty years of this catastrophe, its impact is still unfolding in the lives of Muslims. It is beyond the scope of this book to explain such an impact. However, the most significant outcome of this catastrophe was the demise of the Islamic state altogether. Muslims ceased to have a *core state*¹ around which their collective effort can be of significance to all. Instead, weaker and smaller states have emerged to replace the Empire which safeguarded the Islamic Culture, Laws and Unity for **1400** years. However, it took the Islamic world a few years after this catastrophic to realize the awkward and dangerous situation which it found itself plummeting into. It was the first time in its history that it faced such situation.

The reaction to this situation varied throughout the Islamic world. In the absence of a central authority that puts the great principle of “Commanding Good and Preventing Evil” into action by the establishment of what is known as the “Islamic Movements”. The first to appear was the movement of “AL-Ikhwan Al-Muslimoon” in Egypt by Hassan Al-Bana (May Allah rest his soul in peace), followed by AL-Jamaa Al-Islamiyah in Pakistan by Abu Al-A’ala Al-Mawdudi (May Allah rest his soul in peace). This was not a first in the Islamic history where Muslims organize to enforce the principles of “Commanding Good and Preventing Evil” in the absence of a

¹ See the significance of the core state to the survival of cultures in general was highlighted by Ibn Khaldoun in his “Introduction”, and most recently by Samuel Huntington in his book “The Clash of Civilizations” P207

central authority to do it in the proper way. Among such movements, two were established at the time of Al-Mamon Al-Abbasi, one led by Khalid Al-Daryoush, and the other by Sahl Ibn Salamah Al-Ansari to enforce the Laws of Islam after chaotic erupted in Baghdad in the wake of Al-Amin assassination².

However, these movements quickly discovered that the problem with the new reality of the Muslim land was not only the absence of an authority that puts the great principle of “Commanding the Good and Preventing the Bad” into action, but it was the absence of the Islamic Laws altogether in the lives of Muslims, and the subsequent replacement~~ing~~ of Sacred Laws with Secular, Man-Made laws

It was only logical that Muslims spent sometime determining the exact ruling on the new reality of the Land of Islam. The interpretation of such reality was not easy to comprehend. It was altogether new to the rulings of Fiqh and the Fiqh of reality which are the two requirements of Fatwa. The one and only time which Muslims were faced with a similar situation was during the invasion of the Mongolians in Baghdad and the Eastern Islamic parts of the Abbasi Empire. Ats that time, Sheikhh Al-Islam Ibn Taymiyah gave the ruling of in such a situation where Man-made Laws overtake and govern the land of Muslims.

It is essential here to bring up a point, which I found totally missed in all the literature that dealt with this situation, that is the way the Islamic laws were applied during the history of Khilafah and the format of the Law in the present time. The proper understanding of the difference between the two methods will cast light on the rulings that the books of Fiqh had

² “Lectures in the History of Islamic Nations, Abbasi State” By Skeik Al-Khudary p181

reflected in that regard versus the ruling of the Man-Made Laws of the present time.

Following the establishment of the first Islamic state in Medinah, led by the Prophet ﷺ and during the 1325H years afterwards, the application of the Islamic Laws was merely by the “practical submission” of the Khalifas to the rulings of the scholars and Mujtahidoun of the people of Fiqh “Fuqaha’a” in all matters pertinent to shariat. When a Khalifah, or a ruler, wanted to do some thing that is not in accordance with shariat, following his desire, he just make an “executive” order to carry it out, such as seize a piece of land or property. There was no written constitution which states that the Law of the Land is the Islamic Law; as it was obvious to all that this was the essence of submission to Allah ﷻ. Even the ruling of Fuqaha’a, were never called Laws, as there is a difference between the ‘Law’ in its contemporary meaning, and the Fatwa in the Islamic sense. The only way of a Khalifah to break up shariat, as the case in the contemporary states, was to denounce it altogether. There was no written social contract that is known nowadays as the “constitution” other than the inherited understanding of Tawheed that Shariat is the Law of the land. That is why in all the history of the Islamic state, the scholars and Mujtahidoun ruling were about a completely different situation that has no similarity with whatever Muslims are experiencing in the present. The transfer from that status of “the Laws as ‘Fiqh’” that is documented in the books of fiqh of one of the Mathhabs, on the basic knowledge that it is the Law of the land and accepted by the rulers and Khalifas, to “Laws” status that are documented as the official “Law of the Land”, based on a written constitution that specifies its sources, has happened over almost 100 years since the invasion of Napoleon Bonaparte to Egypt at the time of Muhammed Ali of Albania. The invasion led to the Sultan to drift into the policy of modernization of the Muslim state, and inviting “specialists” in all fields of science and arts to help carrying out the mission, amongst which many of them were “orientalists”. The European countries at that time

were strong. They insisted on establishing separate courts, known as the ‘mixed courts’ in the lands of Muslims, where their citizens used to be prosecuted instead of being prosecuted in accordance to shariat in Shariat courts! The “Mixed courts” existed in parallel with the shariat courts for decades. Also, due to the “modernization” process, it was decided by the sultan of Egypt to formulate the Islamic Fiqh into the “Law” format and categories it to the known forms of Law such as criminal, civil and the like. An official Magazine of Law that is called “The Magazine of the Just Laws” was the place where these shariat laws published. At the wake of WWI, the shariat courts got weaker, and the Muslims were permitted to attend to the mixed courts in some of the aspects of life. By mid 50^s the shariat courts were completely abandoned and the secular laws that was used in the mixed courts took over completely³. This was point of the complete break down of Shariat in the Islamic Land.

It is obvious that at the old time, the unwritten constitution was the Shariat of Allah ﷻ that rulers in the lives of Muslims, with the consent of the rulers, even with some practical deviation, which Ahlul Sunnah call sins.

That is the situation were all the quotes of the Fuqaha’a deals with in the known Islamic fiqh books. And, that is why it is irrelevant, as we argue here, and as many of the great scholars of Ahlul Sunnah we quoted argued, to apply these statements without going back to the “reality” or the ‘situation’ مناط of such rulings. Failing to watch such difference is a complete failure of the judgment of such point.

However, back to the point of Islamic Movements in the contemporary time, many movements have been shaped to lead the Muslims in such age where shariat is no more in control,

³ see more details in “The Situation of the Contemporary Law between Shariat and the Man-Made Lwas”, Tariq Al-Bishry, P14

and where most of the Muslim Land is ruled by Secular Man-Made Laws.

It happened that some Muslims, belong to few Islamic movements, failed to see the difference that we have just described, and most Muslim scholars realized the difference in the ‘Reality or Situation’. Amongst those who failed to differentiate between the two situations, a group of people call themselves “Al-Salafiyoon”. However, that failure was not their only gaffe. They added to that failure, a bad attitude toward the rest of the scholars who noticed such difference. On top of that, they attracted some young Muslims, using Sufism approach of ignorance and submission, to blindly follow their lead. They also terrorized scholars of Ahlul Sunnah and bad-moused many of them.

If it was only the mistake of not having the write reading of the text of Quran and Sunnah, and the wrong application of the Hukm of Shariat in “Reality of situation”, it would have been easy to digest and possible to fix. But, adding all these faults made them a real danger to understanding Tawheed and a bad example for the coming generation to follow.

In this book, we have categorized those claim to follow the “Quran and Sunnah” and the way of AL-Salaf in general into eight groups. We have discussed in brief their opinions in specific issues which they fundamentally differ about. That was only on the purpose of extinguishing between those who took the wrong turn, and the adopted the wrong views, and those who either adopted the wrong views did not drift into the wrong attitude toward others and also those who had the guidance of Allah ﷻ in following the right rulings.

It is rather sad to see some of our youth being misled by such wrong views. It weakens the Ummah and its prospect to regain its status on Earth as the leader of the Human kind to just, fair and moral life, as Allah ﷻ wanted for it. They are only but

passive, retreated, spy-minded, ignorant followers that have, on top of that arrogance over the real Sheiks of Islam! I have been amazed for some time that some one can be ignorant and, in the same time is arrogant. However, the simulation between the two words in English ‘Arrogance vs. Ignorance’ (the completion of letters in both words) put my mind in ease and showed me the connection.

However, as Sheik Bakr Abu Zaid said in “Al-Tasaneef” p 41, about this Bidaa:

“It is a comfort that this is a “sickness” that is rushing to fade, and a strange lunacy that will go down soon, and to return to the Jamaa of Islam is to know that:

- These splitting rows live without followers⁴ as Allah ﷻ said “And the unjust people have no followers”.
- These people have no case to defend, and their struggle is just a jump of the “rebellious” that is why you find a “thugs” attitude in their stands, and without guidance...
- This Lunacy will – with the guidance of Allah – will go down, and will lose its shadow, and will be chocked. The rebellion will come back to the rows of Ahlul Sunnah InshaAllah, reciting the Ayah “Oh Lord save me from the unjust people”.

The real “Salaf” of these people are the like of Abu Ghodah and his master Al-Khawthari, as they bread and flourish on back-biting and eating the flesh of the scholars of Ahlul Sunnah, whom, in the scale of Allah ﷻ, weigh a whole world of the likes of those counterfeits.

It the Sunnah of Allah ﷻ that such bubbles does not survive. Such groups carry the seed of their collapse in their very methodology! They raise followers that can not replace them as they are taught to listen only to their masters and never to think. It is a group that has no future, Walhamdullelah.

⁴ this means that they have followers that are blind of seeing any light, as they were raised like Sufis, to follow without any brain work.

Dr Tariq Abdelhaleem

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Chapter One

Terminology and Necessary definitions

This subject, amongst many others, is poorly presented, if at all presented to the English speaking Muslims. It is rather sad that many of the non-Arabic speaking Muslims in Europe and North America have no, or very little, references to guide them on both the academic level and the practical level. This paper is intended to explain the main principles, terms of references of the main streams of some of the modern Islamic "Schools of thought". It will also explain the stand of these groups in major contemporary subjects (democracy, governments, etc.). These groups might have some common ground, although they are completely different in many details when it comes to the application of the theoretical principles of the Islamic thought.

Al-Salafiyah

The term Salaf in the Arabic language means in its general sense "the late", or "what is before, and in more specific meaning "the predecessor". However, this term has been used by the Muslim Scholars of Ahlul Sunnah⁵, since the time of Ahmad Ibn Hanbal to point to the good predecessors of the first three generations that were mentioned in the Hadith of the Prophet ﷺ: "The best generations are those of my generation⁶, then those who follow, and then those who follow"⁷. The 'Goodness' of the three generations mentioned in the Hadith signifies that these are the best followers of the Sunnah of the

⁵ We use the term "Ahlul Sunnah" here to distinguish between them and the Shiat and the other theorists of the 72 innovation sects. However the term will be closely explained later in a different capacity.

⁶ The word "Qarni" in Arabic, which literally means "my century" is translated here as 'generation' as this is the meaning in which the word is used in that context. This meaning is within the capacity of the word.

⁷ The hadith is reported by Al-Boukhari, Muslim, Al-termizie, Ibn Majah and Ahmad.

Prophet ﷺ. The term was widely used by almost all of Ahlul Sunnah scholars over the history of Islam.

However, in recent years, following the decline of the Khilafah, the map of Islamic politics has completely changed. Secularism⁸ has taken over in shaping the Laws of almost all of the Muslim countries. The Governments of Muslims have openly adopted secularism as the alternative to Islam, and in almost all of the constitutions of these

Governments it refers to Islam "one of the sources of legislation" as opposed to as "the one and only source of legislation" in accordance with the basic principles of Tawheed. However, one exception to that is the constitution of the Kingdom of Saudi Arabia, where it states that it follows the Quran and Sunnah and it derives all its laws in accordance with Islam. This has been the stand of the Saudi government and officials, but however has also been opposed by many opponents of the Saudi system on the bases that although the Saudi government claims that stand in the constitution, but in reality they legislate many laws that are derived from secular sources⁹.

Al-Salafiyyoon

During the seventies, the decade that is perceived as "the Decade of the Islamic Revival", and with the emergence of the contemporary Islamic movement in Egypt and the Arab peninsula, the term "Salafi" and 'Al-Salafiyyoon"¹⁰ emerged to signify a specific group of people with a specific mandate. It was first used by the group of Egyptian "shaiks" such as

⁸ Secularism is the "worldly" vision of the universe. It is defined in the English dictionaries as "indifference to or rejection or exclusion of religion and religious considerations". However, it was translated at the end of the 19th century to the Arabic language to "Scientific" علمانية! Just to make it more acceptable to the common ignorant Muslims.

⁹ It is beyond the scope of this study to cover this point or to reach a verdict in such matter.

¹⁰ Those who follows the Salaf.

Mohamed Ibn Ismail of Alexandria, and later by Muqbel Al-Wadie of Yemen¹¹. They were students of Hadith, and have based their legitimacy in the Islamic movement¹² as being the followers of the group that was known in the history of Islamic thought as 'Ahlul Hadith' as opposed to those of "Ahlul Raie"¹³. However, the term "Salafis", rather than Ahlul Hadith, was used to label them and their followers. At that time, there were other groups that used to follow the same base – adherence to hadith and sunnah in general, but with other interpretations of the mandate of Sunnah when applied to the present situation. These differences have given way to the emergence of other schools of thought, that can either be labelled under the "Salafi" term, as they still follow the Salaf, or, as they prefer to call themselves, Ahlul Sunnah Wal-jama'a.

Ahlul Sunnah Wal'jama'a

The term Ahlul Sunnah Wal-jama'a points to those who agree to the principles of Tawheed in its two categories; Al-Ruboobiyah and Al-Uloohiyah. It is essential to mention that each of these terms is not completely exclusive to a certain group. Also, terms were sub-categorized on bases of the subject in question. For instance, the term Ahlul Sunnah points out to those who follow sunnah rather than Bidaa. It is then distinguish between The Sunnis and the Shiat or the Mutazilat. However,

¹¹ They were students of Al-Albani.

¹² I use "movement" here to point out a group rather than a "movement" which requires more organization and disciplined followers, and that normally have a political agenda attached to its academic approach.

¹³ Ahlul Raie in the Islamic thought are those who used the Qiyas "logical deduction" widely as opposed to Ahlul Hadith who relied more on the hadith, and accepted hadith as a higher evidence than Qiyas even if it is categorized as Daif. However, Ahlul Raie term in the contemporary schools of thought, are those who does not follow the evidence of Shariat in general, but they just lay down their own opinions based on either ignorance or secular perspectives.

when it comes to the subject of the names and attributes of Allah ﷻ it points to those who affirmed the attributes without any Taweel with complete negation of any similarity with humans. This excludes the Ash'aries who partially used Taweel, and the Mutazilat who completely distorted the attributes of Allah ﷻ and went out of the way of the Salaf, Ahlul Hadith and Ahlul Sunnah, no matter which term you use.

In that era of the revival of the Islamic thought, other groups have adopted this approach, the adherence to Shariat evidence, and denial of the secular laws, not only in relation to the attributes, but also in understanding and evaluating the present situation in the political arena. In the next few pages we will attempt to map out the spectrum of the Salafi groups, including the groups who are more attached to the term "Ahlul Sunnah". We will first clarify some terms used by each of these groups to prosecute the other, either justifiably or not. Those are the "Murjiyah" and "Khawarij".

Murjiyah and Khawarij:

Murjiyah: A sect that has its origin back to the second century, where some people have adopted a school of thought that denies the importance of actions in Islam, and concentrate heavily on the actions of the heart, and what is called the "Aqida" or belief in the heart. Iman for that group is merely theoretical. It is the set of believes that a person carries that makes him Muslim.

Khawarij: Those people who denied the right of Ali Ibn Abi Taleb (RA) the right to arbitrate in the crisis with Muawiyah (RA) over the punishment of the killers of Uthman (RA). They split the Ja'aa (Ali's group")and started to fight Ali (RA), and kill any one who stands with him, even if he is a companion. Later, their successors have developed a theoretical base and twisted Quran and Sunnah evidence to justify their Bidaa. They came up with the opinion that sins are kufr. It follows that any

Muslim who commits a sin becomes a kafir and he/she can be killed as a punishment. They considered Ali and his camp as sinners and so was Muawiyah. Sins that are considered Kufr by Khawarij are these actions which Ahlul Sunnah Wal'jamaa considers as sins as well; such as adultery, Riba, drinking, killing, lying, back biting and so on. Scholars have considered the hadith of the Prophet ﷺ describing a group of people that will come after his time as they "...kill the people of Islam and leave in peace the people of idols"¹⁴, is a clear text in Khawarij.

Necessary Clarifications:

1. It is important to point out that in order to qualify as a member of a sect one needs to adopt all the "common principles" of that sect, as pointed out by Imam Al-shatibi. Unfortunately, the opposing factions of the "salafi" groups, as well as the other Ahlul Sunnah Wal'jamaa groups used to accuse each other with such bidaas. Groups who belong to the upper side of the spectrum call the later as Khawarij and visa versa. We are not claiming that all these groups are correct, as truth is only but one, but they all do not belong completely to either of the sects. It is better to say that one group is "infected by the virus of Irjaa" or "by the virus of Khawarij" rather than being Murjiyah or Khawarij, as Ibn Taymiyah mentioned. There can be a group of salafis or those who belong to Ahlul Sunnah, have some beliefs that are in common with either of the mentioned sects, this does not justify labelling it as either Khawarij or Murjiyah. It is always better to stick to the understanding and behaviour of the Salaf. Allah ﷻ said: O ye who believe! stand out firmly for Allah, as witnesses to fair dealing, and let not the hatred of others to you make you swerve to wrong and depart from

¹⁴ Reported by Al-boukhari, Muslim, Alnesaie, Al-termizie, Abu Dawoud and ahmad

justice. Be just: that is next to Piety: and fear Allah. For Allah is well-acquainted with all that ye do." Almaidah 8.

2. It is also important to point out that not every individual or group who claims to follow Quran and Sunnah actually do so. We have seen lately that some Sufis call themselves 'Ahlul Sunnah"! This is a propaganda aiming at attracting the common simple mind Muslim that does not distinguish between what is right and what is wrong, but have enough sense to know that the term Ahlul Sunnah Wal'jamaa is what Muslims should go under. We have to be clear in regards to Bidaa and sects. Sufis, Mutazilah, Khawarij and the innovated sects are not among the Ahlul Sunnah wal'jamaa or the Salafis (in its broader meaning), even if they claim to be so. It is up to their principles and methodology of understanding the Sunnah that counts.

For the purpose of this study, we have divided those who belong to the methodology "Manhj" of Ahlul Sunnah (the Salafis in its broader meaning; following the Salaf rather than those specific groups labelled as Salafis) or in following the evidence of Quran and Sunnah to six groups. Three of those groups accepts the label of 'Salafis" and are known as 'Salafis", and the other three denies being 'Salafis" (in its narrow meaning) and rather call themselves 'Ahlul Sunnah Wal'jamaa. We will look into the stand of these groups in relation to:

1. Governments
2. Democracy process and voting
3. Takfeer of Sayed Qutb.

4. Ijtihad and Taqleed¹⁵ "who is entitled to look into evidence?".

We have to keep in mind the following:

- All the following groups claim to follow the evidence of Quran and Sunnah. However, the question is not whether a group reverts to hadith or Quran for guidance. It is simply whether they interpret the evidence in the same way and use the same methodology of the first three preferred generations to reach a fatwa.
- Difference of opinion can be in either the belief it self, as between the Murjiah and Ahlul Sunnah in the subject of Iman, or in the application of some common believes, where Fatwa is issued based on different perceptions of the situation in hand.
- Muslims in the West, and specifically the Islamic groups, are almost exclusively a little insignificant branch of one of the following groups. We did not mention any of them as they are not significant in any way in affecting the spectrum or shaping any new direction that can be addressed separately.
- Also, it is important to mention that since new Muslims who revert from other religions, or born Muslims revert, are approached by the Sufis to drag them away from the way of Sunnah, some of the Salafi groups do the same tactics especially those who are active in Saudi Arabia, Yemen and Jordan (the 1st and 2nd groups) by addressing specific audience such

¹⁵ Ijtihad: is making the necessary effort combined with acquiring the proper knowledge to arrive at a fatwa. Taqleed is following a Mufti blindly without questioning as a result of lack of the proper knowledge.

as the young, needy and totally ignorant of Islam. They try to promote the idea of Ijtihad and taqleed and that no one is allowed to make Ijtihad except scholars, which is correct in its self, but often used to affirm a wrong conclusion. But, by default, as they shape up the minds of those who listen to them and attend their contrivances, the “scholars” will be their scholars, period! They also promote the correct concept of Muslims should be careful in applying ‘kufr standards to sway away people from realizing the shariat ruling in regards to situations that are as clear as the light of the sun, as in the hadith! They do a lot of brain damage to the minds of such youths.

Chapter Two

Catgorizarion of Salafis & Ahlul Sunnah

First Group: The Jami or Madkhali Group

Leaders and founders of this group are Mohammad Aman Jami ربيع المدخلي¹⁶ of Ethiopia, and Rabie Al-Madkhali of

¹⁶ Many scholars exposed Al-Madkhali and his twisted way of bashing the people of Dawa, under the cover of Jarh and Tadeel! Sheik Bakr of Zaid, one of the most respected Muskim scholars of this time commented on the draft of a book that Al-Madkhali sent to him to review as follows (the text is in Arabic): These are some of the points that Shiakh Bakr Abu Zaid made to Al-Madkhali:

- نظرت في أول صفحة من فهرس الموضوعات فوجدتها عناوين قد جَمَعَتْ في سيد قطب رحمه الله، أصول الكفر والإلحاد والزندقة، القول بوحدة الوجود، القول بخلق القرآن، يجوز لغير الله أن يشرع، غلوه في تعظيم صفات الله تعالى، لا يقبل الأحاديث المتواترة، يشكك في أمور العقيدة التي يجب الجزم بها، يكفر المجتمعات.. إلى آخر تلك العناوين التي تقشعر منها جلود المؤمنين.. وأسفت على أحوال علماء المسلمين في الأقطار الذين لم يبنهوا على هذه الموبقات.. وكيف الجمع بين هذا وبين انتشار كتبه في الأفاق انتشار الشمس، وعامتهم يستفيدون منها، حتى أنت في بعض ما كتبت، عند هذا أخذت بالمطابقة بين العنوان والموضوع، فوجدت الخبر بكذبه الخبر، ونهايتها بالجملة عناوين استفزازية تجذب القارئ العادي، إلى الوقيعة في سيد رحمه الله، وإني أكره لي ولكم ولكل مسلم مواطن الإثم والجناح، وإن من الغبن الفاحش إهداء الإنسان حسناته إلى من يعتقد بغضه وعداوته

- نظرت فوجدت هذا الكتاب يفتقد:

أصول البحث العلمي، الحيادة العلمية، منهج النقد، أمانة النقل والعلم، عدم هضم الحق أما أدب الحوار وسمو الأسلوب ورسالة العرض فلا تمت إلى الكتاب بهاجس.. وإليك الدليل.. (ساق الدليل بالتفصيل)

- أقول أيها المحب الحبيب، لقد نسفت بلا تثبت جميع ما قرره سيد رحمه الله تعالى من معالم التوحيد ومقتضياته، ولو أزمه التي تحتل السمة البارزة في حياته الطويلة فجميع ما ذكرته يلغيه كلمة واحدة، وهي أن توحيد الله في الحكم والتشريع من مقتضيات كلمة التوحيد، وسيد رحمه الله تعالى ركز على هذا كثيراً لما رأى من هذه الجراءة الفاجرة على إلغاء تحكيم شرع الله من القضاء وغيره وحلال القوانين الوضعية بدلاً عنها ولا شك أن هذه جرأة عظيمة ما عاهدتها الأمة الإسلامية في مشوارها الطويل قبل عام (1342 هـ).

- ومن جهات أخرى أدي ما يلي:

1 - مسودة هذا الكتاب تقع في 161 صفحة بقلم اليد، وهي خطوط مختلفة، ولا أعرف منه صفحة واحدة بقلمك حسب المعتاد، إلا أن يكون اختالف خطكم، أو اختلط علي، أم أنه عهد بكتب سيد قطب

Yemen.They both got all or part of their education in Saudi Arabia. Also Mohammad Albana محمد البنا of Egypt, Ali Al-halabi of Jordan علي الحلبي . They are also represented in Canada

رحمه الله لعدد من الطلاب فاستخرج كل طالب ما بدا له تحت إشرافكم، أو بإملائكم. لهذا فلا أتحقق من نسبته إليكم إلا ما كتبت على طرته أنه من تأليفكم، وهذا عندي كاف في التوثيق بالنسبة لشخصكم الكريم.

2 - مع اختلاف الخطوط إلا أن الكتاب من أوله إلى آخره يجري على وتيرة واحدة وهي: أنه بنفس متوترة وتهيج مستمر، ووثبة تضغط على النص حتى يتولد منه الأخطاء الكبار، وتجعل محل الاحتمال ومشتبه الكلام محل قطع لا يقبل الجدل... وهذا نكت لمنهج النقد: الحيدة العلمية .

3 - من حيث الصيغة إذا كان قارئاً بينه وبين أسلوب سيد رحمه الله، فهو في نزول، سيد قد سَمَا، وإن اعتبرناه من جانبكم الكريم فهو أسلوب "إعدادي" لا يناسب إبرازه من طالب علم حاز على العالمية العالية، لا بد من تكافؤ القدرات في النوق الأدبي، والقدرة على البلاغة والبيان، وحسن العرض، وإلا فليكسر القلم.

4 - لقد طغى أسلوب التهيج والفزع على المنهج العلمي النقدي... ولهذا افتقد الرد أدب الحوار .

5 - في الكتاب من أوله إلى آخره تهجم وضيق عطن وتشنج في العبارات فلماذا هذا...؟

6 - هذا الكتاب ينشط الحزبية الجديدة التي أنشئت في نفوس الشبيبة جنوح الفكر بالتحريم تارة، والنقض تارة وأن هذا بدعة وذاك مبتدع، وهذا ضلال وذاك ضال.. ولا بيعة كافية للإثبات، وولدت غرور التدين والاستعلاء حتى كأنما الواحد عند فعلته هذه يلقي حملاً عن ظهره قد استراح من عناء حمله، وأنه يأخذ بحجز الأمة عن الهاوية، وأنه في اعتبار الآخرين قد حلق في الورع والغيرة على حرمت الشرع المطهر، وهذا من غير تحقيق هو في الحقيقة هدم، وإن اعتبر بناء عالي الشرفات، فهو إلى التساقط، ثم التبريد في أدرج الرياح العاتية .

هذه سمات ست تمتع بها هذا الكتاب فال غير ممتع، هذا ما بدا إلي حسب رغبتكم، وأعتذر عن تأخر الجواب، لأنني من قبل ليس لي عناية بقراءة كتب هذا الرجل وإن تداولها الناس، لكن هول ما ذكرتم دفعني إلى قراءات متعددة في عامة كتبه، فوجدت في كتبه خيراً كثيراً وإيماناً مشرفاً وحقاً أبلج، وتشريحاً فاضحاً لمخططات العداة للإسلام، على عثرات في سياقاته واسترسال بعبيرات ليته لم يفه بها، وكثير منها ينقضها قوله الحق في مكان آخر والكمال عزيز، والرجل كان أدبياً نقاداً، ثم اتجه إلى خدمة الإسلام من خلال القرآن العظيم والسنة المشرفة، والسيرة النبوية العطرة، فكان ما كان من مواقف في قضايا عصره، وأصر على موقفه في سبيل الله تعالى، وكشف عن سالفته، وطلب منه أن يسطر بقلمه كلمات اعتذار وقال كلمته الإيمانية المشهورة، إن أصبغاً أرفعه للشهادة إن أكتب به كلمة تضارها... أو كلمة نحو ذلك، فالواجب على الجميع ... الدعاء له بالمغفرة ... والاستفادة من علمه

This tells where Al-Madkhali stands in the hierarchy of scholars, and hence where his students stand.

by the QSS “Quran and Sunnah Society”¹⁷ and the online extremism of TROID website.

❖ Core Principles of Group 1:

The core of their principles can be summarized in the following:

- Consider Iman as only the Aqida in the heart, and that actions are a complimentary condition to Iman.
- The falling of this is to consider that ruling with secular laws by a government is permissible as they consider it an action rather than Aqida.
- They perceive the existing ruling systems in the Muslim lands as legitimate and must be obeyed.
- They went out of their way to legitimize the existing ruling systems and make the rulers of the secular governments legitimate Walis¹⁸ (ruler) and show that they are as good as the Salaf rulers, especially the Saudi Arabia system.
- They say that being in power is the source of legitimacy by itself. They also consider that those who oppose these governments are "Khawarij".

¹⁷ It is rather sad that these people hold conferences and attract young common Muslims, with little or no knowledge by inviting the “sheik-like” figures from the Middle East, and present a methodology to them that makes their brain freezes and become completely dependant on this groups “scholars”. The result is an army of submissive youths that follow blindly their Murjiah leaders without knowing it.

¹⁸ The sadder is that go even deeper in this stand to call King Fahd of Saudi Arabia “Amir Al-Momeneen”! a title that he himself did not claim!!!

- They gave fatwa that it is Wajib "obligatory" to report to the authorities the people of *Dawa* that do not follow their principles as they are *Khawarij*!
- They have categorized almost all the *Du'aat* (people of *Dawa*) or calling for the path of Allah ﷻ and bashed them as ignorants or people of *bidaa* or *Kuffar*! They have many web sites that are dedicated to bashing the *Du'aat*! They legitimize their spying actions as performing what they see as the "Science of Criticism" or what is known in the Islamic sciences as "*Elm Aljarh Wal Tadeel*"!
- Of course, this group has no reservations on accepting democracy as a frame work; as they do not interfere in the political process whatsoever following their principles.
- In terms of *Ijtihad* and *Taqleed*, they adopt the same approach as *Ahlul Sunnah* where only scholars are allowed to perform *Fatwa*. However, scholars are those who agree with their point of view!
- The main goal of their theology is to throw the accusation of *Kufr* on a particular *Da'iyah* (singular of *Du'aat*); *Sayed Qutb*. They scrawled volumes stating his *Kufr*! and completely labelled his tafseer "*In the shadows of Quran*" as a book of astray!
- This stand against *Sayed Qutb* is actually against their official view of not making *Takfeer* (applying *kufr* to a person) to any one!
- They have no place for *Jihad*, now or ever in their version of *Islam*.

This group is perceived by all other groups as pure Murjiyah¹⁹. They hold the worst ideas and they do not hesitate on snitching on the fellow Muslims to the authorities, under a claim that such people (who call for following the Quran and Sunnah as the constitution and as bases of the public life) are hazard to the general public and must be eliminated! The followers of this group are spread in the Muslim mother land and in the West as well. They foul the common Muslim by portraying Ahlul Sunnah and act as their stand is the pure truth! However, although they were able to foul many common Muslims and some reverts to Islam from the West, they are almost rejected every where.

They can be perceived as the flip flop group! Aside from being wrong in interpretation of the evidence, they hold no consistency in their methodology (Manhj). When they are "Murjiat" when it come to rulers and governments, and they are "Khawarij" when it comes to other Du'aat! In the final analysis of their stand, they fit the criteria of the hadith of Khawarij. They call for takfeer of Du'aat (which are the people of Islam in the hadith) and they call for peace and obedience to the rulers who embrace the secular systems!²⁰

Second Group: The Albanion

Although **Shaik Nasr Al-deen Al-Albani** (May Allah have mercy on his soul) is not the only scholar that is under this group, but we have labelled the group after him as he is the most well known amongst those who belong

¹⁹ They are actually Murjiyah as they not only are hit with the virus of Irjaa, but they have gone too far in applying the Irja principle of separating the Iman from actions.

²⁰ Among the Canadian groups that belong to this group the Troid of the UK/Ontario. They are group of mostly coverts with little or no knowledge and are brain washed by the principles of this first group.

to it. This group is clearly carry delusions and doubts of Irjaa. The leaders of this group are figures like Al-Albani and **Shaik Muqbel Al-Wadie of Yemen** .

❖ Core Principles of Group 2:

- They adopt the same point of view as the first group in Iman²¹. It is important here to mention that this view of Iman was adopted in the history of Islamic beliefs by Abu Hanifah and some of his followers. They were perceived by the rest of Ahlul Sunnah as "Murjiyah of the Sunnah!" for that reason. However, the Hanafi Math'hab is one of the most restricted Math'habs in perceiving many actions as Kufr, to make up for the exclusion of actions from Iman.
- They perceive the existing governments as legitimate and the rulers as Sinner Muslims. However, unlike the first group, they see such systems as wrong and the rulers as sinners. They however, do not call for any uprising against them following the hadiths that directs the Muslims to follow their rulers as long as they are still Muslims. They call for improvements in the laws and constitution to follow more Islamic rulings.
- They state that the ruler does not become a kafir unless he pronounces kufr explicitly, in accordance with their belief of Iman and that kufr can only happen if the heart denies Allah ﷻ.

²¹ Al-Albani's views in that regard were refuted in many books and are opposed to the general consensus of Ahlul Sunnah in perceiving Iman as Saying, believing and acting.

- They do not object to following democracy and joining the democratic process and voting. However, some of their fatwas show that they agree to the process from the point of view of bringing about the interest of the Muslims not as they agree to the process from Aqida perspective.
- They also follow the same point of view of Ahlul Sunnah in regards to Ijtihad and Taqleed. However, they are much more respectful to scholars who do not agree with their views. They rejected the ideas of Sayed Qutb (May Allah have mercy on his soul) but they did not accuse him of Kufr. They are more consistent than the first group. This is understandable as Al-Albani is far more respectful than the two insignificant students of Elm; Al-Madhkali and Al-Jami.
- Jihad for this group is theoretical rather than practical, and that it causes more harm than good. They actually label those who adopt Jihad as ‘Khawarij’.

Third Group: The Academic Salafis

From this group on, the Salafis are different than Ahlul Sunnah, as the view of Iman is different. The following groups perceive Iman as known to the rest of Ahlul Sunnah over history; Intentions of the heart and explicit actions of the Muslim. The first of those are the so-called “Academic Salafis”. This label might be attributed to the fact that they are more into writing and theorizing their beliefs, than the other groups that have the same – or close – beliefs and applications.

Among the Leaders of this group **Shaik Abdul Rahman Abdul Khaliq Abdul razik Al-Shaygi and Hamed Al-Ali of Kuwait, and Ansar Al-Sunnah movement of Egypt**²².

❖ Core Principles of Group 3:

- They are more organized and have a clearer vision of the political situation.
- Some of them have viewed the rulers and governments as the above groups did. They perceive the rulers as Muslim sinners.
- Still some others view of the problem of ruling with other than the Laws of Allah is that it not a sin. They perceive the Ruling with other than shariat is a major Kufr. However, they stopped short of applying this concept to contemporary governments.
- They agree to the democratic process and to participation in the secular government based on the “public Interest”.
- They also stick to the point of Ijtihad and taqleed where fatwas are only permissible to those who are qualified.
- They hold a lot of respect to Sayed Qutb although they might have differences with him in many points such as what was claimed to be his views in the attributes of Allah ﷻ and the categorization of the society as Jahili.
- Also they see Jihad as part of Islam, but they stand on the side of Jihad being

²² It is important to differentiate between the shaiks belongs to this Ansar Al-Sunnah of Egypt. For instance, Hamed Al-fiqi or Abdul rahman Afifi can not be categorized with the like of Mohamad Al-bana.

theoretical and un-necessary at the moment.

Fourth Group: The Conventional Shaiks of Salafiyah

This group are mostly shaiks of the official Saudi Arabia Islamic establishments, such as **Shaik Bin Baz and Shaik Al-Uthaymeen** (May Allah have mercy on their souls) and those who adopt the same stand in other Muslims countries.

This group of Salafis is clear in understanding Ibadah tawheed, and also in perceiving that ruling with other than shariat or using secular laws is Kufr. There are many text of Bin baz that reflects this opinion. Although many followers of the first, second or third group try to use some Mutashabh (not specific or clear) text of his fatwas to attach him to their group, it is important to mention some criteria that has to be considered when reading the fatwas of Bin baz or Al-Uthaymeen:

❖ Core Principles of Group 4:

- They completely understood Tawheed Al-Ibadah as presented by Ibn Abdel Wahab and Ibn Taymiyah before.
- They consider those who rule with other than shariat are Kuffar; the major kufr that takes one out of Islam.
- They some times used ‘statements’ about the rulers that are typical statements used by ancient scholars like Al-tahawi of the fifth century, or others were those scholars used to talk about the Khalifas that used to commit

unjust, but the constitution of the state was still adherent to Islam as the only source of laws.

- They mostly had the Saudi model of government in mind when stating such quotes from the salaf scholars, as they always maintained the opinion that the Saudi government is a sincere follower of the Quran and Sunnah, with a twist of sins here and there. Of course, the opponents of the Saudi system claim that that is not the truth, and that Bin Baz and Al-Uthaymeen were misled by the officials of the Saudi regime. They claim that although the Saudi constitution adheres to the Quran and Sunnah, the detailed laws of the kingdom follow the secular law model in many aspects of life. It is not within the scope of this study to rule in such point as the author is not a Saudi national or a Saudi Law expert. It is rather left to the Saudis themselves to rule in such point as said in the Arab saying: “People of Mecca know their way around it better than others”, which means that every one knows his people better. We only here state the different opinions that might affect the perception of Bin baaz and Ibn Uthaymeen.
- They were clear in their opinions when it comes to other governments and they stated that just ruling with other than shariat is a major kufr. We have to put their statements together to understand their views correctly rather than pick and chose what substantiates a specific group’s views.
- However, they never named any of the rulers as kafir.
- They still hold the same opinion of Ijtihad and taqleed.

- They do not agree with democracy as a system as it is not Islamic in principle. However, they did not oppose openly the participation of Muslims in any democratic process.
- Also they see Jihad as part of Islam, but they stand on the side of Jihad being theoretical and un-necessary at this time.

Fifth Group: The “Ikhwan” Salafis:

Leaders of this group are some well known leaders of the “Ikhwan Al-Muslimoon” Muslim Brotherhood movement such as **Isam Al-basheer of Sudan, Omar Al-Ashqar of Jordon and Al-Shaik Abdel majid Al-Zindano of yemen.**

❖ Core Principles of Group 5:

- They hold almost identical views of the previous group, but they are more open to the democratic process as being part of the Ikhwan movement. Ikhwan are sincere advocates of the participation in the democratic process although they could not show any merit to that dedication over the seventy five years of their existence in the Islamic arena!
- Also they see Jihad as part of Islam, but they stand on the side of Jihad being theoretical and un-necessary

Six Group: The Salafis of Ahlul Sunnah Wal’jamaa

We have labeled this group between Ahlul Sunnah and the Salafis as they have common features between the Salafis (in its contemporary capacity as a movement

not as followers of salaf) and Ahlul Sunnah, as pure adherents to the hard core of Ahlul Sunnah views. Leaders of such groups vary widely and can have many dis-agreements on many subjects, but however, we will categorize them here under one group for the purpose of this study as they appear to be closer together in the presented spectrum of the ‘Salafis’ and ‘Ahlul Sunnah’. Amongst the leaders of this group **Mohammad Sorour, of Syria, Salah IA-sawi of Egypt, Safar Al-hawali and Salman Al-Uodah of Saudi Arabia and Gamal Sultan of Egypt**²³.

❖ Core Principles of Group 6:

- This group is the most active, for many reasons, in the Islamic arena. They mostly hold pure understanding of Tawheed.
- They tend to theorize their views extensively and are good readers of the present situation.
- Their concern is always internationally. Muslims problems are over the whole world not only in the Middle East.
- However, their “*announced*” views regarding governments and rulers are close to the views of the previous group of Ikhwan Salafis. They condemn the governments but they stop short of “*declaring*” the rulers as Kuffar openly. They clearly perceive that ruling with Secular laws is a major kufr, but their “*public*” statements do not reflect any takfeer statement to any ruler as a political stand, not as Aqida.

²³ The writer of this book have known many of these respected figures personally for the last three decades and have worked with them in many joint Islamic project and intellectual products such as books and magazines. The view presented here is as close asit can get to the opinions of these respected shaiks.

- They all agree on participating in the political democratic process. However they vary in the degree of participation from Mohamad Sorour, who opposes it in reality where he sees no benefit in participating as it is completely in the hands of the tyrants, to Gamal Sultan who openly advocates it to the extent that he is – unsuccessfully- trying to establish a political party in Egypt.
- They also adhere to the rules of Ijtihad and taqleed.
- They hold great respect and appreciation to Sayed Qutb and his work although they have some differences in few points of his work.
- Also they see Jihad as part of Islam, but they stand on the side of Jihad being theoretical and un-necessary. They stop short of calling the Jihad advocates as Khawarij or condemn them openly.

Seventh Group: the Moderate Ahlul Sunnah Wal'jamaa

This group is named Ahlul Sunnah as there is no common ground between them and the “salafis” as is known in the contemporary term. They still follow sincerely the Salaf methodology and understanding and totally adhere to it. Among the surviving leaders of such group **Mohammad Qutb, Abdel Majid Al-Shazlie of Egypt** ، ²⁴ سيد قطب, **shaik Gazi Al-Tuwbah of Kuwait.**

²⁴ Their might be a question mark on Sayed Qutb in terms of what he was accused with in regards to the attributes of Allah ﷻ, so some one can claim that he is not Ahlul Sunnah in that regard. The reply would be that this study is about the stand of scholars in regards to specific rulings. Secondly, many studies were conducted to clear Sayed Qutb's name from some of these accusations, except his Taweel of the “Istiwa’a”. However, Ibn Al-Jazi and

We can categorize other late scholars who have their opinions documented in their books and fatwas, and who are being pushed aside from the Islamic arena by the official Islamic figures to cover up the clear stand of those scholars that is in line with the views of this group. Amongst those **Abu Al-'ala Al-mawdudi of Pakistan, Sayed Qutb, the great Muhadith Ahmad Shaker and Mahmoud Shaker of Egypt, The great Mufti of Saudi Arabia Imam Mohamad Ibrahim, the great Scholar of Tafseer Abdel rahman Al-Dousary of Saudi Arabia.** Although some of these scholars did not openly state their opinions about the existing governments they were very clear and straightforward in condemning the governments who adopt any other laws and their stand against the early attempts to do that in Saudi Arabia was very load as in Shaik Al-Dousary's stand and lectures in Riyadh back in the 60's and early 70's.

❖ Core Principles of Group 7:

- This group acknowledges that the present governments are secular and therefore are out of Islam as systems.
- They do not hesitate to call the heads and the major participants in the legislating process of the anti-Islamic secular laws as kuffar. They show the evidence from Quran and Sunnah, Usoul Alfiqh and Tafseer to that effect. They believe that such systems have to be removed and leave the way to Islamic governments. Democracy and democratic process that is controlled by the same systems will never do that job; they believe.

many other great scholars made such mistake, and had never been labeled as Kuffar by any scholar. Allah ﷻ knows best.

- They perceive that ruling with secular laws as major kufr and as violation of the first right of
- They call upon other groups to refute their evidence with Quran and sunnah, but this refutation never happened yet! Other groups just call them names such as ‘khawarij’ “extremists” and “Takferioon”! but with no Islamic intellectual reply to the presented evidence. It is always easy to name names, but the question persists: where is the respond to the evidence?
- They tend to write a lot in theorizing their views, with more in depth proofs even than the previous group, who tend to theorize with less hard core Islamic proofs and more on-the surface analysis.
- They are adamant about the Ijtihad and Taqleed, but they perceive scholars as those who hold and acquire the required knowledge and have established Islamic intellectual work rather than just a certificate from an official institute, where it is mostly controlled by those who favors characters that agree with their views.
- They are not scared of calling a person who commits a major Shirk, that has been proven that it is shirk by the crystal clear evidence of shariat, with the label that Allah ﷻ gave to such person. They believe that the fear of using a legitimate description that was used in Quran and Sunnah, with all the necessary conditions applied, is a tactic that was promoted by some of the government advocates groups and governments officials to deter the common Muslims العوام from realizing the real situation that the Muslim Ummah has sank into by being

ruled by secular non-Islamic laws opposing to every single principle of being obedient to Allah ﷻ.

- They strongly oppose participation in the democratic process, on both theoretical and practical bases. Not only is democracy un-Islamic in its nature, the whole participation in the secular parliaments experiment has not proven of any benefit to Muslims. It only casts legitimacy on the existing governments and misleads more and more of the common Muslims. They recognize the damage in making the common Muslim judge on people as kuffar, but they also know that this case is not a case of minor kufr that is mentioned in sunnah as the “kufr “ of a women to her husband when denying his bounty over her, or when two Muslims fight as in hadith. This is a case of major kufr and fundamental disobedience to Allah ﷻ and claiming part of the right of Allah ﷻ as an Illah إله , to legislate and to establish a parallel shariat to control the lives of Muslims.
- This group perceives Jihad as a true and viable alternative to the existing situation. However, Jihad has its conditions as any other Ibadah in Islam. It has to have all the circumstances in favor of it, and all the ways and means are taken for its advantage as this was the way that Sunnah has taught us when the Prophet ﷺ was in Mecca. However, this does not call for other Mecca rules apply as each rule applies where and when and to whoever meets the criteria of such ruling. It also means to be ready and have Jihad in mind when planning for any future set

up. This group calls for what can be known as the “Revival of the Ummah²⁵ إحياء الأمة” through spreading the correct understanding of Tawheed and the correct application of its rules.

Eightth Group: Jihadis of Ahlul Sunnah Wal’jamaa

This group is the last of the spectrum of those who claim to follow the evidence of Quran and Sunnah as guidance to their rulings and fatwas. This group is represented by many known figures in the present time.

❖ Core Principles of Group 8:

- They agree with the understanding of the previous group on the theoretical level.
- However, they believe that Jihad can not wait, and that the ruling of Jihad in this time is applicable. Removal of these systems is bound to happen by force, and now, not later, with revival of the Ummah and methods of peaceful Dawa.
- They also differ from the previous group in being less active in theorizing their own views.
- Also they differ from the seventh group, and the other groups for that matter in some details such as the ruling of Islam in killing innocent civilians that are not combatants. This might be the impact of their stand and perception of the present situation.
- The stand of this group also differs from the stand of group seven in Takfeer of individuals of the police and security forces, and the army

²⁵ Sheik Abdel Majid Al-shazly of Egypt has maintained the call for this phase.

personnel of the secular states on the land of Muslims. This group clearly apply Kufr of Walaa to all individuals who belong to any security, police or army forces of these governments. Group seven, on the other hand does not go that far. They do not consider the average individual, who works for the police or the security or as a soldier in the army as Kuffar. They consider these individuals are ignorant of the situation, rather than of Tawheed. Ignorance of Manat is different from ignorance of Tawheed. Group seven claim that such individuals are largely misled. They follow the system and have faith in the leaders. It would be a mistake, according to group 7, to consider the soldier or the officer, a kafir, even if they fight the Muslims. It is evident from Quran and Sunnah that just fighting between Muslims does not constitute major kufr of either of them. However, the two groups agree on the ruling of those who actually legislate and enforce the rules on both the public and the servants of the government.

- The first and second groups, as well as some individuals belong to other groups in general, call this group “Khawarij”, although this group has never make takfeer to any Muslim sinner, except what we have mentioned above, which to a large extent a Manat mistake on their part as well, but they do not make takfeer for those who drink, commit adultery or any other clear and obvious consented upon sin. They have wrong Ijtihad when it comes to Jihad tactics, but the description of khawarij does not fit their Aqida profile.

Conclusion

It is essential to understand that:

1. Although some of the above described groups call for abandoning taqleed especially in Fiqh, they promote Taqleed in Usool Al-Deen or Tawheed! This is a reverse to the Salaf or Ahlul Sunnah stand. It is basic knowledge that there is no Taqleed when it comes to Tawheed. One should not say: "I believe that this is what Tawheed means as shaik "whoever" has told me so, and I am not capable of understanding on my own! This is an absurd statement in that context. It is true when it comes to Fiqh where knowledge of principles of hadith and tafseer, areas of Ijmaa, previous fatwas of scholars, usool Al-fiqh and many other sciences are required to pass a fatwa. But, tawheed, the origin of deen, it is unacceptable to make taqleed to any one. Allah ﷻ said in Quran:

وَإِذْ أَخَذَ رَبُّكَ مِنْ بَنِي آدَمَ مِنْ ظُهُورِهِمْ ذُرِّيَّتَهُمْ وَأَشْهَدَهُمْ
عَلَىٰ أَنفُسِهِمْ أَلَسْتُ بِرَبِّكُمْ قَالُوا بَلَىٰ شَهِدْنَا أَنْ تَقُولُوا يَوْمَ الْقِيَامَةِ
إِنَّا كُنَّا عَنْ هَذَا غَافِلِينَ ﴿٧٧﴾ أَوْ تَقُولُوا لِمَا أَشْرَكْنَا مَا بَاءُونَا مِنْ قَبْلُ
وَكَُنَّا ذُرِّيَّةً مِنْ بَعْدِهِمْ أَفَتُهْلِكُنَا بِمَا فَعَلَ الْمُبْطِلُونَ ﴿٧٨﴾

When thy Lord drew forth from the Children of Adam from their loins, their descendants, and made them testify concerning themselves, (saying): "Am I not your Lord (Who cherishes and sustains you)?" They said: "Yea! we do testify!" (this), lest ye should say on the Day of Judgment: "Of this we were never mindful., Or

lest ye should say: "Our fathers before us may have taken false gods, but we are (their) descendants after them: wilt Thou then destroy us because of the deeds of men who were futile?" Al-A'araf 172.

In this Aayat, Allah ﷻ Has decreed that taqleed of the parents, teachers, environment or any other external factors, or Jahl (ignorance²⁶) is not acceptable in the matters of Islam and Kufr; i.e. tawheed.

2. Sharpen your minds, and jump-start it to see for yourselves what Tawheed is, and what conditions and limitations it might have. Maybe you can not study for yourself, but you better read, rather than listen, **all** the daleel (proof) you can get from others as you might be missing an important component of your tawheed. Never turn away from any one who explains Tawheed to you except if he/she belongs to an innovative sect like Sufism.
3. Be encouraged to seek knowledge especially in the area of tawheed and principles of Deen. It is the only way to know that you will stand before Allh ﷻ in the Day of Judgement with the right word "La Illah Illa Allah" with all what it means and not to miss any part of it.

²⁶ The subject of Jahl in Shariat is a very delicate matter and has a lot of inferences and applications. The writer has published a book in that subject that was published by the committee of Fatawa of Saudi Arabia 1992 under the title of "Al-Jawab Al-Mufeed in the ruling of the ignorant of Tawheed".

May Allah ﷻ help us all to gain the necessary knowledge to save ourselves in that day when nothing will help but our deeds, and His Mercy.

Chapter Three

Counterfeit Salafis...How they went wrong!

In the previous chapters, we intend to show the theoretical differences that led to split the “Salafis” to the mentioned eight groups. We will also try to state the evidence of each group and how it corresponds to Ahlul Sunnah methodology (Manhij). As stated before, it is not what each group (or an individual for that matter) claims that matters. What matters is whether the presented evidence:

1. Consistent with the Tafseer and Usool Al-fiqh rules.
2. Include all the relevant evidence that relates to the subject without twisting the meaning or perform unnecessary Taweel to the text,
3. Has a reference to old and contemporary scholars, as long as his reference is not an advocate of a bidaa or wrong interpretation; for example a scholar who advocates the Taweel of the attributes Allah ﷻ can not be quoted in that matter. Another example of a scholar who separates Iman from action, which is the corner stone of Irjaa, can not be referenced in any subject relates to Tawheed or Iman.
4. Comply with the general direction of shariat as stated in shariat objectives chapter of Usool Al-fiqh.
5. Deals with shariat as a whole not as fragmented. It is the way of people of bidaa to fragment the evidence, chop it, and ignore some of it that does not comply with their advocated theory.

It is imperative to state that when it comes to Tawheed, there is a very little or no room to differ.

The message of Allah ﷻ has always been crystal clear and consistent throughout the path of all the messengers and prophets (may Allah have peace on them). It is always useful to remind ourselves that there is “no Taqleed²⁷ in Tawheed”. Taqleed can be in Fiqh, although the stand of Ahlul Sunnah to call it Itibaa²⁸.

We need to emphasise the point that any Fatwa consists of two main parts: the Hukm (Ruling) of shariat in that matter, and the situation that the person who is requesting the Fatwa is presenting. It can be put in a form of equation as follows:

$$\text{Fatwa} = \text{Hukm} + \text{Situation}$$

To give an example; a person takes a drink in a cup to a Mufti²⁹ to know whether this drink is Haram (prohibited). If the Mufti says: “well, Khamr (wine) is haram, then he did not give his a Fatwa, as the man, at that point still does not know if this specific drink is haram. So, the Mufti has to check the drink and find out if it makes a person drunk if consumed in larger quantities. If it does, then a drop of it is haram, and the fatwa would be: yes it is haram. So, as we can see, the Mufti built his Fatwa on two components, the original Hukm in shariat, which is always there waiting to be applied to a case, and the second component is the specific situation of the person.

²⁷ Taqleed is following another person blindly.

²⁸ Ittibaa is following a person based on knowing the evidence, not necessarily fully comprehending it. Ahlul Sunnah encourage the common Muslim to ask for the Daleel (evidence) to have the sense of following the Prophet ﷺ rather than another man.

²⁹ Mufti is the person who has the knowledge and capacity to give Fatwa.

Counterfeit Salafiyoon³⁰ **between Sufism and Khawarij**

Different Approaches...Same outcome

The Jamis & the Madkhalis

In chapter two, we have laid out a map of the Salafi groups. The definition of the Salafiyoon which I used is ‘every group who, correctly or incorrectly, claim that the source of knowledge is Quran and Sunnah, as reported and interpreted by the companions and the followers’. I have shown that those who fit into this criterion can be grouped into eight groups, amongst which the first group (Al-Jamis and Madkalis) and the second group (Al-Albanis) are the most radical in adopting principles that have roots of Irja’a. The details of all of the eight groups’ Aqida and principles will be discussed in the upcoming Chapters of the book InsaAllah. However, this book concentrates on a practical side of this disastrous school of thinking on the future generation and on the future of the Islamic Dawa. Although the effect of this group, and consequently, the number of its followers, is limited, it is beneficial to reveal their deviance and the damage they inflict on Dawa.

It is necessary to establish the point that it is my goal to favour any group over the other. It is rather to show the bases on which this group is perceived by the rest of the Islamic spectrum.

The problem with these two groups, as perceived by others, who disagree with them, is most critical and dangerous considering the impact they have on the generation of followers they attract. In general, they produce an alienated, brain washed, withdrawal, submissive and passive generation of youth. To clarify and verify this statement, we will go over the

³⁰ Translation of “أدعياء السلفية”

logic they call evidence that leads to such outcome, and to show how this lines up with the Sufi sect and goes hand in hand in serving the purposes of Islam's enemies.

I have included the Arabic text so as to encourage the misled followers to ensure for themselves the authenticity of the evidence that nails those whom they blindly trust.

The logic or, as they call it, "evidence" these groups use as basis for their stand is as follows:

1: The Basis:

1. Iman is to know Tawheed, and to believe in it. These two parts are the "**conditions of Correctness** of Iman Actions are not part of Iman. However, actions are "**conditions of Completeness**" of Iman.
2. hence, mostly, Kufr does not happen by performing an act. It only happens if some one fails to believe. It is completely tied up to believe of the heart.
3. Those who say that some actions can signify Kufr, without need to refer to their effect on the belief in the heart, are Khawarij.
4. Allah ﷻ has labelled those who rule with Laws other than Shariat in Quran as Kuffar (Al-Maidah47)
5. However, this is a minor kufr, as it is an action. Ibn A'abbas's statement is a proof of that. Those who do that are sinners, but not Kuffar.
6. Hence, the rulers of the Muslim lands are Muslims and the governments are Islamic.
7. Hence, as in the hadiths which instructs Muslims to follow the rulers and obey them, and not to stand or revolt against them, we are instructed to accept these governments and obey and follow them.
8. Those who revolt against these governments are Khawarij, as they claim these rulers are Kuffar, and that is the stand of khawarij who claim that sinning is Kufr.

9. The issue of following the rules of Allah ﷻ all together is not in the center of the Islamic believes. It is only an obligation “Wajib” that Muslims should carry out, but not make it a vital issue in their lives. Those who claim so, and call for Islamic rules to prevail, and ready to sacrifice their lives for that cause is promoting the “Political Islam”.
10. Hence, Muslims should not be promoting Political Islam, and we should not think politics. Muslims should leave politics to politicians and should trust their rulers.

As this logic/evidence has many flaws, they move to the second set of evidence, aiming at brain wash the youth who, to their disadvantage, are introduced to these people and exposed to such ideology in their early years of searching for Islam, to make sure that they will not contest the twisted evidence or think differently.

2: The Trick!

1. Allah ﷻ has said 43 النحل “فاسألوا أهل الذكر إن كنتم لا تعلمون” which roughly means “So, ask the People of Thikr (the message) if you do not posses the knowledge”.
2. Hence, no one can talk about any issue of Deen except those who posses the knowledge.
3. The “Sheik” that is worthy to be followed has to posses two major qualifications:
 - a. Graduate of Certain universities, mostly Mecca and Madinah Islamic universities.
 - b. The knowledge and opinions of the Sheik matches what they promote as “the correct knowledge” which we have laid out above.
 - c. It is always useful to be a Saudi, with Jilbab and “Ghotrah” for the extra credit!
4. Hence, their Sheiks are the only ones who Muslims can listen to.

5. Young Muslims, who mainly are victims of this approach, are stripped out of their brains, as they have no qualifications to think, and are given couple of telephone numbers and maybe an internet link to call when confronted with any issue, whether it is a Fiqh question or a normal day to day incident that a child, in his sain mind, can grasp the right answer for.
6. Cultivating a culture of disrespect for scholars who, in their sick views, made a mistake! They compile lists of people; they call it Jarh and Tadeel! And they make their victims follow it and be scared of even talking to other scholars, as they are “not trustworthy”!
7. This train of thought made them dare to encourage their victimized followers to snitch on their fellow Muslims! Ali Al-Halabi, a misled Jordanian character that belongs to these Counterfeit Salafi group, gave a Fatwa that allows the Followers of the faction to tell the “authorities” about those who call for the Islamic Laws to be adhered to in the Land of Muslims and for obedience to Allah as part of the Tawheed Al-Ibadah to be correctly and comprehensively applied. It is needless to comment on how astray this person is.

As we've mentioned before, we can draw the similarity between these approaches, in the second part of it, to the Sufis approach of raising the followers. The “Sheik” in the Counterfeit Salafi approach is the equivalent to the “Wali” or the “Sheik” of the Sufis. Both are the only legitimate source of knowledge, with a twist from the salafis using Al-Nahl verse to substantiate their claim. Both cultures produce mutant followers who can not develop their own mind even in the smallest issue that humans can think of, to the benefit of

keeping such “Taboos” or “Sheiks” in the driving seat! I will InshaAllah discuss the flaw in their trick of using this verse.

3: The Outcome:

According to their opponents, this approach delivers a generation that:

1. has no capacity to think of any subject
2. Can not differentiate between the right and the wrong without going back to a ‘Sheik’ that is sitting some where to give directions to “those who do not know”.
3. Always have the feeling of slavery to other humans, as one is totally dependent on others to tell him if, for instance, killing of the Muslims around the world is good or bad!?”.
4. Passivism and indifference to Muslims problems. This group of portentous Salafis made section of our youth heartless. They see Palestinians die every day, women and children, on the hands of the Jewish, and their respond is: they deserve it! They should not resist! Subhan Allah. To that extent these people become supporters of Jewish and Christians against Muslims, without knowing that this stand might lead to Kufr. They even deny resistance against the kufr of the Zionists and crusaders! And they still consider themselves males! If this is not serving the Zionists and crusaders to achieve their goal, I don’t know what is then! This attitude is against every sense of Islam.
5. Withdraw from the equation of Muslim movement to gain the victory which Allah ﷻ has promised the believers if they carry out their part of the struggle

and change themselves to be worthy of Allah's help changing them to the best.

6. Providing support to those who oppose, remove, and change the Laws of Allah from the lives of Muslims, and damn, insult and oppose those who stand fast against such establishments. The irony of that, by doing so, they have met with the group sits at the opposite end of the continuum; the Khawarij.
7. circles of culture of hate and disrespect for many of the great Dawa scholars who are, in terms of knowledge, way above the heads of such little, insignificant, self-declared "Sheiks"! and for those who, in terms of sincerity, have given Dawa much more production, literature, books and lectures than just compiling lists of people and damning all opponents.

It is, as Imam Al-shatibi has stated in *Al-I'tesam*, quoting many of our good "authentic" Salaf, ultimately rare that the heads of any Bid'ah would change their stand for reasons stated in his book, I only target the youth who are victims of such misleading approach, and, for the large part, those who might be confronted with it some time in their lives.

I will, InshaAllah, go over the three sections stated above starting with the "basis" or the "evidence" or the "Logic" these Counterfeit Salafis promote (point 1-10). However, I will not go into details of every point as some are already proven and are well known as a deviation from Ahlul Sunnah approach.

Chapter Four

Refutation of the Basis!

This Chapter provides scientific reply to the basis of the wrong views which these two groups adopted.

1. **The View of the Majority of Scholar's in Iman**³¹: It is well known in the history of sects and Aqida, that this understanding of Iman was never adopted by the majority of the scholars of Ahlul Sunnah. Iman has always been "Saying and Action that increases and decreases"³². Al-Albani has adopted this view, contrary to Ahlul Sunnah. However, Abu Hanifah and the Hanafis, has also adopted this stand before³³. Hanbali's, Shafies and Malkis presented the view of Ahlul Sunnah in Iman as explained in their books.

2. **Reaction of Hanafis for adopting this view of Iman:**
As a reaction to this "Irjaa-like" point of view in Iman, adopted by the Hanafis, has led to a very strong stand by the hanafi scholars in terms of associating Kufr to many of the actions that would signify a Kufr. A look

³¹ It is important to mention that I haven't detailed the evidence of well recognized points such as the refutation of the saying that Iman is only the action of the heart, as it is detailed in many reference books, of the successors of the followers to our time. Amongst these books the famous "Book of Iman" by Ibn Taymiyah and the recent "Book of Iman" by Mohamad Naiem yaseen. Also, I have gathered many references and provided a detailed discussion of this point in my book "The Reality of Iman".

³² refer to "Book of Iman" Ibn Taymiyah, for many other references by Ahlul Sunnah on that subject please see "The Reality of Iman" by Tariq Abdelhaleem, in Arabic "on this site", "Iman" by Muhammad Naim Yaseen, in English P169.

³³ A detailed discussion of this point is provided in "The Reality of Iman" Tariq Abdelhaleem, chapter 2, footnote 2.

into a Hanafi book such as “Al-Fiqh Al-Akbar” by Mula Ali Al-qari would show how strict they were when it comes to any action that might carry a sign of Kufr. They stated that even giving a gift to a “Majosi” in the Spring feast³⁴ becomes a kafir!

3. **Opposite Reaction of the Counterfeit Salafis to that of Hanafis for adopting the same view of Iman (The Practical Kufr vs the Kufr By Action):** However, as the Hanafis realized the weakness in their approach to Iman, those Counterfeit Salafis took the wrong remedy to the problem, exactly the opposite of the Hanafis, set aside the fact that they adopted the opposite opinion of the majority of Ahlul Sunnah. They portrait actions that signify Kufr as sins. The detail of that is as follows:

- a. They confused actions that are called “Practical Kufr” الكفر العملي which signifies a minor kufr, or the Kufr that is identified in Sunnah and Hadith, with the “Kufr by Action” كفر العمل, which is identified as an ‘Action’ that reflects the fail of the heart in acquire the minimum amount of Iman to keep the person from departing from Islam completely. Example of that is in the ayah of Al-awba 65-66

وَلَمَّا سَأَلْتَهُمْ لَيَقُولُنَّ إِنَّمَا كُنَّا نَخُوضُ وَنَلْعَبُ قُلْ أَبِاللَّهِ وَآءَابِنَبِيِّهِ
وَرَسُولِهِ كُنْتُمْ تَسْتَهْزِئُونَ ﴿١٦﴾ لَا تَعْتَذِرُوا قَدْ كَفَرْتُمْ بَعْدَ إِيمَانِكُمْ

In this verse, Allah ﷻ has revealed that although these three men who insisted that they made fun of the companions, riding with the prophet ﷺ,

³⁴ Majos المجوس are the predecessors of the Iranian Shiat who used to worship fire, and the Spring Feast is called ‘Nayrooz’

that they are just joking and playing around, they are actually disbelievers as their action is a prove of what's in their heart.³⁵ This is what is known as *Kufr Al-A'amal*. ³⁶ **كفر العمل**. Similarly, the Ayah of Al-Nisaa 60:

"الم تر الى الذين يزعمون أنهم آمنوا بما أنزل اليك وما أنزل من قبلك يريدون أن يتحاكموا الى الطاغوت وقد أمروا أن يكفروا به، ويريد الشيطان أن يضلهم ضلالا بعيدا" النساء 60

Have you not turned your vision to those who declare that they believe in the revelations that have come to you and to those

³⁵ refer to Ibn Katheer, Al-Tabari, Adwaa Al-Bayan by Al-shanqiti for the tafseer of this verse.

³⁶ In Hafiz Hakami's book "100 questions and answers in Aqida"

100 سؤال وجواب في العقيدة

س : وإذا قيل لنا هل السجود للصنم والاستهانة بالكتاب وسب الرسول صلى الله عليه وسلم والهزل بالدين ونحو ذلك ، هذا كله من الكفر العملي فيما يظهر فلم كان مخرجاً من الدين وقد عرفتم الكفر الأصغر بالعملي؟"

ج : اعلم أن هذه الأربعة وما شاكلها ليس هي من الكفر العملي إلا من جهة كونها واقعة بعمل الجوارح فيما يظهر منها ، ولكنها لا تقع إلا مع ذهاب عمل القلب من نيته وإخلاصه ومحبته وانقياده لا يبقى معها شئ من ذلك ، فهي وإن كانت عملية في الظاهر فإنها مستلزمة للكفر الاعتقادي ولا بد ، ولم تكن هذه لتقع إلا من منافق مارق أو معاند مارد . وهل حمل المنافقين في غزوة تبوك على أن قالوا كلمة الكفر وكفروا بعد إسلامهم وهموا بما لم ينالوا) إلا ذلك مع قولهم لما سئلوا (إنما كنا نخوض ونلعب) قال الله تعالى : (قل أباالله وآياته ورسوله كنتم تستهزون لا تعتذروا قد كفرتم بعد إيمانكم) . ونحن لم نعرّف الكفر الأصغر بالعملي مطلقاً بل بالعملي المحض الذي لم يستلزم الاعتقاد ولم يناقض قول القلب وعمله"

This translates to: "Q: if we are asked if bowing to an idle or making fun of Quran or insulting the Prophet pbuh or the like (of actions that signifies the kufr without need to test the heart), we answer: these four things and the like of it is not of the Practical Kufr, except that it is done by physical actions, but it never takes place with any Iman in the heart, as in the verse of Al-Tawba 65... we did not define the minor Kufr as that is made by physical actions, but by those actions that are done without conflicting with the Iman in heart and does not signify the believe and the action of the heart". This quote that there are actions that are made physically that can signify Kufr without need to refer to the heart as they are indicative of it. Also see Sheik Bakr Abu Zaid book "درء الفتنة عن أهل السنة"

before you? Their (real) wish is to resort together for judgment (in their disputes) to the Taghut (authority other than Allah), though they were ordered to reject it. But Satan's wish is to lead them astray far away (from the Right).

In this verse, Allah ﷻ has said in His words that those who want to Judge with Laws other than Allah's, they are not Momens in the matter of fact; they only pretend that they have Iman, but they don't. If they say that: we are Momens, we say: No you are not, your action is expressive of what's in your heart. This is a clear example of the sort of actions that the belief in the heart should not be counted when judge the acting party. If the person who judges with other than the Laws of Allah ﷻ swears he is a believer, we say, Allah ﷻ tells the truth about you more than yourself. Sheik Mohammad Ibn Abraham, the great Mufti of Suadi Arabis before Ibn Baaz, said in his collection of Fatawas: “

(...as His “Allah's” say: *They pretend*; is telling that they lie in what they claim about their Iman, as ruling with Man made laws can never mix with Iman in one heart; is one contradicts the other, and the word Taghoot means extreme unjust and going beyond the limits, so, every one who rules with other than what the Prophet pbuh showed us is ruling with Taghoot”

4. **The Difference between Ahlul Sunnah And Khawarij**: It is important to mention to the misled youth, that Khawarij opinion is completely different than that of Ahlul Sunnah. Khawarij say that if some one commits adultery, or drinks wine, or even lies, he/she becomes a kafir. These actions are perceived by Ahlul Sunnah, with no contradiction between them as sins. However, ruling by Man made Laws are, to say

the least, controversial³⁷, so, this point have to be referred back to Quran and Sunnah, to clarify.

5. **Discussion of the Verse of Al-Maidah 47:** “ومن لم يحكم بما أنزل الله فأولئك هم الكافرون” which translates literally to: “and those who rules with other than what Allah revealed, those are The Kuffar”.
 - a. **The Essence of Tawheed: is Tawheed Al-Ibadah, which is stated in many verses of Quran. However was stated in terms of three distinct actions of Surat Al-An’aam:**

- Should I seek other than Allah as a Judge?

أَفَعَيِّرَ اللَّهُ أَتَّبِعِي حَكَمًا

- Should I take other than Allah as a Wali?

قُلْ أَعَيِّرَ اللَّهُ أَنْتَجِدُ وَلِيًّا

- Should I seek other than Allah as my Lord (that deserves to be worshiped?)

قُلْ أَعَيِّرَ اللَّهُ أَبِيعِي رَبًّا

Examples of the verses of the Governorship of Allah ﷻ:

﴿٤٤﴾ وَمَنْ لَمْ يَحْكَمْ بِمَا أَنْزَلَ اللَّهُ فَأُولَئِكَ هُمُ الْكَافِرُونَ

If any do fail to judge by what Allah hath revealed, they are Unbelievers. Al-Maidah 44

﴿٤٥﴾ وَمَنْ لَمْ يَحْكَمْ بِمَا أَنْزَلَ اللَّهُ فَأُولَئِكَ هُمُ الظَّالِمُونَ

And if any fail to judge by what Allah hath revealed, they are wrongdoers. Al-Maidah 45

³⁷ They are actually not controversial, but in the art of argument, if you have a point that is not agreed upon with the opponent, it has to be dropped as an evidence of both. This means that it can not be used as evidence that those who say it is Kufr are khawarij. Please refer to the art of Jadal And Munatharah 9(argument and controversy) by Sheik Al-Shanqiti.

وَلْيَخْشَكُمُ أَهْلُ الْأَنْجِيلِ بِمَا أَنْزَلَ اللَّهُ فِيهِ وَمَنْ لَمْ يَحْكَمْ بِمَا أَنْزَلَ اللَّهُ
فَأُولَئِكَ هُمُ الْفَاسِقُونَ ﴿٤٧﴾

*If any do fail to judge by what Allah hath revealed, they are those who rebel.
Al-Maidah 47*

وَأَنْ أَحْكُمْ تَبَيَّنَهُمْ بِمَا أَنْزَلَ اللَّهُ وَلَا تَتَّبِعْ أَهْوَاءَهُمْ وَأَخَذَ مِنْهُمْ أَنْ
يَتَّبِعُونَكَ عَنْ بَعْضِ مَا أَنْزَلَ اللَّهُ إِلَيْكَ فَإِنْ تَوَلَّوْا فَاعْلَمُوا أَنَّمَا يُرِيدُ اللَّهُ أَنْ
يُصِيبَهُمْ بِبَعْضِ ذُنُوبِهِمْ وَإِنْ كَثِيرًا مِنْ النَّاسِ لَفَاسِقُونَ ﴿٤٨﴾

*And this (He commands): judge thou between them by what Allah hath
revealed, and follow not their vain desires, but beware of them lest they
beguile thee from any of that (teaching) which Allah hath sent down to thee.
And if they turn away, be assured that for some of their crimes it is Allah's
purpose to punish them. And truly most men are rebellious. Al-Maidah 49*

أَفَحُكْمَ الْجَاهِلِيَّةِ يَبْغُونَ وَمَنْ أَحْسَنُ مِنَ اللَّهِ حُكْمًا لِقَوْمٍ يُوقِنُونَ ﴿٥٠﴾

*Do they then seek after a judgment of (the Days of) Ignorance? But who, for a
people whose faith is assured, can give better judgment than Allah? Al-Maidah
50*

أَلَمْ تَرَ إِلَى الَّذِينَ يَزْعُمُونَ أَنَّهُمْ آمَنُوا بِمَا أَنْزَلَ إِلَيْكَ وَمَا أَنْزَلَ مِنْ
قَبْلِكَ يُرِيدُونَ أَنْ يَتَحَاكَمُوا إِلَى الطَّاغُوتِ وَقَدْ أُمِرُوا أَنْ يَكْفُرُوا بِهِ
وَيُرِيدُ الشَّيْطَانُ أَنْ يُضِلَّهُمْ ضَلَالًا بَعِيدًا ﴿٥١﴾

*Hast thou not turned thy vision to those who declare that they believe in the
revelations that have come to thee and to those before thee? Their (real) wish
is to resort together for judgment (in their disputes) to the Evil One, though
they were ordered to reject him. But Satan's wish is to lead them astray far
away (from the Right). Al-Nisaa 60*

إِنْ أَلْحَكُمُ إِلَّا لِلَّهِ أَمَرَ أَلَّا تَعْبُدُوا إِلَّا إِيَّاهُ ذَلِكَ الَّذِينَ الْقَيْمِ
وَلَسَكُنَّ أَكْثَرُ النَّاسِ لَا يَعْلَمُونَ ﴿٥٢﴾

*If not Him, ye worship nothing but names which ye have named - ye
and your fathers - for which Allah hath sent down no authority: the*

Command is for none but Allah: He hath commanded that ye worship none but Him: that is the right religion, but most men understand not. Yusuf 40

أَلَا لَهُ الْخَلْقُ وَالْأَمْرُ تَبَارَكَ اللَّهُ رَبُّ الْعَالَمِينَ ﴿٤٠﴾

Is it not His to create and to govern? Blessed be Allah, the Cherisher and Sustainer of the Worlds! Al-A'araf 54

فَلَا وَرَبِّكَ لَا يُؤْمِنُونَ حَتَّىٰ يُحَكِّمُوكَ فِيمَا شَجَرَ بَيْنَهُمْ ثُمَّ لَا يَجِدُوا
فِي أَنْفُسِهِمْ حَرَجًا مِّمَّا قَضَيْتَ وَيُسَلِّمُوا تَسْلِيمًا ﴿٥٤﴾

But no, by thy Lord, they can have no Faith, until they make thee judge in all disputes between them, and find in their souls no resistance against thy decisions, but accept them with the fullest conviction". Al-Nisaa 65.

اتَّخَذُوا أَحْبَابَهُمْ وَرُهَيْبَتَهُمْ أَرْبَابًا مِّن دُونِ اللَّهِ وَالْمَسِيحَ ابْنَ مَرْيَمَ
وَمَا أُمِرُوا إِلَّا لِيَعْبُدُوا إِلَهًا وَاحِدًا لَّا إِلَهَ إِلَّا هُوَ سَخِرْتَهُ عَمَّا بُشِّرُ كُونَ

﴿٦٦﴾

They take their priests and their anchorites to be their lords in derogation of Allah, and (they take as their Lord) Christ, the son of Mary; yet they were commanded to worship but One God: there is no god but He. Praise and glory to Him: (far is He) from having the partners they associate (with Him). Al-Tawbah 31

The three actions are spread over Quran in many verses, which indicates that: upholding the Laws of Allah, as a Judge, in our lives (personally and collectively), and as A Wali, and to only worship Him in making Duaa and all Nusuk and rituals, are general rules of Asl Al-deen, not of the Furou (branches of Deen) such as the Hukm of the will or buying and selling Hukm or merrage Hukm. These later examples are called branches of shariat. Tawheed is the origin of Deen, and the essence of the message. Tawheed is to obey Allah in Ibadah. Following His Laws is the

highest shape of Ibadah, as the word Ibadah in the Arabic language means: to obey and submit. Such general rules can not be refuted by single evidence as explained in Usool Al-Fiqh³⁸.

³⁸ To further expand on this point, we state that “General Rules” are those Rules that are derived from the individual evidences of Quran and Sunnah (called single/particular evidences). These Rules become of higher judgment status over these particular evidences. There are two methods to extract these General Rules:

1. The “Text” that spells out the Rule if available: such as the Ayah “**And every** Human beings fate we have fastened in his own neck”. This statement is true and general for every human being. Other phrases can also give the “Generalization” text such as:

- a. The letter “The”, such as: “The divorced women shall wait concerning themselves for three monthly periods.”
- b. The letter “If” when attached to a type/name that doesn’t have “The” as a predecessor, such as: “O ye who believe! if a wicked person comes to you with any news, ascertain the truth”.
- c. The word “whoever” when in denial context, such as: “whoever fail to judge by what Allah hath revealed, they are the Unbelievers”.

There can be another ayas that make this general text specific to some of the cases that are under the original general text, and take out some cases that were originally included in the general text inference. It is safe to say that every general statement in Quran had been limited to specifics, as Al-shafie said, except the Ayah: “And Allah knows every thing”.

2. The “Comprehensive Survey” of evidence that covers the subject of the search, wherever it is found, until it forms a solid, undeniable fundamental rule that is, considering the vast number of its founding particular evidence, becomes dominant over any individual or specific evidence in its subject. An example of that is the rule is the ‘No harm to be bared, and no harm to be conflicted’. As a stand alone text, it was reported in a weak hadith, the meaning of the Hadith is spread over shariat in a vast number of Quran, Sunnah and sirah events rulings to the extent that it outweigh the single hadith and rules over it. Ayas such as: “No mother shall be treated unfairly on account of her child. Nor father on account of his child” Al-baqarah 233, or the ruling of the Prophet PBUH in the matter of Al-Zubair and the person who denied him the right to have an access to the water through his land, and many other single evidence. In fact, that is how character judgment is normally

6. Having said that, we discuss the Maiedah verse in detail. We will discuss the Governorship of Allah, and provide nine points of looking at this verse 47 of Al-Maidah, all shows that it can never signifies a minor Shirk or Kufr.
7. **Ibn Abbas Statement “Kufr that is less than THE Kufr: “كفر دون كفر”**

Here below nine points as fundamental analysis of this statement that the Counterfeit Salafis misuse to excuse the use of man-Made laws:

- a. **The General should be treated according to its generality if it is repeated and seatles** (as a rule): this is a common point which is discussed in Usool Al-fiqh. Al-shatibie said: it is proven in regards to the Shariat knowledge that if a shariat established rule is repeated in many places, and was used to prove many points, and never been coupled with any specifics or conditions, it means that it is irrevocable and stays on its generality (without trying to commit it to a specific case). Looking at the verses of “Hukm of Allah” and that He is the One to judge in peoples

established for certain people of being generous or kind; by adding the specific individual incidents to establish the general meaning with which they are judged by. In shariat, the category of the “Comprehensive Rules” which are five and the “General Fiqh Rules” that are lower in level than those comprehensive rules. They are established through this type of evidence; such as “if matters get tighter, it eases up” or “necessities allow the prohibited”.

The scholars of Ahlul Sunnah established that the correct approach for extracting rulings is to consider both the individual/specific evidence and the “general rule” under which the incident falls. Neglecting either would make the ruling incorrect. However, they limited the effect of the particular evidence as refuting a general rule for the sake of a single one is as refuting the many specifics that the general rule was established upon.

lives. The Verse of Al-Maidah 47 can not be specific to a case where it is said: the ruler is Kafir “**if**”...as if means we are specifying a case, and this is against the general rules.³⁹

b. The letter “Mn” من in the Arabic linguistics, when succeeded by a negation letter ‘Ma’ ما signifies the extreme general that does not accept specificity or exception, unless it is a ‘continues exception’ as in the Baqarah 249 “and those who do not drink off it belongs to me, except if he just take a sip off his hand”. So, the exception came continuous. In Al-Maiddah, there is no exception, continues or separated. So, it has to stay on its generality, which is taken right off the face value of its words as Muhkam.

c. Analysis of the word ‘Rule’ يحكم in the verse: the work يحكم does not mean any one who executes or acts against the Law of Allah ﷻ. Those who understood it this way are the khawarij. The word “Rule” means what is stated of it in Usool Al-fiqh. Hukm in Usool Al-fiqh is “the instruction of the one who has the authority to govern in the lives of Muslims, in all aspects of the two types of Rules: the commissioning Command and the circumstantial command”⁴⁰. This means that the person who commits Kufr establishes a whole shariat (set of laws) that simulates the Shariat of Allah and set aside the shariat of Allah, and make his own shariat is the governing body in Muslims lives. This is not to rule in individual cases against the Law of Allah. This is to establish a parallel shariat that substitutes the Laws of Allah in all aspects of life, and be the

³⁹ Al-a’etesam, Al-Shatibi

⁴⁰ The commissioning Command is five: obligatory, prohibited, recommended, permissible and disliked. The circumstantial commands are five: reason, pre-requisite, impediment, Azimah and Rukhsah, and correctness and negation.

constitution that people adhere to. Such case has never been in the lives of Muslims except for short period of time over history when the Tatar invaded the Muslim world. An example of the Egyptian civil law will illustrate the difference. It is said in the civil law of Egypt that ‘a husband is *allowed* to pursue a court case against his wife if she was caught committing adultery in the house of marriage.’ “However,” the Law continues: ‘the case can not be pursued if it is proven that he committed adultery in the same house, he will not be able to pursue a court case against her’. In this example, the Egyptian Law maker made the adultery of the husband an مانع impediment to pursuing the case. This illustrates the point that these people who are infected with the virus of Irjaa, such as the Ikhwan “brotherhood” and these Counterfeit Salafis, that is the Kufr here is of a government that establishes a parallel shariat, not a ruler who is unjust and unfair, and commits sins by being unfair or unjust to his people. They don’t understand that it has never happened in the history of Muslims that the law of the land is set to other than Quran and Sunnah. The Khalifas of Ummayah and The Abbasis have always been adherent to Quran and sunnah, but they were unfair or unjust, and they committed many sins such as taking money of people or even kill them. But it never happened that they declared the shariat inactive and replaced it completely with a Man made law. This is the difference for those who are blind.

d. The Word Kaferoon (unbelievers) in Principles of

Tafseer: The work “Kaferoon” in Quran always point to the major Kufr. This is a great rule of Tafseer, that is mentioned in Al-Muwafaqat الموافقات, as Abu Bakr said to Umar in his will” Have you seen, Umar, that Allah ﷻ has always mentioned the Kuffar in their utmost evil capacity, so, people make Dua’a to stay away from their ways, and mentioned the Momens in their best capacity of Iman so people ask Allah to make them as such”. Al-HStibi

generalized this rule as: “Quran always point the extreme to be specified, and hence, points to the in-betweens”. The in-betweens are found in Sunnah. The work Kufr was mentioned in Sunnah in a minor capacity such as in Hadith “سباب المسلم فسوق وقتاله كفر” swearing at a Muslim is a Fisq and fighting a Muslim is Kufr. We know that Muslims can fight and still be brothers in Islam as in the verse of Al-Hujurat 9, or “العبد الأبق كافر حتى يرجع إلى سيده” the slave who escapes from his master is a kafir until he returns back. Also the hadith “من حلف بغير الله فقد كفر أو أشرك” whoever swear on the name of some one other than Allah, he is then a Kafir or a Mushrik. All scholars considered Kufr here is minor except if the person seas the one whom he swears at his name are a s great as Allah ﷻ. This rule of tafseer shows that the word Al;Kaferoon in the verse of Al-Maidah 47 means the major kufr and can never points to minor kufr.

e. Verification of Ibn Abbas statement:

As stated in the introduction, Fatwa is an application of a Hukm to a specific situation (**Manat** مناظ). Those who used the statement of Ibn Abbas that is widely quoted in the Tafseer of the Maiedah 47 verse as saying: “this is Kufr less than Kufr”, and interpreted that as minor kufr, has made a major mistake in that regard.

They normally refer to an incident that took place between a famous follower named Abu Mijlez أبو مجلز and some of the Khawarij of Ibadiyah (followers of Abdullah Ibn Ibad), where they came to him and asked him: didn’t Allah said that “whoever rule with laws other than His, those are the Kaferoon”, he said yes, but this is not the Kufr that you try to imply, this is Kufr less than the Kufr”⁴¹. It is evident from this text that Abi Mijlez was talking to a group of people, not sitting

⁴¹ Refer t o Al-Tabari, Tafseer Al-Maiedah 47.

in a class teaching the tafseer of the ayas. This means that these people wanted to get a Fatwa from him to apply the Major Kufr to the rulers of the Ummayas. He, of course, told them that this is not the (Manat) or the situation where the Kufr is a major kufr, as the khalifas of Ummayah never replaced the Laws of Allah with a parallel shariat or Laws they created and forced people to adhere to it instead of the Laws of Allah. The important thing is to understand that this word of his is about the specific situation with the Ummayah khalifas not as a general ruling in interpreting the verse, as his words were "...this is not the Kufr **you** are implying...". So, "you" here points to a group of people, asking for a fatwa in a specific situation not for a general Tafseer. This is exactly what the great **Sheik Muhadith Ahmad Shaker** and his brother, great scholar **Mahmoud Shaker** pointed out in their commentary on tafseer Al-Tabari and the Tafseer of "Umdat Al-tafaseer on Ibn Katheer **عمدة التفاسير على تفسير ابن كثير**": Skaih Muhadith Ahmad Shaker said: "these statements are some of what the astray people who are only related to Elm by name, try to play with in this ages, and use it as an excuse for those who impose the Laws of Kufr in the land of Islam. They use such statements from Abi Mijles in his argument with some of the Khawarij of Aibadiyah which wanted to revolt against the Ummayah khalifas, as Khawarij perceive sins as Kufr. So, they were arguing with Abi Mijliz to get him to admit that those khalifas and 'Amirs' are Kuffar, so they can revolt against them. These two statements were reported in Al-Tabari, and my brother, Mahmoud Shaker has commented on them as follows: (Mahmoud said) "Oh Lord, I clear my self from talking astray, as some of the astray people in this time is excuse ing the governments and rulers of this time in removing the Laws of Allah as a base for judging between people in their lives, and to take the

shariat of Kufr as a Law of the land in Muslims countries. As they found these two statements, they took them as an evidence to permit the use of Kufr Laws in people lives, money and lineage, and to promote the opinion that following a parallel shariat other than Allah's does not make the one who promotes it or submit to it is a kafir. And if we look into the two statements, we have first to know who is asking the question, and who is providing the answer. Abi Mijliz (Lahiq Ibn Hamid Al-Shaybani), is a trustworthy follower who was in Ali Ibn Abi Taleb's camp and loves him, and people of Shyban, his tribe stood with Ali at the battle of the Camel. When the Khawarij stepped to the side line after the battle of Siffeen. a Group of Sadous (branch of Shayban) who followed the Khawarij leader Ibn Ibad, asked Abi Mijliz that question. The followers of Ibn Ibad the khawarij leader believed that any one who does not follow him is a Kafir including Ali Ibn Abi taleb and Muawiyah (as they did not follow Quran in the opinion of khawarij). So, it is clear that they wanted to make him consent to the Kufr of Ali and Muawiyah and their leaders and Amirs as they side with the Kufar government! That is why Abi Mijlez said in one report: "these people (means the leaders of Ummayah) act against the Law of Allah in some incidents but they know that this is wrong to do". Thus, the question was not about what is happening these day, of changing and removing the shariat completely from the lives of Muslims, and replace it with a Man made law to control, as the Bidaa people of our time claim! As this act is negligence of the shariat and looking away from Allah's laws, and giving preference to the Laws of Kufr above the Laws of Allah, and no one of the people of Qiblah (Muslims) doubt that it is an act of major Kufr.

This situation we are experiencing at this time, as the Laws of Allah has already been neglected completely and other laws are installed into its place, and the laws of shariat are made inactive ...this has never happened in the lives of Muslims before in history.

So, whoever take these statements or the like in this regard, to excuse a ruler in removing the shariat and used these statements wrongfully to support these secular governments, has to be told and taught the truth about it, and if he insisted on using such statements to justify the existence of the secular Laws instead of shariat, we all know what the ruling of Islam, in case of the converter from this deen, is”.

These are the words of Ahmad Shaker, the Sheik and great Muhadith, and the words of the great Tafseer Scholar Mahmoud Shaker.

f. Ibn Abbas statement is not a “Marfoe” مرفوع hadith:

It is well known in th science of terminology of Hadith that the sayings of the companions are only considered “Marfoe” **elevated** if it is about a matter that is of the hidden (**Ghaib**). In this case, what they say has to be linked to the Prophet ﷺ as they never lie. However, if it is about any other subject, then it is merely Ijtihad of the companion, unless it is a consensus of all the companions, which is not the case.

g. Rating the saying of the Companion in regards to the Quranic General Rules: If we consider that this saying of Ibn Abbas it is stated in Usool Al-fiqh that “the saying of a companion does not specify a generality of Quran”. The Hanafis believes that only continuous exception should specify the general of Quran. The majority of Ahlul Sunnah, other than Hanafis consider that it can be specified

with the continuous or separate exceptions and have counted 15 types of specifics of the general of Quran (the kaferr on in the Ma'aiedah verse in this case), that does not include the saying of a companion⁴²..

h. Scholars who supported the wrong approach in this issue:

We have to understand and appreciate the fact that there have always been scholars who get on the wrong side of issues. This by any means does not make us pay less respect for them, or benefit from their scholarly work. The best example of that is **Skaik Al-Albani** (may Allah have peace on his soul), who is the most respected, who adopted the opinion of Hanafis in regards to in recent time, influenced by Ibn hajar who is Ash'ari in Aqida. He also went further than the Hanafis, as a consequence of this wrong view of Iman, and made the mistake of not distinguishing between the practical Kufr and the Kufr by action. Consequently, he could not see the significance of the removal of the Laws of Allah ﷻ from the lives of people. It is sad that those who are "Muqalidah" blindly follow scholars could not see the flip in this view, as their mentality was built to blindly follow others.

i. Quotes from the scholars who supported Ahlul Sunnah approach:

It is absolutely important to mention the point which these Counterfeit Salafis failed to understand all along: This situation, or "Manat", where Muslims live nowadays, with the Shariat removed completely from ruling in their lives, and replaced by a mix of man made secular Laws, has never happened before in our history, except at the time of the Mongolians invasion التتار of the Muslim World in the seventh century, and ruling with their "Abestaq" الأبيستاق which was a mix of the Islamic Law, the Jewish Law and

⁴² Al-Qarafi "Al-Fourook" and Abu Zahra "Usool Al-fiqh"

some of what Jankiz Khan ruled on his own. Ibn Taymiyah, and his students such as Ibn Al-Qayyim and Ibn Kathir has been the first to rule on such situation. Before that, all scholars were always talking about a situation where the Shariat is the base and reference for the society, but the khalifas or the leaders commit unjust and sins in individual cases. That explains the statement that always found in many books before the invasion of Iraq (the first invasion!) happened, where it is said: “if the ruler executes Laws that are opposing to shariat, he still considered a Muslim as long as he adheres to Islam and takes it as his Aqida”. Knowing what the khalifas used to do at that time, we can understand the Manat of such statements; rulers and governments who have the shariat as the reference in their land, but commit individual sins. This has nothing to do with the situation in hand, where shariat is completely removed from the constitution, except in Saudi Arabia (formally), and secular Laws are the governing body in the lives of Muslims.

Having explained this point, a long list of scholars of Ahlul Sunnah, old and contemporary that support the view of Ahlul Sunnah. We will quote the following:

1. Ibn Taymiyah:

Ibn Taymiyah said:

“if the ruler is religious, but ruled in a case without knowledge of shariat, he is of hellfire people, and if he ruled against shariat knowingly, he is hellfire people, and if he ruled without just or knowledge he is more qualified for hellfire, This is if he ruled in an individual case, but if he ruled in the lives of Muslims generally and made the Haram Halal, and the Halal Haram, and sunnah as Bid'ah and Bid'ah as sunnah, and the goodness as Bad and the evil as good, and commanded against what Allah and His messenger commanded, and this is a different matter...(this indicates that the cases he described before where in specific

individual cases, not a general constitution of the land, and the ruler is a sinner and will be punished in hellfire, however, the later is of different type, which only means the major kufr).

2. Ibn Katheer:

In the Tafseer of the Ma'aidah:

“Is it the Ruling of Jahiliyah that they wish to follow?” Al-Maiedah 50, he stated: “Allah ﷻ denounce whoever renounces the Laws of Allah which are leading to all good, and forbidding all evil, and sway away from it to man made opinions and wishes and terms that Man put without reference to Shariat, as the case with the kings of the Mongolians, who rules with Laws that were introduced by their king Jankiz Khan,, where he put together the “Yasaq”, which is a book that uses some of the Jewish, Christian and Islamic Laws, and some of his own opinions, where these laws become the constitution for his successors that they follow instead of the shariat and the Sunnah of the Prophet ﷺ. So, whoever does such thing is a kafir, and it is an obligation to fight him until he goes back to shariat, and rule according to it in each small and big matter”.

He also stated in his history book “A-IBidayah wal-Nihayah البداية والنهائية he said: “so, the consensus of Muslims is that whoever leaves the established Laws of Allah that was revealed to Mohammad pbuh, the last messenger, and judge according to other Laws that are abrogated, is a Kafir”. Of course, as Ahmad Shaker mentioned, if that is the ruling of the person who judges according to an abrogated shariat, so how is it with the one who rule with pure secular Man Made Laws?

3. Ahmad Shaker

We are here quoting **Ahmad Shaker** in “Umdat Al-Tafaseer عمدة التفاسير على تفسير بن كثير in his comment on the above

statement by Ibn Katheer. He said: “I say – following Ibn Katheer- is it permissible that Muslims are being ruled in their land with laws that are extracted from European Idle-worship secular based Laws? Laws that is full of wrong and refuted opinions which they change and adjust as they please all the time without considering whether it agrees with the Laws of Allah? Muslims have never been hit with such situation in their history except at the time of the Mongolians, where it was one of the worst ages that Muslims lived. However, they did not submit to it. On the contrary, they annexed the invaders and the Rules of Islam prevailed.

Now Muslims are even in a worse and a darker time, as most of the nations involved in such Laws that the Mongolian Kafirs invented. The laws now are similar to these laws, and their irony is that people are now proud of learning such laws, and they even mock those who oppose them and they call them names such as “old fashioned”, “stubborn” and such bad names. Not only that, they actually interfere with the shariat and try to change whatever left of it, some times with tricks and some times bluntly, and in all times trying to separate the state from religion. Is it then permissible for any Muslim to follow that new Deen they invented?

It is crystal clear when it comes to these Laws; it is pure Kufr that has nothing unclear about it, simple and straight. There is no excuse for any one who claims to be a Muslim – whoever he is- in following these laws, working with it or submitting to it. So, each one has to watch for himself, and each one is responsible for himself.

I am calling upon the scholars to tell the truth and come clean, with no fear to deliver the message of Allah ﷻ.

They will say about me that I am “bad”, “old fashioned” and the lime of these words. That never made a difference to me, as

I always say the truth no matter what the consequences would be ⁴³".

4. Sheik Mohammed Ibn Ibrahim:

Sheik Mohammad Ibn Ibrahim, The great Mufti of Saudi Arabia, said in his collection of Fatwa, collected and commented on by Sheik Mohammad Al-qasem: "...but that which was called 'Kufr less than Kufr'" is when a ruler judged with laws other than the shariat, knowing that he is a sinner, that if he does it in an individual case once or so, **but if he made these rulings against the shariat as Laws of the Land that is Kufr**, even if they say: oh, we are making a mistake and we know shariat is better (and that sort of talk), as this is a Kufr that takes one right out of Islam". There is no clearer statement can be said, for those who see ⁴⁴!

5. Sheik Saleh Al-Fawzan

"ففرق رحمه الله بين الحكم الجزئي الذي لا يتكرر وبين الحكم العام الذي هو المرجع في جميع الأحكام أو غالبها وقرر أن هذا الكفر ناقل عن الملة مطلقاً وذلك لأن من نعى الشريعة الإسلامية وجعل القانون الوضعي بديلاً منها فهذا دليل على أنه يرى القانون أحسن وأصلح من الشريعة وهذا لا شك فيه أنه كفر ككفر أكبر يخرج من الملة ويناقض التوحيد"⁴⁵

Sheik Saleh Al-Fawzan⁴⁶ commented on Shaiek Ibrahim's statement, he said: "So, He (Sheik Mohamad Ibn Ibrahim) have

⁴³ Ahmad Shaker, Umdat Al-Tafaseer Vol 1, P216

"عمدة التفاسير" أحمد شاكر، ج 1 ص 216

⁴⁴ Collection of the Fatwah of Sheik Mohammad Ibn Ibrahim by Sheik Mohammad Ibn Abdulrahman Ibn Al-Qasem

⁴⁵ "Al-Tawheed" by Saleh Al-Fawzan

⁴⁶ In a reply to a question about the contradiction that the counterfeit salafis fell into, Al-Fawzan explained that even if one agreed to the statement that Iman is intention, manifest and action that increases and decreases, but said that Kufr is only by denial and refusal, that it is then a contradiction and wrong as Kufr can be in other forms as well.

differentiated between the partial ruling which does not get repeated, and the permanent Laws that is the reference in all cases or most of it, and he (Shaeik Mohamad Ibn Ibrahim) ruled that this is the major Kufr that removes one from Islam altogether, as removing shariat and putting instead the Man made laws to judge by it, is a proof that the one who does that see these laws as better than shariat, and that is undoubtedly is a major Kufr that takes one out of Islam and is contrary to Tawheed.”⁴⁷

6. Sheik Ibn baaz

يقول الشيخ عبد العزيز بن باز فيما نشر في مجلة الدعوة العدد (963) في [5/2/1405هـ].

الجواب: يقول: "الحكام بغير ما أنزل الله أقسام، تختلف أحكامهم بحسب اعتقادهم وأعمالهم، فمن حكم بغير ما أنزل الله يرى أن ذلك أحسن من شرع الله فهو كافر عند جميع المسلمين، وهكذا من يحكم القوانين الوضعية بدلاً من شرع الله ويرى أن ذلك جائزاً، حتى وإن قال: إن تحكيم الشريعة أفضل فهو كافر لكونه استحل ما حرم الله".

أي: من أجاز الحكم بغير ما أنزل الله من القوانين الوضعية، ولو قال: إن تحكيم الشريعة أفضل - وهذا كمن ذكرنا لكم- مثل من يقول:

ولقد علمت بأن دين محمد من خير أديان البرية ديناً

ويقول: "ولو قال: إن تحكيم الشريعة أفضل فهو كافر لكونه استحل ما حرم الله، أما من حكم بغير ما أنزل الله اتباعاً للهوى أو لرشوة أو لعداوة بينه وبين المحكوم عليه"

Sheik Abdul Aziz Ibnbaaz said in an interview with Al-dawa Magazine, when he was asked about the ruling of shariat in regards to these rulers who removes shariat: "The rulers with

هل تصح هذه المقولة: " من قال الإيمان قول وعمل واعتقاد يزيد وينقص فقد بريء من الإرجاء كله حتى لو قال لا كفر إلا باعتقاد وجود " ؟

الجواب:

هذا تناقض !! إذا قال لا كفر إلا باعتقاد أو جود فهذا يناقض قوله إن الإيمان قول باللسان واعتقاد بالقلب وعمل بالجوارح، هذا تناقض ظاهر ، لأنه إذا كان الإيمان قول باللسان واعتقاد الجنان وعمل بالجوارح وأنه يزيد بالطاعة وينقص بالمعصية ... فمعناه أنه من تخلى من شيء من ذلك فإنه لا يكون مؤمناً .

⁴⁷ "Book of Tawheed " by Sheik Saleh Al-Fawzan.

other than the laws of Allah are different types, according to what they believe in and what they do. So, if one rules with the Man made laws thinking that it is better than the Laws of Allah, is a kafir by consensus. So, as the one who installs the man made laws and thinks that he can do that, even if he says: I know that Shariat is better, he is still a kafir as this is the form of Istihlal (making it halal). Sheik Bin Baaz also explained that just saying that the Deen of the prophet is better than any other Deen does not make him a Muslim, Sheik Ibn baaz have an example of Abu Taleb who said in his poem: I know that the Deen of Mohammad is the best Deen on Earth. That did not make him a Muslim.

7. Abdul Qader Uadah:

وننقل نصاً من كتاب الشهيد عبد القادر عودة، أحد أئمة حركة الإخوان وكبار منظرها ومن كبار قانوني مصر والعالم الإسلامي، فقد كان رحمة الله عليه ممن فهم التوحيد وأدرك معانيه، ولأنه قاض ومستشار قانوني في مصر فقد فهم ما تعني القوانين الوضعية فقال في كتابه العظيم "الإسلام وأوضاعنا القانونية"، يقول: "إذا جاءت القوانين مخالفة للقرآن والسنة أو خارجة عن مبادئ الشريعة العامة وروحها التشريعية فهي باطلة بطلاناً مطلقاً وليس لأحد أن يطيعها، بل على عكس ذلك يجب على كل مسلم أن يحاربها" ص54 طبعة المختار الإسلامي. ويقول رحمة الله عليه: "هذا هو حكم الإسلام، وتلك هي سبيل المؤمنين، وقد أطلنا زمن فشا فيه المنكر وفسد أكثر الناس، فالأفراد لا يتناهون عن منكر فعلوه ولا يأمرون بمعروف افتقدوه، والحكام والأفراد يعصون الله ويحلون ما حرم الله، والحكومات تسن للمسلمين قوانين تلزمهم الكفر وتردهم عن الإسلام، فعلى كل مسلم أن يؤدي واجبه في هذه الفترة العصبية... من واجب كل مسلم... أن يهاجم القوانين الأوضاع المخالفة للإسلام، وأن يهاجم الحكومات والحكام الذين يضعون هذه القوانين أو يتولون حمايتها وحماية الأوضاع المخالفة للإسلام". ص18.. وقد واجه رحمة الله عليه عقوبة الإعدام عام 1954 نتيجة موقفه هذا ولتصفية حسابات شخصية بين الملحد⁴⁸ عبد الناصر وبين الإخوان. ألا فليعتبر هؤلاء المقلدون الجهلة ممن يدعي الإنتساب إلى الإخوان "الجدد"، ولينتسبوا إلى مثل هذا الرجل الملهم الشهيد.

The great Martyr Abdul Qader Uadah, one of most famous Law specialist and judges in Egypt, who was executed by Jamal Abdul Naser, the dictator of Egypt between 1953-

⁴⁸ This is in accordance with what Mohammad Hasanien Haykel said in his book about Naser "paradise and Hellfire is only on this Earth".

1970, and one of the heads of the “Ikhwan movement’ at that time⁴⁹, said in his inspiring book “Islam and our Judicial system”: “if the Laws of the Land are contradicting the Laws of Allah it is then utterly invalid and no one should follow it, on the contrary, every Muslim should oppose it”.

Many others, more than those I quoted have explained and ruled in this issue, such a Sheik Al-Dousary, the most recognized scholar of Saudi Arabia, and many others. However, it is important to mention that, I quoted all these scholars not to Make Taqleed (follow blindly) to them, as Taqleed is not accepted in matters of Tawheed. This is what the faked Sheiks of the Pretentious Salafis hide from the poor young followers, when they confuse the subjects of Fiqh, with the issues of tawheed. This point will InshaAllah be more explained in the next chapter of this book.

Chapter Five

Exposing the Trick!

To remind the reader of the Tricky logic which the Counterfeit Salafis uses, that was presented in Part II, I stated it here below:

1. Allah ﷻ has said 43 النحل “فاسألوا أهل الذكر إن كنتم لا تعلمون” which roughly means “So, ask the People of Thikr (the message) if you do not possess the knowledge”.
2. Hence, no one can talk about any issue of Deen except those who possess the knowledge.

⁴⁹ Although Ikhwan never refer to him after they were also infected by the Irjaa virus.

3. The “Sheik” that is worthy to be followed has to posses two major qualifications:
 - a. Graduation of Certain universities, mostly Mecca and Madinah Islamic universities.
 - b. The knowledge and opinions of that Sheik matches what they promote as “the correct knowledge” which we have laid out and refuted above.
 - c. It always helps to be a Saudi, with Jilbab and “Ghotrah” غترة for the extra credit!
4. Hence, their Sheiks are the only ones who Muslims can listen to.
5. Young Muslims, who mainly are victims of this approach, are stripped out of their brains, as they have no qualifications to think, and are given couple of telephone numbers and maybe an internet link to call when confronted with any issue, whether it is a Fiqh question or a normal day to day incident that a child, in his sane mind, can grasp the right answer for.
6. Cultivating a culture of disrespect for scholars who, in their twisted views, made a mistake! They compile lists of people; they call it Jarh and Tadeel! And they make their victims follow it and be scared of even talking to other scholars, as they are “not trustworthy”!
7. This train of thought made them dare to encourage their victimized followers to snitch on their fellow Muslims! Ali Al-Halabi, a misled Jordanian character that belongs to these Counterfeit Salafi group, gave a Fatwa that allows the Followers of the faction to tell the “authorities” about those who call for the Islamic Laws to be adhered to in the Land of Muslims and for obedience to Allah as part of the Tawheed Al-ibadah to be correctly and comprehensively applied. It is needless to comment on how astray this person is.

Exposing the Trick:

“And before thee also the messengers We sent were but men, to whom We granted inspiration: if ye realise this not, ask of those who possess the Message”.

وَمَا أَرْسَلْنَا مِنْ قَبْلِكَ إِلَّا رِجَالًا نُوْحِي إِلَيْهِمْ فَسْأَلُوا أَهْلَ الذِّكْرِ إِنْ كُنْتُمْ لَا تَعْلَمُونَ ﴿٤٣﴾

This Ayah of Al-Nahl is always used as a reference to direct those who does not have the knowledge to ask those who have it. However, it is elementary to say that this reference is not, and can not be in all matters.

A Muqaled (blindly follower) can argue by saying: But the words of the Ayah does not specify any certain fields of knowledge that are meant t, which implies that a person “who does not have knowledge” should always in all cases ask “those who posses the knowledge!

The answer to this is laid out under the following headings:

1. The context of the ayah
 2. The real meaning is the Ijtihad vs taqleed.
 3. What Ijtihad means and in what areas.
 4. What Ibn Al-Qayeem said about Taqleed
 5. What are the limits of ‘not knowing’
 6. Who are those who “possesses the knowledge”
1. **The context of the ayah:** if we recite the whole ayah of Al-Nahl 43, we will see that it is meant to show that those who deny the prophecy of the Prophet ﷺ on the grounds of being a normal man,

are wrong, as all the prophets that were sent before him were just men like him, receiving revelation, and hence directed them to ask the people of the book before them about that fact. This can be reviewed in all Tafseer books⁵⁰. So, according to Usool Al-Fiqh principles, this is Nass⁵¹ نَصٌّ in the duty upon those who doubt the prophecy of Mohammad ﷺ on that ground should ask the people of the book which know this fact about the messengers. However, it is a Thahir⁵² ظاهر in instructing those who don't know to ask those who possess the knowledge in general. According to scholars of Usool Al-fiqh, the Nass is stronger than the Thahir if they conflicted, such as in the ayah of "O ye who believe! Intoxicants and gambling, (dedication of) stones, and (divination by) arrows, are an abomination of Satan's handiwork: avoid such (abomination), that ye may prosper." Al-Maidah 90, is a Nass in prohibition of Intoxicants الخمر. However, the ayah of "On those who believe and do deeds of righteousness there is no blame for what they ate (in the past), when they guard themselves from evil, and believe, and do deeds of righteousness - (or) again, guard themselves from evil and believe - (or) again, guard themselves from evil and do good. For Allah loveth those who do good" Al-Maidah 93 is a Thahir in allowing any kind of drink or food if the person has fear of Allah ﷻ. Of course, the Nass of prohibition of the Intoxicants in ayah 90, is stronger than the Thahir of the Ayah 93, so it takes primacy over it as this ayah

⁵⁰ See 'Umdat Al-Tafaseer' vol 2 p337

⁵¹ Please refer to the definition of Nass النَّصٌّ in Usool Al-Fiqh by Abu Zahra P110, Nass means Clear and Obvious.

⁵² Ibid, same page. The Thahir is the text that points to a meaning that is not the primary reason of it.

93 did not specify all types of food or drinks that are allowed.

So, it can be limited to specific foods. The ayah of Al-Nahl has the same essence. It is only extracted from its ‘Thahir’ to ask those who possess the knowledge in whatever we don’t know, but not necessarily in every thing with no exception.

If the Muqalid, says: but there is no indication in the words of the Al-nahl 43, it says that “ask of those who possess the Message. فاسألوا أهل الذكر إن كنتم لا تعلمون”? we say to the Muqalid: you have a choice:

- a. Either be a Thahiry (literal) ظاهري where you stick to the literal meaning of the ayah, then, we hold you to the literal meaning of the “whole ayah” not the second part of it only, then it is merely an argument to those who deny the prophecy of the Prophet ﷺ on the grounds of being a normal man, are wrong, as all the prophets that were sent before him were just men like him, receiving revelation, and hence directed them to ask the people of the book before them about that fact.
- b. Or, say: I have to consider the content of the ayah and go beyond the literal meaning and the Nass of it, then you agree that we have to consider other factors in dealing with it, and your claim that ‘where in that ayah it specifies certain matters to ask about?’ is not any more valid, as in fact the whole ayah provides a specific answer to a specific claim.

2. **Ijtihad and Taqleed**: The real issue that we are dealing with is about Ijtihad and Taqleed. The question is: how much a Muqalid is allowed to blindly follow the “Shaiks” that he “thinks” that they possess the knowledge? We will discuss two main points in this part of the study, however, we urge the reader (that is not a mere Muqalid) to refer to the great book of Ibn Al-Qayyim titled “I’lam Al-Muwakieen” إعلام الموقعين Vol 2 P187 to 291, where he discussed in detail the issue of the blind following of others whom the Muqalid “thinks” they possess the knowledge.
- a. First, if the Muqalid say: but those whom I refer to and ask in every issue I face, are those who possess the knowledge and who are following the guidance of Allah ﷻ? Ibn Al-Qayyim provides an answer that is global and comprehensive, as he puts it, to answer this claim or any other claim by the Muqaleed. He said: “a Muslim is not straight on the guidance of Allah until he follows what Allah ﷻ and His messenger decreed. So, we ask the Muqaleed if he knows what Allah ﷻ and His messenger said, then he is not a Muqalid, (and there is no need to ask anybody), and if he doesn’t know what Allah ﷻ and His messenger said, then he admits that he is an ignorant astray person, hence, how would he know that those whom he trusted are on the right guidance!? This is an answer to any question they (the Muqalids) provide in this issue”.⁵³ This answer of Imam Ibn Al-Qayyim is an eye opener to those who

⁵³ “I’lam Al-Muwakieen” إعلام الموقعين Vol 2 P189.

completely shut down their minds, and replaced it with couple of phone numbers and a link on the internet. Be square with yourselves. If you say it loud and clear: we do not know any thing, and we are incapable of judging even the slightest matters in our lives! So, how, in the name of Allah the Merciful, you know that you are following the right people?

- b. If you claim: it is a fact that they always refer to Quran and Sunnah, we say: even the worst people of Bidaa refers to Quran and Sunnah all the time.
- c. If you claim: because they are graduates of Al-Madinah or Mecca universities! We say: was Ibn Al-Qayeem, or Ibn taymiyah or Malik or any other scholar graduates of these universities? Is this the meaning of knowledge?! to graduate from specific universities? How about Al-Albani? He never graduated from these distinguished universities? We will talk about this point later InshaAllah when we discuss the meaning of knowledge.
- d. If you say: they dress in a nice Arabian custom, with Jilbab and Ghutra غترة then we say: you need to be more respectful to your Deen. This is not a criterion to follow any one in any subject!
- e. If you say: as I started looking into Islam more seriously, I just found myself introduced to these groups, and have been in their circle of internet, phones and conferences since, we say: well, it is an obligation to break this circle, and study and look into other groups, until you find

the truth, on your own, without any one telling you: this is it, I thought for you and you don't have to do any thing on your own.

3. **What are the limits of Taqleed:** When it comes to Tawheed or Iman issues, it is the consensus of Ahlul Sunnah scholars that there is no Taqleed in tawheed. This is evident from numerous verses of Quran where Allah ﷻ has blamed the Kuffar on following their predecessors and forefathers on the road of Kufr. Allah ﷻ has shown us that when it comes to Tawheed, every Man has the responsibility to find the truth on his own.

وَإِذَا قِيلَ لَهُمْ اتَّبِعُوا مَا أَنْزَلَ اللَّهُ قَالُوا بَلْ نَتَّبِعُ مَا أَفْقَيْنَا عَلَيْهِ عِبَادَنَا
أُولَئِكَ كَانُوا لَنَا جُتَاةً وَلَا يَعْلَمُونَ شَيْئًا وَلَا يَهْتَدُونَ ﴿١٧٠﴾

When it is said to them: "Follow what Allah hath revealed:" they say: "Nay! we shall follow the ways of our fathers:" what! even though their fathers were void of wisdom and guidance!

وَإِذَا قِيلَ لَهُمْ تَعَالَوْا إِلَىٰ مَا أَنْزَلَ اللَّهُ وَإِلَىٰ الرَّسُولِ قَالُوا حَسْبُنَا مَا
وَجَدْنَا عَلَيْهِ عِبَادَةً أُولَئِكَ كَانُوا لَنَا جُتَاةً وَلَا يَعْلَمُونَ شَيْئًا وَلَا يَهْتَدُونَ ﴿١٧١﴾

When it is said to them: "Come to what Allah hath revealed; come to the Messenger": they say: "Enough for us are the ways we found our fathers following." What! even though their fathers were void of knowledge and guidance?

And many other Ayas which point out that Man should not follow any other Man in matters related to Aqida or Tawheed. Again, these ayas are Nass نص in this regard. They obviously take precedence over the Thahir الظاهر of the ayah of Al-Nahl. The Ayah of Al-Nahl, then, is

contained to whatever other than Tawheed matters. This answers the claim that; Where in the Al-Nahl Ayah it says that only Fiqh problems we can ask and follow others. We owe it to ourselves to read about matters concerning Tawheed, and verify what those who we read say, and those who oppose say. When a group of people claim that Iman does not include Finding the truth about matters of Tawheed and Iman, in a time where things are mixed up and every one has his own agenda, become more necessary for the Muslim to hope for a safe journey at the Day of Judgment.

Thus, the ayah of Al-Nahl 43 is specified to matters that are of Fiqh nature.

4. **Who posses the “Knowledge”**: this is a crucial point, which young Muslims and blindly-followers of the “Shaiks” should consider and understand. The definition of knowledge, as mentioned above, is not limited to specific universities, or country or dress code. A scholar, in the Islamic sense, is the Person who posses’ knowledge in a specific filed; i.e. Fiqh, Usool Fiqh, Sects, Aqida, Hadith...etc. To qualify as a scholar in a branch of Elm (knowledge), the scholar has to posses enough knowledge in almost all the above fields of knowledge. This, as in any secular knowledge based academic circle, can be verified through the Work of the scholar that is accepted by the community of scholars, and follows the established guide lines of the “scientific Islamic research”.

Scholar & Mujtahid: it is also important to understand the difference between Mujtahid and scholar in the Islamic terminology.

Mujtahid: Al-Ijtihad, in the Arabic language, is to put the necessary effort into the matter in hand; Mujtahid is the person who does just that. There are different levels of Ijtihad which were stated by different scholars, such as Ibn Al-Qayyim in Al-Aalam Al-Muwaqieen *أعلام الموقعين* where a Mujtahid is either an “Absolute Mujtahid” *المجتهد المطلق* where he possesses the capacity to make a fatwa from Quran and Sunnah directly, to the other side of the continuum, where a Mujtahid is called Mujtahid of a problem *مجتهد المسألة*. This Mujtahid is “a specialist” in a specific problem of Fiqh, such as inheritance, or marriage, or divorce, and possesses the knowledge to produce Fatwa in this specific problem of Fiqh.

However, scholars are not necessary Mujtahids. There can be a scholar in an area of science that does not constitute providing Fatwas; such as History, Usool Fiqh, Hadith science or Arabic Language. But, such scholars, who are authority in their areas or research, *maybe not* be qualified to produce Fatwas.

In a word, every Mujtahid is a Scholar, but not every scholar is a Mujtahid. This does not by any means make either better than the other; or more respected or needed. Scholars of History are much needed for Muslims to know their past and derive the wisdom of it; which Allah ﷻ commanded us to consider. So as all other scholars in other areas of research. Mujtahids, with all levels of Ijtihad are also needed to cover the need of Muslims to know what to do in the different aspects of their Islamic practices.

This means that knowledge is not limited to certain group of people. It is possessed by many researchers, scholars or Mujtahids that have the required knowledge ion their particular are or filed.

Any person who possesses such knowledge can be scholar or even Mujtahid. For instance; Ibn Taymiyah did not graduate from Madinah university or Umm Al-Qurah university! Still Ibn Taymiyahh has possessed the knowledge to be considered an Absolute Mujtahid. In contemporary times, Al-Albani did not graduate from any university. However he is considered a great Muhadith in our times. What is important is to possess the knowledge.

To qualify as an authority in an area of research, or a field of knowledge, you have to show academic research that is accepted by the community of scholars in that filed. For instance, to qualify as a scholar in the Arabic Language, it is not enough to be a graduate of a university, as the vast majority of gradues of universities know the least after graduation, but to have research in the Arabic language grammar, Balaghah and Bayan *البلاغة والبيان* which is woidely accepted in the Arabic Language scholar's circles. To qualify these criteria, Mahmoud Shaker, the greatest Arabic scholar of the 20th century, had never graduated from any university! He studied on his own, and become The Authority in the Arabic Language, especially the Old Jahili Poems *الشعر الجاهلي* in the 20th century. It is part of the trick that these "Counterfeit Salafis" use to disqualify scholars that are much above their heads. Of course, this disqualification is limited to those poor blind followers who read "religiously" their books or look at their websites, considering it

as the only source of Deen in this world!! To the majority of Ahlul Sunnah, these are but a “bubble” on the surface of the Islamic community, that will, most probably sooner than they think, will burst and be a forgotten clan that stained the name of Salaf in this time.

The Counterfeit Salafis, present to the poor misled followers wrong criteria that although stated in some books, is used out of context or to the extreme that is not meant in the statement. They also present a document which might be signed by a scholar to the effect that they are “good” or capable of making Fatwa, as a proof of two things:

1. They are the best of scholars ever, and they never go wrong or make mistakes.
Even though a person might graduate from a university and has the certificate but still he can be a chief of ignorance! or he might have shown his teacher some good work but he has wrong inclinations and notions that show afterwards. No one can rely on a piece of paper to qualify a person for the rest of his life.
2. Every other person that does not agree with their “Counterfeit leadership” and twisted views is simply wrong.

Additional “Twist” to the trick:

Many scholars have openly criticized this sect of “Counterfeit Salafis” either in lectures, or tapes of books. However, they criticize these people of Bid'ah not on personal ground. They right books that views the right views, depending on the readers to distinguish

between the right and the wrong. An example of that the distinguished book by Dr Abdurahman Ibn Saleh Al-Mahmoud, professor of Aqida in Umm Al-Qurah university, titled “Man Made Laws vs. Shariat, Ruling with Laws other than what is Allah ﷻ Revealed” .⁵⁴ الحكيم بغير ما أنزل الله

As these Bidaa promoters of “Counterfeit Salafis” can not scientifically refute Ahlul Sunnah views, they resort to another twist to forbid their followers from realizing how wrong they are. Apart from the strict approach of:

- “you are just an ignorant clown”
- “you are not qualified to think for yourself (with the help of "فاسألوا أهل الذكر")”
- “Listen only to us”
- “let us suck out your brain, and give you these phone numbers and links to know how to think and what to read”
- “we are the only qualified individuals to talk in Deen”.
- “All others are wrong as they don’t have a signature form Ibn Bazz”!⁵⁵

The new addition to that is “**The Science of Jarh and Tadeel**” علم الجرح والتعديل. These Counterfeit, Bidaa promoters have used such glorious science to justify their ill mannered, scared of scientific discussion and twisted mentality approaches. They bashed every scholar that does not agree with their Bidaa. They call distinguish scholars as Ignorant, Astray Liars...and the like. They have compiled lists of “Scholars” whom they call “unaccepted”.

⁵⁴ The book is translated to English in 2003! It is an excellent presentation of Ahlul Sunnah view of the subject.

⁵⁵ Many of Ahlul Sunnah, such as Dr Safar Al-Hawali, or Dr Abdurahman Ibn Saleh Al-Mahmoud to name some, are graduates of the Saudi universities and they have Ibn Bazz’s signature on their certificate as well!!

Jarh & Tadeel vs. Books of Tabakat: it is established that the science of jarh And Tadeel is found in the beginning of the second century , after the expansion of the Islamic state beyond the Arab peninsula. It meant to expose those who were not trustworthy or precise in delivering the hadith of the Prophet ﷺ. It was not meant to bash scholars. This was not the reason to have it. This is called ‘Ghaibah and Namimah’, and being ill manners. In another set of books, that are history-like books, scholars in old ages, until recently, used to document history using the approach that Muslims mastered, which is documenting the lives of the great men or the most influential men in their time. For instance, Al-Zahabi wrote “Seyar A’alam Al-Nubalaa” سير أعلام النبلاء which by no means a book of Jarh in the traditional way, like Al-Kamal, or Tahzeeb Al-Kamal or Tahzeeb Al-Tahzeeb. It is a book, as it is clear from its title, that talks about the “Seyar” which means the biography or live of, the influential men, whether they are in the Hadith chain of men or not. This is history, not Jarh and Tadeel.

Now, the relevance here is that the lists which those “Counterfeit Salafis” prepare to criticize scholars, are not, in fact, criticizing any of those who are in the chain of Hadith. They criticize scholars of different backgrounds and fields of knowledge that have never claimed they are in the business of reporting hadith of the Prophet ﷺ! This is not Jarh and Tadeel. That is pure Ghaibah that is a major sin by consensus. For the blind ignorant followers, it might sound scholarly and good to say: Oh, we’re in the business of Jarh And Tadeel. In the world of Ahlul Sunnah, and in accordance with their

methodology, when some one publishes a book that has, according to some other scholar, a wrong views, it is always an option to write a reply, book or a book that shows the evidence that reveals the wrong view, and leave the judge of that to others who might correct either of the two sides. It is not the way of Salaf to bash the scholar and put his name on the “Ghaibah” list.

Another purpose this ‘Ghiabah’list service the promoters of Bidaa. It terrorises the scholars who hold different views that the “Counterfeit salafis” but have some kind of interest that these “Counterfeit Salafis” can heart. As they have strong support from the authorities everywhere, in other words, they are the other face of the “Sholars of the Sultan”!⁵⁶ علماء السلطان. An example of this approach is clear in what seems to be the case with Abu Aminah Bilal Phillips. Bilal Phillips had the correct Aqida when he published his book of “Tawheed”. However, when he moved to the Middle East, and established his academy, these groups started to put his under pressure to change his views. Of course, as we mentioned, they have a back up from the governments and the official establishments of these countries. They terrorized him for giving lectures in some Islamic centres in Europe, under the claim that they are of Bidaa. He wrote a 10 pages document, clearly apologizing to members of these groups after they put his name on the list. The significance of the list is that it goes to the authorities and he might lose his academy. It is sad that Bilal submits to such blackmailing tactics, but every person has his own point of weakness. However, it is obvious that Bilal still believes that

⁵⁶ It is a metaphor to call them A’alem here!

Ahlul Sunnah views are right as in his book “Usoul Al-Tafseer” أصول التفسير he mentioned on a footnote P38 :The position of most scholars seems to be that when....” which implies, with the use of the word “seems” that he is not convinced of that, although he referred to Albani’s Book of “Fitnat Al-Takfeer”. The man left a room to manoeuvre when asked by Allah ﷻ or when he finds the chance to speak his piece.

Chapter Six

A Wake up Call to the new Generation

If it was only for the mistake in Aqida in regards to the place of “Ruling with other than Shariat Laws” in Tawheed, it would have been acceptable within the wide spectrum of Ahlul

Sunnah to live with such deviation and work with those who adopt it, until Allah ﷻ opens their eyes on the truth. This was the attitude of Ahlul Sunnah with many of the respectful scholars and people of Dawa who fell into such mistake and adopted this view, such as Sheik Al-Albani or Sheik Abdul-Rahman Abdul Khaliq, and some other Dawa people in the Ikhwan movement. But the problem with this group is much worse, and holds much worse consequences. This group of “Counterfeit Salafis” did not only adopt a wrong view in Tawheed, but they acceded that to build a whole twisted behaviour based on this wrong stand. And, alas, it was, as a Saudi scholar put it, the worst that the Muslim community has ever seen in long time.

What do we expect a group of people, who uses the trick which we have explained in Chapter Five of this book, to produce?! A generation that is:

➤ **Submissive**

The culture of such groups, as we have explained before, is to convince the young recruits that they have to listen only to them, and to those who they say they can listen to. They create a state of fear in their followers’ minds from listening, reading or discussing any topic that is related to Islam with any one that is not “approved” by them. When you talk to a follower, he just looks at you in a sleepy way as if he is in a status between life and death. You feel that words do not even pass his ears. This is how they train their followers to be. This is exactly the fear that Sufis create in the hearts and minds of their followers, but with other tricks and tools! The followers are trained to be submissive to their “Sheiks” and those whom are designated by the “Sheiks”. Subhan Allah, Methods are different, but same out come!

➤ Indifferent to Muslim's pain and suffer

The approach of these people is as follows:

- Secular governments are legitimate and the rulers are in fact “Wulat Al-Amr!” *ولاية الأمر*.
- As these governments are legitimate, then obedience to them is part of Islam. Speaking against any of their actions is “Haram”.
- Thus, as these governments are adopting a submissive approach with the Western Invasions and the Zionist entity in Israel, we have to bless this approach, or to say the least, do not talk about it!
- Those who do not adopt this approach, and hence, rise against the unjust invasion around the world are only collecting the bad deed of not following their approach.

This, obviously lead to being indifferent to the killings in Gaza, Palestine, Iraq and other Muslims' Land around the world. It is completely break of the “Walaa” *الولاء* in Islam. This also leads to the following feature.

A consequence of that is the most dangerous of all which is snitching on Muslims. One of the heads of this Bidaa, named Ali Al-Halabi” has given a “Fatwa” that their blind followers are permitted to snitch and write reports to the authorities on Muslims who do not follow their sick logics. This is a crisis by all scales! To produce such a mentality is a crime in itself.

➤ Passiveness and Withdrawal mentality

In accordance with this attitude, it is only the natural outcome that the blind followers are passive in general, and have a withdrawal mentality toward any problem that is not in the books of the “Sheiks” or published and permitted on the “approved” websites!

This also has resulted in a feature that is simulating the secular approach in separating politics from the state! As a consequence of total submission to the secular systems, they teach the followers to withdraw from any political oriented discussion. Politics is not our arena! Does this remind us of some other Bidaa group?...yes, the Tablighi group! That is what I have mentioned before, that these “Counterfeit salafis and Sufis are taking from the same source...the one that is other than Sunnah!

➤ **Ignorance**

Based on the above features, it is also the outcome to be massively ignorant. Imagine a group of young Muslims, who:

- Are not permitted to read any books except the one by the master “Sheiks”.
- Have couple of links to the internet, and phone numbers to check every now and then to see which books they can *not* read! Or names they have to avoid.
- Forbidden from any intellectual discussion.
- Forbidden from thinking, however, again, thinking about what?! There is no material in these followers minds to think with.
- Add to that the diminished capacity of the new generation to read, you get such ignorant, narrow minded simpletons. All what they have

to do to know their Deen is to click on an internet link!

➤ **Arrogant and ill Mannered**

What is extremely awkward is that with all this submissiveness and ignorance, the outcome generation of these “Counterfeit salafis” still feel arrogance! This is because their mater “Sheiks” tells them that what is offered for our followers, who visits our sites and follow whatever we offer there, is unique, and that they don’t need to research themselves or read the original material themselves, as this is already done for them. They tell the followers that they are the carriers of “Torath” التراث! Subhan Allah, كذبا وبهتاناً! So, the followers look at the “others” as less, even if those “others” are actually much more knowledgeable! This is the consequential result of such deviation from the right pass.

The worst of all is the stand of the ignorant followers, following their master “Sheiks” in naming the scholars as “Stray”, “Liars”, and “Ignorants”. Allah ﷻ knows that these characteristics are best fit for the deviant masters and the blind, no brainer followers.

Conclusion:

To fully appreciate the stand of these groups, we put it in short as follows:

- They are **Murjiyah** in dealing with the secular governments.
- They are **Khawarij** in dealing with the scholars and people of Dawa who disagree on their Bidaa.
- They are **Sufis** when raising their followers.
- They are **Secular** when dealing with politics (separate between Shariat and the state)

This is a culture that only breeds:

- Ignorance
- Taqleed
- Submissiveness
- Indifference
- Loyalty to the enemies of Islam.
- Disloyalty to Muslims.

The question that might be asked is: what this book serves? What is the goal of it? These books are:

- Not meant to change the way the master “Sheiks” are, as it is almost impossible to change the heads of bidaa back to Sunnah⁵⁷.
- Not meant to retrieve the blind followers, as it is also very hard for those who are tainted, with this specific virus, where the essence of the virus is “do not read, do not listen” and here is links to sites where all the thinking is already done for you”!
- It is meant for the rest of the generation, Alhamdulillah, the majority, that might, some

⁵⁷ See Al-Itesam, Al-Shatebi, vol 1

way or the other, come across a web site, a book, a conference or a tape of one of the master “Sheiks” of these “Counterfeit salafis”:

- Be Aware of the dangerous views and stands of them.
- Do not be fooled by the big words which they use to attract the small minded youth, suck out their brains, and provide them with couple of links and phone numbers instead.
- Listen to what they say, with the background which we have provided.
- And never stop reading for yourself, or giving up your mind or trading it for internet links.

Although we do not promote or condone the culture of violence, or the random killing of any innocent civilians of the East or the West, we stand firmly against deliberate changing of the meaning of Tawheed. Revival of this Ummah, if this change of the essence of Tawheed is left to bread, is in jeopardy. The revive of the Ummah hinged totally on the correct understanding and the right application of Tawheed as revealed by Allah ﷻ and delivered to us by the Prophet ﷺ.

These are the “Counterfeit salafis. It is a bubble that will soon burst. We have laid out their basis and refuted it. We have also exposed and their outco the trick they use to recruit followers and the outcome of such practices. No person, in his sane mind would never want to be part of.

وآخر دعوانا أن الحمد لله رب العالمين.

Appendix A

As weak as the House of the Spider

**Example of the Weak arguments offered by the
“Counterfeit Salafis’**

Bismillah WalaHawla_Wala Quwata Ila Billah.

بِسْمِ اللَّهِ وَلَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ

On one of the “Counterfeit Salafis” internet sites, called Troid, many of the material falls under the Irjaa sect line of thought, as we explained in the body of the book. They offer some explanation and refutation that is so weak and invaluable. It only reveals that they have nothing when it comes to this point of Bidaa they promote.

I here offered an example of such weak argument by going over an article of a person called “Maaz Qureshi” titled “In defence of Alallamah Mohammad Ibn Ibrahim”. Allah ﷻ knows that this does not offer defence. This merely offers a confused understanding and fudging the words of Ibn Ibrahim as we will show below. This provides an example of how weak the other material that is published on that site is when it comes to their Bidaa of Irjaa. So, readers should be careful reading such material.

I have quoted the article in **yellow background**, my own words in **black letters**, and quotes from external sources of scholars in **Red**.

A General Clarification of the Issue:

Imaam Ibnul Qayyim al-Jawziyyah [1] said:

"As for ruling by other than what Allaah revealed, and abandoning prayer, [2] then this is certainly disbelief in action. It is not possible to negate the name of disbelief from him after Allaah and His Messenger (*sallallaahu 'alayhi was sallam*) have called him that.

So the one who rules by other than what Allaah revealed is a disbeliever, and the one who abandons prayer is a disbeliever - due to evidence from the Messenger of Allaah (*sallallaahu 'alayhi was sallam*). However, this is disbelief in action, not

disbelief in creed. So from the impossibility of the one who rules by what Allaah revealed being called a disbeliever by Allaah the Glorified, and that the label of disbelief was not uttered upon him is..."

Then he said:

"Indeed Allaah the Glorified and Exalted labeled the one who acts upon some of His Book, and abandons acting upon other parts of it: a believer in what he acts upon, and a disbeliever in what he abandons from it.

"So do they believe in a part of the Book and disbelieve in another part..."

So they were believers in what they acted upon from the Covenant [the Book] and disbelievers in what they left off from it. So faith in action opposes disbelief in action, and faith in creed opposes disbelief in creed."

Then he said:

"This elaboration is the statement of the Companions (*radiyallaahu 'anhum*) who taught the Book of Allaah to the *ummah*, and Islaam and disbelief and their inseparable attributes. So do not take these matters, except from them. So the late comers have not understood their position. So they have divided into two factions:

A group that takes people out of the Religion due to major sins and decrees dwelling in the Fire for them.

A group that considers them to be believers who are complete in faith!

So those people exceeded the limits and these people fell short of the mark..

So Allaah guided the people of the *sunnah* to the exemplary path and the moderate statements like Islaam as compared to the other Religions. So here it is disbelief less than disbelief, and hypocrisy less than hypocrisy, and *shirk* less than *shirk*, and disobedience less than disobedience, and oppression less than oppression."

Then he - may Allaah have Mercy upon him - mentioned some narrations from the *salaf* in explanation of the statement of Allaah the Exalted:

"And whoever does not rule by what Allaah revealed, then these are the disbelievers." [Sooratul Maa'idah 5:44] He said: "This is explained in the *Qur'aan* for whoever understands it. So verily Allaah the Glorified named the one who rules by other than what Allaah revealed a disbeliever, and He named the one who rejects what He revealed upon His messenger (*sallallaahu 'alayhi wa sallam*), a disbeliever, but the two are not disbelievers in the same manner."

Subhan Allah, I have no idea how these people think, or how they perceive the evidence. Again, as mentioned in this book, quoting Ahmad Shaker, and others, we have to understand the Manat which Ibn Al-Qayem is talking about. He says: "So they were believers in what they acted upon from the Covenant [the Book] and disbelievers in what they left off from it. So faith in action opposes disbelief in action". This text is actually against the writer not for him. It shows that Ibn Al-Qayem is talking about rulers who do not abandoned shariat **IN PRINCIPLE, ALL TOGETHER**, and replace it with a parallel shariat compiled of mixed laws from Islamic laws, Kufr Laws of the British and French, and some of their own shariat! It is aught to be understood this way for two reasons; first it goes with the rest of principles of Tafseer and Usool as I explained before, second, it explains and lines up with the other quotes of the other imams. Otherwise, we have to assume that Ibn Al-Qayem opposes His shaik Ibn taymiyah or Ibn Katheer in the tafseer of the Maidah 50 or In "Al-Bidayah Wal-Nihayah". Here is an example:

Ibn Taymiyah, the teacher and Shaik of Ibn Al-Qayem ruled in this Manat (situation) as the Mongolians التتار did with their "Yaesq: الياسق . He said in his Fatwa Vol 28 "

"سؤال : ما تقول السادة العلماء أئمة الدين - رضي الله عنهم أجمعين، وأعانهم على بيان الحق المبين، وكشف غمرات الجاهلين والزائغين - في هؤلاء التتار الذين يقدمون إلى الشام مرة بعد مرة، وتكلموا بالشهادتين، وانتسبوا إلى الإسلام، ولم يبقوا على الكفر الذي كانوا عليه في أول الأمر... أفتونا في ذلك بأجوبة مبسطة شافية، فإن أمرهم قد أشكل على كثير من المسلمين، بل على أكثرهم. تارة لعدم العلم بأحوالهم. وتارة لعدم العلم بحكم الله/ - تعالى -

ورسوله صلى الله عليه وسلم فى مثلهم. والله الميسر لكل خير بقدرته ورحمته، إنه على كل شىء قدير، وهو حسبنا ونعم الوكيل. " فاجاب:.... فنقول:

كل طائفة خرجت عن شريعة من شرائع الإسلام الظاهرة المتواترة، فإنه يجب قتالها باتفاق أمة المسلمين، وإن تكلمت بالشهادتين. فإذا أقروا بالشهادتين وامتنعوا عن الصلوات الخمس وجب قتالهم حتى يصلوا. وإن امتنعوا عن الزكاة وجب قتالهم حتى يؤدوا الزكاة. وكذلك إن امتنعوا عن صيام شهر رمضان أو حج البيت العتيق. وكذلك إن امتنعوا عن تحريم الفواحش، أو الزنا، أو الميسر، أو الخمر، أو غير ذلك من محرمات الشريعة. وكذلك إن امتنعوا عن الحكم فى الدماء والأموال والأعراض والأبضاع ونحوها بحكم الكتاب والسنة. وكذلك / إن امتنعوا عن الأمر بالمعروف والنهى عن المنكر، وجهاد الكفار إلى أن يسلموا ويؤدوا الجزية عن يد وهم صاغرون. وكذلك إن أظهروا البدع المخالفة للكتاب والسنة واتباع سلف الأمة وأئمتها، مثل أن يظهروا الإلحاد فى أسماء الله وآياته، أو التكذيب بأسماء الله وصفاته، أو التكذيب بقدره وقضائه، أو التكذيب بما كان عليه جماعة المسلمين على عهد الخلفاء الراشدين، أو الطعن فى السابقين الأولين من المهاجرين والأنصار والذين اتبعوهم بإحسان، أو مقاتلة المسلمين حتى يدخلوا فى طاعتهم التى توجب الخروج عن شريعة الإسلام، وأمثال هذه الأمور."

“Question: what is the Fatwa of our great scholars and Imams of Deen, may Allah bless them and help them expose the tricks of the astray people, in those Mongolians who came to Al-Sham (الشام) repeatedly, and while they said the Shehadateen and called themselves Muslims, and did not stay on the Kufr that they came with first? Please explain to us what is the action tawrd these people as many have been confused about them, some because they are ignorant of what they do, and some because their ignorance of the Hukm of shariat in such cases”.

Answer: I say, every group who abandoned the shariat of Islam that is known and clear, has to fought by the consensus of Muslim Scholars, even if they spoke of shehadateen. For instance, if they say the shahadateen, and did not pray, have to be fought until they pray, or if they say shehadateen and pray but did not pay Zakator they do not make the things that Allah made haram, prohibited, or they do not rule in blood or finance or lineage issues in accordance with Islamic laws, or stopped from ordering the good and forbidding the bad ... and so if they openly support the Bidaa that is against the Quran and Sunnah...and the like”.

"ومعلوم بالاضطرار من دين المسلمين وباتفاق جميع المسلمين: أن من سوغ اتباع غير دين الإسلام، أو اتباع شريعة غير شريعة محمد صلى الله عليه وسلم، فهو كافر. وهو ككفر من آمن ببعض الكتاب وكفر ببعض الكتاب".

And he says in very clear statement Vol 28, P524: “ and it is known as a fact in the Denn of Islam and the consensus of Muslims that whoever make excuses to follow a Deen other than Islam, or to rule with Laws that is other than Islam’s Laws, is a kafir, and it is exactly like the Kufr of those who claim they believe of some of the Book and disbelieve in some of the Book”.

It is obvious to any one who have eyes and heart, that he made the Mongolians who said the shehadateen, and some of them prayed and did other Islamic rituals, but ruled with a book that is not the Shariat, made them Kuffar, exactly like the people of the book who believed in some of the book and denied other. And this is all over Ibn Taymiyah’s rulings in that matter.

ow, the best way to reconcile the sayings of the Imams is to understand their sayings all together and do not make them contradict each other, or contradict themselves in case there is Tashabuh تشابه between some of their own sayings in other places. This is called “Reconcile the pieces of Evidence” الجمع بين أطراف الأدلة (see Al-itesam, Al-Shatebi Vol 1) in Ahlul Sunnah Methodology, some thing that Ahlul Bidaa does not like or stand.

Ibn Katheer:

يقول ابن كثير في تفسير قوله تعالى "أفحكم الجاهلية يبغون" قال: "ينكر تعالى على من خرج عن حكم الله المحكم المشتمل على كل خير الناهي عن كل شر، وعدل عما سواه من الآراء والأهواء والإصطلاحات التي وضعها الرجال بلا مستند من شريعة الله وكما يحكم به التتار من المياسات الملكية المأخوذة عن ملكهم جنكيز خان الذي وضع لهم الياسق، وهو عبارة عن كتاب مجموع من أحكام اقتبسها من شرائع شتى من اليهودية والنصرانية والملة الإسلامية وغيرها، وفيها الكثير من الأحكام أخذها من مجرد نظره وهواه فصارت في بنيه شرعا متبعا يقدمونها على الحكم بكتاب الله وسنة رسوله صلى الله عليه وسلم فمن فعل ذلك فهو كافر يجب قتاله حتى يرجع إلى حكم الله ورسوله فلا يحكم سواه في قليل أو كثير" كما أن ابن كثير قد ذكر نفس الكلام في تاريخه عن موضوع الحكم بالياسق وأمثاله قال: "فمن ترك شرع الله المحكم المنزل على محمد بن عبد الله خاتم الأنبياء وتحاكم

إلى غيره من الشرائع المنسوخة - كفر، فكيف بمن تحاكم إلى الياسق وقدمها عليه؟ من فعل ذلك كفر بإجماع المسلمين"

In the Tafseer of the Ma'aidah "Is it the Ruling of Jahiliyah that they wish to follow?" Al-Maiedah 50, he stated: "Allah ﷻ denounce whoever renounce the Laws of Shariat which are leading to all good, and forbidding all evil, and sway away from it to man-made opinions and desires, and terms that Man put without reference to Shariat, as the case with the kings of the Mongolians, who rules with Laws that were introduced by their king Jankiz Khan., where he put together the "Yasaq", which is a book that uses some of the Jewish, Christian and Islamic Laws, and some of his own opinions, where these laws become the constitution for his successors that they follow instead of the shariat and the Sunnah of the Prophet ﷺ. So, whoever does such thing is a kafir, and it is an obligation to fight him until he is back to shariat, and rule according to it in all small and big matters".

The Position of Shaykh Muhammad Ibn Ibraaheem:

Shaykh Muhammad Ibn Ibraaheem said:

"What came from Ibn 'Abbaas in explanation of this *aayah*:

"And whoever does not rule by what Allaah revealed..."

[Sooratul Maa'idah 5:44]

...from the narration of Taawoos and other than him shows that the one rules by other than what Allaah revealed is a disbeliever. It is either disbelief in creed which takes one out of the Religion, or it is disbelief in action which does not take one out of the Religion." [3]

Shaykh Khaalid al-'Anbaree mentions in his book '*al-Hukmu bi Ghayri Maa Anzallallaahu*' (p. 131), from Shaykh 'Abdullaah Ibn Jibreel - and he is one of the foremost students of Shaykh Muhammad Ibn Ibraaheem - that the shaykh clearly took the position of differentiating between action and belief.

This differentiation was confirmed from the Shaykh when he spoke about the matters that cause a person to apostate. He said:

"The things which cause a person apostate are divided into three divisions:

The first division: That which the Messenger of Allaah (*sallallaahu 'alayhi wa sallam*) is known to have come with, and opposing what is known by necessity that the Messenger (*sallallaahu 'alayhi wa sallam*) came with. So this is disbelief in that, regardless of whether it is in the foundations (*usool*) or in secondary matters (*furoo'*), and no excuse can be sought by what is new in Islaam.

The second division: Those to whom the proof is unknown. So this one does not disbelieve until the proof is established upon him, and the evidences are presented to him. After the proof has been established upon him, he only becomes a disbeliever if he has understood it. If he says: I do not understand, or he understands but contests, then the proof should be clarified to him with a sufficient explanation.

Resisting stubbornly (*inaad*) is not from the disbelief of the disbelievers, rather it is a part from its parts, and the other part or parts are not stubborn resistance, and the scholars have not entered into that judgement because it is between him and Allaah.

The third division: Things that involve inner thoughts. So this does not cause a person to apostate until the proofs have been established upon him, regardless of whether it is in the foundations (*usool*) or secondary matters (*furoo'*)...

...So we know from this that there is no *takfeer* upon anyone except after the establishment of proof upon him.

So the first division is apparent, and the second is in its place in this case, not the third.

Then there are two things here: Firstly, the ruling upon the thing that it is disbelief. Secondly, the ruling upon a person specifically is a separate matter, then there is the *takfeer* of a group such as the *Jahmiyyah* which is another thing. [4]

Shaykh Muhammad Ibn Ibraaheem said:

"...Whoever rules by it or rules by it believing in its correctness and legality, then he is a disbeliever with disbelief that expels

from the Religion. However, if he does that without believing that it is permissible, then he is a disbeliever in action, which does not expel one from the Religion." [5]

It seems that the quote this individual uses here is intentionally confusing. It is also an explanation of the person Khalid Al-Anbari. It is not enough, to any sane person, to say that this person; Al-Anbari, is Mohammad Ibn Ibrahim's student to have the jurisdiction over his text to explain and make it seem as it is the Sheiks saying! This is "forging the Daleel". The clear quote of Mohammad Ibn Ibrahim is what I have quoted in Part III, which is cited in the Sheiks collection of Fatawa:

"وأما الذي قيل فيه أنه كفر دون كفر إذا حاكم إلى غير الله مع اعتقاد أنه عاص وأن حكم الله هو الحق فهذا الذي صدر منه المرة ونحوها، أما الذي جعل قوانين بترتيب وتخضع فهو كفر وإن قالوا أخطأنا وحكم الشرع أعدل، فهذا كفر ناقل عن الملة"⁵⁸.

Sheik Mohammad Ibn Ibrahim, The great Mufti of Saudi Arabia, said in his collection of Fatwa, collected and commented on by Sheik Mohammad Al-qasem: "...but that which was called 'Kufr less than Kufr'" is when a ruler judged with laws other than the shariat, knowing that he is a sinner, that if he does it in an individual case once or so, but if he made these rulings against the shariat as Laws of the Land that is Kufr, even if they say: oh, we are making a mistake and we know shariat is better (and that sort of talk), as this is a Kufr that takes one right out of Islam".

This is a clear 'Muhkam text from Mohammad Ibn Ibrahim, not playing and forging his statements.

Conclusion:

In the Kuwaiti magazine '*al-Furqaan*' (Issue no. 28/p. 12) there was a meeting between his Eminence, Shaykh 'Abdul 'Azeez

⁵⁸ Collection of The Fatawa of Sheik Mohammad Ibn Ibrahim, collected by Sheik Mohammad Ibn Abdulrahman Ibn Qasem.

Ibn Baaz - and he is one of the foremost students of shaykh Muhammad Ibn Ibraaheem and a propagator of his knowledge. The questioner asked him:

"There is a *fatwaa* of Shaykh Muhammad Ibn Ibraaheem aalush-Shaykh, the people of *takfeer* use it to prove that the shaykh did not differentiate between the one who rules by other than the Law of Allaah - making it *halaal*, and the one who is not like that, as the differentiation which is well known from the scholars.

Shaykh Ibn Baaz said:

"This matter is affirmed by the scholars - as has preceded - that whoever makes that *halaal* then he has indeed disbelieved. As for the one who does not make that *halaal*, such as the one who does it due to bribes or something similar, then this is disbelief less than disbelief. As for the *Islaamic* State which possesses power, then upon them is to struggle against the one does not rule by what Allaah revealed until that is established."

We have shown that Ibn Baaz has ruled in this in more clear words that this is in case of the partial ruling, not when it is established as a constitution that shariat is not the Law of the Land. This is repeated in many scholars statements including Ibn Baaz. He said:

الجواب: يقول: "الحكام بغير ما أنزل الله أقسام، تختلف أحكامهم بحسب اعتقادهم وأعمالهم، فمن حكم بغير ما أنزل الله يرى أن ذلك أحسن من شرع الله فهو كافر عند جميع المسلمين، وهكذا من يحكم القوانين الوضعية بدلاً من شرع الله ويرى أن ذلك جائزاً، حتى وإن قال: إن تحكيم الشريعة أفضل فهو كافر لكونه استحل ما حرم الله".
أي: من أجاز الحكم بغير ما أنزل الله من القوانين الوضعية، ولو قال: إن تحكيم الشريعة أفضل - وهذا كمن ذكرنا لكم- مثل من يقول:

ولقد علمت بأن دين محمد من خير أديان البرية ديناً
ويقول: "ولو قال: إن تحكيم الشريعة أفضل فهو كافر لكونه استحل ما حرم الله (إنظر كيف جعل الشيخ بن باز رحمه الله كون التشريع والتخضع هو عين الاستحلال)، أما من حكم بغير ما أنزل الله اتباعاً للهوى أو لرشوة أو لعداوة بينه وبين المحكوم عليه".

Sheik Abdul Aziz Ibn Baaz said in an interview with Al-dawa Magazine, when he was asked about the ruling of shariat in regards to these rulers who removes shariat:

“The rulers with other than the laws of Allah are different types, according to what they believe in and what they do. So, if one rules with the Man made laws thinking that it is better than the Laws of Allah, is a kafir by consensus. So, as the one who installs the man made laws and thinks that he can do that, even if he says: I know that Shariat is better, he is still a kafir as this is the form of Istihlal هذه هي صورة الإستحلال (making it halal). Sheik Bin Baaz also explained that just saying that the Deen of the prophet is better than any other Deen does not make him a Muslim, Sheik Ibn baaz have an example of Abu Taleb who said in his poem: I know that the Deen of Mohammad is the best Deen on Earth. That did not make him a Muslim.

So the questioner said:

"They use this *fatwaa* of Shaykh Ibn Ibraaheem as a proof!?"

Shaykh Ibn Baaz said:

"Muhammad Ibn Ibraaheem was not infallible. He was a scholar from amongst the scholars, he made mistakes sometimes and he was correct sometimes, he was not a prophet or messenger. Also like that were Shaykhul Islaam Ibn Taymiyyah and Ibnul Qayyim and Ibn Katheer, and other than them from the scholars. All of them made mistakes sometimes and were correct sometimes. Whatever from their statements is established upon the truth is to be taken and whatever opposes the truth is to be returned to the speaker."

Subhan Allah, again, all the time, Sheik Ibn Ibrahim is a human being, but these clowns of the Counterfeit salafis are not? Of course Ibn Ibrahim is infallible, so as Ibn Baaz, so as Al-Albani, and Al-Dousary, and Ahmad Shaker and Mahmoud Shaker and Ibn Kather and Ibn Taymiyah for that matter, so as those who are much lower in Deen and Taqwa of the Counterfeit salafis. The question here is: Who is right and who is wrong. Ahul Sunnah offers an explanation that reconciles all the sayings of these scholars, except when it is proven that it is

against the consensus of Ahlul Sunnah such as Al-Albani's ruling in Iman.

This proves that refutations that these Counterfeit salafis offer are as weak as the House of the spider:

"وإن أوهن البيوت لبیت العنكبوت".

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Introduction

Chapter One: Terminology and Necessary definitions

Al-Salafiyah السلفية

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First Group: The Jami or Madkhali Group الإتجاه الجامي المدخلي:

The Core principles

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ومن لم يحكم بما أنزل الله فأولئك هم الكافرون

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⁵⁹ Translation of "أدعياء السلفية"

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The Counterfeit Salafis

This book is the first of “The stray Groups Series” that exposes the wrong methodology, views and consequences of the seventy two deviant groups. It uncovers the Murji’ah at their worst deviation and concealed sect; which we called “The counterfeit Salafis”. The use of the word counterfeit is meant to signify their pretending to belong to the Salaf, However, they are not.

The Book is a revealing study about this group of Murji’ah’s Aqida and political views, influence and astray characters. It shows the Basis on which they build their spider-home like logic, the trick they use to influence the ignorant youth and describes the generation which such tactics generates.

It is necessary that the Muslim youth, especially those who grow up in the West, and were briefly and only introduced to the Islamic sciences through groups such as the counterfeit salafis, the Sufis and the shait, to realize the size of the mistake they fall into when joining such astray, counterfeit, so called Islamic groups.

In the present Islamic atmosphere, where wrong and “Batel” الباطل is presented as the Truth and ‘Haq’الحق , and “Haq” is pushed aside as “Batel”, this book becomes a must read for all concerned Muslims.