



The Major Scholars Refute the Aqeedah and Manhaj of Abdur-Rahmaan Abdul-Khaaliq – Part 1

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Notes from the book, “Al-Ulmaa Yatawallawna Tafneed ad-Da’aawee as-Siyaasiyyah al-Munharifah Li-Abdur-Rahmaan Abdul-Khaaliq” (The Scholars Take To Refuting the Deviant Political Claims of Abdur-Rahmaan Abdul-Khaaliq), compiled by Abu Ahmad as-Salafee, published by al-Furqaan (UAE), (2nd edition, 1422H/2001CE). This book is approximately 80 pages in length.

This is a brief presentation of the refutation of the Scholars of the Ikhwaanee manhaj of Abdur-Rahmaan Abdul-Khaaliq. It has been presented here so that the Salafees can tie the fitnah of Abdur-Rahmaan Abdul-Khaaliq to the fitnah of Abul-Hasan al-Ma’ribee and see many parallels, since the fitnah from both of them, is because they were upon the manhaj of Ikhwaaniyyah, clothed in the garb of Salafiyyah, even if, in the actual principles they tried to lay down, they differed somewhat, but their objectives were the one and the same.

Summary of the Book: Part 1

This section, along with the responses of the Scholars, has been taken by the author of the book from the replies of the Scholars in 1415H, which can be found in the cassette, “Rudood al-Ulamaa ‘alaa Abdur-Rahmaan Abdul-Khaaliq”.

1. The book is a refutation of the Ikhwaanee-Takfeeree-Surooree Aqeedah and Manhaj of Abdur-Rahmaan Abdul-Khaaliq, and more specifically, a) his innovating a fourth and independent category of Tawheed, b) his takfeer c) his permitting multiple groups and parties d) his innovating manaahij in da’wah such as parliaments and elections e) his revilements and attacks upon the Major scholars.

2. Indication that in his book “as-Siraat” is the basis upon which some of the Scholars have criticised his “Takfeeree Khaarijee” manhaj which was released in 1417H, in which he makes takfeer of those who do not rule by what Allaah has revealed with itlaaq (absolution), and in which he divides Tawheed into four categories, amongst them is that of al-Haakimiyyah, and aspects of takfeer are also found in his other books such as “Usool al-‘Amal al-Jimaa’ee” and “Mashroo’iyyat ad-Dukhool al-Majaalis an-Niyaabah”. (p.6)

3. That he threatens those who warn from his books, especially those that related to takfeer and haakimiyyah, and that this was exemplified in what was spread in some of the Kuwaitee newspapers, when he calls those who refute him as the callers of the “Salafiyyah Jadeedah”, and he also applied to them the label, “Khawaarij with the Du’aat, Murji’ah with the Rulers, the Abolishers of Tawheed al-Haakimiyyah” and so on. (p.6).

4. Indication by way of quotes on (pp. 7-8) that al-Haakimiyyah annexed to the word at-Tawheed is a departure from the Ijmaa’ of the Ummah, and that the one who speaks of this as a fourth category is an ignorant, an innovator, or one who merely narrates without knowing what he is narrating. That al-Haakimiyyah has been employed to make unrestricted takfeer of the rulers, that those who speak with al-Haakimiyyah do so without comprehension and without defining any clear meaning, and that this word has been used by the latecomers and the meaning applied to it is not free from extremism, exaggeration. (pp.7-8).

5. Beginning of the section on refutations of the major scholars (p.9) beginning with that of Imaam al-Albaanee (rahimahullaah), who states that the manhaj of Abdur-Rahmaan Abdul-Khaaliq is Ikhwaanee. That he was originally an Ikhwaanee, then came towards Salafiyyah whilst he was studying in al-Jaami’ah al-Islaamiyyah in Madinah. Shaykh al-Albaanee says,

I will now give you an example from our Salafee brothers, I, like you, state definitely that he is not Ikhwaanee, but his manhaj is Ikhwaanee, and he is a Salafee, and I do not think except that you know him well - and he is 'Abdur-Rahmaan 'Abdul-Khaaliq.

Fine. He was a student of mine in the Islamic University, and in those days he was an Ikhwaanee, and, if the terminology can be used 'turned to a Salafee' there, and he was one of the best of the youth who were attentive to the lessons and what was taught etc. I say the like of you with regard to Salmaan, he is not Ikhwaanee, but his manhaj is the manhaj of the Ikhwaanul-Muslimeen. How is that?

Firstly, he organised a group, a partisan-organisation, do you know this? 'Abdur-Rahmaan. This partisan organisation, this formation of a group is not upon the Salafee manhaj that we call to. Is that not the case?... I said in the previous lesson, the manhaj of the Ikhwaan is: 'Gather the people into an organisation, then instruct them - then nothing.' There is nothing except blind-gathering of people into an organisation, without any teaching. The proof is that close to a century has come upon the Ikhwaanul-Muslimeen, in their different lands, and they are, in military terms, in a situation of having made no gains. Why? Because this is what their manhaj brings about. They do not advance; not in knowledge, nor in 'aqedah, nor in behaviour, they are just as they were, completely. It is not possible for you to find brothers from the Ikhwaanul-Muslimeen following the manhaj of the Sunnah, outwardly at least, you find one of them imitating Hasan al-Banna, shortening his beard, and making it - like some of the scholars of the Hanafees say in the books of the Hanafees - like the foreigners or the westerners do. So they persist in following the example of Hasan al-Banna, and it does not cross their mind to follow the example of the noblest of the Messengers (sallallahu 'alaihi wa-sallam). So now, is there something of this group organisation and this gathering of the youth? This was happening in Kuwait before that which occurred with them. So 'Abdur-Rahmaan and those around him were preoccupied away from cultivating and educating and training (tarbiyah) them upon Islaam - because of this partisanship and group organisation. And this is one of the effects of blind-hizbiyyah,"

6. The compiler of the book notes that even though Shaykh al-Albaanee said "he is Salafee" that Abdur-Rahman Abdul-Khaaliq does not cease to remain an Ikhwaanee in his speech, his action, and his behaviour, and in his da'wah, and that he calls in the name of the Salafee da'wah, but it is actually filled with Ikhwaanee shubuhaat, aimed at gathering the people together in a lump. And he says the picture appears to be Salafee, whereas it is Ikhwaaniyyah in essence, in reality, in its foundation, and thus his da'wah became Ikhwaaniyyah in the name of Salafiyyah (p11, fn).

7. Also the saying of Shaykh al-Albaanee,

...and if 'Abdur-Rahmaan were to be asked, and he was a student of mine in the Islamic University, if he were asked or if I had the opportunity to meet him, 'Do you say that the goal justifies the means?' Then he would say, 'No,' because this is a principle of kufr. But if we direct his attention to the fact that he acts in accordance with it, and his life, and what he declares permissible, and that which he clearly states to be permissible from some of the forbidden things, then this is implementation of this principle which is such that no Muslim can consent to it. So he must reject it. But we say, 'What is

the benefit of saying one thing and doing something else? So therefore we ask for this brother of ours, and for those who have been misled by his example into contravening the Sharee'ah in some rulings, we ask Allaah to guide and grant us and them that we truly follow the way of the Book and the Sunnah, upon the manhaj of as-Salafus-Saalih, and I return to saying that this circumvention of certain Sharee'ah rulings is contrary to the way of the Muslims throughout the ages...

8. Beginning on (p.14) section entitled "Removing the Deceptions that are in the Cassette Kashf ush-Shubuhaat" by Shaykh Abdul-Azeez bin Baaz. Abdur-Rahmaan Abdul-Khaaliq is quoted from his magazine "al-Furqaan", and in which he shows rejection against some of the offspring of Shaykh ul-Islaam Muhammad bin Abdul-Wahhaab because, as he claims, they rejected the way of their teacher, and began to say that,

"...whoever establishes a jamaa'ah for da'wah and jihad that he is a khaarijee, mu'tazilee, and that organisation (nidhaam) is not from the religion of Allaah, and not from Islaam"

So this is how Abdur-Rahmaan Abdul-Khaaliq spoke about them. And then he continues and he says

"...some of those had given the rulers such rights that Abu Bakr as-Siddeeq and 'Umar al-Faarooq had not been given, and which was not known in history"

And then he continues to lie upon them by saying,

"...and (they say) it is not permissible to command the good and forbid the evil except with the permission of the Imaam, and that one cannot repel the transgression upon the Muslim lands, except by the command of the Ruler, **and they, unfortunately, have given the ruler, the attributes of the Lord, the Sublime and Exalted**".

And Shaykh Abdul-Azeez bin Baaz refutes this by saying, "This speech is falsehood (baatil) and an error on his behalf, no one has ever spoken with this, and nor does a believer speak with (the likes of this speech)." (p.15)

9. Then there is a quote from a cassette called "al-Madrasah as-Salafiyyah" in which Abdur-Rahmaan Abdul-Khaaliq attacks Salafiyyah and labelling it as Salafiyyah Taqleediyah (the blind-following Salafiyyah), and in this quote he claims this type of Salafiyyah is such that we cannot understand except the problems of the past (in aqeedah) and only apply them today, in the current times (i.e. make our speech revolve around them only), and that,

"...you will find a group amongst the Scholars who cannot do well in aqeedah except by that which Shaykh ul-Islaam Muhammad bin Abdul-Wahhaab spoke of (rahimahullaah), in the affairs of Tawheed al-Uloohiyyah, and forbidding the worshipping of the graves and seeking tawassul by way of them".

And then shortly after he describes these scholars,

“...However, they are in complete blindness and complete ignorance with respect to these new problems, and hence, this Salafiyah Taqleediyah is not worthy anything”

Shaykh Abdul-Azeez bin Baaz said, “This is baatil (falsehood)”. (p.16).

10. Then on (p.16) there is mention of a new principle of Abdur-Rahmaan Abdul-Khaaliq (also spoken of by Abul-Hasan al-Ma’ribee by the way, in more recent times), that occurs in his cassette “Kashf ush-Shubuhaat”,

“From the principles concerning the boycotting of the Innovator, is that his bid’ah should be from one of the five (well-known) innovations: a) at-Tajhumm (rejection of the Sifaat), b) al-Irjaa (expelling actions from Imaan), c) ar-Rafd, d) al-Qadar, e) al-Khurooj, and also like Secularism, Atheism and Heresy (involving disbelief).”

Shaykh Bin Baaz replied, “This is not correct”. (p.16)

11. And the Shaykh was asked about Abdur-Rahmaan Abdul-Khaaliq and the Shaykh answered, “He has errors in his books which he is to be notified of until he openly announces his recantation”. (p.16).

12. Then there begins a new section on (p.17) entitled “The Criticism of the People of Knowledge Upon Abdur-Rahmaan Abdul-Khaaliq al-Aqlaane (the Rationalist)”, and it contains first the quote of Abdur-Rahmaan Abdul-Khaaliq quoted earlier in point no. 8, concerning the offspring of Shaykh ul-Islaam Muhammad bin Abdul-Wahhaab, and also his claim of some of them giving the attributes of Allaah to the Ruler.

“...whoever establishes a jamaa’ah for da’wah and jihad that he is a khaarjee, mu’tazilee, and that organisation (nidhaam) is not from the religion of Allaah, and not from Islaam” “...some of those had given the rulers such rights that Abu Bakr as-Siddeeq and ‘Umar al-Farooq had not been given, and which was not known in history” “...and (they say) it is not permissible to command the good and forbid the evil except with the permission of the Imaam, and that one cannot repel the transgression upon the Muslim lands, except by the command of the Ruler, **and they, unfortunately, have given the ruler, the attributes of the Lord, the Sublime and Exalted**”.

So Shaykh Ibn Uthaymeen (rahimahullaah) answered this saying: “A liar from one angle, and a strayer from another... I do not advise the youth to be attached to the likes of these ones. **He is to be warned against and (at the same time) correction is made with him**”. (p.18).

13. And then Shaykh Ibn Uthaymeen was asked about a Jamaa’ah which sets up, in every region, one person who is responsible for the youth in that area, and whether this is permissible. And this is from the manhaj of Abdur-Rahmaan Abdul-Khaaliq,

his Ikhwaanee manhaj which he was disguising as Salafiyyah, and the Shaykh replied, “This is not permissible except with the permission of those in charge (wulaat ul-umoor). (p.18).

14. And then on (p.19) are the statements of Shaykh Saalih al-Fawzaan, when he was asked about Abdur-Rahmaan Abdul-Khaaliq, and so he replied, “This speech indicates the jealousy in his heart from the Ulamaa of the da’wah who are present today, and this is only a small part of a great deal of what he has actually said, and he is responsible in front of Allaah (for what he has said)... **it is upon the students to beware of him**”.

15. And Shaykh Salih al-Fawzaan was also asked about the same statement mentioned earlier,

“...and they, unfortunately, have given the ruler, the attributes of the Lord, the Sublime and Exalted”.

So he replied, “This contains takfeer of the Scholars..**I advise that the likes of these are fought (yuhaaraboon).**”

16. On (p.21) there is a quotation from Shaykh Saalih bin Ghusoon (rahimahullaah), commenting upon some more speech of Abdur-Rahmaan Abdul-Khaaliq, saying, “**As for the author of this statement – meaning Abdur-Rahmaan Abdul-Khaaliq - then he is a money-lender (muqrid, one who lends money, here it is in reference to buying out people’s da’wah for his hizbiyyah), a khabeeth (vile), faajir (sinful), mareedh (diseased) person**”.

17. Also on (p.21) there is indication of Abdur-Rahmaan Abdul-Khaaliq’s holding to the legislation of splitting of Muslims into different jamaa’aat, such as what occurs in Fusool Min as-Siyaasah ash-Shar’iyyah pp. 31-32), and also he holds onto the permissibility of demonstrations, holding that they are from the methods employed by the Messenger (sallallaahu alaihi wasallam) in his da’wah, and also a mention of the saying of Abdur-Rahmaan Abdul-Khaaliq,

“From the principles concerning the boycotting of the Innovator, is that his bid’ah should be from one of the five (well-known) innovations: a) at-Tajahhum (rejection of the Sifaat), b) al-Irjaa (expelling actions from Imaan), c) ar-Rafd, d) al-Qadar, e) al-Khurooj, and also like Secularism, Atheism and Heresy (involving disbelief).”

So in response to this, Shaykh Saalih al-Fawzaan said, “This is a lie upon the Prophet (sallallaahu alaihi wasallam) – [meaning the issue of demonstrations] – and as for the issue of boycotting that it must only be in relation to one of the five innovations, then no one has ever spoken about this.

Important Notes:

1. Abdur-Rahmaan Abdul-Khaaliq's roots are Ikhwaanee, he is Egyptian of origin, and has been nurtured upon the thought of Qutb, Mawdudi, Hasan Turaabee and others. He entered into Salafiyyah (from the point of view of aqaa'id), but retained aspects of his Ikhwaanee manaahij, which served as the basis upon which he would later innovate into the deen of Allaah, that for which Allaah sent down no authority.
2. When he was refuted by Shaykh Rabee', after the Shaykh advised him and had patience with him, Abdur-Rahmaan Abdul-Khaaliq began his virulent attacks upon the Salafee da'wah and its Scholars, more openly (even though he had been doing that for many long years previously). Amongst his slogans, "Salafiyyah Jadeedah", "Salafiyyah Taqleediyah", "Khawaarij with the Du'aat, Murji'ah with the Rulers", "They have given the Sifaat of the Lord to the Rulers", "not distinguishing between bid'ah and muftadi', and kufr and a kaafir" and much more. And his student Abdur-Razzaaq ash-Shayjee then authored a few books exposing what he calls "Salafiyyah Jadeedah", and in there he speaks of many "usool" that he falsely ascribes to Shaykh Rabee', and others which are correct, but which he demonises, and portrays to be false.
3. The aim and angle of Abdur-Rahmaan Abdul-Khaaliq was to enter the Ikhwaanee manhaj into the ranks of the Salafees, and he has many words attacking the Scholars of Saudi specifically.
4. The followers of Abdur-Rahmaan Abdul-Khaaliq in the West, like Ali Timimi and the other Ikhwaanees alongside him, they were affected by the thought of Abdur-Rahmaan Abdul-Khaaliq. They began to attack the Salafees in the West, because they adhered to the Major Scholars and their rulings concerning Abdur-Rahmaan Abdul-Khaaliq and his Jam'iyyah of Ihyaat-Turaath. As you can see from above, it was actually the major scholars who refuted the Ikhwaanee manhaj of his, and explained his many errors in the various fields. But the likes of Ali Timimi attacked the Salafees, and in reality their attacks were upon the Salafee manhaj, and those who were carrying it and defending it, like Shaykh Rabee'.
5. The situation of Abul-Hasan al-Ma'ribee is the same, he was an Ikhwaanee, Takfeeree, who fled from Egypt and came to Yemen, settling in Ma'rib, where he began to teach Qur'aan to the children. He entered into Salafiyyah, and then in later times he moved within the circles of the Salafee scholars, although he did not actually study under anyone. He spent at the most 8 weeks in the company of Shaykh Muqbil, and that was scattered over periods of years, and he visited Shaykh al-Albaanee on three occasions, 1410H, 1416H, 1418H, only for a series of sittings that were recorded on tape.

6. His erroneous positions on the Jamaa'at and other affairs were noted by Shaykh Rabee as long as 7-8 years ago, alongside many of his other errors. After the fitnah of Abdur-Rahmaan Abdul-Khaaliq, and Adnaan Ar'oor to whom he was an intimate friend, Abul-Hasan al-Ma'ribee began to work secretly to attack and destroy the manhaj of Shaykh Rabee'. He did not come out openly, as the major and most senior Scholars of that time were still alive. His activities were merely an extension of the activities of Abdur-Rahmaan Abdul-Khaaliq and Adnaan Ar'oor.

7. In more recent times, when four of the major scholars passed away, Shaykhs al-Albaanee, Ibn Baaz, Ibn Uthaymeen and Muqbil bin Haadee (rahimahumullaah), Abul-Hasan al-Ma'ribee came out openly and openly began to spread his principles all of which were similar in objective to those of Abdur-Rahmaan Abdul-Khaaliq, except that they were more subtle and had been thought of and devised with more cunning.

8. When his principles began to be refuted and mistakes in his walaah and baraa in his practical behaviour pointed out, he in turn began to attack those who refuted him. This eventually led to the situation, over a period of about a year and a half, when he became the flag bearer of the Ikhwaanee revolution against the Salafee manhaj, and against Shaykh Rabee' bin Haadee in particular. The same slogans were observed against the Salafees "Muqallidah", "inventors of false corrupt principles", "not distinguishing between bid'ah and a muftadi", and many other statements which by now should be known to most of the Salafees.

9. Just like the followers of Abdur-Rahmaan Abdul-Khaaliq and ash-Shayijee assaulted Shaykh Rabee' and the Salafee manhaj he defended, they in turn attacked and assaulted the Salafees who adhered to this Salafee manhaj. This included people like Ali Timimi and the Ikhwaanees like him. In reality, their attack upon the Salafees was actually a veiled attack upon the manhaj of Shaykh Rabee', and often they were very explicit and vocal in explicitly pointing out Shaykh Rabee' in particular. The same is the situation with the followers of Abul-Hasan al-Ma'ribee in the West, they are in fact attacking those adhering to the Salafee manhaj, and their real goal is to attack and belittle Shaykh Rabee' – because those whom they are following, which is Abul-Hasan al-Ma'ribee – his goal is actually Shaykh Rabee' bin Haadee and all of these claims and slogans are made in order to attack Shaykh Rabee'. So those of the followers of al-Ma'ribee in the West, then even though they are not like Ali Timimi and others, who when they attacked the Salafees in the West, would also make explicit mention of Shaykh Rabee' bin Haadee (and also Shaykh Faalih al-Harbee), then the followers of al-Ma'ribee in the West, restrict themselves only to attacking the Salafees in the West who are upon this manhaj, and they have not yet been so bold to attack Shaykh Rabee' in the same way that their teacher is doing now, using very vile words. In reality, the followers of al-Ma'ribee and the followers of Abdur-Rahmaan Abdul-Khaaliq in those times, there is no difference between them. They all got taken from the same angle, and hence, you see striking parallels in their speech, actions, their da'wah and their behavioural responses in these Ikhwaanee tribulations.

10. In light of all of that it is important for every Salafee to correct his walaa and baraa and to make it centred around the correct issues, the aqaa'id, the manaahij, and the correct Salafee mawaaqif (positions) that follow on from these in the times of tribulations and confusion. Otherwise great misguidance is feared for the Salafee who does not adhere to this, and instead makes his allegiances upon some other common grounds.