



Repelling The Marauding Menace of the Mubtadi' of Ma'rib¹

A Serialisation of the Refutations of the Scholars and Students of Knowledge Upon the Sulaymaanee Resident of Ma'rib Who Has Revived the Innovations of His Precursors In Order to Fight Ahl us-Sunnah and Defend and Accommodate Ahl ul-Bidah.

Haqeeqat ul-Manhaj il-Waasi' 'Inda Abil-Hasan – The Reality of the “Vast Manhaj” [Intended] In the View of Abul-Hasan

By the Imaam of al-Jarh wat-Ta'deel, Rabee' bin Haadee al-Madkhalee²

Continued...Part 2

Abul-Hasan said, in the cassette, “Usool and Mumayyizaat ad-Da'wah as-Salafiyah”, dated 19th Rabee uth-Thaane 1422H, “The one who has been granted success is the one who reads the biographies of the Salaf, he takes (i.e. derives) from the way of the Salaf in their understanding of the speech of Allaah and the speech of His Prophet, a spacious vast manhaj that is appropriate for the (whole) Ummah and appropriate for Ahl us-Sunnah”.

So the youth from the Ummah understood that he means by way of this “vast manhaj”, all of the various factions, such as the Raafidah, the Khawaarij and the sects... and so on. And this principle was presented to the [Shaikhs] of Madinah, and they had many observations against it, and they requested him to recant from those

¹ The Noble Shaykh Ahmad bin Yahyaa an-Najmee (hafidhahullaah) declared al-Ma'ribee a Mubtadi' and explained that he has innovations (not mistakes) and he affirmed that numerous times and affirmed that he has not recanted from this position (i.e. his tabdee' of al-Ma'ribee). Thus, we are merely narrating the tabdee' by way of this title, and the tabdee' has not originated from us. And this tabdee' came from the Shaykh after al-Ma'ribee showed arrogance and refused to recant from his innovated principles, and then attacked those who advised and corrected him.

In addition this tabdee' and expelling of al-Ma'ribee from Ahl us-Sunnah has also emanated from the Shaykhs of Madinah and the Shaykhs of Yemen.

² And the Noble Shaykh Rabee', requested from us that we translate this specific article and make it available in the West so that the plots of this man be uncovered. For it is amongst that which exposes that Abul-Hasan al-Misree al-Ma'ribee is Ikhwani of skin, flesh, bone and marrow - and his propagation of the Ikhwani manhaj is more deceptive and cunning, sophisticated and subtle than that of previous Ikhwanis like Abdur-Rahman Abdul-Khaliq, Safar al-Hawali, Salman al-Awdah and others.

****[All footnotes following this one right until the end are from Shaykh Rabee' himself]****

matters upon which clear observations were made upon those of his words that were clear (i.e. whose error was clear) and to explain those that were not clear – all of this in accordance to what was apparent to them (i.e. the Shaikhs of Madinah). So then he outwardly portrayed this recantation from those clear (errors) in such a way that was not sufficient, and he interpreted (made ta'weel of) what was requested from him, of clarifying himself, with a ta'weel baatil (i.e. he twisted what was requested from him by those Shaikhs), whose nature falsifies this ta'weel (interpretation).

And amongst all of this is this false interpretation that is in front of you now, and from which I will quote that which will explain the falsehood of this interpretation (of that request from the Shaikhs of Madinah) – just in the same way that we explained the falsehood of his interpretation of the principle of “tathabbut (verification)” and others, in what has passed.

In the statement of the Scholars of Madinah there occurred, in the second point, section b), their saying,

“What he said, “he takes (i.e. derives) from the way of the Salaf in their understanding of the speech of Allaah and the speech of His Prophet, a spacious vast manhaj that is appropriate for the (whole) Ummah and appropriate for Ahl us-Sunnah...” to the end. So he (they mean here Abul-Hasan) said that “My saying “it suits the (whole) Ummah and suits Ahl us-Sunnah...”, then what is intended by it is that the manhaj of the Salaf is sufficient and appropriate for Ahl us-Sunnah in the manner of dealing between themselves, and it is also appropriate and sufficient for them [in dealing] with their opposers in terms of loyalty and disownment, using the principles of the Sharee'ah. And that implementing the principle “let us cooperate in that which we agree and pardon each other in that which we disagree” should be understood from it, then I free myself to Allah from it, and in my books and cassettes is a refutation of this principle”³.”

³ This excuse of his and his explanation that he claims this was his intent with respect to this (speech of his) then it is a fraud, and the explanation of that is that his understanding of “Ahl us-Sunnah” differs from the understanding of (the actual) Ahl us-Sunnah in Yemen and other than it. And his dealing and behaving with the Ahl ul-Ahwaa differs with his dealing with the Salafees in Yemen and also outside of it. For al-Ikhwaan al-Muslimoon and Jamaa'at ut-Tableegh enter into Ahl us-Sunnah according to his understanding, and yet in the view of the Salafees, and at the head of them are the Scholars, these two Jamaa'ahs are not from Ahl us-Sunnah. Rather, they are from the sects of misguidance due to the abundance of what they have of great innovations, amongst which are those that are Shirk, and amongst them are those of [the aqeedah of] hulool, and wahdat ul-wujood, and amongst them are ta'teel (divestment, negation) of the Attributes, and other such (forms of) misguidance.

And he debated with me personally concerning al-Ikhwaan al-Muslimeen and the Qutubiyyeen on two occasions and I found that his understanding is in opposition to the understanding of the Salaf both previously and then later on as well. And he has not increased except in deterioration, and in reality, the man wages a war against the Salafee manhaj, however with devised methods (i.e. with plots). And he for many years, as he says, he finds a “strange soul over the da'wah salafiyyah”, and he means by “the strange soul” the actual Salafee Manhaj and he means by “the da'wah salafiyyah”, his own soft, melted, wasting khalafee da'wah that is based upon corrupt foundations, such as “carrying the mujmal upon the mufassal”, and “the principle that we correct but we do not destroy”, and this principle itself is the principle of al-muwaazanah, but in a disguised, covert way. And other

So this false interpretation is at the limits of falsehood, as we have already mentioned previously, and the evidences and testimonials from his speech (to indicate this) are very many, we shall mention whatever is easy for us to mention from hem. So amongst them:

Firstly: There occurs in the cassette of Abul-Hasan titled, "Jalsah Fee 'Adan" tape 1, side two, the following:

Question: Al-Ikhwaan al-Muslimoon and at-Tableegh and likewise Jamaa'at ul-Jihaad, as you have mentioned, and you quoted from Shaykh Muqbil that they are from Ahl us-Sunnah wal-Jamaa'ah. Now, some are asking that if they from al-Ikhwaan al-Muslimeen and at-Tableegh and Jamaa'at ul-Jihaad are from Ahl us-Sunnah wal-Jamaa'ah, then what exactly is the type (naw') of difference (between us and them). Are they not from the sects that have emerged from the seventy-two sects (i.e. they originate from within the deviant sects)? And if they are not sects, then what exactly is the type of rule that makes the exit of a sect from Ahl us-Sunnah wal-Jamaa'ah to be judged and known? And these [sects] oppose us (for example) in their adoption of the Twenty Principles (i.e. those of Hassan al-Banna) as a manhaj for them, and they oppose us in the affair of loyalty and disownment (al-walaa wal-baraa'), and alliances and agreements with the various ahzaab (parties), even if some of them are parties of disbelievers, and some of them from Ahl us-Sunnah from this type. Likewise, their tarbiyah (they differ) and also their waging a war against Ahl us-Sunnah, and harming them and whatever resembles all of this. Does this not expel them from Ahl us-Sunnah? And if it does not expel them, then is not an Innovator outside of Ahl us-Sunnah. These are a collection of some enquiries that has busied the youth, and now inshaa'allaah the brothers are present, and likewise those are present who take the circles of knowledge, and likewise the Imaams of the mosques are present, inshaa'allaah, all of them here, and likewise every brother (here) also has others with him⁴. This is because a Shaikh may say a statement, then when the Shaikh from amongst the Shaikhs goes, then a brother, for example, I am able to change the view of those who are present around me. I say, "the view of this Shaikh...", hence we will pass

such false principles which you will not even find with al-Ikhwaan al-Muslimeen, and nor with Jamaa'at ut-Tableegh, and amongst the evidences for what I have said, are these Salafee testimonials.

⁴ It would not be too distant (from the actual reality) that these various types of people were gathered in front of him in order to deceive them, and in order to melt and soften them, and to take them away from the truth, and from the correct Salafee position, and to gather them together and make them into a hizb around him and around his corrupt manhaj. And what he desired was actually completed for him during the unwariness of the Salafees about him, and their having a good opinion (husn udh-dhann) for him. However Allaah seized many of them with His mercy, and saved them from this fitnah, and showed them the truth, and hence they returned to the straight way and the striving and plotting of al-Ma'ribee was lost.

through this matter, both in its general and specific details, until, inshaa'allaah, we become clear and gain insight, and take hold of the truth wherever we find it, and more specifically, exactly what have you heard from Shaikh Ibn Uthaimen, or from Shaikh Ibn Baaz, or from Shaikh al-Albaanee? So this is in relation to the first matter, so if Allaah wills, you now have the opportunity to reply and answer.

[Reply]: All praise is due to Allaah and prayers and peace be upon the Messenger of Allaah, and I testify that none has the right to be worshipped except Allaah alone, without any partners and I testify that Muhammad is His servant and messenger. O Allaah guide us, by Your permission, in that in which there is difference concerning the truth, verily You guide whomever You will to a straight path. O Allaah teach us that we have ignored, and benefit us with what You have taught us, and make our knowledge to be a proof for us, not a proof against us. O Allaah, make all of our actions righteous, sincerely for Your face, and do not give anyone a share of it to anyone.

To proceed:

O gathering of brothers for the sake of Allaah, my advice to you is the have taqwaa of Allaah, the Mighty and Majestic, and to be sincere to Allaah in knowing the truth and searching for the truth, and not for anything else. And to strive in that which pleases our Lord, the Sublime and Exalted. My advice to you, and you are the Imaams of the mosques and your brothers, and other than you in the field of da'wah, is that you seek baseerah (insight) in calling to Allaah, the Mighty and Majestic, and that you increase in your striving for the seeking of knowledge, until you are openers of (the doors of) goodness and closers (of the doors) of evil. Since it is obligatory upon a daa'iyah (caller) that he has insight. **"Say (O Muhammad): 'This is my way; I invite unto Allâh (i.e. to the Oneness of Allâh - Islâmic Monotheism) with sure knowledge, I and whosoever follows me with sure knowledge. And Glorified and Exalted be Allâh (above all that they associate as partners with Him). And I am not of the Mushrikûn.'**" (Yusuf 12:108)⁵

As for the questions that the brother has been kind to present, then in reality they are questions to which answers have already been given in

⁵ This introduction that he has made here, then the saying "a truthful word by which falsehood is intended" can be rightly applied to it. Rather, the words of the Messenger (sallallahu alaihi wasallam) concerning the Khawaarij, "They speak with the best speech of the creation". And this is because falsehood cannot be spread except with the likes of this type of beautification and mixing truth with falsehood. Bring anyone who leads other people astray and who does not come out with the appearance of taqwaa of Allaah and sincerity. However, this implementation in action, in fact in speech will explain the reality of these deceivers.

ample detail⁶, however perhaps some have understood something erroneous, hence to remove the confusion⁷ is something that is required in the likes of this situation.

I said to you previously that our difference⁸ with Jamaa'at ul-Ikhwaan, here in Yemen, is not a difference that is between the Saved Sect and the destroyed sects⁹ from the seventy-two sects. But it is a difference that enters into the Saved Sect and Ahl us-Sunnah wal-Jamaa'ah¹⁰, and this is the very speech of Shaikh Muqbil¹¹ (hafidhahullaah), just as I quoted his speech to you, when I spoke to him in San'aa¹².

⁶ And we do not know exactly what this vast detail comprises and involves. And this is from the evidences to show that there is some sort of organising and pre-arrangement in bringing all the questions directed to Abul-Hasan together, and in order to make a ceremony out of the answer – along the lines of what is found in this particular cassette, of goals and objectives, which we have already alluded to just now.

⁷ How can the confusion be ended by further deception? Does not the saying of the one who said, "He treated me with that which is the actual ailment". You are proceeding upon a manhaj that opposes the manhaj of Ahl us-Sunnah wal-Jamaa'ah, and you simply initiate speech and then you repeat it and say it over again.

⁸ This is the same as what is done by Hasan al-Malikee who outwardly makes a display of the Salafee manhaj, that he is one with the Salafees, and yet his heart and his ideology and his speech is actually with other than and in opposition to the Salafees.

⁹ And from these mistakes it becomes clear that you are only hiding behind Salafiyah, and if you were a Salafee, then where are you compared to the true scales (of judgement) of Ahl us-Sunnah. Ahl us-Sunnah consider al-Ikhwaan al-Mufliseen from the astray sects, and if there had not been anything of their misguidance except their loyalty to the Rawaafid, the Khawaarij, the Mu'tazilah and the Murji'ah and adding them all together under their banner, and except their enmity and hatred and waging a war against Ahl us-Sunnah, it would have been sufficient for them as an innovation, and as being distant from Ahl us-Sunnah. So how is it when their innovations have filled the book, in being chased up, and criticism and rejection. Yes O Abal-Hasan, in accordance with your manhaj, then the difference between you and al-Ikhwaan is not a difference that has any great effect, and which does not allow any matter to corrupt the love (that is present).

And from here we see from you that you burst out with mercy, and softness, and love and respect for them and for their likes, and then your kindle your soul with the fires of anger, envy, enmity, belittlement and revilement of Ahl us-Sunnah.

And every container only pours that which it contains

And whatever trait is found with a man. Then even if he thinks it to be hidden from the people, it will become known

¹⁰ This is according to your manhaj [alone].

¹¹ May Allaah absolve him of what you say, and soon shall his words (i.e. those of Shaykh Muqbil) be presented.

¹² It is not possible for us to accept this report from Shaykh Muqbil since what is well known from him is his war against them and their war against him, and their enmity towards him. And especially since he explicitly spoke with tabdee' of az-Zindaanee and the thinkers of al-Ikhwan, and he reviles them with the most severe revilement.

a) And the manhaj of their university and the types of teachers they have and the callers they have, is sufficient (to provide knowledge) about them. And you know all of this, and then you deceive the

people with these types of methods. And Muhammad al-Imaam actually stood to explain all of this in his book "al-Bayaan Li Eedaah Maa 'Alaihi Jaami'at ul-Eemaan", and he spoke about the methodologies of this university, and its many oppositions to the Islamic Sharee'ah, and from amongst the generality of what he explained was their position towards the Salafee beliefs. So he said, (p.70),

"The University Does Not Tie Itself with the Salafee Manhaj

He did well, the one who spoke:

And every good is in following the Salaf. And every evil in the innovation of the Khalaf

And how can the university be tied to the manhaj of the Salaf when it does not bind to it in the affairs of education, and nor tarbiyah, or siyaasah, or economics, or in dealing with the people of innovation and partisanship, and nor in the emergence of tribulations, and nor in loyalty and enmity, and nor in the rights of brotherhood?

Yes, overwhelmingly those who administer the university make a claim to Salafiyyah, however it is da'wah which has no substance to it, and slogans, the adherence to which is not actually intended (by raising them in first place). And this is a matter that is obligatory to give attention to. For Salafiyyah and Sunniyyah cannot be actualised with anyone until he separates from the people of innovation and partisanship, both inwardly and outwardly (i.e. completely), and then holds firmly to what the Salaf us-Saalih were upon, inwardly and outwardly, in aqeedah and manhaj, in speech and in action, in worship and in manners, in dealings and in politics. Rather, the maintainers of the university try to make their students accept and be satisfied with the idea that the aqeedah of the Salaf is the cause of the splitting amongst the Muslims, the mention of which has already passed by in this treatise." [End quote].

And then he mentions in this chapter, that the Scholars of Yemen make tabdee' of Jaami'at ul-Imaan (declare it to be Ahl ul-Bid'ah, i.e. its maintainers and its manhaj and aqeedah). And Muhammad al-Imaam mentioned in this particular chapter the criticism of Shaykh Ibn Baaz directed to al-Ikhwaan al-Muslimeen and their neglecting the da'wah to the correct aqeedah, and that they do not fight against Shirk and against the attachments to the dead, and seeking aid by way of the people in the graves, and whatever resembles that. And he also mentioned from Shaykh al-Albaanee (rahimahullaah) that he said, "It is not correct that it be said al-Ikhwaan al-Muslimeen are from Ahl us-Sunnah, because they wage a war against Ahl us-Sunnah" (al-Bayaan, p.70-73).

And this speech has been spread far and wide from Shaykh al-Albaanee. And this caused Abul-Hasan to be disturbed, and so he raced to Shaam, being swift in his journey, to Shaykh al-Albaanee, with certain evil objectives, amongst them to try and change his judgement upon al-Ikhwaan al-Muslimeen, and to change his view on akhbaar ul-aahaad, and to change his view on the manhaj of al-muwaazanaat. And by way of these devised methods he obtained a part of that which he desired, not all of it, from Shaykh al-Albaanee. Abul-Hasan did this as a service to Ahl ul-Bid'ah wad-Dalaal, and at the head of them, al-Ikhwaan al-Muslimoon.

b) Why did you not explain to us these many differences, and why did you depend, as always, upon generalisation, which is from the political devised methods (of deception) and from the ways of Ahl ul-Bida'. Do they not call to the Infidelic Democracy, and consider it to be from Islaam. Rather, al-Qaradaawee considers it to be the spirit of Islaam. Do you not the likes of this democracy and the elections that are derived from it comprise many corruptive harms?

Are revolutions, coups, bombings, destruction, lying and being deliberately foul in arguments, and accusing the Salafees of being spies, and paid workers and belittling them, and scorning them, and defaming them – so are these not from the way of arriving at the khilaafah (to these people)?

Do these great destructive affairs place them upon the Straight Path that the Messenger (sallallahu alaihi wasallam) and his companions were upon, or do they place them upon the paths at the end of which there is a Shaytaan, and how [a great] many paths are actually found with the Ikhwaan!

And even if there are many differences in the way of da'wah to Allaah, the Mighty and Majestic, and in the way of establishing the Islamic Khilaafah¹³

c) And also from the frauds of Abul-Hasan, those which even al-Ikhwaan al-Muslimoon are not able to fall into, is that he was asked about al-Ikhwaan al-Muslimeen and at-Tableegh. And he did not respond with anything except playing and fooling in a devised way, and actually fleeing from the [correct] Sharee'ah answer, that which is required by the true deen of Allaah in explanation of the reality of the people of misguidance. So why did you not explain the beliefs of al-Ikhwaan and at-Tableegh and their methodologies in a general way and explain that they enter into the sects opposing that which the Messenger and his companions were upon. Do these two Jamaa'ahs not open up their door-panels for the entrance of the various sects into their [associative] organisations. So they do not differentiate between an Ash'aree, or a Soofee, or a Mu'tazilee, or a Khaarijee, and we say concerning Ikhwaan (specifically) [that they do not even differentiate between] a Raafidee. In fact, in Yemen, there is to be found amongst al-Ikhwaan the Raafidee, the Khaarijee. This is because they submit to the general organisational [structure] that has been laid down in order to accommodate and include these various groupings. So what are these frauds then?

¹³ The differences between them and Ahl us-Sunnah are many, and all of them are in aqeedah and manhaj, and they are not restricted to just the way of da'wah nad the way of establishing the khilaafah, just as occurs in the question of the questioner itself when he asked about matters, amongst them the "Twenty Principles" (i.e. those of Hassan al-Banna) which al-Ikhwaan in Yemen believe in and on account which most of those in the Islamic land actually rejoice and celebrate with. And an Ikhwaanee from the graduates of the Islamic University (of Madinah) embarked upon explaining them, and he is amongst those who makes the greatest claims to Salafiyah.

And likewise, the issue of loyalty and disownment, for they make loyalty to anyone who is pleased with their organisation, be he a Raafidee, or Zaidee, or Khaarijee, or from the Mu'tazilah, or from the Soofee Extremists, or the Asha'rees. And they show enmity to the Salafees, and wage a war against them with the most severe war.

And if there occurred any difference between a Salafee and an Innovator from amongst them, then they would have supported and aided this Innovator, and would have fought against his Salafee opponent.

Then, on top of that, exactly what does their particular path of da'wah and their path of establishing the khilaafah actually comprise and contain? It comprises, in concealed ways, many innovations some of which are sometimes kufr, such as democracy which adds many harms and evils that take them far away from Ahl us-Sunnah wal-Jamaa'ah. And such as elections, and whatever they contain of lies and oppression all of which makes them the most severe of people in opposition to the guidance of the Messenger of Allaah (sallallaahu alaihi wasallam), and the guidance of the rightly-guided Khulafaa.

And with all of these affairs, they are not able to remain within the ranks of Ahl us-Sunnah wal-Jamaa'ah - [this is clear] to the one who respects the manhaj of Ahl us-Sunnah wal-Jamaa'ah, and who is just towards it (the manhaj) and towards its people.

And this is alongside the fact that the speech of the questioner itself contains the following statements:

- 1) And these [sects] oppose us (for example) in their adoption of the Twenty Principles (i.e. those of Hassan al-Banna) as a manhaj for them
- 2) And they oppose us in the affair of loyalty and disownment (al-walaa wal-baraa')
- 3) And alliances and agreements with the various ahzaab (parties), even if some of them are parties of disbelievers
- 4) Likewise, their tarbiyah (they differ) and also their waging a war against Ahl us-Sunnah, and harming thing and whatever resembles all of this. Does this not expel them from Ahl us-Sunnah?

upon the earth, then you are not able to count these differences to be from the destroyed sects. This is because the usool (foundations) of the destroyed sects have been explained by the Scholars, and they have explained the usool of the Jahmiyyah, the Qadariyyah, the Mu'tazilah, the Khawaarij, the Murji'ah, the Shi'ah, the Rawaafid, the Nawaasib and other than that. They have explained all of this.

Hence, the one who differed with me for example, in the issue of elections, then which sect shall I enter him into? Shall I call him a Jahmee? Shall I call him a Raafidee? Shall I call him to be from the Khawaarij? I am not able to do that. Since, he will affirm the usool of Ahl us-Sunnah wal-Jamaa'ah to you, and he will say, "I affirm that this affair is an error, and is in opposition to the religion, however it is from the angle of leaving an obligation for that which is more obligatory than it, or which is the lesser of the two harms."

So it is true that he has erred in using the principle, and he is in error, and it has not been submitted by him that he has placed this principle in its proper place. However alongside his error, has he held onto a foundation (asl) from the foundations of the destroyed sects?¹⁴

And the answer of Abul-Hasan states, "No". And this is a Ikhwani, Khalafee Siyaasee (political) answer, not a Salafee one, and not one that is based upon the manhaj of Ahl us-Sunnah or upon their Usool (foundations, principles).

And what is contained in these "Twenty Principles" [alone] of deliberate misguidance is what expels them from Ahl us-Sunnah by necessity of the manhaj of Ahl us-Sunnah and their Usool. And yet they (the Ikhwaan) have taken them as a manhaj, and the best amongst them, has actually made a sharh (explanation) of them, and az-Zindaanee makes loyalty over them, and celebrates and lauds by way of them. And their opposition in the very basis of their loyalty and disownment (walaah and baraa) expels them from Ahl us-Sunnah. And the Infidelic Democracy that negates the Islamic Sharee'ah expels them from Ahl us-Sunnah.

¹⁴ If you hold that a person does not exit from the ranks of Ahl us-Sunnah except when he holds onto a foundation from the foundations that you have mentioned, "the foundation of the Rawaafid, the Khawaarij...", then what do you say about those who speak with Hulool (Divine Indwelling) and Wahdatul-Wujood (Unity of Existence), and what is you saying concerning the Soofee paths which are more than sixty different tareeqahs, and you are not able to call a single one of them as Khawaarij or Jahmiyyah....

And what is your saying concerning the one you are not able to call a Jahmee, but he believes in the theory of Darwin, and believes in Socialism, and believes in Secular Thought, and alongside that he prays and acknowledges the Islamic beliefs.

Where is this so called "ta'seel" (laying down foundations) that you claim? There are found so many innovations which if found in the time of the Salaf, then perhaps they would have passed a more severe judgement upon them than the one they passed upon the people of innovation contemporary to them. However, the faqeeh (understanding person) is the one fixes his eyes upon the scales of balance of the Messenger (sallallaahu alaihi wasallam) which does not change in time or place, [which is], "Whoever is upon what I and my companions are upon". Rather the scales of balance (meezaan) of Allaah, **"Verily this is My Straight Path, so follow it, and do not follow the other paths as they will separate you from His path..."**

The answer is no. But as for when he is a Soofee¹⁵ who calls to a grave, and who makes private conversation (with its inhabitant), and seeks aid by way of him, then this is a different matter. And their scholars are not all like this, and similarly their du'aat (callers) are not all like this. But they believe in the aqeedah of Ahl us-Sunnah wal-Jamaa'ah concerning Tawheed ur-Ruboobiyyah, Tawheed ul-Uloohiyyah and Tawheed ul-Asmaa was-Sifaat. They believe this¹⁶, and when you speak to one of them, he will reply to you with what he has benefited from from the books of Ahl us-Sunnah wal-Jamaa'ah, and he will venerate the scholars of Ahl us-Sunnah wal-Jamaa'ah, and he will respect them. And we do not agree with him in his claim of having membership to hizbiyyah, and nor in the matter of elections, and nor in any of the other matters concerning which the difference between us and them has occurred and spread.

However, alongside this difference of ours with them, we will estimate the extent of this difference and we know in our souls that this difference has not reached to the level of the destroyed sects. For the destroyed sects are those which have the usool that the people of knowledge have explained...”

End of Part 2.

So how many paths are there which oppose the Straight Path of Allaah, and which the Ikhwaan have followed. And remember his (sallallaahu alaihi wasallam's) saying, "You will certainly follow exactly in the ways of those who came before you, until if they were to enter into a lizard's hole, you would have followed them".

¹⁵ How can you expel this Soofee from Ahl us-Sunnah, while he has not entered into a sect from amongst the sects that the Salaf have explained, in accordance to your own speech? How can you be unable to enter al-Ikhwaan into the sects, and yet you enter this Soofee into the sects? O Abal-Hasan, you conceal the misguidances of al-Ikhwaan, rather you bury some of them under the ground, and you traverse upon their path in considering their misguidances to be errors in ijtihaad. Do you not see that they considered the killing of Jameel ur-Rahmaan, and the killing and banishment of his society to be merely from the issues of Ijtihaad?

¹⁶ Indeed, their aqeedah concerning al-Asmaa was-Sifaat (Allaah's Names and Attributes) and other such affairs, then it is only ma'rifah of them (mere acknowledgement, and knowledge of them) that does not have any walaa and baraa (loyalty and disownment) over it, and nor any da'wah towards it, and nor any zeal or sentiment for it, and nor any concern with it. Rather it is from the least important of affairs to them, less important than acting (sessions) and anaasheeds (poetic songs). And the one who considers them to be upon Salafiyyah based upon this mere acknowledgement of theirs, then verily, he proceeds upon the aqeedah of the Jahmiyyah which is that Imaan is just mere acknowledgement of Allaah. Hence, Iblees and Fir'awn and Haamaan and their likes are Believers according to the scales of those Jahmiyyah (who have this belief). And then the bankrupt ones from al-Ikhwaan al-Muslimeen become Salafees by way of this playful Jahmee, Siyaasee scale of judgement.