

الأحباش

THE MISGUIDANCE OF THE

HABASHI SECT

Also known as the *Aḥbash*

A Treatise from the Permanent Committee for Knowledge-Based Research
and Religious Verdicts in the Kingdom of Saudi Arabia

The Misguidance of the Ḥabashī Sect

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Knowledge-Based Research and Religious Verdicts in
the Kingdom of Saudi Arabia

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Translation: Abu Suhayl Anwar Wright
Reviewed and Edited: IIIN Publications
IIIN Publications

Address:
IIIN
P.O. Box 44121
Philadelphia, PA. 19144

Website: Germantownmasjid.com
Twitter: @GtownMasjid



Table of Contents

Transliteration Table	4
Introduction	5
Them Making Permissible Associating Partners with Allāh	9
Their Distorting the Attributes of Allāh	13
Their Belief Regarding the Qurʾān	23
Their Belief Regarding the ʿUlū (Highness) of Allāh	26
Their Statement Regarding the Reality of Īmān	30
Their Treading the Paths of the Ṣūfīs	31
Their Speaking Ill of Some of the Companions	33
The Ḥabashīs Adopt Misguided Religious Verdicts	37
Their Enmity Toward the Scholars	39
Conclusion	44



Transliteration Table

Consonants

ء	'	د	d	ض	ḍ	ك	k
ب	b	ذ	dh	ط	ṭ	ل	l
ت	t	ر	r	ظ	ẓ	م	m
ث	th	ز	z	ع	'	ن	n
ج	j	س	s	غ	gh	ه	h
ح	ḥ	ش	sh	ف	f	و	w
خ	kh	ص	ṣ	ق	q	ي	y

Vowels

Short	ـَ	a	ـِ	i	ـُ	u
Long	ـَـ	ā	ـِـ	ī	ـُـ	ū

Diphthongs	ـَوَ	aw	ـَيَ	ay
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عَزَّجَلَّ

The Mighty and Majestic.

سُبْحَانَهُ وَتَعَالَى

The Sublime and Exalted.

صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ

May Allāh make good mention of His Prophet in the highest company and grant him safety in this life and the next.

رَضِيَ اللهُ عَنْهُ

May Allāh be pleased with him.

رَحِمَهُ اللهُ

May Allāh show mercy to him.

عَلَيْهِ السَّلَامُ

Peace be upon him.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

In the name of Allāh, the Most Merciful, Bestower of Mercy

Introduction

All praise is for Allāh, Lord of all the creation, and may His peace, prayers and salutations be upon our Prophet Muhammad, his family, companions, and those who follow them in goodness until the last day. As to proceed:

This is a concise booklet that will expose—by the will of Allāh, the Most High—the misguidance and deviation of that group known as the Ḥbsh, which has taken Lebanon as their base, and from there spread to many countries in Europe, America, and Australia. Thus, the purpose for the compilation of this book is sincere advice to Allāh, His Book, His Messenger (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) and to the believers.

Therefore, we say—and success lies with Allāh—it is established in Bukhārī and Muslim upon the authority of Ibn Mas‘ūd (رضي الله عنه) that the Prophet (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) said: “The best of the people is my generation, then those who follow them, and then those who follow them.” This ḥadīth has various other wordings. The Prophet (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) also said in his famous advice to his nation regarding fearing Allāh and hearing and obeying [those in authority]:

“Indeed, whoever amongst you lives after me will see much differing, so cling to my Sunnah and the Sunnah of the rightly guided Caliphs and bite on to it with your molar teeth. And beware of newly invented matters, for every

newly invented matter is a misguidance.” Reported by Imām Aḥmad, Abū Dāwūd and al-Tirmidhī who said it is a ḥadīth which is Ḥasan Ṣaḥīḥ.

From the most important characteristics by which these praiseworthy generations are distinguished and as a result excelled the rest of the people in goodness is that they implemented the Book and Sunnah in all affairs and gave them precedence over the statements of everyone, no matter who it was. They understood the texts of the two noble revelations in accordance to the principles of the Sharī’ah and the Arabic language. They took the whole of the Sharī’ah, its generalities and comprehensive principles, and its particulars and specific details. They returned the ambiguous texts to those texts that were clear.

This was the reason for them being upright upon the Sharī’ah and acting upon it. They held on to this with their molar teeth not adding or removing anything from the Religion. How could any addition or subtraction occur from them while they were holding on to the text, which is infallible from any errors or slips? Then after them came generations where innovations and newly invented matters spread frequently, everyone was amazed by their own opinions, and the texts of the Sharī’ah were abandoned or explained away or distorted to agree with the desires and tastes. As a result, they opposed the trustworthy Messenger and followed a path other than that of the believers.

Allāh, the Glorified said:

﴿ وَمَنْ يُشَاقِقِ الرَّسُولَ مِنْ بَعْدِ مَا بَيَّنَّ لَهُ الْهُدَىٰ وَيَتَّبِعْ غَيْرَ سَبِيلِ

الْمُؤْمِنِينَ تُوَلِّهِ مَا تَوَلَّىٰ وَنُصَلِّهِ ۖ جَهَنَّمَ وَسَاءَتْ مَصِيرًا ﴿١١٥﴾

“And whoever opposes the Messenger after the guidance is made clear to him and he follows a way other than that of the believers, We will leave him in the direction he has chosen and land him in the Hell-Fire, and what an evil destination.” [Al-Nisā: 4:115]

From the favors of Allāh upon this Nation is that He decrees for every era firmly grounded scholars that stand in the face of every innovation that distorts the beauty of Islam, and disturbs its purity, or competes with the Sunnah or (tries) to eradicate it. This is actualizing the promise of Allāh, the Most High that He will preserve His Religion and His Sharī‘ah, as found in His statement, the Glorified:

﴿ إِنَّا نَحْنُ نَزَّلْنَا الذِّكْرَ وَإِنَّا لَهُ لَحَافِظُونَ ﴿١﴾

“Indeed it is Us who sent down the Reminder and it is Us who will preserve it.” [Al-Hijr: 15:9]

Likewise due to the statement of the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) in the authentic ḥadīth located in the Ṣaḥīḥ, Sunan, Musnads and other collections:

“There will not cease to be a group from my nation establishing the command of Allāh; they will not be harmed by those who forsake them nor those who oppose

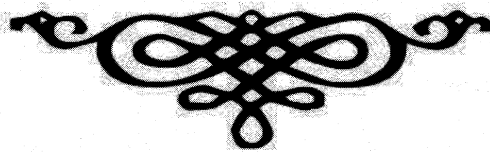
them until the command of Allāh comes. And they are victorious over the people.”

It also has different wordings.

So it has appeared in the last quarter of the fourteenth century Hijrī a sect spearheaded by ‘Abdullah al-Ḥabashī who emigrated from Ḥabasha (Ethiopia) to Sham with his misguidance, and he travelled therein from place to place until he settled in Lebanon. He began calling people to his way, increasing his followers and spreading his ideologies which is a mixture of the creeds of al-Jahmīyah, al-Mu‘tazilah, al-Qubūrīyah, and al-Sūfiyah. He holds fanaticism for this, argues on behalf of it and publishes books and papers calling to it.

The one who really looks into what this sect has written and spread, it will become crystal clear to him that with their belief, they have indeed exited and left the main body of the Muslims who are Ahl al-Sunnah Wa al-Jamā‘ah.

All of this will become clear in the following chapters.



The First Chapter: Them Making Permissible Associating Partners with Allāh the Most High

The Ḥabashīs make permissible seeking rescue,¹ seeking refuge² and seeking aid³ with the dead, and supplicating to them besides Allāh, the Most High. This is major Shirk as indicated by the Qur’ān, Sunnah and the agreement of the Muslims. This type of Shirk was the religion of the early polytheists from the disbelievers of Quraysh and other than them, just as Allāh, the Glorified said regarding them:

﴿ وَيَعْبُدُونَ مِن دُونِ اللَّهِ مَا لَا يَضُرُّهُمْ وَلَا يَنْفَعُهُمْ وَيَقُولُونَ هَؤُلَاءِ شَفَعَتُونَا عِنْدَ اللَّهِ ﴾

“And they worship besides Allāh things that hurt them not, nor profit them, and they say: ‘These are our intercessors with Allāh.’” [Yunus: 11:18]

And He, the Exalted and High said:

¹ As found in *Bughyah al-Ṭālib Lī Ma’rifah al-‘Ilm al-Dini al-Wājib*. Author: ‘Abdullah al-Ḥabashī, Page 8, and *Ṣarīh al-Bayān Fī al-Radd ‘Ala Man Khālafa al-Qur’ān* by al-Ḥabashī page 57.

² As found in *al-Dalīl al-Qawīm* page 173, and *Ṣarīh al-Bayān* page 62, and *al-Maqalāt al-Siniyah* page 46, and page 56 in another edition. And it is authored by ‘Abdullah al Ḥabashī.

³ As found in *Bughyah al-Ṭālib* page 8, and *Ṣarīh al-Bayān* page 57 by the Author ‘Abdullah al Ḥabashī.

﴿ إِنَّا أَنْزَلْنَا إِلَيْكَ الْكِتَابَ بِالْحَقِّ فَاعْبُدِ اللَّهَ مُخْلِصًا لَهُ الدِّينَ ﴿٢﴾ أَلَا لِلَّهِ الدِّينُ الْخَالِصُ ۗ وَالَّذِينَ اتَّخَذُوا مِنْ دُونِهِ أَوْلِيَاءَ مَا نَعْبُدُهُمْ إِلَّا لِيُقَرِّبُونَا إِلَى اللَّهِ زُلْفَىٰ إِنَّ اللَّهَ يَحْكُمُ بَيْنَهُمْ فِي مَا هُمْ فِيهِ يَخْتَلِفُونَ ۗ إِنَّ اللَّهَ لَا يَهْدِي مَنْ هُوَ كَاذِبٌ كَرِيمٌ ﴿٣﴾﴾

“Verily, We have sent down the Book to you (O Muḥammad) in truth: So worship Allāh (Alone) by doing religious deeds sincerely for Allāh's sake only, (and not to show-off, and not to set up rivals with Him in worship). Surely, the religion (i.e. the worship and the obedience) is for Allāh only. And those who take *Awliyā'* (protectors and helpers) besides Him (say): ‘We worship them only that they may bring us near to Allāh.’ Verily, Allāh will judge between them concerning that wherein they differ. Truly, Allāh guides not him who is a liar, and a disbeliever.” [al Zumar: 39:2-3]

And He, the Glorified said:

﴿ قُلْ مَنْ يُنَجِّيكُمْ مِنَ ظُلُمَاتِ الْبَرِّ وَالْبَحْرِ تَدْعُونَهُ تَضَرُّعًا وَخُفْيَةً لَئِنْ أَنْجَانَا مِنْ هَذِهِ لَنَكُونَنَّ مِنَ الشَّاكِرِينَ ﴿٦٦﴾ قُلِ اللَّهُ يُنَجِّيكُمْ مِنْهَا وَمِنْ كُلِّ كَرْبٍ ثُمَّ أَنْتُمْ مُشْكِرُونَ ﴿٦٧﴾﴾

“Say (O Muḥammad): ‘Who rescues you from the darkness of the land and the sea (dangers like storms), when you call upon Him in humility and in secret (saying): If He (Allāh) only saves us from this (danger),

we shall truly be grateful.’ Say (O Muḥammad): ‘Allāh rescues you from it and from all (other) distresses, and yet you worship others besides Allāh.’” [Al An’am:6:63-64]

And He, the Exalted and High said:

﴿ وَأَنَّ الْمَسَاجِدَ لِلَّهِ فَلَا تَدْعُوا مَعَ اللَّهِ أَحَدًا ۝١٨﴾

“And the Mosques are for Allāh (Alone), so invoke not anyone along with Allāh.” [al Jinn: 72:18]

And He, the Glorified said:

﴿ يُوَلِّجُ الْبَلَدَ فِي النَّهَارِ وَيُوَلِّجُ النَّهَارَ فِي اللَّيْلِ وَسَخَّرَ الشَّمْسَ وَالْقَمَرَ
كُلٌّ يَجْرِي لِأَجَلٍ مُّسَمًّى ذَلِكُمُ اللَّهُ رَبُّكُمْ لَهُ الْمُلْكُ وَالَّذِينَ
تَدْعُونَ مِنْ دُونِهِ مَا يَمْلِكُونَ مِنْ قِطْمِيرٍ ۝١٣﴾ إِنَّ تَدْعُوهُمْ لَا يَسْمَعُوا
دَعَاءَكُمْ وَلَوْ سَمِعُوا مَا اسْتَجَابُوا لَكُمْ وَيَوْمَ الْقِيَامَةِ يَكْفُرُونَ بِشِرْكِكُمْ وَلَا
يُنَبِّئُكَ مِثْلُ خَيْرٍ ۝١٤﴾

“He merges the night into the day (i.e. the decrease in the hours of the night are added to the hours of the day), and He merges the day into the night (i.e. the decrease in the hours of the day are added to the hours of the night). And He has subjected the sun and the moon, each runs its course for a term appointed. Such is Allah your Lord; His is the kingdom. And those, whom you invoke or call upon instead of Him, own not even a *Qitṣmīr* (the thin membrane over the date-stone). If you invoke (or

call upon) them, they hear not your call, and if (in case they were to hear, they could not grant it (your request) to you. And on the Day of Resurrection, they will disown your worshipping them. And none can inform you (O Muhammad) like Him Who is the All-Knower (of each and everything).” [Al-Fāṭir: 35:13-14]

Also the Prophet (ﷺ) said: “Supplication is worship”. Collected by the authors of the four Sunan with an authentic chain.

Furthermore, the verses and ḥadīth with this meaning are plenty; and they prove that the early polytheists knew that Allāh was the Sole Creator, Sole Provider and the only One able to bring about benefit and harm. They only worshipped their deities so they could intercede for them before Allāh and bring them closer to Allāh (as they claimed), but Allāh declared them disbelievers due to that and judged that they committed disbelief and polytheism. He also commanded His Prophet (ﷺ) to fight them until all worship was directed to Him alone, just as He, the Glorified said:

“And fight them until there is no more *Fitnah* (disbelief and polytheism: i.e. worshipping others besides Allāh) and the religion (worship) will all be for Allāh Alone.” [Al-Anfāl: 8:39]

The scholars authored many books on this subject and in them they clarified the true Islam, which Allāh sent His Messengers with and with which He sent down His Books. They clarified in it the religion of the people of the pre-Islamic times of ignorance, their creed and their actions that opposed Allāh’s

legislation. From the best who wrote concerning this was Shaykh al-Islām Ibn Taymīyah (رحمة الله) in his many books. The most concise of them all is his book ‘A Vital Principle Concerning *Tawassul* and *Al-Wasilah*.’

The Second Chapter: Their Distorting the Attributes of Allāh the Most High

The Ḥabashīs believe that it is obligatory to metaphorically explain away the texts reported in the Qur’ān and Sunnah regarding the attributes of Allāh, the Exalted and High. This opposes what the Muslims have agreed upon from the time of the companions and the Tābi’ūn and those who tread upon their way until this day of ours. They [Ahl al-Sunnah] believe in the obligation of believing in the meanings of what the texts indicate and contain of the Names and Attributes [of Allāh], without distorting them, denying them, asking how or likening Him (to His creation).

They believe that there is nothing similar to Allāh and He is the All-Hearing, All-Seeing. They do not negate from Him what He described himself with, nor do they change their meanings to what is not intended. They do not go astray regarding His names and verses, they do not ask how they occur nor do they liken His attributes to those of His creation. This is because there is nothing similar to Him, nothing comparable to Him and nothing equal to Him.

Imām al-Shāfi’ī (رحمة الله) said:

“I believe in Allāh and what has come from Allāh, exactly how it was intended by Allāh, and I believe in the

Messenger of Allāh (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ), and what has come from the Messenger of Allāh (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ), exactly how it was intended by the Messenger of Allāh.”

Imām Aḥmad (رَحْمَةُ اللهِ):

“We believe in them and attest to them and do not reject anything (from them). We know that what the Messenger (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) came with is true and truthfulness. We do not reject (anything) from the Messenger of Allāh (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ), and we do not describe Allāh with anything more than what He described Himself with.”

The following are some of those lofty attributes possessed by our Lord, the Glorified, which have been reported in the Qur’ān and Sunnah, and it is incumbent upon every Muslim to have belief in them and to affirm them for Allāh, the Glorified, in a manner befitting His Majesty and Greatness¹:

¹ [PN] The *Mu‘ṭtilah*: This is an umbrella term which refers to all the various sects who reject at least something from Allāh’s names, attributes and chosen actions, either explicitly or indirectly through the use of metaphor. In particular, it refers to the sect of the Jahmīyah and its offshoots such as the Mu‘tazilah, Kullābīyah, Ash‘ariyah and Mātūrīdīyah. All of these groups indulged in philosophical rhetoric known as ‘ilm al-kalām (theological speculation) which involved the use of Greek philosophical concepts and terms as the basis for a rational proof to show the universe was originated and hence has a creator.

They wrongly considered this proof, which had serious flaws, to be something which the entire religion of Islām depended upon. This

proof (known as ḥudūth al-ajsām, the origination of bodies) was such that it required them to deny attributes and actions for Allāh. Whilst agreeing on the basic concept, these various groups differed between themselves as to what can and cannot be denied without invalidating the proof itself. Hence, the Jahmīyah negated everything: names, attributes and actions. The Mu'tazilah found a way to apparently affirm the names whilst rejecting the attributes. The Kullābiyyah affirmed most of the attributes and rejected Allāh's chosen actions. Their view formed the basis of the school of the Ash'arīyah which only a century after al-Ash'arī began to drift closer and closer to the Mu'tazilah. The school of the Māturīdīs likewise is similar to that of the Ash'arīs. These schools - unlike Ahl al-Sunnah, the followers of the Righteous Salaf - cannot demonstrate a coherent, uniform principle with respect to what they affirm and deny from Allāh's attributes and contradictions abound in their theology.

The *Mushabbihah*: Those who resemble or liken the attributes of Allāh with those of the creation. There were two types of *Mushabbihah*: The first were those who said of the attributes of Allāh, "Hearing like my hearing, speech like my speech, power like my power, face like my face" and so on. They exaggerated in affirmation until they made resemblance (*tashbīh*) for Allāh. This was expressly forbidden by the Salaf and this was the *tashbīh* they condemned, not the mere affirmation of the attributes with their unknown realities.

The second are those who depicted their Lord in the form of a human having limbs and organs. They consisted of sects of Shī'ites such as the Sab'īyah, the Hishāmīyah, the Maṣūriyah, the Khaṭṭābiyah, Jawāribīyah and others. Because of the presence of these *Mushabbihah*, the heretical Muaṭṭilah found an avenue to attack Ahl al-Sunnah for their affirmation of the attributes without

The Attribute of the Face:

Allāh, the Most High said:

﴿كُلُّ مَنْ عَلَيْهَا فَانٍ ﴿٣٦﴾ وَيَبْقَى وَجْهُ رَبِّكَ ذُو الْجَلَلِ وَالْإِكْرَامِ ﴿٣٧﴾﴾

“Whatsoever is on it (the earth) will perish. And the Face of your Lord full of Majesty and Honor will abide forever.” [Al-Raḥmān: 55:26-27]

And He, the Glorified said:

﴿كُلُّ شَيْءٍ هَالِكٌ إِلَّا وَجْهَهُ﴾

“Everything will perish save His Face.” [Al-Qaṣaṣ: 28:88]

It has been established in Ṣaḥīḥ Muslim that the Prophet (صلى الله عليه وسلم) said:

“His veil is from light, and if He removes it the radiance of His face will burn all of His creation until the very last thing His sight reaches.”

likeness (ithbāt bilā tamthīl) and ascribe tajsīm and tashbīh to them, “a lie, fabrication and oppression for which Allāh sent down no authority” to use the words of Ibn al-Bannā’ al-Ḥanbalī (d. 471H).

Ahl al-Sunnah reject the repugnant tashbīh of the Mushabbihah and the vile ta’ṭīl [denial] of the Mua’ṭṭilah and take the middle course of affirmation (ithbāt) without likeness and negation of likeness (tanzīh) without denial.

Also in Bukhārī and Muslim there comes that the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) said:

“There will be two gardens made of silver, both their vessels and everything that they contain; and there will be two gardens made of gold, both their vessels and everything that they contain. There is nothing standing in between the people and them seeing their Lord except the Cloak of Magnificence over His face in gardens of bliss.”

Likewise it has been established upon the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) that he used to say in this supplication:

“And I ask you for the pleasure of looking at your Face.”
Reported by Imām Aḥmad, al Al-Nasāī and al-Ḥākim.

The Attribute of Two Hands:

Allāh, the Most High said:

﴿ قَالَ يَا إِبْلِيسُ مَا مَنَعَكَ أَنْ تَسْجُدَ لِمَا خَلَقْتُ بِإِيْدِي أَسْتَكْبَرْتَ أَمْ كُنْتَ مِنَ

الْعَالِينَ ﴿٧٥﴾

“(Allāh) said: “O *Iblis* (Satan)! What prevents you from prostrating yourself to one whom I have created with Both My Hands.” [Sad: 38:75]

And He, the Exalted and High said:

﴿ بَلْ يَدَاهُ مَبْسُوطَتَانِ يُنفِقُ كَيْفَ يَشَاءُ ﴿٤٤﴾

“Nay, both His hands are widely outstretched, He spends as He wills.” [Al-Mā'idah: 5:64]

There comes in Ṣaḥīḥ Muslim that the Prophet (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) said:

“Verily, Allāh, the Most High extends His Hand at night, so the one who did bad throughout the day can repent; and He extends His Hand throughout the day, so the one who did bad throughout the night can repent. This is until the sun rises from the West.”

The Attribute of Two Eyes:

Allāh, the Most High said:

﴿ وَأَصْنَعُ الْفُلَّكَ بِأَعْيُنِنَا وَوَحِّينَا ﴾

“And construct the ship under Our Eyes and with Our Inspiration.” [Hūd: 12:37]

And He the Glorified said:

﴿ وَالْقَيْتُ عَلَيْكَ مَحَبَّةً مِنِّي وَلِتُصْنَعَ عَلَى عَيْنِي ﴾ (٣٩)

“And I endued you with love from Me, in order that you may be brought up under My Eye.” [Ṭaha: 20:39]

In Ṣaḥīḥ al Bukhārī, the Prophet (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) said:

“Verily, Allāh is not hidden from you. Allāh is not one eyed—and he pointed with his hand to his eye. Verily, the Dajjāl is blind in the right eye and his eye looks like a protruding grape.”

The Attributes of Hearing and Seeing:

Allāh, the Most High said:

﴿لَيْسَ كَمِثْلِهِ شَيْءٌ وَهُوَ السَّمِيعُ الْبَصِيرُ﴾ (١١)

“There is nothing like unto Him, and He is All-Hearing, All-Seeing.” [al-Shūra: 42:11]

And He, the Glorified said:

﴿قَالَ لَا تَخَافَا إِنِّي مَعَكُمْ أَسْمَعُ وَأَرَى﴾ (٤٦)

“I am with you, Hearing and Seeing.” [Tāha: 20:46]

And He, the Exalted and the Most High said:

﴿قَدْ سَمِعَ اللَّهُ قَوْلَ الَّتِي تُجَادِلُكَ فِي زَوْجِهَا وَتَشْتَكِي إِلَى اللَّهِ وَاللَّهُ يَسْمَعُ تَحَاوُرَهُمَا إِنَّا اللَّهُ سَمِيعٌ بَصِيرٌ﴾ (١)

“Indeed Allāh has heard the statement of her (Khawlah Bint Tha‘labah) that disputes with you (O Muhammad) concerning her husband (Aws b. Al-Ṣāmit), and complains to Allāh. And Allāh hears the argument

between you both. Verily, Allāh is All-Hearer, All-Seer.”
[Al-Mujādilah: 58:1]

It has been established upon the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) as is in Sunan Abū Dāwūd that he recited the verse {Verily, Allāh is Ever All-Hearer, All-Seer} and he placed his thumb on his ear and his index finger on his eye.

The Attribute of the Shin:

Allāh, the Most High said:

﴿يَوْمَ يُكْشَفُ عَنْ سَاقٍ وَيُدْعَوْنَ إِلَى السُّجُودِ فَلَا يَسْتَطِيعُونَ﴾^(٤٤)

“(Remember) the Day when the Shin shall be laid bare (i.e. the Day of Resurrection) and they shall be called to prostrate (to Allāh), but they (hypocrites) shall not be able to do so.” [Al-Qalam: 68:42]

It has also been established as occurs in Bukhārī and Muslim in the long ḥadīth on the Authority of Abū Sa’īd al-Khudrī (رَضِيَ اللهُ عَنْهُ), which mentions that the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) said:

“So He will reveal His Shin—meaning our Lord, the Mighty and Majestic—and every believer will prostrate to Him.”

The Attribute of Al-Istiwā [Rising] Above the Throne:

Allāh, the Most High said:

﴿الرَّحْمَنُ عَلَى الْعَرْشِ اسْتَوَى ﴿٥﴾﴾

“The Most Merciful *Istiwā* (rose over) the Throne.”
[Ṭaha: 20:5]

And He, the Glorified said:

﴿إِنَّ رَبَّكُمُ اللَّهُ الَّذِي خَلَقَ السَّمَوَاتِ وَالْأَرْضَ فِي سِتَّةِ أَيَّامٍ ثُمَّ اسْتَوَى
عَلَى الْعَرْشِ﴾

“Indeed your Lord is Allāh, Who created the heavens and the earth in Six Days, and then He *Istiwā* (rose over) the Throne.” [Al-A'raf: 7:54]

And He, the Exalted and High said:

﴿اللَّهُ الَّذِي رَفَعَ السَّمَوَاتِ بِغَيْرِ عَمَدٍ تَرَوْنَهَا ثُمَّ اسْتَوَى عَلَى الْعَرْشِ﴾

“Allāh is He Who raised the heavens without any pillars that you can see. Then, He *Istiwā* (rose above) the Throne.” [Al-Ra'd:13:2]

There are also verses besides these.

The Attribute of Love:

Allāh, the Most High said:

﴿وَأَحْسِنُوا إِنَّ اللَّهَ يُحِبُّ الْمُحْسِنِينَ ﴿١٩٥﴾﴾

“And do good, truly, Allāh loves *Al-Muḥsinūn* (the good-doers).” [Al-Baqarah: 2:195]

And He, the Glorified said:

﴿ فَاصْلِحُوا بَيْنَهُمَا بِالْعَدْلِ وَأَقْسِطُوا إِنَّ اللَّهَ يُحِبُّ الْمُقْسِطِينَ ﴿١﴾ ﴾

“Then make reconciliation between them justly, and be equitable. Verily! Allāh loves those who are equitable.” [Al-Hujurāt: 49:9]

And Allāh, the Exalted and High said:

﴿ إِنَّ اللَّهَ يُحِبُّ التَّوَّابِينَ وَيُحِبُّ الْمُتَطَهِّرِينَ ﴿٣٣٢﴾ ﴾

“Truly, Allāh loves those who turn unto Him in repentance and loves those who purify themselves.” [Al-Baqarah: 2:222]

And He, the Glorified said:

﴿ إِنَّ اللَّهَ يُحِبُّ الَّذِينَ يُقَاتِلُونَ فِي سَبِيلِهِ صَفًّا كَانَهُمْ بُنِينَ ﴿٤﴾ ﴾

﴿ مَرَّضُونَ ﴾

“Verily, Allāh loves those who fight in His Cause in rows (ranks) as if they were a solid structure.” [Al-Şaff: 61:4]

The Prophet (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) said:

“Tomorrow I will give this flag to a man whom Allāh will grant victory by way of him; he loves Allāh and His Messenger and Allāh and His Messenger love him.” This ḥadīth was collected by Muslim.

He (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) also said:

“Verily Allāh loves the servant who is pious, self-sufficient, and hides (his good deeds).” This ḥadīth was collected by Muslim in his Ṣaḥīḥ.

The Attribute of Anger:

Allāh, the Most High said:

﴿ وَالْخَمْسَةَ أَنْ غَضِبَ اللَّهُ عَلَيْهَا إِنْ كَانَ مِنَ الصَّادِقِينَ ﴾ (١)

“And the fifth (testimony) should be that the Wrath of Allāh be upon her if he (her husband) speaks the truth.”
[al Nur:24:9]

And He, the Glorified said:

﴿ كَلُوا مِنْ طَيِّبَاتِ مَا رَزَقْنَاكُمْ وَلَا تَطْغَوْا فِيهِ فَيَحِلَّ عَلَيْكُمْ غَضَبِي وَمَنْ يَحِلَّ

عَلَيْهِ غَضَبِي فَقَدْ هَوَى ﴾ (٨١)

“(Saying) eat of the *Tayibāt* (good lawful things) wherewith We have provided you, and commit no oppression therein, lest My Anger should justly descend

on you. And he on whom My Anger descends, he is indeed perished.” [Ṭaha: 20:81]

And He, the Exalted and High said:

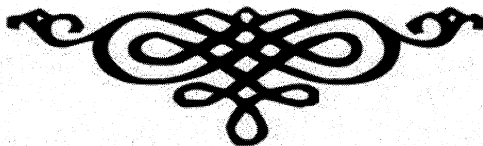
﴿ يَا أَيُّهَا الَّذِينَ ءَامَنُوا لَا تَتَوَلَّوْا قَوْمًا غَضِبَ اللَّهُ عَلَيْهِمْ ﴾

“O you who believe! Take not as friends the people who incurred the Wrath of Allāh.” [Al-Mumtaḥinah: 60:13]

Also in Bukhārī and Muslim in the long ḥadīth regarding the intercession it says:

“Verily, my Lord has become angry today, an anger of the likes He has never been before; and He will not become angry like it afterwards.”

Likewise there are other attributes reported in the Qur’ān and Sunnah. The intent here is to mention just a few and not to restrict them to what was mentioned. What is obligatory upon every Muslim is to have Īmān in all of the Attributes (of Allāh) and not to differentiate between them. And with Allāh lies all success.



The Third Chapter: Their Belief Regarding the Qur'ān

The Ḥabashīs believe that the Qur'ān is not the true speech of Allāh¹. This is a corrupt and erroneous belief, because it is known by the texts of the Qur'ān, Sunnah and the agreement of the Muslims, that Allāh speaks when and how He wants, in a manner befitting His Perfectness and Majesty. Furthermore, the Qur'ān is the speech of Allāh in truth, its letters and meanings, as Allāh said:

﴿وَإِنْ أَحَدٌ مِنَ الْمُشْرِكِينَ اسْتَجَارَكَ فَأَجِرْهُ حَتَّى يَسْمَعَ كَلِمَ اللَّهِ﴾

“And if anyone of the *Mushrikūn* (polytheists, idolaters, pagans, disbelievers in the Oneness of Allāh) seeks your protection then grant him protection, so that he may hear the Word of Allāh.” [al Taubah:9:6]

And He, the Glorified, said:

﴿وَكَلَّمَ اللَّهُ مُوسَى تَكْلِيمًا﴾

“And to Mūsá (Moses) Allāh spoke directly.” [Al-Nisā: 4:164]

And He, the High and Exalted said:

¹ As is found in *Ithar al-'Aqīdah al-Siniyah Bi Sharḥ al-'Aqīdah al Ṭahawīyah* by 'Abdullah al-Ḥabashī Page 58 and what follows.

﴿ وَنَمَّتْ كَلِمَتُ رَبِّكَ صِدْقًا وَعَدْلًا ﴾

“And the Word of your Lord has been fulfilled in truth and in justice.” [al An’am:6:115]

And He, the Glorified, said:

﴿ أَفَنظَمُونَ أَنْ يُؤْمِنُوا لَكُمْ وَقَدْ كَانَ فَرِيقٌ مِنْهُمْ يَسْمَعُونَ كَلِمَ اللَّهِ ثُمَّ يَحْرِفُونَهُ، مِنْ بَعْدِ مَا عَقَلُوهُ وَهُمْ يَعْلَمُونَ ﴾

“Do you (faithful believers) covet that they will believe in your religion in spite of the fact that a party of them (Jewish rabbis) used to hear the Word of Allāh [the Taurah (Torah)], then they used to change it knowingly after they understood it?” [Al-Baqarah: 2:75]

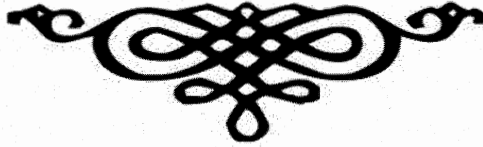
And He, the High and Exalted said:

﴿ يُرِيدُونَ أَنْ يُبَدِّلُوا كَلِمَ اللَّهِ فَلَئِنْ تَتَّبِعُونَا كَذَلِكُمْ قَالَ اللَّهُ مِنْ قَبْلُ فَسَيَقُولُونَ بَلْ تَحْسُدُونَنَا بَلْ كَانُوا لَا يَفْقَهُونَ إِلَّا قَلِيلًا ﴾

“They want to change Allāh's Words. Say: "You shall not follow us; thus Allāh has said beforehand." Then they will say: "Nay, you envy us." Nay, but they understand not except a little.” [Al-Fath: 48:15]

The verses establishing this matter are abundant and known. This belief is widespread from the Pious Predecessors, as the

texts of the Qur'ān and Sunnah have reported. And to Allāh belongs all praise and blessings.



The Fourth Chapter: Their Belief Regarding the 'Ulū (Highness) of Allāh above His creation

From the erroneous beliefs of the Ḥabashīs is that they deny the Highness of Allāh above His creation¹. The belief of the Muslims which is proved by the decisive Qur'ānic verses, as well as the Prophetic narrations, the sound disposition and the sound intellect, is that Allāh is above His creation and above His Throne. And none of the affairs of His slaves are hidden from Him. Allāh said:

﴿ثُمَّ أَسْتَوَىٰ عَلَى الْعَرْشِ﴾

“Then He Istiwā [rose] above His Throne.” [Al-A'raf:7:54]

This is mentioned in seven places in His Book. Likewise He, the Exalted said:

﴿إِلَيْهِ يَصْعَدُ الْكَلِمُ الطَّيِّبُ وَالْعَمَلُ الصَّالِحُ يَرْفَعُهُ﴾

“To Him ascend (all) the goodly words, and the righteous deeds exalt it.” [al-Fāṭir: 35:10]

And He, the Glorified said:

¹ As is found in *Ithar al-'Aqīdah al-Sinīyah Bī Sharḥ al-'Aqīdah al-Ṭahawīyah* by 'Abdullah al Ḥabashī Page 121, and *al-Dalīl al-Qawīm* by al Ḥabashī page 157, and *Ma'rifah al-Isrā Wa al-Mī'rāj* also by al-Ḥabashī Page 14.

﴿ وَهُوَ الْقَاهِرُ فَوْقَ عِبَادِهِ ۚ وَهُوَ الْحَكِيمُ الْخَبِيرُ ﴿١٨﴾ ﴾

“And He is the Irresistible, above His slaves.” [Al-An‘ām: 6:18]

And He, the High and Exalted said:

﴿ وَهُوَ الْعَلِيُّ الْعَظِيمُ ﴿٢٥٥﴾ ﴾

“And He is the Most High, the Most Great.” [Al-Baqarah: 2:255]

And He, the Mighty and Exalted said:

﴿ سَبِّحْ اسْمَ رَبِّكَ الْأَعْلَى ﴿١﴾ ﴾

“Glorify the Name of your Lord, the Most High.” [Al-‘Alá: 87:1]

And He, the Exalted said:

﴿ وَلِلَّهِ يَسْجُدُ مَا فِي السَّمٰوٰتِ وَمَا فِي الْاَرْضِ مِنْ دَابَّةٍ وَالْمَلٰٓئِكَةُ وَهُمْ لَا يَسْتَكْبِرُوْنَ ﴿٤٩﴾ يَخَافُوْنَ رَبَّهُمْ مِنْ فَوْقِهِمْ وَيَفْعَلُوْنَ مَا يُؤْمَرُوْنَ ﴿٥٠﴾ ﴾

“And to Allāh prostrate all that is in the heavens and all that is in the earth, of the live moving creatures and the angels, and they are not proud [i.e. they worship their Lord (Allāh) with humility]. They fear their Lord above

them, and they do what they are commanded.” [Al Naḥl: 16:49-50]

And there are other glorious verses besides these.

There are many authentic narrations established upon the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ). From them is the story of the ascension to the Heavens, for which the chains of narration are widespread. The Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) passed from one heaven to the next until he reached his Lord, the Most High. His Lord brought him near and close, and made compulsory upon him fifty obligatory prayers.

He did not cease to go back and forth between Mūsá (عَلَيْهِ السَّلَامُ) and his Lord, the Exalted and High. He would descend from his Lord back to Mūsá and Mūsá would ask: ‘How many did He make compulsory?’ So he would inform him, so he (Mūsá) would say: ‘Return to your Lord and ask for a decrease.’ So he would ascend to his Lord and ask Him for a decrease.

From these narrations is what has been reported in Bukhārī and Muslim on the authority of Abū Hurairah (رَضِيَ اللهُ عَنْهُ) who said that the Messenger of Allāh (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) said: “When Allāh created the creation He wrote in a Book, which is with Him above His Throne, that My Mercy has surmounted My Anger.”

It has also been established in Bukhārī and Muslim from the ḥadīth of Abū Saīd al-Khudrī (رَضِيَ اللهُ عَنْهُ) that the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) said: “Will you not trust me whilst I am trusted by the One above the heavens?”

And in Ṣaḥīḥ Ibn Khuzaymah and Sunan Abū Dāwūd that the Prophet (صلى الله عليه وسلم) said:

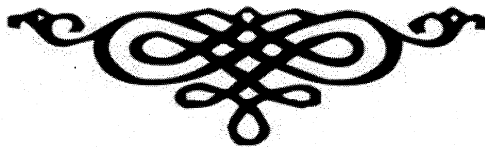
“The Throne is above water and Allāh is above the Throne; and He is aware of what you all are upon.”

And in Ṣaḥīḥ Muslim and others regarding the story of the slave girl that the Prophet (صلى الله عليه وسلم) said to her:

“Where is Allāh? She said: ‘Above the heavens.’ He said, ‘And who am I?’ She said: ‘You are the Messenger of Allāh.’ He said: ‘Free her, for indeed she is a believer.’”

This is the belief the Muslims have traversed upon: the companions, the Tābi‘ūn and those who followed them in goodness up until this day of ours. And all praise is for Allāh.

Due to the greatness of this matter and its overwhelming evidences that surpass one thousand proofs, some scholars have written solely on this topic, such as al-Ḥāfiẓ Abū ‘Abdullah al Dhahabī in his book [*al-‘Ulū Lī al-‘Alī al-‘Ath‘īm*] and al-Ḥāfiẓ Ibn al-Qayyim in his book [*Ijtimā‘ al-Juyūsh al-Islāmīyah*].



The Fifth Chapter: Their Statement Regarding the Reality of Īmān

In the area of Īmān, the Ḥabashīs are upon the blameworthy doctrine of Irjā¹. What is known from the ‘Aqīdah of the Muslims, which the companions were upon, the Tābi‘ūn and those who tread upon their guidance until this day of ours, is that Īmān consists of statement of the tongue, belief in the heart, and actions of the limbs; it increases with obedience and decreases with disobedience. Additionally, with attestation there must be agreement, submission, and submissiveness to the pure legislation. If these are not present, there will be no credence given to faith [Īmān] that is claimed.

The narrations from the Salaf that affirm this ‘Aqīdah are abundant. From them is the statement of Imām al-Shāfi‘ī (رحمة الله):

“The consensus of the companions, the Tābi‘ūn who came after them, and those (scholars) whom we have reached all say: That Īmān is statement, action and intention; not one of these three are valid except with the others.”

¹ As found in *al-Dalīl al-Qawīm ‘Alā al-Ṣirāt al-Mustaqīm* by ‘Abdullah al Ḥabashī Pages, 7.9 and 10.

[PN] Irjā is to remove and expel actions from the concept and reality of faith [Īmān].

The Sixth Chapter: Their Treading the Paths of the Ṣūfis

The 'Aqīdah of the Ḥabashīs, as we aforementioned in the beginning of this treatise, is an 'Aqīdah made up of many mixtures of misguidance. From [the corrupt beliefs that they adhere to is that of] the Ṣūfis, whereas they ascribe to al-Rifa'iyah and al-Naqshabandīyah [Ṣūfī orders], which both are based on superstitious creeds and innovations that are not acknowledged by the pure legislation. It is known by every just person that all of these Ṣūfī paths are innovated matters in the religion, and not from Islam in anyway. The path to Allāh is only one and not numerous, and it is following the Prophet Muḥammad (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) in all matters: belief, action, worship, and behavior. Allāh, the Most High said:

﴿وَأَنَّ هَذَا صِرَاطِي مُسْتَقِيمًا فَاتَّبِعُوهُ وَلَا تَتَّبِعُوا السُّبُلَ فَتَفَرَّقَ بِكُمْ عَنْ سَبِيلِهِ ذَٰلِكُمْ وَصَّيْتُكُمْ بِهِ لَعَلَّكُمْ تَتَّقُونَ ﴿١٥٧﴾﴾

“And verily, this is my Straight Path, so follow it, and follow not (other) paths, for they will separate you away from His Path. This He has ordained for you that you may become pious.” [Al-An‘ām:6:153]

And He, the High and Exalted said:

﴿قُلْ إِنْ كُنْتُمْ تُحِبُّونَ اللَّهَ فَاتَّبِعُونِي يُحْبِبْكُمُ اللَّهُ وَيَغْفِرْ لَكُمْ ذُنُوبَكُمْ وَاللَّهُ غَفُورٌ رَحِيمٌ ﴿٣١﴾﴾

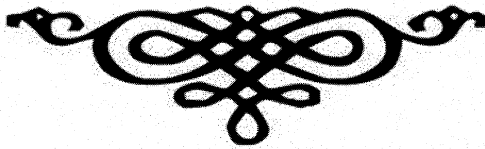
“Say (O Muhammad to mankind): ‘If you (really) love Allāh then follow me (i.e. accept Islamic Monotheism, follow the Qur’ān and the *Sunnah*), Allāh will love you and forgive you of your sins. And Allāh is Oft-Forgiving, Most Merciful.’” [Al-‘Imrān: 3:31]

The Prophet (ﷺ) would say in his Friday sermon:

“As to proceed. The best speech is the Speech of Allāh, and the best guidance is the guidance of Muhammad (ﷺ). The most evil affairs are newly invented matters, and every innovation is a misguidance.” Reported by Muslim in his *Ṣaḥīḥ*.

And it has been established in Bukhārī and Muslim that the Prophet (ﷺ) said:

“Whoever innovates something into this matter of ours which is not from it, then it is rejected.”



The Seventh Chapter: Their Speaking Ill of Some of the Companions of the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ)

The Ḥabashīs speak inappropriately about some of the companions¹ of the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ). From that is their explicit statements of declaring Mu‘āwīyah (رَضِيَ اللهُ عَنْهُ) a Fāsiq [a sinner], may Allāh be pleased with him and the rest of the companions.

In this they resemble the Rāfiḍah, may Allāh disgrace them. What is obligatory upon the Muslims is to refrain from speaking about what occurred between the companions (رَضِيَ اللهُ عَنْهُمْ) and to guard their tongues (as it relates to them), whilst believing in the virtue they have and them being distinguished due to them accompanying the Messenger of Allāh (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ).

It has been established upon the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) that he said:

“Do not curse my companions; do not curse my companions. For if one of you were to spend the likes of Uḥud in gold, you would not reach a handful of what they spent, or not even a half of that.” Reported by Bukhārī and Muslim.

Allāh, the Exalted and High said:

¹ As found in: Ṣarīḥ al-Bayān by al-Ḥabashī, page 86-116.

﴿وَالَّذِينَ جَاءُوا مِنْ بَعْدِهِمْ يَقُولُونَ رَبَّنَا اغْفِرْ لَنَا وَلِإِخْوَانِنَا
الَّذِينَ سَبَقُونَا بِالْإِيمَانِ وَلَا تَجْعَلْ فِي قُلُوبِنَا غِلًّا لِلَّذِينَ آمَنُوا رَبَّنَا إِنَّكَ
رَءُوفٌ رَحِيمٌ﴾

“And those who came after them say: ‘Our Lord! Forgive us and our brethren who have preceded us in Faith, and put not in our hearts any hatred against those who have believed. Our Lord! You are indeed full of kindness, Most Merciful.’” [Al Ḥashr: 59:10]

This is the correct belief towards the companions of the Prophet (صلى الله عليه وسلم) and it is the belief of Ahl al-Sunnah Wa al-Jamā‘ah throughout the years.

Imām Abū Ja‘far al-Ṭahāwī (رحمة الله) said when clarifying the ‘Aqīdah of Ahl al-Sunnah Wa al-Jamā‘ah:

“And we love the companions of the Messenger of Allāh (صلى الله عليه وسلم). We do not go overboard in loving any one of them nor do we free ourselves from any one of them. We hate those who hate them or mention them with other than what is good; and we only mention them with good. Loving them is Īmān and Iḥsān and hating them is disbelief, hypocrisy and transgression.”

Imām Ibn Abū Zayd al-Qayrawanī (رحمة الله) said in his famous treatise whilst stating the obligatory matters of belief:

“And the best of generations is the generation who saw the Messenger of Allāh (صلى الله عليه وسلم) and believed in him, then

those who followed them and then those who followed them. And the best of the companions are the rightly guided Caliphs: Abū Bakr, 'Umar, 'Uthmān, and 'Alī (ﷺ). None of the companions of the Messenger are mentioned except in the best light. We refrain from speaking about what occurred between them. They are the most deserving of people for whom we seek excuses for, and the best opinions should be held regarding them.”



The Eighth Chapter: The Ḥabashīs Adopt Misguided Religious Verdicts that Oppose the Qur’ān and Sunnah

The manifestations of misguidance in the Ḥabashī sect appears through their Religious verdicts (Fatāwá), and clashing with the texts of the Qur’ān and Sunnah. From these examples is that they allow gambling with the disbelievers in order to rob them of their money. They allow the stealing of their crops and animals with the condition that this thievery does not lead to fitnah. They allow indulging in usury with the disbelievers, and that it is permissible for the needy to buy unlawful lottery tickets.

Also from their clear errors is (that they say) that it is not forbidden to continuously look at a woman who is not one’s wife or immediate female relative¹. And they say that it is not forbidden for a man to look at a body part of a woman not permissible for him². [They hold] that a woman going out beautified and perfumed is not forbidden, so long as she does not intend to attract any men³.

They also allow free mixing between men and women⁴, and they make affairs which are major sins matters that are permissible. Besides this, they have other misguided religious

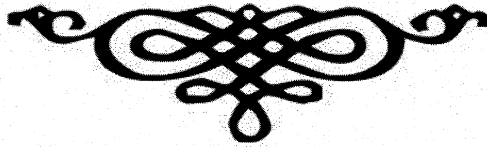
¹ As found in *Bughyah al-Ṭālib* by al-Ḥabashī Page 224.

² As found in *Bughyah al-Ṭālib* by al-Ḥabashī Page 288.

³ As found in *Bughyah al-Ṭālib* by al-Ḥabashī Page 351.

⁴ As found in *Ṣarīh al-Bayān* by al-Ḥabashī Pages 178-179.

verdicts that oppose that which is established by the Qur'ān and Sunnah. We ask Allāh for well-being from the reasons that bring about His anger and punishment.



The Ninth Chapter: Their Enmity Toward the Scholars of this Nation Who Are Callers to Rectification, and Speaking Ill of Their Call to Allāh

Some of the impudent ways of the Ḥabashī Sect used to chase the people away from the firmly grounded scholars and from reading their books is that they revile them, declare them misguided and try to diminish their status. Rather they declare them disbelievers. At the head of these scholars is Shaykh al-Islām Abū al-‘Abbās Aḥmad b. ‘Abd al-Halīm b. ‘Abd al-Salām b. Taymīyah (رَحْمَةُ اللَّهِ).

To the extent that this individual ‘Abdullah al-Ḥabashī authored a separate book containing ill speech against this Imām. In it he attributed misguidance to him and accused him of what he did not say. Allāh will call him to account, and before Allāh all disputes will be gathered.

From this as well is their speaking ill of the Imām, the Reviver Shaykh Muḥammad b. ‘Abd al-Wahhāb (رَحْمَةُ اللَّهِ) and his call of rectification that he carried in the heart of the Arabian Peninsula. He called the people to worship Allāh alone and to discard all forms of polytheism. He called to venerating the texts of the Qur’ān and Sunnah and acting according to them.

He called to reviving the Sunnah and eradicating innovations. So through him Allāh revived the signposts of the religion which had died out, and through him He eradicated whatever He willed from the innovations and novelties. By Allāh’s blessings and favors, this call spread all throughout the Islamic world and by it Allāh guided multitudes of people, until this very day of ours.

This misguided group found nothing else except to shoot their arrows towards this Sunni call and those who carried it. They began to invent lies and spread false doubts, and they denied what it entailed from the pure call to the Qur'ān and Sunnah. They did all this solely to chase the people away from the truth and hinder [them] from the straight path of Allāh. And Allāh's refuge is sought from that.

No doubt, the hatred this group carries towards these blessed, elite scholars of the Ummah, from those whom we did and did not mention, is only a proof of the hatred and rancor their hearts hide towards every caller to the Tawḥīd of Allāh and [the abhorrence they have] to holding fast to what the (three) praiseworthy generations were upon in belief and in action. It also shows how distant they are from the true Islam in its essence.

In addition to what was said, from the things published by this misguided group in order to defame the 'Aqīdah of Tawḥīd and those who cling to it, past and present, is their book titled [Dirasatun Muwazantun] which was authored by a group of researchers, may Allāh give them what they deserve.

We will speak about this book through the followings points:

The first point:

There is no such group called Wahābīyah (i.e. Wahhabis), but rather this is a title invented by the Quburīyah (grave worshippers) in order to block the call to Tawḥīd led by the Imām, the Reviver, Shaykh Muḥammad b. 'Abd al-Wahhāb (رحمة الله). This is what the country of Saudi Arabia, the land of

Tawḥīd, was founded upon and Shaykh Muḥammad b. ‘Abd al-Wahhāb (رَحْمَةُ اللَّهِ) did not come with anything new. Rather, in his call he only followed the Book of Allāh and the Sunnah of His Messenger (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ), and what the Pious Predecessors were upon from the companions, the Tābi‘ūn, the praiseworthy generations and the rightly guided Imāms.

And because this noble act (call) led by Shaykh Muhammad (رَحْمَةُ اللَّهِ) enraged his enemies, from amongst the deviants, the Qubūrīyah and Shī‘ah, they invented this title and called his followers Wahhabis. This was in order to chase the people away from his call and to confuse them into thinking that he came with a new way that opposes what Ahl al-Sunnah Wa al Jamā‘ah were upon. They attached to him deceitful accusations, however the truth is clear and all praise is for Allāh. His books and the books of his followers falsify these accusations and bring the truth to light.

The Second Point:

They included under the term Wahhabi, the Imāms who have preceded Shaykh Muḥammad b. ‘Abd al-Wahhāb (رَحْمَةُ اللَّهِ) by centuries, such as Ibn Khuzaymah, al-Dārimī, Ibn Taymīyah, Ibn al-Qayyim, al-Dhabābī, and others from the scholars of Ahl al-Sunnah Wa al Jamā‘ah. All this shows the utter confusion of this group and it bears a clear testimony that Shaykh Muḥammad b. ‘Abd al-Wahhāb (رَحْمَةُ اللَّهِ) was only following the way of the Pious Predecessors and the Imāms of Islam.

The Third Point:

Their vicious attacks against those whom they claim to be Wahhabis is only because they affirm Allāh's Names and Attributes as are found in the Qur'ān and Sunnah in accordance to the way of the Pious Predecessors. This—and praise is for Allāh—only shows their virtue and the purity of what they are upon, not that they are blameworthy. If this is considered blameworthy amongst the Ḥabashīs, then it is something praiseworthy amongst the general Muslims. The one who follows the Qur'ān, the Sunnah and what the Imāms of the Salaf were upon is the one truly guided.

The Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) said: “Indeed, whoever lives from amongst you will see many differences, so upon you is my Sunnah and the Sunnah of the rightly guided Caliphs after me. Cling to it and bite on to it with your molar teeth. And beware of newly invented matters, for every newly invented matter is an innovation, and every innovation is a misguidance.”

He (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) also said: “And this Ummah will split into seventy three sects, all of them are in the Fire except one.” They said, “Who are they, O Messenger of Allāh?” He said: “Whoever are upon what I and my companions are upon.”

And he (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) said: “I am leaving amongst you that which if you cling to it you will never go astray: the Book of Allāh and my Sunnah.”

This misguided sect, the Ḥabashī sect, considers the one who follows the Qur'ān and Sunnah and treads upon the methodology of the Pious Predecessors in affirming the Names and Attributes of Allāh, the Mighty and Majestic, to be someone who actually belittles Him! This (faulty)

understanding would mean that the Qur'ān and Sunnah both were revealed to belittle Allāh, and that the Messenger (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ), the companions, and the Imāms of Islam all belittle Allāh, resembling the *Yahūd*. Sufficient is this backwards interpretation as misguidance and disbelief. And Allāh's refuge is sought.

The Fourth Point:

Those who truly resemble the Jews are the Ḥabashīs and likewise anyone who negates the Names and Attributes of Allāh that have come in His Book and the Sunnah of His Messenger (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ), deviating concerning them, distorting them, and falsely interpreting them, just as the Jews and Christians distorted the Torah and Injil. Truly, the ones resembling the Jews are those who belittle Allāh by negating His Names and Attributes and describe Him with deficient characteristics and with being nonexistent, and being within His creation (al-Ḥulūl) and becoming one with His creation (al-Ittihād).

Just as the Jews say Uzair is the son of Allāh and they say that Allāh rested on Saturday. The Christians say that the Messiah is the son of Allāh; and as the Jews say Allāh's hand is tied and they say Allāh is poor and we are rich. Likewise, the Christians say that Allāh is the Messiah, son of Mary, and that He is the third of three.

The Quburīyah, the Mua'ṭtilah of the Ḥabashīs and other (deviant) groups say that the Awliyā and the righteous have a share along with Allāh in His controlling of affairs, His Dominion and His worship. They say that Allāh is not

described with an attribute, and that He is not above His creation, nor did He rise above His Throne. (They say) He does not descend to the lowest heaven and that He does not have a hand nor a face. They say that He is not inside the world or outside of it, not to the left nor to the right. And all the other things that they describe Him with, which necessitates and consequently leads to describing Allāh as being nonexistent. High above and exalted is Allāh from what they utter!

Conclusion

Based on the aforementioned, and also that which was not mentioned, the Permanent Committee for Knowledge-Based Research and Religious Verdicts determines the following:

One: The Ḥabashī Sect is a misguided sect, outside of the main body of the Muslims (Ahl al-Sunnah Wa al Jamā'ah). It is obligatory that they return to the truth, which the companions and the Tābi'ūn were upon in all areas of the Religion, in statement and in belief. This is better for them and more lasting.

Two: It is not permissible to rely upon this group's religious verdicts. This is because they make permissible the worship of Allāh by way of misguided opinions, contrary to the Qur'ān and Sunnah, and they rely on erroneous explanations that they apply to the legislated texts. All of this shows that all trust is lost from their religious verdicts, and it prevents the general population of Muslims from relying upon them.

Three: One does not rely upon their speech regarding the Prophetic Narrations, whether it pertains to the chains of narrations (i.e. Isnād) or interpretation.

Four: It is upon the Muslims everywhere to be cautious and to warn from this misguided group, the Ḥabashī Sect, and not to fall into their traps, whatever name, slogan, organization or center they may be under; and not to cooperate with them in any sense of cooperation. This is because to cooperate with them is cooperating upon sin and transgression. Similarly, one should seek Allāh's reward by advising their followers and those deceived by them, and clarify their corrupt ideologies and Creed [to the people].

After the Committee determining the aforementioned and clarifying it to the people, it asks Allāh, the Mighty and Majestic, by His Beautiful Names and Lofty Attributes, to remove the Muslims from all tribulations, what is apparent from them and what is hidden. Also to guide the misguided Muslims and to rectify their conditions, to repel the plots of the plotters back upon them, and to suffice the Muslims of their evils. Indeed, He is Able to do all things, and is likely to answer (the supplications).

Committee for Knowledge Based Research Religious Verdicts:

President: Abdul Aziz b. 'Abdullah ibn Muhammad
Āl al-Shaykh

Member: 'Abdullah b. Abd al-Raḥmān b. Ghudayān

Member: Bakr b. 'Abdullah Abū Zayd

Member: Ṣāliḥ b. Fawzān al-Fawzān