

Shaykh 'Abdul'Azeez bin Rayyis ar-Rayyis

A Critique of the Statements of Dr Ā'id al-Qarnī



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A Critique of the Statements of
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¹ Summarised translation from the lecture at www.islamancient.com with partial edit of translation by Hamza Bajwa.

Contents

- 4 First Introduction: Importance of Tawheed
- 4 Second Introduction: Mistakes are not all of the same level
- 5 Third Introduction: Criteria for the Truth is Neither Having a Large Following Nor Being an Eloquent Speaker
- 6 Fourth Introduction: The Difference Between Advising and Backbiting
- 7 Fifth Introduction: All are held accountable for what they say
- 8 Sixth Introduction: Aversions from Accepting Criticisms
- 13 Seventh Introduction: Loving a Person for the Sake of Allāh
- 14 Eighth Introduction: Talawwun in the Deen
- 14 Ninth Introduction: Differentiating Between Speakers, Preachers, Poets, Writers, Students of Knowledge and the 'Ulama
- 16 Ā'id al-Qarnī and the Rāfidah
- 20 The Populism of al-Qarnī
- 27 Ā'id al-Qarnī and his visit to France
- 27 Ā'id al-Qarnī and his visit to Algeria
- 30 Ā'id al-Qarnī and Imām Bin Bāz's Critiques
- 31 Ā'id al-Qarnī's 'Commendations' of Others
- 32 Ā'id al-Qarnī's Creedal Errors as Highlighted by Imām Bin Bāz and the Lajnah
- 33 Ā'id al-Qarnī's Views on the Nisba 'Salafī' and Shaykh Fawzān's Reply to Muhammad al-'Arīfī Regarding Use of Nisba 'Salafī'

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

Today, the 20 Jumāda al-Ulā 1430 AH,² I present a lesson to you entitled '*The Statements of Ā'id al-Qarnī: A Presentation and Critique*'. Dr Ā'id al-Qarnī, may Allāh guide me and him to what pleases Allāh, is of the most prominent preachers and activists and many common people, as opposed to students of knowledge, are influenced by his statements. So in order to initially free from responsibility, secondly to advise him and thirdly to advise the generality of Muslims- I wish to produce this critique of him inshā'Allāh. What is firmly acknowledged by Ahl us-Sunnah is that everyone can have his statement accepted or rejected as Ibn 'AbdulBarr reported in his book *Jāmi' Bayān al-'Ilm wa Fadlibi* from Imām Mālik (*rahimabullāh*) who stated "everyone can have his statement accepted or rejected except the companion of this grave (i.e. the Prophet, *sallallāhu 'alayhi wassallam*)". Ibn 'AbdulHādī (*rahimabullāh*) authenticated this from Imām Mālik. Ibn Hazm also mentions this in his book *al-Ihkām fī Usūl il-Abkām* from al-Hakam bin 'Utaybah and Mujāhid (*rahimabumullāh*). Then know my brothers that a critique or refutation is sought-after in the Sharee'ah and also shows mercy to the one that is being refuted. Adh-Dhahabī mentioned in his book *Siyar A'lām un-Nubalā'* that Imām Yūsuf ibn Asbāt spoke about a man and Abū Sālih al-Farā' said "is this not backbiting?" Imām Yūsuf ibn Asbāt said: "You foolish man! I am better to them than their own fathers and mothers! We clarify their errors to them so that people will not follow them and thereby increase their sins." So we ask Allāh to make us of those who explain the errors of those who fall into error so that their sins do not increase from one angle and so that the Sharee'ah of Muhammad ibn 'Abdillāh (*sallallāhu 'alayhi wassallam*) is protected from another angle. Before we start with this critique I wish to firstly begin with nine introductions:

² **Translator's note:** 14 May 2009 CE

FIRST INTRODUCTION

From the greatest features of those who preach for Allāh is that, by being themselves *du'āt* unto Allāh, they call to *tawheed* in the way traversed by the Prophet (*sallallāhu 'alayhi wassallam*), rather in the way traversed by all of the Prophets, as Allāh said:

وَلَقَدْ بَعَثْنَا فِي كُلِّ أُمَّةٍ رَسُولًا أَنِ اعْبُدُوا اللَّهَ وَاجْتَنِبُوا الصَّغُورَ

“And We certainly sent to every nation a messenger, [saying], ‘Worship Allāh and avoid Tāghūt.’”

{*an-Nabl (16): 36*}

Allāh said to His Prophet Muhammad (*sallallāhu 'alayhi wassallam*)

“Say, ‘This is my way; I invite to Allāh...’

{*Yūsuf (12): 108*}

Meaning “to tawheed” to singling out Allāh in worship,

قُلْ هَذِهِ سَبِيلِي أَدْعُوا إِلَى اللَّهِ عَلَى بَصِيرَةٍ أَنَا وَمَنِ اتَّبَعَنِي

“Say, ‘This is my way; I invite to Allāh with insight, I and those who follow me. And exalted is Allāh; and I am not of those who associate others with Him.’”

{*Yūsuf (12): 108*}

Thus, if you want to know a true caller from others, then look at his condition, and if he is concerned with tawheed, calls to tawheed and strives hard in that, then you’ll know that he is a true caller.

SECOND INTRODUCTION

Mistakes are not all on the same level, there are errors in *ijtibād* wherein if a man makes *ijtibād* he is between one reward or two rewards. There are also errors wherein *ijtibād* within those matters are unacceptable as in the case of most of the errors in matters of belief. There are errors wherein if a man falls into them he is deemed sinful, errors wherein a man is deemed an innovator and errors wherein a man is to be deemed a disbeliever. For this reason, when you mention to some people that fulān has erred, they say “there is no one except that he makes

mistakes, and the Prophet judged that we are prone to error” – this is correct; however errors are not all on the same level and all are taken to account based on the level of error committed.

THIRD INTRODUCTION

The criteria for truth are that you look at a man’s condition and assess: is his *da’wab* based on the Book of Allāh and the Sunnah of His Messenger (*sallallāhu ‘alayhi wassallam*), and what the *Salaf us-Sālih* from the Sahābah, Tābi’een and those who followed them, traversed or not? If so, then he is a caller to truth. An error with those who do not know is that they think that the criteria of *da’wab* is that a man has a lot of followers or that those who attend his lessons and lectures are many, yet this is a major error. For the Prophet (*sallallāhu ‘alayhi wassallam*) stated, as reported in the Saheeh from the hadeeth of Ibn ‘Abbās (*radi Allāhu ‘anhu*), “A Prophet will come on the Day of Judgement and he will have a man or two with him. Then another Prophet will come with a group of men with him, while another Prophet will come with a small group of followers. Then another Prophet will come with no followers with him whatsoever.” This is a Prophet! Allāh chose him to have this great status and yet with that he will come with no one with him; his *da’wab* is still successful without doubt because he is Prophet. So the criteria of truth is not having many followers, rather from what the Prophet (*sallallāhu ‘alayhi wassallam*) informed of, is that, in the hadeeth of Abū Hurayrah and Ibn ‘Umar, and in the wording of Abū Hurayrah (as reported in Saheeh Muslim): The Messenger of Allāh said: “*Islām began as something strange, and will return (to being) strange as it began, Tūbah is for the Ghurabā (strangers).*” Thus, the people of truth are a few yet this is not a proof of their *da’wab* being erroneous. Rather, when you read the Book of Allāh you will find that Allāh in many verses clarifies that the people of bātil are many and the people of truth are few. Allāh says,

فَمِنْهُمْ مُّهْتَدٍ ^ص وَكَثِيرٌ مِّنْهُمْ فَاسِقُونَ ﴿٥٧﴾

“...and among them is he who is guided, but many of them are defiantly disobedient.”

{Hadeed (57): 26}

And Allāh says,

وَإِنْ تُطِيعَ أَكْثَرُ مَنْ فِي الْأَرْضِ يُضِلُّوكَ عَنِ سَبِيلِ اللَّهِ ﷻ

“And if you obey most of those upon the earth, they will mislead you from the way of Allāh.”

{*al-'An'ām (6): 116*}

Therefore, having many followers is neither the criteria for the truth nor is eloquence and articulacy because many people see an eloquent man who is articulate and poetic and think that he is on the truth due to that, and this is a mistake. Yes, eloquence, being articulate and poetic if used in order to support Allāh's *deen* is sought-after; yet it is not the criteria for truth or *bātil*. This eloquence and articulacy has to be looked at to see: if it is being used to support the *deen* or not. If it is being used to support Allāh's Book, the Sunnah of His Messenger (*sallallāhu 'alayhi wassallam*) and the way of the first and foremost ones then bring this (eloquence)! But if it (such eloquence and articulacy) is being used in a way which opposes Allāh's *Shar'* then it is unacceptable.

FOURTH INTRODUCTION

There is a big difference between giving advice and *gheebah*; many people do not differentiate between the two and many common people are confused about this. On the contrary, how many of those who want good have been blocked from good due to this? They say **“they are backbiting fulān”** and **“how can you listen to a lesson wherein they are backbiting fulān?”** etc. Know my brothers, *naseebah* and *gheebah* can be interlinked and also distinguished from each other in important matters. As for the matter wherein they are connected, then this is in regards to mentioning something about a person that he dislikes, but advice is mentioning those things that a person dislikes out of giving advice and warning the people from his error, as an advice to him initially and then an advice to the general public secondly.

As for *gheebah*, then it is not applied to matters related to the *deen*, so if a man is mentioned for things that he dislikes without a religious benefit then this is *gheebah*. This is *harām* as Allāh forbade it in His Book and so did the Messenger (*sallallāhu 'alayhi wassallam*) as mentioned in his Sunnah. But if a clarification of a person's condition is in order to advise the servants and to warn them from his errors so that Allāh's creation is not misguided due to his statements then this is sought-after. Imām Ibn 'AbdulBarr stated:

The Sharee'ah has permitted speaking about a man in matters wherein there is a specific benefit such as in marriage.

As is found in the hadeeth in Saheeh Muslim of Fātimah bint Qays wherein the Prophet (*sallallāhu 'alayhi wassallam*) was asked by Fātimah about Abu Jahm and Mu'awiyah and the Prophet said: “As for Mu'awiyah then he is poor and has no money, and as for Aboo Jahm then his stick does not leave his side, marry Usāmah.” So pay attention: this is mentioning things about

a man which he dislikes, but it is permissible as there is a benefit in mentioning that to the woman; so then what about a greater issue, such as the Ummah of Muhammad (*sallallāhu 'alayhi wassallam*)? The error of the one who erred is to be clarified so that the error will neither be followed nor will the people be misguided and oppose the *Sharee'ah* of Muhammad ibn 'Abdillāh (*sallallāhu 'alayhi wassallam*).

FIFTH INTRODUCTION

All are to be held accountable for their statements, Allāh says,

مَا يَلْفِظُ مِنْ قَوْلٍ إِلَّا لَدَيْهِ رَقِيبٌ عَتِيدٌ ﴿١٨﴾

“Man does not utter any word except that with him is an observer prepared [to record].”

{*Qāf* (50): 18}

This is regarding the one who speaks while no one else will be held accountable for his word, then what about if he was to speak to the masses? Not to one thousand or two thousand or a million but rather millions! He speaks and addresses his words to all of them so he is accountable for his words. All of us are sought to refer to this, whether the words are a poem, in the form of prose or in the form of besides this. I see that some of them say, when it is said to them that *fulān* mentioned some lines of poetry which contains that which opposes the *Sharee'ah*, they say “akhee this is a literary writer and they are vast in their speech” etc.³ Yet the *Sharee'ah* does not differentiate between a literary writer, a poet or others! Rather, poets are censured because they say that which they do not do, Allāh says,

وَالشُّعْرَاءُ يَتَّبِعُهُمُ الْغَاوُونَ ﴿٢٢٤﴾
 أَلَمْ تَرَ أَنَّهُمْ فِي كُلِّ وَادٍ يَهِيمُونَ ﴿٢٢٥﴾
 وَأَنَّهُمْ يَقُولُونَ مَا لَا يَفْعَلُونَ ﴿٢٢٦﴾

“And the poets – [only] the deviators follow them; do you not see that in every valley they roam and that they say what they do not do?”

{*ash-Shu'arā'* (26): 224-226}

³ **Translator's note:** this is a common excuse which is made to defend Sayyid Qutb and some of his erroneous views within his '*tafseer*'.

Thus, everyone is accountable for their statements whether the person is a literary writer, a poet, a prose writer or what else. Literary skill or poetry does not grant a person freedom to say whatever he likes, rather every statement that he makes he will be held accountable for. This is especially the case if many people are influenced by his words, for his sin will affect more than just him alone as is verified in Saheeh Muslim in the hadeeth of Jareer ibn 'Abdillāh al-Bajalī (*radi Allāhu 'anhu*) that the Prophet (*sallallāhu 'alayhi wassallam*) said: "Whoever starts a bad thing in Islam, and others do likewise after him, there will be written for him a burden of sin like that of those who followed him up until the Day of Judgement, without it detracting in the least from their burden."⁴

SIXTH INTRODUCTION

In order to deflect criticisms of people, most of what is relayed are proofs which have been invented so as to water down matters in the *deen*, and prevent clarifying to the one who erred in regards to the *Sharee'ah* of Muhammad (*sallallāhu 'alayhi wassallam*). I will mention to you something from these "proofs" that are doubts which are not permitted to refer to even though many people are deceived by such doubts. Some of them say **"this speech (that you are refuting) is cut and out of context"** – if you were to come with the statements of a person whom you were critiquing so that others do not fall into the same errors they will say to you "this speech is cut and out of context". So it can be said in regards to this that cutting and pasting of statements is of two types:

- ❖ Cutting and pasting which changes the meaning (of what was intended) and this is *dhulm* and *kadhib* about which a person will be held accountable. And it is not permitted for anyone to follow the statement of a person about another person if it is solely based on statements which have been cut (out of context) and have changed the meaning (of what was intended).
- ❖ Cut statements which have further attestation and do not change the meaning.

This is what the Imāms of Islām were upon; you'll see that if the Imāms refuted anyone they would make reference to further supporting evidences from the person's statements and then refute. If they also wanted to use as evidence Allāh's Book and the Sunnah of His Messenger (*sallallāhu 'alayhi wassallam*) then they would use that which is relevant to what they were discussing. Furthermore, if cut speech does not change the meaning of the reality (of what was intended) then it has to be accepted. So if one wants to claim that certain speech is cut and has changed the meaning then he has to clarify and bring proof. Mere cutting of statements is not sufficient to refute. Some of them also say **"your words about fulān are words about (fulān's)**

⁴ **Translator's note:** The hadeeth is also reported by at-Tirmidhī, an-Nasā'ī and Ibn Mājah.

intentions”. It can be said to this: that this is general, so if a man is refuted on account of what he said or wrote, is refuting this speaking about fulān’s intentions or a refutation of what fulān himself manifested? This is speaking about statements which fulān himself has manifested, so it is not correct to say in this instance that this is “speaking about intentions”. How many times is it stated, when a deviant person is refuted with clear speech and proofs, that this is “speaking about his intentions”; this is a mistake because his speech has to be looked into. If the speech criticising him is based on a statement that he said or an action that he did then it is not “looking into a person’s intentions”. Furthermore, the apparent and the internal are interconnected as mentioned in the *hadeeth* of Nu’man ibn Basheer (*radi Allāhu ‘anhu*) in the *Sabeehayn*: that the Messenger of Allāh (*sallallāhu ‘alayhi wassallam*) said: “*There is a piece of flesh in the body, if it is sound then the whole body will be sound, but if it is corrupted then the whole body will be corrupted – indeed that piece of flesh is the heart.*” Therefore, if a man said a statement and by his actions it is known that he wants something then the critique of him is based on his action – this is not considered to be speaking about a person’s intentions. What is also used to divert speaking about a person who erred is to say “**fulān has served the deen**”. It can be said to this: “Yes, fulān may have served the *deen*; however at the same time he is also opposing the *deen*! And we are sought to stop him opposing the *deen* so that we will not be held accountable with Allāh, the Lord of the Worlds.” This is especially the case as this is forbidding evil, and of the greatest characteristics of this Ummah of Muhammad is that it is an Ummah established on commanding the good and forbidding the evil. Allāh says,

كُنْتُمْ خَيْرَ أُمَّةٍ أُخْرِجَتْ لِلنَّاسِ

تَأْمُرُونَ بِالْمَعْرُوفِ وَتَنْهَوْنَ عَنِ الْمُنْكَرِ وَتُؤْمِنُونَ بِاللَّهِ

“You are the best nation produced [as an example] for mankind. You enjoy what is right and forbid what is wrong...”

{*Āli Imrān* (3): 110}

Forbidding the error of the one who makes a mistake and the one who destroys the *deen* with his misguidance is a great reason for curses to be lifted from the Ummah of Muhammad (*sallallāhu ‘alayhi wassallam*). Allāh says,

لُعِنَ الَّذِينَ كَفَرُوا مِنْ بَنِي إِسْرَائِيلَ عَلَى لِسَانِ دَاوُدَ وَعِيسَى ابْنِ مَرْيَمَ

ذَٰلِكَ بِمَا عَصَوْا وَكَانُوا يَعْتَدُونَ ﴿٧٨﴾
 كَانُوا لَا يَتَنَاهَوْنَ عَن مُّنْكَرٍ فَعَلُوهُ
 لَبِئْسَ مَا كَانُوا يَفْعَلُونَ ﴿٧٩﴾

“Cursed were those who disbelieved among the Children of Israel by the tongue of David and of Jesus, the son of Mary. That was because they disobeyed and [habitually] transgressed. They used to not prevent one another from wrongdoing that they did. How wretched was that which they were doing.”

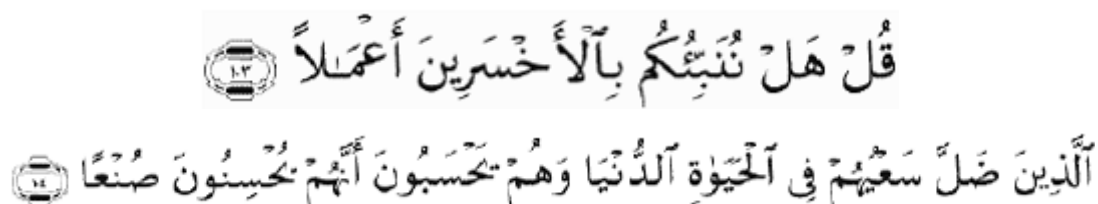
{*al-Mā'idah* (5): 78-79}

Such forbiddance results in evil curses being lifted from the Ummah of Muhammad (*sallallāhu 'alayhi wassallam*). So it is wājib on the whole Ummah of Muhammad to place their hands in support of the ones who oppose evil such as the *Hay'at Amr bi'l-Ma'rūf wa'n-Nahy'an il-Munkar* who forbid evil; or those who forbid the evil of doubts, innovations and misguidance – it is incumbent to place the hand onto their hands, thank them and praise them for commanding the good and forbidding the evil. I ask Allāh, who there is no god except He, to make me and you from those who command the good and forbid the evil of desires and doubts.

How often is it stated when deflecting criticisms that “**fulān has some good**”? Yes, the person may have some good, but know my brothers that Allāh did not create evil solely, and there is not a creation except that it has some good in it. Imām Ibn ul-Qayyim (*rahimabullāh*) stated in his book *Shifā' al-'Aleel* that Allāh's creation are between good and that there are instances where evil is overpowered, and he mentioned this even in regards to Iblees as is found in his book *Madārij us-Sālikeen*. How many of the creation fall into disobedience due to Iblees and then make *tawbah*? How many of the creation disobey Allāh due to Iblees and then make *tawbah* and their condition after the *tawbah* becomes better than their condition before? So there is nothing from the creation of Allāh except that its good can overpower its evil. Their statement and principle “he has some good” necessitates that even Iblees should not be refuted; this is *bātil* which Allāh has invalidated when He explained the misguidance of Iblees, and the Messenger of Allāh (*sallallāhu 'alayhi wassallam*) also invalidated this by refuting the one who erred openly. Imagine brothers, a group of men came to the Prophet (*sallallāhu 'alayhi wassallam*) as relayed in Saheeh Muslim in the *hadeeth* of 'Adiyy ibn Hātim where a speaker of this group stood and spoke saying: “Whoever obeys Allāh and the Messenger, then he is guided, and whoever disobeys the

two of them, then he is misguided.” Do you find that the Messenger of Allāh (*sallallāhu 'alayhi wassallam*) was courteous with him because he was with a visiting group and their representative speaker? No not at all! Rather, when the man’s error was overt, the Messenger of Allāh (*sallallāhu 'alayhi wassallam*) censured the error openly. The Messenger of Allāh said (*sallallāhu 'alayhi wassallam*): “*What a bad speaker you are! Instead say: “And whoever disobeys Allāh and His Messenger”.*”

As a result, Imām Abu'l-'Abbās Shaykh ul-Islām Ibn Taymiyyah mentioned in *Majmū' al-Fatāwā*, and as did our Shaykh al-'Allāmah 'Abdul'Azeez bin Bāz (*rahimahumullāh*), that: **Whoever errs openly is to be corrected openly.** It is not to be said “**Leave him and do not criticise him because he has good in him**” and the likes of such unacceptable proofs. Also from such unacceptable proofs are that some of them say: “**His intention is good**”, in response to this it should be said: “**His intention could be good and he could desire the good yet you have to know that acts of worship have to have two conditions: ikhlās, a sincere intention and (in) following of the Messenger of Allāh (sallallāhu 'alayhi wassallam).**” Allāh says,



 قُلْ هَلْ نُنَبِّئُكُمْ بِالْأَخْسَرِينَ أَعْمَالًا
 الَّذِينَ ضَلَّ سَعِيَّهُمْ فِي الْحَيَاةِ الدُّنْيَا وَهُمْ يَحْسَبُونَ أَنَّهُمْ يُحْسِنُونَ صُنْعًا

“Say, [O Muhammad], ‘Shall we [believers] inform you of the greatest losers as to [their] deeds? [They are] those whose effort is lost in worldly life, while they think that they are doing well in work.’”

{*al-Kahf (18): 103-104*}

Their intention is good, yet when they were in opposition to the way of the Messenger (*sallallāhu 'alayhi wassallam*) their action was evil. Ad-Dārimī reported a *hadeeth* which mentions that some people were gathered praising Allāh ten times while using stones to count the *tasbeeh* and *tableel*. When Abdullāh ibn Mas'ūd saw them, he forbade what they were doing. One of them said: “Yā 'AbdarRahmān, by Allāh, we did not intend except good!” Look my brothers! His intention is good, Ibn Mas'ūd (*radi Allāhu 'anhu*) however said: “*How many desire the good yet never gain it?*” So a good intention is not sufficient, rather it has to be accompanied by good action in line with the Prophet (*sallallāhu 'alayhi wassallam*). This is known in reality, because if a man wants to go to Makkah, may Allāh bless him with *tawbeed* and the Sunnah, yet takes a route which does not lead him to Makkah, although he has good intention, will he reach Makkah? No! So along with good intention there has to be good action which is traversing the way that will lead him to Makkah.

Also there are those who say, when deflecting criticisms, that “**you are just relying on quotes from newspapers and the media when these are not trustworthy**” – this can be

refuted from a number of angles. Firstly, those people (who are being criticised) depend on newspapers in order to transmit their own statements, so you'll see that they themselves will write an article and then send it to the newspapers or he'll write out a *fatwa* and then send it to the newspapers. So this indicates that the person is himself happy with using newspapers as a source of transmitting his statements. Secondly, most of these people (who are being criticised) are media friendly and are often on TV channels and have their articles within the papers (and now there is the web wherein everyone is able to write). So if there was a lie made against him they would not keep quiet if it was speech ascribed to him, and if he did (keep quiet), he would be blamed. Otherwise he would be excused if false speech was ascribed to him and he did not negate what was ascribed to him. So if they (those being criticised) were lied against, they would clarify just as they have done when many other matters were falsely ascribed to them, thus absolving themselves from those claims. Therefore, if the newspapers, or any other medium, transmitted anything from those media friendly speakers specifically, or from others generally, and they did not negate the accusations from themselves, this indicates that such statements are affirmed from them and whoever attributes such statements to them is correct.

What is also stated in deflecting criticisms is that it is said **“We asked Shaykh fulān about the statements and he negate that he made such statements”** and this is what many of the Harakīs and Hizbīs do. So you'll see that if any of them say something which was widely distributed in the newspapers or gatherings wherein it was witnessed by *thiqāt* and then their followers go and ask them, they (i.e. the Hizbīs and Harakīs) will say: **“No, this is not true I didn't say that”**. This my brothers is unacceptable. So if you are truthful, stand in front of the people and denounce the speech as being false but if trustworthy witnesses were there then show that they were relating falsely. As for you mentioning something which was then distributed in the newspapers and via other means but then in private sessions you deny that you even said such statements to your followers, this is unacceptable. You also have to negate the accusations in front of the masses as your speech was disseminated in front of the masses. So it is not correct for you to just negate the speech ascribed to you within private sessions with your followers who ask you about such statements. This is playing around, we ask Allāh to grant us all good health. It will also thus be said that **“Fulān has other speech other than this speech”**, so you'll see a person say something and then his followers will come and find other speech and say **“Fulān has other speech which opposes this speech so how can you ascribe what you have to fulān”**. It can be said to this my brothers: Allāh has taught us in his book that whoever errs, this error is affirmed so that his error be accepted by doing what Allāh mentioned when He said:

﴿إِلَّا الَّذِينَ تَابُوا وَأَصْلَحُوا وَبَيَّنُوا﴾

“Except those who repent, rectify and manifest (the truth)...”

{*al-Baqarab* (2): 160}

They have to have repented from the sin, rectified themselves from what they corrupted initially and manifest the truth by saying that they erred beforehand and have now retracted. Imām Ibn ul-Qayyim mentioned this in his book *Iddat us-Sābireen*. What also has to be known is that some of them play around in the name of repentance, so you'll find someone making many errors and then say “**all what I stated before I have retracted from is....**” but there has to be a general and clear *tawbah* with an explanation, saying: “**I erred in such and such a matter and I repent for it**”. You cannot just come with general statements which confuse the common people. This is a matter of the deen and Allāh knows what is in the hearts, glory unto Him.

Some of them also say “**Did you advise fulān before you refuted him?**” Firstly, it can be said that the condition of giving advice has no evidence. Rather, whoever errs openly is to be censured openly, as it was mentioned beforehand that the Prophet (*sallallāhu 'alayhi wassallam*) censured a spokesman from a group of people openly and he did not take him by the hand to advise him initially and then after that refute him. Rather, the Prophet (*sallallāhu 'alayhi wassallam*) censured him openly without giving advice. This is the first matter, the condition of giving advice has no advice for it, whoever wants to obligate people to advice a person before he can be refuted has to bring evidence for this. This advice has to be in the context of the *masālih* (benefits) and *mafāsīd* (harms) because sometimes the benefit of giving advice can take precedence over refuting him initially, and sometimes the benefits in refuting the person can take precedence over the benefit of giving advice. As a result, the matter has to be looked into and the greater benefit has to take precedence. Secondly, according to what I know my brothers, there is not a man from those famous Harakīs except that he has been advised! Not once, but many times! Advised by the 'Ulama and students of (Islamic) knowledge; but with all this they still continue (in their ways). If a student of knowledge meets them (any of these well-known Harakīs) they manifest to the student acceptance; but when an opportunity presents itself to them in a magazine or any other means they go back and continue with their (erroneous) speech! I ask Allāh to grant me and you good health.

SEVENTH INTRODUCTION

My brothers, if you loved a person and this person made an error which obligated his *tabdī'* (declaring him an innovator) and *tadleel* (declaring him to be misguided) there will arrive a tribulation. So at this point one has to inquire: is the love of this person for Allāh's sake? If so then you would free yourself from this person because he made an error which obligated his misguidance. If the love was not for the sake of Allāh, or was for the sake of Allāh and then changed, and you remained with your love of him and you did not treat him in the way the *Sharee'ah* demands, then your love here is not for the sake of Allāh. So look at yourself because love for the sake of Allāh is a serious matter, because it is verified in the Two Saheehs in the hadeeth of Abū Hurayrah (*radi Allāhu 'anhu*) that the Prophet (*sallallāhu 'alayhi wassallam*) said: "There are seven whom Allāh will shade in His Shade on the Day when there is no shade except His Shade..." I ask Allāh to make me and you from them, along with our parents, children and wives. He said in the hadeeth: "...two men who love each other for Allāh's sake, meeting for that and parting upon that..." So love for the sake of Allāh is a serious matter enough for one to be shaded on the day when there will be no shade except Allāh's. Bishr al-Hāfi and Imām Sufyān ath-Thawrī, as al-Bayhaqī reported in *Shu'b ul-Īmān*, stated:

Love for the sake of Allāh and hate for the sake of Allāh, is when you see a man who loves another for the sake of Allāh but then the man invents a new matter in Islām and yet the other man continues to love him, then know that the man does not love him for the sake of Allāh.

We ask Allāh to grant us love for His sake.

EIGHTH INTRODUCTION

Of the most important things that the Salaf warned against was *talawwun* (changing colour and assuming various forms) in the *deen* in regards to matters where it is not permitted to differ. As for a person having a different view in a matter where it is permitted to differ, in *fiqh* issues, then this is allowed because the Imāms of the Sunnah had different views which changed over time. Imām ash-Shāfi'ī had certain views when he was in Irāq but his views differed when he went to Egypt. Imām Ahmad also had different views, for which there are differing narrations from him numbering two or three, regarding certain issues. Yet all of this was in matters which it is permitted to differ. As for matters where it is not permitted to differ, pay attention to this, it is incorrect to use the speech of Imām ash-Shāfi'ī for example, and this is what many of the Harakīs do. If his (i.e. the Harakīs) statement is criticised and he moves onto a next innovation he will say:

“What I am doing is what Imām ash-Shāfi’ī did when he changed his view when he was in Egypt and then changed his view in Irāq”.

This is an error, as the *Salaf* censured assuming various views in matters wherein it is not permitted. Ibn ‘AbdulBarr reported in *Jāmi’ Bayān ‘Ilm wa Fadlibi* that Ibrāheem an-Nakhā’ī said: **“Talawwun in the deen is disliked.”** It is also reported that Hudhayfah ibn al-Yamān said, and pay attention: **“It is censured to deny what you know and to claim to know that which you deny. Beware of talawwun in the deen because the deen of Allāh is one.”** He spoke the truth may Allāh be pleased with him. Assuming various positions (talawwun) in matters wherein it is not permitted to differ is not correct to hold in the Sharee’ah of Muhammad (*sallallāhu ‘alayhi wassallam*). So know that when you see a man nearly everyday assuming various forms in matters where it is not permitted to differ, then know that he is upon misguidance resulting in him going from one innovation to another. I ask Allāh to grant me and you good health.

NINTH INTRODUCTION

My brothers, it is a must to differentiate between a scholar, preacher, admonisher, literary writer, student of knowledge, pious worshipper and others. It is incorrect to mix them all together (as being on the same level) otherwise we will fall into a grave calamity. It is verified in the Two Saheehs from the hadeeth of Abū Sa’eed (*radi Allāhu ‘anhu*) that the Prophet (*sallallāhu ‘alayhi wassallam*) said: “Among those who came before you was a man who killed ninety-nine men. So he asked about where he could find the most knowledgeable of the people on earth. He was told to go to a Monk (a pious worshipper), so the man asked him ‘I have killed ninety-nine people, is there any *tawbah* for me?’ The monk replied ‘No’. So the man killed him too to make the number of those who had killed one hundred. He then asked again about where he could find the most knowledgeable person on the earth and was told to go to a scholar. The man said to the scholar ‘I have killed a hundred people, is there any *tawbah* for me?’ The scholar replied ‘Yes, what is there between you and *tawbah*? Go to such and such a land where there are some people worshipping Allāh, go and worship with them.’” To the end of the hadeeth. Pay attention brothers, when the matter became confused and mixed up and he did not differentiate between the pious worshipper and the scholar this calamity occurred. When did the pious worshipper err? When he transgressed his bounds, if he remained on what he was doing in terms of worship then his action would not be censured, but when he transgressed this and placed himself into the position of the people of knowledge he erred and his recompense was to be killed. Likewise, those admonishers that you see who give sermons, or those reciters and *du’at* or others, when

they transgress their bounds - then know for certain that they are incorrect in doing so. Thus, the people have to differentiate between the *du'āt*, admonishers and reciters and between the 'Ulama and students of knowledge.

Now we will go to the points with Dr Ā'idh al-Qarnī, they are in fact many but as the time is limited I will address the most important points that I came across.

Ā'ID AL-QARNĪ AND THE RĀFIDAH

It is very strange that a preacher from this country (i.e. Saudi Arabia), a land of *tawbeed* and the Sunnah, who studied in its schools, would then after all that have a soft position towards the Rāfidah. Dr Ā'id al-Qarnī addresses the Rāfidah in the name of “brotherhood” as is in his letter which was printed in the newspaper al-Madeenah (KSA) on 21 Shawwāl 1425 AH. He stated: **“there should not be any enmity to the other as Shaykh as-Sattār mentioned in his letter...”** Do you know Shaykh as-Sattār is? He intends by this Hasan as-Sattār, the accursed Rāfidī who stated **“may Allāh reward our Shi'a with good, those who killed 'Uthmān”**. And then after this Ā'id al-Qarnī mentions him!? May Allāh guide us and him! Then al-Qarnī states:

“It is wājib for us to be close and co-exist and I am against statements of incitement from Ahl us-Sunnah and likewise that from Ahl us-Shi'a, or calls for non-co-operation between the two.”

Pay attention to this brothers, al-Qarnī is against any speech which prevent the Rāfidah from expressing their innovated beliefs and this by Allāh is a calamity. How can you permit a Rāfidī to express his beliefs in the newspaper of Saudi Arabia, which is upon *tawbeed* and the Sunnah? Beliefs which include *takfeer* of Abū Bakr, 'Umar, 'Uthmān and accusations against our mother 'Ā'ishah (*radi Allāhu 'anha*) related to *zīna*? You would allow a Rāfidī to write articles in the newspapers of Ahl us-Sunnah and express these misguided beliefs? By Allāh this is strange! Then al-Qarnī says: **“Yes, we should sit with our brothers from the Shi'a...”** look at how he titles them as “brothers”, he continues: **“Yes, we should sit with our brothers from the Shi'a, discuss and be close with each other.”** Then he said: **“We say to our Shi'a brothers...”** to the end of his statements. This my brothers is something very strange indeed, and it is not even correct for this to emanate from a common person from Ahl us-Sunnah let alone from one who is called a “da'ī” or the likes. Look at his *tamyī'* with the Rāfidah. Do you also know what he did? He made a poem, and do you know what he said in the poem or what was mentioned in it? He says in the poem: **“I am a Husaynī-Sunni”** (!!?) what is the meaning of the word 'Husaynī' in contrast to the word 'Sunni'? Is a 'Husaynī' not a 'Sunni' hence the joining of the two words

together meaning that you are a ‘Shi’ī-Sunnī’? To this extent is the *tamyī’* with the Rāfidah?! Al-Qarnī put together a *meemiyah* poem which was printed in the newspaper *al-Hayāt* on 9 April 2007 CE, within it he says:

“unto us is Karbala, glorified is its mention,
Mighty, reviving the hearts and heads”

He mentions Karbala’ which today is a place of *shirk* and the abode of the Rāfidah in waging war against Allāh and His Messenger with their *shirk* which is the worse sin with Allāh! This reminds me of the position of Dr Muhammad al-Arīfi, who is well-known for his stories, two years back he stated on 9 Muharram, a day before Āshūrah on a satellite channel. He spoke about the difference between Mu’awiyah and Ali (*radi Allāhu ‘anhum*) and then he started speaking about Yazeed in order to bring the Rāfidah close. It’s true that what he stated may not have been an error, but why on this day specifically did he choose to speak about that when it was a day when the Rāfidah show their enmity to Mu’awiyah and against those to whom they think had enmity to Hasan and Husayn? This is an error because rather the *manāqib* (status) of Mu’awiyah should have been mentioned on that day because the Rāfidah on their channels are frank in expressing hatred, *takfeer* and *tadleel* of Mu’awiyah (*radi Allāhu ‘anhu*) during that time.

Al-Qarnī continues in his *tamyī’* with the Rāfidah, and I read something which I would never think that someone who studied in our scholars (in KSA) would say. He said in the newspaper *ash-Sharq al-Awsat* on 20 March 2008 CE in an article he wrote entitled ‘**O Intelligent ones from the Sunnah and Shi’a**’. Do you know what he said in the article? He said, in mocking the difference between the Sunnis and the Shi’a, he states towards the end of the article when he mentions the differences between them:

“The best way to solve the dispute between the Sunnis and the Shias is to do what the Bedouins do. If one’s car hits another by accident, they say: Let each one fix his own car.”

La ilaha il Allāh! Do you want us, with those Rāfidah, who curse the Sahābah and make *takfeer* of the best of generations from the Ummah of Muhammad (*sallallāhu ‘alayhi wassallam*) to say to them “just let each one fix his own car”?! This by Allah is from playing about and *tamyī’* of the differences between Ahl us-Sunnah and the Rāfidah. Then al-Qarnī continues:

“Let each one fix his own car. So the problem ends there and then without any traffic policemen or fines or tickets or imprisonment. So O Sunnis, O Shias, let each one fix his own car.”⁵

⁵ <http://www.asharq-e.com/news.asp?section=2&id=12340>

La ilaha il Allāh! By Allāh my brothers, this is a serious matter and it is not befitting for one who is attributed to *da'wab* to Allāh to say something like this. He continues in his *tamyī'* by visiting one of the heads of the Sufis in the land of tawheed in Jeddah. The name of this Sufi is Abdullah Fad'āq, al-Qarnī visited him at his house and stated, as reported by the newspaper *al-Okaz* on 25 10 1427 AH. The newspaper stated:

Al-Qarnī criticised the people of classification and division among the Muslims who describes others as “this one is a Sufi”, “this one is a Salafi”, “this one is a Wahhabi” and “this one is a Shi'i”.

Dr, do you want to remove the classification between the Sunni, Shi'a, Sufiyyah and 'Wahhabiyyah'? Do you want to equalise between those who make *takfeer* of Abū Bakr and 'Umar and curse the companions of the Prophet (*sallallāhu 'alayhi wassallam*) and those who love the companions (*radi Allāhu 'anhum*)? By Allāh this is impossible! It is also impossible for a Sunni who knows his *deen*, and is truthful in holding firm to his *deen*, and hopes for what is with Allāh and the abode of the Hereafter, to be pleased with this. Also what is the meaning of your saying: **“those who classify the people into Sufi, Wahhabi and Sunni”**? Do you nickname the callers to *tawbeed* with what Ahl ul-Bida' use to describe them in order to scare the people away from the people of truth? This is incorrect and is not befitting, so it is obligatory on those who have the authority to stop this man at his limits because this is a barrier in the path of *tawbeed* within the land of *tawbeed*. The Muslims around the world, east and west, are not on the same level so if they hear the statements of the Dr (Ā'id al-Qarnī) they will think that it is correct because he is from this land, and their love and hate for the sake of Allāh will become weakened.

This is not just a point with Dr Ā'id al-Qarnī only, rather many of the activists of this time have unfortunately watered down co-operation with the Rāfidah. Awadh al-Qarnī for example had a meeting with Hassan as-Sattār. Also Dr Sa'd al-Burayk, may Allāh guide us and him to what Allāh loves and is pleased with, two years ago on the satellite channel *al-Qur'an al-Kareem* on a programme entitled '*as-Sahābah wa Abl ul-Bayt*' [The Companions and the Prophet's Household] he stated:

“From the Shi'a are those who are very intelligent, our fathers mixed with them and they did not see anything from them except intelligence...” (!?)

La ilaha il-Allāh! He says that our fathers did not see with the *Shi'a* cursing of Abū Bakr and 'Umar!? Do you not know Dr Sa'd al-Burayk, and you are a Dr, that the *Shi'a* have the belief of *taqiyyah*? In the book *al-Kāfi* by al-Kulaynī there is a transmission from Abū 'Abdillāh Ja'far as-Sādiq that he said **“taqiyyah is my deen and the deen of my fathers, the one who does not practice taqiyyah has no deen.”** Meaning: there is no *deen* for the one who has *nifāq* and

manifests something yet internally believes in something else. Do you want that we become deceived by those who have this nifāq wherein they manifest something yet internally believe in something else? Even their ruined Mufti al-Khomeinī gave them a ruling that the prayer of a Shi'i with Ahl us-Sunnah is better than praying by oneself, Khomeinī stated:

“...because when he prays with Ahl us-Sunnah he gets two rewards, the reward of Salah and the reward of taqiyyah. But if he was to pray by himself he would only get one reward.”

Do you want us to believe in their statements that they manifest? Then Dr Sa'd al-Burayk continues in his statements and says “our Shi'a brothers” etc. He is very soft with them and the reason which leads Dr Sa'd al-Burayk to this is because of his lack of differentiating between capital and profit. Thus, we have a group of people who have emerged who want to guide the Shi'a yet they have *tamyi'* with them in order for them to accept the Sunnah⁶ hereby trying to gain a profit and forgetting about the capital. The rightly guided Caliph Ali (*radi Allāhu 'anhu*) fought against the Khawarij who had rebelled and left off fighting the kuffār on the borders Ibn Hajar transmitted in *Fath ul-Bārī* that one of the scholars said: **“when Ali withheld from fighting against the kuffār this was giving precedence to capital over profit.”** This is what the *deen* and intellect affirms, capital should not be wasted in order to gain profit, so then what about those who manifest love and affection towards to Rāfidh and Shi'a? They do this because they are populists and want the largest possible number of listeners, may Allāh give me and you good health!

SECOND ISSUE

Dr Ā'id al-Qarnī has *tamyi'* with the Shi'a and Rāfidah who curse the companions and likewise in a recorded lecture entitled *al-Himam*, al-Qarnī speaks about who? Does he speak about Imām 'Abdul'Azeez bin 'Abdillāh bin Bāz? Does he speak about Imām Muhammad Nāsiruddeen al-Albānī? No by Allāh, rather he speaks about one who is greater than them! So does he speak about Imām Ibn Taymiyyah? Does he speak about Imām Ahmad ibn Hanbal? No by Allāh! Rather he speaks about one who is greater than them! Do you know who he speaks about? He speaks about a companion of the Messenger of Allāh (*sallallāhu 'alayhi wassallam*) al-'Akra' ibn Hābis. You know brothers that the Companions are the best of the Ummah of Muhammad (*sallallāhu 'alayhi wassallam*) by consensus, individually and as a genus. The *Salaf* reached a consensus on this as has been relayed by Imām Ibn Taymiyyah (*rahimahullāh*). Allāh chose them

⁶ **Translator's note:** this in itself is the archetypal *ikhwānī manhaj*

to be the companions of Muhammad (*sallallāhu 'alayhi wassallam*) and Ibn Mas'ūd said: "Allāh looked into the hearts of the servants (of Allāh) and saw that the best of them was that of Muhammad (*sallallāhu 'alayhi wassallam*) and chose him for his message. Then Allāh looked into the hearts of the servants and saw that the best of the hearts were those belonging to the companions of Muhammad (*sallallāhu 'alayhi wassallam*) and then chose them to be his companions." The companions are the best of the Ummah individually and as a genus, then the likes of Ā'id al-Qarnī come along, may Allāh guide us and him, and then uses certain terms for a companion which are not even befitting to use for common people let alone for a noble companion (*radi Allāhu 'anhu*).

Ā'id al-Qarnī states in the aforementioned tape that when the Prophet (*sallallāhu 'alayhi wassallam*) kissed Hasan al-'Akra ibn Hābis said "I have ten children and I haven't kissed any of them!" Ā'id al-Qarnī says, about this noble companion: **"Then a rude Bedouin (Jilfun A'rābī) came along..."** Look! He describes a companion as being **"Jilf" (rude)**, then al-Qarnī states: **"Al-'Akra ibn Hābis said 'do you kiss children?'"** Then al-Qarnī mocks the companion and says: **"Who are you speaking to?! Who do you think you are speaking to?! Who are you speaking to O foolish one (Mahbūl)?"** La ilaha il Allāh! Imām Abū Zur'ah stated, as relayed by Imām al-Khateeb al-Baghdādī in his book *al-Kifāyah*:

Whoever denigrates one of the companions of Muhammad (sallallāhu 'alayhi wassallam) then know that he is a Zindeeq!

Look my brothers, *tamyi'* with the Rāfidah and at the same time transgression against one of the companions of the Prophet (*sallallāhu 'alayhi wassallam*).

THIRD ISSUE

Dr Ā'id al-Qarnī increases in his *tamyi'* even with our women for he has a strange position vis-a-vis the status of women and dress, *jilbāb*, her shame etc. Opposing what is in the Book of Allāh and the Sunnah of His Messenger (*sallallāhu 'alayhi wassallam*). Ā'id al-Qarnī, as published in the newspaper *ar-Riyadh* 5 Rabī' al-Awwal 1426 AH, Haifa Mansūr, the well-known female presenter, visited him at his home and recorded an interview with him. She spoke to him about certain matters and al-Qarnī said to her that the hands and face are not 'Awrah. Haifa Mansūr filmed an interview with him and said to al-Qarnī that: **"The Saudi situation and the stance of some of the Saudi scholars has changed of late"**. She then referred to Ā'id al-Qarnī's previous statements where he was stern on the issue of the hijāb and then after that came with another position. She did not know and thought that al-Qarnī was representative of the Saudi scholars. This film was sent to the French Embassy and the French are well-known for their war against

the *deen* and their enmity towards Muslims as will be explained later inshā'Allāh. So the question to Dr Ā'id al-Qarnī is: how can you receive a woman who is *mutabarrijab* in your home? Where is the shame? Where is the *deen*? Where are the signs of manhood that you apply with your own family? You receive a woman who is *mutabarrijab* into your home?! According to which proof and evidence? According to which intellect can you receive her into your home?

It does not stop at this level, rather in another of his interviews with the Kuwaiti newspaper *as-Siyāsiyah* on 25 12 1422 AH, he mentions some speech wherein he allows a woman going out, but to where? To the *Masājid*? To the gatherings of remembrance? To the gatherings of memorising the Qur'ān? No! Rather he allows women to participate in advertisements! Al-Qarnī was asked: **“What does the *deen* say about a woman who participates in TV ads?”** So now al-Qarnī is speaking about the *deen*! Your *deen*! He says:

“There is no Shari' prohibition of a woman participating in these advertisements, as long as she is wearing her Shari' hijāb because women have more influence on women (in buying goods) than men.”

By Allāh my brothers, if I did not read that this answer was from Ā'id al-Qarnī I would have thought that it was the answer of a vile secularist or a stubborn liberal! How can you want a woman to go in front of men and to be used in advertising and the likes?! Where is the covering and the chastity? Where is the saying of Allāh,

وَقَرْنَ فِي بُيُوتِكُنَّ وَلَا تَبَرَّجْنَ تَبَرُّجَ الْجَاهِلِيَّةِ الْأُولَىٰ

“And abide in your houses and do not display yourselves as [was] the display of the former times of ignorance.”

{*al-Abzāb* (33): 33}

And you call her to even be used in advertising?! By Allāh this is a huge error and I did not think that this would emanate from a man who studied in our schools and is ascribed to us (i.e. in KSA). Al-Qarnī goes further and views it as positive that women participate in the national dialogue?! As reported by the newspaper *ash-Sharq al-Awsat* on 7 11 1424 AH. In an interview with the newspaper *al-Madeenah* on 6 Dhu'l-Qa'dah 1424 AH wherein he stated that women's participation in the national dialogue was positive. Then even worse than this is when al-Qarnī was on the Kuwaiti channel *ar-Risālah* on the 10 April 2007 CE. There was a five-day conference which had *ikhtilāt* between men and women, some of these women were *mutabarrijāt*, uncovered and those who were not like this. A Saudi woman posed a question to al-Qarnī:

“When you speak about the regulations of the Sharee’ah which apply to the women you always say ‘it is prohibited for a woman to do this’, ‘it is prohibited for her to do that’. Why do you not also speak directed at men?”

Al-Qarnī responded by saying, which can be seen and heard, and whoever wants to can refer to this incident and find it, and it was an event which included women who were *mutabarrijāt* and uncovered and men were there, and also callers to misguidance were also there such as al-Jifri, Isām al-Basheer and others. Dr Ā'id al-Qarnī stated after the woman had finished posing her question:

“Shukran (thanks), are you Saudi? Well as long you are now in Kuwait then go out as you please and relax!”

Saying this while laughing and joking! The woman replied:

“I am a Saudi woman and am proud of it because Saudi is the abode of iftā (issuing of rulings) for all Muslims.”

Pay attention to how Ā'id al-Qarnī laughs and jokes with this woman who asks the question and men are also there laughing along while al-Qarnī says: **“Well as long you are now in Kuwait then go out as you please and relax!”** Meaning: however in Saudi there are principles hence it is not possible for you to go out, etc. Then within his statements al-Qarnī states:

“However, generally now I view that women have rights as exemplified for example in gatherings organised (for women) the National Dialogue.”

Then he says:

“Now women are heads of university and college departments and Thurayā al-Arrayed who now works for UNESCO is the first Saudi woman to have worked for it.”

So al-Qarnī highlights Thurayā al-Arrayed!? Have you seen her picture? She is not just *Mutabarrijāb* or *Sāfirāb*, she even wears mini-skirts and mingles with men and the likes! And this man (al-Qarnī) highlights her and uses her as an example of those women who have “achieved their rights”!? Meaning: that before this women did not have their rights due to her being under what Allāh and His Messenger (*sallallāhu 'alayhi wassallam*) have instructed such as bashfulness, shyness, staying away from men and staying at home. What is strange is that those activists did not profit much from the voices of the common people except by speaking against the views of the liberals and secularists who speak about women with that which opposes the Sharee’ah; and now they have adopted the same views as those liberals and secularists!

FOURTH ISSUE

Ā'id al-Qarnī is a populist individual and agitates the crowds for personal benefit which leads him to contradict himself and make statements which are not befitting for him to say within the Sharee'ah of Muhammad (*sallallāhu 'alayhi wassallam*). I mentioned to you beforehand the story with Haifa Mansūr and that before al-Qarnī used to hold that it was obligatory for the woman to cover her face yet in the interview with Haifa Mansūr he said it was allowed for a woman to uncover her face. When some of Ahl ul-'Ilm refuted him, al-Qarnī published an article which was printed in some newspapers wherein he stated:

“What I hold and practice for Allāh is that it is obligatory for the woman to cover her face and hands but for that film I was speaking to certain people...”

Then when al-Qarnī appeared on the channel *ar-Risālah* he spoke about the face and stated:

“That which I hold and practice for Allāh, after study and research into the issue, is that it is uncovering the face is allowed.” (!!?)

I am not interested now in discussing the issue in and of itself, however look at the condition of the man! He speaks and traverses what the people want! So when the majority of people are addressing are Saudis and religious youth he is strict on the issue and with Haifa Mansūr he did what he did, and when he was refuted for that he then issued his obligation on covering the face and mentioned the evidences for that!? Then when he went to Kuwait and appeared on the channel *ar-Risālah* he stated: **“after study and research into the issue, is that it is uncovering the face is allowed”** – thus your first view (O Ā'id) was that not based on study and research or what?! On your own website you brought the evidences for the obligation of covering the face! So, may Allāh grant you and me good health, the man is a populist and this is something which has harmed him and many others, I ask Allāh whom there is no god worthy of worship except Him – to rectify our intentions and make our actions sincerely for His Noble Countenance.

When Ā'id al-Qarnī conducted the interview with Haifa Mansūr and many men and women criticised him for it as did some activists and Ahl ul-'Ilm, Ā'id al-Qarnī issued a decision wherein he said: **“I abstain from giving da'wah unto Allāh” (!?)**. What is this decision?! One for fame? Do you want people to ask you to return to giving da'wah to Allāh? If you want to refrain from *da'wab* then stay away from it, who is saying that you cannot call to Allāh? If do not view that you should give *da'wab* then stay away from it and why do you have to announce the news among people?⁷ Do you just want to get popularity and support from people until they ask you to go

⁷ **Translator's note:** This also takes place in the West with some of the Muslim lecturers who have managed to form personality cults around themselves all for fame and status. Examples of this can be seen in “Sunnī pledges” wherein signatories from those who ascribe themselves to Salafiyah and those from Ahl ul-Bida' come together

back to giving *da'wah* to Allāh? We have never heard of this matter of **“staying away from da'wah to Allāh”** this is a newly invented matter, even Haifa Mansūr wrote an article wherein she stated upon hearing this news from Ā'id al-Qarnī: **“This is the first time I have heard of keeping away from da'wah to Allāh!? I have heard about this among singers and football players but not among those who give da'wah to Allāh!”** She said “this is the first time she has heard of such a thing” and she spoke the truth! As we have not heard of this before! Then al-Qarnī wrote another article wherein he stated that: **“someone spoke to me and advised me to return (back to giving da'wah to Allāh)”** and made a poem about it! This is all for fame and the Salaf used to hate fame and being well-known in their attire and everything else out of fear of their hearts being attached to other than Allāh. Ibn Jareer reported from Qatādah that he said in regards to where Allāh says

يُوحِي بَعْضُهُمْ إِلَى بَعْضٍ زُخْرَفَ الْقَوْلِ غُرُورًا

“Inspiring to one another decorative speech in delusion.”

{*al-An'ām* (6): 112}

That Allāh hates for one to be well-known and famous in all things be that clothing or the likes. So how can one who claims to be a caller to Allāh then announce that he is going to stay away from it?! Then we come to al-Qarnī's position on Ghāzī al-Qusaybī. Ghāzī al-Qusaybī used to be attacked by the activists before (such as al-Qarnī, Awdah, Hawālī and others) and they made *takfeer* of him and the likes, and Ā'id al-Qarnī was among those doing that. The magazine *al-Mawāsil* conducted an interview with Ā'id al-Qarnī on November 1 2003 CE. He was asked about his relationship with Ghāzī al-Qusaybī and Ā'id said, listen as this is one who al-Qarnī used to consider a kāfir secularist who he warns the people from, Ā'id said, after the conditions and benefits changed for him:

“My relationship with Ghāzī al-Qusaybī is one of purity, trust and co-operation on birr and taqwā. It is one of brotherhood, and as for that which has passed then that is of the things which are to be put aside and not mentioned and made heedless to and forgotten.”

Ā'id al-Qarnī do you really think that people are this stupid? Today you view him as misguided and then tomorrow you say: “that is to be put aside and not mentioned”, on what basis? For this reason, Turkī ad-Dakheel on his programme *al-Ida'ūt* on *al-'Arabiyyah* channel hosted Ā'id al-

to make “landmark” agreements which then get spread via various outlets of new media. In these cases many signatories are merely looking for meaning and importance to their activities which have hitherto become more or less insignificant or non-existent.

Qarnī for an interview. Ad-Dakheel said to Ā'id: "O Shaykh there are three possibilities here: either the *deen* has changed? Or Ghāzī al-Qusaybī has changed? Or you have changed?!" How can the conditions change like this? And Ā'id continues with stances which do not befit the common people who have position and respect in society let alone a Shaykh who calls himself a scholar and the likes. Al-Qarnī also said in one of his articles in *ash-Sharq al-Awsat* on 12/6/1427 AH he discusses the Olympics!? He talks about football matches and the strength of the different international football teams!? By Allāh if you were to read it you would think that the writer was a sports correspondent or football reporter! Because he comments on the stronger team and the weaker team! Al-Qarnī states:

I witnessed, like others, many major football matches, for example I watched the French football team⁸ and the German football team and by Allāh I do not know much about these matters.

Then Ā'id was asked about which team he favours out of the two and said:

It is not like this at all for I praised Allāh for the success of the French Muslim football player Zaynudeen Zaydān (i.e. Zinedine Zidane). I saw the enmity of the Saudi football team and I thanked the players, yet this enmity has led to our weakness in international football.

La ilaha il-Allāh! Then he says:

This weakness in football is testimony to a deficiency as we see with the Tunisian and Saudi national teams and it indicates a general weakness among the people.

La ilaha il-Allāh! Since when has it been known from our 'Ulama, du'āt and students of knowledge that they keep tabs on such foolish matters like football matches and the likes? Then he said in the newspaper *al-'Ukādh* (i.e. *Okaz*) on 12/7/1425 AH wherein he blames Muslims for having many children and praises the *kuffār* for not having many children!? He says:

There are some who marry four women which in total give birth to 31 children for him. Half of the children will just hang around coffee shops doing nothing and the other half of the children will end their education after secondary school and will merely learn singing and dancing. However, the Americans have just two children, who are both intelligent, while the Japanese have just one child (per family)⁹ and

⁸ **Translator's note:** at this point Shaykh 'Abdul'Azeez ar-Rayyis (*hafidhahullāh*) laughs!

⁹ **Translator's note:** al-Qarnī is also evidently utterly ignorant of world cultures here, for it is in the mushrik nation of China wherein the state orders families to just have one child and not Japan! Where's the Fiqh ul-Wāqī'?

three children (per family) in Afghānistān, so which of the favours of your Lord will you deny?

Allāh's refuge is sought! You mock (O Ā'id al-Qarnī) the Muslims and their birth rates and praise the *kuffār* and their birth rates?! You mock the Muslims who have high birth rates and praise the *kuffār* for their low birth rates?! When all the Muslims are doing is implementing the statement of their Prophet (*sallallāhu 'alayhi wassallam*) which is in the *Sunan*: "Marry the loving and child-bearing. Because on the day of Judgement I will have the largest following." Then on top of that al-Qarnī views all children of the *kuffār* to be intelligent and successful while those of the Muslims are all failures? By Allāh this is not correct, then he talks about the Americans and what they did in Afghānistān and ends with the saying of Allāh

فَبِأَيِّ آءِ الْآءِ رَبِّكُمْ تَكْذِبَانِ

"So which of the favours of your Lord will you deny?"

{*ar-Rahmān* (55): 13}

I do not know what kind of intellect this is!? Also of his strange contradictions and populism is that after the fall of Baghdād he was on an interview on the channel MBC with Mshary az-Zā'idī and made some vile statements about the 'Ulama. The interviewer asked:

"Why don't the 'Ulama give verdicts (fatāwā) on 'Irāq? Why don't they speak about 'Irāq?"

Al-Qarnī responded by saying:

"The 'Ulama are many and of them are those who do not speak true words and of them are those who do not clarify to the youth and explain things to the people, neither guiding them nor having dialogue with them and deviant ideas manifest due to the lack of there being any 'Ulama to guide them to the correct way..."

Meaning here: a clear defamation of the 'Ulama! He also includes the 'Ulama as those who waste time discussing subsidiary matters. Mishary az-Zā'idī asks al-Qarnī: **"What is the reason for this from the 'Ulama?"** Al-Qarnī responds: **"First of all, they get involved in trivial matters for most of their lives."** By Allāh brothers, I do not what to say! However, it suffices you to know that he defames our 'Ulama because they do not give fatāwā on 'Irāq in accordance with what pleases the populace. Then after that, after some months, al-Qarnī conducted another interview on the programme *al-Idā'āt* on *al-'Arabīyyah* with Turkī ad-Dakheel on 2/3/2005 CE and stated:

"I have retracted from that view and now I view that confrontation within 'Irāq is incorrect!"

He returned back to whose view? He returned back to the view of our 'Ulama! our 'Ulama know when to talk and they know what they are talking about hence they do not make all these contradictions and come out with displeasing matters like Ā'id al-Qarnī, may Allāh guide us and him.

FIFTH ISSUE

Ā'id al-Qarnī and his visit to France –

Ā'id al-Qarnī visited France and wrote an article about it in the newspaper *ash-Sharq al-Awsat* on 6 Safar 1429 AH (2008 CE). Do you know what the title of the article was? It was entitled: “We as Arabs are Harsh and Uncouth”! Within his article he stated:

“I stayed in Paris and saw doctors and libraries and saw the people and how they dealt with each other, and I realised that I was in a civilised land where the people were well-mannered, had warm sentiments and warm welcomes.”

La ilaha il Allāh! What type of manners do they have? *Zinā* is apparent in the streets, wherein a brother can commit *zinā* with his sisters and nothing prevents them from that so long as they both agree to this! A daughter commits *zinā* in front of her own mother and family! Alcohol is widespread along with its buying and selling! Wherein dogs are given more attention than one's own children to the extent that there are five dogs to every child in France. Then al-Qarnī comes along and says that all this is deemed as being “well-mannered” and praises such people!? Then he expresses his anger at Muslims for how they treat their families...if he was to say that there are “some” who exist like this then yes but he says it as if there are no Europeans who are also like this! This in itself is a lie and the reality invalidates this! So I do not know what has led this man to take these strange stances. As for France, then what will make you comprehend what France is? All of us know what France did with our Algerian brothers and other Islamic states. And now al-Qarnī praises them!? At the same time defaming and censuring the Arabs on account of some of them doing such and such!? As if there are no kuffār French who do such things!

SIXTH ISSUE

Ā'id al-Qarnī and his visit to Algeria –

Al-Qarnī had a well-known stance regarding Algeria to the extent that he even said in one of his Khutbahs, wherein he praised those who revolted against the Algerian state from FIS and others:

“By the one in whose hand is my soul, in one day alone 700,000 Muslim women with Hijāb went out calling for the Share'ah of Allāh...”

Here he promotes the ideology of revolt against the state in Algeria. The respected Shaykh 'AbdulMālik ar-Ramadānī in his book *al-Madārik un-Nadbr fi's-Siyāsah* [Perceptions of Viewing Politics], p.437¹⁰ critiques these words of al-Qarnī and comments on them by saying:

The condition of these people are strange. Who would have thought that the Arabian Peninsula after the time of the da'wah of Shaykh Muhammad ibn 'AbdulWahhāb would have given birth to the likes of these (al-Qarnī and others)?! Safar, Salmān and al-Qarnī come along and exhort women to leave their homes of honour which protect them like fragile vessels so as (to protest). Safar exclaims in depth that women should go out to protest, while al-Qarnī emphasises it by making an oath and Salmān incites women to be patient with tanks – what a strange deed they have come up with!

Shaykh 'AbdulMālik spoke the truth may Allāh preserve him and his book *Madārik un-Nadbr* is a tremendous book and I encourage all my brothers to read it. Ā'id al-Qarnī said these words in a *khutbah* and supported revolt against the Algerian state, after which he visited Algeria. On 19 March 2009 CE the Algerian newspaper *ash-Shurooq* reported that Ā'id al-Qarnī was visiting Algeria in an article entitled '*Historic Visit of al-'Allāmah Ā'id al-Qarnī*'. Ā'id al-Qarnī said in his visit:

“All violent actions which occur within states against the system corrupt the correct methodology and creed and bring about negative repercussions for individuals and Islām, with the consideration that those (Algerian khawārij) in the mountains have not changed the system.”

Who was the one who encouraged them in the first place?! Who was the one who gave them religious sanction to the extent that many lost their lives and souls as a result via murder, displaced and imprisonment?! Are you (O Ā'id al-Qarnī) not one of them who encouraged them in the first place? As seen in the *khutbah* that he himself gave (during the height of the Algerian crisis). Then he emphasises the complete opposite! Then he wrote an article in the newspaper *Sharq al-Awsat* on 12/3/1430 AH entitled '*Shukran li'l-Jazā'ir*' [Thanks to Algeria]. He says in this article:

“Tears came to my eyes when I attended the national day of Algeria at Ameer 'AbdulQādir University in Algeria. The people stood out of respect for Algeria and I was among the people who also stood out of respect along with the Mashāykh for the national anthem.”

This is harām, then he says:

¹⁰ **Translator's note:** page 373-376 of the First edition of the print which was printed in Riyadh by Dār us-Salaf in 1418AH/1997 CE. The landmark book has an introduction from Imām al-Albānī (*rahimahullāh*) and approval from Imām 'Uthaymeen (*rahimahullāh*).

“While I was standing I remembered the Algerian jihad¹¹ and in front of us were thousands of men and women and the anthem was very emotional...”

The satellite channel *Iqrā* mentioned a report on 18 March 2009 CE which was ascribed to the Algerian newspaper *ash-Shurooq* wherein al-Qarnī stated that:

“Algerians have the most respect out of all people on the earth with the best hearts and connection to Islām.”

We will mention later that al-Qarnī even praises Sufism in Algeria! We ask Allāh to honour Algeria with *tawbeed* and the Sunnah, for Sufism there is not just *shirk* in *Ulūbiyyab* but also *shirk* in *Tawbeed ur-Rubūbiyyab*! The report says in regards to Ā'id al-Qarnī and the Algerian national anthem:

“The da'ee Ā'id al-Qarnī testified to the fact that each time he hears the national anthem it reminds him of might, brings tears to his eyes...”

My brothers, this *nasheed* (national anthem) that he speaks of is not just *harām* but rather it contains *shirk*! Because it contains *shirk al-Asghar* in the form of swearing oaths by other than Allāh, let's listen to the words of the Algerian national anthem (which is entitled *Qasaman* (aka *Kassaman*)):

*Qassaman Binnāzilāt il-Mabiqāt
Wa'd-Dimā Izzakiyātī't-Tābirāt
Wa'l-Bunūd il-Lamiāti -lkhafiqāt
Fi'l-Jibāl Isshamikhat Isshabiqāt*

*We swear by the lightning that destroys,
By the streams of generous blood being shed,
By the bright flags that wave,
Flying proudly on the high mountains,*

Swearing by other than Allāh! This is *shirk* in the *deen* and tears come to his eyes when he hears it!? Furthermore, national anthems use music so to stand for this is *harām* as musical instruments are *harām* and this is even more so when the anthems contain swearing oaths by other than Allāh which is *shirk*! Then after all this tears come to his eyes!? Brothers look at the level that *tamyī'* can make one sink! Before, he (al-Qarnī) was hard on the Algerian issue to the far left-hand side and then today he is the complete other way on the far right-hand side! It would have been more appropriate for Ā'id al-Qarnī during his visit to Algeria to call the people to the most important thing which is the *tawbeed* of Allāh especially because *shirk* is rampant over there. Yet al-Qarnī did

¹¹ **Translator's note:** he means here the Algerian independence struggle against French colonialism.

not speak about tawheed, or singling Allāh out in worship, or warn them from Sufism, or innovation and this in fact is not strange from Ā'id al-Qarnī about whom we have discussed.

SEVENTH ISSUE

Ā'id al-Qarnī, as can be seen from Youtube, speaks about al-Ghazālī and Shaykh Bin Bāz's refutation of him.¹² Al-Qarnī says, and this can be seen via audio and visual:

Muhammad al-Ghazālī visited Bin Bāz at his house and when al-Ghazālī left the journalists of the newspaper ar-Riyādh asked him: "how did you find Ibn Bāz?" Al-Ghazālī responded: "I saw as if a man from Paradise was speaking to me." Because Bin Bāz has not tapes or booklets available in shops refuting a person specifically.¹³ There are some fourteen books which refute Muhammad al-Ghazālī just within the Kingdom of Saudi Arabia...

Here al-Qarnī holds that it is a mistake to refute one who has erred and that this stops a person from accepting the truth. Then al-Qarnī ascribes this to Imām 'Abdul'Azeez bin 'Abdillāh Bin Bāz! Wallāh, if he ascribed this to someone else then it could possibly be believed, but if he ascribes this to Imām Bin Bāz then it cannot be believed! Look are plentiful his refutations are within his *Fatāwā*, may Allāh have mercy on him, he also introduced books refuting those who have less misguidance than Muhammad al-Ghazālī. For example, Imām Bin Bāz:

1. Introduced the book of Shaykh Bakr Abū Zayd (*rahimahullāh*) refuting the Jahmī Zāhid al-Kawtharī.
2. Introduced the books of Shaykh Hamūd at-Tuwayjurī (*rahimahullāh*) wherein he refuted those who erred or were misguided.

Then Ā'id al-Qarnī comes along and ascribes the absence of refuting the opposer to Imām Bin Bāz! Al-Qarnī also holds that Imām Bin Bāz did not refute al-Ghazālī so as not to displeasing him. First of all, the pleasure of al-Ghazālī is not the criteria in the Sharee'ah, rather it is the pleasure of Allāh. Al-Ghazālī has serious errors which have to be refuted and rejected. Do you know that he placed the intellect over the *Shar'*? To the extent that he rejects some *ahādeeth* in the Two Saheehs merely via his own (deficient) intellect! Do you know that he does not view any enmity to any *deen* whether that of the *yabūd* or *nasāra*? And he says that the enmity is only due to land and worldly affairs?! Then al-Qarnī comes along and does not want there to be any

¹² **Translator's note:**

http://www.youtube.com/watch?v=x6jLhcfNjZE&feature=Playlist&p=90A670C99242F902&playnext=1&playnext_from=PL&index=74

¹³ **Translator's note:** this is a blatant lie of the Harakīs and Qutbīs, for Imām bin Bāz refuted the likes of al-Mas'arī, Sa'd al-Faqeeh, Usāmah bin Ladin and others as can be found in the *Fatāwā* of Imām Bin Bāz (*rahimahullāh*).

refutations of him?! No by Allāh! Ahl us-Sunnah from the past have, and always will continue to, up until the last of the *Tā'ifah al-Mansūrah*, with the aid of Allāh, will raise the banner to refute all those who oppose, even if you are one of them O Ā'id al-Qarnī.

EIGHTH ISSUE

No one can rely on the commendations of Ā'id al-Qarnī, for he commended Sayyid Qutb even after he had been refuted, he continues praising him. Al-Qarnī in one of his book *al-Misk al-Ambar* not only includes him from being from Ahl us-Sunnah but also from the Salaf us-Sālih! He describes Sayyid Qutb like this! Sayyid Qutb was as you know was refuted by Imām 'Abdul'Azeez bin 'Abdillāh bin Bāz; was refuted by Shaykh Muhammad Nāsiruddeen al-Albānī; was refuted by Shaykh Muhammad bin Sālih al-'Uthaymeen; and also by a large amount of Ahl ul-'Ilm. Sayyid Qutb spoke ill of the companions such as Mu'awiyah ibn Abī Sufyān, his mother, Abū Sufyān, 'Amru ibn al-'Ās and other companions of the Prophet (*sallallāhu 'alayhi wassallam*). Sayyid Qutb admitted himself that he was planning to bomb a bridge and an electrical facility, yet after all this al-Qarnī mentions him and praises him and holds him from being from Ahl us-Sunnah wa'l-Jama'ah. Al-Qarnī also praises *Jamāt ut-Tableegh* as he did in his last visit to France. Al-Qarnī said:

“I love you for the sake of Allāh! You (Jamāt ut-Tableegh) are the beloved of Allāh, you are the beloved of the Muslimeen, you are the beloved of the Mumineen, you are the beloved of the du'āt, you are the beloved of the 'Ulama, you are the ones who spread da'wah in love, you are the ones who convey the message of Muhammad (sallallāhu 'alayhi wassallam) to every home, you are the ones who Allāh uses to guide the people with hikma, good preaching and eemān, you are the beloved of the hearts, you are the beloved of the Shuyūkh, you are the beloved of the 'Ubbād, Zuhhād, Mukhliseen and Sādiqeen! By Allāh we gain nearness to Allāh by loving you (Jamāt ut-Tableegh), I asked my colleague Shaykh'Abdul'Azeez to make this the best night of my life. Your manhaj (Jamāt ut-Tableegh) is the correct manhaj...I convey to you the salām from the 'Ulama in the land of Saudi Arabia...”¹⁴

This is a lie, Jamāt ut-Tableegh were refuted by Imām 'Abdul'Azeez bin 'Abdillāh bin Bāz; refuted by Imām Muhammad Nāsiruddeen al-Albānī; refuted by Shaykh, al-'Allāmah Hamūd at-Tuwayjurī; and refuted by a large number of Ahl ul-'Ilm. So how can he claim to convey the salāms from our 'Ulama when Shaykh Fawzān is present, may Allāh preserve him, and he has many refutations of *Jamāt ut-Tableegh*! So how can he claim to convey the salāms from our 'Ulama

¹⁴ **Translator's note:** the entire episode of Mujāmalāt (!) can be seen from 2:50 here: <http://www.youtube.com/watch?v=ZYuqs49b7g>

and then lie against our 'Ulama?! Al-Qarnī in a lecture entitled *al-Akḥwā Īmāniyyah* [Brotherhood on Faith] and says in it:

“It is not hidden from you that the Jama'ah is one of good which Allāh has used to benefit Islām and Muslims in da'wah and its means as exemplified in Ustādh Hasan al-Banna may Allāh have mercy on him.”

Ikhwān ul-Muslimeen were refuted by Imām 'Abdul'Azeez bin 'Abdillāh bin Bāz; refuted by Imām Muhammad Nāsiruddeen al-Albānī; and refuted by a large number of Ahl ul-'Ilm. I have transmitted the statements of their 'Ulama and their failed plans in my lecture entitled *'Ala'l-Kḥutta Hasan al-Banna* which is available on the website (islamancient.com). Within it I also transmitted the *'aqeedah* of Hasan al-Banna and how he does not view that there is any enmity to the *kuffār* be they *yahūd* or others as if there is no enmity based on *deen*. Ā'id al-Qarnī even praises the former editor of the newspaper *ash-Sharq al-Awsat* 'AbdurRahmān ar-Rāshid. On the programme *al-Ida'āt* on *al-'Arabiyyah Channel* on Friday 12/2/1425 AH al-Qarnī was asked about the former editor 'AbdurRahmān ar-Rāshid and the newspaper *ash-Sharq al-Awsat*. It is sufficient to know that 'AbdurRahmān ar-Rāshid praised the American assault on 'Irāq in many of his articles, yet with this Ā'id al-Qarnī says about him: **“He is an illustrious writer with an honourable essence and his newspaper is fantastic”!**? This is the newspaper which supported the French banning of the Hijāb! Indeed, they even have articles wherein they proclaim that it is not allowed to make takfeer of the *yahūd* or the *Nasārā*? Then Ā'id al-Qarnī comes along and praises it! The interviewer Turkī ad-Dakheel asks al-Qarnī about the newspaper and Ā'id al-Qarnī says:

“I do not know of any errors from it except that one of its journalists six months ago erred in regards to one of the Sunan which came from the Prophet (sallallāhu 'alayhi wassallam).”

La ilaha il-Allāh! This newspaper *Sharq al-Awsat*? How can we believe this when the paper is present and we always read its rejection of matters from the *Sharee'ah* which are related to Allāh's *tawḥeed*.

NINTH ISSUE

Ā'id al-Qarnī has many creedal errors all of which cannot be mentioned due to the time restrictions, but I will mention here the retraction and repentance that al-Qarnī wrote to Imām Bin Bāz (*rahimabullāh*) and the *Lajnat ul-Iftā'*. They wrote to al-Qarnī asking him to repent and these were errors in his books *Nabnu Khalūd* and *al-Misk al-Ambar*. He does not mention in the

later editions of his book that he was asked to retract and repent from his errors for which he was chastised and Allāh says,

﴿إِلَّا الَّذِينَ تَابُوا وَأَصْلَحُوا وَبَيَّنُوا﴾

“Except those who repent, rectify and manifest (the truth)...”

{*al-Baqarah* (2): 160}

And because those who bought the original editions of the book were not aware that there were any errors within it, but if he explained this in an introduction for the subsequent editions of the book people would know that there were creedal errors in the book so that they do not follow such errors. So he does not mention the repentance and retraction which Imām Bin Bāz wrote to him in regards to the creedal errors within his book. Also of these creedal errors is what I found in a couple of his lectures wherein he calls upon Allāh with the words “Yā Anta (O You)!” – as al-Qarnī does in a lecture entitled *Amma Ba'd* [To Proceed]. Imām Bin Bāz has mentioned in his *Fatāwā* that it is not permissible to call upon Allāh with such names as they are not names of Allāh as Allāh is only to be called upon by His Names. We have also mentioned that he praised the Algerian national anthem which contains swearing oaths by other than Allāh.

TENTH ISSUE

This is the last issue we'll discuss, Ā'id al-Qarnī says in a lecture entitled *Fir min al-Hizbiyyah Farāra'ka min al-Asad* [Flee From Partisanship as you would from a Lion] wherein he has harsh words against *Salafiyyah*. He says within it that it is not permissible to ascribe oneself to *Salafiyyah* and he rejects the *Firqat un-Nājiyyah* being *Salafiyyah*.¹⁵ Wallāhi this cannot be believed from one who studied the *deen* in our land, how can he deny that the *Salaf us-Sālib* and their way is the

¹⁵ **Translator's note:** this has become quite common of late among Western Harakīs, refer to these two critiques of Shakeel Begg (UK) from the Redbridge Islamic Centre in Ilford, East London (formerly of Lewisham Islamic Centre in South-East London) and Yusuf Estes of the US:

http://salafimanhaj.com/pdf/SalafiManhaj_ShakeelBegg.pdf

http://salafimanhaj.com/pdf/SalafiManhaj_YusufEstes

Firqat un-Nājiyah? And Ahl us-Sunnah past and present have rejected this notion which al-Qarnī says. Imām Muhammad bin Sālih al-'Uthaymeen (*rahimabullāh*) states:

As for the Firqat un-Nājiyah then this is Ahl us-Sunnah wa'l-Jama'ah and this description ("Ahl us-Sunnah") is only applied to the Firqat us-Salafiyyah who traverse the minhāj of the Prophet (sallallāhu'alayhi wassallam) and his companions.

Whoever wants to hear this via audio can find it towards the end of my lecture entitled *Haqeeqat ul-Jāmiyyah* [The Reality of the 'Jāmīs'] on www.islamancient.com

Imām Bin Bāz (*rahimabullāh*) was asked, and this can be found on his website, about the ruling of being called "Salafī" and "Atharī" and some of the youth rejecting these titles for splitting the Muslims. The questioner then asked if it was true that Imām Bin Bāz retracted from using such titles. Imām Bin Bāz answered by saying:

I do not view there being harm in this if it is said "so and so is Atharī" if he is correct in this and depends on the Prophetic hadeeth and the purified Sunnah and he traverses the manhaj of the Salaf us-Sālih – he can be called "Atharī" or "from Ahl us-Sunnah wa'l-Jama'ah" there is no problem in any of this if he is truthful in that.

Then the questioner asks:

So it appears then that you did not retract from such titles?

Imām Bin Bāz responds:

I do not call myself it, rather others call me by this title, meaning I did not say to myself "indeed I am Atharī" rather others said this about me. So as for me then yes, I am from Ahl us-Sunnah wa'l-Jama'ah and by Allāh's Will I am Atharī - I say it now!

This can be found on the website of Imām Bin Bāz (*rahimabullāh*). A few years ago Dr Muhammad al-'Arīfī wrote an article in the newspaper *al-'Ukādḥ (Okaz)* on 28/4/1426 AH and he was asked, as part of his column, "there is a misguided group called the Qutbīs so what words can you say to them?" Al-'Arīfī stated:

"The basis my brother is that one should not cause division among the Muslims, with the likes of such names: "this one is Salafī", "this one is Tablīghī", "this one is Ikhwānī", "this one is Jāmī", "this one is Qutbī" I say that we should be united on the Book and the Sunnah and that we stay away from such matters for it is not permissible to use the likes of such names."

So he includes ascription to *Salafiyyah* as being ascription to a group or party, our Shaykh, al-'Allāmah Sālih al-Fawzān (*hafidhabullāh*) refuted him in the newspaper *al-'Ukādḥ (Okaz)* just four days after al-'Arīfī's article on 2/5/1426 AH wherein he says:

I read in the newspaper al-'Ukādḥ (Okaz) on 28/4/1426 AH wherein there were some vile statements about the 'Ulama and that titles such as 'Salafī' were not from Islām. This is

incorrect, for one to include ascription to Salafiyyah along with ascription to the misguided sects, Salafiyyah is the true Jama'ah.

Therefore my brothers, many promote that it is not permissible to be ascribed to *Salafiyyah* and that this is censured yet this is a serious mistake. Because *Salafiyyah* is Ahl us-Sunnah and is not from Ahl ul-Bida' and this is an old title which is found up until today. Ibn Taymiyyah said in his *Majmū' al-Fatāwā*:

There is no criticism for the one who proclaims the way (madhhab) of the Salaf, who attaches himself to it and refers to it. Rather, it is obligatory to accept that from him by unanimous agreement because the way (madhhab) of the Salaf is nothing but the Truth!¹⁶

We also have what was stated by our Imām, 'Abdul'Azeez bin 'Abdillāh Bin Bāz and our Imām Muhammad bin Sālih al-'Uthaymeen and our Imām Sālih al-Fawzān – all of whom reject those who reject the title and usage of the term “Salafī”! In fact they all refuted those people who said such things! Imām al-Albānī heard the words of Ā'id al-Qarnī in regards to ascription to Salafiyyah being ascription to Hizbiyyah and Imām al-Albānī severely criticised al-Qarnī for that and this can be heard in audio. A large amount of Ahl ul-'Ilm have refuted Ā'id a-Qarnī within books such as Shaykh 'AbdulMālik ar-Ramadānī in his book *Madārik un-Nadhr fi's-Siyāsah* refuted al-Qarnī specifically and this book by Shaykh 'AbdulMālik ar-Ramadānī was introduced and commended by Imām al-Albānī and the Muhaddith of Madeenah, al-'Allāmah Shaykh 'AbdulMuhsin al-'Abbād. This book also critiques how the youth were taken by the words of Ā'id al-Qarnī, Safar al-Hawālī and Salmān al-'Awda. Shaykh Fawzān in *al-As'ilah al-Mufeedah* [Beneficial Answers] was asked a number of questions related to methodology and clarified nicely the *manhaj* of the *Salaf* – this was compiled by Shaykh Jamāl al-Hārithī may Allāh preserve and reward him.¹⁷ Shaykh Fawzān wrote an introduction to this book and that he agrees with its compilation and this compilation contains a refutation of Ā'id al-Qarnī and his vile statements.

I ask Allāh whom there is no god worthy of worship except Him, by His Beautiful Names and Exalted Attributes, to raise the flag of *tawheed* and the Sunnah and make us all of the supporters of tawheed and the Sunnah, and to make love for the sake of Allāh and hate for the sake of Allāh sincerely for Him alone. I also ask Allāh to guide me, you all and Shaykh Ā'id al-Qarnī to what Allāh loves and is pleased with and I say to Shaykh Ā'id al-Qarnī: fear Allāh yā Shaykh Ā'id! For now you have become an international figure and the high and low, close and far, all hear your words and many people are influenced by them. if you do not fear Allāh and retract from your errors and do as Allāh says:

¹⁶ *Majmū al-Fatāwā*, vol.4, p.149

¹⁷ **Translator's note:** the book has been translated into English as *Beneficial Answers to Questions on Innovated Methodologies* (New York: al-Ibaanah, 2004), 208 pgs, translated by Abū Maryam Ismā'eel Alarcon.

﴿إِلَّا الَّذِينَ تَابُوا وَأَصْلَحُوا وَبَيَّنُوا﴾

“Except those who repent, rectify and manifest (the truth)...”

{*al-Baqarab* (2): 160}

Then you will be upon great danger.

I ask Allāh to guide all of us to make sincere tawbah, Jazakumullāhu khayran!