

AbdulKhalig Calls to Declaring Muslim Communities to be Disbelievers

By: Shaykh Muhammad Al-Anjaree

[Refuting the two articles by AbdurRahman AbdulKhalig dated: 2 Thul-Hijjah 1438h, corresponding with Thursday 24 August 2017 and 4 Thul-Hijjah 1438h, corresponding with Saturday 26 August 2017, in which he attacked the Allaamah Rabee Ibn Haadi Al-Madkhali (hafithahullah)]

I will clarify with clear proofs the reality of the call of AbdurRahman AbdulKhalig and his followers through the following points:

- The renegade call of AbdurRahman AbdulKhalig, in summary
- His distortion of the meanings of the religion and his blatant call for declaring the Muslims to be disbelievers
- His clear transgression against the scholars of the Muslims and from them: Al-Allaamah Rabee Ibn Haadee (hafithahullah)
- transgression is the constant way of AbdurRahman AbdulKhalig

Firstly/ The Crimes of AbdurRahman AbdulKhalig:

His transgression against the people of Kuwait:

AbdurRahman AbdulKhalig's transgressions against the people of Kuwait in a recorded conversation:

Interviewer: How was Kuwait in that time?

AbdurRahman AbdulKhalig: Naturally, it's known that in truth, Kuwait at that time was a land completely far from Islam. It was a land that completely cut off its connection with the religion and with Islam. In reality, I was surprised when I came to Kuwait. I prayed in numerous mosques and I almost didn't find a single youth praying. I remember I did not find a single bearded man except for two that year, and one was Turkish.

Interviewer: What year was it specifically?

AbdurRahman AbdulKhalig: I entered Kuwait 21 July, 1965. I did not see except two beards until after about a month or two.

Interviewer: Meaning, in the mosque?

AbdurRahman AbdulKhalig: Not in the mosque, nor the street, nor anywhere.

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[Link to recording: <http://www.salafi.ws/ss/301-k.mp3>]

His transgression against the Muslim youth:

His transgression with his fatwa which was spread in the Turaathi Al-Furqan Magazine, which made it specifically obligatory upon each individual Muslim to go himself to fight in Bosnia and Herzegovina. He stated that participating in the fighting there was a specific obligation on every Muslim. Then, AbdurRahman AbdulKhaliq himself, the one who encouraged going to fight, was one of those who stayed back and did not go. He acknowledged that in the below statement:

Under the title: Political Rulings for Fighting in the Path of Allah:

“There is no doubt that the situation of the Muslims in Bosnia and Herzegovina is from the situations that make it obligatory upon the Muslims to aid their brothers and their religion. The situation makes jihad specifically obligatory upon all of the people of Islam because a minority cannot fulfill the obligation... and indeed I say and acknowledge that I am from those who stay back, and I feel that I'm sinful and remaining back from helping my brothers is in many situations. I ask Allah to forgive us from what we are in from falling short and staying back from aiding the religion and there's no strength nor power except with Allah Al-Alee Al-Atheem”

(Reference: Furqan Magazine - #65 - page 9 - 1995)

His transgression against the Islamic communities by declaring them to be disbelievers:

AbdurRahman AbdulKhaliq has blatantly transgressed against the Islamic communities by declaring them to be disbelievers in his statement: “and from those hurdles on the path, as just one example: The huge communal apostasy among the Islamic communities.”

(Reference: Knowledge-Related Foundations for the Salafi Call - page 26)

“Indeed, applying the ruling upon an apostate is very premature, because all levels of the society live in true apostasy, except for who has been protected by Allah”

(Reference: Lights on our political situation - page 142).

“Even though the majority of the Ummah of Islam has become equal in disbelief and stubbornness and abandoning the religion of Allah, except that there won't cease to be a group from it upon the truth, calling to it...”

(Reference: Enjoining the good and prohibiting the evil- Furqan Magazine- #20-page 6-1991)

So this is the clear call of AbdurRahman AbdulKhaliq to declare the Islamic communities to be disbelievers. It should be known that most of these writings were written in small books which were printed with the charity money of the Islamic communities.

His transgression against the Companions of the Prophet (sallallahualaihiwasallam) and his using of a narration which is a lie, when he said:

“Indeed the subject of having a Shurah council is from the most serious and glorious in Islam. This is because it is the most important affair in easing the affairs of the Muslims and organizing their politics. And indeed it was the first pillar which was destroyed and excluded from the Islamic system of government, like Hasan Al-Basri (rahimahullah) said: “Two things corrupted the affair of this nation: Amr Ibn al-Aas when he signaled to Muaawiyah to raise the mushafs, and when Al-Mugheerah Ibn Shubah signaled to Muaawiyah to make the pledge of allegiance for Yazeed; if it wasn't for that, there would be a Shurah council until the Day of Resurrection.”
(Reference: The Shurah in the Shade of the Islamic System of Government)

His transgression against the scholars of the Muslims:

AbdurRahman AbdulKhaliq said: "and we don't want this line of mummified scholars that live in our time with their bodies, but they live with their intellects and their rulings in other than our times."
(Reference: The Headlines to Send the Islamic Nation - page 26)

His Transgression Against Al-Allaamah Rabee Ibn Haadi (hafithahullah):

AbdurRahman AbdulKhaliq has transgressed against Al-Allaamah Rabee Ibn Haadi, may Allah extend his life upon righteous actions, by saying that Al-Allaamah Rabee Ibn Haadi has invented principles into the Religion. But AbdurRahman AbdulKhaliq has not brought a single proof to support his lie. Allah the Most High has ordered his servants with his statement: {Say: Bring your proof if you are truthful}. And the Prophet (sallallahualaihiwasallam) said: ((The burden of proof is upon the accuser)).

Secondly/ The clear differences between the call of Al-Allaamah Rabee Ibn Haadi and the call of AbdurRahman AbdulKhalig

Al-Allaamah Rabee Ibn Haadee	AbdurRahman AbdulKhalig
warns against establishing groups and parties within an Islamic country	calls to establishing groups and parties within an Islamic country
warns against Sayid Qutb and his books	proclaims the greatness of Sayid Qutb and calls to his books
warns against declaring the Islamic communities to be disbelievers	calls to declaring the Islamic communities to be disbelievers
praised and recommended by Al-Albaani, Ibn Baz, and Ibn Al-Uthaymeen	warned against by Al-Albaani, Ibn Baz, and Ibn Al-Uthaymeen
warns against the Islamic Brotherhood and Tableegh	praises the Islamic Brotherhood and Tableegh
prohibits protests and sit-ins	aids protests and sit-ins

Thirdly/ The call of AbdurRahman AbdulKhalig is a Hidden rebellion against the rulers of a Muslim Country

Waail Al-Hasawi [previous Editor of the Magazine of Ihyaa Turaath] said:

“After the collapse of the Ottoman Empire (1342-1924) and the Islamic lands fell into the grip of colonization and the rulers failed at establishing what they were responsible for, the scales turned. A muslim ruler changed from being a slave of Allah that establishes the prayer, enjoins the good, prohibits the evil, protects the religion, and protects the Muslims. He changed into the enemy of Allah, waging war against Allah and his Messenger with the wealth of the Muslims. When this happened, it was obligatory upon the callers to Allah that they rise to the occasion and strive to aiding their religion and compete in establishing groups for dawah and reestablishing the rulings of Allah upon the earth. This is because an Islamic change for the situation cannot happen by the actions of an individual only, like in sermons, shouting from the pulpits, making declarations and establishing conventions. It was like this that the Salafi, Muslim Brotherhood, Tableeghi, Tahreeri, and other than these partisan movements came about.”

(Reference: The Islamic Activism Ideology and Paths for Renewal - Second Symposium- from the General Secretary of Awqaf- page 64-66)

This speech is in opposition to the belief of the People of Sunnah, because it is rebellion against the Muslim Ruler and competing against the one in charge. As a result of this ideology established by AbdurRahman AbdulKhaliq, his student AbdurRazzaaq Ash-Shayjee wrote this false principle of belief, when he said in Al-Watan newspaper on 17 September, 1993 in an article titled: “On the Margin of the Events”:

“A ruler not establishing the prescribed punishments is no excuse for the Ummah not to do it; rather it's from the obligations upon the Ummah. This is because it is the Ummah that was ordered to establish it... And my brother reader, look to the verses about jihad you will find them directed to the Ummah: {Strive}, {Fight}. And regarding the prescribed punishments: {Whip}, {Cut}. It is the ruler indeed that is in a position of obligation, so what about if the one given that obligation prevents the one who should be assigned to establish that obligation?! It's obligatory upon the Ummah to do the obligation to their ability as is in the saying of Allah: {So have Taqwaa of Allah to the best of your ability}. It is not an excuse, rather it is an obligation connected to the individuals of the Ummah.”

What's amazing is that AbdurRahman AbdulKhaliq, the one who has this hidden rebellion, a caller to establishing groups and parties to compete with the Muslim ruler in a Muslim land, accuses Al-Allaamah Rabee. He accuses Al-Allaamah Rabee Ibn Haadi, The author of the book “One Group, Not Multiple Groups”, and a caller to hearing and obeying the Muslim ruler in other than disobedience to Allah, and to sticking to the Jamaah. AbdurRahman accuses him that he established principles in the religion which split the main Jamaah of Muslims. The question is: is this Sunni scholar Rabee Ibn Haadee to be accused of splitting the Jamaah of the Muslims?! Or You AbdurRahman?! Which group is more deserving of this description?!

Fourthly: What the scholars Al-Albaani, Ibn Baz and Ibn Al-Uthaymeen (rahimahumullaah) said:

They said in regards to Al-Allaamah Rabee:

Al-Allaamah Al-Albaani:

“In summary I say - The flag-bearer today in this era of al-Jarh wat-Ta'deel in truth is our brother, Doctor Rabee, and those who refute him do not do so based upon knowledge, ever! The knowledge is with him.”

Al-Allaamah Ibn Baz:

“Shaykh Rabee' is from the best of the people of Sunnah.”

Al-Allaamah Ibn Al-Uthaymeen:

“Shaikh Rabee' is from the scholars of the Sunnah and his aqidah is sound. However, when he began to speak about some of their symbolic figureheads, they began to attack him.”

They said in regards to AbdurRahman AbdulKhalig:

Al-Allaamah Al-Albaani:

“...his manhaj is the manhaj of the Muslim Brotherhood...”

Al-Allaamah Ibn Baz said in the letter addressed to AbdulKhalig after he rejected many affairs:

“No doubt that what he has said in regards to the Scholars of Saudi is not true, it’s a terrible mistake, so that which is obligatory is that you return from this, and announce it publicly in the local papers in Kuwait and in Saudi. We ask Allaah for guidance for us and yourself...”

Al-Allaamah Ibn Al-Uthaymeen:

After some of the text from Abdulkhalig's speech was read to him, he said:

“...he must be warned from....”

I suffice here with the speech of these Noble Scholars (rahimahumullaah) in the clarification of their stances regarding the Dawah of AbdurRahman Abdul Khalig in short, otherwise it isn’t hidden the speech of Al-Allaamah Muqbil Al-Wadi’ee (rahimahullaah) and the speech of Al-Allaamah Saalih Al-Fawzaan (hafidhahullaah) in clarifying the deviant methodology of AbdurRahman AbdulKhalig and warning against him.

Fifthly: Replying to the second article of Abdur Rahman Abdulkhalig and his questioning of Al-Allaamah Rabee dated Saturday 4th of Dhul Hijjah 1438H corresponding to 26/8/2017

Refuting AbdurRahman AbdulKhalig’s question is done with what the Allaamah, The Father, Ibn Baz wrote and spread in Al-Sayyara newspaper refuting the falsehoods of the Da’wa of AbdurRahman AbdulKhalig, and clarifying his rejection and clear refutation of the continuous transgressions of AbdulKhalig upon the Scholars of Ahlus Sunnah.

Al-Allaamah Ibn Baz (rahimahullah) said to AbdurRahman AbdulKhalig:

“Like you claimed that some of the students who attribute themselves to Shaykh Muhammad Ibn `Abdul-Wahhab (rahimahullaah), gave the contemporary rulers rights that were neither given to Abu Bakr Al-Siddeeq nor to `Umar ibn Al-Khattab Al-Farooq, and as far as you know, this has no precedence in the whole Muslim history and had not been mentioned by any trustworthy scholar in any book. And that is: that no one is permitted to order the good nor forbid Munkar (evil) unless they get permission from the Imaam (ruler) and that it is impermissible to repel any attack against Muslim territories unless the Imaam permits you to do so. And so they gave the ruler the same attributes of the Lord Subhanahu wa Ta’ala. Truth thus is what the ruler ordains and falsehood is what he

declares Haram (prohibited). Whatever the Imam is quiet about, then is it waajib to be quiet about, And with them, whatever affairs of the Religion and interests of Muslims the Imam neglects, Muslims have to ignore in order not to anger the Ameer ul Mu'mineen." (Reference: Usool Al-'Amal Al-Jama'yee p10-p11).

Then Al-Allaamah Ibn Baz refuted him by saying:

"And we do not know that any of the followers of Shaykh Muhammad Ibn 'Abdul-Wahhab (rahimahullaah) said this speech which you have quoted. I request that you mention the book from which you are quoting, or the person who told you so. Otherwise, you have to acknowledge that you were mistaken in what you spoke. And it is such that there is no basis whatsoever for those quotes, and it is clear to you now that the quotes are not true from any of the followers of Shaykh Muhammad Ibn 'Abdul-Wahhab (rahimahullah), we also have to verify the authenticity of your sources in your future writings in everything you relate and your aim should be clarifying the Truth and falsehood without mentioning names of people except when necessary.

Secondly: You said in your tape Al-Madrasah Al-Salafiyyah: "There are a group from the Scholars of Saudi Arabia who are completely unaware and completely ignorant of contemporary problems... (and that) their Salafiyyah is an outdated worthless one."

Such a saying from you is falsehood, for the Scholars of Saudi Arabia know about the contemporary problems and they wrote a lot about them, and I am one of the Scholars who dealt with the contemporary problems and I wrote uncountable writings about those issues, Alhamdulillah. And they are, praise be to Allaah amongst the most knowledgeable scholars of the way of Ahl-ul-Sunnah wal-Jama'ah. They follow the same understanding of our Salaf regarding issues in Tawheed, relating to Allah's Names and Attributes, issues relating to warning against Bid'a and in many affairs. Thus if you are ignorant of all this, you have to read the series of Ibn Qasim called Al-Durar Al-Sunniyyah, and the Fatwas of our Shaykh Muhammad ibn Ibrahim (rahimahullaah), and our own writings, our Fatwas and our published books which are spread amongst the people. And without doubt, what you said about the scholars of Saudi Arabia is not true and a serious mistake. You thus have to correct yourself and declare this in local newspapers in Kuwait and in Saudi Arabia. I ask Allaah Subhanahu wa Ta'ala to guide us and yourself, to help us return to the truth and to stay firm upon it. Verily, Allah is the Best One to be asked."

Sixthly: Clarifying the proofs in advising the ruler in secret and How the two Allaamahs Ibn Baz and Ibn Uthaymeen (rahimahumullaah) established the correct foundations in refutation of the allegations of AbdurRahman AbdulKhalig

The Imaam Ibn Abee Aa'sim (rahimahullaah) authored a chapter heading in his book Kitabus-Sunnah, Chapter: How should the subjects advise the one in authority?

And he mentioned on the authority of 'Iyyaadh bin Ghanam to Hisham bin Hakeem: "Did you not hear the statement of the Prophet (sallallahualaihiwasallam) : " The one who wishes to advise the Sultan (one in authority) let him not do it openly, rather he should take him by his hand in privacy, and if he accepts it from him, so be it, and if not then he has done what is upon him." Authenticated by Al-Allaamah Al-Albaani.

And from 'Usama bin Zaid (radiyallahuanhumaa) who said:

"It was said to him: Why don't you go to Uthmaan and speak to (advise) him? So he said: Do you think that I don't speak to him unless you hear about it? By Allah, indeed I spoke to him in that which is between me and him and without the wish to open an affair that I would be the first one to have opened it." Collected by Bukhari & Muslim with the wording of Muslim.

And 'Iyyaadh said:

"What 'Usama intends here is not to open a door of criticising the Imaam for which there is fear of punishment. Rather be soft with him and advise him privately for that is more likely to be accepted." Fathul-Baaree (13/57)

And Sa'eed ibn Jamhaan said:

"I came to Abdullaah bin Abee Awf and gave him salaam whilst he could not see, so he said to me: "Who are you?" So I said: "I am Sa'eed bin Jamhaan." So he said: "So what did your father do?" I said: "The Azaariqah killed him." So he said: "May the curse of Allaah be upon the Azaariqah, May the curse of Allaah be upon the Azaariqah, the Prophet (sallallahualaihiwasallam) narrated that they are the dogs of the Hellfire." So I said: "Just the azaariqa or all of the Khawarij?" He said: "Rather all of the Khawarij." So I said: "Indeed the Sultan oppresses the people and he does them harm." He took my hand in his hand and clasped it severely, saying: "If the Sultan listens to you then go to his house and inform him of that which you know. If he accepts it from you, so be it. If not, make dua' for him, for indeed you are not more knowledgeable than him." Collected by Imaam Ahmad (383-4/382)

And Ash-Shawkaani said:

"It is upon the one who recognizes some mistakes from the Imaam in some of the affairs, that he should advise him and should not display his displeasure towards him in front of the people to witness, rather as has been narrated in the ahadeeth that he takes him by his hand in privacy and advises him and does not humiliate the Sultan of Allaah." As-Sayl Al-Jarrar (556/4)

Al-Allaamah Ibn Baz said:

The way with the Salaf regarding advising the rulers, is writing to them, or calling the scholars who are able to call them so that they may direct them towards good.

(Reference: <http://www.binbaz.org.sa/fatawa/1935>)

Al-Allaamah Ibn Uthaymeen (rahimahullah) said:

"A mistake that is made from those who have opposed the Sharia of Allah is made apparent, which means that we will not be quiet, but it should be handled with wisdom and concealment. To this regard the Prophet (sallallahualaihiwasallam) ordered that if a

person was to see from his ruler something (wrong) that he should take him by his hand, mention his advice whilst holding his hand, and speak to him with that which remains between himself and his ruler - and not that he stands in front of the people and spreads the ruler's mistakes. That's because great fitnah would come about from this. No doubt, keeping quiet and not speaking against falsehood is wrong, but speaking against falsehood which will lead to that which is even more severe is also a mistake. So the correct way is to give advice, and it is from the Deen of Allaah Azza wa Jal that a person takes his hand, and speaks to him privately. Or he writes to him secretly. And if it is possible to reach him like that, he should, or else there are other channels. An insightful person knows how to get these advices to the ruler, with known ways"

(Source: Explanation of Buloogh ul Maryam, Kitab ul Jami', Chapter: Encouragement to Have Good Character, in the explanation of the hadeeth ((Ad-Deenun-Naseeha)).)

Seventhly/ Refuting the Statement of AbdurRahman AbdulKhalig with what Al-Allaamah Ibn Baz (rahimahullah) said about the Tableegh and the Muslim Brotherhood

Al-Allaamah Ibn Baz (rahimahullah) was asked:

May Allah give you good, the Hadeeth of the Prophet (sallallahualaihiwasallam) about the splitting of the Ummahs: ((...and my Ummah will split into 73 sects, all of them will be in the fire, except one)). Is the Tablighi jamah, due to what they have from acts of shirk and innovations, and the Muslim Brotherhood, from what they have of partisanship and splitting away from the Muslim ruler - are these two sects considered to be from the destroyed sects?

The answer:

"They are considered to be from those 72, and whoever opposes the belief of AhlusSunnah wal-Jamaah are considered to be from the 72. The meaning of his statement ((my Ummah)) is the Ummah who answered; those who answered [the dawah] from Allah and made apparent their following of Him. Seventy-three sects, a saved, safe one that followed and became upright upon his religion, and 72 other sects. Among them are those who are considered to be a disbeliever, a sinner, and an innovator; different groups."

Questioner: These two sects are from among the 72 sects?

The Answer:

"Yes, from among the 72."

(Reference: during his lesson explaining Al-Muntaqaa in Taif and it's in a recording made **before his death (rahimahullah) by two years**)

[To listen: <http://ar.alnahj.net/audio/805>]

In Closing:

Some may say: why is AbdurRahman AbdulKhaliq exerting effort today to attack Al-Allaamah Rabee Ibn Haadee (hafithahullah) the carrier of the banner of criticism and praise?

The answer is that by the virtue of Allah first, and then by the virtue of the writings and striving of Al-Allaamah Rabee Ibn Haadee (hafithahullah), his brothers and his students, have clearly uncovered the Ikhwaani nature of the Dawah of AbdurRahman AbdulKhaliq, and for Allah is all praise. So nobody remains with AbdurRahman except one who is ignorant, one who has no idea what's going on, and one who has drunk the poison of the Ikhwaani ideology.

Written by:
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