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# Shaykh al-Bannaa Rebukes and Admonishes Abdur-Rahmaan Abdul-Khaaliq

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## Introduction and Background

All praise is due to Allaah and prayers and peace be upon Allaah's Messenger. To proceed:

Abdur-Rahmaan Abdul-Khaaliq (of the Ihyaa at-Turaath saga) was the reviver of the manhaj of Hassan al-Bannaa in recent decades. Following his fighting with the Ikhwaan, and his failure, and his dismay, he could not adhere to Sunnah and Salafiyah, as it involves holding onto hot coals, and so he entered democratic principles into the religion of our Lord – in order to gain numbers and amass great wealth (which he could use to create splits amongst Ahl us-Sunnah across the globe), and opened up his arms to the groups of Innovation, such as Ikhwaan, Tabligh and Hizb ut-Tahreer and others, claiming that in all there is manifest goodness<sup>1</sup>, and played with the concepts of Qutb and Bannaa, and entered them into the minds of the youth.

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<sup>1</sup> Abdur-Rahmaan Abdul-Khaaliq, when Bannaawism began to slowly take over his person, spoke with the multiplicity of groups and parties, i.e. justified the existence of all the various Islamic groups present today, despite their differences in aqidah and manhaj and their falling into the acts of kufr and shirk (in the case of some). This being in direct conflict with the Book and the Sunnah, the Ulamaa began to refute him and advise him. And this continued for a number of years. When Abdur-Rahmaan Abdul-Khaaliq did not listen, one of the students of knowledge from Kuwait took some of the errors of Abdur-Rahmaan Abdul-Khaaliq to Imaam Ibn Baaz. Imaam Ibn Baaz refuted these claims and advised the latter to correct himself.

Following this, Abdur-Rahmaan Abdul-Khaaliq made an open display of his supposed repentance and that he had taken it all back. His open supposed repentance took place on 20<sup>th</sup> September 1994, in an article called "Tanbeehaat wa Ta'aaqubaat" in which he glorified the Permanent Committee and called them "my fathers" and so and he also made many lies against the Salafi Mashayikh such as Shaikh Rabe'e (refer to Jamaa'ah Waahidah of Shaikh Rabe'e bin Haadee) . His repentance was somewhat exaggerated, and while previously he had called our Ulamaa, "mummified, absent in mind and present in body", "perfect and complete ignorance", "their da'wah does not mean anything" and other such great calamities (which we have documented elsewhere, GRV070004), he then showed the outward love and respect.

Then in a cassette, which is at least 15 months after his open repentance, there occur a number of questions and answers, in which the great deceit of Abdur-Rahmaan Abdul-Khaaliq is uncovered and his persistence in innovation and heresy laid bare. Stated Shaikh Rabe' bin Haadee:

"The questioner asks him (Abdur-Rahmaan Abdul-Khaaliq) about the verdict of Shaikh Abdul-Azeez Bin Baaz which was in al-Muslimoon magazine (23<sup>rd</sup> December 1995) and which also contained the refutations of al-Qaradaawi, the Straying Innovator, against it. He answered the question by giving a diplomatic answer which indicated that he was not actually pleased with this fatwaa (i.e. of Ibn Baaz) and this was after his recantation by a long time since his recantation took place on 14<sup>th</sup> Rabe' ul-Awwal 1415H, corresponding to 20<sup>th</sup> September 1994. Then the questioner said to him, "O Shaikh, in relation to the multiplicity of Islamic groups in the Islamic world and their abundance, such as al-Ikhwaan ul-Muslimoon, Jamaa'at ut-Tabligh, Hizb ut-Tahreer and others, we hear two views. One saying this is a good thing because the good points (of this multiplicity) outweigh the bad points. Another orientation which says that this is differing and splitting and this is not allowed because its bad points are greater than its good points?" To which Abdur-Rahmaan Abdul-Khaaliq replied, **"Indeed this is a good thing absolutely and there are no negative points in this at all, in splitting and differing. This is not correct..."** The questioner said after, "There is an orientation which states that evil of the multiplicity of groups in the Islamic world outweighs the good, what is your view on this?". To which he replied, **"This is destruction (hadm), destruction, destruction this is. This is an action of destruction"**.

This is how Abdur-Rahmaan acts, and does not care at all about his recantation in front of the esteemed Shaikh Ibn Baaz and nor in front of the others from the Ulamaa and understanding ones, those in front of whom he announced publicly, in front of them, his recantation... and Allaah knows best whether he considers the people and their Scholars to be "a battalion of mummified people"... So where is the respect of Abdur-Rahmaan for Ibn Baaz and the Hai'ah Kibaar ul-Ulamaa, which he claims he does, when it is the case that he does not even give respect for other Scholars and other people..." (an-Nasr ul-Azeez, pp. 163-164)

### **BENEFIT: IKHWAAN AND TABLIGH FROM THE SEVENTY-TWO SECTS**

And that which puts and end to all the loyalists of Abdur-Rahmaan Abdul-Khaaliq and those entrenched in his innovatory principles, is the following statement of Imaam Ibn Baaz.

The Noble Imaam, Ibn Baaz was asked, "May Allaah be benevolent to you, the hadeeth of the Prophet (sallallahu alaihi wasallam) concerning the division of the Ummah, "My Ummah will soon split seventy-three sects...", so is the Jamaa'at ut-Tabligh, alongside what they have of acts of Shirk and innovation, and likewise the Ikhwaan ul-Muslimeen, alongside what they have of partisanship, splitting the ranks, using force against the Wullaat al-Umoor, and not hearing and obeying (the Rulers), so do these two sects enter (into those sects mentioned in the hadeeth)?

He replied, **"They enter into the seventy-two sects. Whoever opposes the aqidah of Ahl us-Sunnah enters into the seventy-two sects.** The intent behind his saying, "My Ummah..." means the Ummah that has responded to his call (Ummat al-Ijaabah), meaning they have responded to the call and have made apparent their following of him, and they are the seventy-three sects. The saved and secure one is the one that follows him and shows

steadfastness (istiqamah) upon his religion. And as for the seventy-two sects, amongst them is the disbeliever, the sinner and the innovator, they are of various types."

The questioner then said, "Meaning, these two sects (Ikhwaan and Tabligh) are included within those seventy-two sects?" The Shaikh replied, "**Yes, from those seventy-two sects. And so are the Murji'ah and others. The Murji'ah and Khawarij, some of the People of Knowledge consider them to be from the Unbelievers, however, they are actually from the generality of the seventy-two sects.**" End of the Shaikh's words. This exists in the Shaikh's lesson on "Sharh ul-Muntaqaa", recorded on cassette, in Taa'if in the year 1418H.

### CONSIDER THIS WELL

Allaah the Most High says, "And be not of AlMushrikûn (the disbelievers in the Oneness of Allah, polytheists, idolaters, etc.). **Of those who split up their religion (i.e. who left the true Islâmic Monotheism), and became sects, [i.e. they invented new things in the religion (Bid'ah), and followed their vain desires], each sect rejoicing in that which is with it.**" (Ar-Rum 30:31-32).

And from al-Irbaad ibn Saariyah (radiallaahu anhu) who said: "Allaah's Messenger (sallallaahu alaihi wasallam) gave us an admonition which caused the eyes to shed tears and the hearts to fear, so we said, "O Messenger of Allaah, this is as if it were a farewell sermon, so with what do you counsel us?" So he said: "I have left you upon clear proof, its night is like its day, no one deviates from it except one who is destroyed, and whoever lives long from amongst you will see great controversy. So stick to what you know from my *Sunnah* and the *Sunnah* of the orthodox, rightly-guided caliphs - cling to that with your molar teeth, and stick to obedience even if it is to an Abyssinian slave, since the believer is like a submissive camel, wherever he is led, he follows" (Ahmad (4/126), Ibn Maajah (no. 43), al-Haakim (1/96) and others - Hasan).

Anas bin Maalik reported that Allaah's Messenger (sallallaahu alaihi wasallam) said, "This Ummah will split into seventy-three sects, all of them in the Hellfire except for one." They asked, "And what is that sect?" He replied, "Those who are upon what I and my companions are upon today". (Tabaraanee in Mu'jamus-Sagheer no. 724, Tirmidhee, 2641, al-Haakim, 1/125).

Abdullaah bin Mas'ood reported, "Allaah's Messenger (sallallaahu alaihi wasallam) drew a line for us, then he said, "This is Allaah's way." Then he drew lines to the right and to the left and said, "These are differing ways, upon each of these ways is a devil (Shaytaan) calling to it." Then he recited, "**And this is My Straight Path, so follow it, and do not follow (other) paths, for they will separate you away from His Path.**" (a-An'aam 6:153)." (Ahmad 1/435 and at-Tayaaleesee no. 244).

Stated the Lord, Owner of Majesty and Splendor, **'Surely, Shaitân (Satan) is an enemy to you, so take (treat) him as an enemy. He only invites his Hizb (followers) that they may become the dwellers of the blazing Fire.**" (Fatir 35:6)

And these texts are by way of example only, since there are scores of their likes in the Book of our Lord and the statements of our Messenger (sallallaahu alaihi wasallam).

Then there comes this Abdur-Rahmaan Abdul-Khaaliq with his Bannaawi da'wah and says that what Allaah and His Messenger (sallallaahu alaihi wasallam) have said **is not correct** and is but **'destruction'** and that other than what Allaah and His Messenger have said is

As a result, Abdur-Rahmaan Abdul-Khaaliq unleashed great fitnah<sup>2</sup>, amongst Ahl us-Sunnah, causing to go to waste a great number from the youth, and causing them to have hatred and dislike of the Major Scholars (and his insults against the Hay'ah and Lajnah of Saudi are known) and caused splits between the Salafees in every place. Then he would use his Jam'iyyah and its wealth, to devour the Salafees and to engross them in his hizbiyyah whilst laying to waste those who did not agree with him or work with his Jam'iyyah. His deviation has been discussed elsewhere in detail, however without further ado, here is the recent rebuke and admonition of Shaykh Muhammad bin Abdul-Wahhaab al-Bannaa, one of the noble Shaykhs of the Da'wah Salafiyyah, currently in Jeddah. He is an elder to Abdur-Rahmaan Abdul-Khaaliq and used to be with him in Egypt, amongst the "Ansaar ur-Sunnah".

## The Text

Shaykh Muhammad bin Abdul-Wahhaab al-Bannaa said:

"Yesterday, Saturday, 14th of Safar [1423H] (27th April 2002), before the Isha prayer by about 20-30 minutes, there a man was kissing my head, kissing my head, kissing my head.

I looked and I saw it is Abdur-Rahmaan [Abdul-Khaaliq], we ask Allaah for guidance for him and us, so I was not able to control myself.

So I said to him, "O Abdur-Rahmaan. Fear Allaah! By Allaah the Mighty, you will die, by Allaah the Mighty, you will be asked, and by Allaah the Mighty, you will die and you will be asked. By Allaah the Mighty, if you were ignorant, you would have been excused, but what will you do? By Allaah, no wealth will benefit you, and nor anything else. Fear Allaah O Abdur-Rahmaan. You have caused our land to go to waste (i.e. Egypt, as they are both from Egypt originally), and even Saudiyyah, also, all of it or most of it are Ikhwaan Muslimeen. All the radio (stations, i.e. those who are in charge of media

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"**absolute goodness**". And all of this after the hujjah was established against him and after he had made a "public repentance" for speaking with the permissibility of the multiplicity of groups and parties, and from Allaah is the refuge.

<sup>2</sup> As for the fitnah of Abdur-Rahmaan Abdul-Khaaliq, then "...**perhaps amongst the severest of tribulations that Allaah's Messenger warned us against is the fitnah of 'Abdur-Rahmaan Abdul-Khaaliq, in this time, who has made his fitnah revolve around the Salafi Da'wah and its students...**" (Shaikh Rabee' bin Haadee in An-Nasr ul-Azeez, p.52).

broadcasts) are Ikhwaan Muslimeen. Fear Allaah! You have caused Egypt to go to waste also. Ansaar us-Sunnah (a group in Egypt), this Safwat Noor ud-Deen, he has become just like you, and even further, he has become like a "sacrifice". Fear Allaah O Abdur-Rahmaan."

So he said, "Make du'a for me." So I said, "May Allaah guide you, may Allaah rectify you, may Allaah guide you, O Abdur-Rahmaan. Fear Allaah. Go to your brother Rabee' Haadee and apologise to him. And come both of you to me."

So he said, "I will come to you". I said, "Do not come to me unless you repent, and unless you apologise to Rabee' Haadee. Or tomorrow, you can meet Rabee' Haadee in my house, and you fear Allaah, your Lord. Fear Allaah and repent to Allaah." And he began to touch my feet.

He changed. I ask Allaah the Mighty and Majestic that he has opened up the chest (i.e. heart) of Abdur-Rahmaan, may He guide us and him. And we ask Allaah that he returns to the truth, and that He guides him to the Truth and to guidance. I said, "You are hurtful to me O Abdur-Rahmaan". He said, "Do you not remember that you pushed the da'wah".

So I said, "What shall I say to you O Abdur-Rahmaan, fear Allaah." So you kept saying to me, "Make du'a for me" until the aadhaan for Isha' was given. So he said, "I will travel tonight". So I ask Allaah the Mighty and Majestic to guide him and return him to what is correct. We ask Allaah the Mighty and Majestic that He guides him and returns him to what is correct.

O brother Rabee' when he comes to you, be gentle with him. And we ask Allaah that He guides him and rectifies him, perhaps Allaah the Mighty and Majestic will do so. Every person errs.

The world is a deception, we ask Allaah that He does not make the world the greatest of our concerns, and nor the aim of our knowledge. And I ask Allaah that He blesses you O Rabee'. And I ask Allaah that He cures you (i.e. heals you from ill health), and that He lengthens your lifespan, since you have explained many things that we did not used to know, may Allaah reward you, for what you have done for us and for Islaam, with the best reward.

And I ask Allaah that he returns Abdur-Rahmaan.

This Abdur-Rahmaan, by Allaah O Brother Rabee', he came to me, Abdur-Rahmaan, I am the one who took him to Kuwait, and he used to be in Qatar

with one of the brothers, Abdul-Badee' Saqar. And they met us at the airport, as if we were victors, and they honoured him. I came back after that, and they began to inform me, "This is Mustafaa, the scholar, and the second is a researcher with me, ash-Shaykh 'Ashmaawee". So I said, "This is a good youth (i.e. Abdur-Rahmaan), he has memorised the Quraan. I did not say to you that is from al-Ikhwaan al-Muslimoon, but he is from Ansaar us-Sunnah (in Egypt)."

Then Abdur-Rahmaan came to me after a while, having been affected by them greatly. So I said, "What is with you O Abdur-Rahmaan?" He said, "The Ikhwaan were about to be ended, if only 'Umar al-Ashqar had not joined them, and strengthened them".

This was the condition of Abdur-Rahmaan, the most enmitous of his enemies were al-Ikhwaan al-Muslimoon, and they would wage a war against him, and then he would come to me, and would say to me, while he was sad, and almost crying, and Abdur-Rahmaan has heard these words, by Allaah he came to me, almost crying, and he would say, "By Allaah O Shaykh, in any situation, the Ikhwaan were almost finished in Kuwait, however 'Umar al-Ashqar joined with them and strengthened them."

So I ask Allaah, that you gives firmness to you and us, and I ask Allaah that He returns those who deviated from the truth back to guidance. And I ask Allaah that He turns to them us (with acceptance).

And at Dhuhur on the day of Sunday 15th Safar (28th April), he came to me in the Haram, and I said to him, "Fear Allaah O Abdur-Rahmaan, you defend Sayyid Qutb, and he spoke with hulool (divine indwelling) and wahdat ul-wujood (unity of existence), and revilement of the Prophets and the Sahaabah, so you remained silent and you did not speak".

So he said, "I wish to enter your house" (i.e. continuing with the previous narrative)

And I said, "No, not until you repent, and until you seek pardon from Rabee' Haadee and until you return to the truth".<sup>3</sup>

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<sup>3</sup> The Shaykh repelled him from his house and did not allow him to enter, and this is known from the Salaf, that they would repel the deviants and innovators and not accommodate them, until they repent to Allaah for their innovation and their evil. And this type of hajar (boycotting), is amongst the ways adopted by the Salaf to punish the deviants and Innovators who bring harm upon the Muslims and their deen.

So he said, "But sometimes, even one who smokes might enter, and eat with you". I said, "You are besides them, until you repent. Or otherwise, you come to me tonight, and Shaykh Rabee' will be here at Isha'". So he said, "I am travelling tonight. I ask Allaah that He guides Abdur-Rahmaan to the truth".

O Abul-Hasan (al-Misree al-Ma'ribee)! O Abul-Hasan! May Allaah beautify your end and ours. O Abul-Hasan! I heard your cassettes from Britain, and by Allaah, the best amongst those who defend the da'wah. However, I heard things that are not good. So fear Allaah, you likewise. You will die O Abul-Hasan, O Abul-Hasan, you will die, by Allaah, and you will be questioned. If a person was ignorant, he could be excused, but you know the da'wah very well.

Look when you were debating with this person... in Britain, and you debated with him, and you said to him "Rabee', al-Madkhaliyyah is Salafiyyah. Al-Madkhaliyyah is Salafiyyah, and I defend Madkhaliyyah" (seems these are statements of belittlement and mockery). And you affirm this in your cassette (i.e. this type of speech), so fear Allaah your Lord. We will all die, and the world will not save us from anything. By Allaah O Abul-Hasan, I used to boast about you, by Allaah. So fear Allaah O Abul-Hasan. You have caused the da'wah to waste, fear Allaah.<sup>4</sup>

May Allaah protect us and you from tribulations, and may He make your and our seal (at death) to be the seal of Imaan, and that He does not cause our hearts to deviate after He guided us. And may peace and mercy of Allaah be upon you.

O Abdur-Rahmaan, may Allaah come to be pleased with you, may Allaah come to be pleased with you and guide you, O Abdur-Rahmaan. I saw that you were greatly affected (that night), because you did not speak (in return to me).

And you merely said, "Supplicate to Allaah for me". I ask Allaah the Mighty and Majestic that He returns you to the truth, naturally. Now, you say, "My teacher, Muhammad 'Abdul-Wahhaab", you say this. Irrespective, I was your teacher in the second grade, yes I used to take you and Rabee' and 'Umar al-Ashqar and Muhammad Amaan, we used to take you to practise for da'wah. So O Abdur-Rahmaan, may Allaah come to be pleased with you, (I used to take

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<sup>4</sup> As for Abul-Hasan al-Ma'ribee, then unfortunately, he has followed in the path of Abdur-Rahmaan Abdul-Khaaliq al-Bannaawee, Adnaan Ar'oor al-Qutubee, al-Maghraawee at-Turaathee – in opening up the doors for the Innovators by way of false principles, or correct principles but implemented in falsehood. And the people of knowledge have outlined his opposition to the Usool of Ahl us-Sunnah.

you and) your brother Rabee' for the duration of your lives, you and others in studies. So fear Allaah, and co-operate with others upon the truth, perhaps Allaah the Mighty and Majestic might give take us away upon the seal of Imaan.

You, naturally, hear my voice, and you know me, however others may also hear me. And I am your brother, Muhammad bin Abdul-Wahhaab al-Bannaa, who used to be with you in the Jamaa'ah. And I used to go with you for da'wah in Sudan and other places. I ask Allaah that He guides you and us to the straight path. And may peace and mercy of Allaah be upon you.