

**Exposing Abd Allah al-Harari
and his sect the Ahbash of Lebanon
(“Association of Islamic Charitable Projects”)**

Markaz al-Nasr li Ahl al-Sunnah wal-Jamaah

Jakarta

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِیْمِ

In the Name of Allah All-Beneficent Most Merciful

Praise belongs to Allah. Blessings and peace on the Prophet Muhammad, his Family, and his Companions. This is an exposure of a man called 'Abd Allah al-Harari (1910-2008) and of his sect the Ahbash of Lebanon, also known as Habashis, also known as the Association of Islamic Charitable Projects (AICP) who have tried to spread their influence in the Muslim world. It is hoped that this information will serve as a warning to Muslims everywhere to beware of this sect who are posing as Sunnis but who have in reality been working for half a century to divide the Ummah, attack prominent scholars, and spread false beliefs while pretending to teach correct beliefs. Success is from Allah.

Al-Harari was born in Harare, Ethiopia where he studied hadith and followed the Qadiri path, then the Tijani, then the Qadiri path again after he declared Tijanis to be unbelievers, then finally the Rifa'i path. He took part in a strife in which he worked with the government of Haile Selassie against the Qur'anic schools in Harare after which the scholars denounced him as an agitator. He left Ethiopia in the Fifties to come to Damascus where he acquired fame as a Sufi scholar of hadith writing rebuttals of Nasir al-Albani and ostensibly defending the beliefs of *Ahl al-Sunnah wal-Jama'ah*. After he was expelled from Damascus he moved to Lebanon where freedom then the confusion created by the war allowed him to spread his *fitnah* unchecked. By the time civil war broke out in 1975 he had gathered about 150 followers. He

took over a charity named “Association of Islamic Charitable Projects” and used his unlimited funds to surpass even government schools with his own influence. He was helped in this by local followers such as Nizar Halabi, a man notorious for cursing others and declaring them apostates; Husam Qaraqira their present leader, who is nearly beardless and is closer to the uneducated; parliament deputies Adnan Trabulsi and Taha Taji; and the the foul-mouthed Usama al-Sayyid.

Harari’s disrespect of the Companions (Allah be well-pleased with them)

‘Abd Allah al-Harari authored many books in which he attributes sinfulness and depravity to the Companions of the Prophet Muhammad (upon him blessings and peace) who fought against ‘Ali ibn Abi Talib (Allah be well-pleased with him). Among those books is one he entitled *The Legal Evidence for Establishing the Sinfulness of Those of the Companions or Successors ‘Ali Fought Against (al-Dalil al-Shar‘i ‘ala Ithbat man Qaatalahum ‘Ali min Sahabi aw Tabi‘i)* in which al-Harari openly attributes sinfulness, rebellion, oppression and rebellion to the Mother of the Believers ‘A’isha, Talha, and al-Zubayr. He takes the same stance in his books *Sarih al-Bayan*, *Izhar al-‘Aqida*, *al-Matalib al-Wafiyya*, *al-Dalil al-Qawim*, *Bughyat al-Talib*, and *al-Maqalat al-Sunniyya*.

In all the above-mentioned books he also attributes these traits to Khalid ibn al-Walid, ‘Amr ibn al-‘As, and Mu‘awiya ibn Abi Sufyan, except that he says that the first group repented while the latter group, in his view, died the death of *Jahiliyya*. This is shi‘ism.

Harari's violation of the Sunni agreement on the obligation of respecting all the *Sahaba*

Al-Harari claims to follow al-Shafi'i, al-Ash'ari, and al-Rifa'i but this is a smokescreen to camouflage his deviancy. In reality he rejects them and the rest of the Imams of *Ahl al-Sunnah wal-Jama'ah* who explicitly said that whatever took place between the Companions was the result of interpretation and *ijtihad* on their part such as Abu al-Hasan al-Ash'ari, the Four Imams, and all the Imams of *al-Salaf* and *al-Khalaf* particularly those of the Shafi'i and Ash'ari Schools such as al-Muhasibi, al-Khattabi, Ibn Furak, Imam al-Haramayn, al-Amidi, al-Nawawi, al-Zarkashi, Ibn Arslan, al-Laqani and others.

All of the above Imams said that it is obligatory to respect all the Prophetic Companions and that anyone who disrespects any of them in the least is a heretic or a hidden apostate (*zindiq, munafiq*). *Ahl al-Sunnah wal-Jama'ah* consider that Amir al-Mu'minin 'Ali ibn Abi Talib (Allah ennoble his countenance) was the rightful fourth caliph and after that they firmly refrain from any disrespectful mention of the Companions. Imam al-Shafi'i said to al-Rabi' ibn Abi Sulayman: "Do not probe the Companions of the Prophet because your prosecutor will be Allah Himself on the Day of Resurrection." Whenever 'Umar ibn 'Abd al-'Aziz was asked about the battles of Siffin and al-Jamal he would reply: "Allah kept my hands away from those matters, therefore I will not involve my tongue in them." He would also say: "Allah kept me absent from such blood; I will not attend it with my tongue."

What Imam Ahmad said the one who disparages a Companion deserves

It is enough that when Imam Ahmad was asked “What do you say about what took place between ‘Ali and Mu‘awiya?” he replied: “I do not say except goodness: may Allah have mercy on all of them.” And he also said in his statement of the doctrine of *Ahl al-Sunnah wal-Jama‘ah*:

<<Among the clear, established, explicit, and well-known proofs [of being a Muslim who follows the Prophetic Sunna] is to mention the excellence of the Companions of the Messenger of Allah (upon him blessings and peace), all of them without exception, and to refrain from mentioning any disparaging trait of theirs and whatever divergence took place between them; for whoever insults the Companions of the Messenger of Allah (upon him blessings and peace) or a single one of them, or disparages or criticizes them or casts a veiled aspersion against them or attributes blames to a single one of them, is a deviant and perfidious Rafidi innovator. Allah will not accept any worship from him. Rather, to love them is Sunna; to supplicate for them brings one near Allah; to use them for guidance is a means to Him; and to follow their footsteps is a high merit. And the best of the *Ummah* after the Prophet (upon him blessings and peace) are Abu Bakr, ‘Umar after Abu Bakr, ‘Uthman after ‘Umar, and ‘Ali after ‘Uthman. Some people stopped after mentioning ‘Uthman. These are the Rightly-Guided Caliphs. The Companions of the Messenger of Allah (upon him blessings and peace) after these four are the best of all people. It is impermissible for anyone to mention any bad trait of theirs or to impute anything to any of them or disparage them. Whoever does that, it is obligatory for the sultan to teach him a lesson and punish him; he does not have the option to forgive

him but rather he has to punish him and summon him to repent. If he repents it is accepted and if not he is punished again and he is jailed indefinitely until he either dies or recants.” This is narrated from several of the colleagues of Imam Ahmad such as Musaddad ibn Musarhad, ‘Abdus ibn Malik, al-Istakhri and others, all reporting from Imam Ahmad.

What Ash‘aris and early Imams said of the obligation to love the Companions

Imam al-Harith al-Muhasibi said in *Risalat al-Mustarshidin*: “The foundation of uprightness is in three things: following the Book, following the Sunna, and sticking with the congregation (*jama‘ah*).” Yet this deviant Harari has parted with the congregation and has tossed the Book, the Sunnah, and the Consensus behind his back. Al-Muhasibi said of the Companions as mentioned by al-Qurtubi in his *Tafsir*:

<<We know that those folk were more knowledgeable than we are about what they got involved in. We follow what they concurred about and we leave alone what they differed in. We do not innovate any personal opinion. We know that they performed *ijtihad* and were seeking Allah Most High since they were blameless in their religion. We ask Allah for success.>>

Imam al-Khattabi said something similar, as did Imam al-Tahawi in his statement of doctrine, the *‘Aqida Tahawiyya*: “We love the Companions of the Messenger of Allah (upon him blessings and peace) and we do not go overboard in love of any of them nor do we repudiate any of them. We hate whoever hates them or mentions them wrongly. We never mention them

except in a good way. To love them is religion, faith, and excellence. To hate them is unbelief, hypocrisy, and tyranny.... Whoever speaks only well of the Companions of the Messenger of Allah (upon him blessings and peace), his wives, and his descendants steers clear of hypocrisy.”

Similarly Qadi ‘Iyad said in *al-Shifa*: “Part of revering the Prophet (upon him blessings and peace) and loving him is to revere his Companions, loving them, knowing their high status, following their guidance, mentioning them in praiseful terms, and refraining from discussing what took place between them.”

Similarly al-Nawawi said in *Sharh Sahih Muslim*:

<<Insulting the Companions, Allah be well-pleased with them, is categorically prohibited and among the most indecent of the things that are prohibited, whether those of them that were involved in the civil strife or others, because they were practicing *ijtihad* in those wars and were following their own respective interpretations, as we clarified in the beginning of the Book of the Merits of the Companions.... As for Mu‘awiya, Allah be well-pleased with him, he is one of the highly meritorious upright ones and one of the elite Companions, Allah be well-pleased with him.>>

Similarly Ibn Kathir said in his abridgment of Ibn al-Salah’s *Muqaddima* in the sciences of hadith: “As for what befell between them after the time of the Prophet (upon him blessings and peace), part of it is what took place unintentionally such as the Battle of the Camel, and part of it is what took place out of *ijtihad* such as the Battle of Siffin, and of course *ijtihad* may be

right or it may be incorrect, but whoever practices it is excused even if he is incorrect, and what is more he is also rewarded, while the one who is correct has two rewards. ‘Ali and those who were with him were nearer to right than Mu‘awiya and those who were with him, and may Allah be well-pleased with all of them.’”

The Divine and Prophetic recommendations of the Companions as guides

Similarly Imam al-Haytami said in *al-Sawa‘iq al-Muhriqa*:

<<Know that the consensus of *Ahl al-Sunnah wal-Jama‘ah* is that it is obligatory for everyone to commend all of the Companions by affirming their uprightness and refraining from criticizing them, and by praising them. For Allah Most High Himself praised them in several verses of His Book, among them {*You were the best community ever brought out for mankind*} (3:110). So Allah Most High affirmed excellence for them over the rest of human communities [also *wasatiyya* which means uprightness in the verse {*Thus We have appointed you a middle nation*} (2:143)], and nothing can match the Divine testimony for them concerning that, since Allah Most High knows best about what His servants possess of good traits and other than that. Indeed, no one knows that but He. Therefore, when He bears witness concerning them that they are the best of communities it is obligatory for each person to believe with absolute conviction, or else such a person is belying Allah in what He said, and there is no doubt that whoever harbors doubt over the veracity of anything Allah or His Prophet say is an unbeliever by consensus of the Muslims.>>

Al-Haytami in *al-Zawajir* included disparagement of the Companions among the enormities (*kaba'ir*) as did Qadi 'Iyad and al-Nawawi before him.

The Holy Prophet (upon him blessings and peace) said: "My Companions are like the stars: any one of them you follow for guidance, you will be guided right." The *hafiz* Ibn Hajar documented its narrative paths in the thirty-sixth gathering in his book *Muwafaqat al-Khubr al-Khabar*, among them a chain of transmission which the two *hafiz* al-Bayhaqi in *al-I'tiqad* and Ibn 'Abd al-barr in *Jami' Bayan Fadl al-'Ilm* considered strong. Qawwam al-Sunnah al-Asbahani said in his book *al-Hujja fi Bayan al-Mahajja wa-Sharh 'Aqidat Ahl al-Sunna*:

<<Ahl al-Sunnah said: to refrain from mentioning any bad trait of the Companions of Muhammad (upon him blessings and peace) is the way of the Prophet (upon him blessings and peace). For such bad traits were not bad traits in reality since the Companions, Allah be well-pleased with them, were the best of people and they are imams for whoever comes after them. If something appears to be good for an imam and he does it, such a thing must not be called a bad deed, since bad deeds are what is done deliberately in the pursuit of truth without imam. How then can their acts be deemed bad when Allah ordered us to follow them? May Allah purify our hearts from finding fault with them and may He cause us to join up with them!>>

One of the Ash'ari imams of Ahl al-Hadith, the *hafiz* Shihab al-Din Abu al-'Abbas Ahmad ibn Muhammad ibn Ahmad al-Maqqari al-Maliki said in his doctrinal poem *Ida'at al-Dujannah fi I'tiqad Ahl al-Sunnah*:

<<And the Companions are all upright and elect
So whoever wants the direction of guidance sees it in them
For the One Who encompasses every hidden thing
With His knowledge has chosen for them the Suhba of the Prophet
So they are stars for night travel and whoever consults them
For direction [in religion] is guided to all the signs of truth
Therefore let us not probe whatever took place among them
And beware of deviation when you do probe!
And seek the best interpretation
For them, for ijtiḥad has different levels.>>

Al-Harari's tampering of the Qur'an, Hadith and Consensus in his disparagement of the Companions

Al-Harari in his book *Izhar al-'Aqidat al-Sunniyya* refrains from attributing uprightness (*'adala*) to all of the Companions without exception, although al-Qurtubi states in his *Tafsir*: "ALL of the Companions are upright and chosen friends of Allah, His elite in His creation after His Messengers and His Prophets. That is the *madhhab* of *Ahl al-Sunnah*, and what the *Jama'ah* of the Imams of this *Ummah* follows." Similarly Ibn 'Abd al-Barr said: "The Companions are ALL upright and held in high esteem by unanimous agreement of the specialists of hadith."

In contradiction to the above, al-Harari dismisses the Prophetic warnings against insulting the Companions such as the hadith in Muslim, "Do not insult any of my Companions" (*la tasabbu ahadan min ashabi*) which Ibn Hibban in his *Sahih* included in a chapter entitled "Mention of the report that indicates

that the Companions of the Messenger of Allah (upon him blessings and peace) are ALL trustworthy and upright,” the hadith “Allah! Allah! Fear Him regarding my Companions” (Ahmad, al-Tirmidhi, and others), and the hadith “Whoever insults my Companions, may Allah curse him!” (al-Bazzar, al-Tabarani, Ibn Abi ‘Asim and others; *sahih*).

Al-Harari interprets away these hadiths as supposedly meaning only the First and Foremost of the Muhajirun and Ansar, not all of the Companions. This is a claim based on idle lust (*hawa*) since not only it is unsubstantiated but, more importantly, Allah Most High states {*And the first to lead the way, of the Muhajirin and the Ansar, and those who followed them in goodness, Allah is well-pleased with them and they are well-pleased with Him and He has made ready for them Gardens underneath which rivers flow, wherein they will abide for ever. That is the supreme triumph*} (9:100). Moreover, contrary to their claims, these hadiths apply in the universal sense and not in the restricted sense of the specific circumstance when they were first spoken.

Al-Harari’s tampering of the *Tahawiyya* and the *Nasafiyya*

Al-Harari manipulates the statement of al-Tahawi “We love the Companions of the Messenger of Allah (upon him blessings and peace)... We never mention them except in a good way” and reinterprets it with these comments in his so-called *Izhar al-‘Aqidat al-Sunniyyah*: “Its meaning is that on the whole we never mention them except in a good way, but whoever is authentically charged with something, he is critiqued for it (*man thabata ‘alayhi shay’ yuntaqad ‘alayh*)”. He reiterates this tampering in his book *Matalib al-Wafiyyah fi Sharh al-‘Aqidat al-Nasafiyyah* when commenting on

Imam al-Nasafi's statement: "One must refrain from mentioning the Companions except in good terms." Al-Harari comments: "It does not mean that it is forbidden to mention individuals among the Companions other than in good terms."

In the edition of the *Aqida* of Imam Ahmad al-Rifa'i which al-Harari's followers published under the title *Ijabat al-Da'i ila Bayan I'tiqad al-Rifa'i* the main text states: "One must firmly believe in the high merit of the Companions and their order of sequence, and the fact that the best of people after the Messenger of Allah (upon him blessings and peace) is Abu Bakr, then 'Umar, then 'Uthman, then 'Ali, Allah be well-pleased with all of them. One must keep the best opinion of all of the Companions and praise them just as Allah Most High and His Messenger praised them." But the Habashi commentators state in the footnote to this passage: "It does not mean that they are all God-fearing and righteous" (*laysa muraduhu annahum kulluhum atqiya' salihun*). Then the comment goes on to adduce as proof for its vile claim the hadith of the Pond (which the Rafidis always quote) and the hadith "Whoever leaves obedience and parts with the congregation then dies has died the death of Jahiliyya" then they say openly: "And this applies to Mu'awiya and those who were with him."

Harari's attacks on Khalid ibn al-Walid, Mu'awiya, 'Amr ibn al-'As and 'A'isha the Wife of the Prophet (upon him and them blessings and peace)

We already mentioned al-Harari's insulting stance toward 'A'isha the Mother of the Believers above. In his book *Sarih al-Bayan* again he pinpoints Khalid ibn al-Walid, Mu'awiya ibn Abi Sufyan, and 'Amr ibn al-'As (Allah be well-

pleased with them) as lying outside the Prophetic prohibition against insulting the Companions. In other words, al-Harari considers it permissible to insult those great Companions. When scholars and common Muslims took him to task for that deviancy he and his followers would say “the Companions are not infallible” or they would say that ‘Ali himself disparaged Mu‘awiya, so why can’t we? Hence you can see this Harari say in his book *al-Durr al-Mufid* that “Mu‘awiya was self-centered” (*Mu‘awiya kana ananiyyan*) and in his book *al-Maqalat al-Sunniyya* he states that “the goal of Mu‘awiya and of all those that were present with him at Siffin was *dunya*, because his ambition was to be king and he loved leadership with a passion.”

This is how that man spoke of Mu‘awiya, Allah be well-pleased with him and make him pleased, the Companion of the Messenger of Allah (upon him blessings and peace), the scribe of his revelation, the maternal uncle of the Believers for whom the Prophet supplicated in the sound hadith: “O Allah, make him a guide who is well-guided and guide others with him!” (Ahmad, al-Tirmidhi and others), for whose army he promised Paradise by saying: “The first army of my Community to raid by sea have made it incumbent” (al-Bukhari), whom ‘Umar al-Faruq appointed as governor of the countries of Shaam and whom ‘Uthman Dhul-Nurayn confirmed (Allah be well-pleased with them), after which he undertook *jihad*, secured the borders, overcame the enemies of Islam, and ruled people with a Divinely-appointed polity.

Harari’s dishonesty in falsely claiming authorship and in misquoting texts

Al-Harari is known for his untrustworthiness in citing texts and he also claims authorship of texts which are not his. He stole credit for a text authored by al-

Habib ‘Abd Allah ibn Husayn ibn Tahir Ba ‘Alawi (1778-1855) which he republished under the title *Bughyat al-Talib li-Ma‘rifat al-‘Ilm al-Dini al-Wajib* in 1407H with the statement “Authored by ‘Abd Allah al-Harari” on the cover, then again in 1411H, but after he was exposed he admitted in the third edition in 1416H that the book was actually authored by Ibn Tahir.

He also tampers texts according to his whim, as he did in his book *al-Kaafil bi-‘Ilm al-Din al-Daruri* which is in reality taken from Ibn Tahir’s *Sullam al-Tawfiq*. Al-Harari simply suppressed whatever contradicts his positions, such as Ibn Tahir’s discussion of the prohibition of disparaging the scholars and of women leaving their homes perfumed and beautified. In his own commentary on *al-Kaafil* entitled *Hall Alfaz al-Kafil* he asserts that women can leave the house perfumed and beautified as long as they do not intend to display themselves to men. In that book he also states: “Those people that were with Mu‘awiya, there was not a single *wali* among them. As for those that came out to al-Basra and fought ‘Ali, among those people were two major ones of the elite of the Companions. Despite this we say that these two sinned, they fell into sin.” This is what he said, and Allah knows best whether he means Talha and al-Zubayr by “these two;” as for ‘A’isha the Mother of the Believers it appears he does not consider her among the *Awliya’* or among the major ones of the elite of the Companions!

Anyone who wishes to ascertain the untrustworthiness of al-Harari’s manner of citing texts can compare his excerpts of al-Ash‘ari’s words quoted from Ibn Furak’s famous book *Maqalat al-Ash‘ari* in al-Harari’s so-called *Izhar al-‘Aqidat al-Sunniyya* and *Sarih al-Bayan* with the original text of Ibn Furak which states verbatim that the reason the Sahaba differed was *ijtihad*.

Al-Harari likewise suppresses the words of the great Ash‘ari imams to that effect such as Imam al-Haramayn and those we have already mentioned.

How the Ahbash lie about the scholars and the *Awliya*’

A notable example of their tampering is Ibn Arslan al-Ramli’s thousand-line poem *Alfiyyat Safwat al-Zubad fil-Fiqh al-Shafi’i* which the Ahbash brought out in Beirut in 1988 then 1991 then 1994, all three editions suppressing this line:

*Whatever took place between the Companions we keep quiet about it
And we assert and affirm that the reward of ijihad was obtained.
(wa-ma jara bayna al-sahabi naskutu ‘anhu wa-ajra al-ijtihadi nuthbitu)*

After their tampering was revealed they put back the verse in the fourth edition (2001) but they added a long footnote in which they object “The truth is...” and in which they inject their poisonous beliefs.

Another instance in which their lying was exposed was the fabrication of a pseudo-fatwa by the Mufti of Daghistan against Shaykh ‘Abd Allah Fa’iz al-Daghistani the teacher of Shaykh Nazim al-Qubrusi in which the Mufti of Daghistan supposedly declares Shaykh ‘Abd Allah a heretic. In reality Shaykh ‘Abd Allah left Daghistan in his childhood and was raised in Turkey where he lived all his life until he emigrated to Damascus, so he was completely unknown in Daghistan. This fatwa was declared a fabrication by an ex-Habashi, the historian of Damascus Shaykh Muhammad Mu‘tazz al-Subayni.

Another falsehood of ‘Abd Allah al-Harari is his invention of a person he called “Muhammad Zahid al-Naqshbandi” whom he claimed had said of Shaykh ‘Abd Allah al-Daghistani “he is neither a Sunni nor a Naqshbandi, and he is not connected but disconnected.” The Ahbash disseminated these words in their literature and on their websites, and how much they love to slander others’ religion and lineages! In reality this Muhammad Zahid does not exist, and to “narrate” from him is from the craftiness of perjurers, liars and forgers.

In 2004 one of the Ahbash by the name of Samir al-Qadi (arraigned in a US court for a felony in 1997) published a book he named *Kashf Dalalat Nazim al-Qubrusi* which he crammed with lies against Shaykh Nazim al-Qubrusi. After this the director of Awqaf in Dubai at that time Shaykh ‘Isa al-Himyari visited al-Harari in his den in Beirut and advised him to repent and desist from attacking Shaykh Nazim. Al-Himyari later recounted how strangely and inappropriately they acted toward him to the point that when he exited their building he said of them: it appears they practice witchcraft!

Al-Harari’s deviancy regarding Prophets, upon them blessings and peace

In his book *al-Ta’awun ‘ala al-Nahy ‘ala al-Munkar* ‘Abd Allah al-Harari promotes the position that whoever says that some Prophets were not tasked to convey a Divine message is ignorant, but this is agreed upon among *Ahl al-Sunnah wal-Jama‘ah* as stated by Imam al-Razi and al-Qurtubi in their *Tafsirs*, al-Suyuti in the *Jalalayn*, al-Sanusi in *al-Haqa’iq* and others.

Al-Harari's innovation that it is obligatory to deem Mu'tazilis unbelievers

Al-Harari has long held the innovative position that it is obligatory to declare Mu'tazilis unbelievers and he announced his intention to write about it while living in Syria, at which point Shaykh Adib Kallas rebutted him by saying the Sunni scholars had never held such a position. Al-Harari ignored him and went on to promote this view in his books *Sarih al-Bayan*, *al-Matalib al-Wafiyya*, *al-Sirat al-Mustaqim*, *al-Dalil al-Qawim*, and *Izhar al-'Aqidat al-Sunniyya*.

He did this due to his failing to differentiate between the Mu'tazila and the early Qadariyya. Only the latter claimed that Allah Most High does not know the acts of human beings until they perform them, whereas the Mu'tazila did not hold such a position. Hence the imams of *Ahl al-Sunnah* do not consider the Mu'tazila unbelievers and this is clear from the statements of Ibn Daqiq al-'Id in his book *Ihkam al-Ahkam*, al-Qarafī in *al-Dhakhira*, al-Dawwani in *Sharh al-'Aqa'id al-'Adudiyya*, al-Haytami in *al-I'lam bi-Qawati' al-Islam*, and others. In addition they strongly warned against making *takfir* of Muslims, as stated by Hujjat al-Islam al-Ghazali in *al-Iqtisad fil-I'tiqad*, Ibn al-Subki in the beginning of *Tabaqat al-Shafi'iyya al-Kubra*, and al-Haytami in the ninth volume of *Tuhfat al-Muhtaj fi Sharh al-Minhaj*, book of *ridda*, beginning with the words: "Second warning: The mufti must be precautionary in *takfir*..."

Al-Harari's deviant fatwas

The bizarre fatwas of al-Harari and his Ahabash are notorious among the scholars of the Arab world—not only his declaring other Muslims to be

unbelievers and charging them with *shirk* and idolatry, but also his claim that paper currency is free of *riba* no matter what and that there is no *zakat* due on it because he says *zakat* is owed only on gold and silver. Thus he permits the consumption of *riba* and he denies *zakat*, the third Pillar of Islam, as Dr. Wahbat al-Zuhayli and others said of al-Harari and his sect: “They make the halal haram and the haram halal.” Furthermore they permit the viewing of lewd pictures and claim the Law permits the viewing of women through a mirror or their reflections in water, thus they are permitted for films or pictures because they are also reflections. They also said that one can avoid Jumu‘a prayer by eating onion or garlic. They said that any unlawful intercourse is not fornication but a minor sin as long as there is no penetration. This became notorious as their “fatwa of rubbing thighs” (*mufakhadha*). Al-Harari also declared it licit for men to wear very short swimsuits (“Speedo”).

Al-Harari’s hatred of Muslims scholars

Unbridled envy has pushed al-Harari to treat the most prominent Sunni Muslim scholars as fair game for his attacks and that is what he taught his followers to do after him. It is on record that he and they have levelled accusations of unbelief (*kufir*) and/or misguidance (*dalal*) against the following among others:

- Shaykh Mutawalli al-Sha‘rawi (1911-1998) one of the foremost scholars of *tafsir* in our time.

- Dr. Muhammad Sa‘id al-Buti against whom al-Harari said in *al-Ta‘awun ‘ala al-Nahy ‘an al-Munkar*: “He disseminates misguidance” and against

whom one of the Ahbash authored a thick volume entitled *al-Radd al-'Ilmi 'ala al-Buti*, which consists exclusively of distortions, exaggerations, misinterpretations, and outright lies.

- Dr. Wahbat al-Zuhayli of Syria, one of the most prominent contemporary Sunni scholars and author of three commentaries on the Qur'an whom they accuse of apostasy and hypocrisy among other mendacious charges, and at whom they throw the vilest nicknames.

- Shaykh Rajab Dib al-Naqshbandi of Damascus who travelled to Beirut and asked them to stop attacking him. This noble shaykh has authored a commentary on Qur'an of more than thirty volumes which is not yet published.

- Shaykh Nazim al-Qubrusi against whom one of their liars authored a book which we mentioned.

- The *shaheed* and late Mufti of the Republic of Lebanon Shaykh Hasan Khalid (1921-1989) whom they called a *kafir* on street placards in Lebanon as they tried to promote the Habashi Nizar Halabi (1952-1995) to replace him. After Shaykh Hasan Khalid moved to block al-Harari's residency in Lebanon he was killed in a car explosion. Six years later Halabi himself was killed.

- Shaykh Muhammad ibn Alawi al-Maliki (1948-2004) the late hadith scholar of Mecca and Sufi educator. He announced in 1999 that al-Harari had brazenly declared him to be an apostate only because al-Maliki refused to declare Ibn Taymiyya an apostate in his books. Anyone who does not declare Ibn

Taymiyya to be an unbeliever is himself an unbeliever according to the Ahbash which is pure extremism.

- Dr. Yusuf al-Qaradawi against whom the Habashi Usama Sayyid wrote a book he entitled *al-Qaradawi fil-'Ara'* (Qaradawi Laid Bare) and of which he accused him of everything short of killing Habeel.

- Al-Harari declared Nasir al-Albani to be an unbeliever in his 1959 book *Nusrat al-Ta'aqqub al-Hathith* only because the latter differed with him over the issue of prayer-beads.

Fatwas of prominent scholars against al-Harari and the Ahbash

Many prominent scholars openly denounced al-Harari and his sect. Among them:

Fatwa of Shaykh Ibrahim al-Ya'qubi against al-Harari

The great Syrian scholar Shaykh Ibrahim al-Ya'qubi (1924-1985) Mufti of Malikis then Hanafis in the Umawi Mosque in Damascus mentioned in his unpublished record (*kunasha*) that 'Abd Allah al-Harari read to him a book during his stay in Damascus, which makes al-Harari one of the students of Sayyid Ibrahim. The latter was at the forefront of the scholars who expelled al-Harari from Syria in the Sixties and declared him "misguided and misguiding others" (*dall mudill*).

Fatwa of Shaykh Muhammad Abu al-Huda al-Ya‘qubi against al-Harari

Shaykh Ibrahim’s son the erudite hadith scholar and *da‘iya* Shaykh Muhammad Abu al-Huda al-Ya‘qubi said that the scholars of Damascus were unaware of al-Harari’s deviancy because he claimed to teach hadith and *tasawwuf* and he appeared to refute Nasir al-Albani (although the latter was stronger than him in hadith). But when they realized that al-Harari was a heretical innovator they repudiated him.

Fatwa of Shaykh Muhammad Adib Kallas against al-Harari

Shaykh Muhammad Adib Kallas (1921-2009) one of the great Hanafi authorities in Damascus considered al-Harari a misguided innovator after he heard him say it is obligatory to make *takfir* of Mu‘tazilis, breaching the agreement of *Ahl al-Sunnah wal-Jama‘ah* that they are innovators, not apostates.

Fatwa of Shaykh ‘Abd al-Hadi Kharsa against al-Ahbash

One of Shaykh Adib Kallas’s foremost students the erudite Hanafi Shaykh ‘Abd al-Hadi Kharsa al-Azhari declared Habashis to be “deviant, leading others astray, and former Sunnis now lying outside of *Ahl al-Sunnah wal-Jama‘ah*” <http://abdalhadialkharsa.com/index.php?act=viewOps&id=271>.

Fatwa of Shaykh Wahbat al-Zuhayli against al-Ahbash

Dr. Muhammad Wahbat al-Zuhayli of Damascus a specialist of Law, legal principles, and Qur'an commentary strongly warned against al-Harari's group the Ahbash and declared them to be an alien group that has infiltrated the Ummah to misguide Muslims and spread *fitna* with support from a non-Muslim country. It is on record that their representative in Italy, a certain Massimo Abdul Hadi Palazzi, calls himself "a Zionist who loves Israel and Israelis."

Fatwa of Shaykh Muhammad Tawfiq al-Buti against al-Ahbash

After they declared the major scholar of Damascus Dr. Muhammad Sa'id al-Buti to be an unbeliever, he replied on his website: "They have declared Shaykh Mutawalli Sha'rawi to be an unbeliever, Dr. Yusuf al-Qaradawi to be an unbeliever, and myself to be an unbeliever. It appears that group thinks that they are the only ones whom Allah loves." His son Dr. Muhammad Tawfiq al-Buti declared them deviant in his *khutbas* in the 1990s and 2000s.

Fatwa of Shaykh Muhammad Mu'tazz al-Subayni against al-Ahbash

The historian and hadith scholar of Damascus Shaykh Muhammad Mu'tazz al-Subayni was a follower of al-Harari but left him and declared his group to be *fitna*-mongers.

Fatwa of Dr. Yusuf al-Qaradawi against al-Ahbash

Dr. Yusuf al-Qaradawi declared about the Ahbash on his website: “These Ahbash are a sect that rebelled against the consensus of the *Ummah* and declared the scholars of the Muslims to be unbelievers. This sect has legal opinions that are abysmally misguided. They have declared as unbelievers Ibn Taymiyya, Ibn al-Qayyim, al-Dhahabi, Ibn Baz, Ibn ‘Abd al-Wahhab, Sayyid Qutb, al-Ghazali, and they have spared no-one. Moreover they are ignorant, and they are ignorant of their own ignorance, which is called compound ignorance (*jahl murakkab*). It is as Allah said: {*And when it is said unto them: Believe as the people believe, they say: “Shall we believe as the foolish believe?” Are not they themselves the foolish? But they know not*} (2:13).”

Mufti of Egypt Dr. ‘Ali Gomaa’s 1999 fatwa against the Ahbash

In 1999 Shaykh ‘Ali Gomaa, who later became the mufti of the Arab Republic of Egypt, published the following fatwa which was disseminated on the internet:

<<This sect is affiliated with a person called ‘Abd Allah al-Harari al-Habashi. It is a sect that has an outward side and an inward side. Its outward side is conformity with what is ostensibly the *madhhab* of al-Shafi‘i in *fiqh* and the *madhhab* of al-Ash‘ari in *‘aqida*. Its inward side is the declaration of Muslims to be unbelievers (*takfir al-muslimin*), the declaration of believers to be depraved sinners (*tafsiq al-mu‘minin*), the propagation of *fitnah*—division and strife in the *Ummah*, and acting as paid agents for the enemies of Islam and Muslims.... We have seen them stir up

the issue of the direction of *qiblah* in America in opposition to the findings of modern science and in denial of palpable reality claiming that it was an innovation. At the same time they stirred up the same trouble in Japan. They stirred up the false problem of whether they can pray behind other than one of them, food issues, the issue of marriage with Christians and Jews, and others of the issues over which there are long-standing differences of opinion among the great *mujtahids* and the major imams of the Law. They have declared that intermixing between men and women was licit and that the political leaders of Muslims were unbelievers but that it was licit to co-operate with polytheists, all in a confused jumble that was never said by any *madhhab* or group of the Muslims before them. They spread the news of the death of their leader then they spread the news that he was still alive. No one knows exactly what kind of collective psychosis those people suffer from, which constantly pushes them to rave and crave notoriety in such a bizarre manner. This has made all Muslims disgusted with their behavior as Habashis are always associated with confusion (*fitnah*) and division (*furqah*). Many respectable Islamic institutions have issued warnings against them already; among those, the Council for Islamic Research in al-Azhar (Majma' al-Buhuth al-Islamiyya fil-Azhar), the General Assembly of Scholarly Research, Fatwa, Da'wah and Education in Saudi Arabia, and the Fiqh Council of North America.>>

Al-Azhar President Dr. Ahmad 'Umar Hashim's 2001 fatwa against the Ahabash

In August 2001 the president of the University of al-Azhar in Egypt, Dr. Ahmad 'Umar Hashim, issued a statement in which he announced that al-

Azhar had nothing to do with the Ahabash of Lebanon and he stated that the position of al-Azhar was that “that group [the Ahabash] is unwholesome, untrustworthy, and unislamic in its thinking.”

Fatwa of the Mufti of Saudi Arabia against al-Harari and the Ahabash

In conformity with all of the above even the mufti of Saudi Arabia in 1985 issued a fatwa in which he said: “That group is deviant and their leader, a person named ‘Abd Allah al-Habashi, is known for his heresy and misguidance. Therefore it is obligatory to have no relations with them and to reject and condemn their false beliefs and to warn people against them and against listening to them or accepting anything they say.”

Conclusion: Warn people against al-Harari and the Ahabash

It is clear to anyone that al-Harari and his sect disrespect the Companions of the Prophet (upon him blessings and peace) and attack the scholars with false accusations of *kufir*. He and his Ahabash-AICP sect are Kharijites who practice takfirism on the one hand, and they are Shi‘is who calumniate the Companions on the other. They practice *taqiyya* or dissimulation by outwardly claiming to be something which inwardly they are not, as Dr. Ali Gomaa warned concerning them. What shows their mindless audacity in *nifaa* against the *Ummah* is that on their webpage they claim to “counter any form of extremism that allows the killing of innocents, and it is clear of any connections to any form of deviations or extremism” whereas in reality this is exactly what they are—deviant extremists. In fact, as Dr. Gomaa, Dr. Wahbat Zuhayli, and others have warned, they are an infiltrated current in the *Ummah* trying to

divide and undermine the unity of *Ahl al-Sunnah wal-Jama'ah* on a permanent basis.

It is enough that after Hudhayfa (Allah be well-pleased with him) asked, “Is there any evil after that goodness?” the Prophet Muhammad (upon him blessings and peace) replied: “Yes, callers standing at the gates of hellfire! Whoever responds to them and comes to those gates, they throw him into it.” Hudhayfa said: “Messenger of Allah, describe them for us.” He said: “They have the same complexion as we do and they speak our language.” It is agreed upon by al-Bukhari and Muslim. Therefore beware of al-Harari and of his sect the Ahbash and the Association of Islamic Charitable Projects (AICP). Our only duty is to warn, and Allah is our help. May Allah send blessings and peace on our master Muhammad, his Family, and his Companions, and praise belongs to Allah the Lord of the worlds.