

# Cult Characteristics Among "The Salafis" in the West

A Psychology Case Study based on Empirical Data

*By*

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بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

All Praise is for Allah alone, The Most High, and may His peace and blessing be upon the holiest Prophet and Messenger Muhammad. This treatise entitled “The Cult characteristics of " The Salafis " in the West, A psychology case study” based on empirical data collected over a four-year period. Defined within its’ content are the similarities between classic cults groups and sectarian salafees. It expounds upon their shared traits, behavioral patterns, and tactics through the usage of Quran text, the exegesis of Muslim scholars, and the analysis of experts in the field of psychology.

Fanaticism within Islam is one of the root causes of its destruction whose fury has resulted in bloodshed amongst Muslims. It varies in extremity, with the most dangerous level being separation from the party of Allah and alignment with the party of Satan. This is the evil consequence of the ignorant that contrive principles within our blessed religion. There is a dire need to prevent this corrupt ideology from spreading and to warn of its ill affects on the ummah.

No Muslim can deny the urgency to address this issue today, as preservation of Islam, the soul, intellect, and honor and wealth of every Muslim is from the goals and objectives of the Sharia. With the consultation of scholars, students of knowledge, as well as family and friends I present this topic in order to defend Islam and counsel the unenlightened.

I ask Allah to guide the readers of this work to see Salafiyah for its truth and to establish them firmly upon its implementation in every aspect of their lives. I ask Allah to forgive

me for all my shortcomings and errors in my attempts to defend the blessed creed of  
Ahlul- Hadith.

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## ***Chapter One - The Existence of The Pseudo-Salafi Sect.***

Shaykh Al-Islam Ibn Taymeeyah (may Allah have mercy on him) said: "Verily, many people attribute themselves to *AhlusSunnah*, *Ahul Hadith*, and *Salafiyah*. There are many people who attribute themselves to Imams like Ahmed and other than him, and the Aqeedah of Abu Hasan Al-Ashar'i. Nonetheless, their speech doesn't fit the criterion of the thing they affiliate themselves with. So, to have knowledge of this is a benefit. <sup>1</sup>

Shaykh Muhammad Raslan (may Allah preserve him) said: "Everyone who claims he adheres to Quran and Sunnah and relies on them is Salafi. However, the crucial factor lies in the facts. For that reason some scholars disliked calling themselves Salafi, or using the word, "The Salafis" or saying Salafi."<sup>2</sup>


Shaykh Abdus Salam ibn Burjis (d.1325H) said: "Regretfully, I must say, there are some Muslims who make Salafiyyah a Hizb like the other groups of Hizbiyah. i.e Ikhwani, Tabligh and At-Tahrir. Allah frees us from the guilt of the actions of those people. We seek refuge in Allah from the evil of their actions."


Ibn Taymiyyah said: "Any affiliation [to something] which causes disunity among the Muslims, separation from the Muslim body and causes people to divide into groups isn't allowed. This is the path of innovation and separation from the Sunnah and adherence to

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<sup>1</sup> SharulAsfahaniyah 205-206

<sup>2</sup> Daa'aim minhajun Nabuwa, page 166, by shaykh Rslan.

it. The person who affiliates himself with anything that causes partisanship is a sinner by this action, and outside of obedience to Allah and his Messenger  <sup>3</sup>

Shaykh Muhammad ibn Salih Al-Uthaymeen  said: Salafiyyah that is taken to mean a special party with specific rules whose members consider anyone who differ with them as astray, then they have nothing to do with Salafiyyah".<sup>4</sup>

The statements of the aforementioned scholars explicitly illustrate the presence of those who misuse the pristine title of salafi and by it divide the Muslims into a forged hizbi sect. They, (the scholars cited) didn't dislike its affiliation in and of itself. Rather, when using the word salafi causes people to divide into groups it becomes blameworthy, even though they carry this honorable title. Thus these people form a new group (the Salafis).<sup>5</sup>

Muslims are obliged to follow the Salafi methodology and turn away from everything that contradicts it. It is insufficient to assert adherence to Minhaj - As Salaf while remaining ignorant of what that entails. Thus, if a Muslim identifies himself as a salafi he ought to have knowledge and implementation of its injunctions.

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<sup>3</sup>majmu' al Muhadaratfeemayaksudawah 81, vol 3]

<sup>4</sup>Allama ibn Uthaymeen ,Liqaal-Baab Al-Maftooh Q# 1322

<sup>5</sup>Shaykh Rslan , page 166

## **Chapter 2- The Definition of Cults and Hizbiyah**


**Cult:** A structured group, most of whose members demonstrate unquestioned loyalty to a dynamic leader. The cult leader governs most, if not all aspects of the lives of his or her followers, often insisting that they break all ties with the world outside of them. Such groups are usually thought of in terms of religion, although other types of cults can and do exist.<sup>6</sup>*i.e. Political, Commercial and Self Help & Counseling.*<sup>7</sup>

**The fundamental principles that define a cult are the following:**

1. Followers of an exclusive system of religious beliefs and practices.
2. Obsessive, especially faddish, devotion to or veneration for a person, principle, or thing.
3. A religion or religious sect generally considered extremist or false.

### **Definition of Hizbiyah**

**Hizbiyah**-comes from a three-letter (ح ز ب). The word **Hizb** means a small group.

**Shaykh Muqbil ibn Hadi**  said: Hizbiyah is allegiance to everyone who agrees with you, and disassociation from all those who don't.<sup>8</sup>

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<sup>6</sup>Read more: [Cults - Psychology Encyclopedia, Charismatic, and People - JRank Articles](http://psychology.jrank.org/pages/160/Cults.html#ixzz38sYg9z62)<http://psychology.jrank.org/pages/160/Cults.html#ixzz38sYg9z62>

<sup>7</sup><http://psychology.jrank.org/pages/160/Cults.html>

<sup>8</sup>[http://www.muqbel.net/fatwa.php?fatwa\\_id=156](http://www.muqbel.net/fatwa.php?fatwa_id=156)

**Tahazzab** (تحزب) means to unite for a specific cause or purpose.

**Ahزاب** (الأحزاب) are those who united against the Prophet ﷺ<sup>9</sup>.

**There are two kinds of Hizbiyah:**

**Praiseworthy Hizbiyah:** This is what represents the Muslim body as they obey the Muslim ruler. They are the party of Allah. He says:

*"Verily, it is the Party of Allah that will be the successful"[ Al-Mujadilah :22]*

It is a must for the Muslims to adhere to this party's practices and beliefs, and defend them and advise them.

**Blameworthy Hizbiyah:** This occurs when one deviates from the Muslim body to another group. By following desires, they fall into division and separation from legislated guidelines. This is the party of Satan. They are identified as such since they split away from the party of Allah. Allah says:

*"They are the party of Shaitan (Satan). Verily, it is the party of Shaitan (Satan) that will be the losers!"[ Al-Mujadila:19]<sup>10</sup>*

From the verses referenced, it is understood that Hizbiyah is splitting and grouping that can either be commended or condemned. It is required that the Muslim holds fast to the party of Allah identified in the quoted text as "Hizb-Allah". The foundations of this party


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<sup>9</sup>Mukhtar As-sahhaah , Imam Muhammad ibnAbiBakrAr-Razi 84.

<sup>10</sup>Al-Amru bi lazumijamahatilmuslimeenwaimamuhum ,byAbdus Salam ibnBurjis(1425H) page 64

are identified in the Manhaj As- Salafi, the way in which a person truly follows footsteps of the Prophet ﷺ and his companions.<sup>11</sup>

The pseudo salafi is similar to a cult member; as he has an exclusive system of beliefs and practices which separate the Muslims. Additionally, he has an extreme regard for those principles.

Shaykh Muqbil  said: ***"Our scholars in their books named others as Ahlus Sunnah and As-Salafy. Needless to say the affair is like everything else, the actually practice of the name. You say you are Ahlul Hadith and you have no knowledge about Hadith. You claim that you are Ahlus Sunnah, while you have no desire to study the Sunnah or act by it. You declare, " I am Salafy", all the while you call to the division and separation between the Muslims."***<sup>12</sup>

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<sup>11</sup>Da'aimminhajunnuwuwa page 165 by , ShaykhRslan,

<sup>12</sup> Gharatu Al-Ashrata vol 1/page 200



### **Chapter Three- The origin of partisanship and its social impact.**

The existence of partisanship (Hizbiyah) dates back to as early as Fir'aun. Allah says:

*(Pharaoh) said: "You have believed In Him before I give You Leave. Surely, He indeed is your chief, who has taught you magic! So Verily, You shall come to know. Verily, I will cut off your hands and your feet on opposite sides, and I will crucify you all." (Ash-Shura 49)*

A cult leader is considered the supreme authority of the group. This figurehead commands the upmost respect and compliance from its members and he has the only final ruling on matters. Fir'aun said: "***You have believed in him before I give you leave.***"

He was amazed that the people believed in Allah before he allowed them or commanded them.<sup>13</sup>

Cults/ hizbi organizations look superb on the exterior, but internally they're very scheming and controlling. Their leaders plot frantically to deceive you and ploy you into becoming an affiliate by preying on your sincere quest for a religious connection. Once you've joined, they'll exploit you until you are no longer of any use. Their two main concerns are your wealth and time. They employ the most sophisticated psychological manipulation techniques to keep its members loyal. Don't think that you are immune from the cancerous disease of partisanship!

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<sup>13</sup> Taysirul Kareem Ar-Rahman , By Shaykh Abdur Rahman As-Sa'di vol3/424, 1<sup>st</sup> edition, (Beirut : Darul Fikr 1410)

*"Identifying with a group is the process of adopting its belief, attitudes and standards, as well as complying with its rules and regulations in effort to gain closeness to other human beings and feel part of something larger than an individual's personal life. In other words, it makes us feel like we belong."*

*"Each of us wants to feel like we belong somewhere. That is why groups are so important to our social lives. When we can relate to others, we are able to justify our beliefs and actions even though that justification isn't necessarily needed. "<sup>14</sup>*

Shaykh Rabee ibn Hadi Al-Madkhali (may Allah bless him) said:

"If this grouping is built on falsehood and invites to falsehood and innovation, then it is a duty for every Muslim to say that this form of grouping isn't from Islam... Grouping for the Quran and Sunnah, making unity and separation due to the Quran and Sunnah, then this is from Islam."<sup>15</sup>

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<sup>14</sup>The everything Psychology book, Lynda L. Warwci Ph.D., Lesly Bolton, page 233

<sup>15</sup>page112Jama'atuWahidatun la Jama'at waSiratunWahidun la Ash-sharat , By Shaykh Rabee ibn Hadi Al-Madkhali, Printed my Maktabatul Ghurabah wal Athariyah, 2<sup>nd</sup> edition 1418H)

## **Chapter Four – Programming tactics and behavioral patterns**

**1:** They claim to have truth alone.

*"They say, "We believe in what was sent down to us." [ Al-Baqarah :91]*

**2:** Holding individual fanaticism and zealotry for one's party/group whether they were upon truth or falsehood was a must according to them. So Allaah revealed what He did concerning that matter

Shaykh Ahmed An-Najmi said about this point: " A person being fanatical for his group and aiding them even though they are wrong is not permissible. ...It's only permissible to stand up for the truth, although that person maybe an outsider and your close relative are on falsehood. You must help the one far from you against the person dear to you by saying: "You are wrong".<sup>16</sup>

**3:** They claim to follow the *Salaf* (righteous predecessors), while in fact they openly oppose and contradict them.

Shaykh Zayd Al-Madkhali (Rahmatullahi) said: This applies to every innovator and misguided person who claims the call of Islam and **doesn't establish it clearly with actions. In fact his deeds and actions are in opposition to his speech** (call to Dawah).

This is among the issues of Jahiliyah and the methodology of the hypocrites.<sup>17</sup>

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
<sup>16</sup> Al-Amaali An-Najmeeyah ala Mas'il Al-Jahileeyah, by Shaykh Ahmed An-Najmi, page 114-115m DarulManhaj 1434H

<sup>17</sup> Al-Fawa'id Al-Jaliyah Sharhu Masa'ili Al-Jahiliyah, by Shaykh Zayd Madkhali, page 279,

#### 4: Peer pressure <sup>18</sup>

It's not uncommon to feel uncomfortable in a situation where our opinions and beliefs are not the same as others in our group. Do we conform, or do we hold our own? It's possible that we might just conform simply because we don't think they'll ever see our point since the odds are so stacked against us. To grasp a more vivid understanding about the dangers of peer pressure reflect on the story of Abu Talib on his death bed. He was invited to Islam, but refused after Abu Jahl and 'Abdullah ibn 'Umayya said, "O Abu Talib will you leave the religion of 'Abdul Muttalib?" Those two keep mounting that pressure on him until his final words were, "I am on the religion of 'Abdul Muttalib,"

#### 5: Hizbi groups only solicit money for their projects.

There is no cooperation or mention for any project outside of theirs. The cooperation that Islam orders is abandoned. Shaykh Muqbil  said: Allah speaks about cooperation in Islam. He says: "*Help you one another in Al-Birr and At-Taqwa (virtue, righteousness and piety); but do not help one another in sin and transgression.*[Al-Ma'idah 2]

This means that you help every Muslim you can, regardless if he's with you or not. For example if you are the Minister of Religious Affairs and a Muslim comes to you requiring assistance, you wouldn't say, "I only help those in my group. I only help the

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<sup>18</sup> (page 226-227 The Everything Psychology book)

people in my group build and furnish masjids.( This kind of person) only offers support to those in his hizb.<sup>19</sup>

**6:** Groups reject the truth from non-members based on personal issues.

*" The Jews said that the Christians follow nothing (i.e. are not on the right religion); and the Christians said that the Jews follow nothing (i.e. are not on the right religion)[ Al-Baqarah:113]*

Both the Jews and Christian reject the truth from each other based on their feelings. This is common today among many groups that refuse to accept facts or reality from people they don't like or have personal grudges against.<sup>20</sup>

**7:** An allegiance and a disassociation from others stemming from an affiliation to the group's leaders or even followers.



Sheikh ul Islam IbnTaymiyyah said:

"No one should affiliate themselves to a sheikh, thus making friendship and enemies based on him. The Muslim must show alliance towards every person of Islam known for piety. This includes all scholars. No scholar is shown extra loyalty, unless he is known for his extra piety and faith. We give precedence to those Allah and His Messenger have. We give superiority to those Allah and His Messenger have.

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<sup>19</sup> Gharatu Al-Ashratah vol2/page 25, by Shaykh Muqbil

<sup>20</sup> Sharun Masa'il Jahiliyah, By Shaykh Salih Al Ash-Shaykh page 161-165, printed by Darus Salafyah 1<sup>st</sup> edition 1431H

Allah says:

*13. O mankind! We have created you from a male and a female, and made you into nations and tribes, that you may know one another. Verily, the most honorable of you with Allah is that (believer) who has At-Taqwa [i.e. one of the Muttaqûn (pious - see V.2: 2)]. Verily, Allah is All Knowing, All Aware.*

The Prophet ﷺ said: "No Arab is superior to a Non-Arab and a Non-Arab isn't superior to an Arab. A black man is superior to a white man and vice versa, except through Taqwa."<sup>21</sup>

Shaykh Ali ibn Yahya Al-Hadadi (may Allah preserve him) said:

"The result of this fanaticism of the followers is love and praise (among themselves). The one who praises their leader is a beloved friend. On the contrary the one who criticizes him, even if he is correct is a hated enemy."<sup>22</sup>

Among the main wicked traits of cults/Hizbi groups is that any criticism levied against them is deemed as persecution or an attack. Severe hatred towards the critic is then shown. And Allah's refuge is sought.

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<sup>21</sup> Shaykhul Islam ibn Taymiyyah, Fatawa Al-Iraqiyah, vol 1/page 91-91, Printed by Maktabatul Islamiyyah( 1<sup>st</sup> edition Beirut 1425H)

<sup>22</sup> Al-Ghulu wa Mathahirahu feel Hayati Al-Muasra,,by, Ali ibn Yahya Al-Hadadi. page 69, Printed Darul Minhaj 1<sup>st</sup> edition 2005

Imam Ash-Shawkani  said:

"In reference to the enmity shown between followers of the Sunnah and innovators, then its affair is clear like the sun in the sky. Followers of the Sunnah act hostile towards the innovator due to his Bid'ah. The innovator feuds with the follower of the sunnah on account of what he follows, while the innovator believes he is correct. Thus he clings to that innovation and becomes blind. While blinded he judges the innovated practices he follows to be entirely correct and the follower of the Quran and Sunnah is upon misguidance.<sup>23</sup>


**1. Cult/ Hizbis groups focus on a living or deceased leader to whom members display excessively zealous, unquestioning commitment.**

*And Similarly, we sent not a warner before you (O Muhammad Sal-Allaahu 'alayheWaSallam) to any town (people) but the luxurious ones among them said: "We found our fathers following a certain Way and religion, and we will indeed follow their footsteps."*


*(The warner) said: "Even if I bring you better guidance than that which you found your fathers following?" they said: "Verily, we disbelieve In that with which you have been sent." [zukuruf 23-24]*

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<sup>23</sup>Qatrul Waliala Hadith al-Wali page 275 .

The Alawite Sect of Shi-ism, started by Al-Ulaya' ibn Thara'I Ad-Dawsi were from the earliest known ideologues of this wicked deviation. They hold Ali ibn Abi Talib (radi Allahu anhu) superior to Prophet Muhammad  .. Their delusions even reach the peak of claiming Ali sent Muhammad to mankind, and for that reason they say Ali is God!<sup>24</sup>

This practice was recycled to a lesser extreme among fanatical adherents of the Hanafi, Maliki, Shafa'I, and Hanbali schools of Fiqh. There are also strands of fanaticism towards the scholars that exist among certain Sufi orders. Shaykh Abu Abdul Al-'Ala Khalid ibn Uthman wrote an extensive exposition on this subject entitled "Fanaticism towards the Scholars"

All of this is rejected, as Islam is complete submission and obedience to Allah along with obedience to everything the Prophet  conveyed from the Quran and authentic Sunnah.

Shaykh Muqbil (May Allah have mercy on him) said it best. *"We need to be fanatical towards the Quran and Sunnah."*

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<sup>24</sup> Page. 284 Mu'jam Al-fath Al-Aqeedah.



## 2. Cults and Hizbis are preoccupied with bringing in new members.

Shaykh Abu Abdul Al-'Ala Khalid ibn Uthman stated:

"This is among the most distinct signs of fanatics or chauvinists people of desires and Hizbiyeen. They are proud with large numbers. Furthermore, they disparage the scholars who educate people with small numbers at their gatherings. Through large numbers Hizbis are able to swindle and mob others.

Amazingly, you'll find the cult/ Hizbi leaders angry and nauseated when invited to a gathering where small numbers are in attendance. He'll blame and scold the one responsible saying: " Why didn't you advertise this so we could have more attendees?

This character contradicts the methodology of the Salaf who feared large followings. Contemplate on the following narrations:

'Uqbah ibn Muslim said: I would give a class with one, two, three or four people, but if more came I would remain quiet or get up and leave.

Imam Ash-Shafa'I <sup>رحمته الله</sup> said: It was said to Sufyan ibn Uyanah: There are people coming to see you from all over the world. Would you display anger towards them, so

they return and leave you? He said they are fools- like you. They leave that which benefits them, for my bad character.<sup>25</sup>

There are numerous narrations that convey the displeasure the pious predecessors held for large numbers of followers. In reality, large numbers don't equate success. Cult/ hizbi groups thrive on huge followings because they generate more revenue for the movement and are a traditional tool of recruitment. Hence, they broadcast that an exuberant numbers showed up at their events as an enticement for others to join. The question remains how is this attendance accurately accounted for and why inform others? Is there a benefit involved for them or your society?

Shaykh Abdul Aziz Al-Bur'ee said:


"The Hizbi will always call others to his clique, regardless if it is in the invitee's well-being or not. It makes no difference if that person is a Sufi, Shia, or anything else. *The Hibzi needs numbers to increase his group and then boast those numbers to others.*"<sup>26</sup>

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<sup>25</sup>At-Ta'asubliishaykukhawatifuMashubagbilAhwa, by shaykh Abu Abdul' 'Ala Khalid ibnUthman, page 162

<sup>26</sup>At-Ta'leeq ala Shartil Hizbiyyah, page 72, by Abdul Azeez ibn Yahya Al-Bur'I ,Darul Haramain 1421H


Sometimes the hizbi not only airs his numbers, but brags about the service he does for Allah's religion.

Ibn Aqeel  said: *"If you want to know the condition of Islam with the people of your era don't look at the crowds gathering at the Masjids' doors, or listen to the thunderous broadcasts about their service to Islam, but rather pay attention to their application of the Shari'ah."*<sup>27</sup>

### **3. The Attack of Independent thought.**


Cult/ Hizbi groups highly discourage independent thought and deductive reasoning. Those who question the group's motives and practices are attacked and viewed as arrogant and maybe considered as sinful. Blind, absolute acceptance of the group's positions is mandatory of its members, and any contrary belief held is considered deviance.


Shaykh Sallahudeen Muqbil Ahmed said:

"I believe whole heartedly that the scholars of Islam are the furthest from those described as those who proceeded independently in their opinions and then forced them on others. Rather they accepted the truth no matter where it came from with total honesty and complete sincerity. They acted in this manner because they knew with certainty that the truth is not restricted to anyone except the Prophet  .

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<sup>27</sup> Abadus Shari'ah 1/268

Abu Hanifa  said: This is the opinion of An-Nu'man and whoever comes with one better, then it has more right to be adhered to."

Imam Ash-Shaf'I  said: I never debated with anyone except I would say: " Oh Allah allow the truth to be in his heart and on his tongue. If the truth is with me he will follow me and if the truth is with him I will follow him."

The starting point for independent thought is justice and equity. A Muslim gives respect to the positions and religious rulings of others. Scholars differed among themselves in usul al-Fiqh (not in Aqeedah), and in subsidiary issues of fiqh; what's more is that students have differed with their teachers and Imams in various issues.

Abu Yusef and Muhammad ibn Al-Hasan Ash-Shaybani differed with their sheikh, Imam Abu Hanifah.

IbnWahhab, Ibn Al-Maajashun, and IbnAbiHazm all didn't blindly follow Imam Malik in everything he said. They differed with him in many issues and chose positions other than his.

Imam Ahmed (may Allah have mercy on him) prohibited his student from recording his opinions. He encouraged them to rely directly on the Quran and Sunnah.<sup>28</sup>

#### **4: The group is preoccupied with making money.**

Cults and Hizbi groups need money to maintain its' leader's lifestyle and facilitate the expansion of its franchises and chapters. They restrict who wealth should be given to, while only mentioning their affiliates.

Allah says about money:

*The life of this world is but play and pastime, but if You believe (in the Oneness of Allah Islâmic Monotheism), and fear Allâh, and avoid evil, He will grant You Your wages, and will not ask You Your wealth.*

*37. If He were to ask you of it, and press you, you would covetously withhold, and He will bring out All Your (secret) ill-wills.*

### ***Chapter Five-Programming***

(The process of instructing or learning from the cult/ Hizbi)

Programming is a sequence of instructions aimed at achieving an objective. Cults/ hizbi groups utilize an array of coded propaganda to sway your sentiment and opinion in their favor until you are completely overwhelmed and in alliance with their convictions.

Followers become droids of the leader's ideology, unconsciously mimicking his attitudes

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<sup>28</sup>page 299-301/Zawabi' fee Wajhi Sunnati Qadeeman wa Hadeethan , printed by Daru Alimil Kutub , reviewed by Shaykh Rabee ibn Hadi Al-Madkhali (may Allah bless him)

and attributes. The following are a list the manipulation methods contrived by cult/ hibzi factions to defeat the physique.

**1. The group is elitist, claiming a special, exalted status for itself, its leader(s), and members.**

*Oh Allah protect us from the fitnah of people*

*A person thanks Allah and it's rejected*

*And a person praises someone fallaciously*

Leader(s) are branded with terms like; Honorable, Noble, The Virtuous, etc. These are

terms that the best of Muslims after the Prophet ﷺ avoided.

Shaykh Muqbil ibn Hadi  said:

***"Our societies today are ignorant about the sciences of Islam, especially the science of Jarh wa Ta'dil. People have begun to give prestigious titles to people whom guise themselves with the attire of people of knowledge. At times he might have some knowledge, but doesn't act by his knowledge. They say: The noble.... Doctor.... 'Allama, Hujjah, etc. The companions of the***

***Prophet ﷺ never addressed each other with such titles, nor are they used in their books.***<sup>29</sup>

This also resembles the unfounded claims of the Jews and Christians. Allah says

﴿And (both) the Jews and the Christians say: "We are the Children of Allâh and

<sup>29</sup> Shaykh Muqbil ibn Hadi, page 21, Al-Mukhraj Minal Fitnah. 5<sup>th</sup> edition, DarulHaramain 1420H

his loved ones...[ Al-Ma'idah 18]

كَلِمَاتِهِ

Shaykh Abdur Rahman As-Sa'di said: This is the speech of both the Jews and Christians. It's a false claim wherein they pronounce for themselves integrity and credibility.<sup>30</sup>

## 2. Opposition Warnings

Followers are cautioned to stay away from this person, relative or friend and avoid their gatherings even though they share the same traits of piety and information. The disciple soon believes that group members and conspired, endorsed locations alone are trustworthy/truthful. The devotee doesn't take the time read or check with other reliable people of knowledge, as the names he has been given are enough.

كَلِمَاتِهِ

Shaykhul Islam Ibn Taymiyah said: "Whenever a person isn't properly educated he will always have doubt or turn away from the truth."<sup>31</sup>

## 3. Enemy-making and Devaluing the Outsider

Cult/ hizbi members love their affiliates simply because of fellowship and despise critics of the cult. Cult members are supposedly wonderful, moral, intelligent, and enlightened, while non-members are stupid, ignorant, immoral, and disgusting.

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<sup>30</sup> Tafsir As-Sad'Ivol 1/ page 460, by ShaykhAbdurRahmanAs-Sa'di, Printed by DarulFikr, Beirut Lebanon 1<sup>st</sup> edition 1415H

<sup>31</sup> An-Nabuwat vol2/ 607, by Shaykhul Islam ibn Tayimiyah, printed by Darul Ibn Abbass 2006

Those who oppose the cult's program are labeled enemies of Good.

An "Us Versus Them" mindset pervades the cult and Hizbi movement.

There is always a difference, **usually aggrieved**, between "us" and "them". Below is an unrestricted list of the vocabularies spewed against opposition:

- "They" don't understand.
- "They" don't know.
- "They" are losers.
- "They" are stupid.
- "They" don't know what they are talking about.
- "They" have bad motives.
- "They" are all against us.
- "They" are unfair to us.
- "They" tell lies about us.
- "They" have oppressed us.
- "They" have ulterior motives.
- "They" are opposed to our good works.
- "They" have a hidden agenda.
- "They" are trying to poison people's minds with lies about us and turn people against us.
- "They" have always been trying to stop us from doing good things.
- "They" are evil.
- They are misguided.



- They are going to the hell fire.<sup>32</sup>

These are some of the noted enmity building slogans listed among researchers and academics today. Moreover, you commonly hear, "*They are attacking the dawah*", "*They are trying to destroy the dawah*", "*They are trying to take over the Dawah*", as if they are vanguards of Islam alone. Allah corrects their understanding in the following verse:

*Verily We: it is we who have sent down the Dhikr (i.e. the Qur'ân) and surely, we will Guard it (from corruption).[ Al-Hijr :9]*

The programming cycle is the fertilization of elitist status for its leaders and members, succeeded by the growth of opposition- warnings and enemy making which births Totalism.

#### **4. Totalism -The Us against them mentality**

Everyone outside of cult/ hizbi group is lumped under one label, which strengthens group identity. This can assume deadly results for out-siders deemed enemies of their cause, leader or program. This has been identified as polarized us-versus- them mentality, which causes great conflict in society. When a cult/Hizbi member manifests this state of mind,Allah's refuge should be sought and one should steer clear of confrontation. There are noted cases of violence at the hands of those diseased with hizbiyyah .One in

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<sup>32</sup>[http://www.orange-papers.org/orange-cult\\_q8.html](http://www.orange-papers.org/orange-cult_q8.html)

particular occurred in the 1990's when Shaykh Muhammad Aman Al- Jami while on the minbar, was assaulted by young followers of Sahwis in Al-Jawhara Masjid.<sup>33</sup>

## ***Chapter Six- Retention (the preservation of group allegiance)***

This stage illustrates how cults/Hizbi groups coerce its community to maintain attachment and dedication.

### **1. Motive Questioning:**

When concrete evidence against the group is presented, members are taught to question the motivation of the presenter. The verifiable (sound documentation) is ignored because of doubts over the unverifiable (presenter's motives). Obsessive members or leaders will exclaim, " *You need to know their intentions*" or " *They have hidden motives* "

Shaykh Abu Abdul Al 'Ala Khalid ibn Muhammad ibn Uthman (may Allah reward him) said:

"This is classic sign (of a fanatic/ Hizbi). They accuse the one giving them advice as trying to turn them away from their sheikh. Subsequently, they say about the advice

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
<sup>33</sup>Here is the youtube : <http://www.youtube.com/watch?v=vmOCB3w4VCo> video to hear the attack against the shaykh. Recently, Dr Khalid Ar-Raddadi mentioned that a person was dragged out of the Prophet's masjid and beaten. The accounts of such incidences recorded are enormous, but I refrained from mentioning them as some have publicly made Tawbah.

given, It is a lie. By this practice they follow the path of those who invented an evil

method; those who disbelieved in the companions of our Messenger  . Allah says:

*And when Our clear Verses are recited to them, they say: "This (Muhammad Sal-Allaahu 'alayheWaSallam) is naught but a man who wishes to hinder You from that which Your fathers used to worship." and they say: "This is nothing but an invented lie." and those who disbelieve Say of the Truth when it has come to them (i.e. Prophet Muhammad Sal-Allaahu 'alayheWaSallam when Allâh sent Him as a Messenger with proofs, evidences, verses, lessons, signs, etc.): "This is nothing but evident magic!"*

*And we had not given them Scriptures, which they could study, nor sent to them before you (O Muhammad Sal-Allaahu 'alayheWaSallam) any warner (Messenger).*


Shaykh Abdur Rahman ibn Sa'di  said: They said " This is his intention ", when he advised them to be sincere to Allah and leave off the customs of their fathers' whom they reverence and followed.

I (Abu Abdul Al'Ala) say: “ This is what the fanatics say when you order them to be sincere to Allah and leave off the habits of their fathers and scholars whom they honor and follow without guidance”.<sup>34</sup>

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<sup>34</sup>At-Ta'asub lil shaykuk awatifu Mashubug bil Ahwa, by shaykh Abu Abdul 'Ala Khalid ibn Uthman, page 147


## 2. Isolation and Information Control

Shaykh Muqbil  said: Hizbiyyah is isolation. Allah says in the Quran."

*The believers, men and women, are Auliyâ' (helpers, supporters, friends, protectors) of one another, [ At-Taubah:71]*

You must help your Muslim brother if you hear he is Indonesia, even though you don't know him. The human being is the son –of- Adam and Adam was created from dirt. Help your brother whether he is an Arab or non-Arab. Allah says:

*O mankind! we have created You from a male and a female, and made You into nations and tribes, that You may know one another. Verily, the Most honourable of You with Allâh is that (believer) who has At-Taqwa [i.e. one of the Muttaqûn [ Al-Hujjarat 13]* <sup>35</sup>

Shaykh Muqbil  said: "The fanaticism of Hizbiyyah is isolation. The hizbi doesn't want any good for anyone other than those inside his group."<sup>36</sup>

Shaykh Ali Hadadi said: The innovated partisan groups today establish their group on loyalty and disloyalty based on the group. This is what dictates the interaction and relation between the individuals among the group and those outside the group.<sup>37</sup>

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<sup>35</sup> Ghratu Al-Ashrata vol2/pg 93

<sup>36</sup> Gharatu Al-Ashrata vol2/26

<sup>37</sup> Ali hadadi /page 70

A cult/hizbi leader seeks to isolate his followers from outsiders. In the name of protecting the flock, he seeks to guarantee that his followers will only hear the group's propaganda.

The cult/hizbi leader tries to control the flow of information to his followers and between his followers. If the cult leader has his way, his followers will only hear his angle of religious teachings. All literature, books and websites are closely controlled. The cult/hizbi leader of the group will ensure as much as he can that his followers will be ingrown and inward looking by the control of authorized mailing lists and approved web sites. The cult/ hizbi leader seeks to establish a Stalinist totalitarian system that suppresses honest differences and reasonable critiques...

The cult leader entices his allies and those he considers "assets" with affection, episodic exposure in the spotlight, and the pride of being able to "rub shoulders" with the leader. These are referred to as " carrots" of position , public recognition and status.

Islam orders us to submit wholeheartedly to Allah and His Messenger and be brothers and sisters in Islam with one methodology.

*" The believers are nothing else than brothers (in Islamic religion)[ Al-Hujjarat 10]*

*"Verily, your Wali (Protector or Helper) is Allah, His Messenger, and the believers." [ Al-Ma'idah 55]*

If the isolation process doesn't work there is information control. Information control among cult/hizbi circles is built on various key elements: Among the most commonly used today are:

**Deception-** Cult members will often:

- Deliberately withhold information from recruits.
- Distort information to make it appear acceptable.
- Lie to obtain their goal.

Shaykh Abu Abdul Al-'Ala Khalid Uthman said: Their irrational devotion causes them to piece up information then embellish it with lies in order to make their Shaykh's image pleasant in front of others.<sup>38</sup>

**Forbiddance of Outside source Information-**Acquiring information outside of the group source is minimized or discouraged. These restrictions are set on:

- Certain books, articles, newspapers, magazines, TV and radio shows that expose the group.
- Critical information pertaining to the internal problems within the group.
- Written critiques, letters, editorials, or history of involvements of former members of the group.
- Websites.

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<sup>38</sup> At-Ta'asubu lil Shayukh, by Shaykh Khalid Uthman, page 280

## **Spying and Surveillance**

- Following affiliates and opposition accounts through Facebook, Twitter and Emailing list to monitor and control.
- Reporting deviant thoughts, feelings, and actions to leadership by way of screenshots, copy and paste images, etc.

## **Group Propaganda**

- Newsletters, magazines, journals, audiotapes, videos, tweets, etc. are utilized for the hyperactivity centered around the group
- Misquotations, statements taken out of context from non-cult sources and non-cult members.
- Creation of multiple websites to cartel information.

## **Unconfidential Confession**

- Information about "sins" is used to abolish identity boundaries.
- Past "sins" are exposed to manipulate and control; no forgiveness or absolution is given. This is done to members and critics of the group. A public repentance is demanded, which isn't done for the pleasure of Allah, but to remain closeness to the group and prove loyalty. <sup>39</sup>

Through info regulation the group establishes its mighty presence and constructs a towering wall of intimidation. The desired benefit is revenue, expansion, and monopoly.

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<sup>39</sup><http://www.orange-papers.org/orange-cultinfo.html#information>

This scandalous act is perpetrated in the disguise of feigned sincerity and in the name of pure Islam.

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Shaykh Muqbil ibn Hadi said:

"Stop deceiving people in the name of Islam. Don't deceive people with using the name Sunnah. The Sunnah nowadays has become like a Jubba.<sup>40</sup> A person wears it if he wants to and takes it off when he wants to. Stop deceiving people in the name of Salafiyah!

**We don't claim we alone own the title Sunnah and Salafiyah.** In reality, Salafiyah is to return to methodology the salaf practiced Islam. Was Imam Al-Bukhari a Hizbi? Did Imam Ahmed have group? Was Abdullah ibn Al-Mubarak with a faction? Did Sa'eed ibn Al-Musayib have a clique? Was Abu Hurayrah part of a group? Was Abu Bakr a Hizbi? They were not Hizbis. They invited others to the Quran and Sunnah. When the time came for Jihad they went out and fought. Abdullah ibn Al-Mubarak spent an entire year as soldier on post, and the following year he made Hajj and gave lessons. This is the affair of our salaf.

Don't swindle people by using the name As-Salafiyah or As-Sunnah. You are far from the reality of the Sunnah and As-Salafiyah. You have become Hizbiyyeen. You scam

people by using Ayah from the Quran and Hadith from the Prophet

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<sup>40</sup> Jubba (a long outer garment open in the front with wide sleeves [ Hans Wehr]

<sup>41</sup> 126-127, QamulMu'anidwazajrulHaqidi al-Hasidi, By shaykhMuqbilIbnHadi Al-Wadi, printed, 1422, MaktabatusSan'a , Ta'iz , Yemen. 1422H



Shaykh Muqbil plainly stated that he didn't own the Sunnah or Salafiyyah. This message of Islam is a free invitation to anyone who wants to hear it. It makes no difference in which state, country or continent they reside in. Shaykh Muqbil <sup>كلمته</sup> words are comprehensible. You have people who swindle people in the name of *As-Salafiyyah*. So be wise!

#### 4. Coercion to facilitate FEAR

When confronted by peer pressure, we often resort to unsound judgment. Our behavior is affected not by our sound beliefs and attitudes, but by social coercion. We act under the presumption of what others might think of us. Disagreement with the group's position or the leader's ideas can result in expulsion and shunning. Bear in mind that a hizbi has been a follower of this group for some time, hence, he is fearful! He asks himself where will I go? Who will talk to me, what about my friends? Furthermore, if he has an established business within the recluse community, then he faces the possibility of losing support.

Cults /Hizbi leaders are attributed with piety and subsequently; complete loyalty is due to him. Failure to do so is distorted into misguidance or sin. A Perfect example of this is found in the story of Musa and Fir'uan.

Allah says:

📞 65. *They said: "OMûsa (Moses)! either You throw first or we be the first to throw?"*

66. *[Mûsa (Moses)] said: "Nay, throw You (first)!" Then behold, their ropes and their sticks, by their magic, appeared to Him as though they moved fast.*

67. *soMûsa (Moses) conceived a fear In himself.*

68. *we (Allâh) said: "Fear not! surely, You will have the upper hand.*

69. *"And throw that which is In Your Right hand! it will swallow up that which they have made. that which they have made is Only a magician's trick, and the magician will never be successful, no matter whatever amount (of skill) He may attain."*

70. *so the magicians fell down prostrate. they said: "We believe In the Lord of Hârûn (Aaron) and Mûsa (Moses)."*

71. *[Fir'aun (Pharaoh)] said: "Believe You In Him [Mûsa (Moses)] before I give You Permission? Verily! He is Your chief who taught You magic. so I will surely cut off Your hands and feet on opposite sides, and I will surely crucify You on the trunks of date-palms, and You shall surely know which of us [I (Fir'aun - Pharaoh) or the Lord of Mûsa (Moses) (Allâh)] can give the Severe and more lasting torment."*

72. *they said: "We prefer You not over the clear signs that have come to us, and to Him (Allâh) who created us. so decree whatever You desire to Decree, for You can Only decree (regarding) This life of the world.*

73. *"Verily! we have believed In Our Lord, that He may forgive us Our faults, and the magic to which You did compel us. andAllâh is better as regards reward In comparison to Your [Fir'aun's (Pharaoh)] Reward, and more lasting (as regards punishment In comparison to Your punishment)."*

74. *Verily!whoever comes to his Lord as a Mujrim (criminal, polytheist, disbeliever In the Oneness of Allâh and his Messengers, sinner, etc.), Then surely, for Him is Hell, therein He will neither die nor live.*

75. *but whoever comes to Him (Allâh) as a believer (in the Oneness of Allâh, etc.), and has done righteous good deeds, for such are the High ranks (in the Hereafter),*

76. *'Adn (Edn) Paradise (everlasting Gardens), under which rivers flow, wherein they will abide forever: such is the reward of those who purify themselves [(by abstaining from All kinds of sins and evil deeds) which Allâh has forbidden and by doing All that which Allâh has ordained)].*

These preceding verses show that when a leader has followers to whom the truth concerning him has been made clear, he becomes hostile. They are able to see the reality of his falsehood and his last resort is fear, as his argument has been demolished.

Allah says:

The magicians fell down and prostrated to Allah prompting Fir'aun to remind them that he was their leader. When he saw them firm with conviction, he threatened to cut off their hands and feet. Having trust and faith in Allah they responded to his intimidation tactic by saying: " *We prefer You not over the clear signs that have come to us, and to Him (Allâh) who created us. So decree whatever You desire to Decree, for You can Only decree (regarding) This life of the world.*"

Look how they followed the truth when it came to them in the face of adversity! Which cult/ Hizbi leader today has the power Fir'aun? Cult/ hizbi members possess deficiency in their Iman. Allah's help is sought.

### ***Chapter Seven- Mind Control techniques***


Brainwashing is a theoretical indoctrination process that results in an impairment of autonomy, an inability to think independently, and a disruption of beliefs and affiliations. In other words you are being told what to think, who to talk to and what to believe from the Cult/ Hizb leader or followers. Once spell stricken, the partisan group leader can convince you to believe the unfathomable.

**Ad hominem** (Latin) means "against the man". As the name suggests, it is a literary term that involves commenting on or against an opponent to undermine him instead of his arguments. There are cases where consciously or unconsciously people start to question

the opponent or his personal association rather than evaluating the soundness and validity of the argument that he presents. Cult/hizbis groups use the fallacy of character assassination as a tool to deceive their audience. Making such a blatant personal comment against somebody makes it hard for people to believe it isn't true. One of the main benefits Cult/Hizbi groups gain from this principle is distancing its followers away from valid criticisms against themselves.

An example of this relates to Nuh's people. Allah says:

*"The people of Nuh (Noah) denied (their Messenger) before them, they rejected Our slave, and said: "A madman!" and he was insolently rebuked and threatened[ Al-Qamar 9]*

Shaykh Islam Ibn Taymiyah  said: They described him as being ignorant. They said he was a madman. When people describe a person as being a madman, it's known if he is sensible or insane about his speech and actions. <sup>42</sup>

When they are unable to address the issue they attack the character.

### **Finger Pointing**

Finger pointing is creating a false sense of righteousness by pointing to the shortcomings of the outside world and other non-affiliates of the cult/ Hizbi group. This induces naïve members of the group to avoid people without just cause, while at the same time gaining an unrefined faction.

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<sup>42</sup> An-Nubuwwat 1/143, Ibn Taymiyyah.



Ibn Jawzi said: "The most diseased form of backbiting is when people induce others to stay away from other people and look towards them. They combine the acts of dispraising the one in mention and earning praise for themselves. Due to their ignorance they are oblivious to fact that they are falling into two sins: backbiting and showing off (Riya). For example, a person is mentioned within their circle and they say: "Praise to Allah we have no concern to visit the Sultan and strive for the vanities of this world. ", or they say about him," We seek refuge in Allah from deficient modesty, We ask Allah to save us from being immodest."With these words their intention is to instruct someone to see the shortcomings of someone else. <sup>43</sup>

### **Conspired endorsements:**

The group/leader is the exclusive means of knowing "truth" or receiving validation, no other process of discovery is really acceptable or credible. They only accept the praise or the criticism from their Shaykh, or from the people their Shaykh has praised.

Shaykh Abu Abdul 'Al-Ala said:

*"The only person criticized in their view is the one their scholar has criticized. If the criticism is general and rejected, due to a detailed praise from a number of scholars, you'll find they won't pay any attention to what those ulema have said. i.e the detailed*

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<sup>43</sup>MinhajulQasideen , by IbnJawzi vol2/pg 680

*praised. They say: “ Our shaykh is more knowledgeable about the condition of such and such than those scholars. The detailed criticism takes precedence over the general praise.” This is what those people negligent or ignorant say! This is a correct principle. The detailed criticism takes precedence over the general praise. Furthermore, if you investigate the situation you’d find that this criticism is based on false reports and hidden hatred or envy. This criticism isn’t supported by knowledge-based research. Ibn Abdul Bar (May Allah have mercy on him) said: “A group of scholars in Fiqh and Hadeeth, who have insight in understanding and research have said: “We don’t accept (the Jarh) from IbnMa’een or other people about a person who is well known for knowledge, trustworthiness, and sound understanding. The criticism in this case is rejected until the reason he’s criticizing the Muslim is in accordance with the actions that validate a trustworthy person to be criticized. Reason being, this person is marked as being reliable. Therefore it’s incorrect to think about him being otherwise.”*

[TamheedDarulFarquq 7/171]

Shaykh Khalid ibn Muhammad Uthman said: “If this type of criticism isn’t accepted from someone like IbnMa’een, except with a valid reason, then what about someone less than him in our era?!” The praise of that person from the senior scholars is based on their experience with him, their relationship with him, and their knowledge about his minhaj. Moreover their detailed praise concerning him is based on their awareness of his actions, which prove his honesty from lies and attest to his sound minhaj. Nonetheless, despite all this you find those fanatics rejecting the praise from the major scholars for that individual. They hold only the words of their shaykh as being sufficient. They spread

their scholar's criticism (against the person) everywhere heedlessly and ignorantly. Consequently, they make their scholar the leader of their party. He has the right to say who gets membership and who doesn't. He has the right to say who is on it and who's off it without proof. And no doubt this is ghuloo.<sup>44</sup>

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<sup>44</sup>At-Ta'asubliishaykukhawatifuMashubagbilAhwa, by shaykh Abu Abdul' 'Ala Khalid ibnUthman, page144

## ***Conclusion.***

Cults and Hizbiyyah are very real observable facts in the World today. Thousands of people have become involved with these movements. The tragedy is that everybody is negatively affected by their membership. The Cults/Hizbi groups that exist today are basically pyramid shaped dictatorial regimes with a person or group that has demanding control.

The processes defined all through this paper are the causes of disorder in the individual's life. This disorder has a dramatic impact on the Muslim's personality and practice of Islam. Eventually, if there is no intervention in the person's life he could become a complete separatist in society and have negative views about life in general thus aggressive and Allah's help is sought.

Isn't it time we wake up and smell the coffee and ignore the Cult/Hizbi recruitment and movements. Isn't the path clear for us to follow? Why must we continue to rely on those who have no concern for quality education? How much more time are we going to waste following the miscellaneous information that's disseminated? More importantly, how much longer before our deeds stop and the questioning begins?

Islam is a self governing system granted to the human being by Allah's Mercy with communal responsibility. Allah informed us that we are the best nation brought forth from mankind. We enjoin what is right and forbid what is wrong. The self governing ordinance doesn't allow separatism nor does the communal aspect promote gang culture.



Hizbiyah is devotion of both aspects, amazement with one's self fostered by a false sense of piety and gross misunderstanding of the Islamic concept of unity.

Division is Shaytaan's weapon and self-amazement is his despicable disposition, so the very nature of hizbiyyah is his methodology. His throne is above water desiring the separation of man from his wife. You, you're the one!

Prepared by

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