

أقوال كفرية ومخالفات الإجماع في العقيدة
ينشرها الداعي الأمريكي المشهور يوسف استس
على قناة الهدى الإنجليزية وغيرها

An Important Clarification Regarding:

**STATEMENTS OF DISBELIEF AND
OPPOSITION TO UNANIMOUSLY
ACCEPTED MUSLIM BELIEFS**

**Propagated by Yusuf Estes
On Huda TV and Elsewhere**

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Beware of Deviation in Basic Islamic Beliefs

“This [Quran] is something more than pieces of paper and ink. As we mentioned in the previous program, a person could change this, right here by just putting ink in there and changing it around, or rip a page out – I hope they don’t do that, that’s not nice. But it really doesn’t change the Quran. It changes this book. It changes this mus-haf, yes, but you can’t change the Quran, why? Because, first of all, Allah tells us that the Quran is actually with Him, “*fee lowhin mahfooth*,” which means: it’s with Allah in Paradise, and nobody can touch it...

...The Quran is not a piece of paper. It’s not something that’s written down. It is something that is memorized and recited – it means “the recitation”...

...We make the comparison that the Quran written on paper is similar to the money that we pass around every day... we consider it (the writing in the mus-haf) to represent something very valuable in another place...”

- Yusuf Estes

“Whoever claims that a Quran on earth or in the heavens is not the same Quran we recite with our tongues and write in our *mus-hafs*... Such a person is a disbeliever in Allah, subject to capital punishment. He is free from Allah, and Allah is free from him.”

- Imam At-Tabaree

“And those who claim that this Quran is only a narration of the Quran which is in *al-Lowh al-Mahfooth* have lied... It should be said to someone who says this: The Quran declares you a liar and rejects your statements, and the Sunnah declares you a liar and rejects your statements.”

- Imam Al-Aajurree

“Anyone who says that the Quran is (only) the one in the heavens has opposed Allah and His Messenger, rejected miracles of His Prophet, and opposed the Salaf - the Companions, the *Taabi’oon*, and the scholars of the Religion who came after them.”

- Imam al-Laalaka’ee

“Whoever says that what is written in the *mus-hafs* is a representation of Allah’s Speech, or a narration of Allah’s Speech, and that it is not actually the Speech of Allah, has surely opposed the Book, the Sunnah, and the Salaf of this nation, and that is sufficient as misguidance.”

- Imam Ibn Abil-‘Izz al-Hanafee

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

In the Name of Allah, the Most Compassionate, the Ever Merciful...

All praise is due to Allah, Lord of all the worlds. May He raise the rank of His Prophet Muhammad and grant him peace...

From the basic beliefs of Islam is a very simple concept that Sunni Muslims throughout all stages of Islamic history agreed upon and considered unchallengeable. Muslims believe in the Quran, that it is the Speech of Almighty Allah, be it recited orally, memorized by heart, or written in their *mus-hafs*. After reading this article, you should understand clearly how essential this belief is, and how dangerous it is to oppose it, *in sha' Allah*.

In what must be considered some of the most blameworthy examples of speaking about Allah without knowledge, **Yusuf Estes** (may Allah guide him) states clearly that what is written in the *mus-haf* is not really the Quran. He believes the "real Quran" is only that which is recited and memorized. According to him, the writing in the *mus-haf* is a kind of "representation" of the Quran, but not the Quran itself, which is in *al-Lowh al-Mahfooth* (the Preserved Tablet) with Allah in Paradise. He believes the Quran written in *mus-hafs* is comparable to paper money – worthless as paper itself, yet it represents something valuable stored in another place. He further likens the written Quran to the sheet music of Christian hymns.

Here are the exact words of Yusuf Estes:

...This (referring to the Quran) is something more than pieces of paper and ink. As we mentioned in the previous program, a person could change this, right here by just putting ink in there and changing it around, or rip a page out – I hope they don't do that, that's not nice. But it really doesn't change the Quran. It changes this book. It changes this mus-haf, yes, but you can't change the Quran, why? Because, first of all, Allah tells us that the Quran is actually with Him, "fee lowhin mahfooth" (in the Preserved Tablet), which means: it's with Allah in Paradise, and nobody can touch it, none can touch this except the Angels of Allah, nobody can even approach it...¹

Later, in the same short Huda TV program, Yusuf Estes says:

...The Quran is not a piece of paper. It's not something that's written down. It is something that is memorized and recited – it means "the recitation."

¹ "Beauties of the Quran," part 2 of 2, at precisely 1:50 to 2:27, produced by Huda TV, from the series called "Beauties of Islam." On YouTube: <http://www.youtube.com/watch?v=oBD3fBk14xU> (uploaded on May 26, 2011).

Now, I want you to take a dollar bill or a denomination of the money you have wherever you are, take it and look at it. Look at that dollar bill. Now take a 10 dollar bill, or a 20 dollar bill, and look at them. They are both pieces of paper. They both have ink on them. But even though they could be the same size and weigh the same amount on a scale, one, we say, is worth many times more than the other. Why? Because of what it says on it. Actually, the paper isn't worth anything, is it? The paper's not, but what it represents. And what the money represents is gold, or silver, or something precious that's put up in storage somewhere else, and you don't touch that – That's not something that you play with. In fact, if you wanted to go see the gold at Fort Knox in the United States, well, I'm sure you'd have to make a appointment and get some clearance for that!

But in the meantime, you could have all the paper that you wanted, and pass it around to other people and they'll exchange it as though it was the actual gold, silver, diamonds, or whatever it is.

So, in this same way, we make the comparison that the Quran written on paper is similar to the money that we pass around every day. It means it has a value in and of itself, because we respect it, we take care of it, and we don't deface currency, because if we did, we would get in trouble with the police. They would say, "Oh, you can't mark on those dollar bills, you can't change 'em around," It's just a piece of paper, but still you don't do that.

In the same way, we, as Muslims, are honoring this Quran, because we consider it to represent something very valuable in another place, which is what? Which is the recitation that's behind this, the recitation of Allah...²

In another episode of the same series on Huda TV, Yusuf Estes states:

...As a matter of fact, as we discussed in other programs, "Quran" is not really meaning a book, in the sense that it's this book here [pointing to a mus-haf], but rather the book that's with Allah, and when it's recited it's considered "Quran" – that which is being recited...³

In another series called "Lifting the Fog" on Huda TV, Yusuf Estes states:

...The Quran is not a physical book that you hold in your hand, it's a recitation. The Quran can be in written form, and then you'll have something that you can look at and use, but in this concept, it would be similar to your

² "Beauties of the Quran," part 2 of 2, produced by Huda TV (2008), from the series called, "Beauties of Islam." On YouTube: <http://www.youtube.com/watch?v=oBD3fBk14xU> at precisely 8:05 to 10:13 (uploaded on May 26, 2011).

³ "Preservation of Islamic Resources," part 1 of 4, produced by Huda TV (2008) from the series called, "Beauties of Islam." On YouTube: http://www.youtube.com/watch?v=pqy_R7AVj4 at precisely 6:35 to 6:50 (uploaded on July 16, 2009).

money. When you have a dollar bill, it doesn't really have a wealth, it represents the wealth that's somewhere else. Let me give you an example.

A one pound note, and a five pound note, and a ten pound note, or a one dollar bill, a five dollar bill, and a ten dollar bill. They're not really money, they represent gold or silver, or some type of wealth that's somewhere else. In the same way, the Quran, when we see something written down and we say, "This is the Quran," we have to understand that that itself is not Quran, it represents the Quran. The Quran is in the book which is with Allah...⁴

Later in the same episode he says:

...Let us now look to the word "Quran" one more time, and realize that it is recitation. Allah promises to preserve the Quran, or recitation, until the Last Day. What does that mean? That means we should be able to hear it, not necessarily read it or look at it as a book, but to be able to hear it...⁵

Later once more, in the same episode, he says:

...Baqarah is the first real chapter after the seven-verse prayer. It's labeled number two, but it's understood to be the actual meat of the Quran, where it comes in. Now here it says, "Thalik al-kitaabu laa rayba feehe," I want to mention something, this is a small point, but it's something worth noting – that the word here "thalik" does not mean "this", it means "that". If you say "this" you say "hatha", when you say "thalik" you mean "that". So technically, there's already a mistranslation when we say, "This is the book wherein there is no doubt, thalik al-kitaabu laa raybe feehe". Actually, it means the book which is with Allah. There is no doubt in the book that is with Allah...⁶

...So if we understand this, it becomes easier for us to realize that the Quran, the Speech of Allah, the recitation, is with us presently, not in a written format, as much as it is in the hearts and the memories of the people today...⁷

In another program from the same series, Yusuf Estes says:

...Listen to this: Another amazing thing about the Quran is the recitation itself, because "Quran" doesn't mean "book". In some of our other programs we

⁴ "The Bible and the Quran," produced by Huda TV (2008) from the series called, "Lifting the Fog." On YouTube: <http://www.youtube.com/watch?v=1HKrVpxLFP4> at precisely 3:15 to 4:20 (uploaded on August 14, 2009).

⁵ "The Bible and the Quran," produced by Huda TV (2008) from the series called, "Lifting the Fog." On YouTube: <http://www.youtube.com/watch?v=1HKrVpxLFP4> at precisely 7:30 to 7:55 (uploaded on August 14, 2009).

⁶ "The Bible and the Quran," produced by Huda TV (2008) from the series called, "Lifting the Fog." On YouTube: <http://www.youtube.com/watch?v=1HKrVpxLFP4> at precisely 14:20 to 15:05 (uploaded on August 14, 2009).

⁷ "The Bible and the Quran," produced by Huda TV (2008) from the series called, "Lifting the Fog." On YouTube: <http://www.youtube.com/watch?v=1HKrVpxLFP4> at precisely 23:55 to 24:15 (uploaded on August 14, 2009).

discussed this in more detail. “Quran” actually means “that which is being recited – Qa-ra-ah.” And when someone is being ordered to recite, the statement in Arabic is “iqra”. And one who recites is called a “qaari”. “Quran” – the recitation...⁸

In another program on the “Islam-One” Channel, Yusuf Estes states:

The word “Quran” in Arabic does not mean a book. The word for book in Arabic is kitab. Although we refer to the kitab of Allah, meaning the Book of Allah. When we speak of “Quran” it actually means that which is being recited. You can not hold Quran in your hand because you can not hold a recitation. This is in your throat, or in your heart, or in your mind. You can hold the book that represents it, but in Arabic that’s called fus-haf, or the mus-haf. This is the scripture of Islam.⁹

In another program on yet another channel, ShareIslam’s host, Mutahhir Sabree, asks Yusuf Estes about the source of the Quran, and so he replies:

Well, the source of the Quran is Allah Himself, this is, the Quran of Islam is meaning the Speech of Allah, as in, Allah subhanahu wata’ala, God Almighty, He’s the One whose speaking, and it’s His Speech, and it’s His Recitation, that’s the source – it’s Allah Himself. And it’s not like a book, we don’t think of Quran like a book, we think of it as what’s being spoken...¹⁰

During the same program, Yusuf Estes is then asked how many versions of the Quran exist, to which he replies:

Versions?! There’s no versions of Quran, there’s the original Quran and that’s it. It is only the recitation, if it’s exactly as they way it was recited by Allah to the Angel Gabriel, and then the Angel Gabriel recited to Muhammad sallallahu alayhe wa sallam...¹¹

In a short 20-minute program on yet another channel designed to introduce Islam to non-Muslims, Yusuf Estes says:

⁸ “Misrepresentation and Lies about the Quran,” produced by Huda TV (2008) from the series called, “Lifting the Fog.” On YouTube: <http://www.youtube.com/watch?v=E6RwO6RQ7V4> at precisely 11:55 to 12:28 (uploaded on July 17, 2009).

⁹ “Miracles of Muhammad” produced by Islam-1.net (2006). On YouTube: <http://www.youtube.com/watch?v=CzYgjiC44dhA> at precisely 3:30 to 4:10 (uploaded on March 1, 2012).

¹⁰ “Unique Quran,” (part 1 of 3) produced by ShareIslam, of which Yusuf Estes is the founder and producer. On YouTube: <http://www.youtube.com/watch?v=hdZ2K-wvEwc> at precisely 1:35 to 2:00 (uploaded on November 12, 2008).

¹¹ “Unique Quran,” (part 1 of 3) produced by ShareIslam, of which Yusuf Estes is the founder and producer. On YouTube: <http://www.youtube.com/watch?v=hdZ2K-wvEwc> at precisely 3:10 to 3:30 (uploaded on November 12, 2008).

...And what does “Quran” exactly mean, in simple English? Well, it doesn’t mean “book”. The word “Bible” literally means “book, biblios”, from Greek. But the word “Quran” is Arabic, and it means recitation, that which is being recited. And that is how the Quran comes to us today...¹²

At another event, as broadcast on yet another channel, Dawa TV, Yusuf Estes was asked, “How do you know for sure that the Quran is the Word of Allah directly?” He replied:

First of all, the Quran, in this form, in my hand, this is mus-haf, from the word “scripture” – suhuf. But when its recited, like Shaykh Sudais, when he recited, that’s real Quran. So don’t worry about what’s written on the paper. Although we treasure it very much, we honor it and give it a special place, no doubt. But what’s in the heart and in the minds of the people who recite, this is how it is preserved...¹³

In an interview on a Catholic TV program, Yusuf Estes was asked to explain what the Quran is for the non-Muslim Catholics who don’t know anything about it. He replied:

Well, when you hold it like that and say “Quran”, its not really a oxymoron, but it doesn’t make sense, I’m gonna tell you why. Because what you have in your hand is a kitab, that’s a book, OK? It’s not Quran. You can’t hold Quran in your hand. Why? “Quran” means that which is being recited. So, its like holding up a hymnal, and saying, “This is music.” No its not! It represents music when you put it down and start playing it. But as long as you hold it in your hand its just a book of paper. As soon as you start singing the songs, it becomes music. But, when I was in the music business, we’d say, “Where’s your sheet music? It’s over there.” It’s not really sheet music, a sheet of music? That’s funny! It... see... you catch that? They used it so long, nobody could ever separate the word “sheet” and “music” and say anything other than, “Yea, it’s this.”

But in fact, it’s the same problem we have when people say, “This is Quran,” and its not. Because Quran says in it that Allah will preserve it and nobody can even touch it! It says right in it – Nobody can even touch it, except the pure, which are the angels. You just touched it, and I just touched it, I’m no angel. So how did that happen? Well, because this is not really the Quran itself, it represents something that’s with Allah, it’s His Speech. “Quran” means God’s Recitation. He recited it, the angel Gabriel heard it, and then he

¹² “What’s Islam” (part 1 of 2) as found on one of Yusuf Estes’ many websites, <http://www.whatsislam.com>, at precisely 11:25 to 11:45.

¹³ “Quran Word of Allah by Sheikh Yusuf Estes” on Youtube: <http://www.youtube.com/watch?v=oSM1VcuWxOI> (at precisely 0:19 to 0:53), uploaded on Nov. 24, 2011, originally produced by Dawa TV.

passed it to the Prophet Muhammad, peace be upon him, just as He did with Moses, and Abraham, and Jesus, peace be upon all of them...¹⁴

In a visit to Australia, Yusuf Estes addressed a broad audience including a Christian debater with the following words:

The word “Quran” does not mean book. For Arabic, they have a beautiful word for book – kitab. The book, the holy book, is called “kitab al-maqdis” – this is the holy book, that’s the Bible. But when we refer to the Quran, when somebody writes down what Quran means on paper, it’s actually called “mus-haf” from the root “suhuf” which means scripture. You can’t hold Quran in your hand, cause it means recitation. It means that which is being recited. Of course when we write down the sounds, we say, “This is Quran,” but what we mean is: What’s written here represents the Quran, and I think I can explain that another way.

When you have a dollar bill, I don’t think you have any dollar bills in Australia, anymore do you? OK. Let’s play high roller – when you have a hundred dollar bill, I feel better now (chuckling), when you have a hundred dollar bill, do you really have a hundred dollars in your hand? No, you have a piece of paper. But it represents some wealth that’s hopefully stored somewhere, right? So, like the dollar is the representation of wealth somewhere, likewise when you write down Quran it represents the sound, but until you hear the sound is it Quran...

...The Quran today exists just as it did at the time of Muhammad salay-sallam. And when I say that, I’m not saying “a piece of paper,” don’t think that I said it was a piece of paper. Although there are some very old kitabs, or books, kutub...

...But those are not Quran, those are books which have been written down in, what represents Quran, just like what I have over there on the desk (points to a mus-haf). But what makes it Quran is when it is heard, memorized, recited, and passed down to the next generation, or the next group...¹⁵

And on a radio program called “Today Islam”, Yusuf Estes said:

When you hold it (the mus-haf) in your hand and it’s a book, it’s not Quran, it’s called what? Kitab! KitabAllah, the book in your hand, this is representing the Quran, but it is not the Quran. We must give great respect to it, and honor to it, we mustn’t, you know, let people step on it, things like this, absolutely –

¹⁴ “Forum for a Better Understanding” (TV program), hosted by Jim Grant, 165th weekly edition, re-titled “A Catholic TV Interview with Sheikh Yusuf Estes Talking about the Quran” (part 1) on Youtube: <http://www.youtube.com/watch?v=HQpu1FAnbWA> (at precisely 10:40 to 12:15), uploaded on Dec. 18, 2010.

¹⁵ “Muslim / Christian Dialogue – the Ultimate Truth” (part 2 of 3), originally on the 1-Islam channel, on Youtube: <http://www.youtube.com/watch?v=gFrKQ4NNsVg> (at precisely 23:50 to 29:18), uploaded on Feb. 8, 2012.

we know that. But at the same time, this is not the Quran, because if it were the Quran, well, this is an amazing statement here, because a person could take that, and I've seen it happen in prisons for instance, when a non-Muslim guard will come along and he'll take their Qurans and he'll rip them up, or he'll do something bad to it, or he'll change it, or he can, one of them put, uh you know pig oil, what they call lard, and he put it in there, just to insult the Muslim. He did that! Now, can somebody do that to the Quran? It's impossible! Allah's protecting the Quran, and if you say the Quran can't be changed, but you're watching this man change it right there, man you would be confused if you didn't understand this basic point – Quran is not this thing in your hand. This represents it.

Now I'm going to give you an example just so you understand, cause we got some youths here that may not catch what I'm talking about. Anybody know what a dollar bill is? Yes! You know what a dollar is, don't you?! Is it money? It's money, isn't it? But, what's a hundred dollar bill? It's more money, isn't it? A lot more money! But it's on the same size piece of paper, isn't it? Same amount of ink, isn't it? Why is one worth more than the other? How could it be? How could it be, is there more gold in it or something? No! So that's not really, really the money. What it is – it represents money. Do you understand that now? It means that you can get so much gold for that, or so much silver for it, okay? In theory, you can't really, but you're supposed to.

But what I'm saying is that this dollar represents money, but it's really just a piece of paper! So the Quran represents the Quran, but it's not the actual Quran itself. That's why it's possible to print it and make mistakes in it because it is not the actual Quran. Just like if you're printing money, they could make a mistake and put the head upside down or something – and it happens!

So, that's how we understand the Quran is something that's a miracle, it's from Allah, it's very special to the Muslims, and it's not like their Bible! They don't have anything that comes close to it. Let's finish it up with this: The Quran is Quran when it's being recited. So you can hear the Quran, but you can't really look at it. Meaning, no I'm not talking about the book, of course! But you can't see the one that was revealed to Muhammad sawsallam, but you can hear it, from Muslims...¹⁶

¹⁶ "What is Quran?" by Yusuf Estes, at exactly 22:56 to 26:05, available directly from one of his websites: <http://www.allahsquran.com/goodies/audio.php>, originally a radio broadcast called "Today Islam".

The following is a screenshot from one of Yusuf Estes' 3,000 websites:¹⁷

"Didn't Muhammad make up and write the Quran himself?"

No. Muhammad, peace be upon him, did not write the Quran. He was not able to do so, because he was illiterate. He could neither read nor write and there are many who attested to this fact.

"So, if Muhammad did not write the Quran, then WHO DID?"

No person *"wrote"* the Quran. It would be illogical that anyone did WRITE Quran, because the word "Quran" actually means the **"Recitation"** (spoken words).

How do you **"write sounds"** recited words? - You actually only write what you hear. People can only wrote down what they have heard from the "Quran" (Recital) that Muhammad, peace be upon him, recited.

Therefore, the question is out of order due to the mistake in meanings. It would be correct to ask it this way...

--- "OK - Who first **recited** the Quran?"

Now this question makes sense.

Here is another screenshot from another one of Yusuf Estes' 3,000 websites:¹⁸

THE QURAN
[Yusuf Estes]

Quran Means "Recitation"

The word "**Quran**" means "that which is recited; or that which is dictated in memory form." As such, it is not a book, nor is it something that reaches us only in written form. The documentation in writing about the Quran has been preserved in museums throughout the world, including the Topekopi Palace in Istanbul, Turkey, the museum in Tashkent, Uzbekistan and also in England. Keep in mind also, the Quran is only considered "Quran" while it is in the recitation form, not in the written or the book form. The word for what is written and held in the hand to be read by the eye is called "mus-haf" (meaning script or that which is written down).

¹⁷ From a website called the "Islam News Room," screenshot taken August 22, 2012.

¹⁸ From a website called the "Islam Tomorrow," screenshot taken August 22, 2012.

And yet another:¹⁹

Q Tafsir.com - Part of Yusuf Estes Guide US TV Project



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Brief Introduction to "Quran Tafsir" What it is and Why We Need it We start with the word "Quran"

The word "Quran" in Arabic means "Recitation" (not written word). Too many people today are telling us **what the Quran of Allah is and what it means.**

All too often we are hearing from both Muslims and Non-Muslims; The Quran says this-or-that and the Quran means so-and-so' without giving reference to their actual source for meaning and understanding.

Many misconceptions, misquotes, misunderstandings and misrepresentations are tossed around in the media, news and public discussions about Islam and what it teaches.

The solution is to go back to the original source in the original language as understood by the people who first heard the Quran from the lips of the Prophet Muhammad, peace be upon him, along with his own definitions and explanations.

The good news is the Quran exists today in its entirety, exactly as it at the time of the prophet, peace be upon him.

The prophet Muhammad, peace be upon him, heard the words directly from the Angel Gabriel (Jibril in Arabic) and these words were memorized by Muhammad, peace be upon him, and then recited to his companions, who then memorized and passed on these same words to their followers and this has continued to this very day.

The first word Angel Gabriel spoke to Muhammad, peace be upon him, was "Iqra", which comes from the same root for Quran, and it was a command to "**Recite!**" (Many people, even Muslims today think this word meant 'read', but it is incorrect because the prophet Muhammad, peace be upon him, was not able to read or write). Immediately we see the importance of going back to the most authentic and original source - the Quran in Arabic - to better understand the meanings.

These false beliefs, freely propagated by Yusuf Estes (may Allah guide him) on the many TV channels and websites that promote him are clear violations of basic Muslim beliefs from the Quran and Sunnah, as understood **unanimously** by the righteous early Muslim scholars.²⁰ One of these mistakes, that what is in the *mus-haf* is not really the Quran, is so grave and so serious that the scholars of Islam consider it something that takes a person outside of Islam, as is proven in this article with the forthcoming direct quotes from the early imams of Islam.

IMPORTANT: *While we are not declaring Yusuf Estes to be outside of Islam, as we hope Allah would excuse him because of his ignorance, we do need to understand the weight of these mistakes and the correct stance regarding them.*

The Basic Muslim Belief that the Quran is Written in *Mus-hafs*

Let us examine what the correct Islamic belief about this issue is from the Quran and Sunnah, as understood by the Companions and righteous early scholars of Islam.

¹⁹ From a website called "Q-Tafseer," screenshot taken August 22, 2012.

²⁰ The forthcoming body of material is sufficient to establish binding scholarly consensus. For an explicit citation of consensus, see: *al-'Awaasim wal-Qawaasim* (7/23).

Allah has referred to the Quran as a Book, which by definition is something written, in many Quranic passages. One example would be:

﴿ وَالطُّورِ وَكِتَابٍ مَسْطُورٍ فِي رَقٍّ مَنْشُورٍ ﴾

(By the Mountain, and by a written Book (the Quran),
written in pages of a book spread out)²¹

The great scholar of *Tafseer* (Quranic Exegesis) from the second generation of Muslims, Mujaahid ibn Jabr said:

﴿ فِي رَقٍّ مَنْشُورٍ ﴾ فِي صُحُفٍ

(*Fee Raq-qin Manshoor*) means: in pages.²²

The earliest Quran scholars of the Companions and their students and others said it means: **a written book.**²³

The Prophet (may Allah raise his rank and grant him peace) said:

((لَا تُسَافِرُوا بِالْقُرْآنِ، فَإِنِّي لَا أَمْنُ أَنْ يَنَالَهُ الْعَدُوُّ))

((Do not travel with the Quran, since I can not guarantee
that the enemies would not get a hold of it.))²⁴

Quite obviously, the Messenger of Allah (may Allah raise his rank and grant him peace) was not referring to the Quran memorized in their hearts or the Quran in *al-Lowh al-Mahfooth* (the Preserved Tablet)! He was referring to the *mus-haf*, the written Quran, and he explicitly called it “**the Quran**”.

‘**Umar ibn al-Khattaab**, the second Caliph of the Muslims (may Allah be pleased with him), had no problem with this expression either, as it is narrated that he wrote to the governors in the various lands under his rule, following the best example, saying:

²¹ *Soorah at-Toor* (52:1-3) and its meaning in English

²² The great scholar, al-Bukhaaree (d.256), mentioned this report in his *Saheeh* (13/522 of *Fat-hul-Baaree*), in his chapter explaining the closing Verses of *Soorah al-Burooj* where Allah describes His Quran as being preserved in *al-Lowh al-Mahfooth* (the Preserved Tablet), showing that the correct understanding is to believe that the Quran is preserved in *al-Lowh al-Mahfooth* while it is also written down in the *mus-hafs*. His more explicit words on the topic will be mentioned shortly.

²³ See: *Tafseer at-Tabaree* (24/601), and *ad-Durr al-Manthoor* (7/550) of as-Suyootee.

²⁴ Collected by Muslim in his *Saheeh* (#1869)

لَا تُسَافِرُوا بِالْقُرْآنِ إِلَى أَرْضِ الْعَدُوِّ، فَإِنِّي أَخَافُ أَنْ يَنَالَهُ أَحَدٌ مِنْهُمْ

“Do not travel with the Quran to enemy lands, since I fear that one of them might get a hold of it.”²⁵

Aboo Bakr As-Siddeeq, the first Caliph, placed **Zayd ibn Thaabit** (may Allah be pleased with them both) in charge of compiling the scattered writings of the Quran into one *mus-haf*, as the era of Divine Revelation had just ended, and the Quran could not have been compiled into one book while it was still coming down. Zayd said about the gravity of this task:

فَوَاللَّهِ لَوْ كَلَّفُونِي نَقْلَ جَبَلٍ مِنَ الْجِبَالِ

مَا كَانَ أَثْقَلَ عَلَيَّ مِمَّا أَمَرَنِي بِهِ مِنْ جَمْعِ الْقُرْآنِ

“I swear by Allah, had they placed me in charge of moving a mountain, it would not have been more heavy than the task he ordered me with of compiling the Quran (into one *mus-haf*)!”²⁶

During that time and ever since, this event is referred to by the Muslim scholars as *Jam' al-Quran*, or the compilation of the Quran (into one *mus-haf*).²⁷

'Uthmaan ibn 'Affaan, the third Caliph (may Allah be pleased with him), said:

مَا أَحَبُّ أَنْ يَأْتِيَ عَلَيَّ يَوْمٌ وَلَيْلَةٌ حَتَّى أَنْظُرَ فِي كَلَامِ اللَّهِ

— عَزَّ وَجَلَّ — [يَعْنِي: الْقِرَاءَةَ فِي الْمِصْحَفِ]

“I do not like that a day and night pass except that I look at the Speech of Allah, the Mighty and Majestic.” (meaning: reading the *mus-haf*)²⁸

'Alee ibn Abee Taalib, the fourth Caliph (may Allah be pleased with him), said:

²⁵ Collected by Sa'eed ibn Mansoor in his *Sunan* (2/176 of Habeeb ar-Rahmaan al-A'thamee's printing, *Daar al-Kutub al-'Ilmiyyah*, 1388 ed.)

²⁶ Collected by al-Bukhaaree in his *Saheeh*, in the Chapter of **Compiling the Quran** (#4986)

²⁷ For example, Ibn Abee Shaybah (d.235) collected narrations about the event, entitling the section, “The First One to Gather the Quran (into One *Mus-haf*)”. See his *Musannaf* (10/544). As mentioned previously, Al-Bukhaaree (d.256) entitled a chapter: Compiling the Quran (into One *Mus-haf*). An-Nasaa'ee (d.303) also has a chapter of the same name in his *As-Sunan al-Kubraa*, as does al-Bayhaqee, Al-Baghawee, and many others in their source books of hadeeth.

²⁸ See: *Sharh 'Aqeedat al-Haafith 'Abdil-Ghaneeh al-Maqdiseeh* (p.204) of 'Abdur-Razzaaq al-Badr.

رَحِمَ اللهُ أَبَا بَكْرٍ، هُوَ أَوَّلُ مَنْ جَمَعَ الْقُرْآنَ بَيْنَ اللَّوْحَيْنِ

“May Allah have Mercy on Aboo Bakr, for he was the first one to gather the Quran between two book covers (i.e. in one *mus-haf*).”²⁹

‘Abdullaah ibn Mas’ood (may Allah be pleased with him), was reported to have said:

إِنَّ هَذَا الْقُرْآنَ الَّذِي بَيْنَ أَظْهُرِكُمْ يُوشِكُ أَنْ يُنَزَعَ مِنْكُمْ

“Verily, this Quran in front of you is about to be snatched away from you!”

His student asked, “How could it be snatched away from us while Allah has made it firm in our hearts and we have recorded it precisely in our *mus-hafs*?! He replied:

يُسْرَى عَلَيْهِ فِي لَيْلَةٍ وَاحِدَةٍ، فَيُنزَعُ مَا فِي الْقُلُوبِ وَيَذْهَبُ مَا فِي الْمَصَاحِفِ،
وَيُصْبِحُ النَّاسُ مِنْهُ فَقَرَاءً، [ثُمَّ قَرَأَ] ﴿وَلَيْنَ شِئْنَا لَنَذْهَبَنَّ بِالَّذِي أَوْحَيْنَا إِلَيْكَ﴾

“It (the Quran) shall be taken up in one night, and everything in the hearts shall be snatched away, and everything in the *mus-hafs* shall go, and the people shall become needy from it (the event). Then he recited, (And if We wanted we could take away that which We revealed to you).”³⁰

‘Ikrimah ibn Abee Jahl, one of the Companions (may Allah be pleased with him), used to hold the *mus-haf* to his face, saying:

كِتَابُ رَبِّي عَزَّ وَجَلَّ، كَلَامُ رَبِّي عَزَّ وَجَلَّ

“The Book of My Lord, the Mighty and Majestic,
the Speech of My Lord, the Mighty and Majestic!”³¹

Ibraaheem an-Nakha’ee (d.96), a great early scholar and student of the Companions (may Allah have Mercy on him), said:

²⁹ Collected by Ahmad in *Fadhaa’il as-Sahaabah* (no.514, 1/433) and Al-Aajurree in *Ash-Sharee’ah* (no.1241-1242, 4/1782-1783). In his checking of *Fadhaa’il as-Sahaabah*, Wasee Allah ‘Abbaas said its chain is hasan.

³⁰ Collected by Al-Bukhaaree in *Khalq Af’aal al-‘Ebaad* (no. 381), Ibn Abee Shaybah in his *Musannaf* (no.30697, 10/534), ‘Abdur-Razzaaq in his *Musannaf* (no. 5980-5981), al-Haakim in *al-Mustadrak* (4/504), and others, with a weak chain due to a narrator, Shaddaad ibn Ma’qil, whose reliability as a narrator was not established. However, it has other chains that strengthen it, as discussed in detail in the footnotes of *Sunan Sa’eed ibn Mansoor* (2/335-342). This narration can be considered a hadeeth of the Messenger of Allah (may Allah raise his rank and grant him peace), since Ibn Mas’ood could not have learned it from any other source, nor would he speak about the affairs of the Unseen from his own opinion, and Allah knows best.

The raising of the Quran from the earth has also been reported by Huthayfah, as found in *Sunan Ibn Maajah* (no.4049), and authenticated by Al-Albaanee in *As-Silsilah as-Saheehah* (no.87).

³¹ Collected by Ad-Daarimee (no. 3393, 4/2109), al-Haakim in *al-Mustadrak* (3/243), and others, with a break in the chain, and thus considered *mursal*, as mentioned by ath-Thahabee in his notes on *al-Mustadrak*.

كَانَ يُقَالُ: عَظُّمُوا الْقُرْآنَ، يَعْنِي: كَبِّرُوا الْمَصَاحِفَ

“It used to be said, ‘Stress the greatness of the Quran,’
meaning: Write it with large print in the *mus-hafs*.”³²

Aboo Haneefah (d.150), the first of the four widely-followed imams (may Allah have Mercy on him), said:

وَالْقُرْآنُ فِي الْمَصَاحِفِ مَكْتُوبٌ، وَفِي الْقُلُوبِ مَحْفُوظٌ، وَعَلَى الْأَلْسِنِ مَقْرُوءٌ

"The Quran is written in the *mus-hafs*,
memorized in the hearts, and recited on the tongues." ³³

Another of the great imams, **Ash-Shaafi'ee** (d.204), also held the position that:

مَا نَتْلُوهُ مِنَ الْقُرْآنِ بِأَلْسِنَتِنَا وَنَسْمَعُهُ بِأَذَانِنَا وَنَكْتُبُهُ فِي مَصَاحِفِنَا يُسَمَّى كَلَامَ اللَّهِ

"What we recite from the Quran on our tongues, listen to with our ears,
and write in our *mus-hafs* is all called the Speech of Allah." ³⁴

Is-haaq ibn Raahawayh (d.238), another one of the great early imams of the Muslims (may Allah have Mercy on him), was asked about school children using their saliva to erase **the Quran** from their boards. He detested that children do that, and requested that they use water instead.³⁵

The point is that he was asked about **the Quran written on boards**, and he had no problem with this expression.

Ahmad ibn Hanbal (d.246), the fourth of the widely-followed imams (may Allah have mercy on him), was reported to have said:

تُوجَّهُ الْقُرْآنَ عَلَى خَمْسِ جِهَاتٍ: حِفْظًا بِالْقَلْبِ،
وَتَلَاوَةً بِاللِّسَانِ، وَسَمْعًا بِالْأُذُنِ، وَبَصْرًا بِعَيْنٍ، وَخَطًّا بِيَدٍ

“You interact with the Quran in five ways: [1] memorizing it by heart,
[2] reciting it on the tongue, [3] listening to it with the ear,
[4] viewing it with the eye, and [5] writing it by hand.”

³² Collected by Ibn Abee Shaybah in his *Musannaf* (no.30730, 10/543)

³³ *Al-Fiqh al-Akbar*, as quoted in *Sharh at-Tahaawiyyah* (p.138), revised checking of Ahmad Shaakir, 1418.

³⁴ One of the foremost Shaafi'ee scholars, al-Bayhaqee (d.458), attributed this position to the imaam in his book, *al-'Itiqaad wal-Hidaayah ilaa Sabeel ar-Rashaad* (p.112 of the 1420 *Daar al-Fadheelah* printing).

³⁵ Collected by Ibn Battah in his *al-Ebaanah al-Kubraa* (3/337, no. 2149 of the *al-Farooq al-Hadeethah* printing)

He went on to explain this patiently and methodically, saying:

الْقَلْبُ مَخْلُوقٌ، وَالْمَحْفُوظُ بِهِ غَيْرُ مَخْلُوقٍ، وَاللِّسَانُ مَخْلُوقٌ،
وَالْمَتْلُوُّ بِهِ غَيْرُ مَخْلُوقٍ، وَالْأُذُنُ مَخْلُوقٌ، وَالْمَسْمُوعُ إِلَيْهِ غَيْرُ مَخْلُوقٍ،
وَالْعَيْنُ مَخْلُوقٌ، وَالْمَنْظُورُ إِلَيْهِ مِنْهُ غَيْرُ مَخْلُوقٍ.

“A heart is something created, yet what is memorized by it (the Quran) is not created. A tongue is something created, yet what is recited with it (the Quran) is not created. An ear is something created, yet what is heard with it (the Quran) is not created. An eye is something created, yet what is viewed with it (the Quran) is not created.”³⁶

Aside from entitling one of his chapters, “The Compilation of the Quran (into one *Mus-haf*), **Al-Bukhaaree** (d.256), the famous author of the authentic Hadeeth compilation (may Allah have Mercy on him), said:

فَأَمَّا الْقُرْآنُ الْمَتْلُوُّ الْمُثَبَّتُ فِي الْمَصَاحِفِ الْمَسْطُورِ الْمَكْتُوبِ
الْمُوَعَى فِي الْقُلُوبِ فَهُوَ كَلَامُ اللَّهِ تَعَالَى لَيْسَ بِخَلْقٍ

"As for the Quran that is recited, written in the *mus-hafs*, written down and recorded (therein), understood in the hearts, then it is the Speech of Allah the Most High, not something created."³⁷

Ibn Jareer at-Tabaree (d.310), the great early scholar and author of the famous *Tafseer* (Quranic Explanation) – may Allah have Mercy on him – , said:

كَلَامُ اللَّهِ _ عَزَّ وَجَلَّ _ غَيْرُ مَخْلُوقٍ كَيْفَ كُتِبَ، وَكَيْفَ تُلِيَ، وَفِي أَيِّ مَوْضِعٍ قُرِئَ،
فِي السَّمَاءِ وَجَدَّ أَوْ فِي الْأَرْضِ، حَيْثُ حُفِظَ، فِي اللَّوْحِ الْمَحْفُوظِ كَانَ مَكْتُوبًا،
أَوْ فِي الْأَوْحِ صَبِيَانِ الْكِتَابِ مَرْسُومًا، فِي حَجَرٍ نُقِشَ، أَوْ فِي وَرَقٍ خُطَّ،
فِي الْقَلْبِ حُفِظَ، أَوْ بِاللِّسَانِ لُفِظَ، فَمَنْ قَالَ غَيْرَ ذَلِكَ أَوْ ادَّعَى أَنَّ قُرْآنًا
فِي الْأَرْضِ أَوْ فِي السَّمَاءِ سِوَى الْقُرْآنِ الَّذِي نَتْلُوهُ بِالْسِنْتِنَا وَنَكْتُبُهُ فِي مَصَاحِفِنَا،

³⁶ Collected by Ibn Battah in his *al-Ebaanah al-Kubraa* (3/344, no. 2167 of the *al-Faarooq al-Hadeethah* printing)

³⁷ *Khalq Af'aal al-'Ebaad*, see also: *Al-Asmaa' was-Sifaat* of al-Bayhaqee (2/7 of the 1422 *Sawaadee* printing).

أَوْ اعْتَقَدَ غَيْرَ ذَلِكَ أَوْ أَضْمَرَهُ فِي نَفْسِهِ، أَوْ قَالَ بِلِسَانِهِ دَائِنًا بِهِ،
فَهُوَ بِاللَّهِ كَافِرٌ، حَلَالُ الدَّمِّ، وَبِرِيءٌ مِنَ اللَّهِ، وَاللَّهُ بِرِيءٌ مِنْهُ

"...The Speech of Allah, the Mighty and Honored, is not created, no matter how it is written, no matter how it is recited, no matter where it is recited, whether it is found in the heavens or on earth, wherever it is memorized, whether it is written in *al-Lowh al-Mahfooth* (Preserved Tablet) or drawn on the boards in children's classrooms, whether it is engraved on a stone, written on a paper, memorized by heart, or recited verbally. Whoever says otherwise, or claims that a Quran on earth or in the heavens is not the same Quran we recite with our tongues and write in our *mus-hafs*, or believes otherwise, whether he hides it or speaks openly with it as his Religion, such a person is a disbeliever in Allah, subject to capital punishment. He is free from Allah, and Allah is free from him..."³⁸

Muhammad ibn al-Husayn Al-Aajuree (d.360), an early scholar and author of one of the most important source books of Muslim creed (may Allah have Mercy on him), stated:

وَمَنْ زَعَمَ أَنَّ هَذَا الْقُرْآنَ حِكَايَةٌ لِلْقُرْآنِ الَّذِي فِي اللَّوْحِ الْمَحْفُوظِ كَذَبُوا

"And those who claim that this Quran is only a narration of the Quran which is in *al-Lowh al-Mahfooth* have lied."³⁹

He also stated:

مَنْ قَالَ إِنَّ هَذَا الْقُرْآنَ الَّذِي يَقْرَأُهُ النَّاسُ وَهُوَ فِي الْمَصَاحِفِ حِكَايَةٌ
لِمَا فِي اللَّوْحِ الْمَحْفُوظِ فَهَذَا مُنْكَرٌ، تُنْكِرُهُ الْعُلَمَاءُ. يُقَالُ لِقَائِلِ هَذِهِ الْمَقَالَةِ:
الْقُرْآنُ يُكَذِّبُكَ وَيَرُدُّ قَوْلَكَ، وَالسُّنَّةُ تُكَذِّبُكَ وَتَرُدُّ قَوْلَكَ.

"For someone to say: 'This Quran that the people read, which is in the *mus-hafs*, is (only) a narration of what is in *al-Lowh al-Mahfooth*' is an evil statement, one that the scholars hate. It should be said to someone who says this:
The Quran declares you a liar and rejects your statements,
and the Sunnah declares you a liar and rejects your statements!"⁴⁰

Al-Laalakaa'ee (d.418), another early scholar of Islamic Beliefs (may Allah have Mercy on him), defined the Quran in his widely recognized staple book of *'Aqeedah* as:

³⁸ Sareeh as-Sunnah (p.18), published by Daar al-Khulafaa', 1st ed., 1405, see also: Sharh Usool I'tiqaad Ahlis-Sunnah (1/206)

³⁹ Ash-Sharee'ah (1/534)

⁴⁰ Ash-Sharee'ah (1/535)

مَتْلُوٌّ فِي الْمَحَارِبِ، مَكْتُوبٌ فِي الْمَصَاحِفِ، مَحْفُوظٌ فِي صُدُورِ الرِّجَالِ،
لَيْسَ بِحِكَايَةٍ وَلَا عِبَارَةٍ عَنِ قُرْآنٍ، وَهُوَ قُرْآنٌ وَاحِدٌ، غَيْرٌ مَخْلُوقٌ،
وَعَيْرٌ مَجْعُولٌ وَمَرْبُوبٌ، بَلْ هُوَ صِفَةٌ مِنْ صِفَاتِ ذَاتِهِ، لَمْ يَزَلْ مُتَكَلِّمًا،
وَمَنْ قَالَ غَيْرَ هَذَا فَهُوَ كَافِرٌ ضَالٌّ مُبْتَدِعٌ مُخَالِفٌ لِمَذَاهِبِ السُّنَّةِ وَالْجَمَاعَةِ

"It is recited in the *mihrebs* (by the leaders of congregational prayer), written in the *mus-hafs*, and memorized in the chests of men. It is not a narration or a representation of the Quran. It is one Quran, not a created thing, not something invented and developed. Rather, it is one of Allah's Attributes, who continues to speak (with it). Whoever says otherwise is a stray disbelieving innovator who opposes the beliefs of the Sunnah and the *Jama'ah*." ⁴¹

Al-Laalaka'ee also stated:

فَمَنْ قَالَ إِنَّ الْقُرْآنَ هُوَ الَّذِي فِي السَّمَاءِ فَقَدْ خَالَفَ اللَّهَ وَرَسُولَهُ وَرَدَّ مُعْجَزَاتِ نَبِيِّهِ
وَخَالَفَ السَّلَفَ مِنَ الصَّحَابَةِ وَالتَّابِعِينَ وَالْخَالِفِينَ لَهُمْ مِنْ عُلَمَاءِ الدِّينِ

"Anyone who says that the Quran is (only) the one in the heavens has opposed Allah and His Messenger, rejected miracles of His Prophet, and opposed the Salaf - the Companions, the *Taabi'oon*, and the scholars of the Religion who came after them." ⁴²

'Abdul-Ghaneen ibn 'Abdil-Waahid al-Maqdisee (d.600), the author of *'Umdat al-Ahkaam* and other widely respected works (may Allah have Mercy on him), said:

وَالْقُرْآنُ كَلَامُ اللَّهِ _ عَزَّ وَجَلَّ _ وَوَحْيُهُ وَتَنْزِيلُهُ،
وَالْمَسْمُوعُ مِنَ الْقَارِئِ كَلَامُ اللَّهِ _ عَزَّ وَجَلَّ _ ... وَهُوَ مَحْفُوظٌ
فِي الصُّدُورِ ... وَهُوَ مَكْتُوبٌ فِي الْمَصَاحِفِ، مَنْظُورٌ بِالْأَعْيُنِ ...

"And the Quran is the Speech of Allah, the Mighty and Majestic, His Revelation that He sent down. What you hear from the recitor is the Speech of Allah, the Mighty and Majestic. It is (also) what is memorized by heart, written in the *mus-hafs*, and viewed by the eyes." ⁴³

Ibn Abil-'Izz al-Hanafee (d.792) – may Allah have Mercy on him – said:

⁴¹ *Sharh Usool I'tiqaad Ahlis-Sunnah* (2/364)

⁴² *Sharh Usool I'tiqaad Ahlis-Sunnah* (2/367)

⁴³ See: *Sharh 'Aqeedat al-Haafith 'Abdil-Ghaneen al-Maqdisee* (pp.199-203) of 'Abdur-Razzaaq al-Badr, abridged.

وَمَنْ قَالَ إِنَّ الْمَكْتُوبَ فِي الْمَصَاحِفِ عِبَارَةٌ عَنْ كَلَامِ اللَّهِ، أَوْ حِكَايَةٌ كَلَامِ اللَّهِ،
وَلَيْسَ فِيهَا كَلَامُ اللَّهِ، فَقَدْ خَالَفَ الْكِتَابَ وَالسُّنَّةَ وَسَلَفَ الْأُمَّةِ، وَكَفَى بِذَلِكَ ضَلَالًا

"Whoever says that what is written in the *mus-hafs* is a representation of Allah's Speech, or a narration of Allah's Speech, and that it is not actually the Speech of Allah, has surely opposed the Book, the Sunnah, and the Salaf of this nation, and that is sufficient as misguidance!"⁴⁴

Other Dangerous Mistakes

As quoted previously, Yusuf Estes manages to combine a number of major violations of the unanimously accepted Islamic beliefs in one short 14-minute video. In the same video, he also says that the Quran in the *mus-haf* is like paper money, and that the actual Quran is with Allah in Paradise. Furthermore, the only conclusion that can logically be drawn from all of this is that the Quran in the *mus-hafs* is created. Speaking about the same topic in other speeches and writings, he compares the Quran to the sheet music for Christian hymns. He also says that Allah recited the Quran to Jibreel. These issues, some of them considered disbelief by the scholars of Islam, all of them dangerous errors in basic Muslim beliefs, are discussed in brevity in what follows.

The Quran in the *Mus-haf* is Like Paper Money, No Real Value

Yusuf Estes (may Allah guide him) says:

*...We make the comparison that the Quran written on paper is similar to the money that we pass around every day...*⁴⁵

Any example or similitude contrived regarding the Quran being similar to something created is **absolute falsehood**. The Quran is the Speech of Allah, not something created. It is not similar to anything, as it is an Attribute of Allah. To claim that Allah, or any one of His Perfect Attributes or Actions are similar to something created is a deviant concept called *tash-beeh*, and it is a major violation of the basic Islamic belief system.

This similitude is particularly disturbing, especially when he says:

*...Actually, the paper isn't worth anything is it?...*⁴⁶

⁴⁴ *Sharh al-'Aqeedah at-Tahaawiyiyah*, (pp.143-144), revised checking of Ahmad Shaakir, 1418

⁴⁵ "Beauties of the Quran," part 2 of 2, as quoted previously

⁴⁶ "Beauties of the Quran," part 2 of 2, as quoted previously

Allah, the One exonerated above all false claims, has said in the Glorious and Perfect Quran, which is unlike paper money or any other created thing, whether spoken, memorized, or written:

﴿ فَلَا تَضْرِبُوا لِلَّهِ الْأَمْثَالَ إِنَّ اللَّهَ يَعْلَمُ وَأَنْتُمْ لَا تَعْلَمُونَ ﴾

(So do not put forth similitudes for Allah!
Verily, Allah knows, and you know not!)⁴⁷

And He says:

﴿ لَيْسَ كَمِثْلِهِ شَيْءٌ وَهُوَ السَّمِيعُ الْبَصِيرُ ﴾

(There is nothing like Him, while He is the All-Hearing, the All-Seeing)⁴⁸

The scholars of Islam consider a statement of *tash-beeh* to be from the most serious kinds of deviation – **apostasy**, as these clear Verses of the Book of Allah are being rejected!

Nu'aym ibn Hammaad, one of al-Bukhaaree's teachers (may Allah have Mercy on both of them), said:

مَنْ شَبَّهَ اللَّهَ بِشَيْءٍ مِنْ خَلْقِهِ فَقَدْ كَفَرَ

“Whoever likens Allah to anything in His Creation has disbelieved.”⁴⁹

And **Is-haaq ibn Raahawayh** (may Allah have Mercy on him) said:

مَنْ وَصَفَ اللَّهَ فَشَبَّهَ صِفَاتِهِ بِصِفَاتِ أَحَدٍ مِنْ خَلْقِ اللَّهِ فَهُوَ كَافِرٌ بِاللَّهِ الْعَظِيمِ

“Whoever describes Allah by likening His Attributes to the attributes of any of the Creation of Allah is a disbeliever in Allah, the Great.”⁵⁰

Ibn Abil-'Izz al-Hanafee (may Allah have mercy on him) said:

⁴⁷ Soorah an-Nahl (16:74) and a translation of its meaning

⁴⁸ Soorah ash-Shooraa (42:11) and a translation of its meaning

⁴⁹ Collected by al-Laalakaa'ee in *Sharh Usool Ali'tiqaad* (no. 936, 3/587).

⁵⁰ Collected by al-Laalakaa'ee in *Sharh Usool Ali'tiqaad* (no. 937, 3/588).

اتَّفَقَ أَهْلُ السُّنَّةِ عَلَى أَنَّ اللَّهَ لَيْسَ كَمِثْلِهِ شَيْءٌ، لَا فِي ذَاتِهِ،
وَلَا فِي صِفَاتِهِ، وَلَا فِي أَعْمَالِهِ... فَمَنْ جَعَلَ صِفَاتِ الْخَالِقِ
مِثْلَ صِفَاتِ الْمَخْلُوقِ فَهُوَ الْمُشَبَّهُ الْمُبْطِلُ الْمَذْمُومُ!

“Ahlus-Sunnah are united upon the fact that there is nothing like Allah, not regarding His Actual Presence, nor regarding His Attributes or Actions... Whoever likens the Attributes of the Creator to the attributes of the creation is a *Mushab-bih* (someone who makes *tash-beeh*), a blameworthy person of falsehood.”⁵¹

Quite simply - The Quran is the Perfect and Eternal Speech of Allah. Never could it be compared to created things, paper money, or anything else, Glorified be Allah!

While it is absolutely forbidden to consider Allah’s Attributes similar to the best and most complete attributes of the best and most praiseworthy of His Creation, note the repugnant display of poor manners by Yusuf Estes as he strikes such a lowly similitude, saying that the Perfect Speech of Allah when written in the *mus-haf* is like paper money, which he describes as **worthless paper!**

How could the Majestic and Perfect Quran, the Flawless and Miraculous Speech of Allah, be similar to money, a trial that so commonly leads people away from the remembrance of Allah?! Think about how truly dissimilar they are!

In this life, abundant love of the Quran is a praiseworthy sign of faith, while excessive love of money is a blameworthy trait of the heedless! Allah says:

﴿ وَتَأْكُلُونَ التُّرَاثَ أَكْلًا لَمًّا وَتُحِبُّونَ الْمَالَ حُبًّا جَمًّا ﴾

(And you devour inheritance completely, and you love money so excessively)⁵²

In the Hereafter, when the Quran will intercede for those who lived by it and their levels in Paradise are determined by their worldly recital of it, the money the people were so deceived by will be of no avail:

﴿ يَوْمَ لَا يَنْفَعُ مَالٌ وَلَا بَنُونَ إِلَّا مَنْ أَتَى اللَّهَ بِقَلْبٍ سَلِيمٍ ﴾

(On the Day when no wealth or offspring shall avail [anyone], only those who come to Allah with a clean heart.)⁵³

⁵¹ *Sharh al-Aqeedah at-Tahaawiyah* (pp.52-53 of the Ahmad Shaakir printing)

⁵² *Soorah al-Fajr* (89:19-20) and a translation of its meaning

⁵³ *Soorah ash-Shu'araa'* (26:88-89) and a translation of its meaning

When the reality of money is like this - such a flawed thing in and of itself, something that needs constant purification through *zakat* payments and charity... **This** is what Yusuf Estes decides to liken to the Speech of Allah to?!

﴿سُبْحَانَهُ وَتَعَالَىٰ عَمَّا يُقُولُونَ عُلوًّا كَبِيرًا﴾

(Glorified be Allah, He is highly exalted far above what they say.)⁵⁴

The Quran in the *Mus-haf* is Like Sheet Music for Christian Hymns

As quoted previously, Yusuf Estes (may Allah guide him) says:

“Quran” means that which is being recited. So, its like holding up a hymnal (speaking to a Catholic audience), and saying, “This is music.” No its not! It represents music when you put it down and start playing it. But as long as you hold it in your hand its just a book of paper... But in fact, it’s the same problem we have when people say, “This is Quran,” and its not...⁵⁵

This is another fruit of Yusuf’s opposition to the correct beliefs of the Sunni Muslims about the Book of Allah. Now the Perfect Speech of Allah is compared to an even more pathetic example – sheet music for Christian hymns. The Quran, the Book of *towheed* (Islamic Monotheism) and Guidance for all of mankind, is made to be similar to perverted songs of polytheism and the musical routines that accompany them, used in formal acts of congregational *shirk* (worship of other than Allah)!?

What a horrible crime against Allah and His Book! The Muslims are cringing as they beg Allah to silence this man from spreading any more of this wretched filth.

﴿سُبْحَانَهُ وَتَعَالَىٰ عَمَّا يُقُولُونَ عُلوًّا كَبِيرًا﴾

(Glorified be Allah, He is highly exalted far above what they say.)⁵⁶

⁵⁴ Soorah al-Israa’ (17:43) and a translation of its meaning

⁵⁵ “Forum for a Better Understanding” (TV program), hosted by Jim Grant, 165th weekly edition, re-titled “A Catholic TV Interview with Sheikh Yusuf Estes Talking about the Quran” (part 1) on Youtube: <http://www.youtube.com/watch?v=HQpu1FAnbWA> (at precisely 11:00 to 11:42), uploaded on Dec. 18, 2010.

⁵⁶ Soorah al-Israa’ (17:43) and a translation of its meaning

The Real Quran is with Allah in Paradise

Yusuf Estes says:

...You can't change the Quran, why? Because, first of all, Allah tells us that the Quran is actually with Him, "fee lowhin mahfooth" (in the Preserved Tablet), which means: it's with Allah in Paradise, and nobody can touch it, none can touch this except the Angles of Allah, nobody can even approach it...⁵⁷

Firstly, the distinction made here between the Quran in the *mus-haf* and the "Real Quran" elsewhere is yet another serious violation of correct Islamic beliefs.

Let us revisit the explicit words of the great early imam of Quranic Commentary, Ibn Jareer at-Tabaree, who said:

فَمَنْ ادَّعَى أَنْ قُرْآنًا فِي الْأَرْضِ أَوْ فِي السَّمَاءِ سِوَى الْقُرْآنِ الَّذِي نَتْلُوهُ بِأَلْسِنَتِنَا
وَنَكْتُبُهُ فِي مَصَاحِفِنَا... فَهُوَ بِاللَّهِ كَافِرٌ، حَلَالُ الدَّمِ، وَبَرِيءٌ مِنَ اللَّهِ، وَاللَّهُ بَرِيءٌ مِنْهُ

"...Whoever claims that a Quran on earth or in the heavens is not the same Quran we recite with our tongues and write in our *mus-hafs*..., such a person is a disbeliever in Allah, subject to capital punishment. He is free from Allah, and Allah is free from him..."⁵⁸

Quite simply, to affirm that the Quran is written in *al-Lowh al-Mahfooth* does not require us to negate it being written in our *mus-hafs*.

Secondly, Yusuf Estes has placed *al-Lowh al-Mahfooth in Paradise*. If Yusuf has some information from Allah and His Messenger (may Allah raise his rank and grant him peace) proving this, then he is free to share it with us. Otherwise, he is required, like the rest of us, to remain silent about matters of the Unseen. This is especially important since this is his explanation of a Verse in Allah's Book.

⁵⁷ "Beauties of the Quran," part 2 of 2, as quoted previously

⁵⁸ *Sareeh as-Sunnah* (p.18), abridged from the passage quoted previously

﴿ وَلَا تَقْفُ مَا لَيْسَ لَكَ بِهِ عِلْمٌ ﴾

﴿ إِنَّ السَّمْعَ وَالْبَصَرَ وَالْفُؤَادَ كُلُّ أُولَئِكَ كَانَ عَنْهُ مَسْئُولًا ﴾

(And do not follow after what you have no knowledge of! Verily, the hearing, sight, and chest, all of them will all be questioned about that.)⁵⁹

Thirdly, his choice of wording suggests that Allah Himself is in Paradise, which needs clarified as well. Allah is the Creator of Paradise, and He does not dwell within His Creation. Rather, He is above His Creation in a matter that befits His Majesty.

The Quran is the Recitation of Allah

As quoted previously, Yusuf Estes (may Allah guide him) has referred to the Quran as the “recitation of Allah” that He recited to Jibreel.

Ahlu-Sunnah affirm that Allah speaks with the Quran, in a manner that befits His Majesty. They also affirm that He revealed the Quran, through the Angel Jibreel, to the Prophet Muhammad (may Allah raise his rank and grant him peace). However, to specify this with anything beyond what is in the texts of the Quran and the Sunnah, like saying that Allah “recited” the Quran to Jibreel, is yet another blameworthy act of speaking about Allah without knowledge.

A firm reprimand for speaking about Allah without knowledge is forthcoming, from the outstanding words of the great scholar, Ibn al-Qayyim.

Regarding the Statement of Allah:

﴿ فَإِذَا قَرَأْتَهُ فَاتَّبِعْ قُرْآنَهُ ﴾

(And when We recite it, follow its recitation.)⁶⁰

The scholars have said, based on the general context of the Verse, that the meaning is: When We order Jibreel to recite it to you, then repeat it after him carefully and precisely, without haste.⁶¹

In the known source books of Islamic creed, in the most detailed discussions of Allah’s Actions and Attributes, we have not found the scholars of *Ahlu-Sunnah* affirming

⁵⁹ Soorah al-Israa’ (17:36) and its meaning in English

⁶⁰ Soorah al-Qiyaamah (75:18) and its meaning in English

⁶¹ Refer to *Tafseer Ibn Katheer* (14/196), or its abridged version published by *Daar as-Salaam* (10/269), and the excellent book, *Exemplary Principles*, by Ibn ‘Uthaymeen (p.159 of the English translation, 2nd edition, TROID Publications).

“recitation” (*qiraa’ah*) as one of Allah’s Actions. This does not mean that we reject it or negate it, but we are required to refrain from speaking about Allah except with what He has clearly taught us in His Book or through His Messenger (may Allah raise his rank and grant him peace).

The Logical Conclusion: The Quran Must be Created

Yusuf Estes is suffering from the same confusion that led some early offshoots of the Jahmiyyah⁶² to deny that what we see in the *mus-haf* and hear from the recitor is the actual Quran. They assumed that since the pen, the ink, and the paper are all created things, and the person who writes is also created, as are his actions, then the product – the writing in a *mus-haf* – could not be the actual Quran, the Speech of Allah.

Similarly, they felt that since the throat, teeth, tongue, and lips are all parts of a created being, and that the recitation is merely the manipulation of these devices to produce sounds, then the result could not be the actual Quran, the Speech of Allah.

For these reasons, they invented the idea that the Quran we recite upon our lips and read from our *mus-hafs* must be a “representation” or “narration” of the Quran, and not the actual Quran itself.

This is what the imams of the Salaf were referring to when they said, as the great imam and author of staple books of Islamic creed, **al-Laalaka’ee**, said:

لَيْسَ بِحِكَايَةٍ وَلَا عِبَارَةٍ عَنِ قُرْآنٍ... وَمَنْ قَالَ غَيْرَ هَذَا فَهُوَ كَافِرٌ ضَالٌّ
مُبْتَدِعٌ مُخَالِفٌ لِمَذَاهِبِ السُّنَّةِ وَالْجَمَاعَةِ

**"It is not a “narration” or a “representation” of the Quran...
Whoever says otherwise is a stray disbelieving innovator
who opposes the beliefs of the Sunnah and the *Jama’ah*." ⁶³**

The great early imam and scholar of Tafseer, al-Haafith Muhammad ibn ‘Alee **al-Qassaab** (d.360), spoke about those who believe that either the recitor or the scribe who writes the Quran in the *mus-haf* is conveying a “representation” of the Quran and not the actual Quran itself, saying:

⁶² For more information about the various stages of the Jahmiyyah’s beliefs, refer to the appendix at the end of this article.

⁶³ *Sharh Usool I’tiqaad Ahlis-Sunnah* (2/364), abridged from the previously quoted passage

وَمَنْ شَكَّ فِيهِمَا [اللَّفْظِ وَالْحِكَايَةِ]، وَقَدَّرَ أَنَّ لَهُ لَفْظًا فِيهِ إِذَا أَدَّاهُ،
وَيَصِيرُ بِأَدَائِهِ حِكَايَةً، فَقَدْ رَجَعَ عَنِ قَوْلِهِ إِنَّهُ كَلَامُ اللَّهِ غَيْرُ مَخْلُوقٍ،
وَاسْتَوَى مَعَ مَنْ يَقُولُ بِخَلْقِهِ، وَكَفَرَ كُفْرًا صَرَّاحًا...

“And whoever doubts about these issues [the actual wording of the Quran or its “representation”], and considers the phrases to be his when he conveys it [in recitation or writing], and thus he believes his narration of it is a “representation” of it has gone back on his belief that it is the Speech of Allah and not a created thing, and he is on the same level as those who say [outright] that it is created, and he has disbelieved with clear disbelief...”⁶⁴

It has been narrated that someone affected by this kind of confusion came to the great imam, Ahmad ibn Hanbal, and asked for clarification. After silencing him, he guided him to the simple and clear understanding that the early Salaf were united upon:

الْقَلْبُ مَخْلُوقٌ، وَالْمَحْفُوظُ بِهِ غَيْرُ مَخْلُوقٍ، وَاللِّسَانُ مَخْلُوقٌ،
وَالْمَتْلُوبُ بِهِ غَيْرُ مَخْلُوقٍ، وَالْأُذُنُ مَخْلُوقٌ، وَالْمَسْمُوعُ إِلَيْهِ غَيْرُ مَخْلُوقٍ،
وَالْعَيْنُ مَخْلُوقٌ، وَالْمَنْظُورُ إِلَيْهِ مِنْهُ غَيْرُ مَخْلُوقٍ.

“A heart is something created, yet what is memorized by it (the Quran) is not created. A tongue is something created, yet what is recited with it (the Quran) is not created. An ear is something created, yet what is heard with it (the Quran) is not created. An eye is something created, yet what is viewed with it (the Quran) is not created.”⁶⁵

These unpolluted beliefs of the Muslims are so clear and easy to follow, while the philosophy and rhetoric of the deviants is so confusing and difficult to understand! Yusuf Estes needs to understand the reality of the path he is treading, that it will only lead him to one day saying, “Since the real Quran is only the recitation, then the written Quran in the *mus-haf* must be something created.”⁶⁶

This is not a stretch by any means, as we can simply ask the question, “If what is written in the *mus-haf* is **not** the Quran, or not the “real Quran” ... **then what is it?!**”

⁶⁴ *Nukat al-Qur'an ad-Daallatu 'alal-Bayaan* (4/452-453)

⁶⁵ Collected by Ibn Battah in his *al-Ebaanah al-Kubraa* (3/344, no. 2167 of the *al-Farooq al-Hadeethah* printing)

⁶⁶ This is what Shaykh 'Ubayd al-Jaabiree (may Allah preserve him) expressed that he fears for Yusuf Estes, after hearing his statements about the writing in the *mus-haf* not being the real Quran. The shaykh's words are quoted later in this article.

Ibn Abil-'Izz al-Hanafee (d.792) stated:

وَمَنْ قَالَ إِنَّ الْمَكْتُوبَ فِي الْمَصَاحِفِ عِبَارَةٌ عَنْ كَلَامِ اللَّهِ، أَوْ حِكَايَةٌ كَلَامِ اللَّهِ،
وَلَيْسَ فِيهَا كَلَامُ اللَّهِ، فَقَدْ خَالَفَ الْكِتَابَ وَالسُّنَّةَ وَسَلَفَ الْأُمَّةِ، وَكَفَى بِذَلِكَ ضَلَالًا

"Whoever says that what is written in the *mus-hafs* is a representation of Allah's Speech, or a narration of Allah's Speech, and that it is not actually the Speech of Allah, has surely opposed the Book, the Sunnah, and the Salaf of this nation, and that is sufficient as misguidance!"⁶⁷

Clear Answers to the Arguments of Yusuf Estes

We have shown how the beliefs of Yusuf Estes are in direct contradiction to the Book, the Sunnah, and the consensus of the imams of *Ahlus-Sunnah*. The textual and rhetorical arguments offered by Yusuf Estes to support these beliefs of apostasy he openly propagates can be summarized and their falsehood exposed in the following brief points:

1. Allah says that the Quran is ONLY in al-Lowh al-Mahfooth (the Preserved Tablet) in the heavens.

We affirm that the Quran is indeed in *al-Lowh al-Mahfooth*, as Allah says clearly:

﴿ بَلْ هُوَ قُرْآنٌ مَجِيدٌ فِي لَوْحٍ مَحْفُوظٍ ﴾

(Nay, it is an honorable Quran, in a Preserved Tablet)⁶⁸

We also affirm that He has also sent it down to mankind, and what is found in the *mus-hafs* is considered Quran by clear scholarly consensus. As mentioned, the Messenger (may Allah raise his rank and grant him peace) forbade the Companions from traveling to the enemy lands with the **Quran**. He obviously intended the written Quran, and he called it "**Quran**" explicitly. Anyone who uses the Verse in *Soorah al-Burooj* to restrict our understanding of the Quran to **only** what is in *al-Lowh al-Mahfooth* has spoken on behalf of Allah with lies, directly opposed the clear speech of the Messenger of Allah (may Allah raise his rank and grant him peace), and opposed the consensus of *Ahlus-Sunnah*. Allah says:

⁶⁷ *Sharh al-Aqeedah at-Tahaawiyah*, (pp.143-144), revised checking of Ahmad Shaakir, 1418

⁶⁸ *Soorah al-Burooj* (85:21-22) and its meaning in English

﴿ وَمَنْ يُشَاقِقِ الرَّسُولَ مِنْ بَعْدِ مَا تَبَيَّنَ لَهُ الْهُدَىٰ وَيَتَّبِعْ غَيْرَ سَبِيلِ الْمُؤْمِنِينَ
نُؤَلِّهِ مَا تَوَلَّىٰ وَنُصَلِّهِ جَهَنَّمَ وَسَاءَتْ مَصِيرًا ﴾

(And whoever contradicts the Messenger after guidance has become clear to him, following a way other than the path of the believers, we shall turn him to what he has turned himself towards and put him in the Hellfire, what an evil abode!)⁶⁹

As quoted previously, Imam al-Aajuree (d.360) said:

وَمَنْ زَعَمَ أَنَّ هَذَا الْقُرْآنَ حِكَايَةٌ لِلْقُرْآنِ الَّذِي فِي اللَّوْحِ الْمَحْفُوظِ كَذِبًا

“And those who claim that this Quran is only a narration of the Quran which is in *al-Lowh al-Mahfooth* have lied.”⁷⁰

He also stated:

مَنْ قَالَ إِنَّ هَذَا الْقُرْآنَ الَّذِي يَقْرَأُهُ النَّاسُ وَهُوَ فِي الْمَصَاحِفِ حِكَايَةٌ
لِمَا فِي اللَّوْحِ الْمَحْفُوظِ فَهَذَا مُنْكَرٌ، تُنْكِرُهُ الْعُلَمَاءُ. يُقَالُ لِقَائِلِ هَذِهِ الْمَقَالَةِ:
الْقُرْآنُ يُكَذِّبُكَ وَيَرُدُّ قَوْلَكَ، وَالسُّنَّةُ تُكَذِّبُكَ وَتَرُدُّ قَوْلَكَ.

“For someone to say: ‘This Quran that the people read, which is in the *mus-hafs*, is (only) a narration of what is in *al-Lowh al-Mahfooth*’ is an evil statement, one that the scholars hate. It should be said to someone who says this:
The Quran declares you a liar and rejects your statements,
and the Sunnah declares you a liar and rejects your statements!”⁷¹

So to Yusuf Estes and his supporters who refuse to abandon his teachings of apostasy, we convey to you what the imams of the Salaf asked us to convey to you: **The Quran and Sunnah declare you liars and reject your statements!**

2. Allah says that He has protected the Quran from anyone but the Angels touching it. Thus, since we can touch the mus-haf, it can not be the actual Quran.

Yusuf Estes (may Allah guide him) is referring to the following Verses of the Quran:

⁶⁹ Soorah an-Nisaa' (4:115) and its meaning in English

⁷⁰ Ash-Sharee'ah (1/534)

⁷¹ Ash-Sharee'ah (1/535)

﴿ إِنَّهُ لَقُرْآنٌ كَرِيمٌ فِي كِتَابٍ مَكْنُونٍ لَا يَمَسُّهُ إِلَّا الْمُطَهَّرُونَ ﴾

(It is a Noble Quran, in a safely stored book,
none touch it other than the purified (angels).)⁷²

This is indeed a reference to *al-Lowh al-Mahfooth*, and the Quran is indeed in *al-Lowh al-Mahfooth*, again – just **not exclusively**. The fact that Allah has protected *al-Lowh al-Mahfooth* from anyone but the pure Angels touching it is totally unrelated to the sending down of the Quran to the earth where it is recited orally, written in *mus-hafs*, and memorized by heart.

While the Messenger of Allah (may Allah raise his rank and grant him peace), the Companions, and the imams of the Salaf all believed that the none other than the pure angels could approach *al-Lowh al-Mahfooth*, this did not lead them to the deviant conclusion of Yusuf Estes – that the writing in the *mus-haf* is **not** Quran. Rather, all of them believed that the writing in the *mus-haf* was indeed Quran, and they refuted and made *takfeer* of those who said otherwise, declaring them outside of Islam.

3. Allah says that He has protected His Book from error. Thus, since we can make errors when writing it in the mus-haf or printing it, the written words must not be the actual Quran.

Yusuf Estes (may Allah guide him) is likely referring to the following Verses of the Quran:

﴿ إِنَّا نَحْنُ نَزَّلْنَا الذِّكْرَ وَإِنَّا لَهُ لَحَافِظُونَ ﴾

(Surely, We have sent down the *Thikr* (Quran),
and indeed, We shall surely preserve it.)⁷³

﴿ وَلَا مُبَدَّلَ لِكَلِمَاتِ اللَّهِ ﴾

(And (there can be) **no altering** (or substituting) **of the Words of Allah**)⁷⁴

Quite simply, we know that the Messenger (may Allah raise his rank and grant him peace), his Companions, and the imams of the Salaf all understood this concept – that Allah will preserve His Message, yet none of them reached the deviant conclusions Yusuf Estes has (may Allah guide him).

Furthermore, this argument is flawed and contradictory from a logical point of view as well. How could it be that since someone could add or remove something from the written *mus-haf*, that this means the *mus-haf* can not be the actual Quran, while the

⁷² Soorah al-Waaqi'ah (56:77-79) and its meaning in English

⁷³ Soorah al-Hijr (15:9) and its meaning in English

⁷⁴ Soorah al-An'aam (6:34) and its meaning in English, and similar verses like 6:115, 10:64, 18:27.

same thing can be said about the recitation. Many people err in their recitation of the Quran all over the world. These individual mistakes, whether recited or written, are identified as errors and not used as replacements for what is in the Quran, thus the Quran remains preserved even while individuals may err. The recited Quran is the same as the written Quran in this regard. One could even safely say that errors occur much more often in the recitation of the Quran than in its printing!

4. Allah refers to the Quran in the beginning of Soorah al-Baqarah as “THAT (thalik) is the book in which there is no doubt.” Since He used the word “THAT” and not “THIS” it must be referring to something far away, and not something close. Thus, what is in these mus-hafs we have here is not the Quran.

Yusuf Estes (may Allah guide him) is referring to the Statement of Allah:

﴿ ذَلِكِ الْكِتَابُ لَا رَيْبَ فِيهِ ﴾

(That is the Book in which there is no doubt)⁷⁵

This is a beginner Arabic student’s own personal understanding of one Arabic word. Quite simply, the Messenger of Allah (may Allah raise his rank and grant him peace), the Companions, and the imams of the Salaf all understood the Arabic meaning of the word “*hatha*” (this) and “*thalik*” (that), and none of them concluded with the deviant conclusion of Yusuf Estes, that the writing in the *mus-haf* is not Quran!

Furthermore, the argument is severely flawed and self-contradictory from a logical point of view. Since Yusuf believes the Quran to be “with Allah in Paradise” (as quoted previously), and only in *al-Lowh al-Mahfooth*, then why would Allah use the word for something far away to refer to something that is with Him (in Yusuf’s understanding)?!

In reality, the scholars mention that Allah has referred to His Quran using the word “*thalik*” (that), since it is considered lofty and exalted in the hearts of the believers, not that the intention was to exclude the writing in the *mus-haf* from being considered Quran!

Furthermore, when Yusuf Estes (may Allah guide him) says that Allah used the word “*thalik*” (that) instead of the word “*hatha*” (this), he fails to see beyond the one Verse he is looking at! Allah says in other Verses:

﴿ وَأَوْحِي إِلَيَّ هَذَا الْقُرْآنُ لِأُنذِرْكُمْ بِهِ وَمَنْ بَلَغَ ﴾

(And to me this Quran has been revealed,
so I can warn you, and those it reaches, through it.)⁷⁶

⁷⁵ Soorah al-Baqarah (2:2) and its meaning in English

⁷⁶ Soorah al-An’aam (6:19) and its meaning in English

﴿ وَهَذَا كِتَابٌ أَنْزَلْنَاهُ مُبَارَكٌ ﴾

(And this is a Book we have sent down, blessed)⁷⁷

﴿ وَمَا كَانَ هَذَا الْقُرْآنُ أَنْ يُفْتَرَى مِنْ دُونِ اللَّهِ ﴾

(And it was not that this Quran could have been invented from someone other than Allah)⁷⁸

﴿ إِنَّ هَذَا الْقُرْآنَ يَهْدِي لِلَّتِي هِيَ أَقْوَمُ ﴾

(Verily, this Quran guides to what is more upright)⁷⁹

There are many other Verses that refer to the Quran using the word “*hatha*”, and thus it should be crystal clear that this failed claim is totally unsupported by this linguistic point.

5. The word “Quran” is from “qa-ra-ah” (reciting), and it means the recitation, so its only called the Quran when its being recited. The name “Quran” in Arabic does not apply to something written.

Again, this is an ignorant non-Arab’s obsession with his own personal self-contradictory understanding of one Arabic word. And again – quite simply – Allah referred to His Speech as the Quran, and He also referred to it as a Book. The Messenger of Allah (may Allah raise his rank and grant him peace) also referred to the writing of Allah’s Book as the Quran in the hadeeth mentioned previously, and the imams of *Ahlu-Sunnah* have all agreed that the Quran is what is recited orally, written in the *mus-hafs*, and memorized by heart, as explained previously in great detail.

Once more, the Messenger of Allah (may Allah raise his rank and grant him peace), the Companions, and the imams of the Salaf all understood the Arabic meaning of the word “Quran”, and none of them concluded with the deviant conclusion of Yusuf Estes!

To highlight one of the many ways this idea is self-contradictory, it should be known that Yusuf Estes believes that the Quran is actually in *al-Lowh al-Mahfooth*, as established earlier. Since it is in written form there, it too must not be considered Quran, since you can only call it the Quran when it is being recited, according to this whimsical and poorly contrived line of reasoning.

So to apply his understanding of the Quran, what is written in the *mus-hafs* is easily and explicitly negated, since the Quran is only Quran when it is recited. Furthermore, we can also negate what is in *al-Lowh al-Mahfooth*. Ignoring the obvious contradictions, we can

⁷⁷ Soorah al-An’aam (6:92 & 155) and its meaning in English

⁷⁸ Soorah Yoonus (10:2) and its meaning in English

⁷⁹ Soorah al-Israa’ (17:9) and its meaning in English

mix in another principle, that the Quran is actually only found in *al-Lowh al-Mahfooth*, and thus we can negate what is recited on earth. It is through these mental gymnastics, that we can finally rid ourselves of the Quran once and for all, and truly embrace the amazing deductions of Yusuf Estes, that **“the Quran represents the Quran, but it’s not the actual Quran itself.”**⁸⁰

We ask Allah to save us from being deceived by philosophical rhetoric that leads to rejecting His Book and His Religion.

Which Way is Yusuf Estes Guiding People?

Dr. ‘Abdur-Razzaaq al-Badr (may Allah preserve him) said:

“If someone believes that this Quran present in the mus-hafs and recited on the tongues is (actually) the Speech of the Great Lord, and that He - Glorified is He - is the One who spoke with it, then no doubt he would have more concern for the Quran, more focus on it, and more understanding of its sanctity and status...

...On the other hand, if a person believed that it is not the Speech of Allah, that it is merely one of the things that Allah created, like the rest of the creation, then no doubt, this belief would place a weakness of understanding the Quran in his heart. This is why it has been reported that some of the imams of the people of innovation, like Ja’d ibn Dirham, Jahm ibn Safwan, and their likes used to often disrespect the mus-haf, belittle it, and even throw it.”⁸¹

The Danger of Opposing *Ijmaa’* (Scholarly Consensus)

We have seen how Yusuf Estes (may Allah guide him) has clearly opposed the basic unanimously accepted beliefs of the Muslims. The scholars of *Ahlu-Sunnah* have always been united on the strength of the proof of *ijmaa’* (scholarly consensus), and they commonly quote the following Quranic verse to show the great danger that lies in opposing *ijmaa’*.

⁸⁰ As stated explicitly by Yusuf Estes in the radio program, “What is Quran?” (at exactly 25:15), available directly from one of his 3,000+ websites: <http://www.allahsquran.com/goodies/audio.php>, originally a radio broadcast called “Today Islam”.

⁸¹ *Sharh ‘Aqeedat al-Haafith ‘Abdil-Ghaneeh al-Maqdissee* (pp.204-205), the author refers to the following books for elaboration on this point: *Khalq Af’aal al-‘Ebaad* (#70) of al-Bukhaaree, *As-Sunnah* (#190) of ‘Abdullaah ibn Ahmad, and the *Fataawee* of Ibn Taymiyyah (8/425).

﴿ وَمَنْ يُشَاقِقِ الرَّسُولَ مِنْ بَعْدِ مَا تَبَيَّنَ لَهُ الْهُدَىٰ وَيَتَّبِعْ غَيْرَ سَبِيلِ الْمُؤْمِنِينَ
نُؤَلِّهِ مَا تَوَلَّىٰ وَنُصَلِّهِ جَهَنَّمَ وَسَاءَتْ مَصِيرًا ﴾

(And whoever contradicts the Messenger after guidance has become clear to him, following a way other than the path of the believers, we shall turn him to what he has turned himself towards and put him in the Hellfire, what an evil abode!)⁸²

The scholars say: Contradicting to the Messenger (may Allah raise his rank and grant him peace) is when a person opposes something established in the texts of the Book and the Sunnah, and “**The Path of the believers**” referred to is the consensus of the Muslims.⁸³ Thus, when a person opposes the united position of the Muslim scholars on an issue, he subjects himself to the punishment mentioned in the verse.

The Danger of Speaking About Allah Without Knowledge

As a former Christian who accepted Islam, it is hard for many to believe that Yusuf Estes could be a hidden innovator who seeks to revive the heretic beliefs of ancient deviants. *But then what is behind this?* He seems to be a simple man who loves Islam, so what has led him into these vile statements of apostasy?

The answer: Quite simply, speaking without knowledge is what lands people into these kinds of predicaments. Speaking about Allah without knowledge is a horrible crime against Allah, no matter how sincere a person may be! It will always lead to disastrous results. Allah says:

﴿ قُلْ إِنَّمَا حَرَّمَ رَبِّي الْفَوَاحِشَ مَا ظَهَرَ مِنْهَا وَمَا بَطَنَ وَالْإِثْمَ وَالْبَغْيَ بِغَيْرِ الْحَقِّ
وَأَنْ تُشْرِكُوا بِاللَّهِ مَا لَمْ يُنَزَّلْ بِهِ سُلْطَانًا وَأَنْ تَقُولُوا عَلَى اللَّهِ مَا لَا تَعْلَمُونَ ﴾

(Say: The things that My Lord have prohibited are: lewd behavior, whether done in public or secretly, sinning, transgression (against others) without right, setting up partners with Allah that He has sent down no authority for, and speaking about Allah with what you have no knowledge of.)⁸⁴

The scholars have understood the sins mentioned in this Verse to be ordered by their severity, leading up to the great crime of setting up partners with Allah, and then speaking about Allah without knowledge. Ibn Qayyim al-Jowziyyah (d.751) explained:

⁸² Soorah an-Nisaa' (4:115) and its meaning in English

⁸³ Refer to: *Ahkaam al-Quran* (1/39-40) of ash-Shaafi'ee, *Rowdhat an-Naathir* (2/439-444) of Ibn Qudaamah, and *Tafseer Ibn Katheer* (4/274).

⁸⁴ Soorah al-A'raaf (7:33) and its meaning in English

...This (speaking about Allah without knowledge) is the greatest of sins and the worst crime of all, since it entails lying about Allah, attributing things to Him that do not befit Him, changing His Religion and substituting it with something else, negating what He has affirmed, and affirming what He has negated, confirming what He has rejected and rejecting what He has confirmed, having animosity for His Allies and patronizing those who hate him, loving what He hates and hating what He loves, and describing Him with unbecoming descriptions of Himself, His Attributes, His Statements and Actions.

Of all the different forbidden things, nothing is more severe a crime to Allah or more sinful. It is the foundation of every type of shirk and kufr, and all innovation and straying has been built upon it. Every blameworthy innovation in the Religion was founded by speaking about Allah without knowledge!

This is why the Salaf and the imams refuted them so sternly, raising their voices so loud all over the world, warning against their tribulations with the harshest of warnings. In doing this, they exceeded their contempt in warning against lewdness and oppression, since the harms of innovation are more serious, in how they wreck the Religion and destroy it...⁸⁵

We ask Allah to increase the love of Islam in the heart of Yusuf Estes and in all of our hearts, so that it prevents him and us from speaking about Allah without knowledge in every situation.

Shaykh ‘Ubayd al-Jaabiree Speaks

These despicable words of disbelief uttered by Yusuf Estes (may Allah guide him) were summarized and presented to one of the scholars of al-Madeenah, Shaykh ‘Ubayd ibn ‘Abdillaah al-Jaabiree (may Allah preserve him). The question was worded as follows:

There is a preacher in the West who says that what is written in the mus-hafs is not really the Quran, and that the real Quran is what is recited upon the tongues and preserved in al-Lowh al-Mahfooth and in the chests of the people. What is written in our mus-hafs is only a representation of the Quran, similar to how the paper money in people’s hands has no value itself, rather the valued thing is preserved somewhere else, and the paper represents it. Some people have begun spreading this idea, saying that the mus-haf is just paper and ink, and not the Quran. What should the stance of a Muslim be regarding these statements? May Allah reward you well.

He replied by saying:

⁸⁵ Madaarij as-Saalikeen (1/645-646)

Firstly, I warn – if this statement is established from that preacher – I warn the Muslims, men and women alike, from listening to him, as he is corrupt. He is either astray, leading others astray, or he has lost his mind.

Secondly, this man has opposed the consensus of Ahlus-Sunnah, since they have all agreed that the Quran, however you interact with it, whether it is recited upon the tongues, memorized by heart, written on chalkboards or in mus-hafs, this does not exclude it from being the Speech of Allah, the Mighty and Majestic.

This [man] has merely used [misguided] rationale, which is the starting point for deviation. I believe that he may continue on this path until he says that the Quran has two parts – words and meanings, the meanings being the Speech of Allah, and the letters and words being created. It may be that he does not stop until he reaches this point.⁸⁶

Cooperation On Sin and Transgression

The blame we place on Yusuf Estes (may Allah guide him) for spreading these statements of disbelief to the innocent and unsuspecting Muslims of the English-speaking world is overshadowed by the blame that must be placed justly upon the shoulders of those who work together in teams, receiving salaries, to produce programs full of such repulsive errors in 'aqeedah.

Propping up someone as ignorant as Yusuf Estes, promoting him as a "shaykh", and giving him a free license to speak on various topics amounts to major recklessness in conveying *da'wah* and a clear lack of understanding of how Islam is to be propagated.

The people who promote him and cooperate in spreading his message must take responsibility for what they have done. Their individual cases could be understood a number of ways:

- A) They are extremely ignorant about the basic beliefs of the Muslims and thus did not recognize these blatant errors.
- B) They may have been able to recognize the errors, but they are so busy producing content that they do not pay attention to what they actually broadcast, and thus these kinds of major mistakes go right past them.
- C) They know about the correct Muslim beliefs and they can identify these major mistakes, yet the reputation and honor of Yusuf Estes is given priority over the correctness of the actual beliefs they broadcast.

⁸⁶ From class #3 (at the 72 minute mark) of the shaykh's explanation of *Nawaaqidh al-Islaam* in Jeddah, Summer 2012, recorded and published on the internet by our brothers at Miraath: <http://ar.miraath.net/audio/3617/03>
Translated into English at <http://www.youtube.com/watch?v=PlzXS9E2sZs>

D) They are deviants who are trying to revive the ancient blasphemy of the heretic Jahmiyyah Sect⁸⁷ and make it prevail over what the Salaf believed in and did not differ over.

Whichever is their reality, the least of them disqualifies them from being considered fit to carry the message of Islam to the people.

In fact, it was not three or four people who cooperated with him to produce one of the shows quoted previously, nor was it limited to five or ten! **No less than 25 people** at Huda TV cooperated to plan, record, produce and broadcast one 14-minute show. Here are their positions (with their names removed), according to the credits at the end of the program:

- Presented by: Sh. Yousef Estes
- Program Manager: [Name]
- Project Supervisor: [Name]
- Assist. Project Supervisor: [Name]
- Lighting & Photography Director: [Name]
- Lighting Supervisor: [Name]
- Assistant Lighting Technicians: [3 Names]
- Cameramen: [3 Names]
- Assistant Cameramen: [3 Names]
- Set Designer: [Name]
- Unit Operation Engineer: [Name]
- Electronic Editing: [Name]
- Video Recording: [Name]
- C.C.U.: [Name]
- Sound Engineer: [Name]
- Sound Technician: [Name]
- Computer Lighting: [Name]
- Production Manager: [Name]
- Financial Services: [Name]
- Executive Director: [Name]

From this group of 25 people who believe they came together to spread the message of Islam, was there not one man who could recognize or do anything about any one of these blatant and severe statements of disbelief?!

﴿ أَلَيْسَ مِنْكُمْ رَجُلٌ رَشِيدٌ ﴾

(Is there not one guided man among you?!)⁸⁸

⁸⁷ For a discussion of the beliefs of the Jahmiyyah Sect and how the teachings of Yusuf Estes compare to them, refer to the Appendix at the end of this article.

⁸⁸ Soorah Hood (11:78) and its meaning in English

This entire mess – Huda TV and other channels like it – is all a result of a collectively naïve and irresponsible approach to *da'wah* work, without any basic grounding in Islamic knowledge. This is the least that could be said, so long as everyone involved actually fell into only the first two possibilities mentioned, and Allah knows their reality best.

“Islam is Love... Islam is not Hatred”

With a number of major violations of basic Islamic beliefs in just one short 14-minute show, Huda TV could not even produce a set of simple lyrics for the show's theme song without its own basic errors in belief! The following is part of the song that accompanies the program where Yusuf Estes (may Allah guide him) made all those statements of disbelief:

*Islam is peace, Islam is ease,
Islam is not danger or disease,
Islam is love and prosperity,
Islam is not hatred or adversity...*

If we put the issue of singers and songs aside for now,⁸⁹ we have a very childish rhyme, claiming that Islam is love, but not hatred. Again:

﴿ أَلَيْسَ مِنْكُمْ رَجُلٌ رَشِيدٌ ﴾

(Is there not one guided man among you?!)⁹⁰

Is there not one of you who knows about the basic foundation of balance in Islam called loving and hating for Allah's sake?! Our Messenger (may Allah raise his rank and grant him peace) stressed the importance of this issue in so many narrations:

((إِنَّ أَوْثَقَ عُرَى الْإِيمَانِ أَنْ تُحِبَّ فِي اللَّهِ وَتُبْغِضَ فِي اللَّهِ))

“Verily the strongest handhold of faith is that you love for the sake of Allah and that you hate for the sake of Allah.”⁹¹

⁸⁹ While the innovated practice of coupling Islamic *da'wah* with music and singing definitely deserves its own clarification, the priority in this short article is to identify and correct major 'aqeedah mistakes that can take people out of Islam.

⁹⁰ Soorah Hood (11:78) and its meaning in English

⁹¹ **Hasan:** Collected by Ahmad (4/286) on the authority of Al-Baraa'. See: *As-Silsilah as-Saheehah* (#1728).

((مَنْ أَعْطَىٰ لِلَّهِ تَعَالَىٰ، وَمَنَعَ لِلَّهِ، وَأَحَبَّ لِلَّهِ،
وَأَبْغَضَ لِلَّهِ، وَأَنْكَحَ لِلَّهِ، فَقَدْ اسْتَكْمَلَ إِيمَانَهُ))

“Whoever gives for Allah, the Most High, withholds for Allah, loves for Allah, hates for Allah, and marries for Allah has perfected his *eemaan*.”⁹²

Does not one of you reflect over *Soorah al-Faatihah* that he reads so many times every day? The element of hatred for Allah’s sake is there and in many of the Verses of the Quran. We love and hate for Allah’s sake, as part of a balanced belief system that requires true loyalty of the heart and limbs.

The Path to Real Rectification

After understanding these severe violations of basic Muslim beliefs established by scholarly consensus, we ask Allah the Almighty to guide Yusuf Estes and those who cooperate with him to honestly repent to Him alone, the All-Forgiving One, who accepts all acts of sincere repentance from all of His Servants.

﴿ فَمَنْ تَابَ مِنْ بَعْدِ ظُلْمِهِ وَأَصْلَحَ فَإِنَّ اللَّهَ يَتُوبُ عَلَيْهِ إِنَّ اللَّهَ غَفُورٌ رَحِيمٌ ﴾

(Whoever repents after his transgression and rectifies (the matter), surely Allah will accept his repentance. Indeed, Allah is All-Forgiving, Ever-Merciful)⁹³

We ask Allah to grant Yusuf Estes and those who cooperate with him success in attaining true remorse for these transgressions. From the conditions of repentance is that one feels true remorse for his crime. In this case, this can be accomplished by learning about the gravity of these errors in belief and how the early Muslims considered people who held these beliefs to be **outside of Islam**, as mentioned previously.

Furthermore, reflecting over the words of Ibn al-Qayyim quoted earlier in this article will help Yusuf Estes and those who cooperate with him to understand how serious it is that he speaks about Allah’s Religion without knowledge, which is the actual basis and reason for such gross violations of basic Muslim creed. This will aid him and those who cooperate with him to achieve true remorse for what has taken place, may Allah make them all successful.

Repenting to Allah must include that one stops committing the sin. We ask Allah to help Yusuf Estes stop himself from speaking without knowledge.

⁹² **Hasan:** Collected by Ahmad (3/440) and at-Tirmithee (#2521) on the authority of Mu’aath al-Juhaneey.

⁹³ *Soorah al-Maa’idah* (5:39) and its meaning in English

Repentance must also include an intention to not return to the sin. We pray that Allah grants him success in this as well, and may Allah help those who have promoted him and cooperated to spread these statements of disbelief to understand how important it is for him to stop speaking without knowledge.

Lastly, to have one's repentance accepted by Allah, one must rectify the wrongs he has caused. It is not enough to recognize the errors and simply put them behind you. Allah, the Exalted, has tied the idea of rectification to repentance in many Quranic verses, similar to the one mentioned above.⁹⁴

Yusuf Estes and those who have cooperated with him to spread these horrible statements against Allah and His Book must work hard to support the kind of clarification contained in this article to as many of the people who have been misled as they can. They must be humble enough to put aside their concern for their own reputations and work to restore the correct Islamic beliefs they have corrupted. This is not to be done by setting up more lectures for ignorant people to speak and "clarify", as the errors themselves are only a result of ignorant people speaking in the first place. Instead, they must work to correct these errors by supporting the spread of the knowledge of the Book and the Sunnah, as understood by the Salaf, through the works of the people of knowledge, not through the lectures of the people of ignorance. May Allah help them to accomplish this.

Their efforts to rectify this matter at the expense of their own reputations will be seen by everyone as a proof for their sincere intentions and devout love for the truth, *in sha' Allah*. More importantly, it will stand as a great proof in their favor with their Lord on the Day of Judgment, when they will be asked about the disbelief they propagated. May Allah make them successful and accept from them.

To the Financial Supporters of Yusuf Estes and His Mission

Honest Muslims who have mistakenly spent their money and given their support to promote Yusuf Estes, his websites, TV programs, and other *da'wah* activities, must realize what they have been involved in. As they hoped for sharing the reward of wholesome invitations to Allah's Religion, they must now realize that they are dually responsible for any false beliefs they helped to propagate, like the major violations of basic Islamic creed identified in this article.

There is an obligation upon those involved in funding or promoting Yusuf Estes, as he speaks on behalf of Allah's Religion without knowledge, and thus naturally falls into serious errors as a result. While they may have fallen into this unintentionally, they must recognize what they have been a part of and deal with it accordingly.

⁹⁴ Refer to the following Quranic Verse for examples: 2:160, 3:89, 4:16, 4:146, 6:54, 16:119, 24:5.

Helping to spread this article and the clarifications of the scholars on the topics are some of the ways they can help to rectify the situation. May Allah grant them success.

Responses to this Clarification

This clarification is not an invitation to debate, as the mistakes outlined and discussed here are things in blatant opposition to the consensus of the Muslims, and thus, there is no acceptable academic response other than true repentance to Allah alone and rectification.

Imam Ahmad ibn Hanbal (may Allah have Mercy on him) was reported to have said about the rhetoric some people have about this issue:

لَا يُخَاصِمُ فِي هَذَا، وَلَا يُتَكَلَّمُ، وَلَا أَرَى الْمِرَاءَ وَلَا الْجِدَالَ فِيهِ

“There is no argument and no speech allowed about this,
nor do I allow discussions or debates about it.”⁹⁵

Furthermore, attempts to malign the author of this clarification shall receive no response or recognition, *in shaa' Allah*.

In front of you is a clear choice which you will face the consequences of in front of Allah on the Day of Judgment. No Muslim would want to stand before Allah having defended and supported gross contradictions to the fundamental, unanimously endorsed beliefs of the Muslims.

Be warned of excessive attachments to personalities and stand up devoutly for justice, as Allah the Almighty commands us:

﴿ يَا أَيُّهَا الَّذِينَ آمَنُوا كُونُوا قَوَّامِينَ بِالْقِسْطِ شُهَدَاءَ لِلَّهِ وَلَوْ عَلَىٰ أَنفُسِكُمْ ﴾

(O you who believe! Stand up firmly for justice,
as witnesses for Allah, even if it is against your own selves)⁹⁶

And He commands us similarly:

⁹⁵ Collected by Ibn Battah in his *al-Ebaanah al-Kubraa* (3/373 of the *al-Faarooq al-Hadeethah* printing)

⁹⁶ *Soorah an-Nisaa'* (4:135) and its meaning in English

﴿ يَا أَيُّهَا الَّذِينَ آمَنُوا كُونُوا قَوَّامِينَ لِلَّهِ شُهَدَاءَ بِالْقِسْطِ وَلَا يَجْرِمَنَّكُمْ شَنَا نُ قَوْمٍ عَلَى

أَلَّا تَعْدِلُوا اعْدِلُوا هُوَ أَقْرَبُ لِلتَّقْوَى وَاتَّقُوا اللَّهَ إِنَّ اللَّهَ خَبِيرٌ بِمَا تَعْمَلُونَ ﴾

(O you who believe! Stand devoutly for Allah as witnesses of justice,
and do not let your animosity for some people prevent you from being fair.
Be fair, as it is closer to piety, and observe your duty to Allah.
Verily, Allah is all-informed of what you do!)⁹⁷

And Allah knows best. May Allah raise the rank of His final Messenger and grant him peace.⁹⁸

⁹⁷ Soorah al-Maa'idah (5:8) and its meaning in English

⁹⁸ Written by Moosaa Richardson, and completed on the eve of the 24th of Ramadhan, 1433 (corresponding to August 11, 2012). The author of this clarification can be reached through his website, www.Bakkah.net/en.

Appendix I The Jahmiyyah's Stages of Deviation

To give some background and insight into the serious nature of the beliefs propagated by Yusuf Estes on Huda TV, we need to know something about the history of the Jahmiyyah Sect (الجهمية), or the Jahmites, as it relates to their beliefs about the Quran.

Stage One: The Original Jahmiyyah

The Jahmiyyah were the followers of al-Ja'd ibn Dirham⁹⁹ and Jahm ibn Safwaan¹⁰⁰ in the second century, and the followers of Bishr al-Mareesee¹⁰¹ in the third century, who, through excessive philosophical thinking about Allah and matters of the Unseen, developed and propagated a new belief, that the Quran was a set of meanings that Allah had created and sent down to the Prophet (may Allah raise his rank and grant him peace). This was based on their assumption that the attribute of speech was not something befitting to Allah, which they arrived at after debating philosophers.

This is outright disbelief in Allah's Book, since Allah Himself has said explicitly:

﴿ وَإِنْ أَحَدٌ مِنَ الْمُشْرِكِينَ اسْتَجَارَكَ فَأَجِرْهُ حَتَّى يَسْمَعَ كَلَامَ اللَّهِ ﴾

(And if any of the polytheists asks you for asylum, then protect him so he could hear the Speech of Allah (i.e. the Quran being recited))¹⁰²

The scholars and imams of Ahlus-Sunnah took this deviance very seriously and waged war on these innovated beliefs, unanimously declaring those who held them and aided their propagators to be outside of Islam.¹⁰³

⁹⁹ **Al-Ja'd ibn Dirham al-Harraanee:** Influenced by the philosophers of his time, he was the innovator of *ta'teel*, the negation of Allah's Attributes, spread later and developed by his student, Jahm ibn Safwaan, as what became known as Jahmiyyah. He was killed in the year 118, or perhaps as late as 124.

¹⁰⁰ **Jahm ibn Safwaan as-Samarqandee:** As a student of al-Ja'd ibn Dirham, he spread the heresy of his teacher and debated people regarding it, spreading it to different lands. He was a disgraceful heretic who was put to capital punishment for his blasphemy in the year 128.

¹⁰¹ **Bishr al-Mareesee:** A former student of respected scholars who turned away from Islamic knowledge to philosophy, so much so that he became the head of the Jahmiyyah of his time, treacherously spreading their ancient heretical beliefs with a more academic approach. He died in the year 218.

¹⁰² *Soorah at-Towbah* (9:6) and its meaning in English. Some of the other Quranic verses that clearly prove that Allah is to be described with Speech are: 2:75, 4:164, 7:144, 7:158, and 22:109.

¹⁰³ For classical refutations of the first phase of the Jahmite beliefs, refer to: *ar-Radd 'alal-Jahmiyyah* of 'Uthmaan ibn Sa'eed ad-Daarimee, *as-Sunnah* of 'Abdullaah ibn Ahmad ibn Hanbal (1/101-163), *ash-Sharee'ah* (1/489-525) of al-Aajurree, *Al-Ebaanah al-Kubraa* (3/291-318, 360-392) of Ibn Battah, and *Sharh Usool Ali'tiqaad* (1/241-356) of al-Laalakaa'ee.

Stage Two: The Waaqifah

Once exposed, the Jahmites had to conceal their true beliefs, and thus, entered a new deceptive phase wherein they were referred to as the Waaqifah (الواقفة), or the Fence-Sitters, those who do not (officially) take a position on the issue of the Quran. They would say: **We do not know if the Quran is created or not.**

The scholars unanimously declared this new strain of the Jahmiyyah to be disbelievers, due to their doubt of what is evident in Allah's Book, while some considered them many times more dangerous.¹⁰⁴

Stage Three: The Laf-thiyyah

Back to the drawing board for the Jahmites! A third stage of deviation was reached when they later tried to affirm that the Quran was the Speech of Allah, but as meanings, not as words and expressions. They meant that the Quran is only the divine meanings that Allah revealed, that were expressed with words by the Prophet (may Allah raise his rank and grant him peace). Their argument was that the actual Speech of Allah could not be made up of sounds, letters or words. Therefore, our recitation of the Quran, as well as our writing of it, is created, since our actions and sayings are created. What we recite and what we write are mere "representations" or "narrations" of the real Quran, but not the actual Quran itself. The Jahmites in this stage were referred to as the Laf-thiyyah (اللفظية), or the "Phrasal Jahmites."

Once again, the scholars of Ahlus-Sunnah exposed their blasphemy and identified them as disbelievers. Some considered them even more dangerous and farther astray than the earlier Jahmites.¹⁰⁵

Stage Four: The Followers of Moosaa ibn 'Uqbah

After trying to corrupt the beliefs of the Muslims with three different attempts, the Jahmites knew they would need to change their approach dramatically. They then tried to reject only one of the ways Muslims believe in the Quran being the Speech of Allah. A new stage emerged who said: **We believe that the Quran is the Speech of Allah, and what is recited and written is the Quran, but what is memorized in the chests cannot be the Quran, for how could there be an Attribute of Allah within our chests?!**

¹⁰⁴ For classical refutations of the Waaqifah, refer to: *ar-Radd 'alal-Jahmiyyah* (pp.193-197) of 'Uthmaan ibn Sa'eed ad-Daarimee, *as-Sunnah* (1/179) of 'Abdullaah ibn Ahmad ibn Hanbal, *ash-Sharee'ah* (1/526-531) of Al-Aajurree, *Al-Ebaanah al-Kubraa* (3/319-331) of Ibn Battah, and *Sharh Usool Ali'tiqaad* (1/357-384) of al-Laalakaa'ee.

¹⁰⁵ For classical refutations of the Laf-thiyyah, refer to: *as-Sunnah* (1/163-166) of 'Abdullaah ibn Ahmad ibn Hanbal, *ash-Sharee'ah* (1/532-550) of al-Aajurree, *al-Ebaanah al-Kubraa* (3/332-351) of Ibn Battah, and *Sharh Usool Ali'tiqaad* (1/385-399) of al-Laalakaa'ee.

Upon discovering this, Aboo Taalib Ahmad ibn Humayd came to his teacher, the great scholar, Ahmad ibn Hanbal, and announced:

قَدْ جَاءَتْ جَهْمِيَّةٌ رَابِعَةٌ!

“The fourth (stage of) Jahmites have arrived!”

Ahmad ibn Hanbal then enquired about them, demanded to know their names, began warning against them, and requested the people to abandon them and anyone who would speak to them, saying:

هَذَا أَكْثَرُ مِنَ الْجَهْمِيَّةِ!

“This is more (astray) than the (original) Jahmiyyah!”¹⁰⁶

Stage Five: The “Estesiyyah”?

In light of what has been discussed in this article, one can see that Yusuf Estes has sadly placed himself in a position to possibly end up in the history books as the founder of the 15th century strain of the Jahmiyyah, the “Estesites,” those who say: ***We affirm that the Quran is recited and memorized, but what is written in the mus-haf is not the real Quran, it is merely a “representation” of the Quran.***

While one could argue that he is simply reviving the beliefs of the third stage of Jahmiyyah, the Laf-thiyyah Sect, it seems more correct to say that these ideas represent a new strain, since Yusuf has affirmed that the recited Quran is the actual Quran, in opposition to the Laf-thiyyah. Furthermore, he has new arguments to support his deviation that were not known to the ancient Jahmites. Thus, it might be more appropriate to declare:

قَدْ جَاءَتْ جَهْمِيَّةٌ خَامِسَةٌ!

The fifth (stage of) Jahmites have arrived!

We ask Allah to guide Yusuf Estes back to the pure beliefs of the Muslims, and to protect unsuspecting Muslims from this severe form of deviance.

¹⁰⁶ Collected by Ibn Battah in his *al-Ebaanah al-Kubraa* (3/353 of the *al-Faarooq al-Hadeethah* printing).

Appendix II

Proof that Yusuf Estes Still Holds These Deviant Views (Plus: A Surprising Revelation About His Sources of Knowledge)

Yusuf Estes (may Allah guide him) was just recently asked about these heretical views by one of his unsuspecting followers in an email that was forward to me directly, to "correct" me! His response proves clearly that, not only does he still hold adamantly to these statements of disbelief, but his actual condition is getting much worse, as this recent email shockingly reveals.

From: [name removed]
To: "yusuf@shareislam.com" <yusuf@shareislam.com>
Sent: Monday, August 20, 2012 12:13 AM
Subject: URGENT i need help believing in Quran-e-Kerim right

As-salamalaikum dear Sheikh Yusuf Estes, ---

I think I heard you correctly say once that the Quran-e-Kerim in the book form is called mushaf-e-sherif and its not really the Quran-e-Kerim. I heard you explain this using a detailed example about money, but one of my friend is a student of ulemas and he claims all the Ahl-e-Sunnat scholars agreed that the Mushaf-e-sherif is the Quran-e-Kerim? He said other beliefs is kufr, oh my God!!! Please help me share him what is right because I need to know that my aqida is authentic Sunne belief.

I will share your answer with him if you say OK to that. Thank you for your help.

Here is the response by Yusuf Estes, with the exact formatting and presentation as received, with only the live hyperlinks disabled:

From: Sheik Yusuf Estes <yusuf@shareislam.com>
To: [name removed]
Sent: Monday, 20 August 2012, 19:35:37
Subject: Re: URGENT i need help believing in Quran-e-Kerim right

Bismillah Rahman Raheem

Salam alaykum,

People say whatever they like these days without regard much for the consequences. That is a very serious problem, I pray you and I do not fall into this trap, ameen.

First of all, the words you are saying are not exactly what I said. However, it

is understandable that you would use the words you are most familiar with instead of considering the original of my words (or meanings).

As to the one saying anything about kufr related to me, this is so dangerous for believers to use such terms with regard to other Muslims due to the very clear sahih hadith of the prophet, peace be upon him, telling us "Whoever says, 'so-and-so is in the fire' - for sure, one of them is." Na'uthubillah, we seek refuge in Allah from this kind of thinking, speaking and cursing, ameen.

Now let me offer in other words to you, the meaning of what I have said, inshallah, from true scholars of Islam and I have only endeavored to bring it in a simple form of English, inshallah, Ta'ala. Let's then, start from the beginning of the whole story of the Quran, what it means, what it is, what it says about itself, what it isn't and what we should know about it, inshallah.

1. Quran means; *recital, recitation, a reciting*; oral transmission, as in poetry; that which is being or has been *recited*
2. Quran is; the Speech or Words of Allah in *Recital* form
3. Quran says about itself; "It is a *Recital* in the Arabic language"
 - o Reasons given in Al Quran (*The Recitation*) for being revealed in Arabic language:
 1. Arabic was the language of the people where it was revealed
وَتُنذِرَ يَوْمَ الْجُمُعِ لَا رَيْبَ فِيهِ إِلَيْكَ قُرْآنًا عَرَبِيًّا لِنُنذِرَ أُمَّ الْقُرَى وَمَنْ حَوْلَهَا وَكَذَلِكَ أَوْحَيْنَا السَّعِيرِ فَرِيقٌ فِي الْجَنَّةِ وَفَرِيقٌ فِي السَّعِيرِ
"And so, (Allah) has revealed to you a *Recitation* in Arabiya (Quran in Arabic) so that you may warn the Foremost of all towns and those who dwell around it, and may warn of the Day of Gathering, which is beyond all doubt. One group will be in the Garden, and one group will be in the Flames." [42:7]
 2. To explain it clearly, distinctly with understanding
أَعْجَمِي وَعَرَبِيٌّ فَلَمْ هُوَ لِلَّذِينَ آمَنُوا هُدًى جَعَلْنَاهُ قُرْآنًا أَعْجَمِيًّا لَقَالُوا لَوْلَا فُصِّلَتْ آيَاتُهُ وَلَوْ أُولَئِكَ ينادُونَ مِنْ مَكَانٍ بَعِيدٍ وَالَّذِينَ لَا يُؤْمِنُونَ فِي آذَانِهِمْ وَقُرْ وَهُوَ عَلَيْهِمْ عَمًى وَشِفَاءً
"Now if We had made it a *Recitation* (Quran) in a non-Arabic **tongue** they would surely have said, "Why is it that its verses have not been made clear? Why is it a **foreign tongue** and an Arab?" Say, "For those who accept it, this is a Guidance and medicine for a wholesome life. But as for those who will not believe (Arabs or non-Arabs), **in their ears is deafness**, and so it remains obscure to them. They are like people who are called to from afar." [41:44]
 3. To make it easy to understand
عَرَبِيًّا لَعَلَّكُمْ تَعْقِلُونَ إِنَّا أَنْزَلْنَاهُ قُرْآنًا
"Behold, We have sent it down in all clarity, in the **Arabic tongue**, so that you might encompass it with your reason." [12:2]

تَعْقِلُونَ إِنَّا جَعَلْنَاهُ قُرْآنًا عَرَبِيًّا لَعَلَّكُمْ

- "Behold, (Allah) has made it a Quran in clear Arabic language that you may fully understand." [43:3]
 - Arabic was the most advanced and comprehensive language at the time when Quran was being revealed and it still is the most comprehensive. The terms, concepts and themes would be best clarified and explained in Arabic language and last but not the least, it was the language of the people where it was revealed.
4. The beginning of surah Baqarah says; Alief, Laam, Meem. That is the Book wherein there is no doubt, guidance for Al Mu'taqeen"
- The transliteration of the sound being made from the mus-haf is something like this:
 - Alief, laam, meem! Thalak ul kitabu Laa raiba fee, hudal lil mu'taqeen.
 - The word "thalak" (above) means: That (not This)
 - In this case the word "That" (thalak) refers to the full and complete Recitation that is: Fii lawhin mahfuth
 - (In Al-Lawh Al-Mahfuth!) meaning, among the Most High gathering (angels), guarded from any increase, decrease, distortion, or change.
- Surah 85, Al Buruj

Hadith of the Prophet, means, "Learn Al Quran and recite it, for the example of whoever learns the Quran, recites it and adheres to it, is the example of a bag that is full of musk whose scent fills the air. The example of whoever learns the Quran and then sleeps (lazy) while the Quran is in his memory, is the example of a bag that has musk, but it is close tight.
At-Tirmidhi (Hasan)

5. The word "*kitab*" used in this same verse means; ??
Find out on this page - <http://www.islamnewsroom.com/news-we-need/1953>

Jazakallah khair was salam alaykum,
Yusuf Estes

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The following points are important to note:

- The response is dated August 20, 2012.
- He accuses those who know the correct Islamic *'aqeedah* (as proven clearly in this clarification) of speaking “without much regard for the consequences.”
- He quotes a hadeeth, very loosely, about the danger of making *takfeer* (taking Muslims outside of Islam) while no one made *takfeer* of him.
- He reassures his follower of the correctness of his beliefs, calling them the teachings of the “**true scholars of Islam.**” (*very important – pay attention...*)
- With the same pathetic line of argument, he cuts and pastes things that he believes support much, if not all, of his views of disbelief that have already been highlighted in this clarification.
- He links to an article that he copied from the Internet and placed on one of his websites, “the Islamic News Room” (screenshot taken August 21, 2012):


Quran is NOT Kitab! (or is it?)

Tuesday, 21 August 2012 00:00 | Author: M. Hadi Marifat |   

User Rating:  / 3

Poor Best

QurAn = Recite(?)



Kitab = Book(?)

In the Name of Allah, the Most Compassionate, the Most Merciful

Concept of **Kitab** in the Quran

by Muhammad Hadi MaRifat
Translated by A.N. Baqirshah

The article he publishes and links his unsuspecting follower (or victim) to is by an author named “**Muhammad Hadi MaRifat,**” who we can only assume is one of the “true scholars of Islam” he has alluded to, as he has not mentioned anyone else.

Who is this true scholar of Islam, “Muhammad Hadi MaRifat,” that Yusuf Estes refers his followers to? *The answer is absolutely shocking...!*

He is an Iranian "Ayatollah" (Shiite scholar) who writes for the infamous Iranian quarterly publication, "**Message of Thaqaalayn.**"

In an article in the Guardian published in 1999, Ian Linden discusses a meeting between Christians and Shiite scholars in Iran, referring to this Muhammad Hadi Marifat as one of the leading representatives of the Shiite Religion. He writes:

Following an admission from the Christian participants that a range of views was represented on our side, the leading representatives of Shiite Islam, Ayatollah Muhammad Khamenei and Ayatollah Muhammad Hadi Marefat, made it clear that not everyone on the Iranian side agreed with each other either. Nowhere was this more clear than on the issue of the role of women. All women present - and there were fewer than 10 - wore regulation black, a full dress covering the ankles, in contrast to the more relaxed style visible on the street, with headscarves worn well back.

And further clear proof is found quoted directly on his website, at the end of the article he links his followers to:

16. The Quran: Another meaning of the *Kitab* is the **Quran**.
As it is known, the *Quran* is a Divine revelation in the form of a scripture. It is called *Quran*, because it is recited. It is called *Kitab*, because it is written or scripted.
So, both *Quran* and *Kitab* are used for this book.
The following verses signify these names: "**God it is Who has sent down the Book with the Truth, and also the Balance.**" (42: 17)

17. "**By the Clear Book, behold, We have made it an Arabic Qur'an; haply you will understand..**" (43:12)

18. "**That is the Book, wherein is no doubt..**" (2: 2)

In the Qur'an, *Kitab* refers to the Quran itself in more than forty (40+) cases

From The Message of Thaqaalayn – Vol.3, Nos.1 & 2, Spring and Summer, 1417/1996

COMMENTS

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(after review)
One click only please

Right at the end, Yusuf Estes (may Allah guide him) says clearly, "**From the Message of Thaqaalayn – Vol.3, Nos. 1 & 2, Spring and Summer, 1417/1996.**"

If that is not enough of a disgrace that should wake up the innocent and unsuspecting followers of Yusuf Estes, there remains one point:

The article written by this *ayatollah* in this Shiite publication does not even support his argument! The actual conclusion of this Shiite author is that the Quran is in fact a book that is written. So even an author from the heretical Raafidhah Sect of the Shiite Religion would not support this deviance!

What a multi-layered, complex cluster-failure of a fatwa!

Appendix III

20 Responses to 20 Honest Concerns

Some of our honest and unsuspecting brothers and sisters in Islam who have been affected or even outright victimized by the deviance of Yusuf Estes may have a number of concerns regarding Yusuf Estes himself, his errors, the information in this article, or its author. In this appendix, we will address these concerns briefly.

1. How can someone be so harsh on their good Muslim brother?

Good Muslims believe in the Quran, the Word of Allah, whether spoken, written, or memorized, with the same belief held by the consensus of the upright, early Muslims who followed the Religion properly, as shown clearly in this clarification. Yusuf Estes is currently spreading a number of serious deviations in these basic Islamic beliefs that need recognized and warned against. Our love for him as a person must not interfere with our love for clarity in our Religion and the correct Islamic beliefs.

While it is possible for any reader to have his/her own conclusion(s) about the tone of this clarification, whatever conclusion that is reached must not stop the reader from recognizing the truth and following it.

2. This clarification is against Islamic manners, since Yusuf Estes has not been advised.

I assure you that Yusuf Estes has been advised much, regarding this and many other issues. He has not shown a desire to correct his ways, but instead, a love for his reputation that prevents him from rectifying his errors. Besides, whether or not Yusuf Estes has been advised before does not prevent you – right now – from recognizing the truth in this clarification and adopting the correct Islamic beliefs if you have been affected by his teachings.

3. The author of this clarification is not qualified to make takfeer and pronounce Yusuf Estes outside of Islam.

There is no *takfeer* of Yusuf Estes in this clarification. While we are required to believe that the beliefs he propagates are *kufr* (disbelief), making a ruling on an individual that he has left Islam is indeed a very serious issue, one that is beyond the scope of this clarification.

4. Some statements have been twisted, misquoted, or taken out of context.

Allah is our Witness that every bit of care has gone into this article to ensure word-for-word accuracy of all quotes in their intended contexts. Readers are invited to compare

the quotes from Yusuf Estes' speeches and writings to their original sources, and references to the direct sources of all quotes have been provided to facilitate that easily.

5. Yusuf Estes has the right to explain what he meant and defend himself.

If you have understood the gravity of these issues, and how they are related to the unanimously accepted basic belief system in Islam, then to allow someone to defend their positions in such cases or to explain them will never lead to anything good. There can be no doubt in the mind of any truth-seeking Muslim in the correctness of the Islamic belief system from the Quran, Sunnah, and consensus of the early scholars of *Ahlu-Sunnah*. So, in fact, Yusuf does **not** have the right to defend himself or explain his ideas, he only has the obligation upon him to repent from his statements of apostasy and rectify his ways. May Allah grant him success in that.

6. Yusuf Estes has presented proof from the Quran for his argument so we have to respect it.

Again, if you have understood the reality of his contradictions to the basic Muslim beliefs, agreed upon by all of *Ahlu-Sunnah*, then this kind of excuse has no meaning whatsoever. Allah did not leave his Religion to be played with by anybody who quotes a Quranic Verse for whatever he wants.

Furthermore, his silly attempts to twist the meanings of Quranic Verses to support his statements of apostasy have been exposed and clarified earlier in this article

7. Yusuf Estes is a revert to Islam from a Christian background. He did not study Islam formally so he is prone to make mistakes here and there. And no one is perfect.

Agreed. No one is perfect in their *da'wah* work, and people do make mistakes. We are however required to identify and rectify mistakes attributed the perfect Religion of Allah, especially when they are as offensive as the atrocities committed by Yusuf Estes in the passages quoted in this clarification.

Furthermore, any person who speaks on behalf of Islam is required to speak with knowledge. Speaking about Allah without knowledge is a heinous crime, as mentioned in this clarification. When considering the gravity of the mistakes mentioned in this clarification, a logical conclusion can be reached - Yusuf Estes was simply not qualified to speak on behalf of the Religion in the first place.

It should also be known that Jahm ibn Safwan himself, the one to whom the Jahmiyyah Cult is ascribed, was a common man with no Islamic knowledge. It was only after debating with atheists in attempts to call them to Islam that he developed his line of thinking and began to spread it and then became popular. The wicked beliefs of the Jahmiyyah have since plagued the Muslim Ummah for over 1300 years and they have been the reason for some of the worst trials in the history of Islam! All of this came

originally from an ignorant man with no Islamic knowledge! So we must not underestimate the level of harm that an ignoramus can create, even while he intends good.

8. This kind of article is backbiting.

Without this kind of article, people would go on abandoning the beliefs of *Ahlu-Sunnah* and deviating into the foul beliefs of the heretic Jahmiyyah Sect being propagated by Yusuf Estes. So this is the kind of backbiting which the scholars consider an obligation on the Muslims who know the correct beliefs.

9. This article is the result of hunting for mistakes, like some kind of “witch-hunt”.

When scholars and students of knowledge identify and warn the Muslims of deviant beliefs that oppose the consensus of *Ahlu-Sunnah* in basic matters of Islamic belief, they must not be demonized or slandered. Instead, you should pray for their success and think well of them, as they are fulfilling an essential need of the Muslim nation.

And quite simply, whether the article is the result of a “witch-hunt” or not, this must not prevent you from identifying false beliefs of apostasy and shunning them.

10. The mistakes of Yusuf Estes are small, excusable errors.

Go back and read this clarification. By Allah, someone who speaks like this has simply not read or tried to understand this clarification.

11. We have more important issues to deal with as an Ummah.

It is the correctness of *‘aqeedah* that gives the Muslims their success and dignity among the nations, by Allah’s Permission. The scholars have mentioned that the downfall of the Umayyid Empire was due to the Muslim leaders’ support of the heretic beliefs of the Jahmiyyah, the very beliefs being revived by Yusuf Estes today! Remaining silent about the spread of apostasy in the name of “Islamic *da’wah* work” would only lead to the further humiliation and disgrace of the Muslims.

This kind of statement is often uttered by those who do not understand the priorities of rectifying the situation of the Muslims.

12. Refutations harden the heart, so we should stay away from these kinds of articles.

Is it that remaining ignorant about deviation and unable to identify it and avoid it, and thus falling into it, and – Allah’s Refuge is sought – ending up in the Hellfire because of it

something that **softens** the heart?! The statement that “refutations harden the heart,” as popular as it may be in some circles, is a very misleading statement.

The Book of Allah, from beginning to end, is full of refutations against the Jews, Christians, pagans, atheists, and hypocrites. *Soorah al-Faatihah* stands as a refutation of the Jews and the Christians, and *Soorah al-Baqarah* begins with profiling mankind into different groups and rebuking the idol worshippers and then exposing and refuting the hypocrites, etc. The refutations continue throughout the Book of Allah, to the end where Allah refutes Aboo Lahab by name and refutes the claims of the polytheists in *Soorah al-Ikhlaas*. Does the Book of Allah harden our hearts or soften them?!

Furthermore, Allah has preserved His Religion and the correct belief system throughout history by way of the scholars’ refutations of falsehood and its people. Through proper academic refutations, Muslims can attain safety in their Religion, and stay guided, by Allah’s Permission.

13. This kind of clarification is ghuluww (religious extremism or going overboard).

Religious extremism is clearly found in the excessive attachments that some Muslims have to popular personalities, which interfere with their ability to view issues with balance and identify falsehood and shun it.

This article invites the reader to identify a number of serious false beliefs being attributed to Islam, and to take the appropriate position on them. This is the furthest thing from *ghuluww* (religious extremism).

14. We should focus on ourselves, and not be so critical of others.

We ask Allah to make us more critical of ourselves than we are of anyone else. This noble goal and solid personal balance does not prevent us in any way from enjoining good, forbidding evil, accepting the truth, and rejecting falsehood throughout our entire lives.

15. The critic has mistakes, too.

Agreed. However, it is Christianity where people must be “free of sin before they cast the first stone.” In Islam, we are required to forbid evil when it appears, while no one is perfect.

Furthermore, the mistakes of the author of this clarification (may Allah forgive him) must not prevent you – right now – from following the truth when it comes to you and shunning falsehood once it becomes known to you.

16. *We are supposed to hide our brothers' faults in Islam.*

This seems to be a misunderstanding of the obligation of screening the hidden faults of Muslims. When a mistake or sin is hidden and not known to the people, then Islam teaches us to advise and correct privately, while we screen our brother's faults from those who do not know and are not harmed by them. However, when sins and/or mistakes are in the open, publicly known and spread, then they must be spoken about and handled publicly. The Muslims have a right to be taught and reminded about the status of those faults, so they do not fall into them

17. *The critic is jealous of Yusuf Estes.*

This is a mere claim about what lies hidden in the heart of the critic. For argument's sake, even it were 100% true, it must not stop you – right now – from siding with the consensus of the Sunni scholars against the ancient blasphemy of the Jahimyyah Sect.

18. *The critic is trying to become popular by attacking a popular figure.*

The previous response applies equally to this concern.

19. *The critic is unqualified.*

Concern for academic qualifications is legitimate. The author of this clarification, who does not like to mention his own academic qualifications, would ask such a claimant in all fairness to apply the same level of concern when it comes to promoting and defending Yusuf Estes – Is he truly qualified to speak on behalf of Islam? He has no formal or informal studies of Islam that amount to any sound knowledge. His actual words of blasphemy quoted in this article disprove the credibility of any honorary award or certification given to him by mistake.

And even if the author of this clarification were as religiously ignorant as Yusuf Estes or worse, the choice of siding with the consensus of *Ahlus-Sunnah* against the heresy of the Jahmiyyah Cult still remains a forked road right in front of you.

20. *Yusuf Estes has done so much good, and we have to be fair.*

Agreed. Muslims are required to be fair and just. The author of this clarification has made no attempt to belittle any good work done by Yusuf Estes. No one's good deeds are being rejected, ridiculed, criticized, undervalued, or looked down upon in this article.

Having said that, the reality is that Yusuf Estes is currently in danger of losing the potential rewards for his good deeds due to his words of apostasy. It is this very article, a bitter dose of live-saving medicine, that could save him from the end result of the horrible path he has chosen, by Allah's Permission. May Allah give him the strength and

courage needed to put aside his personal pride, humbly embrace the correct beliefs of Islam, and abandon the vile statements of apostasy that he has fallen into and spread.

Furthermore, warning the Muslims against what could draw them into the Hellfire could never – in any way whatsoever – be considered an act of injustice.

And Allah knows best.