

منهج أهل السنة والجماعة

في

نقد الرجال والكتب والطوائف

THE METHODOLOGY
OF AHLUS-SUNNAH WAL-JAMAA'AH
ON CRITICIZING
INDIVIDUALS, BOOKS & GROUPS

BY SHAYKH RABEE' BIN HAADEE AL-MADKHALEE



The Methodology of Ahlus-Sunnah wal-Jamaa'ah on Criticizing Individuals, Books & Groups



Written by:
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Al-Madkhalee (*hafidhahullaah*)

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Acknowledgements: After thanking Allaah for allowing me to complete this task, of which I hope will serve to aid and promote Islaam in its pure form, I thank my wife and family, and ask Allaah to reward them, for being overly patient with me in completing the translation and production of this book, during a difficult and trying time in our lives. [Abu Maryam]

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PUBLISHER'S FOREWORD

This book is a translation of the monumental treatise "*Manhaj Ahlus-Sunnah wal-Jamaa'ah fee Naqd-ir-Rijaal wal-Kutub wat-Tawaa'if*" [The Methodology of Ahlus-Sunnah wal-Jamaa'ah on Criticizing Individuals, Books and Groups] by Shaikh Rabe' bin Haadee Al-Madkhalee. Although this book has been written in recent times, it has become a classical work and an important source of reference in its own right due to the vast amount of knowledge and clarification of fundamental principles regarding the methodology of the Salaf that are contained in it. This is why the scholars of this era, the likes of Shaikh 'Abdul-'Azeez bin Baaz, Muhammad Naasir-ud-Deen Al-Albaanee, Muhammad bin Saalih Al-'Uthaymeen, Saalih Al-Fawzaan and countless others have praised this book in particular and its author in general.

The basis of the book is a rebuttal of a false principle, which has become common on the tongues of many Muslims today, not to mention those who claim to adhere to the Way of the Salaf, and which has caused much destruction and harm to the methodology of our pious predecessors and those who adhere to this path. This principle, known as *Muwaazanaah*, states that a person is obligated to mention the good qualities of those whom he is refuting or warning against, when mentioning their defects and errors.

Muwaazanaah linguistically means to make a balance and equilibrium between two things, hence the name for this principle, since its adherents aim to create a balance in the people's minds between the good and the bad qualities of those who have been refuted. So by doing this, they hope to lighten the burden of those who have been refuted and warned against, and thus cause the people to disregard their errors and overlook their faults, due to the "overwhelming" good they perceive to see.

There is no doubt that such a methodology is extremely dangerous, as it leaves the door wide open for innovators to creep in and corrupt the Religion. It is for this reason that many of the scholars of recent times have begun to openly refute this false principle and clarify the true methodology of the Salaf in this regard, and their statements are many and widespread.

Apart from all of these refutations, the author of this treatise took on the arduous task of dedicating an entire book to this subject alone, brilliantly clarifying the underlying intent behind this principle, precisely rebutting all the arguments and proofs used to support it and exhaustively presenting the correct methodology of the Salaf with regard to criticizing and warning, while presenting many narrations from them in support of that.

So before you is a tremendous book, which we hope will serve as a foundation for you in your understanding of the Methodology of the Salaf with regard to criticizing, warning and rebutting. We hope that this book helps to free those Muslims who have been cast in the shackles of this deadly methodology, such that they readily reject warnings issued against deviants and allow their innovations to pollute their beliefs and ideologies. Likewise, we ask Allaah to make the production and publication of this book sincerely for His sake and make it a means of guidance for the Muslims. Verily Allaah responds to the supplications.

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INTRODUCTION TO THE SECOND EDITION

All praise is for Allaah and may the peace and blessings be on Allaah's Messenger, his family, Companions and those who follow his guidance. To proceed:

Allaah knows that I did not intend by writing this book of mine: **"The Methodology of Ahlus-Sunnah wal-Jamaa'ah on Criticizing Individuals, Books and Groups"** anything but to elucidate the truth and clarify the meanings of justice and fairness - characteristics that represent this great methodology. And I expended my greatest efforts in bringing to open this truth and in disproving what opposes and negates it.

So I ask Allaah, the Most Generous, Lord of the Mighty Throne, that He make this deed sincerely for His Face (alone) and for the sake of supporting His Religion. And I ask that He place it in my scale of good deeds (on the Day of Judgement).

And indeed, from that which I thank and praise Allaah for is that it has become evident that this book has been met with great acceptance amongst the people of truth and fairness - the followers of the Salafee methodology who are very many in this land (i.e. Saudi Arabia) as well as outside of it.

I ask Allaah, the Most Generous that He grant our brothers who were deceived by that deluding and misleading methodology (of *Muwaazanah*), which dons the dress of justice and fairness on the outside, yet holds underneath it the destruction of the methodology of the Salaf, of which true justice and fairness cannot be found except in it. I ask Allaah to grant them the ability to return to the truth and to make them avoid the pathways of the

people of falsehood, stubborn rejection and proud arrogance. And I ask Him to protect us and them from the evil plots of the devils - the devils among mankind and the jinn - and that He cause us all to come out from the whirlpool of vain desires and confusion, which has had its deadly currents demolish hearts, souls, the correct Creed and manners. Verily, Allaah hears the supplication.

And I can't forget to mention to the noble readers that after I finished writing my book "**The Methodology of Ahlus-Sunnah wal-Jamaa'ah on Criticizing**", I sent a copy of it to his eminence, our teacher, the great scholar, Shaikh 'Abdul-'Azeez bin 'Abdillaah bin Baaz, Head of the Committees for Knowledge-Based Research, Religious Verdicts, Da'wah and Guidance. And he was kind enough to forward it to the noble Shaikh, 'Abdul-'Azeez bin 'Abdillaah Ar-Raajihee in his letter (no. 488) on 3/13/1412H. So Shaikh 'Abdul-'Azeez bin 'Abdillaah Ar-Raajihee put into effect the order of his teacher, Shaikh 'Abdul-'Azeez bin 'Abdillaah bin Baaz, and began to study the book and then to summarize it in a good manner, in which he added to it the summary, which the author makes in his conclusion. Then he attached it to the following letter, which he sent to Shaikh 'Abdul-'Azeez bin 'Abdillaah bin Baaz:

"In the Name of Allaah, the Most Merciful, the Bestower of Mercy. From 'Abdul-'Azeez bin 'Abdillaah Ar-Raajihee to his eminence, our Shaikh and father, 'Abdul-'Azeez bin 'Abdillaah bin Baaz, may Allaah preserve him, grant him success and prolong his life, Ameen.

As-Salaam 'Alaikum wa Rahmatullaahi wa Barakaatuh. To Proceed:

Your letter numbered (no. 488) was sent to me on 3/13/1412H, attached with a book by the Shaikh, Rabee' bin Haadee Madkhalee, a teacher in the Islamic University of Madeenah, with

the title "The Methodology of Ahlus-Sunnah wal-Jamaa'ah on Criticizing Individuals, Books and Groups" so that I may review it and comment upon it.

So based on this, your eminence, you will find attached to this letter my comments on it.

May Allaah preserve you and safeguard you. And Allaah is the One who grants success. May the peace and blessings be on Muhammad, his family and Companions.

Your son, 'Abdul-'Azeez bin 'Abdillaah Ar-Raajihee."

After Shaikh Ibn Baaz read the comments of Shaikh 'Abdul-'Azeez Ar-Raajihee on the book, he sent me the following letter, giving me the glad tidings that he was happy with the answer of Shaikh Ar-Raajihee and supplicating for me with things that I hope Allaah will answer:

"Number 1673 on 9/8/1412H:

From 'Abdul-'Azeez bin 'Abdillaah bin Baaz to the noble brother, Doctor Rabee' bin Haadee bin 'Umayr Al-Madkhalee, may Allaah grant him all that pleases Him and increase him in knowledge and Faith, Ameen.

Salaamun 'Alaikum wa Rahmatullaahi wa Barakaatuh. To Proceed:

I am attaching here for you the letter I received in response from Shaikh 'Abdul-'Azeez bin 'Abdillaah Ar-Raajihee concerning your book "The Methodology of Ahlus-Sunnah wal-Jamaa'ah on Criticizing Individuals, Books and Groups" since I had forwarded it to him due to my inability to review it. So he responded with what he saw concerning the book and his

response pleased me, all praise be to Allaah. And I am pleased with the research you did in it.

I ask Allaah that He make us and you and the rest of our brothers from among the callers of guidance and the supporters of Truth. Verily, He is the Most Magnanimous, the Most Generous.

Was-Salaam 'Alaikum wa Rahmatullaahi wa Barakaatuh.
Head of the Committees for Knowledge-Based Research,
Religious Verdicts, Da'wah and Guidance."

May Allaah bless our Shaikh in his lifespan and reward him for these words of encouragement and nice response. And may He make us and him and all of the Muslims from among those who call to the Qur'aan and the Sunnah and defend them. Verily, my Lord hears the Supplications.

It seems proper to me that I now present our noble readers with another statement of our Shaikh as well as the statements of Shaikh 'Abdul-'Azeez al-Muhammad as-Salmaan and Dr. Shaikh Saalih Al-Fawzaan, a member of the committee of Senior Scholars, since all of them will support the topic of this book and assist in pouring water into its river.

Shaikh 'Abdul-'Azeez bin Baaz, may Allaah preserve him and grant him success, was asked the following question: "With regard to the methodology of Ahlus-Sunnah in criticizing the people of innovations and their books, is it an obligation to mention both their good qualities and their defects, or just their errors?"

So the Shaikh responded: "What is well known from the words of the scholars is to criticize the bad qualities for the purpose of warning and to clarify the errors, which they erred in to warn against them. As for the good that they have, then it is already known and their good is accepted. However, the goal is to warn

against their errors - (such as that of) the Jahmiyyah, the Mu'atazilah, the Raafidah and so on.

So if necessity mandates that one mention what good they have in them, then he may do so. And if the questioner asks: 'What do they have with them of truth?' or 'What do they agree with Ahlus-Sunnah on?' And the person being asked knows, then he may mention that to them. However, the greatest aim and the most important matter is that one mention and clarify what they are upon from falsehood so that the questioner can beware of them and so that he will not incline towards them."

Then another person asked him: "There are some people who say *al-Muwaazanah* is an obligation - which is that when you criticize an innovator for his innovation so that the people are warned about him, you must also mention his good qualities so that you don't oppress him."

The Shaikh answered: "No, it is not required. It is not required. This is why when you read the books of Ahlus-Sunnah you will find that their intention was to warn. Read the books of Al-Bukhaaree - in "*Khalq Afaal al-'Ibaad*", in "*Al-Adab al-Mufrad*", in his "*Saheeh*", the book "*as-Sunnah*" of 'Abdullaah bin Ahmad, "*Kitaab at-Tawheed*" of Ibn Khuzaimah, the "*Radd*" (Refutation) of 'Uthmaan bin Sa'eed Ad-Daarimee against the People of Innovation and so on.

They mentioned their errors for the purpose of warning against their falsehood; the aim wasn't to enumerate their good qualities.

The goal was to warn against their falsehood. Good qualities have no worth with respect to the one who disbelieves. If the innovation one commits causes him to disbelieve, then his good qualities become nullified. And if his innovation doesn't lead him to disbelief, then (still) he is upon dangerous ground. So the aim is

to clarify and expose the errors and mistakes, which we are obligated to warn against."

[From a cassette recording of one of the classes he gave in the summer of 1413H in Taa'if after Salaat al-Fajr]

Shaikh 'Abdul-'Azeez al-Muhammad as-Salmaan, may Allaah preserve him, was asked the following question: "Is making a balance (*Muwaazannah*) between the good and bad qualities a condition when talking about the innovators, according to the Methodology of the Salaf?"

The Shaikh responded: "Know, may Allaah grant success to us, you and all the Muslims, that no report can be found from anyone amongst the Salaf as-Saalih - from the Sahaabah and those who followed them in goodness - with praise and glorification for anyone amongst the people of innovation, those who support the innovators or those who call to support them. This is because the people of innovation have diseased hearts, and it is feared for the one who mixes with them or calls upon them that he will be affected by what they have from this chronic disease. This is since the sick person contaminates the healthy person, and not the other way around.

So beware, beware of all the innovators. From the people of innovation whom we are obligated to distance ourselves from and boycott are: The Jahmiyyah, the Raafidah, the Mu'atazilah, the Matureediyah, the Khawaarij, the Sufis, the Ash'arees and anyone following their way from the groups that have deviated from the methodology of the Salaf. So the Muslim must beware of them and warn against them. May the peace and blessings be on Muhammad and his family."

Shaikh Saalih bin Fawzaan Al-Fawzaan, may Allaah preserve him, was asked the following question after having been asked numerous questions previously concerning groups and parties:

“Okay, Shaikh, you should warn against them without mentioning their good qualities for example? Or should you mention both their good and bad qualities?”

So he, may Allaah preserve him, responded: “If you mention their good qualities, this means that you have called to them. No, do not mention that. Mention the error that they are upon only. This is since you are not entrusted to study their deeds and evaluate them...you are only entrusted with exposing the error that they are upon so that they may repent from it, and so that others can beware of it. But if you mention their good qualities, they will say: ‘May Allaah reward you, this is what we were seeking...’”

[From a cassette recording of his third class from his lessons on “*Kitaab at-Tawheed*”, which he gave in the summer of 1413H in Taa’if]

FOREWORD

All praise be to Allaah, and may His peace and blessings be on the servants He has chosen (for revelation), the last of whom was Muhammad, who fulfilled his mission.

To Proceed:

Indeed, refuting the people of desires is one of the most honorable forms of Jihaad. And how can this not be true, when its people hold the position of protectors of this Religion, defending it from the distortions of the extremists, the false claims of the liars and the wrong interpretations of the ignorant. They have scaled the wave of truth and unsheathed the swords of knowledge all for the purpose of keeping Islaam pure and untainted and for the sake of cleansing the Revelation, which was sent to the last of the Messengers.

And whoever investigates and studies their lives, in everything they did, will find that they raised high the principles of refuting the opponents, based on the fundamental guideline of (doing it out of) sincerity to Allaah, His Messenger, the leaders of the Muslims and their common-folk.

So this stance, which the scope of Islaam revolves around, requires a precise understanding of the defects and concepts of the opponents (of the Sunnah). This is the first step for preparing a defined offensive by mentioning their defects and warning against them, whilst not mentioning the good qualities of the people of desires, which they have mended and fixed up in their empty and barren statements, in order to beautify them in the eyes and perceptions of those looking at them.

Before you, dear reader, is a treatise on the most precious and valuable (forms) of knowledge, which carries on the way of the first generation - the methodology of the Salaf as-Saalih from Ahlus-Sunnah wal-Jamaa'ah with regard to criticizing individuals, groups and books. It has been written by a noble brother (i.e. Shaikh Rabee') who strives to ensure that the Salafee Methodology remains in its pure form as was known and understood by the scholars.

And he is also eager that the Muslim youth are not deceived by the mirages of the innovators, the saintly halos that they place upon the heads of their leaders and callers, and their broad claims, which they impose from behind walls claiming that they intend good and righteousness. This is what I feel about him, but Allaah is his only true Judge and I do not purify anyone over that of Allaah's judgement.

At this juncture, we must give special attention to a point, which is that turning to the good qualities of the people of desires whilst giving advice concerning them is a tool that almost always guarantees the occurrence of danger. There is nothing below the foot of the one who calls to that except refutation and rebuttal. So one should beware of the deviations and stick to the path that is safe from harm.

Ascribing this methodology (i.e. of *Muwaazanah*) to the pious predecessors (Salaf as-Saalih) is unfortunate and it only serves to widely open the door to calamities, such that the one receiving the information has the good qualities of the those being warned against thrown amidst all of the negative claims, whereas their good deeds are drowned out by their innovations. So as a result of this (methodology), they are caused to turn towards these (innovators) with love and affection. However, they were commanded to chase the people away from them and to use every limb to fight them.

The scholars of the past warned about the danger of this (methodology), as was the case with the Haafidh, scholarly critic and Islamic historian, Imaam Adh-Dhahabee. Commenting on how the Abbasid Khaleefah, Al-Mansoor, was deluded by the major Mu'atazilah figurehead, 'Amr bin 'Ubayd, such that he would extol him and say:

*"All of you walk around scavenging (ruwaid)
All of you are looking for hunted game (sayd)
- Except for 'Amr bin 'Ubayd"*

Adh-Dhahabee said: "He was beguiled by his abstinence and pious sincerity, and would overlook his innovation."¹

I say: This is the custom of the people of innovation - they manifest outwardly the opposite of what they conceal inwardly, and they profess out loud that which they do not believe.² This is why the one who does not speak from desires, Muhammad ﷺ, described them, saying:

"There will be leaders after me who will not be guided by my guidance and not follow my Sunnah. And there will be men amongst them who will have the hearts of devils in the bodies of humans."³

So do not let the glittering of the twilight fool you for it is not the true daybreak. And do not let the surprise startle you, for indeed the scholars will filter them out. Everyone must adhere, in accordance to his ability and capacity, to the prophetic

¹ *Siyar A'laam an-Nubalaa* (6/105)

² We have experienced this from one of them who verifies and distributes the books of the Salaf, openly manifesting his love for them. This was until he was able to win over the subjected hearts of some of the youth, at which point, he exposed to them his true nature. So now you find him refuting the hadeeth based on intellect and you see him reviling the Imaams of the Salaf. And we seek refuge in Allaah from that!

³ Reported by Muslim (12/236-237: Nawawee's Explanation) from the hadeeth of Hudhaifah ؓ.

methodology, for indeed sincerely advising every Muslim is a prophetic trust. And Allaah is the One responsible for guiding to the Straight Path.

Written by:

Abu Usaamah Saleem bin 'Eid Al-Hilaalee

INTRODUCTION TO THE FIRST EDITION

Verily, all praise is for Allaah. We praise Him, we seek His assistance and we ask Him for His forgiveness. And we seek refuge in Him from the evils of our souls and from the evils of our actions. Whoever Allaah guides, there is none that can lead him astray. And whoever is lead astray, there is no guide for Him.

I bear witness that there is no deity worthy of worship except Allaah - alone and with no partner. And I bear witness that Muhammad is His slave and His Messenger.

To proceed:

Indeed Allaah sent Muhammad with the Guidance and the Religion of Truth, in order that it can gain supremacy over all religions, even though the disbelievers may hate it.

Allaah commanded His Messenger ﷺ to establish the call (*da'wah*) to Him with wisdom, fair admonition and arguing that is done in the best manner. Likewise, He commanded him to openly declare the truth, as He says:

فَاصْدَعْ بِمَا تُؤْمَرُ وَأَعْرِضْ عَنِ الْمُشْرِكِينَ

"So proclaim openly that which you have been commanded, and turn away from the polytheists." [Surah Al-Hijr: 94]

And He commanded him to wage *Jihaad* against the polytheists, disbelievers and hypocrites, by way of the Qur'aan, and the sword and the spear - to the point that there would remain no more *fitnah* and the Religion would all be purely for Allaah alone - and

so that the word of the disbelievers can become the lowest (in the land) and the word of Allaah can become the highest.

The Messenger of Allaah ﷺ rose to fulfill this great obligation of professing the truth and performing *Jihaad* for the sake of Allaah - the way it should be performed - up until the day he died.

Then his ﷺ rightly-guided *Khaleefahs* continued upon his methodology after him - and so they waged *Jihaad* against those Muslims who apostated in the Arabian Peninsula (after the Prophet's death). This was such that they brought this crucial movement of apostasy to an end. Then they carried the banner of *Jihaad* to all parts of the world and Allaah gave them victory over the strongest forces of *kufr* (disbelief) at that time - the Persians, the Romans and others. And so this brought to reality Allaah's promise:

وَعَدَ اللَّهُ الَّذِينَ آمَنُوا مِنكُمْ وَعَمِلُوا الصَّالِحَاتِ لَيَسْتَخْلِفَنَّهُمْ فِي
الْأَرْضِ كَمَا اسْتَخْلَفَ الَّذِينَ مِن قَبْلِهِمْ وَلَيُمَكِّنَنَّ لَهُمْ دِينَهُمُ الَّذِي
ارْتَضَى لَهُمْ وَلَيُبَدِّلَنَّهُم مِّن بَعْدِ خَوْفِهِمْ أَمْنًا يَعْبُدُونَنِي لَا
يُشْرِكُونَ بِي شَيْئًا وَمَن كَفَرَ بَعْدَ ذَلِكَ فَأُولَٰئِكَ هُمُ الْفَاسِقُونَ

"Allaah has promised those among you who believe and do good deeds, that He will certainly grant them ascendancy in the land as He granted it to those before them, and that He will grant them the ability to practice the Religion, which He has chosen for them. And He will place in exchange of their fear a sense of security, (so long as) they worship Me and do not ascribe any partners to Me. And whoever disbelieves afterward - those are the evildoers." [Surah An-Noor: 55]

The Commander of the Believers, 'Umar bin Al-Khattaab ؓ - the ingenious one through whom Allaah gave glory to Islaam - served as a preventive barrier and a closed door in the face of *fitan*

(trials), corruption and evil. So the heretics and fire-worshippers (*Majooos*) conspired against him and eventually carried out their plot by murdering him. So he went back to his Lord as a martyr, after having filled the earth with justice, faith and light.

But that firm and solid door (which he had established) fell apart after his death and so the various forms of *fitnah* entered and penetrated into the ranks of the Muslims during the time of the noble *Khaleefah* 'Uthmaan bin 'Affaan ؓ. And it grew worse and worse to the point that it led to the death of this *Khaleefah*. So he too, went back to his Lord as a martyr that was wronged.

As a result of these afflictions, there transpired that which occurred between the fourth righteous *Khaleefah* 'Alee ؓ and Mu'aawiyah bin Abee Sufyaan ؓ. However, they were both *mujtahids* in that matter - so the one who was correct earned two rewards, while the one who erred was given one.

Then there came to pass the *fitnah* of the people of innovation from the Khawaarij - those whom the Messenger of Allaah ﷺ described, concerning their excessiveness in worship, as: "They will shoot out from the Religion just as the arrow shoots out from the (hunted) prey." And he ﷺ described them as: "The worst of mankind and creatures."

And he ﷺ said: "They are the worst of those below the surface of the heaven" and "Kill them wherever you find them, for indeed, he who kills them will have a great reward with Allaah." ⁴

As well as that which holds the greatest warning to those who call towards being close and having sympathy for the innovators - in that they are worse, more vile and possess more dangerous plots and schemes (than the innovators do). That was why 'Alee ؓ

⁴ Reported by Al-Bukhaaree and Muslim

killed these individuals as he was commanded to by the Messenger of Allaah ﷺ.

Then there appeared the *fitnah* of the ideologies of the *Raafidah* and the *Zanaadiqah*. And 'Alee ؓ did not see anything more fitting to cure the hearts of the believers other than to burn them in fire. And he received aid from those noble Companions who took part in this campaign.

So this is what the Messenger of Allaah ﷺ and his righteous Companions prescribed for us from firmness and determination when dealing with innovators and heretics.

Then as time passed on and the best of generations came to an end, the innovations grew worse, their domains widened and their sects became many. Thus it became a reality what the Messenger of Allaah ﷺ informed us of and warned us about, when he said:

"You will follow the ways of those who came before you inch by inch and handpsan by handpsan, such that if they were to enter into the hole of a lizard, you would surely follow after them." We said: "O Messenger of Allaah! Do you mean the Jews and the Christians?" He ﷺ said: "Who else?"⁵

And when he ﷺ said: **"The Jews divided into seventy-one sects and the Christians divided into seventy-two sects. And my *ummah* will divide into seventy-three sects. All of them will be in the Hellfire except one." They said: "Which one is it, O Messenger of Allaah?" He said: "The one that adheres to that which I and my Companions are upon."**

⁵ *Saheeh Al-Bukhaaree*: Book of 'Itisaam (no. 7320); *Saheeh Muslim*: Book of Knowledge (no. 2669)

In another wording (of the hadeeth), he ﷺ said: "It is the *Jamaa'ah*." ⁶

The scholars of Islaam such as Ibn Al-Mubaarak, Yazeed bin Haaron, Ibn Al-Madeene, Ahmad bin Hanbal, Al-Bukhaaree, Al-Khateeb Al-Baghdaadee, Ibn Taimiyyah and Ibn Rajab have interpreted this saved and victorious sect as being *Ahlul-Hadeeth* and those who adhere to their methodology. Many of these interpretations of theirs occur when mentioning the Prophet's ﷺ saying: "There will not cease to be a group from my *ummah* triumphant upon the truth. Those who abandon them will not be able to harm them nor will those who oppose them, until Allaah's order (promise) comes to pass and they are upon that (condition)." ⁷

So this group did not cease to exist ever since the time when the calamities originated and the desires created divisions within the *ummah*, resulting in the number (seventy-three) mentioned above. This group did not cease to be upon Allaah's command, calling others towards the truth and spreading the sciences brought down from the prophethood. Nor did they desist from safeguarding and protecting the Religion. Nor did they refrain from refuting the schemes of the conspirators, the false claims of the liars and the distortions of the ignorant. Neither the abuse and plotting of the schemers nor the evil planning of the conspirators was able to prevent them from doing that. And the difficulties that they experienced did not increase them, except in further confirming the truth and displaying strength in the face of falsehood. Such was the case during the times of Imaam Ahmad and 'Abdul-Ghane Al-Maqdisee and during the time of Ibn Taimiyyah.

⁶ Reported by Ahmad, Abu Dawood, Ad-Daarimee, At-Tabaraanee and others, and it is authentic.

⁷ Reported by Muslim

Then Allaah paved the way for the *da'wah* of the Imaam, the reformer, Shaikh Muhammad bin 'Abdil-Wahhaab in the Arab Peninsula - the site of revelation and the home of the Message. But this only came after the darkness of ignorance, misguidance and disorder had reigned over it for generations. So he raised the banner of Tawheed and held high the flags of Islaam. And due to his efforts and the efforts of his brothers from the people of Tawheed and Sunnah, a state based upon Tawheed and Sunnah was established. But the ongoing battles between them and the people of falsehood continued and progressed to a standstill, until the state of Tawheed and Sunnah finally became settled and its foundations firmly rooted at the hands of the king 'Abdul-'Azeez and his Muslim brothers, who were sincere warriors and truthful scholars.

And thus the light of *Tawheed* and *Eemaan* spread throughout the world, removing the darkness of Shirk and innovation from here and there. This came about by way of the distribution of the books of the *Salaf as-Saalih* (righteous predecessors), such as those on the subjects of Hadeeth, Tafseer and Tawheed, and especially those of Shaikh-ul-Islaam Ibn Taimiyyah and Ibn Al-Qayyim. It came about by way of the founding of schools of various grade levels, beginning with elementary schools and continuing onto universities and institutes of higher and specialized studies. This was in connection with the centers of *Da'wah* that were spread out both inside (Saudi Arabia) and outside of it, in order to carry the message of Tawheed and the Sunnah. As well as all those other things which deprived sleep from the opponents of Truth and *Tawheed* from amongst the secularists, Jews, Christians, communists and deviant innovators such as those who form into sects, parties and movements.

However, the most dangerous of these (above) categories and the ones who produced the worst consequences were the people of innovation - the spiteful ones that are filled with hatred. This is since by their plotting, scheming and their camouflaging of

themselves behind the cover of the Sunnah, they were able to penetrate every barrier. Thus they managed to pour into every crack from these schools, universities and masaajid. And they were able to create a group that carried their ideologies, whether all of it or some of it, and whether intentionally or unintentionally.

So this group - which they had trained and prepared according to the way they saw fit - began to form movements calling the people towards these ideologies in the universities, schools and elsewhere. And they upheld it by becoming active in this place and that place. These were crucial and significant times in which the *Da'wah* (call) to Allaah had a great need for enthusiastic and active individuals that would raise its flag with firmness and conviction, fighting the armies of falsehood, and their schemes and plots and thus turning them back upon their heels in disgrace.

So with loud voices, and whilst using the term Salafiyah and the phrases "justice" and "fairness", this group was able to present the innovators - those who waged war against the people of Sunnah and Tawheed in their own land - as ones who were oppressed. And they corrupted the minds and the beliefs of many of the youth, distorting the image of the Salafee Manhaj and its adherents in the eyes of the youth. Then the figureheads within this group began calling towards a "new methodology" with regard to criticizing methodologies, ideologies, books and individuals - and they claimed that this was the methodology that was just, fair and balanced. So, many of the youth and those who wrote in their favor began to think that this was the correct way. Rather, they even claimed that it was the methodology of Ahlus-Sunnah wal-Jamaa'ah! And this spread and circulated in the writings of some of those who ascribed themselves to the Salaf, having an effect on many of the youth, such that they accepted it and clung onto it, thinking that it was the truth and that it was just. Then unfortunately, this began to become deeply rooted in their hearts and they did not realize that this was a way of thinking that was foreign to Islaam and the Muslims. This view

crept into them from their enemies in the same manner that other (deviant) ideologies had crept into Islamic societies.

The effects of this methodology became clearly apparent in the conversations, debates, writings and attitudes of many of the youths and teachers. So this methodology began to take firm root in the people's hearts. And from its evil consequences was that it weakened the principle of *Al-Walaa wal-Baraa* (loyalty and disassociation) to Allaah and for the sake of Allaah, and to the methodology of Allaah and those who adhere to it - those whom it is obligatory to love and be loyal to for the sake of Allaah. Instead there became manifest the loyalty, love and esteem for the callers, books, ideologies and methodologies that were all far from the Salafee Manhaj,⁸ and for their people and not its people. Rather, that became the main avenue used in fighting against the Salafee Manhaj. And they changed it with strong determination so that it (the Salafee Manhaj) would be replaced from its original form, halting its progression in its tracks after its departure had already taken place.

This (new) methodology had a great influence upon writers whom we once thought were from the best of the Salafees and from its virtuous characters, personages and figures. We ask Allaah to grant them the ability to tread the way and methodology of their righteous predecessors in regards to calling to the clear methodology of the Salaf, the dedicated education of the youth that are upon it and implanting love for it and its followers whether they are dead or alive, and to follow their

⁸ The reason for this is because these individuals have been raised in a cloudy environment that promotes the destruction of the Salafee Manhaj through the use of sly methods from groups that are hostile towards the Salafee Manhaj. They wear its garments on the outside, so that they could appear to respect it, while inwardly they hold great enmity towards it. So as a result of this, they have a profound effect on the minds of these people, such that they are not able to see its pure and beautiful form (i.e. of the Salafee Manhaj), while in this environment, nor are they able to perceive its adherents in their true nature.

example and strengthen themselves by affiliating themselves to them.

Furthermore, this methodology, of which it is claimed that it is balanced and fair, has had a great impact on the youth whom we used to and still have not stopped having hope in, that they will take a hold of the Salafee Manhaj with resoluteness and carry its banner with firmness, calling to it with vigor and sacrificing for its sake every expensive and cheap thing from wealth, status, activities and actions that they have. But unfortunately the state of current affairs is not this way.

That is why the hearts indeed tremble with fear for them, that these methodologies should mix in with them and they adopt them, and that their (evil) banners mix with theirs and they adopt them. And there is nothing after the truth except falsehood. So they will display to them that everyone is upon truth or that they are all brothers coming from one origin. And it is possible that they will take some of these (ideas) as a substitute for the true Salafee Manhaj, and that they will prefer that banner over its banner, since it is very glamorous, loud and radiant. And this is even if this (methodology) is empty and void of any principles of Islaam and blind on the subject of clinging onto the Qur'aan and the Sunnah.

This methodology we have been indicating has many other signs, which I do not see fit to mention here.

I hope that Allaah grants me success in presenting the (true) Islamic Salafee Manhaj with regard to criticizing individuals, groups, books and calls, based upon the texts of the Qur'aan and the Sunnah, and the narrations indicating the position the Muslim scholars took and the behavior they implemented in the books of *al-Jarh wat-Ta'deel* and in the books of Sunnah and Islamic beliefs.

I undertook this project motivated by my love for these believing youths, whom I consider - by Allaah - to be the greatest of treasures in this life. And we would ransom our souls and livelihoods for them. We strictly watch over their proper procession upon the ways and paths of this life. So if their souls, minds and hearts yearn for the home of their first love,⁹ then that is from what Allaah loves and is pleased with.

*"Place your heart wherever you wish from your desires
For the true love is only for the first loved one
How many homes on the earth is the young man's heart attached to
But his longing will always be for his first (original) home."*

But if some of them refuse, insisting to be upon indecisiveness, confusion, inconsistencies and shakiness, then know that the hearts are between the two fingers of the Most Merciful - He changes it however He wills.

And to Allaah belongs the Command of what came before and what will come after.

⁹ I mean by this the Methodology of the Salaf with regard to Tawheed and holding onto the Qur'aan and Sunnah.

THE METHODOLOGY OF ISLAAM AND IT'S SCHOLARS IN CRITICIZING AND EVALUATING STATEMENTS AND INDIVIDUALS, AND A CLARIFICATION THAT TRUE JUSTICE CAN ONLY BE FOUND IN THIS METHODOLOGY

• The Noble Qur'aan praises the believers without mentioning their mistakes and it condemns the disbelievers and hypocrites without mentioning their good qualities:

Allaah praises the believers in many ayaat of the Qur'aan and He mentions what He has prepared for them of great reward. But He does not mention any of their defects or sins with respect to comparing between them (i.e. *Muwaazanah*) even though "all of the children of Aadam are sinners and the best of sinners are those who repent." There is a great benefit behind this, which is: So that the souls (of the believers) can be incited into taking their example and embarking on the following of their methodology.

On the other hand, Allaah condemns the disbelievers, hypocrites and evildoers in many ayaat, describing them with what is found in them from disbelief, hypocrisy and evil. He describes them as being deaf, dumb and blind, and He describes them with misguidance and ignorance. All of this is without mentioning any of their good qualities, since it was not necessary for that to be mentioned. This is because their disbelief and misguidance spoiled and blemished those good qualities they had and converted them into floating particles of dust (i.e. useless).

Allaah, the Most High says:

وَقَدِمْنَا إِلَىٰ مَا عَمِلُوا مِنَّ عَمَلٍ فَجَعَلْنَاهُ هَبَاءً مَّنْثُورًا

“And We shall turn to whatever (good) deeds they did and make them like scattered floating particles of dust.” [Surah Al-Furqaan: 23]

And He says:

أَلْ هَلْ نُنَبِّئُكُمْ بِالْأَخْسَرِينَ أَعْمَالًا . الَّذِينَ ضَلَّ سَعِيَّهُمْ فِي الْحَيَاةِ الدُّنْيَا وَهُمْ يَحْسَبُونَ أَنَّهُمْ يُحْسِنُونَ صُنْعًا

“Say: ‘Shall We inform you of who the greatest losers with respect to deeds will be? Those whose efforts have been wasted in this life, while they thought that they were acquiring good through their actions.’” [Surah Al-Kahf: 103-104]

And He says:

وَمَا ظَلَمَهُمُ اللَّهُ وَلَكِنَ أَنفُسُهُمْ يَظْلِمُونَ

“And Allaah did not wrong them but rather it was they who wronged themselves.” [Surah Aali ‘Imraan: 117]

Allaah has related to us the stories of the disbelieving nations that rejected His messengers, informing us of their disbelief, rejection and shameful acts, followed by their demise and destruction, as is stated in the Qur’aan. However, He did not mention any of their good qualities. This is since the chief objective behind mentioning that (in this way) was to warn and caution us about what they committed from disbelief and rejection against the messengers so that their destination and end will not be like their destination and end.

Furthermore, Allaah described the Jews and the Christians using the vilest of attributes, and He threatened them with the severest

of threats. And He did not mention any of their good qualities, which were nullified due to their disbelief and rejection of Muhammad ﷺ and what they committed of disbelief and distortion of their revealed books.

The tribe of Quraysh also has good qualities, which were ruined and nullified by their disbelief and denial of the greatest of messengers ﷺ.

And when there was captured from them he who was captured on the day of Badr, he ﷺ said: "If Al-Mut'im bin 'Adiyy¹⁰ were alive and he were to ask me for these rotten individuals (i.e. the prisoners), I would surely give them to him."

Allaah, the Most High, says:

تَبَّتْ يَدَا أَبِي لَهَبٍ وَتَبَّ . مَا أَغْنَىٰ عَنْهُ مَالُهُ وَمَا كَسَبَ .
سَيَصَلَّىٰ نَارًا ذَاتَ لَهَبٍ . وَامْرَأَتُهُ حَمَّالَةَ الْحَطَبِ . فِي جِيدِهَا
حَبْلٌ مِّن مَّسَدٍ

"Perish the two hands of Abu Lahab and may he perish! His wealth and his children will not benefit him. He will be burned in a Fire of blazing flames. And his wife too, the carrier of wood, on her neck will be a twisted rope of palm fiber." [Surah Al-Masad: 1-5]

There is no doubt that Abu Lahab and his wife possessed good qualities, and they both came from honorable and respectable families. However, they invalidated all of that by their disbelief and vile stance towards the Messenger of Allaah ﷺ.

¹⁰ **Translator's Note:** Mut'im bin 'Adiyy was a non-Muslim who had assisted the Prophet by giving him protection to come back into Makkah after his uncle Abu Taa'lib, who had been protecting him till then, had died.

And this is the methodology that is so often misunderstood for it leads people to think that this wise methodology is void of any justice. Far removed and high is Allaah above that!

• The Prophet's warning to his ummah about the People of Desires:

The Prophet ﷺ warned his ummah about the People of Desires, without going into mentioning their good qualities. This was because their bad qualities outweighed their good ones and because their danger was more severe and greater than the benefit anticipated from (mentioning) their good qualities.

'Aa'ishah, the mother of the Believers, said: "The Messenger of Allaah ﷺ recited this ayah:

هُوَ الَّذِي أَنْزَلَ عَلَيْكَ الْكِتَابَ مِنْهُ آيَاتٌ مُحْكَمَاتٌ هُنَّ أُمُّ الْكِتَابِ
وَأُخَرُ مُتَشَابِهَاتٌ فَأَمَّا الَّذِينَ فِي قُلُوبِهِمْ زَيْغٌ فَيَتَّبِعُونَ مَا تَشَابَهَ
مِنْهُ ابْتِغَاءَ الْفِتْنَةِ وَابْتِغَاءَ تَأْوِيلِهِ وَمَا يَعْلَمُ تَأْوِيلَهُ إِلَّا اللَّهُ
وَالرَّاسِخُونَ فِي الْعِلْمِ يَقُولُونَ آمَنَّا بِهِ كُلٌّ مِّنْ عِنْدِ رَبِّنَا وَمَا
يَذَكِّرُ إِلَّا الْأُولَوُا الْأَلْبَابِ

'It is He who sent down to you the Book. In it are verses that are entirely clear, from the foundations of the Book, and other verses that are not entirely clear. But as for those in whose hearts there is deviation, they follow those verses that are not entirely clear, seeking *fitnah* (mischief) and looking for their hidden meanings. But no one knows its hidden meaning except Allaah. And those who are firmly grounded in knowledge say: We believe in it, the whole of it - (clear and unclear verses) are from our Lord. But none accept the reminder except those who possess understanding.' [Surah Aali 'Imraan: 7]

Then he ﷺ said: 'If you see those who seek after that which is not entirely clear from it (the Qur'aan), then they are the ones whom Allaah has named (here), so beware of them.'" ¹¹

And Abu Hurairah ؓ reported that the Prophet ﷺ said: "There will be in the last part of my ummah a people who will speak to you about things that neither you nor your fathers heard of before. So beware and let them beware." ¹²

It is well known that the innovators are not void of any good qualities. However, Allaah's Messenger ﷺ did not delve into them nor did he mention them. Nor did he ﷺ say: "Get benefit from their good qualities and speak well about them."

But unfortunately, the affairs have now turned head over heels! And so we find many who attribute themselves to the Salafee Manhaj showing loyalty to the innovators and befriending them and their methodologies and books. And we find them defending all of that for them and running away and causing others to run away, warning against the people of Truth and the Sunnah! Indeed, to Allaah we belong and indeed to Him we will return!

While explaining these two (above) hadeeths, Imaam Al-Baghawee (*rahimahullaah*) said: "The Prophet ﷺ informed us that this *ummah* would divide into groups, and that desires and innovations would appear amongst them. And he ﷺ declared salvation for whoever follows his Sunnah and the Sunnah of his Companions. So it is a must upon every Muslim, when he sees a man dispersing any type of vain desire or innovation knowingly, or he is scorning any part of the Sunnah, to abandon him and free himself of him, whether he is dead or alive. So he should not greet him with *Salaam* when he encounters him nor should he respond to him if he is greeted initially. He should continue doing this

¹¹ Reported by Al-Bukhaaree in his *Saheeh*: Tafseer Surah Aali 'Imraan (no. 4547) and Muslim in his *Saheeh*: Book of Knowledge (no. 2665)

¹² The Introduction to *Saheeh Muslim* (1/12)

until that individual abandons his innovation and returns to the truth.

As for the forbiddance of boycotting (*Hijrah* from) one's brother for more than three days,¹³ then this is with regard to a disagreement that occurs between two people in matters related to friendship or family ties. It is not with regard to the Religion, for indeed, boycotting the people of vain desires and innovation is ongoing until they repent."¹⁴

Then he (Al-Baghawee) went on to mention the hadeeth of Ka'ab bin Maalik about the three individuals who refrained from going out on the war expedition of Tabook, in which there occurs the saying (of Ka'ab): "...the Messenger of Allaah forbade the Muslims from speaking to the three of us, so the people avoided us and became like strangers to us, to the point that I felt like I was in a foreign country." And he mentioned how the Muslims boycotted the three of them until fifty nights had passed by.

Al-Baghawee (*rahimahullaah*) then said: "There is evidence in this (hadeeth) for boycotting the people of innovation. It is as if the Messenger of Allaah ﷺ feared hypocrisy for Ka'ab and his (two) brothers when they refrained from going on the battle expedition with him. So he commanded that they be abandoned, up to the point that Allaah revealed the confirmation of their repentance and the Messenger ﷺ knew they were absolved (from it). The Sahaabah, Taabi'een, their successors and the scholars of the Sunnah have continued to implement this, unanimously agreeing on showing enmity towards the innovators and boycotting them."¹⁵

¹³ **Translator's Note:** As occurs in the hadeeth reported by Al-Bukhaaree and Muslim, in which the Prophet ﷺ forbade a Muslim from abandoning (i.e. making *Hijrah*) from his brother for more than three days, by not talking to him.

¹⁴ *Sharh-us-Sunnah* (1/227)

¹⁵ *Sharh-us-Sunnah* (1/227)

• **The Position of the Sahaabah and the Taabi'een towards the People of Innovation:**

Ibn 'Umar ؓ said concerning the people who rejected *Al-Qadar* (Divine preordainment): "Inform them that I am free from them and they are free from me (i.e. nothing to do with each other)."

And Abu Qulaabah said: "Do not sit with the people of desires [or he said - the people of argumentation] for indeed I do not feel safe lest they plunge you into their misguidance and they cause you to doubt some of the things you already know."

A man from the people of innovations once said to Abu Ayyoob As-Sakhtiyaanee: "O Abu Bakr, can I have one word with you?" So he turned away from him saying: "Not even half a word!"¹⁶

By Allaah, this is the true *Walaah* (allegiance) to Allaah and to Islaam!

If the scholars of the Sunnah of this time were to deal with the innovators with such a determined and resolute manner as this, the innovations would have died within their own crevices. And the publishing companies would not be able to print their books because there would be no customers to buy them. Nor would you hear anyone's voice speaking loudly in defense of the innovators, not to mention books being written in their defense! But however the Salafee youth have become attracted to these kinds of books and tapes the same way that the moth is attracted to fire!

Indeed, to Allaah we belong and indeed to Him we will return!

You have seen how the Sahaabah, the Taabi'een and the scholars of Islaam have dealt with innovators - did they take into consideration any of their good qualities or not?!

¹⁶ *Sharh-us-Sunnah* of Imaam Al-Baghawee (1/227)

That was from their firmness and sternness with regard to putting an end to falsehood and from their understanding of the objectives of Islaam, which includes:

“Preventing evil takes precedence over bringing about good”

• **The Prophet’s mentioning of defects found in specific individuals without mentioning their good qualities, for the purpose of advising:**

‘Aa’ishah (*radyyAllaahu ‘anhaa*) reported that:

“A man asked permission to enter in the presence of the Prophet ﷺ. So when he ﷺ saw who it was, he said: **‘What an evil brother to his family he is and what an evil son to his family he is.’** So when the man sat down, the Prophet smiled in his face and extended kindness and cheerfulness to him. When the man left, ‘Aa’ishah (*radyyAllaahu ‘anhaa*) said: **‘O Messenger of Allaah! When you saw the man, you said such and such. But then you smiled in his face and extended kindness to him!’** So the Messenger of Allaah ﷺ said: **‘O ‘Aa’ishah! When did you ever observe me being ill-mannered? Verily, the people with the worst position in the sight of Allaah are those whom the people stay away from, for fear of their evil.’”** ¹⁷

Al-Haafidh Ibn Hajr (*rahimahullaah*) said:

“Al-Qurtubee (*rahimahullaah*) said: ‘In this hadeeth there is proof for the permissibility of backbiting those who openly profess their sin or evil or what is similar to that, such as unfairness when ruling or calling to innovations. This goes as well for the permissibility of evading them and protecting oneself from their evil, so long as that does not lead towards trickery or deceit in the Religion of Allaah.’” ¹⁸

¹⁷ *Saheeh Al-Bukhaaree*: Book of Manners (no. 6032)

¹⁸ *Fath-ul-Baaree* (10/452)

And when Faatimah bint Qays finished her waiting period from the divorce of her husband, Abu 'Amr bin Hafs, she mentioned to the Prophet ﷺ that Mu'aawiyah bin Abee Sufyaan and Abu Jahm had both proposed to her for marriage. So the Messenger of Allaah ﷺ said [instructing and advising]:¹⁹ "As for Abu Jahm, he does not put down the stick that he carries on his shoulder (i.e. he beats his wives). And as for Mu'aawiyah, he is very poor and has no wealth of his own. Marry Usaamah bin Zayd (instead)." She said: "But I do not like him." He said (again): "Marry Usaamah." So she married him and Allaah placed goodness in their marriage and she was extremely happy.²⁰

There is no doubt that these two men had merits as well as good qualities. However, the present situation called for advising and counseling and no more than that was required. So if mentioning the good qualities was necessary in the example of this situation, which was that of advising and counseling, the Messenger of Allaah ﷺ would have indeed prescribed that for us and he would have fulfilled that in the best of manners.

But as for this new methodology, then it necessitates that one mention the good qualities in such a situation. However, those who implement such a methodology don't know that the one being advised will become confused and bewildered, and thus fall into something that causes harm to him. So the benefits and advantages of advising are neglected. And the one advising no longer becomes an advisor or a warner. Rather, he becomes an inciter and an instigator towards that which causes harm.

'Aa'ishah (*radyAllaahu 'anhaa*) reported that: "Hind bint 'Utbah said: 'O Messenger of Allaah! Verily Abu Sufyaan is a stingy man and he does not give me what is sufficient for me and my children. May I take from him while he is not aware of it? The

¹⁹ These are the words of the author and not part of the hadeeth.

²⁰ *Saheeh Muslim*: Book of Divorce (no. 1480)

Prophet ﷺ said: "Take what is sufficient for you and your children, in goodness."²¹

Al-Haafidh Ibn Hajr (*rahimahullaah*) said:

"This hadeeth is used as evidence for the permissibility of mentioning things about people that they don't like (to have mentioned), if it is done for the purpose of seeking a legal ruling, complaining and other than that. And it is one of the cases in which backbiting is permitted."²²

So Allaah's Messenger ﷺ did not reprimand her for mentioning the oppressive side of Abu Sufyaan, nor did he require her to mention his good qualities, even though he was a man that possessed good characteristics.

But those who adhere to this new methodology do not take the likes of these matters into account, nor do they distinguish between the benefits and the dangers. In fact, they have eradicated the aspect of benefit and began to take the dangers and harms of innovations very lightly. So they do not achieve the true benefits of advising that was achieved by Islaam and the scholars of the Salaf. So when they eradicated that aspect, they were made to believe that anyone that mentioned the defects or innovations of an individual or a group, warning and advising the ummah, did so in the absence of justice, and that he fell into the depths of betrayal.

• The Prophet's warning about the Khawaarij:

'Alee ؓ said: "When I narrate a hadeeth to you from Allaah's Messenger ﷺ, then that I would be dropped from the sky to the ground is more beloved to me than to say something upon him which he ﷺ did not say. But when I narrate to you something that

²¹ *Saheeh Al-Bukhaaree*: Book of Charity (no. 3564) and *Saheeh Muslim*: Book of Judgements (no. 1714)

²² *Fath-ul-Baaree* (9/509)

is between you and me, (there may be an error in it), for indeed war is a matter of outwitting. I heard the Messenger of Allaah ﷺ say: "There will appear during the Last Days a people that will be young in age and have foolish ideas. They will speak using the best speech amongst the creatures. They will recite the Qur'aan but it will not go past their throats. And they will shoot out from the Religion just as the arrow shoots out from the hunted prey. So if you encounter them, kill them. For indeed, in killing them, there is a reward with Allaah on the Day of Judgement for the one who kills them."²³

'Ubaydullaah bin Abee Raafi', the freed slave of Allaah's Messenger ﷺ reported that when Al-Harooriyyah (i.e. the Khawaarij) set out to fight and he ('Ubaydullaah) was with 'Alee bin Abee Taalib, they said: 'There is no Rule except that of Allaah's.' So 'Alee ؓ said: '(They use) A statement of truth by which they intend falsehood. Indeed, the Messenger of Allaah ﷺ described a people, of which I do not see their description, except in these individuals. They will speak the truth with their tongues but it will not go beyond this part of them - and he pointed to his throat. They are from the most hated of Allaah's creation to Him. Amongst them is a black man who has one hand that is (like) the teat of a goat or the nipple of a breast.' So when 'Alee bin Abee Taalib ؓ killed them, he said: 'Look (for his body)!' So they looked but they did not find anything. So 'Alee ؓ said: 'Go back and look again, for I swear by Allaah, neither have I lied nor has a lie been told to me' saying this two or three times. Then they found him in one of the ruins. So they brought him over until they placed his (dead) body before 'Alee ؓ. ('Ubaydullaah said): I witnessed all that occurred there, from their affair (i.e. of the Khawaarij) and from what 'Alee said about them."²⁴

²³ *Saheeh Muslim*: Book of Zakaat (no. 1066)

²⁴ *Saheeh Muslim*: Book of Zakaat (no. 1066)

And in the hadeeth of Abu Sa'eed Al-Khudree ؓ concerning the situation of the man Dhul-Khuwaysirah, the Prophet ﷺ said: "There will come out from his progeny a people that will recite the Book of Allaah fluently, but it will not go past their throats. They will shoot out from the Religion just as the arrow shoots out from the hunted prey - (and I think he ﷺ said) - If I would reach them (i.e. their time), I would surely kill them with the slaughter the people of Thamood experienced." ²⁵

Abu Dharr ؓ reported that the Messenger of Allaah ﷺ said: "Verily, after me from my ummah (or he ﷺ said): There will come after me from my ummah a people that will recite the Qur'aan, but it will not go past their throats. They will come out from the Religion just as the arrow comes out from the hunted prey. Then they will not return to it. They are the worst of mankind and creatures." ²⁶

And in the hadeeth of 'Alee ؓ concerning their description, the Prophet ﷺ said: "Your recitation of the Qur'aan is nothing compared to their recitation. Your prayer is nothing compared to their prayer. And your fasting is nothing compared to their fasting. They will recite the Qur'aan thinking that is (a proof) for them, when in fact it is (a proof) against them. Their prayer will not go beyond their throats. They will shoot out from Islaam just as the arrow shoots out from the hunted prey. If the army that sets out against them knew what was stated upon the tongue of their Prophet ﷺ about them, they would only rely upon (doing) this deed." ²⁷

O Allaah! Verily, we seek refuge in You from the evil of desires and misguidance!

²⁵ Saheeh Muslim: Book of Zakaat (no. 1066)

²⁶ Saheeh Muslim: Book of Zakaat (no. 1067)

²⁷ Saheeh Muslim: Book of Zakaat (no. 1066)

These were worshippers of Allaah that were sincere in their recitation, prayer and fasting, such that the Companions of Allaah's Messenger were not able to compete with them in that. However it turned into something despicable for them and a sign of their deviance. And along with this, Allaah and His Messenger considered them as being ones who possessed foolish ideas. This exhaustive worship that they performed, which wore them out and kept them awake at night, and because of which they suffered extreme thirst, profound sleeplessness and fear from Allaah, did not intercede on their behalf. It was of no use to them before Allaah. So they are the worst of mankind and creatures. And they shoot out from the Religion in the same manner that an arrow shoots out through hunted prey. If the Messenger of Allaah ﷺ were to reach their time, he would kill them with the slaughter that 'Aad and Thamood received.

So where are those who defend the people of innovation - those who are worse than these individuals?!

Where are those who protect them under the shadow of this foreign methodology that is in opposition to the methodology of Allaah and His Messenger?!

Where are those who defend the Raafidah, the grave worshippers, Sufis, Ash'arees and Hizbees (party spirit supporters)?!

Where are the ones who defend and protect the modern day rationalists and Jahmiyyah who deny Allaah's Attributes?!

Rather, those who defend the people of innovation have added to these innovations the innovation of the Khawaarij!

Who, by Allaah, is upon truth and justice?! Is it the one who warns against the innovators sincerely advising for the sake of Allaah, His Religion and the Muslims?! Or is it these individuals?!

GUIDELINES THAT MUST BE ADHERED TO WITH REGARD TO INDIVIDUALS AND GROUPS

These are guidelines, which define those whom we are required to respect and honor from among mankind, such that it is not permissible to harm their honor. And they define those whom it is permissible to speak about and criticize, rather, whom it is obligatory to criticize at the time of necessity and benefit, without having to mention their good qualities.

• Those whom we are obligated to honor

First: The Messengers and Prophets, may Allaah's peace and blessings be upon all of them

Allaah has related to us their stories, showing their striving and perseverance, while He has repudiated those who denied and opposed them. And He commanded the Messenger of Allaah ﷺ as well as his *ummah* to follow their example.

Second: The Companions, may Allaah be pleased with them

There is nothing that the Muslim *ummah* should feel towards them except love and respect. Allaah has praised them highly in His Book. And He spoke about their high rank, their efforts, and the sacrifices they made with their wealth and their lives in the Cause of Allaah.

Similarly, the Messenger of Allaah ﷺ praised them highly, both on an individual and a group level. This is such that the scholars of Islaam devoted special and close attention to their merits and qualities, writing many books concerning their virtues and special characteristics.

Furthermore, the Messenger of Allaah ﷺ forbade us from insulting them, saying: "Do not revile my Companions. For I swear by the One in whose hand my soul is, if one of you were to give in charity the likes of mount Uhud in gold, it would not equal a *mudd* of one of them nor even half of it." ²⁸

Ahlu-Sunnah wal-Jamaa'ah are well aware of their position and status, and so they guard it with the strictest form of guarding. And they forbid others from speaking vainly about what occurred of dispute between 'Alee ؓ and Mu'aawiyah ؓ and those who supported them from the rest of the Companions. Rather, they assert for them the reward that is given to the *mujtahids*. And they ruled that all those who spoke about them - or even about one of them - were upon deviance, misguidance and heresy.

Third: Those who followed them in goodness

This includes those who reached the (time of the) Companions of Allaah's Messenger ﷺ and were guided by their guidance, such as the seven scholars of Fiqh of Madeenah and those who followed their way in the rest of the towns. Then after them, are the scholars of Hadeeth, Fiqh and Tafseer - those who strove upon the way of the righteous Companions and Successors. And it includes those who followed their methodology with regard to Creed, holding tightly onto the Book and the Sunnah, avoiding innovations, vain desires and its adherents, and defending the truth and its adherents, up until this day of ours and after it, until Allaah's promise comes about.

They are the ones whom the Messenger of Allaah ﷺ was referring to when he said: "There will not cease to be a group from my ummah, triumphant upon the truth. Those who abandon them will not be able to harm them nor will those who oppose them,

²⁸ Reported by Al-Bukhaaree and Muslim from the narration of Abu Sa'eed ؓ.

until the order (promise) of Allaah, the Mighty and Majestic, comes."

They are better known as Ahlul-Hadeeth, as has been agreed upon by the Imaams of Islaam and the scholars of guidance. And no one opposes them in regard to what they have agreed on except those from the people of vain desires, ignorance and misguidance.

Imaam Ahmad, Al-Haakim and Ibn Al-Qayyim have indeed accused those who criticize them of being heretics. And those who spoke vilely about them have been repudiated severely by Ibn Qutaybah, Ar-Raamaharzmee, Al-Khateeb (Al-Baghdaadee) and others.

And there is no doubt that no one speaks against them except for those whom Allaah has led astray and blinded. So if one of these (scholars) errs in an issue from the issues in which *Ijtihad* is allowed, it must be clarified, but not in the manner of condemning.

Shaikh-ul-Islaam Ibn Taimiyyah (*rahimahullaah*) said with regard to these (scholars): "So whoever is known to have (the ability to perform) the allowable *Ijtihad*, then it is not permissible for him to be mentioned in a manner of condemnation or blame, because Allaah has forgiven his error. Instead, it is an obligation due to what he possesses of Eemaan and Taqwaa to show loyalty and love to him, and to fulfill what Allaah has mandated from his rights, such as praising him, making *du'aa* (supplication) for him, and so on." ²⁹

• Those whom it is permissible to criticize, disparage and warn the people about their harm:

²⁹ *Majmoo' al-Fataawaa* (28/234)

First: The People of Innovation

It is permissible - rather obligatory - to speak about the people of innovation and warn against them and their fabrications, whether individually or as groups and whether they are absent or present. They include those among the Khawaarij, the Rawaafid, the Jahmiyyah, the Murji'ah, the Karaamiyyah and the people of Rhetoric - those whose knowledge of *Kalaam* (Rhetoric) has brought them to corrupted and deviant beliefs,³⁰ such as the rejection of all or some of Allaah's Attributes.³¹

So it is an obligation to warn against these types of people, their books and their misguided ways - and how great in number they are!

Likewise, the same applies to those who follow their methodology from the sects [and groups] of our time, such as those who separate themselves away from the people of Tawheed and Sunnah, oppose them and remain far away from their aspects of the methodology. In fact, they wage war against these aspects of the methodology and chase others away from it and its adherents (i.e. the scholars). The likes of these individuals are followed by those who support and defend them.

And these followers of theirs mention their good qualities and praise them for it, extolling their personalities and leaders. And they have preferred their (innovated) methodologies over the methodology of the people of Tawheed, Sunnah and the Jamaa'ah!

³⁰ Shaikh-ul-Islam (Ibn Taimiyyah) has stated that there is a unanimous agreement amongst the Muslims on this.

³¹ This is the case with the Sufis, except for those who are ascribed to them, yet in reality, their methodology differs from theirs, such as those whom the Imaams of Islam have testified as to their merit, uprightness and perseverance upon the Book and the Sunnah.

Second: Reporters of Hadeeth and Witnesses, if they are deemed Unreliable

It is permissible to criticize these people according to the consensus of the Muslims. Rather, it is an obligation.³² This has been mentioned and related by An-Nawawee and Ibn Taimiyyah, may Allaah have mercy on both of them.

1. So if the scholars of the science of *al-Jarh wat-Ta'deel* all agree upon criticizing a narrator, accusing him of lying or making gross mistakes, or they say: "His hadeeth are to be rejected", "He has baseless hadeeth" or what resembles that, then it is permitted for everyone doing research or quoting to quote or report that. And it is not required of him - in the least - to mention that person's good qualities, not to mention doing research on all of his good qualities and then mentioning them!

2. As for the narrators of which there is differing as to whether or not they are reliable or unreliable, or the narrators who were innovators, then:

The First Type: To list the mention of that narrator's criticism first and accept it without considering the sayings of those who declared him reliable would be abandoning something from the Religion and what has been established on the leader of the Messengers ﷺ. And this is a great injustice and a negligence of something that is part of the Religion, which we are obligated to preserve. And it is a trust that falls on the neck of the scholars (i.e. it is their duty). So in this case, for the benefit of the Religion and for preserving it, and for the sake of giving a general benefit to the Muslims, we must seek to verify the reality of the matter. And we must weigh between the sayings of the scholars of *al-Jarh wa-*

³² See *Riyaad-us-Saaliheen*: "Chapter: What is permissible from Backbiting" (pg. 538-539) printed by al-Maktab al-Islaamee and *Majmoo' ar-Rasaa'il wal-Masaa'il* (5/110) of Ibn Taimiyyah.

Ta'deel, taking that which is more established, whether it is from the criticism (*jarh*) or the approval (*ta'deel*).

All of this is for the purpose of bringing about this beneficial good, not because it is an obligation to make a balance for the condition of that individual who has been declared unreliable (between his good and bad qualities)! So if it is established that he is in fact unreliable after having done the research, it is permitted to relate his unreliability without mentioning this balancing (between those who criticized him and those who approved of him). No scholar said that (mentioning) this (balancing) was obligatory.

As for the innovator, then if we are in the position of warning against innovations, we warn against him, mentioning his innovation only. And it is not an obligation on us to mention any of his good qualities. And if we are in the subject of narrating reports, then it is an obligation to mention his trustworthiness and honesty, if he was in fact trustworthy and honest, for the purpose of benefiting, attaining and preserving the narration. Not for any other purpose, such as the obligation of making a balance (*Muwaazanah*) between his good and bad qualities, as some people claim! So it is not required on us to mention his generosity or his knowledge or his courage or his efforts and good manners, as well as all those other things that have no relation to the subject of narrating.

There were some among the *Salaf* who would reject the reports of the people of innovation and those who were accused (of weakness).

Ibn 'Abbaas ؓ said: "There was once a time in which when a man would say: 'Allaah's Messenger ؐ said...' our eyes would hasten to him and our ears would open wide (to listen) to him.

But when the difficulties and disgrace befell the people, we did not take from the people except, for that which we knew." ³³

And Ibn Sireen (*rahimahullaah*) said: "The people never used to ask about the *isnaad* (chain of narration). But when the *fitnah* (afflictions) occurred, they began to say: 'Name your men for us.' So Ahlus-Sunnah would be looked upon and their hadeeth would be accepted. And the people of innovation would be looked upon and their hadeeth would not be accepted." ³⁴

The words of Ibn 'Abbaas and Ibn Sireen indicate that this was the general view of the *Salaf* at the time - during the days of the last of the Companions and their Successors (*Taabi'een*) after them.

Perhaps this existed in them due to their awareness of being in no need of the narrations of innovators. So they took this firm and solid stance against them. But when those who came after them were obliged to take the reports of the truthful ones among the innovators, they accepted it from them, only under certain conditions and stipulations, which consisted of taking the sound from it, while rejecting the crooked and corrupt aspects from it.

Imaam Abu Ishaq Ibraaheem bin Ya'qoob Al-Jawzjaanee (*rahimahullaah*) said: "Among them was he who deviated from the truth, yet still possessed an honest tongue. And his hadeeth would be widespread amongst the people since he was forsaken for his innovation but trusted with his narration. So concerning these individuals, I see no other alternative but to take from their hadeeth that which is (already) known, so long as his innovation does not become strengthened because of that." ³⁵

• **Third: Those whom it is permissible to backbite:**

³³ The *Muqaddimah* (Introduction) of Saheeh Muslim (1/13-15)

³⁴ The *Muqaddimah* (Introduction) of Saheeh Muslim (1/13-15)

³⁵ *Ahwaal ar-Rijaal* (pg. 538)

An-Nawawee (*rahimahullaah*) said: "Chapter: What is permissible from backbiting:

Know that backbiting is permissible for a legitimate and legislated purpose, which cannot be attained except through this method (i.e. of backbiting). They are six reasons:

First: Oppression

Second: Seeking help for changing an evil and returning a sinner to what is correct.

Third: When seeking a legal ruling

Fourth: Warning and advising the Muslims against an evil. This is in several perspectives, one of which is: Criticizing those who have been declared unreliable in narration and testimony. This is permissible according to the unanimous agreement of the Muslims. Rather, it becomes obligatory for necessity's sake..."

This is up to the point where he said:

"One last case is when one sees a student frequenting an innovator or a deviant, seeking to attain knowledge from him, and he fears that the student may be affected by that. Then it is upon him to advise him of the condition of that innovator, providing that his intention only be for the sake of advising..."³⁶

His complete words will be mentioned later in its due place.

I say: So you see that he did not make it a condition for one to mention the good qualities of the person who is being warned against. And he did not say that it was an obligation to make a balance (between good and bad qualities) as those people make it

³⁶ *Riyadh as-Saaliheen* (pg. 489) with the verification of Al-Albaanee

an obligation, holding that if one abandons doing this balancing then it goes against the trust and it shuns equity and justice!

Shaikh-ul-Islaam Ibn Taimiyyah (*rahimahullaah*) said: "Someone once said to Ahmad bin Hanbal: 'It is becoming difficult upon me to say, This person is such and such, and that person is such and such (i.e. criticizing them).' So he (Ahmad) said: 'If you were to remain silent and I were to remain silent, how will the ignorant person know the authentic from the weak?'"

And since advising is obligatory with regard to (bringing) beneficial good to the Religion, both specific and general:

Such as is the case when reporters of Hadeeth have made mistakes or lied, as Yahyaa bin Sa'eed said: "I asked Maalik, Ath-Thawree, Layth bin Sa'ad - I think - and Al-Awzaa'ee about a man that was accused with regard to hadeeth, so they all said: 'Convey (expose) his affair.'"

And such as is the case when the leaders of innovation from those who voiced sayings contrary to the Qur'aan and the Sunnah and who performed worship contrary to that of the Qur'aan and the Sunnah.

Then indeed, clarifying their condition and warning the ummah against them is an obligation based on the unanimous agreement of the Muslims. This is such that it was once said to Ahmad bin Hanbal: "Is a man that fasts, prays and makes 'Itikaaf more beloved to you or one that speaks out against the people of innovation?" He (*rahimahullaah*) said: "If he fasts, prays and performs 'Itikaaf then that is only for himself, but if he speaks out against the innovators then indeed this is for all of the Muslims. And this is better."

Shaikh-ul-Islaam Ibn Taimiyyah said:

“So he has explained that the benefit of (doing) this is general for all of the Muslims with regard to their Religion. And it is from the types of Jihaad that is done in the Way of Allaah. This is since cleansing Allaah’s way, Religion, methodologies and legislation, and repelling the transgression of these individuals and having enmity against them is a collective obligation (*fard kifaayah*), according to the consensus of the Muslims.

And if it were not for those whom Allaah placed to repel the harm of these individuals, the Religion would have indeed been corrupted. And the corruption experienced from these individuals is greater than the corruption experienced from being conquered by the enemies (of Islaam) during war.

For indeed, when these (enemies) conquered (the Muslim lands), they did not corrupt the hearts (of the Muslims) and what they contained from Religion, except for what came afterward. But as for these individuals, then they corrupt the hearts from the very start.”³⁷

And he has lengthier words on this subject, which will be mentioned later.

So this is the true methodology of the Salaf, not just a claim. And it is that methodology, which was followed by Ibn Taimiyyah and others from the sincere and honest Mujaahideen. And no criticism of a critic ever rebuked them, because they did this for the sake of Allaah.

So where is it stated that making this kind of balancing (between good and bad qualities) must be a condition?!

³⁷ *Majmoo' ar-Rasaa'il* (5/110)

And where is the obligation for mentioning a person's good qualities (when criticizing him), which we hear so often repeated unjustly in defense of those callers to misguidance?!

Rather you have seen that Ibn Taimiyyah held that it was an obligation to refute the people of vain desires. And that it was from the various forms of Jihaad in the Way of Allaah, since it is a way of cleansing His Religion, methodologies and legislation.

Sayings of the Imaams concerning the People of Innovation and (Hadeeth) Narrators:

Furthermore, the scholars of Islaam have indeed spoken out against the people of innovation and the (weak) reporters. And they did not indicate in the least towards the obligation of making it a condition to create this type of balancing (between good and bad qualities). They authored books on the subject of *al-Jarh wat-Ta'deel* and books supporting the Sunnah and refuting and criticizing the people of innovation. And they wrote books on the defects (of hadeeth) and books on the fabricated ahaadeeth. They did not state that it was obligatory to make this type of balancing (*Muwaazanaah*) at all. In fact, they even wrote books specifically with just *Jarh* (discrediting of reporters) in them, and limiting them to mentioning only those (narrators) that were declared unreliable or those who were spoken about with criticism. So they did not place this principle (of *Muwaazanaah*) as a condition at all.

Thus Imaam Al-Bukhaaree - who was who he was with regard to possessing authority, religious characteristics, good manners and piety - wrote two books on weak narrators and he named them "*al-Kabeer*" and "*as-Sagheer*."

And An-Nasaa'ee wrote a book about the weak and rejected narrators called *ad-Du'afaa wal-Matrookeen*.

Al-'Aqeelee wrote a book on weak narrators, which is known as *ad-Du'afaa*.

Ibn 'Adiyy authored a book, *al-Kaamil*, about those who were criticized.

Ibn Hibbaan wrote a book specifically about those who were declared unreliable called *al-Majrooheen*.

Ad-Daaraqutnee and Ibn Ma'een have numerous books in which they answer questions concerning weak narrators and rejected reporters.

Al-Haakim wrote a book called *ad-Du'afaa* (Weak Narrators), which is a chapter from his (bigger book) *al-Madkhal*.

Abu Nu'aim and Ibn Al-Jawzee wrote on this subject also.

Adh-Dhahabee wrote three books on those who were declared unreliable and those who were criticized, which are *al-Meezaan*, *al-Mughnee* and *Deewaan ad-Du'afaa*.

Al-Haafidh Ibn Hajr authored *Lisaan-ul-Meezaan*.

And likewise, the books on *al-Jarh wat-Ta'deel* are filled with the discrediting of those who were declared unreliable (*majrooheen*), especially the books of Imaam Yahyaa bin Ma'een. So they did not make it a condition that this *Muwaazanah* (mentioning good and bad qualities) must be employed.

Indeed, this methodology, which makes this *Muwaazanah* a condition, is from that which results in: The discrediting returning back to the (past) scholars of Islaam, and their falling into the web of being accused with injustice and treachery (i.e. since they did not mention the good deeds of those whom they

criticized). We seek Allaah's refuge from a methodology that produces such kinds of consequences!

Here, it is appropriate to mention some examples of the criticism of the Imaams (scholars) on some people, in which they just mentioned the criticism without showing any consideration to what they had from good qualities.

Imaam Ahmad, may Allaah have mercy on him:

1. Al-Marwadhee (*rahimahullaah*) said: "Abu 'Abdillaah (Ahmad bin Hanbal) once mentioned Haarith al-Muhaasibee and said: 'Haarith is the source of all this affliction - meaning the innovations of the views of Jahm. There is no calamity except for Haarith.'" ³⁸

2. Habeeb bin Abee Hilaal: Ahmad said of him: "He is rejected." ³⁹

3. Habeeb bin Jahdar: Ahmad declared him a liar. ⁴⁰

4. Al-Hasan bin Dhakwaan: Ahmad said of him: "His ahaadeeth are forged" and in one report, he said: "He is of no significance."

5. Khaalid bin Yazeed bin 'Abdir-Rahmaan Al-Hamdaanee: Ahmad said: "He is nothing." ⁴¹

Imaam Al-Bukhaaree, may Allaah have mercy on him:

1. He said: "Jisr bin Farqad: Yahyaa bin ad-Darees and others reported about him that: 'He is of no significance.'" ⁴²

³⁸ *Bahr-ud-Dam* (pg. 99)

³⁹ *Bahr-ud-Dam* (pg. 105)

⁴⁰ *Bahr-ud-Dam* (pg. 109)

⁴¹ *Bahr-ud-Dam* (pg. 114)

⁴² *Bahr-ud-Dam* (pg. 114)

2. Khaalid bin Iyaas al-Qurshee al-'Adawee al-Madane: "He is nothing." ⁴³

3. Dawood bin al-Muhbir: "His hadeeth are rejected." ⁴⁴

4. Dawood bin 'Ataa Abu Sulaymaan al-Madane: "His hadeeth are rejected. Ahmad said: 'I saw him and he was nothing.'" ⁴⁵

Imaam An-Nasaa'ee, may Allaah have mercy on him:

1. Ibraaheem bin 'Uthmaan Abu Shaybah: "His hadeeth are rejected and he was from Koofah." ⁴⁶

2. Ibraaheem bin Al-Hakam bin Abaan: "His hadeeth are rejected. He was from 'Adan." ⁴⁷

3. Ibraaheem bin Khatheem: "His hadeeth are rejected. He was from Baghdad." ⁴⁸

4. Ibraaheem bin Yazeed Al-Khoozee: "His hadeeth are rejected. He was from 'Adan." ⁴⁹

5. Ash'ath bin Sa'eed as-Samaan: "He is nothing." ⁵⁰

⁴³ *Ad-Du'afaa as-Sagheer* (pg. 418) with the verification of At-Tanaawee

⁴⁴ *Ad-Du'afaa as-Sagheer* (pg. 18)

⁴⁵ *Ad-Du'afaa as-Sagheer* (pg. 87)

⁴⁶ *Ad-Du'afaa wal-Matrookeen* (pg. 42)

⁴⁷ *ibid*

⁴⁸ *ibid*

⁴⁹ *ibid*

⁵⁰ *Ad-Du'afaa wal-Matrookeen* (pg. 56)

DISPUTING THE EVIDENCES USED BY THOSE WHO HOLD THAT IT IS OBLIGATORY TO MAKE A BALANCE BETWEEN POSITIVE & NEGATIVE ASPECTS OF PEOPLE, PARTICULARLY INNOVATORS

While speaking about justice, Salmaan Al-'Awdah said:

"Being just in evaluating books: When you want to evaluate a book, then it is not from justice that you say: 'This book contains fabricated or weak ahaadeeth' for example or 'It holds weak views' because in this case, you would be mentioning the bad aspect of it, while neglecting the other aspect present in the book, which is that it contains beneficial instructions and scholarly research.

When you mention only half of the facts and neglect the other half, this is not from the characteristics of honesty. Many people, upon simply seeing an error in a book, become cautious of it and warn others against it, simply because it contains a weak hadeeth in it or an erroneous verdict on an issue. However, if we were to treat the books of the scholars with this sort of reasoning, there would be no book left for us." ⁵¹

I say: Justice is the opposite of injustice (oppression). So if there is a book that has some innovation or deviant belief in it, and a Muslim mentions it in an attempt to warn the ummah and to advise them, then this is not a form of oppression at all. What is similar to this is the example of an individual that has a defect or innovation found in him. So if I mention what he has in him, intending to advise, then mentioning that is not a form of

⁵¹ *Min Akhlaaq ad-Daa'iyah* [From the Manners of the Caller] (pg. 40)

oppression nor is it backbiting. Rather, it is for the purpose of advising. And this is a matter that is agreed upon by the scholars of Islaam. I will mention the sayings of the scholars with respect to these legal issues later, while presenting some now.

Furthermore, oppression (*dhulm*) is when something is in other than its proper place. And mentioning the defects and innovations found in books and individuals in order to advise the Muslims is something highly desirable in the Religion, as it brings about good and eliminates evil.

Salmaan then went on to say:

"Justice is that we take this and that and place this aspect on one scale of the balance and that aspect on the other, until the balance becomes even and in a state of equilibrium."⁵²

He said this statement with regard to showing justice between texts. However, it appears to me, through his insinuations, that he generalized this justice to include individuals and books.

Justice is something required and no doubt it must be implemented. However, mentioning defects and innovations for the purpose of advising the Muslims does not require that the good qualities be mentioned along with it. This is since the whole objective behind advising would vanish and it would only throw confusion upon the one being advised. Furthermore, it is not in accordance with the texts or with the actions of the Salaf.

Ahmad bin 'Abdir-Rahmaan As-Suwayyaan said:

"Fifth: Making a balance between the positive and negative aspects: If it becomes clear that a person, especially one that holds a high position, has mentioned something correct as well as something erroneous, then it is not permissible for us to throw away all of his opinions that he arrived at through *Ijtihad*. Rather

⁵² *Min Akhlaaq ad-Daa'iyah* (pg. 47)

we must look into his opinions that are in conformity with the truth and follow them. And we should turn away from his errors. So the balance between the positive and negative aspects is the source of justice and equity. And here for you is a clarification of this issue based upon proofs and evidences.”⁵³

I say: Our discussion is not concerning the *Mujtahid* Imaams – those who strove hard in the obedience of Allaah and His Messenger ﷺ in privacy and in open. In regards to that matter, they sought to attain the truth with their *Ijtihad* as was commanded by Allaah and His Messenger ﷺ.⁵⁴ So verily in that which they attained from correctness, they will be given two rewards and in that which they erred, they will be given one reward. And the discussion concerning this matter has already been stated previously.

On the contrary, our speech here is concerning the people of innovation, misguidance and ignorance – those whom Allaah spoke of when He said:

أَمْ لَهُمْ شُرَكَاءَ شَرَعُوا لَهُمْ مِّنَ الدِّينِ مَا لَمْ يَأْذَنَ بِهِ اللَّهُ

“Or do they have partners with Allaah who have legislated for them a religion which Allaah has not ordained?” [Surah Ash-Shooraa: 21]

And Allaah said about them:

⁵³ *Manhaj Ahlus-Sunnah wal-Jamaa'ah fee Taqweem ar-Rijaal wa Mu'alifaatihim* [The Methodology of Ahlus-Sunnah on Evaluating Individuals and their Books] (pg. 27)

⁵⁴ See *al-Fataawaa* (3/317)

قُلْ إِنَّمَا حَرَّمَ رَبِّيَ الْفَوَاحِشَ مَا ظَهَرَ مِنْهَا وَمَا بَطَنَ وَالْإِثْمَ
وَالْبَغْيَ يَغْيِرُ الْحَقَّ وَأَنْ تُشْرِكُوا بِاللَّهِ مَا لَمْ يُنَزَّلْ بِهِ سُلْطَانًا
وَأَنْ تَقُولُوا عَلَى اللَّهِ مَا لَا تَعْلَمُونَ

“Say: The things that my Lord has indeed forbidden are evil lewd sins, whether committed openly or secretly, sins (of all kinds), unrighteous oppression, joining partners in worship with Allaah for which He has given no authority, and saying things about Allaah of which you have no knowledge.” [Surah Al-A’raaf: 33]

Our talk here is concerning those who have the audacity to issue legal rulings without any knowledge, those who introduce methodologies, formulate standards and establish principles that are foreign to the (true) methodology of Islaam, looking for evidences that will support their claims, those about whom Allaah said:

وَلَا تَقُولُوا لِمَا تَصِفُ أَلْسِنَتُكُمُ الْكُذِبَ هَذَا حَلَالٌ وَهَذَا حَرَامٌ
لِنَقْتَرُوا عَلَى اللَّهِ الْكُذِبَ إِنَّ الَّذِينَ يَفْتَرُونَ عَلَى اللَّهِ الْكُذِبَ لَا
يُقْلِحُونَ

“And say not concerning that which your tongues put forth falsely: ‘That is lawful and this is forbidden’ so as to invent lies against Allaah. Verily, those who invent lies against Allaah will never prosper.” [Surah An-Nahl: 116]

Our speech concerns those who follow these individuals, the likes of whom Allaah spoke of when He said:

اتَّخَذُوا أَحْبَارَهُمْ وَرُهْبَانَهُمْ أَرْبَابًا مِنْ دُونِ اللَّهِ

"They took their rabbis and monks as lords (gods) besides Allaah." [Surah At-Tawbah: 31]

They are the ones whom the Prophet ﷺ spoke of when he replied to 'Adiyy bin Haatim's statement: "By Allaah, we did not used to worship them (priests and rabbis)", saying **"Did they not make the unlawful (Haraam) permissible and you followed them in that, and make the lawful (Halaal) forbidden and you followed them in that?"** 'Adiyy said: "Of course." So he ﷺ said: **"That was the way you worshipped them."**⁵⁵

So there must be a distinction made between the *Mujtahid* scholars and these types of people.

Likewise there must be a distinction made between (1) he who seeks after the truth, taking those opinions of the *Mujtahid* scholars that are in accordance with what the Messenger ﷺ came with and refuting what contradicts it and between (2) those who do not seek to make a distinction between what is correct and what is erroneous with respect to the *Mujtahid* scholars, nor refrain from exalting the people of innovation and ignorance and from taking hold of their false opinions, corrupt ideologies and deviant principles.

I did not see brother As-Suwayyaan make a distinction between these categories in spite of it being obligatory upon him to make this clear distinction and to be concerned with exposing innovations and with warning strongly against them and its adherents.

This behavior - I mean his lack of giving importance to innovations - has become something that has been followed by many of the new callers. In fact, you can even find them

⁵⁵ *Sunan At-Tirmidhee* (5/278), *Tafseer Ibn Jareer* (10/80-81), and *Sunan Al-Bayhaqee* (10/116)

protecting and defending the people of innovation! Even praising them!! And speaking highly of them!! This is even to the point that they hold some of the leaders of these groups of innovation as being reformers (*mujaddideen*) and leaders of the (Islamic) reformation!! There were even books written in defense of these types of people! Such individuals do not possess the spirit of seeking after the truth nor of being prepared to distinguish between the truth and falsehood. It is as if their condition says about them: ⁵⁶

قَالُوا إِنَّا وَجَدْنَا آبَاءَنَا عَلَىٰ أُمَّةٍ وَإِنَّا عَلَىٰ آثَارِهِم مُّهْتَدُونَ

“Verily, we found our forefathers upon a certain way and religion, and we will indeed follow in their footsteps.” [Surah Az-Zukhruf: 22]

Then As-Suwayyaan went on to mention the proofs for his (false) principle, saying:

“First: Allaah says:

وَمِنَ أَهْلِ الْكِتَابِ مَنْ إِن تَأْمَنهُ بِقِنطَارٍ يُؤَدِّهِ إِلَيْكَ وَمِنْهُمْ مَنْ إِن تَأْمَنهُ بِدِينَارٍ لَّا يُؤَدِّهِ إِلَيْكَ إِلَّا مَا دُمْتَ عَلَيْهِ فَإِنَّمَا ذَلِكَ بِأَنَّهُمْ قَالُوا لَيْسَ عَلَيْنَا فِي الْأُمِّيِّينَ سَبِيلٌ وَيَقُولُونَ عَلَى اللَّهِ الْكَذِبَ وَهُمْ يَعْلَمُونَ

‘Among the People of the Book is he who, if entrusted with a great amount of wealth, will readily pay it back, and among them there is he who, if entrusted with a single silver coin, will

⁵⁶ The reason for this is due to the dangerous upbringing that the misled youth are nurtured upon, and it is due to their being spoon-fed this deviant methodology, causing them to believe that it is the methodology of truth, justice and that of the Salaf!! From its effects are: Blind subordination to those callers, even if they oppose the truth and the methodology of the Salaf.

not repay it unless you constantly stand demanding, because they say: 'There is no blame on us to betray and take the property of the illiterates (i.e. Arabs).' But they tell a lie against Allaah while they know it.' [Surah Aali 'Imraan: 75]

Allaah condemns the Jews generally, but yet at the same time, He explains that some among them fulfill their covenants and do not breach their trusts.

This is why Allaah says:

يَا أَيُّهَا الَّذِينَ آمَنُوا كُونُوا قَوَّامِينَ لِلَّهِ شُهَدَاءَ بِالْقِسْطِ وَلَا
يَجْرِمَنَّكُمْ شَنَا نُ قَوْمٍ عَلَىٰ أَلَّا تَعْدِلُوا اعْدِلُوا هُوَ أَقْرَبُ لِلتَّقْوَىٰ
وَاتَّقُوا اللَّهَ إِنَّ اللَّهَ خَبِيرٌ بِمَا تَعْمَلُونَ

'O you who believe! Stand out firmly for Allaah as just witnesses, and let not the enmity and hatred of others make you avoid justice. Rather, be just - that is nearer to Taqwa. And fear Allaah, verily Allaah is All-Aware of what you do.' [Surah Al-Maa'idah: 8]"

I say:

First: No one within the confines of scholarly integrity, whether from the Sahaabah, amongst whom was the ocean of knowledge Ibn 'Abbaas ؓ, or from the Tafseer scholars, ever said that this *ayah* was proof for balancing between positive and negative qualities, nor anything bearing the meaning of this principle. And it is not proper that we abandon the understanding and comprehension of our righteous predecessors.

Second: The only thing the scholars have understood from this *ayah* is a warning - whether it be general, as was the case with Al-Qurtubee (*rahimahullaah*) who said: "Second: Allaah, the Most High informs us that from amongst the People of the Scripture is

he who breaks the trust and he who is trustworthy. The believers are not able to distinguish between that, so they must avoid all of them completely. The people of the Scripture are mentioned specifically in this ayah, however, if the believers are this way, since treachery is found amongst many of them, the speech here ceases to be specific (i.e. and instead becomes general), and Allaah knows best."⁵⁷

Or whether it is specific as can be understood from the words of Ibn Katheer.⁵⁸

It appears to me that the interpretation of Al-Qurtubee is closer to the truth.

Third: There are many texts in the Qur'aan and the Sunnah that contain an absolute and unconditional condemnation of the Jews and Christians, and there is no mention of this balancing found in them at all. Examples of this are Allaah's statements with regard to the Tribe of Israa'eel:

وَلَا تَلْبِسُوا الْحَقَّ بِالْبَاطِلِ وَتَكْتُمُوا الْحَقَّ وَأَنْتُمْ تَعْلَمُونَ

"And do not cover the truth with falsehood, and conceal the truth while you know." [Surah Al-Baqarah: 42]

أَتَأْمُرُونَ النَّاسَ بِالْبِرِّ وَتَنْسَوْنَ أَنْفُسَكُمْ وَأَنْتُمْ نَتْلُونَ
الْكِتَابَ أَفَلَا تَعْقِلُونَ

"Will you order the people to have piety and yet not implement it yourselves, while you recite the Book (Torah)? Have you then no sense?" [Surah Al-Baqarah: 44]

⁵⁷ *Tafseer Al-Qurtubee* (4/116)

⁵⁸ *Tafseer Ibn Katheer* (1/374). Also see the *Tafseer* of Ibn Jareer (3/317) whose interpretation implies it to be general as well.

وَادَّ قَالَ مُوسَىٰ لِقَوْمِهِ يَا قَوْمِ إِنَّكُمْ ظَلَمْتُمْ أَنفُسَكُمْ بِاتِّخَاذِكُمُ
الْعِجْلَ فَتُوبُوا إِلَىٰ بَارِيكُمْ فَاقْتُلُوا أَنفُسَكُمْ ذَٰلِكُمْ خَيْرٌ لَّكُمْ عِنْدَ
بَارِيكُمْ فَتَابَ عَلَيْكُمْ إِنَّهُ هُوَ التَّوَّابُ الرَّحِيمُ

“And remember when Moosaa said to his people: ‘O my people! Verily, you have wronged yourselves by worshipping the calf. So turn in repentance to your Creator and kill yourselves (i.e. innocent kill the wrongdoers). That will be better for you with your Creator. Then He accepted your repentance. Truly, He is the one who accepts repentance, the Most Merciful.” [Surah Al-Baqarah: 54]

And like His saying:

اتَّخَذُوا أَحْبَارَهُمْ وَرُهْبَانَهُمْ أَرْبَابًا مِّن دُونِ اللَّهِ وَالْمَسِيحَ ابْنَ
مَرْيَمَ وَمَا أُمِرُوا إِلَّا لِيَعْبُدُوا إِلَهًا وَاحِدًا لَّا إِلَهَ إِلَّا هُوَ سُبْحَانَهُ
عَمَّا يُشْرِكُونَ

“They took their rabbis and monks as lords (gods) besides Allaah. And they also took as their lord, the Messiah (‘Eesaa), son of Maryam, when they were commanded to only worship one god. There is no deity that has the right to be worshipped except Him. Far removed is He from all that they ascribe to Him (in worship).” [Surah At-Tawbah: 31]

So where is the balance between the positive and negative aspects?!

Approving and accepting this innovated principle only leads to having the door become wide open for the Jews, Christians, Communists and Secularists to criticize and censure Allaah and His Messenger, His Book and His Prophet’s Sunnah, and the Muslim scholars, for all that they wrote and recorded related to

criticism of the (deviant) sects and with regard to *al-Jarh wat-Ta'deel*. There is clear and lucid proof in this of the falsehood of this foreign methodology.

The Messenger of Allaah ﷺ said: **"May Allaah's curse be upon the Jews and the Christians. They took the graves of their prophets as places of worship."** So he warned about what they did.⁵⁹

Al-Bukhaaree (*rahimahullaah*) said: 'Alee bin 'Abdillaah narrated to us, saying: Sufyaan reported from 'Amr from Taawoos on the authority of Ibn 'Abbaas ؓ that he said: "I heard 'Umar bin Al-Khattaab ؓ say: 'May Allaah curse so and so. Doesn't he know that Allaah's Messenger ﷺ said: 'May Allaah curse the Jews! Lard was made forbidden for them, yet they beautified it and then sold it.'" ⁶⁰

Al-Bukhaaree said: "Jaabir and Abu Hurairah succeeded him in mentioning that on the Prophet ﷺ."

In Saheeh Muslim, there occurs: "It was conveyed to 'Umar that Samurah sold wine, so he said: 'May Allaah curse Samurah! Doesn't he know....?'"

The hadeeth of Jaabir and Abu Hurairah were both reported by Muslim.⁶¹

So where is this balancing in the words of Allaah's Messenger ﷺ and the words of 'Umar?! Doesn't this principle of *Muwaazanah* consist of a criticism of the stances taken by Allaah's Messenger and his Companion ('Umar), who filled the world with justice?!

⁵⁹ *Saheeh Al-Bukhaaree*: Book of Prophets (no. 3454)

⁶⁰ *Saheeh Al-Bukhaaree*: Book of Prophets (no. 3460) and *Saheeh Muslim* (no. 1582)

⁶¹ In his *Saheeh*: Chapter: The Prohibition of Selling Wine, Pork, and Statues.(no. 1581 and 1583)

I am not saying that these individuals are aware of the consequences of holding this principle or this inconsistent form of balancing. But I hope that from now on, they can be cognizant of its evils and dangers, which I stressed previously, and return back to the correctness, truth and justice that Islaam consists of. And I hope that they realize that true oppression is when someone says something about an individual or a book or a group that is not found within them. So if you were to mention what is found in them (of evil), writing it in a book and spreading it to the people, in order to advise the Muslims, this would be the essence of justice and equity, and it would be fulfilling one of the duties of Jihaad and protecting the domains of Islaam.

Fourth: This *ayah* indicates the opposite of what these people claim, because in the *ayah*, it mentions a group from the People of the Scripture characterized with trustworthiness and another group characterized with treachery. So if the objective behind this was to approve of this (false) principle of making a balance between positive and negative aspects, it would have mentioned the positive qualities of those characterized with treachery and the negative qualities of those characterized with trustworthiness. This is since they are disbelievers and they obviously have vile negative qualities that in the sight of Allaah nullify what positive qualities they have.

So where is this balance between the positive aspects of these individuals who were described with treachery?! And where are the negative qualities of those who were described with trustworthiness?!

So if you were to consider this Qur'anic *ayah* according to this principle of *Muwaazanah*, it would necessitate the understanding that we are obligated, when speaking and writing about the positive qualities of the disbelievers, that we remain silent about their negative qualities, since the negative aspects of this group

from the Jews was not mentioned. If anyone holds this view, this is pure misguidance and deception!

Balancing between the good and bad qualities (*Muwaazanah*) is not obligatory, nor is it required, because Allaah wants the believers to be warned of the evil and treachery of these Jews. And this is a great objective (from Allaah), through which many tremendous benefits will be achieved and many tremendous evils will be avoided. And this is what the sound intellects and the great Islamic laws approve of. But this principle of *Muwaazanah* does not allow for these objectives to be achieved.

Fifth: This principle requires that when a speaker or author talks about the People of the Scripture, i.e. the Jews and Christians, or criticizes one of their books, or mentions them generally, that it is not permissible for his statements or actions to be applied in one of the above scenarios unless he includes within that the mention of their good and positive qualities. And it necessitates the understanding that we are obligated to begin by mentioning their good qualities before their bad qualities! This is because this ayah was revealed regarding the People of the Scripture, and those for whom the ayah was revealed for fall first and foremost into the general meaning of the text, as is agreed on by the scholars of Usool, Tafseer and Hadeeth. Likewise, this principle makes it an obligation for us to not mention the faults of any idol-worshipper or atheist or their evil, unless we accompany that with the mention of their good qualities! This is since, after stating this previous ayah, you (As-Suwayyaan) used as proof for the obligation of *Muwaazanah*, Allaah's statement:

يَا أَيُّهَا الَّذِينَ آمَنُوا كُونُوا قَوَّامِينَ لِلَّهِ شُهَدَاءَ بِالْقِسْطِ وَلَا
يَجْرِمَنَّكُمْ شَنَاَنُ قَوْمٍ عَلَىٰ أَلَّا تَعْدِلُوا اعْدِلُوا هُوَ أَقْرَبُ لِلتَّقْوَىٰ
وَاتَّقُوا اللَّهَ إِنَّ اللَّهَ خَبِيرٌ بِمَا تَعْمَلُونَ

“O you who believe! Stand out firmly for Allaah as just witnesses, and let not the enmity and hatred of others make you avoid justice. Rather, be just - that is nearer to Taqwaa. And fear Allaah, verily Allaah is All-Aware of what you do.” [Surah Al-Maa'idah: 8]

And His saying:

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَحْلُوا شَعَائِرَ اللَّهِ وَلَا الشَّهْرَ الْحَرَامَ وَلَا
الْهَدْيَ وَلَا الْقَلَائِدَ وَلَا آمِينَ الْبَيْتِ الْحَرَامِ يَبْتَغُونَ فَضْلًا مِّن رَّبِّهِمْ
وَرِضْوَانًا وَإِذَا حَلَلْتُمْ فَاصْطَادُوا وَلَا يَجْرِمَنَّكُمْ شَنَا نُ قَوْمٍ أَن
صَدَّقْتُم مِّنَ الْمَسْجِدِ الْحَرَامِ أَن تَعْتَدُوا وَتَعَاوَنُوا عَلَى الْبِرِّ
وَالتَّقْوَىٰ وَلَا تَعَاوَنُوا عَلَى الْإِثْمِ وَالْعُدْوَانِ وَاتَّقُوا اللَّهَ إِنَّ اللَّهَ شَدِيدُ
الْعِقَابِ

“O you who believe! Do not violate the sanctity of the symbols of Allaah, nor of the Sacred Month, nor of the animals brought for sacrifice, nor the garlanded people or animals, and others, nor of the people coming to the Sacred House, seeking the bounty and good pleasure of their Lord. So when you finish the *Ihraam* (of Hajj or 'Umrah), you may hunt. And let not the hatred of some people (i.e. polytheists) in once stopping you from (going to) Al-Masjid al-Haraam, lead you to transgression (over them). Cooperate with one another in matters of piety and dutifulness to Allaah, and do not assist one another in matters of sin and transgression. And fear Allaah! Verily Allaah is Severe in punishment.” [Surah Al-Maa'idah: 2]

This ayah is in reference to (transgressing over) the polytheists. So therefore, your principle of making a balance between negative and positive qualities makes it binding on us to not mention the evil of Abu Jahl and Abu Lahab and the modern-day heretics and secularists, as well as those of every time and place, unless we accompany that with the mention of their good qualities!

So this would mean that Allaah has oppressed Abu Lahab and his wife in the below Surah, because He did not implement the principle of *Muwaazanah*:

تَبَّتْ يَدَا أَبِي لَهَبٍ وَتَبَّ . مَا أَغْنَىٰ عَنْهُ مَالُهُ وَمَا كَسَبَ .
سَيَصْلَىٰ نَارًا ذَاتَ لَهَبٍ . وَامْرَأَتُهُ حَمَّالَةَ الْحَطَبِ . فِي يَدَيْهَا
حَبْلٌ مِّن مَّسَدٍ

“Perish the two hands of Abu Lahab and may he perish! Neither his wealth nor his children will be of benefit to him (on Judgement Day). He will be burned in a Fire of blazing flames. And his wife, too, the carrier of wood. On her neck will be a twisted rope of palm-fiber.” [Surah Al-Masad: 1-5]

And the same could be said about Pharaoh, Hammaan, and all of the other disbelievers and atheists who were mentioned in the Qur'aan, as well as those mentioned by the Muslims in their books on history and their books on criticism and disparagement and their books of Tafseer and explanations of the Sunnah...etc.

So this is the end result of your methodology and principle. We ask Allaah to protect us and to forgive you and us for our mistakes and for speaking about Allaah without knowledge, guidance or clear proof.

As-Suwayyaan, may Allaah rectify him and us, then said: “Allaah says:

يَسْأَلُونَكَ عَنِ الْخَمْرِ وَالْمَيْسِرِ قُلْ فِيهِمَا إِثْمٌ كَبِيرٌ وَمَنَافِعُ لِلنَّاسِ

‘They ask you (O Muhammad) concerning alcohol and gambling. Say: In them is a great sin and (some) benefits for mankind.’ [Surah Al-Baqarah: 219]

So Allaah affirms that there is some benefit in alcohol and gambling, but yet He prohibits it due to their overwhelming evils.”⁶²

My Response:

First: Do you really believe, in light of this principle that you profess and use this ayah as evidence for, that it is not permissible to mention alcohol, gambling and their evils, unless we attach to that the mention of their good qualities and benefits?!

It is well known that this ayah was the first ayah to be revealed with regard to wine (i.e. alcohol).

Then the ayah in Surah An-Nisaa was revealed regarding alcohol:

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَقْرَبُوا الصَّلَاةَ وَأَنتُمْ سُكَارَىٰ حَتَّىٰ تَعْلَمُوا
مَا تَقُولُونَ

“O you who believe, do not come near the prayer while you are in a state of drunkenness, until you become aware of what you are saying (i.e. sober).” [Surah An-Nisaa: 43]

Then the following two ayahs in Surah Al-Maa'idah were revealed regarding alcohol, gambling and other things:

يَا أَيُّهَا الَّذِينَ آمَنُوا إِنَّمَا الْخَمْرُ وَالْمَيْسِرُ وَالْأَنْصَابُ وَالْأَزْلَامُ رَجْسٌ
مِّنْ عَمَلِ الشَّيْطَانِ فَاجْتَنِبُوهُ لَعَلَّكُمْ تُفْلِحُونَ . إِنَّمَا يُرِيدُ الشَّيْطَانُ أَنْ
يُوقِعَ بَيْنَكُمْ الْعَدَاوَةَ وَالْبَغْضَاءَ فِي الْخَمْرِ وَالْمَيْسِرِ وَيَصُدَّكُمْ عَنْ
ذِكْرِ اللَّهِ وَعَنِ الصَّلَاةِ فَهَلْ أَنْتُمْ مُنْتَهُونَ

⁶² *Manhaj Ahlus-Sunnah wal-Jamaa'ah fee Taqweem ar-Rijaal wa Mu'alifaatihim*
(pg. 28-29)

"O you who believe! Alcohol and gambling, and *al-Ansaab*⁶³ and *al-Azlaam* (arrows for seeking luck and decision) are filth from the Devil's handiwork. So avoid all that in order that you may be successful. The Devil only desires to instigate enmity and hatred between you through alcohol and gambling, and to hinder you from the remembrance of Allaah and from the prayer. So will you not then abstain?" [Surah Al-Maa'idah: 90-91]

So how can Allaah apply the term filth to these two things and connect them to *al-Ansaab* and *al-Azlaam*, attaching to that His statement: **"O you who believe! Alcohol and gambling, and *al-Ansaab* and *al-Azlaam* (arrows for seeking luck and decision) are filth from the Devil's handiwork. So avoid all that in order that you may be successful. The Devil only desires to instigate enmity and hatred between you through alcohol and gambling, and to hinder you from the remembrance of Allaah and from the prayer. So will you not then abstain?" [Surah Al-Maa'idah: 90-91]**

How can He limit His speech here to just mentioning their worst characteristics while not mentioning any of their benefits?! And then Allaah's Messenger ﷺ did not mention them after that except by saying: **"Every intoxicant is unlawful."**⁶⁴

So the Messenger of Allaah forbade alcohol and warned against it in many ahaadeeth, as can be seen in the chapters on Drinks in the books of Sunnah, and he ﷺ didn't mention any of its benefits.

Furthermore, 'Uthmaan ؓ called it the "The mother of all vile acts"⁶⁵ and it became well known to the Muslims, in general, as such.

⁶³ **Translator's Note:** This means animals sacrificed on *an-Nusab* (stone altars at fixed places and graves) for idols and false gods.

⁶⁴ An agreed upon hadeeth narrated by Abu Moosaa ؓ.

⁶⁵ *Sunan An-Nasaa'ee* (8/315-316/no. 5666-5668)

Abu Juwairiyah reported: "I asked Ibn 'Abbaas about Al-Baadhaq,⁶⁶ so he said: 'Muhammad ﷺ prohibited alcoholic drinks before it was called Al-Baadhaq (saying): 'Every intoxicant is unlawful.' I said: 'What about the good lawful drinks?' He replied: 'There is nothing after the lawful and good things except the unlawful and filthy things.'" ⁶⁷

So is the entire ummah in agreement on oppressing alcohol and concealing its good qualities, thus only mentioning its negative and bad qualities and not mentioning its positive aspects and benefits?!

So where is the *Muwaazanah* then?

The Answer: This is not oppression nor is it injustice, rather it is sincere advice to the Muslim ummah and a warning to them to stay far away from evils and harms.

This is the same way we must deal with innovators and their innovations, since they are worse and more dangerous than alcohol, for they don the (outer) garment of the Religion. This is why the warning of the Messenger of Allaah ﷺ and the scholars of this ummah concerning it was greater. I wish those who were lenient with innovations could realize this, and we ask Allaah to assist us!

It is reported in the *Sunan* of Abu Dawood: "**The Messenger of Allaah ﷺ forbade unlawful remedies.**" ⁶⁸

Al-Khataabee explained that this refers to alcohol and the meat of animals, i.e. not the meat that is eaten.

⁶⁶ **Translator's Note:** *Al-Baadhaq* is a type of alcoholic drink that is made from the syrup of grapes that is cooked so that it becomes as thick as the grease used for treating camels.

⁶⁷ *Saheeh Al-Bukhaaree*: Book of Drinks (no. 5598)

⁶⁸ *Sunan Abee Dawood* (no. 3870)

Abu Mas'ood Al-Ansaaree ؓ reported: "The Messenger of Allaah ﷺ forbade the price of a dog, the fee of the prostitute and the charge of a sorcerer." ⁶⁹

And there also occurs in the hadeeth: "The worst forms of earnings are: the money of a prostitute, the sale of a dog and charging for Hijaamah."⁶

And there also occurs in the hadeeth: "The money earned from selling a dog is filthy, the fee of a prostitute is filthy, and charging for blood-letting (*Hijaamah*) is filthy."

So where is the *Muwaazanah* with respect to the earnings of one who performs Hijaamah?! Perhaps the pay a prostitute receives or the money received from the sale of a dog may be in the form of honey, dates, silver or gold!! But yet Allaah still applies the terms filth and vileness to some of these lawful items.

Jaabir ؓ reported that: "The Messenger of Allaah forbade us from eating onions and leeks, but the need overcame us and we ate from them, so he ﷺ said: 'Whoever eats from this foul-smelling tree, let him not come near our masjid, for indeed the angels are offended by that which offends humans.'" ⁷⁰

And in the famous sermon of the Commander of the Believers, 'Umar, he ؓ said: "Furthermore, O people, you eat from two plants, which I don't consider anything but foul - onions and garlic. Indeed, I saw that when the Messenger of Allaah ﷺ noticed their smell coming from a man in the masjid, he would order someone to take him out of the masjid to *Al-Baqee'* (graveyard). So whoever eats them, he should suppress their smell by cooking them." ⁷¹

⁶⁹ Reported by Al-Bukhaaree and Muslim

⁷⁰ Reported by Muslim in his *Saheeh*

⁷¹ *Saheeh Muslim*: Book of Masaajid (no. 567)

And in *Sunan At-Tirmidhee*,⁷² Al-Baraa ؓ reported: "We used to be people who would grow date-palm trees. So a person would bring from his date-palm trees whether it was a little or a lot. Some people would bring a bundle of dates or two bundles of dates and hang it in the masjid. And the people of the Bench (*Ahlus-Suffah*) had no food. When one of them was hungry, he would go to the bundle of dates, hit it with a stick and there would fall ripe and unripe dates, and he would eat it. And there were some people who would not strive for good who would give a person a bunch of dates that had lesser-type dates in them and a bunch of dates that had been ruined and hang that in the masjid. So Allaah revealed His statement:

يَا أَيُّهَا الَّذِينَ آمَنُوا أَنْفِقُوا مِنْ طَيِّبَاتِ مَا كَسَبْتُمْ وَمِمَّا أَخْرَجْنَا
لَكُمْ مِنَ الْأَرْضِ وَلَا تَيَمَّمُوا الْخَبِيثَ مِنْهُ تُنْفِقُونَ وَلَسْتُمْ بِأَخِيهِ
إِلَّا أَنْ تُعْمِضُوا فِيهِ وَاعْلَمُوا أَنَّ اللَّهَ غَنِيٌّ حَمِيدٌ

'O you who believe! Spend of the good things that you have (lawfully) earned and of that which We have produced from the earth for you, and do not aim at that which is bad to spend from it, (though) you would not accept it unless you closed your eyes and had to tolerate it. And know that Allaah is rich and worthy of all praise.'" [Surah Al-Baqarah: 267]

At-Tirmidhee said: "This hadeeth is *hasan ghareeb saheeh*."

So where is the *Muwaazanah* that some of the people desire, to the point that they apply it to prohibited things, and which uses as proof the fact that the "benefits" of alcohol and gambling were mentioned, and which deems it necessary to mention these benefits for the sake of making this so-called balance between the positive and negative qualities?!

⁷² (1/219, no. 2987)

O Allaah, grant all of us understanding of your Religion, and place all of us upon the methodology of those who truly comprehend justice and fairness. Verily, You are the Bestower of blessings and Grantor of merits.

Ahmad As-Suwayyaan said: "Hudhaifah bin al-Yamaan ؓ said: 'The people used to ask Allah's Messenger ﷺ about the good, but I used to ask him about the evil, for fear of it befalling me. So (once) I said: 'O Messenger of Allaah! Verily, we were in *Jaahiliyyah* (Days of Ignorance) and evil, But Allaah brought us this good (i.e. Islam). So will there be any evil after this good?' He ﷺ said: 'Yes.' So I said: 'Will there be any good after that evil?' He replied: 'Yes, but it will be tainted.' I said: 'What will cause it to be tainted?' He said: 'A people who guide to other than my way, you will approve of some of their deeds and disapprove of others...'⁷³ So the Prophet ﷺ affirmed goodness in some people in spite of there being 'murkiness' amongst them. So consideration is given to the presence of many good qualities (as opposed to few bad qualities)."

I reply to this, saying:

First: I will quote the remainder of the hadeeth, following that up with the scholars' explanation for it, and then I will go about responding to this author's argument, which he deduced from the hadeeth:

The remainder of the hadeeth is as follows:

"I (Hudhaifah ؓ) said: 'Will there then be any evil after that good?' He said: 'Yes, callers to the Gates of Hell - whoever responds to their call, they will throw him into the Fire.' I then said: 'O Messenger of Allaah! Describe them to us.' He ﷺ said: 'They will be from our people and speak our language.' I asked:

⁷³ Reported by Al-Bukhaaree: Book of Trials (no. 7084) and Muslim: Book of Leadership (3/1475, no. 1847)

'So what do you order me to do if that reaches me?' He ﷺ said: **'Stick to the unified body (Jamaa'ah) of Muslims and their ruler (Imaam).'** I further asked: 'What if they neither have a unified body nor a ruler?' He ﷺ said: **'Then keep away from all of those sects, even if you have to bite onto the roots of a tree until death reaches you while you are in that state.'**"⁷⁴

Explanation of the Hadeeth:

Al-Haafidh Ibn Hajr, may Allaah have mercy on him, said: **"We were in Jaahiliyyah (Days of Ignorance) and evil"** refers to the period of disbelief before Islaam, and to the time when they would kill and rob one another and commit evil and lewd acts. **'But Allaah brought us this good'** refers to *Eemaan* (Faith), security, an upright condition and a withdrawal from lewd acts. **'So will there be any evil after this good?'** He ﷺ said: **'Yes.'** What is meant by **'evil'** here are the calamities and trials that occurred after the murder of 'Uthmaan ؓ and so on, and what comes as a result of that from consequences in the Hereafter.

Concerning the Prophet's ﷺ statement **'Yes, but it will be tainted'**, the word *dakhn* (murkiness) means malice. Others said it means corruption, while others held it to mean corrupted hearts. These three definitions are similar in meaning... This indicates that the good that will come after the evil will not be pure good, but rather that it will have murkiness in it...

'Iyyaad said: 'What is meant by the First Evil are the trials and calamities that occurred after the murder of 'Uthmaan ؓ. And what is meant by the Good that came after it was the Khilaafah of 'Umar bin 'Abdil-'Azeez. What is meant by those whom **'you will approve of some of their deeds and disapprove of others'** are those rulers who came after him. So there could be found amongst them some who abided by the Sunnah and ruled with justice,

⁷⁴ Reported by Al-Bukhaaree and Muslim

while there were others who called to innovation and ruled with oppression and tyranny.'

I (Ibn Hajr) say: What is apparent to me is that the meaning of the First Evil is what he ('Iyyaad) indicated in his statement. But as for the good that occurred after that, then that refers to the agreement that transpired between 'Alee⁷⁵ and Mu'aawiyah. And as for the *dakhn* (murkiness), then it refers to some of the rulers that existed during their time, such as Ziyaad in Iraq, and it also refers to the opposition of those Khawaarij who opposed him ❀. As for the 'Callers to the Gates of Hell', this refers to those Khawaarij that strove to seek after the rulership, as well as others. This is what the Prophet ﷺ indicated in his statement: **'Stick to the unified body (Jamaa'ah) of Muslims and their ruler (Imaam)'** - meaning even if they oppress (you). This becomes clearer in the narration of Abul-Aswad: **'Even if they beat your back and take your money.'** This was very much the case during the reign of Al-Hajjaaj."⁷⁶ [End of Al-Haafidh Ibn Hajr's words, may Allaah have mercy on him]

Disputing As-Suwayyaan's False Deductions:

First: There are five time periods mentioned in this hadeeth:

1. The Period of the State of Ignorance and what it contained from evil.
2. The Period in which the Messenger of Allaah ﷺ and his noble Companions lived, which extended up to the point where the turmoil involving 'Uthmaan ❀ occurred. The term "good" was only applied to this period.

⁷⁵ This is what is written here, but what is correct is to say that the agreement was completed between Al-Hasan and Mu'aawiyah, may Allaah be pleased with both of them. That year in which the agreement took place was known as the year of the *Jamaa'ah* (Unification).

⁷⁶ *Fath-ul-Baaree* (13/36)

3. The Period of trials and calamities that occurred after the murder of 'Uthmaan ؓ. This period was described as just "evil."

4. The Period described as being good but tainted: This was the era of 'Umar bin 'Abdil-'Azeez, as was stated in the explanation of Al-Qaadee 'Iyyaad. Or it could refer to the Period in which there was a unified agreement between Al-Hasan and Mu'aawiyah. The tainted murkiness either refers to the reign of the rulers after 'Umar bin 'Abdil-'Azeez or it could refer to what Al-Haafidh Ibn Hajr indicated, such as the rule of Ziyaad and his son and the rule of Al-Hajjaaj and his likes. It is also possible that the meaning of the hadeeth is vaster than that which has been outlined by Al-Haafidh Ibn Hajr and Al-Qaadee 'Iyyaad.

5. The Period of evil.⁷⁷

Second: Brother Ahmad As-Suwayyaan believes that this hadeeth is one of the evidences that mandate that one must implement *Muwaazanaah* (balancing) between the good and the evil with respect to individuals, groups and books. So based on his methodology, he is obligated to implement this balancing in all of the periods of time. However, he doesn't do this. Rather, he only derives this *Muwaazanaah* (balancing of good and evil) from one of the periods and that's all. Why?!

The answer as to why he didn't do this is because he either tried to do it, but the hadeeth didn't corroborate with him since there is no evidence for this methodology in it, or it is because he didn't truly understand this hadeeth and didn't fully investigate its meaning. Whichever of the two is the case, the hadeeth is still a proof against him and not for him.

⁷⁷ **Translator's Note:** This was added by the translator since the author did not mention it.

Third: What clarifies this is that according to his methodology, we are obligated to observe justice and fairness and to apply the principle of *Muwaazanah* to the believer as well as the disbeliever and to the follower of the Sunnah as well as to the follower of innovation. So I ask him: Where is this *Muwaazanah* in the four afore-mentioned time periods, for which you did not apply the principle of *Muwaazanah* to?

This reminds me of what Ibn Al-Qayyim condemned the fanatical supporters of the *madhaahib* for, since they would use many ahaadeeth as evidence for their views, by only focusing on certain parts of those ahaadeeth, which conformed to their views. And they did not use those parts of the ahaadeeth that they left out since they served as proofs against them, which opposed the views that they fanatically cling onto. Regardless, the portion of the hadeeth that you relied on for proof contains no evidence for your views:

1. The first time period, which is the Days of Ignorance (*Jaahiliyyah*), was limited in the hadeeth to just the mention of a state of ignorance and evil, even though there could be found some good in it, such as kindness to one's parents, upholding family ties, being hospitable to the guest, protecting one's honor, being kind to neighbors, as well as implementing some aspects of the Religion that were inherited from Ibraaheem, such as Hajj (pilgrimage), fasting on the Day of 'Aashooraa, and other forms of good deeds.

And there were people among them who were *hunafaa* (held the pure monotheistic faith of Ibraaheem), such as Waraqah bin Nawfil, Wazeed bin 'Amr bin Nufail, Abu Dharr, 'Amr bin 'Abasa, and some remnants from the Tribe of Israa'eel living as hermits.

So if *Muwaazanah* was obligatory and this hadeeth was from the proofs indicating *Muwaazanah*, the Messenger of guidance and justice ﷺ, would not have neglected them like this.

2. The second Time Period, which was the period of the Prophet ﷺ, consisted of tremendous good, the likes of which mankind did not know of before, such as the revelation that was sent down by Allaah, i.e. the Book and the Sunnah, as well as him ﷺ and his Companions being present. This also includes the security and faith that was found in this time period during his ﷺ days and the days of his rightly-guided Khaleefahs.

However, in spite of all this, this time period was not void of evil, since there was present the hypocrites and the Jews in Khaibat and Teemaa. And in the Arabian Peninsula, there could be found the Christians of Najraan and the Majoos of Hijr. And when the conquests of the Muslims extended to beyond the Arabian Peninsula, there could be found disbelievers who were subjected under the rule of the Muslims (*Ahlu-Dhimmah*), such as the Jews and Christians of Syria, Egypt and Iraq, and some leftover Majoos in Persia, all of whom were subjected to pay the *jizyah* (a tax paid by disbelievers living under Muslim rule). So if the objective behind this hadeeth was to institute the principle of *Muwaazanah* (balancing) between the good and the evil during these time periods, the Messenger of Allaah ﷺ would not have failed to mention it here.

3. The third Time Period was limited in the hadeeth to just the mention of evil. So was it then void of any good?? Nay! I say again, nay! Rather, there was much, much good in it. In fact, it was from the best of generations. However, the hadeeth does not mention the great goodness that could be found in this time period. This was because it was a relative evil when compared to the time period before it, since there occurred in it calamities that shook and trembled the best of Muslims in spite of their Eemaan and their being from the best of generations.

I will not delve longer on this point, since the matter should be clear to one who possesses eyes. And the meanings of the remainder of the hadeeth concerning the rest of the time periods should also become clear to him.

However, I will add some ahaadeeth here, which prove what was stated previously - that the Messenger, the Qur'aan, the Sunnah and the scholars of this ummah have no relationship whatsoever with this methodology. From these ahaadeeth are:

1. The hadeeth of 'Imraan bin Husayn ؓ, who narrated that the Messenger of Allaah ﷺ said: **"The best of my ummah is my generation, then those that come after them, then those that come after them. [Imraan ؓ said: I don't remember if he ﷺ mentioned two or three generations after his ﷺ generation] Then there will come after you a people that will testify without being asked, but not testify when it is sought from them. And they will betray and no be trustworthy. And they will make oaths but not keep them. And there will appear fatness in them."** ⁷⁸

2. The hadeeth of 'Abdullaah bin Mas'ood ؓ, who narrated that the Prophet ﷺ said: **"The best of mankind is my generation, then those who come after them, then those who come after them. Then there will come a people who will bear witness before taking an oath, and take an oath before bearing witness."** ⁷⁹

In these two hadeeths, the Prophet limited his speech concerning the first three generations (of Islaam) to just the mention of good only existing in them, while not mentioning anything of evil found in them. Then he restricted his speech concerning the generations that will come after these three to just the mention of evil that is in them, while not mentioning any good found in them. This is even though there was much good found in them.

⁷⁸ Saheeh Al-Bukhaaree: Book of the Merits of the Companions (no. 3650)

⁷⁹ Saheeh Al-Bukhaaree: Book of the Merits of the Companions (no. 3651)

And if it were only the fact that the Saved Sect was present in them, this would be sufficient proof that there was good in these generations.

3. The hadeeth: **"My ummah will split up into seventy-three sects - all of them will be in the Hellfire except one."**⁸⁰

So he ﷺ didn't mention any good in the seventy-two sects that will be in the Hellfire, even though there is some good in them.

4. The hadeeth: **"The transgressing party will kill 'Ammaar."**⁸¹

So he didn't describe this party except with the characteristic of transgression, even though they had many good qualities in them.

These ahaadeeth that we mentioned above do not have any *Muwaazanah* in them. So if this principle were obligatory, the Messenger of Allaah ﷺ would not have neglected it.

Evidences of this nature are abundant, however, we will suffice with just mentioning what was stated above.

Brother Ahmad As-Suwayyaan went on to say: "'Umar bin Al-Khattaab ؓ reported that there was a man during the time of the Prophet ﷺ named 'Abdullaah, who was nicknamed 'donkey' and who used to make the Messenger of Allaah ﷺ laugh. He used to be beaten for drinking alcohol. One time he was brought to the Prophet and the Prophet ﷺ gave the order so he was whipped (for drinking alcohol). A person in the crowd said: 'O Allaah, curse him. How often he is brought here (for whipping)!' So the Prophet ﷺ said: **'Do not curse him, for by Allaah, I don't know except that he loves Allaah and His Messenger.'**"⁸²

⁸⁰ Reported by Al-Bukhaaree

⁸¹ Reported by Al-Bukhaaree

⁸² *Saheeh Al-Bukhaaree: Book of Punishments* (no. 6780)

So this noble Companion, may Allaah be pleased with him, fell into error and repeatedly drank alcohol. This does not mean that he is corrupt in totality. Rather, he has in him other praiseworthy characteristics, the likes of which mandate that he be loved and befriended. So a good-doer's good and an evil-doer's evil must be taken into account in compliance with justice and fairness. And it is not permissible, under any condition, to have one aspect of looking into a person's sins overpower the other aspect of looking into the remainder of his good qualities and virtues. This is the distinguishing factor between Ahlus-Sunnah and the Khawaarij."⁸³

I say:

First: This man was a Companion of Allaah's Messenger ﷺ, and the status of Companionship cannot be equaled to or balanced with any of the deeds performed by the best amongst the righteous individuals and Mujaahideen that came after the Companions, so how much more so for the evil-doing sinners?!

The Messenger of Allaah ﷺ said: "Do not revile my Companions, for if any of you were to give away gold the size of Mount Uhud in charity, it would not reach a *mudd* of one of them or even half of it."⁸⁴

Who amongst the best of people (today) can catch up with the Companions of Muhammad ﷺ with regard to this tremendous virtue?? So how can alcoholics be equaled and compared to them?!

Second: It states in Abu Hurairah's narration of this hadeeth: "So when the people dispersed (after the public whipping), a man said: 'What's wrong with him? May Allaah disgrace him!'

⁸³ *Manhaj Ahlus-Sunnah* (pg. 29-30)

⁸⁴ Reported by Al-Bukhaaree: Book of the Merits of the Companions (no. 3673) and Muslim: Merits of the Companions (no. 2540-2541)

Allaah's Messenger ﷺ said: 'Do not say things like this! Do not assist the Devil against him.' [And in another narration] 'Do not be supporters for the Devil against your brother.'" ⁸⁵

Third: There cannot be found any *Muwaazanah* in this hadeeth or that one. Rather, all that we find is a prohibition for cursing specific individuals. This is why many of the scholars do not permit the cursing of specific individuals, even if they may be disbelievers. Rather, invoking curses should only be based on (people's) characteristics, as occurs in the hadeeth of the Prophet ﷺ: "May Allaah curse the thief who steals an egg and so his hand is cut off." ⁸⁶

It becomes clear from this that the curse that this Companion invoked on this man was not from his negative qualities, such that it could be said: "There is a comparison made between the good and bad qualities."

Fourth: The man was cursed after the prescribed punishment was established on him. However, when a prescribed punishment is executed on someone, it wipes away his sin. So it would not then be permissible to invoke a curse, whether specifically or in general, on someone who has this condition (of absolvment from sin),

Imaam Al-Bukhaaree, may Allah have mercy on him, said: "Chapter: Prescribed Punishments Expiate Sins." Then he went on to list the hadeeth of 'Ubaadah bin as-Saamit ؓ in which he said:

"We were once in a gathering with the Prophet ﷺ. So he said: 'Give me the pledge of allegiance (on the oaths) that you will not associate partners in worship with Allaah, and that you will

⁸⁵ *Saheeh Al-Bukhaaree* (no. 6777 and 6781)

⁸⁶ *Saheeh Al-Bukhaaree* (no. 6783 and 6784)

not steal or fornicate. [And then he ﷺ read this entire ayah⁸⁷] So whoever upholds this (pledge), his reward will be with Allaah. And whoever commits one of these things, and is then punished for it, that will serve to expiate it (i.e. the sin). And whoever commits one of these things, and Allaah conceals it for him, if He wills, He may forgive him, and if He wishes, He may punish him."

So the Prophet ﷺ explained that receiving the punishment in this worldly life serves to expiate one's sin. And this refers to the prescribed punishments. So it is not proper for anyone to curse or condemn a Muslim that has sinned and had the prescribed punishment implemented on him.

Fifth: There are several ahaadeeth that mention the bad qualities of certain individuals while not mentioning any of their good qualities, such as:

1. The Prophet's statement: **"What an evil brother to his (family) clan he is"**,⁸⁸ which was said about a man who sought permission to enter into the presence of the Prophet ﷺ.
2. A man once gave a khutbah (Friday Sermon) in front of the Prophet ﷺ, in which he said: "Whoever obeys Allaah and His Messenger will be guided. And whoever disobeys them two will be astray." So the Prophet ﷺ told him: **"What a bad speaker (khateeb) of the people you are."**⁸⁹

⁸⁷ "O Prophet! When the believing women come to you to give you the pledge (of allegiance), that they will not associate anything in worship with Allaah, that they will not steal, that they will not commit illegal sexual intercourse, that they will not kill their children, that they will not utter slander, intentionally forging falsehood (i.e. by making illegal children belonging to their husbands), and that they will not disobey you in any good, then accept their pledge, and ask Allaah to forgive them, Verily, Allaah is Oft-Forgiving, Most Merciful." [Surah Al-Mumtahinah: 12]

⁸⁸ Reported by Muslim in his *Saheeh*

⁸⁹ *Saheeh Muslim: Book of the Friday Prayer (no. 870)*

3. Faatimah bint Qays (*radyaAllaahu 'anhaa*) once sought the Messenger of Allaah's advice on two men that had proposed to her for marriage, who were Mu'aawiyah and Abu Jahm. So he ﷺ said: "As for Mu'aawiyah, he is very poor and has no money. And as for Abu Jahm, he doesn't remove his stick from his shoulder (i.e. he beats his women)." ⁹⁰

4. Hind bint 'Utbah ﷺ said: "O Messenger of Allaah, Abu Sufyaan is indeed a miserly man. [And in another narration: "A stingy man"] He doesn't give me enough to care for me and my children. So the Prophet ﷺ told her: "Take what is sufficient for you and your children (from him)."⁹¹ So he did not reprimand her for calling him "stingy."

There is no doubt that all of these individuals had virtues and good qualities. So if *Muwaazanah* was an obligation, the noble Messenger, who is the chief of those who show fairness, would not have failed to implement it.

Sixth: Commenting on this hadeeth, As-Suwayyaan said: "So this noble Companion, may Allaah be pleased with him, fell into error and repeatedly drank alcohol. This does not mean that he is corrupt in totality. Rather, he has in him other praiseworthy characteristics, the likes of which mandate that he be loved and befriended. So a good-doer's good and an evil-doer's evil must be taken into account in compliance with justice and fairness. And it is not permissible, under any condition, to have one aspect of looking into a person's sins overpower the other aspect of looking into the remainder of his good qualities and virtues. This is the distinguishing factor between Ahlus-Sunnah and the Khawaarij." And he then made a reference to *Majmoo'-ul-Fataawaa* (3/151-152)

⁹⁰ Reported by Muslim

⁹¹ Reported by Al-Bukhaaree and Muslim

There are many observations to be noted from his speech, amongst which are:

1. Concerning his statement: "Rather, he has in him other praiseworthy characteristics, the likes of which mandate that he be loved and befriended", what does he intend by this?

Does he mean by this, love and allegiance to this Companion? If so, then yes. Or does he mean by this, love and allegiance for innovators and sinners, such as alcoholics and so on, in the general and absolute sense, regardless of whether they repented or not?! This is not from the beliefs of Ahlus-Sunnah wal-Jamaa'ah. Rather, it is from their beliefs that one draws nearer to Allaah by hating these types of people, as well as disassociating from them and boycotting them.

Imaam Al-Baghawee said: "The Sahaabah, the Taabi'een, the Atbaa' at-Taabi'een, and the scholars of the Sunnah have remained upon this belief. They are all in unanimous agreement and conformity that one must disassociate from the people of innovation and abandon them. Ibn 'Umar ؓ said about the Qadarees (Sect): **'Inform them that I am free from them, and they are free from me...'**"⁹²

Then he went on to list some of the statements of the Salaf.

Abu Faaris reported that once 'Umar bin Al-Khattaab ؓ gave a khutbah, saying in it: "O people! Indeed we used to know you when the Prophet ﷺ was alive amongst us and revelation was being sent down and Allaah would inform us about your affairs. But now the Prophet ﷺ has passed away and the revelation has come to an end. And we only know you by what we will say to you now: Whoever amongst you outwardly shows good, we will think good of him and love him. And whoever amongst you

⁹² See *Sharh-us-Sunnah* (1/227)

outwardly shows evil to us, we will think bad of him and hate him. Your hidden deeds are between you and Allaah..."⁹³

Shaikh Ahmad Shaakir (*rahimahullaah*) declared this narration sound (*hasan*), but there is speculation in his grading. However, the narration became well known and the actions of the Salaf were based on it.

Al-Bukhaaree said in his *Saheeh*:⁹⁴ "Al-Hakam bin Naafi' narrated to us: Shu'aib informed us from Az-Zuhree who said: Hameed bin 'Abdir-Rahmaan bin 'Awf narrated to me that 'Abdullaah bin 'Utbah said: I heard 'Umar bin Al-Khattaab ؓ say: "The people used to judge based on the revelation during the lifetime of Allaah's Messenger ؑ. But the revelation came to an end, and now we only judge based on what is apparent to us from your actions. So whoever outwardly shows good to us, we will consider him trustworthy and draw him near to us. And we have nothing do with his hidden deeds. Allaah will take him into account regarding his hidden deeds. And whoever outwardly shows evil to us, we will not consider him trustworthy and not believe him, even if he says that his hidden deeds are good."

So after reflecting on and understanding these two hadeeths we find that they both have one meaning. Therefore, As-Suwayyaan's statement, which is in the general and absolute sense, contradicts what all of the Salaf were upon.

2. His statement "This is the distinguishing factor between Ahlus-Sunnah and the Khawaarij" and his reference to *Al-Majmoo'* of Ibn Taimiyyah gives the impression that whoever does not make a balance between the good and bad qualities of a person (being criticized), for example, is from the Khawaarij, and that his action is from the actions of the Khawaarij, and not from the actions of

⁹³ *Musnad Ahmad* (1/41)

⁹⁴ *Book of Testimonies* (no. 2641)

Ahlu-Sunnah, who base their methodology on this *Muwaazanah* (as he claims).

What brother As-Suwayyaan did here is erroneous and dangerous from two perspectives:

First: He indicates that those who do not implement the methodology of *Muwaazanah* are treading the path of the Khawaarij by doing this. You already know, and will come to learn with what will be mentioned later in this discussion by the Will of Allaah, that this methodology – the methodology of *Muwaazanah* – is not required. Rather, it is a corrupt methodology that was not known to the Salaf, and their actions did not conform to it.

Second: The point that As-Suwayyaan makes is one thing and the words of Shaikh-ul-Islaam, which he refers to is something totally different.

Shaikh-ul-Islaam Ibn Taimiyyah, may Allaah have mercy on him, said: "From the principles of Ahlus-Sunnah is that: The Religion and Faith (*Eemaan*) are statements and actions – statements of the heart and the tongue, and actions of the heart, tongue and limbs. And (from their principles) is that *Eemaan* increases with obedience (to Allaah) and decreases with disobedience (to Him).

And along with that, they do not declare the people of the *Qiblah* (i.e. Muslims) to be disbelievers due to acts of disobedience and major sins, as the Khawaarij do. Rather, brotherhood based on Faith is confirmed in spite of sins, as Allaah says in the ayah of *Qasaas* (the law of equality in punishment):

فَمَنْ عَفِيَ لَهُ مِنْ أَخِيهِ شَيْءٌ فَاتَّبَاعٌ بِالْمَعْرُوفِ

'But if the killer is forgiven by the brother (or relatives) of the one killed against blood-money, then adhering to it (must be done) with fairness.' [Surah Al-Baqarah: 178]

And Allaah says:

وَإِنْ طَائِفَتَانِ مِنَ الْمُؤْمِنِينَ فَاصْلِحُوا بَيْنَهُمَا فَإِنْ بَعَثَ
إِحْدَاهُمَا عَلَى الْآخَرَى فَقَاتِلُوا الَّتِي تَبْغِي حَتَّى تَفِيءَ إِلَى أَمْرِ
اللَّهِ فَإِنْ قَاعَتْ فَاصْلِحُوا بَيْنَهُمَا بِالْعَدْلِ وَأَقْسِطُوا إِنَّ اللَّهَ يُحِبُّ
الْمُقْسِطِينَ

'And if two groups from amongst the believers fight against each other, then make peace between the two of them. But if one of them transgresses over the other, then fight against the one that has transgressed until it complies with the Command of Allaah. So if it complies, then make peace between the two of them with justice and be fair. Verily, Allaah loves those who are fair. The believers are nothing but brothers (in Faith). So make peace between your brothers. And fear Allaah so that you may receive His Mercy.' [Surah Al-Hujuraat: 9]

And they do not strip the title of *Eemaan* from the sinful (Muslim) in its entirety, nor do they hold that he will reside in Hell forever, as the Mu'atazilah claim.

Rather, the sinful (Muslim) enters into the fold of *Eemaan* as occurs in Allaah's statement:

وَمَا كَانَ لِمُؤْمِنٍ أَنْ يَقْتُلَ مُؤْمِنًا إِلَّا خَطَاً وَمَنْ قَتَلَ مُؤْمِنًا خَطَاً
فَتَحْرِيرُ رَقَبَةٍ مُؤْمِنَةٍ

'It is not for a believer to kill a believer unless by mistake. And whoever kills a believer by mistake, he must set free a believing slave.' [Surah An-Nisaa: 92]

However, he does not enter into the fold of complete (perfect) *Eemaan*, as occurs in Allaah's saying:

إِنَّمَا الْمُؤْمِنُونَ الَّذِينَ إِذَا ذُكِرَ اللَّهُ وَجِلَّتْ قُلُوبُهُمْ وَإِذَا تُلِيَتْ عَلَيْهِمْ
آيَاتُهُ زَادَتْهُمْ إِيمَانًا

'Verily, the believers are only those who when Allaah is mentioned, their hearts tremble (with fear and awe), and when His verses are recited, their *Eemaan* (Faith) increases.' [Surah Al-Anfaal: 2]

And as occurs in the Prophet's ﷺ statement: **'A fornicator does not fornicate whilst being a believer at the time he fornicates. And a thief does not steal whilst being a believer at the time he is stealing. And a person does not drink alcohol whilst being a believer at the time he drinks alcohol...'**

Rather, they hold that: **'He is a believer with deficient *Eemaan* (Faith)' or that: 'He is a believer because of his Faith (*Eemaan*), yet a sinful evildoer because of his sins.'** So he is not given the complete title of *Eemaan*, nor is he stripped of the title of *Eemaan* in its totality."⁹⁵ [End of Shaikh-ul-Islam Ibn Taimiyyah's words]

These are the words of Shaikh-ul-Islam Ibn Taimiyyah that brother Ahmad As-Suwayyaan was referring to. It consists of a clarification of the Khawaarij's opposition to Ahlus-Sunnah with regard to sinful Muslims. So Ahlus-Sunnah do not declare them to be disbelievers based on their committal of major sins, while the Khawaarij do. Ahlus-Sunnah do not pass judgements on those who commit major sins and persist on them, saying that they will

⁹⁵ *Majmoo'ul-Fataawaa* (2/151-152)

reside in the Hellfire forever, while the Khawaarij and the Mu'atazilah rule that they will reside in Hell forever. So these two things have no connection with the methodology that As-Suwayyaan asserts. What a difference there is between these two things and what he claims!

As-Suwayyaan went on to say: "5. The Prophet ﷺ told Abu Hurairah ؓ concerning the devil that taught him ؓ Ayat-ul-Kursee in order to protect him from the Devil: **'As for him (the devil), he has told you the truth, yet he is a chronic liar.'** So the Prophet ﷺ affirmed the characteristic of honesty for the devil whose main attribute is dishonesty. But this did not prevent him from accepting the good that he guided him to. Ibn Hajr Al-'Asqalaanee mentioned that one of the points of benefit of this hadeeth is that it is possible for an evildoer to accept some wisdom but not use it, and then this wisdom could be taken from them and used by others. It also shows that a great liar can tell the truth (at times)."

My response is as follows:

First: It was not enough for brother As-Suwayyaan to claim *Muwaazanaah* in matters related to the Jews, rather, he went as far as to apply this *Muwaazanaah* to individuals amongst the devils!

So by Allaah, are we then obligated to apply this principle of *Muwaazanaah* to the history of the head Devil and his major devils?!

And will Allaah hold us to account for falling short of implementing this principle of *Muwaazanaah*, since we oppressed the devils by not being fair and just to them?!

Second: In the hadeeth, it states that when Abu Hurairah ؓ informed the Messenger of Allaah about the story of the devil and how he stole (the food he was guarding). The Messenger of Allaah

ﷺ told him: **"He lied to you and he will come back."**⁹⁶ So the devil came back to steal again, and this time Abu Hurairah got hold of him and informed Allaah's Messenger ﷺ about that. So the Messenger of Allaah ﷺ told him a second time: **"He lied to you and he will come back."**

Therefore, the Messenger of Allaah ﷺ did not abide by this principle of balancing between the good and bad qualities of this devil in these two instances. Nor did he ﷺ instruct Abu Hurairah or any of his other noble Companions to implement any of that for teaching them this just system of balancing, which will cause the ummah to encounter problems with thieves, criminals and murderers, for in this case the ummah would have to make a balance between their good and bad qualities and thus in most situations, the prescribed punishments, retributions and blood-money will not be implemented.

Third: There is not one speck of *Muwaazanah* (balancing) between the good and bad qualities of the devil in the statement the Prophet made the third time: **"As for him (the devil), he has told you the truth, yet he is a chronic liar."** Rather, all that can be found here is the fact that we must accept the truth and honesty from any person, regardless of who it is, whether a Jew, Christian, idol-worshipper, Communist, or an outcast dishonest devil. This consists of teaching the people to respect truth and honesty and to accept it, even if it comes to you via a despicable source. This is especially the case if you cannot find a way to the truth except through this (dishonest) individual.

This is contrary to the beliefs and practices of the arrogant and partisan-oriented disbelievers and innovators who reject truth and honesty, even if trustworthy honest people bring it to them, rather, even if the prophets and messengers bring it to them.⁹⁷

⁹⁶ Reported by Al-Bukhaaree

⁹⁷ This applies first and foremost to the disbelievers. However, the general meaning of denial can be found in the innovators and partisans in their rejection of the truth

Allaah says:

فَمَنْ أَظْلَمُ مِمَّنْ كَذَبَ عَلَى اللَّهِ وَكَذَّبَ بِالصِّدْقِ إِذْ جَاءَهُ أَلَيْسَ فِي جَهَنَّمَ مَثْوًى لِّلْكَافِرِينَ . وَالَّذِي جَاءَ بِالصِّدْقِ وَصَدَّقَ بِهِ أُولَئِكَ هُمُ الْمُتَّقُونَ

“So who does more wrong than one who utters a lie against Allaah and denies the truth when it comes to him! Is there not in Hell an abode for the disbelievers? And he who has brought the truth and (those who) believe in it, they are the ones who are dutiful to Allaah.” [Surah Az-Zumar: 32-33]

In fact, you will find these types of people believing lies and false rumors and being inspired by them, while disbelieving and rejecting honesty and truth, when they contradict their desires.

As-Suwayyaan continued: “There is also a story mentioned in *Saheeh Al-Bukhaaree* in a long hadeeth about a man from the Tribe of Israa’eel that borrowed a loan of a thousand deenars from a companion of his to be returned at a later time. So when the time to return the money approached, he looked for a boat that would take him to the place where he could give his friend back the money, but he couldn’t find one. So he got hold of a piece of wood, made a hole in it and put a thousand deenars in it as well as a letter from him to his friend. Then he sealed the hole and threw the wood into the ocean where it was engulfed by the waves. Then the man left, but he continued to look for a boat that would go out to the other man’s land. On the other side, the man who had loaned him the money came out to look if perhaps there was a boat that had come bringing his money. Instead he found the piece of wood, which had the money in it.

with regard to many of the matters that the Messenger of Allaah ﷺ came with. So they dispute about these matters and vehemently oppose the people of truth.

So he picked up this wood to take it to his family to use as firewood. When he sawed open the wood, he found the money and the letter inside it. Later on, the man who had borrowed the money came to him bringing thousands of deenars, and said: 'I swear by Allaah, I did not stop looking hard for a way to bring you your money back. But I could not find any boat before that I could come on.' The man said to him: 'But Allaah has already carried out for you what you sent out in the piece of wood.' So the man left with his thousands of deenars having been guided."

I say: There cannot be found any *Muwaazanah* in this story, for he was a man that was a believer, and he gave the most amazing example of fulfilling a promise and properly seeking refuge in Allaah, as well as relying and putting one's trust in Allaah. The same goes for his friend. Read these two portions from his story:

First: Abu Hurairah ؓ narrated that the Messenger of Allaah ﷺ mentioned a man from the Tribe of Israa'eel, who asked one of his fellow Jews to lend him a thousand deenars. So the man said: "Bring me witnesses that they may witness this transaction." He said: "Allaah is sufficient as a Witness." The man then said: "Bring me a guarantor." He said: "Allaah is sufficient as a Guarantor." At this, the man said: "You have spoken truthfully." The he gave him the money. ⁹⁸

Second: The man said: "O Allaah, You indeed know that I borrowed a thousand deenars from a man. And when he asked me for a guarantor, I said: 'Allaah is sufficient as a Guarantor.' So he was pleased with You (being the Guarantor). And he asked me for a witness, so I told him: 'Allaah is sufficient as a Witness.' So he was content with this. And I indeed strove hard to find a boat that I could send him his money with, but I was not able to, so I entrust this money to You." ⁹⁹

⁹⁸ See *Fath-ul-Baaree* (4/469, no. 2291)

⁹⁹ *ibid.*

This is a spectacular story, which the Messenger of Allaah ﷺ wanted his Companions and his ummah to use as an example and a reminder, but there are no negative aspects found in it.

There are many stories in the Qur'aan and the Sunnah that one can take as reminders to reflect on, such as the stories of the Prophets, the People of the Cave, the story of Dhul-Qarnain, and so on. And in the Sunnah, there is the story of the three people who were stuck in a cave and who sought assistance from Allaah through the righteous deeds (they performed in the past), the story of Juraij, his mother and the baby that spoke from the cradle, as well as other stories. All of these stories are filled with positive aspects and nothing negative in them. All of these stories aim towards achieving noble objectives and tremendous goals. We ask Allaah to make us from those who benefit from them and take them as an admonition.

The point here is that there is no *Muwaazanah* in this story, since there are no negative aspects present in it, as is quite clear from reading it.

Upon further studying the texts that As-Suwayyaan clings onto thinking that they are proof for his views and the views of others that it is an obligation to make a balance between the good and the bad aspects, it will become very clear that there is no evidence in any of them that indicate that *Muwaazanah* is mandatory, but rather that these texts serve as a proof against him not for him.

1. Imaam Al-Bukhaaree, may Allaah have mercy on him, said: "Aadam bin Abee Iyaas narrated to us saying: Sulaymaan bin al-Mugheerah narrated to us saying: Humayd bin Hilaal narrated to us saying: Abu Saalih As-Sammaan narrated to us saying: 'I saw Abu Sa'eed Al-Khudree ؓ one Friday praying behind something that served as a *sutrah* between him and the people. A young man from Banu Abee Mu'ait wanted to pass in front of him, but Abu Sa'eed repelled him by pushing him on the chest. The young man

looked around but could not find another way to pass except in front of him, so he came back and tried to pass again, at which point Abu Sa'eed pushed him harder than the first time. So the young man insulted Abu Sa'eed and went to Marwaan to complain to him about what had transpired with Abu Sa'eed. Abu Sa'eed came in to Marwaan after him, so he (Marwaan) said: 'What has happened between you and son of your brother, O Sa'eed?' He replied: 'I heard the Messenger of Allaah ﷺ say: **'When one of you prays in front of something that serves as a *sutrah* between him and the people and someone desires to pass in front of him, he should prevent him. If he resists, then he should use force against him, for indeed he is a devil.'**"¹⁰⁰

Where is the balancing between the good and bad aspects in this hadeeth?!

The Messenger of Allaah ﷺ used the term devil unconditionally for everyone that passes by a person that is praying and has taken a *sutrah*, even if the one passing by is a Muslim. And Abu Sa'eed ؓ applied this ruling to a young Muslim man from Quraysh.

2. Al-Bukhaaree reported in his book *Al-Adab-ul-Mufrad* (119), as did Ibn Hibbaan (2054), Al-Haakim (4/166), Ahmad (2/440) and Abu Bakr Muhammad bin Ahmad Al-Mi'dal in *al-Amaalee* (6/201) from the path of Al-A'mash who said: Abu Yahyaa, the freed slave of Ja'dah bin Hubairah narrated to us: "I heard Abu Hurairah say: 'It was said to the Prophet: Such and such woman prays the (recommended) night prayer, fasts during the day gives away charity but insults her neighbor with her tongue.' The Messenger of Allaah ﷺ said: **'There is no good in her. She will be from the inhabitants of the Hellfire.'** Then it was said: 'Such and such woman (just) prays the (obligatory) prayers, and gives away

¹⁰⁰ *Saheeh Al-Bukhaaree*: Book of Prayer (no. 509)

charity but does not insult anyone.' The Messenger of Allaah ﷺ said: **'She will be from the inhabitants of Paradise.'**"¹⁰¹

This is how the Messenger of Allaah ﷺ responded: **"There is no good in her. She will be from the inhabitants of the Hellfire."**

This is a statement that doesn't conform to the views of those who claim *Muwaazanah*. So do those who defend the people of innovation adhere to this statement?!

3. Al-Bukhaaree reported in *Al-Adab-ul-Mufrad* (pg. 56) from Abu Hurairah ؓ that he said: "A man once said: 'O Messenger of Allaah! I have a neighbor that reviles me.' So he ﷺ said to him: **'Go back and put all your household goods outside on the road.'** So he went back and put all his household items outside. The people then gathered around him and said to him: 'What's wrong with you.' He replied: 'I have a neighbor that reviles me, so I mentioned this to the Prophet and he told me to go back and move my household goods onto the street.' So the people began to say: 'O Allaah! Curse him' and 'O Allaah, debase him.' News of this reached the neighbor, so he went to the man and said: 'Go back to your home, for by Allaah I will not revile you (anymore).'"

This is the way this problem was solved in this example. It was a wise and just solution. However, according to the methodology of the modern-day Sufis and according to the methodology of *Muwaazanah* it is considered a crude and rough solution that is not just.

4. Imaam Al-Bukhaaree, may Allaah have mercy on him, reported: Al-Humaydee narrated to us, saying: Sufyaan narrated to us, saying: 'Amr bin Deenaar narrated to us, saying: Sa'eed bin Jubair informed me: "I said to Ibn 'Abbaas: 'Nawf Al-Bakaaalee

¹⁰¹ See *Silsilat-ul-Ahaadeeth as-Saheehah* (no. 190)

claims that the Moosaa who accompanied Al-Khidr was not the same Moosaa from the Tribe of Israa'eel.' So Ibn 'Abbaas said: **'The enemy of Allaah has lied.'** Ubay bin Ka'ab narrated to me that he heard the Messenger of Allaah ﷺ say: **'Moosaa once stood to deliver a sermon to the Tribe of Israa'eel. So he was asked: Which person is the most knowledgeable? He replied that he was. So Allaah censured him since he did not return knowledge back to Him. So Allaah revealed to him: I have a servant that is in the junction of the two seas that is more knowledgeable than you...'**" ¹⁰²

Al-Haafidh Ibn Hajr said: "Concerning his statement: **'The enemy of Allaah has lied'**, Ibn at-Teen said: 'Ibn 'Abbaas did not intend to remove Nawf from Allaah's protection (by the curse), however the hearts of the scholars turn away when they hear something other than the truth, so they apply the likes of this speech, intending to repel and warn the people against that. But its reality is not intended."

Al-Haafidh then went on to say: "It is possible that Ibn 'Abbaas ﷺ accused Nawf concerning the validity of his Islaam. This explains why he didn't say such a thing about Al-Hirr bin Qays even though they both made similar statements. As for his declaring him a liar, then it can be derived from this that when a scholar who has knowledge of a matter hears someone say something about it without knowledge that he can declare him a liar. This is similar to the statement of the Prophet ﷺ: **'Abu as-Sanaabil has lied'** meaning he informed them of what was false at the same time." ¹⁰³

5. Maalik reported from Yahyaa bin Sa'eed from Muhammad bin Yahyaa bin Hibbaan from Ibn Muhaireez that: A man from the Tribe of Kanaanah who was known as Al-Mukhdijee heard a man

¹⁰² *Saheeh Al-Bukhaaree*: Book of Knowledge (no. 122) & Book of Tafseer (no. 4725)

¹⁰³ *Fath-ul-Baaree* (1/219)

from Shaam nicknamed Abu Muhammad say that the Witr prayer was obligatory. Al-Mukhdijee said: "So I went to 'Ubaadah bin As-Saamit ؓ and approached him while he was resting in the masjid. I then informed him of what Abu Muhammad had said, so 'Ubaadah replied: 'Abu Muhammad has lied. Indeed, I heard the Messenger of Allaah ﷺ say:

'There are five daily prayers that Allaah has prescribed for the servants. So whoever performs them without wasting any part of them, belittling their status, he will have a covenant from Allaah that He will admit him into Paradise. But whoever doesn't perform them, he does not have a covenant from Allaah. If He wills, He will punish him and if He wills, He will admit him into Paradise.'"

6. Imaam Muslim reported: Qutaybah bin Sa'eed narrated it¹⁰⁴ to us, saying: Haatim (i.e. Ibn Ismaa'eel) narrated to us from Moosaa bin 'Uqbah from Saalim that he said: "When it was said to Ibn 'Umar: 'Ihraam begins at Al-Baydaa', he would say: '**Al-Baydaa is the place in which you lie upon Allaah's Messenger ﷺ. The Messenger of Allaah ﷺ did not enter into Ihraam except at the tree where his camel stood with him.**'"¹⁰⁵

Those people whom 'Abdullaah bin 'Umar ؓ declared as liars were from the best of the Taabi'een. So where is the *Muwaazanah* on the part of these people who were the best nation brought forth for mankind, and who were the most honest, fair, pious, dutiful, and God-fearing of all people?!

Was not the methodology of *Muwaazanah* introduced only to silence the voice of truth in front of the people of innovation and falsehood?

¹⁰⁴ This pronoun here refers to the previous hadeeth, which he reported from the path of Maalik ؓ

¹⁰⁵ *Saheeh Muslim*: Book of Hajj (no. 1186)

From the clearest of evidences that proves what I am saying is that when those who call to this methodology and carry its banner launch attacks against the people of Truth, Tawheed and the Sunnah, they do not rely on this methodology nor do they abide by it. If they would only ascribe to them the negative aspects found in them (that would suffice). But rather, they go so far as to accuse them of tremendous calamities and catastrophes, oppressing, lying and slandering them. And it would be better if they only said these things in front of their members while keeping it concealed within their homes. But rather, they publicly announce it upon the mimbars in the houses of Allaah, using every means necessary, and in the public town squares. And they spread it and disperse it throughout the communities of common folk and regular people.

كَبُرَ مَقْتًا عِنْدَ اللَّهِ أَنْ تَقُولُوا مَا لَا تَفْعَلُونَ

"The most hateful thing in the sight of Allaah is to say that which you don't do." [Surah As-Saff: 2]

By Allaah, this is indeed a big grief that has descended on the Religion and manners of the ummah. So to Allaah we complain and He is the one whom we ask for help!

7. Al-Haafidh Ibn Rajab said in his book *Sharh 'Ilal at-Tirmidhee* (1/43-44): "Abu 'Eesaa, may Allaah have mercy on him, said: 'Some people who don't understand have found fault with the scholars of Hadeeth because they speak against the narrators. Whereas, we find that more than one of the Imaams from the Taabi'een have spoken out against (certain) narrators - Imaams the likes of Al-Hasan Al-Basree and Taawoos. These two spoke out against Mu'bad al-Juhnee. And Sa'eed bin Jubair spoke against Talq bin Habeeb. Ibraaheem An-Nakha'ee and 'Aamir Ash-Sha'abee criticized Al-Haarith Al-A'war. The same has been reported concerning Ayoob As-Sakhtiyaanee, 'Abdullaah bin

'Awn, Sulaymaan At-Taymee, Shu'bah bin Al-Hajjaaj, Sufyaan Ath-Thawree, Maalik bin Anas, Al-Awzaa'ee, 'Abdullaah bin Al-Mubaarak, Yahyaa bin Sa'eed Al-Qattaan, Wakee' bin Al-Jarraah, 'Abdur-Rahmaan bin Mahdee and other scholars - they spoke against narrators and declared them weak.

Nothing caused them to do this, in our opinion, and Allaah knows best, except for the fact that they wanted to advise the Muslims. We don't think that they wanted to revile the people or backbite them. In our view, they only wished to clarify the weakness of these individuals, so that they may be known as such. This is since some of those individuals whom they declared weak were innovators, while some were criticized in the field of Hadeeth, others were people who were neglectful and made lots of mistakes. So these Imaams wanted to expose their true conditions, out of compassion for the Religion and in order to clarify. This is since testimony with regard to the Religion has more right to be verified than testimony with regard to rights and wealth."

Al-Haafidh Ibn Rajab said: "The goal of At-Tirmidhee, may Allaah have mercy on him, was to clarify that speech regarding criticizing and praising narrators is permissible. The Salaf and Imaams of this ummah have unanimously agreed on this due to what it entails from differentiating between what is obligatory to accept from what is not permissible to accept (from narrations). Some people who don't have any knowledge think that this is a form of backbiting, but this is not so, since mentioning a person's faults, if done for a beneficial purpose - even if it is specific such as discrediting a dishonest witness - is permissible without any difference of opinion. So whatever has a general benefit in it for the Muslims - that takes precedence.

Ibn Abee Haatim reported with a chain of narration from Bahz bin Asad, that he said: 'If a man owed another man ten dirhams, and that man refused to give it to him, he would not be able to get it from him unless there were two trustworthy witnesses present. So

the Religion of Allaah has more right that trustworthy people be brought forth regarding it.'

It is also permissible to mention a person's faults if there is a specific beneficial reason in it, such as when one seeks advice with regard to marriage or a daily transaction. The proof for this is what the Prophet ﷺ told Faatimah bint Qays: '**As for Mu'aawiyah, he is utterly poor and has no wealth of his own. And as for Abul-Jahm, he does not put down the stick that he carries on his shoulder (i.e. he beats his wives)...**'"

Ibn Rajab continued on with this discussion, which would be too long to quote here.

What's more is that the brother Ahmad As-Suwayyaan then goes on to present statements from some of the scholars, using them as proof for the methodology of *Muwaazanah*. But there cannot be found in these statements anything that indicates this methodology. He depends particularly on Ibn Taimiyyah and Adh-Dhahabee, whereas their many actions and stances that are far away from the methodology of *Muwaazanah* is enough to cut off the ties of this type of dependency.

I say:

First: Imaam Ibn Taimiyyah has authored many books in which he mentions sects, individuals and groups, and there cannot be found in them this type of comparison and balancing between their positive and negative qualities. So if this *Muwaazanah* were obligatory, you would have seen him at the forefront of implementing it. Likewise, his books are filled with criticism of certain books, individuals, *madhaahib* (schools of jurisprudence) and beliefs, and there cannot be found this *Muwaazanah* being applied to any of that, except for a very small amount of individual rare situations. But his (*rahimahullaah*) reason for doing that was not due to his belief that this *Muwaazanah* was obligatory.

Second: Even if we were to assume that Shaikh-ul-Islam Ibn Taimiyyah held that this methodology was obligatory – but this is far from the truth – it would be required on us to return that matter back to Allaah and His Messenger ﷺ, as Allaah says:

يَا أَيُّهَا الَّذِينَ آمَنُوا أَطِيعُوا اللَّهَ وَأَطِيعُوا الرَّسُولَ وَأُولِي الْأَمْرِ
مِنْكُمْ فَإِن تَنَازَعْتُمْ فِي شَيْءٍ فَرُدُّوهُ إِلَى اللَّهِ وَالرَّسُولِ إِن كُنتُمْ
تُؤْمِنُونَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ ذَلِكَ خَيْرٌ وَأَحْسَنُ تَأْوِيلًا

“So if you differ in any matter, then return it back to Allaah and the Messenger, if you truly believe in Allaah and the Last Day. That is better and more suitable for final determination.” [Surah An-Nisaa: 59]

Then there are the books of the students of this Imaam, at the head of whom was Ibn Al-Qayyim (*rahimahullaah*). There cannot be found any sign of this *Muwaazanah* – according to my knowledge – in their books.

Third: Al-Haafidh Adh-Dhahabee wrote three books on criticized narrators (*majrooheen*), which are *Al-Meezaan*, *Al-Mughnee*, and *Deewaan-ud-Du'afaa*. So if this *Muwaazanah* were obligatory according to his view, why did he particularize these books to just *jarh* (criticism) while not presenting the other side of it by mentioning these individuals' good qualities?!

Yet he was preceded in this action of his by major Imaams (of the past). So can we say that they believed in this methodology of *Muwaazanah* but turned away from it?? Allaah forbid, never! Rather, they were upon the Straight Path and abided by the upright methodology. And they were at the forefront of people in being just and sincere toward the Muslim ummah.

I add to this, painfully and with grief, by saying that from the funny yet lamentable matters, is that books are written and tapes

are distributed in the name of the Salaf and in the name of the methodology of Ahlus-Sunnah wal-Jamaa'ah and in the name of Islamic Justice in which there is praise for the people of innovation and their leaders, who are labeled "callers", "thinkers", "eloquent speakers", "Mujaahideen" and "defenders." However, the Salafees are absolutely not this way at all. If only the matter would halt at this boundary, but rather it has transgressed to the point that they revile, scorn and publicize the faults (of the Salafees).

O people! Take things slowly and with ease!! Tell me: What are the efforts that you have expended in order to subdue the people of innovation and impede their oppression and enmity against the truth and its adherents?!

Do you traverse the path of Ahlus-Sunnah wal-Jamaa'ah with regard to abandoning, cutting off ties, repudiating and absolving yourselves from the innovators and their innovations and misguidance?!

Do you follow their way in dealing with them, which entails taking stances and relations with them that refutes their falsehood?!

Are you following the way of the Sahaabah, Taabi'een and Atbaa' at-Taabi'een??!

Do you adhere to the path of Hammad bin Zayd, Hammad bin Salamah, Al-Awzaa'ee, Ath-Thawree, Imaam Maalik, Abu Ishaq Al-Fazaaree, and Ahmad bin Hanbal, his companions and school of thought? Do you follow the way of Al-Bukhaaree, Muslim, Abu Dawood and their brothers?!

Do you follow the way of 'Abdullaah bin Ahmad, Ibn Khuzaimah, Ibn Battah, Al-Laalikaa'ee, and Qawaam-us-Sunnah al-Ansaaree?!

Do you follow the way of the Maqdissee scholars - 'Abdul-Ghane'e, Ad-Diyaa' and Ibn Qudaamah?!

Are you following the path of Ibn Taimiyyah, Ibn Al-Qayyim and Ibn 'Abdil-Haadee?!

Are you upon the path of Imaam Muhammad bin 'Abdil-Wahhaab, his students, children and grandchildren?!

Are you following the way of all of these individuals in terms of your stances, books, lectures, and conferences in suppressing, refuting and disparaging innovation, as well as warning and calling the people away from them and from its adherents?!

Rather, the true state of affairs indicates the opposite of all of this.

You have gone searching throughout the legacy of the Salaf in order that you might perhaps find something in their statements and positions that you could use against and hold back the Salafees, who are oppressive in your eyes. But you were not able to find anything in their statements or in any of their positions - from the time of the Sahaabah, from the time of the first generation all the way up until the 8th century of the Islamic calendar - you were not able to find anything except for some small portion from the words of Ibn Taimiyyah, whose entire life was devoted to fighting, struggling, and waging war against the people of innovation.

So when he concluded that he had demolished their reasoning and toppled their foundations, he was overtaken by gentleness, which was like the gentleness that Abu Bakr displayed towards the war prisoners from Quraysh after the Battle of Badr. So he (Ibn Taimiyyah) stated some words concerning people so that perhaps they could come close to the Sunnah. And along with this, these individuals performed Jihaad in which they would defend the Sunnah and its adherents. So you have taken this small portion of

words (from Ibn Taimiyyah) and called it the "Methodology of Ahlus-Sunnah wal-Jamaa'ah!" And you have used these words to launch an attack against the remaining *Mujtahid* scholars from Ahlus-Sunnah, who are the ones the sects of misguidance and innovation assault!

It is not permissible to call this small portion that you find in the words of Ibn Taimiyyah the "Methodology of Ibn Taimiyyah", not to mention calling it the "Methodology of Ahlus-Sunnah wal-Jamaa'ah!" This is since what caused Ibn Taimiyyah to make such statements was not his belief that this alleged *Muwaazanah* was required.

Furthermore, the backbone of their methodology - which they ascribe to Ahlus-Sunnah wal-Jamaa'ah - is their statement that one is obligated to balance between the positive and negative aspects of individuals and their books. Some of them generalize this further to include groups and parties. But we have torn this false methodology down with the blades of truth, and so it has grown against them and not for them, all praise be to Allaah.

The following quotes from Ibn Taimiyyah and other Imaams from the Salaf support what I have mentioned here:

SHAIKH-UL-ISLAAM IBN TAIMIYYAH'S STANCE ON INNOVATIONS AND ITS PEOPLE & A CLARIFICATION THAT HE DID NOT MANDATE THE MENTION OF GOOD QUALITIES WHEN CRITICIZING

Now I will mention some examples of what the books of Shaikh-ul-Islaam Ibn Taimiyyah are filled with – and how many they are – in which he criticizes individuals and mentions their faults without compelling himself to mention their positive aspects, since that was not required.

Let us see some of his statements, which serve as only a drop in the water of the tremendous Jihaad that he waged against innovations and deviations with every bit of courage, clarity, justice and fairness for the sake of Islaam and defending it:

[1] Shaikh-ul-Islaam said in *Naqd-ul-Mantiq* (pg. 12): “The one who refutes the people of innovation is a *Mujaahid*. This is such that Yahyaa bin Yahyaa used to say: ‘Defending the Sunnah is more virtuous than fighting in *Jihaad*.’”

[2] Shaikh-ul-Islaam said: “So whosoever is a *Mujaahid* in the Way of Allaah, by way of his tongue, then it is through commanding good and forbidding evil, explaining the Religion, conveying the commands, prohibitions and good that is found in the Qur’aan and Sunnah, clarifying the views that contradict that, and refuting those who oppose the Qur’aan and the Sunnah. Or it could be by way of the hand, such as by fighting against the disbelievers.

So if he is harmed during his Jihaad by the hand or tongue of another, then his reward for that is upon Allaah. And he should

not seek to return the injustice that was caused to him by the oppressor. Rather if this oppressor repents and accepts the truth due to which Jihaad was made against him (in the first place), then his repentance serves to wipe away what (sin) was in the past.

قُلْ لِلَّذِينَ كَفَرُوا إِنْ يَنْتَهُوا يُغْفَرْ لَهُمْ مَّا قَدْ سَلَفَ وَإِنْ يَعُودُوا فَقَدْ مَضَتْ سُنَّةَ الْأَوَّلِينَ

'Say to those who have disbelieved, if they cease (from disbelief), their past (sins) will be forgiven. But if they return (to disbelief), then the examples of those (punished) before them have already preceded (as a warning).' [Surah Al-Anfaal: 38]

And if he doesn't repent and instead continues to oppose the Qur'aan and the Sunnah, then he is an opponent of Allaah and His Messengers. The believers have a right that is subordinate to the right of Allaah. So when this person gets punished, it is due to the right of Allaah, so that Allaah's Word can be the highest and so that all of the Religion (worship) can be for Allaah - it is not just done for the sake of retribution."¹⁰⁶

So from this perspective, Shaikh-ul-Islam Ibn Taimiyyah spent his life in fighting against the people of falsehood and innovations with his clear explanations, fluent pen, amazing intellectual ability, and unique courage. All of this resulted in his abundant supply of books, which Allaah used to raise the truth and repel falsehood.

In many of these books, he would focus on those innovators, such as the Sufis and Ash'arees, and those who would persist in ascribing themselves to Ahlus-Sunnah wal-Jamaa'ah. This method, which they would use to deceive the Muslim ummah

¹⁰⁶ *Al-Ihtijaaj bil-Qadar* (pg. 50) distributed by Maktabah Ansaar-us-Sunnah

and cause generations of them to fall into the realms of disgraceful innovations and misconceptions, is the same one that is used today in the presence of the Salafees in order to drag them into the mud and sloughs of innovations a second time, after Allaah had rescued them from it through the efforts of the sincere ones who rely on the Book of Allaah, the Sunnah of His Messenger and the guidance of the Salaf as-Saalih of this ummah.

The writings, struggle and books of Shaikh-ul-Islam would concentrate on the ideas, methodologies and beliefs of these groups that would ascribe themselves to Ahlus-Sunnah wal-Jamaa'ah - when they were in fact far from it - since they posed a greater danger to the Muslim ummah. So he wrote many, many books within this field, such as "*Dar' Ta'arud al-'Aql wan-Naql*", "*Bayaan Talbees al-Jahmiyyah*", a large portion of his religious verdicts (*Fataawaa*), a large part of his book "*Minhaaj-us-Sunnah*", which he wrote as a refutation against the Rawaafid, and books such as "*Al-Hamawiyyah*", "*Al-Waasitiyyah*", "*At-Tadmuriyyah*", "*At-Tawassul wal-Waseelah*", "*Ar-Radd 'alaal-Bakree*", "*Ar-Radd 'alaal-Akhnaa'ee*", and other books that he used to pour boiling water on these dangerous groups, the likes of which many of those who (falsely) ascribe to the Salafee methodology defend today, prior to putting forth any effort in warning the ummah about their danger and condemning their beliefs and methodologies, which they use as a means to beguile the Salafee youth.

I wish these people knew what kind of crime they were committing against Islaam with this deviant methodology of theirs!

Yet there cannot be found any readiness amongst them for defending the lair of the Salafee methodology nor for protecting its surroundings. This is why you will find them beginning their lives with a peaceful journey with the people of innovation and

falsehood, calling this manner and methodology of theirs the "Methodology of Ahlus-Sunnah wal-Jamaa'ah!!"

O people! Read what the Imaams of Hadeeth from Ahlus-Sunnah wal-Jamaa'ah wrote. Read what Imaam Al-Bukhaaree wrote in "*Khalq Af'aal-il-'Ibaad*" and what Imaam Ahmad and his son, 'Abdullaah, wrote. Read what Al-Khallaal and Ibn Khuzaimah wrote in their respective book "*As-Sunnah*" and "*At-Tawheed*." Read "*Al-Ibaanah*" and "*Ash-Sharh wal-Ibaanah*" of Ibn Battah, "*Sharh 'Itiqaad Ahlis-Sunnah wal-Jamaa'ah*" of Al-Laalikaa'ee, the introduction of "*Sharh-us-Sunnah*" of Al-Baghawee, the introduction of Ibn Maajah (to his "*Sunan*"), the chapter on the "*Sunnah*" by Abu Dawood in his book "*As-Sunan*" and "*Al-Hujjah fee Bayaan-il-Mahajjah*" of Abul-Qaasim At-Taymee Al-Asbahaanee. Read the books of Ibn Taimiyyah and Ibn Al-Qayyim, such as "*As-Sawaa'iq-ul-Mursalah*" and "*An-Nooniyyah*." Read the library of books from Muhammad bin 'Abdil-Wahhaab. And look at what their stance was towards the people of innovation and how they dealt with them.

Do you find them not mentioning an individual except that they state his good deeds along with his evil deeds and innovations?! And did they not mention the defects of a book except that before it or after it, they mentioned its good qualities?! We did not know or hear of such a thing at all!

Don't you realize that the pillars of the Salafee methodology will cave in due to this methodology and that the issue of *Walaah* and *Baraa*, which is the firmest handhold of Eemaan, would be destroyed?!

My dear brothers! If you truly respect the methodology of the Salaf and those who adhere to it, then spread its books and teach from them. And fill your writings, lectures and articles with their statements about the people of innovation and warnings against them. Teach the youth about the stances that they took against

innovators and encourage them to study that, accept it and take pride in it. Through these actions, the creed and methodology of the Salaf will be revived and sparkle within the people's souls, causing them to raise their heads with pride and dignity.

[3] While criticizing the Imaams of the Ashaa'irah and their methodology and foundation, upon which they established their Creed, which is in opposition to the Book of Allaah, the Sunnah of His Messenger and the methodology of the Salaf as-Saalih, which gathers together all of the calls except that of Salafiyyah to allow it to creep into the intellects of the Salafee youth in the deluge of tricks and deceptions, causing them to intimately observe love for the Sufis and grave-worshippers, both of whom Ibn Taimiyyah waged many, many battles against, he (*rahimahullaah*) said:

"This is the path that is followed by those who agree with the Mu'atazilah in those beliefs, such as the author of the book '*Al-Irshaad*'¹⁰⁷ and his followers. These individuals reject the evidences from the Book and the Sunnah: At times, they state that even though we know what the Messenger ﷺ intended, his ﷺ statements are from those that it is not permissible to use as evidence with regard to issues of Allaah's Attributes, since his ﷺ statements, after his honesty, indicate that one must refrain from them with regard to the issues of Allaah's Attributes. At other times, they say that they do not provide evidence since we don't know what he ﷺ intended, due to the many possibilities that can be arrived at through these textual evidences. And lastly, they at times criticize and reject the narrations.

So these three ways, which the Jahmiyyah and those innovators like them agree with, have been used by them to remove the sanctity of the Qur'aan and the Messenger, as well as the sanctity of the Companions and those who followed them in goodness. This is to the point that they say: 'They did not actualize the

¹⁰⁷ He means by this, the Imaam of the Haramain (Al-Juwainee).

principles of the Religion as we have actualized it!' And at times, they would make excuses for them by saying that they were preoccupied with Jihaad!

These individuals have so much speech similar to this - which the Raafidah and their likes from the people of innovation agree with and which they use to oppose the Book, the Sunnah and the *Ijmaa'* (Muslim consensus) - that this is not the place that we can go into detail about that. Rather, we have only been warned about the principles of their religion and the reality of their statements. Their objective behind all this is that they claim that intellectual understanding and rhetorical speech that oppose the Book and the Sunnah exist in the foundations of the religion. Their speech contains such contradictions and corruptions that resemble that of the atheists. So they are from the ranks of the Raafidah - they have no clear intellect or authentic texts. Rather, their ultimate objective is to impose Sophistry (philosophical reasoning) into the intellectual proofs and Karmathianism (*Qaraamitah*) into the textual proofs. This is the main objective of every innovator that opposes something from the Book and the Sunnah, even in knowledge-based matters and Fiqh issues." ¹⁰⁸

So these are his words concerning the author of the book "*Al-Irshaad*" and those who follow him from among the Ash'arees.

So what stance against falsehood is stronger than this type of stance, which manifests the truth and is far removed from any form of courtesy, affection or flattery for the people of innovation and misguidance of whom there is no comparison between them and Al-Juwainee and his followers in terms of vastness of knowledge, piety and religion?!

[4] He said in his "Refutation of Ar-Raazee": "His statement: 'Those who oppose us in this subject are either Karaamees or

¹⁰⁸ *Dar' Ta'aarud al-'Aql wan-Naql* (2/14-15)

Hanbalees' is a statement that is not precise. This is especially since the Hanbalees that he described – if they do exist – refer to a group of Hanbalees that existed during his time or before it in the lands of Khurasaan and other parts. They are not from the leading scholars of the Hanbalees or from their elite ranks. This is since we are not aware of any of the Hanbalees making the statements that he has reported from them, as we will mention later. Likewise, the statements he reported from the Karaamiyyah, applies to only some of the Karaamiyyah. And if this is not so, then many of the Karaamiyyah contradict him in what he has reported concerning them.

Rather, those who oppose him in this subject are all of the prophets and messengers, all of the Companions and Taabi'een, all of the Imaams of the Religion, past and present, as well as all of the believers who have continued to remain in the pure natural inclination (*Fitrah*)..."¹⁰⁹

[5] He, may Allaah have mercy on him, said in *Dar' Ta'aarud al-'Aql wan-Naql* (1/54-59), while explaining that the majority of those who strayed from the truth only did so because of their rejection and negligence in following what the Messenger ﷺ came with, and not making any excuses for them: "However, one must be aware that a majority of the people that have gone astray in this regard or who have not been able to realize the truth – all of this was due to their negligence of following what the Messenger ﷺ came with and due to their abandonment of investigating and seeking the proofs that lead to knowledge of it. So when they turned away from the Book of Allaah, they went astray.

This is as Allaah says:

¹⁰⁹ *Talbees al-Jahmiyyah* (1/21)

يَا بَنِي آدَمَ إِمَّا يَأْتِيَنَّكُمْ رُسُلٌ مِّنكُمْ يَقُصُّونَ عَلَيْكُمْ آيَاتِي فَمَنْ
اتَّقَى وَأَصْلَحَ فَلَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ

‘O children of Aadam! If there comes to you messengers from amongst yourselves, reciting to you My verses, then whoever becomes pious and righteous, on them shall be no fear nor shall they grieve.’ [Surah Al-A’raaf: 35]

قَالَ اهْبِطَا مِنْهَا جَمِيعًا بَعْضُكُمْ لِبَعْضٍ عَدُوٌّ فَإِمَّا يَأْتِيَنَّكُمْ مِنِّي
هُدًى فَمَنْ اتَّبَعَ هُدَايَ فَلَا يَضِلُّ وَلَا يَشْقَى . وَمَنْ أَعْرَضَ عَن
ذِكْرِي فَإِنَّ لَهُ مَعِيشَةً ضَنْكًا وَنَحْشُرُهُ يَوْمَ الْقِيَامَةِ أَعْمَى

‘He (Allaah) said: ‘Get you down (from Paradise to earth), both of you together. Some of you are an enemy to some others. So if there comes to you guidance from Me, then whoever follows My guidance, he shall neither go astray nor shall he be distressed. But whoever turns away from My reminder, verily, for him is a life of hardship and We shall raise him up blind on the Day of Resurrection.’ [Surah TaHa: 123-124]

Ibn ‘Abbaas ؓ said: “Allaah has guaranteed the person who reads the Qur’aan and acts on it that he will not go astray in this worldly life and nor will he be wretched in the Hereafter.” Then he ؓ recited this ayah.

Allaah says:

المص . كِتَابٌ أَنْزَلَ إِلَيْكَ فَلَا يَكُن فِي صَدْرِكَ حَرَجٌ مِّنْهُ لِتُنذِرَ
بِهِ وَذِكْرَى لِلْمُؤْمِنِينَ . اتَّبِعُوا مَا أَنْزَلَ إِلَيْكُمْ مِّن رَّبِّكُمْ وَلَا
تَتَّبِعُوا مِن دُونِهِ أَوْلِيَاءَ قَلِيلًا مَّا تَذَكَّرُونَ

‘Aalif-Laam-Meem-Saad. This is the Book sent down unto you (O Muhammad), so let there not be any reservation in your heart

for it – in order that you may warn (others) by way of it and (use it as a) reminder for the believers. Follow what has been sent down to you from your Lord and follow not any allies besides Him. Little do you remember!' [Surah Al-A'raaf: 1-3]

And He says:

وَهَذَا كِتَابٌ أَنْزَلْنَاهُ مُبَارَكٌ فَاتَّبِعُوهُ وَاتَّقُوا لَعَلَّكُمْ تُرْحَمُونَ .
تَقُولُوا إِنَّمَا أَنْزَلَ الْكِتَابُ عَلَى طَائِفَتَيْنِ مِنْ قَبْلِنَا وَإِنْ كُنَّا عَنْ
دِرَاسَتِهِمْ لِعَافِينَ . أَوْ تَقُولُوا لَوْ أَنَّا أُنزِلَ عَلَيْنَا الْكِتَابُ لَكُنَّا
أَهْدَى مِنْهُمْ فَقَدْ جَاءَكُمْ بَيِّنَةٌ مِنْ رَبِّكُمْ وَهَدَىٰ وَرَحْمَةً فَمَنْ أَظْلَمُ
مِمَّنْ كَذَّبَ بِآيَاتِ اللَّهِ وَصَدَفَ عَنْهَا سَنَجْزِي الَّذِينَ يَصْدِفُونَ
عَنْ آيَاتِنَا سُوءَ الْعَذَابِ بِمَا كَانُوا يَصْدِفُونَ

'And this is a blessed Book that We have sent down, so follow it and fear Allaah, in order that you may receive mercy. Lest you (pagan Arabs) should say: 'The Book was sent down to only two sects before us (i.e. the Jews and Christians), and for our part, we were in fact unaware of what they studied.' Or lest you (pagan Arabs) should say: 'If only the Book had been sent down to us, we would surely have been better guided than they (Jews and Christians).' So now has come unto you a clear proof (Qur'aan) from your Lord, a guide and a mercy. Who then does more wrong than one who rejects the ayaat (signs/verses) of Allaah and turns away from them? We shall repay those who turn away from Our ayaat with an evil torment, because of their turning away (from them).' [Surah Al-An'aam: 155-157]

Allaah states that He will reward the one who turns away from His ayaat – in the general sense, regardless if he denies them or not – with an evil torment because of their turning away.

This makes it clear that everyone that doesn't agree with what the Messenger ﷺ came with is a disbeliever, regardless of whether he

believes it to be false or he is too proud to believe in it or he turns away from it, following instead his desires, or he doubts what he came with. So everyone that denies what the Messenger of Allaah came with is a disbeliever. A person that doesn't deny it can also be a disbeliever if he doesn't have faith in it.

This is why Allaah has informed us in several places of His Book that the person who abandons following what He revealed will fall into deviation and torment.

وَلَقَدْ مَكَّنَّاهُمْ فِيمَا إِن مَّكَّنَّاكُمْ فِيهِ وَجَعَلْنَا لَهُمْ سَمْعًا وَأَبْصَارًا
وَأَفْئِدَةً فَمَا أَغْنَى عَنْهُمْ سَمْعُهُمْ وَلَا أَبْصَارُهُمْ وَلَا أَفْئِدَتُهُمْ مِنْ
شَيْءٍ إِذْ كَانُوا يَجْحَدُونَ بِآيَاتِ اللَّهِ وَحَاقَ بِهِمْ مَا كَانُوا بِهِ
يَسْتَهْزِئُونَ

'And indeed We have firmly established them with that which We have not established you (O Quraysh)! And We had assigned to them (the faculties of) hearing, seeing and hearts, but their hearing, seeing and hearts availed them not since they used to deny the ayaat of Allaah. And they were completely encircled by that which they used to mock at!' [Surah Al-Ahqaaf: 26]

فَلَمَّا جَاءَهُمْ رَسُولُهُمْ بِالْبَيِّنَاتِ فَرِحُوا بِمَا عِنْدَهُمْ مِنَ الْعِلْمِ وَحَاقَ
بِهِمْ مَا كَانُوا بِهِ يَسْتَهْزِئُونَ . فَلَمَّا رَأَوْا بَأْسَنَا قَالُوا آمَنَّا بِاللَّهِ
وَحَدَّةُ وَكَفَرْنَا بِمَا كُنَّا بِهِ مُشْرِكِينَ

'So when their messengers came to them with clear proofs, they were glad (and proud) with that which they had of knowledge (of worldly things), while that which they used to mock encompassed them (i.e. torment). So when they saw Our punishment, they said: 'We believe in Allaah alone and reject

all that we used to associate with Him as partners.” [Surah Ghaafir: 83-85]

الَّذِينَ يُجَادِلُونَ فِي آيَاتِ اللَّهِ بِغَيْرِ سُلْطَانٍ أَتَاهُمْ كَبْرَ مَقْتًا عِنْدَ
اللَّهِ وَعِنْدَ الَّذِينَ آمَنُوا كَذَلِكَ يَطْبَعُ اللَّهُ عَلَى كُلِّ قَلْبٍ مُتَكَبِّرٍ
جَبَّارٍ

‘Those who dispute about the ayaat of Allaah without any authority that has come to them, it is greatly hateful and disgusting to Allaah and to those who believe. Thus does Allaah seal up the heart of every arrogant tyrant.’ [Surah Ghaafir: 35]

أَمْ لَكُمْ سُلْطَانٌ مُّبِينٌ . فَأْتُوا بِكِتَابِكُمْ إِنْ كُنْتُمْ صَادِقِينَ

‘Or do you have some manifest authority? Then bring your Book if you are truthful!’ [Surah As-Saafaat: 156-157]

The ‘authority’ mentioned here refers to the decisive proof revealed by Allaah, as occurs in His saying:

إِنْ هِيَ إِلَّا أَسْمَاءٌ سَمَّيْتُمُوهَا أَنْتُمْ وَأَبَاؤُكُمْ مَا أَنْزَلَ اللَّهُ بِهَا مِنْ
سُلْطَانٍ إِنْ يَتَّبِعُونَ إِلَّا الظَّنَّ وَمَا تَهْوَى الْأَنْفُسُ وَلَقَدْ جَاءَهُمْ مِنْ
رَبِّهِمُ الْهُدَى

‘They are only names that you have brought forth - you and your forefathers - for which Allaah has sent down no authority. They follow nothing but conjecture and what their whims desire, whereas there has surely come to them guidance from their Lord.’ [Surah An-Najm: 23]

Allaah says describing the hypocrites:

أَلَمْ تَرَ إِلَى الَّذِينَ يَزْعُمُونَ أَنَّهُمْ آمَنُوا بِمَا أُنزِلَ إِلَيْكَ وَمَا أُنزِلَ
مِن قِبَلِكَ يُرِيدُونَ أَنْ يَتَحَاكَمُوا إِلَى الطَّاغُوتِ وَقَدْ أُمِرُوا أَنْ
يَكْفُرُوا بِهِ وَيُرِيدُ الشَّيْطَانُ أَنْ يُضِلَّهُمْ ضَلَالًا بَعِيدًا . وَإِذَا قِيلَ
لَهُمْ تَعَالَوْا إِلَى مَا أَنْزَلَ اللَّهُ وَإِلَى الرَّسُولِ رَأَيْتَ الْمُنَافِقِينَ
يَصُدُّونَ عَنْكَ صُدُودًا . فَكَيْفَ إِذَا أَصَابَتْهُمُ مُصِيبَةٌ بِمَا قَدَّمَتْ
أَيْدِيهِمْ ثُمَّ جَاءُوكَ يَحْلِفُونَ بِاللَّهِ إِنْ أَرَدْنَا إِلَّا إِحْسَانًا وَتَوْفِيقًا .
أُولَئِكَ الَّذِينَ يَعْلَمُ اللَّهُ مَا فِي قُلُوبِهِمْ فَأَعْرِضْ عَنْهُمْ وَعِظْهُمْ
وَقُلْ لَهُمْ فِي أَنفُسِهِمْ قَوْلًا بَلِيغًا

'Have you not seen those who claim to believe in that which was sent down to you (O Muhammad) and that which was sent down before you seeking judgement in the Taaghoot (false deities) while they have been ordered to reject them. But the Devil wishes to lead them far astray. And when it is said to them: 'Come to what Allaah has revealed and to the Messenger', you see the hypocrites turn away from you (O Muhammad) with aversion. How then, when a catastrophe befalls them because of what their hands have sent forth, they come to you swearing by Allaah: 'We meant no more than good will and conciliation.' They (hypocrites) are those of whom Allaah knows what is in their hearts, so turn aside from them; (do not punish them) but admonish them, and speak to them an effective word to reach their inner selves.' [Surah An-Nisaa: 60-63]

There can be found several types of admonitions in these ayat that indicate the deviation and hypocrisy of a person who seeks judgement from other than the Book and the Sunnah, even though he may claim that he is seeking a reconciled understanding between the religious texts and what he has labeled 'rational matters', which he has taken from some of the false belief systems of the polytheists and People of the Scripture.

So whoever's error is due to:

- 1 His negligence of implementing what is obligatory on him from following the Qur'aan and having Faith, for example,
2. Or due to his challenging the limits of Allaah by following a forbidden path,
3. Or due to following his desires without any guidance from Allaah,

Then this person is oppressing himself and falls under the threat of Allaah's punishment.

This is contrary to a person who strives hard to obey Allaah and His Messenger ﷺ, in hidden and in open, and who seeks to find the truth through hard efforts, as Allaah and His Messenger ﷺ have commanded. Such a person's error is forgivable, as Allaah says:

أَمَّنَ الرَّسُولُ بِمَا أَنْزَلَ إِلَيْهِ مِنْ رَبِّهِ وَالْمُؤْمِنُونَ كُلٌّ آمَنَ بِاللَّهِ
وَمَلَائِكَتِهِ وَكُتُبِهِ وَرُسُلِهِ لَا نُفَرِّقُ بَيْنَ أَحَدٍ مِنْ رُسُلِهِ وَقَالُوا
سَمِعْنَا وَأَطَعْنَا غُفْرَانَكَ رَبَّنَا وَإِلَيْكَ الْمَصِيرُ . لَا يُكَلِّفُ اللَّهُ نَفْسًا
إِلَّا وُسْعَهَا لَهَا مَا كَسَبَتْ وَعَلَيْهَا مَا اكْتَسَبَتْ رَبَّنَا لَا تُؤَاخِذْنَا إِنْ
نَسِينَا أَوْ أَخْطَأْنَا

'The Messenger (Muhammad) believes in what has been sent down to him from his Lord, and (so do) the believers. Each one believes in Allaah, His Angels, His Books and His Messengers. (They say): 'We make no distinction between any of His Messengers.' And they say: 'We hear and we obey. (We seek) your forgiveness, our Lord, and to You is the (final) return.' Allaah burdens not a person with a responsibility except that He has equipped him for it. He gets reward for that (good)

which he has earned, and he is punished for that (evil) which he has earned. Our Lord! Punish us not if we forget or fall into error.' [Surah Al-Baqarah: 285-286]

It is authentically reported in *Saheeh Muslim* that the Prophet ﷺ related that Allaah said (about this ayah): 'I have already done so (i.e. forgiven the error).'

It is also authentically reported in *Saheeh Muslim* from Ibn 'Abbaas that the Prophet ﷺ did not recite one letter from these two ayahs nor from Surah Al-Faatihah except that he was granted that (i.e. forgiveness from error).

This makes it clear that Allaah accepts this supplication from the Prophet and the believers, and that Allaah will not hold them accountable if they forget or err." ¹¹⁰

I say: There are many people, even callers (active in *Da'wah*), that give individuals positions that they do not deserve, thus placing the ignorant heads of innovation as *Mujtahid* Imaams and granting them the reward of the *Mujtahideen* (scholars) when they are correct and when they err.

However, these people forget that such individuals are followers of desires who, due to their deviant calls, will carry their sin and the sin of those who follow them, not having their sins decreased in the least.

O unbiased believer, know the status of these individuals from the following speech of Shaikh-ul-Islaam concerning those who are more knowledgeable and virtuous than them.

[6] "This contradictory person stated in his answer that which he does not adhere to, for what is well established from him is what

¹¹⁰ End of Ibn Taimiyyah's words.

can be found in all of his books and statements, which is the opposite of what he states (here). However, there can't be found in his response anything that indicates this (view he holds). Rather, there can only be found the opposite of what he believes in. Perhaps, he has done this intentionally or due to poor understanding mixed with suspicious thoughts and what his soul desires. These two scenarios are the closest ones that apply to him. This is since there are some people who may have some aspect of the Religion in them but that is coupled with immense ignorance. So these individuals speak without knowledge, and when they do so, they err, informing about matters in opposition to how they truly are - stating rumors and not facts.

Whoever speaks concerning (something about) the Religion without incorporating the *Ijtihad* that permits him to speak, and errs, this person is a lying sinner, as stated by the Prophet ﷺ in a hadeeth found in the *Sunan* from Buraydah ؓ, in which the Prophet ﷺ said: **Judges are of three types - two judges in the Hellfire and one judge in Paradise: (1) A man who judges the people upon ignorance - he will be in the Hellfire; (2) A man who is aware of the truth but judges in opposition to it - he will be in the Hellfire; (3) A man who knows the truth and judges according to it - he will be in Paradise.'**

So an ignorant person (who passes judgement), even if he doesn't intend to oppose the truth, will be in the Hellfire. On the other hand, the *Mujtahid* is as the Prophet ﷺ said: **'When a judge makes *Ijtihad* (to derive a ruling) and is correct, he will have two rewards. And if a judge makes *Ijtihad* and errs, he will have one reward.'**

So this person was prescribed a reward in spite of erring, just because he made *Ijtihad*, which means that he feared and obeyed Allaah as much as he could, contrary to the person that passed judgement without any knowledge and to the person that spoke without incorporating the *Ijtihad* that would permit him to speak.

The likes of such people are mentioned in a hadeeth reported by Ibn 'Abbaas ؓ in which the Prophet ﷺ said: **'Whoever speaks about the Qur'aan based on his opinion, then let him find his seat in the Hellfire.'** In another narration, it states: **'...without knowledge...'**

And in the hadeeth of Jundub ؓ, the Prophet ﷺ said: **'Whoever speaks about the Qur'aan based on his opinion and is correct, has erred. And whoever does so and errs, then let him find his seat in the Hellfire.'**

And in the two Saheeh Collections, 'Abdullaah bin 'Amr reported that the Prophet ﷺ said: **'Verily, Allaah does not take away knowledge by snatching it abruptly from people. Rather, he takes it away by taking away the scholars (through death - until when there does not remain any scholar, the people will take ignorant leaders. So they will be asked and issue rulings without knowledge - so they will lead the people astray and lead themselves astray.'**

In the narration of Al-Bukhaaree, it states: **'...and issue rulings according to their (personal) opinions.'**

This is contrary to the *Mujtahid* that fears Allaah as much as he is able to, seeking to find out knowledge according to his ability, and speaking sincerely. Such an individual knows the strength one evidence has to outweigh another, so he takes the view of that which the stronger evidence mandates. So this person is one who obeys Allaah and will be rewarded two rewards if he is correct, and one reward if he errs.

And whoever says: **'Every *Mujtahid* is correct'** intending by this that every one of them is obedient to Allaah, has spoken truthfully.

And whoever says: 'There can only be one that is correct and the truth can only be one, so whoever doesn't know it, has erred' intending by this that he wasn't aware of the truth in this particular instance, he has also spoken truthfully. This has been talked about in detail in several other places.

The point is that whoever speaks without the knowledge that is required to permit him to speak, and states other than the truth, he is to be called a liar. So how much more so for one who transmits some speech in which can be found the opposite of what he believes in, which will lead everyone that contemplates on that speech to know that this is false quoting?! This is apparent lying and the person that does it will bear the sin of dishonesty. Rather, the term 'lying' can be unrestrictedly applied to him, as the Prophet ﷺ said: '**Abu as-Sanaabil has lied**'¹¹¹ and as he ﷺ said when he was told: 'The people are saying that 'Aamir has invalidated his good deeds for he has killed himself': '**The person who says this has lied.**' 'Ubaadah ؓ stated similarly, saying: 'Abu Muhammad has lied' when news reached him that the latter said: 'Witr is obligatory.' And Ibn 'Abbaas ؓ said: 'Nawf has lied' when he heard that Nawf had stated that the (Prophet) Moosaa from the Tribe of Israa'eel was not the same Moosaa that accompanied Al-Khidr. Examples of this are many.

So if this relaying of information, which is not in conformity with the truth, was called a lie, then that which is an apparent lie takes more precedence.

And similar to this is when someone judges between people upon ignorance. He falls into the category of one of the three judges that

¹¹¹ This occurred in the story of Subay'ah al-Aslamiyyah when her husband passed away and she had afterward delivered her child and prepared herself to present herself for remarriage to other suitors. Abu as-Sanaabil ؓ condemned her for this, saying: "You must wait until you have completed four months and ten days for the 'iddah period." So when she asked the Prophet ﷺ about this, he said: "**Abu as-Sanaabil has lied.**" This story can be found in both of the Saheeh Collections.

the Prophet ﷺ spoke about when he said: 'Judges are of three types - two judges in the Hellfire and one judge in Paradise: (1) A man who judges the people upon ignorance - he will be in the Hellfire; (2) A man who is aware of the truth but judges in opposition to it - he will be in the Hellfire; (3) A man who knows the truth and judges according to it - he will be in Paradise.'

And if it is stated about him: 'Perhaps he is a *Mujtahid* who has just erred and will be forgiven', then his ruling in which he has erred and opposed the textual proofs and the consensus (of the scholars) is rendered invalid according to the unanimous agreement of the scholars. The same applies to the ruling of those who participated with him in that.

Such a statement and its likes prove that these individuals are far from knowing what is correct in this regard. It also shows that they are strangers to the Religion of Islaam with regard to these issues. They do not reflect on the Qur'aan nor are they aware of the Sunnah or the narrations of the Companions and Taabi'een or the statements of the Imaams of the Muslims.

The Prophet ﷺ spoke about these individuals in the authentic hadeeth: 'Islaam began as something strange, and it will turn back to being strange as it once began.' So the laws of Islaam on this subject are strange in the eyes of these individuals - they are not aware of them. For indeed, if this individual and his likes had knowledge of one form of the religious evidences on this subject, it would have restrained them from falling into what they did from deviation, innovation, opposition to the Religion of the messengers, and removal from that which all of the Imaams of this Religion are upon, not to mention what they have fallen into from fabricating lies against Allaah and His Messenger, against the Muslim scholars, and against the one answering the question."

[End of Ibn Taimiyyah's words, may Allaah have mercy on him.]¹¹²

[7] Shaikh-ul-Islaam Ibn Taimiyyah, may Allaah have mercy on him, discussed the various types of Jahmiyyah and included amongst them the Ash'arees, saying:

"And whoever says: 'The literal meaning (of Allaah's Attributes) is not what is intended' with the second interpretation - and this is the intended meaning of the Jahmiyyah and those who follow them from the Mu'atazilah, some Ash'arees and others - then he has erred.

Furthermore, the closest one in resemblance to these individuals, i.e. the Jahmiyyah, are the Ash'arees, who say: 'Allaah has seven attributes - Life, Knowledge, Ability, Desire, Speech, Hearing and Sight.' And they negate all of the other Attributes besides these. There are some among them who also include only the Hand as part of Allaah's Attributes, and others who stop short of negating all of the other Attributes. However, the extremists among them negate absolutely all of Allaah's other Attributes besides those mentioned above.

As for the Mu'atazilah, they negate all of Allaah's Attributes in the general sense, adopting their rules and principles. According to most of them, these principles can be traced back to the fact that Allaah is the All-Knowing and All-Able. As for Him being One who desires and speaks, then according to them, these are either newly-occurring or additional or non-existent attributes. They are the closest of people in resemblance to the Sabian philosophers amongst the Romans and those Arabs and Persians who followed

¹¹² See pages 9-11 of his book "The Refutation of Al-Akhnaa'ee and the Recommendation of Visiting the (grave of the) Best of Creation the Legislated Way" of Ibn Taimiyyah, with the verification of 'Abdur-Rahmaan bin Yahyaa Al-Mu'allimee Al-Yamaanee published by Ar-Ri'asah al-'Aamah Li-Idaaraat al-Buhooth al-'Ilmiyyah of Riyadh, 1404H.

their way who claim that all of the Attributes can be traced back to a plus or a minus or a combination of both. So all of these people are misguided and deniers of the Messengers.

Anyone whom Allaah has granted knowledge and insight of what the Messengers brought and knows the reality of the shortcoming of these individuals, will know for certain that they deny Allaah's Names and Attributes and that they reject the Messengers, the Book and what the Messengers were sent with. This is why they would say: 'Innovations are derived from disbelief and they eventually lead to it.' And they say: 'The Mu'atazilah are the sister counterparts of the philosophers and the Ash'arees are the sister counterparts of the Mu'atazilah.'

Yahyaa bin 'Ammar used to say: 'The Mu'atazilah are the male Jahmiyyah while the Ash'arees are the female Jahmiyyah.' What they meant by these statements were the Ash'arees that negate Allaah's Attributes that have been reported in the texts. As for those Ash'arees who adhere to what is stated in the book "*Al-Ibaanah*", which was written by Abul-Hasan Al-Ash'aree during the last part of his life, and do not manifest something in contradiction to this, then these people are to be counted as being from amongst Ahlus-Sunnah. However, merely ascribing oneself to Al-Ash'aree is an innovation, regardless if by that, he thinks good of everyone that uses this ascription, for this will open up the doors of evil. The discussion here is with regard to those who deny the literal (apparent) meaning (of Allaah's Attributes) with this type of interpretation."¹¹³

This is a detailed discussion on the Ash'arees, which shows that they are from among the ranks of the Jahmiyyah, except for those who adhere to the views in the book "*Al-Ibaanah*" of Abul-Hasan Al-Ash'aree, for they are to be counted amongst Ahlus-Sunnah on

¹¹³ *Majmoo'-ul-Fataawaa* (6/358-360)

the condition that they do not ascribe themselves to (Abul-Hasan) Al-Ash'aree.

This is sufficient to repel the evil plotters who try to convince the Salafee youth that the Ash'arees are from Ahlus-Sunnah for the purpose of trying to corrupt their Creed and for other political reasons.

Shaikh-ul-Islaam's Speech concerning Groups, Books and Madhaahib:

[8] After mentioning the ayaat that condemn the People of the Scripture - in all of their types - and after clarifying the various differences between them, Shaikh-ul-Islaam Ibn Taimiyyah (*rahimahullaah*) said:

"The differences between the people of innovation are of this type also, since the Khaarijee claims that the Shiite is upon something false, and the Shiite claims that the Khaarijee is upon something false. Likewise, the Qadaree who denies Allaah's Divine Pre-Decree claims that the one who affirms it is upon something false, while the Qadaree who affirms Allaah's Divine Decree, saying that we are coerced into actions, claims that the one who denies it is upon something false. The Wa'ediyyah claim that the Murji'ah are upon something false, while the Murji'ah claim that the Wa'ediyyah are upon something false.

In fact, some of this type of differing can also be found amongst the adherents of the fundamental and subsidiary *madhaahib* that ascribe to the Sunnah. So the Kulaabee says that the Karaamee is upon something false while the Karaamee claims that the Kulaabee is upon something false. And the Ash'aree claims that the Saalimee is upon something false while the Saalimee claims that the Ash'aree is upon something false. And a Saalimee author, i.e. Abu 'Alee Al-Ahwaazee, wrote a book on the faults of Al-Ash'aree while an Ash'aree author, i.e. Ibn 'Asaakir, wrote a book

denying every point from that book while mentioning the faults of the Saalimees.

The same goes for the four (well-known) *madhaahib* and others, especially since many of them have been engulfed by some of the fundamental views (relating to Creed) and this (views of the *madh-hab*) has become mixed with that (views of other sects). So the Hanbalee, Maalikee and Shaafi'ee adherent mixes some of the fundamental (i.e. Creed) beliefs of the Ash'arees, Saalimees and others with the *madh-hab* of Ahmad, Maalik and Shaafi'ee, incorporating these beliefs into their respective *madh-hab*. Likewise, the Hanafee mixes some of the Creed-related views of the Mu'atazilah, Karaamiyyah and Kulaabiyyah with the Hanafee *madh-hab*, thus incorporating that and attributing that to the *madh-hab* of Abu Haneefah.

This is one of the forms of rejection (*raf'd*) and separatism (*tashayyu'*) - however it is separatism (*tashayyu'*) in terms of preferring some of the groups and scholars (over others), not the separatism (*tashayyu'*) in terms of preferring some of the Companions over others.

What is obligatory upon every Muslim that testifies that there is no deity worthy of worship except Allaah and that Muhammad is the Messenger of Allaah is that the foundation of his intention be to single Allaah out solely by worshipping Him alone without any partner, and to obey His Messenger. This is what his main focus is and what he adheres to wherever he is. He must know that the best of creatures after the prophets are the Companions. So he should not generally and unconditionally support any individual except for the Messenger of Allaah, and no group except for the Companions, may Allaah be pleased with all of them. This is since guidance revolves around the Messenger of Allaah and wherever

he goes, and it revolves around the Companions - not the companions of anyone else - and wherever they go." ¹¹⁴

These are the words of Shaikh-ul-Islam (Ibn Taimiyyah) concerning groups, regardless if they ascribe themselves to the Sunnah or other than it or whether they ascribe themselves to the four *madhaahib* and so on. And this is his speech concerning what has crept into the *madhaahib* of Ahlus-Sunnah and their books. So he did not mention the good qualities of any of them, since the objective is to put his hand over where the fault lies so that perhaps those who have common sense and are unbiased can take heed from that and remove that (fault) from the books of Creed and the books of Fiqh, thus returning the well-being, safety, strength, and solidity back to the ummah. However, its call has vanished into a valley with high walls.

Then he (*rahimahullaah*) said: "The point here is that Allaah has mentioned that clear guidance and knowledge came to those who differed, so they only differed out of mutual jealousy. This is why Allaah condemned and punished them, since they were not intending *Ijtihad* and then erred. Rather, they intended jealousy whilst knowing the truth and turning away from speaking and acting upon it. An example of this is Allaah's saying:

إِنَّ الدِّينَ عِنْدَ اللَّهِ الْإِسْلَامُ وَمَا اخْتَلَفَ الَّذِينَ أُوتُوا الْكِتَابَ إِلَّا
مِنْ بَعْدِ مَا جَاءَهُمُ الْعِلْمُ بَعْئِيًا بَيْنَهُمْ

'Verily, the (only) religion (acceptable) before Allaah is Islaam. And those who were given the Scripture (i.e. Jews and Christians) did not differ except only after the knowledge came to them, out of mutual jealousy for one another.' [Surah Aali 'Imraan: 19]

¹¹⁴ *Minhaaj-us-Sunnah* (5/260-262)

Az-Zajaaj said: "They differed due to jealousy and not due to searching for the truth."

Then he listed many ayaat that bear this same meaning, after which he said: "These verses from the Qur'aan make it clear that those who differed did not differ except after knowledge and clear guidance came to them. So they differed due to mutual jealousy and oppression, not because the truth was covered to them by falsehood."

This is the condition of those followers of desires that have fallen into the condemned form of differing. All of them didn't fall into differing except after the truth had been made clear to them and knowledge had come to them. So some of them transgressed over others. Furthermore, those who have fallen into the condemned form of differing - each one among them transgresses over the other - so he disbelieves in what the other has from truth even though he knows it is the truth, and he believes in what he has from falsehood even though he knows that it is falsehood. All of these types of people are condemned.

This is why those who differ generally - all of them are condemned in the Book and the Sunnah, for there is none from among them except that he opposes the truth and follows falsehood.

This is why Allaah commanded the messengers to call the people to one religion - the religion of Islaam - and to not cause divisions therein. This is the religion of the first and the last of the Messengers and their followers. Allaah says:

لَهُ مَقَالِيدُ السَّمَاوَاتِ وَالْأَرْضِ يَنْسُطُ الرِّزْقَ لِمَنْ يَشَاءُ وَيَقْدِرُ إِنَّهُ
يَكُلُّ شَيْءٍ عَلِيمٌ

"To Him belong the keys of the heavens and the earth. He enlarges provision for who He wills and decrees. Verily, He is the All-Knower of everything." [Surah Ash-Shooraa: 12]

He went on to list some ayaat and ahaadeeth with this same meaning and then said: "I have reflected on the books on the differences of opinion, which contain the differing views of various people - some of which just mention these various opinions like the books *Al-Maqaalaat* of Abul-Hasan Al-Ash'aree and *Al-Milal wan-Nihal* of Ash-Shahrastanee and Abu 'Eesaa Al-Warraaq, and some which provide support for some of those views such as all of the other books written by the People of Rhetoric, in spite of their various levels, and I found that the majority of differing that occurs in these books is from the condemned type of differing.

But as for the truth with which Allaah sent His Messenger ﷺ, revealed His Book, and which the Salaf of this ummah were upon, then it cannot be found in all of these issues of differing. Rather, one of them may mention numerous opinions concerning one issue, but as for the opinion that was mentioned in the Book and the Sunnah, they don't mention it. The reason for this is not because they know it and fail to mention it. On the contrary, they are not aware of it. This is why the Salaf and the Imaams would condemn this type of Rhetoric."

He then¹¹⁵ (*rahimahullaah*) mentioned Abul-Ma'aalee, Al-Ghazaalee, Al-Aamadee and Ar-Raazee and the confusion and doubts they were upon and the recantations some of them made at the times of their death.

Then he (*rahimahullaah*) said: "As for Ar-Raazee, then in the same book, rather in the same part of that book, he supports a view and then in another part of the book or in an entirely different book,

¹¹⁵ These are the author's words.

he supports an opposing view. This is why his affair has settled upon confusion and doubts.

As a result of this, when he mentions the most complete form of knowledge - knowledge of Allaah, His Attributes, and His Actions - he states that there are ambiguities in them.

I have already mentioned his words and clarified the problems with him and those individuals (like him) in several places. Allaah indeed sent His Messengers with the truth and created His servants upon *Fitrah*. So whoever perfects and compliments his *Fitrah* with that which Allaah sent His Messengers with (i.e. from the truth), he will encounter guidance and certainty in which there is no doubt, and as a result, will not contradict himself. However, these individuals have corrupted their *Fitrah* and the divinely-revealed laws due to what has befallen them from doubts and differences, which do not assist in guiding to the truth. A more detailed explanation of this point has been discussed in other places."

Then he said about the condition of Ar-Raazee: "For indeed, whoever examines and ponders on all of his books will not find any issue from the fundamental issues of the Religion that conforms to the truth that is indicated by the texts and intellects. Rather, you will find him mentioning numerous views for just one issue. And as for the true view (on the issue), he is not aware of it, so he doesn't mention it!

The same goes for the other People of Rhetoric and Philosophy. Finding the true opinion is not from his specialties. This is since the truth is one and it does not fall out from what the Messengers brought. The truth is that which agrees with the pure and uncorrupted intellect and the *Fitrah* of Allaah that He created mankind with.

However, these individuals are not aware of this. Rather, they are the ones who divided their Religion and became sects, differing and disputing about the Book:

ذَلِكَ بِأَنَّ اللَّهَ نَزَلَ الْكِتَابَ بِالْحَقِّ وَإِنَّ الَّذِينَ اخْتَلَفُوا فِي الْكِتَابِ
لَفِي شِقَاقٍ بَعِيدٍ

'That is because Allaah has sent down the Book (i.e. the Qur'aan) in truth. And verily, those who disputed with regard to the Book are far away in opposition.' [Surah Al-Baqarah: 176]"

He went on to say: "In the introduction to his book, which he wrote while in his prison cell, refuting the Zanaadiqah and Jahmiyyah in that which they have doubts about from the ambiguous verses of the Qur'aan and their distortion of the texts, whilst praising the adherents of truth and the Sunnah and their efforts in clarifying the truth and calling and guiding the people to the truth, Imaam Ahmad said:

'They repel the distortions of the extremists from the Book of Allaah, the false claims of the liars and the erroneous interpretations of the ignorant - those who prop up the banners of innovation and give reign to *fitnah*. So they differ concerning the Book and they oppose the Book, whilst agreeing with one another to contradict the Book. They speak for Allaah and about Allaah and about the Book without knowledge. They speak concerning the ambiguous, deceiving the ignorant with that which they are unsure of.'"

Then he (*rahimahullaah*) said: "They are just as he, may Allaah have mercy on him, described them, for those who differ into several opinions whom we have mentioned previously in the books of Rhetoric - whether those books that just simply relay the various views or those books that relay the views while

examining them and contesting them – they are in disagreement about the Book (i.e. the Qur'aan). All of them agree with parts of it while rejecting other parts of it. And they make those verses from the Qur'aan that conform to their views the *muhkim* (clear) verses that we are obligated to follow, while making that which opposes their views the *mutashaabih* (ambiguous) verses that we are obligated to misinterpret and to delegate its meaning (back to Allaah).

This is present in everyone that wrote a book about Rhetoric and mentioned the texts that he used as proof and are used as proofs against him. You will find him distorting the texts that oppose his view with various forms of interpretation. But if someone were to do the same to him (i.e. his proofs), he would establish doomsday against him! And he (mis)interprets the ayaat with that which is known by necessity – i.e. that the Messenger did not mention it, with that which the wording (of the texts) does not indicate primarily, and contrary to the well-known interpretations of the Companions and Taabi'een, and in opposition to other texts.

And if I were to mention what I know from that, I would mention a large portion of individuals, and I would not exempt any of the people of innovation – whether from those who are well known for their innovation such as the Mu'atazilah, Raafidah and so on, or those who ascribe themselves to Ahlus-Sunnah wal-Jamaa'ah such as the Karaamees, Ash'arees, Saalimees and so on, not to mention those members of the four *madhaahib* and others who authored books according to their (People of Rhetoric) manner.

I have seen all of this in their books. This is present in their research on the issues of Allaah's Attributes and the Qur'aan, the issues of Divine Pre-Decree, the issues of Rulings, (Allaah's) Names, *Eemaan*, Islaam, and the issues of Allaah's threat and promise, and so on. We have discussed this topic in detail in many

other places in our books, other than this book, such as *Dar' Ta'arud al-'Aql wan-Naql* and other works." ¹¹⁶

So were all of those individuals from the groups and *madhaahib* that Shaikh-ul-Islam (Ibn Taimiyyah) mentioned void of any good deeds and qualities? And were there books completely void of benefit, knowledge and good characteristics? So where is the mention of them?!

The Answer: Mentioning them is not required and is not an obligation. And failing to mention them is not from those things that negate trustworthiness. Rather, that which is only required and necessary is to clarify their deviation, innovations, evil-doings and misinterpretations, and to warn the people about their danger and evil.

This is the highest form of advice that is required from the scholars of Islaam, and it is upon this methodology that they traversed and practiced. So they receive from us the highest praise and the warmest mention. We ask Allaah to grant them immense reward for the sincere advice they gave and for the efforts and struggle they put forth.

Ibn Taimiyyah's words on the Ash'arees and the Mu'attilah and those who follow their ways:

[9] Discussing the hadeeth of the image (of Allaah) and the Coming of the Lord, Blessed and Exalted, Shaikh-ul-Islam (Ibn Taimiyyah) said in his book *Talbees al-Jahmiyyah* (3/373): "And there is no doubt that according to the Jahmiyyah it is impossible for them to follow Allaah just as it is impossible for Him to be One who comes, and just as it is impossible for Him to come to them in a form or to express Himself laughing or to expose His Shin.

¹¹⁶ *Minhaaj as-Sunnah* (5/260-275)

So one of two outcomes is required - (1) either what the Messenger ﷺ informed us of is the truth or (2) what views these Jahmiyyah hold is true. And the two are very much opposites.

Whoever is aware of what the Messenger ﷺ came with and then (in spite of that) agrees with those individuals (Jahmiyyah), there is no doubt that he is a hypocrite."

He means by Jahmiyyah here, the Ash'arees and other deniers of Allaah's Attributes. However, the Ash'arees are the primary ones intended by this speech. There is no doubt that many of them are aware of what the Messenger ﷺ brought, yet they agree with the Jahmiyyah's views.

So where is the mention of their good qualities if mentioning them is from justice and impartiality?

His Criticism of the Groups of *Nadhaar*:

[10] Shaikh-ul-Islaam said in *Talbees al-Jahmiyyah* (3/305-306): "The desired intent here is to nullify all of the misinterpretations that contain a distortion and denial of the texts from their proper meanings and a rejection of what is truly intended by the texts. So by doing this, what they deny from the truth can be rejected. This is since this is the condition of those who distort the texts concerning Allaah's Attributes. If they interpret the hadeeth according to what is confirmed in the first instance, we will not dispute with them about its correct meaning nor about what the hadeeth proves.

Perhaps, in this situation, there may not be any of them who dispute the confirmed or negated meaning of the hadeeth. However, you should still debate them on the subject of distorting the words from their proper meanings and their denial of Allaah's Names and verses. And this is what they have nullified, rejected and denied from the truth. This is since the error of the *Nadhaar* in

that which they have denied and negated is greater than their error in that which they have affirmed and believed in.”

The speech of Shaikh-ul-Islaam here first and foremost applies to those who place similarities to Allaah's Attributes (*Nadhaar*) from the various groups amongst the Jahmiyyah, Mu'atazilah and Ash'arees

His intention with these words is only to nullify their misinterpretations, distortions and denial. And this is an intention that is legitimate and constitutes Jihaad, by which he desires to manifest and protect the truth over falsehood. And the one waving Jihaad, defending the truth, and aiding the Religion of Allaah is not required to busy himself with mentioning the good qualities of the people of falsehood and innovations.

Shaikh-ul-Islaam's views on the Khawaarij:

[11] It is reported in the two Saheeh Collections¹¹⁷ from 'Alee ؓ that he said: "I heard the Messenger of Allaah ﷺ say: **There will emerge a people during the Last Days that will be young in age and have foolish notions. They will speak with the speech of the best of creation, (but) their Faith will not pass their throats. They will shoot out from the Religion just as the arrow shoots out from hunted game. So wherever you find them, kill them, for indeed there is a reward in killing them on the Day of Judgement for the one who kills them.**"

An-Nasaa'ee (7/119-121) reported from Abu Barzah ؓ that he said: "The Messenger of Allaah ﷺ was given money (i.e. war booty), so he distributed it, giving some of it to those on his right and those on his left. But he did not give anything to those behind him. So a man who was behind him got up and said: 'O Muhammad! You have not been fair in your distribution!' He was

¹¹⁷ *Saheeh Al-Bukhaaree*: Book of Merits (no. 3611) and *Saheeh Muslim*: Book of Zakaat (no. 1066)

a black man with a lot of hair and wearing two white garments. Upon hearing this, the Messenger of Allaah ﷺ became very angry and said: 'I swear by Allaah that they will not find a man after me that is more just than I am.' Then he ﷺ said: 'There will emerge a people during the Last Days, and it is as if this man is from among them. They will recite the Qur'aan but it will not pass their collar bones. They will shoot out from Islaam just as the arrow shoots out from hunted game. Their distinguishing mark is that their heads will be shaven. They will not cease to come out (throughout time) until the last of them emerges with the Dajjaal. So if you encounter them, kill them. They are the worst of mankind and creatures.'

In the narration reported by At-Tirmidhee and others from Abu Umaamah ؓ, the Prophet ﷺ said: "They are the worst of those killed below the surface of the sky; and the best of those killed is the one who dies at their hands."

He ؓ mentioned that he heard the Prophet ﷺ repeat this numerous times, and recited the statement of Allaah, applying it to them:

يَوْمَ تَبْيَضُّ وُجُوهٌُ وَتَسْوَدُّ وُجُوهٌُ فَأَمَّا الَّذِينَ اسْوَدَّتْ وُجُوهُهُمْ
أَكْفَرْتُمْ بَعْدَ إِيمَانِكُمْ

"On the Day when some faces will become white and some faces will become black. As for those whose faces will become black, (to them it will be said): 'Did you reject Faith after having accepted it?'" [Surah Aali 'Imraan: 106]

He ؓ said: "They (i.e. the Khawaarij) are the ones who disbelieved after having accepted *Eemaan* (Faith)." Then he recited Allaah's statement:

فَأَمَّا الَّذِينَ فِي قُلُوبِهِمْ زَيْغٌ فَيَتَّبِعُونَ مَا تَشَابَهَ مِنْهُ ابْتِغَاءَ الْفِتْنَةِ
وَابْتِغَاءَ تَأْوِيلِهِ

“But as for those in whose hearts there is a deviation (from the truth), they follow that which is not entirely clear thereof, seeking *fitnah* (mischief) and seeking its hidden meanings.”
[Surah Aali ‘Imraan: 7]

He ﷺ said: “They went astray, so He allowed them to go astray.”

After mentioning these *ahaadeeth* and others concerning the Khawaarij, Shaikh-ul-Islam said in *as-Saarim-ul-Maslool* (pg. 182-183):

“All of these *ahaadeeth* serve as evidence that the Prophet ﷺ ordered the killing of the followers of that man who had scolded him. And he ﷺ informed us that there is a reward in killing them for the one who kills them. He ﷺ said: ‘If I were to reach them, I would surely kill them with the slaughter of ‘Aad and Iram.’ And he ﷺ mentioned that they were the worst amongst mankind and creatures.

It is not possible to conceive that the command to kill them simply meant for the people to fight against them as the aggressive highway robber is fought against or how the prostitutes are fought against and so on. This is since it is only prescribed to fight against these people to diminish their strength and so they could refrain from evil and turn to obedience (to Allaah). They are not to be killed wherever they are found. They are not to be killed the way ‘Aad was slaughtered. They are not the worst of those who are killed below the surface of the sky. We were not ordered to kill them, rather we were ordered to fight against them.

All of this proves that the thing that mandated that those individuals (i.e. the Khawaarij) be killed was the fact that they

shot out from the Religion due to their extremism. This is indicated in the Prophet's ﷺ statement as reported in the hadeeth of 'Alee ؓ: **'They will shoot out from Islaam just as the arrow shoots out from the hunted game. So wherever you encounter them, kill them.'** This shows that the order to kill them was based on their leaving the fold of the Religion, so that is the cause for the order.

This is why the Prophet ﷺ described the rebellious army (of the Khawaarij) as: **'If the army that fights against them only knew what was decreed for them (of reward) upon the tongue of Muhammad, they would rely on just that deed alone. Their distinctive mark is that amongst them will be a man who will have an upper arm with no forearm. At the tip of his arm he will have what looks to be like the nipple of a breast, containing white hairs.'**

And he ﷺ said: **'A group of people will set out to fight against them and the one closest to the truth, out of the two groups, will kill them.'**

All of these ahaadeeth can be found in the Saheeh collections.

So it is confirmed in these texts that they are to be killed due to specific attributes of theirs not due to their general state of being transgressors at war (with the Muslims).

These attributes can be found in one of them just as they can be found in a number of them. 'Alee ؓ did not kill them when they first appeared because it wasn't made clear to him that they were the group described by the Prophet ﷺ. This was until they spilled the blood of Ibn Khabaab and began to invade the people's lands. So the attribute of **'They will kill the people of Islaam while leaving alone the people of Adyaan (other religions)'** appeared in them. So it became known that they were the ones who left from the fold of the Muslims. This was also because had 'Alee

killed them before they waged war, it is likely that the tribes would have become upset with him and split away from 'Alee ؓ. So his need for keeping agreeable ties with his army members was just like the Prophet's need, in the first days, for keeping agreeable ties with the hypocrites."

I say: Where is the mention of their good qualities? And this is along with the fact that they are better than many of the innovators of our time, since they were far removed from committing Shirk in worship and from denying Allaah's Names and Attributes - matters that have overwhelmed the innovators of our time!

Shaikh-ul-Islaam (Ibn Taimiyyah's) warning against Innovations and its people, and his relaying the unanimous agreement of the scholars on the obligation of that:

[12] Shaikh-ul-Islaam Ibn Taimiyyah (*rahimahullaah*) said: "Mentioning people in a way that they dislike, fundamentally, is of two types:

First: Mentioning a category of people generally

Second: Mentioning a specific individual, whether alive or deceased.

As for the first type, then every group that Allaah and His Messenger ﷺ have condemned, we are obligated to also condemn. This is not backbiting. Similarly, every group of people that Allaah and His Messenger ﷺ have praised, we are also obligated to praise. Those, whom Allaah and His Messenger have cursed, should be cursed and those, whom Allaah and His Messenger have extolled, should be extolled.

Allaah has condemned the disbeliever, the evil-doer, the wicked sinner, the oppressor, the deviant, the misguided, the jealous one,

the miser, the sorcerer, the consumer of interest and its provider, the thief, the fornicator, the haughty, the boastful, the arrogant and those like them.

On the other hand, He has praised the believer, the one with Taqwaa, the honest person, the righteous, the fair, the guided one, the one who guides, the generous, the one who gives in charity, the merciful and those similar to that.

Furthermore, the Messenger of Allaah ﷺ cursed the one who takes interest, the one who gives the interest, the one who records it, the two witnesses over it, the one who permits it and the one who it is permitted for. And he ﷺ cursed the one who does the acts of the people of Loot. He ﷺ also cursed the one who introduces innovations (into the Religion) or the one who accommodates an innovator. He ﷺ cursed wine, the one who steps on the grapes to make it and the one for whom it is stepped for, the one who carries it and the one who it is carried to, the one who sells it and the one who buys it, the one who serves it and the one who drinks it, and the one who profits from it.

And he ﷺ cursed the Jews, and Christians because they were prohibited from lard, yet they beautified it (by changing it), then sold it and profited from it. And Allaah cursed those who conceal what Allaah revealed from the clear proofs and guidance after He had clarified it to mankind..."

He went on to say: "As for a specific individual, then the evil that is found in him can be mentioned in several situations:

The one who is oppressed: He has the right to mention his oppressor and the evil he does, for (1) the purpose of repelling his oppression and restoring his rights, as Hind said: 'O Messenger of Allaah! Abu Sufyaan is a stingy man. He doesn't provide me with sustenance that is sufficient for me and my children.' So the

Prophet ﷺ said to her: 'Take (from him) what suffices you and your children, in goodness.'

Allaah says:

لَا يُحِبُّ اللَّهُ الْجَهْرَ بِالسُّوْءِ مِنَ الْقَوْلِ إِلَّا مَنْ ظَلِمَ وَكَانَ اللَّهُ
سَمِيعًا عَلِيمًا

'Allaah doesn't like that evil should be uttered in public except by him who has been wronged. And Allaah is the All-Hearer, the All-Knower.' [Surah An-Nisaa: 148]

It has been reported that this ayah was revealed concerning a man that wandered upon some people who did not show him any hospitality. So if this ayah was revealed with respect to someone who was oppressed by not being shown hospitality, which the people disagree about as to its obligation – and the correct view is that it is obligatory – then how much more so for someone who is oppressed by not being given his right, which the Muslims unanimously agree on that he has a right to?!

(2) Or he can mention his oppressor for the purpose of retribution (punishment be inflicted on the oppressor), without any transgression, falling into dishonesty or oppression of others (on his part). However, abandoning this is better.

Another situation is when it is done for the purpose of advising the Muslims with regard to their religious and worldly affairs, as is found in the authentic hadeeth reported by Faatimah bint Qays when she sought the Prophet's advice on who she should marry, saying: 'Mu'aawiyah and Abu Jahm proposed to me.' So he ﷺ said: 'As for Mu'aawiyah, he is very poor and has no money, and as for Abu Jahm, he is a man that beats women.' And in another narration: 'He does not remove his stick from his shoulder.' So he explained to her that this one was poor and won't be able to

give you your right, while the other one will harm you by beating you. This was advice to her, even if it consisted of mentioning the faults of the two suitors.

What also falls into this is a man advising those whom he deals with, those he is responsible over, those who seek his counsel and those who seek his witness. Rather, this even includes those who go to him for judgement, and so on.

So if this is allowed for a specific beneficial purpose, then how much more so for advice concerning that which is related to the rights of the Muslims in general, such as the rulers, the governors, witnesses, government employees, and so on?!

There is no doubt that advising concerning this is greater, as the Prophet ﷺ said: **'The Religion is sincere advice. The Religion is sincere advice.'** They said: 'To whom O Messenger of Allaah? He ﷺ said: **'To Allaah, His Book, His Messenger, the Muslim leaders and their common folk.'**

The people once told 'Umar bin Al-Khattaab ؓ, whilst speaking about the members of the governing body (Shooraa): 'Put this person in charge, put that person in charge.' So he began to mention something about every single one of the six members (of the Shooraa) - and they were the best amongst the ummah - that prevented him from appointing them.

Advice is obligatory with respect to religious affairs - both general and specific - such as with regard to the conveyors of the hadeeth who err or lie, as Yahyaa bin Sa'eed said: 'I asked Maalik, Ath-Thawree, Al-Layth bin Sa'ad - I think - and Al-Awzaa'ee about a man that is suspect with regard to hadeeth or who can't remember, and they all said: **'Expose his affair.'**

A person once said to Ahmad bin Hanbal: 'It is becoming heavy upon me to say: This person is such and such and that person is

such and such.' So he said: 'If you remain silent and I remain silent, then how will the ignorant person differentiate between the authentic and the weak?'

Such is the case with the heads of innovation from those who hold views that are in opposition to the Book and the Sunnah or acts of worship that are in opposition to the Book and the Sunnah, for indeed clarifying their affair and warning the ummah about them is obligatory, according to the unanimous agreement of the Muslims. It was once said to Ahmad bin Hanbal: 'If a man fasts and prays and makes 'Itikaaf is that more beloved to you or that he speaks against the people of innovation?' So he replied: 'If he fasts and prays and makes 'Itikaaf, then that is for himself. But when he speaks against the people of innovation, that is for the Muslims, and this is better.'

So he clarified that the benefit of this is general for all of the Muslims with regard to their religious affairs, and that it is a form of Jihaad in the Way of Allaah. This is since purifying the path of Allaah, His Religion, His Methodology, His Legislation, and repelling the transgression and hostility of these individuals is a communal obligation (on some and not every individual), according to the unanimous agreement of the Muslims. If it were not for those whom Allaah placed to repel the harm of these individuals, the Religion would have been corrupted. This corruption is worse than the corruption that comes from the conquering of an enemy at the time of war. This is because when those people conquer, they do not corrupt the hearts and the Religion that is in them except at a later time. But as for these individuals, they corrupt the hearts from the very outset." [End of Ibn Taimiyyah's words] ¹¹⁸

So let each person see the tremendous difference there is between the position of the Muslims, as related by Shaikh-ul-Islam (Ibn

¹¹⁸ *Majmoo' -ul-Fataawaa* (28/225-232)

Taimiyyah) and others, which was that exposing the condition of those who hold views in opposition to the truth and warning the ummah against them is an obligation according to the consensus of the Muslims, and between the present state of many of those who ascribe themselves to the way and methodology of the Salaf, not to mention those who don't ascribe themselves to the way of the Salaf! How can they consider warning against innovations and their adherents to be dissension and harshness?! What a huge difference there is between the two! How strange has the Religion become! And how strange have those who defend it become!

By Allaah, this position of theirs has many, many effects, for amongst the youth that claim to adhere to the Way of the Salaf, you can find those who have entered into deviant groups, defending them and making allegiances and enmity based on them. And from among them are those who have entered into other groups and began doing what others do. And among them are those who live in a confused state, defending innovators and their innovations more than they defend the methodology of the Salaf and its adherents.

O Allaah, we ask You to save Your Religion and Your Call and to aid it, verily You answer the supplications - for indeed, Your Religion and its supporters are in a tremendous state of strangeness. They have been abandoned by those who had expected victory from it and the power of the people of innovation has grown strong against them. There is no one that gives assistance except You, so You are the best of guardians and the best of supporters.

[13] Shaikh-ul-Islaam Ibn Taimiyyah said in *Minhaaj-us-Sunnah* (5/143-146): "And whoever says about a *Mujtahid* that he deliberately intended to oppress (others) or to disobey Allaah and His Messenger and to oppose the Book and the Sunnah, and it is not this way, then he has slandered him. And if there are in him those things which he claims, then he has backbitten him.

However, what is allowed from that is that which Allaah and His Messenger ﷺ have allowed, and it is that which is done for the purpose of retribution and justice, that which is necessary in order to benefit the Religion and that which is done in order to advise the Muslims.

(1) An example of this is when an oppressed person complains: So and so beat me, took my money, prevented my right and so on. Allaah says:

لَا يُحِبُّ اللَّهُ الْجَهْرَ بِالسُّوءِ مِنَ الْقَوْلِ إِلَّا مَنْ ظَلِمَ وَكَانَ اللَّهُ
سَمِيعًا عَلِيمًا

'Allaah doesn't like that evil should be uttered in public except by him who has been wronged. And Allaah is the All-Hearer, the All-Knower.' [Surah An-Nisaa: 148]

This ayah was revealed concerning a man that visited a group of people but they did not show him any hospitality – since showing hospitality for the guest is obligatory as indicated in the authentic proofs. So when they refrained from giving him his right, he had the ability to speak (aloud) about it. And the Prophet ﷺ permitted him to repay them with the same hospitality he got in their agriculture and wealth, stating: **'Assisting him is an obligation upon every Muslim.'** This is since it has been authentically reported in the *Saheeh* that he ﷺ said: **'Aid your brother whether he is oppressing or oppressed.'** One of the Companions asked: **'O Messenger! I will assist him when he is oppressed but how can I assist him when he is the oppressor?'** He ﷺ said: **'Prevent him from oppression - you will be assisting him in that manner.'**

(2) As for when it is done out of necessity, then an example of this is when Hind bint 'Utbah sought a ruling (from the Prophet ﷺ), as is reported in the *Saheeh* that she said: **'O Messenger of Allaah! Abu Sufyaan is a stingy man. He doesn't provide me with**

sustenance that is sufficient for me and my children, in matters of good.' So the Prophet ﷺ said to her: **'Take (from him) what suffices you and your children, in goodness.'** This hadeeth was reported by 'Aa'ishah. He ﷺ did not condemn her for saying that as it was a form of speech that came from an oppressed person.

(3) As for the case of necessity, then an example of this is what the Prophet ﷺ told Faatimah bint Qays (*radyyAllaahu 'anhaa*) when she sought his advice concerning men who had proposed marriage to her, saying: 'Abu Jahm and Mu'aawiyah proposed to me.' He ﷺ told her: **'As for Mu'aawiyah, then he is very poor and has no money. And as for Abu Jahm, he doesn't remove the stick from his shoulder. [And in another narration: He beats women] Rather, marry Usaamah.'**

So when she asked his advice on who she should marry, he ﷺ mentioned what she needed to know. The same case applies to one who seeks a person's advice on who he should deal with (in daily affairs).

Advice is something that is commanded to be done even if it is not sought or requested (by someone), as the Prophet ﷺ said in an authentic hadeeth: **'The Religion is sincere advice'** – three times. They said: 'To whom O Messenger of Allaah?' He ﷺ said: **'To Allaah, His Book, His Messenger, the Muslim leaders and their common folk.'**

Similar to this, is when the scholars clarify and expose those who err in their narrations from the Prophet ﷺ or who intentionally lie against him or against those who convey the knowledge from him. This also applies to exposing those who err in an opinion that they hold in the Religion with regard to aspects that relate to knowledge and action. So in this case, if the person speaks about such an individual with knowledge and fairness and whilst intending advice, then Allaah will reward him for that. This is especially if the person being

spoken about is one who calls to innovation, for it is obligatory to expose his affair to the people since repelling his evil from them is greater than repelling the evil of a highway robber.”
[End of his words]

[14] Shaikh-ul-Islaam (Ibn Taimiyyah) said: “Section: The Messenger ﷺ clarified very well the principles that lead to the truth. And he ﷺ explained the signs that indicate the Creator, His perfect Names and Attributes and His existence in the best of manners, as has been expounded in detail in other places.

As for the innovators from the people of Rhetoric and Philosophy and so on, they do not establish the truth. Rather, they establish principles that contradict the truth. So it was not enough that they do not guide or show the people the way to the truth – they had to fabricate principles that contradict the truth. And even though they saw that they opposed what the Messenger ﷺ came with, they still gave it precedence over what the Messenger ﷺ came with. Then at times, they say: “The Messenger brought *takhyeel* (deception).’ And at times they say: ‘He brought *ta’weel* (misinterpretation).’ And at times they say: ‘He brought *tajheel* (unawareness of the meanings).’

As for a majority of the People of Rhetoric, they say: ‘Rather he ﷺ did not intend to inform about anything except the truth. However, he did it with expressions that cannot stand alone, but rather, must be interpreted (*ta’weel*). So one must expend efforts to come to understand it’s meaning through investigating and using his intellect, which leads to producing an interpretation of his ﷺ words, so that its reward can be magnified.”

The atheists also adhere to this method of *ta’weel* (distorted interpretation) and they open the door for the Qarmatah, who allow *ta’weel* to be performed only by specific individuals.

As for the people of *Takhyeel* (deception), they say: 'These specified individuals know that what is intended is to deceive the common-folk. So *ta'weel* is restricted.'

Both of these groups believe in restricting the common-folk from *ta'weel*. However, these (latter) individuals) say: 'It has an interpretation (*ta'weel*) that specific people (only) understand.' This is the view of Al-Ghazaalee in restricting – he feels ashamed that people say: 'They have lied for a beneficial reason.' He also doesn't hold that *ta'weel* should be done for actions, like the Qaraamitah. Rather, he views that *ta'weel* should be performed on the information we have received about the angels and the Last Day.

Likewise, a group amongst the philosophers hold that *ta'weel* should be performed in that matter. This is contrary to the way of the people of *Takhyeel*.

Al-Ghazaalee mentioned this about them in his book '*Al-Ihyaah*' when he discussed their extremism in *ta'weel*. He mentioned this in many places as has been quoted from him in '*As-Sab'eeniyah*' and other books.

The third group (the people of *Tajheel*): They are the ones who say that no one knows the interpretation (*ta'weel*) of this except Allaah. Or they say that it has an interpretation that is distinct from its apparent wording, which only Allaah has knowledge of. So these individuals make the Messenger ﷺ and those beside him ignorant of what Allaah has revealed. So they do not permit *ta'weel*, since they feel it is restricted to gain knowledge of the intended meaning (of the revealed texts). They do not allow the following of the views of the people of *takhyeel* because of what that contains from clear lying on the Messenger of Allaah ﷺ. Instead, they claim: 'They (i.e. the Prophet and his Companions) were spoken to (by Allaah) about things that they did not understand in order that they may be rewarded for reciting it and

for believing in its words – even if they did not comprehend its meaning.

The talk concerning these individuals and the corruption of their views has been stated in many places. The point here is that what led them to that was their perception that intellectual reasoning nullifies what the Messenger ﷺ informed us of or what he intended by his speech. There is much talk concerning the refutation of this concept in many places, where it has been clarified that the intellect does not negate the textual proofs and that whatever does negate it, then that is corrupt. After this, it has been clarified that the intellect confirms what the Messenger of Allaah ﷺ brought, as well as serves as a witness and verifier of it. It should not be said that it merely doesn't go against it only. Rather, it confirms and corroborates it. So they are the ones who would say that it (intellect) denies and nullifies it (revealed texts).

It has become clear, first, that it neither denies nor nullifies it, and second, that (on the other hand) it confirms and corroborates it.

As for these individuals, it has become clear that their speech by which they oppose the Messenger ﷺ is false and presents no such contradiction. But this is not just it. Rather, it also contradicts the pure uncorrupted intellect. So they would claim that the intellect ('*aqal*') contradicts the texts (*naql*). Yet, the following four things have become clear:

1. The intellect does not contradict it.
2. Then it was clarified that the intellect (instead) confirms it.
3. It has become clear that their intellectual reasoning, which they used to oppose the texts, is false.
4. And it has been clarified that the pure intellect contradicts that.

Furthermore, it is not sufficient that the intellect nullifies that which they opposed the Messenger with. Rather, it has been clarified that what they used as proof for affirming the Creator can also be used to negate Him. So they establish evidences that necessitate the negation of the Creator, even though they think that they are affirming the Creator by it.

The point here is that their speech with which they claim to be affirming the Creator, only directs towards the negation and denial of the Creator. So it is not sufficient that it is false and doesn't direct to the truth. Rather, it even directs to falsehood, which they and everyone else with intellect knows is false.

This is why it would be said about their principles: 'Arranging the Principles in Denying the Messenger.' And it would also be said: 'Arranging the Principles in Opposing the Messenger and Intellectual Reasoning.' They made these into principles for gaining knowledge of the true realities, whereas they are principles that contradict knowledge. One cannot perfect his knowledge of the Creator except by believing in the opposite of that.

And there is a difference between the principle and proof that mandate knowledge of the Lord and between that which contradicts and nullifies knowledge of the Lord." [End of Ibn Taimiyyah's words] ¹¹⁹

I say: O Salafee youth! Do you find a manner like this one with regard to professing the truth and suppressing the falsehood?!

This speech is directed to groups and schools of thought that used to exist at that time and which continue to exist today, and which have soldiers and writers on various fronts, and lines of attack and lines of defense and hidden weaponry, which they use to

¹¹⁹ *Majmoo'-ul-Fataawaa* (16/439-443)

spread their intoxicants that cloud their intellects, ideologies and blind affections (towards others). So as a result of all these actions, many of the youth and writers have begun to defend these schools of thought more than they defend their Salafee methodology and school of thought. And because of this, they have begun to publish books and articles that aim to bring about new methodologies of justice and fairness – according to their perception – and methodologies of wisdom.

When were these books produced?!

They were produced when the onslaught was in full effect against the Salafee Manhaj by way of the rationalists and the students of Al-Kawtharee who have an intense hatred for the Salafee Manhaj and its adherents. We did not hear any voice nor did we see any article or book about this (in the past), except for rare instances!! And the matter continued this way for years and years. But then when some concerned individuals set out to defend the truth and to suppress falsehood and its people, the pens began to set in motion and the voices began to get raised – all crying out justice, fairness, moderation and restraint!

O people! The true oppression and wrongdoing lies in spreading the way for falsehood to fight the truth within its own home and within its own land, which Allaah purified at the hands of sincere callers and honest Mujaahideen.

So when the weak and lowly ones set out to warn against the danger of innovation and its people and to expose the defects of their methodologies and innovations, you accuse them of being harsh, oppressive and unfair despite their inability to support the truth and defend it and despite all that they expended in trying to protect the truth. And instead of raising high the banner of truth, you jump in fright, raising your voices, crying and wailing for the people of innovation, who have (supposedly) been wronged by the harsh ones who only

mention their innovations and give no importance to their good traits.

So according to this statement of yours, this would mean that our righteous predecessors (Salaf) who turned their efforts towards criticizing innovators, mentioning only their innovations, while warning and calling the people away from that and ordering them to boycott and abandon them - at the head of whom was Ahmad bin Hanbal during his time, Ibn Taimiyyah during his era, and Muhammad bin 'Abdil-Wahhaab during his time - this would mean, according to your claim, that they were the most oppressive of all oppressors.

What a great calamity!! What ignorance of Islaam!! Did those (scholars) not understand the meaning of justice, the way you have come to understand it?!

[15] Shaikh-ul-Islaam Ibn Taimiyyah (*rahimahullaah*) said while establishing the point that the Qur'aan and the Sunnah encompass all forms of guidance and while refuting all of the innovated opinions in the fundamental and subsidiary issues:

"Where is this point with respect to the People of Rhetoric who claim that the Book and the Sunnah do not indicate the fundamentals of the Religion in any way, but rather that the fundamentals of the Religion are derived through the reasoning (*Qiyaas*) of the intellect?

The same goes for matters related to action, which the Fuqahaa speak about, for there are some people that say that *Qiyaas* (analytical reasoning) is needed for a large part of the Religious legislation, due to there being few texts that provided evidence for legal rulings. Such has been stated by Abul-Ma'aalee and his likes, from among the Fuqahaa, even though they ascribe themselves to the *madh-hab* of Ash-Shaafi'ee and other scholars of Hadeeth. So how much more severe is the matter for those who follow

opinions from Koofah and their likes, for according to them, nothing is confirmed from Fiqh of the texts except less than that (mentioned above)? Rather, to them, their foundation is established on opinions and intellectual reasoning! This is such that the followers of Ash-Shaafi'ee from Khurasaan - due to their intermingling with them - have for the most part adopted the characteristics of using opinions and having little understanding of the texts.

On the opposite side of these individuals are the Dhaahirees, such as Ibn Hazm and his likes, from those who claim that the texts encompass and relate to all events and occurrences with literal terms that require no deduction or inference - only the compilation of the texts. So they negate what is implied by the deeper significance understood from the speech, yet affirm it in the "basic meaning" as well as other places in which the specific wording indicates a general meaning.

The middle course in this regard is the way of the scholars of Hadeeth, and it is to affirm the texts and the narrations of the Companions on all events as well as what is outside of that - regardless if that is in the "basic meaning" or the "deeper significance understood from the speech", since they both fall under the scope of what is implied from the wording (of the text).

Also, most of the times that opinions occur is while trying to attain a judgement. There is no differing amongst the people that it is permissible to use opinions and reasoning in this regard. This is since Allaah has commanded justice when passing judgement. Justice can be derived through opinion as well as through the texts.

The Prophet ﷺ said: "When the judge makes *Ijtihad* and is correct, he gets two rewards. And if he makes *Ijtihad* and errs, he gets one reward."

This is since the objective of the judge is to rule with justice and fairness according to his ability. So if he is unable to show true justice due to a problem or difficulty in his knowledge or actions, he is obligated to do what most resembles it, and that is the anticipated justice. This is a wide topic with regard to the issues of laws on cases related to deaths and wealth, as well as other forms of judgement in which judges strive hard to derive rulings.

Many people think that they have no choice but to resort to innovated opinions because of all the great issues and concerns they encounter in daily life (as time progresses), which they are not able to apply the (revealed) texts to, as can be found in the subsidiary issues that were given birth to by the Fuqahaa of Koofah and those who take from them.

The response to this is from several perspectives:

First: Many of these issues that were produced and anticipated by these individuals did not occur at all. So if that is the case with an issue, it is not mandatory for the texts to provide some evidence for that. Whoever truly reflects on what issues these individuals have brought forth, such as in the topics of Will and Testaments, Divorce, Agreements, and so on, will come to know that this is true.

Second: These issues and concerns are based on corrupt principles. So whoever knows the Sunnah will clarify the ruling on that principle, and as a result all of those fabricated issues will be abolished.

This is the case with the issues created by the author of '*Al-Jaami'ul-Kabeer*', for indeed, the vast amount of his issues are as has been conveyed to us from Imaam Abu Muhammad (Ibn Qudaamah) Al-Maqdisee that he would say: 'His example is like someone who built a beautiful house on top of someone else's foundation. So when the true owner of the foundation comes, he pulls out his

foundation and removes it thus causing the house to collapse and become demolished.'" ¹²⁰

I say: Then he went on to mention a third category and spoke at great lengths about it.

So Shaikh-ul-Islam (Ibn Taimiyyah) has spoken about the People of Rhetoric (*Kalaam*) and clarified the corrupt beliefs they possess and the Fiqh issues and crooked principles they have. He mentioned individuals directly as well as books, which he quoted from in order to clarify their defects. He persevered in his criticism of these movements, as well as their adherents, principles and issues. **And he did not give any importance to mentioning the good traits or qualities of these groups, beliefs or individuals.**

[16] Shaikh-ul-Islam (Ibn Taimiyyah) said: "Chapter: The people of deviation who divided with regards to their Religion and became sects, are as Mujaahid stated about them: 'The people of innovation and doubts cling tightly on to what consists of innovation in the Religion and what is doubtful to their intellects.' This is similar to what Imaam Ahmad said about them: 'They differ concerning the Book, they are in opposition to the Book, and they all agree with each other in contradicting the Book. They use the unclear and ambiguous texts as proof for their views and they misguide the people because of what they have difficulty understanding.'

As for the affirmists (*muwaafiqah*) from amongst the people of misguidance, they make a Religion out of it and place principles for it, which they innovated based on their personal views. Then they compare that with the Qur'aan and the Hadeeth. So if that conforms to their principles, they use it as evidence, believing in it but not relying on it. And if it contradicts their views, then they

¹²⁰ *Al-Istiqaamah* (1/6-10)

will either distort the texts from their literal meanings or interpret it in a way other than its correct meaning. This is what their leaders do. They may also just completely reject them, saying: 'We will delegate its (intended) meaning back to Allaah.' This is what the common folk amongst them do.

The basis of these two groups, in hidden, is the opposite of what the Messenger ﷺ came with. So they place their innovated opinions as the clear texts, which must be followed and believed. And as for the one who opposes it, he is either a disbeliever or one who is ignorant, unaware of this subject and lacking knowledge of the logical and the fundamentals. And they make the speech of Allaah and His Messenger that opposes their opinions into the unclear texts of which no one has any knowledge of its meaning except for Allaah or those firmly grounded in knowledge. As for those whom they consider "firmly grounded in knowledge", then it is those who agree with them in their views.

These individuals are more astray than those who adhere to the unclear verses from the Qur'aan whilst abandoning the clear ones, like the Christians, Khawaarij and others do, since these latter groups take the unclear verses from Allaah's Speech and make them clear, while making the clear unclear. But as for those other individuals - such as those who negate Allaah's Attributes like the Jahmiyyah and those who agree with them from the Mu'atazilah and others like the Philosophers - they make what they themselves have innovated due to their personal opinions as the clear texts, which must be followed. And if there cannot be found in the prophets, the Book and the Sunnah that which conforms to their views, they turn that into the unclear texts. That is why these individuals are the greatest in opposition to the prophets than all of the other people of innovation. This was to the extent that Yoosuf bin Asbaat, 'Abdullaah bin Mubaarak and a group of other scholars from the followers of Imaam Ahmad said: 'The Jahmiyyah are the deniers of Allaah's Attributes and they differ from the other seventy-two (deviant) sects. Their roots come

from four: The Shee'ah, the Khawaarij, the Murji'ah and the Qadariyyah."¹²¹

He (Ibn Taimiyyah) went on to say: "The point is that the Mu'attilah - those who negate all of Allaah's Attributes or some of them - they don't rely on what the Messenger ﷺ brought with regard to that matter (i.e. Allaah's Attributes). This is since what the Messenger ﷺ came with consisted of only affirming (Allaah's Attributes) and not negating them. However, in regards to this issue, they only rely on what they perceive to be intellectual proofs. And as a result of this, they reject what the Messenger of Allaah ﷺ came with. The reality of their views states that the Messenger of Allaah ﷺ did not mention anything that could be referenced in regards to this issue - whether something audible or the intellect.

So according to their claims, he ﷺ didn't inform us of any news that would clarify the truth on this issue, nor did he ﷺ mention any intellectual proofs that would clarify the correct position on this subject. Contrary to other than this, they acknowledge that the Messenger ﷺ mentioned intellectual proofs in the Qur'aan that affirm the existence of the Lord and the truthfulness of the Messenger. They also say that he ﷺ informed us about the Day of the Final Return. However, in spite of this, they negate Allaah's Attributes due to their view that the Messenger of Allaah ﷺ didn't mention anything about what they stated from negation. So he ﷺ did not inform about it nor did he mention any intellectual proof for it. Rather, he ﷺ only mentioned the affirmation and that in essence is not the same thing. So, the people are in need of a new interpretation (*ta'weel*) or that the true meaning be delegated back to Allaah (*tafweed*).

So when they described what the Messenger of Allaah ﷺ came with as having no textual or intellectual proofs - no information

¹²¹ *Majmoo' ar-Rasaa'il al-Kubraa* (1/106-107)

that would clarify the truth or evidence that would indicate it – Allaah punished them in accordance with the type of their sin. So what they said on this subject was void of intellect and textual proof, in spite of their claims that it was from the intellectual proofs. So if someone with knowledge were to put their proofs to the test, he would find that it is from the satanic doubtful arguments – from the types of doubts of the Sophists and atheists – those who reject the intellectual and textual proofs. As for the textual proofs, then their opposition to it is apparent to everyone. It is only those who glorify and follow these individuals that think that they have established the intellectual proofs. But if the matter is verified, one would find that they are as the inhabitants of the Hellfire will say:

وَقَالُوا لَوْ كُنَّا نَسْمَعُ أَوْ نَعْقِلُ مَا كُنَّا فِي أَصْحَابِ السَّعِيرِ

‘If we had only heard or understood, we would not have been from the inhabitants of the Hellfire.’ [Surah Al-Mulk: 10]

And as He says:

وَالَّذِينَ كَفَرُوا أَعْمَالُهُمْ كَسَرَابٍ بِقِيَعَةٍ يَحْسَبُهُ الظَّمْآنُ مَاءً حَتَّى إِذَا جَاءَهُ لَمْ يَجِدْهُ سَائِلاً وَوَجَدَ اللَّهَ عِنْدَهُ فُوقَاهُ حِسَابَهُ وَاللَّهُ سَرِيعُ الْحِسَابِ . أَوْ كظلماتٍ في بخرٍ لُجِّيٍّ يَعْشَاهُ موجٌ من فوقه موجٌ من فوقه سحابٌ ظلماتٌ بعضها فوق بعض إذا أخرج يده لم يكد يراها ومن لم يجعل الله له نورا فما له من نور

‘As for those who disbelieve, their deeds are like a mirage in a desert. The thirsty one thinks it to be water, until he comes up to it, he finds it to be nothing, but he finds Allaah with him, Who will pay him his due (Hell). And Allaah is Swift in taking account. Or [the state of a disbeliever] is like the darkness in a vast deep sea, overwhelmed with a great wave topped by a great wave, topped by dark clouds, darkness, one above another, if a

man stretches out his hand, he can hardly see it! And he for whom Allaah has not appointed light, for him there is no light.' [Surah An-Noor: 39-40]

So when the reality of their views was that the Qur'aan and the Hadeeth do not have any textual or intellectual evidence in them with regard to this subject, Allaah deprived them of understanding the textual and intellectual proofs on this subject. This was such that they came to be the most misguided amongst creation, in spite of their claim that they were more knowledgeable than the Companions, Taabi'een and Muslim Imaams. Rather, they even claimed to be more knowledgeable than the prophets! This is the inheritance that has been passed down by Pharaoh and his cursed party of supporters."¹²²

¹²² *Majmoo' ar-Rasaa'il al-Kubraa* (1/131-132)

SITUATIONS IN WHICH BACKBITING IS PERMISSIBLE

An-Nawawee, may Allaah have mercy on him, said in his book *Riyaad-us-Saaliheen* (pg. 519): "Chapter: What is permissible from backbiting: Know that backbiting is permissible for a valid and legislated purpose, which cannot be attained except through this method (of backbiting). There are six purposes under which it becomes permissible:

First: Oppression

It is permissible for the one who is oppressed to complain about his situation to the ruler or the judge or anyone else that holds authority or has the ability to grant him justice against his oppressor. He should say: 'Such and such person wronged me.'

Second: Seeking assistance in changing an evil and in returning a sinner back to what is correct

One should say to the individual whom he expects has the capability of putting a stop to the evil: 'Such and such person did this, so prevent him from doing it' or something to that effect. His objective should be to look for a way to ultimately put an end to the evil. If he does not intend that as his goal, then it is prohibited.

Third: Seeking a *fatwa* (religious ruling)

One should do this by saying to the *muftee* (scholar capable of issuing a *fatwa*): 'My father' or 'my brother' or 'my wife' or 'such and such person wronged me in this way.' 'Does he have the right to do so?' 'How shall I go about putting an end to it and obtain my right while repelling the oppression?' and so on. This is permissible due to necessity. However, in terms of being cautious, the best thing to do is to say: 'What do you say about a man who has done such and such a thing?' or 'concerning an individual' or

'concerning a spouse who did such and such', etc. In doing this, one can achieve his goal without having to resort to specifically mentioning anyone. Regardless, specifying an individual by name is permissible, as we will mention in the hadeeth of Hind (*radyaAllaahu 'anhaa*), if Allaah wills.

Fourth: Warning and advising the Muslims against an evil

There are several examples of this, one of which is: Criticizing those who have been declared unreliable in the field of narrating hadeeth and giving testimony. This is permissible to do, according to the unanimous agreement of the Muslims. Rather, it is obligatory due to necessity.

Another situation is when someone is consulted for advice on entering into a relationship or a partnership with a certain individual, or consigning property to him or some other transaction. It is obligatory for the one who is consulted to not conceal what he knows about that certain individual. Rather, he must mention his negative aspects (to him) with the intention of advising.

Another example is when a student is seen constantly frequenting an innovator or a sinner, seeking to attain knowledge from him, and it is feared that this may be harmful to the student. In this situation, it is required to advise him, by clarifying the true state of that innovator, on the condition that one's intention behind doing that is to advise. And this is something in which regard many people fall into error, for perhaps the person speaking may do this (advising) out of jealousy (for the person he is warning against), and the Devil deceives him about this, causing him to think that what he is doing is advising and showing compassion, so he believes this.

One last case is when a person has some leadership role, which he does not fulfill properly either because he is not fit for it or because he is a sinner or neglectful, etc. So in this case, one must

mention this to those who have general leadership over this person, so that he can be removed and someone fit can be put in charge. Or those who have charge over him can know this about him so that they can deal with him accordingly and not be deceived by him, and so that they can make the right efforts to encourage him to be upright or to replace him.

Fifth: When one openly exposes his acts of evil or his innovation

This is such as someone who openly professes that he consumes alcohol, or illegally confiscates people's money, raises their taxes unjustly and usurps command wrongfully. It is thus permissible for one to talk about what this individual has made public. But it is forbidden to mention any of his other defects, unless they fall under one of the categories in which we have mentioned that backbiting is permissible.

Sixth: Defining someone

If a person is known to people by a nickname, such as 'the bleary eyed one', 'the one who limps', 'the deaf guy', 'the blind guy', 'cross-eyed', and so on, it is permissible to particularize him as such, with the aim of identifying him. However, it is forbidden to apply that to him, when one's intention is to degrade him. If he can be identified with another (more appropriate) type of name, then that is more preferable.

These are the six cases, in which the scholars have stated that backbiting is permissible. Most of them are unanimously agreed upon and the proofs for them can be found in authentic and well-known ahaadeeth." [End of An-Nawawee's words]

Some of the scholars have listed these allowed situations in the following poetic form:

*"Talking about someone is not considered backbiting in six cases
When one is oppressed, defining others or warning against someone*

*A person who openly proclaims his sins and when seeking a fatwa
As well as seeking assistance in changing an evil."*

Ibn Rajab Al-Hanbalee, may Allaah have mercy on him, said: "Know that mentioning something about a person that he hates to have mentioned (about him) is forbidden, if the objective behind that is for nothing else but to dispraise and declare (his) faults and defects.

However, if there is found in this mentioning, a beneficial good for the general masses of Muslims - specifically for some of them - and the objective behind it is to accomplish this beneficial good, then it is not forbidden, but rather recommended.

The scholars of Hadeeth have agreed with this (principle) in their books on the subject of *Al-Jarh wat-Ta'deel*, and they have mentioned that there is a difference between criticizing hadeeth reporters and backbiting them. And they further refuted those who placed these two (categories) at the same level, such as those constantly engulfed in worship (all the time) as well as others who do not possess sufficient knowledge.

Furthermore, there is no difference between 1) criticizing narrators of one of the hadeeth scholars (*huffaadh*) and distinguishing whose reports are to be accepted from them and whose reports are not, and between 2) clarifying the mistake of one who has erred with regard to understanding the meanings of the Book and the Sunnah, interpreted some aspect of it incorrectly, and who has adhered to something false. This (clarifying) was done so that this individual would not be followed in that which he erred in. The scholars have also unanimously agreed upon the permissibility of doing this (clarification).

This is why we find that the books they authored concerning the various sciences of the Religion - such as tafseer, explanation of hadeeth, Fiqh, the difference of opinions amongst the scholars,

and so on - are filled with arguments and refutations of the statements of those who voiced weak opinions from the scholars of the past and present, such as the Sahaabah, the Taabi'een and those after them.

Not one of the people of knowledge abandoned (doing) this (clarification). Nor would he claim in his (refutation) to disparage, dispraise or defame the individual whose saying he was refuting, unless the author (he was refuting) was from those whose speech consisted of wickedness and who displayed vile manners when expressing himself. In this circumstance, his wickedness and vileness were forsaken apart from the original state of refuting and opposing him. And this (refutation) was based upon sound arguments and stable proofs.

The reason for all this was due to the unanimous agreement of the scholars of this Religion that the truth which Allaah sent His Messenger ﷺ with must be made known, and so that all of the Religion can be purely for Allaah (alone) and so that His word can be the highest.

Furthermore, all of them acknowledge that grasping the entirety of the knowledge, without neglecting any part of it, is not a level that has been reached by any of them, nor has anyone from the scholars of the past or those of the present claimed to have reached it. For this reason, the Imaams of the *Salaf* - those whose knowledge and merits are widely and unanimously agreed upon - used to accept the truth from anyone that disclosed it to them, even if that person was young. And they would advise their companions and followers to accept the truth, even if it appeared in someone else's statements." ¹²³

¹²³ *Al-Farq bayna an-Naseehah wat-Ta'yeer* (pg. 25-26) with the verification of Najm 'Abdur-Rahmaan Khalaf. **Translator's Note:** This book has been translated into English and is available for free download on Al-Ibaanah.Com under the title "The Difference between Advising and Condemning."

THE UNCONDITIONAL METHODOLOGY OF AHLUS-SUNNAH WAL-JAMAA'AH ON WARNING AGAINST INNOVATORS & THEIR BOOKS & THEIR RULING ON ONE WHO CALLS TO INNOVATION

[1] Shaikh-ul-Islaam Ibn Taimiyyah, may Allaah have mercy on him, said: "Some of the Shaafi'ee and Hanbalee scholars, and others, have permitted killing the one who calls to innovations that are in opposition to the Qur'aan and Sunnah. This is the same case with the Maalikee scholars, who said: 'Maalik and others only allowed killing the Qadariyyah for the purpose of eradicating corruption from the lands, not because of their apostasy.'" ¹²⁴

[2] He, may Allaah have mercy on him, also said: "Any innovator that has the proof established against him, deserves to be punished. And if not, then still, his innovative and prohibited actions are fruitless and contain no reward in them. Rather, they subtract from his good deeds, reduce his reward and serve as a means for lowering his sanctity and status. This is the ruling and the recompense for the deviant misguided ones, and Allaah rules with equity and justice - He does not wrong anything, not even an atom, and He is All-Knowing, Most Wise." ¹²⁵

[3] The view of Taaqee-ud-Deen Abu Muhammad 'Abd-ul-Ghaneeb bin 'Abdil-Waahid Al-Maqdisee, may Allaah have mercy on him, concerning the various groups. He said: "Know, may Allaah have mercy on you, that Islaam and its adherents are undermined by

¹²⁴ *As-Siyaasat-ush-Shara'iyyah* (pg. 123)

¹²⁵ *Ar-Radd 'alaa Al-Akhnaa'ee*

three types of groups: (1) The first type rejects the *ahaadeeth* concerning Allaah's Attributes and deem their narrators to be liars. These individuals are more harmful to Islaam and its adherents than the disbelievers. (2) Another group believes them to be authentic and accepts them. However, they distort their (true) meanings. These people are far more dangerous than the first group. (3) The third type of group combines the first two views. So they move towards eliminating, according to their perception, any anthropomorphic qualities from Allaah, but they are not truthful. This leads them to accept the first two views, and they are more dangerous than the first two groups." ¹²⁶

[4] Ibn Al-Jawzee said: "Abul-Wafaa 'Alee bin 'Aqeel, the Faqeeh, said: 'Our Shaikh Abul-Fadl Al-Hamdhaanee said: The innovators in Islaam and those who fabricate *ahaadeeth* are worse than the disbelievers. This is since the disbelievers attempt to corrupt the Religion from the outside, whereas these individuals attempt to corrupt it from the inside. They take the likeness of the inhabitants of a land, who strive to corrupt its condition (from the inside), while the disbelievers take the likeness of raiders laying siege to the land from the outside. So it is the ones on the inside who open the doors of the land's surrounding barrier (and let the besiegers in). These types (of people) are more dangerous to Islaam than those who don't ascribe themselves to it.'" ¹²⁷

I say: This speech is with regard to groups that ascribe themselves to Islaam. And there is no doubt that they possessed good qualities. However, these great scholars did not mention any of them since mentioning them was not required.

Thus, it was from the methodology of the Salaf as-Saalih (Pious Predecessors) to warn against the books that contained innovations in them, in order to guard the methodology of the

¹²⁶ 'Aqeedat-ul-Haafidh 'Abd-ul-Ghane: pg. 121

¹²⁷ Al-Mawdoo'at: 1/51

Muslims from their harmful and dangerous effects. It is not a form of injustice for a Muslim, who is advising against a book, to mention the defects that are present in it, since he is warning the Muslims about its danger. This is even if he doesn't mention any of its good qualities. Rather, it would be injustice for him to degrade it by labeling it with defects that are not present in it. This is the same case even if the book's author is a disbeliever.

[5] Shaikh-ul-Islaam Ibn Taimiyyah, may Allaah have mercy on him, said: "Lying against an individual is completely forbidden, regardless if he is a Muslim, a disbeliever or an evil sinner. However, fabricating a lie against a believer is worse. In spite of all forms of lying on someone being forbidden, it is allowable during times of a legitimate necessity."¹²⁸

The Messenger of Allaah ﷺ indeed warned us from reading the books of the People of the Scripture (i.e. the Jews and the Christians). Jaabir bin 'Abdillaah ؓ reported that: "Once 'Umar bin Al-Khattaab ؓ brought the Prophet ﷺ a book he had obtained from one of the People of the Scripture. So the Prophet ﷺ became angry and said:

'Do you have doubts, O Ibn Al-Khattaab? By the One in whose Hand my soul is, I have surely brought it for you in its purified form. Do not ask them (People of the Scripture) about anything, for they will either inform you about something true and you will disbelieve it, or about something false and you will believe it. By the One in whose Hand my soul is, if Moosaa were alive today, he would have no choice but to follow me.'"¹²⁹

[6] Shaikh-ul-Islaam Ibn Taimiyyah, may Allaah have mercy on him, said: "This is the reality of the statement of those from the

¹²⁸ *Majmoo'at-ur-Rasaa'il wal-Masaa'il* (5/105)

¹²⁹ Reported by Ahmad (3/387), Ad-Daarimee (1/115), Ibn 'Abd-il-Barr in *Jaami' Bayaan-ul-'Ilm* (2/42) and Ibn Abee 'Aasim in *As-Sunnah* (5/2) and it is a *hasan hadeeth*. See *Irwaa-ul-Ghaleel* (6/338-340)

Salaf and the people of knowledge who say that those who call to innovation should not have their testimony accepted, nor should one pray behind them, nor should knowledge be taken from them, nor should they be given women in marriage.

This is their recompense until they stop what they are doing. This is why they would differentiate between one who calls to innovation and one who doesn't, since the one who calls to it, publicly displays evil and thus deserves to be punished, as opposed to the one who conceals his innovation for he is not as bad as the hypocrites whom the Prophet ﷺ used to accept their open statements, while entrusting their secret statements to Allaah, even though he knew full well about their conditions."¹³⁰

[7] Shaikh-ul-Islaam Ibn Taimiyyah, may Allaah have mercy on him, said commenting on Allaah's statement: **"The woman and the man guilty of fornication, lash each one of them a hundred times. Let not pity withhold you in their case, in a punishment prescribed by Allaah, if you believe in Allaah and the Last Day. And let a party of the believers witness their punishment"**:¹³¹

"Allaah has ordered that they receive their recompense and punishment while in the presence of a group from the believers. This may be achieved by the event bearing witness to itself or the believers bearing witness to it, since if the act of disobedience was done openly, its punishment must (also) be done openly, as is stated in one narration: 'Whosoever sins while in secrecy, let him repent in secrecy. And whosoever sins publicly, let him repent publicly.' This does not fall under the category of those (sins) that should be concealed, which Allaah loves, as occurs in the hadeeth: **'Whoever conceals (the faults of) a Muslim, Allaah will conceal him (i.e. his faults).'** Rather, if that (public) misdeed were to be concealed, it would be the same as agreeing with an open evil.

¹³⁰ *Majmoo'ul-Fataawaa* (28/520)

¹³¹ Surah An-Noor: 2

And in a hadeeth, it states: 'Verily, when a sin is kept hidden it doesn't harm anyone except the person that committed it. But when it is done in public and not repelled, it harms the masses of people.'

Thus if the sin is done publicly, its recompense must also be done in public, in accordance with conceivable justice. For this reason, it is not considered backbiting to talk about one who openly publicizes his innovations and sins, as has been reported on Al-Hasan Al-Basree and others since when someone publicizes that, he justifies himself to be punished by the Muslims. The least of these forms of punishment is that he should be condemned and rebuked so that the people may avoid and refrain from him and his deviance.

If he is not condemned, and the evil or disobedience or innovation that lies within him is not conveyed (to the public), the people will be misled about him. And this may perhaps lead to some of them implementing what (falsehood) he is upon, while at the same time, it will cause him to increase in his audacity, wickedness and sinfulness. But if the faults that he has in him are mentioned, he will restrain and others will restrain from his evil and from accompanying and socializing with him.

Al-Hasan Al-Basree said: 'Do you turn away from mentioning the condition of the wicked sinner (*faajir*)? Mention what he has in him, so that the people may beware of him!' This narration has been reported in *marfoo'* form.

Wickedness (*fujoor*) is a comprehensive term that is applied to every affair that involves disobedience or foul evil speech that causes the one who hears it to believe that there is wickedness in the heart of the one who said it. This is why such a person deserves to be abandoned and boycotted, if he openly publicizes his innovation, sinfulness, wickedness, immorality or his intermingling with someone who does that, such that he doesn't

care about people criticizing him. The reason behind this is that boycotting him will serve as a form of supporting him.

So when a person openly publicizes his evil deeds, he must be openly boycotted. And if he does his evil deeds privately, he must be forsaken privately. This is since *Hijrah* (boycotting) means abandoning evil deeds, and abandoning evil deeds means abandoning what Allaah has forbidden, as Allaah says:

وَالرُّجْزَ قَاهِجُرُ

'And stay away (*hajar*) from the idols.' [Surah Al-Mudaththir: 5] And He says:

وَاهْجُرْهُمْ هَجْرًا جَمِيلًا

'Abstain (*hajar*) from them in a good manner.' [Surah Al-Muzammil: 10] And He says:

وَقَدْ نَزَّلَ عَلَيْكُمْ فِي الْكِتَابِ أَنْ إِذَا سَمِعْتُمْ آيَاتِ اللَّهِ يُكْفَرُ بِهَا وَيُسْتَهْزَأُ بِهَا فَلَا تَقْعُدُوا مَعَهُمْ حَتَّى يَخُوضُوا فِي حَدِيثٍ غَيْرِهِ إِتَّكُمْ إِذَا مَثَلَهُمْ

'And it has already been revealed to you in the Book (the Qur'aan) that when you hear the verses of Allaah being denied and mocked at, then do not sit with them until they engage in a different topic of discussion. (But if you stay with them), then certainly you will be just like them.' [Surah An-Nisaa: 140]¹³²

[8] Ibn 'Abd-il-Barr, may Allaah have mercy on him, said: "Ismaa'eel bin 'Abdir-Rahmaan informed us, saying: Ibraaheem

¹³² See *Tafseer Surat-un-Noor* of Ibn Taimiyyah, verified by 'Alee al-'Alee 'Abdul-Hameed Haamid.

bin Bakr narrated to us, saying: I heard Abu 'Abdillaah Muhammad bin Ahmad bin Ishaq bin Khuwaizindaad Al-Misree Al-Maalikee say in the 'Chapter on Leasing' in his book on 'The Differing Opinions on Fiqh Issues': 'Maalik said: **It is not permissible to lease out any of the books of (the people of) vain desires, innovations and astrology.**' - Then he went on to mention some books and said: 'The books of the people of desires and innovations according to our Companions are the books of the People of Rhetoric (*Kalaam*) from the likes of the *Mu'atazilah* and other than them.

Leasing or lending out these books is not valid. This goes the same for books about determining the future based on astrology, books on the incantations of jinn and what resembles that.' And in the 'Chapter of Testimonies' with regard to Imaam Maalik's statement: **It is not permissible to accept the testimony of the people of innovation and desires**, he explained it by saying: 'The people of desires according to Maalik and the rest of our Companions are the People of Rhetoric (*Kalaam*).

So every person that indulges in this rhetoric is from the people of vain desires and innovations, regardless of whether he is an *Ash'aree* or not an *Ash'aree*. His testimony in Islaam is not to be accepted at all, rather he is to be abandoned and disciplined for his innovation. If he persists in doing it, he must be made to repent for it." ¹³³

[9] Ibn 'Abd-il-Barr, may Allaah have mercy on him, commented on the hadeeth of Ka'ab bin Maalik ؓ regarding the three individuals that didn't go out to the battle with the Prophet ﷺ, saying: "In this hadeeth of Ka'ab ؓ, there is proof that it is permissible for an individual to boycott his brother if innovation

¹³³ *Jaami' Bayaan-ul-'Ilm* (2/117)

or evil appears in him, with the hope that his boycotting of him will serve to discipline and rebuke him."¹³⁴

[10] Al-Khateeb Al-Baghdaadee (1/232) reported with a chain of narration connected to Al-Fadl bin Ziyaad that he said: "I asked Abu 'Abdillaah (Ahmad bin Hanbal) about Al-Karaabeesee and what beliefs he proclaims, so his face became serious and he lowered his head in silence for a while, then said: 'This individual proclaims the views of Jahm. Allaah says:

وَأِنْ أَحَدًا مِّنَ الْمُشْرِكِينَ اسْتَجَارَكَ فَأَجِرْهُ حَتَّى يَسْمَعَ كَلَامَ اللَّهِ

'And if anyone of the *mushrikeen* seeks your protection, then grant him your protection, so that he may hear the Words of Allaah (i.e. the Qur'aan).' [Surah At-Tawbah: 6]

So who does he hear from? And the Prophet ﷺ said: 'And he (the disbeliever) has the pact of trust, so that he may hear the words of Allaah.' Indeed, the calamity that the people are upon only came about due to these books, which they have introduced. They have abandoned the narrations of the Messenger of Allaah ﷺ and his Companions and readily accepted these books!"

[11] Shaikh Shams-ud-Deen Abu 'Abdillaah Muhammad bin Muflih said: "Shaikh Muwaffaq-ud-Deen (i.e. Ibn Qudaamah), may Allaah have mercy on him, mentioned the forbiddance of looking into the books of innovators. He said: 'The Salaf used to forbid others from sitting with the innovators, looking into their books and listening to their speech.'" ¹³⁵

[12] Imaam Al-Baghawee, may Allaah have mercy on him, said: "The Prophet ﷺ informed us that this *ummah* would divide into groups, and that desires and innovations would appear amongst

¹³⁴ *At-Tamheed* (6/118)

¹³⁵ *Al-Adaab-ush-Shara'eeyah* (1/232)

them. And he declared salvation for whoever follows his Sunnah and the Sunnah of his Companions. So it is a must upon every Muslim, when he sees a man dispersing any type of vain desire or innovation knowingly, or he is scorning any part of the Sunnah, to abandon him and free himself of him, whether he is dead or alive. So he should not greet him with *Salaam* when he encounters him nor should he respond to him if he is greeted initially. He should continue doing this until that individual abandons his innovation and returns to the truth. As for the forbiddance of boycotting (*Hijrah* from) one's brother for more than three days,¹³⁶ then this is with regard to a disagreement that occurs between two people in matters related to friendship or family ties. It is not with regard to the Religion, for indeed, boycotting the people of vain desires and innovation is ongoing until they repent."¹³⁷

[13] Ash-Shaatibee, may Allaah have mercy on him, said: "For indeed the saved sect - and they are *Ahlu-Sunnah wal-Jamaa'ah* - are commanded with disassociating themselves from the people of innovations, expelling them and punishing severely anyone that follows in their direction, whether by killing or other than that. The scholars have warned us against accompanying and sitting with them. That is the best way for showing hostility and hatred to them. So the one who achieves this is the one who gives himself cause for it, by splitting away from the *Jamaa'ah*, due to what he has innovated from adhering to ways other than the believers' way. It is not to be done just for the sake of showing hostility. How could this be, when we are commanded to disassociate from them, while they are commanded to befriend us and return to the *Jamaa'ah*?"¹³⁸

¹³⁶ **Translator's Note:** As occurs in the hadeeth reported by Al-Bukhaaree and Muslim, in which the Prophet forbade a Muslim from abandoning (i.e. making *Hijrah*) from his brother for more than three days, by not talking to him.

¹³⁷ *Sharh-us-Sunnah* (1/227)

¹³⁸ *Al-Itisaam* (1/120)

[14] Ash-Shaatibee, may Allaah have mercy on him, also said: "When these groups begin to call to their misguidance and beautify it in the hearts of the common people and those who have no knowledge, then indeed, the harm that these individuals cause to the Muslims is just like that of the harm that the Devil causes. So they are devils from among mankind. Therefore, it must be openly proclaimed that they are people of innovation and misguidance, and that they are associated with the deviant sects, if there is sufficient evidence that shows that they are from among them.

So the likes of these individuals must be exposed and banished, because the harm that they would cause to the Muslims, if left unchecked, is greater than the harm that would result from exposing them and warning against them, if the cause for not exposing them is for fear that it would cause divisions and animosity (amongst the Muslims).

There is no doubt that causing a division between the Muslims and those who just call to innovation is easier than causing a division between the Muslims and those who not only call to innovation, but also support those callers and follow them. So when these two harms are compared with one another, then the one that should be implemented is the one that is least destructive and easier. Having a little bit of evil is better than having all of it. An example of this is amputating an infected hand – destroying it is easier than destroying one's life entirely. This is always the case with the Religion – it opts for the ruling on the least harmful situation in order to avoid the more harmful one." ¹³⁹

I say: This is the way of the Salaf and these are their rules and regulations. This is the way they dealt with these types of books and with their authors – the people of innovation – as you have seen in the statements of Ibn Taimiyyah, Al-Baghawee and Ash-

¹³⁹ *Al-Itisaam* (2/228-229)

Shaati-bee, and in the words of Ibn 'Abd-il-Barr who quoted from Imaam Maalik and the scholars of the Maalikee *madh-hab*. There are also the statements of Al-Khateeb (Al-Baghdaadee) and Al-Muwaffaq Ibn Qudaamah who related the view of Imaam Ahmad and all of the Salaf, without exception.

[15] Ibn Al-Qayyim, may Allaah have mercy on him, said: "Chapter: Likewise, there is no insurance to be paid for burning and destroying deviant books. Al-Marwazee said: 'I once said to Ahmad: 'I borrowed a book that has evil and wicked things in it. Do you think I should tear it apart and burn it?' He said: 'Yes.' So I burned it.'

The Prophet ﷺ once saw a book in the hand of 'Umar ؓ that he had transcribed from the Torah, and which caused him to be fascinated at how much it conformed to the Qur'aan. So the face of the Messenger of Allaah ﷺ became very angry to the point that 'Umar went over to a fire and threw it in.

So how would it be if the Messenger of Allaah ﷺ saw what was written after him from the books that oppose and contradict what is in the Qur'aan and the Sunnah?! And we ask Allaah to aid us!

The Prophet ﷺ commanded everyone that recorded anything from him apart from the Qur'aan to erase what they had written down. However, afterward, he allowed his Sunnah to be written, but did not grant permission for anything besides that.

Therefore, all those books, which contain opposition to the Sunnah in them, have no permission to be written. Rather, they only have permission to be erased and destroyed, for there is not anything more harmful to the ummah than these books. The Companions (of the Prophet) burned all the copies of the *mus-haf* that contradicted the *mus-haf* of 'Uthmaan ؓ out of fear that differing would spread amongst the ummah. So how would it be

if they were to see the books of today that cause disunity and division amongst the ummah...!?"¹⁴⁰

Ibn Al-Qayyim then said: "The objective is for these books, which contain lies and innovations, to be annihilated and destroyed. Destroying these books takes a greater precedence than destroying musical instruments and alcoholic containers, since their harm is much greater than the harm caused by these (latter) things. And there is no insurance to be paid for their loss, just as there is no insurance to be paid for breaking the vessels in which alcohol is drunk out of."¹⁴¹

[16] Adh-Dhahabee, may Allaah have mercy on him, said: "Al-Haafidh Sa'eed bin 'Amr Al-Barda'ee said: 'I witnessed Abu Zur'ah, when he was asked about Al-Haarith Al-Muhaasibee and his books, respond to the questioner saying: **'Beware of these books for these are books of innovation and misguidance! Stick to the narrations for indeed you will find in them that which is sufficient for you.'** It was said to him: 'There is an admonition for us in these books.' So he responded: **'Whoever does not find admonition in the Qur'aan will not find any admonition in these books! Has it reached you that Sufyaan, Maalik or Al-Awzaa'ee wrote these types of books on false delusions and misgivings? How quick people are to rush to innovations!'**

Al-Haarith died in the year 243H. So where are the likes of Al-Haarith, now? How would it be if Abu Zur'ah saw the books that were written in later times, such as '*Qoot al-Quloob*' [Nourishment of the Hearts] of Abu Taalib?! Where are the likes of *Qoot al-Quloob* now?! How would it be if he saw '*Bahjat-ul-Asraar*'¹⁴² of Ibn Juhdam or '*Haqaa'iq-ut-Tafseer*'¹⁴³ of As-

¹⁴⁰ *At-Turuq-ul-Hukmiyyah* (pg. 282)

¹⁴¹ *ibid.*

¹⁴² **Translator's Note:** This title can be translated as "The Splendors of the Hidden Dimensions."

Sulamee?! He would surely lose his mind!! How would it be if he were to see the books of Abu Haamid At-Toosee (i.e. Al-Ghazaalee) on these subjects, based on the large amount of fabricated narrations found in '*Ihyaah 'Uloom-ud-Deen*'¹⁴⁴?! How would it be if he saw '*Al-Ghunyah*' of Shaikh 'Abdul-Qadir (Al-Jilaaanee)?! How would it be if he saw '*Fusoos-ul-Hikam*' and '*Al-Fatoohaah-ul-Makkiyah*' (of Ibn 'Arabee)?!

Nay, this was when Al-Haarith was the voice of the people at that time and his contemporaries were one thousand Imaams of Hadeeth, which included the likes of Ahmad bin Hanbal and Ibn Raahawaih. But when the Imaams of Hadeeth came to be such individuals as Ibn Ad-Dakhmees and Ibn Shahaanah, the highest ranking of scholars came to be the likes of the author of '*al-Fusoos*' (i.e. Ibn 'Arabee) and Ibn Sab'een. And we ask Allaah to pardon us!!"¹⁴⁵

I say: May Allaah bestow His mercy on Imaam Adh-Dhahabee! How would it be if he saw books the likes of '*at-Tabaqaat*' by Ash-Sha'raanee, '*Jawaahir-ul-Ma'aanee*' and '*Buloogh-ul-Amaanee fee Fayd Abil-'Abaas At-Teejaanee*' by 'Alee bin Haraazim Al-Faasee?! What about if he saw '*Khazeenat-ul-Asraar*'¹⁴⁶ of Muhammad Haqqee An-Naazilee or '*Noor-ul-Absaar*'¹⁴⁷ of Ash-Shablanjee?! How would it be if he saw the books '*Shawaahid-ul-Haqq fee Jawaaz-il-Istighaathati bi-Sayyid-il-Khalq*'¹⁴⁸ and '*Jaami' Kiraamaat-ul-Awliyyaa*'¹⁴⁹ of An-

¹⁴³ **Translator's Note:** This title can be translated as "The Hidden Meanings of the Qur'aan."

¹⁴⁴ **Translator's Note:** This title can be translated as "Reviving the Sciences of the Religion."

¹⁴⁵ *Al-Meezaan* (1/430-431)

¹⁴⁶ **Translator's Note:** This title can be translated as "The Treasure of the Hidden Realms."

¹⁴⁷ **Translator's Note:** This title can be translated as "The Light for All Eyes."

¹⁴⁸ **Translator's Note:** This title can be translated as "Witnesses of Truth concerning the Permissibility of Calling on the Prophet for Help."

Nubhaanee?! How would it be if he saw '*Tableeghee Nisaab*' and other books similar to it from the writings of the adherents of Sufi Orders?!

How would it be if he saw the books of the Ghazaalee of this era, which attack the Prophetic Sunnah, scorn its upholders and adherents from the Salafee youth, and cast the most hideous accusations and repulsive names on them?! How would it be if he were to see the writings of Al-Mawdoodee and what they contain from deviant beliefs, ideologies and methodologies?! What about if he saw the books of Al-Qaradaawee, which defend and support the innovators and their innovations, rather, even explain their principles and follow in the line of the objectives of the Ghazaalee of this era?!¹⁵⁰ In fact, he (Al-Qaradaawee) is more dangerous than him (Al-Ghazaalee)!

What if he were to see the callers of our time, who have come to accept these deviant books, driving themselves and their youth and followers to tread the methodologies of deviant and misguided sects?! Rather, they even defend these methodologies and protect their innovating leaders!! How would it be if he were to see the books of Al-Kawtharee and his students, Abu Ghuddah and his brothers who are from amongst the biggest fanatics in supporting Sufism and *madh-habism*?! How would it be if he saw the works of Al-Bootee and his likes from the opponents of the Sunnah and from the opponents of the teachings of Tawheed and the teachings of Ibn Taimiyyah?! How would it be if he were to see the youth of this *ummah*, rather the youth of Islaam, and how

¹⁴⁹ **Translator's Note:** This title can be translated as "A Compilation of the Miracles of the Saints."

¹⁵⁰ **Translator's Note:** The reader is encouraged to not turn away from this criticism based on what he has read from these writers (Al-Mawdoodee and Al-Qaradaawee) for indeed only a few of their books have been translated into the English language. The author (Shaikh Rabee' Ibn Haadee) is basing his criticism on the works they have available, which have not been translated from the Arabic language. And these are the more destructive and dangerous books, which show their corruption in methodology and their call to political and social reformation.

ignorant they are of the methodology of the Salaf?! In fact, they are even ignorant about the Qur'aan and the Sunnah and have instead readily accepted these abominable and destructive books!!¹⁵¹

Woe be to the one who resists criticizing these books while wanting to protect their religion and beliefs from the deviations found in these books!

Woe be to him! Who is it that can defend himself from their attacks and their bold accusations?! Indeed, we belong to Allaah and to Him we will return!

[17] Al-Haafidh Ibn Rajab, may Allaah have mercy on him, said: "Many of the people that criticize the Scholars of Hadeeth have gained mastery in their attacks by mentioning some of these defects (found in *Sunan at-Tirmidhee*). Their agenda behind this was to discredit the Hadeeth altogether and to cast doubts about them or it was to discredit all of the Hadeeth except for those that came from the people of Hijaz. This was done by Husayn Al-Karaabeese in his book, which he called '*Al-Mudalliseen*.' This book was mentioned to Imaam Ahmad and he condemned it severely. Abu Thawr and many other scholars also denounced it.

Al-Marwazee said: 'I departed to go see Al-Karaabeese at the time when he was of good standing (i.e. he hid his innovations), for he used to defend the Sunnah and demonstrate support for Abu 'Abdillaah (Ahmad bin Hanbal), so I said to him: 'The people wish to present this book *Al-Mudalliseen* to Abu 'Abdillaah. So openly proclaim that you have recanted from it so that I can inform Abu 'Abdillaah.' So he said to me: 'Abu 'Abdillaah is indeed a righteous man. A man of his status has been granted the ability to attain the truth. And I am very pleased that my book

¹⁵¹ I mean by this, the books of the students of Al-Kawtharee and others among the innovators that conceal themselves under the *Da'wah* (Call) of the Ikhwaan Al-Muslimeen.

will be presented to him. Abu Thawr, Ibn 'Aqeel and Hubaish have already asked me to destroy this book, but I refused and said to them: Rather, I will intensify my promotion of it! So he persisted in that and refused to take back what he wrote. The book was then brought to Abu 'Abdillaah while he was unaware of who had authored it. There was found criticism in the book for Al-A'mash and support for Al-Hasan bin Saalih. And he had stated in it: 'If you say that Al-Hasan bin Saalih held the views of the Khawaarij, then this Ibn Az-Zubayr truly was from the Khawaarij!' So when it was read to Abu 'Abdillaah, he said: **'This book compiles for those who oppose (the Sunnah) that which they are not able to use as substantial proof. Warn against this (book)!' And he forbade it.'**" ¹⁵²

Ibn Rajab, may Allaah have mercy on him, continued: "Many groups of innovators from among the Mu'atazilah and others have prevailed in disparaging the People of Hadeeth, through this book (*Al-Mudalliseen*), such as Ibn 'Abbaad as-Saahib and his likes. Some hadeeth scholars even quote some of the schemes found in it, which criticize Al-A'mash and others, either because the true nature of the book was not known to them or it was known to them, as was the case with Ya'qoob Al-Fasawee and others.

As for the people of knowledge and understanding and those who adhere to the Sunnah and the *Jamaa'ah*, then indeed they only mention the defects of the hadeeth out of sincerity to the Religion and in order to preserve and safeguard the Prophet's Sunnah and to identify what befell the narrators of hadeeth from error, forgetfulness, and weakness. This type of criticism was not required for other than weak and defective *ahaadeeth*. Rather, in their view, this strengthened the authentic *ahaadeeth*, since they were free from these defects and errors. So these individuals are the ones who are truly aware of the Sunnah of the Messenger of

¹⁵² *Sharh 'Ilal at-Tirmidhee* (2/806-808)

Allaah. And they are the great intellectual critics who criticize the hadeeth after having skillfully and efficiently examined them in order to discredit the fake from the authentic..."

[18] Al-Haafidh Ibn Rajab, may Allaah have mercy on him, said: "When a statement would reach some of the Salaf that they rejected, they would say: 'This person has lied.' This example is taken from the saying of the Prophet ﷺ: 'Abu as-Sanaabil has lied',¹⁵³ when news reached him ﷺ that he issued a ruling that a woman whose husband passed away, while she was pregnant, was not permitted to remarry upon delivering her child, but instead had to wait until four months and ten days had passed.¹⁵⁴

The righteous Imaams went to great lengths in forsaking the weak sayings (opinions) of some of the scholars. And they refuted them with the highest degree of refutation, as Imaam Ahmad (*rahimahullaah*) used to censure Abu Thawr and others in their opinions that they were alone in saying. And he went to great extremes in refuting them in these opinions.

All of this relates to the outer and apparent matters. As for the inner affairs, then if one's intention in doing that (criticism) is to just clarify the truth so that the people will not be deceived by the sayings of someone who erred in his opinions, then there is no doubt that this individual will be rewarded for his intention. And by doing this with this intention, he falls into the category of being from those who show sincerity to Allaah, His Messenger, the

¹⁵³ With this wording, the hadeeth has been reported by Ahmad (1/447), Al-Baghawee (2388) and Al-Haythamee in *Al-Majma'* (5/3) and he said that its narrators were of the standard of the *Saheeh*. The source of this story occurs in *Saheeh Al-Bukhaaree* (9/415) and in *Saheeh Muslim* (1484). [From Shaikh 'Alee Al-Halabee's verification of this treatise by Ibn Rajab]

¹⁵⁴ [Translator's Note: The *'iddah* (waiting period) before a woman can remarry is 4 months and ten days. But if she is pregnant, then the her waiting period is whichever of the two comes first - either the four months and ten days or the day of her delivery. So if she delivers before the four months pass by, then the time of delivery takes precedence and she is allowed to remarry from this point on.]

leaders of the Muslims and their common folk. And it is the same whether the one who clarifies the mistake is young or old. So he has a good example in those scholars who refuted the (weak) opinions of Ibn 'Abbaas ؓ which have been declared irregular, and which have been rejected by the scholars, such as (his opinion) regarding *mut'ah* (temporary divorce), *sarf* (bartering), two *'umrahs* and other than that.¹⁵⁵

And he has a good example in those who refuted the opinion of Sa'eed bin Al-Musayyib (*rahimahullaah*) concerning his allowing the woman that was divorced three times (to remarry her first husband) with just the (marriage) contract,¹⁵⁶ and his other opinions that contradicted the established Sunnah. And there are the scholars who refuted Al-Hasan Al-Basree with regard to his opinion that a wife should not mourn for her deceased husband, and who refuted 'Ataa for his (weak) opinions, and Taawoos in the numerous issues in which he differed from the scholars, as well as all those (other scholars) whom the Muslims have agreed upon their guidance, knowledge, respect and reverence.

And not one of the scholars considered those that didn't agree with him in these issues and their likes to be belittling or defaming these Imaams.

The books of the Muslim scholars from past and present, such as the books of Ash-Shaafi'ee, Ishaaq, Abu 'Ubayd, Abu Thawr and those scholars of Hadeeth and Fiqh that came after them, are filled with the clarifications of these opinions. And if we were to

¹⁵⁵ These are some well known Fiqh issues.

¹⁵⁶ [Translator's Note: When a woman is divorced three times by her husband, he cannot remarry her unless she first marries someone else, has intercourse with him, and then is divorced by him. Only then is she permissible for her first husband again. The weak opinion mentioned above states that the woman that was divorced three times by her husband, in order to become *halaal* (permissible) for him again, she just needed to remarry another man, without having intercourse with him (i.e. upon the marriage contract alone), and get divorced from him, and Allaah knows best.]

mention that in words, this discussion would be severely prolonged.

But if the intention of the one refuting is to expose the faults of the one being refuted and to debase him and manifest his ignorance and shortness of knowledge, then this is forbidden, whether the refutation is done in the presence of the one being refuted or in his absence, or whether it is done during that person's lifetime or after his death. This type of action falls under the acts which Allaah condemns in His Book and which He threatens the one who does it, concerning his slander and backbiting. It also falls into the statement of the Prophet ﷺ: **'O you group of people that believe with your tongues but not with your hearts! Do not abuse the Muslims nor seek after their faults, for indeed, he who seeks after their faults, Allaah will seek after his faults. And whoever has Allaah seek after his faults, He will expose them, even if he may have committed them in the privacy of his own home.'**¹⁵⁷

All of this talk is with respect to the scholars that are followed in the Religion. As for the people of innovation and misguidance and those who imitate the scholars but are not from them, then it is permissible to expose their ignorance and manifest their deficiencies, in order to warn others against following them. However, our discussion now is not concerning this topic and Allaah knows best."¹⁵⁸

¹⁵⁷ Reported by Abu Ya'laa in his *Musnad* (1675) and Abu Nu'aim in *Ad-Dalaa'il* (356) on the authority of Al-Baraa' ؓ. Al-Haithamee (*rahimahullaah*) said in *Al-Majma'* (8/93): "Abu Laylaa reported it and its narrators are all reliable. It has also been reported from the hadeeth of Abu Barzah ؓ with a strong chain of narration in Ahmad (4/421 & 424) and Abu Dawood (4880)." And in this section occurs the hadeeth of Ibn 'Umar with a *hasan* chain of narration in *At-Tirmidhee* (2033), *Al-Baghawee* (3526) and *Ibn Hibbaan* (1494 of the *Mawaarid*). See also *At-Targheeb wat-Tarheeb* (3/177) of *Al-Mundhiree*. [From 'Alee Hasan Al-Halabee's verification of this treatise by Ibn Rajab]

¹⁵⁸ *Al-Farq bayna an-Naseeha wat-Ta'yeer* (pg. 30-33)

[19] Al-Haafidh Ibn Rajab, may Allaah have mercy on him, also said: "Ibn Abee ad-Dunyaa said: Abu Saalih Al-Marwazee informed us: I heard Raafi' bin Ashras say: 'It used to be said: From the punishment of the liar is that his credibility is not accepted. And I say that from the punishment of the sinful innovator is that his good qualities are not mentioned.'" ¹⁵⁹

The verifier (of the book) said: "Al-Kankoohee said in '*Al-Kawkab-ud-Durree*' (1/347): 'The scholars should not accept anything from a person of innovation, nor should they leave the common folk to ask about him or sit with him. So if this is how it is, then no one will speak about him, mention of him will die out and his call will not prevail. So it is understood from this that it is permissible, rather, obligatory for the scholars to expose this innovator's faults to the people and to prevent them from taking (knowledge) from him."

I say: Today, the opponents of the Sunnah and Tawheed are capitalizing on pamphlets and cassettes of some individuals that ascribe themselves to the Sunnah and Tawheed, which defame the true scholars and callers of the Sunnah and Tawheed. Rather, what is worse in terms of danger and affliction is that these pamphlets and tapes have influenced many of the children of Tawheed and Sunnah, so that now they launch their arrows of disparagement and oppressive accusations towards the scholars of Tawheed and Sunnah, those who carry their banner and those who defend their sanctity.

What is worse than this in terms of misfortune and grief, is that they attach themselves and join forces with the people of innovation and misguidance in their campaign of launching poisonous missiles at them, which the enemies of the Sunnah and Tawheed have been preparing as the ultimate attack to finish off the last remnants of the Sunnah and Tawheed.

¹⁵⁹ *Sharh 'Ilal at-Tirmidhee* (1/50)

*"Oppression from those close to you is worse torture
For a person than feeling the edge of a sword."*

Indeed, to Allaah we belong and to Him we will return!

So look carefully my brother and consider! What was the stance that Imaam Ahmad and those behind him from Ahlus-Sunnah took against the book "*Al-Mudalliseen*" of Al-Karaabeesee? **And this book is perhaps a thousand times better and a thousand times less dangerous than the books of the people of innovation and misguidance that the children of Tawheed and Sunnah defend today!! Indeed, we belong to Allaah and to Him we will return, many times over!!**

[20] After mentioning Al-Maaziree's criticism of Al-Ghazaalee, As-Subkee said: "Those who preceded him in mentioning similar remarks to that, from the Maalikee scholars, was Abul-Waleed At-Tartooshee, as he mentioned in 'A letter to Ibn Mudhfar': 'As for what you stated with respect to Al-Ghazaalee, then I personally saw the man and spoke to him. I found him to be a man from among the people of knowledge. His virtues reached high levels and the qualities of intelligence, understanding and practical application of the branches of knowledge were gathered in him for a long period of his life. Then he felt it appropriate to abandon the way of the scholars, so he entered into the waves of the non-scholars.

Thereafter, he leaned towards Sufism and so he abandoned the (Islamic) sciences and its people, instead embarking on knowledge of spiritual visions, convictions that possess the hearts and whisperings of the Devil. Then he mixed that with philosophical views and allegorical symbolism, and began to attack the Fiqh scholars and speakers. So he continued to slip away from the Religion. Then when he worked on the book '*Al-Ihyaah*', he intended to speak about the sciences of different states of the mind and body and the secret allegories of the Sufis, but he

was unaware of these things and did not understand or possess knowledge of them. So he stumbled over himself and filled his book with fabricated *ahaadeeth*.”¹⁶⁰

[21] Al-Wanshareeshee, may Allaah have mercy on him, said: “Ibn Al-Qattaan said: ‘When the book *Ihyaa ‘Uloom-ud-Deen* arrived at Cordoba (Spain), the people spoke badly about it and criticized some things about it. This was especially the case with their judge Ibn Ahmadain, for he went to great lengths in this regard, to the point that he declared its author to be a disbeliever! He urged the *Sultaan* (authority of the land) to take action against it, who in turn called on his Fuqahaa (Fiqh scholars) to witness it, at which point they all agreed to burn it. So ‘Alee bin Yoosuf ordered this to be carried out, based on their religious verdict.

So the book was burned in Cordoba by the west gate in the public square of the masjid. Its pages were set on fire after having been doused with oil, and an assembly of the town’s inhabitants witnessed the event. Then he (‘Alee bin Yoosuf) called on his entire country, ordering them to burn it as well. So the lands of Morocco (which included Spain) during those days came to be well known for its perseverance in burning it. And the burning of it became a cause for the cessation of their wealth, the spreading of divisions and their constant facing of defeat.”¹⁶¹

I say: Linking the cessation of their wealth to the burning of the book “*Al-Ihyaa*” is not correct! This is since the Companions burned the (opposing) copies of the *mus-haf* in order to repel the trials of misguidance and differing from befalling the ummah. Rather, what is correct is to say:

¹⁶⁰ *Tabaqaat-ush-Shaafi’iyyah of As-Subkee* (6/243). As-Subkee defends Al-Ghazaalee with the blind defending employed by fanatics, which consists of resorting to the distortion of facts and the falsification of the truth.

¹⁶¹ *Al-Mi’ayaar-ul-Mu’arrab* (12/185)

قُلِ اللَّهُمَّ مَالِكَ الْمُلْكِ تُؤْتِي الْمُلْكَ مَنْ تَشَاءُ وَتَنْزِعُ الْمُلْكَ مِمَّنْ
تَشَاءُ وَتُعِزُّ مَنْ تَشَاءُ وَتُذِلُّ مَنْ تَشَاءُ

“Say: O Allaah, Possessor of all wealth. You give wealth to whom You will and take away wealth from whom You will. And You grant glory to whom You will and debase whom You will.” [Surah Aali ‘Imraan: 26]

Then it must be said: The cause for the cessation of their wealth was their excessive sins and disobedience.

While discussing those who passed away in the year 537H, Adh-Dhahabee said: “‘Alee bin Yoosuf bin Taashifeen was a commander of the Muslims and the leader of Morocco (in his time). He inclined towards justice, practicing the Religion, worshipping Allaah, bearing a good conscience, having a strong affection for the scholars and a severe hatred for Rhetoric (*Kalaam*) and those who indulged in it. When the books of Abu Haamid (Al-Ghazaalee) reached him, he ordered that they be burned and was very stern in this matter. However, he was weak when it came to his chief leaders. As a result, the evils of alcoholic drinks appeared in his state, but he neglected it and refrained from worship. And Ibn Toomrit achieved victory over him, followed by his companion ‘Abdul-Mu‘min.”¹⁶²

So this was the cause for the cessation of their wealth: The appearance of evils and alcoholic beverages and the weakness of ‘Alee bin Yoosuf.

[22] Ibn Al-Jawzee, may Allaah have mercy on him, said: “Then a group of people – i.e. from the Sufis – came and began to speak to them concerning hunger, poverty, whisperings and notions. And

¹⁶² *Al-'Ibar* (2/542)

they authored books on these subjects, as was the case with Al-Haarith Al-Muhaasibee.

Then another group of people came (afterward) that revised the way of Sufism, characterizing it with attributes by which they distinguished it (from its original state), such as: wearing old tattered clothes, hearing (music), bursting out in passionate emotions, dancing and clapping. And they particularized themselves by exceeding in cleanliness and purification.

Then this matter (Sufism) continued to flourish, and their *shaikhs* began to fabricate stories for them and speak about their mystical occurrences. This affirmed their remoteness from the scholars. Rather, this even affirmed their view that what they were upon was the most complete forms of knowledge, such that they named it the hidden knowledge (*al-'ilm-ul-baatin*), while making knowledge of the Religion, apparent knowledge (*al-'ilm-ud-dhaair*).

Among them were those whose severity in hunger brought them to fancy corrupt notions. So they would claim strong love and passion for the truth. It was as if they imagined a figure with a beautiful appearance and thus fell madly in love with it. These individuals linger between disbelief and innovation.

Then these people divided into various orders and their beliefs grew corrupt. So among them were those who held the view that Allaah is incarnate in His creation (*hulool*), and those who held the view that the Creator and creation were in reality one existence (*Ittihaad*)!

And the Devil did not stop speaking to them about different types of innovations until they made them into aspects of the Sunnah.

Then there came Abu 'Abdir-Rahmaan As-Sulamee who wrote a book for them called '*as-Sunan*.' He also compiled a book for

them called '*Haqaa'iq-ut-Tafseer*', in which he mentioned amazing things about them (i.e. Sufis) concerning their interpretation of the Qur'aan, based on the (mystical things) that occurred to them, without tracing that back to any of the sources where knowledge is derived from. And indeed, what brought them to take such things and place them as their views was their state of daze, due to their strict abstinence of food and their love for talking at great lengths of the Qur'aan.

Abu Mansoor 'Abdur-Rahmaan Al-Qazaaz informed us that: Abu Bakr Al-Khateeb informed us, saying: Muhammad bin Yoosuf Al-Qattaan An-Naisaburee said to me: 'Abu 'Abdir-Rahmaan 'As-Sulamee is not reliable. He was not able to hear anything except for a few sounds, due to deafness. So when the ruler Abu 'Abdillaah bin Al-Bay' died, he began to narrate hadeeth on the authority of Al-A'asam from *Taareekh Yahyaa bin Ma'een* as well as other books besides it. And he would fabricate *ahaadeeth* for the Sufis.'

The author (Ibn Al-Jawzee) continued: "Abu Nasr As-Siraaj wrote a book for them called '*Lum'-us-Soofiyyah*' in which he stated horrendous beliefs and hideous statements that we will mention later in more detail, by the Will of Allaah.

And Abu Taalib Al-Makkee wrote the book *Qoot-ul-Quloob* in which he mentioned fabricated *ahaadeeth* and narrations that cannot be traced back to any source with regard to the subject of prayers during the days and nights and other subjects. He also mentioned false doctrines in it and constantly repeated statements such as: '**Some of the *mukaashifeen* (those to whom Allaah has disclosed secrets of hidden realities) have stated...**' These types of words are empty and pointless. He also mentions in it, relating from some Sufis, that Allaah reveals aspects of the hidden matters to his 'saints' in this world.

Abu Mansoor Al-Qazaaz informed us: Abu Bakr Al-Khateeb informed us, saying: Abu Taahir Muhammad bin al-'Ullaaf said: 'Abu Taalib Al-Makkee entered the city of Basrah after the death of Abul-Husayn bin Saalim and ascribed to his views. The he traveled to Baghdad and the people gathered around him in the place of admonition to hear from him. So he began to speak but got confused and began to mix up his words. It was memorized from him that he said: **'There is nothing more harmful to the creation than the Creator.'** So the people declared him an innovator and deserted him completely. Afterward, he was prevented from speaking to the people.'

Al-Khateeb said: 'Abu Taalib Al-Makkee wrote a book in the language of the Sufis called *Qoot-ul-Quloob* in which he mentioned many horrendous and repugnant things concerning Allaah's Attributes.'"

The author (Ibn Al-Jawzee) continued: "Then there came Abu Nu'aim Al-Asbahaanee who wrote a book for them called *'Hilyat-ul-Awliyaa'*,¹⁶³ in which he mentioned many evil and despicable things on the laws of Sufism. And he had no shame in stating that Abu Bakr, 'Umar, 'Uthmaan and 'Alee, as well as the rest of the high ranking Companions, were from among the Sufis! So in this book, he spoke of amazing things that occurred to them. He also mentioned Shuraih Al-Qaadee, Al-Hasan Al-Basree, Sufyaan Ath-Thawree and Ahmad bin Hanbal as being from among them (i.e. the Sufis). Similarly, in *'Tabaqaat-us-Soofiyyah'*, As-Sulamee mentioned Fudayl (bin 'Iyyaad), Ibraaheem bin Adham and Ma'roof Al-Karkhee as being from among the Sufis, by pointing out that they were individuals who abstained from the worldly life and its luxuries (*zuhd*).

¹⁶³ **Translator's Note:** This title can be translated as "The Beautification of the Saints"

Sufism is an ideology that is well known for exceeding in abstinence of worldly luxuries (*zuhd*). What shows the difference between them (and the Sufis) is that no one ever condemned abstinence (*zuhd*), whereas Sufism was condemned because of what we will mention later.

'Abdul-Kareem bin Hawaazin Al-Qushayree wrote a book for them called '*ar-Risaalah*', in which he mentioned many far-fetched and mystical things such as talk on *al-fanaa* (annihilation) and *al-baqaa* (subsistence), *al-qabd* (contraction), *al-bast* (expansion), *al-waqt* (the moment), *al-haal*, *al-wajd* (finding) and *al-wujood*, *al-jam'* (union) and *tafarruqqah* (separation), *as-sahu* (clarity) and *as-sakr* (drunkenness), *adh-dhawq* (taste) and *ash-sharab* (drink), *al-mahu* (effacement) and *al-ithbaat* (affirmation), *at-tajallee* (manifestation) and *al-muhaadarah* (presence), *al-mukaashafah* (unveiling) and *al-lawa'ih*, *at-tawaali'* and *al-lawaami'*, *at-takween* and *at-tamkeen*, *ash-sharee'ah* and *al-haqeeqah* (Reality),¹⁶⁴ and other insanities that do not amount to anything. And his tafseer is even more bizarre than this!

¹⁶⁴ **Translator's Note:** These are names for Sufi concepts and beliefs. Some of them have been defined as such: *Fanaa:* (Annihilation) A state in which the *mureed* (Sufi) becomes so absorbed in *dhikr* (remembrance of Allaah) that he becomes unaware of himself and his surroundings and is at tranquility with the remembrance of his Lord, negating or annihilating his self. *Bast* (Expansion) and *Qabd* (Contraction) refer to the various degrees of relative union and separation from the Creator. *Baqaa:* The consciousness of survival in Allaah. *Waqt:* (Time) The moment in which someone becomes conscious of the reality and the Creator; the *mureed* is neither in the past or the future. *Mukaashafah:* (Unveiling) The state in which the Truth (Allaah) and the Unseen become revealed to the Sufi. *Tajallee:* (manifestation) The state in which Allaah manifests revelation to the Sufi. *Sakr:* (Drunkenness) A state in which the *mureed* is absorbed in the hidden matters to the point that the common person cannot understand him. *Wajd:* (Finding) State of ecstasy in which the Sufi finds the realization and presence of Allaah, usually after hearing (*Samaa*) *dhikr*. *Jam':* (Union) A state in which the Sufi only sees the Truth (Allaah) without the creation. *Muhaadarah:* (Presence) Being in the presence of Allaah. *Tafarruqqah* or *Farq:* (Separation) When the Sufi in the state of *Fanaa* sees the creation (i.e. himself), the opposite of *Jam'*. And Allaah knows best.

Then there came Muhammad bin Taahir Al-Maqdisee who wrote *Safwat-ut-Tasawwuf*¹⁶⁵ for them, in which he stated things that any person with common sense would feel ashamed to mention! We will mention what is proper from its subjects later, by the Will of Allaah.

Then there came Abu Haamid Al-Ghazaalee who wrote the book *Ihya' 'Uloom-ud-Deen* for them, according to the methodology of the (Sufi) people, which he filled with baseless *ahaadeeth* even though he knew well they were baseless. He spoke about knowledge of the *Mukaashafah* (unveiling of unseen by Allaah to Sufis) and withdrew from the principles of *Fiqh*. And he stated such things as: 'Indeed the stars, the sun and the moon, which Ibraaheem saw, were in fact lights that screened Allaah!' Such things are not mentioned in any of the sources of knowledge. Rather, this is from the types of speech of the Baatiniyyah.

He (Al-Ghazaalee) also said in the book '*Al-Mufsih bil-Ahwaal*': 'While in their state of wakefulness, the Sufis are able to witness the angels and souls of the prophets, hear their voices and take hold of benefit from them. Then this condition escalates from the witnessing (of their) images to levels in which they are contained within these domains.'"

The author continued: "The factors that caused these individuals to write these books was their little knowledge of the Sunnah, Islaam and the narrations, as well as their dedication for what they approved of from the way of the people (Sufis). They only approved this way because of adoration for abstinence (*zuhd*) that was established in their souls. They did not see any condition better than the condition of these people (Sufis) in regards to appearance, nor any speech more pleasant than their speech, whereas in the biographies of the *Salaf*, they found a form of

¹⁶⁵ **Translator's Note:** This title can be translated as "The Perfection of Sufism."

harshness. So the people inclined very strongly towards these individuals (Sufis).

This was due to what we stated previously, that it was a way, which was characterized outwardly by cleanliness and worship, whereas on the inside, it was about indulging in leisure and hearing music, which the bodily dispositions incline to. The original Sufis would flee from the leaders and authorities. However (in later times) they became friends.

The majority of these books that were compiled for them have things in them that cannot be traced back to any (authentic) source. Rather, they are only based on mystical occurrences that befell some of them, which they managed to take hold of and record. They called this hidden knowledge (*al-'ilm-ul-batin*). Abu Ya'qoob Ishaq bin Hayya said: 'I heard Ahmad bin Hanbal once when asked about the occurrence of delusions and notions, so he replied: **The Sahaabah and the Taabi'een never spoke about such things.**'¹⁶⁶

[23] Al-Haafidh Ibn as-Salaah, may Allaah have mercy on him, said: "I said: It is for someone to say: The people only relied on the books that the Imaams of Hadeeth wrote on the subject of *al-Jarh wa-Ta'deel* in order to disparage narrators and reject their narrations. And their dealing with clarifying the reason (for their disparagement) was very minimal. Rather, they would limit their speech to just saying: 'So and so is weak' or 'So and so is nothing' and so on. Or they would say: 'This hadeeth is weak' or 'This hadeeth is not authentic' and so on.

So placing the condition that one must clarify the reason (behind the *jarh*) leads to that (i.e. the *jarh*) being nullified and it leads to shutting the door of criticism (*jarh*) in the majority of the cases.

¹⁶⁶ *Talbees Iblees* (pg. 162 and on) with the verification of Mahmood Mahdee Al-Istanbullee

The response to this is that this point (of criticizing without stating the reason) even though we don't rely on it for affirming a criticism or making a ruling based on it, we still do rely on it in the sense that we refrain from accepting a hadeeth from someone whom the scholars have criticized, since that has put a strong doubt in our views the likes of which requires us to do have this kind of reservation."

Al-'Iraaqee said commenting on the words of Ibn as-Salaah: "From that which can be used to refute this question straight away or which can serve as an answer to it is: That the majority of the scholars only mandated a clarification when criticizing from those who were not knowledgeable of the causes of *Jarh* (Disparagement) and *Ta'deel* (Approbation). But as for the one who was aware of their causes, then they would accept his *jarh* (disparagement) without (him having to offer) any explanation (for it).

This becomes clearer in what Al-Khateeb quoted in *Al-Kifaayah* from Al-Qaadee Abu Bakr Al-Baaqilaanee that he related that the view of the majority of the scholars was: 'When a *jarh* (disparagement) comes from a person who does not know *jarh*, it is an obligation to explain it.' But this is not required for those who possess knowledge of this field. Al-Qaadee said: 'The strongest view in our opinion is that no explanation is needed when the critic is knowledgeable (about *jarh*), just as it is not required for a person grading someone reliable not to explain those statements by which a praised individual becomes trustworthy...' What we have quoted here from Al-Qaadee Abu Bakr is the most correct view."¹⁶⁷

So you see here that the scholars did not place a condition on the one criticizing (*jarh*) that he is required to mention the positive aspects of the one who is being criticized. And you have also seen

¹⁶⁷ *Muqaddimatu Ibn as-Salaah ma'a at-Taqyeedi wal-Eedaah* (pg. 141)

the majority of the scholars held that the one who was knowledgeable about the causes for *Jarh* (disparagement) and *Ta'deel* (Approbation) should have his statements accepted and adhered to, while one who was not aware of the causes for *Jarh* and *Ta'deel* was required to explain his criticism. Furthermore, they did not accuse anyone of being oppressive when they limited their speech to just the mention of the negative qualities.

This is the rightly guided methodology, which all of the Salafee youth are obligated to know - it is the methodology indicated in the Qur'aan and the Sunnah, and which the best of this ummah - its scholars of Hadeeth and Fiqh - followed. One of the conditions for implementing this methodology is that the one criticizing must do that for the sake of Allaah and out of sincerity to Allaah and His Book and in order to preserve Allaah's Religion and what it encompasses from beliefs, laws and acts of worship.

From the severely unfortunate matters is that the people of falsehood and innovation have succeeded in deceiving many of the smart and intelligent students of knowledge, not to mention others, by making them believe that it is not permissible to talk about (i.e. criticize) those active in the field of *Da'wah* (calling). They mean by this, those who call to innovation and misguidance! By doing this, they intend to broaden the field (of *Da'wah*) so that they can spread their destructive deceptions! And they hope that with this, they will be able to put an end to the Call to Tawheed, Sunnah and the Methodology of the Salaf as-Saalih!

From the offshoots of this deceitful way of thinking are those conditions that some of the children of Tawheed have put forth, such as: When criticizing the people of innovation - or those whom they label "callers" - one is obligated to mention their good qualities alongside their bad qualities...

[24] While discussing a hadeeth reported by 'Abdul-Maalik bin Haaroon, Shaikh-ul-Islam Ibn Taimiyyah, may Allaah have

mercy on him, said: "However, it was reported by those who have authored books on '*Amal-ul-Yawm wal-Laylah*' (acts of remembrance done in the day and night), such as Ibn As-Sunnee and Abu Nu'aim. There can be found many fabricated *ahaadeeth* in the likes of these books, which are not permissible to be relied on in (matters of) the Religion, according to the unanimous agreement of the scholars. This hadeeth was also reported by Abush-Shaikh Al-Asbahaanee in the book *Fadaa'il-ul-A' maal*. And there can be found in this book many *ahaadeeth* that are lies and fabrications." ¹⁶⁸

So see how Shaikh-ul-Islaam has limited his speech to just the mention of the negative qualities, while not mentioning any of the good qualities. So if neglecting to mention the good qualities was a form of oppression, how could he (*rahimahullaah*) have done such a thing? Therefore, if it was from the methodology of the Salaf that one is required to mention the good qualities every time defects are mentioned, how can we explain most of their criticisms in which they don't mention disparaged individuals and innovators except while criticizing and discrediting them, without turning to their praiseworthy and positive qualities? How can we explain this behavior?!

[25] Shaikh-ul-Islaam Ibn Taimiyyah said in *Sharh-ul-Asfahaaniyyah*: "This Creed that has been explained is in conformity with the views of the *Waaqifah*, those who do not hold the views of the Ash'aree and other rhetorical speakers from the people of affirmation and people of the Sunnah, Hadeeth and the Salaf. Rather, they affirm what the Basree Mu'atazilah agree with, for the Mu'atazilah from Basrah affirm what is in this Creed. However, the Ash'aree and the rest of the speakers from the people of affirmation along with the Imaams of Ahlus-Sunnah

¹⁶⁸ *At-Tawassul wal-Waseelah*: pg. 164, note 489; with the verification of the author (i.e. Rabee' Al-Madkhalee)

wal-Jamaa'ah affirm that Allaah will be seen (on the Day of Judgement), and they hold that the Qur'aan is not created.

And I have indeed seen an abridged Creed written by a companion of the author of this explained Creed, who is known for knowledge and Hadeeth and outwardly he is an Ash'aree in the view of the people. I saw that his Creed was written in this manner. In this book, he stated that Allaah speaks, commanding and forbidding, just as the Mu'atazilah believe. However, he did not mention in it that the Qur'aan was not created, nor did he affirm that Allaah will be seen (on the Day of Judgement). On the contrary, he made this issue into one that is subject to *ta'weel* (distorted interpretation). He would incline to the views of the Jahmiyyah - those who debated Ahmad bin Hanbal and the rest of the Imaams of the Sunnah on the subject of the Qur'aan (being created or not).

And he would favor and support their views, narrating from them condemnations and revilements against Ahmad bin Hanbal. He founded and based his Creed on the views of the Jahmiyyah as well as the views of the philosophers, who hold that one's intellect and self takes precedence (over revelation), which is one of the forms of beliefs linked to democracy. These are not the views of the Ash'arees, who on the contrary, affirm that the Qur'aan is not created and that Allaah will be seen in the Hereafter."

[26] Shaikh-ul-Islaam (Ibn Taimiyyah) then said: "Furthermore, this explained Creed, even though it doesn't have any additions from the Creed of the Mu'atazilah from Basrah, still the Creed of the Mu'atazilah from Basrah is better than it. This is since there can be found in this Creed, the beliefs of the philosophers concerning Tawheed, which the Mu'atazilah are not pleased with, as we have pointed out previously. And we clarified that what he mentioned in it on the subject of Tawheed and its proofs is taken from the principles of the philosophers, and we also made clear that it was from the most false of speech.

And he had requested him¹⁶⁹ to provide an explanation of the Asfahaanee Creed, so he agreed to this and excused himself by saying that while explaining these words, he would be required to contradict some of its objectives, due to what the principles of Islaam necessitate, for indeed the truth has more right to be followed.”

So you see that he mentions the negative aspects of the book, but yet doesn't turn to mentioning any of its good qualities. In fact, he mentioned his other book limiting it to just the mention of its defects. So if it were obligatory to mention the good qualities, would you find him remaining silent about the good aspects of the two books?!

¹⁶⁹ Meaning Shaikh-ul-Islaam Ibn Taimiyyah

THE RULING ON ONE WHO BEFRIENDS INNOVATORS AND SUPPORTS THEM AGAINST THE ADHERENTS OF THE SUNNAH

Allaah says:

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَتَّخِذُوا بَطَانَةَ مَنْ دُونِكُمْ لَا يَأْلُونَكُمْ خَبَالًا
وَدُّوا مَا عَنِتُّمْ قَدْ بَدَتِ الْبَغْضَاءُ مِنْ أَفْوَاهِهِمْ وَمَا تُخْفِي
صُدُورُهُمْ أَكْبَرُ قَدْ بَيَّنَّا لَكُمُ الْآيَاتِ إِنْ كُنْتُمْ تَعْقِلُونَ

“O you who believe! Take not as supporters those outside your Religion, since they will not fail to do their best in corrupting you. They desire to harm you severely. Hatred has already appeared from their mouths, but what their hearts conceal is far worse. We have indeed made the signs clear for you, if you truly understand.” [Surah Aali ‘Imraan: 118]

Al-Qurtubee, may Allaah have mercy on him, said in his commentary of this *ayah*: “There are six things mentioned in this *ayah*.”

First: Allaah confirms that it is forbidden to rely on the disbelievers for support.

Second: Allaah prohibits the believers, with this *ayah*, from taking the disbelievers, Jews and followers of vain desires, as trusted companions and confidants whom they could turn to for their opinions and entrust their affairs to.

It is said: 'It is not proper for you to speak to anyone that is in opposition to your way and Religion.'

A poet said:

*'Of an individual, do not ask,
But rather ask about his close companion,
For every person follows the example
of those whom he accompanies.'*

And in the *Sunan* of Abu Dawood, Abu Hurairah ؓ narrated that the Prophet ﷺ said: 'An individual is upon the Religion of his friend. So let each one of you look carefully at whom he befriends.'...¹⁷⁰

I say: This speech is with regard to taking these types of individuals (i.e. disbelievers and innovators) as one's supporters or friends. But how would it be if these conditions were to be reversed for some people, such that *they* are the ones supporting them, whilst abandoning the Muslims from Ahlus-Sunnah, in times of distress and disaster?!!

While criticizing those who believe that Allaah and His creation are one reality of existence (*wahdat-ul-wujood*) and their leaders (from the Sufis), such as Ibn Sab'een, Ibn Al-Faarid and Ibn Jamwaih, Shaikh-ul-Islam Ibn Taimiyyah, may Allaah have mercy on him, said:

"As for those who don't conform to their views (i.e. those of the Sufis), a majority of them still find no objection with their statements. Or they say: 'We don't understand this.' Or they say: 'This is disbelief on the outward. However it has some hidden and mystical meaning, which only those who utter it, possess knowledge of.'

¹⁷⁰ *Tafseer Al-Qurtubee* (4/178-179)

From these types of people are those who work with and support them (Sufis) against the believers that fight against *hulool*¹⁷¹ and *ittihaad*.¹⁷² These types of individuals are worse than those who assist the Christians against the Muslims, for indeed, the views of these innovators are worse than those of the Christians. Rather, they are even worse than those who aid the polytheists against the Muslims, for indeed what the polytheists said,

مَا نَعْبُدُهُمْ إِلَّا لِيُقَرِّبُونَا إِلَى اللَّهِ زُلْفَى

'We do not worship them (idols) except so that they may draw us closer to Allaah' [Surah Az-Zumar: 3]

is better than what they say. This is since these polytheists affirm that there was a Creator and creation apart from Him, through which they sought to draw closer to Him, whereas these (Sufis) have placed the existence of the Creator within the existence of the creation!

So when the affliction of these well-known heretics¹⁷³ occurred, there came to pass what came to pass from the state of affairs, and Allaah aided Islaam against them. We searched for their *shaikhs* so that we may make them renounce their ways. So there came one man who was from among their *shaikhs* and he was willing to show us everything that he could say to us in order to save himself from receiving punishment. So we said to him: 'Is Allaah the most knowledgeable or someone else?' He replied: 'It is neither Allaah nor anyone else.' According to him, this was the type of statement that could not be challenged by anyone. Had he known that we would condemn him (because of it), he would not

¹⁷¹ **Translator's Note:** The belief that Allaah is incarnate within His creation.

¹⁷² **Translator's Note:** The belief that the Creator and creation are both mixed into one single existence.

¹⁷³ It seems that Shaikh-ul-Islaam is intending, by this, the Rafea'ee sect. Today, they and their likes from the other deviant Sufi divisions, have embarked on the Islamic reformation movement of the Ikhwaan Al-Muslimeen!

have said that to us. And he was from among the most prolific of their teachers and scholars who had many followers and *mureeds*. He and his companions possessed authority, land, reputation, good use of the language and eloquent speech. This was such that they caused rulers, judges, scholars and common folk to enter with them (into their beliefs), which was a cause for the lowering of Islaam and for its path to go on to become worse than the religion of the Christians and polytheists.

And if it were not for Allaah's Mercy, by aiding Islaam, clarifying the evil of their views, establishing the proof against them and uncovering the realities of their ideologies from the deception which contained disbelief and apostasy in it, no one would have understood it, except for a few exclusive members from among Allaah's servants." ¹⁷⁴

Take note O true Salafee! And beware of being led into supporting the people of innovation, misguidance and heresy, which the partisan and political reformation groups contain. This is since many of those who claim to follow the way of the Salaf, today, are only part of them for the sake of supporting the various types of innovators, from the ranks of the Raafidah, Khawaarij, Sufi grave worshippers and adherents of *Hulool* and *Ittihaad*! They are the ones about whom Shaikh-ul-Islaam Ibn Taimiyyah said: **"Verily, those who support them are worse than those who support the Christians and polytheists."**

Don't forget how those who claimed to adhere to the way of the Salaf supported the innovators in the issue of Konar and during the Gulf Crisis against the people of Tawheed in the Arab Peninsula. So if you were fooled by them once in the past, now is the time to wake up. And **"the believer does not get stung from the same hole twice."**

¹⁷⁴ *Dar' Ta'aarud al-'Aql wan-Naql* (6/171-173)

THE CONCLUSION

The following points should become clear to every impartial reader:

[1] The claim that it is obligatory to balance between the good and bad qualities when criticizing individuals, books and groups is a claim that has no evidence to support it from the Qur'aan or the Sunnah. And it is a methodology that is foreign and newly invented.

[2] The Salaf never held the view that this so called balancing (*Muwaazanah*) was obligatory.

[3] It is incumbent to warn against innovations and its adherents according to the consensus of the Muslims. And it is permissible, rather obligatory, to mention their innovations, warn against them and call others away from that.

[4] It is permissible, rather obligatory, to criticize and disparage the narrators and witnesses if there exists in them some area of criticism due to which their testimony and narration becomes removed or declared weak.

[5] Ibn 'Abdil-Barr quoted from Imaam Maalik and his Companions that it is not permissible to lease any of the books of the people of desires and innovation and that there is no protection required for them and that the scholars of Cordoba burned some books from the people of innovation.

[6] Ibn Muflih quoted from Ibn Qudaamah and others that the Salaf would forbid the people from gathering with the people of innovation and looking into their books.

[7] Ibn Al-Qayyim related from Imaam Ahmad that he was asked about a book that had vile statements in it, so he ordered it to be destroyed and burned.

[8] Ibn Al-Qayyim held the view that it was obligatory to destroy and annihilate books of innovations and fabrications, and that this took more precedence than destroying musical instruments and alcoholic containers, since its harm is greater than the harm of these (latter) things.

[9] Adh-Dhahabee, may Allaah have mercy on him, reported from Abu Zur'ah that when he was asked about Al-Haarith Al-Muhaasibee and his books, he warned the questioner against them and condemned them...And he considered writing in that regard to be from the innovations. Also refer to Adh-Dhahabee's comments on that.

[10] The books of Imaam Ibn Taimiyyah for the most part contained refutations of the people of innovation. And they had bitter criticisms for the people of desires, their books, and their groups. There can be found no *Muwaazanah* in his books. As for the rare cases from his books, they do not serve as proof that he agreed with the obligation of this alleged "*Muwaazanah*."

[11] The Salaf wrote books on *al-Jarh wat-Ta'deel* as well as books specifically on *Jarh*, and they are many. And none of them held the view that *Muwaazanah* was obligatory or recommended, rather they held the view that *Jarh* was obligatory and nothing else.

[12] They also wrote books clarifying the different aspects of the Sunnah, refuting innovations, and warning against their people. And they did not make this *Muwaazanah* a requirement. Rather, their actions were in opposition to what is claimed by this *Muwaazanah*.

[13] All of this is based on giving consideration to what is most beneficial for the ummah, and in order to sincerely advise them. This requires being sincere to Allaah alone.

[14] Refuting the people of innovation and warning against them is Jihaad in the Way of Allaah.

[15] It has become clear to the one with common sense, from current affairs and historical proofs, that there is a preventive barrier in the methodology of the Salaf and great protection for the Muslims from the dangers and schemes of the people of desires and innovation.

[16] Being lenient and lax with them will grant them victory and open the road for them to corrupt the beliefs of the Muslims, particularly the youth. This also opens the door wide open for the formation of battles occurring amongst the youth of Sunnah and Tawheed, which will harm them and Islaam and which will not benefit or please anyone except the spiteful people of desires.

[17] The Salafee youth must wake up and become aware of the schemes being devised against him and his Creed and Methodology. It is not befitting for him to be lured behind fancy slogans and blind emotions, which lead to the greatest blessing and highest trust to be removed from his neck, which is: Being established upon the methodology of the people of Hadeeth and Sunnah, as well as protecting it from the harms, schemes and games of its opponents. The effects of these schemes have already appeared in many of the professors, students of knowledge and educators today, and they are those whom it was anticipated would cultivate and establish the forthcoming generations upon the methodology of the Salaf as-Saalih (Pious Predecessors), making them feel proud of carrying its banner.

I would like to now take this opportunity to present the youth of the Sunnah and Tawheed with the following statements from some of the Imaams of Islaam:

1. While speaking about some of the People of Rhetoric who deny Allaah's Attributes, Ibn Al-Qayyim, may Allaah have mercy on him, said: "How great a trial against Eemaan was this and its likes! And how great a crime this is against the Sunnah and the Qur'aan! And how beloved to the Most Merciful is making Jihaad (fighting) against it with the heart, hand and tongue! And how heavy is the reward of that Jihaad upon the scales. Jihaad by way of knowledge-based arguments and the tongue takes precedence over Jihaad by way of the sword and spears. This is why in the surahs (chapters from the Qur'aan) revealed in Makkah, Allaah ordered this type of Jihaad to be carried out in the form of warning and admonishing, such that there was no mention of Jihaad by hand. Allaah says:

فَلَا تُطِيعِ الْكَافِرِينَ وَجَاهِدْهُمْ بِهِ جِهَادًا كَبِيرًا

'So do not obey the disbelievers, and wage Jihaad with the utmost strength against them with it (i.e. the Qur'aan).' [Surah Al-Furqaan: 52]

So Jihaad by way of knowledge and arguments is the Jihaad of His Prophets, Messengers and the elite few amongst His servants particularized with guidance, success, and bounty. And whoever dies without having fought or without having spoken to himself about fighting (Jihaad), he dies upon a branch of hypocrisy. It is sufficient proof for the servant to feel blind and defeated that he sees the soldiers of Faith and the armies of the Sunnah and Qur'aan having garbed themselves for war on behalf of the ummah and prepared for it, taking their positions and setting their stances, and behold war has broken out and intense fighting ensues and the bloodshed intensifies, and your fellow warriors

cry out: 'Fight on', 'Fight on', while all the while he is hiding out in a shelter, in caves and at home, hidden away with the other dissidents. And if his tension mounts and he decides to come out, he only sits atop a hill along with the other spectators, looking at them while making his presence on the field so that he could cheer for their side. Then he comes to them swearing by Allaah that he did his best to fulfill his oath (to fight), saying: 'I was with you and I was praying that you would be the victorious ones!'" ¹⁷⁵

2. Abu 'Ubayd Al-Qaasim bin Salaam said: "The follower of the Sunnah is like one who holds onto hot coals. And today, in my opinion, this is better than fighting with swords in the Cause of Allaah." ¹⁷⁶

3. Al-Fudayl bin 'Iyyaad said: "The souls are arrayed armies. So those that know one another will unite with one another, and those that don't know one another will be divided. And it is not possible for a person of the Sunnah to support a person of innovation except due to hypocrisy." ¹⁷⁷

4. Imaam Yahyaa bin Yahyaa An-Naisaburee said: "Defending the Sunnah is more virtuous than Jihaad." ¹⁷⁸

May the peace and blessings of Allaah be on our Prophet Muhammad, his family, and Companions.



End of the Treatise, all praise be to Allaah



¹⁷⁵ See the explanation of *al-Qaseedah an-Nooniyyah* by Shaikh Muhammad Khaleel Harraas (1/8)

¹⁷⁶ *Taareekh Baghdad* (12/410)

¹⁷⁷ *Sharh Usool 'Itiqaad Ahlis-Sunnah wal-Jamaa'ah* (1/138)

¹⁷⁸ *Naqd-ul-Mantiq* (pg. 12)

GLOSSARY OF TERMS USED

- Ahaadeeth See Hadeeth
- Ahkaam Lit. Rulings. The plural of this is Hukm, and that means a legal ruling in the Religion derived from the Qur'aan and the Sunnah.
- Anaasheed Pl. of *Nasheed*. This commonly refers to a hymn or a song bearing some Islamic meaning that is chanted by Muslims to encourage bravery or faith. They can occur at times with just singing or the duff and at times with musical instruments.
- Ashaa'irah Singular: Ash'aree. They are the followers of Abul-Hasan 'Alee bin Ismaa'eel Al-Ash'aree. At first, he inclined towards the views of the Mu'tazilah sect, until he reached forty years of age. Then he openly announced his repentance from that to the public and exposed the falsehood of the Mu'tazilah. So he took hold of the methodology of Ahlus-Sunnah, may Allaah have mercy on him.

As for those who attribute themselves to him, they remained upon a specific methodology, which is known as the Ash'ariyyah sect. They do not confirm any of Allaah's Attributes, except seven, which they believe are proven by intellect. And they distort the meaning of the rest of them. The seven (they affirm) are the ones mentioned in this verse: *"He is Living, Knowing, Able and has Speech, Desire, and likewise Hearing and Seeing"*

They also commit other innovations with regard to the meaning of Speech, *Al-Qadar* and other than that. [See *Sharh Lum'at-ul-'Itiqaad* of Imaam Ibn Al-'Uthaimen]

- Ayaat Lit. Sign - More commonly, this refers to verses from the Noble Qur'aan. Its singular form is *ayah*. It could also be used to refer to a sign or symbol.
- Baraa Lit. Disallegiance - DisLoyalty and disavowment shown to those who oppose Allaah, His Book and the believers.
- Bay'ah The pledge of allegiance that is given to the ruler of a country or region. It also more specifically refers to the general oath of allegiance that was given to the Khaleefah in the days of old. It does not refer to allegiance that is given to parties or modern-day leaders of groups that hold no legislative authority.
- Da'wah Lit. Call - This refers to the concept and practical implementation of inviting and calling a person or persons to abide by and accept Islaam in its pure and unadulterated form.
- Eemaan Lit. Faith - To affirm the belief of everything that Allaah revealed through His Book, i.e. the Qur'aan, or upon the tongue of His Prophet, i.e. the Sunnah. More specifically, it is to believe in Allaah, His Angels, His revealed Books, His Messengers, the Day of Judgement, and the Divine Pre-Decree - the good and evil of it. Eemaan (Faith) is represented by a firm belief of the heart, action of the limbs, and a

statement from the tongue. It increases by the performance of good deeds and decreases by the committal of sins.

- Fataawaa** The plural form of *fatwa*. These are religious verdicts issued by scholars of Islaam, referred to as Muftees, which apply to the religious ruling on current events and matters. These rulings are derived from the Qur'aan, the Sunnah, the understanding of the Salaf, and scholarly *Ijtihaad*.
- Faqeeh** Pl. Fuqahaa. A scholar of Fiqh (Islamic Jurisprudence).
- Fitnah** Pl. *Fitan*. This linguistically refers to calamities, trials, tribulations and mischief.
- Fitrah** The pure and natural inclination that Allaah created all of His creations upon, which is to believe in Lone Creator and worship Him alone.
- Hadeeth** Lit. Speech - A textual recorded narration containing information about one of the Prophet's sayings, actions or tacit approval of something. Such a report can either be authentic or weak, according to the grading and verification of the Muslim scholars.
- Halaal** One of the five religious rulings according to the Principles of Fiqh. It refers to something that is lawful, i.e. the person who does it gets rewarded while the person who abandons it gets punished. It can also generally refer to something that Allaah has made lawful, be it a concept, practice, food, interaction, and so on.

- Haraam** One of the five religious rulings according to the Principles of Fiqh. It refers to something that is unlawful, i.e. the person who does it gets punished while the person who abandons it gets rewarded. It can also generally refer to something that Allaah has made unlawful and prohibited, be it a concept, practice, food, interaction, and so on.
- Ijtihad** When a scholar strives hard and expends his effort to derive a ruling for a matter that is not clearly apparent from the revealed texts.
- Imaam** Lit. Leader - Most commonly used to refer to the person leading the congregational prayer. It also refers to the leader of a country or state, i.e. someone with authority. It is also used to refer to renowned Muslim scholars of the past and near present.
- Islaam** Lit. Submission - The only true religion that Allaah has mandated upon mankind, and which He will accept on the Day of Judgement. The pure and correct form of Islaam is defined by the Qur'aan and the Sunnah, according to the practical understanding of the first three righteous generations of Muslims: The Sahaabah (Companions of the Prophet), the Taabi'een (Successors to the Companions), and the Atbaa' at-Taabi'een (Followers of the Successors).
- Jaahiliyyah** Lit. A state of ignorance - This refers to the period in which there were no prophets, prior to the advent of Islaam and the coming of Prophet Muhammad. This was a time when the people were in a state of ignorance, due to a

lack of there being any pure prophetic guidance,

Jahmiyyah Singular: Jahmee. They attribute themselves to Al-Jahm bin Safwaan who was killed by Saalim or Salim bin Ahwaz in the year 121H. Their views on the Attributes of Allaah consist of *ta'teel* (denial) and *nafee* (negation). Regarding *Al-Qadar* (Divine Pre-Decree), they hold the opinion that mankind is coerced to do deeds (*al-jabr*).

Their view on Eemaan is that of *Irjaa*, which means that they believe Eemaan is merely the confirmation of the heart, and that statements and actions are not part of Eemaan. So according to them, someone who commits a major sin is a believer with complete Eemaan (i.e. Eemaan does not increase or decrease). So they are the Mu'atazilah, Jabariyyah and Murji'ah all in one and they are divided into many sects. [See *Sharh Lum'at-ul-'Itiqaad* of Imaam Ibn Al-'Uthaimeen]

Jarh A criticism, refutation or warning made by the scholars upon an individual or group due to which his reliability and trustworthiness becomes removed.

Khalaf In general, this refers to the opposite of the Salaf, i.e. everyone that came after the predecessors from contemporary and modern-day personalities. Specifically, it refers to those who came after the Salaf with newly introduced methodologies and innovations.

Khawaarij Singular: Khaarijee. They are the ones who set

out to kill 'Alee bin Abee Taalib □ due to his leadership. Their methodology consists of absolving themselves from 'Uthmaan and 'Alee □, setting out against the Imaam if he opposes the Sunnah and declaring disbelief on the one who commits a major sin. They believe that this type of person will remain in the Hellfire forever. They are divided into numerous groups. [See *Sharh Lum'at-ul-'Itiqaad* of Imaam Ibn Al-'Uthaimeen]

- Khutbah** Pl. *Khutab*, The sermon that is given before the Friday Prayer.
- Makrooh** One of the five religious rulings according to the Principles of Fiqh. It refers to something that is detested, i.e. the person who abandons it will be rewarded while the person who commits it will not be punished. It was also used by some of the Salaf to refer to matters that they considered forbidden, but for which they refrained from calling Haraam
- Mashaayikh** Plural of Shaikh, See "Shuyookh"
- Masjid** Pl. Masaajid. The place where Muslims gather to worship and pray to Allaah. Known in English as Mosques, these are the Houses of Allaah.
- Mimbar** Pl. *Manaabir*, The pulpit from where the orator delivers his *khutbah* (sermon) on the day of Jumu'ah (Friday).
- Mu'atazilah** Singular: Mu'atazilee. They are the followers of Waasil bin Ataa', who withdrew ('*Itizaal*) from the gathering of Al-Hasan Al-Basree. He

determined that the sinner is in a level between two levels. Thus, he is neither a believer nor a disbeliever, yet he will reside eternally in the Hellfire. 'Amr bin 'Ubayd followed him in that and their views concerning the Attributes of Allaah are based on *ta'teel*, like the Jahmiyyah, and concerning *Al-Qadar*, like that of the Qadariyyah.

They reject the relation of the *Qadaa* and the *Qadar* of Allaah to the actions of the servant. In regards to the one who commits a major sin, they hold that he will remain in the Hellfire forever and that he is extracted from the fold of Eemaan into a level between the two levels of belief and disbelief. So they oppose the views of the Jahmiyyah in regards to these two principles. [See *Sharh Lum'at-ul-'Itiqaad* of Imaam Ibn Al-'Uthaimen]

- Mufassir A scholar qualified to perform Tafseer of the Qur'aan
- Muhaddith A scholar of Hadeeth.
- Mujtahid A scholar that has the ability and qualifications to perform *Ijtihad*
- Murji'ah Singular: Murji'ee. They believe that actions are deferred from Eemaan (*Al-Irjaa*). Thus actions, according to them, are not part of it. Eemaan is simply the complying of the heart. So the sinner, according to them, is a believer with complete Eemaan, even if he does what he does from the disobedient acts or he abandons what he abandons from the obedient acts. And if we ruled that someone who abandoned one of the

commandments of the Religion is a disbeliever, then that would be due to the lack of his heart complying not due to his abandonment of that deed. These are the views of the Jahmiyyah. And it, along in comparison with the views of the Khawaarij, are the two opposite extremities. [See *Sharh Lum'at-ul-'Itiqaad* of Imaam Ibn Al-'Uthaimeen]

Muttaqee A person who possesses Taqwaa, meaning he is dutiful to Allaah, enacting His commandments and avoiding His prohibitions.

Muwazanah Lit. Balancing - A deviant concept which states that when a person is criticizing someone, he is obligated to mention his good qualities so as not to "oppress" him or show "injustice" to him.

Qur'aan The Book that Allaah revealed to Muhammad for all of mankind and the jinn. It is the speech of Allaah and it is not created.

Raafidah Singular: Raafidee. They are the ones who go to extremes with regard to the Members of the Household (*Aali Bait*). They declare the Companions that opposed them as being disbelievers or they accuse them of evil (*fisq*). They are divided into many sects, among which are the extremists, who claim that 'Alee is god, and among which are other than them. Their innovation first appeared during the Khilaafah of 'Alee bin Abee Taalib when 'Abdullaah bin Saba' said to him: "You are God." Due to this, 'Alee commanded that they be set on fire. However, their leader, 'Abdullaah bin Saba', escaped to another city.

They hold various views on the Attributes of Allaah, so among them are those who perform *tashbeeh*, those who perform *ta'teel* and those who are in conformity (with the correct view on the Attributes). They are called the *Raafidah* because they rejected (*rafd*) Zayd bin 'Alee Ibn Al-Husayn bin 'Alee bin Abee Taalib, when they asked him about Abu Bakr and 'Umar and he responded saying "*rahimahullaah*" for both of them.

So they rejected him and distanced themselves from him. And they named themselves *Shee'ah* because of their claim and notion that they are taking sides (*tashayu'*) with the *Aali Bait* and that they support them and that they are reclaiming their right to the Imamate. [See *Sharh Lum'at-ul-'Itiqaad* of Imaam Ibn Al-'Uthaimen]

- Saheeh Lit. Correct/Authentic - A grading term for a narration that is authentically attributed to the Prophet.
- Salaf Lit. Predecessors - This refers to the first three generations of Islaam: The Sahaabah, the Taabi'een, and the Atbaa' at-Taabi'een. These were the first three virtuous generations of Islaam about whom the Prophet said: **"The best of people is my generation, then those that come after them, then those that come after them."**
- Salafee A follower of the Salaf and their methodology, regardless of what time he exists in, after the first three virtuous generations of the Salaf.
- Samaa' A practice innovated by the Sufis in which

instruments are played, singing and dancing occurs in an attempt to bring one nearer to Allaah.

- Shahaadah The testimony of faith, which is embodied in the statement "*Laa Ilaaha IllaaAllaah, Muhammadur-Rasoolullaah*", meaning "There is no deity that has the right to be worshipped except Allaah, and Muhammad is His Messenger."
- Sharee'ah In general, this refers to the Religion of Islaam. Specifically, it refers to the laws and governing system of Islaam.
- Shuyookh This is the plural of shaikh, which literally means an elderly man. It also refers to a scholar or person of knowledge.
- Subhaan-
Allaah An expression commonly translated as "Glory be to Allaah" but which more specifically means "May Allaah be far removed from all imperfections." This statement is usually made at the time something bad occurs or when a lie/slander is stated.
- Surah Pl. Suwar. A chapter from the Noble Qur'aan.
- Sunnah Lit. Way - The way and guidance of Prophet Muhammad, as represented in his speech, action, and tacit approval, which have been recorded and transmitted in reports and narrations known as Hadeeth.
- Ta'deel An approbation or praise made by the scholars upon an individual or group due to which his reliability and trustworthiness becomes

	established.
Tafseer	Lit. Interpretation - The interpretation of the meanings of the Qur'aan.
Takfeer	To deem or label a person or group of persons disbelievers.
Taqwaa	Lit. Shield - The concept of performing Allaah's commandments and avoiding His prohibitions through the implementation of knowledge, in order to safeguard oneself from His punishment and displeasure.
Tawheed	Lit. Oneness - The belief and realization of singling Allaah out alone in His Lordship, the Worship that is performed for Him and His Names and Attributes, apart from all other false deities. This entails the belief that Allaah is the only true Creator, Sustainer and Administrator of the Universe. It entails that one is mandated to perform and sincerely direct all of his worship to Allaah alone and no one else. And lastly, it entails believing in all of Allaah's perfect Names and Attributes, and that they apply to Him alone and no one else.
Ummah	Lit. Nation - The nation of Muslims as a whole, past or present and consisting of all those who ascribe truthfully to Islaam.
Walaa	Lit. Allegiance - Loyalty and support shown to Allaah, His Book and the believers.