

WARNING

THOSE OF LITTLE SENSE AGAINST ATTACKING
THE SCHOLARS OF EMINENCE

تَحذِيرٌ مِنْ سَفَهَاءِ الْأَحْلَامِ

مِنَ الطَّعْنِ فِي

الْأُمَّةِ الْعَلَمَاءِ

جَمْعٌ وَأَعْدَادُ

عَبْدُ اللَّهِ بْنِ مُحَمَّدِ بْنِ حَسَنِ بْنِ صَغِيرٍ التَّجَمِّيِّ

Shaykh 'Abdullāh ibn Muḥammad an-Najmī

Foreword by al-Allāmah Aḥmad ibn Yaḥyā an-Najmī

Warning Those of Little Sense Against Attacking the Scholars of Eminence

Gathered and prepared by Shaykh ‘Abdullāh ibn Muḥammad ibn Ḥusain
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Translated by Abū Anas ‘Abdullāh Hylton

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حَقُوقُ الطَّبِيعِ مَحْفُوظَةٌ

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Warning Those of Little Sense Against Attacking the Scholars of Eminence

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System of Transliteration

Letter	Pronunciation	Transliteration
ء	hamza	'
ا	alif	ā
ب	bā'	b
ت	tā'	t
ث	thā'	th
ج	jīm	j
ح	ḥā'	ḥ
خ	kha	kh
د	dāl	d
ذ	dh	dh
ر	rā'	r
ز	zāy	z
س	sīn	s
ش	Shīn	sh
ص	ṣād	ṣ
ض	ḍād	ḍ
ط	ṭā'	ṭ
ظ	ẓā'	ẓ
ع	'ain	'
غ	Ġain	ġ
ف	fā'	f
ق	qāf	q
ك	kāf	k
ل	lām	l
م	mīm	m
ن	nūn	n
ه	hā'	h
و	Wāw	ū
ي	yā'	ī
ى	aa	à



With the name of Allah, the One with All-Encompassing mercy,
who bestows His Mercy on whoever He pleases, [I begin],

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Author's Consent



With the name of Allah, the One with All-Encompassing mercy, who bestows His mercy on whoever He pleases, [I begin]:

All praise is due to Allah, and may Allah raise the mention of His Messenger and grant him peace, and his family and companions. To proceed: The brothers from Masjid Daar us Sunnah, London have sought my permission to translate and publish my book: *Warning Those of Little Sense Against Attacking the Scholars of Eminence*. I ask Allah (سُبْحَانَكَ يَا رَبِّ الْعَالَمِينَ) to render it beneficial and sincere for His Sake. May the peace and salutations of Allah be upon our Prophet Muḥammad, his family and companions.

Written by Shaykh 'Abdullāh ibn Muḥammad Ḥusain an-Najmī (رحمته الله)

19/1/1434 after Hijrah.

بِسْمِ الرَّحْمَنِ الرَّحِيمِ

الحمد لله وحده والصلوة والسلام على من لا نبي بعده وعلى الأوصحبه وبعد
فقد أخذت للاذوة في مسجد دار السنه في لندن في ترجمة كتابي تحذير
سفهاء الاحلام من الطعن في الاثمة الاعلام وكذلك لهاغت واسأل الله
تعالى ان يجعله خالما لوجهه الكريم وأن يكتب فيه النفع والفضاعده
صلى الله على سيدنا محمد وعلى الأوصحبه

وكتبه

عبد الله محمد حسان حبيبي
١١/١٩ ١٤٣٤ هـ



A Biography of the Author



He is ‘Abdullāh ibn Muḥammad Ḥusayn an-Najmī. He was born in the year 1391^H in *an-Najamiyyah*, a village situated in the sub-division of *Sāmitah* in the *Jizān* Province.

He graduated with a bachelor’s degree from the Faculty of *Usūl ud-Dīn* in the Department of the Prophetic Traditions from the Islamic University of *Imām Muḥammad ibn Saūd* in the year 1413^H.

Shaykh ‘Abdullāh an-Najmī has taught for 20 years as an Islamic teacher at the Ministry of Cultivation and Education. He conducts daily lessons in his town, *Sāmitah* and likewise *Jizān*. He also participates in many conferences at various cities that take place in the summer. He delivers a number of lectures and reminders on multiple subjects, even partaking in educational *Ḥajj* seminars.

From those whom the Shaykh has studied under and received commendation are the noble scholars Shaykh Aḥmad ibn Yaḥyā an-Najmī (رحمته الله) and Shaykh Zayd ibn Muḥammad al-Madkhālī (رحمته الله), both of whom the Shaykh greatly benefitted from and accompanied for a long period.

Shaykh ‘Abdullāh an-Najmī (رحمته الله) has likewise studied under a number of other scholars’ at different periods of time, however we have only mentioned those whom Shaykh ‘Abdullāh (رحمته الله) has sought a

significant amount of knowledge from and are well-known to the general Muslims.

They are:

- The noble scholar, Shaykh ‘Abd al-Azīz ibn Bāz (رحمته الله)
- The noble scholar, Shaykh Muḥammad al-‘Uthaymīn (رحمته الله)
- The noble scholar, Shaykh Ṣāliḥ ibn Fawzān al-Fawzān (رحمته الله)

التقديم

Foreword by Shaykh Aḥmad ibn Yaḥyā an-Najmī



All praise is due to Allah and may peace and salutations be upon the Messenger of Allah, and upon his family and his Companions.

To proceed,

Indeed, I thank Allah (سُبْحَانَهُ وَتَعَالَى) and then my brother in Islam, the noble Shaykh ‘Abdullāh ibn Muḥammad Ḥusayn Saḡhīr an-Najmī (حَفِظَهُ اللهُ) for what he has written in defence of the *Salafī* scholars, the scholars of the true religion, and the callers to the *Tawḥīd* and the *Sunnah*. The scholars who have sacrificed themselves for the sake of Allah (سُبْحَانَهُ وَتَعَالَى) in defence of His Religion and His Cause. Those who protect its honour, and cleanse it of foreign affairs [such as methodologies, beliefs, actions, and speech] that the people of innovation try to – oppressively and maliciously – associate with, enter into, and ascribe to it. The result of which has caused them to be confronted with evil schemes by the people of *ḥizbiyyāh* [partisanship] and innovation. It has triggered their invention of lies and fabrications, and the spreading of so-called flaws that they attribute to them in order to attach suspicion to them, just so that they might frighten [people] away from them.

They were aided by others who were not from them, but who were driven by envy to rejoice at the spreading of these [fictitious] flaws of

the *Salaf* scholars, in order to fulfil a purpose within their hearts. Then there is a third group, deluded by them, who publicised these accusations and helped in spreading them.

For this reason, Shaykh ‘Abdullāh (رحمته الله) has clarified that attacking these scholars who bring rectification and call to the correct creed - those who order the people to adhere to the Book and the *Sunnah* upon the understanding of the *Salaf as-Ṣāliḥ* - is in fact attacking the religion, since fighting against them is in essence fighting the religion itself. This is because these callers are the successors of the Messengers (عليهم السلام) and their religion is *Tawḥīd* which is the religion brought by all of the Messengers (عليهم السلام).

Allah (سُبْحَانَهُ وَتَعَالَى) says:

﴿ وَقَدْ بَعَثْنَا فِي كُلِّ أُمَّةٍ رَسُولًا أَنِ اعْبُدُوا اللَّهَ وَاجْتَنِبُوا الصَّلٰطٰتِ ۚ ﴾ (١٦)

“And verily, We have sent among every *Ummah* (community, nation) a Messenger (proclaiming): “Worship Allah (Alone), and avoid (or keep away from) *Tāghūt* (all false deities, etc. i.e. do not worship *Tāghūt* besides Allah).”

[*Sūrah an-Naḥl* 16:36]

Additionally, the Prophet Muḥammad (صلى الله عليه وسلم) protected [the principles’ and the call of] *Tawḥīd* in a way no other religion had done before. Thus, his religion is the best religion and his ideology is the best ideology. Whosoever fights against the religion he (صلى الله عليه وسلم) came with, and fights the callers to it, is indeed fighting the Messenger [himself] (صلى الله عليه وسلم), and he is in grave danger if he continues fighting against the truth.

This is the intent of Shaykh ‘Abdullāh (رحمته الله), to draw the attention [of the people], and to sincerely advise whoever does so, to repent before he meets his Lord in a state of war against His Religion, fighting His Religion in order to possess the luxuries of the world such as wealth, position or its likes.

So, I advise every student of knowledge to read this treatise entitled 'Warning Those of Little Sense Against Attacking the Scholars of Eminence' because of the guidance and the clarification of that it contains. And Allah (سُبْحَانَهُ وَتَعَالَى) is the Granter of Success.

Aḥmad ibn Yaḥyā an-Najmī (رحمته الله)

المقدمة

Introduction



All praise is due to Allah, we praise Him, we seek His Aid, Forgiveness, Guidance and upon Him we rely. We seek refuge in Allah (سُبْحَانَكَ وَتَعَالَى) from the evil of our ourselves and from the evil of our own actions. Whosoever Allah guides there is none to misguide him, and whosoever Allah misguides there is none to guide him.

I testify that none has the right to be worshipped in truth but Allah (سُبْحَانَكَ وَتَعَالَى) alone without any partners and I testify that Muḥammad (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) is His slave and Messenger. May the salutations and peace of Allah be upon his family, companions and those who follow them in excellence until the Day of Resurrection.

To proceed, from the affairs that must be made manifest to the people and the *Ummah*, is the clarification of the high status of the scholars, their lofty ranks, and the dangers of speaking ill about them. Certainly a number of issues have driven me to author this book on this important topic, which I have entitled, 'Warning Those of Little Sense Against Attacking the Scholars of Eminence.'

[They are]:

Firstly: The great audacity and grave insolence against scholars of the *Sunnah* and the experts of the religion that we hear of in recent times,

including attacks, slanders and false accusations that are made upon the inheritors of the Prophets and the protectors of the religious law. Sometimes we hear them say: “The scholars do not understand the current affairs,” and other times they say: “They are the scholars of menstrual and postnatal bleeding.” We hear them say: “They are sell-outs,” and at other times they also say: “They are scholars in the pockets of the rulers.” Equally, they describe them as being ignorant, and they label them with nicknames such as *Jāmiyyah*, and other such fabrications and lies.

Secondly: Acting upon the command of the Prophet (ﷺ), when he ordered Ḥasān ibn Thābit (رضي الله عنه) to defend him: He said (ﷺ):

“Ḥasān, defend me. O’ Allah, help him with Rūh-ul-Qudūs.”
He (Thābit) said: ‘Yes’.¹

al-Imām Abū Ḥātim Muḥammad ibn Ḥibbān al-Bustī (رحمته الله) said:

“This report is like evidence that one is commanded to censure the *du’afā* [weak narrators], because the Prophet (ﷺ) said to Ḥasān (رضي الله عنه):

‘Defend me.’ He (ﷺ) commanded (Ḥasān) to defend him simply from what the idolaters fabricated about him. Therefore, if the Prophet (ﷺ) ordered (Ḥasān) to defend him from the rumours of the idolaters even though this did not harm the Muslims, and their (lies) did not make the permissible affairs impermissible nor did they make the impermissible affairs permissible, then it is more befitting that the defence of the Messenger (ﷺ) be ordered against those who lie upon the Messenger of Allah (ﷺ) from amongst the Muslims, whom

¹ [TN]: ‘Abd ur-Raḥmān reported that he heard Ḥasān ibn Thābit (رضي الله عنه) call Abū Hurayrah (رضي الله عنه) to bear witness by saying: ‘I adjure you by Allāh if you had not heard Allāh’s Messenger (ﷺ) saying: ‘Ḥasan, give a reply on behalf of the Messenger of Allāh. O’ Allāh, help him with Rūh-ul-Qudūs.’ Abū Hurayrah said: ‘Yes, it is so.’ [Ṣaḥīḥ Muslim no.6073]

due to their narrations, the permissible is made impermissible and the impermissible is made permissible.”²

I say: within this, there is also an encouragement to defend the inheritors of the Prophets whom convey his (ﷺ) *Sunnah* and propagate his (ﷺ) rulings.

The Eminent Scholar ‘Abd al-Azīz ibn Bāz (ﷺ) said:

“It is binding upon the society to give the scholars their true worth and to act upon their guidance and advice, and to work hard in defending them, abstain from backbiting them and to preserve their honour.”³

Thirdly: [I composed this] seeking the reward that is written for the person who defends the honour of a Muslim. So, how about when the defendant is from the religious scholars who defend the *Sunnah*?!

The Prophet (ﷺ) said:

*“He who defends the honour of his brother will be shielded from the fire.”*⁴

Fourthly: To direct the *Ummah’s* attention to the sources of these attacks on the scholars of the *Sunnah*, along with the crimes and punishments attached to them.

Fifthly: Following the example of the Islamic scholars who authored books in defence of scholars of the *Sunnah*, and who subjected themselves to attacks and insults, such as *Shaykh al-Islām* ibn Taymiyah and *Imām* Muḥammad ibn ‘Abd al-Wahhāb (ﷺ).

² Ibn Ḥibbān, Abū Ḥātim Muḥammad al-Būstī, *al-Majrūhīn* (p.11).

³ Ibn Bāz, ‘Abd al-Azīz ibn ‘Abdillāh, *Majmū’ al-Fatāwā* (7/127).

⁴ Ibn Abī Shaybā, ‘Abdullāh ibn Muḥammad, *al-Musannaf*.

Examples of such books are *at-Tathkirah wal-I'tibār wal-Intisār lil Abrār* [written] in defence of Ibn Taymiyah (رحمته الله) by the *Imām I'mād ad-Dīn al-Wāṣatī* and the book, *ar-Radd al-Wāfir* [written] in defence of Ibn Taymiyah by Ibn Nāṣir, and the book *Tanzīh Aimmah ash-Shari'yāh 'an al-Alqāb ash-Shania'* by Abū Ishāq Ibrāhīm ibn 'Uthmān ibn Dirbās ash-Shāfi'ī and other books that were authored in defence of the Islamic scholars.

Chapter One:

The High Station of the Scholars and the Obligation of Respecting and Valuing Them



Imām Aḥmad (رحمته الله) said:

“All praise is due to He (سُبْحَانَهُ وَتَعَالَى) who has appointed in every period between the Messengers (عَلَيْهِمُ السَّلَامُ), a surviving group of scholars, who call those who have strayed to guidance, and who are patient in the face of their harm, giving life through the Book of Allah (سُبْحَانَهُ وَتَعَالَى) to the dead, and giving sight to the blind through the light of Allah (سُبْحَانَهُ وَتَعَالَى). How many of those who have been killed by Iblīs have they brought to life and how many a lost wanderer have they guided.

Thus, how excellent is their mark upon people, and how loathsome is the mark of people upon them. They remove from the Book of Allah (سُبْحَانَهُ وَتَعَالَى) the distortion of the fanatics, the false claims of the liars and the false interpretations of the ignorant. Those who raise the flags of innovation and unleash the misery of tribulations, so they differ about the Book, oppose it, and agree upon parting from it. They attribute to Allah (سُبْحَانَهُ وَتَعَالَى), speak about Allah (سُبْحَانَهُ وَتَعَالَى) and His Book (سُبْحَانَهُ وَتَعَالَى) without knowledge. They speak with ambiguity and deceive the ignorant

with doubts; so we seek refuge with Allah (سُبْحَانَكَ يَا رَبَّنَا) from the tribulations of the misleaders.”⁵

Imām al-Ājurrī (رحمته الله) said:

“The scholars are the inheritors of the Prophets. The fish in the sea seek forgiveness for them, and the angels lower their wings for them, and on the Day of Resurrection the scholars will intercede after the Prophets. Their sittings are filled with wisdom, and the heedless are restrained by their actions. They are better than the worshippers and are of a higher degree than the ascetics. Their lives are treasures and their death is a calamity. They remind the absentminded and teach the ignorant. They are not expected to fall into major sin and no one fears havoc from them.

Through their excellent cultivation do the obedient contend with one another, and with their beautiful admonition they cause those who fall short to repent. The entire creation is in need of their knowledge and the correction of those who argue and oppose.

It is obligatory upon the entire creation to be obedient to them, and to disobey them is impermissible. Whosoever obeys them is guided and whosoever disobeys them is lost.

Not a matter comes to a Muslim leader that he withholds from, but it is upon the saying of the scholars that he acts, and it is their opinions he uses as reference. When an affair is mentioned to the Muslim leaders of which they are ignorant, it is with the sayings of the scholars they comply and with their opinions they rule. Equally, when there is a matter of jurisprudence amongst the Islamic judges, it is by the statements of the scholars they rule and apply.

⁵ Ibn al-Qayyim, Muḥammad ibn Abī Bakr, *I'lām al-Mawqī'in* (1/8).

Therefore, the scholars are the lanterns of the worshippers, the lighthouses of the land, the leaders of the *Ummah* and the sources of wisdom. They anger the devil, while the hearts and the truthful are given life through them, and death is brought to the hearts of deviants. Their likeness upon the earth resembles the stars in the sky. The people are guided by them in the darkness of the land and sea, and if the stars disappear they are bewildered and when the darkness is brought to an end they see.”⁶

Also, the Honourable Shaykh ‘Abd al-Azīz ibn Bāz (رحمته الله) said,

“There is no doubt the role of the scholars in society is great, because they are the successors of the Prophets. They rectify what people have corrupted and strive in guiding the people to good, just as the Prophet (صلى الله عليه وسلم) has informed us,

“*The scholars are the inheritors of the Prophets.*”⁷

It is binding upon the scholars to strive in rectifying the people’s affairs, to guide them towards uprightness, order them with good and forbid them from evil and to be patient upon the harms whilst acting upon the saying of Allah (سُبْحَانَهُ وَتَعَالَى):

﴿وَمَنْ أَحْسَنُ قَوْلًا مِمَّنْ دَعَا إِلَى اللَّهِ وَعَمِلَ صَالِحًا وَقَالَ إِنِّي مِنَ الْمُسْلِمِينَ (٣٣)﴾

“And who is better in speech than he who [says: ‘My Lord is Allah (believes in His Oneness),’ and then stands straight (acts upon His Order), and] invites (men) to Allah’s (Islamic Monotheism), and does righteous deeds, and says: ‘I am one of the Muslims.’”

[*Sūrah Fuṣilat* 41:33]

And upon the saying of Allah (سُبْحَانَهُ وَتَعَالَى),

⁶ al-Ajūrri, Abū Bakr Muḥammad ibn al-Ḥusain, *Akhlaq al-U’lamā* (p.137).

⁷ *al-Ihsān bi-Taqrīb Ṣaḥīḥ Ibn Hibbān* (1/295, no.88).

﴿ ادْعُ إِلَى سَبِيلِ رَبِّكَ بِالْحُكْمِ وَالْمَوْعِظَةِ الْحَسَنَةِ ﴾

“Invite to the Way of your Lord with wisdom and fair preaching, and argue with them in a way that is better.

[Sūrah an-Nahl 16:125]

Similarly, His (سُبْحَانَهُ وَتَعَالَى) saying:

﴿ قُلْ هَذِهِ سَبِيلِي أَدْعُو إِلَى اللَّهِ عَلَى بَصِيرَةٍ أَنَا وَمَنِ اتَّبَعَنِي ﴾

“Say (O’ Muḥammad): “This is my way: I invite unto Allah (i.e. to the Oneness of Allah – Islamic Monotheism) with sure knowledge, I and whosoever follows.”

[Sūrah Yūsuf 12:108]

It is binding upon the society to value the scholars, to act upon their guidance and sincere advice, to defend them and refrain from backbiting and attacking their honour. Understandably none of them are perfect and mistakes will occur. When mistakes occur, it is upon the scholars to advise each other in a good manner, using good expressions until the mistakes are removed and Allah (سُبْحَانَهُ وَتَعَالَى) makes the truth apparent.”⁸

Ibn al-Qayyim (رحمته الله) said, in clarifying the prominence of the scholars:

“Indeed the best level of the creation with Allah (سُبْحَانَهُ وَتَعَالَى) is the level of Messenger-ship and Prophethood since Allah (سُبْحَانَهُ وَتَعَالَى) chose a Messenger from the angels and from the people. How can the one whom Allah (سُبْحَانَهُ وَتَعَالَى) has made a medium between Him and His worshippers in conveying His Message, who convey the knowledge of His (سُبْحَانَهُ وَتَعَالَى) Names and Attributes, His (سُبْحَانَهُ وَتَعَالَى)

⁸ Ibn Bāz, ‘Abd al-Aziz ibn ‘Abdillāh, *Majmū’ al-Fatawā* (7/127).

rulings, that which pleases and angers Him (سُبْحَانَهُ وَتَعَالَى) and the knowledge of His (سُبْحَانَهُ وَتَعَالَى) rewards and punishments, not be from the best of creation with Allah (سُبْحَانَهُ وَتَعَالَى)!

He (سُبْحَانَهُ وَتَعَالَى) has chosen them to carry His Revelation and He has distinguished them with His Favour, and has approved them to deliver His (سُبْحَانَهُ وَتَعَالَى) Message to His slaves. He has made them the purest souls of all creation and the noblest of them in manners and the most complete in knowledge and action, and the best of them in character. He (سُبْحَانَهُ وَتَعَالَى) has made them the most loved and accepted in the hearts of people, and the most distant from every disgrace, shameful action and lowly characteristic.

Allah (سُبْحَانَهُ وَتَعَالَى) has made the position of their successors and their delegates in their nations the highest position amongst the people after them. For indeed they succeeded them in their methodologies and their approach which includes their sincere advice to the *Ummah*, their guiding of the misguided, their teaching of the ignorant, their aiding of the oppressed, their suppression of the oppressor, their commanding what is right while doing it, their prohibition of evil while abandoning it, forbidding them from it and calling those who reject and are heedless to Allah (سُبْحَانَهُ وَتَعَالَى) with wisdom, fine admonition and debating the stubborn and the opposers with that which is best.

This is the condition of the one who follows the Messengers and the inheritors of the Prophets. Allah (سُبْحَانَهُ وَتَعَالَى) said:⁹

﴿ قُلْ هَذِهِ سَبِيلِي أَدْعُو إِلَى اللَّهِ عَلَى بَصِيرَةٍ أَنَا وَمَنِ اتَّبَعَنِي وَسُبْحَانَ اللَّهِ وَمَا أَنَا مِنَ

الْمُشْرِكِينَ ﴿١٨﴾

“Say (O’ Muḥammad): “This is my way: I invite unto Allah (i.e. to the Oneness of Allah - Islamic

⁹ Ibn al-Qayyim, Muḥammad ibn Abī Bakr, *Miftāh Dār as-Sa‘ādah* (p.292-293).

Monotheism) with sure knowledge, I and whosoever follows.”

[*Sūrah Yūsuf* 12:108]

Ibn al-Qayyim (رحمته الله) further said, whilst clarifying the merit of the scholars and their eminence:

1. “Allah (سُبْحَانَهُ وَتَعَالَى) made the scholars witnesses to the most exalted testification [which is *Tawhīd*], He (سُبْحَانَهُ وَتَعَالَى) said:

شَهِدَ اللَّهُ أَنَّهُ لَا إِلَهَ إِلَّا هُوَ وَالْمَلَائِكَةُ وَأُولُو الْعِلْمِ قَائِمًا بِالْقِسْطِ لَا إِلَهَ إِلَّا هُوَ الْعَزِيزُ الْحَكِيمُ ﴿١٨﴾

“Allah bears witness *Lā ilāha illa Huwa* (that none has the right to be worshipped but He), and the angels, and those having knowledge (also give this witness): (He is always) maintaining His creation in Justice. *Lā ilāh illa Huwa* (none has the right to be worshipped but He), the All-Mighty, the All-Wise.”

[*Sūrah Āl-Imrān* 3:18]

This demonstrates the merit of knowledge and its people in a number of ways.

2. He (سُبْحَانَهُ وَتَعَالَى) ordered that they be asked, their sayings be returned to, and has made that like a testimony from them.
3. He (سُبْحَانَهُ وَتَعَالَى) has praised the scholars and commended them and has honoured them by making His Book consist of clear verses that they carry in their hearts and this is specific [to them] and a virtue for them and no one else.
4. He (سُبْحَانَهُ وَتَعَالَى) especially informed [us] about the high rank of the people of knowledge and faith.

5. He (سُبْحَانَهُ وَتَعَالَى) informed [us] that they are people who fear him – in fact: He (سُبْحَانَهُ وَتَعَالَى) has distinguished them from the rest of the people in this regard.¹⁰

The Judge, al-Ḥasan ibn ‘Abd ur-Raḥmān ibn Khilād ar-Rāmahurmuzī (رَضِيَ اللَّهُ عَنْهُ) said (in *al-Mūḥadith al-Fāsil*):

“All the praise is due to Allah (سُبْحَانَهُ وَتَعَالَى) and none has the right to be worshiped in truth but Allah, and may the salutations of Allah be upon the Prophet of Allah and his family and followers.”

A group from amongst those who hate *ḥadīth* and its people took exception and favoured the belittlement and humiliation of the people of *ḥadīth*, and exceeded all bounds in speaking ill of them and inventing lies against them. Whilst Allah (سُبْحَانَهُ وَتَعَالَى) has honoured the *ḥadīth*, favoured its people, raised its rank, and appointed it as a judge upon every sect, and given it priority over all knowledge and has raised the reputation of the one who carries and is preoccupied with it.

Thus the scholars are the essence of the religion and the minarets of proof, so how can they not be entitled to honour, and how do they not deserve to be elevated, since it is they who preserved the religion for this *Ummah*, and transferred the messages of the revelation and determined the abrogating and the abrogated texts, and the clear and the unclear of them.”

Up until he (رَضِيَ اللَّهُ عَنْهُ) said,

“[Observing] of a group of them is enough for you as proof of their beauty – ‘Alī ibn Ḥusain ibn ‘Alī and those who followed from his offspring, along with *Ahlul-Bayt*, the offspring of the *Muḥājirīn* and *Ansār* (رَضِيَ اللَّهُ عَنْهُمْ) and those who follow them in excellence - people of abstinence and worship: and the experts in [Islamic] rulings, and the majority of the Caliphs and those who

¹⁰ Ibn al-Qayyim, Muḥammad ibn Abī Bakr, *Miftāh Dār as-Sā’dāh* (p.292-293).

are too many to be counted from the scholars, notables, intellectuals, nobles and the people of significance. So what is the state of the one who labels them to be people of irrelevance and ruffraff? Who claims they are scum and book haulers?¹¹ Indeed, the aid of Allah (سُبْحَانَهُ وَتَعَالَى) is sought.”¹²

Imām ibn al-Qayyim (رحمته الله) also said, clarifying the *Ummah's* obligation towards the cultivating scholars:

“Indeed, the scholars are the inheritors of the Prophets and this is from the greatest virtues for the people of knowledge. For the Prophets are the best of Allah’s (سُبْحَانَهُ وَتَعَالَى) creation and since the inheritance of every legater is passed on to his inheritors – since they are the ones who take his place after him, and there is no one after the Messengers who take their place in conveying that which they were sent with except scholars, they became the most deserving of their inheritance.

In this is evidence that they are the closest to the inheritance (knowledge), as inheriting (knowledge) from the Prophets is well-known - and Allah (سُبْحَانَهُ وَتَعَالَى) bestows His Mercy upon whosoever He wishes. And in this is guidance and a command for the *Ummah* to obey, respect, honour and exalt them. Since they are the inheritors and successors of the Prophets, and these are some of the rights of the Prophets upon the *Ummah*.

¹¹ [TN]: This is referring to the verse:

﴿مَثَلُ الَّذِينَ خُمِلُوا التَّوْرَةَ ثُمَّ لَمْ يَحْمِلُوهَا كَمَثَلِ الْحِمَارِ يَحْمِلُ أَسْفَارًا بِمَثَلِ الْقَوْمِ الَّذِينَ كَذَّبُوا بِآيَاتِنَا إِنَّهُم كَانُوا لَا يَهْدَى الْقَوْمَ الظَّالِمِينَ ﴿٦٢﴾﴾

“The example of those who were entrusted with the obligation of the Torah but failed in the obligation is like the example of a donkey that carries huge volumes of books. How bad is the example of those people who deny the signs of Allah and Allah does not guide the oppressive people.” [Sūrah al-Jūma’ah 62:5].

¹² ar-Rāmahurmūzī, Abū Muḥammad al-Ḥasan ibn ‘Abd ur-Raḥmān, *al-Mūḥadith al-Fāsīl* (p.159).

In this is evidence that loving them is part of the religion and hating them is in contradiction to the religion, just as it is the case with those whom they inherited from.”¹³

Shaykh Muḥammad ibn Ṣāliḥ al-‘Uthaymīn (رحمته الله) said:

“Certainly, respecting the scholars and the leaders is obligatory because religious legislation is upheld by doing so. The scholars are the carriers of the legislation and if they are not respected [as individuals], then neither will their sayings be respected. The leaders are the protectors of the legislations – meaning in regards to its application upon the *Ummah*, so if they are not respected, then this - i.e. implementation of the legislation, will be lost, and chaos will ensue.”¹⁴

In his book, (*al-Ḥath ālā Ṭalab al-‘Ilm*), Ibn ‘Asākīr (رحمته الله) said in reference to displaying manners with the scholars:

“The wise have made the station of the scholars like that of the kings. So they said: from the manners of entering upon the scholar is that a person greets his companions with the *salām* in general, and then single him (the scholar) out for [his own] specific greeting. He then sits in front of him, and does not gesture with his hands nor his eyes, and he does not oppose his opinion, nor belittle anyone in his presence. He does not move around in his gathering, pester him if he is tired nor does he reject his sayings. For indeed he is analogous to a date palm – its benefits do not cease to fall upon you.”¹⁵

Similarly, in his book (*al-Jāmi’ li Akhlāq ar-Rāwī wa Ādāb as-Sāmi’*), al-Ḥāfiẓ al-Khaṭṭīb al-Baghdādī (رحمته الله) said, in relation to taking hold of the stirrup of the *Muḥaddith* has been narrated with its chain on the authority of ash-Sha’bī who said:

¹³ Ibn al-Qayyim, Muḥammad ibn Abī Bakr, *Miftāh Dār as-Sā’dāh* (p.292-293).

¹⁴ Ibn al-‘Uthaymīn, Muḥammad ibn Ṣāliḥ, *Wasāyat wa at-Tawjihāt li Ṭulāb al-‘Ilm* (p.404).

¹⁵ Ibn ‘Asākīr, ‘Alī ibn al-Ḥasan, *al-Ḥath ālā Ṭalab al-‘Ilm* (p.84).

“Ibn ‘Abbās (رضي الله عنه) took hold of Zayd ibn Thābit’s (رضي الله عنه) stirrup, so he said: ‘Do you hold for me [my stirrup] whilst you are the nephew of Allah’s Messenger (صلى الله عليه وسلم)?!’ He (Ibn Abbās) said: ‘Indeed this is how we treat the scholars.’”¹⁶

Also ‘Alī ibn al-Madinī (رضي الله عنه) said, regarding the saying of the Prophet (صلى الله عليه وسلم):

“There will not cease to be a group from my Ummah who fight for the truth, victorious [over whoever opposes them] until the Day of Resurrection. They will not be harmed by those who abandon them.”¹⁷ They are the people of ḥadīth who continuously renew their knowledge of the teachings of the Messenger (صلى الله عليه وسلم), and defend [his] knowledge and if it was not for them, we would not find with the Mu‘tazilah, the Rāfiḍah, the Jaḥmiyah and the people of conjecture anything from the Sunan of the Messengers (عليهم السلام).”¹⁸

al-Khaṭṭīb al-Baghdādī (رضي الله عنه) said, with a chain of narration from Hasan, who said:

“Ibn ‘Abbās (رضي الله عنه) took hold of the stirrup of ‘Ubayy ibn Ka‘b (رضي الله عنه), so it was said to him: ‘You are the nephew of Allah’s Messenger (صلى الله عليه وسلم) and you hold the stirrup of a man from the Ansār?’ So he said: ‘Indeed, the learned man ought to be magnified and honored.’”¹⁹

Also al-Khaṭṭīb al-Baghdādī (رضي الله عنه) reported in his book (*Sharaf Ashāb al-Ḥadīth*) that ath-Thawri said:

¹⁶ al-Khaṭṭīb al-Baghdādī, Abū Bakr Aḥmad ibn ‘Alī, *al-Jāmi li Akhlāq ar-Rāwī wa Ādāb as-Sāmi* (p.283).

¹⁷ Muslim, Hajaj ibn Muslim, Saḥīḥ Muslim (no.4715).

¹⁸ *al-Kamāl fi Dhā‘if ar-Rijāl li ibn ‘Ubayy* (1/214-215).

¹⁹ al-Khaṭṭīb al-Baghdādī, Abū Bakr Aḥmad ibn ‘Alī, *al-Jāmi li Akhlāq ar-Rāwī wa Ādāb as-Sāmi* (p.284).

“The angels are the guardians of the heavens and the scholars of *ḥadīth* are the guardians of the earth. Yazīd ibn Zary’ said: ‘Every religion has knights and the knights of this religion are the scholars of the chains of narration.’”²⁰

‘Umar ibn ‘Abd al-Azīz (رضي الله عنه) said:

“If you are able, be a scholar. If not, then be a student. If you cannot be a student, then love them, and if you are not able love them, do not hate them.”²¹

Shaykh ul-Islām ibn Taymiyah (رضي الله عنه) said:

“From the greatest filth [contained in] the hearts is that a slave has hatred for the best of the believers and the leaders of Allah’s helpers after the Prophets.”²²

²⁰ al-Khatīb al-Baghdādī, Abū Bakr Aḥmad ibn ‘Alī, *Sharaf Ashāb al-Ḥadīth* (p.25).

²¹ *Sīrah ‘Umar ibn ‘Abd al-Azīz* (p.137).

²² Ibn Taymiyah, Aḥmad, ‘Abd al-Ḥalīm, *Minhāj as-Sunnah an-Nabawīyah* (1/22).

Chapter Two:

Some Attributes of the Scholars



- ❖ The scholars of the *Sunnah* are the inheritors of the Prophets.
- ❖ The scholars of the *Sunnah* are the lanterns within the darkness.
- ❖ The scholars of the *Sunnah* are those who call the people to guidance and warn against the path of temptation and destruction.
- ❖ The scholars of the *Sunnah* are those who call the people to the *Tawhīd* of Allah (سُبْحَانَ وَتَعَالَى) and to the sincerity of His worship and warn against *shirk* in its various forms and manifestations.
- ❖ The scholars of the *Sunnah* are those who call to following the Prophet (سُبْحَانَ وَتَعَالَى) in speech, action and belief.
- ❖ The scholars of the *Sunnah* are those who warn against innovations and its various categories, forms and types.
- ❖ The scholars of the *Sunnah* are those who refute the false opinions and deviant methodologies of the people of innovations and desires.
- ❖ The scholars of the *Sunnah* are those who negate from the religion the distortion of the extremists and the false claims of the impostors and false interpretations of the ignorant.
- ❖ The scholars of the *Sunnah* are those who teach the people the pillars of Islam and the religious practices.

- ❖ The scholars of the *Sunnah* are those who clarify to the people that which is permissible and impermissible.
- ❖ The scholars of the *Sunnah* are those who give religious verdicts to the people and solve their problems, such as the issues of divorce, taking a woman back after divorce, and so on.
- ❖ The scholars of the *Sunnah* are those who call the people to unity upon the book of Allah (سُبْحَانَهُ وَتَعَالَى) and the *Sunnah* of Allah's Messenger (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ), while they warn against separation and differing.
- ❖ The scholars of the *Sunnah* are those who warn against unorthodox partisanship and new methodologies.
- ❖ The scholars of the *Sunnah* are those who call to adherence to the book [of Allah] and the *Sunnah* and warn against following desires and the devil.
- ❖ The scholars of the *Sunnah* are those who call to the obedience of the Muslim rulers, as long as it does not involve disobedience to Allah (سُبْحَانَهُ وَتَعَالَى), and those who warn against revolting against the Muslim leaders by way of speech or action.
- ❖ The scholars of the *Sunnah* are those who free up their schedules in order to teach and benefit the people by giving verdicts, giving lessons, advice and pointing [people] in the right direction.
- ❖ The scholars of the *Sunnah* are those who call to traversing the methodology of the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) in calling to Allah (سُبْحَانَهُ وَتَعَالَى), beginning with *Tawhīd* and then following with the affairs that are next in importance.

So the scholars who have these significant characteristics and attributes deserve to have their status protected, and their worth appreciated, and their honour respected. They deserve that the tongues be prevented from dishonouring them. They must be defended in their absence and their honour must be protected, for they perform a tremendous obligation and fill a huge void.

Chapter Three:

The Grave Consequences of Attacking the Scholars of the Sunnah



Firstly: He who attacks the scholars of the *Sunnah* is waging a war against Allah (سُبْحَانَهُ وَتَعَالَى) and is threatened with war from Allah.

Shaykh ul-Islām ibn Taymiyah (رَضِيَ اللهُ عَنْهُ) said:

“Whosoever shows enmity towards Allah’s *Awliyā’* has indeed shown enmity towards Him (سُبْحَانَهُ وَتَعَالَى). And whosoever shows Him enmity (سُبْحَانَهُ وَتَعَالَى) has waged war against Him (سُبْحَانَهُ وَتَعَالَى), and this is why it has been mentioned in a narration:

*“Whosoever has enmity towards a wālī of mine has openly declared war upon me.”*²³

al-Hāfiẓ ibn al-Ḥajr (رَضِيَ اللهُ عَنْهُ) said:

“*Whosoever shows enmity towards a wālī of mine...*” the [meaning] intended by *wālī* [supporter] is the one who has knowledge of Allah (سُبْحَانَهُ وَتَعَالَى), the one consistent upon the obedience of Allah (سُبْحَانَهُ وَتَعَالَى), and the one who is sincere in worshipping Him.”²⁴

²³ Ibn Taymiyah, Aḥmad, ‘Abd al-Ḥalīm, *Kitāb al-Furqān* (p.7).

²⁴ Ibn Ḥajr, Aḥmad, *Fath al-Bārī* (11/342).

Ibn Rajab (رحمته الله) said in *Jāmi' 'Ulūm al-Ḥikam*:

“His (سُبْحَانَهُ وَتَعَالَى) saying:

“Whosoever shows enmity to a wālī of mine I announce war against him.”

Meaning: I have informed him that I am at war with him since he is at war with Me by showing enmity to My Awliyā'. Therefore, it is obligatory to ally with Allah's Awliyā' and it is impermissible to be enemies with them, just as it is obligatory to be enemies with His (سُبْحَانَهُ وَتَعَالَى) enemies and impermissible to ally with them.”

Al-Ḥasan (رحمته الله) said regarding this:

“O' son of Adam, can you bear being at war with Him (سُبْحَانَهُ وَتَعَالَى)?”²⁵

Similarly *Imām* ibn al-Qayyim (رحمته الله) said about the enemies of scholars of the *Sunnah*:

“Their enmity and animosity towards the scholars is also enmity and animosity towards Allah (سُبْحَانَهُ وَتَعَالَى) just as it is the case for the one who they inherited from (i.e. the Prophet). 'Alī (رضي الله عنه) said: '[Having] love for the scholars is an act that Allah (سُبْحَانَهُ وَتَعَالَى) is worshipped by, as the Prophet (صلى الله عليه وسلم) said:

“Whosoever has enmity towards a wālī of Mine has openly declared war upon Me.”²⁶

And the inheritors of the Prophets are the leaders of Allah's Awliyā'.”²⁷

²⁵ Ibn Rajab, 'Abd ur-Rahmān ibn Aḥmad, *Jāmi' 'Ulūm al-Ḥikam* (p.334).

²⁶ See al-Bukhārī, Muḥammad ibn Ismā'il, *Saḥīḥ al-Bukhārī* (no.6021).

²⁷ Ibn al-Qayyim, Muḥammad ibn Abū Bakr, *Miftāḥ Dār as-Sā'dāh* (1/262).

It has been established that the scholars who nurture the people are the leaders of Allah's supporters as *Imām* ibn al-Qayyim mentioned, it is clear that the one who is an enemy with the scholars of the *Sunnah* and labels them with the vilest names and attributes, should take heed and know that Allah (سُبْحَانَهُ وَتَعَالَى) has threatened him with war.

Similarly one should know that Allah (سُبْحَانَهُ وَتَعَالَى) has promised to defend the believers, and at the head of them are the cultivating scholars, the people of knowledge and faith. Allah (سُبْحَانَهُ وَتَعَالَى) says:

﴿ يَرْفَعُ اللَّهُ الَّذِينَ ءَامَنُوا مِنكُمْ وَالَّذِينَ أُوتُوا الْعِلْمَ دَرَجَاتٍ ۗ ﴾ (١١)

“Allah will exalt in degree those of you who believe, and those who have been granted knowledge.

[*Sūrah al-Mujādilah* 58:11]

Those who are the leaders of Allah's (سُبْحَانَهُ وَتَعَالَى) supporters are those who Allah (سُبْحَانَهُ وَتَعَالَى) has described in His Saying:

﴿ أَلَا إِنَّ أَوْلِيَاءَ اللَّهِ لَا خَوْفَ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ ﴿١٢﴾ الَّذِينَ ءَامَنُوا وَكَانُوا يَتَّقُونَ ﴾ (١٣)

“No doubt! Verily, the *Awliyā'* of Allah [i.e. those who believe in the Oneness of Allah and fear Allah much (abstain from all kinds of sins and evil deeds which he has forbidden), and love Allah much (perform all kinds of good deeds which He has ordained)], no fear shall come upon them nor shall they grieve, Those who believed (in the Oneness of Allah - Islamic Monotheism), and used to fear Allah much (by abstaining from evil deeds and sins and by doing righteous deeds).”

[*Sūrah Yūnus* 10:62-63]

Secondly: Attacking the scholars of the *Sunnah* is from the actions of pre-Islamic ignorance. Shaykh Ṣāliḥ ibn Fawzān al-Fawzān said in his explanation of *Masā'il al-Jāhiliyah* of *Imām* ibn 'Abd al-Wahhāb, under the

tenth issue, which is accusing the religious people of having little understanding and lacking good memory, and [the disbelievers] application of this in seeking to prove the falsity of the religion, such as their saying:

﴿ بَادِيَ الرَّأْيِ ﴾

“Without thinking...”

[Sūrah Hūd 11:27]

Shaykh Ṣāliḥ ibn Fawzān al-Fawzān (رَحِمَهُ اللهُ) said:

“From what Allah (سُبْحَانَهُ وَتَعَالَى) mentioned about the people of Nuḥ is their saying:

﴿ مَا نَرَبُّكَ إِلَّا بَشَرًا مِثْلَنَا وَمَا نَرَبُّكَ إِلَّا الَّذِينَ هُمْ أَرَادْنَا بِكَادِي

الرَّأْيِ ﴾

“We see you but a man like ourselves, nor do we see any follow you but the meanest among us and they (too) followed you without thinking.”

[Sūrah Hūd 11:27]

Meaning: the weak.

﴿ بَادِيَ الرَّأْيِ ﴾

“Without thinking...”

[Sūrah Hūd 11:27]

Meaning: those who have no understanding.

Therefore they insult the followers of the Messengers (عَلَيْهِمُ السَّلَامُ) by saying, ‘They do not possess insight’, and this is what many of the sinful people and enemies of the religion brag with today. They

mock the Muslims and the Muslim scholars [with the idea] that they do not possess understanding or insight and seek to belittle them using this falsehood, even though the Muslim scholars are the true people of insight and knowledge.

Since they are those who see by way of Allah's (سُبْحَانَهُ وَتَعَالَى) light and establish His (سُبْحَانَهُ وَتَعَالَى) commandments and prohibit that which Allah (سُبْحَانَهُ وَتَعَالَى) has forbidden. There is no doubt that the scholars who act upon their knowledge are the best of the people after the Messengers (عَلَيْهِمُ السَّلَامُ) and the merit of the scholar over the rest of the worshippers is like that of the moon over the rest of the heavenly bodies. Consequently, no one finds fault with the scholars or accuses them of short-sightedness or lack of understanding except he who resembles the people of pre-Islamic ignorance and the people of Nuḥ who describe the followers of the Prophets with these descriptions to scare people away from them. This is something [also] perpetrated against the *Sunnah*.

Some people today say: these scholars are the scholars of menses and postnatal bleeding. They say about them that they are scholars of *istijmār*²⁸ and trivial issues, and that they do not know the current affairs. According to these people, "current affairs" are [nothing but] political issues, and revolting against the rulers."²⁹

Shaykh Ṣāliḥ ibn 'Abd al-Azīz Aāl-Shaykh (رَضِيَ اللهُ عَنْهُ) said:

"Indeed the people who possess knowledge of the book and the *Sunnah* have a great position which must be given due consideration, Allah (سُبْحَانَهُ وَتَعَالَى) said:

﴿ يَرْفَعُ اللَّهُ الَّذِينَ ءَامَنُوا مِنكُمْ وَالَّذِينَ أُوتُوا الْعِلْمَ دَرَجَاتٍ ۗ ﴾

²⁸ [TN]: The act of cleaning with small stones. This is done in case water cannot be found or one is not capable of using it. One is to use at least three small stones, and has to make sure that impurities and all remaining traces have been completely removed.

²⁹ al-Fawzān, Ṣāliḥ ibn Fawzān, *Masā'il al-Jāhiliyah* (p.78-79).

“Allah will exalt in degree those of you who believe, and those who have been granted knowledge.

[*Sūrah Al-Mujādilah* 58:11]

Thus, He (سُبْحَانَهُ وَتَعَالَى) singled out the people of knowledge from the rest of the believers.

Similarly, He (سُبْحَانَهُ وَتَعَالَى) said:

﴿ إِنَّمَا يَخْشَى اللَّهَ مِنْ عِبَادِهِ الْعُلَمَاءُ إِنَّ اللَّهَ عَزِيزٌ غَفُورٌ ﴿١٢﴾ ﴾

“It is only those who have knowledge among His slaves that fear Allah. Verily, Allah is All-Mighty, Oft-Forgiving.”

[*Sūrah Fātir* 35:28]

This is because when they speak and teach, their speaking and teaching emanate out of the fear of Allah (سُبْحَانَهُ وَتَعَالَى) and we have been ordered to follow the example of the people of knowledge, and to return to them. The obligation [of returning to them] has been fulfilled if you seek a verdict from the people of knowledge regarding an issue and they give you a verdict that fulfils the objectives of the [Islamic] law.

Hence, attacking the people of knowledge is not from the religion just as it is not from the religion to undermine their worth: rather, this is from the action of pre-Islamic ignorance.³⁰

Thirdly: Attacking the scholars of the *Sunnah* is a crime against Allah’s (سُبْحَانَهُ وَتَعَالَى) legislation which the scholar carries.

Shaykh ul-Islām ibn Taymiyah (رحمته الله) said:

³⁰ Aāl-Sheikh, Ṣāliḥ ibn Abd al-Aziz, *Simāt al-Muminīn fi Fitan wa Taqalabi al-Ahwā* (p. 28).

“This is because the later part of this *Ummah* were those who established this religion in statement, knowledge, action and transmission. Therefore attacking them is an attack on the religion which necessitates the rejection of that which Allah (سُبْحَانَهُ وَتَعَالَى) has sent His Prophets with and this was the intention of he who first propagated the innovation of *at-Tashayyu'*. As his intention was the path of Allah (سُبْحَانَهُ وَتَعَالَى) and the invalidation of what the Prophets came with from Allah (سُبْحَانَهُ وَتَعَالَى).”³¹

Shaykh Muḥammad ibn Ṣāliḥ al-Uthaymīn (رحمته الله) said:

“Indeed tarnishing the reputation of the scholars and leaders in reality is a great crime. It is not a crime upon the scholar himself: but rather it is a crime upon whatever form of the legislation of Allah (سُبْحَانَهُ وَتَعَالَى) that the scholar is carrying. Since when a person’s rights are not recognised and his reputation is tainted, people will not take anything from him and will consider him to be upon misguidance and his opinion to be from desires. Thus, the legislation that this scholar carries falls into neglect due to this defaming. And so this person who defames the scholar has committed a personal crime upon the scholar and a religious crime upon the religion of Allah (سُبْحَانَهُ وَتَعَالَى) which the scholar carries. So these are two great crimes.”³²

Also, he (رحمته الله) said:

“Attacking the honour of the scholars is immoral because it entails two great causes of evil.

1. Backbiting them as though the scholars are like other people – indeed the scholars are individuals whose honours are sacred. If a person attacks the scholar’s honour then he has back-bitten him, and Allah (سُبْحَانَهُ وَتَعَالَى) has said in the Noble Quran:

³¹ Ibn Taymiyah, Aḥmad, ‘Abd al-Ḥalīm, *Minhāj as-Sunnah an-Nabūwah*.

³² Ibn al-‘Uthaymīn, Muḥammad ibn Ṣāliḥ, *Wasāyat wa at-Tawjihāt li Ṭulāb al-‘Ilm* (p.196).

﴿ يَا أَيُّهَا الَّذِينَ آمَنُوا اجْتَنِبُوا كَثِيرًا مِّنَ الظَّنِّ إِنَّكُم بِبَعْضِ الظَّنِّ إِثْمٌ وَلَا تَجَسَّسُوا وَلَا يَغْتَبَ بَعْضُكُم بَعْضًا أَيُحِبُّ أَحَدُكُمْ أَن يَأْكُلَ لَحْمَ أَخِيهِ مَيْتًا فَكَرِهْتُمُوهُ وَاتَّقُوا اللَّهَ إِنَّ اللَّهَ بَشِيرٌ غَفُورٌ ﴾

﴿ نَوَافِلٌ رَّحِيمٌ ﴾

“O’ you who believe! Avoid much suspicions, indeed some suspicions are sins. And spy not, neither backbite one another. Would one of you like to eat the flesh of his dead brother? You would hate it (so hate backbiting). And fear Allah. Verily, Allah is the One who accepts repentance, Most Merciful.”

[Sūrah al-Hujūrat 49:12]

2. **This is the severest.** Abandoning the legislation [of Allah] that they possess. The [knowledge of] Islamic law that Allah (سُبْحَانَهُ وَتَعَالَى) has entrusted these scholars for [the purpose of] protection is lost due to the doubt of these [people]. It is known that if you ruin the reputation of a scholar, people will not accept everything he says, and as a result, Allah’s legislation will be neglected.”³³

Fourthly: Having hatred of knowledge and its people is [the same as] having hatred towards the inheritance left by the Prophets and their inheritors.

The *Imām*, Ibn al-Qayyim (رحمته الله) said:

“Having love for knowledge and the scholars is from the religion which Allah (سُبْحَانَهُ وَتَعَالَى) has legislated, because knowledge is the inheritance of the Prophets (عَلَيْهِمُ السَّلَامُ) and the scholars are their inheritors. Therefore, having love for knowledge and its people is having love for the inheritors of the Prophets and their

³³ Ibn al-Uthaymīn, Muḥammad ibn Ṣāliḥ, *Wasāyat wa at-Tawjihāt li Ṭulāb al-‘Ilm* (p.70).

inheritance; and hating knowledge and its people is having hatred for the inheritors of the Prophets and their inheritance.

Therefore, love for knowledge is from the signs of happiness and hatred of knowledge is from the signs of wretchedness. All of this is related to the knowledge which the Messengers (ﷺ) came with and left as an inheritance for the *Ummah*, and not in all that which is called 'knowledge'.

Also, having love for knowledge leads to learning and following it and that is the [essence of] the religion, and having hatred for knowledge prevents a person from learning and following it and that is the [essence of] wretchedness and misguidance."³⁴

Fifthly: Attacking the scholars of the *Sunnah* is from the habits of the people of innovation and innovative partisanship.

The noble scholar Shaykh al-Fawzān (رحمته الله), said in the introduction to the book (*Fadl al-'ilm wa Ihtirām al-'Ulamā*):

"Thus, I have found it [*Fadl al-'ilm wa Ihtirām al-'Ulamā*] to be a good book on this issue, that brings its point across. There is a great need for it when [people engross in] a lot of gossip about the scholars as a result of ignorance, following desires, and prejudices."³⁵

He also said:

"No one speaks ill of the upright scholars who are upon the truth except three individuals: He is either a hypocrite who is known for his hypocrisy or an [openly] sinful person who hates the scholars because they prevent him from sinning. Or he is a misguided person of partisanship who hates the scholars because they do not agree with his partisanship and his deviant ideologies."

³⁴ Ibn al-Qayyim, Muḥammad ibn Abū Bakr, *Miftāh Dār as-Sā'dāh* (1/435).

³⁵ al-Fawzān, Šāliḥ ibn Fawzān, *Fadl al-'ilm wa Ihtirām al-'Ulamā* (p.8).

Also the *Imām* Abū ‘Abdillāh, Muḥammad ibn ‘Abdillāh ibn al-Tamhānī al-Ḥākim an-Naysabūrī (ﷺ) who died in the year 405^H said in the introduction of his book (*Ma’rifatul U’lūm il- ḥadīth*):

“I heard Abū ‘Alī al-Ḥusayn ibn ‘Alī al-Ḥāfīz say: I heard Ja’far ibn Aḥmad ibn Sinān al-Wāsītī say: “There is not an innovator in the religion except he hates the people of *ḥadīth*, and when a person innovates into the religion, the sweetness of *ḥadīth* is removed from his heart.”

Abū ‘Abdillāh al-Ḥākim an-Naysabūrī (ﷺ) said:

“This is our experience during our travels and in our homelands - that all those who affiliate themselves with any form of heresy and innovation do not look towards the saved sect except with contempt, and they call them people who have no understanding.”³⁶

Likewise Bahā ud-Dīn as-Subkī (ﷺ) used to say about *Shaykh ul-Islām* ibn Taymiyah (ﷺ), in refutation of some of those who criticise him and are filled with hatred:

“By Allah, no one hates Ibn Taymiyah except an ignorant person or a person of desires. As for the ignorant, he does not know what he says and as for the person of desires, then he is prevented from the truth by his desires after he has attained knowledge of it.”³⁷

Also *Imām* ash-Shātībī (ﷺ) said:

“It is the habit of all those who innovate [in the religion] to hinder the people from following the religion and to speak ill of them [i.e. the people of the *Sunnah*] and claim they are from the most filthy, impure people who are addicted to the worldly life.

³⁶ al-Ḥākim, Muḥammad ibn ‘Abdillāh, *Ma’rifat al-‘Ulūm al-Ḥadīth* (p.401).

³⁷ as-Subkī, Bahā ud-Dīn, *Rad al-Wāfi* (p.50).

They apply to them the evidence from verses that censure the [lowly] life of this world and censure those devoted to [seeking] it, as has been reported from ‘Amr ibn ‘Ubayd [the innovator] who said: “If ‘Alī, ‘Uthmān, Talḥah and az-Zubayr gave me a testimony concerning a shoe lace, I would not approve their testimony...”

Up until *Imām ash-Shātībī* (رحمته الله) said:

“This is how the people of misguidance behave. They speak ill of the *Salaf as-Saliḥ* in hopes that their fruits perish. As Allah (سُبْحَانَهُ وَتَعَالَى) said,

﴿يُرِيدُونَ أَنْ يُطْفِئُوا نُورَ اللَّهِ بِأَفْوَاهِهِمْ وَيَأْبَى اللَّهُ إِلَّا أَنْ يُبَيِّنَ نُورَهُ﴾

“They (the disbelievers, the Jews and the Christians) want to extinguish Allah’s Light (with which Muḥammad has been sent - Islamic Monotheism) with their mouths, but Allah will not allow except that His Light..”

[*Sūrah al-Hujūrat* 49:12]

The root of this corruption stems from the *Khawārij* as they were the first to speak ill of the *Salaf as-Ṣāliḥ* and to label the Companions (رَضِيَ اللَّهُ عَنْهُمْ). And it is the likes of all of these actions that bring about hatred and enmity.”³⁸

Also *Ibn Ḥibbān al-Bustī* (رحمته الله) said:

“*Ibn ul-Musayyib* informed us that *Ishāq ibn Ibrāhīm ash-Shāhaidī* said that *Yahyā ibn ‘Ubayd at-Tawīl* told us that ‘*Amr ibn an-Nadhīr* said: ‘I passed by ‘*Amr ibn ‘Ubayd* [the innovator] and sat with him, then he mentioned an issue so I said: ‘This is not the opinion of our companions.’ So he said: ‘And who are your companions, may there be no father for you?’ I said: ‘*Ayyūb*,

³⁸ ash-Shātībī, *Abū Ishāq Ibrāhīm ibn Mūsā, al-I’tisām* (p.169-171/1).

Yūnus, ibn ‘Awn and at-Tamīmī.’ He said: “These are the filthiest and most impure people: they are dead and not alive.”

Abū Hātim Muḥammad ibn Ḥibbān al-Bustī (رحمته الله) said:

“This is what he said about these people even though they were from the leading scholars in knowledge, lanterns of the religion, lamps of Islam and lighthouses of guidance. There was not on the surface of the earth at that time four people resembling them in religion, *fiqh*, memorisation, steadfastness upon the *Sunnah*, having hatred for the people of innovations, along with severe ascetism, devotion to worship, piety and concealed piety.”³⁹

Likewise, *Shaykh ul-Islām* Abū ‘Uthmān as-Sābūnī (رحمته الله) said:

“The characteristics (resulting) from (the effects of) innovations upon their people are obvious and manifest. The most apparent of their signs and characteristics is their severe enmity and hatred towards the carriers of the narrations of Prophet (صلى الله عليه وسلم). Their disdain of them, their considering them to be valueless and naming them with *Al-Ḥāshwiyyah* (Worthless People), *Jahālah* (the Ignorant), *Dhāḥiriyyah* (Literalists) and *Mushabbihah* (those who liken Allah to the creation). (And this is) due to their belief (concerning) the narrations of Prophet (صلى الله عليه وسلم) that they are devoid of any knowledge and that the (real) knowledge is that which devil pitches at them from the results of their corrupt intellects, the dark whisperings of their chests (i.e., souls), the false notions of their hearts (which are) empty of any good, their words and proofs which are devoid (of truth) and their unjustified and futile doubts.”

Up until his (رحمته الله) saying:

“I observed in these names that the people of innovation label *Ahlu-Sunnah* with - and none of these names, by the favour of Allah and His grace, apply to them [in truth] - they (the people of innovation) treated them (*Ahlu-Sunnah*) in the same way the

³⁹ Ibn Ḥibbān, Abū Hātim Muḥammad, *al-Majrūhīn* (p.83-84).

idolaters treated the Messenger of Allāh (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ), for indeed they had different things to say about him. Some of them called him a magician, others called him a soothsayer, some of them called him a poet while others called him a madman. Others said he was afflicted, while others said he was a fabricator and an ardent liar. But the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) was far removed and free from these faults, he was nothing but a chosen Messenger and a Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ).”

Allah (سُبْحَانَهُ وَتَعَالَى) says:

﴿ أَنْظِرْ كَيْفَ صَرَبُوا لَكَ الْأَمْثَالَ فَضَلُّوا فَلَا يَسْتَطِيعُونَ سَبِيلَكَ ۝١﴾

“See how they coin similitudes for you so they have gone astray and cannot find the right path.”

[Sūrah al-Furqān 25:9]

In the same manner the innovators – may Allah abandon them - label the carriers of the Prophets narrations, the transmitters of his traditions, and narrators of his *ḥadīth*, those who follow his path and are guided by his *Sunnah*, and are known as the people of *ḥadīth*.

So some of them label them as unbeneficial and some of them call them *al-Mushabbihah*, and some call them *an-Nābitah*, and some call them *an-Nāsibah* and some call them *al-Jabariyyah*. However, the people of narrations are a group of people who are free from these faults and are clean and pure. They are nothing but people of the illuminating *Sunnah*, gratifying conduct, the steady way, and profound and powerful proof. Allah (سُبْحَانَهُ وَتَعَالَى) has granted them success in following His Book, revelation and Message and with adhering to the Messenger of Allah (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ).”⁴⁰

Shaykh ul-Islām ibn Taymiyah (رَحِمَهُ اللهُ) said:

⁴⁰ as-Sābūnī, Abū ‘Uthmān Ismā‘īl ibn ‘Abd ur-Raḥmān, ‘*Aqīdat as-Salaf Ashāb al-Ḥadīth* (p.99,100-106).

“To the extent that the majority of the *Mu'tazilah* [unjustly] included the leading scholars such as Mālik and his followers, ath-Thawrī and his followers, al-'Awzā'ī and his followers and the likes of ash-Shāfi'ī and his followers, Ishāq ibn Rāhawaih and others into the group of those who are from the *Mushabbihah*...”

Na'im ibn Ḥammad (رضي الله عنه) said:

“When you see a person from Iraq speaking about Aḥmad ibn Ḥanbal, be in doubt about his religion, and when you see a person from Basrah speaking about Wahb ibn Jarīr, be in doubt about of his religion, and when you see a person from Khurasān speak about Ishāq ibn Rāhawaih, be in doubt about his religion.”⁴¹

In addition to this, Abū Ja'far Muḥammad ibn Ḥārūn al-Makhrāmī al-Fallās (رضي الله عنه) said:

“If you see a person attack Aḥmad ibn Ḥanbal know that he is a misguided innovator.”⁴²

Likewise Abū Ḥātim ar-Rāzī (رضي الله عنه) said:

“When you see a person from Rayy showing hate towards Abū Zur'ah know that he is an innovator.”⁴³

Also Ibn Abī Dāwūd (رضي الله عنه) said in his famous poem,

“And do not be like those who play with their religion //
By attacking the people of ḥadīth and defaming (them).”

In addition, as-Safārīnī (رضي الله عنه) said,

⁴¹ al-Khaṭīb al-Baghdādī, Abū Bakr Aḥmad ibn 'Alī, *Tārīkh al-Baghdād* (6/348).

⁴² al-Fallās, Abū Ja'far Muḥammad ibn Ḥārūn, *al-Muqadamāh fi al-Jarh wa at-Ta'dīl* (p.308-309).

⁴³ Ibn Ḥibbān, Abū Ḥātim Muḥammad al-Būstī, *al-Majrūhīn* (p.83-84).

“We are not concerned at this moment with mentioning the virtues of the people of *hadīth*, for indeed, their virtues are well known, their deeds are numerous and their merits are abundant. So whoever finds fault with them is remarkably deficient, and whosoever hates them is from the party of *Iblīs*, a deserter.”⁴⁴

Abū Ishāq Ibrāhīm ibn ‘Uthmān ibn Dirbās ash-Shafi‘ī (رحمته الله) authored a book he entitled, *Tanzihu ash-Sharia’h ‘an il-alqāb ash-Shanī’ah*’ where he mentioned the sayings of the *Salaf* and others regarding the meanings of these nicknames. He also mentioned that all innovators give *Ahlu-Sunnah* these false names and they claim - according to their false opinions - that they are correct, just as the idolaters used to give the Prophet (صلى الله عليه وسلم) false nicknames. Thus the *Rawāfidih*⁴⁵ call them the *Nāsibah*⁴⁶, and the *Qadariyah*⁴⁷ call them the *Mujbirah*⁴⁸, and the *Murjiah* call them sceptics, and the *Jahmiyyāh* call them the *Mushabbihah*⁴⁹, and the people of rhetoric call them the *Hashwiyyah*⁵⁰, and *Nawābit*⁵¹ call

⁴⁴ Ibn Hibbān, Abū Hātim Muḥammad al-Būstī, *al-Majrūhīn* (p.83-84).

⁴⁵ [TN]: Lit. the Rejectionist: they are those who rejected most of the Companions. They asked Zayd ibn ‘Alī about Abū Bakr and ‘Umar, so he invoked mercy upon them both. Some rejected him, and so he said to them, “*You have rejected me*”. Henceforth they were called ‘*Rāfiḍah*’ due to their rejection of him.

⁴⁶ [TN]: A person who harbors hatred for ‘Alī ibn Abī Tālib. A name most often use by the *Shī‘ā* and *Mu’tazilah* towards *Ahlu-Sunnah* in a derogatory sense.

⁴⁷ [TN]: Those who disbelieve in the Divine Pre-Determination and believe that Allāh has no power over His creation and that mankind is totally independent of His Will and Power.

⁴⁸ [TN]: Those who believe that people have no free will, and are not responsible for their own actions, rather they are forced.

⁴⁹ [TN]: A name given to those who perform *tashbīh* - they ascribe attributes for the Creator, but declare them to be the same as those of the creation. A name most often used by *Jahmiyyāh* towards *Ahlu-Sunnah* in a derogatory sense.

⁵⁰ [TN]: A people who lack deep thought and intellect. A name most often use by the people of innovation towards *Ahlu-Sunnah* in a derogatory sense. *Imām Aḥmad* said “As for the people of rhetoric opinion, they call the people of *Sunnah*, *an-Nābita* and *al-Hashwiyyah*. The people of rhetoric opinion lie!”

them scum, rabble and the likes of these names. Just as the *Quraish* use to sometimes call the Prophet (ﷺ) a madman, a poet, a soothsayer and other times a liar.

For this reason the *Salaf* said: this is the sign of correct heritage and complete adherence as the *Sunnah* is that which the Messenger of Allah (ﷺ) was upon in belief, economics, speech and actions.

Likewise *Imām* al-Khaṭṭīb al-Baghdādī (رحمته الله) narrated with a chain of narration to Qutāibah ibn Sa'īd:

“When you see a person loving the people of *ḥadīth*, like Yaḥyà ibn Sa'īd al-Qattān and 'Abd ur-Raḥmān ibn Maḥdī and Aḥmad ibn Ḥanbal and Ishāq ibn Rāhawaih – and he mentioned others – then indeed he is upon the *Sunnah* and whoever opposes this then know that he is an innovator.”⁵²

Similarly, Abū Zur'ah ar-Rāzī (رحمته الله) said:

“When you see a person from Kufa attacking Sufyān ath-Thawrī and az-Zāyidah, then do not doubt he is a *Rāfidhī*, and when you see a person from Shām attacking Makhul and al-'Awzā'ī then do not doubt he is a *Nāsibī*⁵³, and if you see a person from Khurasān attacking 'Abdullāh ibn al-Mubārak then do not doubt that he is a *Murjī*, and know that all of these groups are united upon hatred towards Aḥmad ibn Ḥanbal, because there is none from them except that he has been struck in his heart by an arrow from Allah which he can never recover from.”

⁵¹ [TN]: Lit. A people who suddenly sprout out. A name most often use by the people of rhetoric towards *Ahlus-Sunnah* in a derogatory sense.

⁵² al-Khaṭṭīb al-Baghdādī, Abū Bakr Aḥmad ibn 'Alī, *Fatawā al-Hamawiyah al-Kubrā* (p.381-382).

⁵³ [TN]: A person who harbors hatred for 'Alī ibn Abī Ṭālib. A name most often use by the Shi'a and *Mu'tazilah* towards *Ahlus-Sunnah* in a derogatory sense.

Imām ibn al-Qayyim (رحمته الله) said regarding this issue, in his refutation of the people of innovations who give repulsive names to *Ahlu-Sunnah*, he said:

*“So you have given them nicknames //
By which you degrade them and this is from enmity.*

*They call you to bear witness over its falsehood //
Will you then call them to bear witness to falsehood.*

*By Allah, your enmity towards them does not harm them //
Since they are truly in compliance with the pleasure of the
Most Merciful.*

*O' you who has enmity for the sake of [means of] provision //
And for position and the leadership over brothers.*

*Congratulations! Come take this enmity //
How much loss, humility and disgrace does it bring.*

*By Allah, you will soon reap its effect //
And [then] you will remember the truthfulness of those
who possess true faith.”⁵⁴*

Also the prominent *Shaykh* ‘Abd ur-Raḥmān as-Sa’dī (رحمته الله) said:

“When the people of *ta’til* were unable to increase their falsehood and rejection of the people of knowledge and *Imān*, they began to support their falsehood by complaining much to the leaders and rulers. They duped them with two types of falsehood: they made their innovations attractive to them, and dressed them up in decorated phrases and distorted expressions: they raised and magnified them with their speech, but [in reality] they were shameful and vulgar, and they exaggerated them, but [really] they were mere bodies without souls and mere names without forms and mere words without actuality to them.

⁵⁴ Ibn al-Qayyim, Muḥammad ibn Abū Bakr, *al-Qasīdat ul-Nūniyah ma’ at-Ta’liq al-Mukhtasir* (p.1070-1073).

The second type of falsehood was that they gave *Ahlu-Sunnah* horrid names. They called them *al-Mujasimah* and *al-Mushabihah*; and *an-Nawābit*, i.e. naive and inexperienced; and *al-Ḥashāwiyāh*, i.e. those who lack deep thinking and intellect. They described them with many other humiliating and derogatory names.

Then, these [falsifications] converged with attentive ears from the leaders, and hearts that turn away [from the truth], and deficient knowledge and differing desires. So the speech of the people of falsehood earned them popularity built upon these falsifications, and they assisted them [the people of desires] upon much of their falsehood with their actions and [by] their suppression of *Ahlu-Sunnati wal Jamā'ah*. However, the truth is always superior and its people are always firm upon the truth, resistant in their promotion of it, reliant upon their Lord and trusting in His True Promise and [His] Help.

Also they have [to provide them with] knowledge-based proofs, familiar evidences and their complete firmness in the face of the objections and contentions of the people of innovations and their supporters. They do not complain except to Allah (سُبْحَانَهُ وَتَعَالَى). They complain to Him about that which they meet with from the people of innovations, of speech and misconceptions that are not based on any knowledge: people who are in self-contradiction, who are not forthright upon a single path - but rather, every group [from these people] calls to something the other does not: and [they complain to Allah] that they [the people of falsehood] fool around in their falsehood and are delighted in their knowledge which opposes the knowledge of the Messengers (عَلَيْهِمُ السَّلَام) and dare to distort the text and have no manners or respect for the speech of Allah (سُبْحَانَهُ وَتَعَالَى) nor the speech of the Messenger (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ), and they ask Allah (سُبْحَانَهُ وَتَعَالَى) for salvation in this life and the next.⁵⁵

The noble Shaykh and *Imām* ibn Bāz (رحمته الله) said:

⁵⁵ as-Sa'di, 'Abd ur-Rahmān ibn Nāsir, *Tawdih al-Kāfiyah ash-Shāfiyah* (p.254-255).

“When the Shaykh became famous – meaning Muḥammad ibn ‘Abd al-Wahhāb for calling the people, writing and authoring beneficial books, and spreading them to the people and the scholars exchanged letters with him, many groups appeared from those who envied him and opposed him. Other enemies also appeared, and his enemies and opposition were divided into two groups: a group that fought against him in the name of knowledge and religion, and a group that fought against him in the name of politics, but were hiding behind the curtain of the religion and exploited the enmity of those scholars who made apparent their enmity towards him. And [they] said he was upon other than the truth, and that he was this and that.

But the Shaykh continued in calling the people, removing the doubts, clarifying the evidences and guiding people to the truth as it is the guidance of the book of Allah (سُبْحَانَكَ وَبِحَمْدِكَ) and the *Sunnah* of his Messenger (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ).

Sometimes they would say: he is from the *Khawārij* and sometimes they would say: he infringes upon the consensus of the scholars and claims he has the power to make totally independent rulings and he is not concerned with the scholars and *fuqahā* (scholars who are experts in *fiqh*) who preceded him. Sometimes they would accuse him of other things, and this was not except due to the deficiency in the knowledge of a group of them, whilst other groups blindly followed and relied upon others. Also other groups were afraid for their [learning] centres so they fought against him politically, hiding behind the curtain of Islam and the religion and relied upon the opinions of the deviant and misguided.”⁵⁶

Sixthly: Shaykh Ṣāliḥ ibn Fawzān al-Fawzān (رَضِيَ اللهُ عَنْهُ) said:

⁵⁶ Ibn Bāz, ‘Abd al-Aziz ibn ‘Abdillāh, *Imām Muḥammad ibn ‘Abd al-Wahhāb, Dā’watihī wa Sirātihī* (p.36).

“No one disregards or belittles the status of the scholars except a deviant heretic who hates the truth and its people or an ignorant person who thinks he is knowledgeable.”

He (ﷺ) also said:

“The scholars have their position and status and no one disregards or belittles their status except a deviant heretic who hates the truth and its people or an ignorant person who thinks he is knowledgeable and has been deceived by that which he has heard from the speech of the hypocrites and people of doubt. Just as Allah (سُبْحَانَهُ وَتَعَالَى) has mentioned in the Quran, that the hypocrites spoke ill of the Messenger of Allah (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) and his companions when they said: “We have not seen anyone with hungrier stomachs, falser in speech, or more cowardly when meeting [an enemy] in combat than the likes of these reciters of ours,” meaning the Messenger of Allah and his companions. So Allah (سُبْحَانَهُ وَتَعَالَى) revealed to his Messenger (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ):

﴿ وَلَئِنْ سَأَلْتَهُمْ لَيَقُولُنَّ إِنَّمَا كُنَّا نَخُوضُ وَنَلْعَبُ قُلْ أَيُّ آيَاتِهِ وَآيَاتِيَوْمَ رُسُلِهِ كُنتُمْ
تَسْتَهْزِئُونَ ﴿١٥﴾ لَا تَعْتَذِرُوا قَدْ كَفَرْتُمْ بَعْدَ إِيمَانِكُمْ ﴾

“If you ask them (about this), they declare: “We were only talking idly and joking.” Say: “Was it at Allah, and His Ayāt (proofs, evidences, verses, lessons, signs, revelations, etc.) and His Messenger that you were mocking?” Make no excuse: you have disbelieved after you had believed.”

[Sūrah at-Tawbah 9:65-66]

Therefore, the person who hates the scholars in this time has a share of this verse in accordance to the level of his hatred towards them or his finding fault with the people of knowledge. Thus, this verse will hurt him as much as he deserves, because

the scholars have their deserved station and their flesh is poisonous.”⁵⁷

He (ﷺ) also said:

“None except three people attack the upright scholars: the hypocrite whose hypocrisy is known, an [openly] sinful person who hates the scholars because they forbid him from sinning, or a factional deviant who hates the scholars because they do not agree with his partisanship and deviant ideologies.”⁵⁸

Likewise Imām Abū Zur’āh (ﷺ) said:

“When you see a man finding fault with any of the companions of the Messenger of Allah (ﷺ), know that they are heretics and that they desire to disparage our witnesses in order to invalidate the book and the *Sunnah*. Yet, it is they who more deserving of disparagement and it is they who they are heretics.”⁵⁹

Also Abū Ismā’il at-Tirmidhī (ﷺ) said:

“I heard Aḥmad – meaning ibn Ḥanbal – say when a man said to him: “Indeed a man said, ‘the people of narrations are evil people.’ So he said: ‘This person is a hypocrite.’”⁶⁰

Also Ibn al-Qayyim (ﷺ) said, in his poem called “*al-Kāfiyāt ush-Shāfiyāh*” under the chapter titled: ‘*The People of Narrations are the Distinguished Helpers of the Messenger of Allah (ﷺ) and the one who believes in Allah (سُبْحَانَكَ وَتَعَالَى) and the Last Day does not hate the Helpers*’:

⁵⁷ al-Fawzān, Ṣāliḥ ibn Fawzān, *Muhādharāt fī al-Aqīdha wa Dā’wah* (p.124).

⁵⁸ al-Fawzān, Ṣāliḥ ibn Fawzān, *al-Ajwibat ul-Mufidah* (p.15).

⁵⁹ al-Khaṭīb al-Baghḍādī, Abū Bakr Aḥmad ibn ‘Alī, *Kāfiyah* (p.97).

⁶⁰ Ibn Mufliḥ, Abū Abdillāh Muḥammad, *al-Adāb ash-Sharīah* (2/35).

“O’ you who hate the people of narrations and abuses them //
Receive glad tidings of a contract for the friendship of Satan

Do you not know that they are the helpers of the Messenger //
Without any doubt nor any denial

Can the one who hates the Ansār be a [true] believing slave //
Or one who has attained the fragrance of true faith?”

Shaykh al-Fawzān (حفظه الله), in Abridged Footnotes on the Nūniyyah Poem said:

“The helpers in origin were the tribes of Aws and Khazraj and they were given this title because they assisted the Messenger of Allah (صلى الله عليه وسلم) and because of this they attained a merit until the Day of Resurrection since Allah (سُبْحَانَهُ وَتَعَالَى) praised them in the Quran when He (سُبْحَانَهُ وَتَعَالَى) said:

﴿وَالسَّابِقُونَ السَّابِقُونَ أُولَئِكَ مِنِّي وَأُولَئِكَ هُمُ الْمُحْسِنُونَ وَالَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ سَنَجْتَبِيهِمْ لِيُحْسِنُنَّ صُحُوبَهُمْ وَرَضُوا
عَنْهُ ﴿١٠٠﴾﴾

“And the first to embrace Islam of the *Muhājirun* (those who migrated from Makkah to Al-Madinah) and the *Ansār* (the citizens of Al-Madinah who helped and gave aid to the *Muhājirun*) and also those who followed them exactly (in Faith). Allah is well-pleased with them as they are well-pleased with Him.”

[Sūrah at-Tawbah 9:100]

Also He (صلى الله عليه وسلم) said about the Ansār:

“No one hates them except a hypocrite.”

And this word ‘helper’ is applied to the helpers of the narrations as they are also the helpers of Allah’s Messenger (صلى الله عليه وسلم) until the Day of Resurrection. So whoever hates them is similar to he

who hates the helpers of the Messenger (صلى الله عليه وسلم) from Aws and Khazraj.⁶¹

I say: that which indicates that the word *Ansār* (i.e. helpers) may be applied to all those who aid the religion of Allah, His *Tawhīd* and His legislation, is His (سُبْحَانَ وَتَعَالَى) saying:

﴿يَا أَيُّهَا الَّذِينَ آمَنُوا كُونُوا أَمْثَارًا لِلَّهِ﴾

“O’ you who believe! Be helpers (in the Cause) of Allah.”

[*Sūrah as-Şaf* 61:14]

Ibn Kathīr (رحمته الله) said:

“He ordered his believing slaves to be helpers of Allah (سُبْحَانَ وَتَعَالَى) in all circumstances - with their speech and actions, with their selves and their wealth and to answer the call of Allah (سُبْحَانَ وَتَعَالَى) and His Messenger (صلى الله عليه وسلم) just as the *Hawāriyūn* answered ‘Isā when they said:

﴿نَحْنُ أَمْثَارٌ لِلَّهِ﴾

“We are the *Ansār* (i.e. Helpers) of Allah..”

[*Sūrah as-Şaf* 61:14]⁶²

Also *al-Ḥāfiẓ* Muḥammad ibn ‘Alī as-Sūrī (رحمته الله) said:

“Say to he who opposes the *ḥadīth* and //
has begun to find fault with its people and those who claim it.

⁶¹ al-Fawzān, Şāliḥ ibn Faẓwān, *at-Ta’līq al-Mukhtasir ālā al-Qaṣīdat ul-Nūniyah* (p.1070-1073).

⁶² Ibn Kathīr, Ismā ‘il bin ‘Umar, *at-Tafsīr* (4/463).

*Is it with knowledge you say this //
then make it clear to me or ignorance?*

*For ignorance is the character of the foolish should fault be found //
with those who protect the religion from falsehood and
misdirection*

*And it is to their speech which they have narrated //
which every scholar and faqīh returns to.”⁶³*

Seventhly: He who defames the scholars of the *Sunnah* is afflicted by Allah (سُبْحَانَهُ وَتَعَالَى) before his death with the death of his heart, because the flesh of the scholars is poisonous.

Ibn ‘Aāsīr (رحمته الله) said:

“Know, my brother - may Allah (سُبْحَانَهُ وَتَعَالَى) grant you and I success in attaining his His Pleasure and may He make us from those who fear Him as He deserves to be feared - that the flesh of the scholars is poisonous - may Allah (سُبْحَانَهُ وَتَعَالَى) have mercy upon them - and Allah’s (سُبْحَانَهُ وَتَعَالَى) prior examples of exposing the shortcomings of their attackers is known. This is due to the fact that attacking them with that which they are free from is a major issue, and eating away at their honour by way of feast, [by] inventing lies is an unpleasant feast [since] inventing lies against He whom Allah (سُبْحَانَهُ وَتَعَالَى) has chosen from them for the revival of [religious] knowledge is a blameworthy characteristic.”⁶⁴

Shaykh al-Fawzān (رحمته الله) said:

“The scholars have a noble position and their flesh is poisonous so it is impermissible for anyone to describe them with descriptions that Allah (سُبْحَانَهُ وَتَعَالَى) has declared them innocent of.”⁶⁵

⁶³ Adh-Dhahābī, Shams ad-Dīn Muḥammad ibn Aḥmad, *Tathkiratul Ḥufādḥ* (p.1117/3).

⁶⁴ Ibn ‘Asākir, ‘Ali ibn al-Ḥasan, *Tubayyan Kathib al-Muftari* (p.29).

⁶⁵ al-Fawzān, Ṣāliḥ ibn Fawzān, *Muhādharāt fi al-Aqīdha wa Dawah* (p.124).

Also Shaykh 'Umar ibn Muḥammad ibn Salīm (رحمته الله) said:

“From the plots of Satan that prevent them [laymen] from learning and studying is: accusing the scholars of compromise [in the laws of Allah (سُبْحَانَهُ وَتَعَالَى)], and having poor opinion of them and not taking [knowledge] from them. This is a reason for the deprivation of beneficial knowledge. For indeed, the scholars are the inheritors of the Prophets, so whoever causes [people] to abstain from taking knowledge from them has caused [them] to abstain from the inheritance of the best of the Messengers (عَلَيْهِمُ السَّلَامُ). Also the scholars are those entrusted with Allah’s (سُبْحَانَهُ وَتَعَالَى) religion, therefore, it is obligatory upon every person who is bound [by Allah’s (سُبْحَانَهُ وَتَعَالَى) religious laws] (i.e. Mankind and *Jinn*) to take the religion from the people acquainted with it. For what is binding upon the general people from the Muslims is to ask and follow the scholars. Allah (سُبْحَانَهُ وَتَعَالَى) says:

﴿ فَسْأَلُوا أَهْلَ الذِّكْرِ إِنْ كُنْتُمْ لَا تَعْلَمُونَ ﴿١٤﴾ ﴾

“So ask of those who know the Scripture if you know not.”

[Sūrah as-Ṣaf 16:14]

Likewise Shaykh S‘ad ibn ‘Atīq (رحمته الله) said, in his advice to some countries:

“I hope you all know that the greatest causes of joy and delight in [this] life and the Hereafter is found in the path of the people of truth and guidance. Also the greatest cause of salvation from the ways of the people of transgression and corruption is acquiring the light of guidance from its [right] place and seeking beneficial knowledge from its carriers and people, and they are the people of knowledge and the religion.

Those who sacrificed themselves in seeking the truth and guiding the people until their guidance and justice was attested to, and safeguarded themselves from the characteristics of the people of transgression and misguidance and those besides them from the people of ignorance and misguidance, those who have gone

astray and led many worshippers astray and have spoken with supposition and conjecture regarding the religion of Allah (سُبْحَانَهُ وَتَعَالَى).

So they have become an affliction for the afflicted and the leaders of the ignorant. They and their followers are like those whom the leader of the Muslims 'Alī ibn Abī Ṭālib, said about them:

'They follow every (random) Zayd and 'Ubayd and they lean towards every caller. They do not seek enlightenment with the light of knowledge and they do not take refuge in a trustworthy support.'

And it has reached me concerning this kind, that they attack the people of knowledge and religion, have poor opinion of them and associate to them the abandonment of that which Allah (سُبْحَانَهُ وَتَعَالَى) has made obligatory upon them of calling to Allah (سُبْحَانَهُ وَتَعَالَى) and advising the Muslim leaders and the general population. But this is from their ignorance and their lack of concern for that which they fall into of backbiting, slander, dispraise and finding fault with the people of knowledge and whosoever tries to put the people of knowledge to shame and slander them, Allah (سُبْحَانَهُ وَتَعَالَى) will afflict him by killing his heart."⁶⁶

Also it has been related that Abū Zur'āh (رضي الله عنه) said:

"Indeed they want to disparage our witnesses so that they may discredit the Book and the *Sunnah*."⁶⁷

Eighthly: Attacking the scholars of the *Sunnah* strengthens the enemies of Allah (سُبْحَانَهُ وَتَعَالَى) in the onslaught of the Islamic *Ummah*.

Shaykh Ṣāliḥ ibn Fawzān al-Fawzān (رضي الله عنه) said:

⁶⁶ *ad-Durar as-Saniyyah* (p.148-149).

⁶⁷ *al-Kifayāh lil-Kātib* (p.1/188).

“He who finds fault with the scholars in this time, for him is a portion from this verse, which is the saying of Allah (سُبْحَانَهُ وَتَعَالَى):

﴿ وَلَئِن سَأَلْتَهُمْ لَيَقُولُنَّ إِنَّمَا كُنَّا نَخُوضُ وَنَلْعَبُ قُلْ أَيُّ آيَاتِهِ وَآيَاتِهِمْ وَرَسُولِهِ كُنتُمْ
تَسْتَهْزِئُونَ ﴿٦٥﴾ لَا تَمْنُنَ الَّذِينَ أَكْفَرُوا مَا أَكْفَرْتُمْ بَعْدَ إِيمَانِكُمْ إِنَّ نَعْفَ عَنْ طَائِفَةٍ مِنْكُمْ يُغْفِرُ اللَّهُ
لَهُمْ كَانُوا يُجْرِمُونَ ﴿٦٦﴾ ﴾

“Say: “Was it at Allah, and His Ayāt (proofs, evidences, verses, lessons, signs, revelations, etc.) and His Messenger that you were mocking?” Make no excuse: you have disbelieved after you had believed.”

[Sūrah at-Tawbah 9:65-66]

In accordance with that which he possesses of hate or in accordance to how much he finds fault with the people of knowledge, the [criticism] in this verse applies to him to the degree he deserves because the scholars have a special position and their flesh is poisonous. So it is impermissible for anyone to describe them with characteristics that Allah (سُبْحَانَهُ وَتَعَالَى) frees them from, like saying: they do not know current affairs: this is a terrible [and] very dangerous statement. For the scholars have understanding of the book and the Sunnah and this understanding uncovers for them the understanding of the current affairs.

Therefore this statement is extremely dangerous and that which is binding upon us is to remove it from the books in which it is written and to advise those who make this statement and to return the trustworthiness to ourselves and our scholars. And he who makes this statement does not harm anyone but himself, and he does not harm the scholars, for greater things were said about the Messengers (عَلَيْهِمُ السَّلَامُ), but it only increased them in dignity: whereas, this poor person just harms himself and those who have a high opinion of him and attach great importance to him. Thus, that which is obligatory upon us is to reject this statement and purify our tongues and writings from this and to know the worth and status of our scholars. There are others who

say they are sell-outs and they are scholars for the rulers and so on -

﴿كَلِمَةٌ تَخْرُجُ مِنْ أَفْوَاهِهِمْ إِنْ يَقُولُونَ إِلَّا كَذِبًا﴾

“Mighty is the word that comes out of their mouths [i.e. He begot (took) sons and daughters]. They utter nothing but a lie. “

[Sūrah al-Kahf 18:5]

Likewise, some of these troublemakers and deluded people say: they are the scholars of menstruation and post-natal bleeding in order to belittle them. This is the intent of the enemies of Islam. They want the general population to be disconnected from their scholars so they do not take knowledge from them, and it is at this point the chance to remove the head from the body of the *Ummah* presents itself and the chance to rule over them.

This is because nothing stands in their way except the scholars, so when they come between the scholars, and the youth and general population, dissociating one from the other. This is when the chance for the onslaught of the Muslim *Ummah* presents itself to the enemies of Allah (سُبْحَانَكَ يَا رَبُّ الْعَالَمِينَ) and His Messenger (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ). No one ever stands in the face of oppressors, disbelievers, heretics and hypocrites except the people of knowledge - those who make false their doubts and invalidate their speech with the book and the *Sunnah*, and stop them at their boundaries and refute their misconceptions.

Who stands in support of the *Sunnah* of Allah's Messenger (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) and abandons the lying speech which is spread concerning it except the people of knowledge? Who refuted misconceptions, and authors books in refutation of the heretics and deviants in the past and present except the people of knowledge? As for those who speak ill of the scholars then they do not contribute anything except abuse to Islam.

The people of knowledge are the ones who arrive at the arena before anyone else, as they are responsible for protecting the *Ummahs'* balance of knowledge which is taken from the Book and

the *Sunnah*. It is a tremendous evil then when those who find fault with the scholars and take away from their status, appear, and it is obligatory upon the Muslims to reject this speech and its people and to prevent them.”⁶⁸

Ninthly: The *Imām*, ibn al-Mubārak (رضي الله عنه) said:

“Whoever belittles the scholars has lost his hereafter and whoever belittles the leaders has lost his worldly life and whoever belittles the brothers has lost his sense of honour.”⁶⁹

Also Saḥl ibn ‘Abdillāh at-Tustarī (رضي الله عنه) said:

“The people will not cease to be upon good as long as they hold the leader and scholars in high esteem, for if they hold these two in high esteem, Allah (سُبْحَانَهُ وَتَعَالَى) will rectify their worldly affairs and their hereafter: and if they belittle these two things they ruin their worldly life and hereafter.”⁷⁰

Also Ayyūb ibn al-Qariyah (رضي الله عنه) said:

“The people who are most deserving of exaltation are three: the scholars, the brothers and the rulers. Thus, whoever belittles the scholars has corrupted his religion, and whoever belittles the brothers has corrupted his sense of honour, and whoever belittles the rulers has corrupted his worldly affairs - and the sound minded person does not belittle anyone.”⁷¹

Similarly, Shaykh Ṣāliḥ ibn Fawzān al-Fawzān (رحمته الله) said:

“It is obligatory to respect the Islamic scholars because they are the inheritors of the Prophets and, belittling them is considered

⁶⁸ al-Fawzān, Ṣāliḥ ibn Fawzān, *Muhādharāt fil-Aqīdah wa ad-Dawah* (p.124).

⁶⁹ adh-Dhahābī, Shams ad-Dīn Muḥammad ibn Aḥmad, *Siyar Ā'lam al-Nubāla* (8/308).

⁷⁰ Ibn Taymiyah, Aḥmad, ‘Abd al-Ḥalīm, *Majmū' al-Fatāwā* (35/12).

⁷¹ adh-Dhahābī, Shams ad-Dīn Muḥammad ibn Aḥmad, *Siyar Ā'lam al-Nubāla* (4/346).

as a belittlement of their position of their inheritance from the Prophet (صلى الله عليه وسلم) and a belittlement of the knowledge they carry.

Furthermore, whoever belittles the scholars is more likely to belittle other than them from the Muslims and this is why it is obligatory to respect the scholars due to their knowledge and status in the *Ummah*: and if we do not trust the scholars then who should we trust? If the trust in the scholars is lost then who do the Muslims return to in order to rectify their problems and to clarify Islamic rulings? If this occurs the *Ummah* will perish and chaos will spread. When the scholar makes an independent ruling and is correct, he gets two rewards and if he makes an independent ruling and is mistaken he gets one reward, and the mistake is forgiven.

Furthermore, no one belittles the scholars except that he exposes himself to punishment and both past and recent history best testifies to this. This is especially the case if these scholars are from those who have been entrusted with judging the Muslim affairs like the judges, and those in the committee of the major scholars.”

Tenthly: Attacking the scholars of the *Sunnah* and taking pleasure in dishonouring them is a fatal poison, a hidden illness and a clear and apparent sin.

Shaykh Muḥammad ibn ‘Abd al-Laṭīf, Shaykh S’ad ibn Ḥamd ibn Atīq, Shaykh ‘Abdullāh ibn ‘Abd al-Azīz al-‘Anqārī, Shaykh ‘Umar ibn Muḥammad ibn Salīm and Shaykh Muḥammad ibn Ibrāhīm said:

“From what is worthy to note, are the are the accusations of compromise, neglect, abandonment of what Allah (سُبْحَانَهُ وَتَعَالَى) has made obligatory upon them, and concealment of what they know of the truth and silence regarding its clarification from many ignorant people towards the people of knowledge and religion.. However, these ignorant people did not realise that backbiting the people of knowledge and religion, and taking pleasure in dishonouring the Muslims is a harmful poison and a hidden sickness and a clear and apparent sin. Allah (سُبْحَانَهُ وَتَعَالَى) says:

﴿ وَالَّذِينَ يُؤْذُونَ الْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ بِغَيْرِ مَا اكْتَسَبُوا فَقَدِ احْتَمَلُوا بُهْتَانًا وَإِنَّمَا

مُيَسَّرًا

“And those who annoy believing men and women undeservedly bear on themselves the crime of slander and plain sin.”

[*Sūrah al-Aḥzāb* 33:58]

Go easy on them (i.e. the scholars) - may your fathers lose their fathers - with your blame, otherwise fill the voids they filled.

Eleventh: Attacking the scholars is from the plots of the devil.

Shaykh ‘Umar ibn Muḥammad ibn Salīm (رحمته الله) said:

“From the plots of the devil which prevents them from learning knowledge and seeking it is accusing the Islamic scholars of compromise [in the religion] and having a poor opinion of them and not taking [knowledge] from them.”⁷²

Also Shaykh Muḥammad ibn ‘Abd al-Laṭīf and Shaykh ‘Abdullāh ibn ‘Abd al-Azīz al-‘Anqarī said:

“And from those things which the devil suggests to some practicing people is accusing the Islamic scholars of compromise and having ill suspicion of them, and not taking knowledge from them, and this is a cause of being denied beneficial knowledge.”⁷³

⁷² *ad-Durar as-Saniyyah* (9/168).

⁷³ *ad-Durar as-Saniyyah* (9/133).

Chapter Four:

Speaking About the Innovators and Warning Against Them Is Not Considered Backbiting



There are many narrations from the *Salaf* concerning how to deal with the innovators and warning against them. Certainly the *Salaf* were all agreed and united upon this in every time and place, and this consensus has been conveyed by many of the people of knowledge.

Moreover, the *Salaf* of the past and present followed the same course in warning against innovations and its people. They did not fall short in warning against them, and they abandoned its supporters who followed its path and promoted their innovation.

For indeed these innovations do not spread by themselves, but rather there are people who spread and propagated them. Therefore warning against innovations necessitates warning against its people, and once its people are repressed, rebuked and abandoned then that which they carry from innovations and desires will perish and they will not succeed in spreading and calling to it.

There has appeared in this time of ours, a people of young age and meager intellect who have brought a new saying that was not found among foremost generations: they say: “Warn against the innovation but

do not warn against the innovator and do not speak about him.” However, with this speech they only intend to close the door to warning against the innovators, so that their leaders and scholars may be left unhindered, and that they may spread what they wish of innovations and newly invented methodologies.

In reality, it is the Prophet (ﷺ) who legislated warning against the innovators individually. He (ﷺ), in fact, referred to Dhul-Khawaysir in his saying:

“No doubt, a people will surely arise from this one whose prayers will make yours seem trivial, they will read the Quran but it will not go pass their throats, and they will pass through the religion just as an arrow passes through the [hunter’s] game.”⁷⁴

Thus, his (the Messenger’s ﷺ) saying “this one” shows an identification [of the individual] and a specific warning against him.

Shaykh ul-Islām ibn Taymiyah (رحمته الله) said:

“As a result, warning against these innovations is a must, even if it entails mentioning and singling them out.”⁷⁵

Additionally, there are many examples from the *Salaf* in warning against the people of innovations by specifically mentioning their names, and nothing encouraged them to do this except sincere devotion to Allah, obedience to his Messenger (ﷺ), wishing well for the Muslim rulers, and sincere advice to the general population.

So, here is the *Imām* of the *Dār al-Hijrah* (Mālik ibn Anas) warning against the people of innovation, by specifically mentioning their names:

1. As ‘Abd ur-Raḥmān ibn Maḥdī (رحمته الله) said:

⁷⁴ See *Ṣaḥīḥ al-Bukhārī* (no.3610) and *Ṣaḥīḥ Muslim* (no.3452).

⁷⁵ Ibn Taymiyah, Aḥmad, ‘Abd al-Ḥalīm, *Majmū’ al-Fatawā* (2/233).

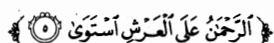
“I entered upon Mālik whilst there was a man with him asking about the Qur’an so he said: It is as if you are from the companions of ‘Amr ibn ‘Ubayd. May Allah curse ‘Amr because it is he who innovated this innovation of rhetoric.”⁷⁶

2. He (ﷺ) also said:

“Be wary of the people of *Kālam* and conjecture for indeed they are the enemies of the *Sunnah*.”⁷⁷

3. Likewise Ibn Abī Zayd (ﷺ) said:

“A man said to Mālik: O’ Abū ‘Abdillāh



“The Most Beneficent (Allah) *Istawa* (rose over) the (Mighty) Throne (in a manner that suits His Majesty).”

[*Sūrah Ṭaha* 20:5]

How did He (صلى الله عليه وسلم) ascend?”

He said: ‘The ascension is known and the details are incomprehensible and asking about it is an innovation and having faith in it is an obligation, and I see you as a person of innovation.’ Then he ordered his eviction. Then he ordered that he be banished.”⁷⁸

We also have [the example of] the *Imām* of *Ahlu-Sunnah* Aḥmad ibn Ḥanbal, of whom it is related that he warned against the people of

⁷⁶ az-Zawāwī, ‘Isā ibn Mas‘ūd, *Manāqib Mālik* (p.147-148).

⁷⁷ az-Zawāwī, ‘Isā ibn Mas‘ūd, *Manāqib Mālik* (p.148).

⁷⁸ az-Zawāwī, ‘Isā ibn Mas‘ūd, *Manāqib Mālik* (p.134). Also see Ibn Taymiyah, Aḥmad, *Majmū’ al-Fatawā* (4/4).

innovation by mentioning their names on many occasions and this was not done except out of sincere advice for the sake of Allah's religion.

Ibn al-Jawzī (رحمته الله) said:

“*Imām* Abū ‘Abdullāh Aḥmad ibn Ḥanbal, due to his firm stance upon the *Sunnah* and prohibition of innovations, would speak about a number of the notables if they opposed the *Sunnah* and his speech is considered loyalty to the religion.”⁷⁹

Some [examples] of this [are]:

1. On the authority of Abū Muzāḥim Mūsà ibn ‘Ubayd-Allah ibn Khāqān (رحمته الله), who said:

“My uncle Abū ‘Alī ‘Abd ur-Raḥmān ibn Yaḥyā ibn Khāqān said to me: ‘al-Mutawakkil ordered Aḥmad ibn Ḥanbal to be asked who should take control of the judiciary.

‘Abū Mazāḥim said: ‘I asked him give me his answer so he sent me a written copy. So I returned to my uncle who confirmed the correctness of that which I was sent, and this is what it said:

‘With the name of Allah, the One with all-encompassing mercy, who bestows His mercy on whoever He pleases, [I begin], this is a copy of the note I presented to Aḥmad ibn Muḥammad ibn Ḥanbal, after I asked him concerning its contents and he answered me with that which I have written, then ordered his son ‘Abdullāh to sign for him the bottom of it, by his order [alone] and I did not ask him to sign it.

I asked Aḥmad ibn Ḥanbal about Aḥmad ibn Rabāḥ, so he said about him: ‘Indeed he is a known *Jahmī*, and if he is made responsible over the judgment of Muslims, he will cause harm to them due to the methodology and innovations he is upon.’

⁷⁹ az-Zawāwī, ‘Isā ibn Mas‘ūd, *Manāqib Mālik* (p.148).

Then I asked about Ibn al-Khalanjī, and he said the same as he did about Aḥmad ibn Rabāḥ and mentioned that he is a known *Jahmī* and from the most evil and harmful of them to the people. Then I asked him about Shu‘ayb ibn Sahal, and he responded: ‘He is a known *Jahmī*.’ Then I asked him about ‘Ubayd-Allah ibn Aḥmad, and so he replied, ‘He is a known *Jahmī*.’ I then asked him about the one known as Abī Shu‘ayb, so he replied, ‘Indeed he is a known *Jahmī*.’ Then I asked him about Muḥammad ibn Mansūr, the Judge of al-Aḥwāz, he said about him, ‘Certainly he was with Ibn Abī Dū‘ād and upon his view and deeds, but that he was one of the best of them, and I do not know what opinion he holds.’ Then I asked him about ‘Alī ibn al-J‘ād, he said: ‘He was well known with the people to be a *Jahmī* and was famous for it, then it reached me that he’s recanted.’

I asked him about al-Faṭḥ ibn Sahl, the one responsible for the acts of injustice against Muḥammad ibn ‘Abdillāh in Baghdād, so he said: ‘He is a known *Jahmī* from the companions of Bishr al-Mirīsī and it is not befitting for anyone to place the likes of him in charge of anything of the affairs of the Muslim because of the harm it entails.’ I asked him about Ibn ath-Thālījī, he said: ‘He is an innovator and a person of desires.’ I asked him about Ibrāhīm ibn ‘Aṭṭāb, he said about him: ‘I do not know anything about him except he was from the companions of Bishr al-Mirīsī and it is befitting to be wary of him and not to become close to him. He should not be put in charge of any affairs of the Muslim.’

In short, one must not seek the aid of the innovators and the people of desires are not to be sought in any of the Muslim affairs, because this is one of the greatest harms to the religion in spite of the opinion of the commander of the Believers, may Allah cause his firm stance upon the *Sunnah* and opposition to the innovators to remain.”

2. ‘Alī ibn Abī Khālīd (رضي الله عنه) said:

“I said to Aḥmad ibn Ḥanbal: ‘Indeed this elder – referring to an old man present– is my neighbour, and I have prohibited him from sitting with a particular man, but he would like to hear what you say about him: - I’m referring to Ḥārith al-Qasīr, better

known as Hārith al-Muḥāsibī. You had seen me with this man many years ago, when told me not to sit with him. So what do you say about him?’

Then I saw Aḥmad become red with anger and his jugular veins and eyes became swollen. I had never seen him like this before. He then began to shake and said:

‘That [individual]? May Allah (سُبْحَانَهُ وَتَعَالَى) do this and that to him! No one knows that [individual] except one who is experienced and knowledgeable of him. More's the pity! No one knows this individual except one who is experienced and knowledgeable of him. Maghazālī, Yaqūb and others sat with that man and he made them take on the opinions of *Jahm*, and because of him they were destroyed.’

So the old man said to him: ‘O Abū ‘Abdillāh, he narrates *ḥadīth* and he appears humble and God fearing,’ [and he said] this and that about him and [continued to speak well of him].

Abū ‘Abdillāh became angry and said: ‘Do not let his tranquility and softness deceive you.’ He continued, ‘Do not be deceived by the lowering of his head as he is an evil man. No one knows him except those who have experience of him. Do not speak to him and there is no honour for him. Do you sit with anyone who narrates *ḥadīth* of the Messenger of Allah (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) though he is an innovator? No, there is no honour for him and no joy.’ Then he began to say, ‘That man, that man!!.’⁸⁰

3. Also, Abū Dāwūd (رَحِمَهُ اللهُ) said in his *Masāil li-Imām Aḥmad*:

‘I saw a man from the people of Baghdād give Aḥmad the greeting. Abū Dāwūd said: ‘I learnt that this man was Abū Bakr al-Maghazālī, - who was from those who hesitated (regarding the issue of the creation of Quran) - from what I know.’ So he said to him: ‘Leave and do not let me ever see you at my door.’

⁸⁰ Ibn Abī Ya‘lā, Muḥammad ibn al-Qāḍī Muḥammad, *Tabaqāt al-Ḥanābilah* (1/234).

This was harsh speech – and he did not reply to his greeting. Then he said to him: ‘How much are you in need of having done to you that which ‘Umar did to Sābiḡh’⁸¹ – one of our companions explained to me [the meaning of] “what ‘Umar did to Sabiḡh”. He then entered his house and closed the door.”

4. Likewise Abū Bakr al-Maghāzālī (رضي الله عنه) said:

“Yaḡūb ibn Shaibāh made apparent his hesitation regarding that issue in Baghdad, so Abū ‘Abdillāh – Aḡmad ibn Ḥanbal warned against him, and al-Mutawakkil ordered ‘Abd ur-Raḡmān ibn Yaḡyā ibn Khaḡān to ask Aḡmad ibn Ḥanbal about those who he should place in charge of the judiciary. So ‘Abd ur-Raḡmān said: ‘I asked him about Yaḡūb ibn Shaibāh.’ He said, ‘He is an innovator and a person of desires.’ al-Khātīb said: ‘Aḡmad described him like this because of his hesitation (regarding the issue of the creation of Quran).”

5. al-Ḥākīm (رضي الله عنه) said:

⁸¹ [TN]: Imām Aḡmad, Massail (No. 1707). Sa‘īd ibn al-Musayyab narrated that Sabiḡh at-Tamīmī came to the chief of believers, ‘Umar ibn al-Khaṡṡāb (رضي الله عنه), and said: ‘O chief of the believers, tell me about the verse: “*The Dhāriyāt that scatter dust,*” He replied: “It is the winds and if I had not heard the Messenger of Allāh (صلى الله عليه وسلم) say so, I would not have said it.” Sabiḡh said: ‘So tell me about the verse: “*And they bear the heavy weight of water,*” He replied: “It means the clouds, and if I had not heard the Messenger of Allāh (صلى الله عليه وسلم) say so, I would not have said it.” Sabiḡh said: “So tell me about the verse: “*And those who distribute by command,*” He replied: “It means the Angels, and if I had not heard the Messenger of Allāh (صلى الله عليه وسلم), say so, I would not have said it.” Sabiḡh said: “So tell me about the verse: “*And those which float with ease,*” He replied: “It means the ships, and if I had not heard the Messenger of Allāh (صلى الله عليه وسلم) say so, I would not have said it.” Then ‘Umar (رضي الله عنه) ordered the man to be whipped one hundred times. Then he was imprisoned. When he had recovered, he was called for and he was whipped again one hundred times until he was carried away on a saddle. Then ‘Umar (رضي الله عنه) wrote to Abū Mūsā al-Ash‘arī (رضي الله عنه) stating that he, (Sabīḡh), was to be prevented from talking to the people. That remained the case, until Sabiḡh came to Abū Mūsā (رضي الله عنه) and swore that there was not anything in him now from what was in him before. So Abū Mūsā (رضي الله عنه) wrote to ‘Umar (رضي الله عنه), who replied: ‘I think that he has indeed spoken the truth so let him with the people.’ [Related by al-Bazzār (p.299), Ibn Kathīr, *Tafsīr* (7/390), Ibn Ḥajr, *al-Isābah* (2/199) and al-Ajūrri’, *ash-Sharīah* (p.74).

“I heard Abū al-Ḥusayn Muḥammad ibn Aḥmad al-Ḥandhūlī in Baghdād saying: ‘I heard Abū Ismā’īl at-Tirmithī saying: ‘Aḥmad ibn al-Ḥasan at-Tirmithī and I were with Abū ‘Abdillāh, so Aḥmad ibn al-Ḥasan said to him: ‘O’ Abū ‘Abdillāh they mentioned the people of *ḥadīth* to Ibn Abī Qutailāh in Makkah and he said: ‘The people of *ḥadīth* are evil people.’ So Abū ‘Abdillāh stood up and shook his robe and said: ‘Heretic! Heretic! Heretic!’ until he entered his house.’”⁸²

6. Also ‘Abdullāh ibn Aḥmad (رضي الله عنه) said:

“I heard my father say: ‘Whoever says my pronunciation of the Quran is created, this is an evil and wicked expression and is the speech of the *Jahmiyāh*. So I said to him: ‘Indeed al-Karabīsī says this.’ He replied: ‘He is a liar, may Allah disgrace this filthy person, and he has succeeded Bishr al-Mirīsī in this.’”⁸³

7. In the same manner Ṣāliḥ ibn Aḥmad ibn Ḥanbal (رضي الله عنه) said:

“Al-Hizāmī visited Ibn Abī Dū’ād and then came to see my father. When my father saw him when he exited (from visiting Ibn Abī Dū’ād), and he shut the door in his face and went back inside.”

8. Dāwūd al-Asbahānī arrived in Baghdād, and used to have a good relationship with Ṣāliḥ ibn Aḥmad (رضي الله عنه). He asked him if he could kindly ask his father to allow him to meet him. So Ṣāliḥ went to his father and said to him:

‘A man has asked if he could meet you.’ Aḥmad replied, ‘Yes, what is his name?’ he said, ‘Dāwūd. So Aḥmad asked, ‘Where is he from?’ He replied, ‘From the people of Asbahān. So he said: ‘What does he work as?’

⁸² al-Ḥākim, *Ma’rifatul U’lūm al-Ḥadīth* (p.401), Ibn al-Jawzī, *Manāqib al-Imām Aḥmad* (p.247) & *Ṭabaqāt al-Ḥanābilah* (1/38).

⁸³ al-Ḥanbal, ‘Abdullāh, Imām Aḥmad, *Kitāb as-Sunnah* (1/156-166).

Then the narrator said: 'Šāliḥ was trying to avoid making him known to his father, so Abū 'Abdillāh continued to inquire about him until he realized [who he was]. Then he said,

'Muḥammad ibn Yaḥyā An-Naysābūrī wrote to me about this person saying that he claims the Quran is created so do not bring him near me. Šāliḥ said: 'Dear father, he denies this and rejects it.' So Abū 'Abdillāh replied, Muḥammad ibn Yaḥyā is more truthful than him, do not give him permission to come to me.'"⁸⁴

And many more have come from the leading Islamic scholars regarding this, and they can be found recorded in the books of the *Sunnah* and creed.

Likewise 'Aāsīm al-Aḥwal (رضي الله عنه) said:

"I sat with Qatādah and he mentioned [the innovator] 'Amr ibn 'Ubayd and began speaking about him. So I said to him: 'O' my! I see the scholars criticizing one another!' So he said: 'O' foolish one, do you not see that when a person innovates, he should be mentioned so that the people are cautious of him.'

Then I returned [home] feeling distressed, so I slept. Then I saw [in my dream] 'Amr ibn 'Ubayd erasing a verse from the Quran, so I said to him, 'Far is Allah (سُبْحَانَكَ وَتَعَالَى) from all imperfection.' He replied, 'Indeed I will rewrite it.' I said to him: 'Rewrite it.' But he said: 'I am unable to.'"⁸⁵

Also, Abū Ja'far Muḥammad ibn Ḥārūn al-Makhrāmī al-Fallās (رضي الله عنه) said:

"Amr is abandoned and is a person of innovation."⁸⁶

⁸⁴ al-Khaṭīb al-Baghdādī, Abū Bakr Aḥmad ibn 'Alī, *Tārīkh al-Baghdād* (8/374).

⁸⁵ Adh-Dhahābī, Shams ad-Dīn Muḥammad ibn Aḥmad, *Mizān al-I'tidāl* (3/283).

⁸⁶ Adh-Dhahābī, Shams ad-Dīn Muḥammad ibn Aḥmad, *Mizān al-I'tidāl* (3/275).

And adh-Dhahābī (رحمته الله) said about Wāsil ibn ‘Atā

“He was one of the staunchest of the *Mu’tazilah*.”⁸⁷

He also said about Ibn Abī Dū’ād:

“He is a hateful *Jahmī*.”⁸⁸

And Aḥmad (رحمته الله) said:

“Thawr was upon the opinion that there was no *qadr* (Allah’s knowledge preceding all creation) whilst the people of Ḥims exiled him.”⁸⁹

Abū Tawbah (رحمته الله) said:

“Our companions have informed us that Thawr met with al-Awzā’ī and stretched out his hand towards him [in greeting] but al-Awzā’ī refused to stretch out his hand and said: ‘O’ Thawr, if this was an issue of the worldly affairs, we would be close but this is a religious affair.”⁹⁰

And Abū Idrīs al-Khawlānī (رحمته الله) said:

“Indeed Abū Jamīlah does not believe in *Qadr* (Allah’s knowledge preceding all things), so do not sit with him.”⁹¹

Also, Ismā’īl ibn ‘Ulaiyyah (رحمته الله) said:

⁸⁷ Adh-Dhahābī, Shams ad-Dīn Muḥammad ibn Aḥmad, *Mizān al-I’tidāl* (4/329).

⁸⁸ Adh-Dhahābī, Shams ad-Dīn Muḥammad ibn Aḥmad, *Mizān al-I’tidāl* (1/97).

⁸⁹ Adh-Dhahābī, Shams ad-Dīn Muḥammad ibn Aḥmad, *Mizān al-I’tidāl* (1/374).

⁹⁰ Adh-Dhahābī, Shams ad-Dīn Muḥammad ibn Aḥmad, *Siyar Ālam al-Nubāla’* (11/344).

⁹¹ Ibn Battah, Abū ‘Abdillāh ‘Ubayd-Allah ibn Muḥammad, *al-Ibānah* (2/449).

“Sa’īd ibn Jabīr said to me without me asking or mentioning anything to him, ‘Do not sit with Talq.’ meaning: because he is a *Murjī*.⁹²”

Similarly Abū Šālih al-Farrā (رضي الله عنه) said:

“I related to Yūsuf ibn Aṣawt from Wākī’ something to do with the discord, so he said: one resembles his teacher, meaning al-Ḥasan ibn Ḥayy. So I said: do you not fear that this is backbiting? So he said: why, you imbecile? I am better for these people than their own parents and I warn the people from acting upon that which they innovate lest their sins stick to them and those who praise them are the most harmful upon them.”⁹³

Likewise, the *Imām* ibn Battāh (رضي الله عنه) clarified it is a must that names be mentioned, and actually, some of the attributes of the people of innovations too, so that the people are wary of their books and saved from their ideologies. He (رضي الله عنه) said, after mentioning the sayings of the people of innovations and their groups:

“They are nations and tribes, and varieties and groups. I will mention some of their names and some of their attributes because they have books which have spread, and sayings which have appeared that the gullible and the youth of the generation are unaware of, as their meanings are hidden from many of those who read them. So it could be that, a book of a person of these [misguiding] statements falls into the hands of a youth. Indeed he begins his book with Allah’s (سُبْحَانَكَ وَبِحَمْدِكَ) praise and extolment and has goes to great lengths in sending salutations upon the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) [as though he is a person of the *Sunnah*], yet after this follows his subtle disbelief, and hidden evil innovations. Such that, the ignorant youth, the non-Arab and the inexperienced people may think that the author of the book is from the scholars or a scholar of *Fiqh*, whilst, worryingly, he may believe within this

⁹² Ibn Battah, Abū ‘Abdillāh ‘Ubayd-Allah ibn Muḥammad, *al-Ibānah* (2/450).

⁹³ Adh-Dhahābī, Shams ad-Dīn Muḥammad ibn Aḥmad, *Siyar A’lam al-Nubāla’* (7/364) & *Taḥṭīb al-Kamāl* (6/182).

Ummah the same things that the worshippers of idols, those who fight against Allah (سُبْحَانَكَ يَا رَبُّ الْعَالَمِينَ) and those who ally with the devil believe.

Now, one of their leading predecessors in misguidance is Jaḥm ibn Sāfwān. It was said to him, while he was in Shām, 'Where do you wish to go?' So he replied: 'I seek a lord that I can worship.' Later other groups of misguidance followed him in this statement, and Ibn Shawdhab said: 'Jaḥm abandoned the prayer for forty days due to doubt.'

Also from his followers and ilk are Bishr al-Mirīsī, al-Mirdar, Abū Bakr al-Asūm, Ibrāhīm ibn Ismā'īl ibn 'Ulaiyāh, Ibn Abī Dū'ād, Barghūth, Bālawaih and al-Armīnī and J'afar al-Ḥidhā and Shu'aib al-Ḥajjām and Ḥasan al-Attawr and Saḥl al-Hirār and Abū Luqmān the disbeliever, and the likes of them from the misguided. All of the scholars say regarding those we have named that they are from the leaders of the disbelievers and the figureheads of deviation.

Similarly from their leaders are the people of Qadr: M'abad al-Juḥanī and Ghilān al-Qadarī and Thumāmah ibn Ashras and 'Amr ibn 'Ubayd and Abū al-Hudhail al-Alāf and Ibrāhīm An-Nadhawm and Bishr ibn al-Mu'tamir and the likes of the people of disbelief and deviation in general. Also from them are, al-Ḥasan ibn Abd al-Waḥāb Al-Jabā'ī and Abū 'Anbas As-Samāirī. Likewise from the *Rāfiḍah*, al-Mughīrah ibn Sa'eed and 'Abdillāh ibn Sabā and Ḥisham al-Fuwāt al-Fuwatī and Abū al-Makrūs and Fudayl ar-Riqāshī and Abū Mālik al-Ḥadhraī and Ṣāliḥ Qubbah. In fact, they are far more in number than it is possible to enumerate in a book or include in a sermon. I mentioned some of their figureheads so that youth and those without knowledge may avoid the places where they are mentioned, and sitting with those who quote their opinions and debate using their books.

Similarly, some filthy ones from them are those who display in their speech a support of the Sunnah whilst their ideology is from the most filthiest of ideologies, like: Ibn Kullāb and Husain An-Najjār and Abū Bakr al-Asūm and ibn 'Ulaiyāh - May Allah protect

us from their statements and from the evils of their methodologies.⁹⁴

Also Shaykh Ṣāliḥ ibn Fawzān al-Fawzān (رحمته الله) said in answer to a question that was presented to him, and this is the text of the question and answer:

“False piety has spread amongst some of the general students of knowledge, and that is: when they hear the sincere advisers of the students of knowledge and the scholars warning against innovation, its people and methodology, and mentioning the reality of what these people are upon, and refuting them and perhaps mentioning the names of some of them, even if he is dead – due to people being deluded by him, all that in defence of the religion and to expose those who deceive and plot from within the ranks of the *Ummah* in order to spread division and dispute within it - when they hear them doing this, these people claim that to be the impermissible sort of backbiting. What is your opinion regarding this issue?”

The answer:

“The general principle regarding this is: to point out mistakes and deviations [from the correct path] and to identify them: and when the situation requires one to explicitly mention the names of the people [involved] so that the people are not deceived by them - especially if these people have a deviation of disbelief or a deviation regarding the methodology they tread, and they are well known to the people, and they (the people) have good opinions of them - there is no problem in mentioning them by their names and warning against them. The scholars have studied the science of the praise and dispraise of people and mentioned the narrators and the flaws they were known for - not for personal reasons but rather for the sake of sincere advice to the *Ummah* to prevent them from receiving from them things that may contain transgression against the religion or lies upon the

⁹⁴ *Ijtimah al-Ulāma āla at-Taḥthir min Ahlul al-Ahwā* (p.35).

Messenger of Allah (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ). Therefore the principle, in the first place, is to bring the mistake to the attention of the people and not to mention the name of the person who made it if there is harm in doing so, or if there is no benefit in mentioning his name. As for when the situation requires openly mentioning his name so as to warn the people of him, then this is part of sincere advice for the sake of Allah (سُبْحَانَهُ وَتَعَالَى), His Book, His Messenger and to the leaders of the Muslims and the general population of the Muslims, especially if this person is actively moving between the people, and they think good of him, and purchase his books and tapes. In this case, clarification must be made and the people must be warned of him, because in keeping silent there would be harm caused to the people, so he must be exposed. Not merely due to dispraising or stimulation but rather for the sake of sincere advice to Allah (سُبْحَانَهُ وَتَعَالَى), His Book, His messenger and to the leaders of the Muslims and the general population of the Muslims.”⁹⁵

⁹⁵ al-Fawzān, Ṣāliḥ ibn Fawzān, *al-Ajwibat ul-Mufidah* (p.28-29).

الختام

Conclusion



My brother and esteemed reader, in concluding this essay which is [in essence] an admonition, a reminder, and a warning to those who have unleashed their tongues in rebuking, publicly defaming, finding fault with and warning against the scholars of the noble *Sunnah*. The scholars whose knowledge have spread far and wide and from whose advice and guidance have benefited those far and near. A people who have travelled back and forth to different places and lands: those who within the *Ummah* have firm foothold in giving religious verdicts, teaching and advising, and those whose prestige, affair, and books have become widespread and whose tapes have been distributed. Those who are known for their truthfulness, and sincere advice, vast knowledge, adherence to the *Sunnah* and soundness of creed. Thus this essay is a warning for a people, whose fingertips have written expressions of attack against the scholars of the *Sunnah* within the pages of books, in newspapers, magazines, in poetry or leaflets, that they should remember the saying of Allah (سُبْحَانَكَ وَتَعَالَى),

﴿ مَا يَلْفِظُ مِنْ قَوْلٍ إِلَّا لَدَيْهِ رَقِيبٌ عَتِيدٌ ﴾

“Not a word does he (or she) utter, but there is a watcher by him ready (to record it).”

[*Sūrah Qāf* 50:18]

Likewise they should also remember the saying of Allah (سُبْحَانَكَ وَتَعَالَى),

﴿ وَعَسَتْ أَلْوَجُوهُ لِلْحَيِّ الْقَيُّومِ وَقَدْ خَابَ مَنْ حَمَلَ ظُلْمًا ﴾

“And (all) faces shall be humbled before, the Ever Living, the One Who sustains and protects all that exists. And he who carried (a burden of) wrongdoing (i.e. he who disbelieved in Allah, ascribed partners to Him, and did deeds of His disobedience), became indeed a complete failure (on that Day).”

[Sūrah Ṭāḥa 20:111]

That they should remember that whosoever has enmity to a supporter of Allah (سُبْحَانَهُ وَتَعَالَى), has declared war against Allah (سُبْحَانَهُ وَتَعَالَى). That they should remember that Allah (سُبْحَانَهُ وَتَعَالَى) has promised to defend those who believe, and at the head of them are the scholars of the *Sunnah* who act upon their belief. They should remember the grave punishment and crime affiliated with attacking the scholars of the *Sunnah*, which has been completely tested (for soundness) and which is no longer being collected (that new things should be found), in hopes that it will be deter and hinder them and a hindrance from defaming and attacking the inheritors of the Prophets, and the defenders of the Islamic legislation.

I ask Allah (سُبْحَانَهُ وَتَعَالَى) to provide me with beneficial knowledge, righteous actions, and sincerity in speech and deed. I ask Him (سُبْحَانَهُ وَتَعَالَى) to forgive my faults and mistakes. May much peace and salutations be sent upon our leader Muḥammad (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) and upon his family and companions.

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Index of Arabic Terms



- Ahlul-Bayt* The Household of the Prophet Muhammad (صلى الله عليه وسلم).
- Ahlus-Sunnati wal Jamā'ah* Lit.: the people of *Sunnah* and Congregation. They are those who hold firmly onto that which the Prophet and the Companions were upon.
- Jāhiliyah* Pre-Islamic period of ignorance before the advent of the Prophet Muhammad (صلى الله عليه وسلم).
- Ansār* Lit.: the Helpers. The Medinan citizens that helped and welcomed the Prophet Muhammad (صلى الله عليه وسلم) and the *Muhājirīn* upon their migration to Madinah.
- Asbahān* Major city of western Iran. Asbahān is situated on the north bank of the *Zāyandeh* River,
- Awliyā'* Lit.: ally, friend, loyal friend, Sing.: *walī*. Derived from the word *wilāyah* meaning closeness.

<i>Fuqahā'</i>	Lit.: Jurists <i>Sing: Faqīh</i> . A title given to the experts in the field of Islamic jurisprudence.
<i>Hāshwiyyah</i>	Lit.: a people who lack deep thought and intellect. A name most often used by the people of innovation towards <i>Ahlu-Sunnah</i> in a derogatory sense. Imām Aḥmad said "As for the people of rhetoric opinion, they call the people of <i>Sunnah</i> , <i>Nābitah</i> and <i>Hashwiyyah</i> . The people of rhetoric opinion lie!" [Ibn Abi Ya'la p.36]
<i>Hawāriyyūn</i>	Lit.: the Disciples. A name given to the Helpers of the Prophet <i>Isā</i> (Jesus).
<i>Iblīs</i>	Lit.: the Devil. The name given to the devil in the <i>Qur'ān</i> .
<i>Istijmār</i>	The act of cleaning with small stones. This is done in case water cannot be found or one is not capable of using it. One is to use at least three small stones, and has to make sure that impurities and all remaining traces have been completely removed.
<i>Khawārij</i>	Those who make excommunication on the basis of major sins and rebel against the Muslim ruler to whom Islam obliges obedience. They were the first sect to appear in Islam.
<i>Khurasān</i>	A historical region and realm comprising a vast territory now lying in northeastern Iran, southern Turkmenistan, and northern Afghanistan.

Muḥaddith	A title given to an expert in the science of Prophetic traditions (<i>ḥadīth</i>).
Muḥājirīn	<i>Lit.:</i> the Migrants. The citizens of Makkah that migrated to the city of Madīnah.
Mujasimāh	<i>Lit.:</i> Anthropomorphist. A name given to those who perform <i>tajsīm</i> - they ascribed to Allah a body.
Muḥabbihāh	A name given to those who perform <i>tashbīh</i> - they are those who liken Allah to His creation and make His Attributes from the same classification as the attributes of the creation." (<i>Al-Irshād ilā Ṣaḥīḥ al-I'tiqād</i> by Sh. Ṣāliḥ Al-Fawzān page 134).
Nābitah	A person who harbors hatred for 'Alī ibn Abī Tālib. A name most often used by the <i>Shī'a</i> and the <i>Mu'tazilah</i> towards <i>Ahlu-Sunnah</i> in a derogatory sense.
Nawābit	<i>Lit.:</i> A people who suddenly sprout out. A name most often used by the people of rhetoric towards <i>Ahlu-Sunnah</i> in a derogatory sense.
Quraysh	The ruling tribe of Makkah made up of 10 main clans at the time of the birth of the Prophet Muḥammad (ﷺ).
Rayy	Formerly one of the cities of Iran. The remains of the ancient city lie on the eastern outskirts of modern-day Tehran.

<i>Salaf aṣ-Ṣālih</i>	<i>Lit.:</i> the Pious Predecessors. The technical term used in reference to the first three generations of the Islamic <i>Ummah</i> .
<i>Salafī</i>	A follower of the first three generations of the Islamic <i>Ummah</i> .
<i>Sunan</i>	Pl, See <i>Sunnah</i> .
<i>Sunnah</i>	<i>Lit.:</i> way, path. <i>Pl:</i> <i>Sunan</i> . The actions, statements, and silent approvals of the Prophet Muḥammad (صلى الله عليه وسلم) that have been reported in authentic <i>ḥadīths</i> .
<i>Tāghut</i>	<i>Lit.:</i> a false god. <i>Pl:</i> <i>Tawāghīt</i> . Anything that is pleased with being worshipped or anything that is worshipped besides Allah.
<i>Tawḥīd</i>	<i>Lit.:</i> monotheism. To single out Allah in His Worship, His Lordship, and His Names and Attributes. It is to make all of your worship solely for Allah alone.
<i>Ummah</i>	<i>Lit.:</i> nation, people. Most often referred to the Islamic nation.

Index of Sects and Groups



Ashā'irah

The school of theology supporting the use of reason and speculative theology (*kalām*) to defend the faith, which attempted to demonstrate the existence and nature of Allāh through rational argument.

Jahmiyyah

A name given to the followers of Jahm Ibn Safwān. They are those who philosophically pondered about Allāh which led them to believe in the creation of the Qur'ān.

Karāmiyyah

They are the followers of Muḥammad ibn Karrām who used to exaggerate his affirmation of the Attributes of and Allāh to the point of likening Him to the creation (*tashbīh*) and giving Him bodily form (*tajsīm*). See al-Fawzān, Ṣāliḥ *Sharḥ Lum'atul-I'tiqād* (p.284).

Khawārij

Lit; renegades. *Khawārij*: They are those who make excommunication on the basis of major sins and rebel against the Muslim ruler whom Islām obliges obedience. They were the first sect to appear in Islām. Ash-Shahrastānī said,

“Whoever rebels against the legitimate ruler, who has been accepted by the people is called a *Khārijī*.” See ash-Shahrastānī, *al-Milal wal-Nihal* (1/114).

Mu'tazilah

Lit; Those who withdraw or stand apart. The term came to refer specifically to an Islāmic school of speculative theology that flourished in Iraq. The theological school is traced back to Wāṣil ibn 'Aṭā'.

Murji'ah

They are those who hold the position that actions do not enter into belief (*imān*), and belief (*imān*) is affirmation of the heart and statement of the tongue only. The extreme from amongst them limit belief to the heart only. They also deny that belief (*imān*) increases and decreases.

Qadariyyah

They are those who deny the divine pre-determination and believe that Allāh has no power over His creation and that mankind is totally independent of His Will and Power.

Qarāmiṭah

They are the followers of Ḥamdān al-Qarmaṭ, an Ismā'īlī missionary in the rural district of *Kufa*, who was given the surname Qarmaṭ (meaning either that he was short-legged or red-eyed).

Rāfiḍah

Lit; rejectionists. A group from the extreme *Shī'ah* who are known as the *Rāfiḍah*. They have been given the name *Rāfiḍah* because they came to Zaid ibn 'Alī Ibn Ḥasan ibn 'Alī ibn Abī Ṭālib and said to him: 'Free yourself from Abū Bakr and 'Umar.' So he said: 'I will not free myself from them, rather they were the companions of my grandfather and

his ministers – meaning the Messenger of Allāh (صلى الله عليه وسلم) – and his advisers.’ So they said: ‘Then we reject you (*narfuḍuka*), meaning we will abandon you and not follow you. Therefore they were given the name the *Rāfiḍah* because they rejected Zayd ibn ‘Alī from being from the leaders of the household of the Prophet (صلى الله عليه وسلم).” See al-Fawzān, Ṣāliḥ, *Sharḥ Lum‘atul-I‘tiqād* (p.284).

Our Da'wah



1. We believe in Allāh and His Names and Attributes (تَبَارَكَ وَتَعَالَى), as they were mentioned in the Book of Allāh (تَبَارَكَ وَتَعَالَى) and in the *Sunnah* of the Messenger of Allāh (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ), without *tahrīf* (distortion), nor *ta'wīl* (figurative interpretation), nor *tamthīl* (making a likeness), nor *tashbīh* (resemblance), nor *ta'tīl* (denial).
2. We love the Companions of the Messenger of Allāh (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ), and we hate those who speak against them. We believe that to speak ill of them is to speak ill of the Religion, because they are the ones who conveyed it to us. And we love the Family of the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) with love that is permitted by the Islamic legislation.
3. We love the People of *Ḥadīth* and all of the *Salaf* of the *Ummah* from *Ahluṣ-Sunnah*.
4. We despise *'Ilm ul-kalām* (rhetoric theological), and we view it to be from amongst the greatest reasons for the division in the *Ummah*.⁹⁶

⁹⁶ Imām ash-Shāfi'ī (رَحِمَهُ اللهُ) said: "My ruling regarding the people of *kalām* (kalāmists) is that they should be placed upon a domesticated donkey, and lead around to the Bedouin clans and tribes while announcing publicly that this is the reward of those who reject the

5. We do not accept anything from the books of *fiqh* (jurisprudence), nor from the books of *tafsīr* (explanation of the Qur‘ān), nor from the ancient stories, nor from the *Sīrah* (biography) of the Prophet (ﷺ), except that which has been confirmed from Allāh (ﷻ) or from His Messenger (ﷺ). We do not mean that we have rejected them, nor do we claim that we are not in need of them. Rather, we benefit from the discoveries of our Scholars and the jurists and other than them. However, we do not accept a ruling, except with an authentic proof.

6. We do not write in our books, nor do we cover in our lessons, nor do we give sermons with anything except the Qur‘ān, or the authentic and authoritative *ḥadīth*. And we detest what emanates from many books and admonishers in terms of false stories and weak and fabricated *ḥadīths*.

7. We do not perform *takfīr* (excommunication) upon any Muslim due to any sin, except *Shirk* (polytheism) with Allāh (ﷻ), or the abandonment of Prayer, or apostasy. We seek refuge in Allāh (ﷻ) from that.

8. We believe that the Qur‘ān is the Speech of Allāh (ﷻ), it is not created.

9. We hold that our ‘obligation is to co-operate with the group that traverses the methodology of the Book and the *Sunnah*, and what the *Salaf* of the *Ummah* were upon; in terms of calling to Allāh (ﷻ) the Glorified, and being sincere in worship of Him, and warning from *Shirk*, innovations, and disobedience, and to advise all of the groups that oppose this.’ ‘So co-operating upon righteousness and piety (*taqwā*) and mutual

Book of Allāh, and busy themselves with rhetoric (*kalām*).”⁹⁶ See Ibn ‘Abī al-‘Izz, *Sharḥ al-‘Aqīdah at-Ṭahāwīyah*’ (p.75).

advising necessitates warning against evil and not co-operating with the wicked.'

10. We do not deem it correct to revolt against the rulers, nor do we feel that revolutions bring about reconciliation. Rather, they corrupt the community.

11. We hold that this multiplicity of present day parties is a reason for the division of the Muslims and their weakness. So therefore we set about 'freeing the minds from the fetters of blind-following and the darkness of sectarianism and party spirit.'

12. We restrict our understanding of the Book of Allāh (تَبَارَكَ وَتَعَالَى) and the *Sunnah* of the Messenger of Allāh (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) to the understanding of the *Salaf* of the *Ummah* from the Scholars of *ḥadīth*, not the blind-followers of their individuals. Rather, we take the truth from wherever it comes. And we know that there are those who claim *Salafīyyah*, yet *Salafīyyah* is free from them, since they bring to the society what Allāh (تَبَارَكَ وَتَعَالَى) has prohibited.

13. We believe in 'cultivating the young generation upon this Islam, purified from all that we have mentioned, giving to them a correct Islāmic education from the start - without any influence from the disbelieving western education.'

14. We believe that politics is a part of the Religion, and those who try to separate the Religion from politics are only attempting to destroy the Religion and to spread chaos.

15. We believe that there will be no honour or victory for the Muslims until they return to the Book of Allāh (تَبَارَكَ وَتَعَالَى) and to the *Sunnah* of the Messenger of Allāh (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ).

16. We oppose those who divide the Religion into trivialities and important issues. And we know that this is a destructive *da'wāh*.

17. We oppose those who put down the knowledge of the *Sunnah*, and say that this is not the time for it. Likewise, we oppose those who put down acting upon the *Sunnah* of the Messenger of Allāh (صلى الله عليه وسلم).

18. Our *da'wāh* and our *'aqīdah* is more beloved to us than our own selves, our wealth and our offspring. So we are not prepared to part with it for gold nor silver. We say this so that no one may have hope in buying out our *da'wāh*, nor should he think that it is possible for him to purchase it from us for *dīnār* or *dirham*.

19. We love the present day Scholars of the *Sunnah* and hope to benefit from them and regret the passing away of many of them.

20. We do not accept a *fatwā* except from the Book of Allāh (تبارك وتعالى) and the *Sunnah* of the Messenger of Allāh (صلى الله عليه وسلم).

These are glimpses into our *'aqīdah* and our *da'wāh*. So if one has any objection to this, then we are prepared to accept advice if it is truthful, and to refute it if it is erroneous, and to avoid it if it is stubborn rejection. And Allāh (تبارك وتعالى) knows best.⁹⁷

⁹⁷ Summarised from *Tarjumah Abī 'Abd ur-Raḥmān Muqbil ibn Ḥādī al-Wādī* (p.135-142) of Shaykh Muqbil Ibn Ḥādī al-Wādī.