

رسائل في كيفية تعامل أهل السنة مع أهل الباطل



A COLLECTION OF TREATISES
• FOR AHLUS-SUNNAH •
ON HOW TO DEAL WITH
THE PEOPLE OF
INNOVATION

BY SHAYKH
UBAYD AL-JABIREE

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FOR AHLUS-SUNNAH

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INNOVATION



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المجموع من الرسائل كيفية تعامل أهل السنة أهل البدع

A COLLECTION OF BOOKS OF HOW TO
DEAL WITH THE PEOPLE OF BIDA'



By

Shaykh Ubayd ibn Abdullaah al-Jabiree

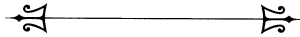
١- الضوابط في كيفية معاملة أهل السنة وأهل الباطل

Guidelines on how Ahlus-Sunnah Deals with the People of
Falsehood



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Guidelines For the Sunni in Dealing with the Innovator

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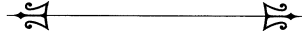
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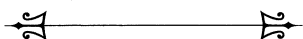
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Key



- Tabaraka Wa Tala'a – the Blessed and Exalted - تَبَارَكَ وَتَعَالَى -
سُبْحَانَهُ وَتَعَالَى
- The Most High - عَزَّ وَجَلَّ - تَعَالَى
- May Allaah's Praise and Peace be upon him - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ
- May Allaah send peace upon them – عَلَيْهِمُ السَّلَامُ
- May Allaah be pleased with him - RadhiAllaahu Anhu - رَضِيَ اللَّهُ عَنْهُ
- May Allaah be pleased with her - RadhiAllaahu Anha - رَضِيَ اللَّهُ عَنْهَا
- May Allaah be pleased with them - RadhiAllaahu Anhum -
رَضِيَ اللَّهُ عَنْهُمْ
- May Allaah be pleased with them both -RadhiAllaahu Anhumma
- رَضِيَ اللَّهُ عَنْهُمَا -
- May Allaah have mercy on him – RahimAllaah – رَحِمَهُ اللَّهُ

Publisher's Foreword



All Praise belongs to Allaah -The Almighty- may Allaah's praise and peace be upon the final Prophet sent to all mankind, Muhammad ibn Abdullaah, and upon his family and his companions and all those who follow his way.

To proceed

Miraath publications presents a collection of questions that were answered by our Shaykh Ubayd Ibn Abdullaah al-Jabiree of how the people of Sunnah deal with the people of innovations.

May Allaah reward all those who helped in preparing this collection. We ask Allaah Ta'ala to make it beneficial in spreading the Sunnah.

Khalid bin Muhammad Bagais

Miraath Publications

بسم الله الرحمن الرحيم

الحمد لله والصلاة والسلام على رسول الله وعلى آله وصحبه أجمعين
أما بعد، فقد أذنا -إذنا حصريا- لدار ميراث للنشر -لصاحبها خالد بن محمد بن عمر باقيس-
بترجمة وطبع كتبنا الآتية إلى جميع اللغات:

- 1 - الطيب الجني على شرح السنة للمزني
- 11- البيان المفيد بشرح كتاب التوحيد
- 2- تيسير الإله بشرح أدلة شروط لا إله إلا الله
- 12- إتحاف العقول بشرح ثلاثة الأصول
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- 13- البيان المرصع شرح القواعد الأربع
- 4 - تحذير أولي الألباب من المقالات المخالفة للصواب
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- 8 - تبصرة الخلف شرح التحف في مذاهب السلف
- 9- تحفة الأخيار بالتعليق على بهجة قلوب الأبرار للسعدي
- 18- شرح عمدة الفقه من أول الكتاب إلى الحج
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- 10- الدررة السنية شرح العقيدة الواسطية
- 20- إسعاف الذكي ببيان حال الحبيب الجفري ملحوظة كتابا (تنوير المبتدي) و(إتحاف العقول) بترجمان إلى جميع اللغات عدى الفرنسية والله الموفق وصلى الله على نبينا محمد وعلى آله وصحبه أجمعين.



عبيد بن عبدالله بن سليمان الجابري
المدرس بالجامعة الإسلامية سابقا
بالمدينة النبوية -حرسها الله-
حدر يوم الثلاثاء السابع والعشرين من شهر الله المحرم
عام أربعة وثلاثين وأربعمئة وألف من الهجرة

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

All the praise is for Allaah; may prayers and peace be upon Allaah's Messenger, his family, and companions altogether. As to proceed:

I have given exclusive permission to Daar -Miraath Publications; to its owner, Khaalid Muhammad Umar Baagais, to translate and print the following books in all languages:

1. Explanation of Shahrus-Sunnah by Al-Muzanee
2. Explanation of the Conditions of Laa Ilaha Illa-Allaah
3. A Collection of Treatises from Al-Jabiree Knowledge based Issues
4. Warning the people of Intellect from Statements which popes what is Correct
5. Explanation of Usool As-Sunnah by Imaam Ahmad
6. Explanation of the Introduction of the Sunan of Ibn Maajah
7. The Crime of 'Tamyee' against the Salafee Minhaj
8. Enlightenment for the Khalaf by Explaining the Classical Works regarding the Madh-hab of the Salaf
9. Gift for the Elite by Commentary on: Delight of the Hearts of the Righteous by As-Sa'dee
10. Explanation of Al-'Aqeedah Al-Waasitiyah
11. Explanation of Kitaab At-Tawheed

12. Explanation of the Three Fundamentals
13. Explanation of the Four Principles
14. Explanation of the Poem: Al-Qawaa'id Al-Fiqhiyah by ibn Sa'dee
15. Explanation of the Introduction of the Treatise of Ibn Aboo Zayd Al-Qayrawanee
16. Explanation of Aspects of the Days of Ignorance
17. Explanation of the Nullifiers of Al-Islam
18. Explanation of 'Umdatul-Fiqh from the Beginning to the Book of Hajj
19. Explanation of The Foundation of the Sunnah and the Creed of the Religion
20. Clarifying the Condition of Al-Habeeb Al-Jafree

Note: The two books: Explanation of the Poem: Al-Qawaa'id Al-Fiqhiyah by ibn Sa'dee and Explanation of the Three Fundamentals, are to be translated into every language except French. And Allaah is the granter of success. May prayers be upon our Prophet Muhammad, his family, and companions altogether.

'Ubayd ibn 'Abdullaah ibn Sulaymaan Al-Jabiri

Former teacher at the Islamic University of Madeenah Al-Munawwarah, may Allaah protect it. Dictated on Tuesday, 27 Muharram 1434 H.

The Biography of Shaykh Ubayd al-Jābiree¹

Compiled and Translated by
Abdulilah b. Rabah Ali Lahmami

He is 'Ubayd ibn 'Abdillāh ibn Sulaimān al-Hamdāni al-Jābiree. The tribe of *Jābir* is from the *Harb* tribe of the *Hijāz*. He was born in the village of *Faqīr* near the *Far'* valley in the city of *Madīnah* in the year 1357AH. In the year 1365AH, he moved with his father to *Ma'ad ad-Dabb*. There, he began his learning and studying. In the year 1374AH, he moved to *Madīnah* and due to family reasons, he stopped studying for a period of time. In 1381AH, he studied at *Dār al-Hadīth* in *Madīnah*, then he continued at the *Ma'badul-'Ilmee* (Center of Knowledge). He entered the *Shari'ah* college at the University of *Madīnah*. He graduated from there in the year 1392AH with excellent grades. He came first in his group.

★ his Teachers:

As for his teachers then all of them have grace after Allāh in educating, cultivating and having the correct understanding of the

¹ This biography originally appeared on the website Sahab.net but had mistakes. I read it to Shaykh 'Ubayd and this is the corrected version with the approval of the Shaykh himself, may Allāh protect him. This biography was updated in the Dhul Qa'dah 1433.

religion of Allāh. From amongst his teachers at *Dārul-Hadīth* (in Madīnah, Saudi Arabia) are:

Shaykh Sayfur-Rahmān ibn Ahmad

Shaykh 'Ammār ibn 'Abdillāh

★ his teachers at the Center of Knowledge in Madīnah, Saudi Arabia:

Shaykh 'Abdullāh ibn 'Abdul-'Azeez al-Khudairī

Shaykh 'Awdah ibn Talq al-Ahmadī

Shaykh Dakheelullāh ibn Khalīfah al-Kulaitī

Shaykh 'Abdur-Rahmān ibn 'Abdillāh ibn 'Ajlān²

Shaykh Muhammad ibn 'Abdillāh al-'Ajlān

★ his teachers at the University of Madīnah:

The 'Allāmah *Muhaddith* Hammād ibn Muhammad al-Ansāri

The 'Allāmah *Muhaddith* 'Abdul-Muhsin al-'Abbād

Shaykh Abū Bakr al-Jazā'irī

★ his work:

He used to be the *Imām* in *Masjid Sabq* in Madīnah from 1387AH till 1392AH.

² He is presently teaching in the Haram in Makkah.



He was a teacher at an intermediate school in Jeddah called 'Umar ibn 'Abdul-'Azīz School from 1392H till 1396H.

He was a caller at the *Da'wah* Center in Madīnah and would take charge when the head was away from 1396AH till 1404AH.

He was a teacher at the University of Madīnah from 1404AH to 1st *Rajab* 1417AH. Then he retired according to the retirement Age in the law. During his stay there, he studied for and obtained a Masters degree in *Tafsīr*.

★ his Character and love of Ahlus Sunnah

The Shaykh is very kind to his students, accepts people from all over the world to his house to ask questions and to benefit. He spends most of his time teaching either at his local Masjid, his house, over the phone to the students in the Prophet's Masjid and over the internet. The Shaykh usually has about fifteen lessons a week, some of these lessons are over the phone to various countries. His care and concern for spreading knowledge and teaching the books of the scholars of *Ahlu-Sunnah* is very apparent. The Shaykh travels inside and outside the Kingdom for *da'wah* even though he is blind. I have never heard him complain once about his loss of sight. Rather, he has excelled in what Allāh has given him in terms of his knowledge, memory and understanding of this religion. Recently, the sheikh travelled to Indonesia to teach various books

to thousands of attendees. Currently, the sheikh continues to teach in the Prophet's Masjid in the women's section. He partakes in the morning programme for sisters.

The Shaykh also has a good sense of humour. He takes a lot of interest and care with his family, always providing for them and taking time and effort to please them. The Shaykh has a lot of love for children and plays with them and also teaches them, *maashaa'Allāh*.

He loves *Ablus-Sunnah* and particularly always asking about his brothers from the scholars around the Kingdom and elsewhere. In the 1425AH, he met Shaykh Muhammad 'Abdul-Wahhāb al-Banna in the *Haram* in Makkah and they both hugged each other. Shaykh Muhammad al-Banna cried when he saw Shaykh 'Ubayd for the love he had for him and invited the Shaykh to his house for dinner.

The scholars continue to praise Shaykh 'Ubayd al-Jabari and recognize his knowledge and understanding *mashaa'Allāh*. Shaykh Sālih ibn Fawzān was asked about Shaykh 'Ubayd al-Jābirī and he said take benefit from him as he is known to be from the scholars. Other elder scholars such as Shaykh Dr. Sālih as-Suhaimi, who is a teacher in the Islamic University of Madīnah and Likewise a teacher in the Prophetic Masjid has much love for the Shaykh and praises his knowledge and understanding. Likewise, Shaykh Rabī' ibn Hādī advises the students to benefit from his knowledge and his understanding.

As to those who have spoken ill of him from the hate mongers, he said, "You do not expect innovators to put out flowers in front of you, don't worry about what they say, tread this path, the path of knowledge for the Prophet was not free from being insulted."

And he said, "knowledge without wisdom is destruction. It is upon the callers to have knowledge and wisdom and this comes from sitting with the scholars."

★ his books in Arabic:

1. *Taysīrul-Ilāh bisharh adīlatish-shuroot lā ilāha illallāh* (Printed).
2. *Tanbīh Dawil 'Uqool al-Salīma ilā Fawā'id Mustanbata mina Sitatil-Usool al-Athīma* (Printed by *Dār al-Bukhārī*).
3. *Imdād al-Qāree bi Sharh Kitāb at-Tafsīr min Sabīh al-Bukhārī* (Printed in four volumes).
4. *Sharh Muntaqa ibn Jārood* (not completed).
5. *Fath al-'Alīyil-'Alā bi sharh al-Qawā'id al-Muthlā* (Printed).
6. *Itihāful-'Uqool bisharh Thalāthatil-Usool*.
7. *Tanveer al-Mubtadi bi sharh Mandoomat al-Qawā'id al-Fiqhiyah AbdulRahmān al-Sa'dee*.
8. *Radd 'Ala 'Alī Jiffrey* (the *Sūfi* who is currently spreading shirk amongst Muslims).

9. *Al-Fawā'id al-'Qadiyyah wal Qawā'id al-Manhajyyah alMustanbatda min Ta'seelāt Usool Al-Sunnah lil Imam Ahmed al-Salafyyah.*
10. *Al-Tdeeb al-Janni 'ala Sharh al-Sunnah lilImaam al-Muzani.*
11. *Mujmu' al-Rasā'ilal-Jābiryya fi Masā'il 'Ilmiyyah waḥq al-Kitāb wa al-Sunnah al-Nabawyyah.*
12. *Tabdbeer Uli'l-Albāb min al-Maqālāt al-Mukhālafa lil-Sawāb.*

★ Books under publication:

1. *Rasā'il al-Jābirī fid-Da'wah ilal-Jama'āt as-Salafyyah fi Tabdeer ath-Thowra Fikriyyah.*
2. *At-Tuhfatul Jaabiryyah fi Mulakhas al-'Aqeedatis-Salafyyah.*
3. *Sharh Qawā'id al-Arba'.*

★ Lessons in Masjid Nafa' ibn 'Āmir in Madīnah, Saudi Arabia:

He has taught in the year 1425:

Sahīb Sunan Abī Dawood – Kitābus-Sunnah.

Meemiyah of *al-Hāfidh al-Hakamee.*

Bulūgh al-Marām – Book of Fasting.

Majālis Ramadān from Shaykh Ibn 'Uthaimen.

Bahjat Quloob al-Abrār by *Shaykh 'Abdur-Rahmaan as-Sa'dee*.

Bulūgh al-Marām – Book of Hajj.

In the year 1426:

Bulūgh al-Marām – Book of *Tahārah* (completed in *Rabi' al-Awwal* 1426AH).

Sabih Sunan Ibn Mājah – Introduction (completed in *Rabi' al-Awwal* 1426).

Qawā'idul-Fiqhiyyah of *'Abdur-Rahmān Sa'dī* (completed in *Rabi' al-Awwal* 1426AH).

The Four Principles – *Qawā'id al-Arba'a* (completed).

The Three Fundamentals – *Usool ath-Thalātha*.

★ **he has also completed thereafter:**

Kitaabu Tawbeed by *Imam Muhammad ibn Abdulwahab* twice in four years.

Muqadimatul Qirwaaniyyah of *ibn Abi Zaid al-Qirwaaniy*.

Usool as-Sunnah of *Imam Ahmed*.

Sharh Lum'at al-'Itiqaad of *Ibn Qudaama* by *Shaykh ibn Uthaimeen*.

Lu-Lu wal Marjaan *kitaab al-Eeman, Tahara, Salaat, Zakaat, Hajj*.

Al-Adab al Mufrad (22 sittings).

Riyaaadh us-Saliheen – first fifteen chapters.

Menhajus Salikeen of Shaykh Abdulrahman as-Sa'di– All of the chapters on worship.

Shuroot al-Salat of Imam Muhammad Abdulwabaab. (The conditions of the prayer).

As-Sunnah of Imam al-Marwazi.

Al-Aqeedatul Wasitiyyah.

Menhaj as-Salikeen kitāb al-Buyuu' (Book of Buying and Selling).

Currently 1433, the Shaykh is teaching:

Umdat al-Fiqh Kitāb al-Hajj.

Asl al-Sunnah of Imam Abu Hātim al-Rāzi and Abu Zur'ab al-Rāzi.





Contents:

1- Guidelines on how Ahlus-Sunnah Deals with the People of Falsehood:

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Question Two: How is the distinction complete between extremism in criticism and seriousness and sternness against the people of innovations, who are considered hidden?

Question Three: How do we distinguish today between the people of truth and other than them?

Question Four: What is the ruling on corresponding with charitable organizations?

Question Five: How is the reconciliation between excusing the one who makes a mistake and warning against the error, (how is this) done?

2 – The Distinguishing Line Between Dealing with Ahlus-Sunnah and the People of Falsehood:

Question One: If a scholar from the major scholars errs is it permissible or allowed for one of the youth to refute his error or does a scholar like him refute him?

Question Two: How are dealings to be with the people of innovations

and desires from a religious standpoint and the worldly standpoint?

Question Three: Is it permissible to deal with the Hizbis (partisans) in worldly affairs, such as trading?

Question Four: There is an abundance of busying oneself with books and tapes of refutation while being negligent of seeking knowledge. What is the guideline regarding that?

Question Five: There are storytellers within the arena of Da'wah. How are their tapes to be dealt with?

Question Six: when is the boycott of the people of innovation and the people of disobedience considered to be a legislatively correct boycott?

Question Seven: What is your statement, regarding one who says: I sit with the Soofi and his manners are good; better than when I sit with the Salafi; his manners are bad.

Question Eight: What is the difference between 'Aqeedah and Minhaj?

Question Nine: When is a person qualified to repudiate evil?

Question Ten: Is it a condition when refuting the opposer and warning against him that the warning against him be accompanied by the speech of the people of knowledge about him, or is the speech of only one scholar sufficient?



3 - Fiqh of Dealings with the People of Sunnah and the People of Falsehood

Question One: If I hear the speech of a scholar about a person being an innovator, but I haven't seen an evidence from him about that, am I required to be cautious of that person, and to be convinced that he is an innovator, or should I wait till I find evidence about that?

Question Two: What is obligatory for the common Salafis regarding callers whom the scholars have differed about (regarding) their commendation and criticism?

Question Three: What is your opinion regarding he who says to the Salafee youth: Indeed you have restricted the Minhaj to being with only these scholars: Rabia', 'Ubayd, and An-Najmi?

Question Four: About the issue of testing the people?

Question Five: We would like you to differentiate between the blameworthy blind-following according to the people of knowledge and the blind-following that Abu Al-Hasan and his followers are chanting around with?

Question Six: Are protests, demonstrations etc. considered rebellion against the ruler?

Question Seven: When there occur some errors from a caller, some of the youth rush to call the scholars regarding this caller and expose his errors. Very quickly most of the students of knowledge take stance against these youth and rebuke them. And perhaps they

say to them: You are not qualified, for you to contact the scholars. This is because the students of knowledge are those who should be contacted.

Question Eight: The Prophet Muhammad ﷺ spoke about: 'The best thing for man is a herd of sheep leading it to the distant mountains grazing his sheep.'

Do we understand from that, seeking safety from the evils of the places inhabited with people?

Question Nine: The Ikhwaan Al-Muslimoon speak about the affairs of politics; having hatred for the lands of Tawheed, and making mockery Muhammad ibn 'Abdul-Wahhaab, may Allaah have mercy upon him. Is this speech correct?

Question Ten: What is the permissibility of studying and working in the co-ed primary and secondary schools or universities?

Question Eleven: How are we to deal with people of disobedience since they still have the rights of the Muslims, hence, they are not disbelievers?

Question Twelve: We have heard speech from some of the scholars of Ahlus-Sunnah saying: This man is from the people of innovation. Are we to understand that he is an innovator or not?

4 – Guidelines For the Sunni in Dealing with the Innovator:

Question One: What is the ruling on mixing and sitting with the



people of innovations and desires, from the Ikhwaan (Al-Muslimeen), At-Tableegh, and the Hizbees?

Question Two: Is there a difference in boycotting the person of innovation who calls to his innovation and the one who does not call to it?

Question Three: As it relates to the person of innovation who does not call to his innovation, if he is advised, but does not heed the advice, then how is he dealt with?

Question Four: If common speech within these sittings and meetings is not connected to innovation; however, it is regarding worldly affairs and has no connection with the religion, what is the ruling on this as well?

Question Five: If these gatherings between Ahlus-Sunnah and the people of innovations is not connected to that which is (in any way) related to the religion; what is the ruling?

Question Six: If the Salafi is related to a person of innovation, such as this person maybe his brother, or his uncle, or his in-law, or the likes, how should he be dealt with?

Question Seven: What is the ruling regarding the Salafi who persists, after having been advised?

Question Eight: Is the following statement correct: The truth is accepted from whoever says it.

Question Nine: Is the following statement correct: The scholars of

Ahlu-Sunnah are of two categories: Scholars who know the Minhaj and scholars who do not know the Minhaj.

Question Ten: There are Takfeeris and Hizbis calling to their falsehood who accuse Aboo Haneefah and Al-Albaani with Irjaa' and they accuse Shaykh Rabia' of lying on Sayyid Qutb. They also declare the rulers to be disbelievers. We seek advice on how to deal with them.

Question Eleven: Amongst us are youth who ascribe to Salafiyah. However, they do not abandon these Takfeeris. How should our dealings be with them?



(1)

الضوابط في كيفية معاملة أهل السنة وأهل الباطل

**Guidelines on how Ahlus-Sunnah Deals
with the People of Falsehood**



Introduction:

Verily all the praises belong to Allaah. We praise Him and we seek His assistance and we seek His forgiveness. And we seek refuge in Allaah from the evil of our souls and from the evil of our actions. Whoever Allaah guides none can misguide him, and whoever is misguided there is no guide for him. I bear witness that nothing has the right to be worshipped except for Allaah alone without partners and I bear witness that Muhammad is His slave and His Messenger
صلى الله عليه وسلم.

يَا أَيُّهَا الَّذِينَ ءَامَنُوا اتَّقُوا اللَّهَ حَقَّ تَقَاتِهِ وَلَا تَمُوتُنَّ إِلَّا وَأَنتُمْ مُسْلِمُونَ ﴿١٠٢﴾

“O you who believe! Fear Allaah (by doing all that He has ordered and by abstaining from all that He has forbidden) as He should be feared. [Obey Him, be thankful to Him, and remember Him always], and die not except in a state of Islaam (as Muslims) with complete submission to Allaah.”³

يَا أَيُّهَا النَّاسُ اتَّقُوا رَبَّكُمُ الَّذِي خَلَقَكُمْ مِنْ نَفْسٍ وَجِدَةٍ وَخَلَقَ مِنْهَا زَوْجَهَا وَبَثَّ مِنْهُمَا رِجَالًا كَثِيرًا وَنِسَاءً ۗ وَاتَّقُوا اللَّهَ الَّذِي الَّذِي تَسَاءَلُونَ بِهِ وَالْأَرْحَامَ إِنَّ اللَّهَ كَانَ عَلَيْكُمْ رَقِيبًا ﴿١﴾

“O mankind! Be dutiful to your Lord, Who created you from a single person (Adam), and from him

³ (Soorah Aali Imraan 3:102).

(Adam) He created his wife [Hawwa (Eve)], and from them both He created many men and women and fear Allaah through Whom you demand your mutual (rights), and (do not cut the relations of) the wombs (kinship). Surely, Allaah is Ever an All-Watcher over you. ”⁴

يَا أَيُّهَا الَّذِينَ آمَنُوا اتَّقُوا اللَّهَ وَفُولُوا قَوْلًا سَدِيدًا ﴿٧٠﴾ يُصْلِحْ لَكُمْ أَعْمَالَكُمْ وَيَغْفِرْ لَكُمْ ذُنُوبَكُمْ وَمَنْ يُطِيعِ اللَّهَ وَرَسُولَهُ فَقَدْ فَازَ فَوْزًا عَظِيمًا ﴿٧١﴾

“O you who believe! Keep your duty to Allaah and fear Him, and speak (always) the truth. He will direct you to do righteous good deeds and will forgive you your sins. And whosoever obeys Allaah and His Messenger he has indeed achieved a great achievement (i.e. he will be saved from the Hell-fire and made to enter Paradise)..”⁵

As to what follows: verily the most truthful speech is the Book of Allaah, and the best guidance is the guidance of Muhammad and the most evil of affairs are newly invented matters, and every newly invented matter is an innovation and every innovation is astray and straying is in the fire.

⁴ (Soorah An Nisaa 4:1).

⁵ (Soorah Ahzab 33:71).

(1)

الضوابط في كيفية معاملة أهل السنة وأهل الباطل

Guidelines on how Ahlus-Sunnah Deals with the People of Falsehood



Question One: Our Noble Shaykh, may Allaah treat you well and bless you. This questioner says: When is an individual ascribed to a specific group, such as the Ikhwaan and At-Tableegh, and other than them?

Answer: Know, that the arena today has within it severe crowding which causes the people of innovations to bear their teeth out of open enmity toward Ahlus-Sunnah wal-Jamaa'ah. This is not the time to delve into it, as they say. Rather, for every people there is an inheritor. So no time or place is devoid of a people who revile Ahlus-Sunnah out of enmity and their chests are filled with darkness and hatred against them, even if that may vary in strength and weakness whether in a large amount or small amount.

So when the influence of Ahlus-Sunnah, and the scale is tipped in their favor and the authority is for them and their Imaams, the innovators are weakened. Perhaps they will disappear or hide out of fear of the authority of the Sunnah, which, whoever is exposed



to, and stands in the face of it as an obstinate rejecter, then Allaah, the Glorified and High, will disgrace him, whether his position in the face of the Sunnah be one which is open, blatant and apparent, or deceitfully hidden. This is that which the people have recognized in our time and before. For the praiseworthy ending is for Ahlus-Sunnah. I do not think that it is hidden from a student of knowledge the statement of the Prophet صلى الله عليه وسلم:

لَا تَزَالُ طَائِفَةٌ مِنْ أُمَّتِي ظَاهِرِينَ عَلَى الْحَقِّ لَا يَضُرُّهُمْ مَنْ خَذَلَهُمْ حَتَّى يَأْتِيَ أَمْرُ اللَّهِ تَعَالَى

*“There will not cease to be a group from my Ummah evident upon the truth. They will not be harmed by those who oppose them, nor by those who forsake them, until the command of Allaah the Exalted comes.”*⁶

So when you look at this Hadeeth and that which bears its meaning from the statements of glad tidings which contain a true promise from one who is truthful and believed, our Prophet Muhammad صلى الله عليه وسلم. He is one who does not speak except by way of the revelation of Allaah to him. As Allaah, Majestic is His Majesty has said:

⁶ Al-Bukhari reported it in the Book of Holding Fast to the Sunnah; Chapter: The Statement of the Prophet صلى الله عليه وسلم “There will not cease to be a group from my Ummah...” Hadeeth number 7459. Muslim (and the wording is his) in the Book of Leadership; Chapter: The statement of the Prophet صلى الله عليه وسلم “There will not cease to be a group from my Ummah...” Hadeeth number 1923.

وَمَا يَطْنُقُ عَنِ الْمَوِيِّ (٢) إِنَّهُ هُوَ إِلَّا وَحْيٌ يُوحَىٰ (٤)

“Nor does he speak of (his own) desire. It is only an Inspiration that is inspired.”⁷

(When you look at this) then you are increased in trust - O Sunnis from the Muslim males and females - upon the Help of Allaah for Ahlus-Sunnah and that the praiseworthy ending is for them.

What increases this in emphasis and clarity is His, Majestic is His Majesty, statement:

وَلَقَدْ كَتَبْنَا فِي الزَّبُورِ مِنْ بَعْدِ الذِّكْرِ أَنَّ الْأَرْضَ يَرِثُهَا عِبَادِيَ الصَّالِحُونَ (١٠٥)

“And indeed We have written in Zaboor (Psalms) [i.e. all the revealed Holy Books the Taurat (Torah), the Injeel (Gospel), the Qur'aan] after (We have already written in) Al-Lauh Al-Mahfooz (the Book, that is in the heaven with Allaah), that My righteous slaves shall inherit the land (i.e. the land of Paradise).”⁸

Who are the righteous (slaves)? They are those who make their worship strictly for Allaah. They likewise, in their acts of worship, strictly follow the Prophet ﷺ. They have not veered away from

⁷ (An-Najm 53:3-4).

⁸ (Al-Anbiya 21:105).



that to the left nor to the right, not even the amount of a fingertip.

Likewise, when you look at the likes of that which the Prophet صلى الله عليه وسلم had informed with, regarding the Khawaarij and other than them from the people of innovations, that every time a succeeding generation is cut off, another one comes, up until the Dajjaal comes out amongst them;⁹ (when you look at this) you are increased in certainty, O fair minded person who is a sincere well-wisher for himself, prudent regarding his affair, that the fierce war between Ahlus-Sunnah and the innovators will never end except at the point where Allaah's Messenger صلى الله عليه وسلم said that it would.

This benefits you by way of cautioning you and making you prepared, by way of being active in spreading of the Sunnah, acquiring Fiqh therein, and seeking its people whom are known by the people to have preceded in virtue and loftiness in rank and having the status of an Imaam in the religion. So by them, the strangeness is put to rest and by them the resolve is strengthened and by the righteous people strength is intensified; they are the best preparation and the best of those to be relied upon after the Messenger of Allaah صلى الله عليه وسلم.

⁹ MP Note: The Shaykh, may Allaah preserve him, Indicated to the Hadeeth of 'Abdullaah ibn 'Umar, may Allaah be pleased with them both, that the Messenger of Allaah صلى الله عليه وسلم said: "There will arise a people who will recite the Qur'aan but it will not go beyond their throats. Every time a generation comes out they will be cut off, more than twenty times; up until the Dajjaal appears within the last of them." Ibn Maajah reported it in the introduction; Chapter: Mentioning the Rebellion of the Khawaarij, Hadeeth number 173. Al-Albaanee graded it as Hasan in As-Saheehah no. 2400.

Likewise, this benefits you (in informing you) that when the influence is with the innovators and the scales are tipped in their favor, then that should not be strange to you and this should increase you in strength and trust in the help of Allaah the Mighty and Majestic and the help of Ahlus-Sunnah and that the end of the innovators is ruin and destruction by way of that which Allaah the Mighty and Majestic brings about from different means. From them is the appearance of the ruler, even if he may be a wicked person, the people of innovations are subdued by him and their influence is broken by way of them.

Once this is affirmed then examination of your question is from two or three perspectives:

- ❖ **The First Perspective: These two groups comprise** modern Da'wah based groups, about whom we call upon Allaah and those who are present from the noble Angels to witness and we call you to witness that they are astray leading others astray without exception. I always affirm in my gatherings about the point that the modern Da'wah based groups exit Salafiyah because they are (in fact) not new.

The brother, the Shaykh, Doctor Aboo Mu'aadh 'Abdullaah ibn Zayd Al-Muslim narrated to me from the people of 'Unayzah from the Shaykh Muhammad ibn 'Uthaymeen, may Allaah have mercy

upon him; that he said concerning Sayyid Qutb: 'Were it not for caution we would have said that he was a disbeliever.'

I say: Shaykh Muhammad, may Allaah have mercy upon him, did not speak out of nothing. For Sayyid Qutb, within his speech, has that which transcends that which is known by necessity to be prohibited within the religion. If you will, then say that he fell into that which is a nullifier from the nullifiers of the Al-Eemaan; insolence towards the Prophets of Allaah; towards Moosaa and Adam. He spoke with Wahdatul-Wujood (i.e. that Allaah and His creation are one) and he spoke with the beliefs of the Jabbariyah. This is known from the reports of his book of Tafseer called: 'In the Shade of the Qur'aan'; and it is, in reality not 'In the Shade of the Qur'aan'. I call it, with no objection: 'In the Shade of the Shaytaan' the Qur'aan is free of it, take it from me and do not feel reserved from speaking with it (i.e. the like of my statement).

If someone were to say: What does Sayyid Qutb have to do with this question?

I say: Sayyid Qutb is the Imaam of the Qutbees, and the Qutbees are one branch of the Ikhwaan Al-Muslimeen, concerning which the secret president of their organization, 'Alee 'Ashmaawee said: 'A Jamaa'ah has not come out except for the Jamaa'ah of the Ikhwaan Al-Muslimeen.'

Sayyid Qutb is regarded as Ibn Baaz to the Ikhwaan Al-Muslimeen, and nothing has befallen our societies today of terrifying incidents, from bombings, assassinations, and Takfeer without discrimination, except that that the majority of the carriers of these deviant ideologies are those who were nurtured upon Sayyid Qutb. For he is the carrier of the flag of Takfeer in this era, whether the people like it or not. We, and for Allaah is the praise, do not speak about him or other than him, except upon clear evidence and proofs. We also know that this speech of ours does not please many of the people, if it does not anger most of the people. However, we speak the truth and we do not fear, in the Path of Allaah, the blame of the blamer; with evident, decisive proof which if the just minded person hears it he accepts it.

Likewise, our brother Aboo 'Umar 'Abdul-'Azeez Al-Khaleefah, from the people of Ar-Rass; a teacher in the Ministry of Culture, said that Shaykh Al-'Uthaymeen, may Allaah have mercy upon him, declared the Jamaa'ah of the Ikhwaan and the Jamaa'ah of At-Tableegh to be innovators. The people narrated this. So say: 'Ubayd Al-Jabari narrated this to us and said that Aboo 'Umar, Shaykh 'Abdul-'Azeez Al-Khaleefah narrated to us and he mentioned to us two other men who can attest to this.

Narrate this, may Allaah bless you, and do not fear anyone. However, do so with wisdom. This is what we affirm and repeat to you and



your likes from those who seek our advice and seek that which we have. This is the first perspective.

❖ **The Second Perspective: The general principle** according to Ahlus-Sunnah as it relates to connecting with the innovators is restricted regarding the one who defends the people of innovation, makes allowances for them, and makes excuses for them while knowing that they are upon misguidance; this is the gist of it. This does not come from a person except he who is, in most cases, a person of desires, even if he outwardly manifests the Sunnah. This is because he fears the authority of Ahlus-Sunnah since he is a person of desires.

Perhaps he is an ignorant person from the ignorant people; he loves good and he does not have any criterion. So he thinks that Sayyid Qutb, Hasan Al-Banna, Al-Mawdudi, An-Nadawi, Fathi Yakan, and Yusuf ibn 'Abdullaah, Al-Qardawee Al-Misree; he thinks that they are scholars.

However, this person, if he is truthful in his claim and serious, and what he seeks is the truth, then he will wash his hands of these people and free himself from them once it is clarified to him. If he is lying, then he will remain upon that which he is upon as it relates to them, from defending them, making excuses for them, and justifying their mistakes and making allowances for them, then he is to be linked with them and no honor is given to him.

❖ **The Third Perspective:** Many of those who claim (ascription to) the Sunnah while they are deceivers; they make jokes about Ahlus-Sunnah. How is that? By (the fact that) their supporting pillar and their witnesses in that which they affirm, is the books of the people of innovations; and from the perspective of not distinguishing, perhaps they may mention supporting witnesses for Ahlus-Sunnah, and these people are feared. Because they traverse a path which Ahlus-Sunnah are not upon. For Ahlus-Sunnah, when they know a book of innovation, they free themselves of it and warn against it.

Our solution for these people is that we inform of their condition. So if they are ignorant then we advise them. And if they wrote that which they wrote based upon knowledge and they know that these books contain misguidance, then we are cautious of them and we warn against him. We meet them while considering them to be from the people of deviation and misguidance and error. He is not to be honored; because if he were truthful in his claim (to be upon) the Sunnah then he would have found within the books of the Salaf sufficiency from that which is published by the people. Yes, perhaps that which is published by Sayyid Qutb or other than him is a small portion of a large affair; and perhaps these men (the publishers) are virtuous and pious men who are active in the Sunnah, spreading it, teaching it, calling to it and defending it and its people; however, they see that there are considerations given to the Qutbees and that they are in the interests of Ahlus-Sunnah.



These people, I consider them to be my brothers. They have that which I have and upon them is that which is upon me. I have allegiance for them for the sake of Allaah and I have enmity for those whom they have enmity for, for the sake of Allaah. However, I blame them for this action and I advise them and in that which is between me and them I am stern towards them in my statement and I am stern towards them in censuring them; I say: (this is) between me and them and you acknowledge this.

It is not to be done openly; refuge is sought with Allaah, I do not publically (do this to) them and I do not sternly censure them in the open. This is because they are connected to me in that which I am upon from the correct Minhaj; and Allaah knows best.

Question Two: May Allaah treat you well and bless you. Our Shaykh, the questioner says: How is the distinction complete between extremism in criticism, seriousness and sternness against the people of innovations, who are considered hidden?

Answer: I say, Perhaps we should begin with the second portion to your question. The principle according to Ahlus-Sunnah is sternness against innovations and its people, strong reproach and censure. That is when their influence is strong and they hold sway. For indeed in this state, they have no reverence for the innovators. Rather, they belittle and treat them with contempt, and think lightly of their state.

The basis in this is the text [The Book and the Sunnah], the way of the Salaf, and the Ijmaa'. As for the text, from it is the Prophet's صلى الله عليه وسلم statement:

سَيَكُونُ فِي آخِرِ أُمَّتِي أُنَاسٌ يُحَدِّثُونَكُمْ بِمَا لَمْ تَسْمَعُوا أَنْتُمْ وَلَا آبَاؤُكُمْ، فَإِيَّاكُمْ
وَأِيَّاهُمْ

There will be, at the end of my Ummah, a people who will speak with that which neither you nor your fathers recognize. So you beware and they should beware." ¹⁰

The other authentic Hadeeth; is the Hadeeth about the splitting, which belittles the pretenders to knowledge from the leaders of the revolutionary ideologies, which is war against the Da'wah As-Salafiyyah and its people, and they regard this Hadeeth as weak, and they seek to belittle it and not act upon it while it is an authentic and well-known Hadeeth. Ahlus-Sunnah meets it with acceptance and they act upon it. From its wordings is:

افترقت اليهود على إحدى أو اثنتين وسبعين فرقة، وتفرقت النصارى على إحدى أو اثنتين وسبعين فرقة، وتفرقت أمتي على ثلاث وسبعين فرقة. وفي كلها في النار إلا واحدة، قيلَ يَا رَسُولَ اللَّهِ مَنْ هُمْ؟ قَالَ: الْجَمَاعَةُ

'The Jews divided into 71 groups. The Christians divided

¹⁰ Muslim reported it in the Introduction to his book; Chapter: The Prohibition of Narrating from Weak Narrators, no. 9.

into 72 groups. This Ummah will divide into 73 groups, all of them in the Fire except one."

They said: "And who are they O Messenger of Allaah?" He said:

"The Jamaa'ah." ¹¹

Ibn Mas'ood, may Allaah be pleased with him, explained it by saying: "The Jamaa'ah is that which conforms to the truth, *even if you are alone.*" ¹²

In another narration which some of the people of knowledge grade as Hasan due to its supporting witnesses, they said: "Who are they, O Messenger of Allaah?" He said:

مَنْ كَانَ عَلَىٰ مِثْلِ مَا أَنَا عَلَيْهِ الْيَوْمَ وَأَصْحَابِي

"Those who are upon the likes of that which I and my Companions are upon today." ¹³

¹¹ Ibn Maajah reported it in the Book of Tribulations; Chapter: The Splitting of the Nations, no. 3992. Al-Albaani graded it as authentic in As-Saheehah 1492.

¹² Al-Laalikaa'ee reported it is Sharh Usool Al-I'tiqaad 1/109.

¹³ At-Tabaraanee reported it in Al-Awsat 5/135, no. 4886 and in As-Sagheer 2/29, no. 724. Al-Haythamee said 1/189: "In it (its chain) is 'Abdullaah ibn Sufyaan. Al-'Uqaylee said: 'This Hadeeth of his is not agreed upon.' And Ibn Hibbaan mentioned him in Ath-Thiqaat.

Bukhari and Muslim reported¹⁴ From the Hadeeth of Hudhayfah, may Allaah be pleased with him, that he said:

كَانَ النَّاسُ يَسْأَلُونَ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَنِ الْخَيْرِ وَكُنْتُ أَسْأَلُهُ عَنِ الشَّرِّ مَخَافَةَ أَنْ يُدْرِكَنِي فَقُلْتُ يَا رَسُولَ اللَّهِ إِنَّا كُنَّا فِي جَاهِلِيَّةٍ وَشَرٌّ فَجَاءَنَا اللَّهُ بِهَذَا الْخَيْرِ فَهَلْ بَعْدَ هَذَا الْخَيْرِ مِنْ شَرٍّ قَالَ نَعَمْ قُلْتُ وَهَلْ بَعْدَ ذَلِكَ الشَّرِّ مِنْ خَيْرٍ قَالَ نَعَمْ وَفِيهِ دَخْنٌ قُلْتُ وَمَا دَخْنُهُ قَالَ قَوْمٌ يَهْدُونَ بِغَيْرِ هُدًى تَعْرِفُ مِنْهُمْ وَتُنْكِرُ قُلْتُ فَهَلْ بَعْدَ ذَلِكَ الْخَيْرِ مِنْ شَرٍّ قَالَ نَعَمْ دُعَاءُ عَلِيِّ أَبْوَابِ جَهَنَّمَ مَنْ أَجَابَهُمْ إِلَيْهَا قَذَفُوهُ فِيهَا قُلْتُ يَا رَسُولَ اللَّهِ صَفَهُمْ لَنَا قَالَ هُمْ مِنْ جِلْدَتِنَا وَيَتَكَلَّمُونَ بِأَلْسِنَتِنَا قُلْتُ فَمَا تَأْمُرُنِي إِنْ أَدْرَكَنِي ذَلِكَ قَالَ تَلَزِمُ جَمَاعَةَ الْمُسْلِمِينَ وَإِمَامَهُمْ قُلْتُ فَإِنْ لَمْ يَكُنْ لَهُمْ جَمَاعَةٌ وَلَا إِمَامٌ قَالَ فَاعْتَزِلْ تِلْكَ الْفَرَقَ كُلَّهَا وَلَوْ أَنْ تَعْصِ بِأَصْلِ شَجَرَةٍ حَتَّى يُدْرِكَكَ الْمَوْتُ وَأَنْتَ عَلَى ذَلِكَ

“The people used to ask Allaah’s Messenger صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ about the good; I used to ask him about the evil for fear that it would catch hold of me. I said:

‘O Allaah’s Messenger, indeed we used to be in ignorance and evil, then Allaah brought to us this good. So will there be any evil after this good?’

¹⁴ Al-Bukhari reported in, and the wording is his, in the Book of Virtues; Chapter: The Signs of Prophethood in Al-Islaaam, no. 3603, and in the Book of Tribulations; Chapter: How will the Affair be When there is no Jamaa’ah, no. 7084. Muslim in the Book of Leadership; Chapter: The Command to Stick to the Jamaa’ah When Fitan Appears, no. 1848.

He said: 'Yes.'

I said: 'And after that evil will there be any good?'

He said: 'Yes, but it will be tainted.'

I said: 'What will be its taint?'

He said: 'A people who will guide by other than my guidance; you will recognize them and disapprove of them.'

I said: 'Will there be any evil after that good?'

He said: 'Yes; callers to the gates of the Hellfire. Whoever responds to their call, then they will toss him into it.'

I said: 'O Allaah's Messenger, describe them for us.'

He said: 'They are from our people and speak with our tongue.'

I said: 'What do you command me to do if I should encounter them?'

He said: 'Cling to the Jamaa'ab of the Muslims and their Imaam.'

I said: 'What if they have no Jamaa'ab and no Imaam?' He

said: 'Then stay away from all of those groups even if you must bite on to the trunk of a tree until death overtakes you while you are in that state.'"

So by combining these Ahadeeth and that which bears their meaning, and is successively narrated from the Prophet ﷺ with a figurative succession, which obligates knowledge and action, the seeker of the truth and the Sunnah derives the following (points):

- ❖ **Firstly:** The obligation of warning against innovation and its people with sternness in refutation and opposition.
- ❖ **Secondly:** The majority is not a proof for the truth just as a small number is not a proof that something is not the truth. Rather, the consideration is with that which is correct.
- ❖ **Thirdly:** The ruling regarding the majority of the Ummah is that they are destroyed. Due to this the Messenger ﷺ ruled upon the 72 groups that they are destroyed, saying: '...in **the Fire.**' This is within the Hadeeth of the splitting of the Ummah.

His statement: '**...in the Fire.**' Is from the Ahadeeth which contain a threat.

His statement: 'This Ummah will be divided into 73 groups...' Then he said: '**...except one...**' This is a proof for warning against the people of innovation and that it is the origin.



- ❖ **Fourthly:** The Jamaa'ah of the truth is one and not multifarious. It is that one which the Prophet صلى الله عليه وسلم and Ibn Mas'ood, may Allaah be pleased with him, have explained.
- ❖ **Fifthly:** Clinging to this Jamaa'ah and its Imaam if it is in place; and present, the earth is not devoid of them. However, at a certain time it does not have an Imaam; this is at the end of time. We ask Allaah for safety and security in (times of) tribulations. At other times there is an Imaam.
- ❖ **Sixthly:** If there is not to be found a Jamaa'ah nor an Imaam, and I deem that this is relative. I do not issue a ruling above Allaah and His Messenger, however, I deem this to be so based upon the Messenger's صلى الله عليه وسلم statement:

“There will not cease to a group from my nation victorious upon the truth.”

As for the people of truth, the earth is never devoid of them, this is the promise of Allaah upon the tongue of His Messenger. However, perhaps there will not be an Imaam so what is the remedy? It is withdrawal.

Withdrawal is to withdraw from all of the tumultuous waves; all of the tumultuous deviant groups, and (seek) safety for yourself. You withdraw from all those groups even though perhaps they have, with

some of them something from the truth. However, as long as the affair is an affair of mutual tumultuousness, infighting, commotion, arguing, disputing, and war, and there is no Imaam to resort to, then (seek) safety for yourself. This is from the Sunnah of the Prophet, and the Ahadeeth in this regard are many.

As for within the path of the Salaf by way of statements, then the transmissions from them, may Allaah be pleased with them, are successively transmitted. From that is the statement of Al-Faarooq, may Allaah be pleased with him, who said:

“Beware of the people of opinion, for they are the enemies of the Sunan. They have become tired of memorizing the Ahadeeth of Allaah’s Messenger ﷺ and thus spoke with opinion. So they went astray and they led others astray.”¹⁵

Al-Laalikaa’ee narrated¹⁶ from Ibn ‘Abbas, may Allaah be pleased with them both, that he said:

“By Allaah, I do not think that there is anyone today who the Shaytaan would love to see dead more than me.”

It was said to him: “And how is that?”

¹⁵ Ad-Daraaqutnee reported it in As-Sunan 4/146, no. 12 and Al-Harawee in Dhamm kalaam wa Ahlihi 2//179 and Al-Khateeb in Afaqeeh wal-Mutafaqqih 1/453 and in Jaami’ Al-Bayaan 2/170 and others.

¹⁶ Al-Laalikaa’ee reported it in Sharh Al-I’tiqaad 1/55.

He said:

‘He invents an innovation in the east or the west and a man carries it to me, so when it reaches me, I counter it with the Sunnah so that it returns to him.’

Al-Laalikaa’ee also narrated from Ibn Abbas, may Allaah be pleased with him, that he said:

‘Stones are nearly about to come down upon you from the heavens. I say to you: Allaah’s Messenger ﷺ said; and you say: Aboo Baker and ‘Umar said.’

Who are these two men?! The truthful man of this Ummah and its Imaam after our Prophet ﷺ and the other, likewise, is the second Imaam of the human beings after Allaah’s Messenger ﷺ. They are at the head of those for whom Allaah’s Messenger ﷺ attested to with Paradise and at the head of those with whom Allaah’s Messenger ﷺ was pleased when he died.

Ash-Sha’bee, may Allaah have mercy upon him, said:

‘Beware of analogy. For by the One in Whose Hand is my soul, if you take to analogy then you will make the Haraam to be Halaal and make the Halaal to be Haraam. So that which has reached you from the Companions of Muhammad

صلى الله عليه وسلم then take it. (or he said: ...then grab on to it.)”¹⁷

Ayyoob As-Sakhtiyaan, may Allaah have mercy upon him, said:
“Aboo Qilaabah said to me:

‘O Ayyoob, memorize from me four: (1.) Do not speak regarding the Qur’aan with your opinion. (2.) Beware of Qadr (i.e. Do not argue regarding it and do not dispute.) (3.) When the Companions of the Prophet صلى الله عليه وسلم are mentioned, withhold. (4.) Do not lend the people of desires your ear so that they may place in it that which they will.’”

*Or he said: “...so that they may throw into it that which they will.”*¹⁸

He narrated from Imaam Maalik ibn Anas, may Allaah have mercy upon him, that a man from the people of desires used to walk behind him and say: “*O Aboo Abdullaah! Debate with me. O Aboo Abdullaah! Debate with me (just one) word! O Aboo Abdullaah! Hear from me a word!*”

He would point with his hand saying: “*No, not even half a word.*”

He would say: “*O Aboo Abdullaah! Debate with me, and if you overcome me then I will follow you, and if I overcome you then you will follow me.*”

¹⁷ Ad-Daarimee reported it in As-Sunan pg. 29 no. 109; and Al-Khateeb in Ahadeeth Fee Dhamm Al-Kalaam 5/36.

¹⁸ Ibn Al-Muqri’ reported it in Ahadeeth Fee Dhamm Al-Kalaam. 5/36.



The Imaam, may Allaah's Mercy be upon him, was sharp, intelligent, and wise. He turned to him and said: "And if a *third man should come and overcome us?*"

He said: "Then we will follow him."

He said: "Is it that every time a man comes to us who is *more skilled in debating than (another) man then we will leave that which Jibreel brought to Muhammad ﷺ?*"¹⁹

Al-Mufaddal ibn Muhalhal, may Allaah have mercy upon him, said:

*"If a person of innovation were to speak to you at the beginning of his affair with his Bid'ah, then you would flee from him. However, he speaks to you, at the beginning of the sitting, with the Sunnah. Then he enters his Bid'ah upon you in hopes that it will attach to your heart. So when will it leave your heart?"*²⁰

Do you hear these narrations?! The people of innovations are schemers. They know how to prey upon those who have little Fiqh from those who are easily deceived, who do not have the Fiqh, which will protect them from the people of innovation and newly invented matters.

¹⁹ Al-Khateeb reported it in Sharf As-haabil Hadeeth pg. 22 no. 1.

²⁰ Ibn Battah reported it in Al-Ibaanah Al-Kubraa 1/204 no. 399.

Mus'ab ibn Sa'd, may Allaah have mercy upon him, said:

*“Do not sit with one who has been tested (with innovations).
For you will not fail to get from him one of two things: (1.)
Either he will put you to trial so that you (will end up) following
him or (2.) he will harm you before you part ways.”*²¹

It is clarified by way of this transmission and affirmation which we began with the texts from our Prophet Muhammad ﷺ and we have included therein the statements of the Imaams of Ahlus-Sunnah, that the general principle regarding the people of innovations is separation; the separation of Ahlus-Sunnah from them and warning against them.

As for the first portion of your question; extremism in criticism, I say: A Sunni is never extreme in criticism, because this is a religion with which he worships Allaah. However, from time to time we hear this statement repeatedly. So the Sunni worships Allaah, the Glorified and Exalted, with Jarh (criticism). Hence, it is, according to him, (part of) the religion with which he worships Allaah. So by it, he defends the Sunnah and its people.

Likewise, at-Ta'deel (accreditation), is (part of the) religion. For indeed Ahlus-Sunnah - and I am referring to the Imaams - are

²¹ Ibn Battah reported it in Al-Ibaanah Al-Kubraa 1/301 no. 390. Likewise, Al-Muqri' reported it in Ahadeeth Fee Dhamm Al-Kalaam wa Ahlih 4/268; and Al-Bayhaqee in Ash-Shi'ab 7/61 no. 9465.



diligent to not criticize anyone with Bid'ah, much less than with Kufr, except that they have from clear evidences that which attests to that which they say. However, the people of desires explain this to be extremism.

As long as the evidence is clearly established that so and so from the people is a deviant and an astray innovator, then how is this explained as being extremism?!

As for Ahlus-Sunnah, it is confirmed with them that they do not declare a person to be an innovator, much less declaring him to be a disbeliever, until the proof is established against him. They are, as Shaykhul-Islaam Ibn Taymiyah, may Allaah have mercy upon him, said:

“Ahlus-Sunnah are the most knowledgeable of the people regarding the truth and the most merciful of them to the creation.”

However, the people of desires are inconsistent, and their eyelids do not sleep and their chests are not expanded, and their hearts are not at ease with Jarh (criticism), because the Imaams of the Sunnah, the scholars of the Sunnah, the people of the Sunnah hate the people of innovation. So if it becomes revealed to them about a man that he is an innovator, hatred is intensified within their souls, and cautioning (against him) is intensified, and they warn against him, even if they

had good thoughts about him before. This does not please the people of desires.

Yes, perhaps there may be from some of Ahlus-Sunnah something from hardness, due to him seeing that the affair calls for hardness. And others, if one does not oppose him in a principle issue, however, he sometimes uses soft words. And this is not the place for differing.

Hence, we are free of that which has come within the question, from the reports of some of the people of desires, that some of Ahlus-Sunnah are extreme in criticism.

I say: Of old, there is to be found from Ahlus-Sunnah he who is stern, yet he is not extreme; he is diligent upon the preservation of the Sunnah; intense in defending it and its people, yet the others did not blame him and they did not say that he causes division.

For example, they say: *He who Shu'bah has considered trustworthy, then suffice yourself with him. He whom he criticized, then look into his criticism.*

Shu'bah, may Allaah have mercy upon him, was not accused with being extreme, and harsh, putting harshness in other than its place. I do not know anyone, until this time, who is firm upon the Sunnah, it having mixed within his heart, who warns against Shu'bah and maligns him to someone else from Ahlus-Sunnah.

Question Three: May Allaah treat you well and bless you. This



questioner asks, saying: In every time the people of truth are separate from other than them and are distinguished by (certain) affairs. So how do we distinguish today between the people of truth and other than them?

Answer: O my son, in reality, I do not think that I am presenting you with something new. Ahlus-Sunnah are those who are upon the Sunnah. That, which they use as proof in distinguishing, and the point of reference in their Fiqh, is the Book and the Sunnah in accordance to the way of the pious predecessors. If you will, then say: Fiqh of the Book and the Sunnah in accordance with the path of the Salaf As-Saalih.

So Ahlus-Sunnah do not have anything except (that they say) 'Allaah said' and 'His Messenger said' and 'his Companions said', as did the Imaams of guidance after them.' They do not have anything like which the people claim is development, which changes with the times; no. Why is this? This is because the Sunnah is Salafiyyah. No one from the human beings has founded Salafiyyah. It is from Allaah the Glorified and High. The Prophets and Messengers have brought it, beginning with Noah صلى الله عليه وسلم and ending with Muhammad صلى الله عليه وسلم; and Adam, before Noah, was a Prophet to whom Allaah spoke صلى الله عليه وسلم. However, the people of knowledge say that the first of the Messengers was Noah, because he was the first Prophet whom Allaah sent to the people of the earth. Due to this the Salafis are Ahlus-Sunnah wal-Jamaa'ah; Ahlul-Hadeeth; Ahlul-Athar (the

people of narrations); the saved sect; the victorious group; they weigh the statements of the people and their actions by two scales.

The two scales are:

- The text [The Book & the Sunnah]
- The consensus

So he who coincides with the text or the consensus, then he is accepted from. He who opposes a text or consensus, is refuted no matter who he may be. Moreover, this person who coincides with the text or the consensus, perhaps he is from Ahlus-Sunnah and perhaps he is from other than them.

If he is from them, then he is magnified in their eyes, and glorified in their hearts; because this matter is a bond between them and the people. So every time the person is firm upon the Sunnah and strong in defending it and its people, and giving victory to it and its people, he increases, in their eyes, in magnanimity and greatness.

If he is from other than Ahlus-Sunnah, then they accept that which he has brought from the truth. However, they do not depend upon him, and they are not at ease with him; because he is a stranger to them. However, he has coincided in his statement or his action with that which is with them. So they do not accept from him the truth (simply) due to his personality. Rather, (they accept it) due to his coinciding with the Sunnah.



Moreover, there is a second issue, and it is that the Sunni, even if some of Ahlus-Sunnah are rough towards him, he loves them and defends them. He supplicates for them and he calls to them. He connects the people to them and he does not separate from them, even if there was between him and some of Ahlus-Sunnah something from roughness, and something from opposition. This is because that which brings them together is the pure religion of Allaah. They unite for the sake of Allaah and they love that, just as they unite for the sake of Allaah, they separate upon it as well.

As for the innovator, he is not upon that. He has enmity for Ahlus-Sunnah and those who have allegiance for them; and he makes his hatred for them and their hostility towards Ahlus-Sunnah apparent. He belittles them and he strives to separate the people from them.

Question Four: May Allaah reward you with good and treat you well. Here is another questioner saying: You have with you here in Saudi some charitable organizations. The brothers with us correspond with them intending to acquire some religious books, but they are ignorant of the methodologies of these organizations, or do not have knowledge of the corruptness of their methodologies. What is the ruling on corresponding with these charitable organizations?

Answer: Firstly, the truth is the truth and it is not affected by time or place, as long as it is predicated upon the Book and the Sunnah, then it is the truth; whether the truth is strongly supported and

followed in some places, and no doubt that it is like this where we are; however, it is the truth. Even if no one is upon it except one man or one woman, then it is (still) the truth. What attests to this is that which Bukhari and Muslim reported from Ibn 'Abbas, may Allaah be pleased with them both, from the Prophet ﷺ regarding when he was shown the nations, he said:

فَرَأَيْتُ النَّبِيَّ مَعَهُ الرَّهْطُ، وَالنَّبِيَّ مَعَهُ الرَّجُلُ وَالرَّجُلَانِ، وَالنَّبِيَّ لَيْسَ مَعَهُ أَحَدٌ

*“I saw a Prophet, having with him a group of ten or so men; and a Prophet having with him an man or two men; and a Prophet having no one with him.”*²²

The believing man and woman does not doubt that this Prophet whom the Prophet ﷺ saw alone was sent to a whole Ummah; is this not so?

Was this Prophet whom his brother Muhammad ﷺ saw alone, sent to himself or to an Ummah? Rather, he was sent to an Ummah, however, they did not respond to him (his call). Due to this, Shaykh Muhammad ibn Abdul-Wahhaab, may Allaah have mercy upon him, said regarding the issue of the chapter wherein this Hadeeth is cited, he said:

²² Al-Bukhari reported it in the Book of Medicine; Chapter: The one who does not use Ruqya, no. 5752, and Muslim in the Book of faith; Chapter: The proof that a group of Muslims will enter Paradise without Reckoning and without punishment, no. 221.



“Indeed the one whom no one responded to from the Prophets, will be raised up alone.”

And he said, in his derivation of the issues:

“It is not permissible to turn away due to small numbers, nor to be deceived by large numbers.”²³

How excellent is that which Al-Fudayl ibn ‘Iyyaad, may Allaah have mercy upon him, said:

“Cling to the paths of guidance and the small number of those who traverse upon it will not harm you. Beware of the paths of misguidance, and do not let the large number of those who are destroyed deceive you.”

Once this is affirmed, and you have understood it, then know that falsehood is falsehood. Time or place does not elevate it; whether that is in Al-Madeenah, or Makkah, or any (other) place or in any time; it is still falsehood. Even if millions may follow it or a few from amongst the people, it is still falsehood. So large numbers are not a justification for following falsehood whose falsehood is known, just as small numbers are not a justification for avoiding that which is known to be the truth.

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Kitaab At-Tawheed Alladhee Huwa Haqq Allaah ‘Alal-‘Abeed; which is contained within his compilation of treatises on creed. Pg. 127.

Once this is affirmed, then your question comprises firstly: corresponding with organizations. I say: (this is) seeking guidance from organizations, groups, or individuals with the argument that they are Da'wah based. It is not sufficient to make the claim that they are Da'wah based. Rather, it is a must that one have information which will reveal the condition of that which this organization, group, or individual is upon so that it can be ruled that it is either upon guidance or upon misguidance. For merely seeking guidance or direction by way of popularity, commonness, or the widespread nature (of a thing) this is not sufficient. Especially in this time wherein the arena has become crowded with evil from which none is safe except the one whom Allaah makes safe and secure by the Sunnah of Muhammad ﷺ. This is the first matter.

Secondly, your question entails that those who seek guidance with this organization or organizations or other than them, are of two categories.

1. A category who knows the corruption of the methodology of that organization or that one whom he seeks guidance from, or its deviant methodology. I do not know what these people hope to attain from the people of deviation who it is affirmed with them by way of evidence those whom guidance is sought from or that one whom guidance is sought from, it is ruled upon him that he is deviant in methodology.



This person, if he is from the people of desires, then it is not a strange thing. For birds of a feather flock together, as the saying goes.

2. If he is ignorant, and this is the second category, then it is obligatory that he be enlightened and advised; likewise, it is obligatory that he be directed towards Ahlus-Sunnah, devoid of filth. I am referring to the filth of innovation in creed and methodology.

Yes, there are clear affairs. If a person of innovation gives you a Mus-haf as a gift, there is nothing to prevent you from accepting it. Or he says to you, for example, Jibreel is the best of the Angels; then there is nothing to prevent you (from accepting this). Or he gives you a book of Tafseer, which is reputable amongst Ahlus-Sunnah, such as Tafseer Ibn Katheer, then there is no harm in accepting it. If he is the verifier (of the book) then check, has he placed anything in it from his innovation or not. If he has placed something in it, then beware of it, and do not spread this book. If it is devoid of filth, then there is nothing to prevent spreading it.

However, that which we advise with and emphasize, and worship Allaah believing that it is the truth, is not cooperating with the people of misguidance and innovations, whether they are groups, organizations, or individuals. We mean by this, the Da'wah based

activities. So do not seek help from them in printing books, nor publications of Ahlus-Sunnah. Likewise, they are not to be helped in that which supports their destructive activities and their corrupt methodologies, even in (building) a Masjid which is specifically for them, and spreading from it their deviant ideologies and their corrupt methodologies. So cooperating with them in building it or supporting it in any way is helping with the destruction of the Sunnah. It will never be destroyed, but perhaps its people or the majority of its people in a particular place will be harmed. As for Sunnah, it will never be destroyed and it shall remain, and never be destroyed, and praise is for Allaah. However, a people will be harmed and people are affected by the strength of the innovators. This action strengthens their influence and their authority if spread and they hold sway whether you perceive it, O Ahlus-Sunnah, or you do not perceive it.

Yes, I do not see anything preventing a person from aiding the sick person from them and treating him; such as if the Sunni is a doctor, and an Ikhwaani or Tableegi comes to him, or any innovator from the innovators. I see that he should treat him, because he is in a hospital; nothing prevents that. Likewise, if you know that this person is poor and he is in need of food, then you are not prohibited from giving it to him, because we do not remove these people from the realm of Eemaan in totality. However, we describe them as being deviant innovators.



Question Five: May Allaah reward you with good and treat you well. O noble Shaykh, this questioner is asking: How is the reconciliation between excusing the one who makes a mistake and warning against the error, (how is this) done?

Answer: This question of yours comprises of three subjects

The First Subject: Relating to the error; if the error which evidence establishes that it is an error, whether that evidence is based upon a verse from the revelation of our Lord, or upon an authentic Hadeeth from our Prophet ﷺ then it is rejected according to Ahlus-Sunnah, and it is not accepted with them. They reject it back to the one who said it, with evidence; and in a knowledge-based manner which reveals the affair to the listener or the reader that that which is circulated, spread, or publicized is an error and opposes that which is correct. Likewise, the refutation must comprise of making the truth evident and how that opposition opposed that which is correct. So the Sunni refuter refutes with knowledge and Fiqh. His refutation is supported by the evidence, which makes the truth manifest and calls to it; and exposes falsehood and warns against it. This is that which has been successively reported from the righteous predecessors who implement the Sunnah of Allaah's Messenger ﷺ, and the guidance of his rightly guided successors after him. The transmissions from them in that regard are successively reported.

For example, I will mention one narration regarding an affair which

some of the people deem to be small. Al-Bukhari reported²⁴ that Abdullaah ibn Mughaffal, may Allaah be pleased with him, saw a young man who was a relative of his throwing stones. So he said:

Don't do this. I heard Allaah's Messenger ﷺ prohibiting (Al-Hadhf)²⁵ throwing stones.'

It is also pronounced in Arabic as 'Al-Khadhf.'

He said:

إِنَّهَا لَا تَصِيدُ صَيْدًا ، وَلَا تَنْكُأُ عَدُوًّا

*"Indeed it does not kill the game nor does it wound the enemy.
It only knocks out the eye and breaks the tooth."*

The young man returned to doing it so he repeated his statement to him three or four times. He said: *"I will never speak to you again."*

Today, our people wish to bring innovations the likes of mountains; this, when placed alongside (the bigger innovations) is small. It is nothing. Rather, they sugar coat the speech for the Imaams of the innovators. This is the first subject.

²⁴ Saheeh Al-Bukhari, in the Book of Slaughtering and Game, Chapter: Stones and Hazelnut, no. 5479.

²⁵ It is throwing small stones with the tips of the fingers. See Al-Lisaan for the word Hadhf..

The Second Subject: Regarding the one who makes a mistake, who is he? We are certain that the one who opposes a Sunnah is errant; and we say, so and so has erred. The Prophet ﷺ said to the man who prayed badly:

ارْجِعْ فَصَلِّ ، فَإِنَّكَ لَمْ تُصَلِّ

“Go back and pray, for you have not prayed.”

The man did it. Then he said after that: *“By He who has sent you with the truth as a Prophet, I am not able to do better than this, so teach me.”* So he taught him.

This is a point wherein detail is needed in this subject. How are we to deal with the errant one? Pay attention. I say: He is not outside of two cases. Either he is a person of the Sunnah whose foot has slipped. He desired the truth, however, he did not attain it. This one, firstly, his mistake is refuted due to that which is affirmed above and you have understood it, that the mistake is not accepted with Ahlus-Sunnah. I will add to that here by saying: This is because the objective is purity of the religion and keeping it free of the filth of innovation and the filth of errors, even if they may be small.

Secondly, he is not to be followed in his error with the argument that he is a scholar who was seeking the truth. His Ijtihad (deducting a ruling) and his previous virtue and the eminence of his status and

his leadership in the religion, being a Mujtahid (the scholar who has the ability to deduct a ruling) who intends the truth does not justify for you to follow him as long as you know that he has erred. For by your knowledge of his error and his opposition to the truth, you are a sinner if you follow him. As for him, as long as he is a Mujtahid who is seeking the truth, then if he errs then he is forgiven if Allaah wills, and he is rewarded for his Ijtihad. The Prophet ﷺ said:

إِذَا حَكَمَ الْحَاكِمُ فَاجْتَهَدَ فَأَصَابَ فَلَهُ أَجْرَانِ وَإِذَا اجْتَهَدَ فَأَخْطَأَ فَلَهُ أَجْرٌ

*“If the judge issues a ruling and makes Ijtihad (strives for the truth), and is correct, then he receives two rewards. If he issues a ruling and errs then he receives one reward.”*²⁶

You are to worship Allaah with that which the evidence from the Book and the Sunnah establishes; worship Allaah with it, because it is the truth. You are not to worship Allaah with the Ijtihad of anyone. For the Ijtihad of the people of knowledge and Imaams is not infallible. Due to this, it is not permissible that they be taken as a methodology.

Thirdly, he is excused and not criticized nor is he censured and he

²⁶ Al-Bukhari reported it in the Book of Holding Fast to the Book and the Sunnah; Chapter: The Reward of the Judge if he Makes Ijtihad, no. 7352 and Muslim in the Book of Judgments; Chapter: Clarifying the reward of the Judge, no. 1716



is not to be alienated, due to that which is confirmed with Ahlus-Sunnah from the eminence of his status and his previous virtue and leadership in the religion.

Due to this, the Imaams confirm that which they confirm, that if everyone who makes a mistake is criticized then no one would remain. They mean by this those whom they know to be from Ahlus-Sunnah and their principles are upon the Sunnah. How many a scholar makes a vile mistake in creed, acts of worship, or social dealings, yet along with this, we know that the just minded and the Imaams refute their mistakes while preserving their nobility and safeguarding their honor.

For example, Ibn Qudaamah Al-Maqdisi, the author of 'Lum'ah Al-P'tiqaad', spoke in certain places from it with At-Tafweed (not acknowledging the Meanings of 'Asma and sifaat) regarding the texts mentioning the attributes. So the eminent Imaam, Shaykh Muhammad ibn Ibraheem, may Allaah have mercy upon him, refuted him with a strong refutation wherein the truth was made evident, while preserving the honor of Ibn Qudaamah, may Allaah have mercy upon him.

The Third Subject: Is this from Muwaazanaat, (mentioning the good & bad deeds while warning against the people of Bida') or is there a difference between it and Muwaazanaat?

Firstly, know that Al-Muwaazanah is a newly invented matter, and I, by Allaah, until this very hour, do not know an Imaam who has

spoken with it. Rather, the matter according to them is just as I have reported to you, Insha-Allaah, and I hope that I adequately (covered it). They would refute the error back to the one who said it, and distinguish between him and the innovator. So it is a newly invented matter.

Secondly, Al-Muwaazanah, who invented it? The revolutionaries invented it. It is, according to them, that the innovation of the innovator is not to be refuted unless his good deeds are mentioned alongside his rejected evils. What they intend from one perspective, is to confuse the people. But most of the people do not know. From another perspective, they wish to sugar-coat the state of this person whose innovations have become popular and he has become popular by way of it.

Moreover, there is a third matter, and it should have been included within the second subject. I say: We acknowledged earlier, that Ahlus-Sunnah respect the one who makes a mistake from Ahlus-Sunnah and they do not follow him in his mistake. It is obligatory upon you to know, that they differentiate, in their (manner of) dealing, between he who is upon the Sunnah and he who is upon innovation. As for their dealings with the one who is upon innovation, and he is the second category from those who err, this is the one who knows the truth, it is clarified to him, then he opposes it obstinately and arrogantly and proudly. This one is not honored with them. He is a deviant innovator. They warn him and they warn against him, and they abandon him.



However, when do they abandon him? When do they warn against him? When their authority is strong, and they hold sway and their influence is strong against the people of innovation.

As for in a state of weakness wherein the influence of the innovators is strong and they hold sway and their authority is predominant, then they suffice with simply refuting the error.

Due to this it is obligatory that you know that Ahlus-Sunnah is balanced. So they, firstly, do not accept the error. Secondly, they differentiate between the (types of) people who make mistakes.

Thirdly, they use sternness when sternness is beneficial, from sternness is abandonment and warning against the innovators. And they use kindness when nothing will benefit except kindness. So they are not only kind, in every time and place, without giving consideration to the situation. And they are not always stern in every time and place without giving consideration to the situation. They are the people of wisdom; the people of insight. Sternness with them has its place and kindness with them has its place. And Allaah knows best.

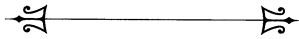
May prayers and peace be upon our Prophet Muhammad, his family and Companions all together.

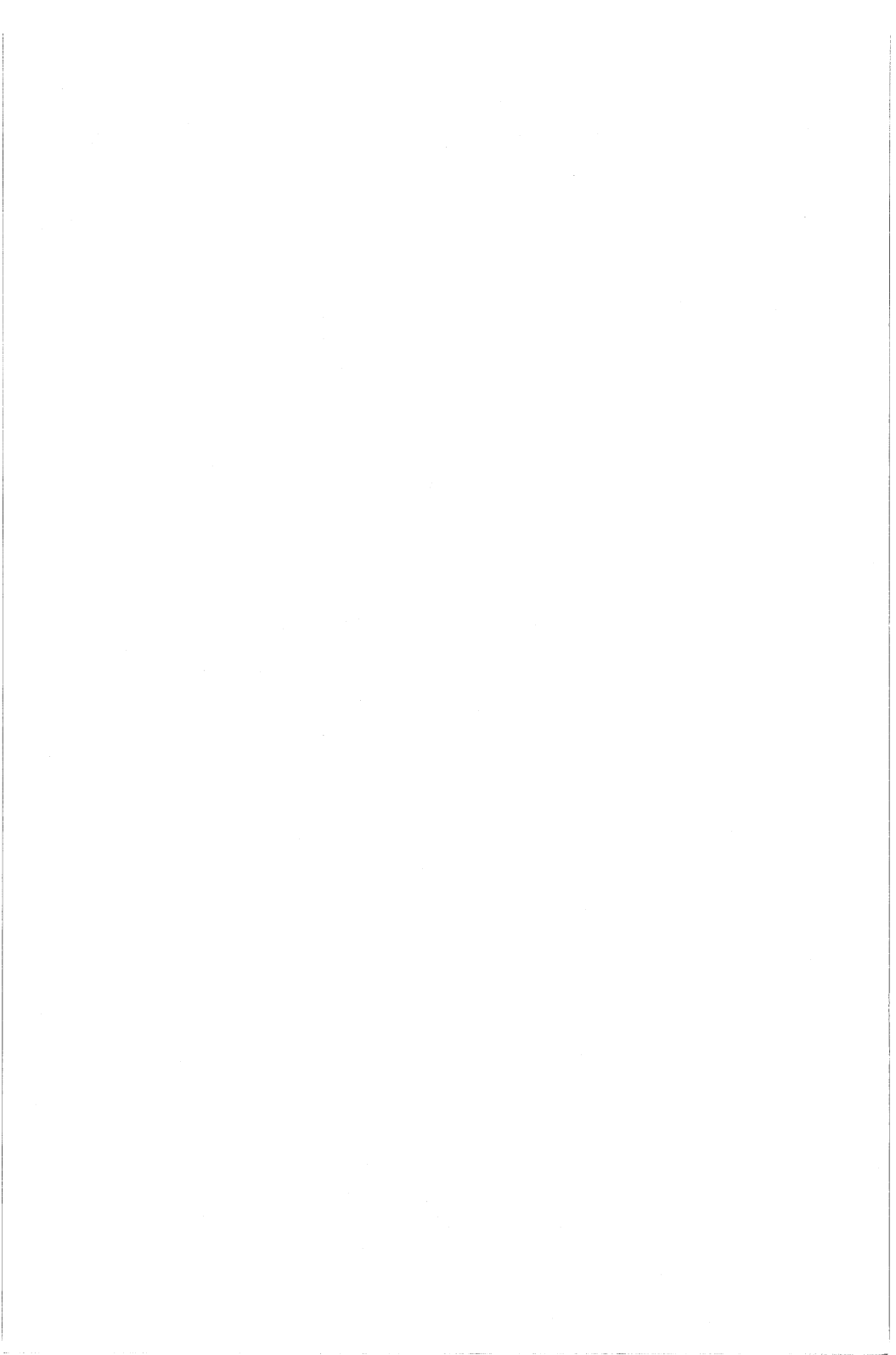


(2)

الحد الفاصل بين معاملة أهل السنة وأهل الباطل

The Distinguishing Line Between Dealing
with Ahlus-Sunnah and the People of
Falsehood

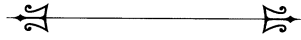




(2)

الحد الفاصل بين معاملة أهل السنة وأهل الباطل

The Distinguishing Line Between Dealing with Ahlus-Sunnah and the People of Falsehood



Question One: Noble Shaykh, if a scholar from the major scholars errs, is it permissible or allowed for one of the youth to refute his error or does a scholar like him refute him? Because, some of the youth embark upon refuting the verdicts of some of the scholars when the Fatwas are sometimes legislatively prohibited, but the scholar may give a verdict for it, giving consideration to a necessity or due to a wisdom that he sees; may Allaah bless you, give us a ruling, may you be rewarded.

Answer: That which you have asked about is looked at from two perspectives, just as the one from whom that erroneous statement emanated from is looked at from two perspectives as well; thus Ahlus-Sunnah looks at the opposition and at the opposer.

The opposition can be one of two cases:

❖ **The First Case:** It is an opposition wherein Ijtihad is not



proper, whether that be in the Usool of the religion or its subsidiary branches; because the text of the Qur'aan and the Sunnah are connected to it or the Imaams have united upon it; or it bears the ruling of Ijmaa' while the opposer does not have text to support his view.

- ❖ **The Second Case:** The Opposition occurred in a matter wherein Ijtihad is befitting or a matter wherein the text are flexible.

The first category; i.e. the one wherein Ijtihad is not befitting, differing therein is not proper; it is never proper. So the error is refuted upon the one who said it, whoever he may be.

Moreover, the opposer is none other than one of two men:

- ❖ He is a man of the Sunnah. The people know him for uprightness upon it and defense of it and its people, just as they know him for sincerely advising the Ummah. This person's mistakes are not to be followed up and his honor is to be preserved while his error is to be refuted. We observe etiquettes with him and preserve his honor and we do not censure him like we censure the deviant innovator. That is out of consideration for that which Allaah has blessed him with from previous virtue and eminence in status and leadership in the religion. So we consider all of this. If you look at many of the Imaams who are upon the Sunnah, the

people attest for them in their life as well as after their death; they had mistakes, and slipped up. So their contemporaries refuted them and they did so while preserving their nobility and safeguarding their honor; without making elaborate speeches with scathing statements.

- ❖ Or this opposer is an opposer in that wherein there is no room for Ijtihad and his opposition is intentional, out of arrogance, and divergence from the truth and being driven by desires. This person has no honor with Ahlus-Sunnah. They refute him for his statement and they censure him. They describe him with innovation and misguidance and they warn against him. They declare the statement to be erroneous; unless the harm is greater than the desired benefit. In that case, they suffice with refuting his mistake and they beware of him within themselves.

This is the case if that deviant innovator is in a land and his people are the people of influence and sway, and predominant strength is in his favor, and their might is strong. Like if he were the Mufti of that land, or a minister from the ministers; such as the minister of endowments, or the minister of justice, or those who are close (to the ruler) in the government, or the scholars whom they trust within the government, while we are weak. Then, we do not describe him with anything from that. We say: This is an error. Shaykh so and so erred in such and such and we do not accept it from him. What



is given consideration is the evidence. The evidence is with us in opposition to him.

It is obligatory that the refutation be knowledge based, established upon the Book and the Sunnah in accordance with the understanding of the Salaf As-Salih; far removed from insults and scathing statements which make the listener disgusted and flee from them and abstain from the truth that we have with us, due to what they hear from phrases in other than their proper place which are not suitable for students of knowledge.

Indeed the refutation, which is based upon the Book and the Sunnah with the understanding of the righteous predecessors, and makes the truth evident and rebuts falsehood, those who are just minded accept it and do not argue regarding it, even if they love that opposer; and this is from experience, may Allaah bless you, so understand it.

The second type of opposition is in a matter wherein Ijtihad is correct. You are to clarify your statement in accordance to that which is stronger to you, and do not censure the other view; nor are you to warn against him. You do not describe him as being a deviant innovator or astray. However, you say, that which is correct according to us is such and such.

For example, the sequence in Wudu'; the majority of the scholars hold that it is obligatory. From them is Imaam Ahmad and his Companions, may Allaah have mercy upon all of them; while the

Hanafis and those who are in agreement with them, may Allaah have mercy upon them, hold that it is not obligatory. Without using rude speech, we say that the correct view is with us; and the most correct of the two statements is that it is obligatory.

Another example is the one who abandons the prayer. The majority of the scholars hold that he is a Faasiq (evil-doer); he is to be sought to repent. If he repents, then good, and if he does not then he is killed¹ as a prescribed punishment. His ruling is the ruling of other than him from the evil-doers. He is washed, shrouded, prayed over, and supplicated for. He is buried within the graveyard of the Muslims and the Muslims from his family members inherit from him. From the majority of scholars who hold this view are: Az-Zuhri, Maalik, Ash-Shaafi'ee, and it is one of the narrations from Ahmad.

The second narration from Imaam Ahmad, and upon this view are the scholars of research, from them Shaykh 'Abdul-'Azeez², the Imaam, the Athari, the Mujtahid, may Allaah have mercy upon him; Shaykh Muhammad ibn Uthaymeen, the Imaam and Jurist, the verifier, the man of precision, the Mujtahid, may Allaah have mercy upon him; (they are) of the view that he is a disbeliever who is asked to repent. If he repents, then this is good, and if not then he is killed³ as an

¹ M.P. Note: only by the Muslim Ruler.

² M.P. Note: Ibn Abdullaah ibn Baz

³ M.P. Note: only by the Muslim Ruler.



apostate. Based upon this, he is not washed, he is not shrouded, he is not prayed over, not supplicated for, and the Muslims from his family members do not inherit from him. His wealth is from the spoils; the ruler uses it in the general benefit of the Muslims.

So if you look into the affair of these groups from the Imaams, may Allaah's Mercy be upon them, you will not find that those of the people of knowledge who hold him to be a Faasiq describing those who hold the one abandons the prayer to be a Kaaafir as being Khawaarij. Likewise, you don't find those who hold him to be a Kaaafir describing those who hold him to be a Faasiq as being Murji'ah. Why? Because all of them have strong evidence which they return to regarding this principle which they hold.

It remains that I should say: This noble scholar who has made a mistake in a matter wherein you deem that the stronger opinion (is not with him), I hold that he should be advised and his error should be clarified to him. If he does not accept it then refer it to scholars who are greater than your selves and greater than him. They will advise him and clarify (the issue) to him and the Sunnah will make him return, if Allaah the Exalted wills.

Here we have Imaam Al-Albaani, may Allaah have mercy upon him, he held the opinion that the face of a woman is not 'Awrah and it is permissible for her to uncover it. Shaykh 'Abdul-'Azeez, may Allaah have mercy upon him, and Shaykh Muhammad ibn 'Uthaymeen, may

Allaah have mercy upon him, and Shaykh Muhammad ibn Ibraheem, may Allaah have mercy upon him, all held the opposing view. However, they did not censure him. The people of knowledge refute Shaykh Naasir, may Allaah have mercy upon him, without censuring him and without rebuking him, and without transgressing.

Likewise, Imaam Al-Albaani, may Allaah have mercy upon him, held the view of prohibition of gold rings (for women); and those who I mentioned from our scholars and other than them did not censure him. They say: Shaykh Naasir is mistaken in this; and that which is correct is such and such. Thus, may Allaah bless you; the people of knowledge show respect for one another. I have clarified to you before the scale used, which you know from the speech of our Imaams and our scholars regarding the opposition and the opposer. So comprehend that, for the affair is not on one level.

Question Two: How are dealings to be with the people of innovations and desires from both the religious standpoint and the worldly standpoint?

Answer: Ahlus-Sunnah have an upright scale and sound methodology. For they hate innovation and they repudiate it; and they spread the Sunnah. They likewise hate the innovators who call to their innovation and defend it and spread it with what they have been given from strength and what they are able to, using different means. They (Ahlus-Sunnah) warn against them and against sitting with them and



arguing with them. From that is what Ayyoob As-Sakhtuyaani, may Allaah have mercy upon him, has said: "Aboo Qilaabah said to me:

'O Ayyoob, memorize from me four things: (1.) Do not speak regarding the Qur'aan with your own opinion. (2.) Beware of Qadr (i.e. Do not argue regarding it and do not dispute.) (3.) When the Companions of the Prophet ﷺ are mentioned, withhold. (4.) Do not lend the people of desires your ear so that they may place in it that which they will.'"

Or he said:

*"...so that they may throw into it that which they will."*⁴

Mus'ab ibn Sa'd, may Allaah have mercy upon him, said:

*"Do not sit with one who has been tested (with innovations). For you will not fail to get from him one of two things: (1.) Either he will put you to trial so that you (will end up) following him or (2.) he will harm you before you part ways."*⁵

The transmission of the Imaams of the Salaf beginning with the Companions of Allaah's Messenger ﷺ and the Imaams of the Taabi'oon (the followers of the Companions), and those after them,

⁴ Ibn Al-Muqri' reported it in Ahadeeth Fee Dhamm Al-Kalaam. 5/36.

⁵ Ibn Battah reported it in Al-Ibaanah Al-Kubraa 1/301 no. 390. Likewise, Al-Muqri' reported it in Ahadeeth Fee Dhamm Al-Kalaam wa Ahlih 4/268; and Al-Bayhaqee in Ash-Shi'ab 7/61 no. 9465.

are Mutawaatir (recurring narrations) regarding warning against innovations and its people with severe repudiation. They repudiate with this severe repudiation because the objective is to purify the Sunnah from innovations and newly invented matters in the religion; and protecting Ahlus-Sunnah from the dangers of the innovators. Due to this they distinguish between the innovator who calls to his innovation and the one who is silent; because the silent one does not harm anyone, he only harms himself.

Ahlu-Sunnah are upon this sternness and this hardness against the people of innovations and misguidance when they have the power and the dominant strength. They block the paths of innovations and newly invented matters in the religion.

Likewise, if they are weak and they have no might nor power and the power is with the innovators and the force is with them and the preponderant strength is with them, then they utilize wisdom and they suffice with warning against innovations and the newly invented matters in the religion.

So fear Allaah, fear Allaah, our sons. Beware, then again beware, that you should oppose this Minhaj. It is upon you to have wisdom. For indeed your Salaf used sternness when nothing would benefit except sternness; and they had strength. And they used kindness when nothing would benefit except kindness.

Based upon this, the statement of Ibn Seereen and other than him from the Imaams, may Allaah have mercy upon them, is derived:

'O Ahlus-Sunnah, be kind. For indeed you are the least of the people.'

This is the first of that which I advise you with.

Secondly: I advise you with giving due attention to legislative knowledge. Legislative knowledge is: Fiqh of the Book and the Sunnah in accordance with the way of the pious predecessors. From that which I advise you with are:

- ❖ The books of creed, which the Imaams of the Salaf have authored. Such as As-Sunnah by 'Abdullaah the son of Imaam Ahmad; As-Sunnah by Ibn Aboo 'Aasim; As-Sunnah by Al-Khallaal; At-Tawheed by Ibn Mandah and Al-Eemaan by him as well; At-Tawheed by Ibn Khuzaymah; Al-Ibaanah Al-Kubraa by Ibn Battah Al-'Ukbaree; Sharh Usool As-Sunnah by Al-Laalikaa'ee; the writings of Shaykhul-Islaam Ibn Taymiyah; the writings of his student, Shaykhul-Islaam Ibnul-Qayyim; the writings of Shaykhul-Islaam Muhammad ibn 'Abdul-Wahhaab, may Allaah have mercy upon him, and whatever resembles them from the books which have transmitted to us the Usool (principles) of the religion and its subsidiary branches in a safe and trustworthy transmission.

- ❖ From the books of Hadeeth: The six authentic books which are known; the Musnad of Imaam Ahmad; the Sunan of Ad-Daarimi; the Muwatta' of Imaam Maalik; the Sunan of Ad-Daaraqutni; the Mustadrak of Al-Haakim; the Saheeh of Ibn Hibbaan; and that which resembles them from the books of Hadeeth which the Imaams have met with approval.
- ❖ From the books of Tafseer: Tafseer of Ibn Jareer; Tafseer of Ibn Katheer; Tafseer of Ibn Aboo Haatim, that which is present from it; the Tafseer of Al-Baghawee; Tafseer of Al-Qurtubi, it is good in language, and Fiqh, but as for 'Aqeedah, from what is apparent to me is that it has interpretations for which it is necessary to take precaution. Likewise, the Tafseer of Ibn Sa'di, he is the great scholar of the time, may Allaah's mercy be upon them all.
- ❖ From the books of Fiqh: There are the concise books with us: 'Umdatul-Fiqh by Ibn Qudaamah; Minhaj As-Saalikeen by Ibn Sa'di; Manaar As-Sabeel by Ibn Dawyaan. From them the longer books are: Al-Mughnee by Ibn Qudaamah; Al-Majmoo' by An-Nawawi; Al-Mudawwanah by Sahnoun in the Maaliki school of thought; may Allaah have mercy upon them all; and other than these, the books are many.

I likewise warn you against the books of ideologies; and at the head of that which we warn against are: the Books of the evil Egyptian Al-



Ghazaali; the books of Yoosuf Al-Qardawi the Egyptian; the books of Sayyid Qutb, especially 'Ma'aalim Fee At-Tareeq' (milestones); for it is splattered with Takfeer; likewise his Tafseer book which is known as 'Dhilaal Al-Qur'aan' (in the shade of the Quran), it is filled with deviations; all of his books are deviation; the books of an-Nadwi; the books of Al-Mawdudi; the books of all of the Ikhwaan (i.e. Ikhwaan Al-Muslimeen); for indeed they deviate the Muslim from the Sunnah to innovation and newly invented matters if he is nurtured upon them and takes that which is in them as a religion by which he worships Allaah.

Thirdly: It is upon you to cling to the people of knowledge whom you know and the people besides you know, who have uprightness upon the Sunnah, aiding it and its people, and defence of it and its people. If he is alive, then you cling to him by sitting with him and by taking from his books if you are able or his tapes. He who is dead, then from that which he has left behind from the beneficial books which he left behind while he was upon the Sunnah.

Question Three: May Allaah reward you with good and treat you well. Another questioner adds emphasis to the previous question and says: Is it permissible to deal with the Hizbis (partisans) in worldly affairs, such as trading? For some of the youth do that and they say: I do not deal with them except in worldly affairs!

Answer: I say, If you are able to stay far away from the innovators so

that you do not share with them in any activity, religious or worldly, then do so.

As for religious activities, they are referred to as Da'wah based activities; then do not accommodate them and do not help them in building Masaajid by which innovation is spread, nor schools by which innovation is spread, nor in printing books in which innovation is spread; never. Because, he who helps them while he knows their condition, then he is like them, whether intentionally or unintentionally.

As for worldly affairs: When you are in need of that and the man from amongst you is strongly fortified in the correct 'Aqeedah and strongly fortified in the Sunnah and strongly fortified in warning against innovation; and he is in need of dealing with these people, then there is nothing to prevent that, as long as that is in accordance with the level of his need; and let him beware of mixing with them. Allaah's Messenger ﷺ said:

الرَّجُلُ عَلَى دِينِ خَلِيلِهِ فَلْيَنْظُرْ أَحَدُكُمْ مَنْ يُحَالِلُ

A man is upon the Deen of his intimate friend; so let one of you look to whom he befriends.”⁶

⁶ Aboo Daawud reported it in his Sunan in the Book of Manners; Chapter: Whom it is Commanded to sit With, no. 4833. Al-Albaani graded it as Hasan in As-Saheehah no. 927.



So this is a dangerous affair. How many a man was swept away by affairs of the Dunyaa, until he became detached and became an enemy of the Sunnah and its people or one who had a dead sense of religious jealousy, having no Walaa or Baraa' (loyalty or being free from) for the sake of Allaah.

If you want to deal with the innovator in order to employ him, and you are the one in charge and you are the watcher over him, there is no doubt that this is safer. And if you need to work with him then beware of him and let your dealings with him be worldly dealings only. 'Take a Deenaar and give me a Deenaar;' only. 'The price of this is so and so; the price of that is so and so.' And do not get comfortable and enter with him to the point that he drags you to dealings in the religion, or Da'wah based dealings.

If you are able to suffice without him (and deal) with each other, O group of Salafis, then this is safer for your religion and your honor. This is what we encourage you upon and call you to. That which is more beloved to us is that you do without the Hizbis, revolutionaries, and all of the people of innovation.

Question Four: May Allaah treat you well and bless you. The questioner asks and says: O virtuous Shaykh, as of late, there is an abundance of busying oneself with books and tapes of refutation while being negligent of seeking knowledge. If someone strives to direct the youth and encourage them to seek knowledge, then

perhaps he will be classified as being from the followers of so and so or so and so. What is the guideline regarding that and what is your directive regarding dealing with these youth as it relates to this issue, along with general advice to the youth related to seeking knowledge?

Answer: I have previously mentioned to you, may Allaah bless you, that which suffices for that which has been mentioned in this question, and you know that which I have advised you with from books and that which I have warned you against from it. I made you know in that which I previously mentioned the level of legislative knowledge.

What I will add here is that I say: Refutations is a field from the fields of Da'wah. In them is the spread of the Sunnah and the repelling of innovation and the protection of Ahlus-Sunnah from the dangers of the innovators. I do not know a scholar from Ahlus-Sunnah, not to mention the Imaams, who prohibits refutations ever. They do not prohibit them in an absolute way. Rather, they prohibit them with a restricted prohibition. So if the scholar sees his students or the people of his land leaving off Fiqh in the 'Aqeedah and acts of worship and social dealings and turning to refutations, then he cautions them and says: Don't busy yourselves with refutations. Meaning: Don't make them the thing, which preoccupies you.

So he intends two affairs; I mean, this Sunni scholar; likewise the



Imaam, and even more so the Imaam:

- ❖ The First Affair: The knowledge-based education. So when you look at the Imaams who warned against innovations and their people and rebutted the doubts of the people of falsehood and preserved this religion from the distortions of the extremists and the false additions of the people of falsehood, and the false interpretations of the ignorant; you find them speaking with knowledge and not with feelings. Likewise were those who inherited from them, from their sons, grandsons and brothers upon the same methodology. That is, diligence upon actualizing that which the Prophet indicated; rather, what the Prophet صلى الله عليه وسلم informed us with, when he said:

مَنْ يُرِدُ اللَّهُ بِهِ خَيْرًا يُفَقِّهْهُ فِي الدِّينِ

*“He for whom Allaah wants good, He gives him Fiqh in the religion.”*⁷

So the people of knowledge say: Those for whom Allaah does not want good, He does not grant him Fiqh in the religion. This is what is understood by the Hadeeth.

- ❖ The Second Affair: That they should take from refutations

⁷ Al-Bukhari reported it in the Book of Knowledge; Chapter: Knowledge comes before Speech and Action, no. 71; and Muslim in the Book of Zakat; Chapter: The Prohibition of Begging, no. 1037.

a certain amount, such that refutations do not distract them from knowledge. You know that the Prophets, upon them be praise and peace, did not leave behind Deenaars nor Dirhams. Rather, they left behind knowledge. So he who takes it has taken a great portion of goodness.⁸ This is the advice of our Prophet ﷺ.

Based upon this, those who discuss refutations and study them are of different categories:

- ❖ A category, which has the ability to combine between refutations and the issues of knowledge. This category is not rejected. Rather, this person is supported and his action is commended and his strength is fortified; as long as he has the ability to acquire the knowledge based issues; and their intricacies and their larger issues; the major and minor issues. Then it is not permissible to dissuade this person as long as he is not negligent regarding the acquisition of knowledge.
- ❖ The Second Category: He who has no concern for the acquisition of the affairs of knowledge. Rather, he delves into that which makes him rush into this arena; ‘so and so said

⁸ Aboo Daawud has reported it in the Book of Knowledge; Chapter: The Incitement to Seek Knowledge, no. 3641; At-Tirmidhi in the Book of Knowledge from Allaah’s Messenger ﷺ Chapter: The Virtue of the Scholars and the Incitement to Seek Knowledge, no. 2682; and Ibn Maaajah in the Introduction; Chapter: The Virtue of the scholars and the Incitement to Seek Knowledge, no. 223. Al-Albaani graded it as Saheeh in Saheeh Al-Jaami’ no. 1129.



such and such' and 'so and so said such and such'. This is the one who is treated harshly. Not from the perspective of him having committed an innovation, but, from the perspective of his own benefit. So it is said: You have been negligent regarding an affair, which is greater than this.

Therefore, if the scholars, by whom Allaah repelled innovations and their people and were mountains, were to go, then who will inherit from them if we do not have knowledge? Will the ignorant people inherit from them, O my sons? Will the ignorant be suitable after them to be in charge of the people, lead the people, and guide the people?

Not at all, these people are astray and they lead others astray. So from this perspective we are stern with this brother of ours and it is said to him: Fear Allaah! You have given all of your time or most of it to these refutations while it is sufficient for you to know that Imaam so and so, or the scholar so and so has refuted so and so from the people and has exposed his affair and removed his covering due to what he has embarked upon from innovation and misguidance. This is sufficient for you.

I say to you, I personally have not read all of that which Shaykh Rabee', - may Allaah preserve him and preserve all of the scholars of al-Islaam and the Sunnah upon Al-Islaam and the Sunnah in this life and after death - has written about Sayyid Qutb. By Allaah, I have not read all of it, by no means. However, I have understood

it. I read some of it and I have understood the rest; because Shaykh Rabe'e, in my estimation, is the bearer of the banner and he raises with it the flag of the Sunnah and he defends it and its people. He has not raised it, - and for Allaah is praise - except in the face of an enemy who has enmity for the Sunnah, except that this banner returned victorious and strong, powerful; not wavering or letting up; and with it, and for Allaah is the praise, he humiliated the people of innovations and misguidance and the figureheads of the people of innovation and misguidance.

It is sufficient for me that Shaykh Rabe'e' refuted so and so or that Shaykh Muhammad ibn 'Uthaymeen refuted so and so; this suffices me.

- ❖ The Third Category: He who does not have a clue; so we adhere to him. We draw his attention to that which the scholars opposed the figureheads of misguidance and the Imaams of innovations with, until he can be upon insight and not overtaken by delusion.

This is the correct methodology, may Allaah bless you. I will give you an example: Shaykh Muhammad ibn 'Uthaymeen, may Allaah have mercy upon him, whom you know, when he was asked about the books of Sayyid Qutb he said: *'I don't know about them. I have not read a lot by him; I read the first affair from him when I was a youth.'*

One time he said: *'Our brother Shaykh Rabe'e' has sufficed us regarding*

them.' Meaning I refer you to him!

Finally, Shaykh ibn 'Uthaymeen, may Allaah have mercy upon him, said: *'Were it not for caution we would have said that Sayyid Qutb was a disbeliever.'*

And you should say: 'Ubayd ibn 'Abdullaah Ibn Sulaymaan Al-Jabiree narrated it to us; a former teacher at the Islaamic University in Al-Madeenah, - may Allaah preserve the Islamic University and the universities of the people of Al-Islaam and keep safeguarding it from all reprehensible things. I say: Doctor 'Abdullaah ibn Zayd Al-Musallam, from the people of 'Unayzah narrated it to me. So you can say: 'Ubayd Al-Jabiree narrated it to us saying that 'Abdullaah ibn Zayd Al-Musallam narrated to me...And you have understood the report. [The previous statement from Shaykh Muhammad ibn 'Uthaymeen]

What is intended is that I prohibit you, O my sons, from exceeding the bounds and I command you with kindness. He who prohibits from busying myself with refutations and abandoning affairs of knowledge, I do not criticize him if I know that he is from Ahlus-Sunnah; I know that he intends to advise me and he intends that I acquire chapters of knowledge.

Yes, the people of innovations are those who prohibit refutations in an absolute manner. (They say:) 'Abandon refutations.' And: 'Leave off refutations.' 'They are a waste of time.' 'They divert you from

knowledge.' (They intend) an absolute prohibition. However, Ahlus-Sunnah do not prohibit them with an absolute prohibition. Even if this person from the people of innovations says this statement absolutely regarding the time period, however, most of the time or many times, he intends absolute prohibition; we know this from his state and his statement.

For example, when Shaykh Ibn 'Uthaymeen, may Allaah have mercy upon him, says to his students and the people of his land and the Muslims: 'Do not be busied by refutations.'

What is his state? His state was that he is upon the Sunnah, affirming it, and calling to it; defending it and its people, in accordance with what he was given. The context of the state indicates the reality of what is intended by the statement; as opposed to that which the Ikhwaani follower of Hasan Al-Banna or the Ikhwaani Suroori Qutbi, or the Tableeghi; (they say): '*Do not busy yourselves with refutations; these refutations are a waste of time and they divert one from seeking knowledge.*'

Place upon him a huge sign (i.e. once he says this then label him)! What does he want from you? He wants to promote innovation and to clear the way for its circulation and to misguide the people of the Sunnah.

- ❖ So from this it becomes clear that those who prohibit refutations are two groups from the people: A group who are Ahlus-Sunnah. They do not prohibit it with an absolute



prohibition.

- ❖ Another group who are the people of innovations. They are those who make the prohibition to be absolute. The people of innovations, we know them. We know the Ikhwaan Al-Muslimeen; we know the Tableeghis; we know the Surooris; we know the Qutbi; we know the people of Hizbiyyah. If the one who prohibits refutations is from these people, then we know him. This person, with me, deserves no honor nor does he have any status and we are finished with him. However, he who is from Ahlus-Sunnah and upon that which I am upon, then his intent is clear; may Allaah bless you.

Question Five: May Allaah treat you well and bless you; this questioner is asking: There are storytellers within the arena of Da'wah, such as Sa'eed ibn Musaffar, Ad-Duwaysh, Al-'Areefi, Al-Jubaylaan, and other than them. How are their tapes to be dealt with, which are merely stories and the arousing of sentiments and humor. Do you advise listening to them? May Allaah bless you.

Answer: I say, the guidance of Allaah's Messenger ﷺ and the guidance of his successors and the rest of his Companions and the Imaams of knowledge, religion and Eemaan after him. Likewise, guidance from the people of the virtuous generations and those upon the Minhaj is affirming the principles of the religion and its all-inclusive tenets. They command with Tawheed and they

confirm it for the people door by door. They prohibit Shirk and they warn against it and they provide details regarding it so that the Ummah may beware of it. Likewise, that they may implement the affair with all of the obligations of the religion; and they clarify for the people the Halaal and the Haraam. They likewise prohibit all acts of disobedience, innovations, and newly invented matters in the religion; and perhaps there is, within their statements and their sermons, something from admonition for the purpose of At-Targheeb (instilling desire for the good from Allaah) and At-Tarheeb (instilling fear from the punishment from Allaah).

From here we say, those who give admonition are of two categories:

- ❖ **A category who are upon that which has preceded from affirming the Usool of the religion and its all-inclusive principles by way of the evidence.** There is, within their admonitions and sermons, something from admonition for the purpose of At-Targheeb wat-Tarheeb, reminding of death and preparation for Paradise, and warning from the Hellfire. However, this is in addition to instituting principles and stipulating principles.
- ❖ **The second category:** Those who do not give attention to affirming the principles of the religion and they do



not care about Tawheed nor about Shirk. Their entire religion, or most of it, is stories and humor and mere arousing of sentiments or empty Tarheeb or empty Targheeb. These people are storytellers. In their tapes there is the wasting of time and diversion from the seeking of legislative knowledge, which our Prophet ﷺ has informed us that it is the path to complete goodness. The goodness, which contains happiness in the Dunyaa and the Hereafter.

*He for whom Allaah wants good, He makes him comprehend the religion.'*⁹

It is obligatory upon the Muslims that they beware of the tapes of these storytellers and their books and that they warn against them; because studying from them does not bequeath anything except ignorance and softening of the hearts without knowledge.

Allaah, the Glorified and Exalted has not praised admonition for the sake of praising it. Rather, He praised knowledge and its people:

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

**Allaah bears witness that Lâ ilâha illa Huwa
(none has the right to be worshipped but He), and
the Angels, and those having knowledge (also**

⁹ Al-Bukhari reported it in the Book of Knowledge; Chapter: Knowledge before Speech and Action, no. 71; and Muslim in the Book of Zakat; Chapter: The Prohibition of Begging, no. 1038.

give this witness); (He is always) maintaining His creation in Justice. Lâ ilâh illa Huwa (none has the right to be worshipped but He), the All-Mighty, the All-Wise.¹⁰

And Allaah said:

يَتَأْتِيهَا الَّذِينَ ءَامَنُوا إِذَا قِيلَ لَكُمْ تَفَسَّحُوا فِي الْمَجَالِسِ فَافْسَحُوا يَفْسَحِ اللَّهُ لَكُمْ وَإِذَا قِيلَ انشُرُوا فَانشُرُوا يَرْفَعُ اللَّهُ الَّذِينَ ءَامَنُوا مِنْكُمْ وَالَّذِينَ أُوتُوا الْعِلْمَ دَرَجَاتٍ ۗ وَاللَّهُ بِمَا تَعْمَلُونَ خَبِيرٌ ﴿١١﴾

Allaah will exalt in degree those of you who believe, and those who have been granted knowledge.¹¹

And Allaah Ta'ala said:

إِنَّمَا يَخْشَى اللَّهَ مِنْ عِبَادِهِ الْعُلَمَاءُ

It is only those who have knowledge among His slaves that fear Allaah. Verily, Allaah is All-Mighty, Oft-Forgiving.¹²

The Messenger ﷺ said:

He who treads a path in search of knowledge, Allaah will direct him to tread a path from the paths of Paradise, and

¹⁰ (Aali Imran 3:18).

¹¹ (Al-Mujaadilah 58:11).

¹² (Fatir 35:28).



*the Angels would accord welcome to the seekers of knowledge, and all that is found in the heavens and the earth and even the fish in the depth of the water seek forgiveness for the scholar. The superiority of the scholar over the worshipper is like that of the full moon at night over the rest of the stars. Verily the scholars are heirs of the Prophets, who leave behind neither Dinar nor Dirham, they only leave knowledge as their heritage: so whoever acquires it has acquired a huge fortune.'*¹³

I warn you against the preachers and storytellers and the people of comedy, stories, and those who have emotional inspiring styles, without connecting themselves to legislative knowledge, affirming from it the principles of the religion and its all-inclusive tenets. These people beware of them and warn against them, because they are not upon guidance from Allaah's Messenger صلى الله عليه وسلم and the guidance of his successors and his Companions; the Imaams of the Taabi'oon and those who came after them.

13 Aboo Daawud reported it in the Book of Knowledge; Chapter: The Incitement to Seek Knowledge, no. 3641. At-Tirmidhi (and the wording is his) in the Book of the Knowledge from Allaah's Messenger, Chapter The Virtues of the Scholars and the Incitement to Seek Knowledge, no. 2672. Ibn Maajah in the Introduction; Chapter: The Virtue of the Scholars and the Incitement to Seek Knowledge, no. 223. Al-Albaani graded it as Saheeh in Saheeh Al-Jaami' no. 1129.

Question Six: May Allaah treat you well and may He bless you. This questioner says: O Eminent Shaykh, when is the boycott of the people of innovation and the people of disobedience considered to be a legislatively correct boycott? When is this the case, so that the legislative objective from this great principle may be actualized?

Answer: Firstly, boycotting (them) is the basic principle from the one who has the ability to do so or has called to it and is obeyed (by the people); the people adhere to his command and they are prohibited by his prohibition.

Boycotting the people of innovations and boycotting the people of disobedience is the basic principle, until the one who is boycotted returns to uprightness and returns to the truth.

However, if this person who calls for boycotting is not obeyed and the people sway, due to what is with the innovators, then in this case boycotting them is not called to or commanded with. But it is for the individual who is harmed by the innovator to boycott him himself and beware of him. If you are asked then say: *'I don't feel safe from him regarding my religion. I don't feel safe from him for myself.'*

I have presented to you at the beginning of my speech that Ahlus-Sunnah consider the benefit; and they look at benefit and harm. If the benefit is greater to boycott the innovator, rebuke him, and warn against him, then they boycott him, rebuke him, and warn against him. If the harm is greater and the people are rallied together against



Ahlu-Sunnah, then they do not boycott him. Rather, they suffice with knowledge-based refutations.

Due to this I say to you, O weak ones from Ahlu-Sunnah: Hold fast to the Sunnah and do not argue with these people and do not dispute with them. Turn away from him. If these people lead you in prayer, then pray with them and then leave and do not incite the commoners, the hooligans, and those who do not have Fiqh in the religion, against you.

Question Seven: May Allaah treat you well and bless you. This questioner asks saying: What is your statement, may Allaah preserve you, regarding one who says: I sit with the Soofi and his manners are good; better than when I sit with the Salafi; his manners are bad.

Answer: I don't think that a Salafi whose veins have absorbed the Sunnah and mixed within his heart would ever utter this statement. The Salafi stays far away from the innovators; whether they be Soofis or other than them, and does not side with them against Ahlu-Sunnah.

However, we look to that which the statement necessitates and to the one who said it. If the one who said it is from the people of bigoted partisanship and the revolutionaries, then this is not strange for them; because they willingly or unwillingly implement the principle:

'We cooperate upon that which we agree on and pardon each other regarding that which we differ on.'

If he is a person of the Sunnah, but, something has made an impression upon himself due to what he sees from roughness of his brothers against him, and their harshness towards him was a harshness which he deems to have exceeded the limits; then regarding this person I do not think he would say this statement except out of censure and due to the severity of the defect. It is obligatory upon his brothers to deal with this person with kindness and good companionship. Especially if he is one who has a great standing and a position of importance amongst the people.

Good companionship is obligatory amongst Ahlus-Sunnah; from having a big heart; patience; kindness. Perhaps I may refute a Sunni, and he may refute me; I may be stern towards him and he may be stern towards me. However, this is not by way of defamation. I do not defame him. And I do not make him the object of my speech in a gathering amongst the commoners or the elite. If I am asked about the statement of so and so regarding such and such, I say: he is mistaken. That which is correct is the opposite of that. So and so, I know him to be a man of the Sunnah, however, he has not corresponded with it in this.

So comprehend, may Allaah bless you, to the situation and the statement, and that which the statement necessitates. For as they say: For every situation there is a statement.



Question Eight: May Allaah reward you with good and treat you well. This questioner asks about the difference between 'Aqeedah and Minhaj? Are there generalities and specifics between them or not?

Answer: The 'Aqeedah is: That which you believe in religiously regarding Allaah, His Angels, His Books, His Messengers, the Last day, and the Qadr, its good and its bad, and that which follows from that, from affirming the reports of the Messenger صلى الله عليه وسلم relating to the past and the future. From that is the bliss of the grave and its punishment; the Hawd (the lake in Paradise), the scales, and other than that. This is the 'Aqeedah. Likewise, that which follows from the 'Aqeedah to give status to the Awliyaa' and the righteous who are the friends of Allaah; those who have Taqwaa of Allaah; the Ahlus-Sunnah, and the Imaams of the Companions of the Prophet صلى الله عليه وسلم and the members of the household (of the Prophet صلى الله عليه وسلم) and the Imaams of the Taabi'oon and those after them-their proper status without extremism; without exceeding the limits (Ifraat) and without neglecting their rights (Tafreet) and to have allegiance for them out of love for the sake of Allaah, the Glorified and High.

'Minhaj' is: the path, which the person traverses upon in calling the people to Allaah, the Mighty and Majestic. Its basis is the Book and the Sunnah upon the understanding of the righteous predecessors.

Know that the 'Aqeedah and the Minhaj are inseparable. How excellent is that which Al-Barbahaari, may Allaah have mercy upon him, has said:

*Know, that Al-Islaam is the Sunnah and the Sunnah is Al-Islaam.'*¹⁴

Therefore, the 'Aqeedah and the Minhaj are such that none errs in one of them except one who errs in the other. So the Khawaarij; when they erred in their Minhaj and made Takfeer (upon Muslims) due to major sin, and they ruled upon the one who commits major sin in the Dunyaa that he is a disbeliever whose blood and wealth is permissible and this led them to taking their women and families captive (this was) from error in their 'Aqeedah. They denied the authentic texts which were affirmed from the Prophet ﷺ and (they denied) the Ijmaa' of Ahlus-Sunnah upon the fact, that acts of disobedience do not remove Eemaan from a person in totality; they only remove the perfection of Eemaan.

Due to this the Khawaarij committed, another denial, along with this, and they ruled upon the one who committed a major sin that when he dies he will be in the Hellfire forever.

The Mu'tazilah said that he is in a position between two positions; he is neither a believer nor a disbeliever; in opposition to that which the texts attest to, from the revealed verses and the authentic Sunnah

¹⁴ Sharhus-Sunnah by Al-Barbahaari pg. 21.

from the Prophet ﷺ. They coincided with the Khawaarij regarding the one who dies upon a major sin from the major sins, that he would spend eternity in the Hellfire.

The extreme Murji'ah are those who say that Eemaan is merely At-Tasdeeq (affirmation) and sins do not harm with (the presence of) Eemaan just as acts of obedience do not benefit with (the presence of) Kufr.

Look at the contradiction, acts of obedience do not benefit with (the presence of) Kufr, this is correct. However, the corrupt analogy is that sins do not harm with the presence of Eemaan!

Hence, the raving alcoholic is equal to the righteous, god-fearing, truthful person. Likewise, the jurists of the Murji'ah; they are those who say: Al-Eemaan is statement and affirmation.

The point is that the belief of these two groups is the removal of actions from the title of Al-Eemaan, so this is an error in 'Aqedah and an error in Minhaj. For they associate and hold enmity for the sake of these corrupt beliefs. Ahlus-Sunnah do not associate nor do they hold enmity except for the sake of Allaah, the Glorified and High. So let not the abnormality of phrases deceive you or the hindrances in the path.

So the Minhaj which is the path of Da'wah to Al-Islam, devoid from the filth of disbelief and innovations and disobedience, does

not ever oppose the correct 'Aqeedah. For the Da'wah to Al-Islam is upon the Minhaj of the Messenger of Allaah ﷺ predicated upon a correct 'Aqeedah and a sound and upright Minhaj.

Question Nine: May Allaah reward you with good and treat you well. This questioner asks saying: When is a person qualified to repudiate evil?

Answer: Firstly, I say: Evil is of three levels. They have been mentioned in the authentic Hadeeth which Muslim has reported from Aboo Sa'eed Al-Khudri, may Allaah be pleased with him, from the Prophet ﷺ that he said:

Whoever amongst you sees an evil, he must change it with his hand; if he is unable to do so, then with his tongue; and if he is unable to do so, then with his heart; and that is the weakest form of Faith.' ¹⁵

I do not know what you intend by your statement; when is one qualified to refute evil? However, I say to you two things:

Firstly, the level of repudiating it with the heart, all of Allaah's servants are qualified for it and none is unable to do it.

As for the first two levels: Changing with the hand and changing with the tongue.

¹⁵ Muslim reported it in the Book of Faith; Chapter: Clarifying that Forbidding the Evil is from Faith, no. 52.



The first level is for one who has the ability and that changing the evil will not lead to a greater evil.

The second level is for the people of knowledge, those who are excellent in clarification and clarify to the people the truth and warn them from falsehood. They command them with that which is Halaal based upon the evidence and they prohibit them from that which is Haraam based upon evidence. They call them to the Sunnah based upon evidence and they forbid them from innovation based upon the evidence; with wisdom and fair admonition; and if the affair calls for it, they argue with that which is better.

Secondly: Know that if by changing evil brings about a greater corruption, then changing the evil is an evil. Due to this the Messenger

ﷺ said:

‘He who wants to advise the leader then let him not do so publicly. But let him take him by the hand and seclude himself with him. If he accepts from him then fine; otherwise he has discharged that which was upon him.’¹⁶

So comprehend, may Allaah bless you. For sometimes you are not able to repudiate the evil, but there remains upon you the repudiation with the heart.

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Ibn Aboo ‘Aasim reported it in As-Sunnah 2/273 and Al-Albaani graded it as Saheeh in Dhilaal Al-Jannah 1096.

Question Ten: May Allaah treat you well and bless you. This questioner asks saying: Is it a condition when refuting the opposer and warning against him that the warning against him be accompanied by the speech of the people of knowledge about him, or is the speech of only one scholar sufficient?

Answer: There is a principle in Jarh wat-Ta'deel, the summary of which is: The one who knows is a proof against the one who does not know.

So if a scholar warns against a man and establishes the evidence against him, that he is from the people of desires or from the ignorant people who does not deserve to be put forward for knowledge and teaching, and this scholar is known amongst the people for the Sunnah, Al-Istiqaamah (being upright), and Taqwaa of Allaah the Glorified and High, then we accept his speech and we warn against he who he has warned against; as long as he establishes the evidence and establishes clear evidence for what he has said regarding that person who has been warned against. This is what we can do. Rather, it is what is obligatory and binding upon us; otherwise the Sunnah would be lost. For indeed many of the people of desires, their affair is hidden from the majority of the people of knowledge and they are not able to uncover their hidden (affairs) and remove their covering for a number of reasons:



- ❖ Evil advisors have blocked what is between this noble strong Sunni scholar and bringing about that by which the covering of that defective, scheming, deceptive, and dirty individual will be removed. Those evil advisors have blocked anything from reaching him, so that it blocks what is between him and his brothers whom he loves for the sake of Allaah. So he is not able to read to them nor is he able to hear from them.
- ❖ From them as well, is that that scholar does not have time. Rather, all of his time is devoted to knowledge and teaching.
- ❖ From them is that he is far away from this affair. So the person may be in Egypt, for example, or Shaam, or Morocco, or Yemen; while this scholar who is in Saudi Arabia does not know about that which has occurred in this place. A trustworthy person has not conveyed to him that which has occurred in those places, so he is ignorant regarding his state.
- ❖ From them is that this scholar; it has been embedded within his knowledge and latched on to his mind that, that man is trustworthy according to him, so he is not able to arrive at that which has exposed him to other than him from the people of knowledge, due to the previously mentioned reasons and others. However, it has previously become embedded within his knowledge that he is a man of the Sunnah, and that he

calls to Allaah and was, in his presence, openly manifesting the Sunnah, and love for the Sunnah, and calling to the Sunnah. He mentions stories from his life and his struggles against corrupt ideologies and deviant methodologies, and he comes to him with sound books and he does not know about his crafty plots.

So what do we do? We act upon that of that scholar which established the evidence, and established the proof, which obligates warning against that man; against his books; his tapes; and against him personally.

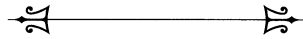
As for that noble scholar, then he has the status he has with us; we do not criticize him and we do not take anything away from his status; we do not belittle him. Rather, we make an excuse for him. We say: He didn't know, and had he known that which we know then he would have been upon it just as we are or even more sternly than us. And Allaah knows best.



(3)

فقه التعامل مع أهل السنة وأهل الباطل

**Fiqh Of Dealings with the People of Sunnah
and the People of Falsehood**



(3)

فقه التعامل مع أهل السنة وأهل الباطل

Fiqh of Dealings with the People of Sunnah and the People of Falsehood



Question One: The questioner is asking: If I hear the speech of a scholar on a tape, or read in a book by him, that he said about a person being an innovator, but I haven't seen an evidence from him about that, am I required to be cautious of that person, and to be convinced that he is an innovator, or should I wait till I find evidence about that?

Answer: All praise is for Allaah, the people of Sunnah never judge someone with innovation except if they are informed concerning him, scrutinized completely what he has, and know his methodology totally and in detail. Therefore, this requires us to have two stances:

First stance:

The one who has been judged by a scholar or scholars that he is an innovator, and the others who are people of Sunnah like them have not disagreed with them, we accept their criticism of him, we accept their statement regarding him. We warn against him, as long as he is

judged and criticized by a Sunni scholar, then it is obligatory to accept it because that Sunni scholar who has refuted a man, hasn't done that except with a matter that is clear to him, and he has an evidence against him for that, because this is from the Deen of Allaah, and the one - who criticizes or praises- knows he is responsible of his speech, his Fatwa and his judgments. That he is questioned by Allaah –Azza wa Jal– before he is being questioned by the creation.

Second stance;

If this person whom a scholar or scholars have criticized and ruled upon him with that which causes him to be dropped and obligates being cautious of him; – were opposed by other scholars and they judged him to be just and to be upon the Sunnah, or other judgments that oppose the judgments of those who are refuting him.

Since both of those people are upon the Sunnah, and both are people of trust and honesty to us, then in this situation, we look at the evidence. Therefore, it is said: 'He who knows is a proof against over he who doesn't know.'

So the refuter said that so and so of people is an innovator, deviant, and astray; and he brought evidence from the book of the refuted person, or from his tape, or from the transmission of trustworthy people regarding him; this obligates upon us to accept his statement and to abandon the statement of those who commend him; the



people who opposed those who refuted him; because those who have refuted him have brought evidences which were hidden to the others for some reasons, or that the person who commends hasn't read or heard about that refuted person, but he has established his opinion on his previous knowledge and acquaintance of that person, and that this person was actually following the Sunnah. By that, this criticized person upon whom the proof has been established for his criticism, becomes criticized.

The proof is with the one who has established the evidence, and those who seek the truth should follow the evidence, and must not seek right and left turns of the path, or not to say: 'I stand alone by myself.' Because we have not seen that from the Salaf.

That matter is among those where Ijtihaad is not permitted, in the fundamentals of creed, and the fundamentals of worship; because the objective of the statement of the one who has established the evidence is: a binding obligation; and that Sunni scholar, who has opposed those who are refuting, has his excuse, and we keep his rank among us, and his sanctity, and we feel – Insha-Allaah- that his previous virtue and the dignity of his rank, and this is his exerted efforts.

The Salafi scholar from the people of Sunnah is a human being who gets distracted, and forgets, and he is susceptible to deception by evil advisors, or he might have trusted that refuted man and been

deluded by that, and we have a lot of evidences for that.

Many of the worthless people, who in reality wage war against the Sunnah and its people, bring patterns from their books, reciting them to dignified scholars who are known by their favor and leadership in the religion. Cunning deceptions are hidden to that dignified scholar, this unique great Imam who would have deemed this person worthless if he had known about him, because that scholar refuted him on basis of what he has heard. So, when that book is published, spread, moved among hands and has become well known, you find the argumentative people saying: 'He is recommended by so and so.'

Those scholars- may Allaah be merciful on them- are excused and saved from responsibility, InshAllaah, in this life and the Hereafter. It is rather a deception, which is hidden and confused to that scholar.

Then, what remains upon us?

We establish evidence from his books against that deceptive, conspirator, cunning deluder, and to those who argue with us concerning him we will say: Look, this is his statement. Do you think that he has exposed it in this way to those who we have named from the people of knowledge, and those who are on the same methodology and they have confirmed it?



They reply: No,

So, you have to be just, free from rushing fleeting passions. From the desires is that which blinds the eyes. So it is upon you to seek the truth.

Question Two: May Allaah reward you with good and treat you well; this questioner says: What is obligatory for the common Salafis regarding callers whom the scholars have differed about (regarding) their commendation and criticism (Jarh wa Ta'deel); whether they have known their mistakes or not?

Answer: I say to the Salafi men and the Salafi women; those who have heard my dialogue directly, and those whom it will reach via those who have presented the questions and asked us:

I advise you – if you like the admonishers- not to accept a tape or a book, except from those who you know are upon the Sunnah; known for that, and haven't displayed the contrary.

This is a steady rule during his life and after his death. So he who dies and, in our estimation, was upon the Sunnah, then we consider him to be upon it and we ask Allaah to keep him firm on it in the Hereafter as He kept him firm while he was alive, Ameen, this is the first point.

Secondly, ask the people about him, who have information and

those who are knowledgeable of his condition; because the Sunnah is never hidden and its people are never hidden. Man is purified by his deeds which are upon the Sunnah, and attest to that for him, and by which the people mention him with, dead and alive.

No one takes the Sunnah as a cover, deceives people till they gather around him, attach themselves to him, and he becomes reliable to them, and they accept all that he issues, except that Allaah will unmask him and disclose his cover, and reveal to the private and public what is hidden, and what he has hidden of cheating, delusion, cunningness, and deception. Allaah prepares virtuous, intelligent, wise, powerful, genius men who have knowledge, courtesy and understanding of the religion, through which Allaah reveals the cover of that deluded, deceptive, cunning man.

Therefore, if the condition of that man becomes clear to you— whose fame has excelled, reached the horizons and has become eminent and fingers have pointed towards him- it has become obligatory upon you to beware of him, as long he has been warned against by the people of knowledge and Eemaan who are following Sunnah, since they will reveal that to you by evidence, and there is no objection to explore the position of that man whom the scholar or scholars have warned from him, with etiquette and with good manners; so that scholar will say to you: I've seen in him such and such; In the book of so and so is such and such, and that in so and so tape is such and



such, which are clear-cut evidences that reveal to you what he has hidden, and that, that person whom fame has shot into the horizons and his speech has become acceptable, is hiding innovations and deceptions, and he does not manifest the Sunnah.

Third matter: as for the one who knows a mistake and it is clear to him, then it is not acceptable to imitate a scholar whom that matter is hidden to him. I've illustrated earlier that the deductive reasonings of the scholars are not infallible. Therefore, they cannot be taken as a Minhaj.

Question Three: May Allaah reward you with good and treat you well. This questioner asks: What is your opinion regarding he who says to the Salafi youth: Indeed you have restricted the Minhaj to being with only these scholars: Rabee, 'Ubayd, and An-Najmi; and how are we to excuse the scholars who do not speak about Minhaj?

Answer: Firstly, As-Salafiyyah is an 'Aqeedah and Minhaj, and no one from the human beings founded it. So Shaykh Muhammad ibn 'Abdul-Wahhaab, may Allaah have mercy upon him, did not found it when the Imaam, the leader Muhammad ibn Sa'ood, may Allaah have mercy upon him, aided him. Likewise before them, Shaykhul-Islam Ibn Taymiyyah, may Allaah have mercy upon him, did not found it; nor did anyone between them from the people of knowledge and leadership in the religion. Rather, the followers

of the successors of the Companions did not found it nor did the Imaams from the successors of the Companions; the Companions of Muhammad ﷺ did not found it. Rather, Muhammad ﷺ didn't even found it. As-Salafiyyah is pure Islaam, devoid of the filth of innovations and Shirk.

This is As-Salafiyyah, in 'Aqeedah and Minhaj. They who have come after the Prophets and Messengers, upon them be praise and peace, are callers to rectification and enlightenment of the people by understanding this Salafiyyah.

So As-Salafiyyah, as it relates to the Ummah of Muhammad ﷺ, is: understanding of the Book and the Sunnah in accordance with the understanding of the righteous predecessors; because, As-Salafiyyah is a description of all those who have passed after Allaah's Messenger ﷺ and followed his footsteps. And they are: His Companions, may Allaah be pleased with them, the Imaams from the successors of the companions, and those after them from the virtuous generations.

I will mention those from the successors of the Companions and those after them by way of example, and not to restrict it to them: 'Urwah ibn Az-Zubayr, Al-Qaasim ibn Muhammad ibn Aboo Bakr, Ash-Sha'bee, 'Aamir ibn Sharaaheel, Aboo Al'Aaliyah Ar-Riyaahee, Sa'eed ibn Jubayr, Sa'eed ibn Musayyib, and others.

After the successors, there are the four Imaams, Al-Layth ibn Sa'd, the two Hammaads, the two Sufyaans, Aboo 'Ubayd Al-Qaasim ibn Sallaam, Aboo Bakr Muhammad ibn Ishaaq, who is known as Ibn Khuzaymah, Shu'bah ibn Al-Hajjaaj, the authors of the six books¹, and other than them from those who traverse upon their way.

Indeed these are the Imaams of the Salaf; they are the Imaams of Ahlus-Sunnah wal-Jamaa'ah. Looking into those who came after them, then if they were upon the likes of those whom we have named and what the likes of those people, then he is Salafi in 'Aqeedah and Minhaj. He, who deviates, then he is ruled upon with deviation, and that he is not Salafi.

Due to this, it is not permissible to restrict As-Salafiyah in 'Aqeedah or in Minhaj to certain men in and of themselves, in a place or time frame.

However, there are two matters:

The first matter: Know that the people of desires who fish in dirty waters and exert efforts to separate the scholars from the commoners from the Muslims and the elite from amongst them, present (various doubts). From those doubts, is that: If so and so criticizes so and so from the people, then why has so and so remained silent concerning him (i.e. has not criticized him)? From them is: What is the concern

¹ Bukhari, Muslim, Abu Dawood, Tirmidhi, Ibn Majah & Nisa'ee.

of so and so with refuting a group or individual while Shaykh so and so and Imaam so and so remained silent concerning him; and so on and so forth. This is the first matter.

The Second Matter: I have already mentioned to you regarding it; however, I will repeat it in summary. I say: there is the scholar who refutes an errant person, whether that errant person is an innovator or he is not an innovator - and there is a scholar who is silent concerning him; this is not an area of opposition according to the scholars of research. Rather, that which is given consideration is given to the scholar who has spoken and refuted that errant person; because, he has refuted and spoken with evidence. As for the other scholar then either because the matter was not manifested to him, and the affair was not shown to him (i.e. to the one who was silent) or because the scholar who did not speak about the errant person sufficed with the scholar who did speak and referred the people back to him.

Question Four: May Allaah bless you and treat you well. This questioner says: We would like you to talk in detail about the issue of testing the people; is it absolute, or are there certain guidelines regarding this issue?

Answer: You have already known the meaning of 'test'; therefore, there is no need to talk about that. However, the answer to this question is from two perspectives:



The first perspective: Is it absolutely prohibited to test people? Is the prohibition of testing people total, such that we can say no one is to be tested, or are there details for that?

The answer is there are some details to this issue. So the one who is doubted regarding his affair, or something is requested from him, and it is not evident as to whether or not he has the expertise to do so; therefore, he is tested. And one whose Tazkiyah is desired since he is isolated from the people, then he is also tested.

People are still upon this and they are obliged to accept it. So the person who is requested to be in a position, the leader tests him to see whether he has competence for this position or not.

People are still inquiring about the one who newly comes to them; they inquire about him and question the new comer; where has he come from? If he displays knowledge, who did he study with; who are his scholars?

From the evidences which have been authentically narrated in the Sunnah, regarding that which openly exposes the one whose matter is hidden, is the story of Mu'aawiyah ibn Al-Hakam, may Allaah be pleased with him, who said: *I had a slave girl who was grazing my sheep in front of Ubud and al-Jawaaniyyah. One day I looked into them and found the wolf took a lamb from her sheep, and I'm a man from the children of Adam, I make mistakes as they make mistakes; and I slapped her. So, I came to the*

Messenger of Allaah ﷺ, who made that matter seem great to me. So, I said: 'O Messenger of Allaah, shall I free her?'

He said:

'Bring her to me.'

So, I brought her to him, then he said to her:

'Where is Allah?'

She said: *'above the heavens.'*

He said:

'Who am I?'

She said: *'You are the Messenger of Allaah.'*

He said:

*'Free her because she is a believer.'*²

This is a test and examination; because that slave-girl will be free and liberated, and she will be from the free people of Al-Islaam. Therefore, it's obligatory to have something which will attest to her religion, and for this reason the Prophet ﷺ asked her that question.

² Muslim reported it in the Book of Mosques and Places of Prayer; Chapter: The Prohibition of Speaking in the Prayer, and the Abrogation of that which Permitted It, no. 540.



The story also refers to another matter which is: the Salaf, may Allaah's mercy be upon them, starting from the companions of Prophet Muhammad ﷺ took care to implant the creed within the young generation from among their sons, relatives and those under their care; that slave-girl knew the truth regarding Allaah, the Glorified and High. She knew from the religion of Allah that by which the Messenger of Allaah ﷺ bore testimony for her that she was a believer. This is a proof for those who make easy the matter of 'Aqeedah of Tawheed and degrade its importance; and people usually neglect such young slaves because she was a shepherd, even though her master, may Allaah be pleased with him, had never neglected her. She took enlightenment from him in the matter of creed, in the matter of Tawheed, which is the origin of the fundamentals of the religion.

The second matter; what we have known from the behavior of the Imaams of the Salaf that they have tested people by their virtuous people and scholars.

If a delegation came to them from a land, they would ask them about their scholars. If they praised them with good then they would love them, draw them near, and consider them to be people of Sunnah; and if they spoke badly about them, they dismiss them, detest them and avoid them.

It has been said in ancient times: *'Test the people of Madeenah by Maalik,*

and test the people of Sham by Al-Awzaa'ee, and test the people of Egypt by Layth ibn Sa'ad, and test the people of Mawsul by Al- Mu'aafaa Bin Imraan.'

And those, whom the Imaams have decided to test people by them, are Imaams by Sunnah, knowledge and Eemaan.

Therefore, people of Sunnah must love them, dignify them and show commendation for them.

And the people of innovation will inevitably show disdain for them.

One of the Imaams of the Da'wah mentioned that Imaam Ahmad ibn Hanbal, may Allaah have mercy upon him, is still a trial for the people; meaning, people still try each other by him.

By that you come to know that people never tested by using the innovators and misguided people because they are fallen people.

So, the people of knowledge and virtue, and the brilliant people of Sunnah flee from the innovators.

While the deviants and those who separate from the Minhaj of truth, they sip from their knowledge, adore them because they are their students.



Question Five: May Allaah reward you with good and treat you well. This is a questioner asking: We would like you to differentiate between the blameworthy blind-following according to the people of knowledge and the blind-following that Abul-Hasan and his followers are chanting around with?

Answer: The meaning of 'Taqleed' (تقليد) in the Arabic language means: He who hangs something, then he has made Taqleed of it; when he puts it on his neck.

It is said: He confers upon someone a necklace if he puts a necklace on ones neck.

As for the term according to the people of knowledge: It is the acceptance of speech from someone whose speech is not a proof, without knowing his evidence.

Therefore, we must understand the restrictions that the definition includes.

His statement: *'The acceptance of speech from someone whose speech is not a proof, without knowing his evidence.'* has two restrictions:

The first restriction: 'The acceptance of speech from someone whose speech is not a proof', the Prophet Muhammad peace be upon him is excluded because his speech is a proof.

If it is said to you: *'The Messenger of Allaah said'* then it is not permitted to ask for evidence, his speech is a proof. However, if you find it to be strange, you can ask about the authenticity of the Hadeeth.

Ijmaa' is also the same. If the consensus from its people has been concluded in an era from the eras, then it is obligatory to accept it till the day of judgment, and it is not permissible to abolish it because Ijmaa' is a proof in itself, whether its evidence is known or not.

Since from the Ijmaa' is that which has a proof from the Book of Allah and the authentic Sunnah.

From the unanimity that is based on a weak Hadeeth; then Ijmaa' strengthens it.

And also from the Ijmaa' is that which its evidence is not known, but the agreement of the Imaams has been formulated upon it; meaning the statement of the Imaams is in uniformity upon it.

Therefore, they define the unanimity by saying: It is the agreement of all the Mujtahid scholars from the Ummah of Muhammad صلى الله عليه وسلم in an era from the eras after his death, on a religious matter.

Here I draw attention to the fact that in every field of specialization, consideration is given to the consensus of its people.

In Hadeeth based issues, the consideration regarding them is neither the speech of jurists, nor historians, nor scholars of the Arabic



language, but rather consideration is to the Ijmaa' of the scholars of Hadeeth; because it is a Hadeeth based issue.

In fundamental issues consideration given to the consensus of the scholars of Usool.

In historical issues; consideration is given to the consensus of historians who know about battles.

For instance; when the historians from the Islamic scholars agree unanimously that the Battle of the Trench was on the fourth year of Hijrah, we do not need to research it; the specialists (of this field) suffice you. If they also agree unanimously that the 'Umrah which was uncompleted, then it was completed in the seventh year, it is sufficient, etc.

The second restriction: Look into the acceptance of the speech from someone whose speech is not used as a proof, without knowing his evidence.

This excludes the scholar's speech whose evidence is known because accepting his speech with evidence is not blind-following. Rather, it is (Ittibaa') following; so understand this point.

From here we can say: Firstly, the difference between the blind-following and following.

❖ Blind-following is the acceptance of speech without

knowing the evidence.

- ❖ While 'following' is: the acceptance of a speech that is supported by an evidence.

Secondly: The categorization of people, whom it is permissible or not permissible to blindly follow.

People in this matter are of two categories:

One category it is permissible for them to blind-follow, rather, it is obligatory for them. They are the commoner and also the educated people who do not have the ability to make Ijtihad.

Some people of knowledge say, even the scholar whose knowledge is limited in a particular issue, he makes Taqleed of other Imams regarding that wherein his knowledge is deficient.

I mention here an example of an issue: does a Name of Allaah actually indicate to Allaah Himself?

At-Tabari, may Allaah have mercy upon him, who was a great Imaam, who had dignity of rank, and preceding in virtue, said regarding this issue: 'I don't have anything except the one whose speech has succor and healing.'³ He meant Imam Ahmad, may Allaah have mercy upon him. Therefore he followed him in his book 'As-Sunan wal-Athar'.

³ Sareeh As-Sunnah by At-Tabaree pg. 25.



As for criticism and commendation (Jarh wa Tadeel), the scholars follow those who have preceded them. e.g. Ibn Maa'en considered so and so trustworthy; so and so considered a narrator trustworthy. If none is known to oppose them in that. If someone is known to oppose them in that, then we consider the evidence as we mentioned earlier.

The second category: The one who is prohibited from blind-following and not allowed to do so in any case; he is the Mujtahid scholar who can extract the ruling by considering the evidences to reach a legislative rule; either by way of conviction and certainty, or by way of assumption and preponderance; he is required to make Ijtihad and look into the evidences.

By that you come to know, that the one who prohibits blind-following in an absolute manner is one of two men there being no third:

Either an ignorant person; he has heard people chanting about the dispraise of blind-following, so he said as the people say.

A person of desires; he leads the one who has heard his statement to accept his saying; and it is merely: 'Our Shaykh said'. This is the abhorred fanaticism and it is the abhorred blind-following; the abhorred imitation is a fanaticism which that man is calling to; the one who prohibits imitation in an absolute way, and spreads that among his students at an early stage of seeking knowledge, and says

to them: *'We are not imitating anyone!'*

This is not from the policy of the Salaf and not from the understanding of the Salaf

The Salafi scholar is the one who teaches the Sunnah to the Ummah; and if an issue has contradictions, he examines the statements, examines their evidences and gives preference to what he considers weightier.

Question Six: May Allaah reward you with good and treat you well. This a questioner asking: If there occurs deficiency in the ruler in what appears from the matters regarding the citizens' affairs; and negligence has caused a reaction by the citizens in matters which displease the ruler like sit-down protests, demonstrations and other than that; is that considered rebellion against him? Is there a difference between his deficiency from the perspective of religious matters or that of worldly matters?

Answer: I have mentioned before the statement of the Prophet ﷺ :

أَلَا مَنْ وَّلِيَ عَلَيْهِ وَالٍ فَرَأَهُ يَأْتِي شَيْئًا مِنْ مَعْصِيَةِ اللَّهِ فَلْيُكْرِهُ مَا يَأْتِي مِنْ مَعْصِيَةِ اللَّهِ،
وَلَا يَنْزِعَنَّ يَدًا مِنْ طَاعَةِ اللَّهِ

Indeed he upon whom a ruler rules, and he sees him doing an act of disobedience to Allaah, then let him rebuke that which



he has done and not remove his hand from obedience (to the ruler).'

Look! The Prophet ﷺ said: 'He sees him doing an act of disobedience to Allaah...'

Disobedience to Allaah is mentioned here in a general context, it is mentioned in the singular form connected to no particular thing; it is a statement of generality according to the scholars of research; and I do not know, until this hour, any of the scholars of Usool who disagrees with that.

Once this is affirmed, we have two stances with this question:

The First Stance: Are the sit-down protests and demonstrations which protest the ruler's actions and his deficiency in his religion or his worldly affairs; in religious actions or worldly action; [so we ask] is this action from the methodology of the Salaf or the methodology of other than them?

Rather, it is the methodology of other than them. So, this matter is newly invented and every newly invented matter is an innovation; and you have a misguided innovation and every misguidance is in the Fire.⁴ (This is based upon) the text of Prophet Muhammad's speech ﷺ.

⁴ An-Nasaa'ee reported it in the Book of the Two Eid Prayers; Chapter: How is the Sermon; no. 1578. Albaani graded it as Saheeh in Al-Irwa' 3/73.

The second stance: we do not claim infallibility for anyone after the Messenger of Allaah ﷺ, and we worship Allaah with the belief that what the Companions of the Prophet ﷺ had agreed unanimously upon after him is not permitted to be opposed. Because the equity of the Companions (may Allaah be pleased with them) is agreed upon; the researchers, the just (amongst the people) and the Imaams of the religion are in agreement that their consensus is the truth; and no one opposes that except people of desires.

What is the remedy for this deficiency from that ruler?

Firstly, if a person says: *'The deficiency of the ruler in a matter of the citizens' affairs has agitated some of them against him; this is from social dealings and the basic principle regarding social dealings is one of the permissibility, or the matter is vast –as they say- leave them to say what they want.'* However, we have a scale by which we weigh the actions and statements; thus, we say: has there come within this issue a matter which will decide (between the two sides), or it is left as being a 'social dealing' such that you say that which you are saying?!

If they say yes, they have contradicted themselves, and we will bring a proof shortly.

However, if they say no, then we say: You have lied, it has a text, and the text is a decisive judgment for disputes, whether the disputed matter is an act of worship or social dealings; because Allaah the



Glorified and High has not commanded us to worship him except by way of the text [the Book & the Sunnah]. Likewise, is Ijmaa'; we also worship by way of it, due to that which has been previously indicated by the evidences.

Allaah, Majestic is His Majesty, said:

يَا أَيُّهَا الَّذِينَ ءَامَنُوا أَطِيعُوا اللَّهَ وَأَطِيعُوا الرَّسُولَ وَأُولِي الْأَمْرِ مِنْكُمْ فَإِن تَنَزَعْتُمْ فِي شَيْءٍ فَرُدُّوهُ إِلَى
اللَّهِ وَالرَّسُولِ

O you who believe! Obey Allaah and obey the Messenger (Muhammad), and those of you (Muslims) who are in authority. (And) if you differ in anything amongst yourselves, refer it to Allaah and His Messenger ⁵

The people of knowledge have said: 'Refer to Allaah', means refer to His Book, and 'Refer to His Messenger' is to refer to him (directly) in his life, and to his Sunnah after his death.

We confirm for you that we have a text; so, what is that text [from the Book and the Sunnah]?

The answer: Ibn Aboo 'Aasim has narrated, and Ahmad in his Musnad, from 'Tyyaadh ibn Ghunam, may Allaah be pleased with him, from the Prophet صلى الله عليه وسلم:

⁵ (An-Nisaa 4:59).

مَنْ أَرَادَ أَنْ يَنْصَحَ لِرَبِّهِ فَلَا يُبْدِ لَهُ عِلَانِيَةً، وَلَكِنْ لِيَأْخُذَ بِيَدِهِ فَيَخْلُوَ بِهِ، فَإِنْ
قَبِلَ مِنْهُ فَذَاكَ، وَإِلَّا كَانَ قَدْ أَدَّى الَّذِي كَانَ عَلَيْهِ لَهُ

He who wants to advise the ruler, he should not reveal it publicly, but he should take his hand and seclude himself with him. If he accepts that from him, then that is good; otherwise, he has done what is upon him.'

This Hadeeth includes the following:

Firstly, obligation of advising the ruler regarding that wherein he is deficient – either in himself, or the affairs of the citizens – in private, not to reveal it publicly, this means secretly; it is a must that this be kept confidential, even from the closest people to him, if possible.

Secondly, freedom from blame and being free of responsibility, if it is possible to advise the ruler; whether he accepts it or not.

Thirdly, if there were another way of admonishment that pleases Allaah, it would have been mentioned clearly either in the Book or in the authentic Sunnah from the Prophet ﷺ.

The people have doubts (which they bring):

From them is that Aboo Sa'eed Al-Khudri, may Allaah be pleased with him, disapproved of Marwan the Ameer of Al-Madeenah, when he gave the 'Eid sermon before the 'Eid prayer. He repudiated that so they said that was a public repudiation!



We say all praise is for Allaah, that you brought this Hadeeth, which we know, we do not have a dispute in the story because it is in Saheeh Muslim; but in the story, there are matters of which you took no notice of, or you pretended to take no notice of. The second one is more likely to us; because we are used to doubts coming from you. (That which you were heedless of) are:

Firstly, that Aboo Sa'eed, may Allaah be pleased with him, said: 'I walked with my hand round the waist of Marwan.'

The Arabic meaning of 'Al-Mukhaasirah' is that each one puts his hand round the waist of the other and speaks to him; the viewers perceive that those two people walking, holding each other's waist are speaking about an affair, but they do not know what it is.

Secondly, Aboo Sa'eed, may Allaah be pleased with him, when he said to Marwan: *'Where is the act of beginning with the prayer?'*

He said: O Aboo Sa'eed, what you know has gone. People do not sit for us, and it is mentioned that he - I mean Aboo Sa'eed - was pulling him to the prayer, and Marwan was pulling him to the pulpit.

Aboo Sa'eed said: *'Nay, you are not coming with better than that which is known.'*

Then he listened to him and prayed - he followed him in prayer- but he never took that as a field for defaming Marwan, the Ameer, and belittle him.

The third matter, the narrator from Aboo Sa'eed, who is 'Aamir ibn Sa'ad, said: *On the authority of Aboo Sa'eed.* He did not say: *I saw Marwan doing so and so, and Aboo Sa'eed doing so and so;* and he did not say: *I heard Aboo Sa'eed saying to Marwan, and Marwan saying to him.*

So demolition of the doubt of the people has become evident, and (it is evident) that (in) this authentic Hadeeth, which is in Saheeh Muslim on the authority of Aboo Sa'eed al-Khudri, may Allaah be pleased with him, and his repudiation of Marwan's action of bringing the sermon forward before the prayer, was done secretly.

Thus, the two Hadeeths are combined and are not distinct; harmonized and not in opposition to one another; and to Allaah belongs gratitude and favor.

From this we say, that advising the ruler is obligatory, and the Ahadeeth, which have come regarding advising the ruler, are clear; from them is his statement *سألو الله عليه وسلم:*

الدِّينُ النَّصِيحَةُ الدِّينُ النَّصِيحَةُ الدِّينُ النَّصِيحَةُ قَالُوا : لِمَنْ يَا رَسُولَ اللَّهِ ؟ قَالَ : لِلَّهِ
وَلِكِتَابِهِ وَرَسُولِهِ وَأَئِمَّةِ الْمُؤْمِنِينَ وَعَامَّتِهِمْ ، وَأُئِمَّةِ الْمُسْلِمِينَ وَعَامَّتِهِمْ

'The religion is sincere advice, the religion is sincere advice, the religion is sincere advice.'

They said: *'To whom O Messenger of Allaah?'*

He said:



*To Allaah and His Book, to His Messenger, to the leaders
of Muslims and their common folk.'*⁶

The other Ahadeeth in this field are many.

But who is the advisor and how (is he advising)?

As for the manner, then that has been mentioned and you know it.

As for the advisors, they are those who are close to the ruler; because the condition of the majority of the people is hidden from the ruler, and he might be in a position that forces him to take precaution except from creation specific people.

Thus, if you want to advise a ruler; if you are from those who can enter upon him, sit and speak to him, do what you have heard in Hadith of 'Iyyaadh ibn Gunam; and it is a Hadeeth which is Saheeh by bringing together all of its routes of transmission.

If you do not have any connection with him, and not able to enter upon him, or are able to do that but not able to sit and speak to him; but you are able to write it and hand it to him, greeting him then leaving; this is a beautiful matter.

If you cannot, then write to someone close to him and he will deliver it to him; whether the ruler accepts it or not, whether the advice reaches him or not; you have removed responsibility from yourself.

⁶ Muslim reported it in the Book of Faith; Chapter: Clarifying that the Religion is Sincere Advice, no. 56.

Be careful, then again be careful, to be deceived by the action of those people who defame the rulers on the pulpits, and in general forums declaring their mistakes publicly; this is a form of incitement, which is the methodology of the immobile Khawaarij.

Question Seven: May Allaah reward you and treat you well. This questioner asks: When there occur some errors from a caller, some of the youth rush to call the scholars regarding this caller and expose his errors. So the scholars respond with that which Allaah has given them. So perhaps they warn against him. However, very quickly most of the students of knowledge take stance against these youth and rebuke them. And perhaps they say to them: *You are not qualified, for you to contact the scholars. This is because the students of knowledge are those who should be contacted.*

Answer: I mentioned to you previously that the caller who is upon the Sunnah, it is proper that he be advised and his error should be examined. For perhaps he has evidence that is hidden from you. Perhaps there has occurred with him a lapse. Perhaps he made Ijtihad and erred. So if this person is advised then he will benefit and be benefitted, by the Strength of Allaah the Exalted, if he is a person of the Sunnah.

I will repeat here, that which I have said regarding that which has preceded; the affairs in which mistakes happen, from them is that



wherein Ijtihad is not proper; such as in the Usool of the religion. In these issues, Ijtihad is not befitting.

Moreover, this person who has erred, is he from Ahlus-Sunnah, known by us for the Sunnah, or is he from the common folk?

It is a must that this be given attention. This person, if he is from Ahlus-Sunnah, then is he is advised then he takes the advice. The Sunnah rebukes him, by the Strength of Allaah the Exalted. If he is from the people of desires, then there is no honoring him.

Perhaps the errors, which have occurred in a particular matter, Ijtihad, is permitted therein. So regarding this person, if you are asked about him, then say: 'I hold such and such view'; and provide evidence for that which you hold. If the other side is asked he will say: 'I hold such and such view'; and he will provide evidence and one should not censure the other in that.

For example: We hold the opinion, until now, that the one who abandons the prayer out of neglect then he is a disbeliever. We prove this point, and for Allaah is the praise, with that which our scholars have recognized from before, from the Sunnah. Others say: No, he is a Faasiq. So I exert efforts to extract evidence for that which I hold to be correct; because it is a religion with which I worship Allaah. I hold that the truth is the opposite and the opposition side brings evidence for that which he holds, because it is a religion with

which he worships Allaah. However, I do not criticize him as long as he has evidence with which he supports that which he is upon and his principles, which he traverses upon, and they are authentic evidences; (in this case) I do not criticize him.

There remains the listener: If the listener, if he is from the people qualified to make Ijtihaad, then he looks into the issue and it is not permissible for him to take my statement or the statement of the other side outright. He looks into the issue if he is from the people qualified to make Ijtihaad he looks into the issue and investigates thoroughly and something will become preponderant to him; either this view or that view.

Moreover, there is another affair which we have seen, in reality, from many of the people; and it is: Transmission and conveying information: For indeed, not everyone who transmits something is good in his transmission. Due to this, I say: it is obligatory to have reservation. By Allaah, we have fear, so we have reservation. Hence, it is obligatory upon us with a general type of obligation. We formulate that which we know from principles and we institute that which we know from guidelines intending that which will absolve from blame and rectify the condition, Insha-Allaah. It is obligatory upon you to know, and I have previously mentioned it, that considering the situation and considering the time, and considering the individuals is an inevitable affair. For perhaps this errant one is known for the



Sunnah and defence of it. So what prevents you from sitting with him and showing good manners with him and asking him a question like:

'O Shaykh so and so',

I have heard that you affirm such and such, and I do not know, perhaps I am mistaken; perhaps I have failed to understand this.'

Perhaps he will say to you:

No, I mentioned such and such. However, you were unaware.'

'You will find that if you ask those around you they will tell you that yes, you were unaware (of the actual situation).'

Perhaps this Shaykh will say:

'This is strange! I affirmed this?!'

You will say:

'Yes, Shaykh. You affirmed such and such and you sought to prove it with such and such and with that which we have heard from the people of knowledge and virtue like yourself; may Allaah bless you; is such and such.'

This respect is for whom? The Sunni scholar.

As for the person of desires, then you are, basically in no need of sitting with him and taking from him. So have reservations regarding transmission and conveying information.

If this scholar or Sunni caller does not respond to you then say to him: 'O Shaykh, what is your view regarding transmitting this issue to so and so, or whoever you would like for it to be conveyed to?'

This is because the objective is the truth;

'For if the truth, is with me, O Shaykh, then you should retract, if Allaah wills. And if the truth is with you, then I will retract.'

Then the affair will end with that which will please all parties, from the statement of truth.

Question Eight: This is a questioner asking and saying: O Shaykh, you know and see what has occurred in the Arab countries of trials and tribulations, particularly in the interior areas, meaning cities and states. Is this the time that Prophet Muhammad spoke about:

*'The best thing for man is a herd of sheep leading it to the distant mountains grazing his sheep.'*⁷

Or as he صلى الله عليه وسلم said.

Do we understand from this hadeeth, the permissibility and legislative nature of inhabiting the deserts, grazing sheep, serving the land,

⁷ He is referring to a Hadeeth narrated by Aboo Sa'eed Al-Khudri, may Allaah be pleased with him, who said, the Allaah's Messenger, صلى الله عليه وسلم said: 'There will soon be a time wherein the best wealth of the Muslim will be sheep, which he follows into the mountain passes and remote places, fleeing with his religion from tribulations.' Al-Bukhaari reported it in the Book of Faith; Chapter: From the Religion is Fleeing from Tribulations, no. 19.



seeking safety from the evils of the places inhabited with people; taking into consideration that ignorance increases in these areas? Benefit us, may Allaah reward you with good.

Answer: What is apparent to me, and I think our scholars do not oppose us in this, is that the goodness in this Ummah is abundant, and for Allaah is the praise. There is no country from the Islamic countries except that it has scholars and virtuous people that are good –rather, it is obligatory – that they be taken as role models due to that which they are upon of the Sunnah. I also hold that it is obligatory to cling to them and connect with them. For by them hands are strengthened, power is fortified and zeal is raised.

What I see is that the time has come which is entailed within the Hadeeth that you referred to; even if it is found within a state, this is hypothetical, about what you have asked about. For indeed there are some other states which, - and gratitude is due to Allaah - have goodness, and their people are plenty. Good is present and the people of goodness are present. The earth of Allaah will never be devoid of a group by which the proof will be established.

However, we have to search for the people of knowledge, people of virtue, people of righteousness, and people of piety; and those who are upon the Sunnah, to join them, get on intimate terms with them and take from them.

Question Nine: May Allaah reward you with good and treat you well. This is another question O Shaykh, may Allaah preserve you. The Ikhwaan Al-Muslimoon are abundant in our area, to the point that you find them gathering in places and speaking about the affairs of politics; having hatred for the lands of Tawheed, Saudi Arabia, and making mockery of the Da'wah of the Imaam, the Reviver, Muhammad ibn 'Abdul-Wahhaab, may Allaah have mercy upon him, and they bring doubts, saying: *Corruption and evil-doing is abundant in Saudi; particularly in Riyadh, with the exception of the two Sacred Precincts.* Is this speech correct, and what is our position regarding these youth?

Answer: You said, O my son, the Ikhwaan Al-Muslimoon; and this sentence from you draws attention to that which you have mentioned within your question. It emanates from desires and from innovations and doubts; not from the Ahlus-Sunnah. You have heard from me and from other than me from the scholars of research, the decisive statement regarding this group, and that it is a group, which is astray leading others astray. It is depraved, deviant; astray and leading others astray. Nothing is accepted except the testimony of the equitable and the Ikhwaan Al-Muslimoon are not equitable.

I say, therefore, another matter: If we were to submit, hypothetically, to that which they say, that Saudi, all of it, its rulers and the citizens, are corrupters who are corrupt, then does this justify rebellion?



The Prophet ﷺ forbade rebellion except if you see clear disbelief, wherein you have a proof from Allaah.⁸

The just minded truthful person holds that that statement from that group is of the utmost level of falsehood. For the land, - and for Allaah is the praise - is the Land of the Sunnah, by the testimony of the just minded. It is the Land of Tawheed and the Sunnah. As for mistakes and corruption, then no doubt there is no land except that it has within it from that what is within it, even Madeenah, it has within it corruption. It has within it corrupt people. Within it are people who abandon the prayer; within it are people who drink intoxicants. However, it is not permissible to rule upon the people of Madeenah in general that they are like that; nor upon the people of Riyadh or Buraidah, or Ar-Rass, or 'Unayzah, or the eastern region or Ha'il province, that they are upon this methodology. This is a mistake and recklessness. The one who says it does not take heed to what he is saying; because he has an objective, which cannot be actualized, as he assumes, except by way of the likes of these statements. So he gathers the people around himself and presents to them the likes of this doubt, because he knows that as long as the people are united upon the Sunnah and upon the Minhaj of the

⁸ Al-Bukhari reported it in the Book of Tribulations; Chapter: The Statement of the Prophet ﷺ "You will see after me matters which you will repudiate." No. 7056 and Muslim in the Book of Leadership; Chapter: The Obligation of Obedience to the Leaders in other than Disobedience (to Allaah), no. 1843.

truth, he will not have a leg to stand upon. So what does he do? He presents the likes of these doubts which have come within the question, to separate the (unity) of the Muslims. And from the tools of separation according to them is to make the hearts averse to two groups, by which the paths are made safe, and the word is united, and justice is established, and the oppressed is aided, and the oppressor is subdued, and the Sunnah is given victory over that. Those two groups are: The scholars and the rulers.

Question Ten: May Allaah reward you with good and treat you well. There are a number of questions asking about the permissibility of studying and working, or studying in the co-ed primary and secondary schools or universities.

Answer: The meaning of the word co-ed is known. It is the schools, which include (both) boys and girls. Mixing the sexes is prohibited. This is that which is affirmed with us and the evidence establishes it; and the scholars of research are upon it from our scholars and no one has an argument (against this).

Moreover, that which it does to manners; tribulations, corruption and harm which none are safe from except he whom Allaah has saved.

So the Muslim and the Muslimah is commanded to lower his sight, and this can never be actualized with free mixing.



Due to this, those who have a strong sense of religiosity flee from these schools and leave them off.

Studying therein, as long as it is co-ed, is likewise from tribulation. For many of the women, and perhaps in some of the lands, most of them go out and travel showing off their adornments and have no concern for modesty. So it is obligatory upon the wise to remove their sons from these co-ed schools.

Question Eleven: May Allaah reward you with good and treat you well. The questioner says: O Shaykh, The people of disobedience in our land are many; those who openly commit acts of disobedience; such as smoking, listening to music and other than that from acts of disobedience. So how are we to deal with them since they still have the rights of the Muslims, hence, they are not disbelievers?

Answer: Reflect upon the statement of Allaah, majestic is His Majesty:

وَالْمُؤْمِنُونَ وَالْمُؤْمِنَاتُ بَعْضُهُمْ أَوْلِيَاءُ بَعْضٍ يَأْمُرُونَ بِالْمَعْرُوفِ وَيَنْهَوْنَ عَنِ الْمُنْكَرِ وَيُقِيمُونَ الصَّلَاةَ وَيُؤْتُونَ الزَّكَاةَ وَيُطِيعُونَ اللَّهَ وَرَسُولَهُ أُولَئِكَ سَيَرْحَمُهُمُ اللَّهُ إِنَّ اللَّهَ عَزِيزٌ حَكِيمٌ

The believers, men and women, are Auliya' (helpers, supporters, friends, protectors) of one another, they enjoin (on the people) Al-Ma'roof

(i.e. Islaamic Monotheism and all that Islaam orders one to do), and forbid (people) from Al-Munkar (i.e. polytheism and disbelief of all kinds, and all that Islaam has forbidden); they perform As-Salat (Iqamat-as-Salat) and give the Zakat, and obey Allaah and His Messenger. Allaah will have His Mercy on them. Surely Allaah is All-Mighty, All-Wise.⁹

Reflect upon His, the Most High, saying:

وَلَتَكُنَّ مِنْكُمْ أُمَّةٌ يَدْعُونَ إِلَى الْخَيْرِ وَيَأْمُرُونَ بِالْمَعْرُوفِ وَيَنْهَوْنَ عَنِ الْمُنْكَرِ وَأُولَئِكَ هُمُ
الْمُفْلِحُونَ ﴿١٠٤﴾

Let there arise out of you a group of people inviting to all that is good (Islaam), enjoining Al-Ma'roof (i.e. Islaamic Monotheism and all that Islaam orders one to do) and forbidding Al-Munkar (polytheism and disbelief and all that Islaam has forbidden). And it is they who are the successful.¹⁰

It is clear that these people obligate upon us that we command them with good and forbid them from evil. Moreover, I attach to

⁹ (At-Tawbah 9:71).

¹⁰ (Aali Imran 3:104).

the aforementioned verses and that which bears their meaning, the Prophet's صلى الله عليه وآله statement:

مَنْ رَأَى مِنْكُمْ مُنْكَرًا فَلْيُغَيِّرْهُ بِيَدِهِ، فَإِنْ لَمْ يَسْتَطِعْ فَبِلِسَانِهِ، فَإِنْ لَمْ يَسْتَطِعْ فَبِقَلْبِهِ،
وَذَلِكَ أَوْعَفُ الْإِيمَانِ

*Whoever from amongst you sees an evil, let him change it with his hand. If he is not able, then let him change it with his tongue. If he is not able then with his heart; and that is the weakest of faith.'*¹¹

It is also clear that the levels of commanding the good and forbidding the evil are three:

Removing the evil with the hand. This is related to the one who has the ability to do so, if that will not bring about an evil greater than it. This, the people of knowledge mentioned, is related to the Imaam and his delegates; likewise, the man as it relates to the people of his household, and those who have some authority; if he is able to change the evil with his hand.

Changing it with the tongue. This is clarified in His, the Most High, statement:

ادْعُ إِلَى سَبِيلِ رَبِّكَ بِالْحُكْمَةِ وَالْمَوْعِظَةِ الْحَسَنَةِ وَجِدْ لَهُمُ مَا لَمْ يَكُنْ لَكَ بِهِ قُوَّةٌ

Invite (mankind, O Muhammad) to the Way of

¹¹ Its Takhreej has preceded.

your Lord (i.e. Islaam) with wisdom (i.e. with the Divine Inspiration and the Qur'aan) and fair preaching, and argue with them in a way that is better.¹²

This is for the people of knowledge who are good at clarification and good in commanding and prohibiting, by that which Allaah has given them from wisdom and understanding of His religion. They clarify to the people the truth and they call them to it. Likewise, they clarify falsehood, which spreads in the land or country. They clarify that it is falsehood by way of evidence and they warn the people against it.

Changing it with the heart. Which is by, remaining far away from acts of disobedience and its people.

Here, we draw attention to the fact that some of the speakers cause corruption while they in fact desire rectification; they do evil while desiring good, due to their ignorance of the legislative texts and their scanty amount of comprehension of benefits and harms. For acts of disobedience, there is not land that is devoid of them. Something from disobedience was found within the era of the Prophet ﷺ and the four Khulafaa'. However, what was the remedy for it?

Firstly, we have, as does many of the lands, a scholar who is good

¹² (An-Nahl 16:125).

in clarifying and making evident that which is Halaal and that which is Haraam, depending, in his clarification, upon the Book and the Sunnah. No one can ever repudiate him. And we, have exerted our efforts in advising; advising the slaves of Allaah.

This advice which bears fruit, has different forms; from them:

- ❖ Sermons, which confirm the Usool of the religion and its universal principles. Which comprises of warning from innovations and disobedience and clarification of their danger upon the individual and the society.
- ❖ Lessons, which the Imaams establish in the Masajid to enlighten the people by way of comprehension in the religion, from the Book and the Sunnah upon the understanding of the righteous predecessors.
- ❖ Righteous callers who visit the Masajid to deliver admonitions and lectures, which comprise of incitement of the people toward all that which is obedience, whether that is obligatory or recommended.

The greatest of that which they establish from the obligations is At-Tawheed. They likewise warn against all acts of disobedience. And the greatest of that which they warn against is the association of partners with Allaah the Mighty and Majestic. For indeed knowledge is that which cultivates the people. The Prophet ﷺ said:

مَنْ يُرِدِ اللهُ بِهِ خَيْرًا يُفَقِّهْهُ فِي الدِّينِ

'He for whom Allaah wants good He gives him comprehension of the religion.'

The meaning of: '*...gives him comprehension of the religion.*' Is that He gives him insight into it and provides him with awareness so that he is aware of the right of Allaah and the right of himself and the right of the slaves of Allaah.

This Hadeeth is an explicit proof that the path to goodness is one path and no other. It is Fiqh in the religion. This is stated within the Hadeeth.

Shaykh Al-Islaam Ibn Taymiyah or someone else said: *'Its understanding is that he for whom Allaah does not want good, he does not give him comprehension of the religion.'*

Allaah has full mastery over His affair. So those who were to live (i.e. believers) might live after a clear evidence; and He will destroy those who are destroyed upon clear evidence.

So if those who advise the slaves of Allaah, establish this in the correct manner, then they have removed the blame from themselves by performing that which they are able. And Allaah does not burden any soul beyond its scope. And Allaah knows best.

Question Twelve: May Allaah reward you with good and treat you well. The questioner says: As-Salaamu Alaykum wa Rahmatullaahi wa Barakaatuh. We have heard speech from some of the scholars



of Ahlus-Sunnah saying: '*Such and such man is from the people of innovation.*' Are we to understand that he is an innovator or not? May Allaah reward you with goodness.

Answer: This statement from Ahlus-Sunnah has two applications:

This is the most common: That he is an innovator; he knows the truth and yet obstinately rejects it so that he has refused anything except deviation. He knows the Sunnah, yet he has refused anything except innovation. He has embarked upon innovation whilst knowing that it is innovation.

They use it as a term of rebuke. The meaning is that this person is a person of innovations; meaning he commits innovations, even if he is not an innovator; because from that which we know and from the Minhaj of Ahlus-Sunnah is that they do not declare anyone to be an innovator in and of himself, until the proof is established against him, and the proof is established that he is an innovator.

And Allaah knows best. May prayers and peace be upon our Prophet Muhammad; upon his family and Companions, altogether.

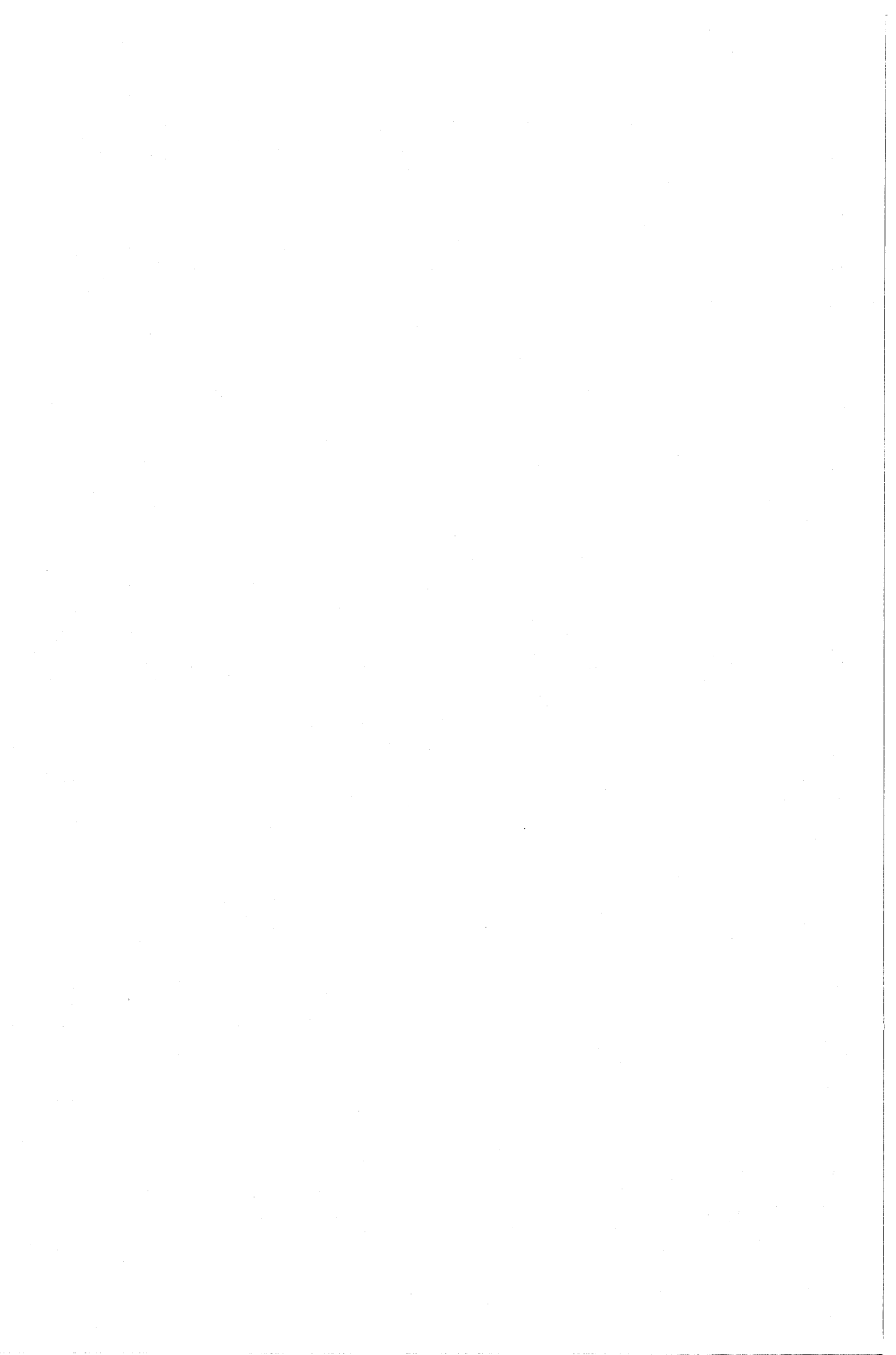


(4)

ضوابط معاملة السني للبدعي

**Guidelines For the Sunni in Dealing with
the Innovator**





(4)

ضوابط معاملة السني للبدعي

Guidelines For the Sunni in Dealing with the Innovator



Question One: May Allaah lengthen your life; what is the ruling on mixing and sitting with the people of innovations and desires, from the Ikhwaan (Al-Muslimeen), At-Tableegh, and the Hizbees of various types; those who are disbelievers and those who are not disbelievers?

Answer: All the praise is for Allaah; and may praise and peace be upon our Prophet Muhammad, his family members, companions, and those who have allegiance to him.

It is obligatory upon the Sunni to be distinguished from the people of innovation and to stay far away from them and beware of them. This is the general principle in dealing with the people of innovations, whether they are disbelievers or not disbelievers. However, advising the individuals from the people of innovations, whether they be Ikhwaanis, Tableeghis, Surooris, or other than them; advising the individuals from them (is permissible) if one deems it will benefit.



On this basis, sitting with the people of desires has the following details:

- ❖ **Firstly:** Not sitting with the group who are distinguished by innovations, and not mixing with them in their centers and forums.
- ❖ **Secondly:** The permissibility of mixing with a small number of them; if one deems that they will benefit from (this) sitting.
- ❖ **Thirdly:** If the person who sits and mixes is from the people of knowledge and the notable people of the Sunnah, then it is obligatory upon him to stay away from the Innovators and to not come to them in their gatherings. For indeed many of the people will be misled by that. For if a notable man of the Sunnah who is known for defending the Sunnah and aiding it were to sit with them, then the people of innovations will deceive the people by way of him and will gain (their trust) from them by way of him; and by way of his mixing with them the religious legislation will be negated. Due to this we say, that it is not permissible for him. However, if someone less than him were to sit with them who is not famous, then there is nothing to prevent him from mixing with a very small number of them. Mutually visiting them in order to exert efforts in advising them, if one perceives a benefit and the

fruits (of this) are apparent; and he clarifies the truth to them and perseveres with them. Otherwise, let him wash his hands of them and leave them; and not perpetuate (the sitting) with them by which they gain strength.

So it is known that the people of innovations-whether they be few or many-when the Sunni perpetually mixes with them, then others will be deceived by him and the people of innovations will be strengthened by way of him.

Question Two: May Allaah treat you well; is there a difference in boycotting the person of innovation who calls to his innovation and the one who does not call to it; and how should dealings be with each of them?

Answer: There is no doubt that distinguishing between the two categories is obligatory. For the one who is silent with his innovation and does not call to it, nor does he spread it, the people are not harmed by him. Rather, his harm is upon himself. As opposed to the one who calls to his innovation and affirms it and spreads it openly and publicizes it. This is the one who deserves to be boycotted, separated from, left off, and warned against. As for the first one, he is advised personally. As for the second, he is boycotted. But how is he boycotted?

Firstly: If the greater benefit is in boycotting him, by the majority



of the people being with Ahlus-Sunnah and the strength being with them, then he boycotts him and there is no honor for him. He warns against him and there is no honor for him.

If the majority is with him and his likes, and their influence is strong and effective in general and specific, then he is boycotted with a partial boycott, and he is not warned against openly; but his error is refuted.

Whoever he may be, so and so, or so and so, his lessons are abandoned and he is not listened to. However, he is not warned against due to what that contains from corruption. Innovations are only generally warned against and the mistakes of this man are warned against with the evidence, particularly in order that the common folk and the elite know that this man is upon error. Because if they were to boycott him and warn against him, then he would incite the common folk and the elite against him, and Fitnah will be caused as well as the enmity of the people of innovation-who are the strong in power, they are the people of sway and influence-against Ahlus-Sunnah. They will humiliate them and belittle them and split their group and shake them up. So repelling evil is what is required. For the Prophet ﷺ did not kill the leader of the Khawaarij when he said an evil word and 'Umar, may Allaah have mercy upon him, sought permission to kill him. The Prophet ﷺ said:

“Allaah forbid, that the people should say that I kill my Companions.”¹

This was the case while in killing the man there was freedom from his evil and rebuking those who came after him. However, precedence was given to not killing him.

Question Three: May Allaah reward you and bless you; as it relates to the person of innovation who does not call to his innovation, if he is advised, but does not heed the advice, and persists after knowledge and clarity, then how is he dealt with?

Answer: He is left, but not warned against. For many of the people of Hadeeth were known for innovations and accused with innovations, but the people (scholars) kept quiet about them and took knowledge (Ahadeeth) from them.

Question Four: If common speech within these sittings and meetings is not connected to innovation; however, it is regarding worldly affairs and has no connection with the religion, what is the ruling on this as well?

Answer: It is proper that there be, between the Muslims in general, and amongst Ahlus-Sunnah specifically, speech about At-Tawheed, the Sunnah, and Fiqh, so that the sitting be a gathering of knowledge

¹ Muslim reported it in the Book of Zakat; Chapter: Mentioning the Characteristics of the Khawaarij no. 1063.



and the Angels will encircle it and Allaah will cause tranquility and mercy to descend upon it. As for worldly sittings, in most cases they are not devoid of 'he said she said' and they contain the wasting of time. They cause the hardness of the hearts. So it is proper for the learned and intelligent student of knowledge that if he sits in any gathering and gives Salaams to its people and greets them with what is appropriate, giving each of them his proper respect in his greeting, that he call them to listen to some of the Ahadeeth and some rulings, and that he should not bore them. Because, sometimes certain occasions have brought them together; such as a wedding feast, and 'Aqeeqah, or other than that from different occasions. So they meet, and give Salaams to each other, supplicate for blessings upon some; some ask about the state of others; there is no harm in this. However, when he sees that they are becoming preoccupied by affairs which harm them, then he busies them with the remembrance of Allaah and he uses intelligence and open his chest use insight and look for the reward from Allaah. For perhaps he will hear slandering, backbiting, and insinuations from the people. However, it is obligatory upon him to open his chest so that will win the general people and the elite over.

Question Five: We understand from that, this answer of yours is regarding sitting with the people of innovations as well? Meaning: If the common speech within these gatherings between Ahlus-Sunnah and the people of innovations is not connected to that which is (in

any way) related to the religion; it is only regarding worldly affair; what is the ruling?

Answer: If the Sunni is in need to procure some need from an innovator, then there is no harm in this. However, it is not permissible for that to be a lot, more than what the situation calls for. For indeed the people of innovations are harmful, but one needs to sell something to this one or buy something from that one; or for example, a man's father is an innovator while his son is a Sunni, so he wants to ask him about his wellbeing or he comes together with him in a gathering for no specific reason, then there is no harm in this. As for the Ahlus-Sunnah sitting with the people of innovation and spending time with he said she said, then this is an error and it is not permissible. And we warn against sitting with the people of innovation. However, my speech regarding sitting with the people of innovations (the preceding speech) is in the general gatherings wherein the Sunni as well as the innovator are brought together.

I say: Wisdom is required; diplomacy is required so that one will win the people over and clarify to them the truth. In some of countries, the Sunnah is within them like a white hair amongst a sea of black, for it is little while innovation is prevalent, widespread, and public; and it has sway and influence. So it is a must that the Sunni be wise so that he may win the people over and save them from destruction and misguidance.



Question Six: If the Salafi is related to a person of innovation, such as this person maybe his brother, or his uncle, or his in-law, or the likes, how should he be dealt with in this case?

Answer: No doubt, this happens. In many homes, you find the Sunni, Salafi to be alone; one man or one woman, and all the rest of them are people of innovation. So for this person, it is a must that his diplomacy must be good to gain favor and show love to them, and draw them to him with goodness. He must clarify to them the truth, with love, affection, and honesty. He should not pounce upon them like a lion pounces upon his prey or make it apparent to them that they are misguided while it is he who is upon the truth and guidance.

However, it is upon him to seize or take advantage of the opportunity of blood relation, and clarify to them so that Allaah, the Mighty and Majestic, will guide them; and it is upon him to have patience and seek the reward from Allaah, and not to be hasty as long as the innovation is Mufassiqah (i.e. it is wrongdoing and not disbelief), then it is upon him to be patient and seek the reward from Allaah. He is to be serious in that and strive hard, and seek refuge with Allaah by supplication as well, in seeking their guidance and their return to the Sunnah.

The people, as based on our experience, whether commoners or scholars, you benefit them by using wisdom and good diplomacy. As

for the one who is obstinate, then he is dealt with in accordance with one's strength and ability.

Question Seven: May Allaah reward you with good and may Allaah bless you. What is the ruling regarding the Salafi who persists, after having been advised, upon mixing with the people of innovations, from At-Tableegh, Al-Ikhwaan, and other than them? And what is the ruling of the one who affirms the obligation of boycotting them, but he does not boycott them, either due to a worldly benefit in uniting with them or depending upon a Fatwaa of the 'Allaamah Al-Albaani, may Allaah bestow immense mercy upon him, which mentions that this time does not call for boycotting in most cases, because Ahlus-Sunnah does not have influence?

Answer: This person, we take care of him, strengthen him, and aid him upon the Sunnah. Regarding that which is between us and him, we are stern with him. However, we do not separate from him as long as he is with us strengthening our power and traversing upon our Minhaj, and he does not help the people of innovations against us; he is only depending upon the Fatwaa of some of the people of knowledge. This one is from us and we are from him. And I, appropriately, may Allaah bless you, have a tape which the brothers have named: 'The Crime of Tamyee' Against the Salafi Minhaj. Return to it (for more on this issue).

Question Eight: Is the following statement correct, with increased clarity from you, may Allaah reward you with good; the statement is: *The truth is accepted from whoever says it; and falsehood is rejected from whoever says it. So if an innovator; rather, Shaytaan and a Kaafir, were to say a statement of truth, then it is accepted from him and confirmed, in keeping with the statement of Allaah The Most High:*

وَلَا يَجْرِمَنَّكُمْ شَنَاٰنُ قَوْمٍ عَلٰٓى اَلَّا تَعْدِلُوْا اَعْدِلُوْا هُوَ اَقْرَبُ لِلتَّقْوٰى

“Let not the enmity and hatred of others make you avoid justice. Be just: that is nearer to piety.”²

However, it is not permissible to take from the innovator and seek the truth from him, as is the Minhaj of the Salaf As-Saalib. Truth is only to be sought from the people of truth who act upon it and they are the scholars of Ahlus-Sunnah, and no others.

Answer: This principle is correct, Insha-Allaah Ta’ala. The truth is accepted from the one who has brought it. However, every person who is correct is not an Imaam in the truth. For Shaytaan is the one who taught Aboo Hurayrah, may Allaah be pleased with him, Ayatul-Kursi. The Prophet ﷺ said concerning him:

“He has told you the truth although he is a liar.”³

² (Al-Maa'idah 5:8).

³ Al-Bukhaaree reported it in the Book of Guardianship; Chapter: If one entrusts a man as a Guardian the Guardian and the Wakeel Leaves Something.

The Jewish Rabbi who said: “O *Aboo Qaasim*, indeed we find within the *Tawrah* that Allaah will place the heavens upon His Finger... (to the end of the *Hadeeth*).” Allaah’s Messenger ﷺ glorified Allaah saying:

“*Subhaana-Allaah! Subhaana-Allaah!*”⁴

And he laughed until his incisor teeth became visible in confirmation of what the Rabbi had said.

So he who says the truth is confirmed. However, the people who speak the truth are of different categories.

- ❖ From them is the man of the Sunnah who is from us and we are from him.
- ❖ From them is the disbelieving person of innovation.
- ❖ From them is the disbeliever.

This principle is correct, as long as (it is applied) with the restriction we mentioned. For we accept the truth from the one who says it. However, we do not take from anyone except Ahlus-Sunnah. This is correct.

I want to draw attention to the fact that the innovator who does not call to his innovation, there is nothing to prevent taking knowledge

⁴ Al-Bukhaaree reported it in the Book of Tafseer; Chapter: His Statement: ‘And they have not estimated Him with His rightful estimate.’ No. 4811. And Muslim in the Book of the Descriptions of the (day of) Standing, Paradise, and the Hellfire. No. 2788.



from him if there is a need. The meaning of this is that if we are sufficed by Ahlus-Sunnah then we do not depend upon the people of innovation, even if they do not call to their innovations.

Question Nine: Is the following statement correct, with clarity from you, may Allaah reward you with good: *The scholars of Ahlus-Sunnah are of two categories: Scholars who know the Minhaj and scholars who do not know the Minhaj.*

Answer: No; this is never correct! There is not to be found a scholar from the scholars of the Sunnah except that he knows the 'Aqeedah and the Minhaj and he affirms the 'Aqeedah and the Minhaj. However, at times the Sunni scholar may make a mistake. His mistake is not to be followed up, and he is rewarded, insha-Allaah, for his Ijtihaad; and we preserve his honor and do not follow up his error.

I say: Fear Allaah regarding the Sunnah; and cling to having kindness and wisdom. Cooperate in that which is between you upon righteousness and piety. If a Salafi makes a mistake, do not publicize his error amongst the commoners and the elite. Rather, advise him. For indeed the Salafi is such that the Sunnah makes him return.

Question Ten: There is present within our state Masaajid wherein the Takfeeris and Hizbis are abundant, calling to their falsehood, deceiving the Salafi youth, -the youth of Tasfiyah and Tarbiyah- by their doubts; and specifically those new to Al-Islam from amongst

them. From these Takfeeris, a group of them accuse the two Imaams, Aboo Haneefah and Al-Albaani, may Allaah the Exalted have mercy upon them, with Irjaa' and they accuse the Shaykh and Mujaahid, Rabia', may Allaah the Exalted have mercy upon him, of lying on Sayyid Qutb. They also declare the rulers to be disbelievers and they explain the verse:

وَمَنْ لَّمْ يَحْكَمْ بِمَا أَنزَلَ اللَّهُ فَأُولَٰئِكَ هُمُ الْكَافِرُونَ

And whosoever does not judge by what Allaah has revealed, such are the Kafiroun (i.e. disbelievers).⁵

With other than that which our pious predecessors explained it. They likewise call to the Minhaj of Sayyid Qutb the Takfeeri and they make it popular by way of the books of the deviant Qutbees. Due to this, we seek from you, our noble Shaykh, guiding Minhaj based advice on how to deal with these Takfeeris and the position towards them. Perhaps Allaah will benefit us all, insha-Allaah, just as we are benefitted by your tapes, and for Allaah is the praise. For indeed, you have, within the hearts of Ahlus-Sunnah from us, a lofty position; and we ask Allaah, Al-Hayy Al-Qayyoom, to make you firm upon the truth until death, and that He cause your end to be upon your righteous deeds; indeed He is Generous and Noble.

⁵ (Al-Ma'idah 5:44).



Answer: I greet you, my sons, and I say: May He for Whose sake you love me love you, and may Allaah thank you. I call the attendees from the angels to bear witness to Allaah, and I call you to witness that I am not that which you have described me with. However, I, -and the praise is for Allaah- am a student of knowledge. I have an expertise by which I know the solution to the issue; and a small amount of knowledge of Jarh wa-Ta'deel, and the praise is for Allaah. This is a bounty of Allaah, and then by the virtue of our present day Imaams and leaders.

As for the question about these people, and how to deal with them, then the answer to this question comprises a number of perspectives:

The First Perspective: They have lied upon Al-Albaani by accusing him of Irjaa' or saying about him as being upon Irjaa', and raising their voices with that. Whoever rules upon Al-Albaani with Irjaa', and describes him with Irjaa', then either he does not know Al-Albaani or they do not know Irjaa'.

This error is always made by the callers to falsehood, in order to drag the people to make Takfeer of the disobedient people in general and the rulers in particular. Al-Albaani is not from the Murji'ah at all, and whoever opposes us regarding him and opposes Ahlus-Sunnah then he depends therein upon principles and evidence, which are outside of the realm of Salafiyyah. Rather, he is an Imaam from the Imaams

of Ahlus-Sunnah according to the just from his brothers and sons. As for Aboo Haneefah, may Allaah have mercy upon him, yes, he was from the jurists of the Murji'ah. Indeed, Eemaan, according to Aboo Haneefah, may Allaah have mercy upon him, is statement and belief, and he did not see actions to be from the term Eemaan. This statement of his is criticized as it contradicts the texts and the Ijmaa'. Due to this, some of the scholars of the Sunnah declared him to be an innovator some of them criticized him. However, the balanced statement is that he is from Ahlus-Sunnah in general and he is dealt with in this manner and he is criticized regarding it, and is considered to have erred and left in favor of that which is correct. For he removes actions from the term al-Eemaan, and that which we have heard from him contradicts the text [of the Book and the Sunnah] and the Ijmaa'.

Secondly: They have lied upon the Shaykh Rabia, may Allaah preserve him, because Shaykh Rabia said that which he said about Sayyid Qutb based upon his own books transmitting it from Sayyid's books. The books of a man are a witness against him.

I say to you and to everyone who this message reaches: The sources of Jarh (criticism) according to us are three:

- ❖ **One:** The books of the man or his publications which emanate from him with his own writing.



❖ **Two:** His voice which has been recorded.

❖ **Three:** The transmission from him by trustworthy people.

Sayyid Qutb's books are a witness against him. They contain statements of Wahdtul-Wujood (i.e. that Allaah and His creation are one); they contain statements of disbelief; they contain negation of the Attributes (of Allaah); they contain statement of unity of religions; they contain Takfeer and rebellion against the rulers and other than that from errors, evils, and deviations. Due to this, no one advises with the books of Sayyid Qutb except one of three types:

- I. A man of the same philosophy who is upon the ideology of Sayyid Qutb and his Takfeeri Madh-hab. This is the one whom it is obligatory upon the Ummah to warn against him. For he is a modern day Khaariji even if he openly manifests Salafiyah and calls the people to it.
- II. A man who has no criterion, even if he is upon the Sunnah. Meaning, every time he hears good speech he takes it as a principle upon the one who said it, that there is good within this speech and within this speech there is an element of truth. So he has no criterion. This one is not relied upon and nothing is to be taken from him.
- III. One who is ignorant of Sayyid Qutb and does not know anything about his condition, or he was praised by the people

of Fitnah and misguidance, so he traversed upon this (same thing).

This was the second perspective.

The Third Perspective: I say to you: be diligent in spreading the Sunnah. Rather, hold fast to the Book and the Sunnah in accordance with the way of the Salaf As-Saalih, and be hard upon that. Bite onto it with your molar teeth and call to aiding its people and clinging to those who are known for spreading the Sunnah and aiding it and aiding its people; defending it and destroying innovation.

Likewise, I advise you not to argue with these people and do not wrangle with them, and do not enter into debate with them. Rather, hold fast to the Sunnah; call to the Sunnah. He who is an Imaam, let him spread the Sunnah from his Masjid. He who is a teacher, then let him spread the Sunnah from the lessons without caring about personalities. Spread the Sunnah, teach it to the people, call the elite and the commoners, and teach the Sunnah. As for these people, warn those whom you are able to warn from them. However, you know that warning requires strength in personality and strength in status. So if you have acquired strength in knowledge, strength in personality, and strength in status amongst the people, then warn against them. If you have not acquired this then warn amongst yourselves and warn those who you have hope for and may the people accept your speech and flee from these other people.



Question Eleven: Our noble Shaykh, may Allaah reward you with good; amongst us are youth who ascribe to Salafiyyah, and for Allaah is the praise, and they love Salafiyyah. However, they do not abandon these Takfeeris. Rather, they mix with them, and they joke with them having good thoughts about them; and they say that *the truth has not been clarified to them and they have doubts with them, so we have mercy upon them and do not boycott them*. So what do you advise them with, O our noble Shaykh, may Allaah reward you with good, and how, May Allaah bless you, should our dealings be with them as well?

Answer: Convey to these people from me the Salaam and advice that they should suffice with advising these people, if Takfeer and that which you have mentioned is affirmed from them.

Convey to your people from me the Salaam, and say to them: So and so gives you Salaam and says to you: Suffice yourselves with advising these people in restricted gatherings, and clarification of the truth to them. So he from them who accepts, then connect him with yourself; he is from you and you are from him. He from them who does not accept, then free your hands of him and wash your hands of him and abandon him. May Allaah bless you; for clarification of the truth.

In closing; we ask Allaah Al-Hayy Al-Qayyoom, to benefit, by you, Islaam and the Muslims; and to aid, by you, the truth and the

Sunnah. Indeed He is Generous and Noble; and He is Near and Responsive; and indeed I love you for the sake of Allaah; and As-Salaamu Alaykum wa Rahmatullaahi wa Baarakatuh



HADEETH INDEX

1- Guidelines on how Ahlus-Sunnah Deals with the People of Falsehood.

"There will not cease to be a group from my nation evident upon the truth....

There will be, at the end of my nation, a people who will speak with that which neither....

"The Jews divided into 71 groups. The Christians divided into.....

"Those who are upon the likes of that which I and my Companions are upon....

"The people used to ask Allaah's Messenger ﷺ about the good; I used to ask him about the evil.....

"There will not cease to a group from my nation victorious upon the.....

"I saw a Prophet, having with him a group of ten or so men; and.....

"Indeed it does not kill the game nor does it wound the enemy....

"Go back and pray, for you.....

"If the judge issues a ruling and makes Ijtihad (strives for the truth).....

2 - The Distinguishing Line Between the Dealing with Ahlus-Sunnah and the People of Falsehood

A man is upon the Deen of his intimate friend.....

"He for whom Allaah wants good, He gives.....

"He who treads a path in search of knowledge, Allaah will.....

"Whoever amongst you sees an evil, he must change.....

"He who wants to advise the leader then let him.....

3 - Fiqh of dealings with the People of Sunnah and the People of Falschood.

"I had a slave girl who was grazing my sheep

"Indeed he upon whom a ruler rules, and he sees.....

"He who wants to advise the ruler, he shouldn't reveal....

"The religion is sincere advice, the.....

"The best thing for man is a herd of sheep.....

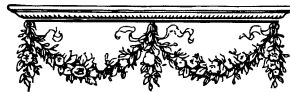
"Whoever from amongst you sees an evil, let.....

4 - Guidelines For the Sunni in Dealing with the Innovator.

"Allaah forbid, that the people should say that I...

"He has told you the truth although he...

"Subhaana-Allaah! Subhaana-Allaah!



Glossary

A



'Aqeedah - The principles and specific details of belief that one holds in his heart.

'Awrah - That which is hidden or covered; specifically the private parts.

Ahadeeth – (The plural of Hadeeth) A narration containing the sayings of the Messenger of Allaah ﷺ, his actions, his silent approvals or any descriptions of him.

Ahlul-Athar - A term that is used to describe the followers of the Narrations of the Prophet and his Companions.

Ahlul-Hadeeth - The people of Hadeeth, this is a description of whoever submits to the Prophetic Narrations in accepting and deriving his belief. As opposed to Ahlul-Kalaam and Ahlul-Bid'ah who rely upon other than this.

Ahlus-Sunnah wal Jamaa'ah - Those who hold fast to that which the Prophet ﷺ and his Companions were upon, with regards to 'Aqeedah (belief), Manhaj (methodology) and all other Matters of religion and Who hold onto this way, not abandoning it for the Way of the Innovated and Misguided sects.

Al-Eemaan - the correct Islaamic faith, which comprises of firm belief in the heart, profession by the tongue and the action of the limbs. It can increase and decrease.

Athari - A title given to someone who follows the Hadeeth and the narrations of the Salaf.

Awliyaa' - those who are close to Allaah, from those who worship Allaah based upon the book and the Sunnah and the way of the Salaf.

B



Bid'ah - an innovation, something having no precedence from the prophetic Sunnah.

D



Da'wah - calling the people to the religion of islaam.

Dajjaal – The false antichrist; a liar.

Deen -The way of life prescribed by Allah i.e. Islaam.

Deenaar - a unit of currency in the Arab lands.

Dirhams - A unit of currency in the Arab lands.

Dunyaa – This world; worldly life.



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Faasiq – An evil-doer, Sinner.

Fiqh - The understanding and application of the Sharia' as derived from the Qur'aan and the Sunnah.

Fitan – (Plural for Fitnah) Trials and tribulations.

ۛ



Haraam- Prohibited under the Islaamic Sharia'.

Hasan - fine; a term used in the science of Hadeeth used for an authentic Hadeeth, which does not reach the higher category of Saheeh.

Hawd - The lake in Paradise.

Hijrah - The emigration of the Prophet ﷺ from Makkah to Madina; migration of the Muslims from the lands of the disbelievers to the lands of the Muslims.

ۛ



Ifraat - exceeding the limits, exaggeration.

Ijmaa'- Consensus, the agreement of the Companions of the Messenger ﷺ upon an issue, and the agreement of the scholars of Ahlus-Sunnah wal-Jamaa'ah upon an issue.

IjtihAAD - Deducing a ruling; Exertion of effort; the process of arising at a reasoned decision by a scholar on an issue.

Irjaa' – the innovated belief that actions are not a necessary part of Eemaan, and that people do not vary in their levels of faith.

Istiqaamah - Being upright, & steadfast upon the religion.

Ittibaa' following; following of the Messenger of Allaah ﷺ.

J

Jabbariyah – Those who followed a deviant belief that humans are forced to do the actions, which they do; not having free will.

Jamaa'ah - The body of Muslims, which is united upon adherence to the truth, which is what the Companions were upon and those following them upon that.

Jarh – A criticism, refutation or warning made by a scholar against an individual due to which his reliability and trustworthiness is removed.

K

Kaafir – (Sing. of Kuffar) a disbeliever.

Khawaarij - Anyone who rebels against the Muslim leader. Those who rebelled against Ali declaring him to be a disbeliever and those who rebel against and fight the Muslim rulers. They believe that



Muslims who have committed major sins are disbelievers and are doomed to hell forever.

Khulafaa' - (Plural for Khalifa) the Muslim leader under whom all the Muslims unite.

Kufr - Disbelief, the opposite of Eemaan.



Masaajid - (Plural for Masjid), a house of Allaah where the five daily prayers are established.

Minhaj / Manhaj: Methodology, the Methodology of a Muslim in the derivation and understanding and application of his Religion.

Mu'tazilah - A sect which began at the start of the 2nd Century Hijrah. It was founded by Amr ibn Ubayd and Waasil ibn 'Ataa. They believe in the negation of Allaah's Characteristics, they believe the Qur'aan to be created, rebelling against the Muslim rulers to be correct and that the Muslims guilty of Major sins are in a position between belief and disbelief and that they are destined to be in Hell forever.

Mujtahid - The scholar who has the ability to deduct a ruling.

Murji'ah - The one who holds the innovated belief that actions are not a necessary part of Eemaan, and that people do not vary in their levels of faith.

Mus-haf - The written or printed Qur'aan.

Muslimah - a female Muslim.

Muwaazaanaat – A deviant concept, which states that when a person criticizes someone, he is obliged to mention his good qualities as well.

Q
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Qadr - Allaah's Pre-decree and pre- ordainment of the creation.

Qutbees – Those who follow the ideology of Sayyid Qutb.

Qutbi – A single follower of the ideology of Sayyid Qutb.

S
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Salaf As-Saalih - The pious predecessors, the early Muslims, those of the first three generations specifically (i.e. the Companions, the successors and their successors) and those Imams who were upon what the Companions were upon of belief, worship and manners.

Salafiyah – Following the way of the Salaf as-Salih.

Shaytaan - The devil.

Shirk - Associating partners or anything what so ever with Allaah. The worst crime in Islaam.

Soofism / Soofi – Originally applied to people who devoted themselves to solitary devotions and remaining aloof from the



world, to an extreme degree. In time they introduced practices and developed into various Tareeqahs (paths) very similar to monastic orders.

Sunnah - In the broadest sense the entire religion which the Prophet ﷺ came with. i.e. all the matters of belief, rulings, manners and actions which were conveyed by the Companions, It also Includes those matters which the Prophet ﷺ established by his sayings, actions and tacit approval -as opposed to Bida' innovation.

Suroori – A follower of a break away sect from the Ikhwaan Al-Muslimoon, who hold the same views and are more militant.



Ta'deel – A praise made by the scholars upon an individual due to his reliability and trustworthiness in narrating.

Taabi'oon – (Sing. Taabi'ee): The Successors to the Companions, the next generation after the Companions of the Prophet.

Tableegh – Conveying information.

Tableeghi – A follower of the modern day Soofi group.

Tafseer - The explanation of the Qur'aan.

Tafweed - Not acknowledging the meanings of the Names and Characteristics of Allaah.

Takfeer – Excommunicating a Muslim, expelling him from Islaam.

Takhreej – The science of Hadeeth where one references the Hadeeth to its sources and gives a verdict whether the Hadeeth is authentic or not.

Taqleed – Blind following; to follow someone's opinions without evidences.

Taqwaa – piety, Taqwaa is acting in obedience to Allaah, hoping for His Mercy upon light from Him and Taqwa is leaving acts of disobedience, out of fear of Him, upon light from Him.

Targheeb – Encouragement and instilling desire for the good from Allaah.

Tarheeb - Instilling fear from the punishment from Allaah.

Tasdeeq - To affirm something is true and correct. Affirmation.

Tazkiyah – The testification generally from a scholar that someone is trustworthy and competent.

U



Uhud – A mountain in north Madina, where the second battle in Islaam took place.

Ummah - the Muslim nation.

Umrah - The lesser pilgrimage to Makkah.

Usool - Fundamentals, Foundational matters.



W



Wahdatul-Wujood - The deviant belief that Allaah and His creation are one.

Walaa or Baraa' - Loyalty or being free from.

Wudu - The ablution, a ritual washing of the limbs in preparation for the prayer.'



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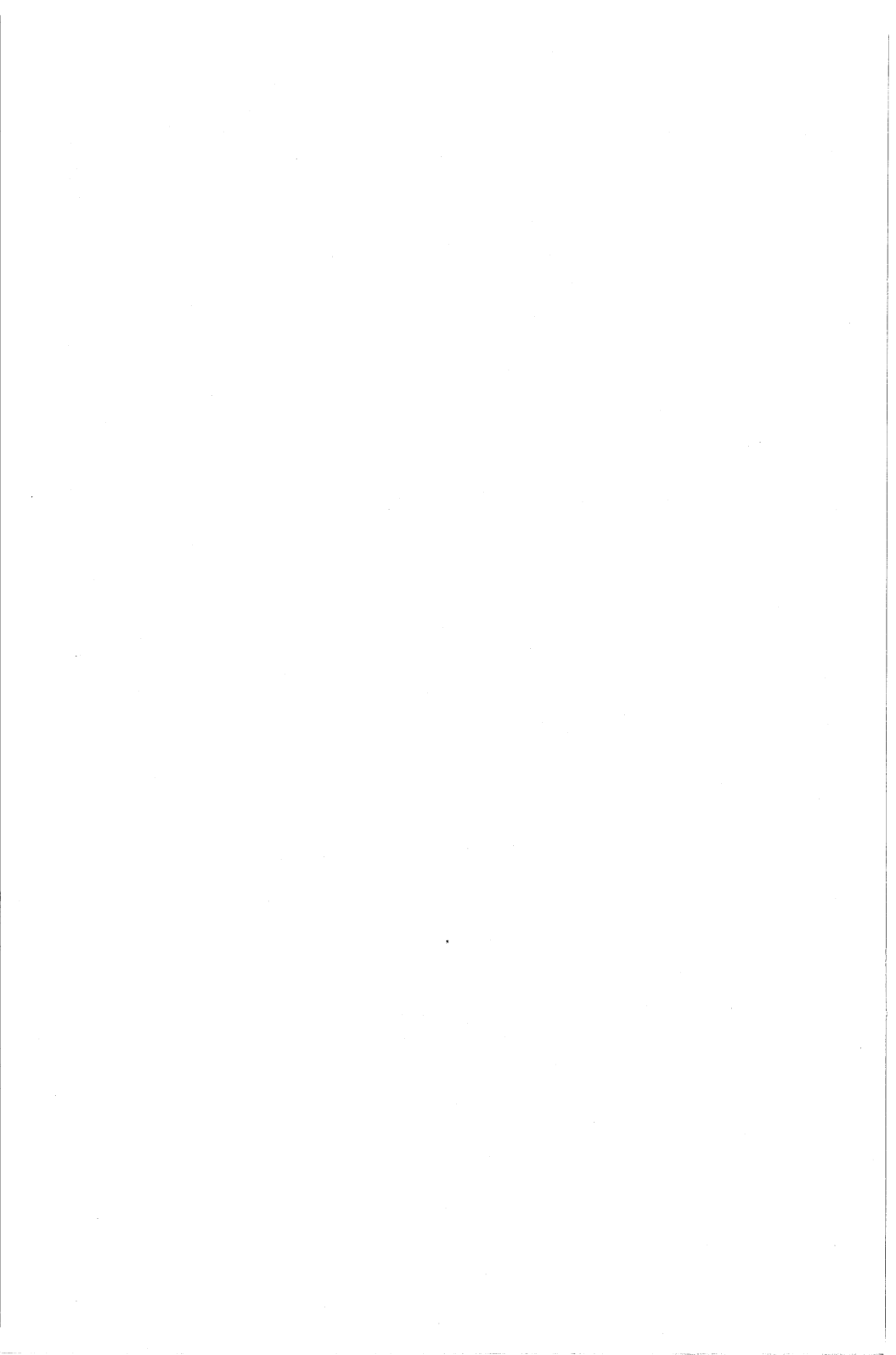
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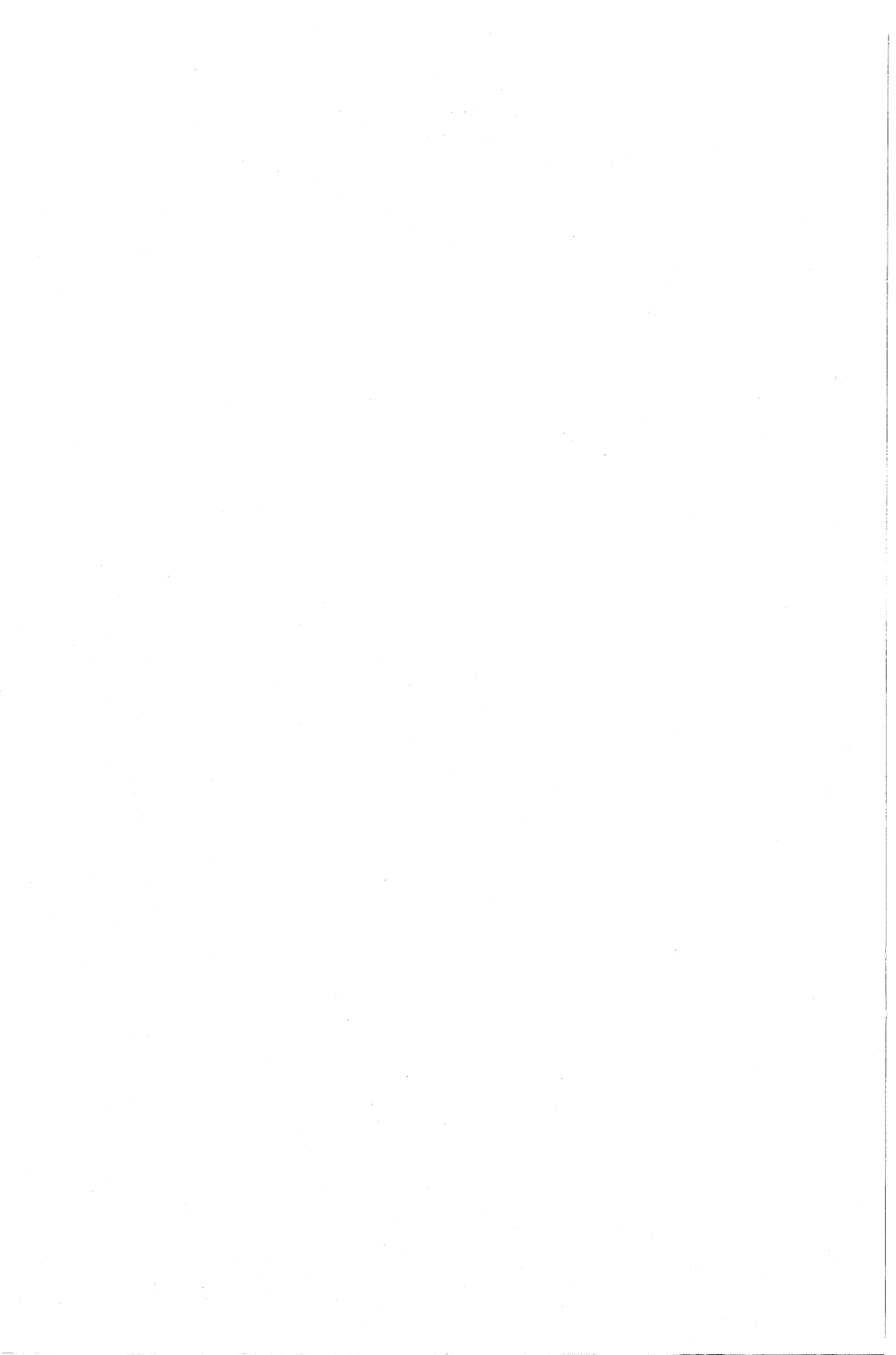
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