

Shaikh-ul-Islam Ibn Taimiyyah (ra) said:

"Some of the Shaafi'ee and Hanbalee scholars as well as others have permitted killing those who call towards innovations that are in opposition to the Qur'aan and Sunnah. This is the same case with the Maalikee scholars who say: 'Maalik and others have only permitted killing the *Qadariyyah* for the purpose of eradicating corruption in the land, not because of their apostasy.'" [2]

And he (ra) also said:

"Any innovator that has the proof established against him, it is required for him to undergo punishment. And if not, then still, his innovative and forbidden actions are fruitless and contain no reward in them. Rather, they subtract from his good deeds, reduce from his reward and serve as a means for lowering his honor and status. This is the ruling concerning those who are misguided and their recompense. And Allaah rules with equity and justice, He does not wrong anything, not even an atom." [3]

Taqee-ud-Deen Abu Muhammad 'Abd-ul-Ghane Al-Maqdisee (ra) said concerning the various groups:

"Know, may Allaah have mercy on you, that Islaam and its adherents are undermined by three types of groups: 1) The first type reject the *ahaadeeth* concerning Allaah's attributes and declare their narrators to be liars. These individuals are more harmful to Islaam and its adherents than the disbelievers. 2) Another group believes them to be authentic and accepts them, however, they distort their meaning. These people are far worse in harm than the first group. 3) The third type of group combines the first two views. According to their claims they eliminate any anthropomorphic qualities to Allaah, while they are lying. This directs them to accept the first two views. And they are more greater in danger than the first two groups." [4]

Ibn Al-Jawzee (ra) said:

"Abul-Wafaa 'Alee Ibn 'Aqeel said: 'Our Shaikh Abul-Fadl Al-Hamdhaanee said: 'The innovators in Islaam and the fabricators of *ahaadeeth* are worse than the disbelievers. This is because the disbelievers attempt to corrupt the Religion from the outside, whereas these individuals attempt to corrupt it from the inside. They take the similitude of the inhabitants of a land, who strive to corrupt its condition (from the inside), while the disbelievers take the similitude of raiders laying siege to the land from the outside. Thus it is the ones on the inside that open the doors of the land's surrounding barrier (and let the besiegers in). These types (of people) are far worse to Islaam than the ones who don't attribute themselves to it.'" [5]

I say that this type of talk concerning the various (deviant) groups is a fundamental attribute of Islaam. And there is no doubt that these innovators possessed good characteristics. However, these great scholars did not mention any of them, because mentioning them is not an obligation.

Thus, it was from the methodology of the righteous predecessors to warn against the books that held innovations within them, safeguarding the methodology of the Muslims from their harmful and dangerous effects. It is not a form of injustice for a Muslim, who is advising against a book, to mention the defects that are present in it, since he is warning the Muslims against its harm. This is even if he doesn't mention any of its good qualities. Rather, it is injustice for him to degrade it by labeling it with defects that are not present there, even if the book's author is a disbeliever.

Shaikh-ul-Islam Ibn Taimiyyah (ra) said:

"Lying against an individual is completely forbidden, regardless if he is a Muslim, a disbeliever or an evil sinner. However, fabricating a lie against a believer is more severe. In spite of all forms of lying on someone is forbidden, it is allowable during times of a legitimate necessity." [6]

Indeed the Messenger of Allaah (sallallaahu alayhi wasallam) warned against reading the books of the Jews and the Christians. Jaabir Ibn 'Abdillaah RAA reported that 'Umar Ibn Al-Khattaab RAA once approached the Prophet (sallallaahu alayhi wasallam) while holding a book he had obtained from some of the People of the Book. So he (sallallaahu alayhi wasallam) became angry and said: **"Do you have doubts, O Ibn Al-Khattaab? By the One whose hand my soul is in! I have surely brought it for you in its purified form. Do not ask them (people of the Book) about anything, for they will either inform you of truth and you will disbelieve in it, or of falsehood and you will believe in it. By the One whose hand my soul is in! If Moosaa were alive today, he would have no choice except to follow me!"** [7]

Shaikh-ul-Islaam Ibn Taimiyyah (ra) said:

This is the reality of the statement of those from the *Salaf* and the people of knowledge that say: 'Verily, the ones who called towards innovations are not to have their testimony accepted. Nor should they be followed in prayer. **Nor should knowledge be taken from them.** Nor should they be given women in marriage.' This is their recompense, until they stop what they are doing. Due to this, it must be noted that there is a difference between one who calls towards innovations and one who doesn't call to it (but yet is still an innovator). The one who calls to it, publicly displays his evil and thus it is necessary to punish him, as opposed to the one who conceals his innovation. Indeed, this latter one is only as evil as the hypocrites – those whom the Prophet (sallallaahu alayhi wasallam) used to accept their open proclamations (of Faith) and entrust their secret proclamations to Allaah, while possessing knowledge of the condition of most of them." [8]

Shaikh-ul-Islaam Ibn Taimiyyah (ra) said in his *tafseer* of Allaah's statement: **"The woman and the man guilty of fornication, lash each one of them a hundred times. Let not pity withhold you in their case, in a punishment prescribed by Allaah, if you believe in Allaah and the Last Day. And let a party of the believers witness their punishment."**[9]:

"Thus Allaah has commanded that they be recompensed and punished while in the presence of a group from the believers. This may be achieved by the event bearing witness to itself or the believers' bearing witness to it. The reason behind this is since if the act of disobedience is done openly, then its punishment must be done openly. This is as is stated in one narration: 'Whosoever sins while in secrecy, let him repent in secrecy. And whosoever sins in public, then let him repent in public.' It does not fall under the category of being concealed, such as the concealing that Allaah loves, as occurs in the hadeeth: **'Whosoever conceals (the faults) of a Muslim, Allaah will conceal him (i.e. his faults).'** Rather, if that (public) misdeed were to be concealed, it would be the same as agreeing with an open evil. In a hadeeth it states: 'Verily, when a sin is kept hidden it doesn't cause harm, except to the one who has committed it. And when it is done publicly and not repelled, it harms the masses of people.'

Thus if it is done publicly, then its recompense must be done in public, as well, in accordance with conceivable justice. For this reason, it is not considered backbiting to talk about one who openly publicizes his innovations and wickedness, as has been reported on Al-Hasan Al-Basree and others. This is because when one publicizes that, he justifies himself to be punished by the Muslims. The least of these forms of punishment is that he should be dispraised and dishonored so that the people may avoid and refrain from him and his deviance. And if he is not dispraised and the evil or disobedience or innovation that lies within him is not conveyed (to the public), then the people will be deceived by him. Then it is likely that this will bring some of them to act upon what he believes in. At the same time, it will only cause him to increase in

his daringness, evil and disobedience. So if the faults that he has in him are mentioned, then he will restrain and others will restrain from his evil and from accompanying and socializing with him. Al-Hasan Al-Basree said: 'Do you turn away from mentioning the condition of the evil-doer (*faajir*)? Mention what he has in him, so that the people may be warned of him!' This has been reported in *marfoo'* form.

Wickedness (*fujoor*) is a comprehensive term for every affair that involves disobedience or foul, evil speech, that of which causes the one who hears it to believe that there is wickedness in the heart of the one who spoke it. For this reason, it becomes necessary for this type of individual to be abandoned. If he openly proclaims his innovation or disobedience or wickedness or immorality or his intermingling with someone who does that, such that he doesn't care about whether the people will speak evilly about him or not, then indeed not abandoning him would then become a form of supporting him. If he openly proclaims his evil deeds, then he must be openly forsaken and if he does his evil deeds in secrecy, then he must be forsaken secretly. This is since *Hijrah* (abandonment) is the abandoning of something based upon the evil that is found there. And abandoning evil is to stay away from what Allaah has forbidden, as Allaah says: '**And stay away (*hajar*) from the idols**' [10] and He says: '**And abstain (*hajar*) from them in a good manner**' [11] and He says: '**And it has already been revealed to you in the Book (the Qur'aan) that when you hear the verses of Allaah being denied and mocked at, then do not sit with them, until they engage in a different topic of discussion. (But if you stay with them), then certainly you will be just like them.**' [12] " [13]

Ibn 'Abd-il-Barr (ra) said:

"Ismaa'eel Ibn 'Abd-ir-Rahmaan informed us that Ibraaheem Ibn Bakr narrated that he heard Abu 'Abdillaah Muhammad Ibn Ahmad Ibn Ishaq Ibn Khuwaizindaad Al-Misree Al-Maalikee say in the Book of *Al-Ijaaraat* (Leasing): 'Maalik said that it is not permissible to lease out any of the books of vain desires, innovations and astrology – and he went on to mention some books and then said – And the books of vain desires and innovations according to our companions are the books of the people of rhetoric (*kalaam*) from the likes of the *Mu'atazilah* and other than them. Leasing or lending out these books is not valid. This goes the same for books about determining the future based on astrology, books on the incantations of jinn and what resembles that.' And he said in the book of *Shahaadaat* (testimonies) regarding the explanation of Imaam Maalik's statement 'Accepting the testimony of the people of innovations and vain desires is not permissible': 'The people of desires according to Maalik and the rest of our companions are the people of rhetoric (*kalaam*). So every person that indulges in this rhetoric, then he is from the people of vain desires and innovations, whether he is *Ash'aree* or other than that. His testimony in Islaam is not to be accepted at all, he is to be abandoned and he is to be educated and corrected about his innovation. And if he persists on doing it, then he must repent from it." [14]

And Ibn 'Abd-il-Barr (ra) said immediately after quoting the hadeeth of Ka'ab Ibn Maalik RAA concerning the three individuals that opposed the Prophet (sallallaahu alayhi wasallam):

"In this hadeeth of Ka'ab RAA, there is proof that it is permissible for an individual to abandon his brother, if innovation or evil begins to show from him, hoping that his abandoning of him will serve to teach and rebuke him." [15]

Al-Khatteeb Al-Baghdaadee (1/232) reported with a chain connected to Al-Fadl Ibn Ziyaad: "I asked Abu 'Abdillaah (Ahmad Ibn Hanbal) about Al-Karaabeesee and what beliefs he proclaims, so his face grew serious and he lowered his head in silence for a while and then said: 'This individual proclaims the views of Jahm. Allaah says: '**And if anyone of the *mushrikeen* seeks your protection, then grant him your protection, so that he may hear the Words of Allaah (i.e. the Qur'aan).**' [16] So from who does he hear

from? And the Prophet (sallallaahu alayhi wasallam) said: **‘And he (the disbeliever) has the pact of trust, so that he may hear the words of Allaah.’** Indeed, the trial that the people are upon only came about due to these books which they have put forth. They have abandoned the narrations of the Messenger of Allaah (sallallaahu alayhi wasallam) and his companions and readily accepted these books!”

Shaikh Shams-ud-Deen Abu ‘Abdillaah Muhammad Ibn Muflih said:

"Shaikh Muwaffiq-ud-Deen (i.e. Ibn Qudaamah) has mentioned the forbiddance of looking into the books of innovators and he stated: **‘The *Salaf* used to forbid others from sitting with the innovators, looking into their books and listening to their speech.’**" [17]

Imaam Al-Baghawee (ra) said:

"The Prophet (sallallaahu alayhi wasallam) has informed us that this *ummah* would divide into groups, and that desires and innovations would appear amongst them. And he (sallallaahu alayhi wasallam) declared salvation for whosoever follows his Sunnah and the Sunnah of his companions RAA. So it is a must upon every Muslim, when he sees a man dispersing any type of vain desire or innovation knowingly, or he is scorning any part of the Sunnah, to abandon him and free himself of him, whether he is dead or alive. Thus, he does not greet him with *Salaam* when he encounters him nor does he respond to him if he is greeted initially. He is to continue doing this until that individual abandons his innovation and returns to the truth. As for the forbiddance of abandoning (i.e. making *Hijrah* from) one’s brother for more than three days [18], then that is in regards to a disagreement that occurs between two people in respect to matters of companionship or family ties. It is not in regards to the Religion, for indeed, abandoning the people of vain desires and innovations is unending, until they repent." [19]

Ash-Shaatibee (ra) said:

"Indeed the saved sect – and they are *Ahl-us-Sunnah wal-Jamaa’ah* – are commanded with disassociating themselves from the people of innovations, expelling them and punishing severely anyone that follows in their direction, whether by killing or less than that. The scholars have warned us from accompanying and gathering with them. That is the best way for casting hostility and hatred for them. However, the one who achieve this are the ones who give themselves cause for it, by splitting away from the *jamaa’ah* (Qur’aan and Sunnah), due to what he has innovated from adhering to the ways other than that of the believers’ way, not just for the sake of showing hostility. And how could this be, when we are commanded to disassociate from them while they are commanded to befriend us and return to the *jamaa’ah*?" [20]

Ash-Shaatibee (ra) said:

"When these groups begin to call towards their misguidance and they beautify it in the hearts of the common people and those who have no knowledge, then indeed, the harm that these people cause to the Muslims is just like that of the harm that Iblees causes. And they are the devils from among mankind. Thus there is no doubt that they must be exposed for what they are –people of innovation and misguidance – as well as those who attribute themselves to these divisions, if there is sufficient evidence that shows that they are from among them. So there is no doubt that these types of people must be exposed and expelled, so that the harm that emanates from them will not return to the Muslims. And if they abandon exposing them and withdrawing away from them, then the outcome of this is far worse than the harm caused by them, if the reason for abandoning the exposition of them is done out of fear of causing division and hatred..." [21]

I say that this is the way of the *Salaf* and these are their rules and regulations. This is the way they dealt with these types of books and with their authors, the innovators, as you have seen in the statements of Ibn Taimiyyah, Al-Baghawee and Ash-Shaatibee and in the words of Ibn 'Abd-il-Barr who relates it to Maalik and his companions. There is also the statements of Al-Khateeb and Al-Muwaffiq Ibn Qudaamah who relate it to Imaam Ahmad and all of the *Salaf*, without exception.

Ibn Al-Qayyim (ra) said:

"Likewise, there is no insurance to be paid for burning and destroying the deviant books. Al-Marwazee said: 'I said to Ahmad: I borrowed a book that has evil and wicked things in it. Do you think that I should tear it apart and burn it? **He said: Yes. So I burned it.**'

The Prophet (sallallaahu alayhi wasallam) once saw a book in the hand of 'Umar, that he had transcribed from the Torah and that he was amazed at how much it conformed with the Qur'aan. So the anger reflected on the face of the Messenger of Allaah (sallallaahu alayhi wasallam) until 'Umar went over to a fire and threw it in.

So how would it be if the Messenger of Allaah (sallallaahu alayhi wasallam) were to see what was written after him, from the books that oppose and contradict what is in the Qur'aan and Sunnah?! And Allaah is the One in whom we seek assistance! The Prophet (sallallaahu alayhi wasallam) commanded everyone that recorded his (sallallaahu alayhi wasallam) statements to erase what they had recorded from him (sallallaahu alayhi wasallam), except for the Qur'aan. Afterwards, he permitted his Sunnah to be recorded, but did not give permission for anything other than that.

Therefore, all these books that consist of opposition to the Sunnah have no permission to be written. Rather, they only have permission to be erased and destroyed, for there is not anything more harmful to the *ummah* than these books. The Sahaabah RAA burned all the copies of the *mus-haf* that opposed the *mus-haf* of 'Uthmaan RAA out of fear that differing would spread amongst the *ummah* (if they didn't do so). So how would it be if they were to see the books of today that cause disunity and division amongst the *ummah*!?" [22]

Then Ibn Al-Qayyim (ra) said:

"The objective is for these books, that contain lies and innovations, to be annihilated and destroyed. Destroying these books takes more precedence over destroying musical instruments and alcoholic containers, since their harm is much greater than the harm caused by these (latter) things. And there is no insurance to be paid for their loss, just as there is no insurance for breaking the vessels in which alcohol is drunk out of." [23]

Imaam Adh-Dhahabee (ra) said:

"Sa'eed Ibn 'Amr Al-Barda'ee said: 'I witnessed Abu Zur'ah when he was asked concerning Al-Haarith Al-Muhaasibee and his books. And he responded to the questioner by saying: 'Beware of these books for these are books of innovation and misguidance! Stick to the narrations for indeed you will find in them that which is sufficient for you.' Then it was said to him: 'There is an admonition for us in these books.' So he responded: 'Whosoever does not receive admonition from the Qur'aan, then he will not receive any admonition from these books! Has it reached you that Sufyaan or Maalik or Al-Awzaa'ee wrote these types of books on false delusions and misgivings? How quick people are to rush to innovations!'

Al-Haarith died in the year 243 after Hijrah. So where are the likes of Al-Haarith, now? And how would it be if Abu Zur'ah (ra) were to see the books that were written in later times, such as *Quwat-ul-Quloob* (Strength of the hearts) of Abu Taalib?! And where are the likes of *Quwat-ul-Quloob*, now?!? How would it be if he were to see *Bahjat-ul-Asraar* (The splendors of the hidden dimensions) of Ibn Juhdam or *Haqaa'iq-ut-Tafseer* (The real/hidden meanings of the Qur'aan) of As-Sulamee?! He would go completely out of his mind!! How would it be if he were to see the books of Abu Haamid At-Toosee (i.e. Al-Ghazaalee), for that matter, due to the large amount of fabricated narrations found in *Ihya' 'Uloom-ud-Deen* (Reviving the Sciences of the Religion)?! How would it be if he were to see *Al-Ghunyah* of Shaikh 'Abd-ul-Qadir (Al-Jilani)?! How would it be if he were to see *Fusoos Al-Hikam* (The Segments of Wisdom) and *Al-Fatoohaat Al-Makkiyah* ?! [24]

Indeed, when Al-Haarith was the voice of the people during that period, even though there were thousands of scholars of hadeeth alive at his time, among them the likes of Ahmad Ibn Hanbal and Ibn Rahawaih. And when the scholars of hadeeth came to be such individuals as Ibn Ad-Dakhmees and Ibn Shahaanah, he (Al-Haarith) came to be known as one of the highest ranking of people of knowledge, just like the author of *Al-Fusoos* (Ibn 'Arabee) and Ibn Sab'een. And we ask Allaah for His forgiveness!!" [25]

I say: May Allaah bestow His mercy on Imaam Adh-Dhahabee! How would it be if he were to see books the likes of *At-Tabaqaat* by Ash-Sha'raanee and *Jawaahir-ul-Ma'aanee* and *Buloogh-ul-Amaanee fee Faid Abil-'Abaas At-Teejaanee* by 'Alee Ibn Haraazim Al-Faasee!? How about if he were to see *Khazeenat-ul-Asraar* (The treasure of the Hidden Realms) of Muhammad Haqee An-Naazilee?! Or if he saw *Noor-ul-Absaar* (The Light for All Eyes) of Ash-Sheelanee?! How would it be if he were to see *Shawaahid-ul-Haqq fee Jawaaz-il-Istighaathati Bi-Sayyid-il-Khalq* (Witnesses of Truth concerning the Permissibility of Calling on the Prophet (sallallaahu alayhi wasallam) for Help) and *Jaami' Kiraamaat-ul-Awliyyaa* (A Compilation of the Miracles of the Saints) of An-Nubhaanee?! How would it be if he were to see *Tableeghee Nusaab* and its likes from the authors who adhere to the Sufi orders?! What if he were to see the works of the Ghazaalee of this era – those which launch an attack on the prophetic Sunnah, mock and ridicule its upholders and the ones who cling tightly onto it from the young followers of the Salaf, and which cast the most hideous of accusations and the most repulsive of names at them?! How would it be if he were to see the written works of Al-Mawdoodee and what is contained in them from deviant beliefs, ideologies and methodologies?! How would it be if he were to see the books of Al-Qaradaawee, which rise to defend and support the innovators and their innovations! Rather, they explain their principles and follow in the line of the objectives of the Ghazaalee of this era![26] Rather they are more dangerous! What if he were to see the callers of our time, who have come to accept these deviant books, driving themselves and their youth and followers to pursue the methodologies of deviant and misguided sects?! Rather, they defend these methodologies as well as protect their innovating leaders! How would it be if he were to see the books of Al-Kawtharee and his students Abu Ghudda and his brothers who are from amongst the biggest fanatics in supporting Sufism and madh-habism?! How would it be if he were to see the works of Al-Bootee and his likes from the enemies of the Sunnah and the enemies of the teachings of Tawheed and from the teachings of Ibn Taimiyyah?! How would it be if he were to see the youth of this *ummah*, rather the youth of Islaam, and how ignorant they are of the methodology of the *Salaf*. Rather, they are ignorant of the Qur'aan and the Sunnah and have readily accepted these abominable and destructive books![27]

Woe to the one who turns away from criticizing these books and desires to protect these innovators' religious beliefs and ideologies from the evil forms of misguidance found in these books!

Woe be to him! Who is it that can defend himself from their attacks and their daring accusations?! Indeed, to Allaah do we belong and indeed it is to Him that we will return!

Al-Haafidh Ibn Rajab (ra) said in *Sharh 'Ilal At-Tirmidhee* (Explanation of the defects found in Sunan At-Tirmidhee):

"Many of the people that disparage the scholars of hadeeth have gained mastery in their attacks by mentioning some of these defects (found in At-Tirmidhee). The objective behind this was either to discredit the hadeeth altogether or to cast doubts in them. Or to discredit all the hadeeth except for the hadeeth from the people of Hijaaz. This was as was done by Husain Al-Karaabeesee in his book, which he entitled *Al-Mudalliseen*. This book was mentioned to Imaam Ahmad and he renounced it severely. Likewise, Abu Thawr and many other scholars repudiated it.

Al-Marwazee (ra) said: 'I departed to go see Al-Karaabeesee, at the time when he was of good standing (i.e. he hid his innovations), for he used to defend the Sunnah and demonstrate support for Abu 'Abdillaah (Ahmad Ibn Hanbal). So I said to him: 'Indeed, the people wish to present this book *Al-Mudalliseen* to Abu 'Abdillaah. So It is best that you regret what you wrote or I will inform Abu 'Abdillaah.' So he said to me: 'Indeed, Abu 'Abdillaah is a righteous man, a man of his status has been granted the ability to attain the truth. And I am very pleased that my book will be presented to him. Abu Thawr, Ibn 'Aqeel and Hubaish have already asked me to destroy this book, but I refused and said to them: Rather, I will intensify my promotion of it!' So he persisted in that and he refused to go back on what he wrote in it. So I brought the book to Abu 'Abdillaah, while he was unaware of who authored it. And in the book, there was disparaging of Al-A'amash and support in favor of Al-Hasan Ibn Saalih. And there was written in it: 'If you say that Al-Hasan Ibn Saalih took the views of the *Khawaarij*, then this Ibn Az-Zubair is truly the one who has accepted the views of the *Khawaarij*!' So when it was read to Abu 'Abdillaah (ra), he said: **'This book compiles, for those who oppose (the Sunnah), that which they are not able to use as substantial proof. Warn others about this book!'** And he renounced it.'" [28]

Ibn Rajab (ra) continued:

"Large groups of innovators from among the *Mu'atazilah* and others have gained supremacy in attacking the scholars of hadeeth, through his book (*Al-Mudalliseen*), such as Ibn 'Ibaad As-Saahib and his likes. Likewise, some hadeeth scholars transcribed from it, its schemes to discredit Al-A'amash (ra) and others. This was perhaps because the condition of the book was not known to him, as was the case with Ya'qoob Al-Fasawee and others.

As for the scholars of *Ahl-us-Sunnaah wal-Jamaa'ah*, then indeed they only mentioned the defects of the hadeeth in order to advise others in the Religion, to preserve and safeguard the Sunnah of the Prophet (sallallaahu alayhi wasallam) and to identify what befell the narrators of hadeeth from error, forgetfulness, and weakness. It is not required that this (criticizing of narrators) be done for discrediting the non-defective *ahaadeeth*. Rather, the correct *ahaadeeth*, according to them, were strengthened by that, due to their being free of defects and errors. Thus, these individuals are the true scholars who are knowledgeable of the Sunnah of the Messenger of Allaah (sallallaahu alayhi wasallam). They are the great intellectual critiques that review and examine the hadeeth skillfully and proficiently, with true criticism as opposed to false criticism."

Al-Haafidh Ibn Rajab (ra) said:

"When a statement would reach the Salaf that they would reject, they would say: 'This person has lied.' This example is taken from the statement of the Prophet (sallallaahu alayhi wasallam): **'Abu As-Sanaabil has lied'**, when news reached him (sallallaahu alayhi wasallam) that he issued a ruling that a woman whose husband passed away, while she was pregnant, was not permitted to relocate until fourteen months had passed by, due to her pregnancy.

And indeed the righteous scholars have gone to great lengths in forsaking the weak treatises of some scholars. And they have refuted them with the highest degree of refutation, as Imaam Ahmad (ra) used to censure Abu Thawr and others for weak treatises they had written specifically, apart from their other works. And he went to great extremes in refuting them.

This is the ruling for the matters on the outward. As for the inner affairs, then if ones objective in doing that (criticizing) is to clarify the truth and so that the people will not be deceived by the works of those who erred in their writings, then there is no doubt that this individual's aim will be rewarded. And his doing this, along with this intention, causes him to fall into the category of being from those who show sincerity to Allaah, His Messenger and the scholars of the *ummah* and its common folk. And it is the same whether the one who clarifies the mistake is young or old. Thus, he has a good example in Ibn 'Abbaas in refuting written works of the scholars..."

Then he m"...as well as those of whom the Muslims have agreed upon their guidance, knowledge, respect and reverence. And what each of them contradicted (of the Sunnah) from these (*Fiqh*) issues did not cause any of these scholars to be defamed or to be represented as a defect on their part. The books of the Muslim scholars from past and present, such as the books of Ash-Shaafi'ee, Ishaaq, Abu 'Ubaid, Abu Thawr and those scholars that came after them, are filled with the exposition of these writings and claims that these writings do not have too much benefit in them. And if we were to mention that in words, this discussion would be severely prolonged.

As for if the objective of the one refuting is to expose the faults of the one he is refuting and to debase him and to manifest his ignorance and shortness of knowledge, then this is forbidden, regardless if his refutation of that is done in the face of the one being refuted or in his absence. And it is the same whether the refutation is done during that individual's lifetime or after his death. This type of action falls under the acts which Allaah repudiates in His Book and which He threatens the one committing it, concerning his slander and backbiting. Similarly, it falls into the statement of the Prophet (sallallaahu alayhi wasallam): **'O you group of people that believe with your tongues and not with your hearts! Do not abuse the Muslims no seek after their faults. For indeed, he who seeks after their faults, Allaah will seek after his faults. And whomsoever has Allaah seek after his faults, He will expose them, even if he may have committed them in the privacy of his own home.'**

All of this is in respect to the scholars that are followed in the Religion. **As for the people of innovation and misguidance and those who imitate the scholars but are not from them, then it is permissible to expose their ignorance and to manifest their deficiencies, in order to warn others against following them.** However, our discussion now is not concerning this topic and Allaah knows best." [29]

Al-Haafidh Ibn Rajab (ra) also said:

"Ibn Abee Ad-Duniyaa said: Abu Saalih Al-Marwazee informed us that I heard Raafi' Ibn Ashras said: **'It used to be said: From the punishment of the liar is that his credibility is not accepted.'** And I say that from the punishment of the evil sinning innovator is that his good qualities are not mentioned." [30]

Al-Kankawhee (ra) said:

"Verily, it is not befitting for the scholars to accept anything from the innovator. Nor is it befitting that they leave the people to ask them or to gather with them. So if the state of affairs is that way, no one will speak about him, his remembrance will die out and his call will not prevail. Thus, it is well known that it is



permissible, rather, obligatory upon the scholars to expose his defects to the people and forbid them from taking and accepting anything from them." [31]

Today, the enemies of the Sunnah and Tawheed are capitalizing on pamphlets and cassettes of some individuals that attribute themselves to the Sunnah and Tawheed. These pamphlets and tapes are based on abusing and defaming the scholars and true callers to the Sunnah and Tawheed. Rather, what is worse in terms of danger and affliction is that these pamphlets and tapes are influencing many of the youth of this Tawheed and Sunnah! Thus, they direct their literary attacks and wrongful accusations at the scholars of Tawheed and the Sunnah and those who carry their banner and protect their sanctity. And what is worse than that in misfortune and grief, is that they attach themselves and stick with the people of innovations and misguidance in their campaign of launching poisonous missiles at them – those which the enemies of the Sunnah and Tawheed have been preparing as the ultimate attack to finish off the last remnants of the Sunnah and Tawheed. Indeed, to Allaah do we belong and indeed it is to Him that we will return!

So look carefully my brother and consider! What was the stance that Imaam Ahmad and those behind him from the *Ahl-us-Sunnah* took against the book *Al-Mudalliseen* of Al-Karaabeesee. And perhaps this book is thousands of times better and thousands of times less dangerous than the books of the people of innovations and misguidance, which the youth of Islaam defend today!! Indeed, to Allaah do we belong and indeed it is to Him that we will return, many times over!

As-Subkee (ra) said after stating Al-Maaziree's disparaging comments of Al-Ghazaalee:

mentioned Sa'eed Ibn Al-Musayyib, Al-Hasan, 'Ataa, Tawoos and others, saying:

"Those who preceded him in mentioning similar remarks to that, from the Maalikee scholars, was Abul-Waleed At-Tartooshee. Hence, he mentioned in his letter to Ibn Mudhfar: 'As for what you stated in respect to Al-Ghazaalee, then I personally saw the man and spoke to him. I found him to be a person from among the scholars. His virtues reached high levels and the qualities of intelligence, understanding and practical application of the branches of knowledge were gathered in him for a long period of his life. Then it began show on him that he abandoned the methodology of the scholars and embarked on the path of the foolish workers. Then he accepted Sufism, so he abandoned the sciences of knowledge and its adherents. Instead, he embarked on knowledge of spiritual visions, convictions that possess the hearts and illusions of the Devil. Then he mixed that up with philosophical views and allegoric symbolism. This brought him to attack the scholars and the callers. And he continued to withdraw himself away from the Religion. So when he worked on the book *Al-Ihya*, he intended to speak about the sciences of different states of the mind and body and the secret allegories of the Sufis. In spite of this, he was unaware of these things and did not understand nor possess knowledge of them. So he stumbled over himself and filled his book with fabricated *ahaadeeth*.'" [32]

Al-Wanshareeshee said:

"Ibn Al-Qattaan said: 'When the book *Ihya 'Uloom-ud-Deen* arrived at Qurtuba (Cordoba), the people spoke badly about it. Many people rejected the things written in it, especially their judge Ibn Ahmadain, for indeed, he was foremost in that. This was to the point that he declared its author a disbeliever. And he urged the *sultaan* (authority of the land) to take action against it. He (the *sultaan*) then called on his scholars and they all agreed on burning it. So 'Alee Ibn Yoosuf commanded that this be carried out, according to their legal rulings.

So its burning took place in Qurtuba by the west gate in the public square of the masjid. Its pages were set on fire after having been doused with oil and an assembly of the town's common people witnessed the event. Then he ('Alee Ibn Yoosuf) turned his attention to his entire country and ordered them to burn it. Thus, the country of Morocco came to be well known for its perseverance in burning it, during that time. Hence, the burning of it became a means for the cessation of their wealth, the spreading of divisions and their constant facing of defeat."

I say that the linking of the cessation of their wealth to the burning of the book *Al-Ihya* is not correct. Indeed, the Sahaabah burned the *mus-hafs* for fear of the trials of misguidance and differing that would befall the *ummah*. Rather, what is correct is to say: "**Say: O Allaah, Possessor of all wealth. You give wealth to whom You will and You take wealth away from You will, and You endure with honor whom You will and You humiliate whom You will.**" [33] Then it must be said that the reason for the cessation of their wealth was due to the abundance of their sins and disobedience.

Al-Haafidh Adh-Dhahabee (ra) said in his report on those who died in the year 537H:

"'Alee Ibn Yoosuf Ibn Taashafeen was a commander of the Muslims and the leader of Morocco (in his time). He inclined towards justice, practicing the Religion, worshipping Allaah, bearing a good conscience, having a strong affection for the scholars and a severe hatred for rhetoric (*kalaam*) and those who indulged in it. When the books of Abu Haamid (i.e. Al-Ghazaalee) reached him, he ordered that they be burned and was very stern in this matter. However, he was oppressed and weak compared to the head leaders. So due to this, the evils of alcoholic drinks spread throughout his region and he was paid no attention. And he refrained from worshipping and Ibn Tumirat pounced upon him and was followed by his companion 'Abdul-Mu'min."

Thus, this shows that the reason for the cessation of their wealth was due to the spread of evil and alcoholic beverages and due to the weakness of 'Alee Ibn Yoosuf.

Ibn Al-Jawzee (ra) said:

"Then a group of people came – meaning from the Sufis – and they began to speak to them concerning hunger, poverty, fantasies and illusions. And they authored books on that, such as was done by Al-Haarith Al-Muhaasibee. Then other people came after them and they revised the way of Sufism and they characterized themselves with attributes by which they distinguished it from its (original) state. Such attributes include wearing tattered and old clothing, hearing (music), bursting out in passionate emotions, dancing and clapping. And they specified themselves by exceeding in cleanliness and purification.

Then this matter did not cease to increase in the least, and their *shaikhs* began to fabricate many stories for them and speak about their mystical occurrences. And this asserted their remoteness from the scholars. Rather, this asserted for them, their belief that they possessed the most complete forms of knowledge, such that they named it the hidden knowledge (*al-'ilm-ul-baatin*). And they placed knowledge of the Religion as being knowledge that is apparent (*al-'ilm-ud-dhaair*).

From them, were those whose severity in hunger brought them to fancy detestable illusions. Thus they claimed strong love and passion for the truth. So it is as if they imagined a figure with a beautiful appearance and thus fell madly in love with it. And these people were caught between disbelief and innovation.

Then these people divided into various orders and their beliefs grew corrupt. So from them, were some who held the view that Allaah was incarnate in His creation (*hulool*) and there were some who held the view that the Creator and creation were in reality one existence (*Itihaad*). And the Devil did not cease to speak to them about different types of innovations until they made them aspects of the Sunnah.

And then there came Abu 'Abd-ir-Rahmaan As-Sulamee, who wrote a book for them entitled *As-Sunan*, and who compiled for them *Haqaa'iq-ut-Tafseer*. He mentioned in it, amazing things about them (i.e. the Sufis) concerning their interpretation of the Qur'aan, based upon the mystical occurrences that befell them, without tracing that back to any of the sources where knowledge is derived from. And indeed, what brought them to take such things and place them as their views was their state of daze, due to their strict abstinence of food and their love for talking at great lengths of the Qur'aan.

Abu Mansoor 'Abd-ur-Rahmaan Al-Qazaaz related to us that: Abu Bakr Al-Khateeb informed us that: Muhammad Ibn Yoosuf Al-Qattaan An-Naisaburee said to me that: 'Abu 'Abd-ir-Rahmaan As-Sulamee is not reliable. And he did not used to hear anything except for a few sounds, due to deafness. So when the ruler Abu 'Abdillaah Ibn Al-Bai' died, he began to narrate hadeeth on the authority of Al-A'asam from *Taareekh Yahyaa Ibn Ma'een* as well as other similar things. And he used to fabricate *ahaadeeth* for the Sufis.'

And Abu Nasr As-Siraaj wrote a book, which he named *Lum'-us-Soofiyyah*, and he stated in it such horrendous beliefs and hideous statements, which we will mention later in more detail, by the Will of Allaah.

Then Abu Taalib Al-Makkee wrote the book *Quwat-ul-Quloob* for them and he mentioned in it, concerning the prayers and supplications of the day and night, false *ahaadeeth* and that which cannot be traced back to any of the sources (of knowledge), as well as other fabrications. And he mentioned in it, false doctrines and words such as: '**Some of the mukaashifeen (those to whom Allaah has disclosed secrets of the hidden dimensions) have stated...**' have been repeated in it numerous times. And these types of words are empty and pointless. Furthermore, he relates in it, on the authority of some of the Sufis, 'that Allaah reveals aspects of the hidden matters to his saints in this world.'

Abu Mansoor 'Abd-ur-Rahmaan Al-Qazaaz related to us that: Abu Bakr Al-Khateeb informed us that: Abu Taahir Muhammad Ibn Al-'Ullaaf said: 'Abu Taalib Al-Makkee entered the city of Basrah after the death of Abul-Husain Ibn Saalim and began to promote his writings. Then he traveled to Baghdad, and the people assembled around him in the gathering place of admonition to hear from him. So he began to speak and became confused, so he began to mix his words up. And someone who was present there, took into account that he said: '**There is nothing that is more harmful to the creation than the Creator.**' So the people declared him an innovator and deserted him completely. And he was withheld from speaking to the people after that.'

Al-Khateeb (ra) said: 'Abu Taalib Al-Makkee wrote a book in the language of the Sufis, which he called *Quwat-ul-Quloob*. And he mentioned in it many horrendous and dreadful things regarding Allaah's attributes.'

Then there came Abu Nu'aim Al-Asbahaanee and he wrote a book for them called *Hilyat-ul-Awliyaa* (The Beautification of the Saints), in which he mentioned many evil and despicable things regarding the confines of Sufism. And he had no shame in mentioning Abu Bakr, 'Umar, 'Uthmaan and 'Alee as well as the rest of the high ranking Sahaabah as being from among the Sufis! He spoke of them as having amazing abilities in it, and he mentioned Shuraih Al-Qaadee, Al-Hasan Al-Basree, Sufyaan Ath-Thawree and Ahmad Ibn

Hanbal as being from among them, also. Similarly, As-Sulamee in *At-Tabaqat As-Soofiyyah* mentioned Al-Fudail and Ibraaheem Ibn Adham and he placed them among the Sufis, by indicating that they were individuals that abstained from the worldly life and its luxuries (*zuhd*).

Sufism is a way of Islaam, which is well known for exceeding in abstaining from the worldly affairs and its luxuries (*zuhd*). What directed them to split away from others is that no one would dare to speak badly about this abstinence (*zuhd*). However, Sufism has indeed been spoken about badly in what we will follow from this discussion.

'Abd-ul-Kareem Ibn Hawaazin Al-Qushaيرة wrote a book for them called *Ar-Risaalah* (The Message), and he mentioned in it many farfetched and mystical things regarding the extinction of ones conscience and its immortality; the grasping, unifying and splitting of souls; the state of consciousness and unconsciousness of the mind; tasting and drinking; obliteration and affirmation; the revelation of hidden affairs, gathering with the inhabitants of the unseen and witnessing the mystical realms; the ability to decree, verify ones good fortune and informing others of the future; shaping and enabling; the Revelation and the reality of matters...as well as other delirious and insane beliefs that do not amount to anything. And his tafseer is even more bizarre than this!

And then there came Muhammad Ibn Taahir Al-Maqdisee and he wrote for them *Safwat-ut-Tasawwuf* (The perfection of Sufism), in which he stated things that any person with common sense would feel ashamed to mention! We shall state that which will rectify what is mentioned in it, in a later place, with the Will of Allaah.

Then there came Abu Haamid Al-Ghazaalee and he wrote a book for them called *Ihya' 'Uloom-ud-Deen*, based on the ways of these people. And he filled it with forged *ahaadeeth*, while being very well aware of their falsehood. He spoke about knowledge of the hidden and he withdrew from the principles of *Fiqh*. And he stated such things as: 'Indeed the stars, the sun and the moon, which Ibraaheem saw, were in fact lights that screened Allaah.' Such things are not mentioned in any of the sources of knowledge. Rather, this was from the kinds of speech based on assumptions of the hidden.

And he said in his book *Al-Mufsih Bil-Ahwaal*: 'Indeed, in their state of wakefulness, the Sufis presence the angels and the souls of the prophets. They hear their voices and they take hold of benefit from them. Then this condition escalates from witnessing images to levels which are limited to the domains of (hearing) Allaah's speech and decreeing.'

The factors that caused these individuals to write these books was their little knowledge of the Sunnah, Islaam and the narrations, as well as their eager acceptance of what pleased them from the habits of the people (Sufis). And indeed they were only pleased by it and approved of it, because the adoration for abstinence (*zuhd*) was established in their souls. They did not see any condition better than the condition of these people (Sufis) in regards to appearance, nor any speech more purer than their speech, while in the behavior of the *Salaf*, there was found a type of rudeness and harshness. Thus, the turning of the people and their inclination towards these individuals (Sufis) was intense.

This was due to what we stated previously, that on the outside they were about cleanliness and performing worship, while on the inside they were about indulging in leisure and hearing music, which were influenced by exotic and eccentric appeals. This was while in the original stages, the first Sufis used to flee from the leaders and the authorities. However they later turned out to become their good friends.

The majority of these books, which were compiled for them, have items mentioned in them that cannot be traced back to any (authentic) source. Rather, they are only based on mystical occurrences that befell some of them, which they managed to take hold of and record. They named this *al-'ilm-ul-baatin* (or hidden knowledge). Abu Ya'qoob Ishaq Ibn Hiyya said: 'I heard Ahmad Ibn Hanbal being asked about the occurrence of fantasies and visions (to someone), so he responded: **The Sahaabah and the Taabi'een never spoke about such things.**' [34]

This is the rightly guided methodology, which all the youth following in the footsteps of the Salaf are obligated to know. It is the methodology which the Qur'aan and Sunnah direct towards and which is followed by the best of this *ummah* – its scholars of hadeeth and Fiqh. One of the condition for the application of this methodology is that the one who is criticizing must make his intention for the sake of Allaah, by being sincere to Allaah and His Book and safeguarding Allaah's Religion and what it encompasses from beliefs, laws and manners of worship.

From the severely unfortunate matters is that the people of falsehood and innovation have succeeded in deceiving many of the intellectuals from the seekers of knowledge – not to mention other than them – by telling them that it is not permissible to talk about (i.e. criticize) those active in the field of *da'awah* (calling). They only intend by this, those that call towards innovations and misguidance! By this, they intend by to broaden the field (of *da'awah*) so that they can spread their destructive deceptions! And they intend to terminate the *da'awah* (call) of Tawheed, the Sunnah and the methodology of the pious predecessors!

And from the derivatives of this deceitful view are those conditions which some of the youth of Islaam have placed, such as: that when criticizing the innovators or those who have been labeled as callers (*du'aat*), one must mention their outstanding good qualities alongside their bad qualities...

Shaikh-ul-Islaam Ibn Taimiyyah (ra) said, discussing a hadeeth reported by 'Abd-ul-Maalik Ibn Haaron:

"It has also been reported by those who have authored books on the acts that are to be done in the days and night (*'amal-ul-yawm wal-lailah*), such as Ibn As-Sunnee and Abu Nu'aim. However, in the likes of these books, there are many fabricated *ahaadeeth*. **Thus, it is not permissible to rely on these types of books in regards to the Religion, according to the agreement of the scholars.** This hadeeth was also reported by Abu Ash-Shaikh Al-Asbahaanee in the book *Fadaa'il-ul-A'amaal*. And in this book are many *ahaadeeth* that are lies and fabrications." [35]

So see how Shaikh-ul-Islaam (ra) has confined his words to just the mentioning of the bad qualities, while not mentioning any good qualities. So if neglecting to mention the good qualities were a form of injustice, how could he (ra) have commit this injustice? Therefore, if it was from the methodology of the *Salaf* to require the mentioning of good qualities every time defects were mentioned, how can we explain the majority of their criticisms? For in them, they do not mention unreliable reporters or innovators, except while defaming and discrediting them and while not indicating any praise for them or the mentioning of their good qualities. So how can this behavior be explained?

### **The ruling concerning one who befriends the innovators and supports them against the adherents of the Sunnah**

Allaah says:

**"O you who believe! Take not as supporters those outside your Religion, since they will not fail to do their best in corrupting you. They desire to harm you severely. Hatred has already appeared from their mouths, but what their breasts conceal is far worse. Indeed, We have made the signs clear for you, if you truly understand."** [36]

Al-Qurtubee (ra) said in his commentary of this *ayah*:

"There are six issues mentioned in this *ayah*. The first: Allaah institutes the forbiddance of relying on the disbelievers for support. The Second: Allaah has forbidden the believers, with this *ayah*, from taking the disbelievers, the Jews and the people that follow vain desires, as trusted companions and friends, forgetting themselves in trying to support their views and resting their affair's upon them in hope of support.

It is said: 'Anyone that is in opposition to your views and your Religion, then you should not converse with him.'

A poet said:

'Of an individual, do not ask, but rather ask about his close friend.  
For every close friend takes example from he whom he befriends.'

And in Sunan Abu Dawood on the authority of Abu Hurairah RAA, the Prophet (sallallaahu alayhi wasallam) said: '**An individual is upon the Religion of his friend. So let each one of you look carefully at whom he befriends.'**..." [37]

I say: All this talk is concerning taking these types of individuals (i.e. disbelievers and innovators) as supporters or friends. So how would it be if these conditions were to be reversed for some people, such that **they** are the ones supporting **them**, whilst abandoning the Muslims from Ahl-us-Sunnah, in times of distress and disaster?!!

Shaikh-ul-Isaam Ibn Taimiyyah (ra) said, directing his speech to those people that believe that Allaah and His creation are one reality of existence (*wahdat-ul-wujood*) and their leaders (from the Sufis), such as Ibn Sab'een, Ibn Al-Faarid and Ibn Jamweeh:

"As for those who don't agree with them (i.e. the Sufis), a majority of them find no objection to their (Sufi) statements. Or they say: 'We do not understand this.' Or they say: 'On the outward this is disbelief, however it has some hidden and mystical meaning, which only those who utter it, possess knowledge of.'

From these types of people are those who work with and support them (Sufis) against the believers that fight against the beliefs that Allaah is incarnate within His creation (*hulool*) and that Creator and creation are both mixed into one single existence (*Ittihaad*). These types of individuals are worse than those who assist the Christians against the Muslims, for indeed, the views of these innovators are worse than those of the Christians. Rather, they are even worse than those who aid the polytheists against the Muslims, for indeed what the polytheists said: '**We do not worship them (idols) except so that they may draw us closer to Allaah**' [38] is better than what they say. Indeed, these polytheists asserted a Creator and a creation apart from Him, by which they sought to draw closer to Him (through it), whereas these innovators (Sufis) have replaced the existence of Allaah with the existence of the creation!

So when the affliction of these well-known heretics [39] occurred, there came to pass what came to pass from the state of affairs. And Allaah aided Islaam against them. We searched for their *shaikhs* so that we

may renounce them. So once there came one who was from among their *shaikhs* and he was very willing to display to us all that he had the ability to say to us, so that he can be saved from receiving any punishment. So we said to him: 'Is Allaah the most knowledgeable or someone else?' He responded: 'It is neither Allaah nor anyone other than Him.' According to him, this was the type of statement that could not be challenged by anyone. Had he known that we would forsake him (because of it), he would not have said that to us. And he was from among the leading figures of their *shaikhs* and scholars, and he had many followers and *mureeds*. He and his companions possessed authority, land, reputation, good use of the language and eloquent forms of speech. This was such that those who held positions of authority and judging, the *shaikhs* and the common people entered with them in the acceptance of their beliefs. And their acceptance was a cause for the degradation of Islaam and its path to go on to become worse than the religion of the Christians and the polytheists. And if it were not for Allaah's bestowal of His mercy by aiding Islaam, clarifying the evil of their views, establishing the proof against them and uncovering the realities of their ideologies from the veil which contained disbelief and denial within it, no one would have understood it, except for few exclusive members from Allaah's servants." [40]

So take heed, O you true follower of the *Salaf*! And be careful of falling into the evil of supporting the people of innovations, misguidance and denial – those who gathered and unified under the banner of partisan and political reformation groups. For indeed many of those who claim to follow the *Salaf* are not part of them, this day, except to support the people of diverse innovations from the ranks of the Raafidah, the Khawaarij and the Sufis – those who worship graves and believe in Allaah's incarnation (*hulool*) and the unity of creation and Creator (*Ittihaad*)! They (those who claim to follow the *Salaf*) are the ones whom Shaikh-ul-Islaam Ibn Taimiyyah (ra) said of them: "**Indeed those who support them are worse than those who support the Christians and the polytheists.**" And do not forget how those who claim to adhere to the way of the *Salaf* supported the innovators, during the gulf crisis, against the people of Tawheed in the Arab peninsula. And if you have been deceived by them many times over, then now is to the time to awaken. "**And the believer does not get stung from the same hole twice.**"

[1] He is the great scholar of Saudi Arabia, particularly distinguished for his strict adherence to the Sunnah and his stern and rigorous stance against the innovators and modernists of our time. His teachers include the likes of Shaikh Bin Baaz, Al-Albaanee, and the late Muhammad Al-Ameen Ash-Shanqeetee (ra). He has authored various books, many of which explain the methodology (*manhaj*) of the Muslim in regards to different fields of Islaam. Some of his books translated into English are available, such as "The Reality of Sufism" (by his son Muhammed) and "The Methodology of the Prophets in calling to Allaah". May Allaah preserve him and cause the destructive innovations to perish at his hands. This article was taken from two chapters (pg. 127-153) in his book *Manhaj Ahl-us-Sunnah wal-Jamaa'ah Fee Naqd-ir-Rijaal wal-Kutub wat-Tawaa'if* (The Methodology of *Ahl-us-Sunnah wal-Jamaa'ah* in criticizing individuals, books and groups). Translated by Isma'eel Ibn al-Arkaan

[2] *As-Siyaasiyat-ush-Shar'aiyyah*: pg. 123. From another of Ibn Taimiyyah's famous words concerning innovators and fighting against them, is the following: "The one who refutes the innovators is a *mujahid*. This is such that Yahyaa Ibn Yahyaa used to say: '**Defending the Sunnah is more virtuous than fighting in Jihaad.**'" [*Naqd-ul-Mantiq*: pg. 12] And he (ra) also said: "So whosoever is a *mujahid* in the Way of Allaah, with his tongue, then it is through commanding good and forbidding evil, explaining the Religion, conveying what is found of commands, prohibitions and uprightness in the Qur'aan and Sunnah, clarifying the views that oppose that, and refuting those who oppose the Qur'aan and the Sunnah." [*Al-Ihtijaaj Bil-Qadr*: pg. 50]

[3] *Ar-Radd 'alaa Al-Akhnaa'ee*

[4] *'Aqeedat-ul-Haafidh 'Abd-ul-Ghaneeh*: pg. 121

[5] *Al-Mawdoo'aat*: 1/51

[6] *Majmoo'at-ur-Rasaa'il wal-Masaa'il* (5/105)

[7] Reported by Ahmad (3/387), Ad-Daarimee (1/115), Ibn 'Abd-il-Barr in *Jaami' Bayaan-ul-'Ilm* (2/42) and Ibn Abee 'Aasim in *As-Sunnah* (5/2) and it is a *hasan* hadeeth. See *Irwaah-ul-Ghaleel* (6/338-340)

[8] *Majmoo'-ul-Fataawaa* (28/520)

[9] Surat-un-Noor: 2

[10] Surat-ul-Muddaththir: 5

[11] Surat-ul-Muzzammil: 10

[12] Surat-un-Nisaa: 140

[13] *Tafseer Surat-un-Noor*

[14] *Jaami' Bayaan-ul-'Ilm* (2/117)

[15] *At-Tamheed* (6/118) Also, concerning this long hadeeth of Ka'ab Ibn Maalik in which he and two others refrained from going out to fight with the Prophet (sallallaahu alayhi wasallam) in the expedition of Tabook, Imaam Al-Baghawee said: "There is evidence in this (hadeeth) for abandoning the people of innovation. It is as if the Messenger of Allaah (sallallaahu alayhi wasallam) feared hypocrisy for Ka'ab and his companions when they refrained from going on the expedition with him. Thus, He (sallallaahu alayhi wasallam) commanded that they be abandoned, up to the point that Allaah revealed the confirmation of their repentance and the Messenger (sallallaahu alayhi wasallam) knew of their absolvment. The companions and the scholars of the Sunnah have continued to carry out this (understanding), and they all agree unanimously upon disassociating oneself from the innovators." [*Sharh-us-Sunnah* (1/227)]

[16] Surat-ut-Tawbah: 6

[17] *Al-Adaab-ush-Shara'eeyah* (1/232)

[18] As occurs in the hadeeth reported by Al-Bukhaaree and Muslim, in which the Prophet (sallallaahu alayhi wasallam) forbade a Muslim from abandoning (i.e. making Hijrah) from his brother for more than three days, by not talking to him.

[19] *Sharh-us-Sunnah* (1/227)

[20] *Al-'Itisaam* (1/120)

[21] *Al-'Itisaam* (2/228-229)

[22] *At-Turuq-ul-Hukmiyyah* (pg. 282)



[23] *ibid.*

[24] Editor's Note: These last two books are the works of the deviant Ibn 'Arabee, of whom the scholar declared to be a disbeliever. He is not to be confused with Ibn Al-'Arabee, who was one of the great scholars of Islaam, particularizing himself with Maalikee Fiqh. Among the several scholars that declared Ibn 'Arabee to be a disbeliever, was Shaikh-ul-Islaam Ibn Taimiyyah. Thus, it is not permissible to refer to his works for knowledge nor to look towards him for substantiation of ones views. And indeed, we have seen many of the contemporary speakers and callers to Islaam, referencing their statements back to his works and quoting from him, such as is done by Imran Hosein of Trinidad, so be warned!

[25] *Al-Meezaan* (1/430-431)

[26] Editor's note: The reader is encouraged to not turn away from this criticism based on what he has read from these writers (Al-Mawdoodee and Al-Qaradawee) for indeed only a few of their books have been translated into the English language. Thus the author (Shaikh Rabee' Ibn Haadee) is basing his criticism on the works they have available, which has not been translated from the Arabic language. And these are the more destructive and dangerous books, which show their corruption in the manhaj and call to political and social reformation.

[27] I mean by this, the books of the students of Al-Kawtharee and others among the innovators that conceal themselves under the da'awah (propagation) of the Ikhwaan Al-Muslimeen.

[28] *Sharh 'Ilal-ut-Tirmidhee* (2/806-808)

[29] *Al-Farq Baina An-Naseeha wat-Ta'yeeer* (pg. 30-33)

[30] *Sharh 'Ilal-ut-Tirmidhee* (1/50)

[31] *Al-Kawkab-ud-Durree* (1/347)

[32] *Tabaqaat-ush-Shaafi'iyyah of As-Subkee* (6/243). And As-Subkee defends Al-Ghazaalee with the blind defending of the fanatics, which resorts to the distortion of facts and the falsification of the truth.

[33] Surah Aali 'Imraan: 26

[34] Talbees Iblees: pg. 162

[35] *At-Tawassul wal-Waseelah*: pg. 164

[36] Surah Aali 'Imraan: 118

[37] *Tafseer Al-Qurtubee* (4/178-179)

[38] Surat-uz-Zumar: 3

[39] It seems that Shaikh-ul-Islaam is intending, by this, the Rafee'ee sect. Today, they and their likes from the other deviant Sufi divisions, have embarked on the Islaamic reformation movement of the Ikhwaan Al-Muslimeen!

[40] *Dar' Ta'arud-un-Naql wal-'Aql* (6/171-173)