



THE CRITERION BETWEEN TRUTH AND FALSEHOOD.

**(Clarification of Common Doubts
from Innovators)**

Content

- Issues pertaining to Al-Jarh wat-Ta'deel.
- Some common misconceptions clarified by scholars as regards to Jarh wat-Ta'deel.
- A clarification on some of the principles of Ali Hassan Al- Halabee.

ISSUES PERTAINING TO AL-JARH WAT-TA'DEEL.

Is the Science of al-Jarh wat-Ta'deel still present in our times?

Shaykh Rabee' bin Haadee

(Fataawa Ash-Shaykh Rabee' 1/246)

...Al-Jarh Wa At-Tadeel will remain until the day of judgement.

The people want to benefit from this particular scholar and you inform them that this person is a noble scholar and upon the Sunnah so you praise him, and this scholar is Raafidee, this one is a Soofee who believes in Wahdatul Wujood (This is referring to the false belief that all in

existence is a single reality and that everything we see is only aspects of the essence of Allah), this one is a secularist, this one is a communist who conceals his reality with Islam. This one is this and this one is that. It is obligatory upon you to clarify this; this is an obligation. **This is a form of Jihaad and it will not cease and it is not specific to narrators.**

Also the Salaf wrote [books] refuting the people of innovation as we have stated **and they did not declare Al-Jarh Wa At-Ta'deel to be specific to the narrators alone.** He is an innovator and is not from the people of hadeeth, [he is] Mu'tazilee, [he is] Jahmee, [he is] Murjee and so and so forth. **He has no connection to any narrations but he is an innovator therefore they criticized him (Al-Jarh).** So how can these people claim that the door of Al-Jarh is closed?

In another place the Shaykh said (Fataawa Ash-Shaykh Rabee' 1/249):

...The methodology of Al-Jarh Wa At-Ta'deel will not cease until the day of judgement as long as innovations are present.

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هل سنة الجرح والتعديل ماتت؟

سؤال: هل سنة الجرح والتعديل ماتت؟ وما الحكم على الرد على مخالف بغد النظر عن شخصيته؟

فضيلة العلامة محمد بن صالح العثيمين : أنا أخشى أن تكون هذه كلمة حق أريد بها باطل ، الجرح والتعديل لم يمت ولم يدفن ولم يمرض والله الحمد ، هو قائم ، الجرح والتعديل يكون في الشهود عند القاضي ، يمكن يجرحون الخصم ويطلب منهم البينة ، ويكون - أيضًا - في الرواية ، وقد سمعنا قراءة إمامنا **قول الله تعالى : (يَا أَيُّهَا الَّذِينَ آمَنُوا إِنِ جَاءَكُمْ فَاسِقٌ بِنَبَأٍ فَتَبَيَّنُوا) .**

فالجرح والتعديل لا يزال باقياً ما دام نوع الإنسان باقياً ، ما دام نوع الإنسان باقياً ؛ فالجرح والتعديل باقياً . لكن أنا أخشى أن يقول قائل : إن هذا الإنسان مجروح وليس بمجروح فيتخذ من هذه الفتوى وسيلة لنشر معائب الخلق .

ولهذا أقول : إذا كان في شخص عيب ما ، فإن اقتضت المصلحة ، أو الحاجة ، أو الضرورة إلى بيانه . فلا بأس به ، لا بأس من بيانه ، ولكن الأحسن أن يقول : بعض الناس يفعل كذا ، : بعض الناس يقول كذا ، لسببين

. السبب الأول : أن يسلم من قضية التعيين

. والسبب الثاني : أن يكون هذا الحكم شاملا له ولغيره

إلا إذا رأينا شخصا معينا قد فُتِنَ الناس به ، وهو يدعو إلى بدعة أو إلى ضلالة ، فحينئذ لا بد من التعيين حتى لا يغتر الناس به

TRANSLATION

Question: The questioner says, has the Sunnah of al-Jarḥ wat Ta'deel died out? And what is the ruling upon refutation against the opposer by looking away from his personality?

Al-'Allāmah Muhammad bn Ṣāliḥ al 'Uthaymeen:

I fear that this is a statement of truth by which falsehood is intended. Al-Jarh wal-Ta'deel has not died and nor has it been buried, and nor has it become ill, and all praise is due to Allah.

It is established, al-Jarh wal-Ta'deel occurs with respect to witnesses with the judge, it is possible that they are disparaging a disputant and they are requested for evidence, and it also occurs in

reports (riwaayah) and we have heard the recitation of our imaam [referring to the prayer they must have just prayed in which this verse was recited by the Imam]

O you who believe, when a faasiq comes to you with news, then verify it. (Suuratul Hujurat:6).

So al-Jarh wal-Ta'deel has never ceased to remain, so long as something from humanity remains, so long as something from humanity remains, then al-Jarh wal-Ta'deel remains. However, I fear that a person might say, *This person is disparaged* but he is not disparaged, and hence this fatwa is taken as a means to spread the faults of the creation.

For this reason, I say: When there is a fault in a person, if the best interest, or need, or necessity

requires for it to be explained, then there is no harm in that, there is no harm in it being explained (to the people), however it is better for it to be said, *Some people do such and such, and some people say such and such* for two reasons.

The first reason is that avoids the issue of specifying (names) and the second reason is that this ruling incorporates (the person intended) and others (to whom it would also apply).

Except that when we see a specific person by which the people have been put to trial, and he is calling to his innovation or to misguidance, then there is no escape from specifying (his person) so that the people are not put to trial by him.

Some benefits derived from this statement by Ustādh Abū `Iyaad:

- That al-Jarh wal-Ta'deel will remain so long as humanity remains, it is neither abrogated, dead, buried or sick. Rather, it is an established, ongoing affair.
- That where the best interest, need, or necessity requires that a fault in a person be clarified to the people, it is best done without specifying that person, so that the correction achieved by this clarification is of benefit to all others who may also have this same fault.
- Unless, it is a case of person calling to innovation and misguidance, in that case, it is absolutely necessary to specify his name

and warn from his innovation or
misguidance to protect the people.

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SHAYKH 'UBAYD IBN 'ABDILLA AH AL-JAABIREE ON THE ALLEGATION THAT AL-JARH WA AL-TA'DEEL DIVIDES THE MUSLIMS IN THE WEST.

Question: The questioner says: It has been spread that the fitnah (trial, tribulation) of al-Jarh wat-Ta'deel splits up the Ummah and speaking out against the people of innovation causes separation within the Ummah, especially those living in the western countries.

So they split up and distort the representation of Islam by way of their speech against the mashaayikh, 'This one is a hizbee (biased partisan),' and the likes of that.

Answer: O my son, the Shaytaan has caused this rumour to circulate upon everyone's tongues against Ahlus-Sunnah wal-Hadeeth. The theme of the gathering is clear, so why do you beat about the bush and wander around by mentioning these ambiguities?! Allah the Glorified and Exalted has refused, except to separate between the truth and the falsehood and the guidance and the misguidance. So why do you generalize?

Have you not come across the hadeeth, which mentions the procession of nations (umam)? It occurs in the Saheehayn (i.e. the hadeeth collections of al-Bukhaaree and Muslim).

The Prophet (sallAllahu 'alayhi wa sallam) said, I saw a Prophet passing and he had with him a

raht – it is said this is a group of three to ten people – and a Prophet would pass and he would have with him three followers, and another would have two. And a Prophet would pass and he would only have one man with him. And a Prophet would pass and he would not have anyone with him.¹

This Prophet who will have no one with him, was he sent to himself only? Of course not! He was sent to a nation (ummah). However, that nation rejected his call.

And Ahlus-Sunnah never gossip about anyone, ever. They only refute the innovation with evidence. **And consideration is not given to a large following, consideration is given to obtaining the truth.**

¹ Related by al-Bukhaaree (no. 5420), Muslim (no. 323) and Ahmad in al-Musnad (no. 2444).

The Shaykh, Muhammad Ibn 'Abdul-Wahhaab (d.1206H) - rahimahullaah - the Imaam of the da'wah and the reviver in the middle of the twelfth Hijree generation, the one who was aided by his brother, al-Ameer Muhammad Ibn Sa'ood – rahimahullaahul-jame-e' – derived rulings from this hadeeth, from them: **that it is not permissible to forsake a small following, nor is it permissible to have high regard for a large following.**²

And this is in agreement with a beautiful statement from al-Fudayl Ibn 'Iyaad (d.187H) – rahimahullaah - who said, **Hold fast to the paths of guidance and the scarcity of followers will not harm you. And beware of the paths of**

² Shaykhul-Islam Muhammad Ibn 'Abdul-Wahhaab (d.1206H) – rahimahullaah – said, “The fruit of this knowledge is to not have a high regard for a large following and to not forsake and be disheartened by a small following.” Refer to Fathul-Majeed (p. 90), with the comments of Imaam Ibn Baaz and the checking of Shaykh Muhammad Haamid al-Fiqee.

misguidance and do not be deceived by the large numbers of those who are destroyed.³

So the majority have never been mentioned in a praiseworthy manner - ever.⁴ We would love that the heads of disbelieving nations accept Islam and remain upon the Sunnah: the president of America, the president of Russia, the king of Holland, the president of Poland and other than them. We would love that they

³ Refer to al-I'tisaam (1/135) of ash-Shaatibee. Sufyaan Ibn 'Uyaynah (d.197H) – rahimahullaah – said, "Traverse the path of truth and do not feel lonely due to the few people upon it." Related by Ibn 'Abdul-Barr in at-Tamheed (17/429).

⁴ BENEFIT – Imaam Muhammad Naasirud-Deen al-Albaanee on the Scarcity of Those who Answer the Da'wah: The Messenger of Allah (sallAllahu 'alayhi wa sallam) said, "No Prophet from amongst the Prophets will have as many followers as me. Indeed, there will be from amongst the Prophets he who had no one believing in him, except one man." Related by Muslim (1/130).

Imaam Muhammad Naasirud-Deen al-Albaanee (d.1420H) commented upon this hadeeth, saying, "In this hadeeth is a clear proof that the abundance of followers, or lack thereof is not the measuring standard that indicates whether the caller is upon truth or falsehood. So even though the da'wah of these Prophets – 'alayhimus-salaatu was-salaam – was one and their Religion was one, their varied with regards to the numbers of their followers. Some of them had many and some of them had a few, to the extent that some had no one to believe in them except one man. Rather, there was from amongst them he who had not a single follower!

So in this is a profound lesson for the callers and those who are being called in this age of ours. So it is obligatory upon the caller to remember this reality. He must remain for a long time in the path of calling to Allah the Exalted, and he must not pay any attention to the scarcity of those who answer him, because there is nothing upon him, except to convey the message clearly. And he has the best example in the previous Prophets who did not have anyone with them other than one or two men!

So the one being called upon must not despair due to the scarcity of those who answer the caller, and he must not take that as a reason for doubting in the da'wah of truth and thus abandon eemaan (faith) in it, let alone that he would take that as an indication of the falsity of the da'wah with the argument that no one is following this caller, or that only a few are following him. And if his da'wah were truthful, the majority of the people would not follow him! Allah the Mighty and Majestic said,

"And most of mankind will not believe, even if you desire it eagerly." [Soorah Yoosuf 12:103]."

Refer to Silsilatul-Ahaadeeth-is-Saheehah (no. 397) of al-Albaanee.

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accept Islam and remain upon the Sunnah, we do not dislike Islam and the Sunnah for anyone and we invite them with wisdom and a beautiful admonition.

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IS THE SCIENCE OF AL-JARH WAT-TA'DĪL BASED UPON SCHOLARLY INTERPRETATION?

ASH-SHAYKH RABĪ' IBN HĀDĪ AL-MADKHALĪ

Question: Are the Issues of al-Jarḥ wa al-Ta'dīl (criticism and praise) ijtihādīyah (based upon scholarly interpretation)? And how do we respond to the one who claims this, and says: *I'm not obliged to accept the statement of shaykh so & so?* (Shaykh laughing)

Answer: A group of plotters against the Salafī methodology who deceptively wear the cloak of Salafīyyah have focused on the issue of 'al-Jarḥ wa al-Ta'dīl' (saying) *“we correct without*

criticising”, “We want a methodology that is wide and extensive which accommodates the entire Ummah”. – May Allah bless you –

(They say) *“We correct without destroying”* meaning there is no changing of evil (to good) or bid‘ah (to Sunnah) or anything of that sort and the entire Ummah is included in this wide and extensive methodology, even the Rawāfidh would be included as our brothers – may Allah bless you.

They have started conspiring to attribute accusations against al-Jarḥ wa al-Ta‘dīl and those who apply it – May Allah bless you, some of them even went to the extent of claiming: *“Verily al-Jarḥ wa al-Ta‘dīl has no evidence in the Book (Quran) or Sunnah.”* I said to the one who said this: *“How can you utter such a*

statement?!” to which he replied: “It was a mispronunciation, (just) a mispronunciation.

After he spread (this doubt) by way of his (audio) tapes, he says: This is (just) a mispronunciation. By Allah this is a (clear) error – not (just) a mispronunciation!

The Qur’ān is full of evidences (in support of) al-Jarḥ wa al-Ta’dīl.

The criticism of Fir’aun (Pharaoh), the criticism of the people of Nūḥ, the criticism of the people of Hūd, the people of Ṣāliḥ, the Quraysh, Abī Lahab, and-so-on, etc. -May Allah bless you-

The Sunnah is also full of evidence, may Allah bless you. **The methodology of the Salaf, this historical methodology, is a weapon in the face of the people of innovation.** Therefore they want to demolish this weapon, and to disarm

the Salafīs of this weapon, which is derived from the Book of Allah and the Sunnah of the Messenger of Allah, Peace be Upon Him.

The first one (individual) came waging war on al-Jarḥ wa al-Ta'dīl, and then came the second, then the third, then the fourth, then the tenth, and large crowds followed them. These are the ones (figureheads) whom I have warned you about, as they wear the cloak of Salafīyyah (in disguise) and split the ranks of the Salafīs with these (false) principles and these (false) foundations -May Allah bless you.

(If) an individual murder someone, and the crime is witnessed by two just witnesses who both give their testimony to an Islamic Judge – what will his verdict be? His verdict will be 'Qisās'(legal retribution), otherwise he would be

opposing The Book and Sunnah of the Messenger. (Allah says):

وَأَشْهِدُوا ذَوِي عَدْلٍ مِّنكُمْ وَأَقِيمُوا الشَّهَادَةَ لِلَّهِ

“And take for witness two just persons from among you (Muslims). And establish the witness for Allah” (Suurat At-Talaq: 2)

- May Allah bless you.

The evidences for testimonies and the evidences for al-Jarḥ wa al-Ta’dīl are one (ie. the same thing), for indeed an unjust individual’s testimony is not accepted, and (likewise) an unjust individual’s narration is not accepted. (As well as) the liar, the traitor, the one who is inaccurate in speech – testimony is not accepted from them, nor criticism (Jarḥ) or praise (Ta’dīl).

(However) if an individual, (who) is knowledgeable, accurate and precise, criticises a person e.g. He says “so-and-so is a liar” then it is obligatory upon the people to accept his statement (Jarḥ).

The Salaf traversed upon this methodology: (If an individual with the mentioned characteristics said:) “Fulān (so-and-so) is a liar”, then he is a liar! “Fulān has bad memory”, then he has bad memory! “Fulān is like this”, then he is like this! Fulān is an innovator, or Murji, or Khārijī, or Mu‘tazilī, etc. then so be it! (When) Aḥmad bin Hanbal said, Yaḥyah bin Ma‘īn said, Ibn al-Madīni said, Ibn Mahdi said, al-Bukhāri said, it was accepted (from them). Why?! Because Allah ordered with the acceptance of news from a just individual.

يَا أَيُّهَا الَّذِينَ آمَنُوا إِن جَاءَكُمْ فَاسِقٌ بِنَبَأٍ فَتَبَيَّنُوا أَن تُصِيبُوا
قَوْمًا بِجَهَالَةٍ فَتُصْبِحُوا عَلَىٰ مَا فَعَلْتُمْ نَادِمِينَ

“O’ you who believe! If a rebellious evil person comes to you with news, verify it” (Suuratul Hujurat:6)

So you should not verify or examine news except that which is conveyed by a Fāsiq, and this does not mean you are declaring his news a lie, -May Allah bless you- it is possible that it is sound, however you still do not accept it until verifying.

As for the news of a just individual – so long as he is just and accurate and narrates from the Messenger of Allah, then it is obligatory to accept his news. The archives of the Sunnah are full of statements of these truthful individuals; a

truthful just person narrating from another truthful just person, and so on until reaching the Prophet ﷺ. Our religion was established upon this!

These (conspiring) individuals are trying to topple our principles, which our religion was established upon, and the Ḥadīth of the Messenger of Allah ﷺ and the narrations conveyed about the Companions, and the narrations conveyed about the Imāms -May Allah bless you- much of this came to us by way of a single trustworthy individual narrating from another trustworthy individual, and so on. This was acceptable (with them), and consequently it is obligatory (upon us) to accept this, the evidence being:

يَا أَيُّهَا الَّذِينَ آمَنُوا إِن جَاءَكُمْ فَاسِقٌ بِنَبَأٍ فَتَبَيَّنُوا أَن تُصِيبُوا
قَوْمًا بِجَهَالَةٍ فَتُصْبِحُوا عَلَىٰ مَا فَعَلْتُمْ نَادِمِينَ

“O you who believe! If a rebellious evil person comes to you with news, verify it.” (Suuratul Hujurat:6)

and,

وَأَشْهِدُوا ذَوَيْ عَدْلٍ مِّنكُمْ وَأَقِيمُوا الشَّهَادَةَ لِلَّهِ

“And take for witness two just persons from among you (Muslims). And establish the witness for Allah” [Suurat At-Talaq: 2].

In regards to news, it is sufficient that the news is conveyed by only one (trustworthy) individual.

The Messenger of Allah ﷺ would send individuals (as a Messenger). He sent an individual to Kisra (King of Persia) and by way of (this single individual) the evidence was established against (Kisra), and he sent an individual to Qaysar (Caesar) and this (sufficiently) established the evidence against (Qaysar), and if they did not enter Islam based upon the message of this single trustworthy truthful person, and rejected Islam and did not follow the (message) of Allah's Messenger, Peace Be Upon Him, then Allah's Messenger would then prepare an army (to fight them) He, Peace Be Upon Him, prepared an army for the battle of Tabūk against the Romans, based upon them rejecting this invitation which was conveyed by one person.

Likewise, he sent (a messenger) to Bahrain, Oman and Yemen. He would only send one person, and their news would be accepted, the

evidence would be established by way of them, and whoever did not accept their news then an army would be prepared for them.

So how is it now, (that when) 10 to 15 Salafīs are in agreement regarding a particular matter, it is rejected and said *“An Ijmā‘ (consensus) is a must?!”*

From their principles is that tabdī‘ of a person (declaring him an innovator) is not accepted – even if TEN contemporary Imāms (of Sunnah) say that *“Fulān is an innovator due to him having such-and-such”* then it is not accepted from them.

This (principle) is from those whom I have warned you against. They claim to be upon Salafīyyah, and at the same time they destroy the Salafī methodology and its principles along

with its foundations. (Look) how numerous their corrupt principles are! (For example): *“I’m not obliged (to accept the Jarḥ)”*.

You could be quoting to him from a book, *‘Fulān said in this book on this page such-and-such’* – (highlighting) misguidance which is as apparent as the sun, he then replies to you saying *‘I’m not obliged to accept your speech’*. (Even if) tens of people are in support of this speech, he insists on saying *“I’m not obliged”* (using) this principle: *‘I’m not obliged...’*

They have principles for denying the truth, and principles for (falsely) rejecting the truth and the principles of al-Jarḥ wa al-Ta’dīl.

So learn the principles of al-Jarḥ wa al-Ta’dīl and look at the methodology of the Salaf, and

traverse their methodology, and leave off those who misguide and incite rabble upon the true religion of Allah, the Salafī methodology and its people.

<http://dusunnah.com/-video/-is-jarh-wa-tadil-base-d-upon-scholarly-int-erpretations-shaykh--rabi-ibn-hadi-al-mad-khali/>

ASH-SHAYKH RABĪ‘ IBN HĀDĪ AL-MADKHALĪ ON CLINGING TO THE PRAISE OF SCHOLARS EVEN AFTER DETAILED CRITICISM.

Question: We have had a lot of repeated (discussions) with the youth in the beginning concerning the affair of Salmaan and Safar; those amongst the youth who have not ceased to be influenced by the Qutbiy thought.

They say: We now have to remain upon the first covenant, and that is their clinging to the commendations of Shaikh Albaanee and Shaikh Ibnu Baaz with regards to Safar and Salmaan.

So when you say to them: “Indeed our scholars have warned against these (people) and that

these (people) are the cause of the Fitnah in many of the places". They say to you: "O brother, we do not have a clear statement about these (people)."

O Shaikh we request that you (give) them advise - and they have sought from me to present this question to you - so that a person certainly hears it about the (affair) of these two men (i.e. Salmaan and Safar).

Answer: [What this] means is that weakness in knowledge leads to these trivialities, so and so said! So and so said!

We (i.e. Ahlus Sunnah) possess a methodology by way of which the people of truth are distinguished from the people of falsehood; so if

Ahmad bin Hanbal came along at present and commended such and such, then we find that this person does not deserve this commendation (in relation to what is known or apparent of) his statements, actions, writings and audio cassettes, then it is permissible for us to cling to what that Imaam commended him for, (Shaikh) Ibn Baaz, (Shaikh) Albaanee or Imaam Ahmad Bin Hanbal or other than them!?

Criticism takes precedence over praise; detailed criticism takes precedence over an unexplained praise.

These principles must be applied in the arena of the science of criticism and praise.

So for example, (Shaikh) Albaanee gave commendation to such and such on some day.

And Ibn Baaz on some day gave commendation (to) such and such a person, and (then) their mistakes are made manifest to him, so he said about them: **Callers of falsehood.**

So the people of falsehood come along and circulate commendations and conceal the criticism.

If we were to assume that (Shaikh) Ibn Baaz and (Shaikh) Albaanee adhered to a commendation (given to a person) up until death and they did not possess except this commendation, then are the people obliged to hold onto their commendations (for this person), whilst closing their eyes and turning off their brains from the mistakes of such and such (people) who have

been commended by (Shaikh) Albaanee or (Shaikh) Ibn Baaz?

The mistake is clear and the criticism (against it) is clear, so is it permissible for a Muslim to cling to the commendation for such and such, whilst the criticism is clear against this (person) who has been commended? The criticism is clear.

Those who cling to the heads of innovation, - and amongst such people of innovation they cling to is Sayyid Qutb - They have enmity and loyalty for his sake and for the sake of those similar to him, and they incite the rabble, the ragtag and riffraff to turn against those who refute and clarify their misguidance.

This criticism is mortal, and they make up methodologies and (author) books in extolling these (heads of innovations).

This criticism (against them) is very momentous had only there been those of Ahlus Sunnah who are aware of it!?

By Allah even if (Shaikh) Ibn Baz and (Shaikh) Albaanee commended them, this will not benefit them as long as they disparage themselves through their twisted stances and views which they follow in their war against Ahlus Sunnah.

They look out for them (i.e for Ahlus Sunnah) to distort the truth about them. They make up methodologies and encourage the youth to

Speak ill and defame those who refute the leaders of misguidance.

Sayyid Qutb was a leader in misguidance.

There are people who are leaders in guidance and there are people who are leaders in misguidance.

Sayyid Qutb was a leader in misguidance.

He gathered affairs of misguidance from different extremities; from the Mu'tazilah, the Khawaarij, the Rawaafid (Shia), the extremist Sufis, the people of the doctrine of unity of existence, Socialism; misguidance and

misguidance, which he filled his books with and ruined the youth of the Ummah by way of them.

The one who stands for this (and has) enmity for its sake, and makes up methodologies to protect these various types of affairs, which combines various affairs of misguidance, then how can the commendation of such and such benefit them.

Where are the Islamic standards? Where are the Islamic criteria?

Knowledge is obligatory upon you, O brother, and the knowledge of the pious predecessors and their methodology in the science of praise and criticism (is obligatory upon you).

And indeed, we find Ibn Ma'een who is said to be from the harshest people in criticism, (yet) we find an easy going attitude in him!!

And we find the scholars opposing him. Those who are above him in rank and those below him. So how many (a people) criticised and were opposed, and how many (a people) gave a commendation and were opposed.

Ahmad Bin Hanbal criticized and gave commendation and was opposed in (both his) criticism and commendation.

Why is this (the case)?

That is because they had a (sound) methodology. **The methodology is not such and such person; every scholar is obligated to follow this methodology.**

So if he errs and opposes this methodology, then it is obligatory to judge his statements by way of this methodology.

This is the answer to the question.

And for this reason, it is obligatory to learn sound knowledge, and to learn the methodologies of the pious predecessors in the science of criticism and praise, and (regarding) when a person is benefitted by a commendation and when he is not benefitted by a commendation.

May Allah bless you.

Source: Jawaab Al-Kaafee: Cassette Number: 2

Translated by The Salafi Centre of Manchester

Difference Between Extremism (Ghuluww) in al-Jarh and Harshness Against the People of Innovation

Question:

Shaykh 'Ubayd Ibn 'Abdullaah al-Jaabiree – hafidhahullaah – was asked,

'How is the distinction between extremism in al-Jarh (disparagement) and severe harshness against the people of innovation, which is considered praiseworthy, achieved?'

Answer:

So he answered,

“Perhaps we should begin with the second part of your question. And that is: **the basic principle according to Ahlus-Sunnah is harshness, severe reproach and crudeness against innovations**

and their people. And that occurs when you are in a position of power.

So in this condition, they (i.e. Ahlus-Sunnah) must not show any honour to the innovator. Rather, they must humiliate, demean and scorn their affair. So the basic principle concerning this is found in the text, the biographies of the Salafus-Saalih and the ijmaa', and it is..."

Then the Shaykh goes on to mention the proofs for this from the Sunnah of the Prophet (sallAllahu 'alayhi wa sallam) and the aathaar of the Salaf. Afterwards, he goes on to speak about the second part of the question, which relates to ghuluww (extremism) in al-Jarh. So he says,

The Sunnee must never go to extremes in al-Jarh, because this is Religion with which he worships Allah.

However, we have heard this word being constantly repeated. So the Sunnee worships Allah the Glorified and Exalted with the jarh. Therefore, according to him, it is Religion with which he worships Allah. So it is with this that he defends the Sunnah and its people. Likewise, he does the same with at-Ta'deel (praise), it is also Religion.

So by Ahlus-Sunnah, I am referring to the Imaams who are keen not to declare a jarh upon anyone due to an innovation, let alone declaring disbelief, except if they have decisive proof, which will testify for them.

However, the people of desires explain this as ghuluww. So as long as the proof clearly establishes that so and so from amongst the people is a misguided innovating deviant, then how can this be explained as ghuluww (extremism)?

Along with is, it is firmly established amongst Ahlus-Sunnah that they do not declare anyone an innovator, let alone performing takfeer upon anyone, until the evidence has been established upon him.

So they are as Shaykhul-Islam Ibn Taymiyyah (d.728H) – rahimahullaah – described, *“Ahlus-Sunnah are the most knowledgeable of the people with regards to the truth and the most merciful with the creation.”* However, the people of desires do not affirm this for them, nor do they trust them, nor do they expand their chests towards them and their hearts are not content with al-Jarh. This is because the Imaams and Scholars of the Sunnah hate the people of innovation. So whenever someone from amongst Ahlus-Sunnah exposes about a man that he is an innovator, the hatred in their souls becomes stronger and their wariness with them

grows stronger. So they warn against him, even if he was someone about whom they previously held a good opinion. So this does not please the people of desires.

Yes, it is possible for someone from amongst Ahlus-Sunnah to display something from sternness when he feels that the affair calls for that. At the same time, another person may sometimes use gentler expressions as long as he does not oppose the other person (who is displaying harshness) in the origin of the issue.

This is not a place for differing. And if we submit to what has been mentioned in the question from the statement of some of the people of desires that some of Ahlus-Sunnah go to extremes in al-Jarh, then I say that there have been found amongst Ahlus-Sunnah from ancient times those who are strong, but they are not

extremists. They are strong in their zeal to protect the Sunnah, and being severe in defending it and defending its people. So the others did not censure such a person, and they did not say that he was dividing the ranks.

For example, they would say that whosoever is declared reliable by Shu’bah (d.160H), then suffice with that. And whosoever he disparages (jarh), then look into his jarh. And it was not claimed about Shu’bah – rahimahullaah - that he was a stern extremist who applied harshness in other than its proper place. And I have not known any man up until this time who is deeply rooted in the Sunnah, and whose heart has donned its cloth, warning against Shu’bah and slandering him amongst others from Ahlus-Sunnah...”

The Shaykh also went on to say,

“It is obligatory to know that Ahlus-Sunnah are upon the middle path:

Firstly: They do not accept the error.

Secondly: They distinguish between the levels of the error.

Thirdly: They employ harshness (shiddah) when harshness is of benefit. And from this harshness is hajr (boycotting) and hadhr (warning) against the man. And they employ gentleness (rifq) when there is no benefit, except in gentleness.”

So they are not always upon gentleness unrestrictedly in every time and place without consideration for the truth. They are people of

wisdom and people of insight. So according to them, harshness has its place and according to them, gentleness has its place.”⁵

The Shaykh – hafidhahullaah – commented at another place,

“So Ahlus-Sunnah was upon this harshness and upon this strength against the people of innovation and misguidance whenever they had the strength and the heavier scale. So they would repel innovation and its people with all power. Likewise, if they were in a position of weakness, not having any might, nor power, nor strength against the innovators, and the innovators were tyrannical and had the weightier scale, then the Ahlus-Sunnah would

⁵ This section was taken from the cassette tape entitled, ad-Dawaabit lit-Ta'aamul ma'a Ahlis-Sunnah wa Ahliil-Baatil, which is available from Ibn Rajab Recordings in al-Madeenah, Saudi Arabia

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take a path of wisdom and they would suffice with warning against the innovations and the Anewly-invented affairs in the Religion of Allah.

So by Allah, O sons of ours in parts of the world where the Muslims reside, beware, then beware or opposing this manhaj! Adhere strictly to wisdom, since your Salaf would employ harshness when nothing would benefit, except harshness. And this would be at the time when they had strength. And they would employ gentleness when nothing would benefit, except gentleness.

And it was due to this that Ibn Seereen (d.110H) made his statement, **“O Ahlus-Sunnah, be gentle. Since you are the least of the people in number.”**⁶

⁶ This section was taken from a cassette tape entitled, al-Haddul-Faasil bayna Ahlis-Sunnah wa Ahlil-Baatil, which is available from Ibn Rajab Recordings in al-Madeenah, Saudi Arabia.

Translated by Maaz

<http://www.fatwaislam.com/fis/index.cfm?scn=fd&ID=636>

Refutations not the habitual practice of our salafs and restricting the books of refutation to the students of knowledge.

Question: What do you say concerning the statement of the speaker:

Indeed, the refutations upon the people of innovations and deviation were not the habitual practice of the Salaf, and that it is not befitting to spread the books of refutations, except amongst the students of knowledge and that they should not be spread amongst other than them?

Grand Muftee of the Kingdom of Saudi Arabia, His eminence, Shaykh 'Abdul-'Azeez Ibn 'Abdullaah aalush-Shaykh

Answer: The refutations upon the people of innovation are from Jihaad in the path of Allah. They are from safeguarding the Sharee'ah from having other than it attached to it.

So writing the books, publishing them and spreading them is the truth and it is a call to the truth and Jihaad in the path of Allah. So whoever claims that publishing and spreading the books that contain refutation upon the innovators is an innovated affair, then he is upon error, because Allah the Sublime and Exalted said,

“O Prophet! Strive hard against the hypocrites and be harsh with them.” [Sooratut-Tawbah 9:73]

And Jihaad can occur by the hand, or it can be with the tongue, or it can be with the wealth.

So from Jihaad with the tongue is defending and safeguarding this Sharee'ah from everything that has been fabricated into it from doubts and falsities. And from that as well is warning against the innovations and calling to the truth.

Due to this, Imaam Ahmad (d.241H) and other than him authored books warning against the innovators. So Imaam Ahmad wrote the treatise, *ar-Radd 'alaz-Zanaadiqah* within which, he clarified their doubts. And he answered every doubt.

And al-Bukhaaree (d.256H) – rahimahullaah – wrote his book, *Khalq Af'aalul-'Ibaad*.

And other than them from amongst the Imaams of Islaam wrote books in refutation of the innovators and invalidated their falsities and established the proofs against them.

Likewise, Shaykhul-Islam [Ibn Taymiyyah (d.728H)] wrote in refutation upon the Raafidah in his famous book, *Minhaajus-Sunnatin-Nabawiyyah fee Naqd Kalaamish-Shee'ah wal-Qadariyyah*. And he clarified what they were upon from falsehood and misguidance.

Taken from: ar-Riyaadus-Sa'oodiyyah Newspaper (issue no. 12674), dated Friday, the 4th of al-Muharram.

Translated by Maaz Qureshi

<http://www.fatwaislam.com/fis/index.cfm?scn=fd&ID=564>

SOME COMMON MISCONCEPTIONS CLARIFIED BY SCHOLARS AS REGARDS TO JARH WAT-TA'DEEL.

Shaykh Ṣāliḥ al-Fawzān demolishes some false principles.

Question:

We want to present some principles to you, and we require some clarification by the answers, and whether they are in agreement with what Ahlus-Sunnah are upon of firmly established usool (foundations)?

1. We correct (the mistake) but we do not disparage (the person, i.e. make jarh).

Answer: This a false principle (qaa'idah baatilah), which has no basis for it. It is binding to make jarh (criticise, censure) the people of falsehood.

2. When you judge (upon someone), you are judged upon, and when you invite (him instead), then you are rewarded

Answer: This is a newly introduced matter which has no basis for it. It is necessary to pass judgement over Ahl ul-Bid'ah."

3. It is from justice and equity to mention both the good and evil points, and he used as an argument for the manhaj of al-Muwaazanah with the well-known hadeeth, **he spoke the**

truth but he is a great liar (concerning the devil that taught aayat ul-kursee to Abu Hurairah).

Answer: This is false speech also, for the Qur'aan mentions the evils of the Mushrikeen and it does not mention their good deeds. And Ahl ul-Bidah are treated like that also. that which is mentioned is his evil. His good deeds are NOT to be mentioned, because Allah mentioned the evil of the enemies and he did not mention their good aspects."*

Shaykh: Are these the principles of Ar'oor?

Questioner: Yes.

Shaykh: These are principles that are criticised and which are false, and which are rejected upon him, and books have actually been written against him.

4. It is permissible to declare someone to be in error, but reviling is forbidden.

Answer: This (principle) is similar to *We correct (the mistake), but we do not criticise (the person)*, **it is the same principle.**

Question: [Adnaan Ar'oor] said,

Why is Imaam Ahmad not reproached for his takfir of the one who abandons prayer and yet Sayyid Qutb is reproached merely because some of these expressions occurred from him (i.e. his takfir of Muslim societies). So we say: This one performed takfir of the Muslim societies (i.e. Qutb), and yet Imaam Ahmad, may Allah have mercy upon him is not reproached despite his judgement of kufr against all these societies [meaning that the majority of them do not pray].

So what is your comment upon this?"

Answer: Imaam Ahmad is a scholar and a sage (erudite, sagacious) who knows the evidences and the manner of extracting proof from them and **Sayyid Qutb is an ignoramus (jaahil) who has no knowledge or cognisance and neither does he have any evidence for what he says.** Hence, equating between Imaam Ahmad and Sayyid Qutb is injustice (dhulm) [because Imaam Ahmad has many evidences from the Book and the Sunnah for the one who deliberately abandons the prayer whereas Sayyid does not have a single piece of evidence for his takfir of the Muslims in general. Rather the evidences are in opposition to what he says].

Question: Likewise, he (Adnaan Ar'oor) says,

I do not know of anyone who has spoken about the affairs of Manhaj in the manner that Sayyid Qutb has spoken of them. And he is correct in the vast majority of what he has written. He (Ar'oor) was asked about this statement of his and he replied, By the word minhaaj here I mean the issues of reform, elections and assassinations. And by "in his time" I mean the Fifties.

Answer: He (Ar'oor) does not know because **he is ignorant**. As for us, then we know and all praise is due to Allah that the scholars both prior to and after Sayyid Qutb, oppose him.

Question: Adnaan says,

There is a trap in the name of da'wah to the manhaj of Ahl us-Sunnah, and to disparage the

servants and to revile the servants on account of a single word or due to an ambiguous expression, and also a trap in the name of takfir, a trap which is called "takfir of the rulers".

Answer: This is meaningless speech, by which the beautification of falsehood and defence of ahl ul-bid'ah is intended.

Question: [And his saying],

Whoever follows up all the causes of splitting, will find that the majority of them are to do with manners, and not to do with aqeedah or manhaj.

Answer: Rather, causes in **aqeedah and manners**. But he desires to **cover** and **protect** them (i.e. the Innovators).

Question: What is your saying concerning him?

Answer: He, in his foundation, **he is not a scholar.** He came to Saudiyyah as a worker (employed), and then he openly manifested what is actually with him (of manhaj).

Question: Are his lessons to be attended or not?

Answer: We advise the salafee youth to cut off from him anr not to attend his lessons.

Shaykh 'Ubayd Ibn 'Abdullaah al-Jaabiree Clarifies Two Doubts Used to Defend Innovators.

Question: When speaking about some of the deviants, we hear a couple of expressions from some individuals. They are:

Firstly: *Allah will not ask you about them in your grave.*

Secondly: He says, *“The truth can be accepted, even from Shaytaan.”* And he uses the hadeeth of Abee Hurayrah (radiyAllahu 'anhu) as evidence.

Answer:

Firstly: The Salafus-Saalih proceeded upon the way of warning against the innovators, rejecting them harshly and being stern with them publicly

and privately up until the Ummah has been cautioned against them, because the intended purpose is to purify and purge the Religion for Allah the Glorified and Exalted, yet he says: *Allah will not ask you about them in your grave!*

The grave is a fitnah (trial, tribulation) and the servant will be rewarded and punished in the grave in accordance to his interrogation. And the one who is pleased with and partial to disobedience is like the one who commits it. This is agreed upon by the Imams.

So with this you must realize that the followers of the deviated groups, and they are the ones who base their allegiance and their enmity upon them, will be subject to the punishment of Allah the Glorified and Exalted, because they accept newly invented matters in the Religion of Allah the Blessed and Exalted. Rather, Ahlus-Sunnah

reject the opposition back to its proponent, even if he is from Ahlus-Sunnah. Rather, they are harsh in refuting the opponent.

Secondly: They use this as evidence to promote the deviated groups.

And I say: I have already stated tens of times, if not hundreds of times, all of the deviated groups of da'wah are misguided and misleading others. And at the head of them are *Jamaa'atut-Tableegh* and *al-Ikhwaanul-Muslim-een*, because they are innovators in the Religion of Allah the Blessed and Exalted, and they have laid down innovated foundations and they have formulated innovated principles.

After this declaration of objection, I return back to the statement, and that is their utilization of the hadeeth of Abee Hurayrah (radiyAllahu 'anhu) that is found in Saheehul-Bukhaaree, if not in the Saheehayn. We have no doubt about this affair. And it also has parallel evidence, from that is the narration of when a scholar from the Jews came to the Messenger of Allah (sallAllahu 'alayhi wa sallam) and said,

O Abal-Qaasim! Indeed, we find in our book that Allah will take hold of the heavens... Ibn Mas'ood (radiyAllahu 'anhu) said, So the Messenger of Allah (sallAllahu 'alayhi wa sallam) laughed until his molar teeth became visible, attesting to the hadeeth.⁷

⁷ Related by al-Bukhaaree (no. 7013).

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We say: we have no objection to accepting the truth from whosoever comes with it.

So if a Jahmee ⁸ or a Mu'tazilee ⁹ says, *'Worship is purely the Right of Allah the Blessed and Exalted, so no one has any share in it, not an angel that is close, nor a messenger who is sent.'*

We say: This is correct. However, there is a difference between the one who is a source from whom the truth can be taken and the one

⁸ Jahmiyyah: They are the followers of Jahm Ibn Safwaan (k.128H). His innovation emerged in Tirmidh and he was killed by Salim Ibn Ahwaz al-Maazinee at Marw during the end of the Umayyad kingship. He agreed with the Mu'tazilah in denying the eternal Attributes (as-Sifaatil-Azliyya-h) of Allah and he denied the ru'yah (the Believers seeing Allah in the Hereafter) and he affirmed that the Speech of Allah is created. And he added some issues to the belief of the Mu'tazilah, from them: that it is not permissible to describe Allah with an attribute that is used to describe the creation because that necessitates resemblance (tashbeeh). So he denied that Allah is al-Hayy (the Ever-Living), al-'Aalim (the All-Knowing) and he affirmed that Allah is All-Capable, the Doer and the Creator. And he said that mankind are compelled to their deeds and have no self-control or free will and that Paradise and the Fire will come to an end. And he said that faith (eemaan) is knowledge of Allah and that eemaan does not fluctuate. Refer to al-Milal wan-Nihal (1/-86-88) of al-Sharhastanee and al-Maqalaatul-Islaamiyy-een (1/15) of Abul-Hasan al-Ash'aree.

⁹ Mu'tazilah: This sect arose when Waasil Ibn 'Ataa' manifested his innovation and alleged that the disobedient sinner (faasiq) was upon a level between two levels and those two levels are disbelief (kufr) and faith (eemaan). So al-Hasan al-Basree (d.110H) banished him from his gathering. So he isolated himself at a column from amongst the columns of the mosque in al-Basrah and his close friend 'Amr Ibn 'Ubayd would associate with him. So at that point, the people began to say about the two of them that they had isolated themselves (i'tazala) from the statement of the Ummah. From that point on, their followers were called Mu'tazilah. This name comprised a number of sects, all of whom are united upon various innovations, from them: negating the Eternal Attributes (as-Sifaatul-Azliyya-h) from Allah the Glorified and Exalted, the belief that Allah the Mighty and Majestic will never be seen with the eyes, the statement that the Speech of Allah the Mighty and Majestic is an occurrence and therefore created, and that the people are the sole creators of their own deeds and that Allah has no pre-decree (Qadr). Due to this, they were also called al-Qadariyyah. And they also believed that the disobedient sinner (faasiq) is upon a level between two levels. Refer to al-Farq baynal-Firaq (p.93-98) of al-Baghdaadee and al-Fisal fee al-Milal wa al-Ahwa' wa al-Nihal (4/192) of Ibn Hazm.

who is not a source from whom the truth can be taken.

So the individual who is a source from whom the truth can be accepted and from whom knowledge can be taken is the Muslim proponent of the Sunnah. This is the one from whom knowledge is taken.

As for the non-Muslim or the Muslim who is an innovator, then when this individual utters a statement, or lays down a foundation or formulates a principle, then we evaluate it with the Sharee'ah of Muhammad (sallAllahu 'alayhi wa sallam). So if it is in agreement, then we accept it, and if it is not in agreement, then we abandon it.

Along with this, we are not in need of these individuals.

However, they have become widespread amongst us, as I have mentioned to you in the example.

Likewise, if a Jew or a Christian were to say, *'Indeed, Allah is above the Throne and His Throne is above His heavens,'* is this truth or falsehood? This is truth. However, do we seek this knowledge from the Jew or the Christian such that we take knowledge from them?

The answer is **no**, the affair is not as such.

So therefore, let us return to the hadeeth and it says, *"He spoke truthfully to you, but he is a liar."*¹⁰ Meaning, he was truthful in this particular instance, but his usual circumstance is that of a liar.

¹⁰ Related by al-Bukhaaree (no. 2311).

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However, the one who made this statement:

Firstly: He is an Ikhwaanee. I have no doubt that this emanates from the principle of excusal and co-operation. And there is no hizbee (partisan) that we know of, rather all of the followers of the da'wah groups have started from the principle of excusal, the principle of Hasan al-Banna, *“We shall co-operate upon that which we agree upon, and we shall excuse one another in that which we differ about.”*

So this brazen and oppressive principle has opened the door to destruction in front of every misguided sect regardless of whether they ascribe to Islaam like the Raafidah,¹¹ or the non-

¹¹ Raafidah: Al-Saksakee said in his book, Ma'rifah 'Aqaa'id Ahlil-Adyaan (p. 36), “They came to be called the Raafidah (rejectors) due to their rejection (rafid) of Aboo Bakr and 'Umar (radiyAllahu 'anhumaa). And it is said that their name was due to their rejection of Zayd Ibn 'Alee (radiyAllahu 'anhu) when he gave his allegiance to Aboo Bakr and 'Umar (radiyAllahu 'anhumaa) and spoke with acceptance of their leadership. So Zayd said, “They (i.e. the Raafidah) have rejected me (rafadoonee).” So they came to be called ar-Raafidah. And they came to be called Shee'ah (followers) when they said, “We are from the followers (shee'ah) of 'Alee Ibn Abee Taa'lib (radiyAllahu 'anhu).” However, some of them spoke other than the truth about him and they were the extremists. So some of them made him a deity whilst others considered him a prophet. Indeed, 'Alee (radiyAllahu 'anhu) fought some of

Muslim sects such as the Jews and the Christians.

Likewise, from the secretions of this principle is the principle of al-Muwaazanah.¹² They seek support with the former for their principle. And the principle of al-Muwaazanah is from the secretions of the principle of excusal and co-operation.¹³

Translation by Maaz Qureshi.

(<http://-sunnahpublishing.net/-shaykh-ubayd-ibn-abdu-llaah-al-jaabiree-cl-arifies-two-doubts-u-sed-to-defend-innova-tors/#more-4369>)

them during his time and burned others. And the extremists from amongst them denied the Day of Reckoning.” End of al-Saksakee’s words.

And they are united upon the view that the Prophet (sallAllahu ‘alayhi wa sallam) textually stipulated the succession of ‘Alee Ibn Abee Ṭaalib (radiyAllahu ‘anhu) by name and that the leadership is not obtained, except through a divine text and that their imaams are infallible against major and minor sins and the disavowal of Aboo Bakr, ‘Umar and many of the Companions, except for the sect known as the Zaydiyyah. Refer to al-Maqalaatul-Islaa-miyyeen (1/89) of Abul-Hasan al-Ash’aree, al-Milal wal-Nihal (1/146) of al-Sharhastanee and al-Burhaan feeMa’rifah ‘Aqaa’id Ahlil-Adyaan (p. 36) of as-Saksakee.

¹² Translator’s Note: The innovation of al-Muwaazanah refers to obligating the mention of good qualities possessed by the individual being criticized. Shaykh Saalih Ibn Fawzaan al-Fawzaan said about it, “*When you mention their good qualities it means that you are calling to following them. No, do not mention their good qualities. Mention the errors that they are upon only.*” Refer to As’ilatul-Manaahijil--Jadeedah (p. 31-32) of Jamaal al-Haarithe.

¹³ Taken from Fath Dhil-Jalaal wal-Minnah fee Sharh Usoolis-Sunnah lil-Imaam al-Humaydee (p. 75-78), of the Daar al-Imaam Ahmad print.

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Shaykh Ahmad ibn Yahya al-Najmi on seeking knowledge and leaving off refutations.

Questioner:

When we warn from the people of innovation and desires there are certain people say to us: *“Fear Allāh, seek knowledge and leave refutations.”* So is spreading refutations and warning from the people of innovation from piety?

Answer:

Refuting the people of innovation is from the greatest form of piety and from the greatest type of Jihād for the sake of Allah. Those who say this are either ignoramuses or people of desires.

[http://dusunnah.com/video/they-say-to-us-fear-allah-and-
seek-knowledge-when-we-spread-refutations-shaykh-ahmad-
an-najmi/](http://dusunnah.com/video/they-say-to-us-fear-allah-and-
seek-knowledge-when-we-spread-refutations-shaykh-ahmad-
an-najmi/)

Does The Beginner in Seeking Knowledge Make Jarh and Ta'deel & Declare Others to Be Innovators?

Question: Does the seeker of knowledge, who is a beginner, disparage and praise men (make jarh and ta'deel) and declare people to be innovators without [his claim] being founded upon any supporting evidence?

Shaykh Ahmad bin Yahyaa an-Najmee

Answer: It is not allowed for the seeker of knowledge who is a beginner to disparage (make jarh) or to declare a person to be an innovator due to what he himself feels. But however, he should take from the speech of the People of Knowledge (the Scholars) who are relied upon.

And there is no harm if he transmits from one of the Scholars if he is certain of their speech in disparagement, and with Allah lies the success.

'Al-Fataawa Al-Jaliyyah 'an Manaahij Ad-Da'wiyyah', Daarul-Minhaaj. Gathered and notes added by Hasan Ibn Mansoor ad-Daghreeree. Second volume, page 142.

Translated by Abu Khadeejah

Via: <http://www.fatwaislam.com/fis/index.cfm?scn=fd&ID=320>

Refutation not from the methodology of the prophet?

Questioner:

Is refuting the people of desires, an aspect from the methodology of the Prophet, Peace Be Upon Him, or was it brought about by those who want to split-up the people and categorise them?

Shaykh Ṣāliḥ al-Fawzān:

My dear brother read the qur'ān! How plenty the refutations are therein! (i.e.) on the Polytheist, hypocrites and those who err; in the Qur'ān itself. Allah refutes them in many verses.

The Messenger, Peace be upon Him, in many a hadīth refutes. The scholars of the Salaf those who preceded us would refute, **so it is a must to refute whoever opposes the sunnah.** It is essential because this is from being sincere to Islam and the Muslims.

We do not remain silent regarding mistakes committed in the religion and come together for the sake of the people and flatter them claiming: *this (refuting) splits-up people.* **That which splits-up people is the truth, so leave the person of desires to split-off and distance himself.** As for the believer, he rejoices when the truth is clarified; he rejoices when erroneous affairs in the religion are made clear to him so that he can then renounce it.

<http://dusunnah.com/video/refuting-the-one-who-errs-is-a-prophetic-methodology-shaykh-salih-al-fawzan/>

Does Refuting the People of Falsehood Harden the Hearts?

Questioner: O Shaykh, may Allah make you successful. Does refuting the people of falsehood harden the hearts? Because there are people who turn us away from the books of the people of knowledge which refute the people of falsehood.

Shaykh Ṣāliḥ ibn Fawzān al-Fawzān

Not refuting them is what hardens the heart, because their doubts enter the hearts and harden them. To refute them with the truth is from that which makes the hearts soft and returns them to the truth.

So do not pay attention to these ideologies and false statements which come from people who want to turn to falsehood, and doubts, and find no objections nor refutations upon it. They call this freedom of speech and difference of opinion. They say this is one opinion and that is another opinion.

The religion has turned into **opinions** (according to these people), rather the religion has **no opinions**, the religion is revelation from Allah. **Allah ﷻ did not leave us to our opinions and intellect but rather he commanded us to follow the Book and the Sunnah.**

Via: (<http://dusunnah.com/video/does-refuting-the-people-of-innovation-harden-the-hearts-shaykh-saalih-al-fawzaan/>)

Is Speaking About Innovators Backbiting? Is it permissible for Students of Knowledge to Speak about Innovators in their Gatherings?

Shaykh Muḥammad bn Ṣāliḥ al-'Uthaymeen.

Speaking about the people of innovation and those who carry unsound concepts or a methodology which is not upright, (then) this is from advice, and not backbiting.

Rather it is (an act of) sincerity to Allah, His Book and His Messenger (by carrying out what is commanded and forbidding evil etc.) and it is (act of sincerity) to the Muslims (by giving them good advice).

So if we see an innovator spreading his innovation then it is obligatory that we make clear that he is an innovator so that the people are saved from his evil.

Likewise, if we see an individual who has an ideology/concept opposing that which the Salaf were upon, then it is obligatory for us to clarify that so that people are not deceived by him.

Likewise, if we see a person who has a specific methodology (whose) outcome is evil then it is obligatory for us to clarify that so that the people are saved from his evil, and this (done) out of sincerity to Allah, His Messenger and His Book; and it is sincerity to the rulers and their subjects (by giving good advice so that they are saved from evil etc.)

Regardless of whether speaking about the people of innovation is (done) amongst students (of knowledge) or in other gatherings, this is not backbiting.

And as long as we fear the spread of these innovations, or that concept or that methodology which is in opposition to the methodology of the Salaf; it is obligatory that we clarify so the people are not deceived by that.

(<https://salaficentre.com/2016/04/04/is-speaking-about-innovators-backbiting-al-allaamah-al-uthaymeen/>)

Warn People against Deviants.

Question: Is it permissible to mention people's names and characters when one wants to criticize them and their thinking?

Shaykh `Abdul-`Azeez Bin Baz

Answer: If someone writes something that contradicts the pure Shari' ah, and distributes that material, or if he promulgates that view in the media, it becomes compulsory to refute him and expose the falsehood of what he says. **There is nothing wrong in mentioning that person's name or in warning people about him if he calls to innovation, shirk, or if he calls people to what Allah has prohibited or to disobedience.**

Until this day, there are knowledgeable and believing people from the callers to the truth and bearers of the Shari ah fulfilling this obligation, sincerely for Allah Almighty and for the benefit of His servants, rebuking the wrong, inviting to the truth, warning others against those who propagate falsehood and destructive rhetoric.

Fatawa Islamiyah Darussalam Vol 8, page no.53

<http://www.fatwaislam.com/fis/index.cfm?scn=fd&ID=1076&fbclid=IwAR0sdmmPaa9FpLJ8p7hXarAFzXrGKDAWvHm7p2HOi33jjxEYfL7P2JJqTA>

Is it obligatory upon the scholars to clarify to the youth and the common people the danger of partisanship, splitting and groups?

Answer:

Yes, it is obligatory to clarify the danger of partisanship and dividing and splitting so that the people can be upon insight and understanding because even the common people are being deceived.

How many of the common people in this time have been fooled by some of the groups because they believe that they are upon the truth?

So it is a must that we clarify to the people, the students and the common people, the danger of these parties and sects because if they remained silent [i.e. the scholars] then the people would

say, *"The scholars were aware of this and they remained silent."* Due to this innovation would enter upon them.

So it is necessary to clarify these matters when these things appear. The danger for the common people is greater than the danger [posed] to the students because if the scholars remain silent the common people will think that this is correct and that this is the truth.

(al-Ajwibah al-Mufidah, p. 131)

Translated by Abu Dawud Abdullah

Question to Shaykh Saalih al-Fawzaan (22/01/1433H) at Ha'il University.

This was a question put to the Shaykh in the lecture given at Ha'il University:

يقول الشيخ أحسن الله اليك. ترد احيانا توجيهات من ولاة الأمور بالتحذير من بعض الجماعات العصرية أو الأفكار فيحجم بعض الناس عن بيان أو عن قراءة هذا البيان أو هذا الأمر أو لا يخطب غذا كلف بالخطابة عن جماعة بحجة ألا يحدث فتنة فما قول سماحتكم في هذا الاجتهاد؟

Question: Shaykh, may Allah be benevolent towards you, [the questioner] says: Sometimes directions come from those in authority to warn against some of the contemporary jamaa'at or (contemporary) ideas. But some people desist from clarification or from reading this

clarification or this matter or he will not give a sermon which he has been tasked to give about a jamaa'ah with the argument of avoiding that fitnah should arise.

So what is your saying about this ijtihaad, your eminence?

نقول: الفتنة في ترك اهل الشر ينشرون شرهم بدون أن يؤخذ على أيديهم وبدون أن يحذر من شرهم ويرد على أفكارهم هذه هي الفتنة, أما البيان واما الأخذ على أيدي السفهاء وأهل الضلال فهذا هو الحكمة وليس هو الفتنة هذا درء للخطأ

Answer: We say: Tribulation (fitnah) lies in leaving alone the people of evil spreading their evil without them being taken by their hands (restrained) and without their evil being warned against and their ideas being refuted. this is the actual fitnah. As for clarification, and taking the

fools by their hands, and (likewise) the people of misguidance, this is wisdom (hikmah) and is not tribulation (fitnah), this is repelling error.

Benefits (derived by Ustādh Abū `Iyaad)

- This is one of dozens of audios and texts that can be brought from Shaykh Saalih al-Fawzaan indicating that **al-Jarh wal-Ta'deel as it relates to the Innovators, deviants, deserters of Ahl al-Sunnah and others is an ongoing affair and is an obligation upon Ahl al-Sunnah as a whole, until the hour is established.**
- An indication of the jahl of those who do not understand when a scholar is speaking with respect to al-Jarh wal-Ta'deel as it relates to

the narrators of hadeeth, which has passed and ended and al-Jarh wal-Ta'deel of individuals, groups and parties as it relates to sunnah and bid'ah, guidance and misguidance.

- The question was regarding those tasked with giving sermons and being advised by the ruler to speak about the jamaa'at of misguidance (meaning al-Ikhwaan and others). How does the claim of the Mumayyi'ah of today (those who try to dilute and water down the Salafi manhaj) about not bringing these types of issues to the 'awaam (general folk) stand when the rulers (with consultation and advice from the scholars obviously) are directing the khateeb to openly pronounce to the common-folk about these misguided

**jamaa'aat and Shaykh Saalih al-Fawzaan
here is saying that this is wisdom itself and
abandoning it is from tribulation!**

<https://www.manhaj.com/manhaj/?utjea>

Advice on an acclaimed salafi that propagates and promotes the hizbis.

Questioner:

There is a caller who claims to be salafī, however, he propagates Islam with the hizbīs (people of partisanship to a group or person) and does not warn against them, instead he warns his students against refutations and says about some of the salafī scholars: *“he (salafī scholar) is upon the truth, but his procedure (of advising) is wrong”*. This caller also mixes with the hizbīs often so what do you direct us to in that regard?

Shaykh Aḥmad ibn Yaḥyá al-Najmī:

This individual is ignorant, this individual is conceited, this individual is miskīn (in need). This

individual is not salafī rather he is serving the interests of the people of falsehood.

The reality of the matter is that refuting is (a form of) enjoining the good and forbidding evil; so it is said to him: ‘what do you say about the statement of Allāh ﷻ

كُنْتُمْ خَيْرَ أُمَّةٍ أُخْرِجَتْ لِلنَّاسِ تَأْمُرُونَ بِالْمَعْرُوفِ وَتَنْهَوْنَ عَنِ الْمُنْكَرِ وَتُؤْمِنُونَ بِاللَّهِ

“You [believers] are the best of nations ever raised up for mankind [because] you enjoin the good (Qur’ān and Sunnah) and forbid the evil, and believe in Allāh”? (Suurah Al-Imran:110).

By virtue of what did they become the best of nations? Is it not due to this characteristic of

enjoining the good and forbidding the evil and believing in Allāh ﷻ?! Enjoining the good and forbidding evil is based upon having belief in Allāh ﷻ.

So what does having belief in Allāh mean?! It means to have belief in His Book and knowing what is in it of truth and also knowing the Sunnah of the Messenger of Allāh ﷺ and what is in it of truth, and that you –by way of this truth, invalidate falsehood. This is the response; (and) that you respond to the people of falsehood by refuting their falsehood and clarify the truth regarding what they have erred in.

So can we say that enjoining the good and forbidding the evil is forbidden?! Can we say that the one enjoining the good and forbidding

the evil is a corrupter and his procedure is not correct?! Can we say this?

What is the answer?

.... Tell me (addressing the audience)

.....You are quiet!

Questioner:

They said: “No. We cannot say that”.

Shaykh Aḥmad ibn Yaḥyá an-Najmī:

It is just that all of them should have said this (i.e. in agreement).

Ok. If we are going to say that the person who enjoins the good and forbids the evil is upon the truth and it is a must that he is supported and

aided, then how can we say (at the same time) that refutations are not permissible or they are false or the likes of that?!! We say no!

The one who says this, he is in fact the one that is a corrupter.

<http://dusunnah.com/video/beware-of-callers-who-falsely-claim-to-be-salafi-shaykh-ahmad-ibn-yahya-an-najmi/>

A CLARIFICATION ON SOME PRINCIPLES OF ALEE HASSAN AL-HALABEE.

Bismillaah Al-Hamdulillaah wa salatu wa salaamu 'ala rasulullah

Shaykh 'Ubayd al-Jaabiree refutes New and Corrupt Principles of 'Alee al-Halabee in al-Jarh wat-Ta'deel:

Shaykh 'Ubayd al-Jaabiree answers questions from Aboo 'Abdur-Rahmaan Raa'id Ibn 'Abdul-Jabbaar al-Mahdaawee about some of the recent statements from 'Alee Hasan al-Halabee wherein he states, among other things, that the knowledge of al-Jarh wat-Ta'deel does not exist in the Qur'aan or the Sunnah, that the speech of Shaykh Rabee' Ibn Haadee al-Madkhalee is a

fitnah that must be weighed upon the scales and that Jam'iyah Ihyaa`ut-Turaath of Kuwait were the most abundant of people in aiding the manhaj of Shaykh al-Albaanee in the issues of eemaan. These questions were recorded at Shaykh 'Ubayd's house on the 29th of Sha'baan, 1429H.

First Question:

I would like to present to you, shaykhuna al fadhil, some of the quotes from the speech of 'Alee Hasan al-Halabee, which have occurred in some of the widespread recordings, in which he said,

"The knowledge of al-Jarh wat-Ta'deel was originally formed for a benefit; the knowledge of al-Jarh wat-Ta'deel is not present in the proofs of the Kitab nor in the proofs of the Sunnah. It is a

knowledge that is growing. It came about for the preservation of the Kitab and the Sunnah. Therefore, it is a knowledge of benefit."

So what is your opinion about this speech, may Allah protect you?

First Answer by Shaykh 'Ubayd Ibn 'Abdullaah al-Jaabiree:

The praise is for Allah and the final outcome is for those who have taqwa. And there is no enmity except for those who transgress. And I testify that there is none worthy of worship besides Allah alone - without any associate - The True and Apparent King. And I testify that Muhammad is His servant and Messenger, the leader of all the children of Adam. May the peace of Allah be upon him and his family and his good and pure companions, and abundant

salutations throughout the passing of the days and nights and the months and the years.

To proceed: So the origin of this statement in what is apparent to me is philosophy, trickery, and intellectual analogy. And the answer to it is from a number of angles.

The first angle: The knowledge of al-Jarh wat-Ta'deel has been proven in the Kitab (Qur'an) and Sunnah and by Ijma' (consensus). So from the Kitab al karim (The Noble Qur'an) is the statement of Allahu subhana wa taa'ala:

O you who believe! If a disobedient sinner comes to you with some news, verify it, lest you harm people in ignorance, and afterwards you become regretful to what you have done. (Al-Hujurat 49:6)

So this ayah is a clear text about the acceptance of the news of one trustworthy person. And the point of that is that Allahu subhanahu wa taa'ala commanded confirming and verifying once some news comes via a faasiq (a disobedient sinner).

And the understanding of that is that the trustworthy narrator does not require confirmation of his news. And the trustworthy narrator is the one who is known for truthfulness, trustworthiness and verification in narrating his reports. And this ayah is also a proof for splitting the people up into two categories.

- The first of them is the one whom it is obligatory to confirm and verify. And this one is the faasiq, whose fisq is known.

- And the second is the one whom it is obligatory to accept his report because his honesty is known.

So therefore the first of the two categories is majruh (disparaged). And due to this, his report is discredited and the second category is trusted and praised. And due to this, his report is accepted.

As for the proofs from the detailed Sunnah of the Prophet (sAllahu 'alaihi wasallam) that he said:

"Give him permission. What an evil brother of his family he is."

So when the man entered, the Messenger of Allah (sAllahu 'alaihi wasallam) was kind and

cheerful with him and he spoke to him with lenient speech.

So when he left, those who were with the Prophet (sAllahu 'alaihi wasallam) said,

"Oh Messenger of Allah, you said what you said about this man, but you treated him how you treated him. He (sAllahu 'alaihi wasallam) replied,

"The most evil of people is the one whom people abandon" or [he said] "the one whom people leave off out of fear of his indecency."

And the point of these two sentences from the hadith is:

In the first one, he said, *"What an evil brother of his family he is."* So this is a disparagement of

that man by the agreement of the people of the sharee'ah and the Arabic language.

And in the second statement, he said, *"The most evil of people is the one whom people abandon."* So this is a notification of two things.

The first of them that the Messenger of Allah (sAllahu 'alaihi wasallam) acting that way with the man in terms of lenient speech, and being kind and cheerful was by way of al mudaaraat (indulging and humoring him). The al mudaaraat is from the obligatory legislated politics in its proper place. And the second thing confirms what has preceded that the man was dispraised and hated; [he was] a person of indecency, and this is another jarh (disparagement) from him (sAllahu 'alaihi wasallam) against that man.

And as for the second hadith, then it is the hadith of Fatima bint Qays (radiAllahu 'anha), who came to the Messenger of Allah (sAllahu 'alaihi wasallam) and said,

"Oh Messenger of Allah. Verily, Abu Jahm and Mu'awiyah have proposed marriage to me." So he (sAllahu 'alaihi wasallam) said, "As for Mu'awiyah, then he is destitute (having no wealth). And as for Abu Jahm, then he does not remove the staff from his shoulder [to the end of the hadith] ..."

So the point to be taken from it is that the Messenger of Allah (sAllahu 'alaihi wasallam) spoke about these two companions (radiAllahu 'anhuma) in a manner that would cause the woman to not accept any one of them, because the Messenger of Allah (sAllahu 'alaihi wasallam) found fault with both of them - in each case a

fault that would cause the proposed woman not to be satisfied.

So the woman wants a man who is wealthy and will settle down with her. But Mu'awiyah was poor, and Abu Jahm used to travel a lot and due to that he was known as a man who would not remove the staff from his shoulder and it is said that this means he would deliver beatings often. So he was a beater of women. And regardless what the case was, women do not like someone with this description.

As for the Ijma' (consensus), then it will be realized by the one who looks into the books of Jarh wat-Ta'deel, which cannot be enumerated. So the Ahlul 'ilm - the old and new - have referred back to these books and they looked into the ones being spoken about. Is he praised and reliable according to these books? So that

his narrations can be accepted. Or is he majruh (disparaged) and criticized according to them so that his narration can be rejected? And I do not believe that our brother ash-shaikh 'alee [Hasan al-Halabee] is ignorant of this, but sometimes philosophical principles can be expressed upon the tongue of a man so he gives voice to statements that are astray. So he ruins and diminishes the listener.

The second aspect of this statement: *'it grew for a benefit.'* And we say: which benefit is this?

Is it for the benefit of some worldly self-interest or is it for a sharee'ah benefit. The answer is the latter. It is for the benefit of safe-guarding the religion of Allah from foolishness, corruption, misguidance and treachery. And from here we say: that the knowledge of Jarh wat-Ta'deel is of two types.

The first of them is connected to the narrators or reports and those who conveyed them from the Messenger of Allah (sAllahu 'alaihi wasallam). And its objective is to connect the isnaad from the author of the book of hadith back to the Messenger of Allah (sAllahu 'alaihi wasallam). So this has already been completed with its usool (foundation) and its qawa'id (principles) and the imams have documented it. There is nothing upon us except to follow their qawa'id in tashih (authentication) and tad'eef (declaring weakness in Jarh and in Ta'deel).

The second is connected to the people of statements and behaviors; it is connected to the conditions of the people. So this knowledge will remain for as long as the Sunnah remains, up until Allah inherits the earth and all those who were upon it.

And by Sunnah, I am referring to the Sunnah of the Messenger of Allah (sAllahu 'alaihi wasallam). And the people are in need of this knowledge as long as there are dealings amongst them.

For example, the one who consults the neighbors of a man or those who have lent him money and other than that from social dealings, then he refers back to people who have had experiences with him. So if they speak well of him, then he is content. And if they criticize him, then he avoids him, and he distances himself from him.

Another example: if a man receives a proposal from another [man] regarding a woman under his care, then if the man receiving this proposal is a man of intelligence and cleverness - and before that, if he is sincere toward the woman under his care - then he will remember the

statement of the Prophet (sAllahu 'alaihi wasallam):

"When a man comes to you whom you are pleased with his [adherence to the] Deen and his manners, then marry him to your women. If you do not do so, there will be fitna in the earth and widespread corruption." It is sahih by combining all of its paths.

So built upon this, he asks the people about this individual. He asks his neighbors, those who know him and his colleagues at work up until he ascertains his affair. So if he finds, after asking his questions, that he is pleased with the man's [adherence to his] religion and manners, then he marries him [to the woman under his care]. And if he finds other than that, after asking his

questions, then he must not accept him to marry the woman under his care. And from here it becomes known that if he marries the woman under his guardianship to a man, then later it becomes clear he is not suitable for her, because either he is not pleased with the man's [adherence to his] religion or he's not pleased with his manners, but he did not ask about the man before allowing him to marry her, then the wali (guardian) is to be blamed. And he bears the responsibility for what happens to the woman under his guardianship from oppression, neglect and violation.

Second Question:

May Allah bless you, dear shaykh of ours, and may Allah preserve you. Secondly, 'Alee al-Halabee says, forming a principle,

"so when the affairs become uneasy and we differ about an individual, then it is definitely not permissible for us to make our ikhtilaf (our disagreement) about someone other than us a cause for ikhtilaf between us."

So what is your opinion, may Allah preserve you, about this speech?

Second Answer:

I believe that our brother 'Alee is alluding to what occurred in the arena from speech against some of the individuals. And it is inevitable that we explain some issues here.

The first issue is that the ikhtilaf about individuals with regard to al Jarh wat-Ta'deel is something old and is not a product of this era. Rather, ever since the imams of this science have become known - the science of al Jarh wat-

Ta'deel - the imams have differed about individuals with regards to their Jarh and their Ta'deel. **So what is relied upon in this affair is the proof.** And from the proofs that will show the correctness of one statement over another is the statement of the people of experience and familiarity with that individual by way of social dealings with him or by looking into his books.

It has been related from Ibn 'Abaas (radiAllahu 'anhumma): *"By Allah, I do not think that anyone's destruction would be more beloved to Shaytaan."* It was said, "How is that?" He replied, *"A bid'ah (an innovation) is invented in the East or the West, so a man brings it to me. When it reaches me, I suppress it with the Sunnah until it returns back to him."*

So we derive that the people are of two categories: a category that does not give any importance to a Jarh wat-Ta'deel and sees it as an ikhtilaf (a disagreement) in which one is free to choose either side. **And this is a corrupt manhaj; no one follows it except a jahil (ignoramus) or a person of hawaa (desires).**

And the second category is the one who looks into the statements of the 'ulemma (scholars) concerning the men whom he was not previously familiar with. So he judges in accordance to the proof. So whoever the proof establishes a criticism for, then he is majruh (disparaged), saqit (discredited). And whomever the proof does not establish a jarh for, then he remains upon the asal (the origin).

And from here, it is said that the people are of three categories: the one who speaks about them is in one of three categories.

- A category whose integrity and uprightness is apparent, so this one is trustworthy, safe and accepted.
- And a category whose criticism and deviation is apparent according to the proofs, and this one is disparaged (majruh) and disowned.
- And a third category [regards the one] who has a blameless record. So it is enough that this one has a blameless record, so the people do not need to tire themselves in researching about him.

And here is a great path and it is the reality concerning the principle. That in the condition of the fitan (trials) that have stormed through the

people and agitated them, in such times, the early ones from the imams used to test the people who came to them from the various lands. So if they praised the 'ulemma (scholars) and the elite from Ahlus-Sunnah amongst them, they would bring them close. And if they spoke ill of them, then they would distance them.

And from their statements concerning that is:

imtahinu Ahlul Madinati bi Malik, wa imtahinu Ahlul Shami bil Awza'ee, wa imtahinu Ahla Misr bi Layth ibni Sa'd, wa imtahinu Ahlul Kufa bi Sufyan, wa imtahinu Ahlul Mawsili bi Mu'afa ibn 'Imran. (Test the people of Madinah with Malik, and test the people of Shaam with Awza'ee, and test the people of Egypt with al-Layth ibni Sa'd, and test the people of Kufa with Sufyan, and test the people of Mawsili with al-Mu'afa ibn 'Imran.)

Third Question:

'Alee al-Halabee says,

"then the position of the common students when the people of knowledge unite upon declaring someone an innovator, then they do not have the liberty to oppose that. When they have not united, then I say: if they are able to discern the correct position, they should discern it. They should take whatever they are able from the one who understands, such as any issue of the sharee'ah. Then if you are a muqalid (blind-follower), even if you reach the correct position, so it is enough for you to be a muqalid. As for you being a muqalid and a mujtahid and a defender and a spreader of information, and the flag-bearer of at-ta'deel wal jarh in this issue, this in reality opposes the manhaj of the salaf."

So what is your statement, may Allah preserve you, concerning this speech?

Third Answer:

I say that which we have come to know from our imams and that which we have inherited from them is what I have previously alluded to. The consideration is given to the proof. So whoever establishes the proof that a specific man is bid'ee, it is obligatory to declare him, specifically, a mubtadi' (an innovator). This is first.

And secondly, the kalam (speech) of al-akh (brother) 'Alee comprises two or three affairs.

Firstly, that consideration is given to the ijma' (consensus) by the ijma' of the imams that so and so from the people is a mubtadi'.

I say: this is an excessive error, since many of the Ahlul-Bid'ah who are described as Mu'tazila or Asha'ira or Kulabia or other than them from the Ahlul-Bid'ah, the people have accepted the kalam of one man or two men concerning them as long as this kalam was from a righteous and devout 'alim who was familiar with the men. And he established the proof from their books or he established the proofs from other sources.

And from the examples are that Imam Ahmad (rahimahullaah) boycotted Dawud ibn 'Alee Adh-Dhahiree (rahimahullaah) because he said that the Qur'an was newly invented.

And the summary of this story is that this Dawud came to Imam Ahmad (rahimahullaah jami'). So he found [Imam Ahmad's] son Abdullaah at the door. So he said, "*seek permission for me to enter upon your father. Say*

to him, a man from Khurasaan wants to greet you."

So Imam Ahmad (rahimahullaah) said, *"If it is Dawud ibn 'Alee, then he may not enter."*

And Dawud would make excuses, and Imam Ahmad would say, *"No, wAllahi (by Allah), he cannot enter upon me. Muhammad ibn Yahya ad-Duhali has written to me about him that he [meaning Dawud ibn 'Alee] says that the Qur'an is newly invented."*

So Imam Ahmad (rahimahullaah) did not seek an ijma' for that from the people of knowledge.

In another example is when al-mutawakil al-'Abaasee came. He is the one through whom Allah drove away from Ahlus-Sunnah the trial of the khalq al-Qur'an (the deviant saying "The Qur'an is created"). Al-mutawakil sent a man to

Imam Ahmad (rahimahullaah) in order to consult with him about the people whom he should ally himself with.

And Imam Ahmad would say, *"This one is no good", "So and so is no good", "So and so is like this", "So and so is Mu'tazilee", "So and so is like that."* **So did the khalifa accept the statement or did he seek the agreement of someone else along with him in that?**

So where has our brother 'Alee ibnu Hasan al-Halabee (may Allah rectify our condition and his) taken this principle? And it is to not accept the statement of anyone in tabdi' of someone except if it occurs through ijma' of the people of knowledge.

Yes, if an ijma' is achieved, then who will reject it? However, it is not a condition, although it was clearly stated by our brother al-Halabee (may Allah pardon us and him).

The second affair - meaning seeking the correct position in an ikhtilaf (disagreement) and describing the one who achieves the correct position as a muqalid (blind follower) - we do not know of this. We have not known this from the imams, describing the one who achieves the correct position in differing statements through the proofs as a muqalid - unless he is the mujtahid of the madhhab, which is correct.

And the one who looks into the statements of his imam and determines the correct position from them, this is a muqalid. However, the one

seeking the correct path who looks into the differing statements and looks into their proofs, so he seeks out the correct path by the proofs - this one is not called a muqalid. This is from the ijtiḥād, the independent reasoning that the people of knowledge - old and new who cannot be enumerated - are upon.

Then, this ikhtilāf that our brother 'Alē mentioned, it is a disagreement between whom?

The khilāf that is given consideration is that which occurs between Ahlus-Sunnah. As for the khilāf of the muḥtadī'a, then it is not given any credibility and it is not looked into in the issues of 'aqidah and manhaj because they are people of desires and people of innovation.

And it is only if Ahlus-Sunnah differ concerning a man: is he upon the Sunnah or is he upon bid'ah? Then it is obligatory upon the one who is from the Ahlul-'Ilm (people of knowledge) to look into the proofs of every faction and then to take whatever is the correct position whose correctness has been established through the proof from the statements, as we have previously covered.

And another affair is his statement, *"And it is sufficient for you to be a muqalid."*

I say some of the people will understand from this statement a call to taqleed (blind following) in an unrestricted sense or an unrestricted manner. And this is not correct. So the people are of two categories:

- A category for whom taqleed is not permitted. And this one is the 'alim who has reached the level of ijtiḥad. So it is obligatory upon him to look into the proofs up until he reaches al-yaqin (certainty) or a predominant assumption about the ruling.
- The second category is the one who is a layman, or he has some knowledge but he has not reached the level of ijtiḥad. So this one performs taqleed of the one whose religion and honesty he trusts in issues that are beyond his comprehension. So he follows this person as an imam whose religion and honesty he trusts in a single issue or in a specific issue.

As for a person being a mujtahid and a muqalid at the same time, or a seeker of the correct

position and a muqalid at the same time, unrestrictedly, then no. So the affair is what we have explained in accordance to what the imams have mentioned (may Allah have mercy on them).

Fourth question:

Jazaku Allahu khairan (may Allah reward you). Fourthly, 'Alee al-Halabee says, while answering a question about differentiating between 'aqidah and manhaj, he says,

"it is possible that this exists and that exists. Now, we have come to know of some people, meaning in 'aqidah, you will see him in tawheed al uluhiya, in tawheed ul-asma wa sifat, in the issue of al-qadr, in all the issues. However, in the issue of the rulers, he declares the rulers to be kufaar. However, I will say a word that I have

always repeated. I say manhaj is the protective sphere for the 'aqidah."

So what is your statement, baarak Allahu fikum (may Allah bless you) about this differentiation?

Fourth answer:

Firstly, when the term 'aqidah is applied by Ahlus-Sunnah, then it refers to whatever is settled within the hearts from eeman in Allah, His angels, His books and His Messengers, and the Last Day, and eeman in al-Qadr, the good of it and the evil of it, and whatever follows after that from the issues of eeman and the affairs of the Unseen, which cannot be reached except through the Kitab or the authentic Sunnah.

And compilations have been written about this, and they are called the books of the Sunnah. And they are called the books of 'aqaid (beliefs),

because they affirm the 'aqaid of Ahlus-Sunnah in these affairs and whatever follows in whatever is obligatory to have ikhlaas, sincerity to Allah, and to follow the Messenger of Allah (salAllahu 'alaihiwasallam).

And within that, they mention tawheed ul-'ibaada, tawheed ar-rububiya, and tawheed al-asma wa sifat. So whoever believes this is in agreement with what has been proven by the Kitab and the Sunnah and what the imams have agreed upon, so his 'aqida is correct. And whosoever opposes that, then his 'aqidah is corrupt. Either due to ignorance or due to desire - regardless, his 'aqida is corrupt.

Secondly, the manhaj (linguistically) in the Arabic language is at-tareek (the path). And the intended meaning of it in the sharee'ah is the path through which the ahkam (rules and

regulations) of Allah concerning the acts of worship in belief and action are clarified as well as the dealings between the people.

Thirdly, the 'aqidah and the manhaj are interconnected. So the one who falls into a defect in the manhaj, then he will go astray in affairs of 'aqidah. And the one who falls into a defect in the 'aqidah, then he will go astray in affairs of manhaj.

For example, when the Jahmiya and the Mu'tazila mention enjoining the good and prohibiting the evil is from their usool, they mean by that revolting against the rulers. And no one doubts in the corruption of the 'aqidah of these two groups.

When the Khawarij became corrupt in their manhaj and they deviated from the Kitab and

the Sunnah and the way of the salaf us-saleh (pious predecessors), they fell into declaring lawful the blood of the Muslims and their wealth and their honors. And this is haram, by ijma'.

And they held it permissible to fight against 'Ali (radiAllahu 'anhu) and those who were with him from the sahaba and the best of the tabi'een. They held this to be a path to Jannah. They would say, *"the departure - the departure to jannah."*

They declared halal the blood of the best of the people of this Ummah after the Messenger of Allah (salAllahu 'alaihiwasallam). They were the best of the people in this Ummah after the Messenger of Allah (salAllahu 'alaihiwasallam), and the Khawarij believed them to be kufaar.

And in summary is that in the field of da'wah, Islam brings together 'aqida and manhaj. It brings together the soundness of these two. So whoever's aqida is sound, then his manhaj is upright. And it is inevitable that this must be so. Whosoever's aqida has a defect, then his manhaj will have a defect and vice-versa. Whoever's manhaj has a defect, then he will have a defect in the 'aqida.

So the Khawarij would declare someone a kaafir due to a major sin.

They would declare a Muslim a kaafir due to a major sin, so they would declare his blood and his wealth lawful and they would curse his family. So in the dunya, he was a kaafir according to them. And they would pass judgment that he would abide in the fire forever if he died upon that major sin of his.

And the Mu'tazila placed the one who committed a major sin in the dunya upon a manzila bayna manzilatain (level between two levels) - [they said] he was neither a Muslim nor a kaafir. And they agreed with the khawarij about the ruling of the hereafter for the one who committed a major sin. So they opposed the Kitab and the Sunnah and the ijma', all of which give evidence that the faasiq-ul-milee (meaning that the one who is sinful but he is a believer in tawheed, i.e. a sinner from the believing people) is a mu'min in the dunya, a believer with his eeman and a faasiq (disobedient sinner) with his major sin. And in the akhira (hereafter), he will be under the will of Allah.

So the defect in their manhaj was based upon the defect in their 'aqida. And if not, then why did they fight the rulers and revolt against them?

Because they believed that they were kufaar and that their wealth, blood and honor were halal. Yes.

Fifth question:

May Allah preserve you, our shaykh. 'Alee al-Halabee said about the Jam'iyah Ihyaa`ut-Turaath of Kuwait,

"they are the most abundant of the people in defending the 'aqida of Ahlus-Sunnah and in giving victory to the manhaj of ash-shaykh al-Albanee in the issues of eeman. How can it be said that they are takfiriyoon? This must not be said.

However, there are mulahadhat (observations). Which of the two is better? That we be close to them and that we use our closeness to advise them and direct them to the khair (goodness) or

that we have enmity toward them so that we drive them away from us and we abandon our greater and more comprehensive da'wah in doing so?

Along with that, we say that we do not have a connection to at-Turaath, so that my kalam cannot be taken on the basis that it is a defense. But it is a defense of the truth. I say Jam'iyyah Ihyaa`ut-Turaath has activity, and it has students of knowledge, and it has a large portion of strengths.

The first and foremost is that there be a connection between us and that we advise them. Advising them will affect them. Having enmity toward them will not affect them. They have not ceased to become more and more widespread everyday and, unfortunately, whether we want to or not, it is as if we are set back more and more due to these hostile manners." So what is

your statement, may Allah bless you, about this kalam?

Fifth Answer:

I say, our brother ash-shaikh 'Alee ibnu Hasan al-Halabee (may Allah pardon us and him) has been tried by these philosophical principles and he does not realize that he is drowning in the principle of excuse and co-operation: **we will cooperate in whatever we have agreed upon and we will excuse each other for whatever we differ in.**

I consider our brother above doing such a thing, because no one follows this principle except for a naive simpleton who is neglectful or a cunning deceiver.

According to the testimony of trustworthy people in Kuwait, **Jam'iyyah Ihyaa`ut-Turaath is a deviant Jam'iyyah.** And the best testimony against it is that it accommodates the Qutbiyeen and the Ikhwaniyeen and the Tabligiyeen, and raises them to the level of Ahlul-'Ilm.

And this is a path not traveled by a Jam'iyyah which has taken it upon itself to give victory to the Sunnah and its people. And it is not traveled by an individual or a group except if it is playing a double-game, coming to these ones with a face and coming to those with another face.

So I don't know what shaikh 'Alee wants when he calls to closeness with them and not separating from them and by belittling those who separate from them by his saying that these are hostile manners.

There is a question here: **does shaykh 'Alee hold al-wallaa wal baraa (allegiance and enmity) to be from the usool from Ahlus Sunnah or not?**

So if he holds it be so, then the one who separates from Jam'iyyah Ihyaa`ut-Turaath and other than it from the deviant Jam'iyyat is starting from the principle of al-wallaa wal-bara.

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