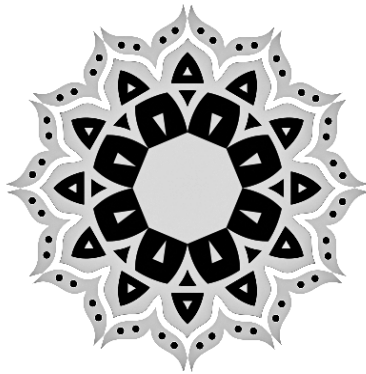


# An Admonition to the God-fearing

regarding the obligation of boycotting  
the people of innovation and desires



**Abū Al-Muhammad At-Tūnisī**

May Allah preserve him



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ISBN: 9798424239328

**Translated by:**

Abū Hājar

**Published by:**

Al-Aqeedah in association with Dar Al-Hady Al-Auwal

**Contact:**

[contact@al-aqeedah.com](mailto:contact@al-aqeedah.com)

[alhadyalauwal@gmail.com](mailto:alhadyalauwal@gmail.com)

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## Translator's note

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

In front of you is a translation of the book:

تنبيه الأتقياء إلى وجوب هجران أهل البدع والأهواء

### **“An admonition to the God-fearing regarding the obligation of boycotting the people of innovation and desires”**

This book is a complete guide to the *manhaj* of the *Salaf* when it comes to questions such as: ‘Who is the *Sunnī*, and who is the innovator?’, ‘How should we treat the innovator?’ and ‘How do we treat the one who does not disassociate from the innovator?’

It furthermore delivers precious pieces of advice and guidance on how the Muslim should seek knowledge, who he should associate with, to which extent he should mix with people and when he is allowed to answer questions, all in a time where the opinions and beliefs of misguidance have become many.

The author – may Allāh preserve him – explains these issues in detail, and backs it all up with evidences from the Qurān, the *Sunnah*, the *ijmā’* and the sayings of *Sahābah* and those who came after them, to such an extent that the results cannot be disputed. The reader is left with the pure ‘*aqidah* and *manhaj* of the *Salaf As-Sālih* in the mentioned issues. As for what is mentioned from the words of some of the *khalaf* (latecomers), then it is not allowed to base any issues in the religion merely upon their words, and these quotes serves only as a further clarification. The religion and its principles are solely built upon the Qurān and the *Sunnah* according to the understanding of the *Salaf*.

With regard to the word *hujrān*, which appears in the title and numerous times in the text of this book, has been translated as ‘**boycott**’ while the word in reality carries many meanings which

all are associated with one another, such as: Staying away from, ignoring, leaving, forsaking, abandoning, deserting etc.

A last thing to mention is, that with regard to all quotes and passages that mention physical punishment or execution, then it is not allowed under any circumstances for the Muslim to perform any of this. Rather, this is solely for the Islamic ruler to establish and perform, according to the rules and condition determined by the Islamic Legislation.

We ask Allāh to benefit the reader, to reward the author, and to let our deeds be solely for His sake. *Allāhumma āmīn.*

Abū Hājar (1443h / 2021)

## Introduction



All praise is due to Allāh the Protector of the God-fearing, and the One who supports His monotheistic slaves. And may the peace and blessings be upon the most honorable of the prophets; Muhammad ibn ‘Abdillāh, and upon his family, companions and those who follow their guidance and follow their example until the Day of Reckoning. **Thereafter:**

This is a warning shout which I cry out resoundfully, informing the people of the *Sunnah* about their solid foundation and their upright principle regarding the treatment of the people of innovation and desires<sup>1</sup>. (This,) in a time where the milestones of the *Sunan* have disappeared, the innovations have become manifest, and the *Sunnī* has ended up living in extreme estrangement between the colliding waves of innovation. (And in a time) where the path of the people of *Sunnah* has been deserted with regards to the treatment of the innovators, and it has been exchanged with a misinterpreted and corrupted path by a people who falsely ascribes themselves to the *Salaf*, just as the Jews ascribed themselves to the Prophet of Allāh Mūsā, and the Christians ascribed themselves to the Prophet of Allāh ‘Īsā. So expressions weak (in meaning), foolish and distorted has emerged, and you see some of these people say regarding the *zindīq* with apparent *zandaqah*:

*“I – despite of disagreeing with fulān in a context of mutual respect – I harbor for him high esteem and great respect.”*

And another describes an innovator saying:

*“My brother fulān – may Allāh grant him success – I have verily benefitted much from his work, and this does not prevent me from disagreeing with him in some issues.”*

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<sup>1</sup> Translator: Desires: Every belief, statement and deed which is not based upon the Qurān and the *Sunnah*.



And a third is speaking about a disbelieving *sūfī* who believes in *wahdatul-wujūd* (pantheism, i.e. that Allāh is in everything) and then he says about him:

*"I have verily looked at the tajrubah (knowledge, practice, skill) of the honorable shaykh fulān, and it pleased me very much. An in it I regarded his service to Islām and his striving in giving support to the religion as something major. But this does not mean that I agree with him in all of his works (or studies). Rather, we disagree with a disagreement which (only) enriches the sphere of thought."*

And on it goes, in this manner of foolish and weak expressions which destroy the religion, nullify the *millah* and bring an end to the *Sunnah*.

Now compare these strange escapades with – for example – what ‘Abdullāh ibn Ahmad narrated in *As-Sunnah*:

عن أبي الزبير أنه كان يطوف مع طاووس بالبيت، فمرَّ بمعبد الجهنّي، فقال قائل لطاووس: هذا معبد الجهنّي الذي يقول في القدر، فعدل إليه طاووس حتّى وقف عليه، فقال: أنت المفترّي على الله عزّ وجلّ القائل ما لا تعلم؟ قال معبد: يُكذب عليّ، قال أبو الزبير: فعدلت مع طاووس حتّى دخلنا على ابن عبّاس، فقال له طاووس: يا ابن عبّاس، الذين يقولون في القدر؟ فقال ابن عبّاس: "أروني بعضهم، قال: قلنا صانع ماذا؟ قال: إذاً أجعل يديّ في رأسه ثم أدقّ عنقه

*"From Abū Az-Zubayr that he used to perform tawāf with Tāwūs around the House. Then Ma'bad Al-Juhanī passed by. So someone said to Tāwūs: 'That is Ma'bad Al-Juhanī who says (such and such) about the Qadar.' So Tāwūs turned towards him until he stood in front of him, then he said: 'Are you the one who is inventing a lie against Allāh – 'azza wa jalla – and saying what you have no knowledge of?' Ma'bad said: 'It is a lie regarding me.' Then I went with Tāwūs until we entered upon Ibn 'Abbās. Then Tāwūs said to him: 'O Ibn 'Abbās, (what about) those who say (something) about the Qadar?' So Ibn 'Abbās said: 'Show me some of*

them.' He said: So we said: 'What are you going to do?' He said: 'I will put my hand on his head and strike him in the throat.'"<sup>2</sup>

So when I saw that the adornment of this great foundation had disappeared and that its characteristics had vanished, I wanted to write a book which would revive the milestones of the way of *Ahlus-Sunnah* regarding the treatment of the people of innovation.

This, and I saw (it most befitting) to begin by defining innovation and clarifying its reality. Then the mention of what was narrated regarding warning against innovation and newly invented matters. After that I will explain the great foundation and the honorable principle of *Ahlus-Sunnah* regarding warning against the people of innovation, boycotting them and being severe towards them.

And in all of this I ask Allāh for help and I declare myself free from my own strength and power.

﴿وَمَا تَوْفِيقِي إِلَّا بِاللَّهِ عَلَيْهِ تَوَكَّلْتُ وَإِلَيْهِ أُنِيبُ﴾

**“And my success is from none but Allāh. I put my trust in Him and to him I turn.” (Hūd 11:88)**

Written by one in great need of the pardon of his Lord:

**Abū Al-Muhannad Shukrī ibn At-Tawfīq ibn 'Uthmān**

In Makkah Al-Mukarramah – may Allāh protect it – in the month of Muharram 1438.

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<sup>2</sup> As-Sunnah by 'Abdullāh ibn Al-Imām Ahmad (887).

## **The first section: The reality of innovation and clarifying who the innovator is**

When the intention of this book is to clarify the path of *Ahlus-Sunnah* regarding the treatment of the innovator, it is appropriate that we give a clarification of the reality of the *Sunnah* and the reality of innovation, and the reality of the *Sunnī* and the reality of the innovator. In order for it to become clear what the description of the innovator is, which is intended in the clarification of the way of treating him.

### **Chapter: Regarding the clarification of the *Sunnah* and the innovation**

The Qurān, the words of the Messenger of Allāh (*sallAllāhu ‘alayhi wa sallam*) and the words of the *Salaf* all prove, that the *Sunnah* is what the Messenger of Allāh (*sallAllāhu ‘alayhi wa sallam*) came with of beliefs, statements and deeds, and what his rightly guided *khulafā* (successors) were upon.

Allāh – the Exalted – said:

﴿وَمَنْ يُشَاقِقِ الرَّسُولَ مِنْ بَعْدِ مَا تَبَيَّنَ لَهُ الْهُدَىٰ وَيَتَّبِعْ غَيْرَ سَبِيلِ الْمُؤْمِنِينَ نُوَلِّهِ مَا تَوَلَّىٰ وَنُصْلِهِ جَهَنَّمَ ۖ وَسَاءَتْ مَصِيرًا﴾

**“And whoever opposes the Messenger after the right path has been shown clearly to him, and follows other than the believers' way. We shall keep him in the path he has chosen, and burn him in Hell - what an evil destination.” (An-Nisā 4:115)**

And He – the Exalted – said:

﴿ فَإِنْ آمَنُوا بِمِثْلِ مَا آمَنْتُمْ بِهِ فَقَدْ اهْتَدَوْا وَإِنْ تَوَلَّوْا فَإِنَّمَا هُمْ فِي شِقَاقٍ فَسَيَكْفِيكَهُمُ اللَّهُ وَهُوَ السَّمِيعُ الْعَلِيمُ ﴾

**“So if they believe in the same as what you believe in, then they are verily guided. And if they turn away then they are verily in opposition. Then Allāh will suffice you against them, and He is All-Hearing All-Knowing.”** (Al-Baqarah 2:137)

Ahmad, Ibn Mājah, Abū Dāwūd and At-Tirmidhī (all) narrated from the *hadīth* of Al-‘Irbād ibn Sāriyah that the Messenger of Allāh (sallAllāhu ‘alayhi wa sallam) said:

عليكم بسنّي وسنة الخلفاء الراشدين المهديّين، تمسّكوا بها، وعصّوا عليها بالتّواجد، وإياكم ومحدثات الأمور، فإنّ كلّ محدثة بدعة، وكلّ بدعة ضلالة

*“Upon you is following my Sunnah and the Sunnah of the rightly guided khulafā. Grab hold of it and bite on it with the molar teeth. And beware of every newly invented matter. For verily every newly invented matter is an innovation, and every innovation is misguidance.”*

At-Tirmidhī said: “This is a *hasan sahih hadīth*.”<sup>3</sup>

And Abū Muhammad Al-Barbahārī (d. 329h) said:

واعلم أنّ الدّين العتيق ما كان من وفاة رسول الله صلّى الله عليه وسلّم إلى قتل عثمان بن عفّان وكان قتله أوّل الفرقة، وأوّل الاختلاف، فتحاربت الأمة وتفرّقت واتّبع الطمع والهوى والميل إلى الدنيا، فليس لأحد رخصة في شيء أحدثه ممّا لم يكن عليه أصحاب محمّد رسول الله صلّى الله عليه وسلّم، أو يكون رجل يدعو إلى شيء أحدثه من قبّله أو من قبّل رجل من أهل البدع، فهو كمن أحدثه، فمن زعم ذلك أو قال به، فقد ردّ السنّة وخالف الحقّ والجماعة، وأباح البدع، وهو أضرّ على هذه الأمة من إبليس

*“And know that the old (i.e. original) religion is what was from the death of the Messenger of Allāh (sallAllāhu ‘alayhi wa sallam) until the killing*

<sup>3</sup> Musnad Ahmad (17144), Sunan Abī Dāwūd (4607), Sunan At-Tirmidhī (2676) and Sunan Ibn Mājah (42).

of ‘Uthmān ibn ‘Affān. And the killing of him was the first disunity and the first disagreement. So the Ummah waged war against each other and it became disunited and it followed greed, desires and the inclination towards the dunyā. So there is no permission for anyone in anything he invented which the companions of Muhammad the Messenger of Allāh (sallAllāhu ‘alayhi wa sallam) were not upon, or that a man invites to something which he made up himself or that he got from a man from the people of innovation. (In this case) then he is like the one who innovated it. So whoever claims this or holds this opinion, then he has rejected the Sunnah and opposed the truth and the Jamā’ah. And he has allowed innovation and he is more harmful for this Ummah than Iblīs.”<sup>4</sup>

Apparent from what has gone forth is, that the innovation is whatever opposes what has been mentioned from the Sunnah. So whatever was innovated in the religion which the Messenger of Allāh (sallAllāhu ‘alayhi wa sallam) was not upon, nor his companions, then this is innovation. It was narrated in the two Sahīh (i.e. Al-Bukhārī and Muslim) from the mother of the believers ‘Āishah (radiAllāhu ‘anhā) that she said: The Messenger of Allāh (sallAllāhu ‘alayhi wa sallam) said:

من أحدث في أمرنا هذا ما ليس فيه، فهو ردّ

***“Whoever introduces something in this affair of ours that which is not from it, then it will be rejected.”***<sup>5</sup>

And in Sahīh Muslim also from ‘Āishah, from the Prophet (sallAllāhu ‘alayhi wa sallam):

من عمل عملا ليس عليه أمرنا فهو ردّ

***“Whoever performs a deed which we have not commanded then it will be rejected.”***<sup>6</sup>

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<sup>4</sup> Sharh As-Sunnah by Al-Barbahārī (98).

<sup>5</sup> Sahīh Al-Bukhārī (2697) and Sahīh Muslim (1718).

<sup>6</sup> Sahīh Muslim (1718).

Abū ‘Abdillāh Muhammad ibn Ismā’īl Al-Bukhārī, the author of As-Sahīh (d. 256h) said:

وكانوا ينهون عن البدع، ما لم يكن عليه النبي صلى الله عليه وسلم وأصحابه

*“And they used to prohibit the innovation which the Prophet (sallAllāhu ‘alayhi wa sallam) and his companions were not upon.”<sup>7</sup>*

And Abū Al-Fath Al-Maqdisī (d. 490h) said in Mukhtasar Al-Hujjah fi Tārik Al-Mahajjah:

إِنَّ الذي أدركت عليه أهل العلم، ومن لقيتهم وأخذت عنهم، وما بلغني قوله من غيرهم مَن يُعَوَّل عليه، ويُرجع في التَّوَالٍ إليه، مَن ينطق عن علم صائب، وفهم ثاقب، وأمانة قويَّة، وديانة أصليَّة، مشهور في وقته بالإمامة، موصوف بالقُدوة والزَّعامة، ناطق عن الكتاب والسَّنة وإجماع علماء الأُمَّة، بجانب للبدعة والضَّلالة والأهواء والجهالة، أَنَّهُ لا يجوز اعتقاد ما لم يكن له أصل في كتاب الله تعالى، ولا سَنة رسوله صَلَّى الله عليه وسلَّم، وإجماع أهل العلم من الصَّحابة والتَّابعين لهم بإحسان عليهم من الله الرَّحْمَن الرَّحمة والرَّضوان، ولا يَحِلُّ الكلام فيه، وأَنَّهُ بدعة وضلالة ومعصية وجهالة

*“Verily that which I know the people of knowledge to be upon, and those whom I met and took (knowledge and religion) from, and what has reached me of opinion from others than them – among those whom you count on and return to in issues of religion, among those who speak based upon sound knowledge, sharp understanding, strong confidentiality, fundamental religion, who is known in his time for leadership, described as an example and authority, who speaks based upon the Book, the Sunnah and the agreement of the scholar of the Ummah and he avoids innovation, misguidance, desires and ignorance – is that it is not allowed to believe in what does not have a foundation is the Book of Allāh – the Exalted – nor in the Sunnah of His Messenger (sallAllāhu ‘alayhi wa sallam) and the agreement of the people of knowledge from the Sahābah and those who followed them in goodness – may the Mercy and Pleasure of Allāh Ar-Rahmān be upon them. Nor is it*

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<sup>7</sup> Sharh Usūl I’tiqād Ahlus-Sunnah wal-Jamā’ah by Al-Lālakāī (196).

*allowed to speak about it, and that this is innovation, misguidance, disobedience and ignorance.”<sup>8</sup>*

And Ibn Taymiyyah said:

وأما الجهر بالنية وتكريرها فبدعة سيئة ليست مستحبة باتفاق المسلمين؛ لأنها لم يكن يفعلها رسول الله صلى الله عليه وسلم ولا خلفاؤه الراشدون

*“As for saying the intention out loud and repeating it, then this is an evil innovation which is not preferred according to the agreement of the Muslims. Because the Messenger of Allāh (sallAllāhu ‘alayhi wa sallam) would not do it, nor would his rightly guided khulafā.”<sup>9</sup>*

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<sup>8</sup> Mukhtasar Al-Hujjah fi Tārik Al-Mahajjah (334).

<sup>9</sup> Majmū’ Al-Fatāwā (22/235).

## Chapter: Regarding the clarification of the *Sunnī* and the *mubtadi'* (innovator)

When the *Sunnah* is the following of the Messenger of Allāh (*sallAllāhu 'alayhi wa sallam*) and what his rightly guided *khulafā* were upon, then the *Sunnī* is the one who has followed what the Messenger of Allāh (*sallAllāhu 'alayhi wa sallam*) were upon and his companions after him – may Allāh be pleased with them.

‘Abdullāh ibn Al-Mubārak (d. 181h) said:

وَأَنَّ صِفَةَ أَهْلِ السُّنَّةِ الْأَخْذَ بَكِتَابِ اللَّهِ، وَأَحَادِيثِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، وَأَحَادِيثِ الصَّحَابَةِ رَضِيَ اللَّهُ عَنْهُمْ أَجْمَعِينَ، وَتَرَكَ الرَّأْيَ وَالْقِيَاسَ

*“And that the description of the people of Sunnah is adhering to the Book of Allāh, the ahādīth of the Messenger of Allāh (sallAllāhu ‘alayhi wa sallam) and the ahādīth of the Sahabah, may Allāh be pleased with them all. And leaving the raī (opinion) and qiyās (analogy).”<sup>10</sup>*

And Bishr Al-Hāfī (d. 227h) said:

وَمِنْ صِفَةِ أَهْلِ السُّنَّةِ الْأَخْذَ بَكِتَابِ اللَّهِ، وَأَحَادِيثِ رَسُولِهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، وَأَحَادِيثِ أَصْحَابِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، وَتَرَكَ الرَّأْيَ وَالْإِبْتِدَاعَ

*“And from the description of the people of Sunnah is: Adhering to the Book of Allāh, the ahādīth of the Messenger of Allāh (sallAllāhu ‘alayhi wa sallam) and the ahādīth of the companions of the Messenger of Allāh (sallAllāhu ‘alayhi wa sallam), and leaving the raī and innovation.”<sup>11</sup>*

And the innovator is the one who is upon something else than what the Messenger of Allāh (*sallAllāhu ‘alayhi wa sallam*) was upon and his companions, may Allāh be pleased with them all.

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<sup>10</sup> Mukhtasar Al-Hujjah fi Tārik Al-Mahajjah by Abu Al-Fath Al-Maqdisi (357). And regarding his saying: *“And leaving raī and qiyās”*, then the intended here is the *qiyās* in *‘aqīdah*.

<sup>11</sup> The previous source (395).



‘Umar ibn ‘Abdil-‘Azīz (d. 101h) said:

سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَوَلَاةَ الْأَمْرِ مِنْ بَعْدِهِ سَنَنَا، الْأَخْذَ بِهَا تَصْدِيقَ لِكِتَابِ اللَّهِ، وَاسْتِكْمَالَ لِمَا لَطَاعَةُ اللَّهِ، وَقُوَّةَ عَلَى دِينِ اللَّهِ عَزَّ وَجَلَّ، مَنْ عَمِلَ بِهَا مَهْتَدٍ، وَمَنْ اسْتَنْصَرَ بِهَا مَنْصُورٍ، وَمَنْ خَالَفَهَا اتَّبَعَ غَيْرَ سَبِيلِ الْمُؤْمِنِينَ وَوَلَّاهُ اللَّهُ مَا تَوَلَّى.

*“The Messenger of Allāh (sallAllāhu ‘alayhi wa sallam) and those in authority after him legislated a Sunnah; adhering to it is believing in the Book of Allāh, fulfilling the obedience towards Allāh and a strength in the religion of Allāh ‘azza wa jalla. Whoever acts upon it is guided, and whoever seeks support by it is given support. And whoever opposes it has followed a way other than that of the believers, and Allāh will leave him to what he has chosen.”<sup>12</sup>*

And Al-Barbahārī (d. 329h) said:

وَالْأَسَاسُ الَّذِي تُبْنَى عَلَيْهِ الْجَمَاعَةُ، وَهُمْ أَصْحَابُ مُحَمَّدٍ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَرَحِمَهُمُ اللَّهُ أَجْمَعِينَ، وَهُمْ أَهْلُ السُّنَّةِ وَالْجَمَاعَةِ، فَمَنْ لَمْ يَأْخُذْ عَنْهُمْ فَقَدْ ضَلَّ وَابْتَدَعَ، وَكُلَّ بَدْعٍ ضَلَالَةٌ، وَالضَّلَالَةُ وَأَهْلِهَا فِي النَّارِ

*“And the foundation upon which the Jamā’ah is built is the companions of Muhammad (sallAllāhu ‘alayhi wa sallam), may Allāh have mercy upon them all. And they are the people of Sunnah and Jamā’ah. So whoever does not take (their religion) from them, he has verily gone astray and innovated. And every innovation is misguidance, and the misguidance and its people are in Hellfire.”<sup>13</sup>*

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<sup>12</sup> As-Sunnah by ‘Abdullāh ibn Al-Imām Ahmad (narration 743) and Al-Ibānah Al-Kubrā by Ibn Battah (narration 241).

<sup>13</sup> Sharh As-Sunnah by Al-Barbahārī (59).

**Chapter: Whoever exits from one principle from the principles of Ahlus-Sunnah he is a misguided innovator, even if he agrees with the Sunnah in the rest of the principles**

No-one deserves to be described with the *Sunnah* or to be given the name *Sunnī*, until he agrees with all of the principles of the *Sunnah*. So whoever leaves the *Sunnah* in only one principle he is not a *Sunnī*.

Sufyān ibn ‘Uyaynah (d. 198h) said:

السنة عشرة، فمن كنّ فيه فقد استكمل السنة، ومن ترك منها شيئا فقد ترك السنة

*“The Sunnah is ten. So whoever has these, then he has completed the Sunnah, and whoever leaves any of it, then he has left the Sunnah.”* And after (saying) this he mentioned the principles of the *Sunnah*.<sup>14</sup>

And ‘Alī Al-Madīnī (d. 243) said:

والكلام في القدر وغيره من السنة مكروه، لا يكون صاحبه وإن أصاب بكلامه السنة من أهل السنة حتى يدع الجدل ويسلم، ويؤمن بالإيمان

*“Speaking about the Qadar and other than it from the Sunnah is hated. And the one who does this – even if he agrees with the Sunnah in his words – is not from the people of Sunnah until he leaves the arguing and submits and believes in the īmān.”*<sup>15</sup>

And Al-Barbahārī (d. 329h) said:

ولا يحل لرجل أن يقول فلان صاحب سنة حتى يعلم أنه قد اجتمعت فيه خصال السنة فلا يقال له صاحب سنة حتى تجتمع فيه السنة كلها

*“And it is not allowed for a man to say that fulān is a follower of Sunnah until he knows that the characteristics of Sunnah are gathered with him.*

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<sup>14</sup> Sharh Usūl I’tiqād Ahlus-Sunnah wal-Jamā’ah by Al-Lālakāī (175).

<sup>15</sup> The previous source (186).

*So he is not called a follower of Sunnah until all of the Sunnah is gathered with him.”<sup>16</sup>*

And likewise is the innovator. He deserves his name (i.e. innovator) by opposing the *Sunnah* in only one principle, even if he agrees in the rest of the principles.

Harb Al-Karmānī (d. 280h) said in the beginning of his *‘aqīdah* which he narrated the agreement (of the scholars) for:

هذا مذهب أئمة العلم وأصحاب الأثر وأهل السنّة المعروفين بها، المقتدى بهم فيها، من لدن أصحاب النبي صلى الله عليه وسلم إلى يومنا هذا، وأدركت من أدركت من علماء العراق، والحجاز، والشام وغيرها عليها، فمن خالف شيئاً من هذه المذاهب أو طعن فيها أو عاب قائلها فهو مخالف مبتدع، خارج من الجماعة، زائل عن منهج السنّة وسبيل الحق

*“This is the madhhab (path, way, belief) of the leaders of knowledge, the people of athar (narration), and the people of Sunnah; those who are known for it (i.e. the Sunnah) and who are followed in it. From the companions of the Prophet (sallAllāhu ‘alayhi wa sallam) until this day of ours. And I met whom I met from the scholars of the people of ‘Irāq, Hijāz, Shām and others than them. So whoever opposes anything from these madhāhib (pl. madhhab) or speaks badly of it, or criticizes the one who speaks of it, then he is a mukhālif (opposer) mubtadi’ (innovator) who has left the Jamā’ah, he has deviated from the manhaj of the Sunnah and the Path of Truth.”<sup>17</sup>*

After this he clarified the *‘aqīdah* of Ahlus-Sunnah and he mentioned what opposes it of beliefs. Then he said:

فمن قال بشيء من هذه الأقاويل، أو رآها، أو هوّيتها، أو رضيها، أو أحبّها، فقد خالف السنّة، وخرج من الجماعة، وترك الأثر، وقال بالخلاف، ودخل في البدعة، وزال عن الطريق

*“So whoever says any of these sayings, holds the opinion of it, desires it, is pleased with it or loves it, he has verily opposed the Sunnah, exited from*

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<sup>16</sup> Sharh As-Sunnah by Al-Barbahārī (122).

<sup>17</sup> Kitāb As-Sunnah from the Masāil of Harb ibn Ismā’īl Al-Handhalī Al-Karmānī (33).

*the Jamā'ah, left the narration, said that which opposes (the truth), entered into innovation and deviated from the right path."*<sup>18</sup>

So the (name) *Sunnī* is a name which applies to the one who gathers the characteristics of the *Sunnah* in all of its principles; in the issue of Tawhīd, the issue of *Al-Asmā was-Sifāt*, the issue of the Qurān, the issue of the *īmān*, the issue of the *Qadar*, the issue of following, the issue of the *Sahābah*, the issue of the *Khilāfah* and leadership, and the issue of the signs of the Hour and the Last Day. So the one who deserves the name *Sunnī* is the one who in all of these issues believes in the principles of *Ahlus-Sunnah*, and he does not leave (or deviate) from it.

And everyone who leaves one principle from the principles of *Ahlus-Sunnah wal-Jamā'ah*, he is a misguided innovator even if he agrees in the rest of the principles. So whoever opposes in one issue among these issues he has left the *Sunnah* and is upon innovation; either a *bid'ah mukaffirah* (an innovation that causes a person to leave Islām), or a *bid'ah ghayr mukaffirah* (an innovation which does not cause the person to leave Islām). According to the (type of) opposition and the details in this.

The *Sunnah* in the issue of Tawhīd is: Worshipping Allāh alone, allying based upon this, declaring *takfīr* upon the one who leaves it, disassociating from *shirk*, having enmity towards its people and declaring *takfīr* upon the one who performs it.

And the *Sunnah* in the issue of *Al-Asmā was-Sifāt* is: Establishing what Allāh established for Himself, and what His Messenger established for Him, without *tahrīf* (distortion), *ta'tīl* (invalidation), *takyīf* (conditioning) and *tamthīl* (comparing).

And the *Sunnah* in the issue of the Qurān is: That the Qurān is the Word of Allāh and not created. In it He spoke with letter and sound. Whoever says that it is created commits *kufr*.

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<sup>18</sup> The previous source (70).

And the *Sunnah* in the issue of *īmān* is: That *īmān* is speech, deeds, intention and following the *Sunnah*. It increases and decreases and people are different in it (i.e. in their *īmān*). And that the beliefs, the sayings and the deeds all are pillars in *īmān*. None of these three are beneficial except along with the rest. And that an exception is made in *īmān*, so a person says: ‘*I am a believer in shā Allāh*’. He should not say: ‘*I am a believer*’, and even worse than such a person is the one who say: ‘*I am a true believer*’.

And the *Sunnah* in the issue of the *Qadar* is: That you believe in the *Qadar*, (and that) the good, the bad, the sweet and the bitter of it all is from Allāh. And that the deeds of the slaves of obedience and disobedience all are created. He – *subhānahu* – guides the one for whom He wants the guidance by His Bounty, and He misguides the one for whom He wants misguidance by His Justice.

﴿ لَا يُسْأَلُ عَمَّا يَفْعَلُ وَهُمْ يُسْأَلُونَ ﴾

**“He (i.e. Allah) is not asked about what He does, but they (i.e. the slaves) will be asked.” (Al-Anbiyā 21:23)**

And the *Sunnah* in the issue of following is: That you follow the Messenger of Allāh (*sallAllāhu ‘alayhi wa sallam*) and his companions, may Allāh be pleased with them all. So you do not leave their path, and you avoid the *raī* and *qiyās*.

And the *Sunnah* in the issue of the *Sahābah* is: That you mention all of the *Sahābah* with good, you ask Allāh to be pleased with them all, you refrain from (mentioning) the disputes between them, you love them, you respect them and you prefer Abū Bakr, then ‘Umar, then ‘Uthmān and then ‘Alī.

And the *Sunnah* in the issue of *Khilāfah* and leadership is: That you listen to and obey the leader in what is difficult for you and what is easy for you, in what pleases you and in what you dislike, and (acknowledge his) status over you. And that you do not dispute the affair with its people (i.e. dispute their status) as long as you do not see apparent *kufṛ* for which you have a clear evidence from Allāh;

such as exchanging the *Sharī'ah*, ruling with manmade laws which contradicts the *Sharī'ah* and alliance with the *mushrikūn*.

And you leave the *fitan* (trials and tribulations) and you do not indulge in it, neither with hand nor with tongue.

And the *Sunnah* in the issue of the signs of the Hour and the Last Day is: That you believe in what has been established in the Book and the *Sunnah*, and you do not reject this due to *raī* and *qiyās*.

And there are many details in these issues, so read them in the (books of) '*aqīdah* of the *Salaf* and the books of *Sunnah*, and show great attention to these things: gathering its evidences and looking into the narrations of the *Salaf* in it.

The intended is, that whoever opposes in one principles from these issues: he has exited the *Sunnah* and he is not from its people, and he deserves to be treated with the treatment given to the people of innovation of severity and boycotting, just as this will be explained by the permission of Allāh the Exalted.

This, and verily did the people of deviation in this time connect the judgment upon the innovator with (the condition), that (first) when the innovation has prevailed over him (then he is judged as an innovator). And this condition is false as it has become apparent.

For verily the sects of innovation and desires, their beginning was by opposing the *Sunnah* in only one issue. For the Khawārij opposed in the issue of *īmān*, the Rawāfid opposed in the issue of the *Sahābah*, the Qadariyyah opposed in the issue of the *Qadar*, the Murjiah opposed in the issue of *īmān*, the Jahmiyyah opposed in the issue of the Attributes, and all of these deserved their names of innovation due to their opposition – in the beginning of the affair – in only one principle. And the *Salaf* treated them with what they deserve of the treatment of the innovator in this principle. They did not take into consideration that they agreed on the rest of the issues. And this was an agreement from the *Sahābah* and then those who came after them upon the fact that whoever leaves the *Sunnah* in

only one principle, he is an innovator and he deserves the treatment given to the people of innovation.

And whoever ponders over the *hadīth* of the Messenger of Allāh (*sallAllāhu ‘alayhi wa sallam*) regarding the *Khawārij*, for him this principle will become very clear.

It was narrated in the two *Sahīh*, from the *hadīth* of Abū Sa’īd Al-Khudrī (*radiAllāhu ‘anhu*) that the Messenger of Allāh (*sallAllāhu ‘alayhi wa sallam*) said:

يُخْرَجُ فِي هَذِهِ الْأُمَّةِ قَوْمٌ تَخْفَرُونَ صَلَاتَكُمْ إِلَى صَلَاتِهِمْ - وَفِي حَدِيثٍ: يَحْقِرُ أَحَدَكُمْ صَلَاتَهُ إِلَى صَلَاتِهِمْ وَصِيَامَهُ إِلَى صِيَامِهِمْ - يَقْرَأُونَ الْقُرْآنَ لَا يَجَاوِزُ حَنَاجِرَهُمْ يَمْرُقُونَ مِنَ الدِّينِ مَرُوقَ السَّهْمِ مِنَ الرَّمِيَّةِ - وَفِي حَدِيثٍ: لَنْ أُدْرِكَتْهُمْ لِأَقْتَلَنَّهُمْ قَتْلَ عَادَ. وَفِي حَدِيثٍ: قَتَلَ ثَمُودَ

*“In this Ummah a people will emerge where you will look down upon your prayer compared to their prayer.”* And in a *hadīth*: *“One of you will look down upon his prayer compared to their prayer, and his fast compared to their fast. They will read the Qurān but it will not reach beyond their throats. They pass through the religion just like an arrow passes through a target.”* And in a *hadīth*: *“If I met them I would verily kill them like the people of ‘Ād were killed.”* And in a *hadīth*: *“(As the) killing of Thamūd.”*<sup>19</sup>

So notice how the Prophet (*sallAllāhu ‘alayhi wa sallam*) did not let their good prayers and fasting be a prevention for them leaving (the religion) and reaching the (state of) innovation and them exiting from the *Sunnah*.

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<sup>19</sup> *Sahīh Al-Bukhārī* (6931, 3344, 4351) and *Sahīh Muslim* (1064).

## Chapter: The signs of the *Sunnī* and the signs of the innovator

The leaders of the *Sunnah* – *rahimahumullāh* – mentioned a number of signs of the people of *Sunnah* and a number of signs of the people of innovation, for further clarification of the reality of the *Sunnī* and the reality of the innovator.

And the most distinct sign of the people of the *Sunnah* is the love of the leaders of the *Sunnah*, taking from them, showing great attention to their narrations and not preferring the opinions of anyone else over theirs.

‘Alī Al-Madīnī (d. 243h) said:

وإذا رأيت الرجل يحب أبا هريرة ويدعو له ويترحم عليه فأرجُ خيره، واعلم أنه بريء من البدع، وإذا رأيت الرجل يحب عمر بن عبد العزيز ويذكر محاسنه وينشرها فاعلم أن وراء ذلك خيرا إن شاء الله، وإذا رأيت الرجل يعتمد من أهل البصرة على أيوب السخيتياني، وابن عون، ويونس والتميمي، ويحبهم ويكثر ذكرهم والافتداء بهم فأرجُ خيره، ثم من بعد هؤلاء حماد بن سلمة، ومعاذ بن معاذ، ووهب بن جرير، فإن هؤلاء محنة أهل البدع، وإذا رأيت الرجل من أهل الكوفة يعتمد على طلحة بن مصرف، وابن أبجر، وابن حيان التميمي، ومالك بن مغول، وسفيان بن سعيد الثوري، وزائدة، فأرجُ، ومن بعدهم عبد الله بن إدريس، ومحمد بن عبيد، وابن أبي عتبة، والحاربي، فأرجُ

*“And if you see a man who loves Abū Hurayrah and making du‘ā for him and asking for mercy for him, then hope that he is good and know that he is innocent of innovation. And if you see a man who loves ‘Umar ibn ‘Abdil-‘Azīz and mention his good sides and spreading these, then know that behind this there is good, in shā Allāh. And if you see a man from the people of Basrah leaning upon Ayyūb As-Sikhtiyānī, Ibn ‘Awn, Yūnus and At-Taymī, and he loves them and mentions them a lot and follow their example a lot, then hope that he is good. Then after these, Hammād ibn Salamah, Mu‘ādh ibn Mu‘ādh and Wahb ibn Jarīr, for these are verily the affliction of the people of innovation. And if you see a man from the people of Kūfah leaning upon Talhah ibn Musarriif, Ibn Abjur, Ibn Hayyān At-Taymī, Malik ibn Mighwal, Sufyān ibn Sa‘īd Ath-Thawrī and Zāidah,*



*then wish him well. And after these, ‘Abdullāh ibn Idrīs, Muhammad ibn ‘Ubayd, Ibn Abī ‘Utbah, Al-Muhāribī, then hope that he is good.’”<sup>20</sup>*

And Al-Barbahārī (d. 329h) said:

وإذا رأيت الرجل يحبّ أبا هريرة وأنس بن مالك وأُسَيد بن حُصَير فاعلم أنّه صاحب سنّة إن شاء الله، وإذا رأيت الرجل يحبّ أيّوب، وابن عون، ويونس بن عبيد، وعبد الله بن إدريس الأودي، والشَّعبي، ومالك بن مغول، ويزيد بن زريع، ومعاذ بن معاذ، ووهب بن جرير، وحمّاد بن سلمة، وحمّاد بن زيد، ومالك بن أنس، والأوزاعي، وزائدة بن قدامة، فاعلم أنّه صاحب سنّة، وإذا رأيت الرجل يحبّ الحجاج بن المنهال، وأحمد بن حنبل، وأحمد بن نصر، فاعلم أنّه صاحب سنّة إن شاء الله، وذكرهم بخير، وقال بقولهم

*“And if you see a man who loves Abū Hurayrah, Anas ibn Mālik and Usayd ibn Hudayr, then know that he is a follower of the Sunnah, in shā Allāh. And if you see a man who loves Ayyūb, Ibn ‘Awn, Yūnus ibn ‘Ubayd, ‘Abdullāh ibn Idrīs Al-Awdī, Ash-Sha’bī, Mālik ibn Mighwal, Yazīd ibn Zuray’, Mu’ādh ibn Mu’ādh, Wahb ibn Jarīr, Hammād ibn Salamah, Hammād ibn Zayd, Mālik ibn Anas, Al-Awzā’ī and Zāidah ibn Qudāmah, then know that he is a follower of the Sunnah. And if you see a man who loves Al-Hajjāj ibn Al-Minhāl, Ahmad ibn Hanbal and Ahmad ibn Nasr, then know that he is a follower of the Sunnah, in shā Allāh, and he (i.e. this man) mentions them with good things and holds their opinion.”<sup>21</sup>*

And the distinct sign of the people of innovation and desires is the hatred for the leaders of the *Sunnah* and the slandering of them.

Abū Hātim Ar-Rāzī (d. 277h) said:

علامة أهل البدع الوقیعة فی أهل الأثر

*“The sign of the people of innovation is slandering the people of narration.”<sup>22</sup>*

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<sup>20</sup> Sharh Usūl I’tiqād Ahlis-Sunnah wal-Jamā’ah by Al-Lālakāī (191-192).

<sup>21</sup> Sharh As-Sunnah by Al-Barbahārī (111).

<sup>22</sup> Sharh Usūl I’tiqād Ahlis-Sunnah wal-Jamā’ah by Al-Lālakāī (200).

And Abū 'Uthmān As-Sābūnī (d. 449h) said:

وعلامة البدع على أهلها ظاهرة بادية، وأظهر آياتهم وعلاماتهم: شدة معاداتهم لحملة أخبار النبي صلى الله عليه وسلم، واحتقارهم لهم، وتسميتهم إياهم حشوية، وجهلة، وظاهرية، ومشبّهة.

*“And the sign of innovation upon its people is clear and obvious. And the most apparent of their signs is: their severe enmity to the carriers of the narrations of the Prophet (sallAllāhu ‘alayhi wa sallam), belittling them and calling them hashwiyah, ignorant, dhāhiriyyah and mushabbihah.”<sup>23</sup>*

And from the signs of the innovator is that he sits with the people of innovation and he takes them as advisors, even if he along with this ascribes to the *Sunnah* and claims that he is from its people.

It was narrated in Al-Ibānah Al-Kubrā by Ibn Battah that Sufyān Ath-Thawrī (d. 121h) when he arrived in Basrah he looked into the affair of Ar-Rabī – i.e. ibn Subayh – and his status with the people.

(So) he asked: “What is his *madhhab*?” They said: “His *madhhab* is nothing but the *Sunnah*.” He said: “Who are his advisors?” They said: “The people of Qadar.” He said: “He is a *qadarī*.”

So Ibn Battah Al-'Ukbari (d. 387h) commentated after it and said:

رحم الله سفيان الثوري لقد نطق بالحكمة فصدق، وقال بعلم فوافق الكتاب والسنة وما توجبه الحكمة ويدركه العيان ويعرفه أهل البصيرة والبيان، قال الله عز وجل

*“May Allāh have mercy upon Sufyān Ath-Thawrī. He verily uttered himself based upon wisdom and he spoke the truth. And he spoke based upon knowledge so he was in accordance with the Book and the Sunnah, what wisdom necessitates, what is achieved through vision and what the people of insight and clarity knows. Allāh – ‘azza wa jalla – said:*

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<sup>23</sup> 'Aqīdah As-Salaf wa Ashāb Al-Hadīth by Abū 'Uthmān As-Sābūnī (299).

﴿يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَتَّخِذُوا بِطَانَةً مِنْ دُونِكُمْ لَا يَأْلُونَكُمْ خَبَالًا وَدُّوا مَا عَنِتُّمْ﴾

**“O you who believe. Do not take advisors from those besides you (i.e. other than the Muslims). They will not miss a chance to harm you. They wish for what causes you suffering (and distress).” (Ālu ‘Imrān 3:118)**<sup>24</sup>

And Al-Barbahārī (d. 329h) said:

وإذا رأيت الرجل يجلس مع رجل من أهل الأهواء، فحدّره وعرفه، فإن جلس معه بعدما علم فاتقه، فإنه صاحب هوى

*“And if you see a man sitting with a man from the people of desires, then warn him and inform him. Then if you see him sitting with him after he knows, then stay away from him. For he is verily a follower of desires.”*<sup>25</sup>

And from the signs of the people of innovation is rejecting the narrations of the *Salaf* and not ascribing to them.

Al-Barbahārī said:

وإذا سمعت الرجل يطعن على الآثار، أو يردّ الآثار، أو يريد غير الآثار، فاتممه على الإسلام، ولا تشكّ أنه صاحب هوى مبتدع

*“And if you see a man criticize the narrations, reject the narrations or wanting something else than the narrations, then accuse him in Islām and do not doubt that he is a follower of desires and an innovator.”*<sup>26</sup>

And Ibn Taymiyyah said:

فعلم أن شعار أهل البدع: هو ترك انتحال اتباع السلف

*“So it became known that the sign of the people of innovation is leaving the claim of following the Salaf.”*<sup>27</sup>

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<sup>24</sup> Al-Ibānah Al-Kubrā by Ibn Battah (narration 452).

<sup>25</sup> Sharh As-Sunnah by Al-Barbahārī (112).

<sup>26</sup> Sharh As-Sunnah by Al-Barbahārī (107).

<sup>27</sup> Majmū’ Al-Fatāwā (4/155).

And the sign of the innovator is also that he hides more of his innovation than what he openly shows.

Al-Barbahārī said:

وإذا ظهر لك من إنسان شيء من البدع، فاحذره؛ فإن الذي أخفى عنك أكثر مما أظهر

*“And if some innovation appears to you from a person, then beware of him. For verily what he has hidden from you is more than what he has showed.”<sup>28</sup>*

From the signs of the people of innovation is also that they give the people of *Sunnah* other names than their names, and they describe them with awful nicknames and accusations which they are more deserving of themselves.

Harb Al-Karmānī (d. 280h) said in his *‘aqīdah*:

وقد أحدث أهل الأهواء والبدع والخلاف أسماء شنيعة قبيحة، فسّموا بها أهل السنّة، يريدون بذلك عييبهم، والطعن عليهم، والوقيعة فيهم، والإزرار بهم عند السفهاء والجهّال. فأما المرجئة فإنّهم يسمّون أهل السنّة شكّاكا، وكذبت المرجئة، بل هم أولى بالشكّ والتكذيب. وأما القدريّة فإنّهم يسمّون أهل السنّة والإثبات مجبرة، وكذبت القدريّة، بل هم أولى بالكذب والخلاف، أنفوا قدرة الله عن خلقه، وقالوا له ما ليس بأهل له تبارك وتعالى. وأما الجهميّة فإنّهم يسمّون أهل السنّة مشبّهة، وكذبت الجهميّة أعداء الله، بل هم أولى بالتشبيه والتكذيب، افتروا على الله عزّ وجلّ الكذب، وقالوا على الله الزور والإفك، وكفروا في قلوبهم. وأما الرافضة فإنّهم يسمّون أهل السنّة ناصبة، وكذبت الرافضة، بل هم أولى بهذا الاسم، إذ ناصبوا أصحاب محمد صلى الله عليه وسلم السبّ والشتم، وقالوا فيهم غير الحقّ، ونسبواهم إلى غير العدل، كذبا وظلما، وجرّأوا على الله عزّ وجلّ، واستخفّوا لحقّ الرّسول صلى الله عليه وسلم وهم والله أولى بالتعيير والانتقام منهم. وأما الخوارج فإنّهم يسمّون أهل السنّة والجماعة مرجئة، وكذبت الخوارج في قلوبهم، بل هم المرجئة، يزعمون أنّهم على إيمان وحقّ دون النّاس ومن خالفهم كفار. وأما أصحاب الرّأي والقياس فإنّهم يسمّون أصحاب السنّة نابتة وحشويّة، وكذب أصحاب الرّأي أعداء الله، بل هم النّابتة والحشويّة، تركوا آثار رسول الله صلى الله عليه وسلم وحديثه، وقالوا

<sup>28</sup> Sharh As-Sunnah by Al-Barbahārī (114).

بالرأي، وقاسوا الدين بالاستحسان، وحكموا بخلاف الكتاب والسنة، وهم أصحاب بدعة، جهلة، ضالّال، طّالاب دنيا بالكذب والبهتان

*“Verily did the people of desire, innovation and opposition invent ugly and hideous names with which they named the people of Sunnah with. By that they want to criticize them, insult them and defame them, and (they want) that the fools and ignorant have contempt for them.*

*As for the Murjiah: then they call the people of Sunnah: Shukkāk (doubters). And the Murjiah lied. Rather they are more entitled to (the description of) doubt and rejection.*

*As for the Qadariyyah: then they verily call the people of Sunnah and affirmation: Mujbirah. And the Qadariyyah lied. Rather they are more entitled to (the description of) lying and opposing. They negated the Power of Allāh over His creation and they said about Him what He – tabāraka wa ta’ālā – is not deserving of (i.e. when they described Him as incapable of overpowering the will of the slaves).*

*As for the Jahmiyyah: then they verily call the people of Sunnah: Mushabbihah. And the Jahmiyyah have lied, the enemies of Allāh. Rather they are more entitled to (be described with) tashbīh and rejection. They invented a lie against Allāh ‘azza wa jalla. They said falsehood and untruth about Allāh and they committed kufr in their saying.*

*As for the Rāfidah: then they verily call the people of Sunnah: Nāsibah. And the Rāfidah have lied. Rather they are more entitled to this name, when they were hostile to the Companions of Muhammad (sallAllāhu ‘alayhi wa sallam) with insults and curses. And they said about them something which is not the truth, they ascribed them to other than justice in lie, injustice and boldness towards Allāh – ‘azza wa jalla – and while belittling the right of the Messenger (sallAllāhu ‘alayhi wa sallam), and they, by Allāh, are more entitled to being rebuked and the retaliation against them.*

*As for the Khawārij: then they verily call the people of Sunnah and Jamā’ah: Murjiah. And the Khawārij have lied [in their saying]. Rather*

*they are the Murjiah. They claim that they are upon imān (and truth) besides all people and (that) whoever opposes them are kuffār.*

*As for the Ashāb Ar-Raī wal-Qiyās (the followers of opinion and analogy): then they verily call the people of Sunnah: Nābitah and Hashwīyyah. And Ashāb Ar-Raī the enemies of Allāh have lied. Rather they are the Nābitah and Hashwīyyah. They left the path of the Messenger (sallAllāhu ‘alayhi wa sallam) and his hadīth and (instead) spoke (about the religion) based upon opinion. They measured the religion with istihsān (viewing as favorable) and the judged with what opposed the Book and the Sunnah. And they are people of innovation, ignorant and misguided (people) who seek a religion through lying and falsehood.”<sup>29</sup>*

And from the signs of the people of innovation is that their innovation starts as something small, and then it becomes bigger and increases, little by little.

It was verily narrated in the Sunan of Ad-Dārimī, from ‘Amr ibn Salamah who said:

كُنَّا نَجْلِسُ عَلَى بَابِ عَبْدِ اللَّهِ بْنِ مَسْعُودٍ رَضِيَ اللَّهُ عَنْهُ، قَبْلَ صَلَاةِ الْغَدَاةِ، فَإِذَا خَرَجَ، مَشِينَا مَعَهُ إِلَى الْمَسْجِدِ، فَجَاءَنَا أَبُو مُوسَى الْأَشْعَرِيُّ رَضِيَ اللَّهُ عَنْهُ فَقَالَ: أُخْرِجَ إِلَيْكُمْ أَبُو عَبْدِ الرَّحْمَنِ قُلْنَا: لَا، بَعْدَ. فَجَلَسَ مَعَنَا حَتَّى خَرَجَ، فَلَمَّا خَرَجَ، قُمْنَا إِلَيْهِ جَمِيعًا، فَقَالَ لَهُ أَبُو مُوسَى: يَا أَبَا عَبْدِ الرَّحْمَنِ، إِنِّي رَأَيْتُ فِي الْمَسْجِدِ آتِفًا أَمْرًا أَنْكَرْتَهُ وَلَمْ أَر - وَالْحَمْدُ لِلَّهِ - إِلَّا خَيْرًا. قَالَ: فَمَا هُوَ؟ فَقَالَ: إِنَّ عَشْتَ فُسْتَرَاهُ. قَالَ: رَأَيْتُ فِي الْمَسْجِدِ قَوْمًا حَلَقُوا جُلُوسًا يَنْتَظِرُونَ الصَّلَاةَ فِي كُلِّ حَلَقَةٍ رَجُلٌ، وَفِي أَيْدِيهِمْ حَصَا، فَيَقُولُ: كَبَّرُوا مِائَةً، فَيَكْتَبُونَ مِائَةً، فَيَقُولُ: هَلَّلُوا مِائَةً، فَيَهْلَلُونَ مِائَةً، وَيَقُولُ: سَبَّحُوا مِائَةً، فَيَسَبِّحُونَ مِائَةً، قَالَ: فَمَاذَا قُلْتَ لَهُمْ؟ قَالَ: مَا قُلْتُ لَهُمْ شَيْئًا أَنْتَظَرُ رَأْيَكَ أَوْ أَنْتَظَرُ أَمْرِكَ. قَالَ: «أَفَلَا أَمَرْتَهُمْ أَنْ يَعْدُوا سَيِّئَاتِهِمْ، وَضَمَنْتَ لَهُمْ أَنْ لَا يَضِيعَ مِنْ حَسَنَاتِهِمْ»، ثُمَّ مَضَى وَمَضِينَا مَعَهُ حَتَّى أَتَى حَلَقَةً مِنْ تِلْكَ الْحَلَقِ، فَوَقَفَ عَلَيْهِمْ، فَقَالَ: «مَا هَذَا الَّذِي أَرَاكُمْ تَصْنَعُونَ؟» قَالُوا: يَا أَبَا عَبْدِ الرَّحْمَنِ حَصَا نَعْدُ بِهِ التَّكْبِيرَ وَالتَّهْلِيلَ وَالتَّسْبِيحَ. قَالَ: «فَعْدُوا سَيِّئَاتِكُمْ، فَأَنَا ضَامِنٌ أَنْ لَا يَضِيعَ مِنْ حَسَنَاتِكُمْ شَيْءٌ وَيُحْكَمَ يَا أُمَّةَ مُحَمَّدٍ، مَا أَسْرَعَ هَلَكْتُمْ هَؤُلَاءِ صَحَابَةُ نَبِيِّكُمْ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مُتَوَافِرُونَ، وَهَذِهِ ثِيَابُهُ لَمْ تَبْلُ، وَأَنْبِئْتَهُ لَمْ تَكْسِرْ، وَالَّذِي نَفْسِي بِيَدِهِ، إِنَّكُمْ لَعَلَى مَلَّةٍ هِيَ أَهْدَى مِنْ مَلَّةِ مُحَمَّدٍ صَلَّى اللَّهُ عَلَيْهِ

<sup>29</sup> Kitāb As-Sunnah from the Masāil of Harb ibn Ismā‘īl Al-Karmānī (70).

وسلم أو مفتتحوا باب ضلالة». قالوا: والله يا أبا عبد الرحمن ما أردنا إلا الخير. قال: «وكم من مريد للخير لن يصيبه، إن رسول الله صلى الله عليه وسلم حدثنا أن قوما يقرءون القرآن لا يجاوز تراقيهم، وإيم الله ما أدري لعل أكثرهم منكم»، ثم تولى عنهم. فقال عمرو بن سلمة: رأينا عامة أولئك الحلق يطاعوننا يوم النهروان مع الخوارج

*"We used to sit in front of the door of 'Abdullāh ibn Mas'ūd (radiAllāhu 'anhu) before the dawn prayer. Then when he came out we would walk with him to the masjid. So Abū Mūsā Al-Ash'arī (radiAllāhu 'anhu) came to us and said: 'Did Abū 'Abdir-Rahman (i.e. Ibn Mas'ūd) come out to you yet?'*

*We said: 'No, not yet.'*

*So he sat with us until he came out. Then when he came out we all got up to him. Then Abū Mūsā said to him: 'O Abū 'Abdir-Rahmān, earlier I verily saw something in the masjid which I did not recognize, and I did not see – by the praise of Allāh – anything but good.'*

*He said: 'And what is that?'*

*So he said: 'If you will live, then you will see it for yourself.'*

*He said: 'In the masjid I saw people sitting in a circle waiting for the prayer, and in every circle there is a man. And in their hands are pebbles. Then he (i.e. the man) says: 'Say Allāhu akbar hundred times', and they will say Allāhu Akbar hundred times. Then he will say: 'Say Lā ilāha illa Allāh hundred times', and they will say Lā ilāha illa Allāh hundred times. And he says: 'Say subhān-Allāh hundred times', and they would say subhān-Allāh hundred times.'*

*He said: 'And what did you say to them?'*

*He said: 'I did not say anything to them, waiting for your opinion or waiting for your command.'*

*He said: 'Why did you not tell them to count their sins and assure them that none of their good deeds would be lost?'*

*Then he left and we left with him until he reached a circle from one of these circles. So he stopped at them and said: 'What is this which I see that you are doing?'*

*They said: 'O Abū 'Abdir-Rahmān, with these we count the takbīr, tahlīl and tasbīh.'*

*He said: 'Then count your sins. How fast did you not become destroyed? Here the companions of your Prophet (sallAllāhu 'alayhi wa sallam) are great in numbers, here are his clothes which have not yet decayed and his bowl which has not yet broken. By the One in whose Hand my soul is in, either you are upon a religion which is better in guidance than the millah of Muhammad (sallAllāhu 'alayhi wa sallam), or you are opening the door to misguidance.'*

*They said: 'By Allāh, O Abū 'Abdir-Rahmān, we only wanted to do good.'*

*He said: 'And how many wants to do good but do not achieve it. Verily the Messenger of Allāh (sallAllāhu 'alayhi wa sallam) narrated to us that a people will read the Qurān but it will not reach beyond their throats. By Allāh, I do not know but perhaps most of them will be from you.' Then he turned away from them.*

*So 'Amr ibn Salamah said: 'We saw most of those circles attack us on the day of An-Nahrawān along with the Khawārij.'"<sup>30</sup>*

So look at how their innovation started as something small and it took shape as something extra in the context of the *adkhār* (pl. dhikr). Then after that most of them revolted with the Khawārij. We ask Allāh for safety and soundness (in the religion). These are a gathering of signs by which the *Sunnī* becomes distinct, and the signs by which the innovator becomes distinct. So be – may Allāh have mercy upon you – attentive towards these so the situations of the two groups do not become difficult for you.

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<sup>30</sup> Sunan Ad-Dārimī (210).



## **The second section: The command of adhering to the Sunnah and warning against innovation**

In the Book of Allāh and the *Sunnah* of His Prophet (*sallAllāhu ‘alayhi wa sallam*) many evidences were narrated which support one another regarding the obligation of adhering to the *Sunnah* and warning against the innovation. And verily did the *ijmā’* (consensus) of the Muslims occur regarding this principle, and the way the leaders of the religion expressed this were numerous.

### **Chapter: What was narrated in the Book of Allāh – ‘azza wa jalla – of command of adhering to the Sunnah and warning against innovation**

1. Allāh – the Exalted – said:

﴿فَلْيَحْذَرِ الَّذِينَ يُخَالِفُونَ عَنْ أَمْرِهِ أَنْ تُصِيبَهُمْ فِتْنَةٌ أَوْ يُصِيبَهُمْ عَذَابٌ أَلِيمٌ﴾

**“So let those who oppose his (i.e. Muhammad) command beware that a *fitnah* (affliction) will befall them, or a painful punishment will befall them.” (An-Nūr 24:63)**

Ibn Kathīr said in his *tafsīr*:

وقوله: ﴿فَلْيَحْذَرِ الَّذِينَ يُخَالِفُونَ عَنْ أَمْرِهِ﴾ أي عن أمر رسول الله صلى الله عليه وسلم، وهو سبيله ومنهاجه وطريقته وسنته وشريعته، فتوزن الأقوال والأعمال بأقواله وأعماله، فما وافق ذلك قبل، وما خالفه فهو مردود على قائله وفاعله، كأننا ما كان، كما ثبت في الصحيحين وغيرهما، عن رسول الله صلى الله عليه وسلم أنه قال: "من عمل عملاً ليس عليه أمرنا فهو رد"، أي: فليحذر وليخش من خالف شريعة الرسول باطناً أو ظاهراً ﴿أَنْ تُصِيبَهُمْ فِتْنَةٌ﴾ أي: في قلوبهم، من كفر أو نفاق أو بدعة، ﴿أَوْ يُصِيبَهُمْ عَذَابٌ أَلِيمٌ﴾ أي: في الدنيا، بقتل، أو حد، أو حبس، أو نحو ذلك

**“His Words: “So let those who oppose his (i.e. Muhammad) command beware.” This means the command of the Messenger of Allāh (*sallAllāhu ‘alayhi wa sallam*), and this is his way, his method, his path, his *Sunnah* and his *Shari’ah*. So the words and the deeds are measured according to his words and deeds. Then whatever agrees with it is accepted**

and what opposes it is rejected for the one who says it and performs it, no matter who this is. Just as this was established in the two *Sahīh* and other than these two, from the Messenger of Allāh (sallAllāhu ‘alayhi wa sallam) that he said: **‘Whoever performs a deed which was not commanded by us, then it is rejected.’** This means: So let those who oppose the *Sharī’ah* of the Messenger inwardly and outwardly beware and fear **“that a *fitnah* (affliction) will befall them.”** Which means: (a *fitnah*) in their hearts of *kufr*, *nifāq* or innovation, **“or a painful punishment will befall them.”** Which means: in the *dunyā*, by getting killed, punished, imprisoned or something similar.”

2. And He – the Exalted – said:

﴿وَمَنْ يُشَاقِقِ الرَّسُولَ مِنْ بَعْدِ مَا تَبَيَّنَ لَهُ الْهُدَىٰ وَيَتَّبِعْ غَيْرَ سَبِيلِ الْمُؤْمِنِينَ نُوَلِّهِ مَا تَوَلَّىٰ  
وَنُصْلِهِ جَهَنَّمَ ۖ وَسَاءَتْ مَصِيرًا﴾

**“And whoever opposes the Messenger after the right path has been shown clearly to him, and follows other than the believers’ way. We shall keep him in the path he has chosen, and burn him in Hell - what an evil destination.”** (An-Nisā 4:115)

‘Umar ibn ‘Abdil-‘Azīz (d. 101h) said:

سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَوَلَاةَ الْأَمْرِ مِنْ بَعْدِهِ سَنَاءً، الْأَخْذَ بِهَا تَصْدِيقٌ لِكِتَابِ اللَّهِ،  
وَاسْتِكْمَالٌ لَطَاعَةِ اللَّهِ، وَقُوَّةٌ عَلَى دِينِ اللَّهِ عَزَّ وَجَلَّ، مَنْ عَمِلَ بِهَا مَهْتَدٍ، وَمَنْ اسْتَنْصَرَ بِهَا مَنْصُورٌ،  
وَمَنْ خَالَفَهَا اتَّبَعَ غَيْرَ سَبِيلِ الْمُؤْمِنِينَ وَوَلَّاهُ اللَّهُ مَا تَوَلَّى.

*“The Messenger of Allāh (sallAllāhu ‘alayhi wa sallam) and those in authority after him legislated a Sunnah; adhering to it is believing in the Book of Allāh, fulfilling the obedience towards Allāh and a strength in the religion of Allāh ‘azza wa jalla. Whoever acts upon it is guided, and whoever seeks support by it is given support. And whoever opposes it has followed a way other than that of the believers, and Allāh will leave him to what he has chosen.”*<sup>31</sup>

<sup>31</sup> As-Sunnah by ‘Abdullāh ibn Al-Imām Ahmad (narration no. 743) and Al-  
Ibānah Al-Kubrā by Ibn Battah (narration no. 241).

3. And He – the Exalted – said:

﴿اتَّبِعُوا مَا أُنْزِلَ إِلَيْكُم مِّن رَّبِّكُمْ وَلَا تَتَّبِعُوا مِنْ دُونِهِ أَوْلِيَاءَ قَلِيلًا مَّا تَذَكَّرُونَ﴾

**“Follow that which was revealed to you from your Lord, and do not follow besides Him any *awliyā* (allies, protectors, helpers). Little do you remember.”** (Al-A’rāf 7:3)

Ibn Kathīr said in his *tafsīr*:

﴿اتَّبِعُوا مَا أُنْزِلَ إِلَيْكُم مِّن رَّبِّكُمْ﴾ أي: اقتفوا آثار النَّبِيِّ الْأُمِّيِّ الَّذِي جَاءَكُمْ بكتاب أنزل إليكم من ربِّ كلِّ شيء ومليكه، ﴿وَلَا تَتَّبِعُوا مِنْ دُونِهِ أَوْلِيَاءَ﴾ أي: لا تخرجوا عما جاءكم به الرِّسُول إلى غيره، فتكونوا قد عدلتم عن حكم الله إلى حكم غيره

*“(His Words:) “Follow that which was revealed to you from your Lord.” This means: Follow the tracks of the unlettered Prophet who came to you with a Book which was revealed to you from the Lord of everything and the Owner of it. “And do not follow besides Him any *awliyā* (allies, protectors, helpers).” This means: Do not deviate from what the Messenger came to you with to something else, for then you will verily have turned away from the judgment of Allāh to the judgment of someone else.”*

4. And He – the Exalted – said:

﴿يَوْمَ تَبْيَضُّ وُجُوهٌ وَتَسْوَدُّ وُجُوهٌ فَأَمَّا الَّذِينَ اسْوَدَّتْ وُجُوهُهُمْ أَكَفَرْتُمْ بَعْدَ إِيمَانِكُمْ فَذُوقُوا الْعَذَابَ بِمَا كُنْتُمْ تَكْفُرُونَ ۝١٠ وَأَمَّا الَّذِينَ ابْيَضَّتْ وُجُوهُهُمْ فَفِي رَحْمَةِ اللَّهِ هُمْ فِيهَا خَالِدُونَ﴾

**“That day some faces will be white and some faces will be black. As for those whose faces became black (it will be said to them): ‘Did you commit *kufr* after your *īmān*, so taste the punishment for what you used to reject.’ And as for those whose faces will become white, then (they will be) in the Mercy of Allāh, and they will remain therein.”** (Ālu ‘Imrān 3:106-107)

Al-Lālakāī narrated with his chain of narration, from Ibn ‘Abbās regarding His – the Exalted – Words: **“That day some faces will be white and some faces will be black.”** He said:

فأما الذين ابيضت وجوههم فأهل السنّة والجماعة وأولو العلم، وأما الذين اسودت وجوههم فأهل البدع والضلالة

*“As for those whose faces will become white, then they are Ahlus-Sunnah wal-Jamā’ah and the people of knowledge. And as for those whose faces will become black, then they are the people of innovation and misguidance.”<sup>32</sup>*

5. And He – the Exalted – said:

﴿أَمْ لَهُمْ شُرَكَاءُ شَرَعُوا لَهُمْ مِنَ الدِّينِ مَا لَمْ يَأْذَنْ بِهِ اللَّهُ وَلَوْلَا كَلِمَةُ الْفَصْلِ لَفُضِيَ بَيْنَهُمْ وَإِنَّ الظَّالِمِينَ لَهُمْ عَذَابٌ أَلِيمٌ﴾

**“Or do they have partner who legislated for them of the religion what Allāh has not allowed. And had it not been for a decisive word (gone forth) the matter would have been judged between them. And verily for the unjust there is painful punishment.”**  
(Ash-Shūrā 42:21)

Ibn Taymiyyah said in Al-Istiqāmah:

وقد قررنا في القواعد في قاعدة السنّة والبدعة أنّ البدعة هي الدّين الذي لم يأمر الله به ورسوله فمن دان ديناً لم يأمر الله ورسوله به فهو مبتدع بذلك وهذا معنى قوله تعالى ﴿أَمْ لَهُمْ شُرَكَاءُ شَرَعُوا لَهُمْ مِنَ الدِّينِ مَا لَمْ يَأْذَنْ بِهِ اللَّهُ﴾

*“And we have already established in the principles regarding the principle of Sunnah and innovation: that the innovation is a religion which Allāh and His Messenger have not commanded. So whoever adopts a religion which Allāh and His Messenger have not commanded, then by that he is an innovator. And this is the meaning of His – the Exalted – Words: “Or*

<sup>32</sup> Sharh Usūl I’tiqād Ahlus-Sunnah wal-Jamā’ah by Al-Lālakāī (79).

**do they have partner who legislated for them of the religion what Allāh has not allowed.”<sup>33</sup>**

6. And He – the Exalted – said:

﴿يَا أَيُّهَا النَّاسُ كُلُوا مِمَّا فِي الْأَرْضِ حَلَالًا طَيِّبًا وَلَا تَتَّبِعُوا خُطُوَاتِ الشَّيْطَانِ إِنَّهُ لَكُمْ  
عَدُوٌّ مُبِينٌ<sup>١٦٨</sup> إِنَّمَا يَأْمُرُكُمْ بِالسُّوءِ وَالْفَحْشَاءِ وَأَنْ تَقُولُوا عَلَى اللَّهِ مَا لَا تَعْلَمُونَ﴾

**“O you who believe, eat from the allowed and good on the earth and do not follow the footsteps of the Shaytān. He is verily a clear enemy for you. He verily commands you to evil and immorality, and to say about Allāh what you do not know.”**  
(Al-Baqarah 2:168-169)

7. And He – the Exalted – said:

﴿قُلْ إِنَّمَا حَرَّمَ رَبِّي الْفَوَاحِشَ مَا ظَهَرَ مِنْهَا وَمَا بَطَنَ وَالْإِثْمَ وَالْبَغْيَ بِغَيْرِ الْحَقِّ وَأَنْ تُشْرِكُوا  
بِاللَّهِ مَا لَمْ يُنَزِّلْ بِهِ سُلْطَانًا وَأَنْ تَقُولُوا عَلَى اللَّهِ مَا لَا تَعْلَمُونَ﴾

**“Say: ‘Verily my Lord has prohibited the immorality, what is apparent of it and what is hidden, and sin and oppression without right. And that you associate anything as partners with Allāh (in worship), and that you say about Allāh what you do not know.’”** (Al-A’rāf 7:33)

8. And He – the Exalted – said:

﴿وَلَا تَقُولُوا لِمَا تَصِفُ أَلْسِنَتُكُمُ الْكَذِبَ هَذَا حَلَالٌ وَهَذَا حَرَامٌ لِيَتَفَتَرُوا عَلَى اللَّهِ الْكَذِبَ  
إِنَّ الَّذِينَ يَفْتَرُونَ عَلَى اللَّهِ الْكَذِبَ لَا يُفْلِحُونَ﴾

**“And do not say to what your tongues describe in lie: ‘This is allowed and this is forbidden’, in order for you to invent a lie about Allāh. Verily those who invent lies about Allāh will not be successful.”** (An-Nahl 16:116)

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<sup>33</sup> Al-Istiqāmah by Ibn Taymiyyah (36).

9. And He – the Exalted – said:

﴿وَيَوْمَ الْقِيَامَةِ تَرَى الَّذِينَ كَذَبُوا عَلَى اللَّهِ وُجُوهُهُم مُّسْوَدَّةٌ أَلَيْسَ فِي جَهَنَّمَ مَثْوًى لِّلْمُتَكَبِّرِينَ﴾

**“And on the Day of Resurrection you will see those who lied about Allāh, their faces will be black. Verily in Hellfire there is an abode for the arrogant.” (Az-Zumar 39:60)**

10. And He – the Exalted – said:

﴿أَلَمْ يُؤْخَذْ عَلَيْهِمْ مِّيثَاقُ الْكِتَابِ أَن لَّا يَقُولُوا عَلَى اللَّهِ إِلَّا الْحَقَّ وَدَرَسُوا مَا فِيهِ وَالِدَارُ الْآخِرَةُ خَيْرٌ لِّلَّذِينَ يَتَّقُونَ أَفَلَا تَعْقِلُونَ﴾

**“Was the covenant of the Book not taken from them; that they should not say anything about Allāh except the truth. And they studied what was in it. And the abode of the hereafter is better for the pious. Do you not understand?” (Al-A’rāf 7:169)**

11. And He – the Exalted – said:

﴿يَا أَهْلَ الْكِتَابِ لَا تَغْلُوا فِي دِينِكُمْ وَلَا تَقُولُوا عَلَى اللَّهِ إِلَّا الْحَقَّ﴾

**“O people of the Book, do not become extreme in your religion and do not say anything about Allāh except the truth.”**  
(An-Nisā 4:171)

12. And He – the Exalted – said:

﴿وَمَنْ أَظْلَمُ مِمَّنِ افْتَرَى عَلَى اللَّهِ كَذِبًا أَوْ كَذَّبَ بِآيَاتِهِ إِنَّهُ لَا يُفْلِحُ الظَّالِمُونَ﴾

**“And who is more unjust than the one who invents a lie against Allāh and rejects His verses. Verily the unjust will not be successful.” (Al-An’ām 6:21)**

13. And He – the Exalted – said:

﴿فَمَنْ أَظْلَمُ مِمَّنِ افْتَرَى عَلَى اللَّهِ كَذِبًا لِيُضِلَّ النَّاسَ بِغَيْرِ عِلْمٍ إِنَّ اللَّهَ لَا يَهْدِي الْقَوْمَ  
الظَّالِمِينَ﴾

**“So who is more unjust than the one who invents a lie against Allāh in order to mislead the people without knowledge. Verily Allāh does not guide the unjust people.” (Al-An’ām 6:144)**

And all of these verses prohibit fabricating lies against Allāh without knowledge, lying about the Islamic Legislation and introducing anything into the religion which is not from Allāh. And the innovation and newly invented matters are from the biggest lies against Allāh and fabricating untruths about Him without any right.

Ibn Kathīr said in his *tafsīr* of the verse in *sūrah* An-Nahl:

﴿وَلَا تَقُولُوا لِمَا تَصِفُ أَلْسِنَتُكُمُ الْكَذِبَ هَذَا حَلَالٌ وَهَذَا حَرَامٌ لِتَفْتَرُوا عَلَى اللَّهِ الْكَذِبَ إِنَّ الَّذِينَ يَفْتَرُونَ عَلَى اللَّهِ الْكَذِبَ لَا يُفْلِحُونَ﴾ نهى تعالى عن سلوك سبيل المشركين الذين حلّلوا وحرّموا بمجرّد ما وصفوه واصطلحوا عليه من الأسماء بأرائهم من البحيرة والسائبة والوصيلة والحام وغير ذلك، ممّا كان شرعا لهم ابتدعوه في جاهليتهم، فقال: ولا تقولوا لما تصف ألسنتكم الكذب هذا حلال وهذا حرام لتفتروا على الله الكذب، ويدخل في هذا كلّ من ابتدع بدعة ليس له فيها مستند شرعي، أو حلّل شيئا ممّا حرم الله، أو حرّم شيئا ممّا أباح الله بمجرّد رأيه وتشهيه

**““And do not say to what your tongues describe in lie: ‘This is allowed and this is forbidden’, in order for you to invent a lie about Allāh. Verily those who invent lies about Allāh will not be successful.” He – the Exalted – prohibited following the path of the mushrikūn who allowed and prohibited merely by what they described and agreed upon of names based upon their opinion, such as the Bahīrah, the Sāibah, the Wasīlah and the Hām, and other than these among that which was a legislation for them which they invented in their jāhiliyyah. So He said: ‘And do not say to what your tongues describe in lie: This is allowed and this is forbidden’, in order for you to invent a lie about Allāh. And included in this is everyone who invents and innovation**

*which does not have a source from the Islamic legislation. Or he allows something which Allāh has prohibited, or prohibits something which Allāh has allowed, merely based upon his opinion and what pleases him."*

14. And He – the Exalted – said:

﴿الْيَوْمَ أَكْمَلْتُ لَكُمْ دِينَكُمْ وَأَتِمَمْتُ عَلَيْكُمْ نِعْمَتِي وَرَضِيتُ لَكُمُ الْإِسْلَامَ دِينًا﴾

**"Today I have perfected your religion for you, fulfilled My favor upon you and I am pleased with Islām as your religion." (Al-Māidah 5:3)**

Al-Imām Malik (d. 179) – *rahimahullāh* – said:

من أحدث في هذه الأمة اليوم شيئاً لم يكن عليه سلفها فقد زعم أنّ رسول الله صلى الله عليه وسلم خان الرسالة لأنّ الله تعالى يقول ﴿الْيَوْمَ أَكْمَلْتُ لَكُمْ دِينَكُمْ﴾ فما لم يكن يومئذ دينا لا يكون اليوم دينا

*"Whoever invents anything in this Ummah which our Salaf (predecessors) were not upon, then he has verily claimed that the Messenger of Allāh (sallAllāhu alayhi wa sallam) has betrayed the religion. Because Allāh says: "Today I have fulfilled for you your religion." So whatever was not from the religion at that time will never be from the religion today."*<sup>34</sup>

15. And He – the Exalted – said:

﴿قُلْ هَلْ نُنَبِّئُكُمْ بِالْأَخْسَرِينَ أَعْمَالًا ۚ الَّذِينَ ضَلَّ سَعِيَّهُمْ فِي الْحَيَاةِ الدُّنْيَا وَهُمْ يَحْسَبُونَ أَنَّهُمْ مُحْسِنُونَ صُنْعًا﴾

**"Say: 'Shall we inform you about the biggest losers with regards to their deeds? (They are) those whose efforts in this life were wasted while they were thinking that they were doing good.'" (Al-Kahf 18:103-104)**

<sup>34</sup> Al-Ihkām fī Usūl Al-Ahkām by Ibn Hazm, with his chain of narration, from Imām Mālik (6/58), and Al-I'tisām by Ash-Shātībī (1/67).



Ibn Kathīr said in his *tafsīr*:

وقال في هذه الآية الكريمة: ﴿قُلْ هَلْ نُنَبِّئُكُمْ﴾ أي: نخبركم ﴿بِالْأَخْسَرِينَ أَعْمَالًا﴾ ثم فسّرهم فقال ﴿الَّذِينَ ضَلَّ سَعْيُهُمْ فِي الْحَيَاةِ الدُّنْيَا﴾ أي: عملوا أعمالا باطلة على غير شريعة مشروعة مرضية مقبولة، ﴿وَهُمْ يَحْسَبُونَ أَنَّهُمْ يُحْسِنُونَ صُنْعًا﴾ أي يعتقدون أنهم على شيء، وأنهم مقبولون محبوبون

*“And He said in this noble verse: “Say: Shall we inform you.” This means: Tell you about. “About the biggest losers with regards to their deeds?” Then He explained it and said: “(They are) those whose efforts in this life were wasted.” This means: They performed invalid deeds according to something else than the legislated, satisfied and accepted legislation. “While they were thinking that they were doing good.” This means: They believe that they are upon something, and that they are accepted and loved.”*

16. And He – the Exalted – said:

﴿وَاَعْتَصِمُوا بِحَبْلِ اللَّهِ جَمِيعًا وَلَا تَفَرَّقُوا﴾

**“And hold onto the rope of Allāh all together and do not become disunited.”** (Ālu ‘Imrān 3:103)

Al-Bukhārī (d. 256h) said:

وكانوا ينهون عن البدع: ما لم يكن عليه النبي صلى الله عليه وسلم وأصحابه لقوله: ﴿وَاَعْتَصِمُوا بِحَبْلِ اللَّهِ جَمِيعًا وَلَا تَفَرَّقُوا﴾

*“And they used to forbid the innovation: which the Prophet (sallAllāhu ‘alayhi wa sallam) and his companions were not upon, due to His Words: “And hold onto the rope of Allāh all together and do not become disunited.””<sup>35</sup>*

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<sup>35</sup> Sharh Usūl I’tiqād Ahlis-Sunnah wal-Jamā’ah by Al-Lālakāī (196).

17. And He – the Exalted – said:

﴿يَا أَيُّهَا الَّذِينَ آمَنُوا أَطِيعُوا اللَّهَ وَأَطِيعُوا الرَّسُولَ وَأُولِيَ الْأَمْرِ مِنْكُمْ فَإِنْ تَنَازَعْتُمْ فِي شَيْءٍ فَرُدُّوهُ إِلَى اللَّهِ وَالرَّسُولِ إِنْ كُنْتُمْ تُؤْمِنُونَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ ذَلِكَ خَيْرٌ وَأَحْسَنُ تَأْوِيلًا﴾

**“O you who believe, obey Allāh and obey the Messenger and those who are in authority among you. And if you dispute in anything then refer it back to Allāh and the Messenger if you (really) believe in Allāh and the Last Day. That is better and more suitable for final resolution.” (An-Nisā 4:59)**

18. And He – the Exalted – said:

﴿وَمَنْ يُطِيعِ اللَّهَ وَالرَّسُولَ فَأُولَٰئِكَ مَعَ الَّذِينَ أَنْعَمَ اللَّهُ عَلَيْهِمْ مِنَ النَّبِيِّينَ وَالصِّدِّيقِينَ وَالشُّهَدَاءِ وَالصَّالِحِينَ وَحَسُنَ أُولَٰئِكَ رَفِيقًا﴾

**“And whoever obeys Allāh and the Messenger, then these will be with the ones upon whom Allāh has bestowed His favor among the prophet, the truthful, the martyrs and the righteous. And excellent are those as companions.” (An-Nisā 4:69)**

19. And He – the Exalted – said:

﴿مَنْ يُطِيعِ الرَّسُولَ فَقَدْ أَطَاعَ اللَّهَ وَمَنْ تَوَلَّىٰ فَمَا أَرْسَلْنَاكَ عَلَيْهِمْ حَفِظًا﴾

**“And whoever obeys the Messenger then he has verily obeyed Allāh. And whoever turns away, then we have not sent you as a watcher over them.” (An-Nisā 4:80)**

20. And He – the Exalted – said:

﴿فَاتَّقُوا اللَّهَ وَأَصْلِحُوا ذَاتَ بَيْنِكُمْ وَأَطِيعُوا اللَّهَ وَرَسُولَهُ إِنْ كُنْتُمْ مُؤْمِنِينَ﴾

**“So fear Allāh and set straight that which is between you (of disputes). And obey Allāh and His Messenger if you (really) are believers.” (Al-Anfāl 8:1)**

21. And He – the Exalted – said:

﴿يَا أَيُّهَا الَّذِينَ آمَنُوا اسْتَجِيبُوا لِلَّهِ وَلِلرَّسُولِ إِذَا دَعَاكُمْ لِمَا يُحْيِيكُمْ﴾

**“O you who believe, respond to Allāh and to the Messenger when he invites you to what gives you life.” (Al-Anfāl 8:25)**

22. And He – the Exalted – said:

﴿إِنَّمَا كَانَ قَوْلَ الْمُؤْمِنِينَ إِذَا دُعُوا إِلَى اللَّهِ وَرَسُولِهِ لِيَحْكُمَ بَيْنَهُمْ أَنْ يَقُولُوا سَمِعْنَا وَأَطَعْنَا وَأُولَئِكَ هُمُ الْمُفْلِحُونَ﴾

**“Verily the only thing the believers say when they are invited to Allāh and His Messenger to judge between them is that they say: ‘We listen and obey’, and those are the successful.” (An-Nūr 24:51)**

23. And He – the Exalted – said:

﴿قُلْ أَطِيعُوا اللَّهَ وَأَطِيعُوا الرَّسُولَ فَإِنْ تَوَلَّوْا فَإِنَّمَا عَلَيْهِ مَا حُمِّلَ وَعَلَيْكُمْ مَا حُمِّلْتُمْ وَإِنْ تُطِيعُوهُ تَهْتَدُوا وَمَا عَلَى الرَّسُولِ إِلَّا الْبَلَاغُ الْمُبِينُ﴾

**“Say: ‘Obey Allāh and obey the Messenger.’ Then if they turn away, then verily upon him is (only) his obligation and upon you is your obligation. And if they obey him they will be guided. And upon the Messenger is (only) conveying the clear Message.” (An-Nūr 24:54)**

24. And He – the Exalted – said:

﴿وَمَا كَانَ لِمُؤْمِنٍ وَلَا مُؤْمِنَةٍ إِذَا قَضَى اللَّهُ وَرَسُولُهُ أَمْرًا أَنْ يَكُونَ لَهُمُ الْخِيَرَةُ مِنْ أَمْرِهِمْ وَمَنْ يَعْصِ اللَّهَ وَرَسُولَهُ فَقَدْ ضَلَّ ضَلَالًا مُبِينًا﴾

**“It is not for a believing man or woman, when Allāh and His Messenger have decided in a matter, that they have their own choice in their affair. And whoever disobeys Allāh and His Messenger he is verily in plain misguidance.” (Al-Ahzāb 33:36)**

All of these verses command following the Messenger of Allāh (*sallAllāhu ‘alayhi wa sallam*), adhering to his *Sunnah* and following his guidance.

Verily did He – the Exalted – command that disputes are returned to the Book and the *Sunnah*, and He praised those who obeyed the Messenger with the highest of praise. And He – *subhānahu* – made the obedience of the Messenger (*sallAllāhu ‘alayhi wa sallam*) a part of obeying Him ‘*azza wa jalla*, He connected *īmān* with the obedience of Allāh and His Messenger (*sallAllāhu ‘alayhi wa sallam*) and He made the guidance to be in the obedience of him (*sallAllāhu ‘alayhi wa sallam*).

25. And He – the Exalted – said:

﴿قُلْ إِنْ كُنْتُمْ تُحِبُّونَ اللَّهَ فَاتَّبِعُونِي يُحْبِبْكُمُ اللَّهُ وَيَغْفِرْ لَكُمْ ذُنُوبَكُمْ  
وَاللَّهُ غَفُورٌ رَحِيمٌ﴾

**“Say: ‘If you (really) love Allāh, then follow me. (Then) Allāh will love you and forgive you for your sins. And Allāh is Forgiving and Merciful.” (Ālu ‘Imran 3:31)**

It was narrated in the *tafsīr* of At-Tabarī and Ibn Abī Hātim, from Al-Hasan Al-Basrī (d. 110h) that he said regarding this verse:

قال قوم على عهد النبي صلى الله عليه وسلم: يا محمد، إنا نحب ربنا! فأنزل الله عز وجل: ﴿قُلْ إِنْ كُنْتُمْ تُحِبُّونَ اللَّهَ فَاتَّبِعُونِي يُحْبِبْكُمُ اللَّهُ وَيَغْفِرْ لَكُمْ ذُنُوبَكُمْ﴾ فجعل اتباع نبيه محمد صلى الله عليه وسلم علما لحبه، وعذاب من خالفه

*“A people in the time of the Prophet (sallAllāhu ‘alayhi wa sallam) said: ‘O Muhammad, we verily love our Lord.’ So Allāh – ‘azza wa jalla – revealed: “Say: ‘If you (really) love Allāh, then follow me. (Then) Allāh will love you and forgive you for your sins.” So He made following His Prophet Muhammad (sallAllāhu ‘alayhi wa sallam) a sign of loving Him, and He punished whoever opposed him.”*

Ibn Kathīr said in his *tafsīr*:

هذه الآية الكريمة حاكمة على كل من ادعى محبة الله، وليس هو على الطريقة الحمديّة فإنّه كاذب في دعواه في نفس الأمر، حتّى يتبع الشرع الحمديّ والدين النبويّ في جميع أقواله وأحواله، كما ثبت في الصحيح عن رسول الله صلى الله عليه وسلّم أنه قال: "من عمل عملاً ليس عليه أمرنا فهو ردّ" ولهذا قال: ﴿قُلْ إِنْ كُنْتُمْ تُحِبُّونَ اللَّهَ فَاتَّبِعُونِي يُحْبِبْكُمُ اللَّهُ﴾ أي: يحصل لكم فوق ما طلبتم من محبتكم إياه، وهو محبته إياكم، وهو أعظم من الأول، كما قال بعض الحكماء العلماء: ليس الشأن أن تُحِبَّ، إنّما الشأن أن تُحِبَّ

*"This honorable verse is a judge over everyone who claims to love Allāh. And if he is not upon the way of Muhammad at the same time, then he is a liar in his claim, until he follows the legislation of Muhammad and the prophetic religion in all of his statements and situations. Just as this was established in the Sahīh from the Messenger of Allāh (sallAllāhu 'alayhi wa sallam) that he said: "Whoever makes a deed which is not commanded by us, then it is rejected." And due to this He said: "Say: 'If you (really) love Allāh, then follow me. (Then) Allāh will love you.'" This means: You will achieve more than what you sought after with your love of Him, and that is Him loving you. And this is bigger than the first. Just as some of the wise people said: The important thing is not that you love, rather, the important thing is that you are loved."*

And the Shaykh Muhammad Al-Amīn Ash-Shinqītī said:

واعلموا أنّ كلّ من يدعي محبة رسول الله صلى الله عليه وسلّم وهو يخالفه أنّه كذاب، كذاب، لا يحبّ الله ولا رسوله، ومن يخالف الله فالحبّ منتقص بقدر المخالفة، والمحبّ جداً لا يخالف محبوبه، فعلامة حبّ الله وحبّ رسوله الواضحة والشهادة به القاطعة هي اتّباع ما جاء عن الله على لسان رسوله محمّد صلى الله عليه وسلّم، ومصادق هذا في كتاب الله: ﴿قُلْ إِنْ كُنْتُمْ تُحِبُّونَ اللَّهَ فَاتَّبِعُونِي يُحْبِبْكُمُ اللَّهُ﴾، فمحبة الله ومحبة رسول الله علامتها القاطعة اتّباع رسول الله، فكل من يدعي أنّه يحبّ الله ويحبّ رسول الله ويرتكب الأمور المخالفة لما جاء به رسول الله عن الله فهو كذاب

*"And know, that everyone who claims to love the Messenger of Allāh (sallAllāhu 'alayhi wa sallam) while he opposes him (in his Sunnah and religion), he is a liar. He does not love Allāh and His Messenger. Whoever*

*opposes Allāh, then the love is diminished by the size of the opposition. The one who loves does not oppose the one he loves. So the clear sign of loving Allāh and loving His Messenger, and the absolute testimony to this, is following what came from Allāh upon the tongue of His Messenger Muhammad (sallAllāhu 'alayhi wa sallam). And the confirmation of this in the Book of Allāh is: **"Say: 'If you (really) love Allāh, then follow me. (Then) Allāh will love you."** So the absolute sign of loving Allāh and loving the Messenger of Allāh, is following the Messenger of Allāh. So everyone who claims that he loves Allāh and loves the Messenger of Allāh while he is indulging in issues of opposition to what the Messenger of Allāh came with, he is a liar (in his claim)."*<sup>36</sup>

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<sup>36</sup> Al-'Adhb An-Namīr min Majālis Ash-Shinqīṭi fit-Tafsīr (5/362).

**Chapter: What was narrated in the Sunnah of the Prophet (sallAllāhu 'alayhi wa sallam) of the command to adhering to the Sunnah and the warning against innovation**

1. It was narrated in Sahīh Al-Bukhārī from the *hadīth* of Abū Hurayrah that the Messenger of Allāh (sallAllāhu alayhi wa sallam) said:

"كَلْ أُمَّتِي يَدْخُلُونَ الْجَنَّةَ إِلَّا مَنْ أَبَى"، قالوا: يا رسول الله، ومن يأبى؟ قال: "من أطاعني دخل الجنة، ومن عصاني فقد أبى"

*"All of my nation will enter Paradise, except the one who refuses."*  
They said: "O Messenger of Allāh, and who will refuse this?" He said: *"Whoever obeys me will enter Paradise, and whoever disobeys me he has verily refused."*<sup>37</sup>

2. And in Sahīh Muslim from Abū Hurayrah that the Messenger of Allāh (sallAllāhu alayhi wa sallam) said:

"سيكون في آخر أمتي أناس يحدثونكم ما لم تسمعوا أنتم، ولا آباؤكم، فيأتاكم وإياهم"

*"In the last part of my nation there will be people who will narrate to you and your fathers what you have never heard (before), so be aware of them."*<sup>38</sup>

3. And in the two Sahīh from 'Āishah who said:

"صنع النبي صلى الله عليه وسلم شيئاً فرخص فيه، فتنزه عنه قوم، فبلغ ذلك النبي صلى الله عليه وسلم، فخطب فحمد الله ثم قال: ما بال أقوام يتنزهون عن الشيء أصنعه، فوالله إني لأعلمهم بالله، وأشدّهم له خشية"

*"The Prophet (sallAllāhu 'alayhi wa sallam) did something, and (thereby) made a dispensation in it. But some people (still) refrained from doing it. Then this reached the Prophet (sallAllāhu 'alayhi wa sallam), so he gave a sermon in which he praised Allāh, and then he said: "What is wrong*

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<sup>37</sup> Sahīh Al-Bukhārī (7280).

<sup>38</sup> Sahīh Muslim (6).

*with a people who refrain from doing something which I do? By Allāh, I am verily more knowledgeable than them about Allāh and I fear Him more than them.”*<sup>39</sup>

4. Ahmad, Abū Dāwūd, At-Tirmidhī and Ibn Mājah (all) narrated from the *hadīth* of Al-‘Irbād ibn Sāriyah that the Messenger of Allāh (sallAllāhu ‘alayhi wa sallam) said:

"عليكم بسنتي وسنة الخلفاء الراشدين المهديين، تمسكوا بها، وعضوا عليها بالتواجذ، وإياكم ومحدثات الأمور، فإن كل محدثة بدعة، وكل بدعة ضلالة " قال الترمذي: هذا حديث حسن صحيح.

*“It is upon you to follow my Sunnah and the Sunnah of the rightly guided Caliphs. Adhere to it and bite in it with the molar teeth. And beware of newly invented matters. For verily every newly invented matter is an innovation, and every innovation is misguidance.”* At-Tirmidhī said: *“This hadīth is good and correct.”*<sup>40</sup>

5. And it was narrated in the two Sahīh from the Mother of the believers, ‘Āishah (radiAllāhu ‘anhā) who said: The Messenger of Allāh (sallAllāhu ‘alayhi wa sallam) said:

"من أحدث في أمرنا هذا ما ليس فيه، فهو ردّ."

*“Whoever introduces (something new) to this affair of ours which is not from it, then it will be rejected.”*<sup>41</sup>

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<sup>39</sup> Sahīh Al-Bukhārī (6101) and Sahīh Muslim (2356).

<sup>40</sup> Musnad Ahmad (17144), Sunan Abī Dāwūd (4607), Sunan At-Tirmidhī (2676) and Sunan Ibn Mājah (42).

<sup>41</sup> Sahīh Al-Bukhārī (2697) and Sahīh Muslim (1718).



6. And in Sahīh Muslim also from ‘Āishah, from the Prophet (sallAllāhu ‘alayhi wa sallam):

" من عمل عملا ليس عليه أمرنا فهو ردّ. "

*"Whoever performs a deed which we have not commanded, then it will be rejected."*<sup>42</sup>

7. Ahmad, Abū Dāwūd, At-Tirmidhī and Ibn Mājah (all) narrated from Abū Hurayrah that the Messenger of Allāh (sallAllāhu ‘alayhi wa sallam) said:

" تفرقت اليهود على إحدى وسبعين أو اثنتين وسبعين فرقة، والتّصارى مثل ذلك، وتفرق أمتي على ثلاث وسبعين فرقة " قال التّرمذي: حديث حسن صحيح

*"The Jews became divided into seventy-one or seventy-two sects, and likewise the Christians. And my nation will become divided into seventy-three sects."* At-Tirmidhī said: *"(This is a) good and correct hadīth."*<sup>43</sup>

And in Musnad of Ahmad and Sunan Abī Dāwūd, from Mu‘āwiyah ibn Abī Sufyān (radiAllāhu ‘anhu) that the Messenger of Allāh (sallAllāhu ‘alayhi wa sallam) said:

" ألا إنّ من قبلكم من أهل الكتاب افرقوا على ثنتين وسبعين ملّة، وإنّ هذه الملّة ستفترق على ثلاث وسبعين: ثنتان وسبعون في النّار، وواحدة في الجنّة، وهي الجماعة "

*"Verily those who were before you from the people of the Book became divided into seventy-two religions. And verily this religion will become divided into seventy-three; Seventy-two in Hellfire and one in Paradise. And that is the Jamā‘ah."*<sup>44</sup>

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<sup>42</sup> Sahīh Muslim (1718).

<sup>43</sup> Musnad Ahmad (8377), Sunan Abī Dāwūd (4596), Sunan At-Tirmidhī (2640) – and he declared it *sahīh* – Sunan Ibn Mājah (3991) and Ibn Taymiyyah declared it as *sahīh* in Majmū‘ Al-Fatāwā (3/345).

<sup>44</sup> Musnad Ahmad (16937) and Sunan Abī Dāwūd (4597).

And in the Musnad of Ahmad and Sunan At-Tirmidhī, from Anas, from the Prophet (sallAllāhu ‘alayhi wa sallam):

"إِنَّ بَنِي إِسْرَائِيلَ افْتَرَقَتْ عَلَى إِحْدَى وَسَبْعِينَ فِرْقَةً، وَإِنَّ أُمَّتِي سَتَفْتَرِقُ عَلَى ثَلَاثِينَ وَسَبْعِينَ فِرْقَةً، كُلُّهَا فِي النَّارِ إِلَّا وَاحِدَةً، وَهِيَ الْجَمَاعَةُ"

*"Verily Banū Isrā'īl became divided into seventy-one sects, and verily my nation will become divided into seventy-two sects. All of them will be in Hellfire except one, and that is the Jamā'ah."*<sup>45</sup>

8. And Ahmad and Ad-Dārimī narrated from 'Abdullāh ibn Mas'ūd who said:

"خَطَّ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، خَطًّا بِيَدِهِ، ثُمَّ قَالَ: "هَذَا سَبِيلُ اللَّهِ مُسْتَقِيمًا"، قَالَ: ثُمَّ خَطَّ عَنْ يَمِينِهِ، وَشِمَالِهِ، ثُمَّ قَالَ: "هَذِهِ السَّبِيلُ، لَيْسَ مِنْهَا سَبِيلٌ إِلَّا عَلَيْهِ شَيْطَانٌ يَدْعُو إِلَيْهِ" ثُمَّ قَرَأَ:

*"The Messenger of Allāh (sallAllāhu ‘alayhi wa sallam) drew a line with his hand. Then he said: 'This is the straight path of Allāh.'"* He said: *"Then he drew a line to its right and its left, and then he said: 'These are the paths. There is no path except that upon it there is a shaytān inviting to it.' Then he recited:*

﴿وَأَنَّ هَذَا صِرَاطِي مُسْتَقِيمًا فَاتَّبِعُوهُ وَلَا تَتَّبِعُوا السُّبُلَ﴾

**"And that this is My Straight Path, so follow it. And do not follow the (other) paths."** (Al-An'ām 6:153)<sup>46</sup>

<sup>45</sup> Musnad Ahmad (12208) and Sunan Ibn Mājah (3993).

<sup>46</sup> Musnad Ahmad (4142 and 4437) and Sunan Ad-Dārimī (208).

**Chapter: What was narrated in the words of the Sahābah (radiAllāhu ‘anhum) of the command to adhering to the Sunnah and the warning against innovation**

1. Al-Bukhārī narrated in his Sahīh that ‘Umar ibn Al-Khattāb (radiAllāhu ‘anhu) said:

" لقد خشيت أن يطول بالتأس زمان، حتى يقول قائل: لا نجد الرّجم في كتاب الله، فيضّلوا بترك فريضة أنزلها الله، ألا وإنّ الرّجم حقّ على من زنى وقد أحصن، إذا قامت البينة، أو كان الحبل أو الاعتراف - قال سفيان: كذا حفظت - ألا وقد رجم رسول الله صلى الله عليه وسلم ورجمنا بعده."

*"I verily feared that a long time will pass upon the people, until someone would say: 'We do not find (the punishment of) stoning in the Book of Allāh.' So they will go astray by leaving an obligation which Allāh has revealed. Verily stoning is the right upon the one who fornicates after having married, if the evidence is established, or if pregnancy or a confession occurs."* Sufyān said: This is how I memorized it. *"Verily did the Messenger of Allāh (sallAllāhu ‘alayhi wa sallam) stone (the adulterer), and we (also) stoned after him."*<sup>47</sup>

And verily did that which ‘Umar (radiAllāhu ‘anhu) feared occur, because the Khawārij rejected the (punishment of) stoning.

2. Ad-Dārimī narrated in his Sunan from ‘Abdullāh ibn Mas‘ūd (radiAllāhu ‘anhu) who said:

" اتبعوا ولا تبتدعوا، فقد كُفيتم."

*"Follow and do not innovate, because you have verily been given enough."*<sup>48</sup>

And Ibn Waddāh narrated it in Al-Bida‘, with his chain of narration with the wording:

" اتبعوا آثارنا ولا تبتدعوا؛ فقد كُفيتم."

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<sup>47</sup> Sahīh Al-Bukhārī (6829).

<sup>48</sup> Sunan Ad-Dārimī (211).

*"Follow our narrations and do not innovate, because you have verily been given enough."*<sup>49</sup>

3. And in Sahīh Al-Bukhārī that Hudhayfah ibn Al-Yamān (*radiAllāhu 'anhu*) said:

" يا معشر القراء استقيموا فقد سبقتكم سبقا بعيدا، فإن أخذتم يمينا وشمالا، لقد ضللتكم ضلالا بعيدا."

*"O gathering of reciters. Remain steadfast upon the path and then you have verily preceded with a great precedence. But if you deviate to the right and left, then you have verily gone astray into a faraway misguidance."*<sup>50</sup>

4. And Ibn Waddāh narrated with his chain of narration, from 'Abdullāh ibn 'Abbās (*radiAllāhu 'anhu*) who said:

" عليكم بالاستقامة والأثر، وإياكم والتبدع."

*"Upon you is to remain steadfast (upon the truth) and the narration. And be aware against innovating."*<sup>51</sup>

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<sup>49</sup> Al-Bida' by Ibn Al-Waddāh (narration no. 11).

<sup>50</sup> Sahīh Al-Bukhārī (7282).

<sup>51</sup> Al-Bida' by Ibn Waddāh (narration no. 61).

**Chapter: What was narrated in the words of the *aimmah* (leaders) of the command to adhering to the *Sunnah* and the warning against innovation**

1. Abū Dāwūd narrated in his Sunan from ‘Umar ibn ‘Abdil-‘Azīz (d. 101h) that he – *rahimahullāh* – said:

"أوصيك بتقوى الله، والاقتصاد في أمره، واتباع سنة نبيه صلى الله عليه وسلم، وترك ما أحدث المحدثون بعد ما جرت به سنته، وكفوا مؤنته، فعليك بلزوم السنة فإنها لك – بإذن الله – عصمة، ثم أعلم أنه لم يتبدع الناس بدعة إلا قد مضى قبلها ما هو دليل عليها أو عبرة فيها، فإن السنة إنما سنتها من قد علم ما في خلافها من الخطأ والزلل والحمق والتعمق، فارض لنفسك ما رضي به القوم لأنفسهم، فإنهم على علم وقفوا، وبصر نافذ كفوا، ولهم على كشف الأمور كانوا أقوى، وبفضل ما كانوا فيه أولى، فإن كان الهدى ما أنتم عليه لقد سبقتموه إليه ولئن قلتم إنما حدث بعدهم ما أحدثه إلا من اتبع غير سبيلهم ورغب بنفسه عنهم، فإنهم هم السابقون، فقد تكلموا فيه بما يكفي، ووصفوا منه ما يشفي، فما دونهم من مقصّر، وما فوقهم من مخسر، وقد قصر قوم دونهم فجفوا، وطمح عنهم أقوام فغلوا، وإنهم بين ذلك لعلى هدى مستقيم."

*"I advise you to fear Allah, and to be moderate in His Command. And to follow the Sunnah of His Prophet (sallAllāhu 'alayhi wa sallam), and leaving what the innovators have innovated after the Sunnah (already) has brought (the truth in) it, and the people became relieved of the burden (of determining the religion). So it is upon you to adhere to the Sunnah. Verily for you – by the permission of Allāh – it will be a protection. And then know that the people did not innovate any innovation, except that the evidence (i.e. reason) for it or a lesson regarding it, already has gone forth. For verily the Sunnah was legislated by one who knows what lies in its opposite of mistakes, faults, stupidity and delving into (the issues). So be satisfies for yourself with what the people (of truth before you) were satisfied with for themselves. For verily they stood upon knowledge and with a powerful insight they abstained (from misguidance). And they were stronger in uncovering the affairs, and due to a precedence which they were in, they are more entitled (to be followed). So if the guidance is in what you are upon, then you have preceded them to it even if you say it is something which happened after them. No-one has innovated it, except one who followed something else than their path and turned himself away from*

them. For verily they are the frontrunners, and they spoke about it with what is sufficient, and they described of it what cures. So nothing less than them (i.e. their manhaj) is acceptable, and what is more than it is extreme. And verily were some people neglectful in this, so they became distanced from the religion, and some people did more than them, so they became extreme. And verily they are in between these (two sides) upon an upright guidance."<sup>52</sup>

2. And in Hilyah Al-Awliyā by Abū Nu'aym, with his chain of narration, also from 'Umar ibn 'Abdil-'Azīz that he said:

"قد علمتم أنّ أهل السنّة كانوا يقولون: الاعتصام بالسنّة نجاة، وسيقبض العلم قبضا سريعا."

"You verily know that the people of Sunnah used to say: Adhering to the Sunnah is a salvation. And the knowledge will be taken away with a quick taking."<sup>53</sup>

3. And in Ash-Sharī'ah by Al-Ājurri, with his chain of narration, from 'Abdur-Rahmān Al-Awzā'ī (d. 157h) – *rahimahullāh* – who said:

"فاصبر نفسك على السنّة، وقف حيث وقف القوم، وقل فيما قالوا، وكفّ عما كفّوا عنه، واسلك سبيل سلفك الصّالح، فإنّه يسعك ما وسعهم."

"So have patience upon the Sunnah, and stop where the people stopped. And say what they said and abstain from what they abstained from. And follow the path of your pious predecessors, for what verily what was enough for them is enough for you."<sup>54</sup>

4. And in Dhamm Al-Kalām by Al-Harawī, with his chain of narration, from Imām Mālik (d. 179h) – *rahimahullāh* – who said:

"السنّة سفينة نوح من ركبها نجا ومن تخلف عنها غرق."

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<sup>52</sup> Sunan Abī Dāwūd (4612).

<sup>53</sup> Hilyah Al-Awliyā and Tabaqāt Al-Hanābilah by Abū Nu'aym Al-Asbahānī (5/346).

<sup>54</sup> Ash-Sharī'ah by Al-Ājurri (2/674).

*"The Sunnah is the ark of Nūh; Whoever embarks upon it is saved and whoever stays behind from it will drown."*<sup>55</sup>

5. And in Dhamm Al-Kalām by Al-Harawī, with his chain of narration, also from Imām Mālik – *rahimahullāh* – who said:

"لو أنّ العبد ارتكب الكبائر بعد أن لا يشرك بالله شيئاً ثمّ نجا من هذه الأهواء والبدع والتناول لأصحاب رسول الله صلى الله عليه وسلم أرجو أن يكون في أعلا درجة الفردوس مع النبيين والصديقين والشهداء والصالحين وحسن أولئك رفيقا وذلك أنّ كلّ كبيرة فيما بين العبد وبين الله عزّ وجلّ فهو منه على رجاء وكلّ هوى ليس منه على رجاء إنّما يهوي بصاحبه في نار جهنّم من مات على السنّة فليشتر من مات على السنّة فليشتر من مات على السنّة فليشتر."

*"If the slave performs major sins after he has not ascribed anything as partners in worship with Allāh and then is saved from the desires, innovations and speaking unfavorably about the companions of the Messenger of Allāh (sallAllāhu 'alayhi wa sallam), then I hope that he will be in the highest part of the Firdaws, along with the prophets, the truthful, the martyrs and the righteous. And how good a company are those. And this is because every major sin which is between the slave and Allāh – 'azza wa jalla – then for it there is hope. But every desire (i.e. innovation) there is no hope for, rather it causes for the one believing in it to enter the fire of Jahannam. So the one who dies upon the Sunnah should rejoice. The one who dies upon the Sunnah should rejoice. The one who dies upon the Sunnah should rejoice."*<sup>56</sup>

6. And in Ithbāt Sifah Al-'Uluw by Ibn Qudāmah, he mentioned the advice of Imām Ash-Shāfi'ī (d. 204h) – *rahimahullāh* – who said:

"وأوصي بتقوى الله عزّ وجلّ، ولزوم السنّة، والآثار عن رسول الله صلى الله عليه وسلم وأصحابه، وترك البدع والأهواء، واجتنابها."

*"And I advise to the fear of Allāh 'azza wa jalla, and adhering to the Sunnah and the narrations from the Messenger of Allāh (sallAllāhu*

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<sup>55</sup> Dhamm Al-Kalām by Al-Harawī (narration no. 885).

<sup>56</sup> The previous source (narration no. 879).

'alayhi wa sallam) and his companions. And leaving innovations and desires, and avoiding it."<sup>57</sup>

7. And in Manāqib Al-Imām Ahmad by Ibn Al-Jawzī, with his chain of narration, there is a conveyance of the (*risālah*) Usūl As-Sunnah by Imām Ahmad ibn Hanbal (d. 241h) – *rahimahullāh* – from the *riwāyah* of Musaddad ibn Musarhad. And from what Imām Ahmad said in this (*risālah* regarding) '*aqīdah* of his was:

"وأوصيكم ونفسي بتقوى الله العظيم ولزوم السنة والجماعة؛ فقد علمتم ما حل بمن خالفها، وما جاء فيمن اتبعها..." وقال أيضا فيها: "ثم من بعد كتاب الله سنة النبي صلى الله عليه وسلم، والحديث عنه وعن المهديين من صحابة النبي، والتابعين من بعدهم، والتصديق بما جاءت به الرسل، واتباع السنة نجاة، وهي التي نقلها أهل العلم كابرا عن كابر..." وقال أيضا فيها: "واحدروا البدع كلها."

"And I advise you and myself to fear Allāh the All-Mighty, and adhering to the Sunnah and the Jamā'ah. For you verily know what happened to those who opposed it, and what was narrated about those who followed it." And he also said in it: "Then after the Book of Allāh (comes) the Sunnah of the Prophet (sallAllāhu 'alayhi wa sallam) and the hadīth from him, and from the rightly guided from the companions of the Prophet, and the Tābi'ūn after them. And believing in what the messengers came with. And following the Sunnah is a salvation, and it (i.e. the Sunnah) is what the people of knowledge conveyed, from one leader to another." And he also said: "And be aware of all the innovations."<sup>58</sup>

8. Abū Bakr ibn Abī Dāwūd As-Sijistani (d. 316h) said in his *hāiyyah*<sup>59</sup>:

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<sup>57</sup> Ithbāt Sifah Al-'Uluw by Abū Muhammad Muwaffaq Ad-Dīn ibn Qudāmah Al-Maqdisī (179).

<sup>58</sup> Manāqib Al-Imām Ahmad ibn Hanbal by Ibn Al-Jawzī (168-170).

<sup>59</sup> Translator: A poem where the last letter in each verses is *hā* (ح).



"تمسك بحبل الله واتبع الهدى ولا تك بدعيًا لعلك تفلح  
ودن بكتاب الله والسنة التي أتت عن رسول الله تنجو وتربح"

*"Grab hold of the rope of Allāh and follow the guidance. And do not be an innovator, perhaps you will succeed. And believe in the Book of Allāh and the Sunan which came from the Messenger of Allāh, (then) you will be saved and win."*<sup>60</sup>

9. And Abū Muhammad Al-Barbahārī (d. 329h) said:

"واعلم أن الناس لم يبتدعوا بدعة قط حتى تركوا من السنة مثلها، فاحذر المحدثات من الأمور، فإن كل محدثة بدعة، وكل بدعة ضلالة، والضلالة أهلها في النار، واحذر صغار المحدثات من الأمور؛ فإن صغير البدع يعود حتى يصير كبيراً، وكذلك كل بدعة أحدثت في هذه الأمة، كان أولها صغيراً يشبه الحق، فاغتر بذلك من دخل فيها، ثم لم يستطع الخروج منها، فعظمت وصارت ديناً يدان به فخالف الصراط المستقيم، فخرج من الإسلام، فانظر رحمك الله كل من سمعت كلامه من أهل زمانك خاصة فلا تعجلن، ولا تدخلن في شيء منه حتى تسأل وتنظر هل تكلم به أصحاب رسول الله صلى الله عليه وسلم أو أحد من العلماء؟ فإن وجدت فيه أثراً عنهم فتمسك به، ولا تجاوزه لشيء، ولا تختار عليه شيئاً فتسقط في النار."

*"And know that no people have ever innovated an innovation except that they left a Sunnah equal to it. So beware of the forbidden of things, because verily newly invented matter is an innovation, and every innovation is misguidance, and the misguidance and its people are in the fire. And beware of the small innovations, because the small of innovations returns until they become big. And every innovation which was innovated in this Ummah began like this as something small that looked like the truth, so the one who entered it was deceived by that. Then he was not able to exit from it, and it grew and became a religion which he adopted. So he opposed the Straight Path and exited from Islām. So beware – may Allāh have mercy upon you – of everyone whose words you listen to specifically from the people of your time. Do not hasten and do not believe in anything until you ask and look; did anyone from the Companions of the Prophet (sallAllāhu ‘alayhi wa sallam) speak about this, or anyone from the*

<sup>60</sup> Al-Ibānah Al-Kubrā by Ibn Battah (2/748).

*scholars (of the Salaf)? Then if you find an athar (narration) regarding it from them, then hold on to it and do not deviate from it for anything, and do not chose anything over it, so you (if you do that) would fall in Hellfire.*"<sup>61</sup>

**10. And Abū Bakr ibn Al-Husayn Al-Ājurī (d. 360h) – rahimahullāh – said:**

"من كان له علم وعقل، فمَيَّز جميع ما تقدّم ذكرى له من أوّل الكتاب إلى هذا الموضع علم أنّه محتاج إلى العمل به، فإن أراد الله به خيرا لزم سنن رسول الله صلى الله عليه وسلّم، وما كان عليه الصّحابة رضي الله عنهم ومن تبعهم بإحسان من أئمة المسلمين في كلّ عصر، وتعلّم العلم لنفسه، لينتفي عنه الجهل، وكان مراده أن يتعلّمه الله تعالى ولم يكن مراده أن يتعلّمه للمرء والجدال والخصومات، ولا للدنيا، ومن كان هذا مراده سلم إن شاء الله تعالى من الأهواء والبدع والضلالة، واتّع ما كان عليه من تقدّم من أئمة المسلمين الذين لا يستوحش من ذكرهم، وسأل الله تعالى أن يوفّقه لذلك."

*"Whoever has knowledge and intellect, and he understands what I have previously mentioned for him from the beginning of this book until this place, he will know that he is in need of acting upon it. So if Allāh wants good for him, then he adheres to the Sunan of the Messenger of Allāh (sallAllāhu 'alayhi wa sallam) and what the Sahabah (radiAllāhu 'anhum) were upon and those who followed them in goodness from the leaders of the Muslim in all times. And he learns the knowledge himself in order to negate ignorance from himself. And his intention (with this) is to learn it for the sake of Allāh, and his intention is not to learn it in order to discuss, debate and (participating in) the disputes. Not for the sake of dunyā. So whoever has this intention, he will be safe – in shā Allāhu ta'ālā – from the desires, innovations and misguidance. And he follows what those who preceded from the leaders of the Muslims were upon; those where one does not feel repelled when mentioning them. And he asks Allāh – the Exalted – to give him success in achieving this."*<sup>62</sup>

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<sup>61</sup> Sharh As-Sunnah by Al-Barbahārī (60-61).

<sup>62</sup> Ash-Sharī'ah by Al-Ājurī (1/450).

## Chapter: The spreading of innovation and its circulation, the emergence of its people and the estrangement of the *Sunnah* and its people

Among that which was always present with the *Salaf*, was the severe fear of innovation, and their knowledge about that it would become larger and inevitably spread over the time and days. And they knew that the later (in history) the time was, the more the innovation would increase in its spread and the *Sunnah* would increase in its estrangement and imperfection (i.e. not being followed as it should). And they verily understood this from what the Book and the *Sunnah* have pointed out, since this was narrated loud and clear in the Book of Allāh ‘azza wa jalla, and the *Sunnah* of the Prophet (sallAllāhu ‘alayhi wa sallam).

Allāh – the Exalted – said:

﴿الْيَوْمَ أَكْمَلْتُ لَكُمْ دِينَكُمْ وَأَتِمَمْتُ عَلَيْكُمْ نِعْمَتِي وَرَضِيتُ لَكُمُ الْإِسْلَامَ دِينًا﴾

**“Today I have perfected your religion for you, fulfilled My favor upon you and I am pleased with Islam as your religion.”**

(Al-Māidah 5:3)

And in the *tafsīr* of At-Tabarī, with his chain of narration (it was narrated):

أنه لما نزلت هذه الآية وذلك يوم الحج الأكبر، بكى عمر بن الخطاب رضي الله عنه، فقال له النبي صلى الله عليه وسلم: "ما يبكيك؟"، قال: أبكاني أنّا كنّا في زيادة من ديننا، فأما إذا كمل فإنّه لم يكمل شيء إلا نقص، قال: "صدقت".

*“That when this verse was revealed – and this was the day of the major Hajj – ‘Umar ibn Al-Khattāb (radiAllāhu ‘anhu) cried. So the Prophet (sallAllāhu ‘alayhi wa sallam) said to him: ‘What makes you cry?’ He said: ‘It makes me cry that we used to be increased in our religion, but when it has been completed then verily nothing is completed, except that it (after completion) decreases.’ He said: ‘You have spoken the truth.’”*<sup>63</sup>

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<sup>63</sup> Tafsīr Ibn Jarīr At-Tabarī (11126) and Musannaf Ibn Abī Shaybah (34408).

Allāh – ‘azza wa jalla – has verily clarified that the truth is with the few and with estrangement, and that the majority in most cases are upon misguidance and deviation.

He – the Exalted – said:

﴿إِنَّ اللَّهَ لَذُو فَضْلٍ عَلَى النَّاسِ وَلَكِنَّ أَكْثَرَ النَّاسِ لَا يَشْكُرُونَ﴾

**“Verily Allāh is ever Bountiful to the people, but most of the people are not grateful.” (Ghāfir 40:61)**

And He – the Exalted – said:

﴿قَالَ فِيمَا أُغْوَيْتَنِي لَأَقْعُدَنَّ لَهُمْ صِرَاطَكَ الْمُسْتَقِيمَ ۖ ثُمَّ لَا يَتَذَكَّرُونَ مِنْ بَيْنِ أَيْدِيهِمْ وَمِنْ خَلْفِهِمْ وَعَنْ أَيْمَانِهِمْ وَعَنْ شَمَائِلِهِمْ وَلَا تَجِدُ أَكْثَرَهُمْ شَاكِرِينَ﴾

**“He (i.e. the Shaytān) said: ‘Due to what you have led me astray, I will verily sit in wait for them upon Your Straight Path. Then I will come to them from their front and from their back, and from their right side and from their left side, and You will not find that most of them are grateful.’ (Al-A’rāf 7:16-17)**

And He – the Exalted – said:

﴿وَاللَّهُ غَالِبٌ عَلَى أَمْرِهِ وَلَكِنَّ أَكْثَرَ النَّاسِ لَا يَعْلَمُونَ﴾

**“And Allāh has full power and control over His Affairs, but most of the people do not know.” (Yūsuf 12:21)**

And He – the Exalted – said:

﴿وَمَا أَكْثَرُ النَّاسِ وَلَوْ حَرَصْتَ بِمُؤْمِنِينَ﴾

**“And most of people, even if you strive for it, are not believers.” (Yūsuf 12:103)**

And He – the Exalted – said:

﴿لَقَدْ جِئْنَاكُمْ بِالْحَقِّ وَلَكِنَّ أَكْثَرَكُمْ لِلْحَقِّ كَارِهُونَ﴾

**“We have verily brought the truth to you, but most of you hate the truth.” (Az-Zukhruf 43:78)**

And the Prophet (*sallAllāhu ‘alayhi wa sallam*) verily clarified that the situation will return to (or end up in) corruption, that the falsehood will spread, the innovation will circulate, that the *Sunnah* will decrease and it along with its people will become estranged.

For it is narrated in the two *Sahīh* from Abū Sa‘īd Al-Khudrī (*radiAllāhu ‘anhū*) who said: The Messenger of Allāh (*sallAllāhu ‘alayhi wa sallam*) said:

"لَتَبْعَنَّ سَنَنَ مَنْ قَبْلَكُمْ شِرًا بِشِيرٍ، وَذُرَاعًا بِذُرَاعٍ، حَتَّىٰ لَوْ سَلَكَوا جَحْرَ ضَبٍّ لَسَلَكَتُمُوهُ، قُلْنَا يَا رَسُولَ اللَّهِ: الْيَهُودُ، وَالنَّصَارَىٰ قَالَ: «فَمَنْ»"

*"You will verily follow the paths of those who came before you span for span, cubit for cubit. Even if they entered a lizards hole, you would verily enter it (as well)." We said: "O Messenger of Allah, (do you mean) the Jews and the Christians?" He said: "Who else?"*<sup>64</sup>

And in the two *Sahīh* from Abū Hurayrah (*radiAllāhu ‘anhū*), from the Prophet (*sallAllāhu ‘alayhi wa sallam*) who said:

"لَا تَقُومُ السَّاعَةُ حَتَّىٰ تَضْطَرِبَ أَلْبَاتِ نِسَاءِ دَوْسٍ عَلَىٰ ذِي الْخَلَصَةِ"

*"The Hour will not be established before the buttocks of the women of Daws will shake around Dhul-Khalasah."*<sup>65</sup>

Dhul-Khalasah was the *tāghūt* of (the tribe of) Daws which they used to worship in the *jāhiliyyah*.

And in the *Musnad* of Ahmad, *Sunan At-Tirmidhī*, *Sunan Abī Dāwūd* and *Sunan Ibn Mājah* from Thawbān, the *marwā* of the Messenger of Allāh (*sallAllāhu ‘alayhi wa sallam*), that the Messenger of Allāh (*sallAllāhu ‘alayhi wa sallam*) said:

"لَا تَقُومُ السَّاعَةُ حَتَّىٰ تَلْحَقَ قَبَائِلُ مِنْ أُمَّتِي بِالْمَشْرِكِينَ، وَحَتَّىٰ تَعْبُدَ قَبَائِلُ مِنْ أُمَّتِي الْأَوْثَانُ" قَالَ التِّرْمِذِيُّ: هَذَا حَدِيثٌ صَحِيحٌ.

<sup>64</sup> *Sahīh Al-Bukhārī* (3456) and *Sahīh Muslim* (2669).

<sup>65</sup> *Sahīh Al-Bukhārī* (7116) and *Sahīh Muslim* (2906).

*"The Hour will not be established before tribes from my nation will join the mushrikun, and before tribes from my nation will worship the idols."* At-Tirmidhī said: *"This is a correct hadīth."*<sup>66</sup>

And in Sahīh Muslim, from Abū Hurayrah (*radiAllāhu 'anhu*), that the Messenger of Allāh (*sallAllāhu 'alayhi wa sallam*) said:

"بدأ الإسلام غريبا، وسيعود كما بدأ غريبا، فطوبى للغرباء."

*"Islām began as something strange and it will return to being something strange. So glad tidings to the strangers."*<sup>67</sup>

And in the Musnad of Ahmad, from Abū Umāmah Al-Bāhili (*radiAllāhu 'anhu*) from the Messenger of Allāh (*sallAllāhu 'alayhi wa sallam*) who said:

"لتنقضن عرى الإسلام عروة عروة، فكلما انتقضت عروة تشبّث الناس بالتي تليها، وأولهنّ نقضا الحكم وآخرهنّ الصّلاة"

*"The knots of Islām will verily be untied, knot after knot. Every time a knot is untied, the people will hold onto the one following it. The first one of them is breaching the judgment, and the last one of them is the prayer."*<sup>68</sup>

And in Sahīh Al-Bukhārī from Az-Zubayr ibn 'Adī who said:

"أتينا أنس بن مالك، فشكونا إليه ما نلقى من الحجاج، فقال: «اصبروا، فإنّه لا يأتي عليكم زمان إلّا الذي بعده شرّ منه، حتّى تلقوا ربّكم» سمعته من نبيّكم صلّى الله عليه وسلّم."

*"I came to Anas ibn Mālik and complained about what we experienced from Al-Hajjāj, so he said: 'Have patience, for verily no time will come upon you except that that which comes after it is worse than it. Until you*

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<sup>66</sup> Musnad Ahmad (22452), Sunan At-Tirmidhī (2219), Sunan Abī Dāwūd (4252) and Sunan Ibn Mājah (3952).

<sup>67</sup> Sahīh Muslim (145).

<sup>68</sup> Musnad Ahmad (22160).

meet your Lord. I heard that from your Prophet (sallAllāhu ‘alayhi wa sallam).”

This, and verily did the *Sahābah* (*ridwān Allāhi ‘alayhim*) mention that the innovation will spread and that the *Sunnah* would disappear and that its people would become strangers. It was narrated in Sunan Ad-Dārimī, from ‘Abdullāh ibn Mas’ūd who said:

"لا يأتي عليكم عام إلا وهو شرّ من الذي كان قبله، أما إنّي لست أعني عاما أخصب من عام، ولا أميرا خيرا من أمير، ولكن علماؤكم وخياركم وفقهاؤكم يذهبون ثم لا يجدون منهم خلفا، ويحيى قوم يقيسون الأمور برأيهم."

*"There is no year except that the year after it is worse than it. I am not speaking about one year which has more rain than another, nor a year which is more fertile than another, nor a leader which is better than another leader. Rather your knowledgeable, your righteous and your scholars will disappear, and you will not find any successors to them. And a people will come who measure the affairs according to their own opinion."*<sup>69</sup>

And in Al-Bida' by Ibn Waddāh, with his chain of narration, from Hudhayfah ibn Al-Yamān that he took two stones and then put one of them on top of the other. Then he said to his companions:

"هل ترون ما بين هذين الحجرين من النور؟ قالوا: يا أبا عبد الله، ما نرى بينهما من النور إلا قليلا، قال: والذي نفسي بيده لتظهرن البدع حتى لا يُرى من الحق إلا قدر ما ترون ما بين هذين الحجرين من النور، والله لتفشون البدع حتى إذا ترك منها شيء قالوا: تركت السنة."

*"Do you see the light which is between these two rocks?" They said: "O Abū ‘Abdillāh, we do not see except a little light between them." He said: "I swear by the One in Whose Hand my soul is in. The innovations will verily emerge until you will not (be able to) see more from the truth than what you see of light between these two stones. By Allāh, the innovation*

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<sup>69</sup> Sunan Ad-Dārimī (205).

will spread until if some of it is forsaken, they will say: 'You have left the Sunnah.'"<sup>70</sup>

This, and verily did many of the *Sahābah* notice the corruption of the affairs, the estrangement of the *Sunnah* and the change of the situation, in their lives after the Messenger of Allāh (*sallAllāhu 'alayhi wa sallam*). It was narrated in *Al-Bida'* by Ibn Waddāh, by way of 'Īsā ibn Yūnus, from Al-Awzā'ī, from Habbān ibn Abī Jablah, from Abū Ad-Dardā (*radiAllāhu 'anhu*) who said:

"لو خرج رسول الله صلى الله عليه وسلم إليكم اليوم ما عرف شيئا مما كان عليه هو وأصحابه إلا الصلاة، قال الأوزاعي: فكيف لو كان اليوم؟ قال عيسى: فكيف لو أدرك الأوزاعي هذا الزمان؟"

"If the Messenger of Allāh (*sallAllāhu 'alayhi wa sallam*) came out to you today, he would not recognize anything from what he and his companions were upon, except the prayer." Al-Awzā'ī said: "Then how about if it was today?" 'Īsā said: "Then how about if Al-Awzā'ī had experienced this time?"<sup>71</sup>

And we say: How about if 'Īsā ibn Yūnus or Al-Awzā'ī or Abū Ad-Dardā had experienced this time (right now)?

And in the same book from 'Adī ibn Hātim (*radiAllāhu 'anhu*) who said:

"إنكم في زمان معروفه منكر زمان قد مضى، ومنكره معروف زمان لم يأت."

"You are verily in a time where the good in it is an evil of a time which has passed, and the evil in it is the good of a time that will not come."<sup>72</sup>

And in *Sahīh Al-Bukhārī* from Az-Zuhrī who said:

"دخلت على أنس بن مالك بدمشق وهو يبكي، فقلت: ما يبكيك؟ فقال: لا أعرف شيئا مما أدركت إلا هذه الصلاة وهذه الصلاة قد ضيبت."

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<sup>70</sup> *Al-Bida'* by Ibn Waddāh (151).

<sup>71</sup> The previous source (157).

<sup>72</sup> The previous source (163).



*"I entered upon Anas ibn Malik in Damascus while he was crying. So I said to him: 'What makes you cry?' So he said: 'I do not recognize anything from that which I have experienced (of the affairs of the religion), except this prayer. And this prayer has verily been lost (or wasted).'"*<sup>73</sup>

And in Al-Ibānah Al-Kubrā by Ibn Battah, with his chain of narration, from Yazīd ibn Khumayr Ar-Rāhibī who said:

"سألت عبد الله بن بسر صاحب النبي صلى الله عليه وسلم: كيف حالنا من حال من كان قبلنا قال: سبحان الله لو نُشروا من القبور ما عرفوكم إلا أن يجدوكم قياما تصلون."

*"I asked 'Abdullāh ibn Bīr the companion of the Prophet (sallAllāhu 'alayhi wa sallam): 'How is our situation compared to the situation of those who were before us?' He said: 'Praise be to Allāh, if they were resurrected from their graves they would not recognize you, except due to that they would find you standing in prayer.'"*<sup>74</sup>

And in the same book from Ibn 'Abbās (radiAllāhu 'anhu) that he used to recite this verse (of poetry):

"فما الناس بالناس الذين عهدتهم ولا الدار بالدار التي كنت تعرف"

*"Because the people are no longer like the people you lived with.*

*And the home is no longer like the home you used to know."*<sup>75</sup>

Then after the *Sahābah* many from the *Tābi'ūn* and the leaders of guidance complained about the change in the situation, the emergence of corruption, the estrangement of the *Sunnah* and the spreading of the innovation.

It was narrated in Al-Bida' by Ibn Waddāh, with his chain of narration, from Al-Hasan Al-Basrī (d. 110h) who said:

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<sup>73</sup> Sahīh Al-Bukhārī (530).

<sup>74</sup> Al-Ibānah Al-Kubrā by Ibn Battah Al-'Ukbarī (narration no. 762).

<sup>75</sup> The previous source (narration no. 766).

"أدرکت عشرة آلاف من أصحاب النَّبي صَلَّى الله عليه وسلّم، لو رأوكم لقالوا: ما هؤلاء، مجانين؟ ولو رأيتموهم لقلت: هؤلاء مجانين، ولو رأوا خياركم لقالوا: ما يؤمن هؤلاء بيوم الحساب، ولو رأوا شراركم لقالوا: ما هؤلاء عند الله من خلاق."

*"I have met tens of thousands of the companions of the Prophet (sallAllāhu 'alayhi wa sallam), and if they had seen you they would verily say: 'Are these people crazy?' And if you had seen them you would verily say: 'These people are crazy.' And if they had seen the best among you they would verily say: 'These people do not believe in the Day of Reckoning.' And if they had seen the worst among you they would verily say: 'These people have no share (in what is) with Allāh.'"*<sup>76</sup>

And in the same book also from Al-Hasan Al-Basrī:

"لو أنّ رجلاً أدرك السلف الأوّل ثمّ بُعث اليوم ما عرف من الإسلام شيئاً، قال: ووضع يده على خدّه ثمّ قال: إلّا هذه الصّلاة، ثمّ قال: أما والله ما ذلك لمن عاش في هذه التّكراء، ولم يدرك هذا السلف الصّالح، فرأى مبتدعاً يدعو إلى بدعته، ورأى صاحب دنيا يدعو إلى دنياه فعصمه الله عن ذلك، وجعل قلبه يحنّ إلى ذلك السلف الصّالح، يسأل عن سبيلهم، ويقتصّ آثارهم، ويتبع سبيلهم؛ ليعوّض أجراً عظيماً، فكَذلك فكونوا إن شاء الله."

*"If a man had experienced the first Salaf and then was resurrected today, he would not recognize anything from Islam." He (i.e. the narrator) said: And he put his hand on his cheek, then he said: "Except this prayer." Then he said: "But by Allāh, this cannot be said about the one who lives (during the time of) these evils, and he did not experience the righteous Salaf. So he sees an innovator inviting to his innovation. And he sees a follower of dunyā inviting to his dunyā. Then Allāh saves him from all of this and He makes his heart long for these righteous Salaf, (so that) he asks about their way, follows their narrations and follows their path, in order for him to be recompensed with a great reward. So be like that, in shā Allāh."*<sup>77</sup>

<sup>76</sup> Al-Bida' by Ibn Waddāh (159).

<sup>77</sup> The previous source (narration no. 178).

And in the same book, with his chain of narration, that Maymūn ibn Mihrān (d. 117h) said:

"لو أنّ رجلاً أنشر فيكم من السلف ما عرف فيكم غير هذه القبلة."

*"If a man from the Salaf was sent among you, he would not have recognized anything among you except this Qiblah."*<sup>78</sup>

And in Al-Jarh wat-Ta'dīl by Ibn Abī Hātim, with his chain of narration, from Sufyān Ath-Thawrī (d. 161h) – *rahimahullāh* – in his letter to 'Abbād ibn 'Abbād. He said:

"سألت أن أكتب لك كتاباً أصف لك فيه خللاً تصحب بها أهل زمانك، وتؤدي إليهم ما يحقّ لهم عليك، وتسأل الله عزّ وجلّ الذي لك، وقد سألت عن أمر جسمي، التّاطرون فيه اليوم المقيمون به قليل، بل لا أعلم مكان أحد، وكيف يستطاع ذلك؟ وقد كدر هذا الزّمان أنّه ليشته الحق والباطل، ولا ينجو من شرّه إلا من دعا بدعاء الغريق، فهل تعلم مكان أحد هكذا؟ وكان يقال: يوشك أن يأتي على النّاس زمان لا تقرّ فيه عين حكيم، فعليك بتقوى الله عزّ وجلّ والزم العزلة واشتغل بنفسك واستأنس بكتاب الله عزّ وجلّ، واحذر الأمراء، وعليك بالفقراء والمساكين والدنوّ منهم، فإن استطعت أن تأمر بخير في رفق فإن قبّل منك حمدت الله عزّ وجلّ، وإن ردّ عليك أقبلت على نفسك فإنّ لك فيها شغلاً، واحذر المنزلة وحبّها فإنّ الزّهد فيها أشدّ من الزّهد في الدّنيا، وبلغني أنّ أصحاب محمّد صلى الله عليه وسلّم كانوا يتعوّذون أن يدركوا هذا الزّمان وكان لهم من العلم ما ليس لنا، فكيف بنا حين أدركنا على قلّة علم وبصر، وقلّة صبر وقلّة أعوان على الخير، مع كدر من الزّمان وفساد من النّاس، وعليك بالأمر الأوّل والتمسك به، وعليك بالخمّل فإنّ هذا زمان خمّل، وعليك بالعزلة وقلّة مخالطة النّاس."

*"You have asked me to write a book for you in which I describe some (instructions or rules) by which you accompany the people of your time, and you fulfill for them the rights which they have upon you. And you ask Allāh – 'azza wa jalla – for what is yours. And you have verily asked for a very serious thing. Those who look into it today and who establish this are few. Rather, I do not know of whose situation is as such, and how is it (even) possible? Verily this time has become in such a bad situation that*

<sup>78</sup> The previous source (narration no. 179).

*the truth and the falsehood resemble one another, and no-one is saved from its evil, except the one who invokes with the invocation of a drowning man. So do you know of anyone whose situation is as such? It used to be said: 'There is just about to come a time upon the people, where a wise man cannot be happy.' So it is upon you to fear Allāh 'azza wa jalla, adhere to being alone and be occupied with (improving) yourself. Acquire familiarity with the Book of Allāh, beware of the leaders and it is upon you (to take care of) the poor and the needy, and becoming close to them. And if you are capable of commanding a good with kindness (then do so). If it is accepted from you, then you praise Allāh 'azza wa jalla. And if it is rejected from you, then you turn to your own soul, because with it you verily have some work. And beware of the high status and loving it, for verily abstaining from it is verily harder than abstaining from dunyā. And it has reached me that the companions of Muhammad (sallAllāhu 'alayhi wa sallam) used to seek refuge from reaching this time, and they had some knowledge which we do not have. So how about us when we have reached (this time) with little knowledge and little insight, and little patience and few helpers in doing good, (combined) with the bad state of this time and the corruption of the people. And it is upon you to follow the first affair and holding on to it. And upon you is to be idle, for verily this is the time of idleness. And upon you is remaining alone and not mixing much with people."*<sup>79</sup>

It was narrated in *Al-Bida'* by Ibn Waddāh, with his chain of narration, that 'Abdullāh ibn Al-Mubarak (d. 181h) – *rahimahullāh* – said:

"اعلم - أي أخي - أيّ أرى أنّ الموت اليوم كرامة لكلّ مسلم لقي الله على السنّة، فإنّ الله وإنّا إليه راجعون، فإنّ الله نشكو وحشتنا وذهاب الإخوان وقلة الأعوان وظهور البدع، وإلى الله نشكو عظيم ما حلّ بهذه الأمة من ذهاب العلماء وأهل السنّة وظهور البدع."

*"Know – O brother – that I consider death today to be an honor for every Muslim who meets Allāh upon the Sunnah. For verily to Allāh we belong, and to Him we shall return. To Allāh we complain about our loneliness,*

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<sup>79</sup> *Al-Jarh wat-Ta'dīl* by Ibn Abī Hātim (1/87).

*the disappearance of the brothers, few helpers and the emergence of innovations. And to Allāh we complain about the major thing which has befallen this nation of the disappearance of the scholars and the people of Sunnah, and (about) the emergence of innovations.*"<sup>80</sup>

And Al-Barbahārī (d. 329h) said:

"واعلم أن رسول الله صلى الله عليه وسلم قال: «ستفتق أمتي على ثلاث وسبعين فرقة كلها في النار إلا واحدة، وهي الجماعة، قيل: يا رسول الله من هم؟ قال: ما أنا عليه اليوم وأصحابي»، وهكذا كان الدّين إلى خلافة عمر وهكذا كان في زمن عثمان، فلما قتل عثمان جاء الاختلاف والبدع، وصار الناس أحزابا وصاروا فرقا، فمن الناس من ثبت على الحق عند أول التّغيير، وقال به ودعا النّاس إليه، فكان الأمر مستقيما حتى كانت الطبقة الرابعة في خلافة بني فلان انقلب الزّمان وتغير النّاس جدا، وفشت البدع، وكثرت الدّعاة إلى غير سبيل الحق والجماعة، ووقعت المحنة في شيء لم يتكلم به رسول الله صلى الله عليه وسلم، ولا أصحابه، ودعوا إلى الفرقة ونهى رسول الله عن الفرقة، وكفر بعضهم بعضا، وكلّ داعٍ إلى رأيه، وإلى تكفير من خالفه، فضلّ الجهال والرّعاة ومن لا علم له، وأطمعوا النّاس في شيء من أمر الدّنيا وخوّفوه عقاب الدّنيا، فاتّبعهم الخلق على خوف في دنياهم ورغبة في دنياهم، فصارت السّنة وأهلها مكتومين، وظهert البدعة وفشت، وكفروا من حيث لا يعلمون من وجوه شتى، ووضعوا القياس، وحملوا قدرة الرّب في آياته وأحكامه وأمره ونهيه على عقولهم وآرائهم، فما وافق عقولهم قبلوه وما لم يوافق عقولهم ردّوه، فصار الإسلام غريبا، والسّنة غريبة، وأهل السّنة غرباء في جوف ديارهم."

*"Know that the Messenger of Allāh (sallAllāhu 'alayhi wa sallam) said: 'My nation will become divided into seventy-three sects. All of them will be in Hellfire except one, and that is the Jamā'ah.' It was said: 'O Messenger of Allāh, who are they?' He said: '(Those who believe in) what I am upon today and my companions.' And the religion was as such until the Caliphate of 'Umar. And as such was it in the time of 'Uthmān. But when 'Uthmān was killed, the disagreements and innovations emerged. And the people became (divided into) groups and they became sects. So among the people were those who remained firm upon the truth at the first change, and uttered it and invited towards it.*

<sup>80</sup> Al-Bida' by Ibn Waddāh (97).

*So the affair was upright until the fourth generation in the Caliphate of Banū Fulān<sup>81</sup> where the time was turned and the people changed drastically, the innovations spread and the inviters toward other than the true path and the Jamā'ah became many. And the fitnah (affliction) occurred in something which the Messenger of Allāh (sallAllāhu 'alayhi wa sallam) did not speak about, nor his companions. And they invited to disunity while the Messenger of Allāh prohibited disunity. And some of them declared takfīr upon others, while they all invited towards their own opinion and to declaring takfīr upon the one who disagreed. So the ignorant, the (uncultured) masses and those who had no knowledge went astray, and they filled the people with greed for things from the affairs of dunyā, and they made them fear the punishment of dunyā. So the people followed them in fear for their dunyā and out of desire for their dunyā. Then the Sunnah and its people became hidden, and the innovations emerged and spread. And they committed kufr from several angels without even knowing it. And they invented the qiyās (analogy), and they interpreted the Power of the Lord in His verses, judgments, commands and prohibitions according to their own intellects and opinions. So whatever agreed with their intellects they accepted, and whatever did not agree with their intellects they rejected. So Islām became strange and the Sunnah became strange (as well), and the people of Sunnah became strangers in the inside of their own homes.”<sup>82</sup>*

And Abū Bakr ibn Al-Husayn Al-Ājurī (d. 360h) – *rahimahullāh* – said:

" من تصفح أمر هذه الأمة من عالم عاقل، علم أنّ أكثرهم العامّ منهم يجري أمورهم على سنن أهل الكتابين، كما قال النبيّ صلى الله عليه وسلّم، وعلى سنن كسرى وقيصر وعلى سنن أهل الجاهليّة وذلك مثل السلطنة وأحكامهم وأحكام العمّال والأمراء وغيرهم، وأمر المصائب والأفراح والمساكن واللباس والحليّة، والأكل والشرب والولائم، والمراكب والخدم والمجالس والمجالسة، والبيع والشراء، والمكاسب من جهات كثيرة وأشبه لما ذكرت يطول شرحها تجري بينهم على خلاف السنّة والكتاب، وإنّما تجري بينهم على سنن من قبلنا، كما قال النبيّ صلى الله عليه وسلّم، والله المستعان، ما أقلّ من

<sup>81</sup> He meant the Abbasid Caliphate.

<sup>82</sup> Sharh As-Sunnah by Al-Barbahārī (89).

يتخلّص من البلاء الذي قد عمّ النَّاسَ، ولن يميّز هذا إلّا عاقل عالم قد أدّبه العلم، والله الموفّق لكلّ رشاد، والمعين عليه."

*"Whoever reviews the affair of this nation and he is knowledgeable and intellectual, will know that most of them – the ordinary among them – their affairs follow the paths of the people of the two Books, just as the Prophet (sallAllāhu 'alayhi wa sallam) said. And the affairs of Kistrā and Qaysar, and the paths of the people of jāhiliyyah. And this is just like the monarchy and their judgments, and the judgments of their workers, leaders and others than them. And the affairs of (situations of) grief and happiness, dwelling places, clothing, adornments, food, drinking, feasts, means of transport, servants, gatherings and sittings, buying, selling and gains from many angles and what is similar to this among that which I have mentioned which will take long to explain. (All of this) is practiced in opposition to the Sunnah and the Book. Rather, it is practiced according to the paths of those who were before us, just as the Prophet (sallAllāhu 'alayhi wa sallam) said. And Allāh is the One who is sought for help. How few is it that free themselves from the calamity which predominates the people. Only a knowledgeable and sane person who has been mannered by the knowledge recognizes this. And Allāh is the one who gives success to every guidance, and the One who helps in it."*<sup>83</sup>

And Ibn Battah Al-'Ukbarī (d. 387h) – *rahimahullāh* – said:

"فلو أنّ رجلا عاقلا أمعن التّظر اليوم في الإسلام وأهله لعلم أنّ أمور النَّاس تمضي كلّها على سنن أهل الكتابين وطريقتهم وعلى سنّة كسرى وقیصر وعلى ما كانت عليه الجاهليّة، فما طبقة من النَّاس وما صنف منهم إلّا وهم في سائر أمورهم مخالفون لشرائع الإسلام وسنّة الرّسول صلّى الله عليه وسلّم، مضاهون فيما يفعل أهل الكتابين والجاهليّة قبلهم، فإن صرف بصره إلى السّلطنة وأهلها وحاشيتها ومن لاذ بها من حكامهم وعمّالهم وجد الأمر كلّّه فيهم بالضّدّ ممّا أمروا به ونصّبوا له في أفعالهم وأحكامهم وزيّهم ولباسهم، وكذلك في سائر النَّاس بعدهم من التّجار والسّوّقة وأبناء الدّنيا وطالبيها من الرّزّاع والصّنّاع والأجراء والفقراء والقراء والعلماء إلّا من عصمه الله، ومتى فكّرت في ذلك وجدت الأمر كما أخبرتك في المصائب والأفراح وفي الزّيّ واللّباس والآنية والأبنية والمسكن والحدّام والمراكب

<sup>83</sup> Ash-Sharī'ah by Al-Ājurri (1/323-324).

والولائم والأعراس والمجالس والفرش والمأكول والمشارب وكلّ ذلك، فيجري خلاف الكتاب والسنة بالضدّ ممّا أمر به المسلمون وئدب إليه المؤمنون، وكذلك من باع واشترى ومملك واقتنى واستأجر وزرع وزارع، فمن طلب السلامة لديه في وقتنا هذا مع الناس عدمها، ومن أحبّ أن يلتبس معيشة على حكم الكتاب والسنة فقددها، وكثر خصماؤه وأعداؤه ومخالفوه ومبغضوه فيها، فالله المستعان فما أشدّ تعذّر السلامة في الدين في هذا الزمان، فطرق الحقّ خالية مقفرة موحشة قد عدم سالكوها واندفنت محاجّتها، وتهدمت صواياها وأعلامها، وفقد أدلّاؤها وهداتها، قد وقفت شياطين الإنس والجنّ على فجاجها وسبلها تتخطفّ الناس عنها، فالله المستعان، فليس يعرف هذا الأمر ويهتّمه إلّا رجل عاقل مميّز، قد أدبه العلم وشرح الله صدره بالإيمان"

*"So if an intellectual man looks closely today at Islām and its people, then he will know that all of the affairs of the people follows the paths of the people of the two Books and their way, and (they are practiced) according to the sunnah of Kisrā and Qaysar, and according to what the jāhiliyyah was upon. Because there is no group among the people, nor a category from them, except that they in all of their affairs are opposing the laws of Islām and the Sunnah of the Messenger (sallAllāhu 'alayhi wa sallam). (All) consistent with what the people of the two Books and the jāhiliyyah before them did. So if he turns his sight to the monarchy, its people, its entourage and whoever adheres to it of leaders and workers, he will find that all of the affairs among them are the opposite of what they were commanded and what they were appointed to, in their deeds, their judgments, their appearance and their clothes. Likewise is it with all the people besides them of merchants, ordinary people and the sons of dunyā and those who strive for it among the farmers, producers, employees, poor people, reciters and scholars. Except the one whom Allāh has protected. And when you think about this, you will find that the affairs are like I have informed you regarding (situations of) grief and happiness, and regarding the appearance, clothing, utensils, buildings, dwelling places, servants, means of transport, feast, weddings, gathering, furniture, foods and drinks. And all of this is practiced in opposition to the Book and the Sunnah, and opposite of what the Muslims were commanded to and what was made obligatory upon the believers. Likewise (is it with) the one who sells, buys, own, acquires, rents, and agriculture and the one who plants it. So whoever seeks safety in his religion in this time of ours with the people, he*



*will not find it, and whoever loves to search for a life according to the rule of the Book and the Sunnah will fail to do so. And his disputers, enemies, opposers and hater in this will become many. So Allāh is the One who is sought for help, for how severe is the difficulty in (acquiring) safety in the religion in this time. The ways of the truth are empty, vacant and lonely; the one following it has disappeared and the one arguing for it has been buried. Its milestones and banners have been destroyed. Its guides and leaders have been lost. And verily have the shayātīn among the people and the jinn stood upon its passes and roads, snatching the people away from it. So Allāh is the One who is sought for help. No-one recognizes this affairs and takes it seriously, except an intellectual and distinct man who has been mannered by the knowledge, and Allāh has opened his chest to īmān."*

Then, after having narrated the narrations from the *Sahābah* which pointed this out, he said:

".. هذا يا إخواني رحمة الله وإياكم قول أصحاب رسول الله صلى الله عليه وسلم، عبد الله بن بسر، وأنس بن مالك، وأبي الدرداء، وابن عباس، ومن تركت أكثر ممن ذكرت، فيا ليت شعري كيف حال المؤمن في هذا الزمان، وأيّ عيش له مع أهله، وهو لو عاد عليلاً لعين عنده وفي منزله وما أعدّه هو وأهله للعلّة والمرض من صنوف البدع ومخالفة السنن، والمضاهاة للفرس والروم وأهل الجاهليّة ما لا يجوز له معه عيادة المرضى، وكذلك إن شهد جنازة، وكذلك إن شهد إملاك رجل مسلم، وكذلك إن شهد له وليمة، وكذلك إن خرج يريد الحجّ عاين في هذه المواطن ما ينكره ويكره ويسوؤه في نفسه وفي المسلمين ويغمّه، فإذا كانت مطالب الحقّ قد صارت بواطل، ومحاسن المسلمين قد صارت مفاضح، فماذا عسى أن تكون أفعالهم في الأمور التي نطوي عن ذكرها، فإنّا لله وإنّا إليه راجعون، ما أعظم مصائب المسلمين في الدّين، وأقلّ في ذلك المفكّرين."

*"These, O my brothers - may Allāh have mercy upon us and you – are the sayings of the companions of the Messenger of Allāh (sallAllāhu ‘alayhi wa sallam): ‘Abdullāh ibn Bisr, Anas ibn Mālik, Abū Ad-Dardā and Ibn ‘Abbās. And those whom I have left (mentioning) are more than those whom I have mentioned. Yā layta shi’rī<sup>84</sup>, how is the situation of the*

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<sup>84</sup> *Yā layta shi’rī* is an Arabic expression that means: If only I knew. And it is an expression of amazement and astonishment.

*believer in this time, and which life is there for him with his people. And if he visits a sick man, then he will verily see with him in his house what he and his family have prepared for illness and disease of categories of innovation and opposition to the Sunan, and what matches the Persians, the Romans and the people of jāhiliyyah, things which if they are present it becomes impermissible for him to visit the sick. And likewise if he attends a funeral prayer. And likewise if he attends the acquisition of a Muslim man (i.e. someone purchasing something and becoming its owner). And likewise if he attends one of his celebrations. And likewise if he goes out to perform Hajj, he will see in these places what he will reject and what will cause him distress and harm him in himself and on behalf of the Muslims, and it will make him depressed. So when (in the eyes of the people) the affairs of the truth has become falsehood, and the merits of the Muslims have become scandals, then what will perhaps be their deeds in issues which mentioning we fold over. So verily to Allāh and to Him we shall return. How major are not the problems of the Muslims in the religion, and how few there are that think over this.*"<sup>85</sup>

So you have verily seen – may Allāh show you mercy – the words of the leaders regarding the spreading of corruption, the circulation of innovation and the estrangement of the truth, along with what they lived to see of goodness. Rather some of them even lived in the distinguished generations, but despite of this they described the spreading of the corruption, the change in the situation and the distance of the people from the first matter. So what could we say about this time? And what would those leaders perhaps say if they had seen our time? Verily to Allāh we belong and to Him we shall return.

All of these previous words do not mean that the truth is no longer present, and that it is not possible to achieve the *Sunnah*. Nor is it intended to make the people discouraged from following the guidance, nor for them to lose hope in the Mercy of Allāh. We seek refuge with Allāh from that.

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<sup>85</sup> Al-Ibānah Al-Kubrā by Ibn Battah (1/317/320).

He – the Exalted – said:

﴿قَالَ وَمَنْ يَقْنَطُ مِنْ رَحْمَةِ رَبِّهِ إِلَّا الضَّالُّونَ﴾

**“He said: ‘And who loses hope in the Mercy of his Lord, except the misguided.’” (Al-Hijr 15:56)**

And He – the Exalted – said:

﴿إِنَّهُ لَا يَيْئَاسُ مِنْ رَوْحِ اللَّهِ إِلَّا الْقَوْمُ الْكَافِرُونَ﴾

**“Verily no-one despairs of the Mercy of Allāh, except the disbelievers.” (Yūsuf 12:87)**

And He – the Exalted – said:

﴿قُلْ يَا عِبَادِيَ الَّذِينَ أَسْرَفُوا عَلَىٰ أَنْفُسِهِمْ لَا تَقْنَطُوا مِنْ رَحْمَةِ اللَّهِ إِنَّ اللَّهَ يَغْفِرُ الذُّنُوبَ جَمِيعًا إِنَّهُ هُوَ الْغَفُورُ الرَّحِيمُ﴾

**“Say: ‘O My slaves who have transgressed against themselves (by sinning), do not lose hope in the Mercy of Allāh. Verily Allāh forgives all sins. Verily He is the All-Forgiving, the Merciful.’” (Az-Zumar 39:53)**

Nor is it intended that the goodness has disappeared from the *Ummah*, and that the evil has covered it completely.

He – the Exalted – said:

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

**“You are the best nation that has been brought out from mankind. Your command the good and prohibit the evil, and you believe in Allāh.” (Ālu ‘Imrān 3:110)**

And in Sahīh Muslim from Suhayb who said: The Messenger of Allāh (*sallAllāhu ‘alayhi wa sallam*) said:

“عجبا لأمر المؤمن، إن أمره كله خير، وليس ذاك لأحد إلا للمؤمن، إن أصابته سراء شكر فكان خيرا له، وإن أصابته ضراء صبر فكان خيرا له.”

*"Wondrous is the affair of the believer. There is verily good in all of his affairs, and this is for no-one but the believer. If good times befall him he is grateful, and this is good for him. And if bad times befall him he has patience, and this is good for him."*<sup>86</sup>

Verily the intended is, that the truth is present with the very few and the remaining remainders in the *Ummah*. And the obligation upon you is to strive to be among those few, and that you fear with a severe fear for yourself that the abundance of people of innovation and the spread of their *madhhab* and the circulation of their way will affect you.

It was narrated in *Sahīh Muslim* from Thawbān who said: The Messenger of Allāh (*sallAllāhu 'alayhi wa sallam*) said:

"لا تزال طائفة من أمتي ظاهرين على الحق، لا يضرهم من خذلهم، حتى يأتي أمر الله وهم كذلك."

*"There will always be a group from my nation who will be manifest upon the truth. Those who forsake them do not harm them. (This) until the Command of Allāh comes while they are in this state."*<sup>87</sup>

So strive – may Allāh protect and preserve you – to be from this group. And beware from being from the groups of misguidance.

How good is what Abū Dāwūd conveyed in his *Sunan* from Imām Malik after he narrated the *hadīth*:

"إذا قال الرجل هلك الناس فهو أهلكهم"

*"When a man says: 'The people are destroyed', then he is the most destroyed among them."*

Abū Dāwūd said: Mālik said:

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<sup>86</sup> *Sahīh Muslim* (2999).

<sup>87</sup> *Sahīh Muslim* (1920).

"إذا قال ذلك تحزنا لما يرى في الناس يعني في أمر دينهم فلا أرى به بأسا، وإذا قال ذلك عجباً بنفسه وتصاغرا للناس فهو المكروه الذي نهي عنه."

*"If he says this out of sorrow due to what he sees from the people – meaning in the affairs of their religion – then I do not see any harm in this. And if he says this due to being amazed by himself and looking down upon the people, then this is the unwanted which he prohibited."*<sup>88</sup>

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<sup>88</sup> Sunan Abi Dāwūd (4983).

**The third section: The great fundament and the important principle for the people of *Sunnah* regarding warning against the people of innovation, boycotting them and being severe towards them**

When I have clarified the danger of the innovation to you, and you have come to know the prohibition of the Islamic Legislation of it, then know that the established principle in the *Sharī'ah* regarding the treatment of the people of innovation is: Safeguarding and warning against them, avoiding them, boycotting them, being severe towards them, not being lenient with them, not respecting them, avoiding sitting with them and mixing with them, and not listening (to knowledge coming) from them.

Verily did the Book, the *Sunnah* and the *ijmā'* (consensus) all prove this great fundament, and the conveyances from the *Sahābah* and the leaders of the *Sunnah* regarding this are available with *tawātur* (frequent occurrence).

**Chapter: What was narrated in the Book of Allāh – ‘azza wa jalla – of warning against the people of innovation, boycotting them and being severe towards them**

1. Allāh – the Exalted – said:

﴿وَإِذَا رَأَيْتَ الَّذِينَ يَخُوضُونَ فِي آيَاتِنَا فَأَعْرِضْ عَنْهُمْ حَتَّى يَخُوضُوا فِي حَدِيثٍ غَيْرِهِ وَإِمَّا يُنسِيَنَّكَ الشَّيْطَانُ فَلَا تَقْعُدْ بَعْدَ الذِّكْرِى مَعَ الْقَوْمِ الظَّالِمِينَ﴾

**“And when you see those who engage (in idle talk) regarding Our verses, then turn away from them until they engage in another talk than it. And if the Shaytān makes you to forget, then do not sit with the unjust people after remembering.”** (Al-An’ām 6:68)

Ibn Battah narrated in *Al-Ibānah Al-Kubrā*, with his chain of narration, from Ibn ‘Awn that he said:

"كان محمد - يعني ابن سيرين - يرى أنَّ أسرع الناس ردة أهل الأهواء، وكان يرى أنَّ هذه الآية أنزلت فيهم ﴿وَإِذَا رَأَيْتَ الَّذِينَ يَخُوضُونَ فِي آيَاتِنَا فَأَعْرِضْ عَنْهُمْ﴾".

*"Muhammad (i.e. ibn Sirin) used to believe that the fastest people to commit apostasy were the people of desires. And he used to believe that this verse was revealed regarding them: "And when you see those who engage (in idle talk) regarding Our verses, then turn away from them.""*<sup>89</sup>

In this verse Allāh – the Exalted – commanded turning away from those who engage in idle talk regarding His verses, and He prohibited to sit with the unjust people. And this is applicable upon the people of innovation, because they engage in idle (and excessive) talk regarding the verses of Allāh by rejecting and opposing. And they are the unjust by innovating in the religion of Allāh what is not from it. Therefor it becomes obligatory to turn away from them and not sitting with them.

Ibn Battah – *rahimahullāh* – said:

"باب التحذير من صحبة قوم يمرضون القلوب ويفسدون الإيمان، قد أعلمتك يا أخي - عصمني الله وإياك من الفتن، ووقانا وإياك جميع المحن - أنَّ الذي أورد القلوب حماها، وأورثها الشك بعد إيقانها هو البحث والتنقيب، وكثرة السؤال عما لا تؤمن فتنته، وقد كفي العقلاء مؤنته، وأنَّ الذي أمرضها بعد صحتها، وسلبها أثواب عافيتها، إنما هو من صحبة من تغرَّ ألفته، وتورد التار في القيامة صحبتها، أما البحث والسؤال فقد شرحت لك ما إن أصغيت إليه - مع توفيق الله - عصمك، ولك فيه مقنع وكفاية، وأما الصحبة فسألنو عليك من نبأ حالها، ما إن تمسكت به نفعك، وإن أردت الله الكريم به وفقك، قال الله عزَّ وجلَّ فيما أوصى به نبيِّه صلى الله عليه وسلم وحذره منه: ﴿وَإِذَا رَأَيْتَ الَّذِينَ يَخُوضُونَ فِي آيَاتِنَا فَأَعْرِضْ عَنْهُمْ حَتَّى يَخُوضُوا فِي حَدِيثٍ غَيْرِهِ وَإِمَّا يُنسِيَنَّكَ الشَّيْطَانُ فَلَا تَقْعُدْ بَعْدَ الذِّكْرِى مَعَ الْقَوْمِ الظَّالِمِينَ﴾".

*"Chapter: Warning against accompanying people who make the heart sick and destroy the imān. I have verily taught you my brother - may Allāh*

<sup>89</sup> Al-Ibānah Al-Kubrā by Ibn Battah (narration no. 384).

save me and you from afflictions, and protect us and you from all of the calamities – that the thing which brings about the diseases of the heart and causes doubt to enter it after its certainty, is searching and examining, and asking much about that, where one is not safe from its fitnah (affliction), while the intellect has been saved from carrying the burden of it. And that which has caused it to be sick after being healthy and took away its garments of good health, is accompanying the one whose companionship deceives and accompanying him causes the person to reach Hellfire on the Day of Resurrection. As for searching and asking, then I have verily explained to you, that which if you listen to it carefully – with the success from Allāh (in doing that) – it will protect you, and in it you will have what is sufficient and enough. As for the companionship, then I will verily recite for you some news about its state, and if you adhere to it, it will benefit you, if your intention with it is for Allāh Al-Karīm and He gives you success in this. Allāh – ‘azza wa jalla – said in that which He prescribed for His Prophet (sallAllāhu ‘alayhi wa sallam) and warned him against: **‘And when you see those who engage (in idle talk) regarding Our verses, then turn away from them until they engage in another talk than it. And if the Shaytān makes you to forget, then do not sit with the unjust people after remembering.’**”<sup>90</sup>

2. And Allāh – the Exalted – said:

﴿وَقَدْ نَزَّلَ عَلَيْكُمْ فِي الْكِتَابِ أَنْ إِذَا سَمِعْتُمْ آيَاتِ اللَّهِ يُكْفَرُ بِهَا وَيُسْتَهْزَأُ بِهَا فَلَا تَتَّبِعُوا مَعَهُمْ حَتَّىٰ يَخُوضُوا فِي حَدِيثٍ غَيْرِهِ إِنَّكُمْ إِذَا مِثْلُهُمْ إِنَّ اللَّهَ جَامِعُ الْمُنَافِقِينَ وَالْكَافِرِينَ فِي جَهَنَّمَ جَمِيعًا﴾

**“And it has verily been revealed to you in the Book that if you hear the verses of Allāh being rejected and mocked, then do not sit with them until they engage in another talk. (If you do this), then you are verily just like them. Verily Allāh will gather the hypocrites and the disbelievers in Hellfire altogether.”**

(An-Nisā 4:140)

It was narrated in Tafsīr Al-Baghawī:

<sup>90</sup> Al-Ibānah Al-Kubrā (1/93).



" قال الضَّحَّاك، عن ابن عباس رضي الله عنهما: دخل في هذه الآية كلُّ محدث في الدِّين وكلُّ مبتدع إلى يوم القيامة. " اهـ

*"Dahhāk said: From Ibn 'Abbās (radiAllāhu 'anhumā) who said: 'This verse included every newly invented matter in the religion and every innovator until the Day of Resurrection.'"*

So in this verse Allāh warned against sitting with those who mock His verses; those who reject them, use some of them as arguments against others, and who use some of them to reject others. And He warned the people of truth that if they sit with them, then their judgment would include them.

3. And He – the Exalted – said:

﴿وَلَا تَزْكُوا إِلَى الَّذِينَ ظَلَمُوا فَتَمَسَّكُمُ النَّارُ وَمَا لَكُم مِّن دُونِ اللَّهِ مِنْ أَوْلِيَاءَ ثُمَّ لَا تُنصَرُونَ﴾

**"And do not lean toward those who are unjust, for then the Fire will touch you. And you have no allies (or protectors) besides Allāh, nor will you then be helped."** (Hūd 11:113)

Al-Qurtubī said in his *tafsīr*:

"أَتَمَّا دَالَّةٌ عَلَى هَجْرَانِ أَهْلِ الْكُفْرِ وَالْمَعَاصِي مِنْ أَهْلِ الْبِدْعِ وَغَيْرِهِمْ، فَإِنَّ صَحْبَتَهُمْ كُفْرٌ أَوْ مَعْصِيَةٌ." اهـ

*"It (i.e. this verse) verily proves the boycott of the people of kufr and disobedience, from the people of innovation and others than them. For verily accompanying them is (either) kufr or disobedience."*

4. And He – the Exalted – said:

﴿إِنَّ الَّذِينَ فَرَّقُوا دِينَهُمْ وَكَانُوا شِيَعًا لَسَتْ مِنْهُمْ فِي شَيْءٍ إِنَّمَا أَمْرُهُمْ إِلَى اللَّهِ ثُمَّ يُنَبِّئُهُمْ بِمَا كَانُوا يَفْعَلُونَ﴾

**"Verily those who divide their religion and break up into groups you have nothing to do with. Verily their affair is up to Allāh. Then He will inform them about what they used to do."**

(Al-An'ām 6:159)

Ibn Kathīr said in his *tafsīr*:

"الظاهر أن الآية عامة في كل من فارق دين الله وكان مخالفاً له، فإن الله بعث رسوله بالهدى ودين الحق ليظهره على الدين كله، وشرعه واحد لا اختلاف فيه ولا افتراق، فمن اختلف فيه ﴿وَكَانُوا شِيَعًا﴾ أي فرقا كأهل الملل والنحل وهي الأهواء والضلالات، فالله قد برأ رسوله مما هم فيه." اهـ

*"The apparent is that the verse is general regarding everyone who left the religion of Allāh and is in opposition to it. For verily Allāh sent His Messenger with the guidance and the true religion to make it manifest over all other religions. And his legislation is one; there is no disagreement regarding it nor any disunity. So whoever disagrees regarding it **"and break up into groups"**, meaning: sects, such as the people of (the different) religions and creeds. And they are the desires and misguidances. So Allāh verily disassociated His Messenger from what they are in."*

5. And He – the Exalted – said:

﴿وَإِنَّ الظَّالِمِينَ بَعْضُهُمْ أَوْلِيَاءُ بَعْضٍ وَاللَّهُ وَلِيُّ الْمُتَّقِينَ﴾

**"And verily the unjust are the allies of one another. And Allāh is the Ally of the pious."** (Al-Jāthiyah 45:19)

Allāh – the Exalted – clarified in this verse, that the unjust are the allies of one another. And included in this are the people of innovation, for they are the allies of one another. And the follower of the *Sunnah* is not an ally of them.

6. And He – the Exalted – said:

﴿يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَتَّخِذُوا بِطَانَةً مِنْ دُونِكُمْ لَا يَأْلُونَكُمْ خَبَالًا وَدُّوا مَا عَنِتُّمْ قَدْ بَدَتِ الْبَغْضَاءُ مِنْ أَفْوَاهِهِمْ وَمَا تُخْفِي صُدُورُهُمْ أَكْبَرُ قَدْ بَيَّنَّا لَكُمُ الْآيَاتِ إِنْ كُنْتُمْ تَعْقِلُونَ﴾

**“O you who believe. Do not take advisors from those besides you (i.e. other than the Muslims). They will not miss a chance to harm you. They wish for what causes you suffering (and distress). Verily hatred has already appeared from their mouths and what their hearts hide is even worse. We have verily clarified the signs for you, if you (really) understand.”** (Ālu ‘Imrān 3:118)

It was narrated in Al-Ibānah Al-Kubrā by Ibn Battah, with his chain of narration, from Yahyā ibn Sa‘īd Al-Qattān who said:

"لما قدم سفيان الثوريّ البصرة: جعل ينظر إلى أمر الربيع يعني ابن صبيح وقدره عند الناس، سأل: أي شيء مذهبه؟ قالوا: ما مذهبه إلا السنّة قال: من بطانته؟ قالوا: أهل القدر قال: هو قدري".

*“When Sufyān Ath-Thawrī came to Basrah, he began looking into the state of Ar-Rabī’ (i.e. ibn Subayh) and his status with the people. He asked: ‘What is his madhhab?’ They said: ‘His madhhab is nothing but the Sunnah.’ He said: ‘Who are his advisors?’ They said: ‘The people of Qadar.’ He said: ‘He is a qadarī.’”*

Then Ibn Battah commented upon this narration and said:

"رحمة الله على سفيان الثوريّ، لقد نطق بالحكمة فصدق، وقال بعلم فوافق الكتاب والسنّة وما توجه به الحكمة ويدركه العيان ويعرفه أهل البصيرة والبيان، قال الله عزّ وجلّ: ﴿يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَتَّخِذُوا بِطَانَةً مِنْ دُونِكُمْ لَا يَأْلُونَكُمْ خَبَالًا وَدُّوا مَا عَنِتُّمْ قَدْ بَدَتِ الْبَغْضَاءُ مِنْ أَفْوَاهِهِمْ وَمَا تُخْفِي صُدُورُهُمْ أَكْبَرُ﴾"

*“May the Mercy of Allāh be upon Sufyān Ath-Thawrī. He verily uttered with wisdom and he spoke the truth. And he spoke based upon knowledge so he agreed with the Book and the Sunnah, what is necessitated by wisdom, what the witnesses become aware of and what the people of insight and evidence knows. Allāh – ‘azza wa jalla – said: “O you who believe.*

**Do not take advisors from those besides you (i.e. other than the Muslims). They will not miss a chance to harm you. They wish for what causes you suffering (and distress). Verily hatred has already appeared from their mouths and what their hearts hide is even worse.**"<sup>91</sup>

7. And He – the Exalted – said:

﴿يَا أَيُّهَا النَّبِيُّ جَاهِدِ الْكُفَّارَ وَالْمُنَافِقِينَ وَاغْلُظْ عَلَيْهِمْ وَمَأْوَاهُمْ جَهَنَّمُ وَبِئْسَ الْمَصِيرُ﴾

**"O Prophet, strive against the disbelievers and the hypocrites and be severe towards them. And their end destination is *Jahannam*, and evil indeed is that destination."** (At-Tawbah 9:73)

And using this verse as an evidence for being severe towards the innovators is a correct way of using the evidence, and it is from the argumentation with what was narrated about the bigger for the smaller, and from the argumentation with what was narrated regarding the higher for the lower. This is a way of argumentation which the *Sahābah* and the leaders of the people of knowledge were upon. Just as this was narrated in *As-Sunan Al-Kubrā* by Al-Bayhaqī:

"أَنَّ عمر رضي الله عنه أمر أبا موسى الأشعري أن يرفع إليه ما أخذ وما أعطى في أدب واحد، وكان لأبي موسى كاتب نصراني يرفع إليه ذلك، فعجب عمر رضي الله عنه وقال: إِنَّ هذا لحافظ، وقال: إِنَّ لنا كتابا في المسجد، وكان جاء من الشام، فادعه فليقرأ. قال أبو موسى: إِنَّه لا يستطيع أن يدخل المسجد. فقال عمر أجنب هو؟ قال: لا، بل نصراني. قال: فانتهربي وضرب فخذي وقال: أخرجته، وقرأ: ﴿يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَتَّخِذُوا الْيَهُودَ وَالنَّصَارَى أَوْلِيَاءَ بَعْضُهُمْ أَوْلِيَاءُ بَعْضٍ وَمَنْ يَتَوَلَّهُمْ مِنْكُمْ فَإِنَّهُ مِنْهُمْ إِنَّ اللَّهَ لَا يَهْدِي الْقَوْمَ الظَّالِمِينَ﴾ (المائدة: ٥١)."

*"That 'Umar (radiAllāhu 'anhu) ordered Abū Mūsā Al-Ash'arī to bring to him what he had taken and what he was given in one container made of skin. And Abū Mūsā used to have a Christian writer who would bring this to him. So 'Umar was astonished and said: 'Verily he has a good memory.' And he said: 'We verily have a book in the masjid – and he had*

<sup>91</sup> Al-Ibānah Al-Kubrā (narration no. 452).

just arrived from Shām – so call him and let him read it up.’ Abū Mūsā said: ‘He cannot enter the masjid.’ So ‘Umar said: ‘Is he in a state of ritual impurity?’ He said: ‘No, rather, he is a Christian.’ He (i.e. Abū Mūsā) said: So he shouted at me and struck my thigh and said: ‘Take him out.’ And he recited:

﴿يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَتَّخِذُوا الْيَهُودَ وَالنَّصَارَىٰ أَوْلِيَاءَ بَعْضُهُمْ أَوْلِيَاءُ بَعْضٍ وَمَنْ يَتَوَلَّهُمْ  
مِنْكُمْ فَإِنَّهُ مِنْهُمْ إِنَّ اللَّهَ لَا يَهْدِي الْقَوْمَ الظَّالِمِينَ﴾

**“O you who believe, do not take the Jews and the Christians as allies. They are the allies of one another. And whoever among you allies with them, then he is verily from them. Verily Allāh does not guide the unjust people.”** (Al-Māidah 5:51)<sup>92</sup>

So ‘Umar ibn Al-Khattāb (*radiAllāhu ‘anhu*) used a verse which was revealed about major *muwalāh* (allegiance, loyalty, love) as an argument against Abū Mūsā, for an incident regarding minor *muwalāh*. And he did not intend that Abū Mūsā (*radiAllāhu ‘anhu*) had performed every sin mentioned in the verse so that he would deserve the entire warning (or threat), rather what he intended was the entire (warning) for the entire (crime), and a share (of the warning) for a share (of the crime).

This is a method of argumentation which was relied upon by the *Sahābah*. And from this is the saying of Ibn ‘Abbās (*radiAllāhu ‘anhumā*) regarding His – the Exalted – Words:

﴿فَلَا تَجْعَلُوا لِلَّهِ أُنْدَادًا وَأَنْتُمْ تَعْلَمُونَ﴾

**“So do not ascribe rivals to Allāh while you know.”**  
(Al-Baqarah 2:22)

He said:

"الأنداد هو الشرك أخفى من ديب النمل على صفاة سوداء، في ظلمة الليل. وهو أن يقول: والله، وحياتك يا فلانة، وحياتي. ويقول: لولا كلبه هذا لأتانا اللصوص، ولولا البط في الدار لأتني اللصوص.

<sup>92</sup> As-Sunan Al-Kubrā by Al-Bayhaqī (18727).

وقول الرجل لصاحبه: ما شاء الله وشئت، وقول الرجل: لولا الله وفلان، لا تجعل فيها فلان، فإنّ هذا كله به شرك."

*"The rivals is the shirk which is more hidden than the crawling of the ant upon a black stone in the darkness of the night. And it (i.e. shirk) is that he says: 'By Allāh, and by your life, O fulānah, and by my life.' And he says: 'If it had not been for this dog of his, then the thieves would have come to us, and had it not been for the duck in the house then the thieves would have come.' And the saying of a man to his companion: 'Whatever Allāh wants and what you want.' And the saying of a man: 'If it had not been for Allāh and fulān.' Do not put fulān in it, for verily all of this is associating rivals (and partners) with Him."*<sup>93</sup>

So Ibn 'Abbās mentioned examples of minor *shirk* and made it from what was pointed out by the verse which was revealed regarding major *shirk*.

So when you have understood this important principle in the way the *Salaf* would use the evidences of the highest for the lowest, and what was narrated regarding the bigger for the smaller, then you have learned that His – the Exalted – Words:

﴿يَا أَيُّهَا النَّبِيُّ جَاهِدِ الْكُفَّارَ وَالْمُنَافِقِينَ وَاغْلُظْ عَلَيْهِمْ وَمَأْوَاهُمْ جَهَنَّمُ وَبِئْسَ الْمَصِيرُ﴾

**"O Prophet, strive against the disbelievers and the hypocrites and be severe towards them. And their end destination is *Jahannam*, and evil indeed is that destination."** (At-Tawbah 9:73)

(This) points out the obligation of being severe towards the innovators. And when you have understood this *salafi* principle regarding the use of the evidences, then you will also know that every evidence in the Book of Allāh which forbids the *muwalāh* to the *mushrikūn*, then it verily – by arguing with the highest for the lowest – forbids the *muwalāh* to the innovators.

And from this is (His – the Exalted – Words):

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<sup>93</sup> Tafsīr Ibn Abī Hātim (229).

﴿ لَا تَجِدُ قَوْمًا يُؤْمِنُونَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ يُوَادُّونَ مَنْ حَادَّ اللَّهَ وَرَسُولَهُ وَلَوْ كَانُوا آبَاءَهُمْ أَوْ  
 أَبْنَاءَهُمْ أَوْ إِخْوَانَهُمْ أَوْ عَشِيرَتَهُمْ أُولَٰئِكَ كَتَبَ فِي قُلُوبِهِمُ الْإِيمَانَ وَأَيَّدَهُمْ بِرُوحٍ مِنْهُ  
 وَيُدْخِلُهُمْ جَنَّاتٍ تَجْرَى مِنْ تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا رَضِيَ اللَّهُ عَنْهُمْ وَرَضُوا عَنْهُ أُولَٰئِكَ  
 حِزْبُ اللَّهِ أَلَا إِنَّ حِزْبَ اللَّهِ هُمُ الْمُفْلِحُونَ ﴾

**“You will not find a people who believe in Allāh and the Last Day having affection for those who oppose Allāh and His Messenger, even if they were their fathers or their sons or their brothers or their kindred. Those, He has decreed faith within their hearts and supported them with spirit from Him. And We will admit them into gardens beneath which rivers flow wherein they will abide forever. Allāh is pleased with them, and they are pleased with Him. Those are the party of Allāh. Verily, the party of Allāh, they are the successful.” (Al-Mujādilah 58:22)**

9. And the Words of Allāh the Exalted:

﴿ يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَتَوَلَّوْا قَوْمًا غَضِبَ اللَّهُ عَلَيْهِمْ قَدْ يَئِسُوا مِنَ الْآخِرَةِ كَمَا يَئِسَ  
 الْكَافِرُ مِنْ أَصْحَابِ الْقُبُورِ ﴾

**“O you who believe, do not take as allies a people whom Allāh is angry with. They are verily in despair of the hereafter, just as the disbelievers are in despair of the companions of the graves.” (Al-Mumtahanah 60:13)**

10. And the Words of Allāh the Exalted:

﴿ أَلَمْ تَرَ إِلَى الَّذِينَ تَوَلَّوْا قَوْمًا غَضِبَ اللَّهُ عَلَيْهِمْ مَا هُمْ مِنْكُمْ وَلَا مِنْهُمْ وَيَحْلِفُونَ عَلَى  
 الْكَذِبِ وَهُمْ يَعْلَمُونَ ۚ أَعَدَّ اللَّهُ لَهُمْ عَذَابًا شَدِيدًا إِنَّهُمْ سَاءَ مَا كَانُوا يَعْمَلُونَ ﴾

**“Have you not seen those who take as allies a people whom Allāh is angry with. They are not from you, nor are they from them. They swear upon a lie, while they know (that it is a lie). Allāh has prepared a severe punishment for them. Verily evil is what they used to do.” (Al-Mujādilah 58:14-15)**

11. And the Words of Allāh the Exalted:

﴿لُعِنَ الَّذِينَ كَفَرُوا مِنْ بَنِي إِسْرَائِيلَ عَلَى لِسَانِ دَاوُودَ وَعِيسَى ابْنِ مَرْيَمَ ذَلِكَ بِمَا عَصَوْا وَكَانُوا يَعْتَدُونَ ٧٨ كَانُوا لَا يَتَنَاهَوْنَ عَنْ مُنْكَرٍ فَعَلُوهُ لَبِئْسَ مَا كَانُوا يَفْعَلُونَ ٧٩ تَرَى كَثِيرًا مِنْهُمْ يَقُولُونَ الَّذِينَ كَفَرُوا لَبِئْسَ مَا قَدَّمَتْ لَهُمْ أَنْفُسُهُمْ أَنْ سَخِطَ اللَّهُ عَلَيْهِمْ وَفِي الْعَذَابِ هُمْ خَالِدُونَ ٨٠ وَلَوْ كَانُوا يُؤْمِنُونَ بِاللَّهِ وَالنَّبِيِّ وَمَا أُنْزِلَ إِلَيْهِ مَا اتَّخَذُوهُمْ أَوْلِيَاءَ وَلَكِنَّ كَثِيرًا مِنْهُمْ فَاسِقُونَ﴾

**“Those who disbelieved from Banū Isrāīl was cursed upon the tongue of Dāwūd and ‘Īsā ibn Maryam. This is due to their disobedience and they used to transgress. They used to not forbid each other from the evil which they were committing. Verily evil is what they used to do. You see many of them take as allies those who disbelieve. Verily evil is what they have sent forth for themselves; that Allāh is dissatisfied with them, and in the punishment they will remain forever. And if they had believed in Allāh and in the Prophet and what was revealed to him, they would not have taken them as allies, but many of them are rebellious.”** (Al-Māidah 5:78-81)

12. And the Words of Allāh the Exalted:

﴿يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَتَّخِذُوا الْكَافِرِينَ أَوْلِيَاءَ مِنْ دُونِ الْمُؤْمِنِينَ أُرِيدُونَ أَنْ تَجْعَلُوا لِلَّهِ عَلَيْكُمْ سُلْطَانًا مُبِينًا﴾

**“O you who believe, do not take the disbelievers as allies instead of the believers. Do you want to give Allāh a manifest argument against yourselves?”** (An-Nisā 4:144)

13. And the Words of Allāh the Exalted:

﴿يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَتَّخِذُوا الْيَهُودَ وَالنَّصَارَى أَوْلِيَاءَ بَعْضُهُمْ أَوْلِيَاءُ بَعْضٍ وَمَنْ يَتَوَلَّهُمْ مِنْكُمْ فَإِنَّهُ مِنْهُمْ إِنَّ اللَّهَ لَا يَهْدِي الْقَوْمَ الظَّالِمِينَ﴾

**“O you who believe, do not take the Jews and the Christians as allies. They are the allies of one another. And whoever among you allies with them, then he is verily from them. Verily Allāh does not guide the unjust people.”** (Al-Māidah 5:51)



All of these verse prove – with the argumentation of the highest for the lowest – the obligation of boycotting the innovator. And due to this Ibn Abī Az-Zamanīn narrated in Usūl As-Sunnah from Abū Al-Jawzā (d.83h) that he said:

"لئن يجاورني في داري هذه فرقة وخنازير أحب إليّ من أن يجاورني رجل من أهل الأهواء، ولقد دخلوا في هذه الآية: ﴿يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَتَّخِذُوا بِطَانَةً مِنْ دُونِكُمْ لَا يَأْلُونَكُمْ خَبَالًا وَدُّوا مَا عَنِتُّمْ﴾ (آل عمران: ١١٨)." *Al-Imran 3:118*

*"That these monkeys and pigs would live side by side with me in my house is more beloved to me, than a man from the people of desires to live side by side with me. They have verily been included in this verse:*

﴿يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَتَّخِذُوا بِطَانَةً مِنْ دُونِكُمْ لَا يَأْلُونَكُمْ خَبَالًا وَدُّوا مَا عَنِتُّمْ﴾

**"O you who believe. Do not take advisors from those besides you (i.e. other than the Muslims). They will not miss a chance to harm you. They wish for what causes you suffering (and distress)."**

(Ālu 'Imrān 3:118)<sup>94</sup>

And Imām Malik (d. 179h) said regarding the Qadariyyah:

"لا تجالسهم عاديهم في الله، يقول الله عز وجل ﴿لَا تَجِدُ قَوْمًا يُؤْمِنُونَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ يُوَادُّونَ مَنْ حَادَّ اللَّهَ وَرَسُولَهُ﴾ فلا توادهم."

*"Do not sit with them. Be their enemy for the sake of Allāh. Allāh – ‘azza wa jalla – says:*

﴿لَا تَجِدُ قَوْمًا يُؤْمِنُونَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ يُوَادُّونَ مَنْ حَادَّ اللَّهَ وَرَسُولَهُ﴾

**"You will not find a people who believe in Allah and the Last Day having affection for those who oppose Allāh and His Messenger." (Al-Mujādilah 58:22)**

*So do not show them affection (or love or friendship)."*<sup>95</sup>

<sup>94</sup> Usūl As-Sunnah by Ibn Abī Zamanīn (304).

<sup>95</sup> Al-Bayan wat-Tahsīl by Muhammad ibn Rushd (18/210).

And Abū Al-Qāsim Az-Zinjānī (d. 471h) said in his poem in which he clarified the *Sunnah*:

"بعد حصول الإجماع من الأمة أنّ قواعد هذا الدين وأساسه كتاب الله وسنة رسوله صلى الله عليه وسلم الثابتة عنه، فمن تلقى أحدهما بعد ذلك بالرد والتأويل من نفسه بما لم يسبق إليه، دلّ بذلك زيغ وشذوذ عن الأمة، ونبه على عماه عن الهدى وتخيّر في دينه، فلزم كل مسلم في دينه مجانبته ومباينته والتبري منه ومن فعله، وبغضه في الله، لأنّه شاقّ في أمره، فلا يواصل بعد ذلك إلّا أن يراجع الحق ويتوب توبة نصوحا، فحينئذ تصفح زلّته، وتعاود أخوّته، فأما من أصرّ على ذلك، فمن داهنه على ذلك وصافاه فقد خالف أمر الله سبحانه إذ قال : ﴿ لَا تَجِدُ قَوْمًا يُؤْمِنُونَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ يُوَادُّونَ مَنْ حَادَّ اللَّهَ وَرَسُولَهُ ﴾ الآية."

*"After the occurrence of the consensus of the Ummah for, that the principles of this religion and its fundament are the Book of Allāh and the Sunnah of His Messenger (sallAllāhu 'alayhi wa sallam) which is firmly established from him. So whoever meet any of these two after this, with rejection and interpretation from himself which no-one has said before him, then this proves his deviation and aberration from this nation, and his conflict (with it) due to his blindness from the guidance and his confusion in the religion. Then it becomes obligatory for every Muslim in his religion, to avoid him, to boycott him, to disassociate from him and what he is doing and to hate him for the sake of Allāh. Because he is disobedient in his affairs. And he is not returned to after this, except if he returns to the truth and repents sincerely. In this case his mistake is examined<sup>96</sup> and the brotherhood with him reoccurs. But as for the one who insists upon this, then whoever flatters him in this and acts sincere and loyal towards him, then he has opposed the Command of Allāh when He said:*

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<sup>96</sup> Notice: Examining the innovator after his repentance is not in all cases, rather there are more details in this issue. The clarification of this will come, by the permission of Allāh the Exalted.

﴿لَا تَجِدُ قَوْمًا يُؤْمِنُونَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ يُوَادُّونَ مَنْ حَادَّ اللَّهَ وَرَسُولَهُ﴾

**“You will not find a people who believe in Allah and the Last Day having affection for those who oppose Allāh and His Messenger.” (Al-Mujādilah 58:22)**

*Until the end of the verse.”<sup>97</sup>*

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<sup>97</sup> Al-Jāmi’ fi ‘Aqāid wa Rasāil Ahlus-Sunnah wal-Athar (1042).

**Chapter: What was narrated in the Sunnah of the Prophet (sallAllāhu 'alayhi wa sallam) of warning against the people of innovation, boycotting them and being severe towards them**

1. The *hadīth* of Ka'b ibn Mālīk was narrated in the two *Sahīh*, and in it is the story of him staying behind from the battle of Tābūk with Mirārah ibn Ar-Rabī' and Hilāl ibn Umayyah Al-Wāqifī. From that which he said is:

" ونهى رسول الله صلى الله عليه وسلم المسلمين عن كلامنا أيها الثلاثة من بين من تخلف عنه، فاجتنبنا الناس، وتغيروا لنا حتى تنكرت في نفسي الأرض فما هي التي أعرف، فلبثنا على ذلك خمسين ليلة."

*"The Prophet (sallAllāhu 'alayhi wa sallam) prohibited the Muslims from speaking with us – O you three among those who staying behind from (joining) him – so we avoided the people and they changed (their attitude) towards us, until I turned away from the earth in myself because it was not the same as I knew. And we remained upon that for fifty nights."*<sup>98</sup>

So the Prophet (sallAllāhu 'alayhi wa sallam) legislated the boycott of them, due to them staying behind from (joining) the battle. And the boycott of the people of innovation is more entitled and befitting.

Abū Bakr Muhammad ibn Al-Husayn Al-Ājurī (d. 360h) said:

"ينبغي لكل من تمسك بما رسمناه في كتابنا هذا وهو كتاب الشريعة أن يهجر جميع أهل الأهواء من الخوارج والقدريّة والمرجئة والجهميّة، وكل من ينسب إلى المعتزلة، وجميع الروافض، وجميع التواصب، وكل من نسب أئمة المسلمين أنه مبتدع بدعة ضلالة، وصح عنه ذلك، فلا ينبغي أن يكلم ولا يسلم عليه، ولا يجالس ولا يصلى خلفه، ولا يزوّج ولا يتزوّج إليه من عرفه، ولا يشاركه ولا يعامله ولا يناظره ولا يجادله، بل يذله باهوان له، وإذا لقيته في طريق أخذت في غيرها إن أمكنك"

*"Everyone who adheres to what we have written in this book of ours – and that is the book Ash-Sharī'ah – should boycott all of the people of desires from the Khawārij, Qadariyyah, Murjiah and the Jahmiyyah. And (also) everyone who ascribes to the Mu'tazilah. And all of the Rawāfid, all of the*

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<sup>98</sup> Sahīh Al-Bukhari (4418) and Sahīh Muslim (2769).

*Nawāsib and everyone whom the leaders of the Muslims have referred to as an innovator of an innovation of misguidance, while this is correctly narrated from him. This person should not be spoken to, not greeted, he should not be sat with or prayed behind, he should not be married nor given to in marriage by those who know him, he should not be taken as a partner, worked with, debated with or disputed with. Rather he (i.e. the Sunnī) should humiliate him by degrading him. And if you meet him on the street on one path, then if you are capable you take another (path)."*

Then he said:

" فَأَمَّا الْحِجَّةُ فِي هَجْرَتِهِمْ بِالسَّنَةِ، فَقِصَّةُ هَجْرَةِ الثَّلَاثَةِ الَّذِينَ تَخَلَّفُوا عَنْ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فِي الْخُرُوجِ مَعَهُ فِي غَزَاتِهِ بِغَيْرِ عَذْرٍ: كَعَبِّ بْنِ مَالِكٍ، وَهَلَالِ بْنِ أُمَيَّةَ، وَمِرَارَةَ بْنِ الرَّبِيعِ رَحِمَهُمُ اللَّهُ تَعَالَى فَأَمَرَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بِهَجْرَتِهِمْ، وَأَنْ لَا يَكَلِّمُوا، وَطَرَدَهُمْ حَتَّى نَزَلَتْ تَوْبَتُهُمْ مِنْ اللَّهِ عَزَّ وَجَلَّ."

*"As for the evidence for boycotting them in the Sunnah, then (it is in) the boycott of the three who staying behind from going out with the Messenger of Allāh (sallAllāhu 'alayhi wa sallam) in his battle without any excuse: Ka'b ibn Mālik, Hilāl ibn Umayyah and Mirārah ibn Ar-Rabī' rahimahum Allāhu ta'ālā. So the Prophet (sallAllāhu 'alayhi wa sallam) ordered that they should be boycotted, that they should not be spoken to and that they should be rejected until their repentance was revealed from Allāh 'azza wa jalla."*<sup>99</sup>

2. It was narrated in Sahīh Muslim from 'Abdullāh ibn Mas'ūd that the Messenger of Allāh (sallAllāhu 'alayhi wa sallam) said:

"ما من نبي بعثه الله في أمة قبلي إلا كان له من أمته حواريون، وأصحاب يأخذون بسنته ويقتدون بأمره، ثم إنها تخلف من بعدهم خلوف يقولون ما لا يفعلون، ويفعلون ما لا يؤمرون، فمن جاهدهم بيده فهو مؤمن، ومن جاهدهم بلسانه فهو مؤمن، ومن جاهدهم بقلبه فهو مؤمن، وليس وراء ذلك من الإيمان حبة خردل."

*"There is no prophet sent by Allāh to his nation before me, except that he had some disciples from his nation, and companions who*

<sup>99</sup> Ash-Sharī'ah by Al-Ājurri (5/2540).

would adhere to his *Sunnah* and follow his commands. Then after them there came successors who would say what they did not perform, and they would perform what they were not commanded to do. So whoever strives against them with his hand, he is a believer. And whoever strives against them with his tongue, he is a believer. And whoever strives against them with his heart, he is a believer. And after this there is not even a mustard seed of *īmān* left."<sup>100</sup>

3. And in the introduction to *Sahīh Muslim* from Abū Hurayrah, from the Messenger of Allāh (*sallAllāhu ‘alayhi wa sallam*) who said:

"سيكون في آخر أمتي أناس يحدثونكم ما لم تسمعوا أنتم، ولا آباؤكم، فإنياكم وإياهم."

*"In the last part of my nation there will be people who will narrate to you what you have never heard before, nor your fathers. So beware of them."*<sup>101</sup>

And in (another) version in the introduction to *Sahīh Muslim* also from Abū Hurayrah, from the Messenger of Allāh (*sallAllāhu ‘alayhi wa sallam*):

"يكون في آخر الزمان دجالون كذابون، يأتونكم من الأحاديث بما لم تسمعوا أنتم، ولا آباؤكم، فإنياكم وإياهم، لا يضلونكم، ولا يفتنونكم."

*"In the end times there will be lying imposters. They will bring ahādīth to you which you have never heard before, nor your fathers. So beware of them; do not let them misguide you, nor to deceive you."*<sup>102</sup>

And the evidence is his (*sallAllāhu ‘alayhi wa sallam*) saying: *"Beware of them."* And here it has the meaning of a warning.

And it was narrated in *Mukhtār As-Sihāh*:

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<sup>100</sup> *Sahih Muslim* (50).

<sup>101</sup> The introduction to *Sahīh Muslim* (6).

<sup>102</sup> The introduction to *Sahīh Muslim* (7).

"وقد تكون للتحذير، تقول إياك والأسد، وهو بدل من فعل، كأنك قلت باعد."

*"It can verily be (said) as a warning, so you say: Beware of the lion. And it is a replacement of the deed, as if you are saying: Stay away from."*<sup>103</sup>

4. It was narrated in Musnad Ahmad, Sunan Abī Dāwūd and Sunan An-Nasāī from 'Alī ibn Abī Tālib (*radiAllāhu 'anhu*) that the Messenger of Allāh (*sallAllāhu 'alayhi wa sallam*) said:

"من أحدث حدثاً، أو آوى محدثاً فعليه لعنة الله والملائكة والناس أجمعين، لا يقبل منه صرف ولا عدل."

*"Whoever innovates an innovation or shelters an innovator, then upon him is the curse of Allāh, the angels and all of people. No obligatory nor voluntary deeds will be accepted from him."*<sup>104</sup>

And its foundation is (narrated) in the two Sahīh, but with the addition of the specific innovations in Al-Madīnah.

And the evidence in this *hadīth* is his (*sallAllāhu 'alayhi wa sallam*) saying: **"Or shelters an innovator."** And from the aspects of sheltering the innovators are: to honor the people of innovation, respecting them, enabling them to speak, praising them and not boycotting them.<sup>105</sup>

And in An-Nihāyah fi Gharīb Al-Hadīth wal-Athar:

"ويكون معنى الإيواء فيه الرضا به والصبر عليه، فإنه إذا رضي البدعة وأقر فاعلمها ولم ينكر عليه فقد آواه."

*"And the meaning of sheltering in it (i.e. the hadīth) can be: being pleased with him and having patience with him. And verily if he is pleased with*

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<sup>103</sup> Mukhtār As-Sihāh (52).

<sup>104</sup> Musnad Ahmad (959), Sunan Abī Dāwūd (4530) and Sunan An-Nasāī (4734). And its foundation is (narrated) in the two Sahīh; Sahīh Al-Bukhārī (3179) and Sahīh Muslim (1366).

<sup>105</sup> If you want, then see Al-I'tisām by Ash-Shātībī (1/201-202).

*the innovation and acknowledges the one performing it and does not reject it for him, then he has verily sheltered him.*"<sup>106</sup>

5. And in Musnad Ahmad from 'Imrān ibn Husayn who narrated and said: The Messenger of Allāh (sallAllāhu 'alayhi wa sallam) said:

"فمن سمع بالدجال فليأمنه، فوالله إن الرجل ليأتيه وهو يحسب أنه مؤمن فيتبعه، مما يبعث به من الشبهات"، أو "لما يبعث به من الشبهات".

*"So whoever hears about the Dajjāl then let him stay far away from him. For by Allāh, a man will verily come to him while considering himself to be a believer, and then follow him (i.e. the Dajjāl) from what he arises in him of doubts."* Or *"Due to what he arises in him of doubts."*<sup>107</sup>

And with Abū Dāwūd it is (sahīh) according to the conditions of Muslim.

It was narrated in Al-Ibānah Al-Kubrā by Ibn Battah Al-'Ukbarī:

"قال أبو حاتم: وسمعت أحمد بن سنان [ت 259هـ] يقول: «إذا جاور الرجل صاحب بدعة أرى له أن يبيع داره إن أمكنه، وليتحوّل وإلا أهلك ولده وجيرانه» فنزع ابن سنان بحديث رسول الله صلى الله عليه وسلم قال: «من سمع منكم بالدجال فليأمنه - قالها ثلاثا - فإن الرجل يأتيه وهو يرى أنه كاذب فيتبعه لما يرى من الشبهات»"

*"Abū Hātim said: And I heard Ahmad ibn Sinan (d.259h) say: 'If a man lives in the neighborhood of an innovator, I believe that he should sell his house, if it is possible for him, and move to another place, or else his child and neighbors will be destroyed.' Then Ibn Sinān proceeded with the hadīth of the Messenger of Allāh (sallAllāhu 'alayhi wa sallam) who said: 'So whoever hears about the Dajjāl then let him stay far away from him.' He said it three times. 'For by Allāh, a man will come to him and he knows that he is lying, but he will follow him due to what he sees of doubts.'"*

<sup>106</sup> An-Nihāyah fi Gharīb Al-Hadīth wal-Athar by Ibn Al-Athīr (173).

<sup>107</sup> Musnad Ahmad (19875) and Sunan Abī Dāwūd (4319).



Then Ibn Battah narrated to *hadīth* with its chain of narration. Then after that he said:

"هذا قول الرسول صلى الله عليه وسلم، وهو الصادق المصدق، فالله الله معشر المسلمين، لا يحملن أحدا منكم حسن ظنه بنفسه وما عهده من معرفته بصحة مذهبه على المخاطرة بدينه في مجالسة بعض أهل هذه الأهواء، فيقول: أداخله لأناظره، أو لأستخرج منه مذهبه، فإنهم أشد فتنة من الدجال، وكلامهم ألصق من الجرب، وأحرق للقلوب من اللهب، ولقد رأيت جماعة من الناس كانوا يلعنونهم ويسبونهم، فجالسوهم على سبيل الإنكار والردة عليهم، فما زالت بهم المباشطة وخفي المكر ودقيق الكفر حتى صَبَّوْا إليهم."

*"This is the saying of the Messenger of Allāh (sallAllāhu 'alayhi wa sallam), while he is the truthful who is believed in. So by Allāh, gathering of Muslims, none of you should let his good faith regarding himself (or self-confidence) and what he acquired of knowledge regarding the correctness of his madhhab, cause him to undertake a risk in his religion by sitting with some of these people of desires. So he says: 'I will enter upon him to debate him or to figure out what his madhhab is.' For verily, they are a greater affliction than the Dajjāl, their words are more sticking than the scabies and they burn the hearts more than a flame. I have verily seen a group from the people who used to curse them and insult them, but then they sat with them while wanting to reject and refute them, but the kindness in their words, their hidden plot and their deep kufr continued until they inclined towards them."*<sup>108</sup>

These *ahādīth* are correct and firmly established from the Prophet (sallAllāhu 'alayhi wa sallam), and all of them establish the obligation of boycotting the people of innovation, avoiding them and being severe towards them. After this I will mention a number of *ahādīth* which there has been some discussion about (regarding their correctness). And in their degree they are not as the *ahādīth* which has gone forth, even if all of their meanings are in agreement with what is correct, and (even if) the principles of the *Sharī'ah* testify to all of their meanings.

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<sup>108</sup> Al-Ibanah Al-Kubrā (1/222-223).

6. It was narrated in Musnad Ahmad and Sunan Abī Dāwūd from the Mother of the believers ‘Āishah (*radiAllāhu ‘anhā*):

"أَنَّهُ اعْتَلَّ بِعَيْرٍ لِّصَفِيَّةَ بِنْتِ حَيٍّ، وَعِنْدَ زَيْنَبَ فَضْلَ ظَهْرٍ، فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لَزَيْنَبَ: **أَعْطِيهَا بَعِيرًا**، فَقَالَتْ: أَنَا أَعْطِي تِلْكَ الْيَهُودِيَّةَ؟ فغَضِبَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَهَجَرَهَا ذَا الْحِجَّةَ وَالْمَحْرَمَ وَبَعْضَ صَفَرٍ."

*"That the camel of Safiyyah bint Huyayy became sick and Zaynab had an extra camel, so the Messenger of Allāh (sallAllāhu ‘alayhi wa sallam) said to Zaynab: ‘Give her a camel.’ So she said: ‘Should I give to that Jewess?’ So the Messenger of Allāh (sallAllāhu ‘alayhi wa sallam) became angry and abandoned (or boycotted) her in Dhul-Hijjah, Al-Muharram and some of Safar."*<sup>109</sup>

7. And it was narrated in Sunan Abī Dāwūd from Anas ibn Mālīk:

"أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، خَرَجَ فَرَأَى قَبَّةَ مَشْرِفَةٍ فَقَالَ: **مَا هَذِهِ؟** قَالَ لَهُ أَصْحَابُهُ: هَذِهِ لِفُلَانٍ رَجُلٍ مِنَ الْأَنْصَارِ، قَالَ: فَسَكَتَ وَحَمَلَهَا فِي نَفْسِهِ حَتَّى إِذَا جَاءَ صَاحِبُهَا رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَسْلَمُ عَلَيْهِ فِي النَّاسِ أَعْرَضَ عَنْهُ، صَنَعَ ذَلِكَ مَرَارًا، حَتَّى عَرَفَ الرَّجُلُ الْغَضَبَ فِيهِ وَالْإِعْرَاضَ عَنْهُ، فَشَكَا ذَلِكَ إِلَى أَصْحَابِهِ، فَقَالَ: وَاللَّهِ إِنِّي لَأُنْكِرُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، قَالُوا: خَرَجَ فَرَأَى قَبَّتَكَ، قَالَ: فَرَجَعَ الرَّجُلُ إِلَى قَبَّتِهِ فَهَدَمَهَا حَتَّى سَوَّاهَا بِالْأَرْضِ."

*"That the Messenger of Allāh (sallAllāhu ‘alayhi wa sallam) went out and he saw an elevated dome, so he said: ‘What is this?’ His companions said to him: ‘This belongs to fulān, a man from the Ansār.’ He said: So he remained quiet and kept it within himself until the owner came to the Messenger of Allāh (sallAllāhu ‘alayhi wa sallam) and greeted him among the people, he turned away from him. He did this many times, until the man recognized his anger and that he was turning away from him. So he complained about this to his companions. So he said: ‘By Allāh, I verily see a change in the Messenger of Allāh (sallAllāhu ‘alayhi wa sallam).’"*

<sup>109</sup> Musnad Ahmad (25002) and Sunan Abī Dāwūd (4602).

*They said: 'He went out and saw your dome.' He said: So the man returned to his dome and demolished it until it was the same level as the earth."*<sup>110</sup>

8. And in Sunan Abī Dāwūd from 'Ammār ibn Yāsir who said:

"قدمت على أهلي ليلاً وقد تشققت يداي، فخلقوني بزعفران، فغدوت على النبي صلى الله عليه وسلم، فسلمت عليه، فلم يرّ عليّ، ولم يرّحّب بي، وقال: «اذهب فاغسل هذا عنك»، فذهبت فغسلته، ثمّ جئت وقد بقي عليّ منه ردع، فسلمت فلم يرّ عليّ، ولم يرّحّب بي، وقال: اذهب فاغسل هذا عنك، فذهبت فغسلته، ثمّ جئت فسلمت عليه فردّ عليّ، ورّحّب بي، وقال: إنّ الملائكة لا تحضر جنازة الكافر بخير، ولا المتضمّخ بالزعفران، ولا الجنب، قال: ورخص للجنب إذا نام، أو أكل، أو شرب، أن يتوضّأ."

*"I came home to my family one night and my hands were cracked. So they sprinkled it with saffron<sup>111</sup>. Then I went to the Messenger of Allāh (sallAllāhu 'alayhi wa sallam) in the morning and greeted him, but he did not answer me nor did he welcome me. And he said: '**Go and wash that off you.**' So I went and washed it. Then I came back but some of it still remained on me. So I greeted him but he did not greet me back, nor did he welcome me. And he said: '**Go and wash that off you.**' So I went and washed it. Then I came back and greeted him, so he greeted me back and welcomed me, and he said: '**Verily the angels do not attend the funeral prayer of the disbeliever with any good, the one who perfumes himself with saffron or the one who is ritually impure.**' He said: And he gave an exception for the ritual impure when he sleeps, eats, drinks or performs ablution."*<sup>112</sup>

9. And in Al-Adab Al-Mufrad from 'Alī ibn Abī Tālib (radiAllāhu 'anhu) who said:

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<sup>110</sup> Sunan Abī Dāwūd (5237).

<sup>111</sup> Ibn Al-Athīr said: "*Al-Khulūq: It is a well-known mixed fragrance which is taken from saffron and other types of fragrances, and it is predominated by redness and yellowness (in color).*" (An-Nihāyah fi Gharīb Al-Hadīth wal-Athar p. 255).

<sup>112</sup> Sunan Abī Dāwūd (4176).

"مَرَّ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَلَى قَوْمٍ فِيهِمْ رَجُلٌ مَتَخَلِّقٌ بِخُلُقٍ، فَنَظَرَ إِلَيْهِمْ وَسَلَّمَ عَلَيْهِمْ، وَأَعْرَضَ عَنِ الرَّجُلِ، فَقَالَ الرَّجُلُ: أَعْرَضْتَ عَنِّي؟ قَالَ: بَيْنَ عَيْنَيْهِ جَمْرَةٌ."

*"The Prophet (sallAllāhu 'alayhi wa sallam) passed by a people among whom there was a man who had been fragranced with khulūq<sup>113</sup>. So he looked at them and greeted them, but he turned away from the man. So the man said: 'Why did you turn away from me?' He said: 'There is a piece of burning coal between his eyes.'"*<sup>114</sup>

10. And in Musnad Ahmad from 'Amr ibn Shu'ayb, from his father, from his grandfather:

"أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ رَأَى عَلَى بَعْضِ أَصْحَابِهِ خَاتَمًا مِنْ ذَهَبٍ، فَأَعْرَضَ عَنْهُ، فَأَلْقَاهُ وَأَتَّخَذَ خَاتَمًا مِنْ حَدِيدٍ، فَقَالَ: " هَذَا شَرٌّ، هَذَا حَلِيَّةُ أَهْلِ النَّارِ"، فَأَلْقَاهُ، فَأَتَّخَذَ خَاتَمًا مِنْ وَرَقٍ، فَسَكَتَ عَنْهُ."

*"That the Prophet (sallAllāhu 'alayhi wa sallam) saw a ring of gold upon one of his companions, so he turned away from him. So he threw it away and took a ring of iron (instead). So he said: 'This is evil. This is the adornment of the people of Hellfire.' So he threw it away and took a ring of leaves. So he remained quiet regarding it."*<sup>115</sup>

11. And in Sunan An-Nasāi from Abū Sa'īd Al-Khudrī who said:

"أَقْبَلَ رَجُلٌ مِنَ الْبَحْرَيْنِ إِلَى النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، فَلَمْ يَرُدَّ عَلَيْهِ، وَكَانَ فِي يَدِهِ خَاتَمٌ مِنْ ذَهَبٍ، وَجَبَّةٌ حَرِيرٌ، فَأَلْفَاهُمَا ثُمَّ سَلَّمَ، فَرَدَّ عَلَيْهِ السَّلَامَ، ثُمَّ قَالَ: يَا رَسُولَ اللَّهِ، أَتَيْتَكَ أَنْفًا فَأَعْرَضْتَ عَنِّي، فَقَالَ: إِنَّهُ كَانَ فِي يَدِكَ جَمْرَةٌ مِنْ نَارٍ."

*"A man from Bahrayn came to the Prophet (sallAllāhu 'alayhi wa sallam) and greeted him, but he did not respond to him. And he had a ring of gold on his hand and (was wearing) a cloak of silk. So he threw them both away and greeted. So he returned the greeting. So he said: 'O Messenger of*

<sup>113</sup> See footnote 110.

<sup>114</sup> Al-Adab Al-Mufrad by Al-Bukhārī (1020).

<sup>115</sup> Musnad Ahmad (6518).

*Allāh, I came to you before but you turned away from me.’ So he said: ‘You verily had a piece of burning coal in your hand.’”<sup>116</sup>*

12. And in Sunan Abī Dāwūd and Sunan At-Tirmidhī from ‘Abdullāh ibn ‘Amr ibn Al-‘Ās who said:

"مَرَّ رَجُلٌ وَعَلَيْهِ ثَوْبَانِ أَحْمَرَانِ فَسَلَّمَ عَلَى النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَلَمْ يَرُدِّ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَلَيْهِ."

*"A man who was wearing two red garments passed by and greeted the Prophet (sallAllāhu ‘alayhi wa sallam), but the Prophet (sallAllāhu ‘alayhi wa sallam) did not respond to him."*<sup>117</sup>

13. And in Musnad Ahmad, Sunan Abī Dāwūd and Sunan At-Tirmidhī from Abū Sa‘īd Al-Khudrī, that he heard the Messenger of Allāh (sallAllāhu ‘alayhi wa sallam) say:

"لا تصحب – وعند الترمذي وأبي داود: لا تصاحب – إلا مؤمناً، ولا يأكل طعامك إلا تقي"

*"Do not accompany – and with At-Tirmidhī and Abū Dāwūd: Do not associate with – anyone but a believer. And no-one except a pious person should eat your food."*<sup>118</sup>

14. And in Al-Mujam Al-Kabīr by At-Tabarānī from ‘Imrān ibn Husayn who said:

"نهى رسول الله صلى الله عليه وسلم عن إجابة طعام الفاسقين."

*"The Messenger of Allāh (sallAllāhu ‘alayhi wa sallam) prohibited from responding to the invitation of the sinners to food."*<sup>119</sup>

15. And in Al-Mu‘jam Al-Awsat by At-Tabarānī from ‘Āishah who said: The Messenger of Allāh (sallAllāhu ‘alayhi wa sallam) said:

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<sup>116</sup> Sunan An-Nasai (5206).

<sup>117</sup> Sunan Abī Dāwūd (4069) and Sunan At-Tirmidhī (2807).

<sup>118</sup> Musnad Ahmad (11337), Sunan Abī Dāwūd (4832) and Sunan At-Tirmidhī (2395).

<sup>119</sup> Al-Mu‘jam Al-Kabīr (18/168).

"من وقّر صاحب بدعة فقد أعان على هدم الإسلام."

*"Whoever respects (or venerates or praises) an innovator, he has verily helped in the destruction of Islām."*<sup>120</sup>

16. And in Musnad Ahmad, Sunan Abī Dāwūd and At-Tirmidhī from Abū Hurayrah that the Prophet (sallAllāhu alayhi wa sallam) said:

"الرّجل على دين خليله، فلينظر أحكم من يخال.".

*"A man is upon the religion of his close friend, so let all of you look at who he takes as a close friend."*<sup>121</sup>

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<sup>120</sup> Al-Mu'jam Al-Awsat by At-Tabarānī (6772).

<sup>121</sup> Musnad Ahmad (8028), Sunan Abī Dāwūd (4833) and Sunan At-Tirmidhī (2378).

**Chapter: What has been conveyed of narrating the *ijmā'* (consensus) for warning against the people of innovation, boycotting them and being severe towards them**

It was narrated in Masāil Al-Imām Ahmad, in the version of his son Abū Al-Fadl Sālih:

"كتب رجل إلى أبي يسأله عن مناظرة أهل الكلام والجلوس معهم فأملى عليّ جوابه: أحسن الله عاقبتك ودفع عنك كل مكروه ومحدور، الذي كنّا نسمع وأدركنا عليه من أدركنا من أهل العلم أنهم كانوا يكرهون الكلام والخوض مع أهل الزيغ وإثما الأمر في التسليم والانتهاى إلى ما في كتاب الله جلّ وعز لا يَغْدُ ذلك، ولم يزل الناس يكرهون كل محدث من وضع كتاب أو جلوس مع مبتدع ليورد عليه بعض ما يلبس عليه في دينه فالسلامة إن شاء الله في ترك مجالستهم والخوض معهم في بدعتهم وضلالتهم"

*"A man wrote to my father asking about debating the people of kalām and sitting with them. So he (i.e. Imām Ahmad) read up his answer for me: 'May Allāh make your ending good and remove everything hated and every harm from you. That which we used to hear and we found those who we met from the people of knowledge to be upon, is that they hated speaking to and engaging with the people of deviation. Verily the affair is in submitting, and ending with what is in the Book of Allāh does not surpass this. And the people continue to hate every innovator who writes a book, or sitting with an innovator in order to inform him about some of the things which are unclear to him in his religion. Verily safety – in shā Allāh – lies in not sitting with them nor engaging with them in their innovation and misguidance.'"*<sup>122</sup>

And Ibn Abī Az-Zamanīn (d. 399h) said in Usūl As-Sunnah:

"ولم يزل أهل السنّة يعيبون أهل الأهواء المضلّة، وينهون عن مجالستهم ويخوفون فتنهم ويحذرون بخلافهم، ولا يرون ذلك غيبة لهم ولا طعنا عليهم"

*"The people of Sunnah continue to criticize the people of misguiding desires, they forbid sitting with them, they invite to fearing their affliction*

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<sup>122</sup> Masāil Al-Imām Ahmad – The version of his son Abū Al-Fadl Sālih (2/166).

*and they inform about their mistakes. And they do not consider this as backbiting them, nor as slandering them."*<sup>123</sup>

Abū Mansūr Al-Asbahānī (d. 535) said in Al-Hujjah fi Bayān Al-Mahajjah:

"فأخذ رسول الله صلى الله عليه وسلم السنة عن الله عز وجل، وأخذ الصحابة عن رسول الله صلى الله عليه وسلم، وأخذ التابعون عن الصحابة الذين أشار إليهم رسول الله صلى الله عليه وسلم بالاقتداء بهم، ثم أشار الصحابة إلى التابعين بعدهم مثل: سعيد بن المسيب، وعلقمة بن وقاص، والأسود، والقاسم، وسالم، وعطاء، ومجاهد، وقتادة، والشعبي، وعمر ابن عبد العزيز والحسن البصري ومحمد بن سيرين، ثم من بعدهم مثل: أيوب السخيتي، ويونس بن عبيد، وسليمان التيمي وابن عون، ثم مثل: سفيان الثوري، ومالك بن أنس، والزهرى، والأوزاعي، وشعبة، ثم مثل: يحيى ابن سعيد، وحماد بن زيد، وحماد بن سلمة، وعبد الله بن المبارك، والفضيل بن عياض، وسفيان بن عيينة، ثم مثل: أبي عبد الله محمد ابن إدريس الشافعي، وعبد الرحمن بن مهدي، ووكيع بن الجراح وابن نخير، وأبي نعيم، والحسن بن الزبير، ثم من بعدهم مثل: أبي عبد الله أحمد ابن حنبل، وإسحاق بن راهويه، وأبي مسعود الرازي، وأبي حاتم الرازي، ونظرانهم مثل من كان من أهل الشام، والحجاز، ومصر، وخراسان، وأصبهان، والمدينة، مثل: محمد بن عاصم، وأسيد بن عاصم، وعبد الله ابن محمد بن النعمان، ومحمد بن النعمان، والنعمان بن عبد السلام رحمة الله عليهم أجمعين، ثم من لقيناهم وكتبنا عنهم العلم والحديث والسنة مثل: أبي إسحاق إبراهيم بن محمد بن حمزة، وأبي القاسم الطبراني، وأبي محمد عبد الله بن محمد بن جعفر أبي الشيخ، ومن كان في عصرهم من أهل الحديث، ثم بقية الوقت أبو عبد الله محمد بن إسحاق بن محمد بن يحيى ابن منده الحافظ رحمه الله. فكل هؤلاء سرج الدين، وأئمة السنة، وأولوا الأمر من العلماء، فقد اجتمعوا على جملة هذا الفصل من السنة، وجعلوها في كتب السنة، ويشهد لهذا الفصل المجموع من السنة كتب الأئمة، فأول ذلك: كتاب السنة عن عبد الله بن أحمد بن حنبل، وكتاب السنة لأبي مسعود وأبي زرعة وأبي حاتم، وكتاب السنة لعبد الله بن محمد بن النعمان، وكتاب السنة لأبي عبد الله محمد ابن يوسف البنا الصوفي رحمه الله أجمعين، ثم كتب السنن للآخرين مثل أبي أحمد العسّال، وأبي إسحاق إبراهيم ابن حمزة الطبراني، وأبي الشيخ، وغيرهم ممن ألفوا كتب السنة، فاجتمع هؤلاء كلهم على إثبات هذا الفصل من السنة، وهجران أهل البدعة والضلالة . . الخ."

<sup>123</sup> Usūl As-Sunnah by Ibn Abī Az-Zamanīn (p. 293).



*“So the Messenger of Allāh (sallAllāhu ‘alayhi wa sallam) took the Sunnah from Allāh ‘azza wa jalla. And the Sahābah took it from the Messenger of Allāh (sallAllāhu ‘alayhi wa sallam). And the Tābi‘ūn took it from the Sahābah whom the Messenger of Allāh (sallAllāhu ‘alayhi wa sallam) pointed towards for following. Then the Sahābah pointed towards the Tābi‘ūn after them, such as: Sa‘īd ibn Al-Musayyib, ‘Alqamah ibn Waqqās, Al-Aswad, Al-Qāsim, Sālim, ‘Atā, Mujāhid, Qatādah, Ash-Sha‘bī, ‘Umar ibn ‘Abdil-‘Azīz, Hasan Al-Basrī and Muhammad ibn Sīrīn. Then after them, (people) such as: Ayyūb As-Sikhtiyānī, Yūnus ibn ‘Ubayd, Sulaymān At-Taymī and Ibn ‘Awn. Then (people) such as: Sufyān Ath-Thawrī, Mālik ibn Anas, Az-Zuhrī, Al-Awzā‘ī and Shu‘bah. Then (people) such as: Yahyā ibn Sa‘īd, Hammād ibn Zayd, Hammād ibn Salamah, ‘Abdullāh ibn Al-Mubārak, Al-Fudayl ibn ‘Iyyād and Sufyān ibn ‘Uyaynah. Then (people) such as: Abū ‘Abdillāh Muhammad ibn Idrīs Ash-Shāfi‘ī, ‘Abdur-Rahmān ibn Mahdī, Wakī’ ibn Al-Jarrāh, Ibn Numayr, Abū Nu‘aym and Al-Hasan ibn Ar-Rabī’. Then after them, (people) such as: Abū ‘Abdillāh Ahmad ibn Hanbal, Ishāq ibn Rāhūyah, Abū Mas‘ūd Ar-Rāzī, Abū Hātim Ar-Rāzī and the likes of these, such as those who were from the people of Shām, Hijāz, Misr, Khurasān, Asbahān and Al-Madīnah. Such as: Muhammad ibn ‘Āsim, Usayd ibn ‘Āsim, ‘Abdullāh ibn Muhammad ibn An-Nu‘mān, Muhammad ibn An-Nu‘mān and An-Nu‘mān ibn ‘Abdis-Salām, may the Mercy of Allāh be upon them altogether. Then those whom we met and wrote knowledge, hadīth and Sunnah from, such as: Abū Ishāq Ibrāhīm ibn Muhammad ibn Hamzah, Abū Al-Qāsim At-Tabarānī, Abū Muhammad ‘Abdullāh ibn Muhammad ibn Ja‘far Abī Ash-Shaykh and those who were in their time from the people of hadīth. Then the rest of the time Abū ‘Abdillāh Muhammad ibn Ishāq ibn Muhammad ibn Yahyā ibn Mandah, the hāfidh, may the Mercy of Allāh be upon him. All of these are the lights of the religion and the leaders of the Sunnah, and they are the people in authority from the scholars. They verily came together regarding the overall of this issue from the Sunnah, and they included it in the books of the Sunnah. And a gathering of the books of the Sunnah testify to this issue. The first of these are: Kitāb As-Sunnah from ‘Abdullāh ibn Ahmad ibn Hanbal, Kitāb As-Sunnah by Abū Mas‘ūd and Abū Zur‘ah and Abū Hātim, Kitāb As-Sunnah by Muhammad ibn An-Nu‘mān and Kitāb As-Sunnah by ‘Abū*

'Abdillāh Muhammad ibn Yūsuf Al-Bannā As-Sūfī, may the Mercy of Allāh be upon them altogether. After that the books of Sunnah by others, such Abū Ahmad Al-'Assāl, Abū Ishāq Ibrāhīm ibn Hamzah At-Tabarānī, Abū Ash-Shaykh and others than these among those who wrote the books of Sunnah. So all of these agreed upon the establishment of this part of the Sunnah and the boycott of the people of innovation and misguidance." Etc.<sup>124</sup>

And Al-Baghawī (d. 516) said in Sharh As-Sunnah:

"وقد مضت الصحابة والتابعون وأتباعهم، وعلماء السنّة على هذا مجمعين متفقين على معاداة أهل البدعة، ومهاجرتهم."

"Verily have the Sahabah, the Tābi'ūn and their followers passed by upon this, (all) having consensus and agreeing upon having enmity for the people of innovation and boycotting them."<sup>125</sup>

And Ibn Taymiyyah said:

"ومثل أئمة البدع من أهل المقالات المخالفة للكتاب والسنّة أو العبادات المخالفة للكتاب والسنّة؛ فإنّ بيان حالهم وتحذير الأئمة منهم واجب باتّفاق المسلمين، حتّى قيل لأحمد بن حنبل: الرّجل يصوم ويصليّ ويعتكف أحبّ إليك أو يتكلّم في أهل البدع؟ فقال: إذا قام وصلىّ واعتكف فإنّما هو لنفسه وإذا تكلم في أهل البدع فإنّما هو للمسلمين هذا أفضل. فبيّن أنّ نفع هذا عامّ للمسلمين في دينهم من جنس الجهاد في سبيل الله؛ إذ تطهير سبيل الله ودينه ومنهاجه وشرعته ودفع بغي هؤلاء وعدوانهم على ذلك واجب على الكفاية باتّفاق المسلمين ولولا من يقيمه الله لدفع ضرر هؤلاء لفسد الدّين وكان فسادهم أعظم من فساد استيلاء العدو من أهل الحرب؛ فإنّ هؤلاء إذا استولوا لم يفسدوا القلوب وما فيها من الدّين إلّا تبعاً وأما أولئك فهم يفسدون القلوب ابتداءً."

"Just like the leaders of innovation from the people of the statements which oppose the Book and the Sunnah, or the acts of worship which oppose the Book and the Sunnah. Then verily clarifying their situation and warning the Ummah against them is obligatory according to the agreement of the Muslims. It was said to Ahmad ibn Hanbal: 'A man fasts, prays and goes

<sup>124</sup> Al-Hujjah fi Bayān Al-Mahajjah by Abū Mansūr Al-Asbahānī (1/254).

<sup>125</sup> Sharh As-Sunnah by Al-Baghawī (1/227).

*in i'tikāf, is he more beloved to you or a man who speaks out against the people of innovation?' So he said: 'If he stands up and prays and goes in i'tikāf, then he is verily (beneficial) for himself. But if he speaks out against the people of innovation, then he is verily (beneficial) for the Muslims, and that is better.' So he clarified that the benefit for such a person is general for all of the Muslims in their religion and it's a type of striving in the path of Allāh. Since purifying the path of Allāh, His religion, His way and His law, and repelling the transgression of these people and having enmity towards them in this, is an obligation upon kifāyah according to the agreement of the Muslims. And if it had not been for someone raised by Allāh, then the harm of these would result in the corruption of the religion, and its corruption is worse than the corruption of being conquered by the enemy from the people of war (against the Muslims). Because if they conquer, they do not corrupt the hearts and what is in them of religion, except what comes later. But these (innovators), they corrupt the hearts from the beginning."*<sup>126</sup>

And he also said:

"والداعي إلى البدعة مستحق العقوبة باتفاق المسلمين وعقوبته تكون تارة بالقتل وتارة بما دونه كما قتل السلف جهم بن صفوان والجعد بن درهم وغيلان القدري وغيرهم. ولو قدر أنه لا يستحق العقوبة أو لا يمكن عقوبته فلا بد من بيان بدعته والتحذير منها فإن هذا من جملة الأمر بالمعروف والنهي عن المنكر الذي أمر الله به ورسوله."

*"And the one who invites towards the innovation deserves the punishment according to the agreement of the Muslims. And his punishment is sometimes by execution, and sometimes by other things. Just as the Salaf killed Jahm ibn Safwān, Al-Ja'd ibn Dirham and Ghaylān the qadarī. And if it is estimated that he does not deserve the punishment or it is not possible to punish him, then it is a must to clarify his innovation and warning against it. For verily this is from commanding the good and forbidding the evil which Allāh has commanded His Messenger to do."*<sup>127</sup>

<sup>126</sup> Majmū' Al-Fatāwā (28/231).

<sup>127</sup> Majmū' Al-Fatāwā (35/414).

**Chapter: What was narrated from the words of the Sahābah (radiAllāhu ‘anhum) regarding warning against the people of innovation, boycotting them and being severe towards them**

Much has been narrated from the words and deeds of the Sahābah which proves the obligation of warning against the people of innovation, boycotting them and being severe towards them. And from this is:

1. What was narrated from the story of Amīr Al-Muminīn ‘Umar ibn Al-Khattāb (radiAllāhu ‘anhu) with Sabīgh ibn ‘Isl who used to ask around about the unclear of the Qurān and leave the clear of it. I will bring the story, with its chain of narration, from Ash-Sharī’ah by Al-Ājurri, and after it I will bring the commentary of Al-Ājurri regarding it.

Abū Bakr Muhammad ibn Al-Husayn Al-Ājurri said in Ash-Sharī’ah:

"حَدَّثَنَا أَبُو بَكْرِ عَبْدَ اللَّهِ بْنُ مُحَمَّدٍ بْنُ عَبْدِ الْحَمِيدِ الْوَاسِطِيُّ قَالَ: حَدَّثَنَا إِسْمَاعِيلُ بْنُ أَبِي الْخَارِثِ قَالَ: حَدَّثَنَا مَكِّيُّ بْنُ إِبْرَاهِيمَ قَالَ: حَدَّثَنَا الْجَعِيدُ بْنُ عَبْدِ الرَّحْمَنِ، عَنْ يَزِيدَ بْنِ خَصِيفَةَ، عَنْ السَّائِبِ بْنِ يَزِيدَ قَالَ: أَتَى عُمَرَ بْنَ الْخَطَّابِ رَضِيَ اللَّهُ عَنْهُ فَقَالُوا: يَا أَمِيرَ الْمُؤْمِنِينَ، إِنَّا لَقِينَا رَجُلًا يَسْأَلُ عَنْ تَأْوِيلِ الْقُرْآنِ، فَقَالَ: اللَّهُمَّ أَمَكْتَنِي مِنْهُ قَالَ: فَبَيْنَا عُمَرُ ذَاتَ يَوْمٍ يَغْدِي النَّاسَ، إِذْ جَاءَهُ رَجُلٌ عَلَيْهِ ثِيَابُ وَعِمَامَةٌ يَتَغَدَّى حَتَّى إِذَا فَرَغَ قَالَ: يَا أَمِيرَ الْمُؤْمِنِينَ ﴿وَالذَّارِيَاتِ ذُرُوءًا﴾ فَالْحَامِلَاتِ وِقْرًا ﴿الذَّارِيَاتِ﴾ ١ - ٢ فقال عمر: أنت هو؟ فقام إليه فحسر عن ذراعيه فلم يزل يجلده حتى سقطت عمامته، فقال: " وَالَّذِي نَفْسُ عُمَرَ بِيَدِهِ، لَوْ وَجَدْتُكَ مَحْلُوقًا لَضَرَبْتُ رَأْسَكَ، أَلْبَسُوهُ ثِيَابَهُ، وَاحْمِلُوهُ عَلَى قَتَبٍ، ثُمَّ أَخْرَجُوهُ حَتَّى تَقْدَمُوا بِهِ بِلَادَهُ، ثُمَّ لِيَقُمْ خَطِيبًا، ثُمَّ لِيَقُلْ: إِنَّ صَبِيغًا طَلَبَ الْعِلْمَ فَأَخْطَأَهُ. فَلَمْ يَزَلْ وَضِعًا فِي قَوْمِهِ حَتَّى هَلَكَ وَكَانَ سَيِّدَ قَوْمِهِ.

"Abū Bakr ‘Abdullāh ibn Muhammad ibn ‘Abdīl-Hamīd Al-Wāsiṭī narrated to us and said: Ismā’īl ibn Abī Al-Hārith narrated to us and said: Makkī ibn Ibrāhīm narrated to us and said: Al-Ju’ayd ibn ‘Abdir-Rahmān narrated to us, from Yazīd ibn Khusayfah, from As-Sāib ibn Yazīd who said: Some people came to ‘Umar ibn Al-Khattāb and said: ‘O Amīr Al-Muminīn, we have verily met a man who asks about the interpretation of

the Qurān.’ So He said: ‘O Allāh, make it possible for me to get a hold of him.’ He said: So when ‘Umar one day was feeding the people breakfast, a man who was wearing a garment and a turban came to him and ate breakfast. Then when he was finished he said: ‘O Amīr Al-Muminīn.

﴿وَالذَّارِيَاتِ ذُرُوءًا فَالْحَامِلَاتِ وِقْرًا﴾

**“By those scattering (and) dispersing. And those carrying a load.” (Adh-Dhāriyāt 51:1-2)’**

So ‘Umar said: ‘Are you him (who asks about the unclear)?’ Then he got up to him and uncovered his arm, and he did not stop whipping him until his turban fell off. Then he said: ‘By the One in Whose Hand the soul of ‘Umar is in, if I find you shaven then I will strike your head. Let him wear his clothes, and carry him upon a small saddle and then drive him out until you reach his land. And then a speaker should get up and say: Verily Sabīgh sought the knowledge but he failed to achieve it.’ And he remained dishonored among his people until he died, and he used to be a leader of his people.

أخبرنا أبو عبيد عليّ بن الحسين بن حرب القاضي قال: حدّثنا أبو الأشعث أحمد بن المقدم قال: حدّثنا حماد بن زيد، عن يزيد بن حازم، عن سليمان بن يسار: أنّ رجلاً من بني تميم يقال له: صبيغ بن عسل، قدم المدينة، وكانت عنده كتب، فجعل يسأل عن متشابه القرآن، فبلغ ذلك عمر رضي الله عنه فبعث إليه وقد أعدّ له عراجين التخل، فلمّا دخل عليه جلس، فقال له عمر: من أنت؟ فقال: أنا عبد الله صبيغ فقال عمر: وأنا عبد الله عمر، ثمّ أهوى إليه فجعل يضربه بتلك العراجين، فما زال يضربه حتّى شجّه، فجعل الدّم يسيل على وجهه، فقال: حسبك يا أمير المؤمنين، فقد والله ذهب الذي كنت أجد في رأسي.

Abū ‘Ubayd ‘Alī ibn Al-Husayn ibn Harb Al-Qādī informed us and said: Abū Al-Ash‘ab Ahmad ibn Miqdām narrated to us and said: Hammād ibn Zayd narrated to us, from Yazīd ibn Hāzim, from Sulaymān ibn Yasār: That a man from Banū Tamīm who was called Sabīgh ibn ‘Isl came to Al-Madīnah, and he had some books with him. Then he began to ask about the unclear of the Qurān. This then reached ‘Umar (radiAllāhu ‘anhu), so he sent for him and he verily prepared two palm branches. Then when he entered upon him he sat down. So ‘Umar said to him: ‘Who are you?’ So

he said: 'I am the slave of Allāh Sabīgh.' So 'Umar said: 'And I am the slave of Allāh 'Umar.' Then he leaned towards him and began to strike him with those palm branches. And he continued to strike him until he opened a cut on him, so the blood began to flow down his face. Then he said: 'It is enough, O Amīr Al-Muminīn. For by Allāh, verily that which I used to find in my head has disappeared.'

قال محمد بن الحسين: فإن قال قائل: فمن يسأل عن تفسير ﴿وَالذَّارِيَاتِ ذُرُوءًا﴾ فَالْحَامِلَاتِ وِقْرًا ﴿استحقَّ الضَّرب، والتَّكْيِيلُ بِهِ وَالْهَجْرَةُ قِيلَ لَهُ: لَمْ يَكُنْ ضَرْبَ عَمْرِ رَضِيَ اللَّهُ عَنْهُ لَهُ بِسَبَبٍ عَنْ هَذِهِ الْمَسْأَلَةِ، وَلَكِنْ لَمَّا تَأَدَّى إِلَى عَمْرِ مَا كَانَ يَسْأَلُ عَنْهُ مِنْ مُتَشَابِهِ الْقُرْآنِ مِنْ قَبْلِ أَنْ يَرَاهُ عِلْمُ أَنَّهُ مُفْتَوْنٌ، قَدْ شَغَلَ نَفْسَهُ بِمَا لَا يَعُودُ عَلَيْهِ نَفْعُهُ، وَعِلْمُ أَنَّ اشْتِغَالَهُ بِطَلَبِ عِلْمِ الْوَاجِبَاتِ مِنْ عِلْمِ الْحَلَالِ وَالْحَرَامِ أَوْلَى بِهِ، وَتَطَلَّبُ عِلْمِ سُنَنِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَوْلَى بِهِ، فَلَمَّا عِلْمُ أَنَّهُ مُقْبِلٌ عَلَى مَا لَا يَنْفَعُهُ، سَأَلَ عَمْرَ اللَّهُ تَعَالَى أَنْ يَمَكِّنَهُ مِنْهُ، حَتَّى يَنْكَلُ بِهِ، وَحَقٌّ: يَحْذَرُ غَيْرَهُ؛ لِأَنَّهُ رَاعٍ يَجِبُ عَلَيْهِ تَفَقُّدُ رَعِيَّتِهِ فِي هَذَا وَفِي غَيْرِهِ، فَأَمَكَّنَهُ اللَّهُ تَعَالَى مِنْهُ وَقَدْ قَالَ عَمْرُ رَضِيَ اللَّهُ عَنْهُ: سَيَكُونُ أَقْوَامٌ يُجَادِلُونَكُمْ بِمُتَشَابِهِ الْقُرْآنِ فَخَذَوْهُمْ بِالسَّنَنِ، فَإِنَّ أَصْحَابَ السَّنَنِ أَعْلَمُ بِكِتَابِ اللَّهِ تَعَالَى."

Muhammad ibn Al-Husayn (Al-Ājurri) said: So if someone should say: 'So whoever asks about the tafsīr of "By those scattering (and) dispersing. And those carrying a load", deserves to be struck and have exemplary punishment and to be boycotted?' Then it is said to him: 'Umar did not strike him due to this issue. Rather, when it reached 'Umar what he was asking about from the unclear of the Qurān before he even saw him, he knew that had been afflicted. He was occupying himself with that which does not return any benefit to him. And he knew that him occupying himself with seeking the knowledge of the obligatory acts of worship from the knowledge of halāl and harām was more suitable for him. And seeking the knowledge of the Sunan of the Messenger of Allāh (sallAllāhu 'alayhi wa sallam) was more suitable for him. So when he knew that he had turned to what does not benefit him, 'Umar asked Allāh – the Exalted – to make it possible for him to get a hold of him so he could make an example out of him. And for him to warn others. Because he is a shepherd and it is an obligation upon him to inspect his subjects; both this man and others than him. So Allāh made it possible for him to meet him. And verily did 'Umar (radiAllāhu 'anhu) say: 'There will come a people who will dispute with

you using the unclear of the Qurān. So take (i.e. answer) them with the Sunan. For verily the companions of the Sunan are more knowledgeable about the Book of Allāh the Exalted.”<sup>128</sup>

2. And it was narrated in Sahīh Muslim that ‘Abdullāh ibn ‘Umar said: I heard the Messenger of Allāh (sallAllāhu ‘alayhi wa sallam) say:

”« لا تمنعوا نساءكم المساجد إذا استأذنكم إليها » قال: فقال بلال بن عبد الله: والله لمنعهن، قال: فأقبل عليه عبد الله: فسبّه سبّا سيّما ما سمعته سبّه مثله قطّ وقال: أخبرك عن رسول الله صلى الله عليه وسلم وتقول: والله لمنعهن. ”

“Do not prevent your women from going to the mosques if they ask for your permission to do so.’ So Bilāl ibn ‘Abdillāh said: ‘By Allāh, we will verily prevent them.’ He said: So ‘Abdullāh turned to him and insulted him with an evil insult, the similar of which I have never heard him use before. And he said: ‘I inform you from the Messenger of Allāh (sallAllāhu ‘alayhi wa sallam), and you say: By Allāh, we will verily prevent them.’”<sup>129</sup>

And in Musnad Ahmad:

” فما كلمه عبد الله حتى مات. ”

“So ‘Abdullāh did not speak to him until he died.”<sup>130</sup>

And this Bilāl is the son of ‘Abdullāh ibn ‘Umar (radiAllāhu ‘anhu). So notice how he boycotted his son until he died, and he insulted him with a severe insult due to what he said.

3. And in the Muwatta of Mālik from ‘Atā ibn Yasār:

”أَنَّ معاوية بن أبي سفيان، باع سقاية من ذهب، أو ورق بأكثر من وزنها، فقال أبو الدرداء: سمعت رسول الله صلى الله عليه وسلم، ينهى عن مثل هذا إلاّ مثلاً بمثل، فقال له معاوية: ما أرى بمثل هذا

<sup>128</sup> Ash-Sharī‘ah by Al-Ājurri (1/481).

<sup>129</sup> Sahīh Muslim (442).

<sup>130</sup> Musnad Ahmad (4933).

بأسا، فقال أبو الدرداء: "من يعذربي من معاوية؟ أنا أخبره عن رسول الله صلى الله عليه وسلم، ويخبرني عن رأيه، لا أسألك بأرض أنت بها"، ثم قدم أبو الدرداء، على عمر بن الخطاب، فذكر ذلك له، فكتب عمر بن الخطاب، إلى معاوية: "أن لا يبيع ذلك إلّا مثلا بمثل وزنا بوزن".

*"That Mu'āwiyah ibn Abī Sufyān sold a drinking cup of gold or a paper for more than its weight, so Abū Ad-Dardā said: 'I heard the Messenger of Allāh (sallAllāhu 'alayhi wa sallam) prohibit something like this, except if the exchange is between two of the same things.' So Mu'āwiyah said to him: 'I don't see any harm in something like this.' So Abū Ad-Dardā said: 'Who will excuse me from Mu'āwiyah? I inform him (about a hadīth) from the Messenger of Allāh (sallAllāhu 'alayhi wa sallam) and he informs me about his (own) opinion. I will not live alongside you in any country you will live in.' Then Abū Ad-Dardā went to 'Umar ibn Al-Khattāb and mentioned this to him. So 'Umar ibn Al-Khattāb wrote to Mu'āwiyah: 'That he should not sell this, except if the exchanged things are the same, and the weight is the same.'"<sup>131</sup>*

Notice how Abū Ad-Dardā boycotted him despite the fact that Mu'āwiyah (*radiAllāhu 'anhu*) did not want to oppose the saying of the Prophet (*sallAllāhu 'alayhi wa sallam*). Rather he thought that the judgment of interest was for the credit and not for the increase, before the judgment became clear for him.

4. And in the two Sahīh (this wording is the one narrated by Muslim):

"أَنَّ قَرِيبًا لِعَبْدِ اللَّهِ بْنِ مَعْقِلٍ خَذَفَ، قَالَ: فَهَاهُ، وَقَالَ: إِنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ نَهَى عَنِ الْخَذَفِ، وَقَالَ: «إِنَّهَا لَا تَصِيدُ صَيْدًا، وَلَا تَنْكُأُ عَدُوًّا، وَلَكِنَّهَا تَكْسِرُ السَّيْرَ، وَتَفْقَأُ الْعَيْنَ»، قَالَ: فَعَادَ، فَقَالَ: أَحَدَثْتُكَ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ نَهَى عَنْهُ، ثُمَّ تَخَذَفَ، لَا أَكَلِمَكَ أَبَدًا."

*"That a relative of 'Abdullāh ibn Mughaffal threw something. He said: So he prohibited him (from doing so), and he said: 'Verily the Messenger of Allāh (sallAllāhu 'alayhi wa sallam) prohibited throwing things.'"<sup>132</sup> And*

<sup>131</sup> Muwatta Mālik (2336).

<sup>132</sup> Ibn Al-Athīr said: "It is when you throw small stones or seeds which you take between your two index fingers and throw it. Or you take a slingshot made of wood and



he said: 'It verily does not catch a fish and it does not wound an enemy, rather it brakes the tooth and gouges out the eye.' He said: So he did it again. So he said: 'I narrate to you that the Messenger of Allāh (sallAllāhu 'alayhi wa sallam) prohibited this, then you throw (again). I will never speak to you again.'"<sup>133</sup>

#### 5. And in Az-Zuhd by Ahmad ibn Hanbal:

"أَنَّ عبد الله بن مسعود أبصر رجلا يضحك في جنازة، فقال: تضحك في جنازة لا أكلمك أبدا."

"That 'Abdullāh ibn Mas'ūd saw a man laughing at a funeral prayer, so he said: 'Are you laughing at a funeral prayer? I will never speak to you again.'"<sup>134</sup>

#### 6. And in As-Sunnah by Harb Al-Karmānī:

"أَنَّهُ ذَكَرَ عِنْدَ ابْنِ عَمْرِو بْنِ قُومٍ يَكْذِبُونَ بِالْقَدَرِ، فَقَالَ: "لَا تَجَالِسُوهُمْ، وَلَا تَسَلِّمُوا عَلَيْهِمْ، وَلَا تَعُودُوا مَرْضَاهُمْ، وَلَا تَشْهَدُوا جَنَائِزَهُمْ، وَأَخْبِرُوهُمْ أَنِّي مِنْهُمْ بَرِيءٌ، وَأَنْتُمْ مَعِيَ بَرَاءٌ، وَهُمْ مَجُوسُ هَذِهِ الْأُمَّةِ."

"That in front of Ibn 'Umar some people who rejects the Qadar were mentioned, so he said: 'Do not sit with them, do not greet them, do not visit their sick, do not attend their funerals and inform them that I am free from them and that they are free from me. And they are the Majūs of this Ummah.'"<sup>135</sup>

#### 7. And in Al-Adab Al-Mufrad, from 'Abdullāh ibn 'Amr ibn Al-'As (radiAllāhu 'anhumā) who said:

"لا تعودوا شرّاب الخمر إذا مرضوا."

"Do not visit the heavy drinkers of alcohol if they get sick."<sup>136</sup>

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then throw small stones with it between your thumb and index finger." (An-Nihāyah fi Gharīb Al-Hadīth wal-Athar 232).

<sup>133</sup> Sahīh Al-Bukhārī (5479) and Sahīh Muslim (1954).

<sup>134</sup> Az-Zuhd by Imām Ahmad ibn Hanbal (888).

<sup>135</sup> Kitāb As-Sunnah from the Masāil of Harb ibn Ismā'īl Al-Karmānī (254).

<sup>136</sup> Al-Adab Al-Mufrad by Al-Bukhārī (529).

8. And also in Al-Adab Al-Mufrad, from 'Abdullāh ibn 'Amr ibn Al-'As (*radiAllāhu 'anhuma*) who said:

" لا تسلموا على شرب الخمر. "

*"Do not greet the heavy drinkers of alcohol."*<sup>137</sup>

9. And in Hilyah Al-Awliyā by Abū Nu'aym, that Ziyād ibn Jarīr Al-Asadī said:

" قدمت على عمر بن الخطاب وعليّ طيلسان وشاربي عاف، فسلمت عليه، فرفع رأسه فنظر إليّ ولم يرّد السلام، فانصرف عنه، فأتيت ابنه عاصما، فقلت له: لقد رُميت من أمير المؤمنين في الرأس، فقال: سأكفيك ذلك. فلقني أباه فقال: يا أمير المؤمنين، أخوك زياد بن جرير يسلم عليك فلم تردّ عليه السلام. فقال: " إني قد رأيت عليه طيلسانا، ورأيت شاربه عافيا قال: فرجع إليّ فأخبرني، فانطلقت فقصصت شاربي، وكان معي برد شققته فجعلته إزارا ورداء، ثم أقبلت إلى عمر فسلمت عليه، فقال: وعليك السلام، هذا أحسن مما كنت فيه يا زياد. "

*"I came to 'Umar ibn Al-Khattāb while I was wearing a pallium and my moustache was long. Then I greeted him, so he lifted his head and looked at me, but did not return my greeting. So I left him and I went to his son 'Āsim and said to him: 'I was verily shot in the head by Amīr Al-Muminīn.' So he said: 'I will take care of that for you.' So he met his father and said: 'O Amīr Al-Muminīn, your brother Ziyād ibn Jarīr greeted you, but you did not return his greeting.' So he said: 'I verily saw him wearing a pallium, and his moustache was long.' He said: So he returned to me and informed me. So I went and cut my moustache and I had a garment with me which I split into a waist cloth and a robe. Then I went to him and greeted him, so he said: 'And peace be upon you. This is better than the state you were in before, O Ziyād.'"*<sup>138</sup>

10. And in Musnad Ahmad from Bashīr ibn Ka'b, from 'Imrān ibn Husayn who said: The Messenger of Allāh (*sallAllāhu 'alayhi wa sallam*) said:

<sup>137</sup> Al-Adab Al-Mufrad by Al-Bukhārī (1017).

<sup>138</sup> Hilyah Al-Awliyā wa Tabaqāt Al-Asfiyā by Abū Nu'aym (4/197).

"الحياء خير كله" فقال بشير: فقلت: إنَّ منه ضعفا، وإنَّ منه عجزا. فقال: أحدثك عن رسول الله صلى الله عليه وسلم وتحييتني بالمعاريض لا أحدثك بحديث ما عرفتكم. فقالوا: يا أبا نجيد إنَّه طيب الهوى، وإنَّه وإنَّه فلم يزالوا به حتَّى سكن وحَدَّث."

*"‘Hayā (shyness) is all of goodness.’ So Bashīr said: So I said: ‘Verily some of it is weakness, and some of it is incapability.’ So he said: ‘I narrate to you from the Messenger of Allāh (sallAllāhu ‘alayhi wa sallam), and you bring me indirect speech. I will never narrate any hadīth to you as long as I know you.’ So they said: ‘O Abū Najīd, he verily had a good intention. And he verily, and he verily... (i.e. mentioning excuses for him).’ And they continued until he calmed down and narrated.”<sup>139</sup>*

And how good is what Ibn Battah said in Al-Ibānah Al-Kubrā, after he narrated it (i.e. previous narration) along with a number of narrations from the *Sahābah*, in which the boycott of the people of innovation was narrated. He said:

"فاعتبروا يا أولي الأبصار فشتان بين هؤلاء العقلاء السادة الأبرار الأخيار الذين ملئت قلوبهم بالغيرة على إيمانهم، والشح على أديانهم، وبين زمان أصبحنا فيه، وناس نحن منهم، وبين ظهرانيهم هذا عبد الله بن مغفل صاحب رسول الله صلى الله عليه وسلم، وسيد من ساداتهم يقطع رحمه، ويهجر حميمه حين عارضه في حديث رسول الله صلى الله عليه وسلم، وحلف أيضا على قطيعته، وهجرانه، وهو يعلم ما في صلة الأقربين، وقطيعة الأهلين. وعبادة بن الصامت وأبو الدرداء - سباه رسول الله صلى الله عليه وسلم حكيم هذه الأمة - وأبو سعيد الخدري يظعنون عن أوطانهم، وينتقلون عن بلدانهم، ويظهرون الهجرة لإخوانهم؛ لأجل من عارض حديث رسول الله صلى الله عليه وسلم، وتوقف عن استماع سنَّته، فإليت شعري كيف حالنا عند الله عزَّ وجلَّ، ونحن نلقى أهل الرِّيع في صباحنا والمساء، يستهزئون بآيات الله، ويعاندون سنَّة رسول الله صلى الله عليه وسلم حائدين عنها، وملحدين فيها؟ سلَّما الله وإياكم من الرِّيع والزَّلَل."

*"So learn the lesson – O you people of insight – because how big a difference there is between these intellects and leaders of the righteous and pious whose heart was filled up with protective jealousy for their imān and*

<sup>139</sup> Musnad Ahmad (19972).

*stinginess in their religion<sup>140</sup>, and between the time which we live in and the people which we are from and whom we live amongst. This is ‘Abdullāh ibn Mughaffal, the companion of the Messenger of Allāh (sallAllāhu ‘alayhi wa sallam) and a leader from their leaders, cutting of his family relations and boycotting his close friend when he opposed him regarding the hadīth of the Messenger of Allāh (sallAllāhu ‘alayhi wa sallam). And he also swore that he would abandon and boycott him while knowing what lies in in maintaining family ties and cutting of relatives. And ‘Ubādah ibn As-Sāmit and Abū Ad-Dardā – the Messenger of Allāh (sallAllāhu ‘alayhi wa sallam) called him the wise man of this Ummah – and Abū Sa’īd Al-Khudrī who (all) left their homeland, moved from their countries and openly showed the boycott of their brothers. (All this) due to the one who opposed the hadīth of the Messenger of Allāh (sallAllāhu ‘alayhi wa sallam) and stopped listening to his Sunnah. Yā layta shi’rī, how is our state with Allāh ‘azza wa jalla, while we meet the people of deviation in our mornings and in the evenings; they mock the verses of Allāh and they are stubborn towards the Sunnah of the Messenger of Allāh (sallAllāhu ‘alayhi wa sallam) while turning away from it and rejecting it. May Allāh keep us and you safe from deviation and mistakes.”<sup>141</sup>*

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<sup>140</sup> Translator: Meaning: The unwillingness to give any of their religion away or compromise in it.

<sup>141</sup> Al-Ibānah Al-Kubrā by Ibn Battah Al-‘Ukbarī (1/88)

## **Chapter: What was narrated from the words of the leaders of the Sunnah regarding warning against the people of innovation, boycotting them and being severe towards them**

After conveying what proves the obligation of boycotting the people of innovation, warning against them and being severe towards them from the Book, the *Sunnah*, the *ijmā'* (consensus) and the narrations of the *Sahābah*, I will begin to affirm this by the words of the people of knowledge and the leaders of the *Sunnah* from the *Tābi'ūn* and the followers of the *Tābi'ūn*, and then those who came after them who followed their path:

1. It was narrated in As-Sunnah by 'Abdullah ibn Imām Ahmad, from Ayyūb who said:

قال لي سعيد بن جبیر [ت 95هـ]: " ألم أرك مع طلق؟ قال: قلت: بلى، فما له؟ قال: لا تجالسه فإنه مرجئ، قال: قال أيوب: وما شاورته في ذلك ولكن يحق للمسلم إذا رأى من أخيه ما يكره أن يأمره وينهاه "

*"Sa'īd ibn Jubayr (d. 95h) said to me: 'Did I not see you with Talq?' He said: I said: 'Yes, indeed. What is wrong with him?' He said: 'Do not sit with him, for he is verily a murji.' He said: Ayyūb said: And I did not consult him regarding this, but it is the right of a Muslim if he sees something from his brother that he dislikes, that he commands him and forbids him."*<sup>142</sup>

2. And also in As-Sunnah by 'Abdullah ibn Imam Ahmad, from Abū Al-Mukhtār who said:

شكى ذرّ سعيد بن جبیر إلى أبي البختری الطائي فقال: مررت فسلمت عليه فلم يرّ عليّ، فقال أبو البختری لسعيد بن جبیر فقال سعيد: "إنّ هذا يجدد كلّ يوم دينا لا والله لا أكلمه أبدا".

*"Dharr complained over Sa'īd ibn Jubayr to Abū Al-Bakhtarī At-Tāi and said: 'I passed by and greeted him, but he did not return my greeting.' So Abū Al-Bakhtarī said (something) to Sa'īd ibn Jubayr (about this), so Sa'īd*

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<sup>142</sup> As-Sunnah by 'Abdullāh (637).

said: 'Verily this one makes up a new religion every day. By Allāh, I will never speak to him.'<sup>143</sup>

3. And also in As-Sunnah by 'Abdullāh, from Al-Mughīrah who said:

"مَرَّ إِبْرَاهِيمُ التَّيْمِيُّ بِإِبْرَاهِيمَ النَّخَعِيِّ [ت96هـ] فَسَلَّمَ عَلَيْهِ فَلَمْ يَرُدَّ عَلَيْهِ."

*"Ibrāhīm At-Taymī passed by Ibrāhīm An-Nakha'ī (d. 96h), so he greeted him, but he did not return his greeting."*<sup>144</sup>

4. And also in As-Sunnah by 'Abdullāh, from Maymūn Abū Hamzah who said:

قال لي إبراهيم النخعي: "لا تدعوا هذا الملعون يدخل عليّ بعد ما تكلم في الإرجاء - يعني حمّادا -"

*"Ibrāhīm An-Nakha'ī said to me: 'Do not let that cursed person enter upon me after he has spoken about irjā.' Meaning: Hammād (ibn Abī Sulaymān)."*<sup>145</sup>

5. And in Ash-Sharī'ah by Al-Ājurri he narrated a letter from 'Umar ibn 'Abdil-'Azīz (d. 110h) – *rahimahullāh* – to 'Adī ibn Artaah regarding the Qadariyyah. And from that which 'Umar ibn 'Abdil-'Azīz – *rahimahullāh* – said was:

"كتبْتُ إلَيَّ تسألني الحكم فيهم، فمن أوتيت به منهم فأوجعه ضربا، واستودعه الحبس، فإن تاب من رأيه السوء، وإلا فاضرب عنقه، والسّلام عليكم"

*"You have written to me asking me about the (correct) judgment regarding them. Whoever of them is brought to me, then I hurt him with strikes and I put him in prison. Then either he repents from his evil opinion, or else I behead him. And peace be upon you."*<sup>146</sup>

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<sup>143</sup> As-Sunnah by 'Abdullāh (652).

<sup>144</sup> As-Sunnah by 'Abdullah ibn Ahmad (650). And Ibrāhīm An-Nakha'ī – *rahimahullāh* – did not greet Ibrāhīm At-Taymī, because At-Taymī used to believe in *irjā*.

<sup>145</sup> As-Sunnah by 'Abdullāh ibn Ahmad (766).

<sup>146</sup> Ash-Sharī'ah by Al-Ājurri (2/933).

6. And in As-Sunnah by 'Abdullāh ibn Ahmad, from Yahyā Al-Bakkā who said:

«كانت رقاع تأتي الحسن - يعني الحسن البصري [ت110هـ] - من قبل عمرو بن عبيد فيها مسائل، فإذا علم أنّها من قبله لم يجب فيها»

*"Patches would come to Al-Hasan - meaning: Al-Hasan Al-Basrī (d.110h) - from 'Amr ibn 'Ubayd<sup>147</sup> with questions on them. Then if he knew it had come from him he would not answer them."*<sup>148</sup>

7. And in As-Sunnah by Harb Al-Karmānī, from Abū 'Āsim who said:

"نعت زفر بن الهذيل إلى سفیان الثوري [ت161هـ]، فقال: الحمد لله عافانا ممّا ابتلى ناسا كثيرا به"

*"I announced the death of Zifr ibn Al-Hudhayl to Sufyān Ath-Thawrī (d. 161h), so he said: 'All praise is due to Allāh who protected us from what many people were afflicted with.'"*<sup>149</sup>

Notice how Sufyān Ath-Thawrī praised his Lord for the death of Zifr, because he was from the people of *raī* (opinion).

8. And in Al-Ibānah Al-Kubrā by Ibn Battah, from Abū Sālih the writer of Layth who said: 'Alī 'Abdul-'Azīz ibn Mājishūn (d. 164) read for me and said:

"احذروا الجدل، فإنه يقربكم إلى كلّ موبقة، ولا يسلمكم إلى ثقة، ليس له أجل ينتهي إليه، وهو يدخل في كلّ شيء، فاتخذوا الكفّ عنه طريقا، فإنه القصد والهدى، وإنّ الجدل والتعمّق هو جور السبيل، وصراط الخطأ، فلا تحسبنّ التعمّق في الدين رسخا، فإنّ الرّاسخين في العلم هم الذين وقفوا حيث تناهى علمهم، واحذرهم أن يجادلوك بتأويل القرآن واختلاف الأحاديث عن رسول الله صلّى الله عليه وسلّم وتجادلهم فتزلّ كما زلّوا وتضلّ كما ضلّوا، فقد كفتك السيرة - يعني سيرة السلف - مؤنتها، وأقامت لك منها ما لم تكن لتعدله برأيك، ولا تتكلّفنّ صفة الدين لمن يطعن في الدين، ولا

<sup>147</sup> He is among the leaders of the Qadariyyah.

<sup>148</sup> As-Sunnah by 'Abdullāh ibn Ahmad (968).

<sup>149</sup> As-Sunnah from the Masail of Harb ibn Isma'il Al-Karmānī (629).

تَمَكَّنْهُمْ مِنْ نَفْسِكَ، إِنَّمَا يُرِيدُونَ أَنْ يُفْتَنُوكَ، أَوْ يَأْتُونَ بِشِبْهِةٍ فَيُضِلُّوكَ، وَلَا تَقْعُدْ مَعَهُمْ، قَالَ اللَّهُ عَزَّ وَجَلَّ: ﴿فَلَا تَقْعُدْ بَعْدَ الذِّكْرِى مَعَ الْقَوْمِ الظَّالِمِينَ﴾ "

*"Beware of disputing, for it verily brings you close to all major sins and it does not drive you to something trustworthy. It does not have a limit where it will end and it enters into everything. So take abstaining from it as a path, for verily it is the target and the guidance. Verily disputing and delving deep into issues is an unjust way and the path of mistake, so do verily not believe that delving into issues in the religion is (equal to) being firmly established. For verily those who are firmly established in knowledge, they are those who stops when their knowledge comes to an end. And beware against them that they dispute (and debate) with you using the (wrong) interpretation of the Qurān and the ahādīth from the Messenger of Allāh in which there is disagreement. And you dispute with them, so you make mistakes like they made mistakes, and you go astray just like they went astray. Verily is the method enough for you – meaning the method of the Salaf – in its provisions, and it has established for you what you could not establish with your own opinion. And you will verily not be held responsible for describing the religion to those who challenge (or slanders) the religion. And do not make yourself available to them, for verily they want to deceive you or bring a doubt to you so you go astray. And do not sit with them. Allāh – 'azza wa jalla – said:*

﴿فَلَا تَقْعُدْ بَعْدَ الذِّكْرِى مَعَ الْقَوْمِ الظَّالِمِينَ﴾

**"Then do not sit with the unjust people after remembering."** (Al-An'ām 6:68)<sup>150</sup>

9. And in An-Nawādir waz-Ziyādāt, that Mālik ibn Anas (d. 179h) – rahimahullāh – said:

"القدرية قوم سوء فلا تتخالطوهم ولا تصلوا وراءهم، وإن جامعتموهم في ثغر فأخرجوهم منه"

*"The Qadariyyah are an evil people, so do not mix with them and do not pray behind them. And if you become gathered with them in a thaghr (a*

<sup>150</sup> Al-Ibānah Al-Kubrā by Ibn Battah (685).



place belonging to the Muslims that borders the kuffār), then drive them out from it.”<sup>151</sup>

10. And in Kitāb Al-Jāmi’ by Ibn Abī Zayd Al-Qayrawānī that Mālik ibn Anas – *rahimahullāh* – said:

"لا تسلم على أهل الأهواء ولا تجالسهم إلا أن تغلظ عليهم، ولا يعاد مريضهم، ولا تحدث عنهم الأحاديث"

*“Do not greet the people of desires and do not sit with them, except if you are severe against them. And do not visit their sick and do not narrate any ahādīth from them.”*<sup>152</sup>

11. And in Al-Mudawwanah, that Mālik ibn Anas – *rahimahullāh* – said:

"إذا علمت أنّ الإمام من أهل الأهواء فلا تصلّ خلفه ولا يصليّ خلف أحد من أهل الأهواء"

*“If you know that the imām is from the people of desires, then do not pray behind him. And do not pray behind anyone from the people of desires.”*<sup>153</sup>

12. And in Tārīkh Dimashq that ‘Abdullāh ibn Al-Mubārak (d. 181h) – *rahimahullāh* – said:

"ولا أرى حرمة يوما لمبتدع وهنّا يكون له مّي وأوهانا"

*“And I do not see the inviolability for the innovator any day,*

*I will make him weak, weakness upon weakness.”*<sup>154</sup>

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<sup>151</sup> An-Nawādir waz-Ziyādāt ‘alā mā fī Al-Mudawwanah min ghayrihā min Al-Ummahāt by Ibn Abī Zayd Al-Qayrawānī (14/554).

<sup>152</sup> Kitāb Al-Jāmi’ fī As-Sunan wal-Maghāzī wat-Tārīkh by Ibn Abī Zayd Al-Qayrawānī (p. 25).

<sup>153</sup> Al-Mudawwanah by Imām Mālik (1/83).

<sup>154</sup> Tarikh Dimashq by Ibn ‘Asākir (32/451) and Al-Jāmi’ fī ‘Aqāid wa Rasāil Ahlis-Sunnah wal-Athar by the Shaykh Abū ‘Abdillāh ‘Ādil Ālu Hamdān Al-Ghāmīdī (p. 204).

13. And in Dhamm Al-Kalām by Al-Harawī that the Imām Muhammad ibn Idrīs Ash-Shāfi'ī (d.204h) – *rahimahullāh ta'ālā* – said:

"مذهبي في أهل الكلام مذهب عمر في صبيغ، تقنّع رؤوسهم بالسيّاط، ويسيّرون من البلاد"

*"My madhhab regarding the people of kalām is the madhhab of 'Umar regarding Sabīgh. Their faces are disguised with lashes, and they are driven out of the lands."*<sup>155</sup>

14. And in Al-Bida' by Ibn Waddāh, he conveyed the letter of Abū Sa'īd Asad ibn Mūsā – *rahimahullāh* – who became known as Asad As-Sunnah (the lion of the *Sunnah*) (d.212h), which he wrote to Al-Asad ibn Al-Furāt. And I bring here the letter in its full length, due to its importance:

"أخبرني محمد بن وضّاح، عن غير واحد أنّ أسد بن موسى كتب إلى أسد بن الفرات: اعلم أي أخي أنّما حملني على الكتاب إليك ما ذكر أهل بلادك من صالح ما أعطاك الله من إنصافك الناس وحسن حالك ممّا أظهرت من السنّة، وعيبك لأهل البدعة، وكثرة ذكرك لهم، وطعنك عليهم، فقمعهم الله بك، وشدّ بك ظهر أهل السنّة، وقوّك عليهم بإظهار عيبيهم والطعن عليهم، فأذلّهم الله بذلك، وصاروا ببدعتهم مستترين، فأبشّر أي أخي بثواب ذلك، واعتدّ به أفضل حسناتك من الصلّاة والصّيام والحجّ والجهاد، وأين تقع هذه الأعمال من إقامة كتاب الله وإحياء سنّة رسوله؟ وقد قال رسول الله صلى الله عليه وسلم: «من أحيا شيئا من سنّتي كنت أنا وهو في الجنّة كهاتين» وضمّ بين أصبعيه، وقال: «أيّما داع دعا إلى هذا فاتّبع عليه كان له مثل أجر من تبعه إلى يوم القيامة»، فمن يدرك أجر هذا بشيء من عمله؟ وذكر أيضا أنّ الله عند كلّ بدعة كيد بها الإسلام وليّا لله يذبّ عنها وينطق بعلاّماتها، فاعتنم يا أخي هذا الفضل، وكن من أهله؛ فإنّ التّبيّ صلى الله عليه وسلم قال لمعاذ حين بعثه إلى اليمن وأوصاه وقال: «لأنّ يهدي الله بك رجلا خير لك من كذا وكذا»، وأعظم القول فيه، فاعتنم ذلك، وادع إلى السنّة حتّى يكون لك في ذلك ألفة وجماعة يقومون مقامك إن حدث بك حدث؛ فيكونون أئمة بعدك، فيكون لك ثواب ذلك إلى يوم القيامة كما جاء الأثر، فاعمل على بصيرة ونية وحسبة؛ فيرة الله بك المبتدع المفتون الزّائع الحائر، فتكون خلفا من نبيّك صلى الله عليه وسلم؛ فإنّك لن تلقى الله بعمل يشبهه، وإياك أن يكون لك من أهل البدع أخ، أو جليس، أو صاحب؛ فإنّه جاء

<sup>155</sup> Dhamm Al-Kalām wa Ahlihi by Abū Ismā'īl Al-Harawī (p. 527).

الأثر: من جالس صاحب بدعة نزعته منه العصمة، ووكل إلى نفسه، ومن مشى إلى صاحب بدعة مشى في هدم الإسلام، وجاء: ما من إله يُعبد من دون الله أبغض إلى الله من صاحب هوى، وقد وقعت اللعنة من رسول الله صلى الله عليه وسلم على أهل البدع، وأن الله لا يقبل منهم صرفا ولا عدلا ولا فريضة ولا تطوعا، وكلما ازدادوا اجتهادا وصوما وصلاة ازدادوا من الله بعدا، فافرض مجالسهم، وأذهم، وأبعدهم كما أبعدهم الله وأذهم رسول الله صلى الله عليه وسلم وأئمة الهدى بعده.

*“Muhammad ibn Waddāh informed me, from more than one person, that Asad ibn Mūsā wrote to Asad ibn Al-Furāt: Know, O brother, that what made me write to you, is what the people of your country has mentioned to me regarding the goodness which Allāh has given you of treating the people fairly, your favorable situation from what you have openly shown of the Sunnah, your criticism of the people of innovation, mentioning them often and slandering them. So (the result was that) Allāh suppressed (or silenced) them through you, He made firm the back of the people of the Sunnah through you and He made you stronger against them by showing their faults and slandering them. So Allāh humiliated them by this and they became hidden along with their innovation. So rejoice, O brother, due to the reward of this. And consider this better than your good deeds from the prayer, the fast, the Hajj and the jihād, because where are these deeds compared to establishing the Book of Allāh and the reviving of the Sunnah of His Messenger? Verily did the Messenger of Allāh (sallAllāhu ‘alayhi wa sallam) say: ‘Whoever revives something from my Sunnah, then me and him in Paradise will be as these two.’ And he gathered between his two fingers. And he said: ‘Verily a caller who invites to this and then is followed in it, he will have the same as the reward of the one who followed him until the Day of Resurrection.’ And who is able to achieve any of these things with his (other) deeds? And he also mentioned that Allāh, for every innovation that tries to deceive Islām, has a walī who will protect it and speak out about it’s (i.e. the innovation) signs. So seize the opportunity, O my brother, of this goodness and be from its people. For verily the Prophet (sallAllāhu ‘alayhi wa sallam) said to Mu’ādh when he sent him to Yaman and he advised him: ‘Verily if Allāh guides a man through you, then this is better for you than this and that.’ And he said some big words regarding it (i.e. the reward). So seize the opportunity and invite towards the Sunnah, until you have close*

friends in this and a Jamā'ah who can take you place if something should happen to you. Then they can be leaders after you, and by that you will have the reward of this until the Day of Resurrection just as this was narrated in the narration. So perform deeds upon insight, intention and while expecting a reward (from Allāh). Then Allāh will refute the afflicted deviated unjust innovator by you, and you will be a successor of your Prophet (sallAllāhu 'alayhi wa sallam). And you will verily not (be able to) meet Allāh with any deed that are similar to it. And beware of being the brother of the people of innovation, or someone who sits with them or accompanies them. For it was verily narrated: 'Whoever sits with an innovator, then the protection (of Allāh) is removed from him, and he is left to himself. And whoever walks to an innovator, he is walking towards the destruction of Islām.' And it was narrated: 'There is no deity which is worshipped besides Allāh which is more hated to Allāh, than the innovator.' And verily did the Messenger of Allāh (sallAllāhu 'alayhi wa sallam) curse the people of innovation, and (he said) that Allāh does not accept any obligatory or voluntary deeds from them, and that every time they increase in striving, fasting and praying, they increase in farness from Allāh. So refuse to sit with them, humiliate them and keep them away just as Allāh has kept them away and the Messenger of Allāh (sallAllāhu 'alayhi wa sallam) and the leaders of guidance after him humiliated them."<sup>156</sup>

**15.** And in As-Sunnah by 'Abdullāh ibn Ahmad, that Abū 'Ubayd Al-Qāsim ibn Sallām (d. 224h) – *rahimahullāh* – said:

"كَلَّمْتُ النَّاسَ وَكَلَّمْتُ أَهْلَ الْكِتَابِ، فَلَمْ أَرْ قَوْمًا أَوْسَخَ وَلَا أَقْدَرُ وَلَا أَطْفَسَ مِنَ الرَّافِضَةِ، وَلَقَدْ نَفَيْتُ ثَلَاثَةَ رِجَالٍ إِذْ كُنْتُ بِالْبَغْدَادِ قَاضِيًا جَهْمِيَّينَ وَرَافِضِيَّيْنِ، أَوْ رَافِضِيَّيْنِ وَجَهْمِيَّيْنِ، وَقُلْتُ مِثْلَكُمْ لَا يَجَاوِرُ أَهْلَ التَّغُورِ"

"I spoke with the people and I spoke with the people of the scripture, and I did not see a people more dirty, more filthy and more impure<sup>157</sup> than the

<sup>156</sup> Al-Bida' by Ibn Waddāh (7).

<sup>157</sup> Al-Azhari said: "At-Tafas (here translated as impure) is: The impurity of a person when he does not tend to cleaning himself. It is said: Fulān is impure (and) unclean: dirty." (Tahdhīb Al-Lughah 12/238)

*Rāfidah. And I verily banished three men when I was a judge in the city. Two from the Jahmiyyah and one rāfidī, or two from the Rāfidah and one jahmī. And I said: 'The likes of you should not live close to the people of the cities (that border to the lands of the disbelievers).'*"<sup>158</sup>

From this it can be understood that the people of innovation are not allowed to mix with the *mujahidūn* in the path of Allāh, and that the presence of the people of desires and innovations in the *thugūr* (cities that border to the lands of the disbelievers) is harmful for the *jihād* and the *mujahidūn*, and that the people of *jihād* are from the people who are most in need of the *Sunnah* and adhering to it, in order for Allah to give them support (and victory).

**16.** And in As-Sunnah by Harb Al-Karmānī he said:

"سألت إسحاق (يعني ابن راهويه) [ت238هـ] عن لعن أهل البدع؟ قال يستوجبون اللعنة."

*"I asked Ishāq (i.e. ibn Rāhūyah) (d.238h) about cursing the people of innovation? He said: 'They deserve to be cursed.'*"<sup>159</sup>

**17.** And also in As-Sunnah by Harb Al-Karmānī he said:

"سألت إسحاق بن راهويه قلت: رجل سرق كتابا من رجل فيه رأي جهم، أو رأي القدر؟ قال: يرمي به. قلت إنّه أخذه قبل أن يحرقه، أو يرمي به، هل عليه قطع قال: لا قطع عليه."

*"I asked Ishāq ibn Rāhūyah and said: 'A man steals a book from a man who has the opinion of Jahm, or the opinion of Qadar?' He said: 'He should throw it away.' I said: 'He was verily caught before he burned it or threw it away. Is cutting (off the hand) binding upon him?' He said: 'There is no cutting binding upon him.'*"<sup>160</sup>

**18.** And in the same (narration) as well he said:

<sup>158</sup> As-Sunnah by 'Abdullāh ibn Ahmad (491).

<sup>159</sup> As-Sunnah from the Masāil of Harb ibn Ismā'il Al-Karmānī (601).

<sup>160</sup> The previous source (602).

"قلت لإسحاق: رجل عنده كتاب فيه رأي الإرجاء، أو القدر، أو بدعة، فاستعترته منه فلمّا صار في يدي أحرقتّه، أو مزقته؟ قال: ليس عليك شيء."

"I said to Ishāq: 'A man has a book in which there is the opinion of irjā, Qadar or (another) innovation. So I borrowed it from him and when I had it in my hand I burned it or ripped it apart?' He said: 'There is no (blame or punishment) upon you.'"<sup>161</sup>

19. And also in As-Sunnah by Harb Al-Karmānī he said:

"سألت إسحاق (يعني ابن راهويه) [ت238هـ] عن غيبة أهل البدع؟ قال: ليس لهم حرمة."

"I asked Ishāq (i.e. ibn Rāhūyah) (d. 238h) about backbiting the people of innovation? He said: 'They have no hurmah (protection or inviolability).'"<sup>162</sup>

20. And he also said in it:

"سمعت أحمد (يعني ابن حنبل) [ت241هـ] يقول: "الرجل إذا كان صاحب بدعة يظهر ذلك، أو معلنا بفسقه، فليست له غيبة."

"I heard Ahmad (i.e. ibn Hanbal) (d. 241h) saying: 'If a man is an innovator and this is obvious or he shows this openly, then there is no backbiting of him (i.e. speaking bad behind him behind his back is not considered backbiting).'"<sup>163</sup>

21. And in Sharh Usūl I'tiqād Ahlis-Sunnah wal-Jamā'ah by Al-Lālakāī, in the version of 'Abdūs Al-'Attār of Usūl As-Sunnah by the Imām of Ahlus-Sunnah Ahmad ibn Hanbal. Ahmad ibn Hanbal said:

<sup>161</sup> The previous source (602).

<sup>162</sup> The previous source (652).

<sup>163</sup> The previous source (651).

"أصول السنة عندنا التمسك بما كان عليه أصحاب رسول الله صلى الله عليه وسلم، والافتداء بهم، وترك البدع، وكل بدعة فهي ضلالة، وترك الخصومات والجلوس مع أصحاب الأهواء، وترك المراء والجدال والخصومات في الدين."

*"The fundamental principles of Sunnah for us are: Adhering to that which the Companions of the Messenger of Allāh (sallAllāhu alayhi wa sallam) were upon. And leaving innovations. And every innovation is misguidance. And leaving (both) the disputes (with the people of desires) and sitting with the people of desires (i.e. innovation). And leaving arguing, discussing and disputes in the religion."*<sup>164</sup>

**22.** And in Ijtimā' Al-Juyūsh by Ibn Al-Qayyim he conveyed the 'aqidah of Ismā'īl ibn Yahyā Al-Muzanī (d. 264h) *rahimahullāh*. And in it is:

"والإمساك عن تكفير أهل القبلة، والبراءة منهم فيما أحدثوا ما لم يبتدعوا ضلالة، فمن ابتدع منهم ضلالة كان عن أهل القبلة خارجا ومن الدّين مارقا ويتقرّب إلى الله بالبراءة منه، ونهجر ونتجنّب عزّته فهي أعدى من عرّة الجرب."

*"And refraining from declaring takfīr upon the people of the qiblah and disassociating from them due to what they do (of mistakes), except if they innovate a misguidance. So whoever among them innovates a misguidance, then he has exited from the people of the qiblah and passed through the religion, and nearness to Allāh is sought by disassociating from him. And we boycott and avoid his itch because it is even worse than the itch of scabies."*<sup>165</sup>

**23.** And in Sharh Usūl I'tiqād Ahlus-Sunnah wal-Jamā'ah by Al-Lālākāī:

"قال أبو محمد: وسمعت أبي (يعني أبا حاتم الرازي [ت277هـ] رحمه الله) وأبا زرعة (يعني أبا زرعة الرازي [ت264هـ]) يأمران بهجران أهل الزيغ والبدع يغلظان في ذلك أشد التغلظ، وينكران وضع

<sup>164</sup> Sharh Usūl I'tiqād Ahlus-Sunnah wal-Jamā'ah by Abū Al-Qāsim Al-Lālākāī (p. 176).

<sup>165</sup> Ijtimā' Al-Juyūsh Al-Islāmiyyah 'ala Ghazw Al-Mu'attilah Al-Jahmiyyah (2/169).

الكتب برأي في غير آثار، وينهيان عن مجالسة أهل الكلام والنظر في كتب المتكلمين، ويقولان لا يفلح صاحب كلام أبداً.

*"Abū Muhammad said: And I heard my father (i.e. Abū Hātim Ar-Rāzī (d. 277h) rahimahullāh) and Abū Zur'ah Ar-Rāzī (d. 264h) both commanding the boycott of the people of deviation and innovation, and they would be very severe in this. And they would reject that anyone should write a book with (his own) opinion or without narrations. And they would forbid sitting with the people of kalām (philosophy) and looking in the books of the Mutakallimūn. And they would say that a follower of kalām never would be successful."*<sup>166</sup>

24. And Harb Al-Karmānī (d. 280h) – rahimahullāh – said in his 'aqīdah:

"ولا أحب الصلاة خلف أهل البدع، ولا الصلاة على من مات منهم."

*"And I do not like the pray behind the people of innovation, nor to pray (the funeral prayer) for any of them who dies."*<sup>167</sup>

25. And in Dhamm Al-Kalām wa Ahlihi by Al-Harawī that Muhammad ibn Ibrāhīm Al-Būsanjī (d. 290h) said:

"...ومن أجل بعض ما ذكرنا اشتدت الخلفاء المهديون على ذوي الجدل والكلام في الدين، وعلى ذوي المنازعات والخصومات في الإسلام والإيمان، ومتى نجم منهم ناجم في دهره أطفؤوه وأخمدوا ذكره وأنعموا عقوبته، فمنهم من سيّره إلى طرف، ومنهم من ألزمه قعر محبس، إشفافاً على الدين من فتنته، وحذاراً على المسلمين من خدعات شبهته..."

*"..And due to some of what we have mentioned the rightly guided Caliphs were severe against disputing and speaking (without any evidence) in the religion, and against the people of disagreement and disputes in Islām and īmān. And when any of them would arise in his time, then they would put him out, extinguish his mention and they exaggerated his punishment. So some of them would bring him to a (far away) area, and some of them put*

<sup>166</sup> Sharh Usūl I'tiqād Ahlis-Sunnah wal-Jamā'ah by Al-Lālakāī (p. 201).

<sup>167</sup> As-Sunnah from the Masāil of Harb ibn Ismā'il Al-Karmānī (34).



him in the depth of the prison out of fear for the religion from his affliction, and as a caution for the Muslims from the deceiving of his doubt.”<sup>168</sup>

**26.** And in As-Sunnah by Abū Bakr Al-Khallāl (d. 311h) – *rahimahullāh* – he conveyed that a group of the innovators emerged in Tartūs, so he wrote regarding them to the scholars of Baghdād, and they answered him with a letter. And among its content is:

"وما سبيل هؤلاء إلّا التّقي عن البلد الذي هم فيه، كما أنّ صاحبهم المبتدع منفي عن الجامع مطرود منه، ليس إلى دخوله سبيل، وذلك بتوفيق الله ومّنه، ومنع السلطان – أيّده الله – إيّاه عن ذلك، معتمداً أنّه مسلوب عقله، ملزوم بيته، يصيح به الصّبيان في كلّ وقت، وهذا قليل لأهل البدع والأهواء والضّلال في جنب الله عزّ وجلّ، أعاذنا الله وإياكم من مضلّات الفتن، وسلّمنا وإياكم من الأهواء المضلّة بمّنه وقدرته، وثبّنا وإياكما على السنّة والجماعة، وأتباع الشّيخ أبي عبد الله رحمة الله عليه ورضوانه"

*"There only thing there is to do with them is expelling them from the country which they are in, just like their companion the innovator is expelled from the mosque and banished from it. He has no way of entering it. And this is with the success granted by Allāh and His bestowal. And the leader – may Allāh aid him – prevented him from this and announced that his intellect had been taken away and he had been obligated to stay in his house. The small boys scream at him all the time. And (all of) this is little (as punishment) for the people of innovation, desires and misguidance for their disobedience to Allāh ‘azza wa jalla. May Allāh protect us and you from the misguiding afflictions, and save us from the misguiding desires, by His bestowal and Power. And (may He) make us and you firm upon the Sunnah and the Jamā’ah, and in following the Shaykh Abū ‘Abdillāh, may the Mercy and Pleasure of Allāh be upon him."*<sup>169</sup>

**27.** And Abū ‘Abdillāh Az-Zubayrī Ash-Shāfi’ī (d 318h) – *rahimahullāh* – said:

<sup>168</sup> Dhamm Al-Kalām wa Ahlihi by Abū Ismā’il Al-Harawī (p. 524).

<sup>169</sup> As-Sunnah by Al-Khallāl (1/227).

"ولا نصلي خلف أهل البدع، ولا على من مات منهم، ولا نعود مريضهم."

*"And we do not pray behind the people of innovation, nor upon any of them who dies. And we do not visit their sick."*<sup>170</sup>

**28.** And Abū Bakr Muhammad ibn Al-Husayn Al-Ājurri (d. 360h) – *rahimahullāh* – said in Ash-Sharī'ah:

"وأمرنا بترك مجالسة القدرية، وأن لا نناظرهم، ولا نفاتحهم على سبيل الجدل، بل يهجرون ويهانون ويدلّون، ولا يصلي خلف واحد منهم، ولا تقبل شهادته ولا يزوّج، وإن مرض لم يعد وإن مات لم يحضر جنازته، ولم تجب دعوته في وليمة إن كانت له، فإن جاء مسترشداً أرشد على معنى النصيحة له، فإن رجع فالحمد لله، وإن عاد إلى باب الجدل والمرء لم نلتفت عليه، وطرد وحذر منه، ولم يكلم ولم يسلم عليه."

*"And we have been ordered not to sit with the Qadariyyah, not to debate with them and not to open a conversation with them in order to dispute. Rather they are boycotted, they are made lowly and humiliated. None of them are prayed behind, his testimony is not accepted, he is not married, if he becomes sick he is not visited and if he dies his funeral prayer is not attended and an invitation to a celebration is not answered if it comes from him. But if he comes asking for guidance, then he is shown the guidance as a (well-wishing) advice to him. Then if he returns (to the truth), then all praise is due to Allāh. And if he returns to disputing and discussing, then we do not pay attention to him. And he is expelled and warned against. He is not spoken to, nor is he greeted."*<sup>171</sup>

**29.** And he – *rahimahullāh* – also said:

"فمن زعم أنّ الله عزّ وجلّ لم يكلم موسى فقد ردّ نصّ القرآن وكفر بالله العظيم، فإن قال منهم قائل: إنّ الله تعالى خلق كلاماً في الشجرة، فكلم به موسى، قيل له: هذا هو الكفر، لأنّه يزعم أنّ الكلام مخلوق، تعالى الله عزّ وجلّ عن ذلك ويزعم أنّ مخلوقاً يدّعي الربوبية، وهذا من أقبح القول وأسمجه، وقيل له: يا ملحد، هل يجوز لغير الله أن يقول: إنّني أنا الله؟ نعوذ بالله أن يكون قائل هذا مسلماً،

<sup>170</sup> Al-Jāmi' fi 'Aqāid wa Rasāil Ahlis-Sunnah wal-Athar by Abū 'Abdillāh 'Ādil Ālu Hamdān Al-Ghāmīdī (p. 776).

<sup>171</sup> Ash-Sharī'ah by Al-Ājurri (2/934).

هذا كافر يستتاب، فإن تاب ورجع عن مذهبه السوء وإلا قتله الإمام، فإن لم يقتله الإمام ولم يستتبه وعلم منه أنّ هذا مذهبه هجر ولم يكلم، ولم يسلم عليه ولم يصلّ خلفه، ولم تقبل شهادته، ولم يزوجه المسلم كرمته."

*"So whoever claims that Allāh – 'azza wa jalla – did not speak to Mūsā, he has rejected the text of the Qurān and committed kufr to Allāh the All-Mighty. Then if one of them says: 'Verily Allāh created some speech in the tree, and by that He spoke to Mūsā<sup>172</sup>', then it is said to him: 'Exactly that is kufr. Because he is claiming that the speech is created. Allāh – 'azza wa jalla – is far Exalted above that.' And he claims that something created is proclaiming rubūbiyyah (lordship). And this is from the worst and most disgusting opinions. And it is (also) said to him: 'O disbeliever, is it allowed for others than Allāh to say: Verily I am Allāh?' We seek refuge with Allāh from (believing) that the one who says this is a Muslim. He is a kāfir who is asked to repent. Then either he repents and returns from his evil madhhab, or else the leaders kills him. But if the leader does not kill him and he does not ask him to repent, and it is known regarding him that this is his madhhab, then he is boycotted and not spoken to. And he is not greeted, nor is he prayed behind, his testimony is not accepted and a Muslim does not marry his daughter to him."<sup>173</sup>*

**30. And he – rahimahullāh – also said:**

"ينبغي لكلّ من تمسك بما رسمناه في كتابنا هذا وهو كتاب الشريعة أن يهجر جميع أهل الأهواء من الخوارج والقدريّة والمرجئة والجهميّة، وكلّ من ينسب إلى المعتزلة، وجميع الروافض، وجميع التواصب، وكلّ من نسبهم أئمة المسلمين أنّه مبتدع بدعة ضلالة، وصح عنه ذلك، فلا ينبغي أن يكلم ولا يسلم عليه، ولا يجالس ولا يصلّي خلفه، ولا يزوّج ولا يتزوّج إليه من عرقه، ولا يشاركه ولا يعامله ولا ينظره ولا يجادله، بل يذله بالهوان له، وإذا لقيته في طريق أخذت في غيرها إن أمكنتك."

*"Everyone who adheres to what we have written in this book of ours – and that is the book Ash-Shari'ah – should boycott all of the people of desires from the Khawārij, Qadariyyah, Murjiah and the Jahmiyyah. And (also) everyone who ascribes to the Mu'tazilah. And all of the Rawāfid, all of the*

<sup>172</sup> This is the saying of the Ashā'irah the feminine Jahmiyyah.

<sup>173</sup> The previous source (3/1109).

*Nawāsib and everyone whom the leaders of the Muslims have referred to as an innovator of an innovation of misguidance, while this is correctly narrated from him. This person should not be spoken to, not greeted, he should not be sat with or prayed behind, he should not be married nor given to in marriage by those who know him, he should not be taken as a partner, worked with, debated with or disputed with. Rather he (i.e. the Sunnī) should humiliate him by degrading him. And if you meet him on the street on one path, then if you are capable you take another (path)."*<sup>174</sup>

**31.** And he – *rahimahullāh* – also said:

" ينبغي لإمام المسلمين ولأمرائه في كل بلد إذا صحَّ عنده مذهب رجل من أهل الأهواء – ممن قد أظهره – أن يعاقبه العقوبة الشديدة، فمن استحقَّ منهم أن يقتله قتله، ومن استحقَّ أن يضربه ويحبسه وينكِّل به فعل به ذلك، ومن استحقَّ أن ينفيه نفاه، وحذَّر منه النَّاس. فإن قال قائل: وما الحجة فيما قلت؟ قيل: ما لا تدفعه العلماء ممن نفعه الله عزَّ وجلَّ بالعلم، وذلك أنَّ عمر بن الخطاب رضي الله عنه جلد صبيغا التَّميميَّ، وكتب إلى عمَّاله: أن يقيموه حتَّى ينادي على نفسه، وحرمه عطاءه، وأمر بحجرته، فلم يزل وضيعا في النَّاس. وهذا عليُّ بن أبي طالب رضي الله عنه، قتل بالكوفة في صحراء أحد عشر جماعة ادَّعوا أنَّه إلههم، خدَّ لهم في الأرض أخذودا وحرَّقهم بالنَّار، وقال:

*"The ruler of the Muslims and his (appointed) leaders in all countries must – if the madhhab of a man from the people of innovation has been correctly established and he is from those who have shown it openly – punish him with a severe punishment. And whoever among them deserves to be killed, then he kills him. And whoever deserves to be struck, or imprisoned or made an example of, then he does that to him. And whoever deserves to be banished, then he banishes him and warns the people against him. Then if someone says: 'What is the evidence for what you have said?' It is said: 'That which the scholars did not reject, among those whom Allāh – 'azza wa jalla – benefitted with the knowledge. And that is that 'Umar ibn Al-Khattāb (radiAllāhu 'anhu) whipped Sabīgh At-Tamīmī, and he wrote to his employees: that they should let him stand up until he confessed his mistake, forbid him from what he should be given and he ordered for his boycott, so he remained dishonored among his people. And there is*

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<sup>174</sup> The previous source (5/2540).

(also) 'Alī ibn Abī Tālib (radiAllāhu 'anhu) who in the desert of Kūfah killed eleven groups who claimed that he was their deity. He dug trenches for them in the earth and burned them with fire. And he said:

لَمَّا سَمِعْتُ الْقَوْلَ قَوْلًا مِّنْكَرًا أَجَجْتُ نَارِي وَدَعَوْتُ قَنبرًا

'When I heard the statement; an evil statement,

I kindled my fire and I called Qanbar.'

وهذا عمر بن عبد العزيز كتب إلى عدي بن أرطاة في شأن القدرية: تستتيبهم فإن تابوا وإلا فاضرب أعناقهم، وقد ضرب هشام بن عبد الملك عنق غيلان وصلبه بعد أن قطع يده، ولم يزل الأمراء بعدهم في كل زمان يسيرون في أهل الأهواء إذا صحَّ عندهم ذلك عاقبوه على حسب ما يرون، لا تنكره العلماء."

And there is 'Umar ibn 'Abdil-'Azīz who wrote to 'Adī ibn Artaah regarding the Qadariyyah: 'You ask them to repent. Then they either repent or else then behead them.' And Hishām ibn 'Abdil-Malik beheaded Ghaylān and crucified him after cutting of his hand. And the leaders after, in every time, continued to punish the people of desires – if this was correctly established for them – according to what they saw (from them of deviation), and the scholars would not reject this."<sup>175</sup>

**32.** And Abū Muhammad Al-Hasan ibn 'Alī Al-Barbahārī (d. 329h) said in Sharh As-Sunnah:

" وإذا رأيت الرجل رديء الطريق والمذهب، فاسقا فاجرا، صاحب معاص، ضالّا، وهو من أهل السنة فاصحبه، واجلس معه فإنه ليس تضرك معصيته، وإذا رأيت الرجل مجتهدا في العبادة – وإن بدا متقشفا محترقا بالعبادة – صاحب هوى، فلا تجالس، ولا تقعد معه، ولا تسمع كلامه ولا تمش معه في طريق، فإنّي لا آمن أن تستحلي طريقته فتهلك معه. ورأى يونس بن عبيد ابنه وقد خرج من عند صاحب هوى، فقال: يا بني! من أين جئت؟ قال: من عند فلان. قال: يا بني لأن أراك تخرج من بيت خنثى أحب إليّ من أن أراك تخرج من بيت فلان، ولأن تلقى الله يا بني زانيا سارقا فاسقا خائنا أحب إليّ من أن تلقاه بقول فلان وفلان. ألا ترى أن يونس بن عبيد علم أنّ الخنثى لا يُضللّ ابنه عن دينه، وأن صاحب البدعة يُضللّه حتى يُكفره. واحذر ثم احذر أهل زمانك خاصّة، وانظر من تجالس، ومن تسمع، ومن تصحب، فإن الخلق كأثمّ في ردة، إلا من عصمه الله منهم."

<sup>175</sup> The previous source (5/2554).

*"And if you see a man who has an evil way and path, sinning and immoral, a man of many sins and misguided, but he is from the people of Sunnah, then accompany him and sit with him. For his disobedience does verily not harm you. And if you see a man who strives in worship – even if he appears to be devout and energetic in his worship – but he is a follower of desires (i.e. an innovator), then do not gather with him, do not sit with him, do not listen to his speech and do not walk with him on the street. For I verily do not feel safe from you considering his way as lawful and thus you become destroyed along with him. Yūnus ibn 'Ubayd saw his son while he came out from a follower of desire, so he said: 'O my son, from where have you come?' So he said: 'From fulān.' He said: 'O my son, that I see you coming out from a hermaphrodite is more beloved to me, than that I see you coming out from the house of fulān. And that you meet Allāh, O my son, as a fornicator, a thief, a sinner and a cheater, is more beloved to me than that you meet Him with the opinion of fulān and fulān.' Do you not see that Yūnus ibn 'Ubayd knew that the hermaphrodite would not misguide his son from his religion, and that the innovator would misguide him until he led him into kufr? And beware, and then (again) beware from the people of your time in particular, and look to who you sit with, who you listen to and who you accompany. For verily it is as if the creation are in apostasy, except the one whom Allāh has protected from them."*<sup>176</sup>

**33.** And Ibn Battah Al-'Ukbarī said in Al-Ibānah Al-Kubrā:

*".. ولا تشاور أحدا من أهل البدع في دينك، ولا ترافقه في سفرك، وإن أمكنك أن لا تقاربه في جوارك، ومن السنة: مجانبة كل من اعتقد شيئا مما ذكرناه، وهجرانه، والمقت له، وهجران من والاه ونصره وذبح عنه وصاحبه وإن كان الفاعل لذلك يظهر السنة."*

*"And do not ask anyone from the people of innovation for advice in your religion, and do not accompany him on a journey. And if it is possible for you not let him be close to your neighborhood (then make sure of that). And from the Sunnah is: Staying away from everyone who believes in any of what we have mentioned, boycotting him, hating him and (also)*

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<sup>176</sup> Sharh As-Sunnah by Al-Barbahārī (p. 114).

*boycotting whoever allies with him, defends him and accompanies him, even if the one who does this publicly declares the Sunnah.*"<sup>177</sup>

**34.** And he – *rahimahullāh* – also said:

"ومن السنّة وقام الإيمان وكمالها، البراءة من كلّ اسم خالف السنّة، وخرج عن إجماع الأمة، ومباينة أهله، ومجانبة من اعتقده، والتقرب إلى الله عزّ وجلّ بمخالفته، وذلك مثل قولهم: الرافضة، والشيعة، والجهمية، والمرجئة، والحرورية، والمعتزلة، والزيدية، والإمامية، والمغيرة، والإباضية، والكيسانية، والصّفرية، والشرارة، والقدرية، والمتانية، والأزارقة، والحلولية، والمنصورية، والواقفة، ومن دفع الصفات والرؤية، ومن كلّ قول مبتدع، ورأي مخترع، وهوى متبع."

*"And from the Sunnah and the completion of imān and its fulfillment, is disassociating from every name that opposes the Sunnah and exits the consensus of the Ummah, opposing its people, avoiding those who believe in it and seeking nearness to Allāh – 'azza wa jalla – by disagreeing with it. And that (i.e. the name) is like their saying: The Rāfidah, the Shī'ah, the Jahmiyyah, the Murjiah, the Harūriyyah, the Mu'tazilah, the Zaydiyyah, the Imāmiyyah, the Mughīriyyah, the Ibādiyyah, the Kīsāniyyah, the Sifriyyah, the Qadariyyah, the Mannāniyyah, the Azāriqah, the Hulūliyyah, the Mansūriyyah, the Wāqifah, those who reject the Attributes and the ruyah (seeing Allāh in the hereafter), and from every saying of an innovator, (every) made up opinion and (every) followed desire."*<sup>178</sup>

**35.** And Ibn Abī Az-Zamanīn (d. 399h) said in Usūl As-Sunnah:

"ولم يزل أهل السنّة يعيبون أهل الأهواء المضلّة، وينهون عن مجالستهم ويحذرون فتنهم ويخبرون بخلافهم، ولا يرون ذلك غيبة لهم ولا طعنا عليهم."

*"The people of Sunnah continue to criticize the people of misguiding desires, they forbid sitting with them, they invite to fearing their affliction*

<sup>177</sup> Al-Ibānah Al-Kubrā (p. 204).

<sup>178</sup> Al-Ibānah Al-Sughrā (p. 299).

*and they inform (the people) about their mistakes. And they do not consider this as backbiting them, nor as slandering them.”<sup>179</sup>*

36. And Al-Qahtānī said in his famous Nūniyyah:

لا تلق مبتدعا ولا متزندقا      إلا بعيسة مالك الغضبان

*“Do not meet an innovator nor a heretic, except with the angry frowning of Mālik (the gatekeeper of Hellfire).”<sup>180</sup>*

37. And Abū ‘Uthmān As-Sābūnī (d. 449) said in ‘Aqīdah As-Salaf wa Ashāb Al-Hadīth:

"ويغضون أهل البدع، الذين أحدثوا في الدين ما ليس منه، ولا يحبونهم، ولا يصحبونهم، ولا يسمعون كلامهم، ولا يجالسونهم، ولا يجادلونهم في الدين ولا يناظرونهم، ويرون صون آذانهم عن سماع أباطيلهم التي إذا مرت بالآذان، وقرت في القلوب ضرت، وجرت عليها من الوسواس والخطرات الفاسدة ما جرت، وفيه أنزل الله عز وجل قوله ﴿وَإِذَا رَأَيْتَ الَّذِينَ يَخُوضُونَ فِي آيَاتِنَا فَأَعْرِضْ عَنْهُمْ حَتَّى يَخُوضُوا فِي حَدِيثٍ غَيْرِهِ﴾ (الأنعام: ٦٨)."

*“And they hate the people of innovation; those who invented in the religion what is not from it. And they do not love them, they do not accompany them, they do not listen to their speech, they do not sit with them, they do not dispute with them in the religion and they do not debate with them. And they believe one should close the ears, when he hears their (words of) falsehood, which if they pass by the ears and remain in the heart, they harm and bring about over them the false whispers and thoughts which they bring about. And regarding it Allāh – ‘azza wa jalla – revealed His Words:*

﴿وَإِذَا رَأَيْتَ الَّذِينَ يَخُوضُونَ فِي آيَاتِنَا فَأَعْرِضْ عَنْهُمْ حَتَّى يَخُوضُوا فِي حَدِيثٍ غَيْرِهِ﴾

**“And when you see those who engage (in idle talk) regarding Our verses, then turn away from them until they engage in another talk than it.” (Al-An‘ām 6:68) ”<sup>181</sup>**

<sup>179</sup> Usūl As-Sunnah by Ibn Abī Az-Zamanīn (p. 293).

<sup>180</sup> Al-Jāmi‘ fi ‘Aqāid wa Rasāil by Abū ‘Abdillāh ‘Ādil Ālu Hamdān (p. 1082).

<sup>181</sup> ‘Aqīdah As-Salaf wa Ashāb Al-Hadīth by Abū ‘Uthmān Ismā‘īl ibn ‘Abdir-Rahmān As-Sābūnī (p. 298).



So the words of all of these scholars prove the obligation of being alert of and warning against the people of innovation, avoiding them, boycotting them, and leaving sitting with them, visiting them, visiting their sick, marrying them, praying behind them, praying upon them, listening to their words and reading their books.

And I convey what proves this; When the people of knowledge and *īmān* praised the incident where Khālīd ibn ‘Abdillāh Al-Qasrī slaughtered Al-Ja’d ibn Dirham. For it was verily narrated in Ash-Sharī’ah by Al-Ājurri, Khalq Af’āl Al-‘Ibād by Al-Bukhārī, Naqd Ad-Dārimī ‘alā Al-Marīsī and As-Sunnah by Harb Al-Karmānī, with their chains of narration, from Habīb ibn Abī Habīb who said:

"شهدت خالد بن عبد الله القسري وهو يخطب فلما فرغ من خطبته وذلك يوم النحر قال: ارجعوا فضحوا يقبل الله منكم، فإني مضج بالجعد بن درهم إنه زعم أن الله عز وجل لم يكلم موسى تكليماً، ولم يتخذ إبراهيم خليلاً، تعالى الله عما يقول الجعد بن درهم علواً كثيراً، ثم نزل فذبحه."

*"I witnessed Khālīd ibn ‘Abdillāh Al-Qasrī while he was giving a sermon. Then when he was finished from his sermon – and this was on the day of slaughtering – he said: ‘Go back now and slaughter, may Allāh accept it from you. I am verily going to sacrifice Al-Ja’d ibn Dirham. He verily claims that Allāh – ‘azza wa jalla – did not speak to Mūsā directly and that He did not take Ibrāhīm as a close friend. Exalted is Allāh far above what Al-Ja’d ibn Dirham says.’ Then he descended (from the pulpit) and slaughtered him."*<sup>182</sup>

This incident occurred in the year one hundred and twenty something after the *Hijrah*. And verily did all of the people of knowledge praise the deed of Khālīd, just as ‘Uthmān ibn Sa’īd Ad-Dārimī (d. 280h) said in Ar-Radd ‘ala Al-Jahmiyyah:

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<sup>182</sup> Ash-Sharī’ah by Al-Ājurri (narration no. 694), Khalq Af’āl Al-‘Ibād by Al-Bukhārī (narration no. 3), Naqd ‘Uthmān ibn Sa’īd ‘alā Al-Marīsī Al-Jahmī Al-‘Anīd by Ad-Dārimī (narration no. 156) and As-Sunnah from the Masāil of Harb Al-Karmānī (narration no. 415).

"ألا ترى أنَّ الجعد بن درهم أظهر بعض رأيه في زمن خالد القسريّ، فزعم أنَّ الله تبارك وتعالى لم يتَّخذ إبراهيم خليلاً، ولم يكلم موسى تكليماً، فذبحه خالد بواسط يوم الأضحى على رؤوس من حضره من المسلمين، لم يعبه به عائب، ولم يطعن عليه طاعن، بل استحسِنوا ذلك من فعله وصوّبوه."

*"Do you not see that Al-Ja'd ibn Dirham openly expressed some of his opinion in the time of Khālīd, so he claimed that Allāh – tabāraka wa ta'ālā – did not take Ibrāhīm as a close friend and that He did not speak to Mūsā directly. So Khālīd slaughtered him in Wāsīt on the day of Al-Adhā, in front of all people who were present from the Muslims. No-one criticized him for it and no one slandered him for it, rather they considered what he did as something good and said what he did was correct."*<sup>183</sup>

And Abū Al-Qāsim Az-Zinjānī (d. 471) – *rahimahullāh* – said in his explanation of his poem which is regarding the *Sunnah*:

"فاستحسن الكلّ فعله، وقالوا نفى الغلّ عن الإسلام."

*"So everyone considered his deed as something good, and they said that he banished the hatred against Islām."*<sup>184</sup>

And Ibn Taymiyyah said:

"فضحّي بالجعد خالد بن عبد الله القسريّ بواسط على عهد علماء التّابعين وغيرهم من علماء المسلمين وهم بقايا التّابعين في وقته مثل الحسن البصريّ وغيره الذين حمدوه على ما فعل وشكروا ذلك."

*"So Khālīd ibn 'Abdillāh Al-Qasrī sacrificed Al-Ja'd ibn Dirham in Wāsīt in the time of the scholars from the Tābi'ūn and others than them from the scholars of the Muslims. And they are the rest of the Tābi'ūn of his time, such as Al-Hasan Al-Basrī and others than him; Those who praised him for what he did and they thanked him."*<sup>185</sup>

And Ibn Al-Qayyim said in his *Nūniyyah*:

<sup>183</sup> Ar-Radd 'ala Al-Jahmiyyah by 'Uthmān ibn Sa'īd A-Dārimī (p. 373).

<sup>184</sup> Al-Jāmi' fi 'Aqāid wa Rasāil Ahlis-Sunnah wal-Athar by Abū 'Abdillāh 'Ādil Ālu Hamdān Al-Ghāmīdī (p. 1046).

<sup>185</sup> Majmū' Al-Fatāwā (12/350).

"ولأجل ذا ضحى بجعد خالد ال      تقسري يوم ذبائح القربان  
 إذ قال إبراهيم ليس خليفه      كلاً ولا موسى الكليم الداني  
 شكر الضحية كل صاحب سنة      لله درك من أخي قربان."

*"And due to this he slaughtered Al-Ja'd; Khālid Al-Qasrī on the day  
 where the offerings are slaughtered.*

*When he said: Ibrāhīm is not His close friend. No, and neither is Mūsā  
 the one spoken to who was brought near.*

*Every follower of Sunnah thanked for the sacrifice, to Allāh belongs what  
 you have made of good offering.*"<sup>186</sup>

And Al-Mu'allimī said in At-Tankīl:

"فأما قضية الجعد فإن أهل العلم والدين شكروا خالدا عليها ولا يزالون شاكرين له إلى يوم القيامة."

*"As for the story about Al-Ja'd, then the people of knowledge and religion  
 thanked Khālid for it, and they continue to be thankful to him until the  
 Day of Resurrection."*<sup>187</sup>

### **Notice:**

What should be made aware of is, that the people of knowledge are very strict when it comes to accepting the *tawbah* (repentance) of the innovator, since they let the judgment of humiliation remain upon him and being severe, until he openly shows the support to the *Sunnah* and the total exit from the state he used to be in. Merely their repentance does not raise them to the level of the people of the truth, in a way that they are praised and they are held at high esteem, just as the confused people of this time do with the leaders of the *zanādiqah*, with the argument that they have repented and returned.

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<sup>186</sup> Al-Kāfiyah Ash-Shāfiyah fil-Intisār lil-Firqah An-Nājiyah by Ibn Al-Qayyim (the verses 50, 51 and 52).

<sup>187</sup> At-Tankīl bimā fi Tanīb Al-Kawtharī min Al-Abātīl by 'Abdur-Rahmān Al-Mu'allimī Al-Yamānī (1/412).

You have verily already read that after ‘Umar ibn Al-Khattāb (*radiAllāhu ‘anhū*) struck Sabīgh, he repented. But he remained dishonored among his people until he died. And he was a leader among his people.<sup>188</sup>

And it was narrated in *Tabaqāt Al-Hanābilah* that Imām Ahmad ibn Hanbal (d. 241h) said to Ismā‘īl ibn ‘Ulayyah:

" ما زال إسماعيل وضيعا من الكلام الذي تكلم به إلى أن مات، قلت: أليس قد رجع وتاب على رؤوس الناس، فقال: بلى ولكن ما زال مبعّضا لأهل الحديث بعد كلامه ذاك إلى أن مات."

*"Ismā‘īl continued to be dishonored until he died, due to words that he said." I said: 'Did he not return and repent in front of all people?' So he said: 'Yes verily, but he continued to be hated by the people of hadīth after what he said, until he died.'"*<sup>189</sup>

The Ismā‘īl (who is mentioned here) verily said that the Qurān is created, and then he repented. But he continued to be dishonored and banished by the people of *hadīth* until he died.

And it was narrated in *Al-Ibānah As-Sughrā* by Ibn Battah that Al-Hasan ibn Shaqīq said:

"كُنّا عند ابن المبارك [ت181هـ] إذ جاءه رجل، فقال له: أنت ذاك الجهمي؟ قال: نعم. قال: إذا خرجت من عندي فلا تعد إليّ. قال الرجل: فأنا نائب. قال: لا حتّى يظهر من توبتك مثل الذي ظهر من بدعتك."

*"We were with Ibn Al-Mubārak (d. 181h) when a man came to him. So he said to him: 'Are you that Jahmī?' He said: 'Yes'. So he said: 'When you leave me, then do not come back to me.' So the man said: 'But I am repenting.' He said: 'No. Not until you show from your repentance what you have shown from your innovation.'"*<sup>190</sup>

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<sup>188</sup> See *Ash-Sharī'ah* by Al-Ājurri (1/482).

<sup>189</sup> *Tabaqat Al-Hanabilah* by Abū Al-Husayn ibn Abī Ya'la (1/101).

<sup>190</sup> *Al-Ibānah As-Sughrā* by Ibn Battah (154).

## **Chapter: The works of the people of knowledge regarding this great fundament**

Know – may Allah grant you success to the guidance – that the people of knowledge showed great attention to the fundament of how *Ahlus-Sunnah* treated the innovators, and they clarified the obligation of boycotting them and being severe towards them in their works and books. Some of the even wrote independent books regarding this, while some of them dedicated chapters in their books regarding this fundament, all of which proves to you their great care for explaining this great principle. And among these (works and books) are:

1. “Sahīh Al-Bukhārī” by the Imām Muhammad ibn Ismā’īl Al-Bukhārī (d. 256h), when he included (the chapter): Kitāb Al-Adab and mentioned in it: *“Chapter (regarding) what is allowed of boycott towards the disobedient.”* And he included (the chapter) Kitāb Al-Istidhān and mentioned in it: *“Chapter (regarding) the one who does not greet the one who performs a sin and does not return his greeting, until his repentance becomes clear, and (regarding) when the repentance of disobedient becomes clear.”*
2. “Sunan Abī Dāwūd” by Abū Dāwūd Sulaymān ibn Al-Ash’ab As-Sijistānī (d. 275h) when he included (the chapter) Kitāb As-Sunnah and mentioned: *“Chapter (regarding) avoiding the people of desires and hating them”,* and *“Chapter (regarding) not greeting the people of desires.”*
3. And Ibn Waddāh Al-Qurtubī (d. 287h) wrote the book “Al-Bida’ wan-Nahī ‘anhā”, and he mentioned: *“Chapter (regarding) the prohibition of sitting with the people of innovation and mixing with them.”*
4. And the book “Ash-Sharī’ah” by Al-Ājurri (d. 360h), and he made the last two chapter in his book: *“Chapter (regarding) the mentioned of boycotting the people of innovation and desires”* and *“Chapter (regarding) the punishment of the ruler and the leaders toward the people of desires.”*

5. And the book “Al-Ibānah Al-Kubrā” by Ibn Battah Al-‘Ukbarī (d. 387h), and he mentioned in it: *“Chapter (regarding) warning against accompanying a people who make the hearts sick and who corrupt the īmān”* and *“Chapter (regarding) the criticism of discussing and debating in the religion, and warning against the people of disputes and philosophy.”*

6. And also the book “Al-Ibānah As-Sughrā” by Ibn Battah, when he in the first part mentioned from the Book (of Allāh) what Allāh has commanded of adhering to the Jamā’ah and the prohibition of being disunited. Then he said: *“And what the believers have been commanded of fighting against those who oppose their contract, violate their pact and slander their religion.”*

7. And the book “Sharh Usūl I’tiqād Ahlis-Sunnah wal-Jamā’ah” by Hibatullāh ibn Al-Hasan ibn Mansūr At-Tabarī Ar-Rāzī Al-Lālakāī (d. 418), and in it is: *“The mentioning of what was narrated from the Prophet (sallAllāhu ‘alayhi wa sallam) regarding the prohibition of debating the people of innovation, disputing with them, speaking with them and listening to their newly invented statements and their dirty opinions.”*

8. And the book “Ar-Radd ‘alā Al-Mubtadi’ah” by Ibn Al-Bannā Al-Hanbalī (d. 417h), and in it is: *“Chapter (regarding) warning against the people of innovation”* and *“Chapter (regarding) what the scholars said regarding philosophy and its people, and they warned against it and them, and they commanded avoiding the one who mixes with them”* and *“Chapter (regarding) avoiding them (the judgment of) being close (with them).”*

9. And the book “Dhamm Al-Kalām wa Ahlili” by Abū Ismā’īl Al-Harawī (d. 481h), and this (subject is mentioned) in many of the chapters in it.

10. And the book “Al-Ādāb Ash-Shar’iyyah” by Ibn Muflīh Al-Hanbalī (d. 763), and in it he included a number of chapters specifically regarding the boycott of the people of innovation.

11. And the book “Al-Qawl Al-Balīgh fit-Tahdhīr min Jama’ah At-Tablīgh” by the Shaykh Hamūd ibn ‘Abdillāh At-Tawjīrī.

12. And the book “Tuhfah Al-Ikhwān bimā jāa fi Muwalāh wal-Mu’ādāt wal-Hubb wal-Bughd wal-Hujrān” also by the Shaykh Hamūd ibn ‘Abdillāh At-Tawjīrī.

13. And the book “Hajr Al-Mubtadi’” by the Shaykh Bakr ibn ‘Abdillāh Abū Zayd.

And there are many other books than these, since the issue of boycotting the people of innovation was narrated clarified and firmly established in all of the books of the *Sunnah*, such as: The book “As-Sunnah” by ‘Abdullāh ibn Imām Ahmad (d. 290h), the book “Khalq Af’āl Al-‘Ibād” by Al-Bukhārī, the book “Ar-Radd ‘alā Al-Jahmiyyah” and the book “An-Naqd” – and they are both written by ‘Uthmān ibn Sa’īd Ad-Dārimī (d. 280h) – and the books of Ibn Taymiyyah, his student Ibn Al-Qayyim and many others than them.

## Chapter: Raising children upon boycotting the people of innovation

Know – may Allah protect you – that among that which the *Salaf* strove in, was raising the sons and bringing up the children upon the *Sunnah* and staying away from the people of innovation and boycotting them. This is from the *amānah* (trust) which is obligatory to preserve.

Allāh – the Exalted – said:

﴿يَا أَيُّهَا الَّذِينَ آمَنُوا قُوا أَنْفُسَكُمْ وَأَهْلِيكُمْ نَارًا وَقُودُهَا النَّاسُ وَالْحِجَارَةُ عَلَيْهَا مَلَائِكَةٌ غِلَاظٌ شِدَادٌ لَا يَعْصُونَ اللَّهَ مَا أَمَرَهُمْ وَيَفْعَلُونَ مَا يُؤْمَرُونَ﴾

**“O you who believe, protect yourselves and your families from Hellfire, the fuel of which is people and stones. (Guarding) over it are angels severe and strict, they do not disobey in what He commands them and they do as they are ordered.”**

(At-Tahrīm 66:6)

It was narrated in the two Sahīh from ‘Abdullāh ibn ‘Umar, from the Prophet (*sallAllāhu ‘alayhi wa sallam*) who said:

"كلکم راع، وکلکم مسئول عن رعیتہ، الإمام راع ومسئول عن رعیتہ، والرجل راع في أهله وهو مسئول عن رعیتہ، والمرأة راعية في بيت زوجها ومسئولة عن رعیتہا، والخادم راع في مال سيده ومسئول عن رعیتہ" قال: - وحسبت أن قد قال - "والرجل راع في مال أبيه ومسئول عن رعیتہ، وکلکم راع ومسئول عن رعیتہ."

*“Verily, every one of you is a shepherd and you are all responsible for your flock. The leader of the people is a shepherd and is responsible for taking care of his subjects. A man is the shepherd of his family and he is responsible for taking care of them. A woman is the shepherd in the house of her husband and his children, and she is responsible for taking care of it. The servant (of a man) is a shepherd of the property of his master and he is responsible for taking care of it.”* He said: And I think that he said: *“And a man is a shepherd over the wealth of his father, and he is responsible for*



*taking care of it. No doubt, every one of you is a shepherd and is responsible for his flock.*"<sup>191</sup>

It was narrated in Al-Hilyah by Abū Nu'aym, from 'Āmir ibn 'Abdillāh ibn Az-Zubayr that he said:

"جئت أبي فقال: أين كنت؟ فقلت: وجدت أقواما ما رأيت خيرا منهم، يذكرون الله تعالى فيرعد أحدهم حتى يغشى عليه من خشية الله تعالى، فقعدت معهم، قال: لا تقعد معهم بعدها، فرأى كأنه لم يأخذ ذلك فيّ، فقال: رأيت رسول الله صلى الله عليه وسلم يتلو القرآن، ورأيت أبا بكر وعمر يتلوان القرآن فلا يصيبهم هذا، أفترأهم أخشع لله تعالى من أبي بكر، وعمر، فرأيت أنّ ذلك كذلك، فتركتهم."

*"I came to my father, so he said: 'Where have you been?' So I said: 'I found a people that I have never seen anyone better than. They remember Allāh the Exalted. Then one of them would tremble until he passed out due to the fear of Allāh the Exalted. So I sat with them.' He said: 'Do not sit with them again.' Then he saw that it was as if that did not have any effect on me, so he said: 'I have seen the Messenger of Allāh (sallAllāhu 'alayhi wa sallam) recite the Qurān and I have seen Abū Bakr and 'Umar both reciting the Qurān, and none of this (which you have mentioned) would befall them. Do you think that these people fear Allāh more than Abū Bakr and 'Umar?' So I saw that it was as he said, so I left them."*<sup>192</sup>

And it was narrated in Al-Ibānah Al-Kubrā:

"أنّ ابن طاووس كان جالسا، فجاء رجل من المعتزلة، فجعل يتكلّم، فأدخل ابن طاووس إصبعيه في أذنيه وقال لابنه: أي بني أدخل إصبعيك في أذنيك، واشدد، ولا تسمع من كلامه شيئا."

*"That Ibn Tāwūs was sitting when a man from the Mu'tazilah came and began to speak. So Ibn Tāwūs entered his two fingers into his ears and said to his son: 'O my son, enter your two fingers into your ears and push hard, so you do not hear any of what he says.'"*<sup>193</sup>

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<sup>191</sup> Sahīh Al-Bukhārī (893) and Sahīh Muslim (1829).

<sup>192</sup> Hilyah Al-Awliyā and Tabaqāt Al-Asfiyā by Abū Nu'aym Al-Asbahānī (3/167-168).

<sup>193</sup> Al-Ibānah Al-Kubrā by Ibn Battah Al-'Ukbarī (431).

And Abū Ja'far Al-'Uqaylī said in Ad-Du'afā Al-Kabīr:

"قلت لعبد الله بن أحمد بن حنبل: لِمَ لَمْ تكتب عن عليّ بن الجعد؟ فقال: تخاني أبي أن أذهب إليه فكان يبلغه عنه أنّه تناول أصحاب النبيّ صلى الله عليه وسلّم."

*"I said to 'Abdullāh ibn Ahmad ibn Hanbal: 'Why did you not write (knowledge) from 'Alī ibn Al-Ja'd?' So he said: 'My father prohibited me from going to him, because it used to reach him regarding him that he would insult the companions of the Prophet (sallAllāhu 'alayhi wa sallam).'"*<sup>194</sup>

And it was narrated in Al-Ibānah Al-Kubrā by Ibn Battah, from Khuwayl who said:

"كنت عند يونس بن عبيد، فجاء رجل فقال: يا أبا عبد الله تنهانا عن مجالسة عمرو بن عبيد، وقد دخل عليه ابنك؟ قال: ابني؟ قال: نعم، فتعَيَّظ يونس، فلم أبرح، حتّى جاء ابنه، فقال: يا بنيّ قد عرفت رأي عمرو بن عبيد، ثمّ تدخل إليه، فجعل يعتذر، فقال: كان معي فلان، فقال يونس: أُنهى عن الزّنا، والسّرقة، وشرب الخمر، ولئن تلقى الله عزّ وجلّ بهذا أحبّ من أن تلقاه برأي عمرو بن عبيد وأصحاب عمرو، يعني القدريّة."

*"I was with Yūnus ibn 'Ubayd when a man came and said: 'O Abū 'Abdillāh, do you prohibit us from sitting with 'Amr ibn 'Ubayd, when your son verily has entered upon him?' He said: 'My son?' He said: 'Yes.' So Yūnus became furious and he did not calm down. Until when his son came, then he said: 'O my son, you verily know the opinion of 'Amr ibn 'Ubayd, and then you (still) enter upon him?' So he began to excuse himself, and he said: 'Fulān was with me.' So Yūnus said: 'I forbid fornication, stealing and drinking alcohol, but if you meet Allāh – 'azza wa jalla – with all of this, then it is more beloved to me than you meeting him with the opinion of 'Amr ibn 'Ubayd and the companions of 'Amr (i.e. the Qadariyyah).'"*<sup>195</sup>

<sup>194</sup> Ad-Du'afā Al-Kabīr by Al-'Uqaylī (3/225).

<sup>195</sup> Al-Ibānah Al-Kubrā (492).

And in Al-Bida' by Ibn Waddāh, from Al-'Awwām ibn Hawshab that he said to his son:

"يا عيسى، أصلح لله قلبك، وأقلّ مالك"، وكان يقول: "والله لأن أرى عيسى يجالس أصحاب الرباط والأشربة والباطل، أحبّ إليّ من أن أراه يجالس أصحاب الخصومات، يعني: أهل البدع."

*"O 'Īsā, purify your heart for Allāh, and do not have much wealth." And he used to say: "By Allāh. That I see 'Īsā sitting with the people of lutes, drinks and (other types of) falsehood, is more beloved to me than seeing him sitting with the people of disputes (i.e. the people of innovation)."*<sup>196</sup>

And in Al-Ibānah As-Sughrā by Ibn Battah, that Sa'īd ibn Jubayr said:

"لأن يصحب ابني فاسقا شاطرا سنّيّا، أحبّ إليّ من أن يصحب عابدا مبتدعا."

*"That my son accompanies a cunning sinner who is a Sunnī, is more beloved to me than him accompanying a worshipping innovator."*<sup>197</sup>

All of these sayings serve to magnify the danger of the innovation, and not that the issue of sinning and other types of evils should be taken lightly.

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<sup>196</sup> Al-Bida' by Ibn Waddāh (122-123).

<sup>197</sup> Al-Ibānah Al-Sughrā by Ibn Battah Al-'Ukbarī (narration no. 93).

## **Chapter: The judgment of debating with the people of innovation**

Know – may Allah guide you to the obedience of Him and give you success to His Pleasure – that the fundamental principle for the people of the *Sunnah* is avoiding to debate with the people of innovation and not speaking with them, in opposition to what many of students of knowledge in this time do, since they think that debating the people of innovation is the way of knowledge and supporting the *Sunnah*.

It was narrated in Ash-Sharī'ah by Al-Ājurri, that 'Umar ibn 'Abdil-'Azīz (d. 101h) – *rahimahullāh* – said:

"من جعل دينه غرضا للخصومات أكثر التَّنَقُّل."

*"Whoever makes his religion an object for disputes, he will change (stances and beliefs) many times."*<sup>198</sup>

And in the same book:

"أنه جاء رجل إلى الحسن البصري [ت110هـ] رحمه الله فقال: يا أبا سعيد، تعال حتى أخاصمك في الدين، فقال الحسن: "أما أنا فقد أبصرت ديني، فإن كنت أضللت دينك فالتمسه."

*"That a man came to Al-Hasan Al-Basrī (d. 110h) – rahimahullāh – and said: 'O Abū Sa'īd, come so I may dispute with you in (an issue in) the religion.' So Al-Hasan said: 'As for me, then I have insight (i.e. certainty) in my religion. So if you have lost your religion, then seek it (somewhere else).'"*<sup>199</sup>

And also in Ash-Sharī'ah by Al-Ājurri, from Ma'an ibn 'Īsā who said:

"انصرف مالك بن أنس يوما من المسجد، وهو متكئ على يدي فلحقه رجل يقال له: أبو الجويرية كان يُتهم بالإرجاء، فقال: يا أبا عبد الله اسمع مِنِّي شيئا أكلمك به وأحاجك وأخبرك برأيي، قال: فإن غلبتني؟ قال: إن غلبتك اتبعتني، قال: فإن جاء رجل آخر، فكلمنا فغلبنا؟ قال: نتبعه، قال مالك

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<sup>198</sup> Ash-Sharī'ah by Al-Ājurri (1/436).

<sup>199</sup> Ash-Sharī'ah by Al-Ājurri (1/438).

رحمه الله: يا عبد الله، بعث الله عز وجل محمدا صلى الله عليه وسلم بدين واحد، وأراك تنتقل من دين إلى دين، قال عمر بن عبد العزيز من جعل دينه غرضا للخصومات أكثر التَّنَقُّل.

*“Mālik ibn Anas one day left the masjid while he was leaning on my hand, when a man caught up with him who was called: Abū Al-Jurwayriyyah. And he used to be accused of (believing in) irjā. Then he said: ‘O Abū ‘Abdillāh, listen to something from me which I tell you, argue against you and tell you of my opinion.’ He said: ‘And if you overcome me?’ He said: ‘If I overcome you, then you follow me.’ He said: ‘What if then another man comes and speaks to us and overcomes us?’ He said: ‘Then we follow him.’ Malik – rahimahullāh – said: ‘O slave of Allāh. Allāh sent Muhammad (sallAllāhu ‘alayhi wa sallam) with one religion, and I see that you change from religion to religion. ‘Umar ibn ‘Abdil-‘Azīz said: Whoever makes his religion an object for disputes, he will change (stances and beliefs) many times.”<sup>200</sup>*

And it was narrated in Usūl As-Sunnah by Ibn Abī Az-Zamanīn that Imām Malik – rahimahullāh – used to when someone from the people of desires would come to him seeking to debate he – rahimahullāh – would say:

*“أما أنا فعلى بينة من ربِّي، وأما أنت فشاكّ فاذهب إلى من هو شاكّ مثلك فخاصمه.”*

*“As for me, then I am upon a clear evidence from my Lord. As for you, then you are doubting. So go to whoever doubts just like you and dispute with him.”<sup>201</sup>*

And Abū Bakr ibn Al-Husayn Al-Ājurri (d. 360h) has some precious words regarding this issue, which I will bring in its full length due to its importance. He – rahimahullāh – said:

*“من كان له علم وعقل، فميّز جميع ما تقدّم ذكره له من أوّل الكتاب إلى هذا الموضع علم أنّه محتاج إلى العمل به، فإن أراد الله به خيرا لزم سنن رسول الله صلى الله عليه وسلم، وما كان عليه الصحابة رضي الله عنهم ومن تبعهم بإحسان من أئمة المسلمين في كلّ عصر، وتعلّم العلم لنفسه، لينتفي عنه*

<sup>200</sup> Ash-Sharī'ah by Al-Ājurri (1/437-438).

<sup>201</sup> Usūl As-Sunnah by Ibn Abī Az-Zamanīn (p. 301).

الجهل، وكان مراده أن يتعلّمه الله تعالى ولم يكن مراده أن يتعلّمه للمراء والجدال والخصومات، ولا للدنيا، ومن كان هذا مراده سلم إن شاء الله تعالى من الأهواء والبدع والضلالة، وأتبع ما كان عليه من تقدّم من أئمة المسلمين الذين لا يستوحش من ذكرهم، وسأل الله تعالى أن يوفّقه لذلك.

*"Whoever has knowledge and intellect, and he understands what I have previously mentioned for him from the beginning of this book until this place, he will know that he is in need of acting upon it. So if Allāh wants good for him, then he adheres to the Sunan of the Messenger of Allāh (sallAllāhu 'alayhi wa sallam) and what the Sahābah (radiAllāhu 'anhum) were upon and those who followed them in goodness from the leaders of the Muslims in all times. And he learns the knowledge himself in order to negate ignorance from himself. And his intention (with this) is to learn it for the sake of Allāh, and his intention is not to learn it in order to discuss, debate and (participating in) the disputes. Nor for the sake of dunyā. So whoever has this intention, he will be safe – in shā Allāhu ta'ālā – from the desires, innovations and misguidance. And he follows what those who preceded from the leaders of the Muslims were upon; those who when mentioning them he does not feel repelled. And he asks Allāh – the Exalted – to give him success in achieving this.*

فإن قال قائل: فإن كان رجل قد علّمه الله تعالى علماً، فجاءه رجل يسأله عن مسألة في الدين، ينازعه فيها ويخاصمه، ترى له أن يناظره، حتّى تثبت عليه الحجّة، ويردّ عليه قوله؟ قيل له: هذا الذي نهيّا عنه، وهو الذي حذّرنا من تقدّم من أئمة المسلمين. فإن قال قائل: فماذا نصنع؟ قيل له: إن كان الذي يسألك مسألته مسألة مسترشد إلى طريق الحق لا مناظرة، فأرشده بالطف ما يكون من البيان بالعلم من الكتاب والسنة، وقول الصحابة، وقول أئمة المسلمين رضي الله عنهم، وإن كان يريد مناظرتك، ومجادلتك، فهذا الذي كره لك العلماء، فلا تناظره، واحذره على دينك، كما قال من تقدّم من أئمة المسلمين إن كنت لهم متّبعا. فإن قال: فندعهم يتكلمون بالباطل، ونسكت عنهم؟ قيل له: سكوتك عنهم وهجرتك لما تكلموا به أشدّ عليهم من مناظرتك لهم كذا قال من تقدّم من السلف الصالح من علماء المسلمين...."

*So if someone should say: 'If Allāh – the Exalted – verily has taught a man some knowledge, and a man comes to him asking him about an issue in the religion in which he argues and disputes with him, do you believe that he*

*should debate him, in order to establish the argument upon him and refute for him his opinion?’ It is said to him: ‘This is what we have been forbidden to do, and it is what those who came before us from the leaders of the Muslims have warned us against.’ Then if someone should say: ‘Then what should he do?’ It is said to him: ‘If the one who is asking you, his question is a question seeking guidance to the path of the truth, then do not debate him. (Rather) show him the guidance in the most kind way of explaining the knowledge from the Book, the Sunnah, the sayings of the Sahābah and the sayings of the leader of the Muslims, may Allāh be pleased with them. And if he wants to debate and dispute with you, then this is what the scholars hated. So do not debate him, and beware of him for the sake of your religion. Just as those who have gone forth from the leaders have said, if you (really) are following them.’ If he says: ‘So we leave them to speak out about the falsehood, and we remain quiet with them?’ It is said to him: ‘Your silence from them and your abandonment of what they are saying, is worse for them than you debating them. This is what those who have gone forth from the righteous Salaf from the scholars of the Muslims have said...’”*

Then he mentioned some narrations, and said after them:

“... قال محمد بن الحسين: ألم تسمع رحمك الله إلى ما تقدّم ذكرنا له من قول أبي قلابة: لا تجالسوا أهل الأهواء ولا تجادلوهم، فإنّي لا آمن أن يغمسوكم في الضلالة، أو يلبسوا عليكم في الدّين بعض ما لبس عليهم، أو لم تسمع إلى قول الحسن وقد سأله عن مسألة فقال: ألا تناظرني في الدّين؟ فقال له الحسن: أمّا أنا فقد أبصرت ديني، فإن كنت أنت أضللت دينك فالتمسّه، أو لم تسمع إلى قول عمر بن عبد العزيز: من جعل دينه غرضاً للخصومات أكثر التّنقل.

“...Muhammad ibn Al-Husayn said: Have you not heard – may Allāh show you mercy – what have already been mentioned from the words of Abū Qilābah: ‘Do not sit with the people of desires and do not dispute with them. For I verily do not feel secure from them covering you with misguidance and that they make you confused in the religion in some of what they also are confused in.’ Have you not heard the words of Al-Hasan when someone asked him about an issue and said: ‘Will you debate with me in the religion?’ So Al-Hasan said to him: ‘As for me, then I have insight (i.e. certainty) in my religion. So if you have lost your religion,

*then seek it (somewhere else).’ And have you not heard the words of ‘Umar ibn ‘Abdil-‘Azīz said: ‘Whoever makes his religion an object for disputes, he will change (stances and beliefs) many times.’*

قال محمد بن الحسين رحمه الله: فمن اقتدى بمؤلاء الأئمة سلم له دينه إن شاء الله تعالى. فإن قال قائل: فإن اضطررتني في الأمر وقتاً من الأوقات إلى مناظرتهم، وإثبات الحجة عليهم ألا أنظرهم؟ قيل له: الاضطرار إنما يكون مع إمام له مذهب سوء، فيمتحن الناس ويدعوهم إلى مذهبه، كفعل من مضى في وقت أحمد بن حنبل: ثلاثة خلفاء امتحنوا الناس، ودعواهم إلى مذهبهم السوء، فلم يجد العلماء بداً من الذب عن الدين، وأرادوا بذلك معرفة العامة الحق من الباطل، فناظرهم ضرورة لا اختياراً، فأثبت الله تعالى الحق مع أحمد بن حنبل ومن كان على طريقته وأدّل الله تعالى المعتزلة وفضحهم وعرفت العامة أنّ الحق ما كان عليه أحمد ومن تابعه إلى يوم القيامة، أرجو أن يعيد الله الكريم أهل العلم من أهل السنة والجماعة من محنة تكون أبداً...

*Muhammad ibn Al-Husayn – rahimahullāh – said: So whoever follows these leaders, he will be safe in his religion, in shā Allāh ta‘ālā. Then if someone should say: ‘What if I at some point in time become compelled to debate them and establishing the argument upon them, should I still not debate with them?’ It is said to him: ‘The compulsion verily is when the ruler has an evil madhhab, so that he tests the people and invites them to his madhhab. Such as how those who passed from the time of Ahmad ibn Hanbal did: Three Caliphs tested the people and invited them to their evil madhhab.<sup>202</sup> So the scholars did not find any escape from defending the religion. And with that they wanted to teach the average people the truth from the falsehood. So debating them is a necessity and not a choice. Then Allāh – the Exalted – established the truth with Ahmad ibn Hanbal and those who were upon his path, and Allāh humiliated the Mu‘tazilah and exposed them, so the average people knew that the truth is what Ahmad was upon and those who followed him until the Day of Resurrection. I hope that Allāh Al-Karim will give refuge to the people of Sunnah and Jam‘ah from every trial that ever will occur...’<sup>203</sup>*

<sup>202</sup> And they were Al-Mamūn, Al-Mu‘tasim and Al-Wāthiq.

<sup>203</sup> Ash-Sharī‘ah by Al-Ājurī (1/450-455).



And Ibn Battah Al-'Ukbarī (d. 387h) also has some precious words regarding debating with the people of innovation, and he mentioned its (different) categories and scenarios. I likewise bring it here in its full length due to its importance. Ibn Battah said:

"فإن قال قائل: قد حذرتنا الخصومة والمرء والجدال والمناظرة، وقد علمنا أنّ هذا هو الحق، وإنّ هذه سبيل العلماء، وطريق الصحابة والعقلاء من المؤمنين والعلماء المستبصرين، فإن جاءني رجل يسألني عن شيء من هذه الأهواء التي قد ظهرت، والمذاهب القبيحة التي قد انتشرت، ويخاطبني منها بأشياء يلتمس منّي الجواب عليها، وأنا ممن قد وهب الله الكريم لي علما بها، وبصرا نافذا في كشفها، أفأتركه يتكلّم بما يريد ولا أجيبه، وأخلّيه وهواه وبدعته، ولا أردّ عليه فيبحر مقالته؟ فإني أقول له: اعلم يا أخي رحمك الله أنّ الذي تبلى به من أهل هذا الشأن لن يخلو أن يكون واحدا من ثلاثة:

*"Then if someone should say: 'You have verily warned us against disagreeing, discussing, disputing and debating, and we have learned that this is the truth and that this is the path of the scholars and the way of the Sahabah and intelligent among the believers, the scholars and the people of insight. But if a man comes to me and asks me about some of these desires which have emerged and the dirty ways which have spread, and he mentions some things of it to me while seeking an answer for it, and I am from those whom Allāh Al-Karīm has bestowed with knowledge regarding it, and a powerful insight to uncover it<sup>204</sup>, should I then leave him to speak about what he wants and not answer him. And (should) I leave him and his desire and innovation alone without refuting his dirty statements?' Then I verily say to him: 'Know, O my brother – may Allāh show you mercy – that the one who you are tested with from the people of this*

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<sup>204</sup> Ponder over this important condition. Because the categories which Ibn Battah will mention are in connection with the one whom has been given knowledge and a powerful insight in uncovering the doubts. Since the question is different than the answer (i.e. anyone can ask a question, but not anyone can answer). But as for the one whose situation is not as such, then he is not intended with these categories. Rather his is totally prohibited from debating. So if a person has knowledge and a powerful insight, then the judgment of him debating the people of innovation is according to the details which he will mention here, which Al-Ājurri mentioned before him, so take notice.

situation (i.e. those who ask questions in the religion), he is not free from being one of three (types):

إمّا رجلا قد عرفت حسن طريقته، وجميل مذهبه، ومحبته للسلامة، وقصده طريق الاستقامة، وإمّا قد طرق سمعه من كلام هؤلاء الذين قد سكنت الشياطين قلوبهم، فهي تنطق بأنواع الكفر على ألسنتهم، وليس يعرف وجه المخرج ممّا قد بلي به، فسؤاله سؤال مسترشد يلتمس المخرج ممّا بلي به، والشفا ممّا أودى، ظمآن إلى علمك، حاجته إليك حاجة الصّادي إلى الماء الزّلال، وأنت قد استشعرت طاعته، وآمنت مخالفته، فهذا الذي قد افترض عليك توفيقه وإرشاده من حبال كيد الشياطين، وليكن ما ترشده به، وتوقفه عليه من الكتاب والسنة والآثار الصحيحة من علماء الأمة من الصحابة والتابعين، وكلّ ذلك بالحكمة والموعظة الحسنة، وإياك والتكلف لما لا تعرفه، وتمحل الرأي، والغوص على دقيق الكلام، فإنّ ذلك من فعلك بدعة، وإن كنت تريد به السنة، فإنّ إرادتك للحقّ من غير طريق الحقّ باطل، وكلامك على السنة من غير السنة بدعة، ولا تلتمس لصاحبك الشفاء بسقم نفسك، ولا تطلب صلاحه بفسادك، فإنّه لا ينصح التّاس من غشّ نفسه، ومن لا خير فيه لنفسه لا خير فيه لغيره، فمن أراد الله وقّفه وسدّده، ومن اتقى الله أعانه ونصره "

*Either he is a man whom you know for having a good path, a beautiful madhhab, his love for correctness and his aim of (reaching) the upright path. But verily did some of the speech – of those whose heart are inhabited by the shayātīn so they utter different kinds of kufr upon their tongues – befallen his hearing, and he does not know how to exit from what he has been tested with. So his question is the question of someone seeking guidance and looking for a way out of what he has been tested with, and the cure for his hurting (while being) thirsty for your knowledge. His need for you is like the need of the thirsty one for fresh water. And you can verily feel his obedience while you feel secure from him opposing you. Then this is the one where you are obliged to help and guide him out from the ropes of the plot of the shayātīn. And let that which you guide him with and you make him stop at, the Book, the Sunnah and the correct narrations from the scholars of the Ummah from the Sahābah and the Tābi'ūn. And all of this should be with wisdom and good instruction. And beware of undertaking what you do not know, deceiving (by using) the opinion and immersing into deep talk. For verily doing so is an innovation, even if you with it are aiming for the Sunnah. For verily you wanting the truth*

*without the path of the truth, is falsehood. And your words regarding the Sunnah without the Sunnah, is innovation. And do not seek a cure for your companions through the disease of yourself. And do not seek his goodness through your own corruption. For verily the one who cheats himself cannot be sincere to the people, and the one who has no good in him towards himself he does not have any good in him for others. So whoever seeks (the Pleasure of) Allāh, then He will grant him success and make him firm. And whoever fears Allāh, then He will help him and give him support."*

Then he – *rahimahullāh* – said, after what he mentioned some narrations proving what he had mentioned:

"... فإذا كان السائل لك هذه أوصافه، وجوابك له على التحو الذي قد شرحت، فشأنك به، ولا تأل فيه جهداً، فهذه سبيل العلماء الماضين الذين جعلهم الله أعلاماً في هذا الدين، فهذا أحد الثلاثة.

*"So if the one who is asking you has these descriptions, and your answer to him is in accordance with what I have explained, then you can answer him. And do not spare any effort (helping) him. This is the way of the scholars who have gone forth; those whom Allāh made to be signs in this religion. So this is one of the three (categories).*

ورجل آخر يحضر في مجلس أنت فيه حاضر تأمن فيه على نفسك، ويكثر ناصروك ومعينوك، فيتكلم بكلام فيه فتنة وبلية على قلوب مستمعيه ليوقع الشك في القلوب، لأنه هو ممن في قلبه زيغ يتبع المتشابه ابتغاء الفتنة والبدعة، وقد حضر معك من إخوانك وأهل مذهبك من يسمع كلامه، إلا أنه لا حجة عندهم على مقابلته، ولا علم لهم بقبیح ما يأتي به، فإن سكّته عنه لم تأمن فتنته بأن يفسد بها قلوب المستمعين، وإدخال الشك على المستبصرين، فهذا أيضاً مما تردّ عليه بدعته، وخبيث مقالته، وتنشر ما علّمك الله من العلم والحكمة، ولا يكن قصدك في الكلام خصومته ولا مناظرته، وليكن قصدك بكلامك خلاص إخوانك من شبكته، فإنّ خبثاء الملاحدة إنما يسيطون شباك الشياطين ليصيدوا بها المؤمنين، فليكن إقبالك بكلامك، ونشر علمك وحكمتك، وبشر وجهك، وفصيح منطقك على إخوانك، ومن قد حضر معك لا عليه، حتى تقطع أولئك عنه، وتحول بينهم وبين استماع كلامه، بل إن قدرت أن تقطع عليه كلامه بنوع من العلم تحوّل به وجوه الناس عنه، فافعل....."

*And another man who is present in a gathering which you are in, and you feel secure for yourself against him, and your supporters and helpers are many. Then he speaks some words in which there is affliction and test for the hearts of those listening, which would occur doubt to befall the hearts. Because he is from those who have deviation in his heart, so he follow that which is unclear seeking affliction and innovation. And verily present along with you are your brothers and people from your madhhab who hears his words, except that they have an argument with them to meet him with, nor do they have any knowledge regarding the dirty (statements) he is bringing. So you spread what Allāh has taught you of knowledge and wisdom, and your intention by speaking should not be to dispute and debate him. Rather your intention with speaking should be to free your brother from his net. For verily the dirty heretics, they verily throw out the net of the shayātīn, in order for them to catch the believers. So let your engagement with your words, your spreading of your knowledge and wisdom, having a cheerful face and your clever speech (all) be directed at your brothers and those who are present with you, and not towards him. So they all will cut him off, and you come between them and listening to his words. And if you are capable of cutting of his words by (mentioning) some type of knowledge and turning the faces of the people away from him, then do so..."*

Then he – *rahimahullāh* – said:

".... فهذان رجلان قد عرّفناك حالهما، ولخصت لك وجه الكلام لهما.

وثالث مشغوم قد زاغ قلبه، وزلت عن سبيل الرّشاد قدمه، فعشيت بصيرته، واستحكمت للبدعة نصرته، فجهدته أن يشكّك في اليقين، ويفسد عليك صحيح الدّين، فجميع الدّين رويناه، وكلّ ما حكيناه في هذا الباب لأجله وبسببه، فإنّك لن تأتي في باب خصومته، ووجيع مكيدته أبلغ من الإمساك عن جوابه، والإعراض عن خطابه، لأنّ غرضه من مناظرتك أن يفتنك فتتبعه فتهلك، أو يئأس منك فيشفّي غيظه أن يُسمعك في دينك ما تكرهه، فأخسئه بالإمساك عنه، وأدّله بالقطيعة له، أليس قد أخبرتك بقول الحسن رحمه الله حين قال له القائل: يا أبا سعيد تعال حتّى أخاصمك في الدّين، فقال له الحسن: أمّا أنا فقد أبصرت دين، فإن كنت قد أضللت دينك فالتمسه، وأخبرتك بقول مالك حين جاءه بعض أهل الأهواء، فقال له: أمّا أنا فعلى بيّنة من ربّي، وأمّا أنت فشاكّ

فأذهب إلى شاكّ مثلك فخاصمه، فهل يأتي في جواب المخالف من جميع الحجج حجة هي أسخن لعينه، ولا أغبط لقلبه من مثل هذه الحجة والجواب؟ أما سمعت قول مصعب بن سعد: لا تجالس مفتونا، فإنه لن يخطئك إحدى اثنتين: إما أن يفتنك فتتبعه، وإما أن يؤذيك قبل أن تفارقه، وأتوب السخّياتي حين قال له الرجل: أكلمك بكلمة، فوّلّى عنه، وأشار بإصبعه: ولا نصف كلمة، وعبد الرزّاق حين قال لابن أبي يحيى: القلب ضعيف، وليس الدّين لمن غلب."

*"So (now) I have verily informed you about the state of these two (categories of) men, and I have summarized how to speak with them for you.*

*And the third (category), he is the unfortunate whose heart has deviated and his feet has tumbled of the path of guidance. So his sight has been covered and his support for the innovation has been firmly established. So his effort is to make you doubt in what is certain and destroy the correct religion for you. (In this case,) then everything which we have narrated, and everything which we have mentioned in this issue, is regarding him and due to him. For you cannot bring anything more eloquent, with regards to disputing him and all of his plots, than refraining from answering him and turning away from speaking to him. Because the point of him debating you is to afflict you, so that you follow him and become destroyed, or that he loses hope in you so he treats his anger by letting you hear about your religion what you hate. So disgrace him by refraining from him, and humiliate him by cutting him off. Have I not (already) informed you about the saying of Al-Hasan Al-Basrī, when someone said to him: 'O Abū Sa'īd, come so I may dispute with you in (an issue in) the religion.' So Al-Hasan said: 'As for me, then I have insight (i.e. certainty) in my religion. So if you have lost your religion, then seek it (somewhere else).' And I informed you about the saying of Malik, some of the people of desires came to him. So he said to them: 'As for me, then I am upon a clear evidence from my Lord. As for you, then you are doubting. So go to whoever doubts just like you and dispute with him.' So among all of the arguments (presented) to the opposer, is there any argument that burns his eye more or enrages his heart more than this argument and answer? Have you not heard the saying of Mus'ab in Sa'd: 'Do not sit with someone who is afflicted (in his religion), for verily you will not be free from one of two*

things befalling you: Either he afflicts you and you follow him, or that he harms you before you leave him.' And Ayyub As-Sikhtiyānī, when a man said to him: 'I would like to say something to you.' So he turned away from him and showing with his finger: 'Not even half a word.' And 'Abdur-Razzāq, when he said to Ibn Abī Yahyā: 'The heart is weak, and the religion is not for the one who is overcome.'"<sup>205</sup>

And the conclusion of the words of the *Salaf* and the leaders of the *Sunnah* is, that the basic principle (or starting point) is not to debate with the innovator, except in specific situations. And the condition (for this being allowed) is that you are from those whom Allāh has given knowledge and a powerful insight in uncovering the doubts.

**1. The first situation:** That the one who brings the doubt asks the question of someone seeking guidance, while seeking from you the cure for what has befallen him of doubt, and he knows the danger of what he has heard, and he knows the value of the truth which is with you.

**2. The second situation:** That the false-doer and innovator comes to you and speaks about the doubt in front of your brothers from the people of the truth. So you fear for them being affected by his falsehood. So you turn them away from him and you destroy his plot, even by keeping them occupied from (listening to) him with some aspects of knowledge (which you mention for them).

**3. The third situation:** That the ruler invites you, and he verily have believed in those desires. So he forces you to debate those who are with him from the people of falsehood and innovation. In this case you defend the *Sunnah* and clarify the truth.

In all of these situations you must not exit from answering – in your debate and clarification – with the Book, the *Sunnah* and the narrations of the *Salaf*. And it is not allowed for you to engage with them in their philosophy and their *kalām*. What exist of situations besides these three, (then the judgment of it) remains upon the basic

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<sup>205</sup> Al-Ibānah Al-Kubrā by Ibn Battah (1/281-286).

principle, and that is avoiding disputing with the people of innovation and debating with them.

Al-Qahtānī said in his Nūniyyah:

إِنَّ الْجِدَالَ يَخْلُ بِالْأَدِيَانِ	"لا تَفْنِ عَمْرَكَ فِي الْجِدَالِ مَخَاصِمَا
تَدْعُو إِلَى الشَّحْنَاءِ وَالشَّنَانِ	وَاحْذَرِ مُجَادِلَةَ الرِّجَالِ فَإِنَّهَا
لَكَ مَهْرِبًا وَتَلَاقَتْ الصِّفَانِ	وَإِذَا اضْطَرَرْتَ إِلَى الْجِدَالِ وَلَمْ تَجِدْ
وَالشَّرْعَ سَيْفَكَ وَابِدْ فِي الْمِيدَانِ	فَاجْعَلْ كِتَابَ اللَّهِ دِرْعًا سَابِغًا
وَارْكَبْ جَوَادَ الْعِزِّ فِي الْجَوْلَانِ	وَالسَّنَّةَ الْبَيْضَاءَ دُونَكَ جَنَّةَ
فَالصَّبْرِ أَوْثَقَ عَدَّةِ الْإِنْسَانِ	وَاثْبِتْ بِصَبْرِكَ تَحْتَ أُلُويَةِ الْهُدَى
لِلَّهِ دَرَّ الْفَارِسِ الطَّعَّانِ	وَاطْعِنَ بِرِمَحِ الْحَقِّ كُلَّ مُعَانِدِ
مُتَجَرِّدَ اللَّهِ غَيْرِ جَبَانِ	وَاحْمِلْ بِسَيْفِ الصِّدْقِ حِمْلَةَ مُخْلِصِ
كَالتَّلْعَبِ الْبَرِّيِّ فِي الرُّوْغَانِ	وَاحْذَرِ بِجَهْدِكَ مَكْرَ خَصْمِكَ إِنَّهُ

*"Do not waste your participating in disputes, for verily disputing pierces the religions.*

*And beware of disputing with men, for it verily invites to enmity and hatred.*

*And if you are forced to dispute and you cannot find any escape, and the two rows have come together.*

*Then make the Book of Allāh a perfect armor and the Islamic Legislation your sword, and present yourself in the arena.*

*And the white Sunnah besides you a shield, and ride the horse of strength around in circles.*

*And stand firm with your patience under the flags of guidance, for patience is the most trustworthy preparation for the human.*

*And pierce a hole with the arrow of truth if every stubborn one, to Allāh belongs the good of the piercing knight.*

*And lift the sword of truthfulness with the carrying of the sincere, solely  
for Allāh and not as a coward.*

*And warn with great effort against the plot of our disputer, for verily he  
is like the fox in the land when it is planning.”<sup>206</sup>*

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<sup>206</sup> The Nūniyyah of Al-Qahtānī (the verses 422-430).



## **Chapter: The danger of deviating from this fundament**

It has verily become clear for you – may Allāh grant you success to obeying Him – that the principle of the people of *Sunnah* regarding the treatment of the innovator decrees their boycott, avoiding them, being severe towards them and not debating with them. And (it has also become clear to you) that the fundamental principle of the people of *Sunnah* regarding speaking with the people of innovation is: avoiding it, fleeing from it, not listening to them, not reading from them and not paying attention to them.

So when this is established with you, then know that deviating from this principle and opposing this fundament entails great danger, since the one who verily becomes afflicted (with their doubts) is the one who does not boycott them, and he then afflict other than him from the people of *Sunnah*. Opposing this fundament even afflicts the innovator himself.

As for the danger of opposing this principle for the one who leaves out boycotting them: Then verily the one who mixes with the people of innovation, he will continue to hear their falsehood until he will lean towards it. And the doubts will continue to be presented to his heart until he will become destroyed.

As for the danger for the rest of the people: Then verily by him honoring (or respecting) the people of innovation, then the rest of the people will be afflicted by that and it will lead them to thinking good about the innovators.

And as for the danger for the innovators: Then if the innovator sees the one who openly shows the *Sunnah*, welcome him and respect him, then when will he leave his innovation and when will he repent from it.

And in what has gone forth in this *risālah* (letter, book) of evidences, narrations and conveyances, there is sufficient in establishing this.

## Conclusion

Verily has the great fundament and the important principle become clear to you, O *Sunnī*, regarding the obligation of boycotting the people of innovation and being severe towards them, and that this is the religion of Allāh, the *Sunnah* of His Messenger (*sallAllāhu ‘alayhi wa sallam*) and the manhaj of the *Salaf* and the leaders of the religion. And I have shown you the evidences for this in details and with *tawātur*. So hold onto this fundament and walk upon (the path of) this aim. And beware of opposing this path so that you become destroyed and destroy others.

And beware of those who distort this fundament and strive in destroying it, and they do not take it seriously and they simplify it. For he verily wishes to invalidate the *Sunnah*, losing the path, enabling the people falsehood and removing the veneration of the truth from the souls.

Allāh – the Exalted – said:

﴿وَلَكِنْ اتَّبَعْتَ أَهْوَاءَهُمْ بَعْدَ الَّذِي جَاءَكَ مِنَ الْعِلْمِ مَا لَكَ مِنَ اللَّهِ مِنْ وَلِيٍّ وَلَا نَصِيرٍ﴾

**“And if you were to follow their desires after that which have come to you of the knowledge, then you would not have any ally nor helper against Allāh.” (Al-Baqarah 2:120)**

(I say) this, and Allāh – the Exalted – knows best and He is the Most Wise. And may the peace and blessings of Allāh be upon Muhammad, his family and companions altogether.

Written by Abū Al-Muhannad Shukrī ibn At-Tawfīq ibn ‘Uthmān.