



© 2011 Maktabah Ashaabul Hadeeth, Birmingham UK

www.Ahlulhadeeth.wordpress.com

Risaalah

Laa Tashribul Maa Minal Bi'er

Wa Fee Hee Galaa'izatun

*“DO NOT DRINK (O SALAFEE) FROM THE
WELL IN WHICH THEIR IS IMPURITY
(BIDAH AND AHLUL BIDAH)”*

PART 2

Researched and Compiled by

Abu Hibbaan & Abu Khuzaimah Ansaari

Under the Guidance & Instruction of

Fadheelatush-Shaikh Abdullaah Naasir Rehmaanee

www.Ahlulhadeeth.wordpress.com

© 2011 Maktabah Imaam Badee ud deen, Birmingham UK





Contents

{ 1 } THE IMPORTANCE AND BENEFIT IN REFUTING
NOT ONLY THE INNOVATION BUT ALSO THE
INNOVATOR. 5

{ 2 } THE SALAFEE WILL NOT HAVE AS HIS COMPANION
AN INNOVATOR, RATHER, HE WILL BE JUDGED BY
THE ONE WHOM HE BEFRIENDS. 7

{ 3 } THE OBLIGATION TO CLARIFY THE DAWAH AND
THE ONE WHO DOES SO IS NOT THE CAUSE OF
DISUNITY. 9

{ 4 } ONE OF THE DISTINGUISHING SIGNS OF AHLUL
BIDAH IS THAT THEY ASK FOR LESS REFUTATION,
WHILST THE SALAFEE IS BALANCED AND HE WILL REFUTE WHEN
IT IS REQUIRED. 10

{ 5 } LAA TASHRIBUL MAA MINAL BI'ER WAA FIYHEE
GHALAAZATUN. 11



“Laa Tashirbil Maa Minal Bi’er Wa Fiyhee
Galaaʒatun”

“DO NOT DRINK (O SALAFEE) FROM
THE WELL IN WHICH THEIR IS
IMPURITY (BIDAH AND AHLUL BIDAH)”

It is not hidden from the salafees of the West that for some time now there has been a very relaxed approach in the affairs of dawah, especially, in calling to the pure, unadulterated and unblemished dawah.

Of course, when one considers in depth the reason for the weakening and disunity of the salafees generally and in the west specifically, then there are many reasons as to why we have fallen from the peak all the way down! No doubt, becoming weak in taqwa, aqeedah and manhaj amongst many other matters come to mind as the foundational reasons for where we find ourselves today.

However, the purpose of this risaalah is not to list and discuss all the various factors that have made us fall to new depths but to consider carefully one factor which some may say is the single most considerable matter that has led to the salafee and his dawah suffering, that is leaving the door open for ahl ul bidah to enter our masaajid and thus our hearts!

Hence the title of this risaalah is a metaphorical one, in that, we must never allow ourselves to be influenced by ahl ul



bidah and all that they call to from wretchedness and deviation. Allahs aid is sought.

Let us consider some principles that ought to be the cornerstone of the salafee yet we have shamelessly deemed fit to move away from light toward darkness in our manhaj.

{ 1 } THE IMPORTANCE AND BENEFIT IN REFUTING NOT ONLY THE INNOVATION BUT ALSO THE INNOVATOR.

Imaam Ibn Taymiyyah commented: *“Some of the people said to Imaam Ahmad that ‘I find it difficult to crtisize (narrators in the chain of narrations) that they have some problems and are like so and so? Imaam Ahmad replied, ‘if you and I remain silent, then how will the ignorant one know the authentic from the unauthentic narration?’”* (Majmoo al-Fataawa 28/231)

All praise is to Allah! Pay attention to how these few words of the salaf sum up the necessity to clarify the aqeedah and manhaj of those that have erred concerning it. For the one who ponders upon the words of Imam Ibn Tyamiyyah carefully will come to realise that this was said concerning a narrator who may have a weak memory or some other minor defect in narrating hadeeth, then what about the one who openly corrupts the Aqeedah and Manhaj, lying on Allaah (like the various callers to shirk and bidah from the various sects today) and our noble prophet? The one whom Allah has blessed will see that it is far more urgent and necessary to clarify the condition of this one!



Further, the intellectual one is required to take one step further and he will realise that Imaam Ibn Tyamiyyah through the words of Imam Ahmad *“how will the ignorant one know”* is informing us that the basis of having the correct deen is to take it from those who are ahl us sunnah {the trustworthy ones} and not Ahlul Bidah {those that have sold their deen being the disparaged ones} for they will only spread knowledge which is corrupt and vain, thus leaving the ignorant as an ignorant one.

So noble reader know that it was due to the foresight bestowed upon Ibn Taymiyyah by Allah that he concluded this discussion by saying: *“Had Allah not made the upright repel the evil ones {Ahlul Bidah} harm, the religion would be corrupted and this corruption is far greater than that being caused when during war the people are conquered. Verily, when they take over a country they do not corrupt and take over the heart and that which is in it related to the deen, but they do it over a long period. On the other hand, the people of Bidah they corrupt the hearts from the outset.”* (Majmoo al Fataawa 28/232)

So it is clear to see that the Ahlul Bidah are like the serpent whose venom is deadly and at the same time instant in that they will affect and perverse the heart of the salafee. How much of a calamity is it that the person of innovation be allowed to take a place in our hearts and masaajid yet we know full well the venom of him and his innovation! Allah is the protector and his aid is sought!

Furthermore, it is not difficult to deduce from the words of Imaam Ibn Taymiyyah that *“Had Allah not made the upright repel the evil ones {Ahlul Bidah} harm, the religion would be corrupted”* that this no doubt shows the superiority and status of the scholar, but most particularly the one who clarifies the affairs of the



aqeedah and manhaj .

It is from the great blessing of Allah that in every time he sends scholars who ‘remove the hair from the flour’ and clarify the affairs. In current times where would we be had we not had the likes of Shaikh Ibn Baaz, Shaikh Albaanee, Shaikh Uthaymeen and currently Shaykh Rabee May Allah bless them all and have mercy on them. Ameen.

Yet the calamity has struck those who belittle the dawah of these scholars past and present being affected and infected by the false principles around them and Ahlul Ahwaa. The irony of it, they “refute” those from amongst these scholars who they say they do nothing but to “refute”! May allah guide us all!

{ 2 } *THE SALAFEE WILL NOT HAVE AS HIS COMPANION AN INNOVATOR, RATHER, HE WILL BE JUDGED BY THE ONE WHOM HE BEFRIENDS.*

So once the salafee has safeguarded himself by adhering to the above principle in, refuting the innovator and innovation, it is upon him then that he further distinguish and safeguard himself from the innovator and a means of doing this is that he does not have the ahl ul bidah as his companion.

This principle and the one above are connected and understand it well may Allah have mercy on you, that, *“every time a salafee has a companion from the people of innovation it is usually at this*



stage that he will open his heart to the innovator, not being able to rebuke him or his innovation". So for this reason we find the tremendous saying of Abu Dardaa who said, "It is from the fiqh (understanding of a person) that he [chooses] those whom he walks with, whom he enters upon (visits) and whom he sits with." (al-Ibaanah 2/477)

And Yahyaa bin Katheer said, "*Sulaimaan bin Daawood alaihis salaam said: Do no pass a judgement over anyone with anything until you see whom he befriends.*" (al-Ibaanah 2/464)

And Moosaa bin Uqbah, the Syrian, approached Baghdaad and this was mentioned to Imaam Ahmad. So it was said, "*Look at whose residence he goes to and with whom he resides and finds shelter.*" (al-Ibaanah 2/480)

And Imaam Al-Awzaaee said, "*Whoever hides his innovation from us will not be able to hide his companionship from us.*" (al-Ibaanah 2/476)

May Allah have mercy on you, look at those who were far noble, upright and god fearing than you and I, yet they had a strong stance to those who corrupted the deen and not having any links with them.

So we ask, which one today is more knowledgeable in aqeedah and manhaj concerning how to deal with the ahl ul bidah and the principles of al jarh wa tadeel than Al Awzaaee? Yet ponder on the noble saying of al-Awzaaee.

Bring forth your men if you are truthful! So do not be Oh



Salafee like the one who deludes himself thinking that the Ahlul Bidah will not affect him as his companion but know that the effect of this companionship will be so severe upon you that you will not be able to hide it! Allahs protection is sought.

{ 3 } THE OBLIGATION TO CLARIFY THE DAWAH AND THE ONE WHO DOES SO IS NOT THE CAUSE OF DISUNITY.

Shaikh Saaleh al-Fawzaan was asked, “Many of the people say that the refuters of *Ahlul Bidah* are separators, causing separation?”

The Shaikh replied: “Yes, they cause separation between truth and falsehood. This is correct. We make a distinction between the truth and falsehood, between the people of truth and those of falsehood. We are going to refute *ahl ul bidah* and so did the scholars refute *ahl ul bidah*. This is not the cause of division, but its to gather the people upon the truth, because with people remaining upon misguidance and the speech which is falsehood then it is this that causes division amongst the muslims. As for clarifying the truth for the people, so they can gather upon it, then this is the *dawah* towards unity and not *teh dawah* towards separation. The *dawah* towards separation is when it is said ‘the people of falsehood are not to be refuted’. This is *dawah* of disunity if only they ponder! And *allah knows best*” {Q&A session, Riyaaadh, 2011}

This is a short but tremendous advise and reply by Shaikh Fawzaan, may allah preserve him. One can see with great clarity from the shaikhs words tha he allies truth and falsehood as matters which cannot be mixed and similarly equates this by saying that the possessors, that is, people of truth and falsehood



cannot therefore mix. A fundamental principle summarised by the sheikh in a few words, glory be to Allah.

Noble reader, despite such clarifications you will still here some that say that there is no point in refuting ahl ul bidah or even speaking about them. Some go further and say that ‘to discuss and backbite Ahlul Bidah is a waste of time and of no benefit’. So what then? Read on.

{ 4 } ONE OF THE DISTINGUISHING SIGNS OF AHL UL BIDAH IS THAT THEY ASK FOR LESS REFUTATION, WHILST THE SALAFEE IS BALANCED AND HE WILL REFUTE WHEN IT IS REQUIRED.

Unfortunately, a severe illness has crept in amongst salafees today and the people are told that to refute is not the correct way and that this hardens the heart and causes harshness and so on. So consider the following saying, and consider it over and over again for it encapsulates the manhaj of the salaf, who were the most balanced and kindest of people.

It is reported from al-Abbâs bin al-Waleed that ‘Uqbah said: “I was once with Artâ’ab bin al-Mundhir when one of the people in the gathering said, “What do you say about a man who sits with the followers of the Sunnah and mixes with them, but when the followers of Bid’ah are mentioned he says, ‘Spare us from mentioning them, do not talk about them?’” Artâ’ab said, “He is one of them, do not let him confuse you about his condition.” I felt this was strange, so I went to al-Awzâa’ee – and he used to clarify these matters when they came to him. He said,



“Arṭa’ab is right, the matter is as he said; this person forbids talking about [Ahlal-Bid’ah], so how can [people] be on guard against them if they are not exposed?” (Ibn ‘Asââkir, Tâârîkh Dimishq 8/15)

So have you pondered enough! Clarifying the affairs is a cornerstone of dawah salafiyyah and to oppose this is to oppose the essence of the dawah for which there is no burhaan.

{ 5 } LAA TASHRIBUL MAAMINAL BI'ER WAA FIYHEE GHALAAZATUN.

Here, we end this short risaalah with the inspiring words of Imaaam Awzaee. I could not find a more suited reference than this which purely corresponds with the title of this risaalah.

It is reported that Imaam al-Awzaa’ee (d157H) wrote: *“O Muslims, fear Allâh and obey Him, and accept the advice of the sincere advisers and the exhortation of the exhorters, and know that this knowledge is religion, so be careful about what you do [in it] and from whom you take [it] and who you follow and who you trust your religion to. For verily, the followers of Bid’ah are all falsifiers and liars, neither are they careful nor do they fear and protect [against wrongdoing], and nor are they to be trusted to not distort what you hear. They say what they know not when criticizing and decrying or when affirming their lies. But Allâh encompasses what they do. So be on guard against them, suspect them, reject them and distance yourselves from them, for this was what your earlier scholars and the righteous latter ones did and instructed others to do. Beware of rising against Allâh and becoming instruments in the destruction of His religion and undoing its handholds by respecting the innovators, for you know what has come down to us about respecting them.*



And what stronger respect and veneration can there be than taking your religion from them, following them, believing them, being close to them and helping them in alluring those they allure and attracting those they attract of the weak Muslims towards their ideas and the religion they practice? This is enough to be considered a partnership and contribution to what they do.” (Ibn ‘Asââkir, Târikh Dimishq 6/361-362).

we find no need to add anything further then what has been said by Imaam Awzaae. It is enough, sufficient, enough!

The ones in need of pardon of their lord,

Abu Hibbaan & Abu Khuzaimah Ansaari