

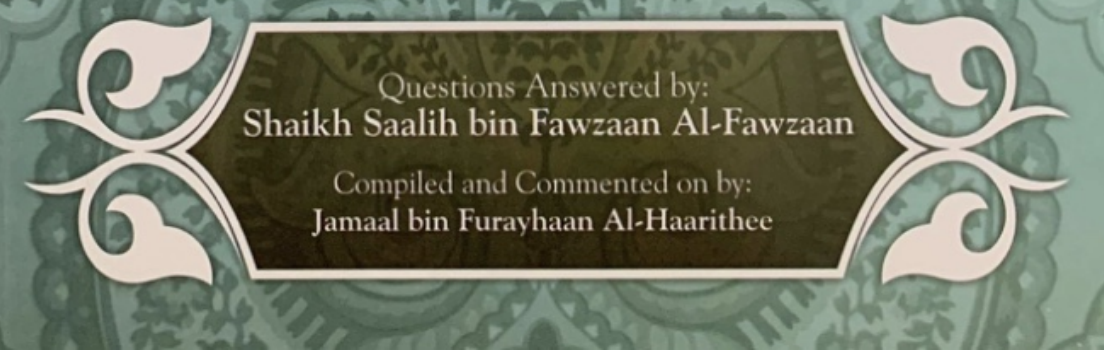


الاجوبة المفيدة
عنا سئلتنا مناهج الجديدة

Beneficial Answers
to Questions on
Innovated Methodologies

Questions Answered by:
Shaikh Saalih bin Fawzaan Al-Fawzaan

Compiled and Commented on by:
Jamaal bin Furayhaan Al-Haaritheh



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عن أسئلة المناهج الجديدة

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First Edition, May 2004/1425H
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Topics Covered in the Book

1. Publisher's Introduction.....	11
2. Introduction to the Second Edition.....	13
3. Introduction to the First Edition.....	15
4. Author's Biography.....	19
5. The Shaikh's Permission to Print this Treatise a Second Time.....	25
6. The Shaikh's Permission in his Handwriting.....	26
7. Text of the Book.....	27
8. Advice to the Summer Centers and their Caretakers.....	27
9. An Encouragement for those Responsible over these Centers to teach the Qur'aan and Sunnah and to Avoid Non-Beneficial Things such as Plays and <i>Anaasheed</i>	28
10. <i>Anaasheed</i> are from the Innovations of the Sufis.....	29
11. The Meaning of "Fiqh-ul-Waaqi" (Current Affairs).....	30
12. Avoiding Sects that ascribe to Islaam but Oppose the Messenger's Guidance.....	33
13. Innovations are Worse than Sins.....	35
14. Whoever affiliates himself to the Groups that Oppose the Book and the Sunnah is an Innovator.....	36
15. The Ruling on Groups (Sects).....	37

Beneficial Answers to Questions on Innovated Methodologies

16.	Not Mixing with the Modern-Day Sects and Parties.....	38
17.	Warning against Sects that Oppose the Methodology of Ahlus-Sunnah wal-Jamaa'ah.....	39
18.	Not Mentioning a Person's Good Qualities at the Time of Criticizing and Warning.....	40
19.	Warning against the Tableeghi Jamaa'at.....	42
20.	Everyone that Opposes Ahlus-Sunnah wal-Jamaa'ah falls into one of the Seventy-Two Sects.....	43
21.	There is no Harm in someone calling himself Salafi.....	44
22.	It is not Enough to just Memorize the Qur'aan and Hadeeth to Spread Da'wah, rather One must also Know their Correct Meanings.....	47
23.	General Da'wah can only be Established by the Scholars, while Commanding Good and Forbidding Evil can be established by Anyone, according to his Ability...	48
24.	The Reason for the Minimal Response to Da'wah in Spite of there being Numerous Callers and Groups.....	49
25.	The Call (Da'wah) to Allaah and Its means are Dependent upon Revelation.....	51
26.	The Methodology of Ahlus-Sunnah wal-Jamaa'ah in Advising Rulers and that Mentioning them in Public is not Advice or the Methodology of the Salaf.....	54
27.	Muwaazanah is not Required when Criticizing nor is it Permissible to Mention the Good Qualities of Deviants...	59
28.	Why do we Speak about the Mu'atazilah, Jahmiyyah, and Khawaarij During these times?.....	64
29.	Refuting Hasan Al-Bannaa's statement: "Our Dispute with the Jews is not due to Religious Purposes".....	70

Beneficial Answers to Questions on Innovated Methodologies

30. Al-Mas'aree asserts that it is Permissible in the Religion to Build Churches and Allowed for the Jews, Hindus and Christians to openly exercise their Religions in the Lands of Tawheed..... 70
31. Condemning those who read Newspapers and Magazines in the Masjid in order to Refute them..... 72
32. Negating what has been Attributed to Imaam Ahmad that he Prayed behind the Jahmiyyah..... 74
33. Not Ascribing to the Modern-Day groups and Parties and the Obligation of Warning against Them..... 76
34. Not being Fanatical to one of the Madhaahib or to one of the Scholars except for what conforms to the Proof..... 78
35. Some Beginner Students of Knowledge Refrain from Attending Circles of Knowledge due to Misconceptions... 80
36. Advice to the Youth who have been affected by Desires and Group-Fanaticism..... 81
37. Muhammad Suroor's Ignorance of the Sunnah, and some of his Statements in which he belittles the Books of Creed, attacks the Scholars with Vile Expressions and labels Muslims Disbelievers due to Sins..... 84
38. The Correct Stance on the book "Methodology of the Prophets in Calling to Allaah" of Muhammad Suroor..... 89
39. At-Turaabee's Need for a "New" Tafseer of the Qur'aan Apart from the "Old" Tafseer of the Salaf..... 90
40. The Impermissibility of Plays and *Anaasheed* in the Summer Centers, and a Clarification that they are from the Rituals of the Disbelievers..... 91
41. Speaking against Rulers and Criticizing them leads to a Lack of Hearing and Obeying in Matters of Good..... 97

Beneficial Answers to Questions on Innovated Methodologies

42. The Meaning of *Laa Ilaaha IllaaAllaah* according to Muhammad Qutb and a Fefutation of him..... 100
43. A Complete Denial of the Claim that the Call of Shaikh Muhammad bin 'Abdil-Wahhaab was a Partisan Call, and a Clarification of the Difference between his Salafi Da'wah and the Husaafi Da'wah of Hasan Al-Bannaa and the Sufi Da'wah of Muhammad Ilyaas..... 103
44. Hasan Al-Bannaa adhered to Tafweed with regard to Allaah's Names and Attributes..... 105
45. Ibn Taimiyyah's Words on the Mufawwidah..... 106
46. Ibn Baaz's on the Ikhwaan-ul-Muslimeen..... 106
47. A Refutation of the one who Differentiates between the Victorious Group and the Saved Sect..... 107
48. The Obligation of Clarifying the Danger of Partisanship and Groups to People by way of the Scholars..... 110
49. A Warning against Watching Soccer Matches..... 111
50. Having a Correct Methodology or Lack of it results in one Entering Paradise or the Hellfire..... 111
51. It is not Permissible to Read the Books of Innovators or Listen to their Tapes..... 112
52. Some of the Characteristics of the Saved Sect and the Victorious Group..... 114
53. How a Student should Advise his Teacher..... 116
54. Advice to the Beginning Students of Knowledge to seek Studentship under the Scholars who are Trustworthy in their Creed, Knowledge and Sincerity, to Start with the Shorter Books and a Definition of who the Term "Scholar" can be Applied to..... 117

Beneficial Answers to Questions on Innovated Methodologies

55.	A Discussion on the term "Renaissance Youth.....	120
56.	The Obligation of knowing the Methods of Da'wah, and having Religious Knowledge with Correct Understanding for those who want to Call to Allaah.....	122
57.	The Obligation of Warning against the Methodologies that Oppose the Methodology of the Salaf.....	123
58.	Seeking Knowledge is Required prior to Calling to Allaah.....	124
59.	Warning against the Books of Partisanship and Deviant Groups is not considered Opposing the Callers; and some Examples of Statements from Deviant Callers such as Al-Mawdoodee, Muhammad Suroor, Hasan Al-Bannaa, Sayyid Qutb, At-Turaabee and those who follow their footsteps.....	125
60.	At-Turaabee's Praise for Music, Singing and the Fine Arts, and his Permitting Singing, Music and Dancing in Theatres and Cinemas.....	129
61.	A Warning to the Youth on Accompanying Innovators and Members of Destructive Methodologies.....	129
62.	At-Turaabee requires People to use the Arts to worship Allaah and Warns against those who Don't.....	130
63.	Trips and Camp Outings are from the Practices of the Ikhwaan-ul-Muslimeen.....	131
64.	What occurs at these Summer Trips and Outings.....	132
65.	Military Drills take place in these Ikhwaani Camps.....	132
66.	The Correct Way to Advise the Rulers.....	133
67.	Calling to Tawheed Spreads Unity not Division.....	136
68.	Some statements from the Heads of the Ikhwaan-ul-	

Beneficial Answers to Questions on Innovated Methodologies

	Muslimeen Encouraging Brotherhood with Christians.....	137
69.	The Obligation of Following the Salafi Manhaj.....	140
70.	Whoever Opposes the Salafi Manhaj, while Praising and Commending those who Oppose it should be Counted amongst them.....	141
71.	Warning against the Methodologies that Oppose the Methodology of the Salaf Unites not Divides.....	143
72.	It is Obligatory to Follow the Truth and not Men.....	144
73.	Warning against Story-Tellers.....	146
74.	Rulers are not Infallible and Discussing them in Gatherings is Wrong.....	150
75.	Hidden Revilement of the Scholars and Testing Others by Labeling Ibn Hajr and An-Nawawee Innovators, as done by the Hadaadees.....	151
76.	Ibn Taimiyyah downplays <i>Ijmaa</i> according to Al-Haddaad.	152
77.	Al-Haddaad forbids looking into the Books of Innovators yet contradicts his Methodology.....	152
78.	The Claim that the Saudi State wages War against the Religion and Constricts the Callers.....	155
79.	The Counsel to have Taqwaa of Allaah. Stick to the Sunnah and to Beware of the Callers of Evil.....	157
80.	Condemned Fanaticism to the Scholars.....	159
81.	Warning against seeking Studentship under Innovators..	161
82.	The Haddaadis declare Ibn Hajr, An-Nawawee and Ibn Hazm Innovators.....	159
83.	The Difference between Ibn Hajr and An-Nawawee and	

Beneficial Answers to Questions on Innovated Methodologies

Hasan Al-Bannaa, Sayyid Qutb and their Likes.....	162
84. Opposing in the Issue of Al-Walaa wal-Baraa and Hearing and Obeying the Rulers can take a person out from the Methodology of the Salaf.....	165
85. Who is the one who Declares those who Beautify Lewd and Immoral Acts to be Disbelievers.....	166
86. The Reason why Ahlus-Sunnah wal-Jamaa'ah are called by this Name.....	167
87. The Correct Creed must not be taken from Innovators....	167
88. The Command to Gather and Unite under one Ruler.....	168
89. The Causes that Lead to Unity.....	169
90. Those who have the Right to be Gathered under and Heard and Obeyed are the Rulers and the Scholars.....	172
91. Inciting Hatred against the Rulers is from the Acts of the Trouble-Makers.....	173
92. Encouraging Unity and Harmony is from the Duties of the Scholars and the Callers.....	174
93. Is <i>Bay'ah</i> Obligatory or just Recommended.....	175
94. The Obligation of Obeying the Rulers and Heads of Authority even though there are Numerous Regions.....	176
95. Refuting the Misconception of the one who says: "Rulership cannot be established unless all the people are pleased with the candidate".....	177
96. It is Forbidden to Disobey the Rulers in those matters that are not Disobedience to Allaah.....	179
97. Forming Committees without the Ruler's Permission is considered Rebelling against his Authority.....	181

Beneficial Answers to Questions on Innovated Methodologies

98.	Grievances should only be Raised to the Rulers or his Deputies.....	181
99.	It is an Obligation to Respect the Scholars and not Belittle them.....	182
100.	Examples of Belittling the Scholars from near and far by some who ascribe to Knowledge.....	183
101.	Differences in Methodology and Creed causes Division and doesn't Unite.....	184
102.	Unity cannot be Achieved with Numerous Groups.....	187
103.	Who should we take Knowledge from?.....	189
104.	The Stance of the Youth towards the present Sects.....	190
105.	The Islamic Societies are in a State of <i>Jaahiliyyah</i> according to Sayyid Qutb.....	192
106.	Is the Muslim Ummah "Absent?".....	195
107.	A Word of Advice to the Students of Knowledge.....	196
108.	Glossary of Some of the Terms Used.....	197



Publisher's Introduction

All praise is for Allaah, Lord of all that exists, and may the peace and praises of Allaah be on His final Messenger, his family and Companions. To proceed:

Dear reader, before you is a translation of the tremendous book "*al-Ajwibat-ul-Mufeedah 'an As'ilat-il-Manaahij al-Jadeedah*" (Beneficial Answers to Questions on Innovated Methodologies), which is a compilation of questions presented to Shaikh Saalih Al-Fawzaan and his responses to them.

Shaikh Saalih Al-Fawzaan, may Allaah preserve him, needs no introduction, as he is one of the major and senior scholars of our era, who is well known for his firmness upon following the Creed and Methodology of the Salaf. This present book shows his vast knowledge and understanding of the Salafi Manhaj., as he answers questions presented to him in a clear and comprehensive manner.

These questions and answers were compiled by a well-known student of knowledge from Saudi Arabia, Jamaal bin Furayhaan Al-Haarithee, may Allaah reward him. Apart from referencing ahaadeeth and ayaat mentioned by the Shaikh, the compiler increased the benefit of the book by adding exhaustive footnotes and comments, elaborating on subjects brought up throughout the course of the book.

Altogether, this combination of a scholar's guidance and wisdom with a student of knowledge's research and investigation makes for an incredible and invaluable resource for Muslims everywhere to benefit from. From the topics covered in this book are: The Definition of the

Beneficial Answers to Questions on Innovated Methodologies

Salafi Manhaj, Obedience to Rulers, Warning against Innovators, Exposition of Deviant Groups, Refutation of Innovated Practices such as Plays and *Anaasheed*, the Ruling on Groups and Parties, and Advice to the Students of Knowledge.

In this book, one can find examples of many of the deviant statements that certain individuals such as Hasan Al-Banna, Sayyid Qutb, Al-Mawdoodee and Muhammad Suroor have been criticized and refuted for, along with their references and page numbers. This is extremely important since it will provide clear proof for those confused over the issue of these deviant callers.

It is hoped that with these pages those who have been deceived by the call of these false groups, deviant methodologies, corrupt beliefs and misguided individuals can reflect and abandon the falsehood in exchange for the correct and authentic methodology, which the first Muslims (i.e. the Salaf) adhered to. The source used for this translation was the 1997 Second Edition of the book published by Daar as-Salaf of Riyadh, Saudi Arabia.

May Allaah prolong the life of Shaikh Saalih Al-Fawzaan, and reward him immensely for providing a brilliant clarification of the correct methodology of Ahlus-Sunnah wal-Jamaa'ah while refuting the false methodologies that oppose it. We also ask Allaah to reward the noble brother, Jamaal bin Furayhaan Al-Haarithe, for his amazing effort in compiling this book and adding beneficial notes and comments to it.

We hope that this book may serve as a source of benefit for the English-speaking Muslims throughout the world, and that Allaah place this act on the scale of good deeds for all those involved in producing it. Verily, He is the One who hears the supplications and responds to them.

Al-Ibaanah Book Publishing



Introduction to the Second Edition

All praise is for Allaah, Lord of the Worlds, and may His peace and praises be on the Messenger of Allaah, his family, Companions and those who followed his guidance. To Proceed:

This is the new, improved, and revised edition of the book: *“al-Ajwibat-ul-Mufeedah ‘an As‘ilat-il-Manaahij al-Jadeedah”* [Beneficial Answers to Questions on Innovated Methodologies].

I originally intended to publish a second part to this book, which would contain answers from the noble Shaikh, Dr. Saalih bin Fawzaan Al-Fawzaan, may Allaah preserve him, as I had mentioned in the first edition printed in 1416H. However, it now seems better to me to combine both of these parts into one book. Therefore, I placed the second part of the book with the first part, in accordance with the subject of the book. I also did it this way because it is easier for the reader to carry one book around as opposed to two.

We must also emphasize that there were revisions and additions made to the original printing of the book.

I ask Allaah, the Most High, the Most Able, to make this deed of mine purely for His noble Face (i.e. sincere), and that He benefit everyone that reads this book, Ameen.

Lastly, everyone should know that I am only a human being and that I am prone to error and forgetfulness. And I am ready to accept any comments or criticisms. I ask everyone that reads this book to ask Allaah

Beneficial Answers to Questions on Innovated Methodologies

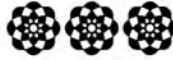
to grant me success and firmness upon the truth. And also do not forget our noble Shaikh, who answered these questions, in your supplications.

Written by:

Abu 'Abdillaah Jamaal bin Furayhaan Al-Haarithee

On Thursday Night, the 23rd of Rabee'-ul-Awwal, 1417H

From the city of Taa'if, Saudi Arabia



Introduction to the First Edition

Verily, all praise is due to Allaah. We praise Him, we seek His assistance and we ask Him for His forgiveness. And we seek refuge in Allaah from the evils of our selves and the evils of our actions. Whoever Allaah guides, there is no one that can lead him astray and whoever is led astray, there is no guide for him. I bear witness that there is no deity that has the right to be worshipped except Allaah – alone and without any partner. And I bear witness that Muhammad ﷺ is His slave and Messenger.

يَا أَيُّهَا الَّذِينَ آمَنُوا اتَّقُوا اللَّهَ حَقَّ تَقَاتِهِ وَلَا تَمُوتُنَّ إِلَّا وَأَنتُمْ مُسْلِمُونَ

“O you who believe, fear Allaah as He ought to be feared and do not die except while you are Muslims.” [Surah Aali 'Imraan: 102]

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

“O you who believe, fear your Lord who created you from a single person (Adam), and from him, He created his wife, and from them He created many men and women. Fear Allaah through whom you demand your mutual rights and (do not cut off the relations of) the wombs, surely, Allaah is ever an All-Watcher over you.” [Surah An-Nisaa: 1]

يَا أَيُّهَا الَّذِينَ آمَنُوا اتَّقُوا اللَّهَ وَقُولُوا قَوْلًا سَدِيدًا . يُصْلِحْ لَكُمْ أَعْمَالَكُمْ وَيَغْفِرْ لَكُمْ ذُنُوبَكُمْ وَمَنْ يُطِيعِ اللَّهَ وَرَسُولَهُ فَقَدْ فَازَ فَوْزًا عَظِيمًا

“O you who believe, fear Allaah and be truthful and precise in your speech. He will rectify your deeds for you and forgive you your sins. And whoever obeys Allaah and His Messenger has indeed achieved a great success.” [Surah Al-Ahzaab: 70-71]

To proceed:

“All praise is for Allaah who placed in every era, after the period of the messengers, remnants from the people of knowledge, who call those who deviated towards guidance and have patience with their harm. With the Book of Allaah, they revive the dead and with the light of Allaah, they cause the blind to see. So how many people, whom the Devil has killed, have they revived? And how many people, who were lost and astray have they guided? So what a great effect do they have upon the people! And what an ugly effect do the people have on them! They (i.e. the scholars) take away from the Book of Allaah, the distortions of the extremists, the false claims of the liars and the wrong interpretations of the ignorant.”¹

We hope that our noble teacher, Shaikh Saalih bin Fawzaan bin ‘Abdillaah Al-Fawzaan, may Allaah preserve him, is from among these individuals - in a time when the waves of the destructive ideologies have struck, when the callers to innovation, mischief and misguidance and the people of doubtful arguments have increased, and when some books and magazines that cause the students of knowledge to become doubtful of their religion, using the screen of the Sunnah, have appeared, not to mention the confusion that has befallen the common folk.

In this book, which contains answers to questions he was presented during his summer lessons of 1413H in the city of Taa’if, the Shaikh explains to the students of knowledge that which they are in need of by way of clarifying the Sunnah and removing misconceptions they may

¹ *ar-Radd ‘alaal-Jahmiyyah* of Imaam Ahmad (pg. 85)

Beneficial Answers to Questions on Innovated Methodologies

encounter along their path. He also refutes those who call to destructive methodologies and all those who oppose the Qur'aan, the Sunnah and the methodology of the Salaf as-Saalih, with proofs and evidences and a clear explanation.

I had the privilege of recording these questions and answers and arranging them in order. Afterward, I was able to transcribe them with the help of some brothers, may Allaah reward them, and devoted my attention to this project. I then referenced all the ayaat, ahaadeeth and (scholarly) narrations, and placed my comments for some of the topics I felt needed more clarification, where appropriate, in order to amplify the benefit.

I expended much effort to work on and distribute this book so as to disperse the religious knowledge, which is based on proofs from the Book of Allaah and the Sunnah of His Messenger, due to the great need there is for that.

After formatting this book, I presented it to our noble teacher, Shaikh Saalih Al-Fawzaan, may Allaah preserve him and benefit us with his knowledge. So he examined it and made corrections to it, adding and deleting what he felt necessary. He then gave me written permission to publish and distribute it, as you will see, in order to spread its benefit. All praise is for Allaah for granting me success in this endeavor.

This is a small effort from someone who is eager to spread the Salafi Da'wah, and Allaah knows all intentions.

At this point, I would like to thank Shaikh Faalih bin Naafi' Al-Harbee for putting the final touches on this book. I benefited greatly from his instructions, by Allaah's success, and I am indebted to him for this. I cannot help but to say to him: "May Allaah reward you with good."

Beneficial Answers to Questions on Innovated Methodologies

I also ask Allaah the Most High, Lord of the noble Throne, to make this deed of mine sincerely seeking only His noble Face, and that He not make it a deed seeking fame or recognition.

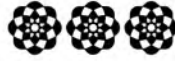
“O Allaah, free and far removed are You from every defect, and all praises are for You. I bear witness that no one has the right to be worshipped except You. I ask for Your forgiveness and turn to You in repentance.”

Stated and written by one who hopes for his Lord’s Forgiveness:

Abu ‘Abdillaah Jamaal bin Furayhaan Al-Haaritheh

On Monday, the 6th of Rabee’-ul-Awwal, 1414H

From the city of Taa’if, Saudi Arabia



The Author's Biography

His Name, Lineage and Birth:

He is Saalih bin Fawzaan bin 'Abdillaah Aali Fawzaan from the people of Shamaasiyyah from the tribe of Dawaasir. He was born in 1354H.

His Upbringing and Education:

His father passed away while he was young so he grew up in his father's family household and learned the noble Qur'aan. He also learned the basics of reading and writing from the Imaam of the local masjid.

He then joined the national school in his town of Ash-Shamaasiyyah when it opened in 1369H and completed his primary education in the Faisaliyah School in Buraidah in 1371H. After this, he joined the educational institute in Buraidah at the time of its inception in 1373H and graduated from it in 1377H. He then joined the College of Sharee'ah in Riyadh and graduated from it in 1381H.

His Advanced Studies:

He achieved his Masters Degree in the subject of Fiqh (Islamic Jurisprudence) and also obtained his Doctorates Degree in the same subject. He received both of these degrees from the College of Sharee'ah.

His Positions and Duties:

He was appointed as a primary school teacher in 1372H before joining the educational institute in Buraidah. He was also appointed as a teacher in the educational institute in Riyadh after graduating from the College of Sharee'ah.

Beneficial Answers to Questions on Innovated Methodologies

He was then appointed as a teacher in the College of Sharee'ah and then in the advanced studies of the College of Usool-ud-Deen. Afterward, he taught at the advanced institute of judicial education, and later became a director there in 1396H.

He then went back to teaching there one more time after his scheduled period of administration came to an end. It was after this that he was appointed to the Council of Senior Scholars in 1407H. After this, he was appointed as a member of the Permanent Committee of Educational Research and Religious Verdicts in 1411H.

He is also a member of the Fiqh Assembly of Makkah which falls under the Muslim World League. He was a former member of the Supervisory Council for Callers during Hajj.

Currently, he serves as an Imaam, khateeb and teacher at the Prince Mut'ib bin 'Abdil-'Azeez Central Mosque in Malaz, Riyadh. He also participates in answering questions on the Saudi radio program "*Noor 'alaad-Darb*" (Light upon the Path) along with a scheduled participation on the committee of research, studies, letters and verdicts in educational magazines.

He, may Allaah preserve him, also supervises many of the scholastic essays submitted by students for their Masters and Doctorates degrees. Numerous students of knowledge who attend his frequent educational classes and gatherings have studied under him, myself being one of them, and I am proud and pleased of that.

His Teachers:

The Shaikh sought knowledge at the hands of numerous well-known scholars and judges. Amongst the most famous of them was Shaikh 'Abdul-'Azeez bin Baaz, may Allaah have mercy on him. He would praise and hold great esteem for our Shaikh, and he would rely on him

Beneficial Answers to Questions on Innovated Methodologies

in important matters. He would also send him some of his books to review and comment on.

Also among his teachers was Shaikh 'Abdullaah bin Humaid, may Allaah have mercy on him. He would attend many of his lessons in the Central Mosque of Buraidah during the time that he was a student in the educational institute there.

He also learned from Shaikh Muhammad Al-Ameen Ash-Shanqeete, may Allaah have mercy on him, and from Shaikh 'Abdur-Razzaaq Al-'Afee, may Allaah have mercy on him.

His teachers also include Shaikh Hamood bin Sulaymaan At-Talaal who was the Imaam of the masjid in the town he grew up in. He, i.e. Shaikh Hamood, may Allaah preserve him, was then appointed a judge after that in the town of Dariyyah in the district of Qaseem. Shaikh Saalih Al-Fawzaan learned the basics of reading and writing from him.

Then he learned under Shaikh Ibraaheem bin Daifillaah Al-Yoosuf at the time he was a teacher in the Shamaasiyyah School.

His Books:

The Shaikh has written numerous books, the most famous of which are:

1. *At-Tahqeeqaat al-Mardiyyah fil-Mabaahith-il-Fardiyyah fil-Mawaareeth* (Verifications and Studies on the Laws of Inheritance): This was his Masters thesis in one volume
2. *Ahkaam-ul-At'imah fish-Sharee'ah al-Islaamiyyah* (The Rulings on Foods according to Islamic law): This was his Doctorate's dissertation published in one volume

Beneficial Answers to Questions on Innovated Methodologies

3. *Al-Irshaad ilaa Saheeh-il-'Itiqaad* (A Guide to the Correct Creed) in one volume
4. *Sharh al-'Aqeedat-il-Waasitiyyah* (The Explanation of The Waasitee Creed) in one volume
5. *Al-Bayaan feemaa Akhta'a feehi Ba'adul-Kuttaab* (A Clarification on the Errors of Some Writers) in two volumes
6. *Majmoo'ah Muhadaraat fil-'Aqeedah wad-Da'wah* (A Collection of Lectures on Creed and Calling) in four volumes
7. *Al-Khutab-ul-Mimbariyyah fil-Munasabaat-il-'Asriyyah* (Friday Sermons for Modern-Day Occasions) in six volumes
8. *Min A'laam-il-Mujaddideen fil-Islaam* (Some of the Distinguished Revivers of Islaam)
9. *Mabaahith Fiqhiyyah fee Mawaadi' Mukhtalifah* (Fiqh-Based Studies on Miscellaneous Issues)
10. *Majmoo' Fataawaa fil-'Aqeedah wal-Fiqh* (A Collection of Verdicts on Creed and Jurisprudence) published in five volumes and transcribed from the radio program *Noor 'alaad-Darb*
11. *Naqd Kitaab Al-Halaal wal-Haraam fil-Islaam* (A Critique of the Book: The Lawful and Unlawful in Islaam) being a refutation of Yoosuf Al-Qaradaawee
12. *Al-Mulakhas fee Sharh Kitaab-it-Tawheed* (An Abridged Explanation of the Book of Tawheed of Shaikh Muhammad bin 'Abdil-Wahhaab): A scholarly explanation

Beneficial Answers to Questions on Innovated Methodologies

13. *I'anat-ul-Mustafeed Sharh Kitaab-ut-Tawheed* (Aiding the Students in Explaining the Book of Tawheed of Shaikh Muhammad bin 'Abdil-Wahhaab): This is a more comprehensive explanation in two volumes.
14. *At-Ta'qeeb 'alaa ma Dhakarahul-Khateeb fee Haqqish-Shaikh Muhammad bin 'Abdil-Wahhaab* (A Critique of what an Orator stated about Shaikh Muhammad bin 'Abdil-Wahhaab)
15. *Al-Mulakhas-ul-Fiqhee* (A Summary of Islamic Jurisprudence) published in two volumes
16. *Ittihaaf Ahlil-Eemaan bi-Duroos Shahri Ramadaan* (Presenting the People of Faith with Lessons for the Month of Ramadaan)
17. *Ad-Diyaa-ul-Laami' ma'al-Ahaadeeth al-Qudsiyyah al-Jawaami'* (The Radiant Light: A Study of Comprehensive Qudsee Ahaadeeth)
18. *Bayaan maa yaf'aluhi Al-Haaj wal-Mu'tamir* (A Clarification of what a Person on Hajj and 'Umrah must do)
19. *'Aqeedat-ut-Tawheed* (The Belief of Monotheism): The source for this book was a curriculum for the secondary level of the ministry of education.
20. The religious verdicts and articles that were distributed in the magazine "*Ad-Da'wah*"
21. *Duroos minal-Qur'aan-il-Kareem* (Lessons from the Noble Qur'aan)
22. *Al-Ajwibat-ul-Mufeedah 'an As'ilat-il-Manaahij al-Jadeedah* (Beneficial Answers to Questions on Innovated Methodologies): This is the book before us.

Beneficial Answers to Questions on Innovated Methodologies

He has also written several other books not mentioned here which are under print. This also includes his explanations for many of the books on Creed, which he gave as lessons and were later transcribed and published including such titles as *Sharh Masaa'il-ul-Jaahiliyyah* (An Explanation of Aspects of the Days of Ignorance), *Sharh Lum'at-il-'Itiqaad* (An Explanation of Sufficiency in Creed), *Sharh al-Qawaa'id al-Arba'* (An Explanation of the Four Rules) and more.

He also plays a large role in guiding the youth and warning them from movements that have deviated from the correct methodology. Thus, the innovator and misguided are suppressed by him and many people are guided to the truth.

So may Allaah reward him with much good on our behalf and on behalf of all the Muslims, and may He make his deeds sincerely for His Noble Face, and allow them to be placed on his scale of good deeds on the Day of Judgement.

Written by Jamaal bin Furayhaan Al-Haaritheh
One of the Shaikh's students
[With Brief Additions by the Publisher]



*The Shaikh's Permission to Print and
Distribute this Treatise for the Second Time*

All praise is for Allaah, and may His peace and praises be on our prophet, Muhammad, his family and Companions.

To Proceed:

I concur with the renewed printing of the book: "Beneficial Answers to Questions on Innovated Methodologies", which consists of my replies and the comments of brother Jamaal bin Furayhaan Al-Haaritheh.

I hope that Allaah will bring benefit through this book in clarifying the truth, which some people are confused about these days.

May the peace and praises of Allaah be on our prophet, Muhammad, his family and Companions.

Written by:

Saalih bin Fawzaan bin 'Abdillaah Al-Fawzaan

4/17/1417H



The Shaikh's Permission in his Handwriting

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

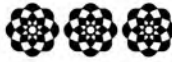
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الإسلام سؤال وجواب
 رئاسة
 إدارة المصاحف العالمية والإفتاء
 المجلس الأعلى للشريعة الإسلامية

الحمد لله والصلاة والسلام على نبينا محمد وعلى آله وصحبه وبعد:
 فأوافق على إعادة طباعة: الأجوبة المفيدة عن أسئلة
 المناهج الجديدة من إجابات وتعليقات الأفاضل: جانبيه فرجانه
 إلى ربي - وأرجو الله أن ينفع بها في بيانه المعجزة الذي
 التبشير بعجه الناس اليريم، وعلى الله وسلام على نبينا محمد وآله وصحبه

كتبه:
 صالح بن فوزان الفوزان
 الفوزان

 ١٧/٤/١٤١٧ هـ



Text of the Book

[1] Question: What advice would you give to the noble brothers who participate in summer schools when the time for the lessons of the scholars and mashaayikh conflicts with the hours of the school? Should they attend the lessons (of the scholars) or should they remain in the schools? Please respond in detail because this topic is being talked about a lot amongst the youth.

[1] Answer: The objective of these centers is to educate and teach the students. So what I hold is that those in charge of these centers should make their schedule more compatible so that their members could go to the masaajid to attend the lectures and lessons. This is since attending these lectures is a part of these centers' job. Instead of bringing a lecturer to come give a talk in their centers, they should take their students to the lecturer in the masjid. This is better because their attending the masjid and being in one of the houses of Allaah, hearing the knowledge that is in it, is better than them staying in the centers.²

So in summary, those in charge of the centers are obligated to arrange their schedule in such a way so as to make time for attending the lectures

² Back in the old days, the masjid used to be the center of knowledge and the gathering place of the scholars. Great scholars would be produced from the masjid, amongst them were those who excelled in Hadeeth and its sciences, and amongst them were those who became experts in Fiqh and its principles, Tafseer and its rules, and Grammar and its disciplines. Those who were able to gather all of these subjects predominantly came out from the gatherings of knowledge in the masaajid. Furthermore, everyone should know that knowledge is to be come to and that it does not come to people. So do not exchange that which is lower for that which is better.

Beneficial Answers to Questions on Innovated Methodologies

in the masaajid one of their programs, and so that their schedules do not conflict with the times of the lectures. This should be one of the several objectives of these centers, as we have mentioned.

[2] Question: In these summer centers, staged plays and *anaasheed* (songs) take place. What is your view on that?

[2] Answer: The caretakers of these centers must prevent those things that have no benefit in them or which are harmful to the students from (entering) into their schools. They must teach them the Qur'aan and the Sunnah, ahaadeeth, Fiqh and the Arabic language. Doing these things should be sufficient to preoccupy one's time over all other things. They should also teach them the subjects they will need for their worldly endeavors, such as writing, math, and some useful craft.

As for those things, which they hear just for amusement, then in reality, these things should not be included in their programs³ since it fills a

³ In his book *al-Khutab al-Mimbariyyah* (3/184-185, 1411H Edition), Shaikh Saalih Al-Fawzaan said: "What deserves attention also is: The tapes that are being increasingly circulated amongst the practicing youth in which *anaasheed* done in group voices are recorded. They call them Islamic *anaasheed*, but they are a form of singing and sometimes they occur with provocative voices. They can even be found being sold at tape exhibitions along with tapes of the noble Qur'aan and religious lectures.

Calling these *anaasheed* 'Islamic' is incorrect, since Islaam has not legislated *anaasheed* for us. Rather, it only prescribed for us the remembrance of Allaah, the recitation of the Qur'aan, and the acquiring of beneficial knowledge. As for *anaasheed*, then they are from the ways of the innovating Sufis, those who take their religion as play and amusement. Furthermore, taking *anaasheed* as part of the religion contains in it imitation of the disbelievers, i.e. those who make their religion into collective chanting and musical melodies.

Beneficial Answers to Questions on Innovated Methodologies

It is an obligation to warn against these *anaasheed* and prevent their sale and distribution. In addition to this, these *anaasheed* contain an incitement towards *fitnah* with reckless zeal and they cause instigation amongst the Muslims. Those who spread these *anaasheed* justify it by claiming that poems would be chanted in the presence of the Prophet ﷺ and he would listen to them and concur with that.

The response to this is that those poems that would be chanted in front of Allaah's Messenger ﷺ would not be chanted in a group voice in the form of singing, and they would not be called 'Islamic *anaasheed*.' On the contrary, they were just Arab poems that contained points of wisdom, parables, and descriptions of valor and nobility. The Companions would recite these individually due to the meanings they contained. And sometimes they would chant these poems at the time of doing some laborious work, such as construction and traveling at night on a journey. So this proves that this type of chanting is permissible under these similar specific circumstances, not that they should be made into one of the subjects of education and *da'wah*, as is prevalent nowadays, such that students are dictated these *anaasheed* and call them: 'Islamic hymns' and 'religious chants.'

This is innovating in the Religion and it is from the ways of the innovating Sufis, for they are the ones who are known to take these *anaasheed* as part of their religion. We must be cautious of their plots and prevent the sale of these tapes since evil at first begins small and then progresses if it is not terminated at its inception."

The noble Shaikh, Muhammad bin Saalih Al-'Uthaimeen was asked the following question about *anaasheed*: "Is it permissible for me to chant Islamic *anaasheed*? And is it permissible to beat the duff along with these chants? Also, is it permissible to chant these hymns on occasions other than 'Eid and wedding festivities?'"

So he responded by saying: "Islamic *anaasheed* (hymns) are innovated hymns. They resemble that which the Sufis have innovated, which why we must refrain from them and turn instead towards the admonitions found in the Qur'aan and the Sunnah. This is unless, these hymns occur at times of war, in which case they can be used to promote and build up courage for Jihaad in the Cause of Allaah as this is good. But if these hymns are accompanied by the duff, they stray even farther from what is correct." [Transcribed from the book "The Fataawaa of Shaikh Muhammad Al-

portion of their time with no benefit. Rather, it may even preoccupy them and make them forget the benefit for which they came (to the summer centers). So from among the things (that have no benefit in them) are plays and *anaasheed* for they only consist of entertainment and amusement. And they accustom the students to follow the actors and singers that are propagated throughout the various forms of media.

[3] Question: I would like a clarification on the meaning of “*Fiqh-ul-Waaqi*” since this term is applied generally but what is intended by it is its linguistic meaning and not its religious meaning.

[3] Answer: It used to be said: “From the difficult matters is making clear something that is already clear.” The “*Fiqh*” that is required and encouraged is the *Fiqh* (understanding) of the Book and the Sunnah. This is the *Fiqh* (understanding) that is required (of people). As for the linguistic *Fiqh*, then that is from the permissible matters and it is not required from the people.

Acquiring *Fiqh* of the Language means learning the meaning of a word along with its derivatives, letters, and so on and so forth. This is what is known as *Fiqh*, or Understanding of the Language, such as the book: “*Fiqh of the Language*” by Ath-Tha’aalabee and others. This is one of the supplemental forms of knowledge and part of learning the language. As for the word *Fiqh*, when it is used in its absolute and general sense, as in Allaah’s statement:

لِيَتَفَقَّهُوا فِي الدِّينِ

“...So that they may acquire *Fiqh* of the Religion.” [Surah At-Tawbah: 122]

‘Uthaimen” compiled by Ashraf ‘Abdul-Maqsood (1/134-135); 1412 Edition; Dar ‘Aalam-ul-Kutub]

And in the Prophet's statement: **"Whoever Allaah intends good for, He gives him Fiqh of the Religion."** ⁴

And Allaah's saying:

فَمَا لَهُمْ لَا يَقْضُونَ الْقَوْمَ لَا يَكَادُونَ يَفْقَهُونَ حَدِيثًا

"So what is wrong with these people that they are not able to understand (Fiqh) any word." [Surah An-Nisaa: 78]

And His saying:

وَلَكِنَّ الْمُنَافِقِينَ لَا يَفْقَهُونَ

"But the hypocrites lack Fiqh (understanding)." [Surah Al-Munaafiqoon: 7]

Then what is meant by it here is: Fiqh (understanding) of the Religion, by way of knowing the religious rulings. This is what is meant by it, and this is what the Muslims must give importance to and to learn.

However, the term *Fiqh-ul-Waaqi'* according to these people doesn't mean the linguistic meaning of Fiqh, rather what it means to them is: Becoming involved in the affair of politics and political incitement, as well as spending all of one's time and efforts in that.

As for the Fiqh of *Alhkaam* (rulings), then they call it the Fiqh of frivolities and the Fiqh of menses and postpartum bleeding, in their attempts to disparage it and call others away from it and from becoming involved with it. ⁵

⁴ Al-Bukhaaree (71) and Muslim (1037)

Beneficial Answers to Questions on Innovated Methodologies

[4] Question: In this era, we hear a lot about something called the Islamic *Jamaa'aat* (groups) in various parts of the world. What is the basis for this name?

[4] Answer: The Messenger ﷺ informed us and explained to us how we should act. He did not leave off any matter that would bring his ummah closer to Allaah except that he explained it. Nor did he leave off any matter that would bring them further away from Allaah except that he

⁵ It is clear that the Fiqh that is required is of several types: [1] Fiqh in the sense of understanding the Qur'aan and the Sunnah and deriving rulings from them; [2] Fiqh of the Arabic Language, which is the language of the Qur'aan and the Sunnah, as well as Grammar, Morphology, Eloquence, Root Derivation, and Semantics; and [3] Fiqh of the judicial and legal surroundings for the purpose of correctly implementing prescribed laws.

As for what they call *Fiqh-ul-Waaqi'* (Understanding of the Current Affairs), then what is meant by this is preoccupying the people with political affairs, criticizing the rulers, inciting turmoil and commotion, and destabilizing the state of security. They have attached this name to it in order to deceive and confuse the people.

But this is not something new from the proponents of *Fiqh-ul-Waaqi'*, for their predecessor and leader, Sayyid Qutb, has already spoken about *Fiqh-ul-Waaqi'* in his book "In the Shade of the Qur'aan" (4/2006). After speaking about the ayah in Surah Yoosuf (12:55):

قَالَ اجْعَلْنِي عَلَىٰ خَزَائِنِ الْأَرْضِ إِنِّي حَفِيظٌ عَلَيْمَ

"Put me in charge of the storehouses of the land, I will indeed guard them with full knowledge", he said: "Islamic Fiqh originated in a Muslim society, and it originated as part of the movement of this society, in order to confront the every-day Islamic needs that would occur...Indeed, the Fiqh of the Movement varies fundamentally from the Fiqh of scriptures. What is derived from the term 'Fiqh of the Movement (*Harakah*)' is *Al-Waaqi'* (the current situation) for which reason texts were revealed and rulings formed."

Beneficial Answers to Questions on Innovated Methodologies

explained it.⁶ An example of this is this issue. He ﷺ said: **“For indeed, whoever lives amongst you will see many differences.”** But what is the solution when this occurs?

He ﷺ said: **“So stick to my Sunnah and the Sunnah of the rightly-guided Khaleefahs that (come) after me. Hold onto it and bite onto it with your molar teeth. And beware of newly invented matters, for indeed every newly-invented matter is an innovation and every innovation is misguidance.”**⁷

So whichever of these *jamaa'aat* (groups)⁸ is upon the guidance and methodology of the Messenger and the Companions, particularly the righteous Khaleefahs and the (first) virtuous generations, we are with this *jamaa'ah*. We ascribe ourselves to it and work with it.

And as for those *jamaa'aat* (groups) that oppose the guidance of the Messenger, then we abstain from them, even if they call themselves “Islamic” groups. Consideration is not given to names; only to facts. Names could be grand and magnificent but hollow and empty on the inside, not possessing anything or they could also be false.

⁶ The Shaikh, may Allaah preserve him, is referring to the authentic hadeeth of the Prophet ﷺ in which he said: **“I have not left anything that will bring you closer to Allaah except that I have commanded you with it.”** [Reported by Al-Bayhaquee in *Ma'rifat-us-Sunan wal-Athaar* (1/20) and 'Abdur-Razzaaq in *al-Musannaf* (11/125)]

⁷ This is an authentic hadeeth, based on all of its paths of narration, reported by Abu Dawood (4607), At-Tirmidhee (2676), and Ibn Maajah (34 of the Introduction). Al-Albaanee authenticated it in *Irwaa-ul-Ghaleel* (2455).

⁸ It is better to call everyone that opposes the Qur'aan, the Sunnah and the methodology of the Salaf As-Saalih “sects.” This is the name given to them by the Messenger of Allaah ﷺ, as occurs in the following hadeeth about the sects. As for the word *jamaa'aat* (groups), then there only exists the (one) *Jamaa'ah* (unified group) of the Muslims, as indicated in a hadeeth, and Allaah knows best.

The Messenger of Allaah ﷺ said: **“The Jews split up into seventy-one sects, and the Christians split up into seventy-two sects. And this ummah will split up into seventy-three sects - all of them will be in the Hellfire except for one.”** We said: “Which one is that, O Messenger of Allaah?” He ﷺ said: **“He who is upon the same thing that I and my Companions are upon today.”**⁹

The way is clear. Be with the Jamaa’ah (group) that possesses this sign in them, those that are upon the same thing that the Messenger and his Companions were upon. They are the true Islamic Jamaa’ah (group).

As for those who oppose this methodology and tread other ways, then indeed they are not from us and we are not from them. We do not affiliate with them and neither should they affiliate with us. They should not be called a “Jamaa’ah,” rather they should be called a sect as in one of the sects of misguidance.

This is because the Jamaa’ah can only be upon the truth. So it is that which unites the people, and as for falsehood, then it only divides and it does not unify. Allaah says:

وَأِنْ تَوَلَّوْا فَإِنَّمَا هُمْ فِي شِقَاقٍ

“And if they turn away, then verily they are only in division.” [Surah Al-Baqarah: 137]

[5] Question: Who will have a worse punishment (in the Hereafter): The sinners or the innovators?

⁹ Reported by At-Tirmidhee (2641) and Al-Haakim (1/129); It is also supported by the hadeeth, in which the Prophet ﷺ said: **“It is the Jamaa’ah.”** Refer to *Tuhfat-ul-Ahwadhee* (7/398). This narration was reported by Ibn Maajah (3992) and it is also found in Abu Dawood (4597).

Beneficial Answers to Questions on Innovated Methodologies

[5] **Answer:** The innovators will have a worse punishment, since innovations are worse than sins. Innovations are more beloved to the Devil than sins because (it is likely that) the sinner may repent,¹⁰ but as for the innovator, then very rarely does he repent because he thinks that he is upon the truth.

This is contrary to the sinner for he knows that he is disobeying Allaah and that he is committing a sinful deed. As for the innovator, he considers himself to be obeying Allaah and to be upon obedience. This is why innovation – and Allaah’s refuge is sought – is worse than sin. And this is why the Salaf warned the people from sitting and gathering with the innovators¹¹ for they would influence those whom they sat with and their danger is great.

¹⁰ Sufyaan Ath-Thawree, may Allaah have mercy on him, said: “Innovation is more beloved to Iblees (the Devil) than sins because sins are repented from whereas innovations are not.” [*Majmoo’-ul-Fataawaa* (11/472)] The Prophet said: “**Verily Allaah has prevented repentance from every person of innovation.**” [*Silsilat-ul-Ahaadeeth as-Saheehah* (1620)]

¹¹ Al-Hasan Al-Basree, may Allaah have mercy on him, said: “Do not sit with a person of innovation, for indeed he will put a disease in your heart.” [*al-I’tisaam* of Ash-Shaatibee (1/172) verified by Saleem Al-Hilaalee and *al-Bid’a wan-Nahee ‘anhaa* of Ibn Waddaah (pg. 54)]

Ash-Shaatibee (158) said: “Indeed the saved sect, and they are *Ahl-us-Sunnah*, are commanded to disassociate themselves from the people of innovation, to expel them, and to punish severely anyone that follows their direction, whether through execution or less than that. The scholars have warned us against accompanying and gathering with them.” I say: may Allaah have mercy on the Salaf (predecessors). They did not leave behind any person of innovation except that they subdued him and warned against him.

Beneficial Answers to Questions on Innovated Methodologies

There is no doubt that innovation is worse than sin and that the danger of the innovator is worse to the people than the danger of the sinner.¹² This is why the Salaf would say: **“Moderation upon the Sunnah is better than exertion upon Innovation.”**¹³

[6] Question: Is the person who affiliates himself to one of the groups (*jamaa'aat*) considered an innovator?

[6] Answer: This depends on the groups since if one affiliates himself to a group that has oppositions to the Book and the Sunnah, this person is to be considered an innovator.¹⁴

¹² Concerning the danger of the people of innovation, Shaikh-ul-Islam Ibn Taimiyyah, may Allaah have mercy on him, said: “If it were not for those whom Allaah placed to repel the danger of them [meaning the innovators], the Religion would have been corrupted. Their corruption is worse than the corruption caused by the conquering of the enemies at times of war. For indeed, when they conquer, they do not corrupt the hearts or the Religion found in them until perhaps a long time has passed. But as for these people [i.e. innovators], they corrupt the hearts from the very beginning.” [*Majmoo'ul-Fataawaa*: (28/232)] He also said (20/103): “People of innovation are worse than people of lustful sins, according to the Sunnah and unanimous consensus.”

¹³ This statement is reported from Ibn Mas'ood, may Allaah be pleased with him. Refer to *Al-Laalikaa'ee* (1/188, no. 114), *al-Ibaanah* (1/320, no. 161) and *as-Sunnah* of Ibn Nasr (30).

¹⁴ Shaikh Bakr bin 'Abdillaah Abu Zaid said in his book *Hukm-ul-Intimaa ilal-Firaq wal-Ahzaab wal-Jamaa'at al-Islaamiyyah* (pg. 96-97): “It is not permissible for an individual to be placed for the ummah so that the people can be called to his way, such that allegiance and enmity is made in his regard, except for our prophet and messenger, Muhammad ﷺ. So whoever places someone besides him in this role, then he is astray, an innovator.”

[7] Question: What is your opinion concerning the *jamaa'aat* (groups) as regards to a general ruling (for them)?

[7] Answer: Everyone that opposes the Jamaa'ah of Ahlus-Sunnah is misguided. We only have one Jamaa'ah (group), which is Ahlus-Sunnah wal-Jamaa'ah,¹⁵ and whatever opposes this Jamaa'ah opposes the methodology of Allaah's Messenger ﷺ.

Shaikh-ul-Islaam Ibn Taimiyyah, may Allaah have mercy on him, said in *Majmoo'ul-Fatawaa* (20/164): "It is not for anyone to place an individual for the ummah, calling to his way and making allegiance and enmity based on him, except for the Prophet ﷺ. And it is not permissible to put forth some speech, for which allegiance and enmity will be made, except for the speech of Allaah and His Messenger, and that which the ummah unanimously agrees on. Rather, this is from the acts of the people of innovation who place an individual and speech for themselves by which they cause divisions in the ummah and make allegiance and enmity based on this speech or ascription."

Shaikh Bakr commented on these words of Ibn Taimiyyah, saying: "This is the condition of many of the Islamic groups and parties today. They place individuals amongst themselves as leaders, making friendship with their supporters and enmity towards their enemies. They obey these individuals in all of the rulings they issue to them without referring back to the Qur'aan or Sunnah and without asking them for proof for what they say and what verdicts they give." [*Hukm-ul-Intimaa* (pg. 96-97)]

¹⁵ They are the Aided Group and the Saved Sect. They are also known as the People of Hadeeth and the People of Narrations. And they are the Salafis as a large number of scholars amongst the Salaf (predecessors) and the Khalaf (successors) have asserted. Amongst them, for example but not limiting them, were the four Imaams whose leadership has been agreed on, as well as those who were at their level, then those who followed them and traversed their methodology, even if they came much later. As for calling these sects that oppose the one unified group (Jamaa'ah) of Muslims, with the title "*jamaa'aat*", then this is not correct as I have mentioned previously. Rather, they should be called "sects" and "parties."

Beneficial Answers to Questions on Innovated Methodologies

We also hold that everyone who opposes Ahlus-Sunnah wal-Jamaa'ah is from the people of desires. These "oppositions" vary in their rulings, depending on how big or small they are and how far or close to the truth they are, in that either they cause someone to be misguided or take him out of the fold of Islaam.

[8] Question: Can the *jamaa'at* (groups) be mixed with or are they to be abandoned?

[8] Answer: If the goal behind mixing with them, for those who have the knowledge and insight to do so,¹⁶ is to call them to hold onto the Sunnah and abandon error, then this is something good. This is part of Calling to Allaah. But if mixing with them is done for the purpose of befriending

¹⁶ This is correct with respect to individuals, since it is possible to call them and influence them. But as for changing a methodology and affecting its followers, then this is not possible at all. Rather, they will influence those who mix with them instead of them being the ones influenced. Generally speaking, in their *da'wah*, these sects do not digress from the instructions of their leaders, as is the case with the Ikhwaan-ul-Muslimeen and Tableeghi sects. How many people have sincerely advised them and how many works have been written about them, but till this day: "You still remain in your place" as it is said. Here is proof for what I say:

Hasan Al-Bannaa, founder of the Ikhwaan-ul-Muslimeen sect, said in the book *Majmoo'ur-Rasaa'il* (pg. 24) under the heading "Our Position towards the Various Calls": "Our position towards the various calls...is that we weigh them with the scale of our *da'wah* (Call). Whatever conforms to it, then (we say) welcome, and whatever disagrees with it, then we free ourselves from it."

I say: O Allaah, bear witness that I am free from the *da'wah* (call) of the Ikhwaan-ul-Muslimeen and their leader, which opposes the Qur'aan and the Sunnah and the way of the righteous predecessors. Based on the above, they do not accept the call of anyone because they want the *da'wah* of others to be in accordance with their *da'wah* and subservient to it, and Allaah knows best.

Beneficial Answers to Questions on Innovated Methodologies

them and socializing with them, without calling them (to the truth) and without explaining it to them, then this is not permissible.

So it is not permissible for a person to intermingle with those who oppose (the truth) unless it is in the circumstance in which there is a religious benefit, such as calling them to the correct Islaam and elucidating the truth to them, so that perhaps they may return.¹⁷ This is what Ibn Mas'ood ؓ did when he went to those innovators who were in the masjid as he stopped by them and rejected their innovation.

This was also the case with Ibn 'Abbaas ؓ when he went to the Khawaarij and debated with them, refuting their misconceptions to the point that a group of them repented. So if mixing with them is done in this manner, then it is something desirable.

But if they persist upon their falsehood, one must refrain from them, oppose them and strive against them (Jihaad) for the sake of Allaah.

[9] Question: Is there any harm in warning against those sects that are in opposition to the methodology of Ahlus-Sunnah wal-Jamaa'ah?

[9] Answer: We warn against (all) those who oppose (the Salaf) in general,¹⁸ and say: "We adhere to the Path of Ahlus-Sunnah wal-

¹⁷ If there is no other option but to mix with them in order to call them and explain the Salafi methodology to them, then this should not be done except by the scholars or students of knowledge, since they are the ones who are firmly grounded in the correct creed, Sunnah and methodology of the Salaf. If this is not the case, then no.

¹⁸ This is the custom of the Salaf. They do not remain silent. Rather they criticize the one who remains silent. Muhammad bin Bindaar Al-Jarjaanee once said to Imaam Ahmad: "It has become hard for me to say this person is like this and that person is like that (i.e. disparaging them)." So imaam Ahmad said: "If you remain silent and I remain silent, then how will an ignorant person realize the authentic (narration) from

Beneficial Answers to Questions on Innovated Methodologies

Jamaa'ah whilst abandoning those who oppose Ahlus-Sunnah wal-Jamaa'ah regardless of whether their opposition is major or minor." This is because if we are lenient with the opposition it is possible that it will grow and increase. So therefore, opposition (to the way of the Salaf) is not allowed at all. Furthermore it is obligatory to adhere to the Path of Ahlus-Sunnah wal-Jamaa'ah in both major and minor issues.

[10] Question: Are we required to mention the good qualities of those whom we warn against?

[10] Answer: If you mention their good qualities, this means that you have called the people to follow them. No, do not mention their good qualities.¹⁹

the weak?" [*Majmoo'ul-Fataawaa* (28/231) and *Sharh 'Ilal at-Tirmidhee* (1/350)] And once when Imaam Ahmad was asked about Husayn Al-Karaabeesee, he replied to the questioner, saying: "He is an innovator." And on another occasion, he said: "Beware, beware of Husayn Al-Karaabeesee. Do not speak to him and do not speak to those who speak to him." [Refer to *Taareekh Baghdaad* (8/65-66)]

In fact, the Salaf would hold that speaking against the innovators was better than fasting, praying, and making 'Itikaaf. It was once said to Imaam Ahmad: "If a man fasts, prays, and makes 'Itikaaf, is that more beloved to you or that he speaks out against innovators?" He replied: "If he fasts and prays and makes 'Itikaaf, then that is for himself, but if he speaks out against innovators, this is for the Muslims. This is better." [*Majmoo'ul-Fataawaa* (28/231)]

¹⁹ Mentioning the good qualities of an innovator consists of deceiving the people, even if you mention his bad qualities along with that since the people will not look at his bad qualities as long as you have praised him with good remarks. It was not from the methodology of the Salaf to praise the innovators at the time of criticizing them. Look at the example of Imaam Ahmad (*rahimahullaah*). He did not praise Husayn Al-Karaabeesee when he clarified his condition. In fact, he said about him: "He is an innovator." So he warned against him and against sitting with him. He also gave a severe warning against those who sat with Al-Muhaasibee. And look at the example

Beneficial Answers to Questions on Innovated Methodologies

Mention the error that they are upon only.²⁰ You are not entrusted to praise and approve of their actions. You are only entrusted with exposing the error they are upon so that they may repent from it, and so that others can beware of it.

It is possible that the error they are upon has wiped away their good deeds, if it is (an error of) disbelief or Shirk. It could also be that this error outweighs their good deeds. And perhaps it may seem like they are good deeds in your eyes but they are not so in the sight of Allaah.

of Abu Zur'ah, may Allaah have mercy on him. When he was asked about Al-Haarith Al-Muhaasibee and his books, he replied to the questioner saying: "Beware of these books. They are books of innovation and deviation. Stick to the narrations."

It is no secret to you, O reader, that Al-Karaabeese and Al-Muhaasibee were from the oceans of knowledge and that they made refutations against people of innovation. But the first of these (i.e. their knowledge) was discarded because of their view that their recitation of the Qur'aan was created, and the last of these (i.e. their refutations against innovators) was discarded because of their rhetoric since they would refute people of rhetoric with rhetoric and not using the Sunnah. This is the most important point that Imaam Ahmad would condemn them for. Refer to *at-Tah-dheeb* (2/117), *Tareekh Baghdaad* (8/215-216) and *as-Siyar* of Adh-Dhahabee (13/110) and (12/79).

²⁰ The books of Shaikh-ul-Islaam Ibn Taimiyyah are the greatest proof that one should not mention the good qualities of the innovators when mentioning their deviations, for they are filled with refutations and criticisms. He has refuted the people of philosophy and rhetoric and he has refuted the Jahmiyyah, the Mu'tazilah and the Ash'arees. We did not find him mentioning any of their good qualities. He also criticized specific individuals, such as Al-Akhnaa'ee, Al-Bakree and others and did not praise them. No doubt these individuals were not void of good qualities. However, mentioning their good qualities at the time of criticizing them was not required, so reflect. Raafi' bin Ashras, may Allaah have mercy on him, said: "From the consequences of the sinner and innovator is that their good qualities are not mentioned." [*Sharh 'Ilal At-Tirmidhee* (1/353)]

[11] Question: Jamaa'at at-Tableegh, for example, say: "We want to follow the methodology of Ahlus-Sunnah wal-Jamaa'ah." However some of them fall into error and then say: "How can you make rulings on us and warn against us?"

[11] Answer: Even those who went out with the Jamaa'at at-Tableegh and studied with them wrote against them. Many people wrote about them and presented the errors that they have. So you should read what has been written about them so that the ruling in this regard may become clear to you. ²¹

²¹ Amongst those who wrote about the Tableeghi sect, brilliantly clarifying and exposing their methodology, is the noble Shaikh, Sa'ad bin 'Abdir-Rahmaan Al-Husayn, may Allaah preserve him, in his book: "*Haqeeqat-ud-Da'wah illAllaah wa maa'khtussat bihi Jazeerat-ul-'Arab wa Taqweem Manaahij ad-Da'waat al-Islaamiyyah al-Waafidah Ilayhaa*", whose production and publishing was supervised by the noble Shaikh, Faalih bin Naafi' Al-Harbee.

On page 70 of the first edition, the following is stated with regard to the Tableeghi sect's understanding of the statement *Laa Ilaaha Illaa Allaah*: "'Removing the corrupt certainty of matters from the heart and entering the correct certainty of Allaah's Essence, means: There is no Creator except Allaah, there is no Provider except Allaah, and there is no Administrator except Allaah.' This definition doesn't go beyond that of Tawheed-ur-Ruboobiyyah (Lordship), which even the polytheists during the time of the Prophet agreed with and acknowledged, but which didn't enter them into Islaam." He went on to say in page 70: "Our creed (i.e. that of the Tableegh) is: Hanafee in the Fiqh madh-hab; Ash'aree, Maatureedi in Creed; and Jishtee, Naqshabandi, Qaadiree, Sahrawardiyyah in Sufi Order." [This also occurs in pg. 81 of the Second Edition]

Shaikh Hamood bin 'Abdillaah At-Tuwaijiree, may Allaah have mercy on him, also wrote a valuable book about them, unique in its nature. This is the most comprehensive work that has been written about this sect, such that he compiled in it a clarification of the reality of this group based on their books, while refuting them, and using the testimony of reliable witnesses from their own ranks and others who

Beneficial Answers to Questions on Innovated Methodologies

All praise is for Allaah, Allaah has sufficed us over having to follow this man and that man. So we have the path of Ahlus-Sunnah wal-Jamaa'ah, which we adhere to. And we do not have over us a Jamaa'ah (group) for conveying (*tableegh*) or not conveying. We are not in need of this. So what is there after the truth except falsehood?

As for their realities, then many books have been written about them, so study them and you will come to know. Those who wrote about them are the same ones who went out with them, traveled with them and mingled with them. So they wrote against them based on knowledge and insight.

[12] Question: Do these *jamaa'at* (groups) fall within the seventy-two sects that will be in the Hellfire?

[12] Answer: Yes, everyone that opposes Ahlus-Sunnah wal-Jamaa'ah, from those who ascribe themselves to Islaam, in matters related to the Da'wah or Creed or some aspect from the fundamentals of Eemaan, then indeed he falls into the seventy-two sects and is included under this

had attained exclusive positions with the Tableegh's leaders and followers. All praise is due to Allaah, this book has been published, and it goes by the name: "*al-Qawl-ul-Baleegh fit-Tahdheer min Jamaa'at at-Tableegh*."

Major Muhammad Aslam, may Allaah have mercy on him, also wrote about them. He was a Pakistani national and one of the graduates from the Islamic University of Madeenah. Also, the Shaikh, Dr. Muhammad Taqee-ud-Deen Al-Hilaalee, may Allaah have mercy on him, wrote about them in his book: "*as-Siraaj-ul-Muneer fee Tanbeeh Jamaa'at at-Tableegh 'alaa Akhtaa'ihim*." This is one of the most comprehensive books written about the Tableeghi sect, and it is an explanation of the book from Muhammad Aslam. The reality of their affair has been made clear to many of those who had been deceived by them, and so they have withdrawn from them and warned against them. What is sufficient with regard to criticizing them is that they have no concern for calling to Tawheed. On the contrary, they chase others away from it and from those who call to it.

threat. His penalty and punishment will be based on the extent of his opposition.

[13] Question: Is a person who calls himself Salafi considered a partisan?

[13] Answer: If calling oneself Salafi is for real, then there is no harm in that.²² But if it is just a claim made by someone, then it is not permissible

²² Shaikh-ul-Islam Ibn Taimiyyah said in *Majmoo'ul-Fataawaa* (4/149): "There is no blame on the one who outwardly manifests, ascribes himself, and attributes himself to the *madh-hab* of the Salaf. Rather, it is an obligation to accept that from him, according to the unanimous consensus. For indeed the *madh-hab* (way) of the Salaf is nothing but the truth."

I say: Reflect, O brother, upon the words of Shaikh-ul-islam, which occurred almost eight centuries ago. It is as if he is refuting one of the contemporary speakers of today, who is ascribed with knowledge, and who said: "Whoever makes it an obligation on the people to be Ikhwaani or Salafi or Tableeghi or Suroori, should be made to repent. If he repents, then it is accepted (from him) and if not then he should be executed!!!" This individual made this statement on a cassette that is widespread amongst the youth, and goes by the title: "Flee from Partisanship just as you flee from a Lion."

I say: SubhaanAllaah! How can he allow himself to include the Salafi Methodology, which is the truth amongst the ranks of these innovated, deviant, and false methodologies and sects? Our question to this individual who resides in the lands of Tawheed, and who has a Masters Degrees in Hadeeth, is: If you shouldn't be Salafi then what should you be?! The great scholar, 'Abdul-'Azeez bin 'Abdillaah bin Baaz, (former) Muftee of Saudi Arabia, was asked: "What do you say about someone who calls himself Salafi and Atharee? Is he praising himself (i.e. *tazkiyah*)?" He replied: "If he is truthful in that he is an *atharee* (follower of the narrations) or a Salafi (follower of the Salaf), then there is nothing wrong with this, as this is what the Salaf would do, since they would say: "So and so is Salafi, So and so is Atharee." This is a *tazkiyah* (recommendation) that is required. It is a *tazkiyah* that is obligatory." [From a lecture called "The Right of the Muslim" recorded in Taa'if on 1/16/1413H]

[**Note:** After completing this book, I received some papers, which contained several recantations from Aa'id Al-Qarnee from some of his errors. Amongst these, I found his recantation from this error. So out of justice and fairness, I will mention his recantation of it here: "**Fourteen:** I said in the cassette: 'Flee from Partisanship just as you flee from a Lion': "Whoever makes it an obligation on the people to be Ikhwaani or Salafi or Tableeghi or Suroori, should be made to repent. If he repents, then it is accepted (from him) and if not then he should be executed." This statement was a mistake on my part and I ask Allaah to forgive me for it. I intended by saying this, whoever does this then he has introduced a (religious) law. However, it was an error regardless and I recant from it and firmly believe that the way of the Salaf is the correct way that people are obligated to follow."]

Shaikh Bakr Abu Zaid said: "If it is said: the Salaf, the Salafis, and for the efforts, Salafiyah, then these are ascriptions to the Salaf as-Saalih (righteous predecessors), which includes all of the Companions, may Allaah be pleased with them, as well as those who followed them in goodness, excluding those who were driven by vain desires. Those who remained firm upon the methodology of the prophets (after them) were ascribed to their righteous predecessors because of that. And so they were called: Salaf, Salafis, and their ascription would be Salafi. So based on this, the term Salaf means the righteous predecessors. When used generally, this term means: Everyone that strives to follow the Companions, even if they are in our time, and so on. This is what the scholars all agree on. So it is an ascription that can be traced back to the Book and the Sunnah, and it is an ascription that cannot be separated for even a moment from the first generation (i.e. Salaf), rather it was from them and returns to them. As for the one who opposed them by using a different name or ascription, then no (he is not from them), even if he lived amongst them and was their contemporary." [*Hukm-ul-Intimaa*: pg. 36]

I say: This ascription occurs numerous times in the books of biography and history. Imaam Adh-Dhahabee said in his biography of Muhammad bin Muhammad Al-Bahraanee: "He was religious, good-natured, a Salafi." [*Mu'jam-ush-Shuyookh*: 2/280] And in his biography of Ahmad bin Ahmad bin Ni'mah Al-Maqdisee, he said: "He was upon the Creed of the Salaf." [*Mu'jam-ush-Shuyookh*: 1/34]

Beneficial Answers to Questions on Innovated Methodologies

for him to call himself Salafi so long he is upon something other than the methodology of the Salaf.

So for example, the Ash'arees may say: "We are Ahlus-Sunnah wal-Jamaa'ah" but this is not true because what they are upon is not the methodology of Ahlus-Sunnah wal-Jamaa'ah. Likewise, the Mu'atazilah call themselves *muwahhideen* (believers in Tawheed).

*Everyone claims to have a connection with Laylaa
But Laylaa does not affirm that for (any of) them*

So whoever claims to be upon the way of Ahlus-Sunnah wal-Jamaa'ah must follow the path of Ahlus-Sunnah wal-Jamaa'ah and abandon anyone that opposes it.

Ascribing oneself to the Salaf is an ascription that is required so that the true Salafi can be made clear from the one who hides behind them, and so that everyone who wishes to follow them and their way, will not be misled. So when the deviant ways and the misguided and misguiding groups increased, the People of Truth openly professed their ascription to the Salaf. This was for the sake of freeing themselves from those who opposed them. Allaah says to His Prophet and the believers:

فَإِنْ تَوَلَّوْا فَعُولُوا أَشْهَدُوا بِأَنَّا مُسْلِمُونَ

"But if they turn away, then say: 'Bear witness that we are Muslims.'" [Surah Aali 'Imraan: 64] And He says:

وَمَنْ أَحْسَنُ قَوْلًا مِّمَّنْ دَعَا إِلَى اللَّهِ وَعَمِلَ صَالِحًا وَقَالَ إِنِّي مِنَ الْمُسْلِمِينَ

"And who is better in speech than he who calls to Allaah, does righteous deeds and says: 'I am one of the Muslims.'" [Surah Fussilat: 33] He says:

وَمَا أَنَا مِنَ الْمُشْرِكِينَ

"And I am not from the polytheists." [Surah Yoosuf: 108]

As for the one who wishes to combine between the lizard and the whale, as they say, meaning he wished to combine between the animals of the desert and the animals of the ocean, then this is not possible. Or he may be one who wishes to gather fire and water in one hand.

Ahlu-Sunnah wal-Jamaa'ah will never unite with the beliefs of those who oppose them, such as the Khawaarij, the Mu'atazilah, and the Hizbiyoon (partisans), such as those who are known as "Modern Muslims." These people want to unite the deviations of the modern day people with the methodology of the Salaf. And **"the last part of this ummah will not be rectified except by that which rectified its first part."** So in brief, these matters must be distinguished and clarified.

[14] Question: It is well known that Da'wah (Calling) to Allaah requires one to have religious knowledge. Does this knowledge (that is required here) mean memorization of the Qur'aan and the Sunnah? And is the knowledge that is studied in the schools and universities sufficient for calling to Allaah?

[14] Answer: Knowledge consists of memorizing the texts and understanding their meanings. So it is not enough to just memorize the texts. It is not sufficient for a person to just memorize the texts of the Qur'aan and the Hadeeth. One must also know their correct meanings. As for someone memorizing the texts without understanding their meanings, such a person has no right to call to Allaah.

As for what is taught in the schools, then if it includes memorization of the texts and the understanding of their meanings, this is sufficient.

But if it only consists of memorizing the texts without understanding their meanings, such a person is not qualified for Da'wah. However, he may be able to help the people memorize the texts that he has

memorized, by dictating it to them without explaining their meanings. Or he can read the texts to them and allow them to hear it.

[15] Question: Some people assume that calling to Allaah should not be carried out except by scholars, without exception, and that anyone besides them is not required to call people to what they know. What is your advice on this?

[15] Answer: This is not an assumption...this is the reality. Da'wah should not be implemented except by the scholars. This is my opinion. However, there are clear matters that every person knows about – so (for example) everyone should command good and forbid evil, depending on what he knows.

Therefore, one should command his family members to pray and take action in those matters that are clear. This is an obligation even on the common folk. They should command their children to pray in the masaa'id. The Prophet ﷺ said: **“Command your children to pray by the age of seven, and beat them to it (if they don't) by the age of ten.”** ²³

And he ﷺ said: **“Each one of you is a guardian and each one of you will be questioned about his responsibility.”** ²⁴

This was called guardianship and the other was called commanding good and forbidding evil. The Prophet ﷺ also said: **“Whoever sees an evil should change it with his hand, but if he is not able to, then with his tongue. And if he is not able to, then with his heart.”** ²⁵

²³ **Saheeh:** Reported by Abu Dawood (495) and Az-Zayli'ee in *Nasab-ur-Rayyah* (1/298) with a similar wording

²⁴ *Saheeh Al-Bukhaaree* (853)

²⁵ *Saheeh Muslim* (49)

So a common layman is required to command his family members to pray, give Zakaat, obey Allaah, and avoid sins. And he is required to cleanse his home from sins and disobedience, and to raise his children upon obedience (to Allaah). This is what is required from him, even though he is from the common laypeople, since everyone knows about these things, as they are clear matters. As for the religious verdicts (*fataawaa*), clarifying the *Halaal* (lawful) and the *Haraam* (unlawful) and explaining Shirk and Tawheed, then no one should carry this out except for the scholars.

[16] Question: The groups giving Da'wah have increased these days, and the callers to Allaah have also increased, but the response (from the people) is minimal. What is the underlying reason for this?

[16] Answer: We say:

Firstly: We do not encourage the increase of numerous groups in Da'wah or any other field. We desire one true group, which will call to Allaah upon knowledge.

As for the spreading of groups and the increase in various methodologies, then this is what causes division and disharmony. Allaah, the Most High, says:

وَلَا تَنَازَعُوا فَتَفْشَلُوا وَتَذْهَبَ رِيحُكُمْ

“And do not dispute (with one another), for you will lose courage and your strength will depart.” [Surah Al-Anfaal: 46]

And He says:

وَلَا تَكُونُوا كَالَّذِينَ تَفَرَّقُوا وَاخْتَلَفُوا

“And do not be like those who split up and differed.” [Surah Aali ‘Imraan: 105]

And He says:

وَأَعْتَصِمُوا بِحَبْلِ اللَّهِ جَمِيعًا وَلَا تَفَرَّقُوا

“And hold onto the Rope of Allaah, all of you together, and do not be divided.” [Surah Aali ‘Imraan: 103]

We desire one group (Jamaa’ah) that will be upon the correct methodology and the correct Da’wah, even if its adherents may be scattered across different lands. For indeed, their point of reference will be one and the same,²⁶ and they will all refer and consult with one another and thus support one another. This is what is necessary. As for having numerous groups that are not upon one methodology, then nothing will result from this except differing.

Secondly: There is no doubt that if there is sincerity in the caller, this will have an effect on the one being called. So if the Caller is sincere in his intention, and he gives Da’wah based on the correct methodology and calls upon insight and knowledge of what he is calling to, then this will have an effect on the one receiving the Call. But if he is not sincere in his Da’wah (Call), and instead only calls to himself or calls to partisanship or to a deviant group or to fanaticism, even though he may call it Islaam, then this will have no beneficial result and it has nothing to do with calling to Islaam at all.

And likewise, if he calls the people to the Book of Allaah and the Sunnah of His Messenger, but yet doesn’t act upon what he calls to, this also is one of the causes that chase people away from it. Allaah knows what is

²⁶ This one and the same source is the Qur’aan and Sunnah as understood by the righteous predecessors (Salaf As-Saalih).

Beneficial Answers to Questions on Innovated Methodologies

in the hearts and He knows what a person does regardless of where he is. So if he manifests opposition to Allaah when he is alone, yet when he is in front of people, he appears as if he is calling them to good, when he himself is upon the opposite of this, this will have no effect and this (good) deed will not be accepted from him, because Allaah has not blessed his Da'wah.

Look at the example of the sincere callers and what fruits came as a result of their Da'wah, even though they were alone and had many opponents, such as Shaikh-ul-Islaam Ibn Taimiyyah and his students, Shaikh-ul-Islaam Muhammad bin 'Abdil-Wahhaab, and others. And then look at all of the callers out there today, and all the groups of Da'wah that exist, but which have little effect and little benefit. You will come to realize that what is important lies in the "how" and not the "how many."

[17] Question: Are the methodologies used for Calling to Allaah based on what has been revealed in the texts or are they based on Ijtihad (personal judgement)?

[17] Answer: The methodologies used for Da'wah are based on revelation. The Qur'aan, the Sunnah and the biography of the Prophet have clarified them to us,²⁷ so we must not introduce anything into that

²⁷ Allaah, the Most High, has completed the Religion for us, so it is not proper for anyone to create a new method for giving Da'wah, based on his own whims. And if this is not so, then it is as if his actions are saying: "The Prophet ﷺ fell short in conveying the Message" and "he ﷺ fell short in finding a method that would bring about more benefit and produce more results." When the Messenger of Allaah ﷺ sent Mu'aadh bin Jabal ؓ to Yemen, he said to him: **"Indeed, you are going to a group from the People of the Scripture, so let the first thing that you call them to be the Testimony that there is no deity that has the right to be worshipped except Allaah..."** [Reported by Al-Bukhaaree]

This hadeeth is clear and evident proof that the methods used for Calling to Allaah are based on the revealed texts. And if this is not so, then Mu'aadh bin Jabal ؓ was more fit to give Da'wah than a thousand of the callers that exist today. Shaikh-ul-Islaam Ibn Taimiyyah was asked about a man who uses *Samaa'* as a way to call the people. Below is the text of the question and answer:

“He, may Allaah have mercy on him, was asked concerning a group of people that gather together intending to commit major sins such as murder, highway robbery, theft, drinking alcohol, and so on, but then one of the shaikhs who is known to be upon goodness and following of the Sunnah intends to prevent them from doing those things and cannot do so unless he arranges a *Samaa'* for them in which they can gather for that intention. So the *Samaa'* is conducted with just a duff that has no jingling bells and with a singer chanting permissible poetic verses, without the accompaniment of any wind instruments. When he does this, a large group of these people repent. So for example, the one who didn't pray, or the one who would steal or not give Zakaat, start to abstain from these unlawful matters and instead perform the obligations and avoid the prohibitions. Is it permissible for this shaikh to conduct these *Samaa'* sessions in these circumstances based on the good that comes from them considering that he is only able to call them through this method?”

The Shaikh replied: “All praise is for Allaah, Lord of all that exists. Verily, Allaah sent Muhammad ﷺ with the guidance and the religion of truth...And He completed the Religion for him and his ummah...And He commanded the creation to refer what they differ in concerning the Religion to that which He sent (i.e. the Qur'aan and the Sunnah)...So whoever clings onto the Book and the Sunnah, he becomes one of the righteous allies of Allaah and from His successful party and victorious army. The Salaf, such as Maalik and others, used to say: **'The Sunnah is like the Ark of Noah, whoever boards it is saved and whoever abstains from it is drowned.'**

When you realize this, you will come to know that what Allaah guides the deviants by and directs the strayers with and forgives the sinners because of is nothing else but that which He sent His Messenger with, i.e. the Book and the Sunnah...So when this becomes clear, we ask the questioner: 'The shaikh that you mentioned who desires to make those people who commit major sins repent from their evil, is he not able to do this except through the innovated manner you mentioned?' This clearly

from ourselves. These methods can be found in the Book of Allaah and the Sunnah of His Messenger, so if we add something to them, we will lose and fail.

The Prophet ﷺ said: **“Whoever introduces into our Command (i.e. the Sunnah), that which is not part of it, will have it rejected.”** ²⁸

Yes, certain means have recently been introduced in order to assist the Da’wah today, which were not present before, such as loudspeakers, the radio, newspapers, magazines, fast modes of communication, and universal broadcasts. These are all known as means, and they can be used for Da’wah, but they are not called methodologies. Allaah has clarified for us the (correct) methods (for Da’wah) in His saying:

اذْعُ إِلَى سَبِيلِ رَبِّكَ بِالْحُكْمَةِ وَالْمَوْعِظَةِ الْحَسَنَةِ وَجَادِلْهُمْ بِالَّتِي هِيَ أَحْسَنُ

“Call to the Way of your Lord with wisdom and fair admonition and argue with them in a way that is best.” [Surah An-Nahl: 125]

shows that this shaikh is ignorant of the lawfully prescribed ways (in the Religion) for bringing the sinners to repent, or that he doesn’t have the means to implement these ways. For indeed, the Messenger ﷺ and his Companions, and the Successors after them, would call those who were worse than these sinners you mentioned, such as the people of disbelief, sinfulness and disobedience through legislated means that Allaah sufficed them with over innovated methods.” [Abridged from *Majmoo’-ul-Fataawaa* (11/620-624)]

So reflect, O noble brother, on this innovated method (of calling to Islaam) and compare it to the methods employed by some of the callers and groups today, which they call “Da’wah programs”, such as playing ball games, singing *anaasheed*, performing plays, which they call “Islamic” [as they claim], organizing journeys, and telling stories. We ask Allaah to aid us! And Allaah knows best.

²⁸ Al-Bukhaaree (3550) and Muslim (1718)

And in His Saying:

قُلْ هَذِهِ سَبِيلِي أَدْعُو إِلَى اللَّهِ عَلَى بَصِيرَةٍ أَنَا وَمَنِ اتَّبَعَنِي

“Say: This is my path. I call to Allaah upon clear insight (i.e. firm knowledge) - I and those who follow me.” [Surah Yoosuf: 108]

The Prophet’s biography, particularly when he called the people while in Makkah and Madeenah, contains many examples that clarify the correct methodologies to be used in Da’wah.

لَقَدْ كَانَ لَكُمْ فِي رَسُولِ اللَّهِ أُسْوَةٌ حَسَنَةٌ

“Indeed, you have in Allaah’s Messenger a good example.” [Surah Al-Ahzaab: 21]

[18] Question: What is the correct methodology for advising, particularly with regard to advising rulers? Should it be done by publicizing their evil actions from the *mimbars* or by advising them in private? I would like to know what the correct methodology is concerning this matter.

[18] Answer: No one is Infallible except for Allaah’s Messenger ﷺ. Rulers are humans and they make errors. So no doubt they have errors and mistakes as they are not infallible. However, you should not make their errors a cause for you to publicize them and stop obeying them, even if they may be oppressive and unjust²⁹ or sinful, so long as they do not commit clear disbelief. This is what the Prophet ﷺ commanded us with.³⁰

²⁹ This is the Creed of Ahlus-Sunnah wal-Jamaa’ah with respect to the Muslim ruler. The author of *al-‘Aqeedat-ut-Tahaawiyah* said: “And we do not hold it permissible to rebel against our Imaams and our leaders, even if they may be oppressive. Nor do we supplicate against them or remove ourselves from obedience to them. We hold that obeying them is part of obeying Allaah and hence an obligation as long as they do not order (us) to commit sins. We supplicate to Allaah for them that He grant

Beneficial Answers to Questions on Innovated Methodologies

If they have sins and commit oppression and injustice, then indeed being patient while continuing to obey them³¹ keeps the unity, maintains the unification of the Muslims, and protects the lands of the Muslims. Furthermore, the evils that result from opposing them and seceding from

them rectification and pardon.” This is the same belief that the callers to truth are upon to this very day. These same words and those that bear a similar meaning to it were constantly repeated by our teacher, Shaikh ‘Abdul-‘Azeez bin ‘Abdillaah bin Baaz, may Allaah have mercy on him, in his classes and lectures.

³⁰ He is referring to the hadeeth of ‘Ubaadah bin as-Saamit ؓ in which he said: **“The Prophet ﷺ summoned us and so we gave him the oath of allegiance that we would hear and obey (the leader) in matters that we liked and matters that we disliked and in things that were hard upon us and things that were easy upon us, and (that we would give him) preference over ourselves. And that we would not oppose the authority of the leader unless we notice him having open disbelief, for which we would have a clear proof from Allaah against him.”** [*Fath-ul-Baaree*: 13/5]

Ahmad added in his narration: **“If you believe that you have some justification in the matter (i.e. of rebelling), do not act upon this suspicion. Rather, just hear and obey until it reaches you, without removing yourself from the obedience.”** There is a further addition in the report of Ibn Hibbaan and Ahmad: **“...even if they take your wealth and beat your back.”** [*Fath-ul-Baaree*: 13/8]

³¹ The Shaikh, may Allaah preserve him, is referring to the hadeeth of Ibn ‘Abbaas ؓ in which he narrated that the Prophet ﷺ said: **“Whoever sees in his leader something that he dislikes should be patient with it, for indeed, whoever splits away from the *Jamaa’ah* (unified group) even an inch and then dies, he does not die except the death of some in the Days of Ignorance.”** [Reported by Al-Bukhaaree (7054); See *Fath-ul-Baaree* (13/5)] He is also referring to the hadeeth of Anas bin Maalik ؓ in which the Prophet ﷺ said: **“You will indeed see things after me that you will disapprove of.”** So they said: “What do you order us to do with them, O Messenger of Allaah?” He ﷺ replied: **“Give them (i.e. the leaders) their rights and ask Allaah for your rights.”** [Reported by Al-Bukhaaree (7052); See *Fath-ul-Baaree* (13/5) and *Sunan At-Tirmidhee* (2190)]

Beneficial Answers to Questions on Innovated Methodologies

them are far greater than the evils that (may) come from them. So there may occur greater evil³² than that which comes from them in the first place, provided this evil (on their part) is less than disbelief (Kufr) and polytheism (Shirk).

We are not saying that one should remain silent about the errors that come from the rulers. No, rather they should be corrected. But they must be corrected in a pure way, which is by advising them in private and writing to them personally.

By writing to them, we don't mean that which is written down, passed through the hands of a group of individuals and then spread amongst people. This is not permissible. Rather, a confidential letter containing one's advice³³ should be written and handed over to the ruler or read to him orally.

As for a letter that is written and then photocopied and distributed to the people, this act is not permissible since it is publicizing (his errors), and it is just like speaking against him from the mimbar. In fact, it is worse because it is possible for a person to forget some speech he hears, but as

³² Such as the rallies and demonstrations that have appeared in some of the neighboring countries. These demonstrations are from the practices of the non-believers and not the Muslims. It is not part of the Religion in any way. They result in the shedding of blood, the destruction of property, and mastery to be gained over the Sunnah and its adherents. So won't the callers to political instigation reflect on these consequences?

³³ This is the methodology of the Salaf with regard to advising the rulers. It must be private and concealed so that there is no room for self-amazement (*riyaa*) to enter. In these circumstances, it is much more likely that they (i.e. the leaders) will accept the advice and Allaah will accept the (good) deed. We will mention some of the texts and narrations regarding this later.

Beneficial Answers to Questions on Innovated Methodologies

for a written letter, it remains and passes through hands. So this is not from the truth.

The Prophet ﷺ said: **“The Religion is sincere advice. The Religion is sincere advice. The Religion is sincere advice.”** We said: “To who, O Messenger of Allaah?” He ﷺ said: **“To Allaah, His Book, His Messenger, the leaders of the Muslims and their common folk.”**³⁴

And in another hadeeth, it states: **“Verily Allaah is pleased with three things for you and He is displeased with three things for you. He is pleased that you (1) worship Him alone and not associate anything (in worship) with Him; that (2) you hold tight onto the Rope of Allaah, all of you together, and not be divided; and that (3) you mutually advise he whom Allaah has given authority of your affairs.”**³⁵

The people most fitting and qualified to advise the rulers are the scholars, the members of legal and consultative decisions, and those responsible for making decisions and problem-solving. Allaah says:

وَإِذَا جَاءَهُمْ أَمْرٌ مِّنَ الْأَمْنِ أَوْ الْخَوْفِ أَدَّعَوْا بِهٖ وَلَوْ رَدُّوهُ إِلَى
الرَّسُولِ وَإِلَىٰ أُولِي الْأَمْرِ مِنْهُمْ لَعَلِمَهُ الَّذِينَ يَسْتَنبِطُونَهُ
مِنْهُمْ وَلَوْ لَا فَضْلُ اللَّهِ عَلَيْكُمْ وَرَحْمَتُهُ لَاتَّبَعْتُمُ الشَّيْطَانَ إِلَّا قَلِيلًا

“And when there comes to them some matter concerning (public) security or fear, they propagate it (to the people). But if only they had referred it to the Messenger and those in authority amongst them, the proper investigators would have understood it from them (directly). And had it not been for the Grace and Mercy of Allaah upon you, you

³⁴ Reported by Muslim (55)

³⁵ **Saheeh:** An authentic hadeeth reported by Ahmad (2/367) and Maalik in *al-Muwatta* (2/756) with the verification of ‘Abdul-Baaqee.

would have followed the Devil, except for a few (amongst you).”
[Surah An-Nisaa: 83]

Not everybody is fit to do this. Disseminating and publicizing their errors does not fall under advising at all. Rather, it falls under spreading evil and wickedness amongst those who believe. It is not from the methodology of the Salaf As-Saalih, even if the one who does it has a good and pure intention, such as for the sake of forbidding an evil according to his view.

What he is doing is a greater evil than what he is forbidding, which is why forbidding an evil may be evil itself if done in a way other than what Allaah and His Messenger have legislated.³⁶

This person has not followed the legislated way of the Prophet, which he described when he said: **“Whoever amongst you sees an evil should change it with his hand, but if he is not able to, then with his tongue. And if he is not able to, then with his heart and that is the weakest (form) of Faith.”**³⁷

³⁶ Ibn Taimiyyah (*rahimahullaah*) said: “Gentleness is a way towards commanding good and forbidding evil. This is why it is said: “Let your commanding of good be good and your forbidding of evil not be evil.” Since commanding good and forbidding evil are from the greatest of obligations and recommended acts, the benefit derived from them must always outweigh the evil...Rather, everything that Allaah commanded us with is in fact good. Allaah has praised good and the doers of good, and He has condemned evil and the doers of evil in many places (of the Qur’aan). So in the case where commanding good and forbidding evil only bring about greater corruption, it is something that Allaah has not commanded, even if it results in a person abandoning an obligation and committing a prohibition, since the believer is only required to fear Allaah with regard to Allaah’s servants, and it is not upon him to guide.” [*al-Amr bil-Ma’roof wan-Nahee ‘anil-Munkar* (pg. 19)]

³⁷ Reported by Muslim (49)

Beneficial Answers to Questions on Innovated Methodologies

So Allaah's Messenger divided people into three categories: Amongst them is he who is able to terminate an evil with his hand. This is the one in authority, such as a ruler and those entrusted with some order, such as committees, governors and leaders. The second type is the scholar who because he has no authority, forbids evil by explaining and advising with wisdom and fair admonition, and by advising those in authority in a wise manner. The third category consists of those who have no knowledge or authority. They should forbid evil with their hearts, by hating it and hating and withdrawing away from those who do it.

[19] Question: It has become widely spread amongst the youth in these days that one is required to balance between one's good and bad qualities (*Muwaazanaah*) when criticizing. So they say: "When a person is criticized for his innovation, and his errors are clarified, you are required to also mention his good qualities. This is for the sake of fairness and balancing between his good and bad qualities." Is this methodology of criticizing correct? Am I required to mention a person's good qualities when criticizing?

[19] Answer: I have already answered this question previously. However, if the person being criticized is from Ahlus-Sunnah wal-Jamaa'ah, and he has erred in matters that do not violate the Creed, then yes, this person's good qualities and traits should be mentioned so that his faults may be covered due to his aiding of the Sunnah.

However, if the person being criticized is from the people of misguidance and deviance or from the people of destructive and doubtful ideologies, then it is not permissible for us to mention his good qualities, if he has any, since if we mention them it would mislead people, as they would have good thoughts about this deviant individual or this innovator or this pretender or partisan (*hizbee*). And this will lead them to then accept the ideologies of this deviant or partisan.

Beneficial Answers to Questions on Innovated Methodologies

When Allaah, Mighty and Sublime, refuted the disbelievers, criminals and hypocrites, He did not mention any of their good qualities.³⁸

³⁸ No one is void of good qualities. Even the Jews and the Christians have good qualities. So based on the principle of those who profess Muwaazanah, we are required to mention the good qualities of the disbelievers every time we talk about them! No one with sound intellect, let alone a student of knowledge, would make such a statement. So think about it, may Allaah grant us all correctness. Therefore, the methodology of the Salaf when criticizing is that they would not mention the good qualities. And if they did mention the good qualities (of people whom they were criticizing), then it was for the sake of warning the people not to be deceived by them, and not for the sake of, as is commonly said: "Let us not forget his efforts and accomplishments." Here is one of the strongest examples, in which there can be found guidance and light for the one who reflects:

The Messenger of Allaah ﷺ said about the Khawaarij: **"There will come from the loins of this person a people that will recite the Qur'aan but it will not pass their throats. They will shoot out from the Religion just as an arrow shoots out from hunted game. They will kill the followers of Islaam and leave alone the worshippers of idols. If I were to live to their time, I would surely kill them just like the killing of the people of 'Aad."** [*Saheeh Al-Bukhaaree* (3166)] And in another narration, he ﷺ said: **"Each of you will look down upon his prayer as compared to their prayer, and to his fasting as compared to their fasting."** [*Saheeh Al-Bukhaaree* (3414)] In another narration, he ﷺ said: **"So wherever you find them, kill them."** [*Saheeh Al-Bukhaaree* (3415)]

I say: By Allaah, besides whom there is no deity that has the right to be worshipped, the Messenger of Allaah did not mention the merits of these people in order to praise them or to be dazzled by them, but rather he only did this so that the people could be warned about them so that they wouldn't be deceived by their outward good deeds. The Salaf understood this and applied it in their lives, and so it became a methodology that they adhered to. Look at Imaam Ahmad (*rahimahullaah*) and how he eradicated Al-Karaabeese when he professed the belief that the recitation of the Qur'aan was created. Imaam 'Abdullaah bin Ahmad (*rahimahullaah*) reported in his book "*as-Sunnah*" (1/165): "I heard my father say: 'Whoever says my recitation of the Qur'aan is created, this is an evil and vile statement, and it is from the statements

of the Jahmiyyah.’ So I said to him: ‘Husayn Al-Karaabeesee says it.’ So he replied: ‘He has lied, may Allaah destroy him, the filthy one!’”

Imaam Ahmad said even worse about Al-Haarith Al-Muhaasibee, as ‘Alee bin Abee Khaalid reported: “I said to Ahmad: ‘The shaikh – referring to a shaikh that would accompany me – is my neighbor. I forbade him from going to a man, yet he would love to hear what you have to say about him. He is Haarith, the short one (i.e. Haarith Al-Muhaasibee). You would see me accompany him for many years, but then once you told me: **‘Do not sit with him and not do speak to him.’** So I didn’t speak to him after that until now. But this shaikh (companion of mine) still sits with him, so what do you say about him?’ Then I noticed that Ahmad had turned red and his veins and eyes had swelled with anger, and I had never seen him like this before. Then he shook out of it and said: ‘That man?! Allaah will deal with him and He has already dealt with him. No one is aware of that individual except for one who has experience and knowledge of him. Avoid him, avoid him, avoid him! No one is aware of him except for one who has experience and knowledge of him. That man sits with Al-Maghaazilee and Ya’qoob and so and so. So throw them all under the views of Jahm. They are destroyed due to (accompanying) him.’

Then the shaikh, i.e. ‘Alee bin Abee Khaalid, said: “O Abu ‘Abdillaah! But he narrates hadeeth and is pious and fears Allaah!” So Imaam Ahmad became angry and began to say: “Do not let his piety and gentleness deceive you.” And he said: “Don’t be fooled by the way he lowers his head, for he is an evil man. No one is aware of him except for he who has experience with him. Do not speak to him, he has no honor. Will you sit with everyone that narrates hadeeth from the Messenger of Allaah, but yet is an innovator? No! There is no honor for him, nor are the eyes blind (to what he does).”

I say: Where is this so-called “justice” from Imaam Ahmad?! He did not even mention one good quality of Al-Karaabeesee or Al-Muhaasibee, even though Al-Karaabeesee was one of the oceans of knowledge, as is stated in his biography, which we mentioned previously. Also refer to *Taareekh Baghdaad* (8/64) and *as-Siyar* of Adh-Dhahabee (12/79). May Allaah have mercy on Imaam Ahmad, if he were alive in our time, he would not be safe from being accused of being too harsh or of being a government agent or of being a secularist or all of the other allegations

Likewise, the Imaams of the Salaf would refute the Jahmiyyah, Mu'tazilah and other deviants and not mention any of their good qualities while doing so. This was since their good qualities were outweighed by their misguidance, disbelief, heresy or hypocrisy. So it is not proper that you refute a deviant or an innovator and then mention his good qualities, such as by saying: He is a good man, he has good qualities, he has such and such, but he has erred!!

We say to you that: Your praising him is worse than his deviance, since the people will rely on your praise for him. So if it circulates and spreads around that you praised this deviant innovator, you will have succeeded in deceiving the people. And this will open the door to the ideologies of the misguided ones being accepted.³⁹

that the partisans (*hizbees*) use when overwhelmed by proofs. This is because he was neither an apologist nor a supporter of the people of innovation and desires. Raafi' bin Ashras said: "From the consequences of a person being a sinful innovator is that his good qualities are not mentioned." [*Sharh 'Ilal at-Tirmidhee: 1/353*]

³⁹ I will present here, my brother, a real-life incident that confirms the extent of the danger of deluding people by praising the people of innovation. This event was reported by Imaam Adh-Dhahabee and others:

Abul-Waleed Al-Baajee said in his book "*Ikhtisaar Firaq-ul-Fuqahaa*", whilst talking about the Judge Abu Bakr Al-Baaqilaanee: "Once when I asked Abu Dharr Al-Harawee, who inclined towards the Ash'aree beliefs, 'Where did you adopt these beliefs from', he informed me: 'I was once walking with Abul-Hasan Ad-Daaraqutnee when we came upon the judge, Abu Bakr Ibn At-Teeb, the Ash'aree. So Ad-Daaraqutnee embraced him and kissed him on the face and eyes. When we separated from him, I asked him: 'Who is this person for whom you did that which I didn't believe you would do, since you are the Imaam of your time?' He replied: 'He is the Imaam of the Muslims and defender of the Religion, the Judge, Abu Bakr Ibn at-Teeb.' So from that point on, I always went to see him and ended up following his (Ash'aree) beliefs.'" [*Tadhkirat-ul-Huffaadh (3/1104-1105) and Siyar A'alaam an-Nubalaa (17/558-559)*]

However, if the one who being refuted is from Ahlus-Sunnah wal-Jamaa'ah, he must be refuted with good manners. He should be cautioned about his errors in matters of Fiqh, the derivation of rulings and matters of legal judgement. So we say: "So and so has erred in such and such issue and the correct view is such and such based on this proof...may Allaah forgive him...This was his *Ijtihad* (legal judgement)...etc" This was the way refutations were done between the Fiqh scholars of the four *madhaahib* and other scholars.

This does not destroy his status with regard to knowledge, if he is from Ahlus-Sunnah wal-Jamaa'ah. The followers of Ahlus-Sunnah wal-Jamaa'ah are not infallible, they commit errors also. Perhaps one of them was not aware of the proof or he fell short when deriving a ruling. We do not remain silent about his error. Rather we clarify it whilst making excuses for him based on the Prophet's ﷺ saying: **"When the judge makes a ruling, exerting his judgement, and is correct, he gets two rewards. And when he makes a ruling, exerting his judgement, and is incorrect, he gets one reward."**⁴⁰ This is with regard to matters related to Fiqh (Islamic Jurisprudence).

As for matters related to Creed, then it is not permissible for us to praise the misguided ones and those who oppose Ahlus-Sunnah wal-Jamaa'ah,

I say: So you see from this story that when Ad-Daaraqutnee did what he did with the Ash'aree Al-Baaqilaanee, praising him, calling him the "Imaam of the Muslims" and so on, those who saw him were deluded by it and adopted the Ash'aree beliefs because of that. This is the same case with everyone that praises the people of innovations and desires, for he will cause great amounts of people to enter into their beliefs, especially if he is regarded as one of the righteous and pious individuals, and Allaah knows best.

⁴⁰ *Saheeh Al-Bukhaaree* (6919) and *Saheeh Muslim* (1716)

such as the Mu'tazilah, the Jahmiyyah, the heretics, apostates,⁴¹ and deviant individuals of this time – and how many they are!

⁴¹ Someone might say: "Why do you talk about the Mu'atazliyah, the Jahmiyyah, the Zanaadiqah, the Ash'arees, the Khawaarij and the Murji'ah and always mention them when speaking about issues of Creed, when these groups have ceased to exist and its adherents have died out?" As the saying goes "They have been consumed by time", so there is no reason to mention them. Our response is, and with Allaah lies the success: Yes, these sects existed in the past, and their followers and founders have died out ages ago. However, their ideologies still prevail, and their beliefs have not come to an end. Rather, the followers of these ideas and beliefs, who have been influenced by these groups, are still present amongst us today.

So their ideologies and beliefs are passed on from generation to generation, and they have people who continue to pass them on. As for the beliefs of the Mu'tazliyah, then it is still in existence today and in fact it is widely spread amongst those who ascribe to Islaam. This is since the Shee'ah, in all of their various sects and denominations, even the Zaydees among them, adhere to the beliefs of the Mu'tazliyah. As for the Ash'arees, then it is a sect that exists in groups amongst a majority of the Muslims today. As for the belief of *Irjaa*, it can be found also in the Hanafees who believe that Eemaan (Faith) is just *tasdeeq* (affirmation) and *qawl* (speech). So actions, according to them, do not fall into the fold of Eemaan. Even though this *Irjaa* is of a lesser nature, it is still from the *Irjaa* of the well-known people of rhetoric. And as for the apostates, such as those who believe in *wahdat-ul-wujood* and others, then they exist today as well, since the followers of Ibn 'Arabee can be found today and they are from the extreme Sufis.

So based on this, when we mention these groups, we are not talking about the actual groups of old, but rather we are talking about the groups that exist among the Muslims today. This is something that is not hidden from the students of knowledge. It is only those who are unaware of the realities or those who wish to confuse the people and spread false beliefs that condemn us when we mention these groups. So it is upon such people to ask before they condemn. This is just a short discussion on the matter, but in reality this topic is vast, and Allaah knows best. I will present some examples below that make it clear that the ideologies of these destructive groups are still present today:

1. Sayyid Qutb said in his book “In the Shade of the Qur’aan” (4/2328): “The Qur’aan is present and in existence just like the earth and the heavens.” This is the belief that the Qur’aan is created, and this is the view of the Jahmiyyah and other deviant groups.

2. He also said in the afore-mentioned book (6/4002) while interpreting Allaah’s statement:

قُلْ هُوَ اللَّهُ أَحَدٌ

“**Say: He is Allaah, the One**” [Surah Al-Ikhlāas: 1]: “This indeed refers to the oneness of existence. So there is no reality except for His reality, nor is there a true existence except for His existence. So everything else that exists, its existence stems from that actual existence.” This is the belief of *wahdat-ul-wujood*.

3. Muhammad Qutb said: “The matter requires us to call the people to Islaam all over again, not because, this time, they reject saying ‘*Laa Ilaaha Illaa Allaah, Muhammad Rasoolullaah*’ with their mouths, as the people during the first stage of strangeness would do, but because the people during this time reject the main requisite of *Laa Ilaaha Illaa Allaah*, which is judging by the Allaah’s Legislation.” [Quoted from the book “Our Current Situation” (pg. 29)]

I say: This is declaring the masses to be disbelievers, in the absolute sense. If this is not so, then how can he judge that the people reject Allaah’s Legislation. And how can he liken them to the Days of Ignorance prior to Islaam, without going into detail or making exceptions for those who do in fact implement Allaah’s Legislation, and who have no constitution except the Book of Allaah? These kinds of general statements are oft repeated by these writers, as if they don’t acknowledge the existence of the huge Salafi Islamic state located in the heart of Arabia. It is as if they don’t acknowledge the existence of Muslims in various other regions that are from the followers of Hadeeth, supporters of the Sunnah, and adherents to the beliefs of the Salaf.

The strange thing is that these people, or some of them, were living in this Islamic state (the Kingdom of Saudi Arabia) at the time they made such statements, which

contain grave deception for the readers, such that an average person is led to believe that there cannot be found an Islamic state today that professes *Laa Ilaaha Illaa Allaah*, implementing its requisites and ruling by Allaah's Laws. And it leads the reader to believe that there cannot be found any individuals or groups that adhere to Tawheed on the face of this earth. This is deceiving, misleading and deluding to the readers. The student of knowledge should take note of this phenomenon that is widespread among these types of writers, may Allaah guide them to what is correct!

4. One of those who ascribe themselves to the Da'wah said: "From the outward display of sins is when a person boasts about his sins in front of his colleagues. So he begins to speak aloud, saying he did such and such and goes into detail about many of his sins. This kind of person will not be forgiven (!!), unless he repents, because the Prophet ﷺ ruled concerning him that he will not be pardoned: **'Everyone from my ummah will be pardoned except for those who outwardly profess their evil.'** What is worse and viler than this is when some of them say: 'I have unlawful relations' or 'I have girlfriends' or 'I go on dates.' This person is filled with sins. Some of these people even record sins on tapes! There is no honor for these people since they are apostates by doing this!! They record how to entice a girl and get her to commit lewd acts. **This is apostasy from Islaam! This person (who records this) will be in the Fire of Hell forever unless he repents!!**" [From the tape "A Gathering on the Platform"]

And with regard to some of the singers, whose tapes are spread around by the youth, tapes which call to filthiness and which delude the young boys and girls, he said: "I am certain that the person who does this act, the least that can be said about him, is that he takes sins lightly. And there is no doubt that belittling a sin, especially if it is a major sin that the scholars have unanimously agreed on as to its prohibition, constitutes disbelief in Allaah. So there is no doubt that the actions of the likes of these people are apostasy from Islaam. I say this with a tranquil and calm heart." [The tape: "The Youth – Questions and Issues"]

I say: Declaring sinners to be disbelievers and interpreting the spread and distribution of sins amongst them as being a belittlement of sins, which leads to disbelief, shows hastiness in labeling people disbelievers due to major sins and a lack of showing restraint. This is from the methodology of the Khawaarij, as they

declare people to be disbelievers due to major sins. As for the example he gave of a person manifesting his sins and evil relationships with sinners, then this kind of talk shows that these things are probable but do not consist of clear proof. Perhaps the thing that causes the person to do this is ignorance. This is why we must remind them and not declare them disbelievers. This is the way of Ahlus-Sunnah wal-Jamaa'ah. Furthermore, belittling something and taking it lightly does not constitute a mockery of it. In fact, everyone that commits a sin, whether major or minor, doesn't do so unless he first considers it trivial and belittles it. So someone who takes something lightly doesn't necessarily ridicule it. And who is free from sins?! And Allaah knows best.

5. Another person said, whilst asking a question and then responding to it at the same time: "Do you think that the evils that are present in our communities today are just sinful matters? Many people assume today that interest is just a sin or a major sin, and that drugs and alcohol are sins, and that bribery is just a sin or one of the major sins... No doubt O brothers!! I have looked into this matter and it has become clear to me now that: Many people in our societies have made interest lawful, and refuge is sought in Allaah. Did you know that now the interest-based banks in our country have reached two million customers? I swear this to you by Allaah! Does each individual from these millions know that interest is Haraam, but yet still deals with it even though it is a sin?! By Allaah!! So then, from the danger that is present today, due to the vast amount of widespread sins is that many people have made these major sins permissible and lawful, and we seek refuge in Allaah! [From the tape "Tawheed First (!)"]

I reply with the same answer I gave in the previous example. However, this example is more dangerous for the one who made this statement, in my understanding, since in his grave exaggeration, he claims that what occurs in this society such as interest, alcohol, and bribery are not just disobedience or major sins. And he swears by Allaah to this! Determining that a person who commits a sin deems it permissible, without hearing from anyone of them that they clearly assert interest to be lawful, or dealing with bribes to be lawful or using drugs and alcohol to be lawful, i.e. to positively deem these people disbelievers without hearing these statements come from them or having a reliable proof that bears witness that they in fact deem these acts permissible, and to instead only assume, is a clear proof of the weak restraint

and lack of consideration this individual has. This is the methodology of the Khawaarij and the Mu'tazliah. So my advice to him and those like him is to recant from making such general assertions that are more dangerous for them than for others. Turning back to the truth is better than persisting in falsehood.

6. A third person, who has a doctorates degree in 'Aqeedah, said whilst holding in his hand a flyer from a hotel in one of the Gulf states: "In this hotel, it clearly states, that they serve alcoholic drinks, in addition to the other things it has...So this is a clear call to alcohol and to naked and intermingled dancing whilst drinking alcohol. We seek Allaah's refuge from this disbelief." [From cassette No. 272/2 of the Explanation of *al-'Aqeedat-ut-Tahaawiyyah*]

And he said in a book of his: "Disbelief and apostasy has appeared in our newspapers, evil has spread in our circles and we are called to fornication on our radios and television sets. And we have made interest lawful." This book was prepared and printed with various different titles. In Pakistan, it went by the title: "Removing the Grief from the Scholars of the Ummah." In America, it goes by the title: "Kissinger's Promise." And in Egypt, the book was titled: "Facts surrounding the Gulf Crisis."

Regardless, you have seen how this individual has taken it upon himself to make these statements, such as that we have made interest permissible. But we, all praise be to Allaah, do not deem interest as being permissible, nor does our society. Nor do we consider distributing alcoholic drinks to some of the neighboring regions as being open disbelief that expels one from the fold of Islaam. Rather, that which we worship Allaah with, is that those things mentioned by these individuals that ascribe themselves to the Da'wah, are all sins and not disbelief. In fact all of these acts are a lesser form of disbelief (i.e. minor disbelief), meaning that they are acts of disobedience and major sins that negate the completeness of Eemaan of the person who commits them, but not the foundation of Eemaan, as the Prophet ﷺ said: **"A fornicator does not fornicate whilst being a believer at the time he fornicates. And a thief does not steal whilst being a believer at the time he is stealing..."**

No doubt the Eemaan (Faith) that is being negated here is the completeness of Eemaan (i.e. the sinner does not have complete Eemaan, meaning his Eemaan is

Beneficial Answers to Questions on Innovated Methodologies

The origin of this misconception – that of making a balance between a person’s good and bad qualities when criticizing him – was stated by one of the youth and a treatise was written about it, so this brought joy to some of the youth. I came across this treatise in which the author claims that this so-called *Muwaazanaah* is required.

I also came across the treatise of Shaikh Rabee’ bin Haadee Al-Madkhalee⁴² in which he comprehensively refutes this treatise that claims that *Muwaazanaah* is necessary. In this book, he has clarified the incorrectness and the spreading of falsehood found in this view (of *Muwaazanaah*) and explained the methodology of the Salaf with regard to criticizing. He also demonstrated how they would refute misguided individuals and not praise them since if they had praised them, it would have been seen as a contradiction.

deficient). There are many more examples of this in our Religion. We ask Allaah to grant us understanding of our Religion and guide these people and their likes to the truth. My dear brother, O you who strives for this Salafi methodology! After seeing these examples of the ideologies present in some of the callers today, not to mention the youth who are deceived by them, and who sit in front of them, taking their ideas and beliefs, which destroy the Creed of the Salaf, from them.

After seeing all this, will you still say: “Why do you talk about these groups that have come to an end”, when their deviant and corrupt beliefs and methods still exist and their misguidance is still present?? So reflect, may Allaah guide you, on the importance of Tawheed and of implementing it, and warning about all of the deviant groups in every time and place, and returning back to the methodology of the Salaf as-Saalih, in light of the Qur’aan and the Sunnah, and Allaah knows best.

⁴² He is referring to the book “The Methodology of Ahlus-Sunnah wal-Jamaa’ah in Criticizing Individuals, Books and Groups.” It was released in a new format in its second edition and contains several important additions. We advise the student of knowledge to read it.

[20] Question: What do you say about someone who says: “Our dispute with the Jews is not based on the religion, since the noble Qur’aan has encouraged us to be in harmony and agreement with them?”⁴³

⁴³ This statement comes from Hasan Al-Banna, the founder of the Ikhwaan-ul-Muslimeen sect. Refer to the book: “Al-Ikhwaan-ul-Muslimeen: Events that molded History” written by Mahmood ‘Abdul-Haleem, vol. 1, pg. 409. A similar statement to this was made by the Khaarijee, Muhammad Al-Mas’aree. Their statements are in conformity. In spite of the differences in the methodology of these two men, they agree on this movement ideology. This individual has exchanged that which is good for that which is lower. He traded the lands of the two sacred sites, the lands of Tawheed, in exchange for residing in a land of disbelief, and he is pleased with seeking judgment from the disbelievers. The newspaper “ash-Sharq-ul-Awsat” distributed in its issue no. 6270 printed Sunday, the 8th of Ramadaan, 1416H, a statement made by Al-Mas’aree, where he said:

“The current circumstance in Saudi Arabia, which doesn’t permit the Jews and Christians to exercise their rites of worship openly, will change when the committee comes to the courts, i.e. his committee, the supposed ‘Council for Defending Religious Rights.’ It (i.e. Saudi Arabia) must grant these minorities their rights, by allowing them to exercise their sacred rituals in their churches and giving them the right to settle their marriage contracts in accordance with their particular religious tenets, and so on. In addition to this, they should have the freedom to live their religious personal lives in totality, whether they be Jews, Christians or Hindus!!” He also said: “Establishing churches is permitted in the Religion of Islaam!!!”

The British radio broadcasted him one Sunday night (6/29/1417H), with the broadcaster saying: “The Saudi separatist, Muhammad Al-Mas’aree, who lives in London and attaches the title Al-Jihaadee to the end of his name, will hold a press conference with Shee’ah dissidents before the end of this current month to announce a united front with them.”

Then it broadcasted the voice of Al-Mas’aree himself, in which he said: “There will be some arrangement made, and possibly a unified and broad front will be created. We will work and strive for this. The relations will be in full effect, and it will be an Islamic movement, not a Sunni movement or a Shiite movement. It will be an

[20] **Answer:** This statement has error and deception in it. The Jews are disbelievers. Allaah has declared them disbelievers and cursed them. And Allaah's Messenger ﷺ declared them disbelievers and cursed them. Allaah says:

لُعِنَ الَّذِينَ كَفَرُوا مِنْ بَنِي إِسْرَائِيلَ

"Those who disbelieved from the Tribe of Israa'eel were cursed."
[Surah Al-Maa'idah: 78]

The Prophet said: **"Allaah's curse is on the Jews and the Christians."** ⁴⁴

And Allaah says:

إِنَّ الَّذِينَ كَفَرُوا مِنْ أَهْلِ الْكِتَابِ الْمُشْرِكِينَ
فِي نَارِ جَهَنَّمَ خَالِدِينَ فِيهَا أُولَئِكَ هُمْ شَرُّ الْبَرِيَّةِ

Islamic movement that is established upon that which is unanimously agreed upon and affirmed in Islaam. We will gather all the people under it – the Muslims, both Sunnis and Shiites. And on top of that, we will protect the rights of the Muslims and the non-Muslim residents, from the Jews, Christians and Magians, and acknowledge for them all of the rights that the citizens are supposed to have in the Islamic countries. So our movement, based on this understanding, is a political one, which is established upon the foundation of Islaam, and it is not a group-oriented or *madh-hab*-based movement."

Does there exist any greater insanity or audacity against Islaam than this?? Where is Al-Mas'aree with respect to the Prophet's ﷺ statement: **"Cast the polytheists out from the Arabian Peninsula."** [Reported by Al-Bukhaaree and Muslim] And his ﷺ statement: **"Two religions cannot co-exist in the Arabian Peninsula."** Does someone who is ignorant about these clear *ahaadeeth* have the right to be a director or a leader? This is unless of course, he is a leader of misguidance and desire! We ask Allaah to protect us!

⁴⁴ *Saheeh Al-Bukhaaree* (425) and *Saheeh Muslim* (531)

“Verily those who disbelieve from the People of the Scripture and the polytheists are in the Hellfire, residing therein forever. Those are the worst of mankind.” [Surah Al-Bayyinah: 6]

And He says:

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَتَّخِذُوا الْيَهُودَ وَالنَّصَارَىٰ أَوْلِيَاءَ بَعْضُهُمْ أَوْلِيَاءُ بَعْضٍ

“O you who believe, do not take the Jews and the Christians as supporters. They are allies of one another.” [Surah Al-Maa'idah: 51]

So our enmity with them is based on the religion. It is not permissible for us to have mutual accordance and love for them, because the Qur'aan has forbidden us from that, as is stated in the previously mentioned verse.

[21] Question: Do you hold it permissible to read newspapers and magazines in the masjid in order to forbid the evil found in them and clarify that to the people so that they may beware of it?

[21] Answer: Newspapers and magazines should not be collected and read in front of large gatherings of people. Rather, what is in them should be collected and studied with the people of knowledge and those people capable of solving issues.

As for them being brought into the masaajid, this consists of publicizing errors⁴⁵ and not forbidding them.⁴⁶ Furthermore, this may result in joy

⁴⁵ Don't forget that by doing this, one is violating the sanctity of the houses of Allaah since he is bringing pictures into them. Shaikh Muhammad bin Ibraaheem, may Allaah have mercy on him, chief Muftee of Saudi Arabia in his time, said: “As for the ruling on using pictures, the scholars of Fiqh, may Allaah have mercy on them, have ascertained that it is prohibited to use any pictures that contain images of beings that possess souls whether in the masaajid or other places. However, it is

Beneficial Answers to Questions on Innovated Methodologies

being expressed towards evil, since some people become happy with the fact that these accusations are being spread and spoken of. And perhaps some people amongst the hypocrites who want evil and falsehood to spread may join ranks with these people.

So this is a very serious matter. This is not the way to fix the problem. No, by Allaah, this is not the way to correct it. A person that truly wants to advise the Muslims – the Muslim leaders and their common folk – will not adhere to this way, which involves: gathering a person’s errors in the masjid and announcing them in public to the people. This is something that encourages falsehood. It indicates that so long as the matter is this way the issue is left wide open – so whoever wishes may do what he wants.

There are many people that are not aware of these things. So by doing this you will be opening the doors for them, and informing them of things they were previously unaware of. This is in addition to all of the other evil factors involved with that.

[22] Question: If there are errors in a newspaper, should we not condemn them and expose their condition to the people?

clear that belittling the houses of Allaah and using these pictures in them carries a greater prohibition and is a more serious crime. And using these pictures or carrying them whilst performing prayer is the worst form of audacity – and we seek refuge in Allaah!” [From the “Verdicts and Treatises” of Shaikh Muhammad bin Ibraaheem Aali Shaikh (1/193)]

⁴⁶ Rather, this method only results in instigating people and turning the hearts of the citizens against their rulers. It is quite clear that there is great evil and corruption in this and that chaos and instability may come as a result of this political incitement. So **“preventing the evil takes precedence over bringing about good”** considering that there is good in this action in the first place.

[22] Answer: Correcting errors found in newspapers, and even errors committed by individual people, should not be done from within the masajid or while on the mimbars. However, if one were to say in a masjid or while giving a *khutbah*: “**What is wrong with these people that they do such and such...**” without specifying anyone’s name, as the Prophet ﷺ used to do, then this is good, because it brings about good without causing evil.

If there are errors in a newspaper or in a newspaper columnist, then write a refutation against them or against him, and then send that to the newspaper. If the newspaper does not distribute it, send it to someone else. And by doing this the rectification may be achieved. ⁴⁷

But as for you gathering newspapers and bringing them to the masjid or to the *khutbah* and reading them on the mimbar, this means that you are teaching people the ways of evil, spreading the evil and publicizing (making famous) the sinners.

[23] Question: What is the authenticity of what has been ascribed to Imaam Ahmad, may Allaah have mercy on him, that he prayed behind the Jahmiyyah?

[23] Answer: I don’t know of this. Imaam Ahmad was one of the greatest opponents of the Jahmiyyah, and I am not aware of him praying behind them. ⁴⁸

⁴⁷ This is the Salafi methodology that callers must follow when censuring these kinds of errors, i.e. by refuting and writing clarifications and not remaining silent about evil as it is defending an aspect of Islaam, which is an obligation. And Allaah knows best.

⁴⁸ And it is just as he said for Imaam Ahmad’s son, ‘Abdullaah, reported a narration that confirms that he, i.e. Ahmad, did not permit praying behind the Jahmiyyah. It is reported in the book “*as-Sunnah*” of Imaam ‘Abdullaah bin Ahmad (1/103) that he

Yes, with regard to praying behind the Ameer (ruler), if he is the leader and has errors that do not reach the level of disbelief, then one can pray behind him. This is regardless of whether he is righteous or sinful, so long as he does not leave from the fold of Islaam by committing clear disbelief. One can pray behind the ruler even if he is a sinner.

The Companions prayed behind Al-Hajjaaj as well as behind other rulers who had transgressions, in order to maintain the unity, acting on the Messenger of Allaah's statement: **"Hearing and obeying and not removing oneself from obedience (is binding towards the rulers)."**⁴⁹ They also did this in order not to incite turmoil and evil. This is from harmony and unity.

[24] Question: What is the ruling on ascribing oneself to some of the groups (*jamaa'at*) that are present today, as well as aiding and defending them?

said: "I asked my father about praying behind the people of innovation, so he replied: 'Do not pray behind them, the likes of the Jahmiyyah and the Mu'atazliih.'" On another occasion, he was also asked about praying behind the Jahmiyyah, so he said: "One should not pray behind them, they deserve to be shown no honor." [*Masaa'il Imaam Ahmad* of Ibn Haanee (1/63, Issue 312)]

Muhammad bin Yoosuf at-Tabaa' reported: "I heard a man once ask Ahmad bin Hanbal: 'O Abu 'Abdillaah, can I drink behind one who consumes intoxicants?' He replied: 'No.' The man then asked: 'Can I pray behind one who says that the Qur'aan is created?' So he said: 'SubhanAllaah!! I forbid you from praying behind a Muslim, and then you ask me about a disbeliever?!'" [*ash-Sharee'ah* (pg. 81)]

⁴⁹ He, may Allaah preserve him, is referring to the hadeeth of 'Awf bin Maalik al-Ashja'ee ؓ reported by Muslim (1482) in which the Prophet ﷺ said: **"Whoever has a leader put in charge of him and then sees him committing disobedience to Allaah should hate what he does of disobedience to Allaah but not remove himself from obedience to him (i.e. the ruler)."**

[24] **Answer:** This country, all praise be to Allaah, is one Jamaa'ah (unified group) upon Tawheed and Islaam, and under a Muslim banner. There is security, stability and much good in it. So we are one group and we do not accept being divided.

As for the groups and parties, then they are present in other countries where there is no firm stability or organized security.

As for our country, all praise be to Allaah, it differs from the other countries because of the good that Allaah has bestowed on it such as: the call to Tawheed, the termination of Shirk, and the establishment of an Islamic government that rules by the Sharee'ah from the time of the Imaam and reformer, Muhammad bin 'Abdil-Wahhaab (*rahimahullaah*) to our present time, and all praise is due to Allaah.

We are not saying that it is perfect in every aspect, but rather that it, all praise be to Allaah, has not ceased to be established upon good. There occurs in it the commanding of good, the forbidding of evil, the establishment of penal laws, and ruling by what Allaah has revealed.

The religious courts are running, and the laws of inheritance and estates are implemented according to what Allaah has legislated, and no one interferes, contrary to other countries.

So we are one unified group in this country. We do not accept these others groups and methodologies that oppose the methodology of the Salaf because they divide us and split our ranks. And they poison the ideas of our youth and cause enmity and hatred amongst us.⁵⁰

⁵⁰ As for the ideologies of some of our youth, then they have become poisoned as a result of these innovated sects, destructive beliefs, and detestable partisanship. So the enmity has become clear amongst some of the youth. No two people will differ over this fact. This enmity has even extended between siblings who live in the same household. This one ascribes to this group, making allegiance and enmity based on

Beneficial Answers to Questions on Innovated Methodologies

If we allow these groups and parties to enter into our presence,⁵¹ this great blessing that we live in will cease to exist. We do not want these

it, while that one ascribes to that group, making allegiance and enmity based on it. No, in fact, this enmity exists even between the callers themselves, because of their ascriptions to certain parties and due to the following of their misguided desires. May Allaah have mercy on Shaikh-ul-Islaam Ibn Taimiyyah, when he said: "Innovation is linked to division just as the Sunnah is linked to unity. It is commonly said: 'The People of the Sunnah and the Jamaa'ah (unified body)' in the same manner as it is said: 'The People of Innovation and Division.' [al-Istiqaamah (1/41)]

⁵¹ As for the partisan sects of this era, such as the Tableeghis, the Ikhwaan-ul-Muslimeen, their offshoot who are the Qutubis, and their offshoot who are the Surooris, then these are sects that have infiltrated our ranks. It is upon the Salafi callers who adhere to the Creed and Methodology of the Salaf and accept the narrations, rather it is obligatory on them, to stop in front of these innovated groups that oppose what the Prophet and his ﷺ Companions were upon and not allow them to expand by letting them spread their methodologies. Rather, it is obligatory to restrict them and eradicate them.

This can be achieved by spreading religious knowledge accompanied by proofs from the Qur'aan and the Sunnah, according to the understanding of the Salaf as-Saalih, and by teaching people Tawheed, something that is often neglected by these sects. Some of these groups preoccupy themselves and others with political upheaval while the main focus of other groups is to rescue people, as they claim, from sins and to bring them to the masaajid whilst leaving them upon their same polytheistic beliefs such as wiping the graves (seeking blessings), making Tawaaf around them, and seeking help from those buried within them.

Others focus on unifying the ranks, as they claim, and downplay the differences in Creed since they believe that these issues only divide the ummah. So you will find the grave-worshipper, the Khaarijee, the Mu'atazliee, the Jahmee, and the Shiite amongst their ranks. Their methodology consists of gathering the masses and their main goal is to gain a large number of followers. The principle they go by is: **"We will work together in that which we agree on, and overlook one another in that which we differ on."**

groups. Whatever good they have, then, all praise be to Allaah, we already have that and more. And whatever evil they have, then we desire to remain far away from it. We must produce good for people.⁵²

[25] Question: A group of people cling fanatically onto either one of the *madhaahib* or one of the scholars, whilst another group totally rejects that and instead completely disregards the advice of the scholars and Imaams. What is your advice on this?

[25] Answer: Yes, both of these groups are upon opposite extremes. Among them are those who go to extremes in blind following (*taqleed*) to the point that they fanatically cling onto the opinions of men even when they contradict the proofs and evidences.

This is condemned, and it eventually results in disbelief, may Allaah protect us from that!⁵³

So it is upon Ahlus-Sunnah, those who follow the narration, the Salafis, to clarify and expose the condition of these deviant sects, and to warn the ummah about them. They must call the people away from them, and refute and prove false their misconceptions through religious evidences. It is upon them to call to the methodology of the Salaf as-Saalih, may Allaah be pleased with them, and to instill the Salafi Creed in the hearts of the forthcoming generations just as it was instilled into our hearts by those before us.

⁵² This is only done from the perspective of informing others about Allaah's blessing on us and His granting us the benefits of Tawheed, i.e. the Correct Creed, proficient scholars who are the successors of the Salaf, and rulers that judge by Allaah's Legislation, making their source of reference the Book of Allaah and the Sunnah of His Messenger, and not taking man-made laws as their source of reference. So all praise is due to Allaah for that.

⁵³ Shaikh-ul-Islaam Ibn Taimiyyah, may Allaah have mercy on him, said: "So whoever clings fanatically onto an individual apart from the Prophet, such as those who fanatically cling onto (the opinions of) Maalik, Ash-Shaafi'ee, Ahmad or Abu

Beneficial Answers to Questions on Innovated Methodologies

The second extreme is those who reject the statements of the scholars outright and do not benefit from them even when they are in conformity with the Qur'aan and the Sunnah. This is negligence.

In the first example, the person is an extremist while in the second he is negligent. The statements of the scholars contain much good in them. This also applies to the understanding of the Salaf, which is the understanding of the Sahaabah, Taabi'een, four Imaams and Fiqh scholars whose knowledge of the Religion the Muslim ummah has testified to. One should benefit from their opinions and use them but not take them as something indisputable. On the contrary, if one realizes that this opinion opposes the evidence, we are commanded to accept the proof (and not the opinion).

But if this opinion does not contradict the evidence found in the Qur'aan and Sunnah, there is no harm in taking and accepting it. This is not fanaticism. Rather, it is benefiting, profiting and being guided by the understanding of the righteous predecessors (Salaf as-Saalih). It is a means towards learning the meanings of the Book of Allaah and the Sunnah of His Messenger.

This is the correct and moderate view: That we accept the opinions of scholars and Fuqahaa that conform to the evidences found in the Qur'aan and Sunnah, and we abandon what opposes the evidence. We also pardon the scholars and make excuses for their errors while acknowledging their status and not belittling them. The Prophet ﷺ said: **“When the judge makes a ruling, exerting his judgement, and is**

Haneefah, and believes that the opinion of this specific individual is the correct thing that must be followed apart from the opinion of the Imaam that contradicts him, he is a misguided ignoramus. In fact, he may even be a disbeliever, for when he firmly believes that people are obligated to follow one specific individual among these Imaams, apart from the rest, he must repent. If he repents (then he is absolved), but if not, he should be executed.” [Majmoo'ul-Fataawaa: 22/248-249]

correct, he gets two rewards. And when he makes a ruling, exerting his judgement, and is incorrect, he gets one reward.”⁵⁴

An error is pardoned if it comes from a person that has in him all the conditions of Ijtihad. As for the ignorant person or a beginning student of knowledge, he cannot do Ijtihad nor is it permissible for him to perform Ijtihad. If he does do it, he will be sinning regardless if he is correct or mistaken since he has done something he has no right doing.

[26] Question: The following thought – or misconception to some beginning students of knowledge – is presented to people many times, which is that the disadvantage of attending study circles is that it will increase the proof against anyone that acquires this piece of knowledge since he is by default taking on the responsibility of conveying it and rectifying himself. This leads them, or some of them, to withdraw from seeking knowledge of the Religion. What is your advice on this matter?

[26] Answer: This is the evil whispering of the Devil, who says: “Do not learn that, for if you do it will become a proof against you.”

We say to this: “Isn’t your remaining ignorant in spite of the presence of scholars also a proof against you?”

Your remaining ignorant when knowledge is available, scholars are present and lessons are going on is more dangerous than you coming to the lessons of knowledge, learning something and then not acting on it. This is since it is the nature of human beings to fall short in producing (good) deeds and to commit sins. So when one attends the gatherings of remembrance and the lessons of knowledge with the scholars in the houses of Allaah, it is hoped that he will beware, repent from his errors, and return to the truth.

⁵⁴ The references for this hadeeth were mentioned previously.

Beneficial Answers to Questions on Innovated Methodologies

These circles bring life to the hearts. So do not let the Devil prevent you from beneficial knowledge and from learning the religious sciences because of this misconception and evil whispering.

[27] Question: We would like for you to explain to us what our stance should be with regard to the division of the youth and students of knowledge on certain issues that prevent them from seeking knowledge and make them go against some scholars while being biased towards others. This is an important issue that has spread and circulated amongst the students of knowledge. What is your advice on this matter?

[27] Answer: During the days when the people, both elders and youth, of this country would be connected to their scholars, the condition was good and upright and no ideologies would approach them from abroad.

This was the reason for their unity and harmony. They would rely and put their trust in their scholars, leaders and intellectuals. They were one unified group upon a pure and upright state up until false ideologies came to them from abroad by way of individuals who came to these lands⁵⁵ or by way of some books and magazines.⁵⁶ So the youth adopted these ideas and as a result there occurred division, since these youth who turned away from the Salafi methodology in calling were affected by these ideologies that originated from abroad.

⁵⁵ Such as the followers of the methodology of the Ikhwaan-ul-Muslimeen sect, at whose hands trials and tribulations have spread and flooded the Muslim ummah, such as being lenient in matters of Creed and turning away from the methodology of the Salaf, and such as the Tableeghi Jamaa'ah and others. We ask Allaah to protect us from them!

⁵⁶ Such as the books of the Ikhwaan-ul-Muslimeen, and how many they are, and the Ikhwaani Qutubi magazine known as "as-Sunnah", which "mixes poison with honey." There will be a discussion on the founder of this magazine and an exposition of his statements later on in this book, if Allaah wills.

Beneficial Answers to Questions on Innovated Methodologies

As for the callers and youth who remained connected to the scholars and weren't affected by these imported ideologies, all praise is for Allaah, they continued to remain steadfast like their pious predecessors.⁵⁷

The cause for this division can be traced back to the acceptance of these deviant ideologies and methodologies of calling from people other than the scholars of these lands⁵⁸ or from confused and misguided individuals⁵⁹ who wish to terminate the blessings that we live with in

⁵⁷ They are the ones who adhere to the Sunnah and follow the narration, i.e. the Salafis. Due to their ignorance of the Sunnah, those who follow opposing methodologies accuse them of being too strict and of being government agents and hypocritical. This is not something strange as the Salaf were labeled with much worse names such as *Hashawiyyah* (ascribing a form to Allaah), *Mujassimah* (ascribing a body to Allaah) and so on (since they would affirm Allaah's Attributes). This is the condition of the innovators: "Launching attacks against the followers of the Narration."

⁵⁸ This is because we firmly believe that the scholars of this country (Saudi Arabia) are remnants of the Salaf, in terms of Creed and Methodology. And we do not glorify anyone before Allaah, may Allaah preserve them. There can also be found Salafi scholars spread throughout all of the other regions of the world. However, the discussion here is with regard to the scholars of this country as a whole as compared to the scholars of all of the other regions, as a whole.

⁵⁹ The likes of Muhammad Suroor bin Naayif Zayn-ul-'Aabideen, author of the book "Methodology of the Prophets." I will quote for you, dear brother, some of his perverted ideologies found in his books later on, if Allaah wills. It also includes the likes of Muhammad Al-Mas'aree and Sa'ad Al-Faqeeh who denounced Allaah's blessing and removed themselves from the unified body of Muslims, fleeing to a land of disbelief where they began to call to misguidance. Ibn Ladin also denounced Allaah's blessing and so he turned away from the path of Ahlus-Sunnah wal-Jamaa'ah to the views of the Khawaarij. He began to spread chaos and mayhem throughout the world and strives to extend corruption. However, your Lord is Ever-Watchful over him and his likes!

this country, such as security, stability, ruling by the Sharee'ah, and many of other good things found in this country, which cannot be found elsewhere.

They want to cause divisions amongst us and cause our youth to dispute with one another. And they want to take the trust away from our scholars, at which point terrible consequences will occur, may Allaah protect us from that!

So it is upon us, the scholars, callers, youth and common folk, to beware of this and not accept these foreign ideologies and deviant concepts, even if they may be clothed in the garb of good and truth; i.e. the garb of the Sunnah.

We have no doubts about our state of being.⁶⁰ We are upon a clear methodology and a pure creed and we possess every form of good, all praise be to Allaah. And if this is the case, why would we adopt these imported ideologies from abroad and circulate them amongst ourselves and our youth?!

⁶⁰ A man once came to Al-Hasan Al-Basree and said to him: "O Abu Sa'eed, I wish to debate with you." So Al-Hasan said to him: "Get away from me, for indeed I know my Religion. Only one who has doubts about his Religion will debate with you." [Al-Laalikaa'ee: 1/128] Ma'in bin 'Eesaa reported: "One day Maalik came out from the masjid and we walked with him while he was supporting himself on my arm, when a man who used to be accused of *Irjaa* named Abul-Hooriyyah, came to him and said: 'O Abu 'Abdullaah! Listen to what I have to say. I will inform you of my views.' So he said: 'What if they overtake me?' He replied: 'If they overtake you, then you must follow me.' Maalik said: 'And what if there comes another man and he speaks to us and his views overtake us, what then?' He said: 'Then we'll follow him.' So Maalik, may Allaah have mercy on him, said: 'O servant of Allaah! Allaah sent Muhammad ﷺ with one Religion yet I see you changing from one religion to another.'" [ash-Sharee'ah: 62]

Beneficial Answers to Questions on Innovated Methodologies

The only solution to this division is to abandon these foreign ideologies and seek to further progress what good we have,⁶¹ while acting on it and calling to it.

Yes, we have deficiencies, but we can correct our errors without having to adopt these ideologies that oppose the Qur'aan and the Sunnah and the understanding of the Salaf, which come from abroad or from deviant people that may be found in this country.

These are times of trials and tribulations. As time passes on, the trials become greater. So you must understand this and not lean towards the misconceptions or opinions of doubtful and misguided individuals who wish to take away this blessing that we live in and want us to be like other countries with their plundering and pillaging, killing, violating of rights, corrupt beliefs, internal hatred, and biased partisanship.

I say: No one attacks the honor of the scholars who are firmly established upon the truth, except one of three people: (1) Either he is a hypocrite whose hypocrisy is well known, or (2) he is a wicked sinner who hates the scholars because they prevent him from doing his evil, or (3) he is a deviant biased partisan (*hizbee*) who loathes the scholars because they do not agree with him in his partisanship and deviant ideologies.

[28] Question: I read a book called "The Methodology of the Prophets in Calling to Allaah" written by Muhammad Suroor bin Naayif Zayn-ul-'Aabideen, in which he states: "I looked into the books of Creed and realized that they were written in times that are different from that of ours, and that they served as solutions to the issues and problems of the times in which they were written. However, the problems of our time require new solutions. As a result, there is a lot of coarseness in the

⁶¹ Such as the correct Creed and upright Salafi methodology, which emanates from the Book of Allaah and the Sunnah of His chosen one ﷺ according to the understanding of the Salaf of this ummah

Beneficial Answers to Questions on Innovated Methodologies

format of these (old) books of Creed, since they just consist of texts and rulings. And most of the youth reject and turn away from this.”⁶² What are your comments on these statements of his?

⁶² See the book “Methodology of the Prophets in Calling to Allaah” (vol. 1, pg. 8) written by Muhammad Suroor bin Naayif Zayn-ul-‘Aabideen. This man is known for his deviant ideologies through his writings and enmity for the followers of the Sunnah in this country. We do not need to use any witness to testify to this other than what his own hand and pen have written and recorded. Below are some of his statements in this regard along with their references:

First: His hatred for the books of Creed: This is represented in the above question, where you will find a complete and comprehensive reply to it.

Second: His ascribing to the beliefs of the Khawaarij: This consists of “Declaring Muslims disbelievers based on major sins” and applying that to oppressive rulers and nations. **As for the rulers**, then his writings in the magazine “*as-Sunnah*” are abundant on this subject, and it is not something he keeps hidden. **As for declaring entire nations disbelievers** due to major sins, then in his book “Methodology of the Prophets in Calling to Allaah” (vol. 1, pg. 158) he holds that even if the people of Loot had believed in their prophet and not abandoned their vile act (homosexuality), that Faith (belief) in Allaah would be of no benefit to them.

He said: “It is not something strange that the problem of homosexuality was the most important issue in the Call of Loot, peace be on him, since if his people had answered his call to the belief in Allaah and abandoned worshipping others along with Him, this acceptance on their part would have no bearing if they did not cease from committing their animal-like practices (i.e. homosexuality).” So this is how he declares disbelief on people generally due to major sins even though those people may not deem such sins as being lawful.

Third: His hatred for the People of the Sunnah, the Salafis: In this article we are about to read, he talks about the scholars of the Salafi Da’wah while mocking and ridiculing them, and attacking and belittling the scholars of Saudi, particularly the Senior Scholars. He says, under the heading “Government Compensation”: “And there is another group that takes these government compensations, which causes

them to take positions (on issues) in accordance with the positions of their masters...So when the masters seek the help of the Americans, their slaves must set out to gather evidences that make this action permissible and refute everyone that opposes them. And when their masters disagree with the Raafidah of Iran, the slaves propagate the corruptness of the Raafidee beliefs...but when this disagreement ends, these slaves turn to being quiet and refrain from distributing the books they had written against them! This group of people...they lie and they spy...and they write reports...they do everything their masters ask them to do...But all praise is for Allaah, these people are few. They have entered into the Da'wah and into Islamic work but their records are exposed, even if they may grow their beards long or wear their garments short and claim that they are carriers of the Sunnah!

The presence of these types of people does not harm the Da'wah, for hypocrisy is something that has been around a long time...O my brothers! Don't be fooled by their outer aspects, for these titles and ranks were only created by the evildoers, and the role of a 'noble shaikh' is no different than the role of a senior security officer..." [The magazine *as-Sunnah*: Issue 23 (Dhul-Hijjah 1412H), pg. 29-30]

Dear brother, it should be clear to you that what he intends by the words "another group" is the scholars of Saudi Arabia. And with the words "masters" he is referring to the rulers of Saudi Arabia. What bears witness to this is his statement: "So when the masters seek the help of the Americans, their slaves must set out to gather evidences..." He is talking here about the issue of using their help during the Gulf War. By the word "slaves" here, he is referring to our scholars, may Allaah give him what he deserves! He then goes on to accuse them of hypocrisy. So does he not have any shame with regard to our scholars?!

Also in the magazine "*as-Sunnah*", in the 26th issue of Jumaadaal-Oolaa 1413H (pg. 2-3), he starts the issue with an article titled "The Tyrants and the Slaves", where he says: "Servitude has cast-like levels nowadays. **The First Level:** The President of the United States, George Bush sits on its throne, and perhaps tomorrow it will be Clinton. **The Second Level:** This is the level of the leaders in the Arab lands who believe that their outcome of good or evil lies in the hands of Bush." I say: How did he ascertain that this is their belief? Did he split open their hearts or did they inform him of this?

سُبْحَانَكَ هَذَا بُهْتَانٌ عَظِيمٌ

“Far removed are You O Allaah from all imperfections. This is a great slander!” [Surah An-Noor: 16]

He continues: “This is why they make their pilgrimage to him and present their oaths and sacrificial offerings to him.” I say: This is proof that he declares the leaders to be disbelievers as we indicated a little while ago. He goes on with his article, saying: “**The Third Level:** consists of the servants of these Arab leaders, such as their cabinet ministers, the representatives of these ministers, the military commanders, and their advisors. These people are hypocritical for the sake of their masters and beautify every falsehood for them, without any shame, modesty or manhood. **The Fourth, Fifth and Sixth Levels:** The senior employees of these ministers. Being a slave in the old days was simple, since the slave had only one direct master, but as for today, the (matter of the) slave is intricate. These people who always talk about Tawheed never cease to amaze me for they are slaves of slaves of slaves of slaves of slaves, their final master being a Christian!”

By Allaah, my brother, answer the following question with total impartiality and fear of Allaah: “Who is it that speaks about Tawheed from the ranks of the scholars?” Is it not the scholars of Saudi Arabia, the likes of Shaikh Ibn Baaz, Ibn ‘Uthaimen, Saalih Al-Luhaydaan, Saalih Al-Fawzaan, and their brothers from among the senior scholars?? So now someone comes along today and describes them as being “slaves of the rulers” and as a result “slaves to George Bush!” The Prophet ﷺ spoke the truth when he said: “**If you have no shame, then do as you wish.**” [Reported by Al-Bukhaaree (3296) from the narration of Abu Mas’ood Al-Badree ؓ]

But he contradicts himself, for he says it is forbidden to seek the assistance of the disbelievers in times of need, but yet he seeks refuge with them and resides in their lands under their protection (i.e. in England)! So what is the difference between the disbelievers of America and the disbelievers of London whom he lives with under their rule without there being any emergency forcing him to do so??

أَكْفَارُكُمْ خَيْرٌ مِّنْ أَوْلِيَّتِكُمْ أَمْ لَكُمْ بَرَاءَةٌ فِي الرَّبِّ

[28] **Answer:** Why do we import our ideologies from abroad? Why do we import these ideologies from Muhammad Suroor Zayn-ul-'Aabideen, who is in London, or from someone else?

Why don't we go back and refer to the books that we have with us, such as the books of the Salaf and the books of the scholars of Tawheed, which were produced by scholars and not some writer or some intellectual whose objectives are not known not to mention his level of knowledge?

With these words of his, this man, Muhammad Suroor, has misguided the youth and turned them away from the authentic books of Creed and the books of the Salaf. And he has instead directed them to new ideologies and new books that contain deviant ideas.

The bad thing about the books of Creed according to Muhammad Suroor is that they consist of just texts and rulings. These books consist of "Allaah says" and the Messenger of Allaah ﷺ said." So he prefers the ideas of so and so and so and so and not texts and rulings!

You must warn against these false plots, which are only meant to turn the youth away from the books of the righteous predecessors.

All praise is for Allaah, we have been sufficed with what our pious predecessors left behind for us, such as the books of Creed and the books of Da'wah. They are not coarse, as this author claims. Rather they were written in a knowledge-based manner utilizing the Book of Allaah and

"Are your disbelievers better or those ones? Or have you some immunity (against Our punishment) in the Divine Scriptures?" [Surah Al-Qamar: 43]

Isn't this man ashamed of this action of his? Or is it that the statement of the Prophet ﷺ: **"If you have no shame, then do as you wish"** applies to him? He who lives in a glass house should not throw stones at people, as the proverb goes.

Beneficial Answers to Questions on Innovated Methodologies

the Sunnah of His Messenger, the likes of *Saheeh Al-Bukhaaree*, *Saheeh Muslim* and all the other books of Hadeeth.

These books contain verses from the Qur'aan, which falsehood cannot approach whether from before or behind it, and they also contain *ahaadeeth* from the books of the Sunnah. Examples of these are such books as "*as-Sunnah*" of Ibn Abee 'Aasim, "*ash-Sharee'ah*" of Al-Aajurree, "*as-Sunnah*" of 'Abdullaah bin Ahmad, the books of Shaikh-ul-Islaam Ibn Taimiyyah, his student Ibn Al-Qayyim, and the books of Shaikh-ul-Islaam, the reformer, Muhammad bin 'Abdil-Wahhaab. So stick to these books and take from them.

If the Qu'aan and the Sunnah are "coarse" and the words of the distinguished scholars contain "dryness" in them, then this is because of the blindness in a person's eyes, as a poet once said:

*"The eye rejects sunlight due to inflammation,
And the mouth rejects the taste of water due to sickness.
The Creed is not taken except from the texts of the Book and the Sunnah,
not from the ideologies of so and so."*

[29] Question: What is the stance we should take with regard to this book that was just mentioned, "Methodology of the Prophets?"

[29] Answer: Identify the diseases that are found in the book and request that it be removed from the bookstores and not allowed to enter the Kingdom (of Saudi Arabia).⁶³

⁶³ The noble Shaikh 'Abdul-'Azeez bin Baaz was asked during a lecture titled "Consequences of the Tongue", which he delivered on 12/29/1413H in the city of Taa'if, about Muhammad Suroor Zayn-ul-'Aabideen and his stance towards the books of Creed, which was mentioned in the previous question, and he replied: "This is a huge error...the books of Creed, the correct stance with regard to them is that there is no coarseness in them. They only contain 'Allaah said' and 'the Messenger

[30] Question: What is the ruling on the “religious” plays and “Islamic” hymns (*anaasheed*) that some of the youth perform in the summer schools?

سأله. So if he is describing the Qur’aan and the Sunnah as being coarse, then this is apostasy from Islaam. This is a vile and disgusting statement.” Then he was asked about the ruling on selling this book to which he replied: “If this statement is found in it, then it is not permissible to sell it, rather it is obligatory to destroy it.” [Quoted from the above cassette lecture]

Hasan At-Turaabee made a similar statement to that of Muhammad Suroor when he said: “In order to properly understand the Creed today, it is necessary to absolve ourselves from the knowledge of rhetorical speech of old and to instead turn to a new kind of knowledge that is not confined to the Salaf.” He also said: “We must look into the principles of Islamic Fiqh. In my opinion, the safe and pure investigation of the principles of Islamic Fiqh begins with the Qur’aan, of which it is clear that we are in need for it to undergo a new interpretation!!

If you read the tafseer books that are widely spread amongst us today, you will find that they are connected to the affairs of the times in which they were produced. Each of these tafseer books explains the mentality of its time, except for this time. We are not able to find a modern-day tafseer that is complete and comprehensive.” [Refer to the book “The Revival of Islamic Thinking” of At-Turaabee (pg 42 and 25), printed by Ad-Daar as-Su’oodiyyah, 2nd Edition, 1407H]

I say: He means by these words of his that the Qur’aan should be interpreted according to the desires of the people during the various different eras. But he doesn’t know that the tafseer of the Qur’aan is dependent and limited to a restricted number of sources, which are: (1) Interpretation of the Qur’aan by the Qur’aan; (2) Interpretation of the Qur’aan by the Sunnah; (3) Interpretation of the Qur’aan by the statements of the Sahaabah, and (4) Interpretation of the Qur’aan by the requisites of the language it was revealed in (i.e. Arabic). So the tafseer of the Qur’aan must follow the sequence of these four sources. Furthermore, these sources do not differ or change with the changing of times or the changing of the conditions of people.

[30] Answer: I do not hold plays⁶⁴ to be permissible, because:

⁶⁴ Shaikh Bakr Abu Zaid said: "As for its appearance in the religious ceremonies of non-Muslims, then it has been confirmed by some researchers that the origin of theatrical plays came from the religious pagan rituals performed by the (ancient) Greeks." [His book *at-Tamtheel* (pg. 18)] Shaikh-ul-Islaam Ibn Taimiyyah talked about what the Christians do during their holiday, Palm Sunday, saying: 'They bring out leaves from the olive tree or its likes, thinking that they are reenacting what happened to the Messiah ('Eesaa), peace be on him.' [*Iqtidaa' as-Siraat-il-Mustaqeem*: pg 191, Dar-ul-Hadeeth Edition]

Shaikh Bakr Abu Zaid also quoted this in his book *at-Tamtheel* where he went on to say (pg. 27-28): "So when you come to know that plays were cut off from existence during the days of the (first three) righteous generations of Muslims, and that it was non-existent for a period of time, and that in the 14th Hijree Century, the entertainment houses and theatrical halls welcomed them. Then it crept from the rituals of the Christians to the sects promoting 'religious plays' in the schools and Islamic groups. [I say: Such as the Ikhwaan-ul-Muslimeen Sect] When you come to know this, then know that the foundations and principles of the Religion require that it be rejected...It is well known that actions can either be acts of worship or customs. The foundation with regard to acts of worship is that none of them are legislated in Islaam except for those that Allaah has sanctioned. And the foundation with regard to customs is that none of them are forbidden except for that which Allaah has forbidden...So based on this, it is not permissible to conduct 'religious plays' as acts of worship or for the purpose of enjoying a celebration. As for 'religious plays', then there is no sanction for them in the Religion. So it is an innovated method, and the Prophet ﷺ said: **'Whoever introduces into our Command (i.e. Sunnah) that which is not part of it, will have it rejected.'**

Due to this, that which you see in some of the schools and universities such as religious play companies, then the reality is that they are innovated plays. This is based on what you have come to know from its origin and introduction to the Muslims, and that it is not based on any religious textual evidences, and that it is conducted as a religious ritual by the idol-worshippers from the Greeks and innovating Christians. There is no source for it in Islaam at all. So it is something that was introduced into Islaam and every matter that is introduced into the Religion

Beneficial Answers to Questions on Innovated Methodologies

is an innovation that goes against the Legislation. So according to the principles of the purified laws of Islaam, it is correct to call these acts 'innovated plays.' And if a play is done with the intention of a performing a custom, then this is imitation of the disbelieving enemies of Allaah, and we have been forbidden from imitating them. This is since these plays were not known except through them."

I say: These "religious plays", as they call them, that are held in the summer centers and schools are regarded as a form of Da'wah and a way to influence the youth, according to them. This is their opinion, but it is rejected by the Religion, since the ways and means of Da'wah to Allaah are dependent solely on revelation. So no one can introduce something from himself into it. In order not to prolong this discussion further, refer to the response to the Seventeenth Question. There you will find Shaikh-ul-Islaam Ibn Taimiyyah's reply to a question concerning someone who introduces a new method to get the people to repent from their sins.

If someone says: "These methods employed in Da'wah are from the matters that one has an independent choice in", then we reply with the statement of Shaikh-ul-Islaam Ibn Taimiyyah: "The comprehensive statement (with regard to this issue) is that the (Islamic) legislation has not neglected any matter. Rather, Allaah has completed the Religion for us and perfected the blessing for us. So there is nothing that draws us nearer to Paradise, except that he ﷻ has incited us to it. He ﷻ left us upon a clear matter, its night is like its day. No one deviates from it except one who is destroyed." [As quoted from him in the book "Strong Proofs Indicating that the Means of Da'wah are Dependent on Revelation" (pg. 40) of Shaikh 'Abdus-Salaam Barjas]

I say: If a large amount of people have repented from disbelief, sins, and disobedience, (throughout the centuries) through the various legislated methods, and it is and has been this way, then why would the caller need to resort to methods that have not been mentioned in the revealed texts?? Why would he do this when what is reported in the revealed sources is sufficient for obtaining the result desired by the callers to Allaah, which is making sinners repent and guiding those who went astray.

The callers to Allaah should be sufficed by that which sufficed Muhammad ﷺ and his Companions in terms of the means of Da'wah. This is since all of their movements were based upon knowledge. Ibn Mas'ood ؓ said: "**O people! Verily**

First: They distract and preoccupy the audience⁶⁵ since the viewers look at the movements of the actor and laugh.⁶⁶ For the most part, the

you will introduce new matters (into the Religion) and new matters will be introduced to you. So when you see a newly-introduced matter (i.e. innovation), then stick to the first affair (i.e. way of the Companions)." And he ﷺ said: **"Beware of innovating. Beware of delving too deep (in matters). Beware of becoming deeply absorbed in certain things. And stick to the old ways."** [From the afore-mentioned book of Shaikh 'Abdus-Salaam bin Barjas Aali 'Abdil-Kareem (pg. 43)]

Shaikh 'Abdus-Salaam bin Barjas, may Allaah have mercy on him, said: "Identifying the benefit found in an issue is very difficult. A person may think that something is beneficial, when in fact it is not that way. This is why those who are entrusted with determining what is and isn't beneficial are the scholars who are capable of Ijtihad and who are known for their trustworthiness and deep insight into the laws of the Religion and worldly benefits. This is since determining the benefit in something requires high consideration for the intent behind the benefit and strict awareness of giving into one's desires as desires can often beautify an evil and make it appear as something good and beneficial. How often is it that one is fooled by something that is more harmful than good? So how can a blind-follower who is overwhelmed with conjecture claim that there is benefit in such a matter. Is this anything else but audacity against the Religion and daringness against a legal ruling without any certainty? [His book "Strong Proofs Indicating that the Means of Da'wah are Dependent on Revelation" (pg. 45)]

He also quoted a statement from the Salafi scholar, Hamood bin 'Abdillaah At-Tuwaijiree, may Allaah have mercy on him, where he said: "Admitting plays into Da'wah is not from the Sunnah of Allaah's Messenger or from the Sunnah of the rightly-guided Khaleefahs. It is only an innovation that was newly introduced in our era. The Prophet ﷺ warned us about newly invented matters, commanding that they be rejected and informing that they are evil and misguidance." [His book "Strong Proofs Indicating that the Means of Da'wah are Dependent on Revelation" (pg. 55)]

⁶⁵ This includes wasting time. A Muslim is responsible for his time and required to safeguard it. He must spend it in that which is pleasing to Allaah and in that which

will bring him benefit in this world and the Hereafter. In the hadeeth of Abu Barzah Al-Aslamee ؓ, the Messenger of Allaah ﷺ said: **“The two feet of the servant (of Allaah will not cease to stand (before Allaah) on the Day of Judgement until he is asked about: his life and how he spent it; his wealth and where he earned and spent it, and his body and what he did with it.”** [Reported by At-Tirmidhee (2417) who authenticated it]

⁶⁶ A play for the most part consists of lies. In fact all of it is a lie, whether in its attempt to influence the audience and viewers and capture their attention or its attempt to make them laugh, since they present fictional stories to them. The Messenger ﷺ issued a severe warning against the one who lies in order to make the people laugh. Mu’awiyah bin Haydah ؓ reported that Allaah’s Messenger ﷺ said: **“Woe to the one who speaks and tells a lie in order to make the people laugh. Woe to him. Woe to him.”** [A sound (*hasan*) hadeeth reported by Al-Haakim (1/46), Ahmad (5/3-5) and At-Tirmidhee (2315)] After mentioning this hadeeth, Shaikh-ul-Islam Ibn Taimiyyah said: “Ibn Mas’ood said: **‘Lying is not proper whether one is serious or joking.’** And if there occurs in that (lie) some enmity towards the Muslims or harm to the Religion, then the prohibition becomes even greater. At any rate, the person that does this, i.e. makes the people laugh by way of lying, deserves to receive the legal penalty that will prevent him from doing that again.” [*Majmoo’-ul-Fataawaa*: 32/256]

As for telling “stories”, then it has been reported that “The Salaf would hate stories and sitting in the gatherings of storytellers. They would constantly warn against the, and fight against those who told them, through various methods.” [From the book *al-Mudhakkir wat-Tadhkeer wadh-Dhikr* of Ibn Abee ‘Aasim, with the verification of Khaalid Ar-Radaadee (pg. 26)]

Ibn Abee ‘Aasim reported with an authentic chain of narration that “‘Alee ؓ once saw a man telling stories, so he asked him: ‘Do you know the abrogating from the abrogated?’ The man said: ‘No.’ So he ؓ said: ‘You are ruined and ruining others.’” [*al-Mudhakkir wat-Tadhkeer wadh-Dhikr*: pg. 82] Maalik aid: “I indeed hate that stories be told in the masjid.” And he also said: “I do not hold that they should be sat with, and story-telling is surely an innovation.” Saalim said: “Ibn ‘Umar would meet us coming out from the masjid, saying: ‘Nothing brought me out from there except

Beneficial Answers to Questions on Innovated Methodologies

objective behind plays is to entertain and amuse the audience only. This is from one perspective.

Second: The characters who the actors personify may be from the great figures of Islaam, such as the Companions. This is considered belittling them⁶⁷ whether you perceive it or not. For example, a child or a young boy or person who does not have the proper appearance may act as one of the Muslim scholars or Companions. This is not permissible since it consists of belittling Islamic personalities through the evil or incorrect appearance of the actor.

Suppose someone comes and acts like you - walking like you and talking like you. Would you be pleased with this or would you consider it degrading to you? Even though the actor intends good, according to his perception, people do not like anyone to belittle and degrade them.

Third: And this is the most dangerous, is when one of them plays the role of a disbelieving character, such as Abu Jahl, Pharaoh and so on, and speaks with words of disbelief, thinking that his intention is only to refute it or explain how the Days of Ignorance were.

for the voice of this story-teller of yours.” Imaam Ahmad said: “The biggest liars amongst people are the story-tellers and constant beggars.” It was said to him: “Will you attend their gatherings?” He replied: “No.” [These are quotes from the book *al-Bid'a wal-Hawaadith* of At-Tartooshee: pg. 109-112]

⁶⁷ One of the types of plays is role-playing, which is when a person imitates an individual in his movements. There is an authentic hadeeth that condemns and forbids imitating. 'Aa'ishah, may Allaah be pleased with her, reported that the Prophet ﷺ said: **“I do not love that I imitate a person and that I have such and such.”** [An authentic hadeeth reported by Ahmad (6/136-206) and At-Tirmidhee (2503)]

Beneficial Answers to Questions on Innovated Methodologies

This is imitating them, and Allaah's Messenger ﷺ forbade us from imitating the polytheists and disbelievers.⁶⁸ He is imitating them by acting like them and repeating their statements.

Another one of its dangers is that it is a method of giving Da'wah that is not from the guidance of Allaah's Messenger or from the guidance of our predecessors or the Muslims in general.

These plays were first performed abroad by the disbelievers and they then crept into our ranks under the name of "Calling to Islaam." It is incorrect to consider it one of the means of Da'wah. The means of Da'wah, all praise be to Allaah, are based on what has been revealed in the texts, free from this method.⁶⁹

The call to Islaam was successful throughout the various eras without the aid of these plays. When this method came about, it did not help the people at all nor did it have any effect on them. This indicates that they are negative and that there is no benefit in them, rather that they only cause harm.

If it is argued: "Even the angels take on the appearance of humans." We say: An angel comes in the form of a human being because man is not able to look at him in his natural form. This is to the benefit of human

⁶⁸ The *ahaadeeth* reported regarding the prohibition of imitating the polytheists and disbelievers are abundant. Amongst them is the Prophet's saying: "**Differ from the Jews and the Christians...**" [*Taqreeb Ibn Hibbaan* (2186)] and his ﷺ statement: "**Differ from the polytheists...**" [*Saheeh Muslim* (259)] and his statement: "**Differ from the Majoos...**" [*Saheeh Muslim* (260)]

⁶⁹ There was a book published with called "Strong Proofs Indicating that the Means of Da'wah are Dependent on Revelation" written by Shaikh 'Abdus-Salaam bin Barjas Aali 'Abdil-Kareem, may Allaah have mercy on him. It is a good book with regard to its subject and we recommend the people to read it.

beings since if the angels were to come in their actual forms, humans would not be able to talk to them, speak to them, or even look at them.⁷⁰

When the angels take on the form of a human being, they do not intend to perform acting in the way that these people intend. Angels take the form of humans for a beneficial reason since they have appearances that differ from the appearances of humans. But as for humans, how can one change his appearance from a human to another human? What is the purpose of this?

[31] Question: What is your opinion on some of the youth that speak in gatherings against the rulers of this country, reviling and criticizing them?

[31] Answer: It is well known that such speech is falsehood. The individuals that engage in this either intend evil or have been affected by other members of misguided sects who wish to remove this blessing that we live in.

All praise is due to Allaah, we put our trust in our leaders and in the methodology that we follow. However, this does not mean that all of us are perfect and have no deficiencies or shortcomings. Rather, we have deficiencies, but we try to rectify and correct them, if Allaah wills, according to the ways that have been prescribed by Islaam.

During the time of the Prophet ﷺ, there could be found those who stole, those who fornicated, and those who drank alcohol, and the Prophet ﷺ established the set penal codes on them. All praise is due to Allaah, we also have these set penal codes established with us and implement them against those who have been proven and shown to deserve the application of these legal punishments. Retribution killing for one who is

⁷⁰ Furthermore, angels do not imitate the speech of the humans whose forms they take, nor do they walk in their manner or do other things that these actors today do.

killed is also established (in our lands). This, all praise be to Allaah, is good⁷¹ even though there may be found deficiencies (in people). There is no way of escaping these deficiencies since they are part of human nature. We hope that Allaah will rectify our affairs, assist us in correcting ourselves, discharge our sins, and put flawlessness in place of our faults by pardoning them.

As for using faults and mistakes as a means to belittle the rulers or speak out against them or cause the citizens to hate them, then this is not the way of the Salaf, i.e. Ahlus-Sunnah wal-Jamaa'ah.⁷²

⁷¹ This is something that can be perceived being implemented in the judicial systems of our country. Noone rejects this except for someone whom Allaah has blinded or someone who has a disease and vain desires in his heart. We ask Allaah to save us from that!

⁷² The noble Shaikh 'Abdul-'Azeez bin Baaz, gave a lecture called "Consequences of the Tongue" in the city of Taa'if on 2/29/1413H and this speech was published at the end of a small book called "The Rights of the Ruler and the Subjects." It also contains some of the sermons of Shaikh Muhammad Al-'Uthaimeen. In this talk, Shaikh Ibn Baaz was asked: "Is it from the methodology of the Salaf to criticize the rulers while (giving *khutbah*) on the *mimbar*?" So he replied: "It is not from the methodology of the Salaf to propagate and mention the faults of the rulers upon the *mimbar* since this will lead people to indulge in speech that causes harm and brings no benefit. Rather, the method that was implemented by the Salaf was to advise in privacy between them and the leader such as by writing to him and communicating with the scholars that have contact with him until he turns to good." [See page 37 of the afore-mentioned book]

Shaikh Muhammad bin Saalih Al-'Uthaimeen, may Allaah have mercy on him, said in the same book mentioned above (pg. 11): "From the rights the rulers have over their subjects is that they mutually advise them and instruct them, and that they do not take their errors, if they any, as an excuse to attack them and spread their faults amongst the people. This is since it will cause people to flee from them and hate them and this will lead them to hate the actions they do even though they may have a

legitimate right in doing them. It will also cause the people to not hear and obey them. So it is an obligation upon every advisor, especially those advising the leaders, to use wisdom when advising and to call to the Way of his Lord with wisdom and fair admonition.” The speech of these noble scholars stems from the guidance of the Messenger ﷺ. Examples of this have been reported in authentic ahaadeeth, such as:

It is reported in the book *as-Sunnah* of Ibn Abee ‘Aasim (2/351), *al-Mustadrak* of Al-Haakim (3/290) and the *Musnad* of Imaam Ahmad (3/404) from the narration of ‘Iyyaad bin Ghanam that the Messenger of Allaah ﷺ said: **“Whoever has some advice for the leader should speak it out in public. Rather, he should take his hand and sit with him in privacy. So if he accepts it, then he accepts it, and if he doesn’t, then he has performed what is required of him and what is for him.”**

The wording of this hadeeth is from Al-Haakim and it is a sound hadeeth. Look at the example of the Imaam of Ahlus-Sunnah, Ahmad bin Hanbal, may Allaah have mercy on him. He was beaten with a whip, dragged on the floor, and imprisoned due to the issue of the Qur’aan being created. But in spite of this, he would refer to him as the “Commander of the Believers” and tell the people: “Do not rebel (against the leader), be patient.” Don’t we have a good example in our righteous predecessors? Or is it that we are more knowledgeable and braver than them?!

Imaam Ibn Rajab Al-Hanbalee said in his book *Jaami’-ul-‘Uloom wal-Hikam* (pg. 113): “Sincere advice to the Muslim leaders means cooperating with them upon the truth, obeying them, reminding them, cautioning them with gentleness and ease, preventing an uprising against them, and supplicating for them to be guided.” Imaam Ash-Shawkaanee said in his book *Raf’-ul-Asaateen fee Hukm-il-Ittisaal bis-Salaateen* (pg. 81-82): “It is well established in the Mighty Book that we are commanded to obey the ruler. Allaah put obeying the rulers after obeying Him and obeying the Messenger ﷺ. There are many ahaadeeth in the purified Sunnah, i.e. the main collections, and other books that state that it is obligatory to obey them and to be patient with their oppression. One of the ahaadeeth where the Prophet ﷺ commanded us to obey them consists of the words: ‘...**even if he beats your back and takes your money.**’ It is also authentically reported on him that he said: ‘**Give them what they are entitled to (of rights) and ask Allaah for what you are entitled to (of rights).**’”

Beneficial Answers to Questions on Innovated Methodologies

Ahlu-Sunnah wal-Jamaa'ah strive to obey the Muslim rulers, make them loved to the people, and unify the ranks. This is what is required.

Speaking out against the rulers falls under backbiting and slandering. And these two things are some of the greatest prohibitions after Shirk, especially if the backbiting is done against scholars and rulers. This is worse due to the evils that result from that, such as: Dividing the ranks of the Muslims, holding bad thoughts for Muslim rulers, and putting despair and distress into the hearts of the people.⁷³

[32] Question: Muhammad Qutb wrote in his book "Towards implementing the Sharee'ah" that *Laa Ilaaha IllaaAllaah* means: "There is no deity that is worshipped except Allaah, and there is no ruler besides Allaah." Is this interpretation correct?⁷⁴

⁷³ This issue of putting doubts in us with regard to our scholars and rulers came about at the hands of certain individuals who ascribe themselves to knowledge and have given themselves positions as callers to Allaah. As a result, some of the naïve youth who were fooled by these individuals strayed from the correct path and began to abandon the people of knowledge, such as the senior scholars in our country. So the situation became such that if you were to say: "Shaikh so and so says this" and "he issued such and such *fatwa* (religious verdict)", they would reply to you saying: "That person is a scholar for the government and a hypocritical apologist!!" Or he may say to you: "This person is pressured by the government!!" So Allaah is sufficient for us and He is the best of guardians! During the Last Days, **"the Ruwaibidah (small insignificant people) will speak about the affairs of the ummah."**

⁷⁴ He makes this statement in two places of the book mentioned above (pg. 20-21) and elsewhere. He also affirms the understanding of this statement in his book "Our Current Situation" (pg. 29) saying: "But rather it is because they – the people of the Days of Ignorance of this current time, as he explains – at this time, reject the main requisite of *Laa Ilaaha Illaa Allaah*, which is ruling by Allaah's Legislation and putting Allaah's methodology into effect."

Beneficial Answers to Questions on Innovated Methodologies

[32] **Answer:** Allaah has explained the meaning of *Laa Ilaaha IllaaAllaah* in His Book, as did the Messenger of Allaah. Allaah says:

وَأَعْبُدُوا اللَّهَ وَلَا تُشْرِكُوا بِهِ شَيْئًا

“And worship Allaah and do not ascribe any partners to Him.” [Surah An-Nisaa: 36]

And He says:

وَلَقَدْ بَعَثْنَا فِي كُلِّ أُمَّةٍ رَسُولًا أَنِ اعْبُدُوا اللَّهَ وَاجْتَنِبُوا الطَّاغُوتَ

“And We have indeed sent to every nation a messenger (saying): Worship Allaah and avoid the false deities.” [Surah An-Nahl: 36]

And He says:

وَمَا أُمِرُوا إِلَّا لِيَعْبُدُوا اللَّهَ مُخْلِصِينَ لَهُ الدِّينَ حُنَفَاءَ

“And they were not commanded except to worship Allaah alone, making the religion purely for Him.” [Surah Al-Bayyinah: 5]

Allaah said narrating from His close friend, Ibraaheem:

إِنِّي بَرَاءٌ مِّمَّا تَعْبُدُونَ . إِلَّا الَّذِي فَطَرَنِي فَإِنَّهُ سَيَهْدِينِ

“Verily, I am free from all that you worship – except for the One who created me.” [Surah Az-Zukhruf: 26-27]

This is the meaning of *Laa Ilaaha IllaaAllaah*. Allaah says:

وَمَا خَلَقْتُ الْجِنَّ وَالْإِنْسَ إِلَّا لِيَعْبُدُونِ

“And I did not create the Jinn and mankind except to worship Me.”
[Surah Adh-Dhaariyaat: 56]

The Messenger of Allaah ﷺ said: **“I was ordered to fight the people until they say: *Laa Ilaaha IllaaAllaah*”** – and in one report – **“until they single Allaah out (in worship).”**⁷⁵

So he ﷺ explained that the meaning of *Laa Ilaaha IllaaAllaah* is to single Allaah out with all worship, not just with *Haakimiyyah* (i.e. that He is the only ruler).

Therefore, the meaning of *Laa Ilaaha IllaaAllaah* is: There is no deity that has the right to be worshipped except Allaah. This entails making one’s worship purely for Allaah alone. And ruling by Allaah’s Legislation falls under this.

The meaning of *Laa Ilaaha IllaaAllaah* is more general than that. What is greater and more important than ruling by the Qur’aan in matters of dispute is: Removing Shirk from the world and making worship solely for Allaah. This is the correct interpretation.

As for interpreting it to just mean *Haakimiyyah* (i.e. that Allaah is the only One who has the right to rule), this interpretation is deficient and doesn’t give the complete meaning of *Laa Ilaaha IllaaAllaah*. And as for interpreting it to mean: “There is no Creator except Allaah”, then this interpretation is completely incorrect, and not just deficient. This is because *Laa Ilaaha IllaaAllaah* did not come to confirm that there was no Creator except Allaah as the polytheists already acknowledged this. So if this testimony only meant that there was no Creator except Allaah, this would mean that pagan Arabs (at the time of the Prophet) adhered to Tawheed! Allaah says:

⁷⁵ *Saheeh al-Bukhaaree* (1335-2786) and *Sunan at-Tirmidhee* (2606)

وَلَئِن سَأَلْتَهُمْ مَنْ خَلَقَهُمْ لَيَقُولُنَّ اللَّهُ فَأَنَّى يُؤْفَكُونَ

“And if you were to ask them (i.e. the polytheists) who created you, they would surely say Allaah.” [Surah Az-Zukhruf: 87]

So this would mean that Abu Jahl and Abu Lahab adhered to Tawheed!

Furthermore, interpreting it to mean “There is no deity that is worshipped except Allaah” is also wrong since it would necessitate the understanding that Allaah coexists within His creation. This is since there are many deities that are worshipped such as statues and graves. So is worshipping them considered worship of Allaah?!

We must interpret it as: **“There is no deity that has the right to be worshipped except Allaah”**, as He says:

ذَلِكَ بِأَنَّ اللَّهَ هُوَ الْحَقُّ وَأَنَّ مَا يَدْعُونَ مِنْ دُونِهِ الْبَاطِلُ

“That is because Allaah, He is the Truth, and that which you call unto besides Him, then that is falsehood.” [Surah Luqmaan: 30]

[33] Question: Was the call (Da’wah) of Shaikh Muhammad bin ‘Abdil-Wahhaab a call to an Islamic party, like the Ikhwaan-ul-Muslimeen and the Tableeghi group? What is your advice to the one who says such a thing and spreads it in books?

[33] Answer: I say that the call of Shaikh Muhammad bin ‘Abdil-Wahhaab was based on the methodology of the Salaf (predecessors) in both fundamental and subsidiary issues.⁷⁶ The purpose of it was not to

⁷⁶ These books of his are present today and they are filled with the correct creed in terms of clarifying Tawheed, which is Allaah’s right over His servants, and explaining what opposes it. He spent his entire life calling the people to worship Allaah alone and eliminating everything that opposes that. This was the call of all of

Beneficial Answers to Questions on Innovated Methodologies

be biased and partial towards one group or party apart from what Ahlus-Sunnah wal-Jamaa'ah were upon, past and present.

As for the groups Ikhwaan-ul-Muslimeen and the Tableeghis and all other groups,⁷⁷ then we invite all of them to refer their methodologies

the messengers, may the peace and praises of Allaah be on them. So we say: This is the call of the Imaam and Mujaddid, at whose hands Allaah revived the servants and the lands. And we have not ceased, all praise be to Allaah, to live in the shadow of his blessed Da'wah.

⁷⁷ As for the Da'wah of the Ikhwaan-ul-Muslimeen, we must ask: Did its founder or any of his followers, up to this day, write even one book on Tawheed in which they clarified the Correct Creed? Did Hasan Al-Bannaa call to the sincere worship of Allaah and the elimination of Shirk in all of its various forms? Did he put an end to the shrines at the gravesites? Did he level (i.e. flatten) the tombs and prevent the graves of the righteous people from being used as means of getting near to Allaah – as people claim? Did he establish the Sunnah??

All of these questions have no answer. But the answer lies with the one who knows the Creed of the Salaf and compares it to the call of the Ikhwaan-ul-Muslimeen, which is embodied in its founder, Hasan Al-Bannaa. This answer can also be found with the one who reads his books. And this answer is that he had no clear and firm call when it came to fighting against Shirk and innovations.

Hasan Al-Bannaa said: "I accompanied the brothers of the Husaafee (Sufi) Order in Damanhour (Egypt) and devoted myself to the *hadrah* (gathering seeking presence of the Prophet) in Masjid At-Tawbah every night." [*Mudhakkiraat ad-Da'wah wad-Daa'iyah* (pg. 24) of the Daar at-Tawzeeh Edition]

He also said in the same book (pg. 24): "Sayyid 'Abdul-Wahhaab, the one who grants *Ijaazah* for the Husaafee (Sufi) Order, attended, and I learned the Husaafee Shadhlee (beliefs) from him. He granted me permission of its roles and duties." He also said (pg. 28): "The days of Damanhour...were days of complete captivation within the Sufi mentality...So it was a period of time in which we were immersed in acts of worship and *tasawwuf* (i.e. Sufi Mysticism)." He also said (pg. 30): "During

the many Fridays that we spent in Damnaahoor, we would choose to go on a journey to visit (the graves of) one of the deceased righteous (*awliyaa*) from Damanhour. Sometimes we would go visit ad-Dasooqee, walking by foot right after the Morning Prayer until we would reach the site by about eight in the morning. So we would cover this distance, which was almost twenty kilometers, in three hours. And we would visit (the grave), pray Jumu'ah (Friday Prayer) there and then rest...And we would retrace our steps back to Damanhour."

He also said (pg. 30): "And sometimes we would visit 'Azbat-un-Nawaam, the place in whose cemetery is buried Shaikh Sayyid Sinjar, from the elite members of the Husafee Order who were known for their piety and righteousness. We would spend an entire day there, and then head back (home)."

And he said (pg. 52): "I remember that it was from our customs that we would go out during the celebratory processions of the Prophet's birthday after the *hadrah* every night from the first to the twelfth day of Rabee'-ul-Awwal And while we would be walking in the procession, we would chant the customary hymns with complete happiness and total joy!!!" One of the hymns he would chant was:

*"This beloved one (i.e. Muhammad) along with his loved ones has attended
And pardoned everyone of what they did and will do (of sins)."*

In the book "A Collection of Treatises of Hasan Al-Bannaa" (pg. 392), in the treatise "Instructions" under the heading "The Twenty Principles", it states under the Fifteenth Principle: "If the supplication is linked with seeking a means to Allaah through one of His creations, this matter is one of difference of opinion on a subsidiary issue related to the manner of performing supplication and it does not fall under one of the issues of Creed."

I say: These quotes need no comment as the man was a Sufi, Husaafee, grave-worshipper. He even gave the Prophet ﷺ Allaah's Attribute of Forgiveness, not leaving any of that for Him. May Allaah be far removed from what they say!

In the treatises on "Creed" from the same book mentioned above (pg. 452), he said: "Research into the likes of this topic, i.e. the Names and Attributes of Allaah, no

matter how long the talk concerning it goes on, it does not lead to anything in the end but one result, and that is: Tafweed (entrusting knowledge of the meaning of the Attribute) to Allaah!!” He said this under the heading: “The *Madh-hab* of the Salaf and the Khalaf with regard to Allaah’s Names and Attributes.”

I found some valuable and historical words of Shaikh-ul-Islam Ibn Taimiyyah, may Allaah have mercy on him, in which he clarifies the state of the *Mufawwidah*, i.e. those who delegate knowledge of the meaning of the Attributes back to Allaah, and asserts that they are the worst form of innovators. In his book “*Dar’ Ta’aarud-ul-‘Aql wan-Naql*” (vol. 1, pg. 201-205), he said: “As for *Tafweed*, then it is well known that Allaah has commanded us to reflect on the meanings of the Qur’aan. And He encouraged us to comprehend and understand it. So based on this, how can it be possible for Him to intend for us that we turn away from understanding, knowing, and comprehending it?” This is up to the point where he said: “So it becomes clear that the views of the people of *Tafweed*, who claim to be following the Sunnah and way of the Salaf, are from the worst views of the people of innovation and heresy.”

After all this, can anyone who has the smallest grain of knowledge and understanding, say that there is a resemblance or even the slightest resemblance between the Call of the Imaam and reviver, Muhammad bin ‘Abdil-Wahhaab and the Call of their revivers of innovation? What a great difference there is between the two!! Shaikh ‘Abdul-‘Azeez bin ‘Abdillaah bin Baaz was asked about the Ikhwaan-ul-Muslimeen in the magazine “*al-Majallah*: (Issue No. 806, 2/25/1406H, pg. 24). What follows is the text of the question and answer:

“Noble Shaikh, the movement of the Ikhwaan-ul-Muslimeen entered into the Kingdom a while ago and has become very active amongst the students of knowledge. What is your view on this movement? And what is the extent of their conformity with the methodology of Ahlus-Sunnah wal-Jamaa’ah?”

The Shaikh replied: “The distinguished scholars have criticized the Ikhwaan-ul-Muslimeen movement because they are not active in calling to the Oneness (Tawheed) of Allaah or in forbidding Shirk and rejecting innovations. They have specific methods that they are deficient in such as a lack of enthusiasm for calling to

back to the Book of Allaah, the Sunnah of His Messenger, and the guidance and understanding of the pious predecessors, and to compare that with them. So whatever conforms to that, then all praise is due to Allaah, and whatever opposes that, then the error should be corrected. This is what we call to.

[34] Question: There is a person that makes a distinction between the Victorious Group and the Saved Sect. Is such a distinction correct? If this is true, who is the Saved Sect and who is the Victorious Group?

[34] Answer: These people want to divide everything! They want to divide the Muslims to the point that there is even division in their attributes. This statement is not correct because the Victorious Group is

Allaah and a lack of directing their followers to the correct creed, which Ahlus-Sunnah wal-Jamaa'ah are upon.

The Ikhwaan-ul-Muslimeen must devote special attention to calling people to the way of the Salaf, which includes calling to the Oneness of Allaah and to the rejection of grave-worship, devotion to the deceased, and asking help from the dead in the graves, such as Hasan, Husayn, Al-Badawee, and so on. They must focus on this fundamental principle, which is represented in *Laa Ilaaha IllaaAllaah*, the foundation of the Religion. The first thing that the Prophet ﷺ called to in Makkah was the Oneness (Tawheed) of Allaah, i.e. the meaning of *Laa Ilaaha IllaaAllaah*.

Many scholars criticize the Ikhwaan-ul-Muslimeen for this, i.e. their lack of being active in calling to Tawheed and to doing acts of worship sincerely for Him alone whilst rejecting the innovations of the ignorant such as being devoted to deceased individuals, asking for their help, making oaths to them, and presenting sacrificial offerings to them, which are all acts of Major Shirk. They also criticize them for their lack of concern for the Sunnah, following the Sunnah, and interest of the noble hadeeth and the religious rulings the Salaf of this ummah adhered to. There are many other things that I have heard the Ikhwaan being criticized for. We ask Allaah to guide them to the truth.”

Beneficial Answers to Questions on Innovated Methodologies

in fact the Saved Sect,⁷⁸ all praise be to Allaah. It cannot be victorious unless it is saved, and it cannot be saved unless it is victorious. So these are two required characteristics for one and the same thing.

⁷⁸ This is the view of the Imaams of Hadeeth. So the saved sect is in fact the Victorious Group. And they are the People of Hadeeth, Ahlus-Sunnah wal-Jamaa'ah, the unified body of Muslims, and the Salafis, as has been stated by a large number of scholars, past and present. Here are some of their statements in this regard:

After reporting the hadeeth about the splitting up of the Muslim ummah into seventy-three sects, Imaam Ahmad, may Allaah have mercy on him, said: "If they are not the People of Hadeeth, I don't know who they are!" [Reported by Al-Haakim in *Ma'rifat 'Uloom-il-Hadeeth* (pg. 3) with an authentic chain of narration]

In the introduction to his book *Tuhfat-ul-Ahwadhee* (pg. 13), Al-Mubaarakfuree quotes the statement of Abul-Yuman Ibn 'Asaakir, in which he, may Allaah have mercy on him, said: "Let the People of Hadeeth take joy in this glad tiding...for they, if Allaah wills, are the Saved Sect." And after mentioning the hadeeth "**There will not cease to be a group from my ummah...**" (2229), At-Tirmidhee said: "I heard Al-Bukhaaree say: 'I heard Ibn Al-Madeenee say: They are the People of Hadeeth.'"

After mentioning the hadeeth of Abu Sa'eed Al-Khudree ﷺ regarding Allaah's statement: "**And like that We made you a moderate nation**", Al-Bukhaaree said in his book *Khalq Af'aa'il-'Ibaad* (pg. 61): "They are the group that has been mentioned in the hadeeth '**There will not cease to be a group from my ummah...**'"

Furthermore, Shaikh-ul-Islaam Ibn Taimiyyah did not make any distinction between the victorious group and the saved sect. Rather, in the beginning of his book *al-'Aqeedat-ul-Waasitiyyah*, he said: "To proceed: This is the Creed of the Saved Sect that is victorious until the Day of Judgement – Ahlus-Sunnah wal-Jamaa'ah." [The same occurs in *Majmoo'-ul-Fataawaa* (3/129)]

And after mentioning the hadeeth about the ummah splitting up, he said: "They are Ahlus-Sunnah wal-Jamaa'ah. And they are the Victorious Group." [*Majmoo'-ul-*

Beneficial Answers to Questions on Innovated Methodologies

The person who made this distinction is either ignorant or biased and wants to put doubts into the Muslim youth about the Victorious and Saved Group.⁷⁹

Fataawaa (3/159)] He also said: “My view is the Creed of the Saved Sect, and that is the sect that the Prophet ﷺ described as being saved. It is the Creed that has been reported from the Prophet ﷺ and his Companions, may Allaah be pleased with them. They, along with those who follow them, make up the Saved Sect.” [*Majmoo’-ul-Fataawaa* (3/179)] He also said: “By this, it should become clear to you that the people with the most right to be from the Saved Sect are the People of Hadeeth and Sunnah.” [*Majmoo’-ul-Fataawaa* (3/347)]

⁷⁹ One of the false subscribers to knowledge strove hard, wasting his time and disrupting the thoughts of the youth, by writing a book in which he desired to prove that there is a difference between the Victorious Group and the Saved Sect, but he was not able to, nor will he ever be able to. And he made things worse by fabricating a lie against Shaikh-ul-Islam Ibn Taimiyyah, ascribing a statement to him that he believed in such a distinction, without mentioning any references for it. He did this in his book called “The First Strangers.”

A refutation of this lie can be found in the above statements of Ibn Taimiyyah you have just seen, which we quoted from his books. This author went even so far as to ascribe this view to the great scholar, ‘Abdul-‘Azeez bin Baaz, as occurred when he was once asked about differentiating between the Saved Sect and the Victorious Group during a lecture of his, to which he replied: “Shaikh ‘Abdul-‘Azeez bin Baaz, all praise be to Allaah, agrees with me on this, and he promised he would write some notes on this.” [From a taped lecture of his]

All praise be to Allaah for Allaah has exposed him, since Shaikh Ibn Baaz is still alive (and no such book has been written), we ask Allaah to prolong his life and cause us and him to have a good end. [**Translator’s Note:** This was written before the death of Shaikh Ibn Baaz, may Allaah have mercy on him.] Shaikh ‘Abdul-‘Azeez bin Baaz was asked: “Can we make a distinction between the Victorious Group and the Saved Sect?” He replied: “The Victorious Group is the Saved Sect. They are both one. They are Ahlus-Sunnah wal-Jamaa’ah and they are the Salafis.” The questioner then asked: “There is a person that says that you agree with him in

Beneficial Answers to Questions on Innovated Methodologies

[35] Question: Is there a difference between Creed (*'aqeedah*) and Methodology (*manhaj*)?

[35] Answer: The word *manhaj* (methodology) is more comprehensive in meaning than *'aqeedah* (creed). The term *manhaj* includes creed, methodology, manners, daily interactions and all of a Muslim's life. Every course that a Muslim embarks on (in daily affairs) is called *manhaj*.

As for the word *'aqeedah*, then what is meant by it is the foundation of *Eemaan* (Faith) as well as the meaning and requirements of the testimony of Faith (*Shahaadah*). This is what is meant by *'aqeedah* (Creed).

[36] Question: Is it obligatory for the scholars to clarify the dangers of partisanship, division, and groups to the youth and common folk?

[36] Answer: Yes, they must clarify the danger of partisanship and the dangers of splitting and dividing so that the people can be equipped with knowledge as even the common folk can be deceived. How many of the common folk today have been deluded by some groups into thinking that they are upon the truth?

We must clarify the danger of these parties and sects to people, whether they are from those who study or not. This is since if the scholars were to remain silent, the people would say: "The scholars are aware of this but remain silent about it", and so misguidance would enter from this door.

So the scholars must explain and clarify when these matters appear. The danger that befalls the common folk is greater than that which befalls the students, because along with the scholars remaining silent, the common folk will think that this is what is correct and adopt it as the truth.

making this distinction. Is this correct?" So the Shaikh replied: "No...No...This is a lie – or he said – an error!" [From a recorded lecture]

[37] **Question:** What is the ruling on watching soccer matches and other sporting events?

[37] **Answer:** A human being's time is precious.⁸⁰ He shouldn't waste it in watching sports since that will divert him from the remembrance of Allaah.⁸¹ And perhaps he may be attracted to it and become a player or an athlete in the future, exchanging hard work and beneficial deeds for actions that have no benefit. So one should not watch and preoccupy himself with sports matches.

[38] **Question:** Is one's entering into either Paradise or the Hellfire dependent upon the correctness of his methodology?

[38] **Answer:** Yes, if one's methodology is correct, he will be from the inhabitants of Paradise. If he is upon the methodology of Allaah's Messenger and the methodology of the pious predecessors, he will be from the inhabitants of Paradise, by Allaah's permission. And if he

⁸⁰ A Muslim is obligated to preserve his time and preoccupy his life with the remembrance of Allaah, obedience to Him, and the attainment of beneficial knowledge. He should keep in mind the hadeeth of the Prophet ﷺ where he once told a man while admonishing him: **"Take advantage of five (benefits) before five (consequences): your youth before your old age, your health before your sickness, your wealth before your poverty, your free time before your preoccupation, and your life before your death."** [From Ibn 'Abbaas ؓ and reported by Al-Haakim, who authenticated it (4/306) and Adh-Dhahabee agreed]

⁸¹ A person will be questioned about everything he did, whether good or bad, and be judged on it. The Prophet ﷺ said about this: **"The two feet of the servant (of Allaah) will not cease to stand (before Allaah) on the Day of Judgement until he is asked about four things: his life and how he spent it, his youth and how he used it..."** [Reported by Al-Bayhaqee from the narration of Mu'aadh bin Jabal ؓ; It was also reported by At-Tirmidhee (no. 2417) from the narration of Abu Barzah Al-Aslamee ؓ with the words **"his body"** instead of **"his youth."** See *Saheeh at-Targheeb* (1/126)]

follows the methodology of the deviant misguided individuals, he is threatened with being put in the Hellfire.⁸² Therefore, (entrance into) either Paradise or the Hellfire is dependent upon one's correctness of methodology or his lack of it.

[39] Question: What is the correct view on reading the books of innovators and hearing their tapes?

[39] Answer: It is not permissible for anyone to read the books of innovators or hear their tapes except for he who intends to refute them or clarify their deviation.

As for a person who is a novice, a student of knowledge, a common layman or someone who is only reading to review (the books) and not to refute them or expose their condition, then it is not permissible for such a person to read them. This is since they will affect his heart⁸³ and cause doubts to enter it, and as a result, he will be afflicted by their evil.

⁸² And he falls under the Will of Allaah (i.e. if Allaah wills, He will forgive him, and if He wills, He will punish him). This is the Creed of Ahlus-Sunnah wal-Jamaa'ah. If following the correct methodology or not doesn't result in a person going to either Paradise or Hellfire, then what is the benefit behind the Prophet's statement: **"This ummah (of Muslims) will split into seventy-three sects – all of them will be in the Hellfire except one."** They said: "Which one is it, O Messenger of Allaah?" He ﷺ said: **"That which (follows what) I and my Companions are upon today."**

So whoever is upon the guidance of the Prophet ﷺ and his Companions will be from the inhabitants of Paradise, and whoever is upon something other than that, will have the second of the two (i.e. the Hellfire). It is well known and established amongst Ahlus-Sunnah wal-Jamaa'ah that the seventy-two destroyed sects mentioned in the hadeeth will not reside eternally in the Hellfire. None of the People of Hadeeth held this view, so think about it. This is except in the case where the innovations found in the sect are tantamount to disbelief or if following this sect constitutes apostasy, and Allaah knows best.

Beneficial Answers to Questions on Innovated Methodologies

So it is not permissible for anyone to read the books of the people of misguidance, except for those who are qualified and specialized among the scholars, for the sake of refuting them and warning against them.

⁸³ There are numerous narrations from the Salaf with regard to warning against the people of desires and innovations. We will list some of these narrations below for you, O seeker of truth: Abu Qulaabah said: “Do not sit with them – i.e. the people of innovation – and do not mix with them, for indeed I do not feel safe, lest they immerse you in their misguidance, or confuse you concerning much of what you already know.” [Al-Laalikaa’ee (1/134); *al-Bid’a wan-Nahee ‘anhaa* (pg. 55); and *al-’Itisaam* of Ash-Shaatibee (1/172)]

Ibraaheem An-Nakha’ee said: “Do not sit in the gatherings of the people of innovation and do not speak to them, for indeed I fear that your hearts will apostate (from the truth).” [*al-Bid’a wan-Nahee ‘anhaa* (pg. 56); and *al-’Itisaam* of Ash-Shaatibee (1/172)] Abu Qulaabah said: “O Ayyoob (i.e. As-Sakhtiyaanee)! Do not lend the people of desires your ears.” [Al-Laalikaa’ee (1/134)] Al-Fudayl bin ‘Iyyaad said: “If you see an innovator on the road, then take another road.” [*al-Ibaanah* (2/475)]

Abu Zur’ah was asked about Al-Haarith bin Asad Al-Muhaasibee and his books, so he told the questioner: “Beware of these books. They are books of innovations and deviations. Stick to the narration.” It was said to him: “There is admonition for us in these books.” So he said: “Whoever does not find admonition in the Book of Allaah, he will not find it in these books.” Then he said: “How quick the people rush to innovations!” [*at-Tah’dheeb* (2/117) and *Taareekh Baghdaad* (8/215)]

Imaam Ahmad spoke some harsh words against Al-Muhaasibee when he was asked about him. From the things he said to the questioner was: “Do not be fooled by the way he lowers his head for indeed, he is an evil man... do not speak to him...and there is no honor for him...” So this is the methodology of the Salaf in dealing with the people of innovation and this is the stance they took with regard to looking into their books and hearing their speech, which applies to listening to their tapes (in modern times). I wish I knew: Will our youth comprehend this methodology (of the Salaf) and thus refrain from the books and tapes of the people of innovation and desires in this time of ours??

[40] **Question:** Who is the Saved and Victorious group in this era, and what are their qualities and characteristics?

[40] **Answer:** The saved and victorious group in this era and until the Last Hour is that group, which Allaah's Messenger ﷺ spoke about, when he was asked about his saying: **"The Jews split up into seventy-one sects and the Christians split up into seventy-two sects. And this ummah (of Muslims) will split up into seventy-three sects. All of them will be in the Hellfire except one."** They said: "Which one is it?" He ﷺ responded: **"Those who are upon the same (way) that I and my Companions are upon today."**⁸⁴

Allaah said about them:

وَالسَّابِقُونَ الْأَوَّلُونَ مِنَ الْمُهَاجِرِينَ وَالْأَنْصَارِ وَالَّذِينَ
اتَّبَعُوهُمْ بِإِحْسَانٍ رَضِيَ اللَّهُ عَنْهُمْ وَرَضُوا عَنْهُ وَأَعَدَّ لَهُمْ
جَنَّاتٍ تَجْرِي تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا أَبَدًا ذَلِكَ الْفَوْزُ الْعَظِيمُ

"And the first to embrace Islaam from the Muhaajireen (those who migrated from Makkah to Madeenah) and the Ansaar (the citizens of Madeenah who helped the Muhaajiroon), and also those who followed them exactly (in Faith), Allaah is pleased with them and they are pleased with Him. He has prepared for them Gardens under which rivers flow (Paradise), to dwell therein forever. That is the supreme success." [Surah At-Tawbah: 100]

From the characteristics of this group is that they hold fast onto what the Prophet and his Companions were upon. Also from its characteristics is that this group is patient upon the truth, not turning to the opinions of those in opposition, nor being dismayed, for the sake of Allaah, by the

⁸⁴ Reported by At-Tirmidhee (2641), Al-Haakim (1/129) and Al-Laalikaa'ee (1/100); It can also be found in *ash-Sharee'ah* (26) with the verification of Haamid Al-Fiqqee and *as-Sunnah* of Al-Marwazee (23).

blame of the blamers. The Prophet ﷺ said: **“There will not cease to be a group from my ummah triumphant upon the truth. Neither those who abandon them nor those who oppose them will be able to harm them until Allaah’s Order comes to pass and they are upon that (state).”**⁸⁵

Another characteristic of the saved and victorious group is that they love the Salaf as-Saalih, praise them, supplicate for them, and follow their example. They do not belittle any of the Salaf, whether a Companion or one who came after them.⁸⁶

From the signs of the deviant sects is that they hate the Salaf, loathe the methodology of the Salaf, and warn against it.⁸⁷

⁸⁵ *Saheeh Muslim* (1920)

⁸⁶ Imaam Abu Muhammad Al-Hasan bin ‘Alee Al-Barbahaaree said in his book *Sharh-us-Sunnah*: “When you see a man loving Abu Hurairah, Anas bin Maalik and Usaïd bin Khudair, then know that he is a follower of the Sunnah, if Allaah wills. And when you see a man having love for Ayoob, Ibn ‘Awn, Yoonus bin ‘Ubaid, ‘Abdullaah bin Idrees Al-Awadee, Ash-Sha’bee, Maalik bin Mighwal, Yazeed bin Zaree’, Mu’aadh bin Mu’aadh, Wahb bin Jareer, Hammaad bin Salamah, Hammaad bin Zayd, Maalik bin Anas, Al-Awzaa’ee, and Zaa’idah bin Qudaamah, then know that he is a person of the Sunnah. And when you see a man having love for Ahmad bin Hanbal, Al-Hajaaaj bin Minhaal, and Ahmad bin Nasr, mentioning good things about them and holding their views, then know that he is a person of the Sunnah.” [See *Sharh-us-Sunnah* with the checking of the noble brother Khaalid Ar-Radaadee (pg. 120-121)]

⁸⁷ Al-Barbahaaree also said in *Sharh-us-Sunnah* (pg. 115): “If you see a man criticizing one of the Companions of Allaah’s Messenger ﷺ, then know that he is a person of evil views and desires.” And he said (pg. 115-116): “When you see a man criticizing the narrations or refuting the narrations, or desiring something other than the narrations, then question his Islaam, and have no doubts that he is a person of desires, an innovator.” Qutaibah bin Sa’eed said: “If you see a man having love for the People of Hadeeth, then he is upon the Sunnah. And whoever opposes this, then

[41] **Question:** How should a student advise his teacher?

[41] **Answer:** It should be the opposite way. The teacher is the one who should advise the student since he is more aware and understanding of the affairs. So the student should continue to take knowledge from his teacher for perhaps something may appear to be an error to the student when in fact it is not.

So when a student finds difficulty with something, he must ask his teacher while observing good manners towards him.⁸⁸ However, in the case where one's teacher is a deviant or an opponent of the truth, it is not permissible to seek knowledge from him.

But if his teacher sticks to the truth, and has fallen into some error, it is upon him to advise his teacher in the form of asking him a question, such as by saying: "O Shaikh, what is the ruling on one who does such and such?" So at that point, he will take note of it and the objective will have been met, by the Will of Allaah.

know that he is an innovator." [The introduction of *Shi'aar Ashaab-il-Hadeeth*: pg. 7] Abu Haatim Ar-Raazee said: "A sign of the people of innovations is (their) attack on the people of the narrations." [Al-Laalikaa'ee (1/179)]

⁸⁸ The Salaf would honor and revere their teachers and acknowledge their right, displaying good manners towards them...and this is what is obligatory. Ibn 'Abdil-Barr quoted a narration from 'Alee bin Abee Taalib, in which he ؓ said: "**From the right the scholar possesses over you is: that when you encounter him, you particularize him with the greeting of Salaam, while giving a general greeting to the (rest of the) people; that you sit in front of him; that you do not gesture with your hands; that you do not signal him with your eyes; that you don't say: 'This person says the opposite of what you say'; that you don't grab onto his garment; and that you do not persist in questioning him, for indeed he is like a date-tree, ripe with fruit that will never stop from falling down upon you.**" [Jaami' Bayaan-ul-'Ilm wa Fadlihi (pg. 231)]

Beneficial Answers to Questions on Innovated Methodologies

[42] Question: I would like you to give some advice to the beginning students of knowledge.

[42] Answer: My advice to the beginning students of knowledge is to seek studentship under those scholars whose creed, knowledge and sincerity are trustworthy.⁸⁹ I advise them to start by memorizing and

⁸⁹ It is appropriate here that we define the correct understanding of those whom it is proper to apply the term scholar to. And this is extremely important, since due to the fact that many people do not comprehend this issue, they have mixed individuals into the ranks of the scholars that do not belong there. The end result of this is the intellectual disorder that we are living in today. Many people in general, and students of knowledge in particular, have begun to think that everyone who writes a book, verifies a manuscript, gives a khutbah, or delivers a lecture is a scholar.

Indeed, those who deserve that the term “scholar” be applied to them in these times of ours are few. They are fewer than the few. In fact, they are very few. This is because the scholar has special characteristics, many of which cannot be found in a majority of those who ascribe to knowledge today. A scholar is not someone who is proficient and eloquent in his speeches and lectures and so on. A scholar is not someone who authors a book or provides verification and referencing for a treatise or manuscript. These standards for determining who a scholar is unfortunately is the criterion in the minds of many of the youth and common-folk today.

Al-Haafidh Ibn Rajab Al-Hanbalee, may Allaah have mercy on him, said about this: “We have been put to trial by a group of ignoramuses amongst the people who believe that some modern-day individuals that are prolific in speech are more knowledgeable than those who came before them. Among them is he who thinks that a certain individual is more knowledgeable than everyone that came in the past, including the Companions and those who succeeded them, due to the large amount of his clarifications and statements.” He went on to say: “Many of the latter-day people have been affected by this, and so they feel that whoever has a great amount of speech, debates and arguments on issues of the Religion, is more knowledgeable than someone who isn’t like this!”

I say: This was at the time of Ibn Rajab, may Allaah have mercy on him, so what if he were to observe the fake scholars of our time who fill tapes and books with their speech to the point that people become deceived by them due to the great amount of tapes they produce every week and the great amount of books they publish every month. So they think that they are scholars! Ibn Rajab, may Allaah have mercy on him, went on to say: “So it is an obligation to believe that not everyone who excels in his display of speech and words on knowledge is more knowledgeable than one who is not like this.” [*Fadlu-‘Ilm-is-Salaf ‘alaa ‘Ilm-il-Khalaf* (pg. 38-40)]

From the factors that should be used to distinguish who it is proper to apply the term “scholar” to in these times, is seniority in age, and that taking knowledge from the seniors (i.e. scholars) is a condition for the acquirement of knowledge. This is especially so in these times since the senior (scholar) most likely possesses more knowledge, has a more complete intellect, and is farther removed from the overwhelmingness of desires. Ibn Mas’ood ؓ said about this: **“The people will not cease to be upon good so long as they take knowledge from their elders, trustworthy ones, and scholars. But if they take knowledge from their youth and evil ones, they will become ruined.”**

Al-Khateeb Al-Baghdaadee reported in his book *Mukhtasar Naseehatu Ahlil-Hadeeth* that Ibn Qutaibah, may Allaah have mercy on him, was once asked about the meaning of this narration, so he replied: “He means, by this, that the people will not cease to be upon good so long as their scholars are elders, and not youths.”

Then he gave the reason for this interpretation, saying: “This is since an elder has the playfulness, excitability, hastiness, and foolhardiness of youth come to an end in him. He has developed experience and possesses practical knowledge in him. So no misconception (or doubt) can enter into his knowledge, nor is he overtaken by desires, nor do ambitions divert him. The Devil does not cause him to slip up as is the case with the youth. With elder age comes elevation, respect, and awe (on the part of people). All of these things that an elder is safe from can easily enter a youth. So if these attributes are found in him (i.e. a youth) and he issues verdicts (fatwa), he becomes ruined and ruins others.” [*Mukhtasar Naseehatu Ahlil-Hadeeth* of Al-Khateeb Al-Baghdaadee (pg. 93)] Ibn ‘Abdil-Barr included a chapter in his book *Jaami’ Bayaan-ul-‘Ilm wa Fadlihi* under the heading: “Who has the right to be

Beneficial Answers to Questions on Innovated Methodologies

studying the abridged versions of the books of knowledge whilst taking their explanations from the scholars, step by step, particularly following the school curriculums in the educational institutes and religious faculties. These academic curriculums, which teach the student of knowledge in gradual stages, have much good in them.

If this student is not registered with one of these organized schools, he should stick to attending the gatherings of the scholars in the masaajid, regardless of whether they are classes on Jurisprudence, Grammar, Creed or so on.

As for what some of the youth do today, such as begin with the larger works of knowledge or buys several books and sit at home reading and researching them, this does not work. This is not studying, it is just delusion.

This is what causes some people to falsely claim knowledge or give rulings on issues without knowledge or speak about Allaah without knowledge, since in reality, they are not established upon a firm foundation.

So one must sit in front of the scholars in the gatherings of knowledge, and be patient and diligent, for as Imaam Ash-Shaafi'ee (*rahimahullaah*) said:

"Whoever does not taste the degradation of studying for one hour, will swallow (from) the cup of ignorance for the remainder of his life."

called a Faqeeh or a scholar, in reality and not figuratively? And who is allowed to issue fatwa (religious verdicts) according to the scholars?" The student of knowledge and seeker of truth refer to this, for it is important, And Allaah knows best.

[43] **Question:** It can be seen in some of the youth of the (Islamic) “Renaissance”⁹⁰ that they have intense enthusiasm for giving Da’wah as

⁹⁰ The terms “Renaissance”, “youth of the Renaissance” and “the Islamic Awakening” are often repeated over and over again by some of the callers and youth. These terms give the understanding that the Muslim ummah was in a state of sleep or absence and that it had no Da’wah (Call). This is not correct, since there will always continue to be good found amongst the Muslims, especially those in this country (Saudi Arabia), all praise be to Allaah. This is based on the statement of the Prophet ﷺ: **“There will not cease to be a group from my ummah, triumphant upon the truth”** and the statement of the Prophet: **“My ummah will not unanimously unite upon a misguidance.”**

The ummah of Muhammad ﷺ has never ceased to be awake and established as there have been proficient scholars present in every era, generation after generation. Not one era has ever been void of a scholar, let alone scholars. If we were to say anything contrary to this, we would be denying the Prophet’s report, and we seek refuge in that, in which he ﷺ informed us in an authentic hadeeth that: **“There will not cease to be a group from my ummah that will abide by Allaah’s Command. They will not be harmed by those who abandon them until Allaah’s Order (Day of Judgement) comes about, while they are triumphant over the people.”** [Reported by Muslim (1037)]

Those who speak about this “Renaissance” and record its history, only take it from the history of the establishment and formation of the sect of Egypt, Ikhwaan-ul-Muslimeen, which was founded by its leader, Hasan Al-Bannaa. What bears witness to this, is what Muhammad Qutb and others have stated. Muhammad Qutb said in his book “Our Current Situation” (pg. 401): “We are only studying this phenomenon, the phenomenon of the ‘Islamic Renaissance.’ It started in the heart of one man – meaning Hasan Al-Bannaa – whom Allaah inspired and enlightened his soul, and who had a pure connection with Allaah.”

These are Sufi expressions. All praise is for Allaah that he didn’t say: “He took knowledge from the well-known shaikhs (scholars) from the people of knowledge” whereby the people would say that he was a scholar. People with sound intellects do not put their trust in anyone except for scholars. But as for the foolish among them,

they put their reliance in every simpleton and buffoon. He also said in pg. 403: "This enlightenment of the heart and soul (of Hasan Al-Bannaa) was a divine victory (sent by Allaah). At the same time, it was the correct answer (from Allaah) for all of the events that had been occurring for more than a century in the Islamic world, particularly in Egypt." It can be understood from these words that the Call of the "Ikhwaan", since its inception, was built on the rejection of actions. "And a witness from among its own people has testified to this."

Muhammad Qutb wrote another book called "The Islamic Renaissance", in which the publisher said in its introduction: "The Islamic Renaissance, which cast its light throughout the Muslim world, is best represented in the appearance of a man in the second half of the twentieth century." Muhammad Qutb said in this same book (pg. 75): "The Islamic Renaissance came at its appointed time, which was pre-decreed by Allaah, even if it did surprise those people it caught off guard from here and there."

I say: "There is no doubt that everything occurs by Allaah's Pre-Decree, however there is no good in this disordered Renaissance. Muhammad Qutb also said (pg. 63): "The movement of the martyred Imaam came while the ummah was upon this state of neglectfulness, except for those whom your Lord had mercy on." And he said under the heading "Methodology of the Movement" (pg. 96): "The active groups differ today...about the methodology of the movement that one is obligated to follow...since the movement used to proceed upon the methodology outlined by the martyred Imaam (Hasan Al-Bannaa), which he used as the foundation for establishing his group (Ikhwaan-ul-Muslimeen). And there weren't any other groups in the field (of Da'wah) other than that group (at that time)." (!!)

So where was the Salafi Da'wah that is established in this country and other lands, and which was at the highest point of its strength from that time up to today? All of the Muslims to this very day continue to reap its blessed fruits without any harms unlike the rest of the groups. The saying of the poet can correctly be applied to the likes of these kinds of people:

*"The truth is like the sun, and can be seen by the eyes
But it is hidden to those who are blind"*

a result of what they hear about the great reward for the caller. But afterward, this enthusiasm dies out quickly, so what is your advice on this?

[43] Answer: I have a reservation about using this term, “The Islamic Renaissance,” which is spread many times throughout the periodicals, because of what it implies, such as a denial of the firm efforts of the reformist scholars that existed in every era. It also implies a denial of the efforts of the rest of the righteous people of this ummah, which the earth will not be void of until the establishment of the Final Hour.

Having enthusiasm for Da’wah is good. a person may have a desire to do good and call others to the truth but it is not permissible for him to embark on giving Da’wah until he first learns and becomes aware of how to call to Allaah, knows the method of giving Da’wah, and has some knowledge of what he is calling to.

قُلْ هَذِهِ سَبِيلِي أَدْعُو إِلَى اللَّهِ عَلَى بَصِيرَةٍ

Bakr Abu Zaid said in his book “*Mu’jamul-Manaahee-ul-Lafdhyyah*” (pg. 209) under the subject “Islamic Renaissance”: “This is a description, which Allaah did not attach a ruling to. So it is an innovated terminology, and we are not aware of it being fluently used in the language of the Salaf. It began to be used at the beginning of the 15th century for the period in which the non-believers, such as the Christians, made a comeback to the ‘church.’ This term then slowly trickled down to the Muslims. It is not permissible for Muslims to import foreign concepts from them into the Religion or to create slogans that neither Allaah nor His Messenger have sanctioned. This is since religious terms, such as Islaam, Eemaan, Ihsaan, and Taqwaa, are dependent upon revelation. And the one who ascribes to these terms is called a Muslim, Mu’min, Muhsin, and Muttaqee. I wish I knew what the ascription would be to this innovated term ‘Islamic Renaissance’ (*Sahwah*). Would it be a *Saah* (one who screams) or what??”

“Say: This is my Path. I call to it upon clear knowledge.” [Surah Yoosuf: 108]

So an ignorant person is not qualified to give Da’wah. He must have knowledge, sincerity, patience, tolerance and wisdom. And he must be aware of the ways of giving Da’wah and the methodologies of Da’wah, which the Messenger ﷺ came with.

As for someone just having enthusiasm or a love for Da’wah and then embarking on calling, in reality, this person will only cause more harm than good. He will fall into difficulties and put people into difficulties. So it is enough for this person to just encourage good, and he will be rewarded for that, if Allaah wills. However, if he desires to enter into the realm of Da’wah, then he must first acquire knowledge.

Not everyone is fit for Da’wah, and not everyone who has enthusiasm is right for it. Enthusiasm coupled with ignorance only brings about harm and not benefit.⁹¹

[44] Question: Is it obligatory to warn against the methodologies that oppose the methodology of the Salaf?

[44] Answer: Yes, we are obligated to warn against the methodologies that oppose the methodology of the Salaf.⁹² This is from sincerity to

⁹¹ Daraar bin ‘Amr said: “By the One whom there is no deity that has the right to be worshipped besides Him, no person does a deed based on ignorance except that what he destroys is greater than what he rectifies.” [*al-Faqeeh wal-Mutafaqqih*: 19/1]

⁹² This is the methodology of the Salaf; they were severe in warning against members of methodologies that opposed the Qur’aan and the Sunnah. This is why it has been reported from many of the Salaf that they would warn against the adherents of deviant methodologies and would even boycott those who praised them and magnified their books. Shaikh-ul-Islaam Ibn Taimiyyah said: “It is obligatory to

Beneficial Answers to Questions on Innovated Methodologies

Allaah, His Book, His Messenger, the Muslim leaders and their common folk. We must warn against the people of evil and the methodologies that oppose the methodology of Islaam. And we must clarify the danger of these things to the people and encourage them to hold onto the Book and the Sunnah. This is what is obligatory.

However, this matter is the responsibility of the people of knowledge. They are the ones obligated to get involved in this matter and to explain it to the people in the proper, valid, and correct manner, by Allaah's permission.

[45] Question: Which is better – seeking knowledge or calling to Allaah?

[45] Answer: Seeking knowledge comes first, since a person cannot call to Allaah unless he has knowledge. If a person has no knowledge, he will not be able to call to Allaah. And if he does call, he will err more times than he is correct.

So it is a condition for the caller to be upon knowledge before he embarks on Da'wah (Calling).

قُلْ هَذِهِ سَبِيلِي أَدْعُو إِلَى اللَّهِ عَلَى بَصِيرَةٍ أَنَا وَمَنِ اتَّبَعَنِي

“Say: This is my way. I call to Allaah upon clear insight (i.e. knowledge) – I and those who follow me.” [Surah Yoosuf: 108]

punish whoever ascribes himself to them, i.e. the people of innovation, or defends them, praises them, magnifies their books, hates that they be spoken against or begins to make excuses for them such as by saying he doesn't know what this speech (against them) is or 'who said that he wrote this book (?)' or any other excuse that only an ignoramus or hypocrite would utter. In fact, it is obligatory to punish everyone that is aware of their condition yet doesn't assist in fighting against them, for indeed fighting against these individuals is from the greatest of obligations.” [Majmoo'-ul-Fataawaa: 2/132]

Beneficial Answers to Questions on Innovated Methodologies

There are some clear matters, which a common person is able to call to, such as establishing the prayer, forbidding that it be abandoned in congregation, taking care of one's household, and ordering children to pray. These things are clear. A common person as well as a student is aware of them.

However, the matters that require Fiqh (understanding) and that require knowledge, such as the matters of what is lawful and unlawful and the affairs of Tawheed and Shirk, one must have knowledge for this.

[46] Question: Is clarifying some of the errors found in the books of partisanship or deviant groups that have recently come into our country considered opposing the callers?

[46] Answer: No, this is not considered opposing the callers⁹³ because these books are not books of Da'wah. Those who author these books and

⁹³ The callers to the Salafi Manhaj do not consider speaking against innovators, deviants, and partisan groups present in the field today, or warning against them and their books as opposing the callers or reviling their personalities. Rather they hold that warning against the people of innovation themselves and warning against their books is from the methodology of the Salaf as-Saalih. The narrations regarding this are many and can be found in the books of Sunnah and the books of *Jarh wa Ta'deel*. In fact, they seek nearness to Allaah by doing this. Shu'bah, may Allaah have mercy on him, said: "Come let us backbite for the sake of Allaah for an hour – meaning we will mention those who are criticized and those who are praised (i.e. *Jarh wa Ta'deel*)." [*Sharh 'Ilal At-Tirmidhee*: 1/349, *al-Kifaayah*: 91]

Abu Zur'ah Ad-Dimashqee said: "I heard Abu Mas'har being asked about a man that makes mistakes, misconstrues narrations, and distorts ahaadeeth, so he said: 'Make his affair known.' I said to Abu Zur'ah: 'Do you consider that to be backbiting?' He replied: 'No.'" [*Sharh 'Ilal At-Tirmidhee*: 1/349] 'Abdullaah, the son of Imaam Ahmad, said: "Abu Turaab An-Nakhshabee once came to my father, so my father began saying 'This person is weak' and 'that person is reliable.' So Abu Turaab said: 'O Shaikh, do not backbite the scholars!' So my father turned to him and said: 'Woe

Beneficial Answers to Questions on Innovated Methodologies

hold these ideologies are not calling to Allaah upon insight, knowledge and truth.

When we clarify the errors in these books or these callers, it is not considered disparaging individuals in and of themselves, rather it is considered sincerely advising the ummah⁹⁴ that deviant ideologies are creeping into it, which will then result in trials, division, and the spreading of groups. Our aim is not to attack individuals but to clarify the deviant ideas found in these books that have been introduced to us in the name of Da'wah. ⁹⁵

be to you! This is advice, not backbiting.” [*Sharh 'Ilal At-Tirmidhee: 1/350, al-Kifaayah: 46*] I say: Rather, it is the misguided callers that become affected when the books of the people of innovation and desires get criticized and when they and their authors, if they are alive, get warned against!

⁹⁴ If this is done from the perspective of criticizing men with regard to their trustworthiness and reliability and so that the people will not be deceived by them, especially those individuals who hold influence and have followers, such as the leaders of movements, then this can be found in the books of *Jarh wat-Ta'deel*, and in the books of history and biographies. There is no harm in doing this (criticizing) for he who has the authority and ability to do it. This is done for the purpose of informing about the condition of an individual and warning against him and not for the purpose of getting self-gratification. Look at the example of Imaam Ahmad when he was asked about Husayn Al-Karaabeesee – he replied, saying: “An innovator.” [*Taareekh Baghdaad: 8/66*]

And when he was asked about Al-Muhaasibee, he said: “That is an evil man. Do not talk to them, he deserves no honor.” When Abu Zur'ah was asked about Al-Haarith Al-Muhaasibee and his books, he replied: “Beware of these books. They are books of innovation and deviation. Stick to the narration [*at-Tah'dheeb: 2/117*]

⁹⁵ Unfortunately, some of the callers and youth in this land of Tawheed (Saudi Arabia) have welcomed these deviant and misguiding books with warm acceptance and have exchanged that which is better for that which is evil. You can even find

among them those who praise and glorify Abul-A'ala Al-Mawdoodee and his books, Muhammad Suroor bin Naayif Zayn-ul-'Aabideen, Hasan Al-Bannaa, Sayyid Qutb, Hasan At-Turaabee, and their likes from among the people of innovation, such as Salaah as-Saawee and Muhammad Ahmad Ar-Raashid.

Someone may say: "Why do you throw all of them together like this? Is it because some of the people whose names you mentioned reached a level of fame that you didn't reach??" So I would respond saying: Fame should not prevent someone from clarifying the truth, which is more beloved to us than everyone. The methodology of the Salaf is clear in warning against the deviant and destructive methodologies. If someone rejects this statement, it is better for him to say: "Bring the proofs against those you have mentioned." If this is the case, I say:

First: Al-Mawdoodee: He said in his book *Rasaa'il wa Masaa'il* (pg. 57, 1351H Edition): "The Messenger of Allaah used to think that the Dajjaal would appear during his time or close to his time. However, 1350 years have passed on this speculation (from the Prophet) – many long centuries – and still the Dajjaal has not appeared. So this proves that his ﷺ speculation was not correct!!" In the 1362H edition of the book, he added to this, saying: "However, 1350 years have passed ...and still the Dajjaal has not appeared. So this is the reality." This is a clear rejection of the advent of the Dajjaal, for which there are many authentic ahaadeeth reported informing of his coming. He also said (pg. 55): "It is confirmed that everything that has been reported in his ﷺ ahaadeeth concerning the Dajjaal was just the opinion and estimation of the Prophet, and that he ﷺ had doubts over this issue." Is this not a clear rejection of the Dajjaal and a denial of the reports of the Messenger about whom Allaah said:

وَمَا يَنْطِقُ عَنِ الْهَوَىٰ . إِنْ هُوَ إِلَّا وَحْيٌ يُوحَىٰ

"And he does not speak from his own desire; rather it is revelation that is revealed to him." [Surah An-Najm: 3-4]

He also says in his book *Arba'tu Mustalahaat-ul-Qur'aan al-Asaasiyah* (pg. 156): "Allaah commanded the Prophet ﷺ in Surah An-Nasr to seek forgiveness from his Lord for the deficiencies and shortcomings that occurred from him with regard to

fulfilling the obligations – i.e. the obligations of prophethood.” We seek Allaah’s refuge from such a lie!! Is it not sufficient for him that Allaah has described His Prophet ﷺ with the characteristic of servitude (*‘uboodiyyah*), which is the most perfect of human characteristics? He described him with this attribute (i.e. slave of Allaah) in many verses throughout His Book. Where is he with respect to the Prophet’s statement in the hadeeth about the three people that asked about his ﷺ worship, to which ﷺ replied: **“As for me, then I am the most dutiful to Allaah amongst you?”** It is as if the Prophet’s answer here applies to this same issue.

Second: Muhammad Suroor bin Naayif Zayn-ul-‘Aabideen: He is the owner of the magazine “as-Sunnah”, which is printed in London. He has filled his magazine with political instigation and preoccupied the youth with this, raising them with the ideologies of declaring the leaders disbelievers, criticizing the proficient Salafi scholars, who are the Imaams of the Saudi lands, and declaring Muslims disbelievers due to sins. For the sake of not repeating myself, please refer to Question 28 of this book along with its accompanying footnote, where you will find a record of his statements.

Third: Hasan Al-Bannaa: We have mentioned some aspects of his condition under the footnote to Question 33.

Fourth: Sayyid Qutb: We mentioned previously some of his statements with regard to Creed under the footnote to Question 19, but as for his degradation and criticism of ‘Uthmaan ؓ, then he has filled his book “Social Justice in Islaam” with that. He says: “This concept of actual rulership changed without a doubt during the reign of ‘Uthmaan, even though it remained within the confines of Islaam. The Khilaafah was passed onto ‘Uthmaan while he was an old man, and behind him was Marwaan Ibn Al-Hakam who would administer the affairs (for him) from deviating away from Islaam.”!! [Page 214 of the 7th Edition] And he said: “‘Uthmaan granted his daughter’s husband, Al-Haarith Ibn Al-Hakam, two-hundred thousand dirhams from the treasury house. And one day he gave Zubayr six-hundred thousand dirhams and Talha two-hundred thousand...”

We would like to know the sources of these dangerous words. If they cannot be presented, we say to the noble reader: Refer to the book *al-‘Awaasim minal-*

[47] Question: How should the youth who are starting out (in their studies) interact with innovators and those who hold destructive ideas and deviant beliefs?

Qawaasim of Abu Bakr Ibn al-'Arabee (pg. 61-146) for a refutation of these fabrications and lies. Sayyid Qutb says in the afore-mentioned book (pg. 217): "Uthmaan passed on to his Lord's Mercy while leaving behind the Umayyid Dynasty in effect, thanks to the power he established for them in the lands, especially in Syria, and thanks to the Umayyid foundations he established, which go against the spirit of Islaam, in terms of setting up inherited kingship...which he amazingly introduced into the general spirit of Islaam." He also said (pg. 234): "And we incline to the view that the Khilaafah of 'Alee was a natural extension of the Khilaafah of the two Shaikhs (Abu Bakr and 'Umar) that came before him, and that the term of 'Uthmaan, which (in actuality) was governed by Marwaan, was just a gap in between." For more information on this, refer to the book of Shaikh Rabee' bin Haadee Al-Madkhalee "Sayyid Qutb's Revilement of the Companions of Allaah's Messenger ۞."

Fifth: Hasan At-Turaabee: He says in his book "The Religion and Fine Arts" (pg. 91 of the 1st Edition, 1408H): "Since the religion is also an allegorical implementation, it coincides with the Unseen, transcends the outer facet of the worldly life and strives for eternalness. So it can be achieved from anything and it takes every means that lead to Allaah. The fine arts have a strong link to the Religion, and it is possible that the Religion and the arts may be in harmony at times. So for example, singing may guide a person to have Faith, and in turn his Faith may inspire him to produce additional arts." Speech like this needs no commentary!!

At-Turaabee also said (pg. 98): "...When the people began to rest after establishing the foundations of Islaam in the Hijaaz area (i.e. Saudi Arabia), and when livelihood and its possibilities expanded, singing, music, and musical instruments began to spread. And it has been reported on many of the Taabi'een and scholars that they would listen to singing."

Reflect, O noble reader, at how At-Turaabee praises music and singing and accuses the Taabi'een and the scholars of listening to music and songs! May Allaah give him what he deserves!

[47] Answer: The youth should keep away from innovators and those who take part in destructive methodologies and deviant ideologies. They should keep far away from them and their books. And they should stick closely to the people of knowledge and insight, i.e. those who have a pure creed, by taking knowledge from them, gathering with them, and asking them questions.

As for the people of innovation and destructive ideologies, the youth are obligated to abstain from them since they will cause harm to them and inject their corrupt beliefs, innovations, and misconceptions into them. This is since a teacher has an effect on his student and no doubt a deviant teacher will corrupt the youth due to that. As for the upright teacher, he will set the students and youth straight under his care. So the teacher has a big role and he should not be lenient about these matters. ⁹⁶

He said in page 106 of the afore-mentioned book: “There is no harm in artwork, whether it is in the form of pictures or drawings of individuals, things, and events. And there is no harm in nice beautiful speech, whether it is in the form of poetry, literature, drama, or singing. And there is no harm in spreading information, whether by giving sermons, telling stories, and so on except for those that contain falsehood in them. And there is no harm in the visual and audible arts, such as singing, dancing or music, unless it leads a person to have unlawful manners. Nor is there any harm in art performances, such as theatrical plays, or for targeting larger audiences, movies and television.”

This is audacity against the Religion, and we ask Allaah to protect and save us, in which he permits singing, music, dancing, theatre and film acting, and so on. O Allaah, guide the astray one amongst the Muslims, Ameen! Noble reader, I wish I didn't have to burden your ears with these sickening statements that bring disease to the hearts. However, I only relay them due to the obligation of clarifying the errors, mistakes, and danger of this man and his likes so that the people can be aware of his reality and not be fooled by him and so they can no longer be deceived by him more than they already have. Take this one last example from me about him. At-Turaabee said in page 110 of the afore-mentioned book:

“So we must use the fine arts to worship Allaah, since by doing the opposite of this, many people will go astray. It is possible that people can be guided through fine arts. So whoever neglects it, i.e. the arts, he leaves open a wide door to *fitnah* that will cause heedlessness of Allaah and call for Him to be disobeyed. And whoever applies it according to the way it should be opens a wide door to calling to Allaah by presenting an attraction to something beautiful and an invitation to worship Him with the most beautiful forms of worship.”

Look at this open call to the arts by At-Turaabee, his warning against those who neglect it, and his claim that whoever applies it will be opening a wide door – and I wish he had stopped here – but he goes on to say: “a wide door to calling to Allaah!”

This is the condition of the Ikhwaan-ul-Muslimeen. They permit plays and the innovated *anaasheed* (hymns) of the Sufis not to mention lies and distortions all for the sake of “benefiting the Da’wah”, as they claim. These acts are from the distinguishing signs and characteristics of the Ikhwaan-ul-Muslimeen who abide by the principle: “The end result justifies the means.”

Some of their activities include “summer centers”, “field trips” and “camp outings.” These are from the mandates and plans of the founder of the Ikhwaan-ul-Muslimeen sect, Hasan Al-Bannaa. The proof for this is what he said in his book “*Mudhakkiraat ad-Da’wah wad-Daa’iyah*” (pg. 270): “These groups, the tour groups of the Ikhwaan-ul-Muslimeen, originated after the inception of the (Ikhwaani) Da’wah. And its first groups almost didn’t disband. I myself joined one of these groups, and I would personally coach some of the sports activities in it.”

Let us find out, my brother, what goes on in these “summer outings.” Hasan Al-Bannaa said in his book “*Mudhakkiraat ad-Da’wah wad-Daa’iyah*” (pg. 280) under the heading “Aspects of Activity”: “**First: Summer Outing Section:** The purpose of these outings is for military training, making acquaintances, and spreading Da’wah. These outings are organized to take place on the Friday of every week during the summer months when school is not in session. It is required for the brothers participating to wear hiker’s gear or a military uniform.”

I say: The camp outings and centers that exist today, which we have witnessed do not request their participants to wear military apparel, since if they did, they would be exposing themselves and their plots and schemes would be uncovered. However, they do request their participants to purchase sports uniforms, so think about that!!!

Hasan Al-Bannaa then goes on to say: “**The military summer camps:** The purpose for these camps is military training and physical exercise in open air and ground...The brothers participating are divided into groups, and it is required for them to wear hiker’s gear or military apparel.”

Noble reader, if you want a confirmation that these summer centers, military camps and camping trips that you see today and that you or your children may have participated in some time before or which you may still be taking part in, are a continuation of those centers, camps and trips that Hasan Al-Bannaa formed and recommended, then listen to what Hasan Al-Bannaa has to say and apply it to the schedules that are presented to you, the names of the tents you sleep in and the assemblies that are with you. He said, while narrating a story from one of his friends: “He, may Allaah have mercy on him, narrated to me himself that during a security patrol one night before Fajr, he passed by inspecting tents. And (he found that) these tents were named after some of the leading Companions. So this one was called the Tent of Abu Bakr, that one the Tent of Abu ‘Ubaydah, this one the Tent of Khaalid, and that one the Tent of Sa’ad bin Abee Waqqaas, and so on.” [*Mudhakkiraat ad-Da’wah wad-Daa’iyah*: pg. 289]

After seeing these quotes from the statements of the people of innovation, their speech regarding Creed, and their belittlement of the chief of all humans ﷺ, then whoever praises and commends them or magnifies their books or makes excuses for them, must be included amongst their ranks. This was the methodology of the Salaf.

Shaikh-ul-Islaam Ibn Taimiyyah said: “It is an obligatory to punish whoever ascribes himself to the people of innovation or defends them, praises them, magnifies their books, is known to support and aid them, hates criticism of them, or makes excuses for them. Rather, it is obligatory to punish everyone that is aware of their condition yet doesn’t assist in fighting against them, for indeed fighting against them is from the most fundamental of obligations.” [*Majmoo’-ul-Fataawaa* (2/132)] Ibn ‘Awn

[48] Question: How should we advise the rulers according to the Religion?

[48] Answer: Advising the rulers can be done in several ways, amongst which are supplicating for them for rectification and uprightness. It is from the Sunnah to supplicate for Muslim rulers⁹⁷ especially during

said: “Whoever sits with the people of innovation is worse to us than the people of innovation.” [*al-Ibaanah* (2/473)] And Sufyaan Ath-Thawree said: “Whoever walks along with the innovators, in our opinion, is an innovator.”

⁹⁶ May Allaah reward the Shaikh immensely, for he has clarified for the youth the methodology of the Salaf with regard to dealing with the people of innovation, and that is to remain far away from them and their books. If our Shaikh were to have said: “We should take the good that they have and leave off their bad”, as is the principle of those who propagate Muwaazanah in this time and the case with some of the callers, the youth would surely go astray and the Salafi methodology would surely be dissolved and go to waste and the beliefs of the forthcoming generations would be corrupted. All praise is for Allaah who put in every time and place, those who defend, clarify, and manifest the Salafi methodology for the people in order for it to continue to be implemented, in spite of the opposition.

Al-Fudayl bin ‘Iyyaad, may Allaah have mercy on him, said: “Verily, there are only two scholars – a scholar of this worldly life and a scholar of the Hereafter. The knowledge of a scholar of this worldly life is widespread while the knowledge of a scholar of the Hereafter is hidden. So follow the scholar of the Hereafter and beware of the scholar of the worldly life. Do not let his sweet appearance divert you.” [*Hilyat-ul-Awliyaa*: 8/92]

⁹⁷ Imaam Abu Muhammad Al-Hasan bin ‘Alee Al-Barbahaaree said: “If you see a man supplicating against the ruler, then know that he is a person of desires. And if you see a man supplicating for the ruler to be upright, then know that he is a person of the Sunnah, if Allaah wills.” [His book *Sharh-us-Sunnah* (pg. 116) with the verification of Abu Yaasir Khaalid Ar-Radaadee]

times when the supplication is answered and in the places where it is anticipated that the supplication will be answered. Imaam Ahmad said: "If we had a supplication that would be answered, we would surely use that supplication for the ruler." ⁹⁸

This is because if the ruler is upright, the society will be upright. And if the ruler is corrupt, the society will be corrupt. What also falls under advising the rulers is performing the jobs that he assigns to his employees.

Another way of advising them is to alert them of the errors and evils that occur in the society, which they are not aware of. However, this should be done in private, between the one who is advising and the rulers. It is not the "advice" that is openly propagated in front of people or while upon the *mimbars* since doing it this way breeds evil and causes hatred to spread between the rulers and their subjects. ⁹⁹

There are many narrations from the Salaf about supplicating for the ruler. Al-Fudayl bin 'Iyyaad, may Allaah have mercy on him, said: "If I had one supplication that was to be answered, I would not make it except for the ruler." It was said to him: "And why is that, O Abu 'Alee?" He replied: "When I make it for myself, it does not go beyond me, but when I make it for the ruler, he is rectified, and through that, the servants and the land are set in order." [*Hilyat-ul-Awliya*: 8/91]

Imaam Ahmad said, dictating to his son, 'Abdullaah: "Indeed I ask Allaah to prolong the stay of the Ameer-ul-Mu'mineen and to keep him firmly established and extend His assistance to him. Verily, He is Able to do all things." [See the book *as-Sunnah* of 'Abdullaah bin Ahmad (1/104) and *as-Siyar* of Adh-Dhahabee (11/287)]

⁹⁸ See *Majmoo'ul-Fataawaa* (28/391) and *Kashf-ul-Qinaa'* (2/37)

⁹⁹ This is the true and exemplary way of mutually advising the rulers and leaders. The Messenger of Allaah ﷺ directed us to this method in his statement: **"Whoever has some advice to give to the ruler should not speak it out in public. Rather, he should take hold of his hand and confer privately with him. If he accepts it, then**

Advice is not that a person talks about the errors of the rulers while upon the *mimbar* or upon a chair in front of people. This does not serve any benefit. It only increases the evil more.¹⁰⁰

he accepts it. And if he doesn't, then he has fulfilled what was upon him and for him." Reported by Ibn Abee 'Aasim in *as-Sunnah* (2/507), Al-Bayhaqee in *as-Sunan-ul-Kubraa* (8/164), Al-Haakim in *al-Mustadrak* (3/290), Ahmad in *al-Musnad* (3/404) and Al-Haithamee mentioned it in *Majma'-uz-Zawaa'id* (5/229-230) with the wording: **"Whoever desires to advise..."** All of them are from the narration of 'Iyaad bin Ghanam ؓ and the wording mentioned above is from the report of Al-Haakim.

¹⁰⁰ Publicizing one's advice to the rulers has several dangers to it: **First:** There is a form of self-amazement and love for showing off in it. And it's no secret that such an act is bad for someone since it will be exposing him to the annulment of his good deed. This is since if a good deed is kept concealed, it is more likely that it will be accepted in the sight of Allaah. **Second:** It is not likely that the person being advised will accept the advice under these circumstances since he will feel that it is a defamation of him and not advice. And perhaps he may continue to remain upon the sin out of pride. So the individual doing the advising would then be sharing some of his burden (of sin). **Third:** Publicizing the errors of rulers upon the *mimbars*, even if what is being said is correct, causes instigation of the masses and kindles hatred in the hearts of the subjects towards the rulers. This in turn leads to a lack of hearing and obeying them in matters of good, and this is from the methodology of the Khawaarij.

The tragedy of 'Uthmaan's ؓ murder only occurred as a result of what some people, who were ignorant of the Sunnah, did in response to the biased partisans who misrepresented the Khaleefah 'Uthmaan ؓ to the people. So it is not permissible to cultivate the youth upon this vile and despicable methodology, which leads people to ruin. Rather, it is an obligation to fight against such a methodology by clarifying and exposing it through the Qur'aan and the Sunnah, according to the understanding of the Salaf as-Saalih (righteous predecessors) of this ummah, and Allaah knows best.

Beneficial Answers to Questions on Innovated Methodologies

True advice is that you communicate with the rulers personally or by writing to them or contacting those connected to them.¹⁰¹ You must convey your advice to them secretly, between yourself and them.

Advising them also does not mean that we write a piece of advice on paper and disseminate it to the public or to each person individually so that they may have a copy of it, while saying to them: "This is Advice." No, this is condemning. This is considered one of the things that causes evil and brings joy to the enemies not to mention allows the people of desires to interfere.

[49] Question: All praise is due to Allaah, the call to the way of the Salaf and abiding by it has increased in recent times. However, there are some who say: This call only splits and tears our ranks and causes the Muslims to fight against each other, preoccupying them with one another instead of their real enemies. Is this correct? What is your advice?

[49] Answer: This is contrary to the true state of affairs, since calling to Tawheed and the way of the Salaf brings unity and unifies the ranks, as Allaah says:

وَأَعْتَصِمُوا بِحَبْلِ اللَّهِ جَمِيعًا وَلَا تَفَرَّقُوا

"And hold onto the Rope of Allaah all of you together, and do not be divided." [Surah Aali 'Imraan: 103]

And Allaah says:

إِنَّ هَذِهِ أُمَّتُكُمْ أُمَّةً وَاحِدَةً وَأَنَا رَبُّكُمْ فَاعْبُدُون

"Verily this nation of yours is one (unified) nation, and I am your Lord, so worship Me." [Surah Al-Anbiyaa: 92]

¹⁰¹ Such as the scholars, may Allaah grant them success.

Beneficial Answers to Questions on Innovated Methodologies

So it is not possible for the Muslims to unite unless it is upon Tawheed and the methodology of the Salaf. And if they were to approve of the methodologies that oppose that, they would differ and be divided, as is the case nowadays.

So the one who calls to Tawheed and the Way of the Salaf, he is the one calling to unity, and anyone that calls to the opposite of this, is in fact calling to differing and division.¹⁰²

¹⁰² Calling to Tawheed, according to the Tableeghi and Ikhwaan-ul-Muslimeen sects, is something that chases people away and divides the Muslims! This is what they claim. They do not consider calling to Tawheed one of the foundations of their call nor are they pleased with one who calls to Tawheed. In fact, they warn those who enter their ranks against speaking about Tawheed. This is something that actually happened to professor Muhammad bin ‘Abdillaah bin Muhammad Al-Ahmad, which Shaikh Hamood At-Tuwaijiree mentioned in his book “*al-Qawl-ul-Baleegh fit-Tahdheer min Jamaa’at-it-Tableegh*” (pg. 46).

I will quote it here in abridged form: “Professor Muhammad said: ‘The leader – meaning the leader of the Tableeghi Sect – requested me to speak some words to the pilgrims (on Hajj) after the ‘Asr prayer. Since I was still new in going out on excursions with the Jamaa’at (At-Tableegh) the leader requested someone to assist me in preparing for my talk. So the assistant told me: ‘You must avoid talking about three things in your speech’, and then he mentioned that from among them – and this is the point we are trying to make – was talking about the acts of Shirk and the forms of innovation. And this was because the cause behind the weakness of the call of Shaikh Muhammad bin ‘Abdil-Wahhaab was his overwhelming concern for that.’”

I say: Examples of this are many, just refer to the book above and you will find astonishing accounts. As for the Ikhwaan-ul-Muslimeen Sect, this group was founded in order to unite the masses, so it strives to gather together all of the different kinds of innovators and people of desires. The Raafidee is their brother, and he is part of them and amongst them. And the same goes for the Jahmee, the Mu’tazilee, the Khaarijee, the grave-worshipper, and the Sufi, not to mention the Jew and the Christian! Just look at the following proof: Al-Hasan Al-Bannaa said: “Our struggle with the Jews is not due to religious reasons, for the noble Qur’aan

encourages us to live in harmony and agreement with them.” [Refer to Question 20 of this book for the reference to this quote]

As for the Christians, Jaabir Rizq, the Ikhwaani, quoted in his book “Hasan Al-Bannaa according to his Students and Contemporaries” (pg. 188) an article from Dr. Hassaan Hatahoot, the Ikhwaani, with the title “The Accusation of Fanaticism.” In this article, he said: “In the beginning there was a large and abundant gathering of people, at the head of which were the Muslim scholars and Coptic priests, and there was love, liveliness and a brotherhood that flowed like an electric current...since we mentioned the Coptic priests, we must say that many people try to attach the accusation against this man – i.e. Hasan Al-Bannaa – and his Da`wah that they had a fanatical opposition towards the Christians, or that he tried to divide between the ethnic groups.

But Allaah and those truthful people who were present (with him) bear witness that the opposite of this is what was correct...So this man was not someone who called to hatred or division. He would demonstrate that calling people to implement the Islamic Legislation could not be applied to the Coptic Christians because then it would have to be applied on us and them equally, and also because (he felt) the Christianity of a Christian should not be removed altogether for they are only a collection of laws for which a replacement for them cannot be found in Christianity, nor can there be found the opposite of its rulings in it. And if there can be found laws in the Bible, the laws of the Bible should be applied to the Christians. And Islaam makes no objection to this.

Therefore, so long as the views of the majority do not contradict the religious rites of the minority, then there will not be any oppressor or oppressed. The Da`wah (call) of this man, i.e. Hasan Al-Bannaa found acceptance and sanctioning amongst the people with intellectual understanding from the Muslims and Copts ...And it suffices to remind those who claim that this man was an enemy of the Christians that Professor Louis Fanus was one of the frequent guests at the Tuesday classes that Hasan Al-Bannaa would hold. They had a strong friendship. Also when Hasan Al-Bannaa was nominated as a candidate for the Parliamentary elections, the man who would represent him in the seat of one of his electoral committees was a Christian.

Beneficial Answers to Questions on Innovated Methodologies

When the Muslims unite upon Tawheed and the Way of the Salaf, they can stand before their enemies as one united body. But when they are

And when Hasan Al-Bannaa was assassinated and the government prevented anyone from accompanying his funeral procession, no one walked behind his bier except two men who were his father and Mukrim 'Eid, the political spokesperson for the Christians. I also remember that when we were students, we would visit some of the Christian youth organizations in order to discuss with them the position of Islaam with respect to Christianity. And I remember that we would come out feeling that they were the closest of people in terms of love."

I say: This speech needs no commentary for it is quite clear! I feel this article, which I quoted, even though it may be long, is sufficient. However, I just want everyone to understand that the basic principle behind the Ikhwaan-ul-Muslimeen is to gather everyone under the name of Islaam, without any regard for purifying and cleansing the beliefs. This is since calling to Tawheed and to the methodology of the Salaf will not bring them to have harmony with the Jews and Christians, and with the Raafidees and the people of innovation and desires that are astray and leading others astray. Their source principle is Hasan Al-Bannaa's famous statement.

Dr. Hassaan Al-Hatahoot said: "And from the teachings of professor Al-Bannaa, which we constantly repeat without ever growing tired of it, is his famous remark, which continues to live to this very day: **'We will implement together what we agree on and overlook one another in what we disagree on.'**" [The aforementioned book (pg. 190)] This comment, in its general sense, clearly and openly contradicts the principle of *al-Walaa wal-Baraa* (Loyalty and Disloyalty), as well as loving for the sake of Allaah and hating for the sake of Allaah. Its origin comes from a principle of the owner of the well-known magazine "*al-Manaar*", which the Ikhwaan-ul-Muslimeen adopted because it conformed to their desires.

*Its vain desire came to me before I knew what the desire was
So it met with a bewitched heart and remained settled there*

I will not go into furnishing more quotes from the Ikhwaan-ul-Muslimeen since the above should be sufficient for a person with intellect.

divided into various methodologies, they won't be able to stand before their enemies.

[50] **Question:** What is Salafiyyah, and is it obligatory to follow and adhere to this methodology?

[50] **Answer:** Salafiyyah means following the way and methodology of the Salaf, which consists of: the Companions (Sahaabah), the Successors (Taabi'een), and the virtuous generations, in matters of Creed, Understanding and Etiquettes. A Muslim is required to follow this methodology.¹⁰³ Allaah says:

وَالسَّابِقُونَ الْأَوَّلُونَ مِنَ الْمُهَاجِرِينَ وَالْأَنْصَارِ
وَالَّذِينَ اتَّبَعُوهُمْ بِإِحْسَانٍ رَضِيَ اللَّهُ عَنْهُمْ وَرَضُوا عَنْهُ

“And the first to embrace Islaam from the Muhaajireen (those who migrated from Makkah to Madeenah) and the Ansaar (the citizens of Madeenah who helped the Muhaajiroon), and also those who followed them exactly (in Faith), Allaah is pleased with them and they are pleased with Him.” [Surah At-Tawbah: 100]

¹⁰³ Salafiyyah is not a group from amongst the various groups and parties, as some people think and claim. Rather, it is an ascription to the Salaf as-Saaliḥ, and it is the following of their methodology, as the Shaikh, may Allaah preserve him, has explained. This is since they, i.e. the Companions, are just as Ibn Mas'ood ؓ described them when he said: **“Whoever wants to follow a way, then let him follow the way of those who have passed away, for indeed a living person is not safe from *fitnah*. Those (being referred to) are the Companions of Allaah's Messenger ﷺ. They have the most righteous hearts, the most profound knowledge, and the least constraint amongst all the people.”** [Jaami' Bayaan-ul-'Ilm wa Fadlihi (pg. 419), Mishkaat-ul-Masaabeeh (1/67, no. 193) and al-Hilyah (1/305) from Ibn 'Umar] Refer to the footnote under Question 13 for a clear explanation of what Salafiyyah is as there is no need to repeat it here.

And Allaah says:

وَالَّذِينَ جَاءُوا مِنْ بَعْدِهِمْ يَقُولُونَ رَبَّنَا اغْفِرْ لَنَا وَلِإِخْوَانِنَا
الَّذِينَ سَبَقُونَا بِالْإِيمَانِ وَلَا تَجْعَلْ فِي قُلُوبِنَا غِلًّا لِلَّذِينَ آمَنُوا

“And those who came after them say: O our Lord, forgive us and our brothers who preceded us in Faith. And put not in our hearts any hatred for those who believe.” [Surah Al-Hashr: 10]

The Prophet ﷺ said: **“Stick to my Sunnah and the Sunnah of the rightly-guided Khaleefahs that (come) after me. Hold onto it and bite onto it with your molar teeth. And beware of newly invented matters, for indeed every newly-invented matter is an innovation and every innovation is a misguidance.”** ¹⁰⁴

[51] Question: If someone around us opposes the principles of Salafiyah and aids the other methodologies by praising their founders and ideologists, is it obligatory to ascribe him to them so that the people can be warned and not deceived by him and his methodology?

[51] Answer: Whoever opposes the methodology of the Salaf and praises the methodologies that are in opposition to it, such as by praising their followers, is to be considered as being one of the adherents of these deviant methodologies. It is an obligation to call him (to the truth) and to advise him. If he returns to the truth (then that is good), but if not then he should be abandoned and boycotted.

I don't think that in this land (i.e. Saudi Arabia), which has been established upon Tawheed and the Methodology of the Salaf, there can be found one who does this, Allaah willing. However, there can be

¹⁰⁴ **Saheeh:** An authentic hadeeth, based on all its paths of narration, reported by Ahmad (4/126), At-Tirmidhee (2676), Al-Haakim (1/96), and Al-Baghawee in *Sharh-us-Sunnah* (1/105, no. 102)

found some who hold good thoughts for some of the members of these deviant ways, while not knowing the reality of what (deviance) they are upon. And if the truth is clarified to him in a proper manner, he would surely accept it, by Allaah's Leave.

So I advise you not to be hasty when it comes to judging people, accusing them of being deviant, and warning against them.¹⁰⁵

[52] Question: Can there be found in the field of Da'wah, particularly here in Saudi Arabia, methodologies that are in opposition to the Methodology of the Salaf? How should we deal and interact with these methodologies and those who call to them?

[52] Answer: There cannot be found amongst us, all praise be to Allaah, in this land of Saudi Arabia, methodologies that oppose the Methodology of the Salaf. All of it is a Salafi land. However, there can be found in it some people who entered the country and not from its

¹⁰⁵ Shaikh-ul-Islaam Ibn Taimiyyah, may Allaah have mercy on him, said: "Whoever has good thoughts about them and claims that he is not aware of their condition should be informed about their condition. So if (after being explained their condition) he doesn't abstain from them and show opposition to them, then he is to be placed with them and put amongst their ranks. As for whoever says that in their speech there is an interpretation that coincides with the Sharee'ah, then he is from their heads and their leaders. This is since if he were smart, he would know for himself the lie that he is saying." [*Majmoo'ul-Fataawaa*: 2/133]

Shaikh Bakr Abu Zaid said: "So whoever supports an innovator by glorifying him or magnifying his books and distributes them amongst the Muslims, being inspired by him and his writings, and spreads the innovations and misguidance they contain, and doesn't expose the deviation and opposition in Creed that this individual has – whoever does this is an extremist in this matter and it is obligatory to cut off his evil so that it doesn't pass onto the Muslims." [From the book "Boycotting the Innovator" (pg. 48)]

inhabitants who carry deviant ideologies.¹⁰⁶ They are the ones who have affected some of the youth of this country, as a result of their good thoughts for them and being unaware of the condition of these individuals.

This is why we advise our children to beware of these individuals and their likes and not to give their trust to every newcomer when they do not know what his creed or methodology is, not to mention his level of knowledge or who he took knowledge from, since: "One who lacks something cannot give it."

[53] Question: Is warning against deviant methodologies and their callers considered splitting the Muslims and dividing their ranks?

[53] Answer: Warning against the methodologies that oppose the Methodology of the Salaf is considered uniting the Muslims and not dividing them. This is since it is these deviant methodologies that oppose¹⁰⁷ the Methodology of the Salaf that split the ranks of the Muslims.

¹⁰⁶ Such as Muhammad Suroor bin Naayif Zayn-ul-'Aabideen, who used to live in the district of Qaseem where he laid and hatched his eggs, as well as Al-Ghazaalee and 'Abdur-Raheem At-Tahhaan in the district of 'Usayr, not to mention others. And their counterparts from amongst the leaders and members of the Ikhwaan-ul-Muslimeen are still present, those whom this government of Saudi Arabia, may Allaah grant it every goodness, showed kindness to, and who in turn behaved evilly towards it with their (deviant) ideologies, beliefs and verdicts that have confused some of the youth. We ask Allaah to guide him and us to have steadfastness upon the Methodology of the Salaf as-Saalih, ameen. This is from the perspective of sincerely advising the Muslims so that they could be warned about them and not fooled by their speeches and writings.

¹⁰⁷ The Sunnah, establishing the Sunnah, and calling, are not and will never be, on any day, the cause for the division of Muslims. Likewise, warning against innovation and desires, and their proponents, is also not a cause for the division of Muslims.

Ever since the views that oppose the Methodology of the Salaf appeared after the first (three) virtuous generations, the scholars have not ceased to warn against them and clarify their falsehood. There are hundreds of books written by them showing the proof for that. And they did not consider this to be splitting the ranks of the Muslims.

On the contrary, this is sincerity to the Muslims as it preserves their unity upon the truth and rejects the deviant methodologies that divide them and make them into sects and groups.

[54] Question: Some people, may Allaah guide them, sanctify certain individuals and cling fanatically onto their views. What is your advice to them?

[54] Answer: It is obligatory to follow the truth whoever it is with,¹⁰⁸ and not to follow individuals that oppose the truth.¹⁰⁹

Rather, all of these things only bring about unity and harmony. The proof for this is the Prophet's ﷺ warning to his Companions, and this speech applies to all of his ummah, about the Khawaarij in a famous hadeeth mentioned previously in this book.

In fact, remaining silent about innovations and desires, and not speaking against the methodologies that oppose the methodology of the Salaf because of the claims: "Do not backbite the scholars" or "The flesh of the scholars is poisonous" or "Do not confuse the people" or "Do not divide the Muslims, instead let us unite against our arch-enemies", as well as whatever resembles that, which are **"statements of truth by which falsehood is intended"**, this is the cause for division amongst the Muslims. Furthermore, these individuals (i.e. the innovators), in reality, are our true arch-enemies, since an internal enemy is more dangerous to us than an external one.

¹⁰⁸ Al-Awzaa'ee said: "We move with the Sunnah wherever it goes." [Reported by Al-Laalikaa'ee (1/64, no. 47)]

¹⁰⁹ Zakariyaa bin Yahyaa As-Sabeeh reported: "I heard a man say to Abu Bakr bin 'Ayyaash: 'O Abu Bakr, who is the Sunnee?' He said: 'He is the one who when

Imaam Ahmad, may Allaah have mercy on him, said: "I am amazed by a people who know the chain of narration (of a hadeeth) and its authenticity yet go by the opinion of Sufyaan."¹¹⁰

And Allaah, the Most High, says:

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

"So let those who oppose his Command (i.e. Sunnah) be warned, lest some *fitnah* (trial) should befall them or a painful punishment be inflicted on them." [Surah An-Noor: 63]

Ibn 'Abbaas ؓ said: **"It is imminent that rocks will descend upon you from the sky. I say 'Allaah said' and you say 'Abu Bakr and 'Umar said!'"**¹¹¹

So if this warning and threat is with regard to following the most virtuous of people after the prophets without proof, then how much more so for following "one who is neither here nor there" (i.e. a nobody), such as those who are not known to have knowledge or virtue but yet are just proficient in rambling speech?

desires are mentioned, he doesn't show fanatical attachment to any of them."
[Reported by Al-Laalikaa'ee (1/65, no. 53)]

¹¹⁰ See *Fath-ul-Majeed*, the explanation of *Kitaab-ut-Tawheed* (386)

¹¹¹ This narration was mentioned by Shaikh-ul-Islaam Muhammad bin 'Abdil-Wahhaab, with this wording, in his book "*Kitaab-ut-Tawheed*" under the chapter: **"Whoever obeys the scholars and rulers in prohibiting what Allaah has made permissible."** It also occurs in the *Musnad* of Imaam Ahmad (1/337) with the wording: **"I foresee that they will be destroyed, I say: 'The Prophet ﷺ said' and they say: 'Abu Bakr and 'Umar forbade it!'"** Ahmad Shaakir authenticated its chain of narration (no. 3121).

[55] Question: The Salaf have mentioned the story-tellers (*qassaas*) in the past and condemned them. What is their method and what should our stance be towards them?

[55] Answer: The Salaf, may Allaah have mercy on them, warned against story-tellers¹¹² since for the most part their intention was to affect people

¹¹² The righteous predecessors (Salaf as-Saalih) were the strictest of people in condemning and hating the storytellers. Abu Idrees Al-Khawlaanee said: "That I see a fire being kindled within the masjid is more beloved to me than if I were to see a storyteller within the masjid telling a story." [*al-Hawaadith wal-Bid'a* of At-Tartooshee (109)] Maalik said: "I indeed hate that stories be told within the masjid." Maalik also said: "I do not hold that they should be sat with. And indeed storytelling is surely an innovation." Saalim said: "Ibn 'Umar would remove himself from the masjid, saying: 'Nothing brought me out (from the masjid) except the voice of this storyteller of yours.'" [*al-Hawaadith wal-Bid'a*]

I say: This is because for the most part, they preoccupy the people from learning beneficial knowledge. It was once said to Ibn Sireen: "Why don't you tell stories to your brothers?" He replied: "It is said: 'No one speaks about people except for a leader, an official (commissioned by the leader), or a simpleton.' I am neither a leader nor a commissioned official, and I would hate to be the third'" [*al-Hawaadith wal-Bid'a*: 111] Damrah said: "I said to Sufyaan Ath-Thawree: 'Should we turn our faces towards the storyteller?' He said: 'Turn your backs to innovations.'"

And when Sulaymaan bin Mihraan Al-A'amash entered Basrah, he looked at a storyteller telling tales in the masjid, saying: 'Al-A'amash narrated to us from Abu Ishaq...and Al-A'amash narrated to us from Abu Waa'il...' So Al-A'amash moved into the middle of the gathering, raised his arms and began to pluck the hairs from his armpits. So the storyteller said: 'O shaikh! Aren't you ashamed? We are talking about knowledge and you do this?' So Al-A'amash said: 'What I am doing is better than what you are doing!' So he said: 'How is that?' He replied: 'Because I am implementing a Sunnah (act) while you are involved in lies. I am Al-A'amash and I have not narrated to you anything that you're saying!!!' When the people heard what Al-A'amash said, they turned away from the storyteller and instead gathered around

by telling them stories and tales that were not authentic. They did not rely on valid proofs¹¹³ nor did they have any concern for teaching people the laws of their Religion and matters of Creed. This was due to the fact that they lacked knowledge.¹¹⁴

him, saying: ‘Narrate hadeeth to us, O Abu Muhammad!’” [Refer to the book *al-Hawaadith wal-Bid’a*: 111-112]

The narrations concerning this topic are many, such that if I were to go into quoting them, the issue would be prolonged. Therefore, refer to the book “*al-Mudhakkir wat-Tadhkeer wadh-Dhikr*” of Ibn Abee ‘Aasim, the book “*al-Qassaas wal-Mudhakkireen*” of Ibn Al-Jawzee, the book “*Tahdheer-ul-Khawaas min Akaadheeb-il-Qassaas*” of As-Suyootee, the book “*Taareekh-ul-Qassaas*” of As-Sabaagh and others.

¹¹³ Imaam Ahmad bin Hanbal said: “The most dishonest of people are the storytellers and the beggars. How needy the people are of an honest storyteller, since they remind the people about death and the punishment of the grave.” [*al-Hawaadith wal-Bid’a* of At-Tartooshee: 112]

¹¹⁴ Doctor Muhammad As-Sabbaagh said in his book “*Taareekh-ul-Qassaas*” quoting from the person who verified the book “*al-Mudhakkir wat-Tadhkeer wadh-Dhikr*” (pg. 30, with slight abridgement): “A person may think that the corruption of storytellers does not exist nowadays, and that it is strictly a historical matter, which has no connection to the way of life and the people of today. This is an incorrect thought that is far from the truth since these storytellers unfortunately still exist today under different names, spreading their evil throughout the world. If these deceitful and severe liars appeared in the past under the names “storytellers” then indeed they have appeared in our time under the names “Caller”, “Instructor”, “Educator”, “Professor”, “Author”, “Thinker”, and many other high-pitched titles. It is clear that showing courtesy in the wrong place assists in delaying the exposition of the reality of these individuals. So many people continue to be unaware of the true nature of these individuals and mix these ignoramus with the true and earnest callers to Allaah.”

He went on to say: “Some of these modern-day storytellers conceal themselves under the slogan of the ‘Da’wah (calling to Allaah)’ and ‘In the Path of Allaah.’ And how many of them there are in this time of ours! You can barely find a country except that they have settled in it, propagating their lies and innovations throughout it to the common folk. Predominantly, their speech nowadays lies in telling stories, presenting absurd proverbs, which by the way, each one of them strives to memorize as if they were ayaat and ahaadeeth (!), delving into *fadaa’il* (virtues of actions), and abstemiousness (*zuhd*), but without an upright foundation. This is to the point that you can find amongst them those who distort the texts of the Qur’aan and Sunnah from their true meanings, to support the falsehood that they propagate.”

He continues: “And from amongst them is he who encourages the people to have abstemiousness (*zuhd*) and to perform the night prayer (*qiyaam-ul-layl*), which are good things, but yet he doesn’t explain to them the goal behind that. So it may be that a man repents from committing sins and then devotes his time to a gravesite with innovations and false notions taking over his heart. Or it could be that they instill in him love for going out on excursions from region to region, or traveling from one country to another. They hold that traveling for the sake of calling people to their methodology is a biding obligation on every individual amongst them, until he purifies himself and cleanses his heart from vain desires, according to their claim! So they confide in *tawaakul* (over-reliance and indifference), not *tawkkul* (reliance in Allaah), and abandon seeking the means of sustenance (due to this indifference). How many of them are there that leave their families behind without anything or anyone to care for their needs and obligations? Rather, how many among them have had their families corrupted because of this!? You will not find anyone amongst them that guides people to the Oneness (Tawheed) of Allaah and to singling Him out in all acts of worship and to abandon Shirk (ascribing partners to Allaah in worship) and warn against it and those who call to it. This is because these things are not regarded as the foundations of their call and methodology. This is the state of the majority of modern-day storytellers.”

I say: This can be applied to the Tableeghi sect today. Woe to you if you speak to them about Tawheed and about avoiding Shirk and innovations!

Beneficial Answers to Questions on Innovated Methodologies

Those who resemble them in our present time are the Jamaa'at-ut-Tableegh with their well-known methodology and their mysticism and superstitions. They rely mostly on texts containing threats of punishment (for sins) in order to make people lose hope in Allaah's mercy.

[56] Question: Noble Shaikh, you and your brothers from among the scholars in this country are Salafis, all praise be to Allaah. And your method of advising the rulers is based on the Religion, as has been

He goes on: "And there are other groups that are no less harmful and dangerous, that don the garment of preaching and calling to Allaah. So many of them are allowed to ascend the *mimbars* (on Friday), and conferences and gatherings are scheduled for them. Their practices only consist of screaming, instilling fear, telling stories that would be spewed out by sound ears, using and quoting ayaat improperly, mentioning fabricated and weak ahaadeeth, and filling the gatherings with fairy tales, stories from the tribe of Israa'eel, and dreams, not to mention using these to derive rulings." I say: This can be applied to the Sufis. And do not ask about the Sufis!!

He goes on: "And amongst them is he who embarks on calling to Allaah by way of organizing theatrical plays, rather, 'Islamic' – as they claim – *anaasheed* and classical poetry, which contradict the Sunnah! There are no such things as plays and *anaasheed* in Islaam! Do not be fooled by the fact that people attach the word 'Islamic' to them, for they have all been adopted from the west, the Rawaafid, and the Sufis who have strayed from the Sunnah and its people. And we ask Allaah to aid us!"

I say: This description applies to the Ikhwaan-ul-Muslimeen, the supporters of Hasan Al-Bannaa. There is no harm in speaking against the Ikhwaan-ul-Muslimeen and their actions.

Then he said: "And in spite of all this, you can find some people of knowledge who remain silent about them. Rather, some of them are even courteous towards them with respect to their falsehood. This is from the greatest factors that assist in spreading and disseminating their false call amongst the common folk." [End of the words of our noble brother, Khaalid Ar-Radaadee, verifier of the book "*al-Mudhakkir wat-Tadhkeer wadh-Dhikr*" (pg. 30-31)]

Beneficial Answers to Questions on Innovated Methodologies

clarified by Allaah's Messenger. And we do not purify anyone before Allaah. However, there are those who blame you for not outwardly repelling the errors that transpire. And others make excuses for you saying that you are under pressure from the government. Do you have any explanatory words of advice for these people?

[56] Answer: There is no doubt that the leaders are like any other human being. They are not free from error and require being advised.¹¹⁵ However, discussing their errors in public gatherings or while upon the *minbar*¹¹⁶ is considered to be one of the prohibited forms of backbiting. It is an evil worse than the evil that may occur from the leaders, since it is backbiting and may harvest *fitnah* and division, not to mention affect the course of Da'wah.¹¹⁷

So the obligation is to convey the advice to them through secure and reliable means and not by openly pronouncing and propagating it. As for attacking the scholars of this country by saying that they do not advise the rulers or that they are suppressed under their command,¹¹⁸

¹¹⁵ Ibn Abee 'Aasim said in his book *as-Sunnah* (2/502): "What is required from the subjects with regard to sincere advice for the rulers." And he mentioned several ahaadeeth about this, amongst which is the hadeeth of Zayd bin Thaabit ؓ who narrated that the Messenger of Allaah ﷺ said: **"There are three things that should not be removed from a Muslim's heart: (1) Doing deeds purely for the sake of Allaah, (2) advising the rulers, and (3) adhering to the Jamaa'ah (unified body of Muslims)."** Al-Albaanee said: "Its chain of narration is authentic."

¹¹⁶ As done by those who don't understand the Religion and call to fitnah...

¹¹⁷ And likewise, it leads to a lack of hearing and obeying (the rulers) in matters of good, and to bloodshed, as occurred when 'Uthmaan ؓ was killed due to the public revilement, which the Khawaarij brought about, may Allaah give them what they deserve!

¹¹⁸ There is also another type of criticism against the scholars that we often hear from the Haddaadi Sect, which is an ascription to Mahmood Al-Haddaad, a former resident of Madeenah. He started out by providing referencing and verification for some books but camouflaged himself to the simple-minded people as he slowly opened the “buttons of his garment” until eventually his navel showed. This group first appeared by manifesting their criticism and exposition of Al-Haafidh Ibn Hajr Al-‘Asqalaanee and An-Nawawee in their gatherings. They called the people to publicly label these scholars as innovators, thereafter using this as a meter to test the people with. As for the one who disagreed with them, he was also thrown into the ranks of the innovators.

This condition eventually took them to the point of disparaging the great scholars Ibn Baaz, Al-Fawzaan, Al-Luhaydaan, Al-Albaanee and others! This was such that one of them would read the book *as-Sunnah* (in order to memorize it) in front of Ibn Baaz for a period of time during the summer in Taa’if and then he abandoned it. When he was asked about it, he replied: “I was just reading it in front of him to establish the proof against him!!!” What proof does this inexperienced fool intend to establish against this overwhelming source of knowledge and firm mountain (i.e. Ibn Baaz)? May Allaah indeed disgrace the people of innovation and desires!

As for their leader, Mahmood Al-Haddaad, he condemns anyone that advises people to read the book *al-‘Aqeedat-ut-Tahaawiyyah*, saying: “Many of the modern-day Ahlus-Sunnah have grown accustomed to recommending the book *al-‘Aqeedat-ut-Tahaawiyyah* as well as its explanation!!!” The great scholar, Ibn Baaz, is one of those who recommend this book. In fact, he even teaches it in his classes in the masjid. Al-Haddaad also condemns Shaikh Al-Albaanee for his referencing and grading of this book without making any notes of caution against it. See page 90 of his book “The Creed of Ibn Abee Haatim and Abu Zur’ah.”

I say: May Allaah disgrace the people of innovation! They accept what supports them and abandon what is against them, for indeed Al-Haddaad contradicts himself. And this is the Grace of Allaah – that He exposes these people – since he has provided a referencing for the book *Ihyaa ‘Uloom-ud-Deen*. And everyone knows the great calamities found in this book. But in spite of this, he provided no notes of caution or commentary, nor did he clarify or correct the destructive areas within it.

So what contradiction is there greater than this?! What a difference there is between the two afore-mentioned authors (i.e. Al-Albaanee and Al-Haddaad)! Furthermore, those of his followers who attack the scholars, only base their actions on the groundwork of their master himself, for he degrades Shaikh-ul-Islaam Ibn Taimiyyah and describes him as taking the issue of *Irjaa* lightly. He says: "Ibn Taimiyyah, may Allaah have mercy on him, says in his book *al-Eemaan* that *Irjaa* is a linguistic innovation." Then Al-Haddaad goes on to explain this statement himself, saying: "He means by this that it is not an ideological innovation! And this is belittling its significance." [Refer to his book "The Creed of Ibn Abee Haatim and Abu Zur'ah, the Raazees" (pg. 89-90)]

We are not trying to expose his faults by stating this, rather we are only doing this to expose his condition and manifest his reality so as to awaken those who have been fooled by him and his likes. If this is not so, then where were these people with regard to these matters – the acts of labeling Ibn Hajr, An-Nawawee, Ibn Hazm, Ash-Shawkaanee, Al-Albaanee, and others as innovators and not asking Allaah's mercy for them – before Al-Haddaad came to them and before they knew him?!

From the contradictions of Mahmood Al-Haddaad is that he does not hold or permit that the books of innovators be read or even looked at. This is correct, however, there is a difference between a person that calls to innovation whilst being arrogant towards the truth and a person that falls into innovation due to some *Ijtihad* (scholarly deduction) and *Ta'weel* (misinterpretation) yet supports the Sunnah, taking it as his way, and serving the Qur'aan and Sunnah truthfully. Al-Haddaad said: "A person cannot be from Ahlus-Sunnah until he refrains from looking into innovations, the places where they are found, their evidences and the books of their advocates." ["The Creed of Ibn Abee Haatim and Abu Zur'ah, the Raazees": pg. 105] This is the speech of Al-Haddaad. And we have already presented how he condemns the one who recommends the book *al-'Aqeedat-ut-Tahaawiyyah* and condemns Al-Albaanee for his checking of the ahaadeeth in this book. But yet he doesn't condemn himself for his abridgement of "*Sayd-ul-Khaatir*" (Capturing Thoughts) of Ibn Al-Jawzee! We can note two observations against the methodology of Al-Haddaad from this, which are:

First: How can he permit and allow himself to read the books of Ibn Al-Jawzee when he says about him that: “He was a staunch Jahmee” in the introduction of the book “*al-Muqtanaa-ul- 'Aatir*”, which is an abridgement of “*Sayd-ul-Khaatir*?”

يَا أَيُّهَا الَّذِينَ آمَنُوا لِمَ تَقُولُونَ مَا لَا تَفْعَلُونَ . كَبِيرَ مَعْتَبًا عِنْدَ اللَّهِ أَنْ تَقُولُوا مَا لَا تَفْعَلُونَ

“O you who believe, why do you say that which you don’t do? The worst sin in the sight of Allaah is to say that which you don’t do.” [Surah As-Saff: 2-3]

أَتَأْمُرُونَ النَّاسَ بِالْبِرِّ وَتَنْسَوْنَ أَنْفُسَكُمْ وَأَنْتُمْ تَتْلُونَ الْكِتَابَ أَفَلَا تَعْقِلُونَ

“Will you command the people to have righteousness but yet forget it yourselves, while you recite the Book? Have you then no sense?” [Surah Al-Baqarah: 44]

Second: The book *Sayd-ul-Khaatir* is from the worst of books. It is one of the books that needs to be cautioned against and which the people, both distinguished and common, need to be warned about. So how can you devote your attention to it, O Mahmood, wasting your time, and deceiving the people about this book with this act of yours, when you are the one whom it is widely known about – and I wish it were so – that warns against the books of innovation and innovators?!?! This is such that if a deluded person sees this book with your name on it, he will accept it wholeheartedly and think that everything in it is reliable, in terms of Sunnah and Creed, even though in reality, the book, from its beginning to end, just consists of capturing thoughts (*sayd khaatir*), a book properly named for itself. There cannot be found any “Allaah said”, “His Messenger said” or the “Companions said” in it.

Al-Haddaad and his cohorts do not believe that one should ask Allaah to bestow mercy on Imaam Ibn Hajr and Imaam An-Nawawee, may Allaah have mercy on them, and those like them. So he condemns anyone who mentions one of these Imaams’ names and then says “*rahimahullaah*” (i.e. May Allaah have mercy on him) after that. In his book “The Creed of Abu Haatim’ (pg. 106), he said: “...to the point that the ‘Sunni’, or so he claims, applies the term ‘Imaam’ to the leaders of the people of innovation, quickly following that up by saying *rahimahullaah!!!*”

The tongue of this man, as well as those of his followers, flows with disparagement, vilification and contempt for the scholars. He even went on to call 'Alee Ibn-ul-Hasan Al-'Asaakir a "staunch Jahmee." [Refer to his verification of the book "*al-Jaami' fil-Hath 'alaa Hifdh-il-'Ilm*": pg. 212]

I say truthfully that Al-Haddaad, with his belittlement of Ahlus-Sunnah and his arrogance towards them, such as Ibn Baaz, Al-'Uthaimen, Al-Fawzaan and others who recommend the book *al-'Aqeedat-ut-Tahaawiyyah* and its explanation, and with his defamation of Al-Albaanee for checking it, and his disparagement of Shaikh-ul-Islaam Ibn Taimiyyah – all of this (supposedly) stems from his intense concern, as he claims, for the Creed of the Muslims, such that no deviation should enter it!! SubhaanAllaah!!

Ahlu-Sunnah, the adherents of pure Tawheed, are not safe from him yet the people of innovation, Shirk, and superstitions are safe from him. Is this concern for the creed of the Muslims something that the distinguished Imaams did not have?! The Ikhwaan-ul-Muslimeen who traverse throughout the Egyptian regions, causing havoc in the land, are safe from him. We have not seen or heard him speaking out against them in any book or magazine, not even one page. He did not condemn them at all throughout the length of his residency in Egypt or when he was far away from them, in the sacred lands, where he was secure from any of their evil befalling him, if he feared that they would unleash the least bit of danger against him.

Even the grave-worshippers are free from him, as the tombs and shrines are widely spread throughout his country. And the circumambulating and touching of the graves, seeking blessings from them, occurred right before his very eyes and ears, not to mention seeking help from the *awliyaa* (deceased righteous people), as they claim. Neither he nor his followers condemned these acts! The Sufis and proponents of the Prophet's Birthday are safe from him. The Takfeeri group and the Khawaarij are safe from him. The Tableeghi Sect is safe from him, and so on and so forth. He remains quiet about everyone! Would it not suffice him to remain silent and withhold his tongue from the followers of the Sunnah, those who call to it and defend it and who are the ones who warn against Shirk, innovations, and sins, and caution against the people of innovation and desires.

Beneficial Answers to Questions on Innovated Methodologies

then this is a method used by those who seek to cause divisions between the scholars and the youth and society, which will then facilitate the ability of these troublemakers to cause evil. This is because when someone thinks bad thoughts about the scholars, he will lose trust in them, and the opportunity will present itself for those with evil intentions to spread their poison.

I believe that this way of thinking is a plot that has infiltrated this country and its inhabitants by way of foreign elements. So the Muslims must beware of it.

[57] Question: What is your advice for the one who says that this country wages war against the Religion and restricts the callers?

[57] Answer: Ever since the Saudi State was formed, it has supported the Religion and its adherents. It was not established except upon this foundation. As for the efforts it makes today, such as aiding Muslims everywhere whether through monetary assistance or by building Islamic centers and mosques or by sending out callers, printing books, at the head of which is the Noble Qur'aan, opening educational institutes and religious colleges, running the land according to the Islamic Law, or setting up an independent agency for commanding good and forbidding evil in every country, all of this is clear proof that it supports Islaam and its adherents.

So based on all that was mentioned previously, we say that this man does not defend and protect the Sunnah, rather all he has is vain desires and love for fame. I would like to mention here a statement from the great scholar, the Muhaddith, Naasir-ud-Deen Al-Albaanee, which I would often hear from him: "Love for fame will break one's back."

Beneficial Answers to Questions on Innovated Methodologies

Rather, it is a thorn in the throat of the hypocrites and the people of evil and division. Allaah will indeed aid His Religion even though the disbelievers and deviants may hate it.¹¹⁹

We are not saying that this state is perfect in every aspect, and that it doesn't have mistakes. Errors occur from everyone. We ask Allaah to assist us in rectifying our errors. If the person who made such a statement were to look at himself, he would find such errors that would make his tongue speak less about others and make him feel ashamed to even look at people.

[58] Question: Do you have any words of advice for giving the Sunnah and its followers importance, in terms of learning it and acting on it, as well as having hatred for innovation and its proponents?

¹¹⁹ From the blessings Allaah has bestowed on us, is that there cannot be found any tomb or shrine that is worshipped or devoted to apart from Allaah here, as is the condition in other countries besides Saudi Arabia. Also, this country has opened centers for propagation and guidance throughout its regions, as well as started gatherings for the memorization of the noble Qur'aan in the houses of Allaah. So one should not overlook these efforts and chase after the faults. As for describing this Saudi state as being one that constricts the limits of the callers, then yes!! It does constrict the callers – the callers to misguidance and those who oppose the methodology of the Salaf As-Saalih, that is! So may Allaah reward it, on our behalf and on behalf of Islaam, with every good.

From the obligations of the leader is that he must not permit anyone to “preach what he doesn't know.” If this is not so, then the beliefs will become corrupted due to the various methodologies and movements. So these are callers to Sufism, and those are callers to the Raafidee beliefs. These are callers to Tableegh and those are callers to the Ikhwaan-ul-Muslimeen. These are callers to politics and those are callers to Takfeer, and so on and so forth. If he were to grant permission to these individuals and those individuals, what would become of this country?? We ask Allaah to save and protect us!

[58] **Answer:** That which we counsel ourselves and our brothers with is: Taqwaa (Fear and Dutifulness) of Allaah,¹²⁰ adhering to the Way of the Salaf, warning against innovations and innovators, having concern for studying the correct creed and what opposes it, and taking from the scholars who are trustworthy in their knowledge and creed.

¹²⁰ This is Allaah's instruction for all people, as He says:

وَلَقَدْ وَصَّيْنَا الَّذِينَ أُوتُوا الْكِتَابَ مِنْ قَبْلِكُمْ وَإِيَّاكُمْ أَنْ اتَّقُوا اللَّهَ

“And We have advised the people who were given the Scripture before you, and to you (O Muslims) that you all have Taqwaa (fear and dutifulness) of Allaah.”
[Surah An-Nisaa: 131]

He also commanded His Prophet ﷺ with this, saying:

يَا أَيُّهَا النَّبِيُّ اتَّقِ اللَّهَ

“O Prophet, have Taqwaa of Allaah!” [Surah Al-Ahzaab: 1]

He also commanded the believers with this, saying:

يَا أَيُّهَا الَّذِينَ آمَنُوا اتَّقُوا اللَّهَ وَآمِنُوا بِرَسُولِهِ

“O you who believe, fear Allaah (Taqwaa) and have faith in His Messenger.”
[Surah Al-Hadeed: 28]

And He commanded all people with it, saying:

يَا أَيُّهَا النَّاسُ اتَّقُوا رَبَّكُمُ الَّذِي خَلَقَكُمْ

“O people, fear your Lord (i.e. Taqwaa) who created you.” [Surah An-Nisaa: 1]

I also advise them to beware of the callers of evil, who mix the truth with falsehood and conceal the truth even though they know it,¹²¹ or the ignoramuses who call to the truth whilst not possessing any knowledge of it,¹²² since they will cause more harm than good.¹²³ And with Allaah lies the success.

[59] Question: I read the introduction of a book called *al-Muqtanaa al-'Aatir* written by a contemporary author who claims that it is a verification of the book *Sayd-ul-Khaatir* of Imaam Ibn Al-Jawzee, may Allaah have mercy on him. In his introduction of this book, I read some phrases in which he talks about Ibn Al-Jawzee saying that: "He was a staunch Jahmee" and about Adh-Dhahabee: "This is vile recklessness from Adh-Dhahabee." What is your view on these statements?

[59] Answer: Yes, Imaam Ibn Al-Jawzee, may Allaah have mercy on him, had errors no doubt. This book of his, *Sayd-ul-Khaatir*, has many errors in Creed in it, particularly on the subject of Allaah's Attributes, which was influenced by the view of those who make *ta'weel* (distorted interpretation) of the Attributes. There is no doubt about this. However, he was a noble Imaam, a Muhaddith, a Faqeeh, a Mufasssir and an expert in the Islamic Sciences.

¹²¹ This is the characteristic of the Jews, may Allaah protect us from it, for they were aware of the truth and they knew that Muhammad was a prophet sent by Allaah, but in spite of this, they rejected him. So they are **"those who have earned Allaah's Anger."** [Surah Al-Faatihah: 7]

¹²² This is the characteristic of the Christians, those who worship Allaah without any guidance, evidences, or knowledge. So they are **"those who went astray."** [Surah Al-Faatihah: 7]

¹²³ 'Umar bin 'Abdil-'Azeez, may Allaah have mercy on him, said: "Whoever does a deed that is not based on knowledge, what he destroys is greater than what he rectifies." [*Jaami' Bayaan-ul-'Ilm wa Fadlihi* (54)]

Regardless, he has errors in his books, amongst which is this book *Sayd-ul-Khaatir*. There are words in this book that are not good regarding Allaah's Attributes and misinterpreting them. However, he is not considered a Jahmee. We hope that Allaah will forgive and pardon him, and at the same time we avoid these errors and do not accept them, whether they come from Ibn Al-Jawzee or anyone else.

The same goes for Imaam Adh-Dhahabee, may Allaah have mercy on him. He was a noble scholar from the students of Shaikh-ul-Islaam Ibn Taimiyyah, but he was not free from error.

[60] Question: What is the ruling on someone who loves a scholar or a caller and says: "I love him very much", "I don't want to hear about anyone refuting him" and "I will take his words even if they oppose the proof because this Shaikh is more aware of the proof than we are."

[60] Answer: This is *ta'assub* (fanaticism), which is detested and condemned, and it is not permissible. ¹²⁴

¹²⁴ Muhammad Sultaan Al-Khujandee, author of the book "Is a Muslim required to follow a specific *madh-hab* from the four *madhaahib*?" quoted 'Alee Al-Qaaree Al-Hanafee as saying: "Noone in this ummah is obligated to be a Hanafee, Maalikee, Shaafi'ee or Hanbalee. Rather, it is an obligation on every individual, if he is not a scholar, to ask one of the people of knowledge, and the four Imaams are among the people of knowledge. This is why it is said: 'Whoever follows a scholar will meet Allaah in safety.' Every person that is responsible for his actions is obligated to follow the chief of all prophets, our leader, Muhammad." [Refer to Saleem Al-Hilaa'ee's verification of the book (pg. 58)]

I say: Something with a close meaning to this has been stated by Shaikh-ul-Islaam Ibn Taimiyyah. Refer to it in the footnote under page 25 of this book. Imaam Ash-Shaafi'ee said: "The Muslims have unanimously agreed that whoever has the Sunnah of Allaah's Messenger ﷺ clarified to him, it is not lawful for him to abandon it in exchange for the opinion of anyone else." [See *I'alaam-ul-Muwaqqi'een* of Ibn Al-Qayyim (1/7)]

We love the scholars, all praise be to Allaah, and we love those who call to the way of Allaah. However, if one of them errs in an issue, we must clarify the truth with regard to this issue, based upon evidence. And this does not detract from the love or status held for the one being refuted.

Imaam Maalik, may Allaah have mercy on him, said: **“There is none of us, except that he can refute or be refuted, except for the one buried in this grave”**¹²⁵ – meaning Allaah’s Messenger ﷺ.

So when we refute one of the scholars or one of the noble personalities, this does not mean that we have a hatred for him or that we are belittling him. Rather, we are clarifying what is correct. This is why when one of the scholars saw that one of his colleagues had erred, he said: “So and so is our beloved friend but the truth is more beloved to us than him.”¹²⁶ This is the correct way.

Do not think that refuting a scholar on an issue he erred in constitutes belittlement or hatred for him. On the contrary, the scholars have not ceased to refute one other (throughout history), but in spite of that, they are all brothers who have love for one another.

It is not permissible for us to unconditionally accept everything that an individual says, whether right or wrong, because this is *ta’assub* (blind fanaticism). The (only) one whom we can take all of his sayings and not leave off any of them is Allaah’s Messenger, since he conveyed from his Lord and did not speak from his own desire. As for everyone else, then they can err at times and be correct at times. Even if they are from the

¹²⁵ For the referencing of this narration, refer to the book “The Prophet’s Prayer Described” of Al-Albaanee (pg. 26, footnote 3, Al-Maktab-ul-Islaamee, 1403H Edition)

¹²⁶ This is the statement of Shaikh-ul-Islam Ibn Al-Qayyim about Abu Isma’eel Al-Harawee. See *Madaarij-us-Saalikeen* (3/394).

most virtuous of people and they are *Mujtahids* (i.e. scholars), they can err at times and be correct at times. There is no one that is protected from error except Allaah's Messenger ﷺ.

We must understand this. Furthermore, we should not conceal errors out of our love for such and such individual. Rather it is upon us to expose and clarify these errors. The Prophet ﷺ said: **"The Religion is Sincerity."** We said: "To who?" He ﷺ said: **"To Allaah, His Book, His Messenger, the Muslim leaders and their common folk."** ¹²⁷

Clarifying errors falls under sincerity to everyone while concealing them goes against sincerity.

[61] Question: What is the ruling on seeking knowledge from a teacher who differs with Ahlus-Sunnah wal-Jamaa'ah in regards to Allaah's Names and Attributes? Please benefit us, may Allaah reward you.

[61] Answer: It is required to choose a teacher that is upright in his creed and knowledge. If this is not possible and you can only find someone who has knowledge of Fiqh, for example, or Grammar, or all the other subjects that are not related to Creed, then there is no harm in studying under him those subjects that he is good at. As for Creed, then do not study it except under those who have a correct and sound creed.

[62] Question: Some people hold certain Imaams, such as Ibn Hajr, An-Nawawee, Ibn Hazm, Ash-Shawkaanee and Al-Bayhaqee to be innovators. Is this view of theirs correct?

[62] Answer: These Imaams have such virtues, profound knowledge, benefit for the people, great efforts in safeguarding and spreading the Sunnah, and amazing books, the likes of which overwhelm and cover up what errors they had, may Allaah have mercy on them.

¹²⁷ Reported by Muslim (55)

We advise the students of knowledge to not preoccupy themselves with these matters since that will deprive them of knowledge. The person that follows after these matters regarding the Imaams will be prevented from seeking knowledge and thus become preoccupied with *fitnah* and love for disagreement between people. ¹²⁸

¹²⁸ There has sprouted a small group that claims Salafiyyah yet Salafiyyah is free from them. They are represented by their leader, Mahmood Al-Haddaad, whom we mentioned previously. Their main concern became to dig up the mistakes of highly distinguished Imaams and Muhadditheen. Yes, Ibn Hajr and An-Nawawee fell into some of the errors of the Ashaa'irah, which the scholars have noted about them. The great scholar Ibn Baaz's comments on Ibn Hajr's book *Fath-ul-Baaree* are well known and famous. However, we don't take these errors as an opportunity to publicize their faults and coordinate gatherings in order to condemn them. This is since their main focus was not to call people to innovation. Rather, they aided the Sunnah and verified issues with evidences. So they should not be associated with the people of innovation, i.e. those who call to it and oppose the methodology of the Salaf, both inwardly and outwardly.

In spite of this however, we say, as we said before, that we do not remain silent about errors and oppositions (to the Sunnah). Rather, they are to be clarified in accordance to what the situation and place calls for. At any rate, asking Allaah to have mercy on the people of innovation is permissible, so long as they are still within the fold of Islaam, and there is no evidence to restrict this.

Furthermore, the scholars have praised Ibn Hajr and An-Nawawee, and their books *Fath-ul-Baaree* and *Sharh Saheeh Muslim*, and have considered them as followers of the Sunnah and people of Hadeeth. They have relied on those opinions of theirs that are in accordance with the truth, which are many, and avoided their errors, which are few, all praise be to Allaah.

Shaikh 'Abdullaah, the son of Shaikh Muhammad bin 'Abdil-Wahhaab, said: "Furthermore, we seek assistance from the Tafseer books that are widespread and regarded (by the ummah) in order to understand the Book of Allaah...and in order to understand the hadeeth, we use the explanations of the distinguished Imaams, such as Al-'Asqalaanee and Al-Qastalaanee for Al-Bukhaaree's collection, and An-

Nawawee for Muslim's collection." And he said: "What an excellent feat An-Nawawee accomplished in his compilation of the book *al-Adhkaar*." [From the book *ad-Durar-us-Saniyyah*: 1/127 and 133]

The great scholar and Muhaddith, Shaikh Al-Albaanee, may Allaah have mercy on him, said: "The likes of An-Nawawee and Ibn Hajr Al-'Asqalaanee and those similar to them, it is injustice to say about them that they were from the people of innovation. I am aware that they were from the Ashaa'irah, however, they did not intend to oppose the Book and the Sunnah. Rather, they felt and thought that what they inherited from the Ash'aree Creed, they thought two things about this: **First:** They thought that Imaam Al-Asha'ree held these views, but he only held these views in the past. **Second:** They thought that it was correct, but it was not correct." [End of quote from the tape "Who is the Disbeliever and who is the Innovator"]

So if it said: "Why are excuses made for An-Nawawee and Ibn Hajr and the *ta'weel* (distorted interoperation of Allaah's Attributes) that came from them, but no excuses are made for Sayyid Qutb, Hasan Al-Bannaa, Al-Mawdoodee and their likes?" The answer to this comes from two angles:

First: There is a huge difference between these two groups for An-Nawawee and Ibn Hajr have such educational contributions and benefit to the Muslims that are enough to cover up the errors that occurred from them. Also the scholars have cautioned and warned against these errors, so the danger has ceased due to this caution. As for Sayyid Qutb and Hasan Al-Bannaa, they have no educational or physical contributions, nor have they produced benefit for the Muslims like that of An-Nawawee, Ibn Hajr, and other major Imaams.

Second: An-Nawawee and Ibn Hajr did not call the people to their errors, nor did they call to partisanship, or to declaring societies disbelievers. They did not call to the unification of ranks between the Rawaafid, Christians, Magians, deviant sects, and Muslims. And the Muslim societies were not harmed as a result of their errors, contrary to Sayyid Qutb, Hasan Al-Bannaa and their likes, since these individuals don't believe a distinction should be made between the false and corrupt, rather, disbelieving creeds and the correct and pure Creed. Nor do they believe that there should be a distinction between the Raafidee, Christian, etc. and the Muslim. They

We counsel everyone to seek knowledge and to be persistent in that and busy themselves with that instead of matters that have no benefit.

An-Nawawee, Ibn Hazm, Ibn Hajr, Ash-Shawkaanee and Al-Bayhaqee were all great scholars and considered trustworthy in the eyes of the people of knowledge. They have written tremendous books and produced Islamic resources that Muslims constantly refer back to, the likes of which drown out whatever errors and faults they had, may Allaah have mercy on them.

But what about you, O ignorant one, what do you have? You who searches and spies on Ibn Hajr and Ibn Hazm and those mentioned along with them, when they have already passed away? What have you benefited the Muslims with?? What knowledge have you gathered?? Do you know what Ibn Hajr and An-Nawawee knew?? Have you presented something to the Muslims like that of Ibn Hazm and Al-Bayhaqee?? SubhaanAllaah!!! May Allaah have mercy on the one who acknowledges his level.

*“Your knowledge is little, so you have a lot of nerve.
And your piety is little, so you speak out (shamelessly).”*

[63] Question: If a person opposes the Saved Sect, i.e. the Victorious Group, in the issue of Allegiance (*Walaah*) and Disloyalty (*Baraa*) or in the issue of hearing and obeying the rulers, the righteous and evil among them so long as they do not command something sinful, does he fall out from under its fold, even though he may be in conformity with them in all of the other issues of Creed?

have only brought harm to the Muslims and not any rectification. Many people (unfortunately) cling fanatically onto their views, which are in opposition to the Book and the Sunnah, and hold enmity for the people of the Sunnah. And this is from the greatest of dangers!

[63] Answer: Yes, if he opposes them in something and agrees with them in something, then he is not with them in that which he opposes, but he is with them in that which he agrees with.

So there is great danger in this, as it falls under the threat (of the Prophet): **“All of them will be in the Hellfire.”** He may enter the Hellfire as a result of this one issue that he opposes them in, even if it is just one issue related to Creed.

This is since the Prophet’s saying: **“All of them will be in the Hellfire”** does not mean that all of them commit disbelief and will remain eternally in the Hellfire. Rather it means that they will enter the Hellfire in accordance with their opposition (to the truth) since a person’s opposition may take him out from the fold of the Religion or it may not.

[64] Question: Is a person who beautifies lewdness and immoral acts to people committing disbelief?

[64] Answer: Those who call people to disbelief have committed disbelief. But as for those who call the people to sins, which are less than disbelief and Shirk, then these people are not disbelievers¹²⁹ but rather

¹²⁹ The speaker on the tape “The Youth – Questions and Issues” said: “There is a group of people that consist of one or more of the well known artists whose tapes are distributed by some of the corrupt youth. These are tapes possess the highest level of filth and evil, as they talk about lewdness, vile acts, and fornication...and boast about it and desire that all of the people abide by this way...I am fully certain that if this act occurs in the manner I just mentioned, the least that can be said about the person who does this act, is that he belittles sins. And there is no doubt that belittling a sin, especially if it is a major one and the scholars have unanimously agreed on its prohibition, constitutes disbelief in Allaah. I am referring to a group of people or an individual or more from the famous artists (singers), whose tapes are spread by the youth – tapes that boast about lewd acts and declare war against Allaah with insolence and arrogance, free from modesty – to the point that a person would think, along with him, that these individuals do not believe that Allaah has prohibited these

sinful. The Prophet ﷺ said: “Whoever calls to guidance will have a reward similar to the reward of those who follow him (in that), and it will not detract anything from their reward. And whoever calls to misguidance, he will have a sin similar to the sin of those who follow him, and it will not detract anything from their sins.”¹³⁰

And Allaah says:

لِيَحْمِلُوا أَوْزَارَهُمْ كَامِلَةً يَوْمَ الْقِيَامَةِ وَمِنْ أَوْزَارِ
الَّذِينَ يَضِلُّونَهُمْ بِغَيْرِ عِلْمٍ أَلْسَاءَ مَا يَزُرُونَ

“...That they may bear their own burdens in full on the Day of Resurrection and also the burdens of those whom they misled without knowledge. Evil indeed is that which they shall bear!” [Surah An-Nahl: 25]

[65] Question: Why is Ahlus-Sunnah wal-Jamaa’ah called by this name?

things. There is no doubt that the action of the likes of these people constitutes apostasy from Islaam. I say this with a tranquil and calm heart.”

I say: A person may perform and commit a sin mistakenly, and afterward rush to turn away from it, repent from it, and ask his Lord to forgive him for this slipup. Or a person may commit a sin intentionally as a result of desires, the Devil, or a soul that commands him to do evil, while acknowledging that the act is forbidden. So a person that commits a sin in this manner only commits this sin because he belittles and trivializes it in his perception. If this were not the case, he would not commit it. This person is not a disbeliever. A third case is when a person commits a sin while deeming it to be lawful by agreeing with it, such as saying: “Fornication is permissible” or “Alcohol is permissible” or “Interest is permissible.” There is no doubt that this person is a disbeliever.

¹³⁰ Reported by Muslim (4/2060, no. 2674), Abu Dawood (4609), At-Tirmidhee (2674) and Ahmad (2/397), all from the narration of Abu Hurairah.

Beneficial Answers to Questions on Innovated Methodologies

[65] Answer: Ahlus-Sunnah are called Ahlus-Sunnah because they act in accordance with the Sunnah and adhere to it. They are called the Jamaa'ah because they are united and not in disagreement. Their methodology is one, and that is the Book and the Sunnah. They are united upon the truth and upon one Imaam (leader).

[66] Question: Should the Ash'arees and the Mu'atazilah, as well as those who hold their beliefs, be deemed disbelievers? And is it permissible to take knowledge from their shaikhs on the subjects of Creed, Jurisprudence and Qur'anic Interpretation if the areas in which they err are known?

[66] Answer: One should not be deemed a disbeliever unless he knows the truth and then rejects it. As for one who opposes the truth based on some distorted interpretation (*ta'weel*) or due to ignorance, then this person does not commit disbelief. Rather it should be said: "This is an error" and "This is misguidance."

So if a person performs *ta'weel* (misinterpretation) and thinks that this *ta'weel* is the truth, or if he blindly follows someone else, thinking that he is correct, or if he does this out of ignorance, then all of these types of people do not commit disbelief, but rather they are astray.

As for taking knowledge other than Creed from them, then there is no harm in this, such as studying Jurisprudence (Fiqh), Grammar, and the Science of Hadeeth with them. There is nothing preventing this. However, if you find someone else better than them, you must seek studentship under that person. If you cannot find anyone else besides them to teach you these subjects, i.e. Jurisprudence, the Arabic Language and so on, then there is nothing preventing you from learning these subjects from them. But as for Creed, it should not be taken from them at all.

[67] **Question:** Do you have some brief words of advice concerning unity and hearing and obeying (the rulers)?

[67] **Answer:** Allaah has commanded the Muslim ummah to unite upon the truth, and He has forbidden them from splitting up and differing, as He says:

وَأَعْتَصِمُوا بِحَبْلِ اللَّهِ جَمِيعًا وَلَا تَفَرَّقُوا

“And hold onto the Rope of Allaah, all of you together, and do not be divided.” [Surah Aali ‘Imraan: 103]

And He says:

وَلَا تَكُونُوا كَالَّذِينَ تَفَرَّقُوا وَاخْتَلَفُوا مِنْ بَعْدِ
مَا جَاءَهُمُ الْبَيِّنَاتُ وَأُولَئِكَ لَهُمْ عَذَابٌ عَظِيمٌ

“And do not be like those who divided and differed among themselves after the clear proofs came to them. These people will have an enormous punishment.” [Surah Aali ‘Imraan: 105]

Allaah commanded the ummah to rectify matters when differing occurs, when He said:

وَأِنْ طَائِفَتَانِ مِنَ الْمُؤْمِنِينَ اقْتَتَلُوا فَأَصْلِحُوا بَيْنَهُمَا فَإِنْ بَغَتْ إِحْدَاهُمَا
عَلَى الْأُخْرَى فَقَاتِلُوا الَّتِي تَبْغِي حَتَّى تَفِيءَ إِلَى أَمْرِ اللَّهِ فَإِنْ فَاءَتْ
فَأَصْلِحُوا بَيْنَهُمَا بِالْعَدْلِ وَأَقْسِطُوا إِنَّ اللَّهَ يُحِبُّ الْمُقْسِطِينَ . إِنَّمَا الْمُؤْمِنُونَ
إِخْوَةٌ فَأَصْلِحُوا بَيْنَ أَخَوَيْكُمْ وَاتَّقُوا اللَّهَ لَعَلَّكُمْ تُرْحَمُونَ

“And if two groups amongst the believers fall to fighting, then make peace between the two of them. But if one of them transgresses against the other, then fight against the one that transgresses till it complies with the Command of Allaah. So if it complies, then make

reconciliation between them justly, and be just. Verily, Allaah loves those who are just. The believers are nothing more than brothers, so make reconciliation between your brothers. And fear Allaah in order that you may receive (His) Mercy.” [Surah Al-Hujuraat: 9-10]

It is well known that complete unity cannot be achieved between the believers nor can they form one Jamaa’ah (unified body) unless there is a righteous leadership that rebukes the oppressor and shows justice to the oppressed, defends the land, and serves as the reference point for the people with regard to implementing the religious laws and preserving security. This is why there is a general consensus from Ahlus-Sunnah for the obligation of appointing an Imaam.¹³¹

When the Prophet ﷺ died, the Companions did not begin preparing him ﷺ for his funeral until they had first appointed an Imaam for themselves that would succeed the Messenger. So they gave their allegiance to Abu Bakr As-Siddeeq, may Allaah be pleased with him, which shows the great importance of this matter and that we should not be lenient with it.

[68] Question: What are the means and ways of achieving unity?

[68] Answer: The means of achieving unity are:

First: Correcting one’s Creed, such that it becomes purified from Shirk. Allaah says:

وَأَنَّ هَذِهِ أُمَّتُكُمْ أُمَّةً وَاحِدَةً وَأَنَا رَبُّكُمْ فَاتَّقُونِ

¹³¹ Even if the leader is a sinful oppressor, establishing Allaah’s law on the earth and implementing the legislated rule is more beloved to Allaah than neglecting matters and leaving people in chaos and disorder. The Prophet ﷺ said: “A legislated punishment that is implemented on earth is better for the inhabitants of the earth than if it were to rain (on them) for forty days.” [Refer to *as-Saheehah* (no. 231)]

“Verily this nation of yours is one (unified) nation, and I am your Lord, so be dutiful to Me.” [Surah Al-Mu’minoon: 52]

It is only the correct creed that will unite the hearts and vanquish the malice, as opposed to there being various beliefs and several deities, for each adherent of a creed will incline towards his own creed and deity, whilst holding that which others are upon to be falsehood. This is why Allaah says:

أَرْبَابٌ مُتَفَرِّقُونَ خَيْرٌ أَمْ اللَّهُ الْوَاحِدُ الْقَهَّارُ

“Are many different lords (i.e. gods) better or Allaah, the One, the Irresistible?” [Surah Yoosuf: 39]

This is the reason why the pagan Arabs in the Days of Ignorance were divided and suppressed in the earth. However, when they entered into Islaam and their creed and beliefs became rectified, they united their ranks and unified their rule.

Second: Hearing and obeying the Muslim rulers, which is why the Prophet ﷺ said: **“I counsel you to have Taqwaa (fear/obedience) of Allaah, and to hear and obey (the rulers) even if an Abyssinian slave assumes leadership over you, for indeed whoever lives (long) amongst you will see great differing...”**¹³²

Disobeying the Muslim ruler leads to differing.

Third: Returning back to the Qur’aan and the Sunnah to quell disputes and end differing. Allaah says:

يَا أَيُّهَا الَّذِينَ آمَنُوا أَطِيعُوا اللَّهَ وَأَطِيعُوا الرَّسُولَ وَأُولِي الْأَمْرِ

¹³² **Saheeh:** Reported by Abu Dawood (4607), At-Tirmidhee (2776) and Al-Haakim (1/96), and the wording here is from his report.

مِنْكُمْ فَإِنْ تَنَازَعْتُمْ فِي شَيْءٍ فَرُدُّوهُ إِلَى اللَّهِ وَالرَّسُولِ إِنْ كُنْتُمْ
تُؤْمِنُونَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ ذَلِكَ خَيْرٌ وَأَحْسَنُ تَأْوِيلًا

“So if you differ in some matter, then return it back to Allaah and His Messenger, if you truly believe in Allaah and the Last Day. That is better and more suitable for final determination.” [Surah An-Nisaa: 59]

One should not turn back to the opinions and traditions of men.

Fourth: Rectifying and reconciling, when disputes occur, between individuals or nations. Allaah says:

فَاتَّقُوا اللَّهَ وَأَصْلِحُوا ذَاتَ بَيْنِكُمْ

“So fear Allaah and rectify all matters of dispute between you.” [Surah Al-Anfaal: 1]

Fifth: Fighting the transgressors and renegades who seek to split the unity of the Muslims. If they are strong and powerful, they will demolish the Muslim society and corrupt the ummah. Allaah says:

فَإِنْ بَغَتْ إِحْدَاهُمَا عَلَى الْأُخْرَى فَقَاتِلُوا الَّتِي تَبْغِي

“But if one of them transgresses against the other, then fight against the one that transgresses.” [Surah Al-Hujuraat: 9]

This is why the Commander of the Believers, ‘Alee bin Abee Taalib عليه السلام, fought against the transgressors and Khawaarij. And this was considered one of the greatest of his virtues.

[69] Question: Who has the right to be gathered under and heard and obeyed?

[69] **Answer:** The ones who have the right over the Muslims to be heard and obeyed are the leaders, which consists of the Rulers and Scholars. This is with regard to matters that do not constitute disobedience to Allaah. Allaah says:

يَا أَيُّهَا الَّذِينَ آمَنُوا أَطِيعُوا اللَّهَ وَأَطِيعُوا الرَّسُولَ وَأُولِي الْأَمْرِ مِنْكُمْ

“O you who believe, obey Allaah and obey the Messenger and those in authority amongst you.” [Surah An-Nisaa: 59]

This is due to the occurrence of unity and prevention of differing that comes about as a result of obeying the leaders. As for the gossipers and hypocrites, it is not permissible to obey them.¹³³ Allaah says:

يَا أَيُّهَا النَّبِيُّ اتَّقِ اللَّهَ وَلَا تُطِعِ الْكَافِرِينَ وَالْمُنَافِقِينَ

“O Prophet, fear Allaah and do not obey the disbelievers and hypocrites.” [Surah Al-Ahzaab: 1]

¹³³ The members of the political parties and sects that are present today are confused over this kind of obedience. So they swear their allegiance (*bay'ah*) to the heads of these groups and parties and do not leave off from carrying out their orders. But yet they abandon their obedience to the ruler. And there are some individuals who go about promoting these types of innovated pledges of allegiance (*bay'at*) to parties.

In the tape “Islam and Hizbiyyah”, the speaker said: “As for the talk concerning the *bay'ah* (pledge of allegiance) that exists in some of the Islamic groups, then my view is that the least that can be said about them, in what is apparent to me, and it is a specific *Ijtihad* (on my part), which I am not forcing on anyone – my view is that the least condition that can be applied to them is that they are detested (*makrooh*) [!!!] because they resemble and are similar to oaths.[!] So they resemble oaths. My opinion is that the least that can be said against them is that they are *makrooh* (detested), as they can be compared with oaths [!!!]. This is what is apparent to me.”

And He says:

وَلَا تُطِيعْ كُلَّ حَلَّافٍ مَّهِينٍ . هَمَّازٌ مَّشَاءٌ بِنَمِيمٍ . مَنَاعٌ لِلْخَيْرِ مُعْتَدٍ أَثِيمٍ

“And do not obey one who swears too much, and is a liar, a slanderer going about with tales, one who prevents good, transgressing and sinful.” [Surah Al-Qalam: 10-12]

[70] Question: Is influencing and filling the people’s hearts with hatred and contempt for the rulers, part of unity?

[70] Answer: Putting hatred and contempt for the rulers into the hearts of the common folk is from the acts of the troublemakers and gossipers, i.e. those who wish to spread chaos and disrupt the Muslim society.

In the past, the hypocrites tried something similar to this when they wanted to split the Muslims away from Allaah’s Messenger, so as to rupture the (Muslim) community. They said:

لَا تُنْفِقُوا عَلَيَّ مَنْ عِنْدَ رَسُولِ اللَّهِ حَتَّى يَنْفَضُوا

“Spend not on those with Allaah’s Messenger so that they may desert him.” [Surah Al-Munaafiqoon: 7]

So looking to cause divisions between the leader and his subjects is from the acts of the hypocrites, those who seek corruption on the earth, those who:

وَإِذَا قِيلَ لَهُمْ لَا تُفْسِدُوا فِي الْأَرْضِ قَالُوا إِنَّمَا نَحْنُ مُصْلِحُونَ

“When it is said to them: ‘Do not cause mischief in the land’, they respond: ‘We are only peace-makers.’” [Surah Al-Baqarah: 11]

But the one who sincerely advises the Muslim leaders and their common folk is the opposite of this, for he strives to make the leaders love their subjects and make the subjects love their leaders. And he works hard to bring about unity and prevent everything that leads to differing.

[71] Question: What is the obligation of the callers and students of knowledge towards the rulers?

[71] Answer: The obligation on the callers to Allaah is to work at uniting the Muslims and at stopping the plots of the devils and hypocrites who seek to rupture the Muslim community, plant hatred and contempt between Muslims, and cause divisions between the Muslims and their leaders.

It is obligatory on them to encourage the Muslims to be in conformity and unity, to sincerely advise the rulers,¹³⁴ to aid them in the truth, and to direct them towards good, in that which occurs privately between the two parties, without publicizing it or turning towards violence. Allaah says:

فَقُولَا لَهُ قَوْلًا لَّيِّنًا لَعَلَّهُ يَتَذَكَّرُ أَوْ يَخْشَى

¹³⁴ These instructions and guidelines for the community should be addressed in the Friday sermons and in general lectures where there are big gatherings of people and where the benefit will be greater. However, the sermons and lectures should not be enthusiastic to the point that they rouse sentiments and cause provocations and breed enmity against the rulers. These guidelines should also be addressed in the schools in all of the grades. And the youth should be brought up having love and respect for the rulers and not disrespect for them since that will lead them to not hear and obey them in matters of good. If this occurs, chaos spreads and calamities arise. So the callers must be aware of this and instruct the people in the correct and secure manner, which is derived from the Qur'aan and the Sunnah according to the understanding of the Salaf of this ummah.

“And speak (O Moosaa and Haaroon) to him (Pharaoh) a gentle word so that perchance he may be reminded or fear (Allaah).” [Surah TaHa: 44]

[72] Question: Is pledging allegiance (*bay'ah*) obligatory, recommended or just something allowed? And what is its position with respect to the Jamaa'ah (unified body) and to hearing and obeying (the ruler)?

[72] Answer: *Bay'ah* (pledging allegiance) must be given to the ruler upon the oath that one will hear and obey (him) at the time when he is appointed a Muslim leader, based on the Book and the Sunnah.¹³⁵ Those who should give their allegiance are the influential people in authority, such as the scholars and leaders. And everyone else, such as the other subjects, should follow them in that.

The pledge of allegiance of these influential people necessitates their obedience (to the ruler). Therefore, the pledge of allegiance should not be sought from every single individual amongst the citizens, since the Muslims are one unified body and are represented by their leaders and scholars.¹³⁶

¹³⁵ Ash-Shawkaanee, may Allaah have mercy on him, said: “From the greatest proofs that show the obligation of appointing leaders and giving oaths of allegiance to them is that which was reported by Ahmad, At-Tirmidhee, Ibn Khuzaimah and Ibn Hibbaan in his *Saheeh* from the hadeeth of Al-Haarith Al-Ash'aree ؓ, with the wording: **“Whoever dies without having an Imaam of a group over him, dies the death of one in the Days of Ignorance.”** Furthermore, when the Messenger of Allaah ﷺ died, the Companions gave the issue of the Imaamate (leadership) and giving the oath of allegiance to the leader more priority than anything else to the point that they were more preoccupied with that than with preparing the Prophet ﷺ for burial.” [*as-Sayl-ul-Jarraar*: 4/504]

¹³⁶ Imaam Ash-Shawkaanee said: “Its manner, i.e. that of the *bay'ah*, is that a group amongst the influential people of status and position gather together and agree to give the pledge of allegiance (*bay'ah*) to him...The point here is that the *bay'ah*

must be given to him, i.e. the Imaam, by the influential people of status and position, for this is the matter by which obedience to him becomes binding, and allegiance to him becomes affirmed, and differing with him becomes forbidden. The evidences and proofs establish and affirm this. Allaah has eliminated for us the burden of having to undertake travel, suffer journeys, and traverse deserts by sanctioning the *bay'ah* of the influential people of status and position who give allegiance to the Imaam (on our behalf), since by this, his Imaamate will become affirmed and the Muslims will be obligated to obey him. It is not a condition for affirming the Imaamate of someone that everyone who is fit to give the *bay'ah* gives him allegiance, neither is it a condition for a man's obedience to the Imaam that he must be from those who personally give *bay'ah* to him. These two conditions are rejected according to the unanimous agreement of the Muslims, the first and last of them, the former and latter of them." [*as-Sayl-ul-Jarraar*: 4/511 and 513]

Someone might say: *Bay'ah* should not be given to anyone except for the Imaam that is universal for all of the Muslims, as was the condition during the time of the righteous Khaleefahs. So we respond to this misconception, and with Allaah lies the success, by saying:

Imaam Ash-Shawkaanee, may Allaah have mercy on him, said: "Since the Islamic Imaamate is designated to one person and the affairs return back to him and are connected to him, as was the case in the days of the Sahaabah, the Taabi'een, and their followers, then the legal ruling concerning the second leader that comes after allegiance to the first leader has been established is that he must be killed, if he does not repent from causing this rift.

But after Islaam spread and its lands became vast and its borders grew distant from one another, it became well known that in each region or regions, allegiance was given to a leader or a ruler, and the same applied for all the other regions. And some of their commands or prohibitions would not be implemented in the regions of other rulers. So there is no harm in having numerous leaders and rulers. Furthermore, each one of these rulers, after the allegiance has been given to him, must be obeyed by the people of that region in which his commands and prohibitions are implemented. The same thing goes for the ruler in another region.

So if there appears someone who rivals the leader in the region in which his authority has been established and to whom the people have given allegiance to, then the ruling with regards to this person is that he must be killed, if he does not repent. The inhabitants of the other regions are not required to obey him or enter under his authority due to the vast distance between the regions. So be aware of this, for it indeed corresponds to the religious fundamentals and it conforms to what the proofs indicate. And leave off what is said in opposition to it for the difference between what the Islamic rulership required during the first part of Islaam and what it is like now is clearer than the sun above a river. And whoever rejects this is deluded and does not deserve to be spoken to with proofs since he will not comprehend them.” [Abridged from *as-Sayl-ul-Jarraar*: 4/512]

There is another misconception that goes as such: “There can be no Imaamate without the selection and consent of the subjects, particularly the influential people of status and position. We say: These words do not come except from two individuals: Either he is ignorant of the Sunnah, so the matter should be clarified to him and we should ask Allaah to open his heart or he is an ignoramus that knows the truth yet rejects it. Such a person follows his desires and there is no point in speaking to him. To refute this misconception, we say, seeking Allaah’s assistance:

Everyone of the students of knowledge and common folk should know that the Khilaafah and Imaamate can be achieved in several ways: (1) Either by choosing the person who is most qualified and best positioned for it, as was the case with Abu Bakr As-Siddeeq, may Allaah be pleased with him; or by (2) the former leader passing it onto his successor, as was the case when Abu Bakr delegated the authority over to ‘Umar; or by (3) delegating the matter to a specified group of well-known individuals to choose someone from amongst them, as was the case when ‘Umar delegated the authority to the *Shooraa* (Committee) and when ‘Uthmaan was martyred, the people gave their allegiance to ‘Alee; or by (4) victory through battle, as was the case with Banu Umayyah and others, for the Khilaafah of Banu Umayyah occurred in Andalus, while the Khilaafah of the ‘Abbaasee tribe was established in Baghdad. And the Imaams and scholars of the Sunnah were abundant and spread out during this time, amongst whom were Hameed At-Taweel, Shu’bah bin Al-Hajaaj, Ath-Thawree, Hammaad bin Salamah, Isma’eel bin ‘Ayyaash, Ibn Al-Mubaarak, Ibn ‘Uyainah, Yahyaa Al-Qattaan, Al-Layth bin Sa’ad, and others. None of them held

This is what the pious predecessors of this ummah were upon, as was the case with the *bay'ah* to Abu Bakr, may Allaah be pleased with him, and other Muslim rulers.

the view that the establishment of the Khilaafah in Andalus and giving the oath of allegiance to its Khaleefah was to be annulled. We should also not forget that this belief, that the people must be pleased with and consent to the leader, necessitates that we invalidate the Khilaafah of 'Alee ؓ and his son Al-Hasan, who turned down the Khilaafah after the murder of his father, since the entire ummah did not unanimously agree on giving the oath of allegiance to them, so think about it!!

The Imaam of Ahlus-Sunnah, Imaam Ahmad, said: "The foundations of the Sunnah according to us are: Holding fast onto what the Companions of Allaah's Messenger ﷺ were upon, Following their example...Hearing and obeying the ruler...whether righteous or sinful, from those who assume (the command of) the Khilaafah. So the people gather under him and are pleased with him, as well as he who overpowers (the people) by way of the sword until he becomes the Khaleefah...It is not permissible for anyone to rebuke them or contend with them (in their authority)...Whoever rebels against the Imaam of the Muslims, after the people have gathered under him and agreed to his right of the Khilaafah, by way of any of the means (that the Khilaafah is attained), whether by the people's consent or through his domination over them, this rebel has sown the seeds of dissension amongst the Muslims and opposed the narrations reported from Allaah's Messenger ﷺ. If this person who rebels against him (i.e. the leader) dies, he dies the death of one from the Days of Ignorance." [From the book *Usool I'tiqaad Ahlis-Sunnah* of Al-Laalikaa'ee (1/156-161)]

Shaikh-ul-Islaam Muhammad bin 'Abdil-Wahhaab, may Allaah have mercy on him, said: "The Imaams of every *madh-hab* (school of thought) are in unanimous agreement that whoever takes control and overpowers a country or several countries, has achieved the role of leader (Imaam) in all matters. If this were not the case, the world would never be stable since people from ages ago, even before the time of Imaam Ahmad up to this very day of ours, were never united altogether under one Imaam. And they did not know any scholar that said that one of the laws (of Islaam) could not be applied unless there was this one great Imaam (ruler)." [*ad-Durar-us-Saniyyah*: 7/239]

Beneficial Answers to Questions on Innovated Methodologies

The *bay'ah* (pledge of allegiance) in Islaam is not done in the chaotic and disorganized manner known as “elections”, which non-believing nations and those Arab countries that blindly follow them, are upon. These “elections” are based on bargaining and false claims, and many times those who fall victim to them are innocent souls.

The *bay'ah* done in the Islamic manner results in unity and harmony, and achieves security and stability, without having to go through chaotic auctions and competitions, burdening the ummah with adversity and hardships, shedding of blood and so on.

[73] Question: What is the ruling on disobeying and opposing the rulers in matters that are not prohibited or sinful?

[73] Answer: The ruling on disobeying and opposing the Muslim rulers in matters that are not prohibited or sinful is that it is forbidden since it constitutes disobedience to Allaah and His Messenger ﷺ.¹³⁷ Allaah says:

¹³⁷ Ismaa'eel bin Yahyaa Al-Muznee said in his treatise “*Sharh As-Sunnah*” which he sent to the people of Torablis of Al-Maghrib (Muslim Spain): “Obeying the ruler in that which is pleasing to Allaah and avoiding that which is displeasing to Allaah.” Someone may say: “How can this be if they are tyrannical and oppressive? We cannot remain silent about their oppression and sin.” The response to this is: We must return the differing and disputing back to the Book of Allaah and the Sunnah of His Messenger. Allaah says: “**And if you differ in anything, then return it back to Allaah and His Messenger.**” Before saying this, Allaah had ordered us to obey the ruler in matters that are not sinful, saying:

يَا أَيُّهَا الَّذِينَ آمَنُوا أَطِيعُوا اللَّهَ وَأَطِيعُوا الرَّسُولَ وَأُولِي الْأَمْرِ مِنْكُمْ

“O you who believe, obey Allaah and obey the Messenger and those in authority among you.” [Surah An-Nisaa: 59]

And the Prophet ﷺ said: “**Rather, hear and obey (the rulers), even if they take your wealth and beat your back.**”

يَا أَيُّهَا الَّذِينَ آمَنُوا أَطِيعُوا اللَّهَ وَأَطِيعُوا الرَّسُولَ وَأُولِي الْأَمْرِ مِنْكُمْ

“O you who believe, obey Allaah and obey the Messenger and those in authority amongst you.” [Surah An-Nisaa: 59]

And the Prophet ﷺ said: **“Whoever obeys the ruler has obeyed me, and whoever disobeys the ruler has disobeyed me.”**¹³⁸

It is also because disobeying the rulers results in sowing the seeds of dissension, disunity, splitting up of the ummah, the occurrence of calamities, and the disruption of security.

Pledging allegiance to the ruler requires that he be obeyed in matters of good, and failing to obey him is considered a betrayal of this covenant. Allaah says:

وَأَوْفُوا بَعَهْدِ اللَّهِ إِذَا عَاهَدْتُمْ

“And fulfill the covenant of Allaah when you have made a covenant (with Him).” [Surah An-Nahl: 91]

Breaching this covenant is one of the characteristics of the hypocrites.

The commentator of *al-'Aqeedat-ut-Tahaawiyah* (pg. 381) said: “And as for obeying them, even if they are tyrannical, then it is because the evils that result from failing to obey them are many times greater than what results from their tyranny. In fact, having patience with their oppression extinguishes bad deeds and multiplies the reward of good deeds for indeed Allaah has not placed them over us except due to the evil of our actions. The (just) recompense comes as a result of the type of deed we do. So it is upon us to strive hard in seeking forgiveness, repenting, and rectifying our actions.”

¹³⁸ **Saheeh:** Reported by Ibn Abee 'Aasim in *as-Sunnah* (1065-1068)

[74] **Question:** What is the ruling on opening committees and starting projects, which the rulers have not authorized?

[74] **Answer:** It is not permissible for any of the subjects to start committees or projects that hold responsibility for any of the affairs of the ummah unless the ruler grants permission for that because this would be considered rebelling against his authority, opposing him, and attacking his competence. This leads to chaos and a loss of responsibility (on the part of the ruler).

[75] **Question:** Is it from wisdom to bring up grievances and complaints to the common folk? What is the correct way to do this?

[75] **Answer:** Grievances and complaints must be brought up to the ruler or his deputy. As for bringing up these issues to someone else, such as common laypeople, then this is contrary to the methodology of the Salaf in governing and politics.

This act signifies that a person contending with the ruler's efficiency. Therefore, it is not permissible for anyone to appoint himself as a reference point for the people, apart from the ruler, since this is from the initial stages of rebellion against him.

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

“And whoever opposes the Messenger after the guidance has been clearly explained to him, and follows a way other than the Way of the Believers, We will turn him to that which he has chosen and land him in Hell - what an evil destination.” [Surah An-Nisaa: 115]

Beneficial Answers to Questions on Innovated Methodologies

There is no chaos in Islaam. Chaos only exists in the (governing) systems of the non-believers and hypocrites, whereas the (governing) system of Islaam is firmly established and in order, all praise be to Allaah.

[76] Question: Is it part of unity to belittle the Committee of Senior Scholars and accuse them of being hypocrites and spies?

[76] Answer: Belittling them consists of degrading their status and belittling what they have inherited from the Prophet ﷺ, i.e. the knowledge they carry.

Whoever looks down upon the scholars, will look down upon other Muslims besides them, for all the more reason. The scholars must be respected because of their knowledge and status in the ummah, and because of their responsibility, which they uphold to better Islaam and the Muslims. So if we cannot rely on the scholars then who can we rely on? And if the trust in the scholars is lost, then who will the Muslims turn to in order to solve their problems and explain the legal rulings? So at this point the ummah will become lost and chaos will spread.

When the scholar makes Ijtihad and is correct, he gets two rewards, and when he makes Ijtihad and errs, he gets one reward, and his error is forgiven. No one belittles and scorns the scholars except that he exposes himself to a bad end, and history is the best witness to this in the past and the present. This is especially the case with those scholars who are from the ones entrusted with investigating the Muslims' affairs, such as the judges and the Committee of Senior Scholars. ¹³⁹

¹³⁹ The Muslims are being tested today by a group of people that attribute themselves to the Da'wah yet revile the senior scholars through subtle expressions. But they are not hidden to those with understanding. In order to clarify this matter and clear the dust cloud surrounding it, we will mention some of the statements of these individuals: The speaker of the lecture "The Reality of Extravagance" said: "It must be said to the scholars and callers: Fulfill your duties and speak to the entire ummah,

and carry out your roles without having to wait for someone to authorize you or command you to do it.” He made this statement generally without making any exceptions, and he was referring to the country of Saudi Arabia during this lecture!! So reflect on these words and their intended meaning, may Allaah grant you success.

He then goes on to say, and these words should clarify to you what he really means: “The official religious positions have become a monopoly for a well known group of people, from amongst those who are skilled in the arts of trickery and deception. These people have become, according to the claim of the ruling systems, official speakers on behalf of Islaam and the Muslims even though they have no role except to do two things: (1) Announce the beginning and end of Ramadaan, and (2) Attack whoever calls them extravagant.” He also said in the lecture “The Islamic Condition: What is for it and against it”: “What is a scholar worth if he doesn’t explain the political affairs to the people, which is the most important of matters that they are in need of?” With these words, he means that the scholars should preoccupy the people with politics and political incidents, and waste their time in things that do not help or benefit the ummah.

Indeed, the most important matter is calling people to Tawheed and teaching them the acts of worship. This is what the people need, not pointless politics that only lead to chaos and ignorance of the Religion. What is the benefit of knowing politics when a majority of the Muslims do not know anything about Tawheed or about the acts of worship except for their names?

The speaker of this lecture then went on to say: “Do you want the scholar to remain limited to only the rulings of sacrificial offerings, hunting, worship, menses and postpartum bleeding, ablution, ghusl, and wiping over the socks???” So he disapproves of these acts of worship and of having knowledge of them, even though a person’s worship is not valid unless he first has knowledge of the religious rulings that apply to it!

Here is another example, my brother: The speaker of the lecture “So flee to Allaah” said: “I will speak our word to the scholars...We should not always point the blame in a specific direction...especially the one who lives in a specific battleground...and under certain circumstances that impose difficult rules and concepts be applied to

[77] Question: Is it possible to achieve unity while the people have various methodologies and creeds?

[77] Answer: It is not possible to achieve unity while there are various methodologies and creeds. The best proof for this is the condition of the Arabs before the Prophet's ﷺ advent. They were divided and fighting against each other. But when they entered into Islaam and came under the banner of Tawheed and their creed and methodology became one and the same, they were united and their rule was established. Allaah reminded them of this in His saying:

him...And our scholars, O brothers, it is enough for them, it is enough for them. We do not justify everything for them. We do not say that they are infallible. It is sufficient for them that they strain themselves to seek knowledge and give us verdicts with regard to our worship and daily affairs...But we say: They have deficiency when it comes to awareness of the current state of affairs. They have certain shortcomings that we can fill in for and complete...This is not a virtue that we have over them, rather it is because we lived these circumstances and they haven't, either because of the time they lived in or due to other circumstances.

I say: The scholars, may Allaah reward them with good, we will perfect and complete them and clarify to them the current state of affairs...And along with this, I say: The primary responsibility upon us, the students of knowledge, in the first stage...And some of these scholars have begun to agree with this, because they have reached their limit in age or in levels...Think, who will succeed them, think, who...?"

O readers, consider how they all speak with one voice and with one meaning, even though this one is in the west while the other is in the north of Saudi Arabia. The likes of these kinds of people are many, and there is no might or power except by Allaah's Leave! This person and his likes from amongst the political activists and instigators of calamities, wish for the people to abandon the senior scholars in our country, such as Ibn Baaz, Al-'Uthaimen, Al-Fawzaan, Al-Luhaydaan, Al-Ghudayyaan, and their other brothers!! O Allaah, keep them safe!

وَاذْكُرُوا نِعْمَتَ اللَّهِ عَلَيْكُمْ إِذْ كُنْتُمْ أَعْدَاءَ فَأَلَّفَ بَيْنَ قُلُوبِكُمْ فَأَصْبَحْتُمْ بِنِعْمَتِهِ إِخْوَانًا

“And remember Allaah’s Blessing upon you when you were enemies to one another, but He united your hearts and so due to His Blessing you became brothers (of one another).” [Surah Aali ‘Imraan: 103]

And Allaah said to His Prophet ﷺ:

لَوْ أَنْفَقْتَ مَا فِي الْأَرْضِ جَمِيعًا مَّا أَلَّفْتُ
بَيْنَ قُلُوبِهِمْ وَلَكِنَّ اللَّهَ أَلَّفَ بَيْنَهُمْ إِنَّهُ عَزِيزٌ حَكِيمٌ

“If you had spent all that was in the earth, you would not have been able to unite their hearts, but Allaah has united them. Verily, Allaah is the All-Mighty, the All-Wise.” [Surah Al-Anfaal: 63]

Allaah will never unite the hearts of the disbelievers, apostates, and members of deviant sects.¹⁴⁰ Rather, Allaah will only unite the hearts of the believers, the true adherents of Tawheed. Allaah said about the disbelievers and hypocrites who oppose the creed and methodology of Islaam:

تَحْسَبُهُمْ جَمِيعًا وَقُلُوبُهُمْ شَتَّى ذَلِكَ بِأَنَّهُمْ قَوْمٌ لَا يَعْقِلُونَ

“You would think that they were united but their hearts are divided. That is because they are a people that understand not.” [Surah Al-Hashr: 14]

¹⁴⁰ The current state of the sects and parties that are present in the field today, as it is said, is the biggest proof and testimony for this, as they differ with regards to the Book, they differ on the Book, and they oppose the Book. If hearts are in agreement and acknowledgement, they will unite, and vice versa, as has been described to us by our Prophet ﷺ in an authentic hadeeth, where he said: **“The souls are arrayed armies. So those that know one another will unite with one another, and those that don’t know one another will be divided.” [Saheeh Al-Bukhaaree (3158)]**

And He said:

وَلَا يَزَالُونَ مُخْتَلِفِينَ . إِلَّا مَن رَّحِمَ رَبُّكَ

“And they will not cease to disagree with one another except for those whom your Lord has bestowed His mercy on.” [Surah Hood: 118-119]

Those whom **“your Lord has bestowed His mercy on”** are those who have a correct creed and correct methodology. They are the ones who are protected from differing.

So those who try to unite the people, in spite of their corrupt creeds and varying methodologies, are striving for something impossible because trying to unite two opposites is not viable.

Therefore, nothing unites the hearts and unifies the ranks except for the statement of Tawheed¹⁴¹ – if its meaning is understood properly and its requirements are acted upon, both openly and in private, and not just by professing it outwardly while opposing what it entails, for in that case, it would be of no benefit.

[78] Question: Is it possible to unite while there are various parties? And what is the methodology that we are all obligated to unite upon?

¹⁴¹ Those who try to unite the people in spite of their corrupt beliefs and varying methodologies, as an example and not to limit them, in our times, are the Ikhwaan-ul-Muslimeen sect, for they include amongst their ranks the Raafidee, the Jahmee, the Ash'aree, the Khaarijee, the Mu'tazilee and even the Christian (!), so don't forget this. O noble reader, you have already read previously in this book some of the statements of the scholars about them, which show that they do not give importance to calling to Tawheed or warning against Shirk. This characteristic is also one of the distinguishing characteristics of the Tableeghi sect. The Ikhwaan and the Qutubis are not too far away from them.

[78] **Answer:** It is not possible to unite while there exists partisanship since these parties are rivals of one another, and trying to unite two opponents is impossible. Allaah says:

وَأَعْتَصِمُوا بِحَبْلِ اللَّهِ جَمِيعًا وَلَا تَفَرَّقُوا

“And hold onto the Rope of Allaah, all of you together, and do not be divided.” [Surah Aali ‘Imraan: 103]

So Allaah has forbidden us from splitting up and He ordered us to unite upon one single party, which is the party of Allaah.

أَلَا إِنَّ حِزْبَ اللَّهِ هُمُ الْمُفْلِحُونَ

“Indeed the Party of Allaah, they are the successful ones.” [Surah Al-Mujaadilah: 22]

And He says:

وَإِنَّ هَذِهِ أُمَّةٌ وَاحِدَةٌ

“And verily, this nation of yours is one nation.” [Surah Al-Mu’minoon: 52]

So having various sects, parties, and groups is not part of Islaam at all. Allaah says:

إِنَّ الَّذِينَ فَرَّقُوا دِينَهُمْ وَكَانُوا شِيَعًا لَسْتَ مِنْهُمْ فِي شَيْءٍ

“Verily, those who split up their religion and became sects, you have no part in them at all.” [Surah Al-An’aam: 159]

And when the Prophet ﷺ informed us that his ummah would divide into seventy-three sects, saying: **“All of them will be in the Hellfire except one”**, one of his Companions asked: **“Which one is it?”** He ﷺ replied: **“Those who are upon the same way that I and my Companions are upon today.”**

So there is no Saved Sect except this one, whose methodology is what the Prophet and his Companions were upon. This is the methodology that we are obligated to unite upon. As for the other methodologies that oppose it, then they only cause division and do not bring about unity. Allaah says:

وَأِنْ تَوَلَّوْا فَإِنَّمَا هُمْ فِي شِقَاقٍ

“And if they turn away, then verily they are only in division.” [Surah Al-Baqarah: 137]

Imaam Maalik, may Allaah have mercy on him, said: **“The last part of this ummah will not be rectified except by that which rectified its first part.”** Allaah says:

وَالسَّابِقُونَ الْأَوَّلُونَ مِنَ الْمُهَاجِرِينَ وَالْأَنْصَارِ وَالَّذِينَ
اتَّبَعُوهُمْ بِإِحْسَانٍ رَضِيَ اللَّهُ عَنْهُمْ وَرَضُوا عَنْهُ وَأَعَدَّ لَهُمْ جَنَّاتٍ
تَجْرِي تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا أَبَدًا ذَلِكَ الْفَوْزُ الْعَظِيمُ

“And the first to embrace Islaam from the Muhaajireen (those who migrated from Makkah to Madeenah) and the Ansaar (the citizens of Madeenah who helped the Muhaajiroon), and also those who followed them exactly (in Faith), Allaah is pleased with them and they are pleased with Him. He has prepared for them Gardens under which rivers flow (Paradise), to dwell therein forever. That is the supreme success.” [Surah At-Tawbah: 100]

Beneficial Answers to Questions on Innovated Methodologies

So we have no choice but to unite upon the methodology of the pious predecessors.

[79] Question: Who are the scholars that you advise us to gather around and take knowledge from?

[79] Answer: The scholars whom it is obligatory to take knowledge from are those who combine between the qualities of authentic knowledge, sound creed, and righteous deeds. Therefore, it is not permissible to take knowledge from ignoramuses even if they are instructors. Nor is it permissible to take from those who have deviations in their Creed such as Shirk or negating of Allaah's Attributes. Nor is it permissible to take knowledge from innovators or deviants even if they may be scholars.

So there are three groups of people in this regard:

1. Those who have knowledge and good deeds,
2. Those who have knowledge but do not act upon it, and
3. Those who have good deeds but no knowledge

Allaah mentioned these three groups of people in the last part of Surah Al-Faatihah where He commanded us to ask Him to guide us to the path of the first group and keep us away from the path of the other two groups. Allaah says:

اهْدِنَا الصِّرَاطَ الْمُسْتَقِيمَ . صِرَاطَ الَّذِينَ
أَنْعَمْتَ عَلَيْهِمْ غَيْرِ الْمَغْضُوبِ عَلَيْهِمْ وَلَا الضَّالِّينَ

“Guide us to the Straight Path - the Path of those whom You have bestowed Your Favor upon, not of those who earned Your Anger nor of those who went astray.” [Surah Al-Faatihah: 6-7]

He described the first group as being blessed and possessing Allaah's Favor, while He described the second group as those who earned Allaah's Anger and the third group as those who went astray. These last two groups represent the deviant sects of today, even if they may ascribe themselves to Islaam.

[80] Question: What should the stance be of the youth who are starting out (in their quest for knowledge) concerning the groups and parties present today that want these youth to join them?

[80] Answer: Allaah and His Messenger ﷺ informed us that there would appear sects in opposition to the unified body of Ahlus-Sunnah wal-Jamaa'ah, and Allaah and His Messenger ﷺ explained to us how we should deal with these sects. Allaah says:

وَأَنَّ هَذَا صِرَاطِي مُسْتَقِيمًا فَاتَّبِعُوهُ وَلَا تَتَّبِعُوا
السُّبُلَ فَتَفَرَّقَ بِكُمْ عَنْ سَبِيلِهِ ذَلِكُمْ وَصَّاكُمْ بِهِ لَعَلَّكُمْ تَتَّقُونَ

"And this is My straight Path, so follow it. And do not follow the (other) paths for they will separate you from His Path. This is what He counsels you with in order that you may have Taqwaa." [Surah Al-An'aam: 153]

The Messenger ﷺ also explained this clearly when he drew a straight line on the floor and then drew other crooked lines on the right and left of it, saying about the straight line: **"This is the Path of Allaah"**, and about the crooked lines: **"These are the 'other' paths. Upon every path there is a devil calling the people to it."**¹⁴²

¹⁴² He, may Allaah preserve him, is referring to the authentic hadeeth of Ibn Mas'ood رضي الله عنه, in which he said: "The Messenger of Allaah ﷺ drew a line with his hand and said: 'This is the Straight Path of Allaah.' Then he drew other lines to the right and left of it and said: 'There is no path amongst these paths except that it has a

And he ﷺ talked about a group of people that will appear during the Last Days who are: **“Callers to the gates of Hell, whoever obeys them, will be thrown into it by them.”**¹⁴³

So the youth as well as everyone else are required to reject all of the groups and sects that oppose the unified body of Ahlus-Sunnah wal-Jamaa'ah. They must warn against those who call to these groups just as

devil on it calling to it.' The he recited: **‘And this is My straight Path, so follow it. And do not follow the (other) paths’**” [Reported by Ahmad (1/465)]

It was also reported with a similar wording by Al-Haakim (2/318) and states: “The Messenger of Allaah drew a line for us and then drew other lines on the right and left of it. He ﷺ then said: **‘This is the path of Allaah, and at the end of each of these other paths is a devil calling to it...’**” Al-Haakim said: “This hadeeth has an authentic chain of narration, even though they both (Al-Bukhaaree and Muslim) did not report it.” Adh-Dhahabee agreed with him.

¹⁴³ This is part of the hadeeth of Hudhaifah bin Al-Yamaan, may Allaah be pleased with him, who said: “The people used to ask Allaah’s Messenger about the good, but I used to ask him about the evil for fear it would reach me. So once I said: ‘O Messenger of Allaah, verily, we used to be upon Jaahiliyyah and ignorance, but then Allaah brought us this good, so will there be any evil after this good?’ He said: **‘Yes.’** I said: ‘And will there be good after that evil?’ He ﷺ said: **‘Yes, but it will be tainted.’** I said: ‘And what will taint it?’ He ﷺ said: **‘A people who will guide others by other than my guidance, you will agree with some of their deeds and reject others.’** I said: ‘So will there be any evil after the good?’ He said: **‘Yes, callers to the gates of Hell. Whoever responds to them, will be thrown into it by them.’** I said: ‘O Messenger of Allaah, describe them to us.’ He ﷺ said: **‘They will be from our people and speak our language.’** I said: ‘So what do you advise me to do if that should reach me?’ He ﷺ said: **‘Stick to the Jamaa’ah (unified body) of the Muslims and their Imaam.’** I said: ‘But what if they don’t have any Jamaa’ah or Imaam?’ He said: **‘Then stay away from all of those sects, even if you have to bite onto the roots of a tree, until death reaches you and you are upon that state.’**” [Reported by Al-Bukhaaree (no. 3411), Muslim, Al-Haakim and others and the wording here is from Al-Bukhaaree]

Allaah's Messenger ﷺ warned against them. And they must adhere to the unified ranks of Ahlus-Sunnah, which is the one true group that is firmly established upon that which Allaah's Messenger and his Companions were upon, in accordance with the Prophet's ﷺ statement: **"For indeed whoever lives (long) amongst you will see great differing. So stick to my Sunnah and the Sunnah of the rightly-guided Khaleefahs."** ¹⁴⁴

This shows that at times of differing, he ﷺ ordered us to stick to his Sunnah and the Sunnah of the rightly guided Khaleefahs and to adhere to the unified body and leader of the Muslims.

[81] Question: Is it permissible to unrestrictedly apply the term Jaahiliyyah to the current day Islamic societies?

[81] Answer: The general state of Jaahiliyyah ended with the advent of the Messenger, so it is not permissible to unrestrictedly apply it to the Islamic societies of today in the general sense. ¹⁴⁵

¹⁴⁴ Its referencing was mentioned previously.

¹⁴⁵ This general term, which implies that all of the Islamic communities are disbelievers, is what Sayyid Qutb repeats over and over again in his books. In order to give an example, but not limiting it to just this one, I will present some of his statements so that it won't be said that we are fabricating lies against him.

Sayyid Qutb said in his book "Milestones" (pg. 101): "What also falls into the frame of the Jaahilee society are those communities that claim that they are Muslim. These communities do not fall into this frame (of Jaahilee societies) since they believe that someone other than Allaah deserves to be worshipped or because they present acts of worship to other than Allaah. Rather they fall into this frame because they don't adhere to worshipping Allaah alone with regard to running their lives. So even though they don't believe that someone else has the right to be worshipped besides Allaah, they give the most significant quality of worship to other than Allaah, since they adhere to seeking judgement and rulership from other than Allaah...When this

has been determined, we must realize that the stance of Islaam with respect to all of these Jaahiliyyah societies can be defined in one expression (i.e. Jaahiliyyah). Acknowledgement of this expression necessitates the denial of the claim to Islaam and religion of all these societies.”

He also said in “Social Justice” (pg. 250): “When we carefully examine the face of the earth today, in its entirety, in light of this divine stipulation for understanding the Religion and Islaam, we will not wfind any existence for this Religion. This existence came to an end ever since the last group of Muslims ceased to single Allaah out in His Rulership and Sovereignty (*Haakimiyyah*) in the lives of humans. We must acknowledge this painful reality and openly profess it. And we must not fear the loss of hope that appears in the hearts of many people who would love to be Muslims...So it is upon these people to gain certainty on how to become Muslims.”

And Sayyid Qutb said in his book “In the Shade of the Qur’aan” (2/1057): “The times have gone back to the way they were on the day when this Religion came to mankind. And mankind has gone back to the same position they were in when the Qur’aan was first revealed to Allaah’s Messenger...The times have gone back to the way they were on the day when this Religion came to mankind with *Laa Ilaaha IllaaAllaah* for mankind has apostated back to worshipping (Allaah’s) servants and to oppressing religions. They have turned away from *Laa Ilaaha IllaaAllaah*, even though some groups among them still continue to repeat *Laa Ilaaha IllaaAllaah* from the minarets without knowing what it means...I am talking about all of mankind in its totality, because of what is done by those who repeat the words *Laa Ilaaha IllaaAllaah* on the minarets in the east and the west, without any meaning or reality...These people carry the heaviest sin and will receive the most painful punishment on the Day of Judgement for they have gone back to worshipping the creation after the guidance had been clearly explained to them and after they had (formerly) been upon the Religion of Allaah.”

Yूसuf Al-Qaradaawee testified to Sayyid Qutb’s general excommunication (*takfeer*) of the Islamic societies in his book “Priorities of the Islamic Movement” (pg. 110): “In this stage, there appeared the books of Sayyid Qutb, which represent the final stage of his way of thinking, and flow with the idea of general *takfeer* of societies, delegating (the meaning of) Da’wah to Islamic organizations...and

But as for applying one of its aspects to certain individuals or to a particular sect or society, this is possible and allowed. The Prophet ﷺ once said to one of his Companions: **"You are a person that has Jaahiliyyah (traces of the Days of Ignorance) in him."**¹⁴⁶

And he ﷺ said: **"There are four things in my nation (of Muslims) that are from the aspects of Jaahiliyyah (Days of Ignorance), which they will not abandon: Being proud of one's ancestry; Reviling one's lineage; Seeking rain from the stars; and Wailing."**¹⁴⁷

announcing an aggressive Jihaad against all of mankind...These concepts can be clearly noted in the *tafseer* of the martyr **'In the Shade of the Qur'aan'** as well as his book **'Milestones', 'Islam and the Problems of Civilization'** and other works."

Fareed 'Abdul-Khaaliq, one of the leaders of the Ikhwaan-ul-Muslimeen, also testified to this in his book "The Muslim Brotherhood in the Scale of Truth" (pg. 115), saying: "The ideology of *takfeer* began amongst some of the youth of the Ikhwaan in the prisons of Egypt during the late fifties and early sixties who were influenced by the ideas and writings of Sayyid Qutb. They adopted from his writings the ideas that the (Muslim) society was in a state of Jaahiliyyah (Pre-Islamic Days of Ignorance) and that its rulers were disbelievers because they rejected Allaah's Rulership (*Haakimiyyah*) by not ruling by what He had revealed, and that its subjects were also disbelievers if they were pleased with this."

¹⁴⁶ The reason for this hadeeth can be found in the report of Al-Bukhaaree and others: Waasil bin Al-Ahdab narrated from Al-Ma'roof, who said: "I met Abu Dharr in Rabbadhah and he had a garment on, as did his servant boy, so I asked him about that. He said: I once reviled a man by condemning him due to his mother, so the Prophet ﷺ told me: **'O Abu Dharr! Have you condemned him because of his mother? Verily you are a man who has Jaahiliyyah in him.'**" [See *Fath-ul-Baaree* (30)]

¹⁴⁷ **Saheeh:** Reported by Muslim and others, and the wording here belongs to Ahmad (5/344)

[82] **Question:** What do you say about someone who describes the current Muslim ummah as being “absent”, in the absolute sense?

[82] **Answer:** Saying that the Muslim ummah is “absent”¹⁴⁸ gives the understanding that all of the Islamic states are disbelievers. This is since this statement entails that there is no Islamic state and this contradicts the saying of Allaah’s Messenger: **“There will not cease to be a group from my ummah triumphant upon the truth. Those who abandon them will not be able to harm them, nor those who oppose them, until the Command of Allaah comes, and they are in that condition.”**¹⁴⁹

So no matter how much the misguidance, differing and disbelief increases, this Muslim group (mentioned in the hadeeth) will always exist. So there is no “absence” of a Muslim ummah, all praise be to Allaah. Furthermore, it is not a required condition for an Islamic society or for this Victorious Group to be void of sins, because sins were found even during the time of the Prophet and the time of his Khaleefahs, but they were corrected and rejected.

[83] **Question:** Can you give a word of advice to the students of knowledge?

[83] **Answer:** We encourage the students of knowledge to abide by sincerity to Allaah, His Book, His Messenger, the Muslim leaders and their common folk, just as the Messenger of Allaah ordered them, and just as Allaah took the covenant from them in that regard, when He said:

وَأَذَّأ أَخَذَ اللّهُ مِيثَاقَ الَّذِينَ أُوتُوا الكِتَابَ لُبَيِّنَةً لِلنَّاسِ وَلَا تَكْفُرُونَ

¹⁴⁸ It is extremely unfortunate that someone who ascribes himself to the (Salafi) Da’wah and claims that he is one of the leaders of this supposed “Renaissance” gave a lecture a while ago in the city of Taa’if with the title “The Absent Nation!!”

¹⁴⁹ Its referencing was mentioned previously.

“And remember when Allaah took the covenant from those who were given the Scripture that they should explain it to the people and not conceal it.” [Surah Aali ‘Imraan: 187]

I encourage them to follow the methodology of the Qur’aan and the Sunnah and the way of the predecessors of this ummah when advising and clarifying.

I also advise them to beware of the methodology of the Khawaarij and the Mu’tazilah, those who when they set out to advise and clarify, follow the methods of rebelling against the Muslim rulers which consist of publicizing errors, using violence and chasing people away. The Prophet ﷺ said: **“Make things easy and do not make things difficult, and give good tidings and do not chase people away.”**¹⁵⁰

This is what we counsel the students of knowledge with, especially the callers amongst them. This is what we say, and with Allaah lies the success. May the peace and praises of Allaah be on our Prophet, Muhammad, his family and Companions.¹⁵¹

¹⁵⁰ Al-Bukhaaree (1/38, no. 69), Muslim (3/1359, no. 1733) and others

¹⁵¹ All praise is for Allaah through whose Blessing all good deeds come to pass. May Allaah send His peace and praises on our Prophet Muhammad, his family, his Companions and whoever follows them in goodness until the Day of Recompense. Footnotes were written and referenced by the one in need of his Lord’s forgiveness, Abu ‘Abdillaah Jamaal bin Furayhaan Al-Haarithee, Taa’if. This brings to an end this new, revised and improved edition.



Glossary of Some of the Terms Used

- Ahaadeeth See Hadeeth
- Ahkaam Sing. Hukm; A legal ruling in the Religion derived from the Qur'aan and the Sunnah.
- Anaasheed Pl. of *Nasheed*. A hymn or song bearing some Islamic meaning that is chanted by Muslims to encourage bravery or faith. It can occur at times with just singing or the duff and at times with musical instruments.
- Ashaa'irah Sing: Ash'aree. They are the followers of Abul-Hasan Al-Ash'aree who at first inclined towards the views of the Mu'tazilah, until he was forty, then publicly recanted from it and exposed its falsehood succumbing to the methodology of Ahl-us-Sunnah, may Allaah have mercy on him. Those who ascribe themselves to him in current times do not affirm any of Allaah's Attributes, except seven, which they believe can be proven by the intellect and distort the meaning of the rest of them [Abridged from *Sharh Lum'at-ul-'Itiqaad* of Ibn Al-'Uthaimen]
- Ayaat Lit. Sign - This refers to verses from the Qur'aan and can also mean a sign or symbol.
- Bay'ah The pledge of allegiance that is given to a ruler. It also more specifically refers to the general oath of allegiance that was given to the Khaleefah in the past. It does not refer to allegiance given to parties or modern-day leaders of groups that hold no legislative authority.

Beneficial Answers to Questions on Innovated Methodologies

Da'wah	Lit. Call – The concept and practical implementation of inviting people to abide by and accept Islaam.
Eemaan	Lit. Faith; Affirming the belief of everything that Allaah revealed in His Book, i.e. the Qur'aan, or upon the tongue of His Prophet, i.e. the Sunnah. More specifically, it is to believe in Allaah, His Angels, His revealed Books, His Messengers, the Day of Judgement, and the Divine Pre-Decree – the good and bad of it. Eemaan (Faith) is represented by a firm belief of the heart, an action of the limbs, and a statement from the tongue. It increases with good deeds and decreases with sins.
Fataawaa	Pl. <i>Fatwa</i> ; Religious verdicts issued by Islamic scholars, known as Muftees, on current events.
Faqeeh	Pl. Fuqahaa; A scholar of Fiqh (Islamic Jurisprudence).
Fitnah	Pl. <i>Fitan</i> . Calamities, trials, tribulations and mischief.
Hadeeth	Lit. Speech; A textual narration containing information about one of the Prophet's sayings, actions or tacit approvals. It can either be authentic or weak, according to the grading and verification of the Muslim scholars.
Halaal	One of the five religious rulings according to the Principles of Fiqh. It refers to something lawful, i.e. the one who does it gets rewarded while the one who abandons it gets punished. It also generally refers to something that Allaah made lawful, be it a concept, practice, food, interaction, and so on.
Haraam	One of the five religious rulings according to the Principles of Fiqh. It refers to something unlawful, i.e. the one who does it gets punished while the one who abandons it gets rewarded. It also generally refers to

Beneficial Answers to Questions on Innovated Methodologies

something Allaah made unlawful and prohibited, be it a concept, practice, food, interaction, and so on.

- Ijtihad When a scholar strives and expends his effort to derive a ruling for a matter not clearly apparent in the texts.
- Imaam Lit. Leader; This usually refers to the one leading the prayer. It also refers to the leader of a country or state, i.e. one with authority, or a renowned Muslim scholar.
- Islaam Lit. Submission; The only true religion that Allaah has mandated upon mankind, and which He will accept on the Day of Judgement. The pure and correct form of Islaam is defined by the Qur'aan and the Sunnah, according to the practical understanding of the first three righteous generations of Islaam, namely the Sahaabah, the Taabi'een and the Atbaa' at-Taabi'een.
- Jaahiliyyah Lit. A state of ignorance; The period in which there were no prophets, prior to the advent of Prophet Muhammad. The people were in a state of ignorance due to a lack of there being any pure prophetic guidance.
- Jahmiyyah Sing. Jahmee; They ascribe themselves to Al-Jahm bin Safwaan who was killed by Saalim bin Ahwaz in 121H. They deny and negate Allaah's Attributes and believe that man is coerced into doing actions. They incline to Irjaa with regard to Eemaan, which means they believe Eemaan is merely a confirmation of the heart and that statements and actions are not part of it. [Abridged from *Sharh Lum'at-ul-'Itiqaad* of Ibn Al-'Uthaimen]
- Khalaf The opposite of the Salaf, i.e. everyone that came after the predecessors. Specifically, it refers to those who came after the Salaf with new methodologies and

Beneficial Answers to Questions on Innovated Methodologies

innovations.

- Khawaarij Sing. Khaarijee; They are the ones who went out to kill 'Alee bin Abee Taalib. They believe in absolving themselves from 'Uthmaan and 'Alee, setting out against the ruler if he opposes the Sunnah, and deeming those who commit major sins to be disbelievers. They believe such people will reside in Hell forever. [Abridged from *Sharh Lum'at-ul-'Itiqaad* of Ibn Al-'Uthaimen]
- Khutbah Pl. *Khutab*; The sermon given before the Friday Prayer.
- Makrooh One of the five religious rulings according to the Principles of Fiqh. It refers to something detested, i.e. the one who abandons it will be rewarded while the one who commits it will not be punished. It was used by some of the Salaf to refer to matters they considered forbidden, but which they would refrain from calling Haraam
- Mashaayikh Plural of Shaikh, See "Shuyookh"
- Masjid Pl. Masaajid; The House of Allaah where Muslims gather to worship and pray. It is also known as a mosque.
- Mimbar Pl. *Manaabir*; The pulpit from where the orator delivers his *khutbah* (sermon) on the day of Jumu'ah (Friday).
- Mu'atazilah Sing. Mu'atazilee; They are the followers of Waasil bin Ataa', who withdrew himself (*'Itizaal*) from the gathering of Al-Hasan Al-Basree. He declared that a sinner is in a level between two levels, neither a believer nor a disbeliever, and that he will reside in Hell forever. 'Amr bin 'Ubayd followed him in this belief. They deny Allaah's Attributes like the

Beneficial Answers to Questions on Innovated Methodologies

Jahmiyyah and hold the same beliefs as the Qadariyyah on *Al-Qadar*. [Abridged from *Sharh Lum'at-ul-'Itiqaad* of Ibn Al-'Uthaimen]

Mufassir	A scholar qualified to perform Tafseer of the Qur'aan
Muhaddith	A scholar of Hadeeth.
Mujtahid	A scholar that is qualified to perform Ijtihad.
Murji'ah	Sing. Murji'ee; They believe that actions are not part of Eemaan and that Eemaan is simply an affirmation of the heart. So the sinner, according to them, is a believer with complete Eemaan, no matter what sin he commits or obligation he abandons. [Abridged from <i>Sharh Lum'at-ul-'Itiqaad</i> of Ibn Al-'Uthaimen]
Muttaqee	One who possesses Taqwaa, i.e. he is dutiful to Allaah, enacting His commands and avoiding His prohibitions.
Muwazanah	Lit. Balancing; A deviant concept which states that when a person criticizes someone, he must mention his good qualities to not "oppress" or show "injustice" to him.
Qur'aan	The Book of Allaah revealed to Muhammad for all of mankind and jinn. It is the Speech of Allaah, uncreated.
Raafidah	Sing. Raafidee; They go to extremes with regard to the Members of the Prophet's Household (<i>Aali Bait</i>) and declare the Companions that "opposed" them as being disbelievers or sinners. They are divided into many sects, among which are extremists who claim that 'Alee is god, and others less than that. Their innovation first appeared during the Khilaafah of 'Alee when 'Abdullaah bin Saba' told him: "You are

Beneficial Answers to Questions on Innovated Methodologies

God." So 'Alee ordered that he and his followers to be burned but their leader escaped. They call themselves Shee'ah because they claim they are taking sides (*tashayu'*) with the *Aali Bait* and supporting them in their claim to the Imamate. [Abridged from *Sharh Lum'at-ul-'Itiqaad* of Ibn Al-'Uthaimen]

- Saheeh Lit. Correct/ Authentic; A grading term for a narration that is authentically attributed to the Prophet.
- Salaf Lit. Predecessors; This refers to the first three generations of Islaam: The Sahaabah, the Taabi'een, and the A'baa' at-Taabi'een. They are referred to in the Prophet's saying: **"The best of people is my generation, then those that come after them, then those that come after them."**
- Salafi A follower of the Salaf and their methodology after the the first three virtuous generations of the Salaf.
- Samaa' An innovated Sufi practice in which instruments are played and singing and dancing occurs in an attempt to bring one nearer to Allaah.
- Shahaadah The testimony of faith demonstrated in the saying "*Laa Ilaaha IllaaAllaah, Muhammadur-Rasoolullaah*", i.e. "There is no deity that has the right to be worshipped except Allaah, and Muhammad is His Messenger."
- Sharee'ah In general, this refers to the Islamic Religion. Specifically, it refers to the laws and governing system of Islaam.
- Shuyookh Pl. Shaikh, This literally refers to an elderly man but it can also apply to a scholar or knowledgeable person
- Subhaan-Allaah An expression commonly translated as "Glory be to Allaah" but which more specifically means "May

Beneficial Answers to Questions on Innovated Methodologies

Allaah be far removed from all imperfections.” This statement is usually made at the time something bad occurs or when a lie/slander is stated.

Surah	Pl. Suwar; A chapter from the Noble Qur’aan.
Sunnah	Lit. Way; The way and guidance of Prophet Muhammad, as represented in his speech, action, and tacit approval, which have been recorded and transmitted in reports and narrations known as Hadeeth.
Tafseer	Lit. Interpretation; The interpretation of the meanings of the Qur’aan.
Takfeer	To deem or label a person or group disbelievers.
Taqwaa	Lit. Shield; Performing Allaah’s commands and avoiding His prohibitions through knowledge, in order to protect oneself from His punishment.
Tawheed	Lit. Oneness; The belief and realization of singling Allaah out alone in His Lordship, the Worship performed to Him and His Names and Attributes, apart from all other false deities. This entails the belief that Allaah is the only true Creator, Sustainer and Administrator of the Universe. It entails that one is mandated to perform and sincerely direct all of his worship to Allaah alone and no one else. And lastly, it entails believing in all of Allaah’s perfect Names and Attributes, and that they apply to Him alone and no one else.
Ummah	Lit. Nation; The nation of Muslims as a whole, past or present and consisting of all who ascribe to Islaam.

سنة

