



Repelling The Marauding Menace of the Mubtadi' of Ma'rib¹

A Serialisation of the Refutations of the Scholars and Students of Knowledge Upon the Sulaymaanee Resident of Ma'rib Who Has Revived the Innovations of His Precursors In Order to Fight Ahl us-Sunnah and Defend and Accommodate Ahl ul-Bidah.

The Imaam of al-Jarh wat-Ta'deel, Shaykh Rabee' bin Haadee Demolishes the Sulaymaanee Principle, "We correct (the mistake), but we do not destroy (the person)", [Being an Extension of the Ar'oori Principle, "We correct (the mistake) but we do not disparage (the person)"]

Also Including the Refutations of Shaykh Ibn Uthaymeen, Shaykh Salih al-Fawzaan, Shaykh Abdul-Muhsin al-Abbaad and Shaykh Ahmad an-Najmee upon Adnaan Ar'oor al-Mubtadi' And His False Principle Which Is Less Serious Than That of Abul-Fitan ad-Daal al-Mubtadi

The Noble Shaykh (hafidhahullaah) said:

Abul-Hasan said during the course of his onslaught against those whom he calls "al-Haddaadiyyah",

"Then they said about me, in the cassette, "Haqeeqat ud-Da'wah", "He said, "the errors are to be corrected, and there is no one who is above naseehah (i.e. above receiving advice)". However, we do not correct the errors by destroying the personalities. And does anyone reject these words from me except the Haddaadiyyah?"

¹ The Noble Shaykh Ahmad bin Yahyaa an-Najmee (hafidhahullaah) declared al-Ma'ribee a Mubtadi' and explained that he has innovations (not mistakes) and he affirmed that numerous times and affirmed that he has not recanted from this position (i.e. his tabdee' of al-Ma'ribee). Thus, we are merely narrating the tabdee' by way of this title, and the tabdee' has not originated from us. And this tabdee' came from the Shaykh after al-Ma'ribee showed arrogance and refused to recant from his innovated principles, and then attacked those who advised and corrected him.

In addition this tabdee' and expelling of al-Ma'ribee from Ahl us-Sunnah has also emanated from the Shaykhs of Madinah and the Shaykhs of Yemen.

The errors which occur from a man from Ahl us-Sunnah are to be corrected, and there is no one who is above naseehah. There is no such person about whom we say that his likes are not to be advised, or that we have great fear of him. Never. Everyone is advised. The deen is naseehah. We said, to whom. He said, "To Allaah, His Messenger, the leaders of the Muslims and their general folk". So no one has abandoned this hadeeth. There is no one who is above receiving naseehah, or who is greater than the truth. Everyone actually submits to it and returns to it (i.e. the truth).

However, we do not correct the errors by destroying the personalities. It is correct that a man has goodness, but then he makes a slip, or many slips, so we correct that which is with him, and we correct it but we do not destroy him, and nor do we destroy the good that is with him, when he is a person who stands against the Secularists, the Religionists (i.e. of other religions), or the callers to dissolution (of religion). Or when he is stands in the face of the Soofees, or stands in the face of the Rawaafid, or stands in the face of the Hizbiyyeen, or those who distort the Da'wah Salafiyyah, and then makes errors. So the likes of this one we do not destroy him, but we correct these errors.

This, maashaa'Allaah, I do not know, meaning, the good quality has become the defective one in the eyes of those. I will never leave this for the people of knowledge to judge in..."

From the fifth cassette, side two, from the series "al-Qawl al-Ameen".

COMMENTS:

ONE: This is the principle of Adnaan Ar'oor by which he caused controversy amongst many of the Salafees and the Salafi Manhaj. And this principle and other principles of Adnaan Ar'oor were criticised very severely by a group of Scholars. And al-'Allaamah, Shaykh Muhammad bin Saalih al-'Uthaymeen (rahimahullaah) described them as "principles of compromise", and a number of Scholars also criticised it, their number reaching thirteen in total. Amongst them Shaykh al-Fawzaan, Shaykh Zaid Muhammad Haadee, and Shaykh Ahmad bin Yahyaa an-Najmee. But then nothing came from Adnaan except that he launched a war against them, and declared them as ignorants and fools (by way of this announced war), up until he reached the level where he said (about the Salafees), "That so and so, or they are the chosen people of Allaah who came out of the backside of Aadam", may Allaah break his mouth, for verily, he has uttered a statement of kufr. Yet alongside this, he never ceases to be one of the Awliyaa (close intimate friends) of Abul-Hasan and his group, and we do not see from him any correct Salafee position (towards this). And Abul-Hasan never ceases to affirm the principles of Adnaan Ar'oor, and in fact adds (others) on top of them.

And the expression of Abul-Hasan of this principle is actually more evil than the expression of Adnaan Ar'oor. For Adnaan considers the criticism to be a jarh (disparagement) whereas Abul-Hasan considers to it be destruction.

TWO: In this speech of Abul-Hasan and also in his other speech there is severe talbees (deception), this is baatil (falsehood) cannot to propagated and spread except by mixing truth with falsehood.

So he says “Naseehah” and that there is no one who is above advice. However his words here are truth by which spread of falsehood is intended.

Then look at the criticism of the Salaf, from the Sahaabah until (the times of) the Imaams of Jarh and Ta'deel, so you see anyone amongst them launching a war against those who criticised the people of falsehood? Do you find anyone amongst them describing those from the People of Truth and Sunnah who criticise falsehood with the ugliest of descriptions, which they are free of, such as “destroyers”, and “mischief-makers” and “extremists” and “haddaadiyyah”, “enemies of da'wah salafiyyah”, and “disputants (to salafiyyah)”, and other dangerous oppression and great evil, in relation to what he directs towards the Scholars of the Salafi Manhaj and rejection of their rulings and verdicts upon the people of falsehood.

THREE: Look at this very strange way, in which numerous principles have come together, “carrying the mujmal upon the mufassal”, in accordance with his particular understanding of it, and “the manhaj of al-muwaazanaat between the good and the evil”, and his principle of his which he is defending, “we correct (the error) but we do not destroy (the personality)”, and also his saying, “We desire a vast manhaj that suits the whole Ummah”.

Do you not see him saying, “However, we do not destroy the errors by destroying the personalities. It is correct that a man has goodness, but then he makes a slip, or many slips, so we correct that which is with him, and we correct it but we do not destroy him, and nor do we destroy the good that is with him, when he is a person who stands against the Secularists, the Religionists (i.e. of other religions), or the callers to dissolution (of religion).”

So have the Salaf spoken with this speech? So if they were (upon) a war against the Salafi Manhaj and its people, then it is a narrow, restricted manhaj that stirs upon tribulation between the Muslims and splits their unity, and the Scholars of this manhaj are spies, and paid workers, and deceivers, and the followers of the mules of the Ruler... to the end of such revilements that they spread in all the various places that they dispute.

And yet the heads of misguidance, in their view, are Guides, Rectifiers, and their methodologies are the very ones that face up to the contemporary oppositions... to the end of their misguiding claims.

And we say: When the Mu'tazilah used to face the Athiests and the Philosophers and the Rawaafid, then did the Scholars of the Sunnah speak with the likes of this speech which Abul-Hasan has spoken. And who else claims to stand in opposition in the face of the Secularists, except the Ikhwaan ul-Muslimeen, and the Surooriyyeen, and the Qutbiyyeen and their likes, amongst those who are disputants to Salafiyyah. Then, do the Salafees not stand also in the face of the Secularists and the Rawaafid...

And do not the Ikhwaan ul-Muslimeen ally with the Secularists and Communists. And who besides them says, "the Christians are our brethren"?

Then further, are the Ikhwaan and the Surooriyyoon actually silent from revilements and attacks against the Salafees, and is it sufficient that we merely make a quick indication to their vile actions in waging a war against the Salafee manhaj and it's people.

FOUR: Look at this belittlement, downplay (of the seriousness) of innovations and misguidance, and so he merely describes them as "slips, errors". Is this the speech of the Salaf? Indeed, a man used to make a single slip in aqeedah during the time of the Salaf and the Imaams of the Salaf and Hadeeth would bring him down, so are they "destroyers", "mischief-makers", and enemies of the Dawah Salafiyyah?

What did the Rightly-Guided Khaleefah, 'Umar bin al-Khattaab do with Subaygh. How many innovations and false principles did Subaygh have?² The Rightly Guided Khaleefah combined in him four punishments:

- a) imprisonment
- b) beating
- c) negation
- d) ordering his exile for a complete year until correct repentance is openly manifest

So who from the Islamic world showed rejection against the Rightly-Guided Khaleefah, from that time of guidance to this day of ours, O Allaah, except the Rawaafid, those who turn the virtues of the Sahaabah into faults? This action (of 'Umar), based upon the speech of Abul-Hasan, is actually worse than destruction.

So those who criticise innovations and oppositions are sometimes incapable, and they even fall short in rejecting many innovations, and yet alongside that Abul-Hasan stirs up this enormous, violent revolution (against them). And he also lays down corrupt principles and foundations in order to fight against them and to attack them and to distort their manhaj and their da'wah. And he also heaps abuse upon them with such revilements and false accusations and insults that even many of the newspapers would restrain from.

And what did Alee and the Sahaabah (radiallaahu anhum) do with the Khawaarij, and yet they have a great deal of good, just as the Messenger of Allaah (sallallaahu alaihi wasallam) said, "A people will emerge in this Ummah, you will belittle your own prayer compared to

² [Translator's Note]: Al-Laalikaa'ee reports with his sanad to Sulaymaan bin Yasaar that a man from Banees Ghunaym who was called Subaygh bin 'Asal approached Madinah and he used to have books. So he began to ask about the mutashaabih (unclear) from the Qur'aan. This reached 'Umar, and so he went to him and had prepared for him some branches (tied together) from the date-palm tree. Then when he entered upon him, he said, "Who are you?" He said, "I am Abdullaah bin Subaygh". 'Umar said, "And I am 'Abdullaah (the Servant of Allaah), 'Umar". And then he got close to him and began to strike him with those combined branches, and he did not stop beating him until he broke his head open and blood was flowing upon his face. So he said, "Enough, O Ameer ul-Mu'mineen, for by Allaah, that which I found on my head has now gone". (no. 1137).

theirs, and they will recite the Qur'aan and it will not go further than their throats. They will leave the religion like the arrow leaves the bow”.

He said concerning them, “One of you will belittle his own prayer compared to their prayer and his own fasting compared to their fasting. They will recite the Qur'aan and it will not go further than their collarbones. They will leave Islaam like the arrow leaves the bow”.

And he said concerning them, “A people who recite the Book of Allaah smoothly, gently (i.e. it being moist upon their tongues), it does not go beyond their throats and they leave the deen like the arrow leaves the bow. If I was to reach them I would slaughter them like the slaughtering of Aad”.

And the Messenger of Allaah (sallallahu alaihi wasallam) also said, “At the end of time a people will come out, newly-arisen, foolish-minded, they will speak with the best speech of creation, and they will recite the Qur'aan, but it will not go beyond their throats. They will exit from the religion like the arrow leaves the bow. So when you meet them, then fight them, for verily in killing them, there is a reward with Allaah on the Day of Judgement”.

And he also said concerning them, “They are the most evil of the creation”, or “from the most evil of creation”.

And he also said concerning them, “They will fight the people of Islaam but they will leave the Pagans. They will leave Islaam like the arrow leaves the bow. If I was to reach them, I would have slaughtered them like the slaughtering of Aad”.

Refer to Saheeh Muslim (2/743-747).

Then these according to the manhaj of Abul-Hasan, they have goodness and alongside that they only have a slip, or many slips. Subhaanallaah. The Companions of Muhammad belittle their own prayer compared to theirs, and their fasting compared to theirs, and they recite the Qur'aan in a sweet, appealing manner.

The good that was present in them was great indeed, and alongside that, they are the most evil of creation, on account of what they had of innovations, and what they had of tribulations and evil. And so the Messenger of Allaah (sallallahu alaihi wasallam) ordered with their killing, and informed that the one who fought them would have a reward with Allaah on the Day of Judgement, and the Sahaabah of Allaah's Messenger (sallallahu alaihi wasallam) agreed upon fighting against them in implementation of the order of the Messenger of Allaah (sallallahu alaihi wasallam) and in order to repel their evil.

And all of this is truth, and justice and righteous action and jihad in the path of Allaah, however in accordance with the principles of Abul-Hasan it is a destruction of the good that is with them, and it is a destruction of their personalities.

Indeed, those whom Abul-Hasan defends, then there are many amongst them who are of less good than those Khawaarij, and greater than them in evil and in fitnah. However,

criticism of them, in his view, is still considered “destruction” and warning from their evil is still considered “destruction”. And the path that he calls to does not cause any movement amongst the people, and nor do they benefit from it. So they do not return from their falsehood, and nor do they stop from calling the people to their falsehood, and their fitnah within the mosques, and nor the schools or the newspapers, or the magazines, or their various works and their sports activities. These types of activities were not even granted to the Khawaarij (of the first times), and alongside all of this Abul-Hasan assaults the Salafees, those who criticise them lightly, he assaults them with his unsheathed tongue, and his destructive principles, and he arouses the foolish and the rowdy common-folk against them.

And all of this, in the view of his helpers is considered “islaah (rectification)”.

The position of the Sahaabah towards the Khawaarij and the Qadariyyah is well known and famous. And the position of the Taabi'een towards the Ahl ul-Bida' and the position of the Taabi' Taabi'een from Ahl ul-Bid'ah is also known and famous towards all the factions of Ahl ul-Bida' from the Khawaarij, the Qadariyyah, the Murji'ah, the Shee'ah, the Rawaafid. And until even one falls into bid'ah from amongst Ahl us-Sunnah, they do not behave with him, except with the Islamic manhaj that the Messenger (sallallaahu alaihi wasallam) and his Companions and Taab'ioon traversed upon in goodness.

The position of Imaam Ahmad and the People of Hadeeth in his time towards people who were Imaams in knowledge and religion, and from the People of Hadeeth, they fell into what Abul-Hasan now calls a “slip” or “slips” and Ahl us-Sunnah stood against them and described them with innovations and misguidance.

And amongst them were those who repented, such as Ismaa'eel bin 'Aliyyah. And amongst them were those who remained upon his “slip”, and remained upon the characteristic that Ahmad and the Imaams of Hadeeth described him with, such as Daawood adh-Dhaahiree, Husain al-Karaabeesee, al-Haarith al-Muhaasibee and Ya'qoob bin Shaybah. And the Qutubiiyyoon, the Surooriyyoon and the Ikhwaan al-Muslimoon do not equal anything in compared to those in terms of knowledge, or deen, or excellence.

So therefore, those Imaams are “destroyers” because they do not know of the principles of Abul-Hasan and nor do they implement them. Hence it is upon and his helpers that they should hate them (i.e. those Imaams) and fight against them and to label them as “Haddaadiyyah” and “destroyers” and “mischief-makers”, because they behaved (in that way) with those who were a hundred times better than those whom Abul-Hasan defends, and whom he considers to be from within Ahl us-Sunnah, and Abul-Hasan says that the people of the Jam'iyyaat, such as al-Hikmah and al-Ihsaan (Ikhwanis in Yemen), that they are from Ahl us-Sunnah and Salafees.

And Ahl us-Sunnah do not know of these whisperings and hallucinations which are repeated by Abul-Hasan in the name of the Salafee manhaj, and the Salafee manhaj and its people, during the long stretch of history are free from these hallucinations and actions which actually destroy the Salafee manhaj and its people, and which neither build nor raise any flag for the Sunnah, and they do not benefit Ahl ul-Bidah, rather they only increase them further

in their deception and increase them in their adherence to their falsehood, especially when Abul-Hasan describes them that they are Ahl us-Sunnah.

So this Miskeen is actually proceeding upon the madhhab of the Extremist Murji'ah those who say that alongside Imaan, no sin can harm, and he says that alongside Salafiyyah, nothing whatsoever can harm it.

And he actually proceeds upon the manhaj of al-Ikhwaan al-Muslimeen in belittling the affair of innovations and he will soon say that they are not Innovators, and nor Khawaarij. So I say, ask them about the books of Sayyid Qutb, and Mohammad Qutb, and Abu Baseer (al-Haleemah) and Abu Qataadah, all of which are complete with takfeer. And what is their position towards the tribulations in the Islamic world, especially in Afghanistan, and the killing of Jameel ur-Rahmaan, and their putting and end to the Salafee Emirate (Kunar). And ask them about the fitnah of Algeria, and more than two hundred thousand have been killed. So what are their positions, within their schools and their papers and magazines concerning the likes of these tribulations?

And what are their positions towards the Salafee books that refute Sayyid Qutb and his revilements of some of the Prophets, and his speaking with the eternity of the soul, and his speaking with the creation of the Qur'aan, and that the Qur'aan contains musical arts and cinema and acting and pictorial representation, and that Qur'aan and Art are twins. And what is their position towards the books that criticise al-Ikhwaan al-Muslimeen for their misguidances and all that they contain of attachments to the Rawaafid, and Soofiyyah, in fact, with the Christians, and their calling to the unity of religions, in numerous conferences.

I want an answer to these questions from Abul-Hasan, and if he is unable, then the people will know the reality of Abul-Hasan and the reality of his manhaj principles.

Written by Shaykh Rabee' bin Haadee al-Madkhalee.

Shaykh Ibn Uthaymeen on the False Principles of Adnaan Ar'oor

An Excerpt taken from SLF010004 @ Spubs.Com (November 2000)

Refuting the Insidious Qutubism and Adulterated Principles of Adnaan Ar'oor al-Maghroor as-Siyaasee³

Introduction

...And the one called Adnaan Ar'oor and others in whom ignorance and desire have firmly settled, glorify the innovated sayings and principles, and become angry when these (sayings and principles) are abandoned or when the errors in them are pointed out... And the affair of these people is like that of some of the Bedouins who venerate their customs and habits by which their leaders order them. They become more angry when they (the principles) are not adhered to than when the sanctities of Allaah are not respected, and this is clear misguidance. Stated Shaikh ul-Islaam Ibn Taymiyyah in "Minhaaj us-Sunnah (5/130), "Many of those who ascribe themselves to Islaam – [such as Adnaan Ar'oor]⁴ - judge by their customs – [and their deviated principles and foundations]⁵ -which Allaah has not revealed, such as the ancestral customs of the bedouins. And such as the commands of the chiefs (umaraa) who were obeyed (by the people) and they used to consider that it is desirable to judge by these such customs, without the Book and the Sunnah."

Know, O seeker of guidance and success, that the most dangerous of people are those who (attempt to) resemble the people of truth, such as Adnaan Ar'oor, and who wear their apparel, but who in reality are not from them. As for this one (Ar'oor), then his evil is widespread, and his tribulation is great and his effect in the Ummah is disastrous.

Shaikh ul-Islaam Ibn Taymiyyah said, in Minhaaj us-Sunnah (5/255), "And certainly for many of them – [that is those who speak with principles and phrases]⁶ – the desire has become something by which their honour or leadership is aided and support, they do not desire that Allaah's word should be uppermost and that the religion should be for Allaah alone. Rather, they become angry at whoever opposes them, even if he is a mujtahid and upon whom Allaah does not show anger, and they also become pleased and satisfied with whoever agrees with them⁷, even if he is an ignoramus, with evil intentions and who has no

³ By Shaikh Fawzee al-Atharee al-Bahraini (Student of Shaikh Ibn Uthaymeen for 10 years). The whole of this section and the footnotes are from the words of Shaikh Fawzee al-Atharee. Any additional notes by the translator are indicated as such by [Translator]

⁴ These are the words of Shaikh Fawzee al-Atharee.

⁵ These are the words of Shaikh Fawzee al-Atharee.

⁶ These are the words of Shaikh Fawzee al-Atharee.

⁷ Such as the positions of the Hizbis (partisans) towards Adnaan Ar'oor, they are pleased with him because he is in agreement with their Hizbi and Political manhaj, and it is for this reason that they repeatedly organise his lectures... and they put others to trial with his speech of magic, as the Prophet (sallallahu alaihi wasallam) said, "Indeed within some speech there is magic", we seek refuge from

knowledge⁸ and nor a good intent. So all of this leads to those being praised whom Allaah and His Messenger have not praised and those being rebuked whom Allaah and His Messenger have not rebuked. And their loyalty and disownment becomes based upon the desires of their souls, not upon the religion of Allaah and His Messenger.”

And the Bannaawi Ikhwaanīs, alongside the evil that is with them, are in fact of lesser evil upon the common-folk of Ahl us-Sunnah than the Qutubist Ikhwaanīs. This is because the Bannaawīs have made apparent their manhaj... they clearly opine their khurooj (aims for rebellion) and political activity. As for the Qutubists then they make apparent their refutation of the Bannaawi Ikhwaanīs, and also their defence of Salafiyyah and its people, in their claim, yet they are upon the way of the Qutubist Ikhwaanīs but with a slightly different manhaj, and their harm is greater than that of the Bannaawīs⁹. Their manhaj is Ikhwaani yet

ignorance, and abandonment (from Allaah) and from the tribulations, those that are hidden and those that are apparent.

⁸ And the one called Adnaan Ar'oor has not acquired knowledge from the Mashaayikh well known for their true Salafi manhaj. Rather, he has acquired knowledge from the Qutubists and Politicians, in reality. And it is for this reason that you find him often seeking as evidence the words of Sayyid Qutb and also conveying his ideas in his four books, especially in the field of al-Haakimiyyah. And here are their names: a) At-Tiyah wal-Makhraj b) al-Waaqi' al-Mu'lim c) Sifaat at-Taa'ifat al-Mansoorah d) Siraa' al-Fikr wal-Ittibaa'.

And you should also listen to what Adnaan Ar'oor says in his cassette “The Best of From the Manhaj of the Shaheed (!!!) Sayyid Qutb”, you will realise the truth of what we have said, and all of this gives clear indication that the man is a Qutubist, rather he is one of the heads of the Qutubi da'wah and from Allaah is all assistance.

⁹ [Translator] **BENEFIT: REFUTING AHL UL-BID'AH IS NOT A SIGN THAT YOU ARE FROM AMONGST AHL US-SUNNAH, THE ATHARIS, SALAFIS**

You should know and comprehend this well O Sunni, so that you are not beguiled and led astray. Know that those who strayed on the Names and Attributes of our Lord were of many factions, each of whom refuted the others. So there were the Jahmites, the Mushabbihah, the Mu'tazilah, and the Ash'ariyyah – and of course there were those upon the truth, Ahl ul-Hadeeth wal-Athar, Ahl us-Sunnah wal-Jamaa'ah. So the Mu'tazilah refuted the Jahmiyyah, and likewise they refuted the Mushabbihah. Similarly, the Ash'ariyyah refuted the Jahmiyyah and also the Mu'tazilah, by powerful arguments, and they refuted the Mushabbihah too. However, this did not exclude them from being Innovators and outside of Ahl us-Sunnah wal-Jamaa'ah. For they too entertained and bemused themselves with Innovation. And this applies to most of the Innovators of Islaam, for they had their own share of refuting innovation, Jihaad in the path of Allaah and upholding aspects of the truth. However, each of them had innovation that entered them into the generality of Ahl ul-Bid'ah, some more astray than others.

Now, as for the Ikhwaaniyyah, or the Khawaarij of our times, those whose da'wah revolves around politics, shurocracy, takfir and khurooj, and political activism, then there are different gradations amongst them, each of which refute the other. So the Qutubists refute the Bannaawīs and vice versa. The Bannaawīs are the Soofee brand of Ikhwaan – those who take after al-Hasan al-Banna, the Soofee and Mufawwidh, who would be attached to graves and fall into the innovations of Mawlid and other than that. So many of the Ikhwaanīs are this way inclined, such as at-Tilmisaanee, as-Sibaa'ee, Sa'eed Hawaa and others. So the Qutubists, refute them – however the basis of all of them is the same, takfir, khurooj, political activity and so on, just like the basis of the Jahmiyyah, Mu'tazilah, Ash'ariyyah was the same, namely denial of the attributes, so all of them strayed, but to different

levels. It is likewise with these ones, all of them have strayed and left the manhaj of the Salaf on the issues of calling to Allaah, and hence entered into the generality of the seventy-two doomed sects. And their refutation of each other does not save them, since it is known that Ahl ul-Bid'ah are a people of difference and splitting, so they are split amongst each other and refute each other, and this is the lot of Ahl ul-Bid'ah – they will never cease to differ amongst themselves. As for Ahl us-Sunnah wal-Jamaa'ah, Ahl ul-Hadeeth wal-Athar, upon whom is Allaah's mercy, then they do not differ but are united upon the aqidah, manhaj and usool of the religion.

When you have understood this, you will then come to realise that when a person whose manhaj is adulterated and who shows loyalty and disownment for the Innovators, and has elements of hizbiyyah – when he refutes others from Ahl ul-Bid'ah, then this does not sanctify him or absolve him of blame, until he adopts the manhaj of the Salaf in all of his affairs. Beware of this and take note O Sunni, for many an unsuspecting Salafi, Athari has been beguiled by this and has been led to take as a friend and advisor, one who will lead him to a manhaj other than that of the Salaf and then to destruction...

BENEFIT: AHL UL-HADEETH WAL-ATHAR DO NOT DIFFER CONCERNING THE MANHAJ, IN OPPOSITION TO THE INNOVATORS

Shaikh Saalih al-Fawzaan said, "And Allaah – free is He from all imperfections – does not bring together the hearts of the disbelievers, the apostates or the astray sects, ever. Verily, Allaah unites the hearts of the Believers, the Muwahhids. He, the Most High, said, concerning the disbelievers, the hypocrites and those in opposition to the manhaj of Islaam and its creed, **"You consider them to be united, yet their hearts are separated. This is because they are a people who do not understand."** (al-Hashr 59:14). And He the Most High said, **"But they will not cease to disagree - except him on whom your Lord has bestowed His Mercy (the follower of truth - Islâmic Monotheism) and for that did He create them."** (Hud 11:118-119). And they are those of sound aqeedah and of correct and sound manhaj. They are the ones who are saved from differing (amongst themselves in the usool, aqidah and manhaj)." (Al-Ajwibah al-Mufidah p. 144).

Stated Imaam ash-Shaatibee in the introductory pages of 'al-I'tisaam', "And from what has been reported from Mujaahid about the saying of Allaah: **"But they will not cease to disagree - except him on whom your Lord has bestowed His Mercy (the follower of truth - Islâmic Monotheism) and for that did He create them."** (Hud 11:118-119) - He said about 'those who disagree', "They are the People of Falsehood" and about 'except him on whom your Lord has bestowed His Mercy', **The People of Truth, there is no difference amongst them."**

And it has been reported from Mutarrif bin ash-Shakheer that he said: "If the desires had been but one (i.e. united) then a person would have said: 'Perhaps the truth is in it. But when the desires split and separate [and become many], every possessor of intelligence knows that the truth never splits [contradicting itself]."

From 'Ikrimah "But they will not cease to disagree', meaning in the desires [i.e. their innovations] and 'except him on whom your Lord has bestowed His Mercy', **they are the Ahl us-Sunnah.**" And Abu Bakr bin Thaabit al-Khateeb has quoted from Mansoor bin Abdur-Rahmaan that he said: "We were sitting with al-Hasan and there was a man behind me standing and he began to order me to ask him about the saying of Allaah, **"But they will not cease to disagree - except him on whom your Lord has bestowed His Mercy"** (Hud 11:118-119) So he said: "Yes, 'they will not cease to disagree' upon their different ways 'except on whom your Lord has bestowed His Mercy' **so whomever He bestows His Mercy upon does not disagree.** [i.e. he is not in disagreement as to the truth, he is clear about it.]. And Ibn Wahb reports from 'Umar bin 'Abdul 'Azeed and Maalik bin Anas: **"The People of Mercy do not differ."** And this verse has a beautiful explanation which will come later - if Allaah wills." End of quote from ash-Shaatibee.

they mix with the people of the truth. And Ahl us-Sunnah and the Salafiyyah have been put to trial by Qutubiyyah who claim that they are worthy of being followed. Yet their harm is greater than that of the Bannaawis and others because they call themselves “Salafis”, yet they are upon the way of the Ikhwaanis in both politics and manhaj. So beware.

Hence, it is obligatory to warn from the Qutubists so that the people become aware...

Ibn Rajab said in ‘al-Farq Bain an-Naseehah wat-Ta’yeer’ (33), “And the People of Innovations and Misguidance, and whoever attempts to resemble the Ulamaa, yet is not from them – [such as Adnaan Ar’oor]¹⁰ – then it is obligatory to explain the ignorance of these ones, and to openly proclaim their faults and errors, warning and cautioning from following them.”

The Allaamah, Shaikh Ibn Uthaimen – hafidhahullaah – was asked by one of the students of knowledge from Southern Ireland about the principles (qawaa'id) of Adnaan Ar’oor the Politician, and this is recorded on cassette. [The Shaikh] indicated the futility of them all, and considered them to be principles by which compromise with Ahl ul-Bid’ah is intended. And here his words, letter for letter, as occurs on the cassette “al-As’ilat al-Irlandiyyah” (Questions from Ireland):

“The First Principle:

What has been said about the errors of Ahl ul-Bid’ah, “We correct (the mistakes) but we do not criticise (jarh).”¹¹

The Shaikh replied: “This is incorrect. Rather we criticise (make jarh) of the one who resists the truth”.¹²

When you have understood the above, O Sunni, Salafi and Hardcore Athari, you will then come to realise that Ahl us-Sunnah wal-Jamaa’ah, the Salafis, they never differed on the issues of manhaj, rather they adhered to the ancient religion, and neither did they invent, nor distort, nor innovate any new methodologies, walhamdulillaah, as opposed to the newly-arisen foolish-minded, those born of the Awakening (Sahwah), and nurtured by the Innovating. [/Translator]

¹⁰ These are the words of Shaikh Fawzee al-Atharee.

¹¹ Shaikh Saalih bin Muhammad al-Lahaydaan, member of the Hay’ah Kibaar al-Ulamaa, said, “These are claims of the one who is ignorant of the principles of al-Jarh wat-Ta’deel, and who is ignorant of the ways and means of bringing about the greater good...” (Cassette: Salaamat ul-Manhaj Daleel ul-Falaah, Correctness in Manhaj is Evidence of Success).

And we say: Adnaan Ar’oor is ignorant of the manhaj of the Salaf, both in general terms and also in specific terms, even though he may claim that he explains the manhaj of the Salaf, but his explanation is like this: “Indeed some speech is magic”.

¹² Stated Shaikh al-Albaani, “Indeed the carrier of the flag of al-Jarh wat-Ta’deel today, in this present time – and in truth – is our brother Rabe’e and those who refute him do not refute him on the basis of knowledge ever, rather the knowledge is all with him.” (Cassette: Manhaj ul-Muwaazanaat)

The Second Principle:

And he (Ar'oor) says, "Whoever passes a judgement (over someone) a judgement will be made against him."

The Shaikh replied: "Always, this is a principle of compromise".¹³

The Third Principle:

And he says: "There is no connection between the intention (niyyah) and the action (amal), neither any near or distant, remote connection."

The Shaikh replied: "This is a lie, due to the saying of the Prophet (sallallaahu alaihi wasallam), "*Verily, actions are but by the intentions*"."

The Fourth Principle:

He says: "It is a required condition for criticising Ahl ul-Bid'ah that the criticism is affirmed and established with evidences that are decisively and absolutely affirmed and established".

The Shaikh replied: "This is not correct."

The Fifth Principle:

He says: "It is a required condition that when a person hears an error from someone or comes across errors or innovations in books **that he gives advice (to the person) and seeks clarification before he makes a judgement.**"¹⁴

¹³ How numerous are these types of people, the people of compromise for the People of Innovations and Misguidance. They toy with the minds and intellects of the ignorant ones in their lectures and gatherings, filling them with doubts due to their lies, slanders and deception, making them think that they are from Ahl us-Sunnah. Indeed, this group has been exposed and humiliated by Allaah through the hands of Ahl us-Sunnah wal-Jamaa'ah, and all praise is due to Allaah and His are the blessings.

¹⁴ Where is the proof for this principle? It will not be found...This principle has been used by the partisans (hizbis) in order to cover up their falsehood and their mistakes.

[Translator]: And this matter, unfortunately has confounded many unsuspecting people who claim Salafiyyah for themselves, and who insist that verification be made with the person from whom the errors emanated and seeking clarification from him is required and giving advice to him first, such that there is no doubt about its being an error or innovation, or deviation in manhaj and the likes (!!). And in this manner, they defend the Lords of Adulterated Principles...and don't realise that they are in fact parroting the views and ideas of the Qutubists and Hizbists...

Shaikh ul-Islaam Ibn Taymiyyah said, "**It is obligatory to punish everyone who ascribes himself to them – the people of innovation – or who defends them, or who praises them, or who reveres their books, or who detests that they should be talked about, or who begins to make excuses for them by saying he does not understand what these words mean or by saying that this person also authored another book and what is similar to these types of excuses, which are not made except by an ignoramus or a hypocrite. Rather, it is obligatory to punish everyone who knows of their condition and did not assist in repelling their evil, for repelling their evil is one of the greatest of obligations.**" Majmoo ul-Fataawaa (2/132). [/Translator].

The Shaikh replied: **"This is an error"**.

The Sixth Principle:

And he says: "It is from justice (adl) and equity (insaaf) when giving advice (about innovations) and warning from innovations that we mention their (the perpetrators') good aspects alongside their bad aspects."

The Shaikh replied, in anger for the sake of the truth, **"I say to you, No! ... No! ... No! ... This is an error. Listen to me O man (Yaa Rajul)! Listen O man, when refuting it is not good that I mention the good points of the person. If I mention his good points while I am refuting him, this weakens my refutation of him."**

The questioner said: "And this is so even if he is from Ahl us-Sunnah O our Shaikh?"

The Shaikh replied: **"Whether from Ahl us-Sunnah or other than Ahl us-Sunnah... How can I refute him and then praise him. This is unintelligible"**.¹⁵

¹⁵ [Translator]: All praise is due to Allaah! And this was indeed the sophistry that Ahl ul-Ahwaa had attempted to use in order to deceive the common-folk, make excuses for the Lords of Adulterated Principles and accommodate and shelter the Biased Partisans and Political Activists from whom innovation and deviation had occurred. And the Shaikh has spoken in conformity with the rest of the Mashaayikh on this issue, Muhadditheen amongst them and Fuqahaa.

BENEFIT: THE ULAMAA SPEAK ON THE TROJAN HORSE OF AHL UL-BIDAH

Shaikh Ibn Uthaimen said, "...However, when you desire to refute his innovation, then it is not absolutely desirable that you mention his good points. For mentioning the good points while refuting him only weakens and impairs the refutation. The reader or the one being addressed will say, "In that case, this (i.e. good) counters that (i.e. the bad), and all praise is due to Allaah". Hence, every situation requires a different type of speech. And therefore, evaluation and appraisal has its own circumstances and ruling and likewise refuting the falsehood has its own circumstances and ruling..."

Then the questioner said, "In that case, when one is explaining the errors or mistakes or innovations of a person in order to warn and give advice (to others), it is not necessary to employ the principle of al-Muwaazanah?"

The Shaikh replied, **"No, it is not good or befitting as I have said to you. Since, if you mention his good points, the aspect of refuting his falsehood will become weak, and it is for this reason that we find the Scholars who refute the Ahl ul-Bid'ah and others do not mention their good points.** However, when you wish to appraise an individual, then it is necessary to mention both the good and the bad points, and then you see (i.e. what his condition is). This is the approach of the muhadditheen as well in the books pertaining to narrators." (Cassette: "al-As'ilat as-Suwaidiyyah")

And something that is now a hujjah against Abul-Hasan al-Misree is the discussion he had with Imaam al-Albaani, concerning the way of the Innovators in making al-Muwaazanah, something that Abul-Hasan now makes with respect to the heads of the Hizbiyyeen and the Takfiriyyeen, so this discussion is a proof against him and something which establishes that his mixing with the Innovators and befriending them, has corrupted his mind and his intellect and has led him to formulate false principles in order to defend these Innovators. So look at this discussion:

Abul-Hasan al-Misree: "May Allaah protect you, our Shaikh. They use as evidence certain (textual) statements such as the statements of our Scholars concerning the Shi'ah for example, that "So and so

is reliable and trustworthy (thiqah) in hadeeth, but a vile Raafidi". They use statements like this as evidence. And then they desire to built the complete principle (i.e. that alluded to earlier) upon them, without at the same time looking at the thousands of statements in which there only occurs, "Liar", "Abandoned", "Vile".

Imaam al-Albani: "This is the way of the Innovators. When a scholar of hadeeth speaks about a righteous man who is a scholar and a jurist, saying about him, "He is poor in his memory", does he also say, "He is a Muslim, and he is righteous and he is a jurist, and he is one who ought to be referred to in matters of deriving evidences for the Sharee'ah rulings (from the texts)." Allaah is Great! The truth is that the aforementioned principle is very important [but] it comprises a number of very important subsidiary matters (finer details) relevant to our times.

From where [did they derive this] that when the circumstance arises for explaining the mistakes of a Muslim, whether he is a caller [daai'iyah] or not, that it is necessary for a lecture in which his good deeds - from their beginning to their end are mentioned? Allaahu- Akbar!! A strange thing! By Allaah! A strange thing! (Cassette: "Al-Ajwibah al-Albaaniyyah 'alaa As'ilah Abil-Hasan ad-Daa'iyah" in the "Silsilah al-Hudaa wan-Noor" Series, No. 850).

So look at this discussion and reflect upon what this Innovator himself is upon now, he is upon the way that Imaam al-Albaani said, "This is the way of the Innovators", so indeed this Innovator has been forsaken, and left to his own baatil principles, and to the Innovators whom he befriended and now defends, and in Allaah is the refuge.

Imaam Ibn Baaz was asked, "It is obligatory to mention both the good and the bad points about the Innovators and their books, or just their bad points?"

The Shaikh replied, "It is well known from the statements of the people of knowledge that they criticise the bad points in order to warn (others), and also they explain the errors in which they (those who erred) fell into, again for the purpose of warning against them. As for what is good in them, then that is known (from them already), and such good is accepted. However, the purpose is to warn from their errors, (such as) the Jahmiyyah, the Mu'tazilah, the Raafidah and what is similar to them. However, if the need should arise to explain what they have of the truth, then it is explained. And when someone asks, 'What do have with them of the truth? In what matters do they agree with Ahl us-Sunnah', and the one who is asked knows this, then he makes it clear. However, the greatest goal is to explain the falsehood that is with them, so that the questioner can take caution and so that he does not incline towards them."

The another questioner said, "There are some people who enjoin 'counterbalancing' (al-Muwaazanah), meaning that when you criticise an innovator to warn people from him, that it is obligatory upon you to mention his good points so that you do not treat him unjustly?" The Shaikh replied, "**No, it is not necessary, it is not necessary.** And this is why when you read the books of Ahl us-Sunnah you will find the purpose behind them to warn. Read in the book of al-Bukhaaree 'Khalq Af'aal ul-'Ibaad' and 'Kitaab ul-Adab' (the Book of Manners) in the Saheeh and 'Kitaab us-Sunnah of Abdullaah bin Ahmad and 'Kitaab ut-Tawheed' of Ibn Khuzaimah and the refutation of Uthmaan bin Sa'eed ad-Daarimee against the Ahl ul-Bid'ah... and other such books. They mention this for the purpose of warning from their falsehood and the intent is not to enumerate their good points. The intent is to warn from their falsehood. And their good points have no value in relation to one who disbelieves - when his innovation makes him a disbeliever, his good deeds are nullified and when it does not make him a disbeliever then he is in a precarious situation. **The intent is to expose the errors and deviations - which it is necessary to warn against.**" (From the introduction of "Manhaj Ahl us-Sunnah wal-Jamaa'ah Fee Naqd ir-Rijaal wal-Kutub wat-Tawaa'if" of Shaikh Rabee' bin Haadee.)

Shaikh Saalih bin Muhammad al-Lahaydaan was asked, "Is it from the manhaj of Ahl us-Sunnah wal-Jamaa'ah whilst warning against the people of innovations and misguidance to mention the good deeds of the Innovators, to praise them and to glorify them, with the claim of justice and equity?"

The Shaikh replied, "**And did the Quraish of Jaahiliyyah and the leaders of Shirk not have any good deed in their favour?! Has any mention of their good deeds come in the Qur'aan?! Has any mention of their noble characteristics come in the Sunnah?! Yet they used to honour the guest, the Arabs in Jaahiliyyah used to honour the guest, and would protect (the interests of) the neighbour, but alongside that, the excellencies of whoever disobeyed Allaah, the Mighty and Exalted, were not mentioned.**"

The issue is not one of counting and equating between the good and the bad deeds. **The issue is actually one of warning from pending danger.** And if a person wants to see (statements) then let him look at the statements of the Scholars such as Ahmad bin Hanbal, Yahyaa Ibn Ma'een, Alee bin al-Madeenee and Shu'bah. Did any of them, when asked about a person who had been criticised, after saying, "Liar", then go on to say, "But he has noble manners, is extremely generous in giving out his wealth and performs Tahajjud abundantly during the night?". And when they used to say, "Confused, unmindfulness overtook him" did they used to add to this, "However, he has this quality... and this quality... and this quality?!" No. Why are the people being asked these days that when a person warns from another that he says, "However, he has this quality... and this quality... and this quality?!!"

These are the claims of the one who is ignorant of the principles of al-Jarh wat-Ta'deel, who is ignorant of the ways and means to bring about corrective reform and ensuring that this corrective reform is not lost." (From the introduction of "Manhaj Ahl us-Sunnah wal-Jamaa'ah Fee Naqd ir-Rijaal wal-Kutub wat-Tawaa'if" of Shaikh Rabe' bin Haadee.) [/Translator].

Shaykh Saalih al-Fawzaan on the False Principles of Adnaan Ar'oor

From the book "Tahdheer ul-Anaam min Akhtaa' Ahmad Sallaam", also on cassette. Compiled by Abu Noor bin Hasan Muhammad al-Kurdee, with an introduction by Shaykh 'Ubayd al-Jaabiree.

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

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

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

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

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

3. It is from justice and equity to mention both the good and evil points, and he used as an argument for the manhaj of al-Muwaazanah with the well-known hadeeth, "he spoke the truth but he is a great liar" (concerning the devil that taught aayat ul-kursee to Abu Hurairah).

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

Then the Shaykh asked, "Are these the principles of Ar'oor?"

Questioner: "Yes".

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

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

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

Question: "[Adnaan Ar'oor] said, "Why is Imaam Ahmad not reproached for his takfir of the one who abandons prayer and yet Sayyid Qutb is reproached merely because some of these expressions occurred from him (i.e. his takfir of Muslim societies). So we say: This one performed takfir of the Muslim societies (i.e. Qutb), and yet Imaam Ahmad – may Allaah

have mercy upon him – is not reproached despite his judgement of kufr against all these societies [meaning that the majority of them do not pray].”

So what is your comment upon this?”

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

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

Answer: “He (Ar’oor) does not know because he is ignorant. As for us, then we know – and all praise is due to Allaah – that the scholars both prior to and after Sayyid Qutb, opposed him.”

Question: “Adnaan says, “There is a trap in the name of da’wah to the manhaj of Ahl us-Sunnah, and to disparage the servants and to revile the servants on account of a single word or due to an ambiguous expression, and also a trap in the name of takfir, a trap which is called “takfir of the rulers”¹⁶.

Answer: “This is meaningless speech, by which beautification of falsehood and defence of Ahl ul-Bid’ah is intended”.

Question: [And his saying] “Whoever follows up all the causes of splitting, will find that the majority of them are to do with manners, and not to do with aqeedah or manhaj.”

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

Question: “What is your saying concerning him?”

¹⁶ [Translators Note]: What the Innovator, Adnaan Ar’oor means here is that there is a trap given the name of “manhaj of Ahl us-Sunnah” but which is really reviling the Servants, and by this he means to fight against the manhaj of Ahl us-Sunnah in refuting Ahl ul-Bid’ah. And also that there is a trap disguised under the name “takfir of the Rulers”, which really seeks to stop people from talking about the rulers and facing them with their iniquities. Here he really means to support and defend the likes of the Khawaarij.

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

Question: “Are his lessons to be attended or not?”

Answer: “We advise the Salafee youth to cut off from him and not to attend his lessons”.

Refer to pp. 139-140 of “Tahdheer ul-Anaam”.

Shaykh Abdul-Muhsin al-'Abbaad on the False Principles of Adnaan Ar'oor

From the book "Tahdheer ul-Anaam min Akhtaa' Ahmad Sallaam", also on cassette. Compiled by Abu Noor bin Hasan Muhammad al-Kurdee, with an introduction by Shaykh 'Ubayd al-Jaabiree.

When the Shaykh was asked concerning him he replied, "My advice to you is not to be busy yourself with the words of Adnaan, and nor with his principles, and do not even turn to whatever is with him, since he has confusion. And I have look at something of his words and I found in his words what is not befitting."

Question: "Are his lessons to be attended?"

Answer: "No, by Allaah, it is not desirable for his lessons to be attended".

Refer to p. 141 of "Tahdheer ul-Anaam".

Shaykh Ahmad bin Yahyaa an-Najmee on Adnaan Ar'oor

From the book "Tahdheer ul-Anaam min Akhtaa' Ahmad Sallaam", also on cassette. Compiled by Abu Noor bin Hasan Muhammad al-Kurdee, with an introduction by Shaykh 'Ubayd al-Jaabiree.

He said, after refuting some of his sayings, "He is a Mubtadi' (Innovator), and a Hizbee (biased partisan). It is desirable that no one sits with him to listen to his words. Rather, it is obligatory to refute him and his speech".

And the Shaykh was asked, "Is it possible for Shaykh Rabee' bin Haadee al-Madkhalee and Adnaan Ar'oor to be considered as "aqraan" (i.e. contemporaries in whom rivalry is found)?

The Shaykh said, "No... No... just as the ground is not compared to the heaven. Adnaan, it is apparent from him that he is a Hizbee, and he shelters the Hizbiyyeen and he speaks against the Salaf, and he desires to disparage the Salafees, and desires to revile the Salafees. However he protects the Innovators. As for Shaykh Rabee' then he is known for his Jihaad in manifesting the Sunnah, and refuting the Innovators".

And he also said, "He is not from Ahl us-Sunnah, it is desirable to warn against him in every way". (From the cassette: Kashf ul-Lithaam 'an Mukhaalifaat Ahmad Sallaam".

Refer to pp. 141-142 of "Tahdheer ul-Anaam".