



Why The Qutubiyyoon, Hizbiyyoon Do Not Want You to Read the Biographies of the Salaf, Or Study The Earlier Books, and Instead Direct You to the Books of the Contemporaries That Are Full of Deviated Methodologies, And Why They Have Devised New Principles Aimed at Accommodating Every Tom, Dick and Mubtadi' and Proliferating Their Works, Methodologies, And Ideologies, Since If The People Become Aware Of the Behaviour of the Salaf Towards Those With Elements Of Deviation, Their Deceit and Fraud Would Become Apparent. Read and Rejoice O Salafees!

All praise is due to Allaah, and may prayers and peace be upon His Messenger to proceed: Well, the reason is pretty obvious.

## The Text

Stated Abu 'Abdul-Baree 'Abdul-Hameed, in his refutation of the Arch-Qutubi, Adnan Ar'oor:

“And the one who follows the books of siyar (biographies) and history with see that the words of the Salaf are clear and manifest in that they never showed any laxity towards Ahl ul-Bid'ah or towards the one from whom innovation appeared **even if he was a leading scholar of knowledge** intending by that to remove the harms that would ensue and to preserve the religion.

The story of al-Husain bin 'Ali bin Yazid al-Karaabeesee (d.245H or 248H) is perfectly clear and I will narrate it in full O Ar'oor, so that you will see the true methodology of being firm with the Ahl ul-Bid'ah and

to show you that they are more dangerous to the religion of Islaam and the Muslims than the Jews, Christians and the Masons...<sup>1</sup>

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<sup>1</sup> Editor's Note: Abu Moosa stated, **'That I am a neighbour to a Jew or a Christian, or apes and pigs is more beloved to me than that I am a neighbour to a person of desires who will make my heart diseased'**. (al-Ibaanah, of Ibn Battah, no.469, 2/428).

Yahyaa bin 'Ubaid said, "A man from the Mu'tazilah came to me and said something. I stood and said, 'Either you leave or I will leave, **for verily that I walk alongside a Christian is more beloved to me than that I should walk alongside you.**'" (Al- Bid'ah wan-Nahi Anhaa of Ibn Waddaah al-Qurtubi, p.59).

Al-Fudayl bin 'Iyaad (d. 187H) said: "Whoever sits with a person of innovation, then beware of him and whoever sits with a person of innovation has not been given wisdom. I love that there was fort of iron between me and a person of innovation. **That I eat with a Jew and a Christian is more beloved to me than that I eat with a person of innovation.**" (Reported by al-Laalikaa'ee 1/149)

Shaikh ul-Islaam said concerning one of the Sufi extremists, "It is statements like these that are from the greatest forms of falsehood. As we already alerted to some of what is with it, so that their meanings would be known to be absolutely false. The obligation is it's refutation. **For verily the refutation of this contagious ill amongst many Muslims has more importance than the refutation of the religion of the Jews and Christians, which the Muslims are not misled by.**" Majmoo' al-Fataawaa 2/359.

And Shaikh ul-Islaam Ibn Taymiyyah - may Allaah have mercy upon him - also said: "And such as the People of Innovation among the people of the [innovated] sayings that oppose the Book and the Sunnah or the acts of worship opposing the Book and the Sunnah - for exposing their condition and warning the Ummah about them is obligatory by unanimous agreement of the Muslims - until it was said to Imaam Ahmad bin Hanbal: "Is it more loved to you that a man fasts, prays and performs tawaaf or that he speaks about the People of Innovation [i.e. exposes them and warns about them]?" He replied: "When he stands, prays and performs tawaaf that is for himself but when he talks about the People of Innovation then that is for the Muslims and this is more excellent." So he explained that the benefit of this is for the Muslims in general - for [the protection of] their religion - and it is a form of Jihaad in the Path of Allaah because the purification of the Path of Allaah, His Deen, His Minhaaj (methodology) and His Sharee'ah, repelling the oppressors and having enmity towards them is obligatory with kifaayah (i.e. there must be some amongst the Muslims who do this otherwise all of them are sinful for neglecting this duty). **And if it had not been for the one whom Allaah had made to undertake this duty of repelling the harms of these people the Deen would have been corrupted and destroyed. And this corruption is greater than the corruption resulting from the domination of the enemies - amongst the people who fight against the Muslims (i.e. Disbelievers) - and this is because these people (the disbelievers) when**

**they dominate and conquer the Muslims, do not corrupt the hearts or whatever faith is contained within them except as a consequence, after time. As for these (the People of Innovation) then they corrupt the hearts right from the very beginning (i.e. since they corrupt the Deen itself).**" Majmoo al-Fataawaa (28/231-232).

And he also said, "And the way, seerah, of the Muslims has never ceased upon this (methodology). They did not declare them (i.e. the Khawarij) to be apostates like those whom as-Siddiq (radiallaahu anhu) fought against. And this despite the command of the Messenger of Allaah (sallallaahu alaihi wasallam) to fight against them, as occurs in the authentic hadiths, and also despite what has been reported about them in the hadeeth of Abu Umaamah, collected by at-Tirmidhi and others that they are "the most evil of those who are killed under the sky and how excellent is the one killed by them". **Meaning that they are more harmful to the Muslims than others, for there are none which are more harmful to the Muslims than them, neither the Jews and nor the Christians.** For they strived to kill every Muslim who did not agree with their view, declaring the blood of the Muslims, their wealth, and the slaying of their children to be lawful, while making takfir of them. And they considered this to be worship, due to their ignorance and their innovation that caused to stray..." Minhaj us-Sunnah 5/248.

Abul-Wafaa 'Alee Ibn 'Aqeel said: Our Shaikh Abul-Fadl Al-Hamdhaanee said: **'The innovators in Islaam and the fabricators of ahaadeeth are worse than the disbelievers.** This is because the disbelievers attempt to corrupt the Religion from the outside, whereas these individuals attempt to corrupt it from the inside. They take the similitude of the inhabitants of a land, who strive to corrupt its condition (from the inside), while the disbelievers take the similitude of raiders laying siege to the land from the outside. Thus it is the ones on the inside that open the doors of the land's surrounding barrier (and let the besiegers in). These types (of people) are far worse to Islaam than the ones who don't attribute themselves to it." Al-Mawdoo'aat: 1/51

Al-Haafidh, Abdul-Ghaniyy al-Maqdisi said, "Know, may Allaah have mercy on you, that Islaam and its adherents are undermined by three types of groups: 1) The first type reject the ahaadeeth concerning Allaah's attributes and declare their narrators to be liars. **These individuals are more harmful to Islaam and its adherents than the disbelievers.** 2) Another group believes them to be authentic and accepts them, however, they distort their meaning. **These people are far worse in harm than the first group.** 3) The third type of group combines the first two views. According to their claims they eliminate any anthropomorphic qualities to Allaah, while they are lying. This directs them to accept the first two views. **And they are more greater in danger than the first two groups.**" 'Aqeedat-ul-Haafidh 'Abd-ul-Ghane: (p. 121)

Al-Marwazee said to Imaam Ahmad: "Can we seek assistance from the Jews and Christians and they are polytheists (mushrikoon) and not seek assistance from the Jahmiyyah?" He answered: "O my dear son, the Muslims will not be deceived by them (the Jews and Christians)." Al-Adaabush-Shar'iiyah (1/256).

Abu Teeb al-Mawardi said, “A man came to Abu Ali al-Husain bin Ali al-Karaabeesee and said, “What do you say about the Qur’an?” Husain al-Karaabeesee said, “The speech of Allaah, not created”. The man then said to him, “So what do you say about my recitation of the Qur’an?” Husain replied, “Your recitation of the Qur’an is created”. The man then went to Abu Abdullaah Ahmad bin Hanbal and informed him that Husain had said to him that his recitation of the Qur’an was created. So he rejected that and said, “This is an innovation.”

The man then returned to Husain al-Karaabeesee and informed him that Abu Abdullaah Ahmad bin Hanbal had rejected that and said that this was an innovation. So Husain al-Karaabeesee said, “The recital of the Qur’an is not created”. The man then returned to Ahmad bin Hanbal and informed him that Husain had recanted and had now said that the recital of the Qur’an is not created.

But Ahmad bin Hanbal rejected that as well and said, “And this is also an innovation.” So the man returned to Abu Ali Husain al-Karaabeesee and informed him of Abu Abdullaah Ahmad bin Hanbal’s rejection and his statement, “And this is also an innovation.” So Husain said, “How shall we behave with this youth? If we say, ‘created’ he says it is an innovation and if we say, ‘not created’ he says it is an innovation.”

This reached Abu Abdullaah (Ahmad bin Hanbal) and his companions became angry and then began to speak about al-Husain (al-Karaabeesee).”

And Fudayl bin Ziyad said, “I asked Abu Abdullaah (Ahmad bin Hanbal) about al-Karaabeesee and the saying he had begun to manifest. He frowned and turned his head down in silence. He then said, “This one has manifested the saying of Jahm. Allaah the Most High said, “And if anyone of the Mushrikûn (polytheists, idolaters, pagans, disbelievers in the Oneness of Allâh) seeks your protection then grant him protection, so that he may hear the Word of Allâh (the Qur’ân) [Tawbah 9:6]”. So whose words will he be hearing? Certainly these people were put to trial by these new books that they wrote. They abandoned the narrations of the Messenger of Allaah and his Companions and turned to these books instead.”

And Abu Ja’far Muhammad bin al-Hasan bin Haaron al-Mawsilee said, “I asked Abu Abdullaah Ahmad bin Hanbal, “I am from the people of Mawsil and the majority of those in our town are Jahmiyyah.

And the affair of al-Karaabeesee, “my recitation of the Qur’an is created” had appeared there.” So he replied, “Beware of this Karaabeesee. Do not speak to him and do not speak to whoever speaks to him.” So I said to him, “This statement in your view and whatever branches from it is all from the saying of Jahm?” He said, “All of it is from the saying of Jahm”.

He was also asked about al-Karaabeesee on another occasion and he said, “An Innovator”.<sup>2</sup>

Adh-Dhahabi (rahimahullaah) said, “And there is no doubt that what al-Karaabeesee had innovated and what he had affirmed in the issue of the recitation of the Qur’an, that it is created, is the truth. However, Ahmad rejected it so that one may not be led to the saying that the Qur’an itself is created, so he closed the door leading to it. And this is because you are not able to distinguish between the actual recitation (talaffudh, i.e. the voice) and what is being uttered, pronounced (malfoodh, i.e. the words) except in your mind.”<sup>3</sup>

So look at Imaam Ahmad how he declared Abu Ali al-Karaabeesee to be an innovator merely because he spoke on the issue of the recital of the Qur’an which was one of the main slogans of the Jahmiyyah. Yet he was a person of knowledge and excellence.

Al-Khatib (al-Baghdadee) said, “He was understanding, a jurist and had many works on the subject of jurisprudence, fiqh, the fundamentals, usool, all of which showed his good understanding and his overflowing, abundant knowledge.”<sup>4</sup>

And yet all of this did not prevent Abu Abdullaah Ahmad bin Hanbal from refuting him and declaring him to be astray, without mentioning any of his good qualities whilst refuting him, and he was indeed a person of knowledge as you can see.

And in this is a refutation of the people calling to al-Muwaazanah (mentioning both the good and bad points when criticising someone) and there is also a warning in this for those who call to leniency with the people of innovations and desires.

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<sup>2</sup> Tarikh Baghdah (8/64) and Tarikh ul-Islam of adh-Dhahabi (18/241)

<sup>3</sup> As-Siyar (12/82)

<sup>4</sup> Tarikh Baghdad (8/64)

And O Ar'oor, take a lesson from this point: Muhammad bin 'Abdullaah ash-Shafi'ee, and he is the Faqih, al-Sairafee, the person of Usool, and he is addressing the students of the madhhab of ash-Shafi'ee, said, "Take a lesson from these two: Husain al-Karaabeesee and Abu Thawr. Husain with respect to his knowledge and his memorisation, and Abu Thawr did not even reach one tenth of what al-Karaabeesee had in knowledge. But Ahmad bin Hanbal spoke against him (al-Karaabeesee) on the issue of the recital of the Qur'an and so he fell, and he praised Abu Thawr for his adherence to the Sunnah and so he raised in rank (in knowledge and excellence)."<sup>5</sup> End of quote from Abu Abdul-Baaree Abdul-Hameed<sup>6</sup>.

### **And to finish...**

Abdullaah bin Ahmad said, "I heard my father (Ahmad bin Hanbal) say, "Whoever says my recitation of the Qur'aan is created, then this is evil, filthy speech, and it is the saying of the Jahmiyyah". I said to him, "Al-Karaabeesee, Husain says this", so he replied, "He has lied, may Allaah humiliate him, the khabeeth (vile, filthy person)", and he said, "He has inherited this from Bishr al-Mareesee". (As-Sunnah of Abdullaah bin Ahmad, 1/165-166).

Abdullaah bin al-Imaam Ahmad said, "I asked Abu Thawr Ibraaheem bin Khaalid al-Kalbee about Hussain al-Karaabeesee, and he began to speak about him using foul and evil speech." (Tareekh Baghdaad 8/66).

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<sup>5</sup> Ibid.

<sup>6</sup> From his excellent refutation of the manhaj of Adnaan Ar'oor, "Baree us-Sahaam" (pp.83-86)