

# A Warning Against Extremism

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# A WARNING AGAINST EXTREMISM!<sup>1</sup>

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*With points of benefit from Shaykh ‘Abdul’Azeez bin ‘Abdullaah bin  
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<sup>1</sup> This lecture was produced and distributed by *Daar Ibn Rajab* (Madeenah, Saudi Arabia, circa 1424 AH).

In the name of Allaah, the Most Beneficent, the Most Merciful. All praise is due to Allaah, Who deserves the right of praise and pardon. I bear witness that there is no deity worthy of worship except Allaah Who has no partners, and I bear witness that Muhammad is His messenger and chosen one. Prayers be upon him and upon his family and companions.

To proceed:

I ask Allaah, *The Glorious and Most High*, to grant myself and you all beneficial knowledge, righteous actions, an attentive heart and supplications that are answered. We seek refuge in Allaah that we err or cause others to err, and that we misguide or cause others to misguide, and be ignorant or cause others to be ignorant to us.

The title of this lecture is '*A Warning against Extremism!*', and it is known that Allaah is Merciful with His servants and is Kind with them with the greatest of mercy and kindness. Therefore, He has made this religion easy and He did not send down the Qur'aan in order to distress the servants with it. The Magnificent, The Most High said,

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**“Taa, Haa. We have not sent down to you the Qur'aan that you may be distressed.”**

{*Taa Haa (20): 1-2*}

The commentators of the Qur'aan say that His saying **“We have not sent down to you the Qur'aan that you may be distressed”** means: the sending down of the Qur'aan was not to cause any distress to you rather to bring happiness to you as it is easy. Therefore, the Qur'aan calls for ease, as Allaah says in another verse,

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**“And We will ease you toward ease”**

{*al-A'laa* (87): 8}

The commentators also said that this means: “We will ease you to the path of the *sunnah* which is easier and more beloved and further way from responsibility,” responsibility in that which He is not obeyed. For this reason Allaah says towards the end of *Sooratul-Baqarah*,

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**“Our Lord, and burden us not with that which we have no ability to bear”**

{*Baqarah* (2): 286}

When the believers made this supplication to Allaah, Allaah responded *“I already have done so,”* as is narrated by Muslim in the *sabeeh*.

This religion is built upon ease as is verified in the *sabeeh* that the Prophet (*sallallaahu alayhi wassallam*) said *“Indeed this religion is easy and no one is harsh upon himself in the religion except that it overcomes him.”* This means that the religion which Allaah sent down and is pleased for His servants and which al-Mustaphaa

(*sallallaahu alayhi wassallam*) established in speech and practice and manifested the *sunnah* in him (*sallallaahu alayhi wassallam*), that this religion which al-Mustaphaa (*sallallaahu alayhi wassallam*) was upon, is one of ease, happiness, relaxation, tranquillity, and no one becomes harsh in the religion except that the harshness overcomes himself. This is from the good news and leads non-Muslims to accept the religion, because the previous religions were based upon many responsibilities and duties. The religion of Islaam however, and all praise, virtue and mercy is due to Allaah, came easily and to make things easy. It is mentioned in a *hadeeth* that “indeed this religion is firm and within it is *rifq*...” the *hadeeth* of Jaabir ibn Abdillaah and it is *hasan* in all of its routes of transmission.

If this is made clear, that our religion is based upon ease and tolerance, meaning: the tolerance that the Messenger of Allaah (*sallallaahu alayhi wassallam*) was upon, it will be manifest to us how Allaah made this *ummah* just and good. Allaah made it just in its witnessing of peoples and He made it good meaning: the best nation, as Allaah says,

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**“And thus We have made you a median (just) community that you will be witnesses over the people and the Messenger will be a witness over you.”**

{*al-Baqarah* (2): 143}

Allaah made this nation, a median (i.e. balanced and just) nation and the meaning of ‘median’ is: that it is just and the best. As being balanced and

median is just and the best is Muhammad, as the Arabs also considered the median of a thing to be its best part.

So Allaah made this nation ‘a median nation’, to whom? **“...to be witnesses over the people and so that the messenger is a witness over you.”** It is mentioned in the *sabeeh* of Aboo Abdillaah al-Bukhaaree in his *tafseer* of this verse that the people on the day of Judgement will come and Allaah will establish the proofs upon them. Allaah will go to the people of Nooh and say to them *“the proofs had already come to you and the warner came you.”* They will say *“a warner did not come to us”*, then Allaah, *Glorious and Most High*, will say *“there are witnesses over you, this ummah of Muhammad (sallallaahu alayhi wassallam)”* and they will come and say *“Yes! Nooh came to them with the clear evidence.”* Within this is an explanation that this *ummah*, with its scholars and jurists, and those who understand the religion from al-Mustaphaa (*sallallaahu alayhi wassallam*) are witnesses over the people and there will never cease to be a group from the *ummah* clearly apparent to be on the truth. This is verified in the two saheehs and other than them that the Prophet (*sallallaahu alayhi wassallam*) said *“There will never cease to be a group from my ummah upon the truth and clearly apparent. They will not be harmed by those who oppose them until the affair of Allaah.”* Shaykh ul-Islaam ibn Taymiyyah (*rabeemabullaah*) and others from the people of knowledge said that the emergence of this group would be apparent either via the sword or strength, or they would be apparent with (their) proof and explanation. There must therefore be a group in this *ummah* that is clearly apparent on the truth that is either manifest to other nations due to their victory over them with strength, or their appearance is with something that is greater, proof and elucidation. This is because the appearance of the sword and weapons is after

the manifestation of the proof and elucidation, have you not seen the epoch of Madeenah was after the epoch of Makkah?

If this is made clear, that the state of this *ummah* is one of balance, then it must be known that there are also two sides: one side which is futile and splits up and another side which goes to extremes and splits up. For this reason people can be divided into three types:

1. Balanced (median), and they are the best, who follow al-Mustaphaa (*sallallaahu alayhi wassallam*) and his companions and the people of knowledge who are firmly grounded (in knowledge).
2. A type which follows futile matters, people of leniency who divide up the commandments of Allaah and do not follow the commands of Allaah or all of the commands of the Prophet (*sallallaahu alayhi wassallam*), or what has arrived in the Glorious Qur'aan.
3. The other types are those who go to extremes and they exceed the limits, crossing the bounds. As the meaning of *ghuloo* (extremism) is: exceeding the limits in ascertaining a thing or in achieving that which leads to a thing. So to be extreme means: exceeding the limits. Therefore, as for those who are extreme in the religion they thus: exceed the limits which have been permitted to them. They are not from the balanced nation, the just and best, rather they went further than them desiring pure worship and Allaah's pleasure. However, not everybody who desires Allaah's pleasure obtains it, until the clear proofs have come to him, which is in following al-Mustaphaa (*sallallaahu alayhi wassallam*). Allaah says:



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**“Say, (O Muhammad), “If you should love Allaah, then follow me, (so) Allaah will love you and forgive you your sins. Allaah is Forgiving and Merciful.”**

{*Ali Imraan (3): 31*}

So for this reason, the Qur’aan mentions the prohibition of extremism and oppression. Allaah says, talking to the people of the book,

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**“O People of the Scripture, do not commit excess in your religion or say about Allaah except the truth. The Messiah, Jesus, the Son of Mary, was but a messenger of Allaah and His word which He directed to Mary and a soul from Him. So believe in Allaah and His messengers.”**

{*an-Nisaa (4): 171*}

Allaah also says,

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**“O People of the Scripture, do not exceed the limits in your religion beyond the truth...”**

{*al-Maa'idah (5): 77*}

Allaah also says,

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**“So remain on a right course as you have been commanded, (you) and those who have turned back with you (to Allaah), and do not transgress...”**

{*Hood (11): 112*}

There are many verses to this effect and they indicate that oppression, exceeding the limits and extremism is prohibited. Allaah said to the People of the Scripture:

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**“O People of the Scripture do not commit excess in your religion or say about Allaah except the truth.”**

{*an-Nisaa (4): 171*}

It is well-known that the rule is repeated and therefore the prohibition to the People of the Scripture is also a prohibition to us (as Muslims). This is because extremism in the religion is a censured to all who follow a scripture from the scriptures of the Prophets of Allaah (*peace be upon them*). Allaah's speech, **“do not commit excess in your religion”** indicates to us that extremism in the

religion is prohibited. Some of the People of the Scripture went to extremes in deifying Eesaa (Jesus, the Son of Mary), *peace be upon him*, the son of Allaah, devoting to him some aspects of worship. It is mentioned in the *sabeeh* that the Prophet (*sallallaahu alayhi wassallam*) said “*Do not praise me as the Christians praise the Son of Mary, but say the servant of Allaah and His messenger.*” Meaning; do not exceed the limits in praising him (*sallallaahu alayhi wassallam*) as the Christians exceed the limits in praising Eesaa (Jesus, Son of Mary) wherein they worship him and deify him, rather say “*the servant of Allaah and His messenger*” and what is greater in status than being a messenger of Allaah, Glory to Him?

If this is made clear, then it is obvious that this *ummah* has been prohibited from extremism and al-Mustaphaa (*sallallaahu alayhi wassallam*) expounded that there will be extremists in the *ummah*. When the Prophet (*sallallaahu alayhi wassallam*) used to bid farewell he would command and say “*Beware of extremism! As those before you were destroyed due to extremism,*” and this *hadeeth* is *sabeeh*, meaning; beware of going to extremes in the religion of Allaah. For this reason, the Prophet (*sallallaahu alayhi wassallam*) feared for his *ummah*, extremism, the reason being “*as those before you were destroyed due to extremism.*” Extremism is a reason for division and splitting, and a reason for the *ummah* fighting each other, and from the well known repeated principles is that which was said by the Prophet (*sallallaahu alayhi wassallam*) “*the jamaa’ah is a mercy and splitting is a punishment.*” For this reason, the beginning of extremism was in the time of the Prophet (*sallallaahu alayhi wassallam*). A man said, whilst the Prophet (*sallallaahu alayhi wassallam*) was dividing some money to the people, “*O messenger of Allaah be just!*” meaning: in the division of the wealth. He said (*sallallaahu alayhi wassallam*) “*Woe be to you! Who will be just if I am not just? There will arise a people from the progeny of this man, who will recite the Qur’aan, but it will not go beyond their throats;*

*they kill the people of Islaam and leave the people of idol-worship.”* Meaning: extremism was with this man and from the traces of his extremism was that a people will follow him in his extremism. He said (*sallallaahu alayhi wassallam*) “*There will arise a people from the progeny of this man*” meaning: a group (*jamaa’ah*) following him in what he says or understands, then he said (*sallallaahu alayhi wassallam*) “*who will recite the Qur’aan, but it will not go beyond their throats...*” to the end of the *hadeeth*.

Likewise, the story of the three companions who wanted to increase in their worship and asked the Prophet (*sallallaahu alayhi wassallam*) about their worship. The Prophet (*sallallaahu alayhi wassallam*) informed them that he marries women, prays some of the night and sleeps some of the night, and that he eats meat, they said “*Where are we (compared) to the messenger of Allaah (sallallaahu alayhi wassallam)?*” Allaah has forgiven what has preceded from sins and what proceeded. As a result, they held that they were only created for worship and therefore what the messenger of Allaah was doing was little! One of them said that he will not marry women one said he will fast and not break the fast and the other said that he will stand in prayer all night and will not sleep! When the Prophet (*sallallaahu alayhi wassallam*) was informed of what they were saying he was angered (*sallallaahu alayhi wassallam*), saying “*I am the most fearful of Allaah amongst you and the most obedient to Allaah of you, yet I sleep and pray, I fast and then eat and I marry women. So whoever leaves off my sunnah (way) is not from me.*” This *hadeeth* is agreed upon, and is in regards to acts of worship.

After the death of the Prophet (*sallallaahu alayhi wassallam*), a number of differences arose amongst the *ummah*, particularly during the end of the epoch of the reign of ‘Uthmaan (*radi Allaahu ‘anhu*), then during the epoch of Ali ibn Abee Taalib (*radi Allaahu ‘anhu*) until the *fitna* of the *Khawaarij* began. The

reason for their emergence was due to the issue of rulership wherein they summoned Ali and Mu'awiyah (*may Allaah be pleased with both of them*) to rule according to Allaah. A group emerged from Ali's forces which were named the *khawaarij* which said, as a slogan, "How can men judge in the deen of Allaah? Why do they not judge with the Qur'aan as Allaah's says,

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**“And whoever does not judge by what Allaah has revealed – then it is those who are the disbelievers.”**

{*al-Maa'idah (5): 44*}

They revolted against Ali (*radi Allaahu 'anhu*) and branded him a disbeliever along with his companions because of the issue of rulership. Ibn Abbaas (*radi Allaahu 'anhu*) went to them and argued with them, in a way which was towards goodness, until a third of them returned with him in the well known story. The first to go to extremes in *takfeer* amongst the Muslims was the extremism of the *khawaarij*, and the Prophet (*sallallaahu alayhi wassallam*) described the *khawaarij* in his saying, "...they will passed through the religion as an arrow passes through its target. Wherever you find them kill them, for verily in their killing, for the one who kills them, is a reward with Allaah."

The extremism of the *khawaarij* was in regards to the issue of *takfeer*, as they branded the companions (*radi Allaahu 'anhum*) as being disbelievers, why? They said **“Because they do not judge according to the Qur'aan and they do judge according to men and Allaah says,**

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**“Legislation is not but for Allaah.”**

{*Yoosuf (12): 40*}

**So there is no judge except Allaah, Glory to Him.”** This is the beginnings of extremism and from the reasons of its emergence was the difference between ‘Ali and Mu’awiyah ibn Abee Sufyaan (*may Allaah be pleased with them both*).

After this, another form of extremism emerged and this extremism came in affirming the Attributes of Allaah. A people viewed that the Attributes of Allaah had been affirmed in the Qur’aan and likewise the *sunnah* but they exceeded the limits in affirming the Attributes until they made the Attributes of Allaah, *The Majestic*, indicate *tajseem* (ascribing to Allaah a body like a human). They said that Allaah has a body and He has a face like the face of people and He has a two eyes like the eyes of people etc. They went extreme in affirming the Attributes and even though affirmation of the Attributes is legislated, they went further than what has been legislated till they considered affirmation to be anthropomorphism. As for affirmation of the Attributes then indeed it is the truth as mentioned in the Qur’aan and *sunnah* based in the principle,

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**“There is nothing like unto Him, and He is the Hearing, the Seeing.”**

{*ash-Shoora (42): 11*}

Affirmation, without anthropomorphism and exaltation of Allaah from any deficiency without denial of the Attributes (*ta'teel*). Another group emerged that erred by made exaltation of Allaah compulsory and thus said **“it is not befitting that we exalt Allaah except by denying the Attributes”** as the *Jabmiyyah* and *Mu'tazilah* stated. They went extreme in exaltation in order to oppose the innovation of anthropomorphism and its excesses and went to the extent of saying that Allaah does not have any Attributes, except for the Attribute for existence and three other Attributes etc. The reason for their exaggeration was that they wanted to apply the Qur'aan by glorifying Him in what befits Him and from what does not befit Him, but they exaggerated in their understanding of **“There is nothing like unto Him”** and made that an evidence that Allaah has no Attributes at all, Allaah is exalted from their saying of immense exaggeration.

Also another group viewed that the Divine Decree of Allaah, which is mentioned in the Qur'aan indicates that humans do not have free will and are only like feathers that get blown about during a wind. They said that Allaah creates the actions of people and puts forth things and that the Divine Decree means that humans do not have any choice and are thus forced according to the Divine Decree. Allaah sets things in motion and has already written it in the *Preserved Tablet* in order to manifest His knowledge amongst His creation of which and all things he is *The Most Wise*. As for humans, for they have the option to choose as they are responsible and this is a well known matter, yet they went extreme in affirming the Divine Decree to the extent that they considered humans to be forced (into doing things) without any free choice.

Another group came and went extreme in matters of worship, they said **“we will not reach purification of the soul and the heart until we cut ourselves off from everything”** so they left the cities and lived in some remote areas and dwellings leaving off the people until after a while a new way emerged from them, these are the ones who have been named as ‘*Soofees*’ and what is akin to that due to their close relationship to some of the practices of the Christians. They went exaggerated in matters of worship and thus came with new forms of worship which was not from the guidance of al-Mustaphaa (*sallallaahu alayhi wassallam*) or his companions. They wanted to be raised in degree by Allaah yet they went to excess by becoming hermits worshipping Allaah in seclusion away from the people. They also wanted to purify their hearts by remembering Allaah and contemplation upon Allaah and his universe, yet they left the *sunnah* in doing so and departed from what had been permitted to them (in the Divine Legislation). As a result, they fell into extremism and began new ways for acts of worship and remembrance of Allaah. They thus became people of division and misguidance that extended through the ages.<sup>2</sup>

All of these examples in regards to beliefs and matters of worship were due to the manifestation of extremism and exaggeration in the religion of Islaam. Yet if they had only taken the *sunnah*, without trying to go further, they would not have been this splitting and division or this misguidance and *takfeer*, however this is what has been put forth from the wisdom of the *Most Beneficent*, the *Most Merciful*, the best of Legislator and the Most Just. All of this is what al-Mustaphaa (*sallallaahu alayhi wassallam*) feared wherein he said *“Beware of extremism, as those before you were destroyed because of extremism,”* this has also

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<sup>2</sup> Such as the innovated and nonsensical beliefs and practices of the *Soofee* groups of the *Barelwiyyah*, *Tijaaniyyah*, *Shaadhiyyah*, *Naqshbandiyyah*, *Qadariyyah*, *Chistisityyyah* et al. [Translator’s Note]



happened in this *ummah*. If we look at the reasons for the emergence of the extremists (*ghulaat*) and this is very important so that we do not fall into what they fell into, as all of us wish for the good and to be close to Allaah, so if we know the reasons for the emergence of the people of extremism we will be able to stay away from such reasons and not fall into it from whence we perceive it or from whence we do not perceive it.

The reasons for the emergence of extremism are numerous however we will mention some things which are sufficient for the period of this lecture, and from the reasons are

**FIRST:** A lack of understanding the Qur’aan upon the way of the companions, *may Allaah’s pleasure be upon them*. We take this from the saying of the prophet (*sallallaahu alayhi wassallam*) in describing the *khawaarij*, which is a general description for all people of innovation “*they will recite the Qur’aan, but it will not go beyond their throats...*” meaning: (their recitation) will not go beyond their mere utterance of it (the Qur’aan) “*it will not go beyond their throats...*” Therefore, their recitation of the Qur’aan does not enter into their hearts upon the correct understandings, and even if it did enter into their hearts it would only be upon their understandings in which they have erred and become misguided upon. If the Qur’aan, upon its correct understandings and realities enter into the heart, it guides and does not misguide,

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“Indeed, this Qur’aan guides to that which is most suitable...”

{*al-Israa (17): 9*}

This is the reason that those extremists did not reflect on the Qur'aan with a correct reflection with the understandings of the companions, may Allaah's pleasure be upon them. On the contrary, as happened with the *khawaarij*, the companions explained to them the meaning of the verse, **“And whoever does not judge by what Allaah has revealed – then it is those who are the disbelievers”** is such and such, the *khawaarij* were amazed and when the companions explained to them that the meaning of the verse **“Legislation is not but for Allaah”** is such and such they were again dumbfounded. Therefore, the *khawaarij* did not take the understanding of the companions in that and came with a lack of correct reflection and contemplation of the Qur'aan and Allaah commands His servants to reflect and contemplate upon the Qur'aan:

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**“Then do they not reflect upon the Qur'aan, or are there locks upon  
(their) hearts?”**

{*Muhammad (47): 24*}

Meaning: whoever does not contemplate upon the Qur'aan with a correct contemplation then upon his heart is a seal. This is the first reasons for the emergence of extremism, leaving off contemplating upon the Qur'aan with a correct contemplation and deliberation and taking from one who has little understanding and thought to be a commentator of the Qur'aan who leaves of the correct reflection of the Qur'aan and uses his own thought without asking the people of knowledge.

**SECOND:** The second reason for the emergence of extremism in the *ummah* is the presence of the unclear verses in the Book and the *sunnah*. Allaah said in the chapter *‘Aali Imraan*:

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“It is He who has sent down to you, (O Muhammad), the Book; in it are verses (that are) precise – they are the foundation of the Book – and others are unspecific. As for those in whose hearts is deviation (from the truth), they will follow that of it which is unspecific, seeking discord and seeking an interpretation (suitable to them). And no one knows its (true) interpretation except Allaah. And those who are firm in knowledge say, “We believe in it. All (of it) is from our Lord.” And no one will be reminded except those of understanding.”

{*Aali Imraan* (3): 7}

Allaah said “It is He who has sent down to you, (O Muhammad), the Book; in it are verses (that are) precise!” so the Qur’aan has verse which are clear and precise and other verses which are unclear and unspecific. The meaning of *muhkam* is: clear and understood by everyone. As for the *mutashaabihat* they resemble in meaning except to those who are firmly

grounded in knowledge, this is particularly the case with affairs of the unseen realm and the affairs of deducing rulings. Those firmly grounded in knowledge refer the unspecific verses to that which is precise in order to make clear and manifest the true meanings. The people of deviation, in whose hearts there is deviation, go to the Qur'aan and follow that which is unspecific and unclear in order to find proofs for themselves, yet they do not have any proofs for what they intend to lead towards. So contemplate the word of truth from Allaah **“As for those in whose hearts is deviation (from the truth), they will follow”** they make the presence of a deviation within their hearts as a main primary factor then they follow that which is unclear and unspecific. The presence of deviation precedes then after that they follow that which is unspecific and unclear in order to search for proofs and evidences for themselves. All of this differs from submitting to the order of Allaah, as the order of Allaah is to approach the Qur'aan without any conflicting beliefs in your heart. As for approaching the Qur'aan with something (of deviation) already in your heart and thus searching through the unspecific and unclear verse of the Qur'aan in order to extract a proof or evidence, then such will find a proof in the Qur'aan according to his own understanding for many things. The Christians needed a proof for the coming of the Prophet (*sallallaahu alayhi wassallam*) to the Arabs from Allaah's saying,

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**“And indeed, it is a remembrance for you and you people...”**

{*az-Zukhruf (43): 44*}

Also from the saying of Allaah,

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**“And warn, (O Muhammad), your closest kindred.”**

{*ash-Shu'araa'* (26): 214}

They (the Christians) said that these verses are proof that the message (of Islaam) was specifically for the Arabs (and not for all of humanity), however are these proof? Not so, where is the saying of Allaah,

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**“And We have not sent you (O Muhammad), except as a mercy to the worlds.”**

{*al-Anbiya* (21): 107}

And also,

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**“And We have not sent you except comprehensively to mankind as bringer of good tidings and a warner. But most of the people do not know.”**

{*Saba'* (34): 28}

Similar verses about the universality of Islaam are mentioned in other verses therefore, with the presence of the unspecific and unclear verses in the

Qur'aan, Allaah tested this *ummah*. Also from such verses, are those verses which mention speech concerning *takefeer*, or some of the verses about the Attributes of Allaah, or the verses about aspects of the unseen realm and some of the Divinely Legislated rulings. Such unspecific verses, which seem to resemble others matters, except to those firmly grounded in knowledge who place each verses within its proper place, meaning: they give such verses that which the Qur'aan indicate and do not oppose. So what do we do? It is incumbent upon us, if something comes to us from the proofs in the Qur'aan, and we do not know its meaning, as we have not strived hard to know its explanation with knowledge, to ask the people who are firmly grounded in knowledge about such matters. As the people of knowledge will take the question and return to the clear and specific and take one away from deviation, as Allaah has described those who follow the unclear and unspecific verses as being people of deviation,

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**As for those in whose hearts is deviation (from the truth), they will follow that of it which is unspecific, seeking discord and seeking an interpretation (suitable to them). And no one knows its (true) interpretation except Allaah. And those who are firm in knowledge say, “We believe in it. All (of it) is from our Lord.” And no one will be reminded except those of understanding.”**

{*Aali Imraan (3): 7*}

Also within the *sunnah* is that which is unclear and unspecific, as Allaah made from His own words that which is unclear and unspecific, likewise He also made from the *sunnah* that which is also unspecific and unclear, as there are *hadeeth* of which we do not know its meanings. If we were to take such *hadeeth* upon its singular meaning we would not fall into prohibited affairs, Allaah made trials and tests for this *ummah* as they are *hadeeths* which do not have other unclear meanings and are not understood except by the people of knowledge. For example, the *hadeeth* “Whoever says “There is no god worthy of worship except Allaah” then his money and blood are impermissible to take,” does this mean that the statement “There is no god worthy of worship except Allaah” is sufficient or must there also be the *shabaadah* with completion of its conditions etc? For that reason, there are *hadeeth* which are unclear and unspecific, meaning: having similar ways of expressing, wherein the meanings have to be referred to other possible meanings.

If this is the case, then what should be done first is to find unspecific matters in the speech of the companions, or in their actions and unspecific matters can be found in the speech of the scholars and in their books or in some of the behaviour of the people of knowledge throughout history. Therefore, the presence of requirements wanted by any of the schools of extremism is not a binding proof. What is a proof is that which is correct in itself, clear and with evidence from the Qur’aan and *sunnah*, from the consensus of the people of knowledge or from the beliefs of the people of *sunnah* and *jama’ah*.

As for one who has his own need, going to a scholar in order to get a specific statement and leaving off the statements of other scholars, or likewise needing

what he finds in a book and intentionally leaving off what the meticulous Muslim scholars have written, this leads to extremism. This is because from the reasons of the manifestation of extremism is seeking out that which is unclear and leaving off the clear matters, or the lack of knowledge of the unclear matters and that which is clear. If we look today, and throughout the past, at the emergence of the people of extremism, we find that they need evidences, is it the case that they have no book, evidences or proofs? No! They have booklets and it may even be the case that they have authored a number of books, so they have their transmitted statements. However, proofs cannot be extracted from that which has been merely transmitted, the proofs are extracted if that which has been transmitted is correct and the people of knowledge know and understand it in that way. As for finding a few transmitted statements gathered from a person, then this leads to many doubts from unclear matters in the Qur'aan, *ummah*, the actions of the companions (*radi Allaahu 'anhu*), the actions of the successors, the actions of the scholars and their statements which are present in the books. This is a great trial and if it is not clarified will lead to the emergence of extremism. Therefore, what is incumbent upon a Muslim is that if he is given anything from the unclear matters which the people of knowledge have not understood in the way which has been presented to him, is to refer the matter to the people of knowledge in order for them to explain to him the correct meanings and understandings. During the time of the companions, matters were to be referred to them, during the time of the successors, matters were to be referred to them, and during every era all matters are to be referred back to the scholars of that time as this *ummah* has its scholars. From a well grounded principle is that it is not permissible to have a time in which there is none to stand firm for Allaah with proofs and evidences. The meaning of this is that the *deen* will be harmed



otherwise and this is not possible, so it is a must for there to be a scholar who is firmly grounded in knowledge who establishes proofs and evidences of Islaam and guides to it.

**THIRD:** Another reason also for the emergence of extremism is abandoning referring back to those who are firmly grounded in knowledge, as we have just mentioned. We have already explained the meaning of this, if something presents a problem to you from rulings, statements of the scholars, their books etc, you should not attempt to study the matters by yourself or with a friend in order to extract your own opinions, rather it is incumbent that you refer the matter to the people of knowledge who will explain to you the correct meanings. So if they advise you, then take their advice as they are the most concerned about the *ummah* and its people.

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**“You are the best nation produced (as an example) for mankind.”**

{*Aali-Imraan* (3): 110}

**FOURTH:** Also from reasons for the manifestation of extremism, and this is an important reason, is the emergence of conditions which are not pleasing to the people of extremism. During the time of the Prophet (*sallallaahu alayhi wassallam*), he (*sallallaahu alayhi wassallam*) divided the wealth and that man (Thu'l-Khuwaysarah) was not pleased with its distribution saying “O Messenger of Allaah be just!” meaning: that state of affairs did not please that man and thus being unsatisfied with the situation led him to extremism. Likewise, that which took place during the time of ‘Ali (*radi Allaahu ‘anhu*) with the emergence of the *khawaarij* as we have mentioned, their dissatisfaction with the rule of ‘Ali and

what transpired, led them to extremism. The emergence of political reasons differs, yet the emergence of a change in circumstances and the state of affairs, or tribulations, is a reason for extremism. So what is incumbent here in order to be warned of this factor for extremism and not to be influenced by this reason? Some of the people say **“the reason for extremism is due to the corruption of the (present) conditions.”** This is not absolutely correct, rather extremism emerged during the time of the Prophet (*sallallaahu alayhi wassallam*) and yet he was the most just from the people (*sallallaahu alayhi wassallam*) and the messenger of Allaah (*sallallaahu alayhi wassallam*). Extremism emerged due to the positions of the companions with each other and ‘Ali (*radi Allaahu ‘anhu*) was correct in what he went towards. Thus, the extremism of the *khawarij* emerged not due to the corruption stemming from the companions, but rather due to the corruption in their (i.e. *khawarij*) understanding. Therefore, a change of the circumstances can be correct or the state of affairs in which extremism emerges can be correct, yet the view of the one who has gone extreme is not correct, and has thus transgressed the bounds due to a mistaken view. This is the first factor, as for the second factor, then a change the circumstances is due to the sins of the people. When people who oppose the Divine Legislation emerge and the emergence of circumstances which opposes the Divine Legislation, the one who has gone extreme looks at this with an incorrect view which is not based on the Divine Legislation. Therefore, such a person goes extreme in ruling upon the situation and is thus led to extremism. As a result, we have to be wary of viewing a change of circumstances or a change in the state of affairs and the emergence of tribulations or the coming of a thing, of which we do not know all sides. It is incumbent upon us to be cautious as this is one of the reasons for the emergence of extremism throughout history from the epoch of the Prophet (*sallallaahu alayhi wassallam*) and what preceded it, up until our time

today. If the circumstances and the state of affairs change, it is must for there to be the emergence of one of the forms of extremism; this is because not everyone refers back to the Divine Legislation and there will always be found those who are outside of the Divine Legislation. Corruption of the (present) circumstances is not always a reason for the emergence of extremism rather, the change of a thing. This change can even be correct in itself without there being anything for the one who goes extreme to complain about, yet still exceeds the limits. Or the change of circumstances could be sinful, a major sin or a crime and its likes, and this leads one to extremism because he did not weigh up the situation with balance in commanding the good and forbidding the evil or to the Divinely Legislated rulings.

Does the one who goes extreme want to be obstinate towards the Divine Legislation and to be distant from Allaah? No, rather in most cases the one who has exceeded the bounds wants to increase their worship and increase their closeness to Allaah. Where do we get this from? From the saying of the Prophet (*sallallaahu alayhi wassallam*) when describing the *kbawaarij* “*One of you will feel deficient when you fast compared to their fast, and you will feel deficient when you pray compared to their prayer.*” Meaning: that they have increase in their worship, those who are extreme should be thought of all having a great deal of worship, no. Rather, it may be that they outwardly have complete worship with many acts of worship, fasting, obedience, sticking to the *masaajid* and preserving the honour of the religion of Allaah, commanding the good, forbidding the evil etc. however, all of it is upon *baatil*, as he, wants to be close to Allaah, yet wants to seek closeness to Allaah by being extreme in the religion of Allaah. This is like the *kbawaarij* who killed ‘Ali (*radi Allaahu ‘anhu*), ‘AbdurRahmaan ibn Muljum thought that he was seeking closeness to Allaah by killing the best man on

## A Warning Against Extremism

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earth during that time. When he was summoned to be executed he said “*Kill me slowly and not at one time.*” It was asked “why?” he replied “*So that I can increase in the remembrance of Allaah for a longer period.*” He was one who had passed through the *deen* as an arrow passes through its target and he was a dog of the hellfire. For that reason, be wary of being preoccupied with acts of worship as the outward appearance of acts of worship does not mean that the person is not an extremist. Rather then, an extremist wants an increase in seeking closeness to Allaah. Another *Khaarijee* praised the one who had killed ‘Ali (*radi Allaahu ‘anhu*) by saying

*How excellent was the strike of the pious one,  
who did not want but to reach the pleasure of The Owner of the Throne,  
And each time that I remember him,  
(I think that) his account will be heavy with good deeds on the Scales with Allaah<sup>3</sup>*

Meaning: he considered the one who killed ‘Ali to be the best man of the era! This, and Allaah’s refuge is sought, is a source for misguidance, evaluating a man due to the outward appearance of one who seems to be a righteous man,

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<sup>3</sup> This poetry was composed by ‘Imraan ibn Hattaana, a *khaarijee* poet. One of the people of *sunnah* responded to Ibn Hattaana with,

*‘It was rather a strike from a wretch,  
That will thus cast him into hell,  
And he shall meet Allaah’s wrath in it,  
And each time that I remember him,  
I curse him and I curse ‘Imraan ibn Hattaana (who praised him)’*

The condition of ‘Imraan ibn Hattaana is well known and within his similitude is a lesson, for those who reflect. Ibn Hattaana used to be on the *sunnah* and the way of the *sahaabah* however he married a woman (who was his cousin) in order to try and pull her away from the ideology and *madhhab* of the *khawaarij*, which she belonged to. However, even though Ibn Hattaana had the intention to bring her to the *sunnah* and the understanding of the *sahaabah*, she was rather successful in pulling him to the way of the *khawaarij*!

[TN]

praying etc. This is not a fair evaluation, the evaluation rather has to be does whether the man is upon the *sunnah* or not? Is his belief that of the people of *sunnah* and *jamaa'ah* or not? Is he upon the way of the *Salaf us-Saalib* or not? This is the correct balance.

If all of this is established and made clear we then go to the emergence of extremism. What is the emergence of extremism in the current era, which is also present in the history of the *ummah*? Meaning the conditions of extremism and its forms and examples, then with regards to this it can be said that extremism enters through two general doors. The first is via beliefs and the second is via acts of worship.

With regards to that which relates to *'aqeedah*, extremism can be divided into parts. As there are those who are extreme in their love of reverence of some of *Bani Aadam* (i.e. humans), some of them are extreme in regards to the Prophets and Messenger and give them Divine Attributes. The Christians are extreme with regards to Jesus (*alayhi salaam*), the Jews are extreme with regards to Ezra (*peace be upon him*), some of this *ummah* are extreme with regards to Muhammad ibn Abdillaah (*sallallaahu alayhi wassallam*). How are they extreme with regards to Muhammad (*sallallaahu alayhi wassallam*)? They say “*he is able to help those who seek his help after his death...go to him and seek forgiveness and he will forgive you....seek forgiveness from him for your sins so that he will forgive you a she does not refuse a request.*” They have made for the Prophet (*sallallaahu alayhi wassallam*) knowledge that is only with Allaah. As one of their poets said,

*And of your generosity is (the creation) of this world, and its co-wife (the Hereafter),*

*And of your knowledge is the knowledge of the Preserved Tablet and Pen*

Meaning: that all of this is due to the Prophet (*sallallaahu alayhi wassallam*) and that he knows what is within the Preserved Tablet, this is extremism in describing the Prophet (*sallallaahu alayhi wassallam*). They reached the extent of going to extremes in the Prophet (*sallallaahu alayhi wassallam*) where they said **“it is not befitting that the Qur’aan is just a miracle of the Prophet (sallallaahu alayhi wassallam)”**, al-Busayree<sup>4</sup> also said in his poem<sup>5</sup>, after mentioning some of the miracles of the Prophet (*sallallaahu alayhi wassallam*), that all the miracles of the Prophet (*sallallaahu alayhi wassallam*) such as the verses of the Qur’aan, the splitting of the moon etc that have been given to the Prophet (*sallallaahu alayhi wassallam*) do not befit him, but what befits him is one thing which is to mention his name (*sallallaahu alayhi wassallam*) upon a dead corpse, the corpse will regain life and begin to move! This is what befits his ability (*sallallaahu alayhi wassallam*) according to this poem as for other than this, then it does not befit him. Some explainers of this poem said regarding this speech **“This is situation, as his ability (sallallaahu alayhi wassallam) does not befit the miracles that he was given, even the Qur’aan”!!** This is a type of extremism which led them into making the Prophet (*sallallaahu alayhi wassallam*) worshiped and sought for aid and help and having the Divine Attributes.

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<sup>4</sup> This is Muhammad al-Busayree was born in Egypt in 608 AH (1212 CE) and died in Alexandria, Egypt in 1295 CE.

<sup>5</sup> This is *Qaseedah al-Burdah* and has sadly been translated into English recently by Hamza Yoosuf Hanson of Santa Clara, California. It is also a poem that has been revived and studied as a main text for the ‘traditional Islam’ industry. It is thus praised by its main heads, the *Soofees* of the era, Muhammad al-Yaaqoobe and his students in the West such as Hamza Yoosuf, Zayd Shaakir, Keller et al. Yaqoobe is also known as being the so-called “*Muftee* of Sweden”!? [TN]

Likewise, another group went to extremes with regards to the Friends of Allaah (*Awliya*) and the righteous people. They began to go to the Friends of Allaah and the righteous and seek help from them, make oaths by them and sacrifice for them. They also called upon them and sought help for their needs from them including other aspects that were apparent of major *shirk*.<sup>6</sup> This was the extremism that they went to, why? They said **“These Friends of Allaah and righteous people have a dignified status and position with Allaah”** so they went to extremes and transgressed the bounds regarding a righteous servant of Allaah and attributed to him some Divine Attributes, and the Prophet (*sallallaahu alayhi wassallam*) said *“O Allaah, do not make my grave an idol that is worshipped.”*<sup>7</sup> He also said (*sallallaahu alayhi wassallam*) *“Do not praise me as the Christians praise the Son of Mary, but say the servant of Allaah and His messenger.”*

Likewise, some went extremes with regards to the scholars and made the saying of a scholar as taking precedence over the saying of the Prophet (*sallallaahu alayhi wassallam*). If you say to them **“The Messenger of Allaah (sallallaahu alayhi wassallam) said...”** they will respond with: **“I will not leave off the saying of Imaam such and such...”** Even though it may be the case that Imaam such and such did not come to know of a particular *hadeeth*, and the proof may be clear, yet says **“I will not leave off the saying of Imaam such and such”!**? It is also found within some books that an author will say **“Our Imaam says such and such, yet in saheeh Muslim is such and such, but**

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<sup>6</sup> This extremism is exemplified in many deviant sects amongst the Muslims such as the extremist *soofee* sects of the *Barelwiyyah*, *Tijaaniyyah*, *Shaadhiliyyah*, *Naqshbandiyyah*, *Qadariyyah*, *Chistisityyyah* et al. Some of them within their books promote visiting graves in order to worship the dead pious and utilise weak and unauthentic ‘evidences’ in order to promote *shirk* amongst the Muslims. Nooh Keller in his translation and explanation of *Reliance of the Traveller* attempts to use such ‘proofs’ in order to condone prayer at grave sites to the dead pious. [TN]

<sup>7</sup> Imaam Albaanee (*raheemahullaah*) graded this *hadeeth* as *saheeh* in *Tahdheer as-Saajid*. [TN]

**only Allaah knows which one is correct”!** This is extremism, for the author has made an Imaam one who legislates (on par with the Prophet, *sallallaahu alayhi wassallam*), when the scholars in this religion of Islaam are only a means in order to correctly understand the Qur’aan, *sunnah* and way of the *Salaf* of thus *ummah*.<sup>8</sup> This is the role of the scholars and it is not for him to legislate matters that do not have a basis except for matters of *ijtihad* wherein a text is not present to clarify the issue. He will thus make *ijtihad* based upon the principles from the evidences, rules etc from that which is well known from the door to *ijtihad* in *Usool ul-Fiqh*.

Likewise, extremism can be found in the leaders and those who are responsible for the state of affairs. This is like what Shaykh Muhammad ibn AbdulWahhaab (*raheemabullaah*) mentioned in a chapter **‘Whoever Obeys the Scholars and the Leaders in Prohibiting what Allaah has Permitted or in Making Lawful That Which Allaah has Prohibited and Takes Them as Lords besides Allaah.’** The leader is obeyed in other than disobedience, as for when he orders to do disobedience then he is not to be obeyed. If you transgress the bounds with such a leader, and thus obey him in everything, making his command the straight guided path, his is a type of extremism. The leader’s right is that he be obeyed in other than disobedience to Allaah, as for obeying him in

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<sup>8</sup> This extremism is found with the contemporary movement that is known as ‘*traditional Islam*’ which is a deviated and confused methodology which argues that Muslims must follow one Imaam from the “four”, be a *soofee* and have *Maatureedee* or ‘*Ash’aree ‘aqedah!*’ They thus reject following authentic *hadeeth* and use a variety of emotional and romantic methods in order to call Muslim youth to this understanding which is engrossed in blind-following of the opinions of men. Popular callers in the West to this understanding include the likes of ‘AbdulHakeem Muraad Winters, Hamza Yoosuf, Zayd Shaakir, Musa Furber, GF Haddaad, Nooh Keller along their ignorant followers and groupies. See ‘*Refutation of Zayd Shaakir’s ‘Introduction to Following a Madhhab’*’ at [www.salafimanhaj.com](http://www.salafimanhaj.com). [TN]



disobedience and every single thing, then this is exceeding the limits in obeying him.

Also from the emergence of extremism that is present today, and also in the past, is the issue of *takefeer*. For example, extremism in the issue of ruling by other than what Allaah has revealed. As for ruling by other than what Allaah has revealed, Allaah said about the affair of a ruler,

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**“And whoever does not judge by what Allaah has revealed – then it is those who are the disbelievers.”**

{*al-Maa'idah* (5): 44}

The scholars of the *sunnah* said, and it was said by the companions and those after them, the ruler who rules by other than what Allaah has revealed has committed minor *kufr*. The exception is if he actually believes that his rule is the same as the rule of Allaah or that his ruling by other than Allaah is permissible or better (than the rule of Allaah). As for him ruling by other than Allaah yet saying **“the rule of Allaah is better however my desires overcame me”** and similar to this from what happens today, or says **“it is not permissible for me to do this”** then such a ruler is not to be made a disbeliever for not ruling by what Allaah has revealed. Here then, we find that there are those who exceed the limits and say **“the ruler has to made a disbeliever absolutely, if he rules by it he has disbelieved and we do not say anything other than this”**, and thus makes the verses to be major *kufr* even though the texts from the companions are clear such as the sayings of Ibn

Abbaas and Ibn Mas'ood which are present in the *tafseer* of Ibn Jareer and others.

The one who rules upon others saying **“those in that country who rule by other than what Allaah has revealed are kuffaar. Their blood is permissible.”** If you ask why? They will say **“Because they rule by other than what Allaah has revealed.”** This is extremism and transgressing the bounds! As Allaah has set limits for us wherein the one who is ruled upon for seeking other than the rule of Allaah and being pleased with it, liking it and choosing it with these conditions. Allaah said,

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**“They wish to refer legislation to taghoot, while they were commanded to reject it...”**

{*an-Nisaa* (4): 60}

Allaah said **“they wish”** making to ‘want it’ a condition, so if one rules by other than Allaah yet hates doing so or is forced to do so, then such a ruler is not to be branded a disbeliever as the verse indicates ‘wanting it’.

There are many issues that are connected to rule and rulership, therefore the issue of ruling by other than what Allaah has revealed is something that has to be referred to the people of knowledge so as to avert falling into extremism regarding the matter. Because what has emerged in this era is that they make *tafseer* due to any view of rule and rulership, yet such matters require explanation, states and conditions so it is a must to refer the matters to the

people of knowledge so that we will not transgress the bounds in what Allaah has revealed.

Also from the manifestations of extremism that has developed in this era with a certain group is *takfeer* based on the principle **“whoever doubts the disbelief of a disbeliever is a disbeliever like him.”**<sup>9</sup> He comes and says a person a disbeliever as he rules, even though the issue of ruling, as we have already mentioned, has rules and principles, he makes is the basis and says **“whoever does not make takfeer of so and so is also a disbeliever like him”**, as for the principle then it is correct, yet the understanding is an extremist interpretation. Shaykh ul-Islaam Ibn Taymiyyah mentioned in his *fataawaa*, **“The intent of the scholars here (with this principle) is whoever Allaah or His Messenger have transmitted have disbelieved. As leaving off takfeer of such a person is denial of Allaah and His Messenger (sallallaahu alayhi wassallam).”**

From the emergence of extremism in this era is generally branding Muslim societies to be societies in a state of *jaahiliyyah* (the pre-Islamic days of ignorance).<sup>10</sup> Such extremists say **“Indeed, the Muslim societies today are not Islamic and are rather societies of jaahiliyyah (the pre-Islamic days of ignorance).”** They thus build upon this by saying that the origin of an individual within such Muslim societies is one of *jaahiliyyah*, even if Islaam is clearly apparent and such an individual prays. So the extremist with this view

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<sup>9</sup> This is the principle of the likes of Abdullaah Faysal al-Jamaykee al-Khaarijee, who is currently in prison in the UK due to his extremist and idiotic statements. [TN]

<sup>10</sup> This is the concept that was formulated by the writer Sayyid Qutb (*raheemahullaah*) and has thus been a principle that has been adopted by all of the *takfeeree* groups, with the *ikhwaanee* groups even claiming that Sayyid Qutb was a ‘*shaheed*’ (martyr)!?

withholds from pronouncing a verdict upon the individual until he (the extremist) knows that the individual has a belief that agrees with those of the extremists. They do not accept the Islaam of the one who clearly manifests Islaam they rather say that the origin of people is disbelief and *jaahiliyyah*. This, and Allaah's refuge is sought, is a mistake and is void (*baatil*). Even though it can be correct for us to say that the basis with people today is ignorance of Islaam, yet the basis for one who clearly manifests Islaam is that he is a Muslim. So this basis cannot be removed except with that which is clear, as for a general ruling such as this (that the people are in a state of pre-Islamic ignorance) then this is from the manifestations of extremism as there is no clear evidence for it. Furthermore, the general state of *jaahiliyyah* (pre-Islamic ignorance) will not return, as the Prophet (*sallallaahu alayhi wassallam*) informed that this *ummah* will not cease to have a group from the ummah who will be clear on the truth, making clear the rule of Allaah and the rule His Messenger (*sallallaahu alayhi wassallam*). A result of this is that they consider the people today to be like the *mushrikeen* during the Makkan period, and interact with them likewise. Therefore, a man or woman will interact with their parent as one would interact with their *mushrik* parents during the Makkan period<sup>11</sup> and they make this era to be akin to the Makkan period, and as for the Madeenan period with its legislations for a Muslim society, then this has not occurred yet according to their claims and this, as you see, is extremism in the issue of *takefeer*. Extremism which has come due to their making incumbent on things and thus applied it until they said that Muslim societies are societies of the pre-Islamic days of

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<sup>11</sup> See for example, Shaykh 'AbdulMaalik ar-Ramadaanee's refutation of Aboo Qataadah al-Filisteene, *The Savage Barbarism of Aboo Qataadah*, translated at [www.salafimanhaj.com](http://www.salafimanhaj.com) and also available in audio from *Masjid Ibn Taymeeyah (Brixton Mosque and Islamic Cultural Centre, London)* wherein the tele-link was conducted in Summer 2005 CE. Also see Shaykh AbdulMaalik bin Ahmad ar-Ramadaanee, *Talkhees al-'Ibaad min Wahshiyyati Abi'l-Qataad* (Jeddah: Maktabah al-Asaalah al-Athaariyyah, 1422 AH).

ignorance. It is known that there is a principle with the people of knowledge that within the rulings for a society are the rulings of the home, the individual, the rulings for non-Muslims within Muslim countries etc all of this has rulings. A result of this manifestation (of extremism) is to make permissible the blood and wealth, and you have seen and heard in this country (i.e. Saudi Arabia)<sup>12</sup>

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<sup>12</sup> This lecture (which was given about four or five years ago) is in fact a total refutation of the unfounded and unjust remarks from some sections that claim that the Islamic infrastructure and *da'wah* publications of Saudi Arabia, are a cause for worldwide terrorism! For example, the ignorant testimony of Nina Shea (*Director of the Center for Religious Freedom, Freedom House*) before the *Committee on the Judiciary (US Senate)* entitled 'Saudi Arabia – Friend or Foe in the War on Terror?' on November 8 2005. Within the 'testimony' of *baatil*, Shea claims about Saudi Arabia:

1. "...a religious ideology that explicitly promotes hate, intolerance and other human rights violations, and in some cases violence, toward members of other religious groups, both Muslims and non-Muslims."
2. "Between late 2004 and December 2005, researchers who are themselves Muslim Americans, gathered samples of over 200 such texts – all from within America and all spread, sponsored or otherwise generated by Saudi Arabia. **They demonstrate the ongoing efforts by Saudi Arabia to indoctrinate Muslims in the United States in the hostility and belligerence of Saudi Arabia's hardline Wahhabi sect of Islam.**"
3. "Saudi Arabia-based and funded organisations remain a key source for the promotion of ideologies used by terrorists and violent extremists around the world to justify their hate-filled agenda."
4. **"The Wahhabi ideology that the Saudi monarchy enforces, and on which it bases its legitimacy, is shown in these documents as a fanatically bigoted, xenophobic and sometimes violent ideology."**
5. "The message of these Saudi government publications and rulings is designed to breed greater aloofness, instil suspicion, and ultimately engender hatred for America and its people."
6. "Some such as Alex Alexiev of the *Center for Security Policy* who testified before this *Committee* in 2003, have estimated Saudi spending on the export of extremist ideology globally to measure three to four times what the Soviets spent on external propaganda during the height of the Cold War. As oil revenues rise for the Saudis, this might well increase." (!)

The above remarks from the 'testimony' of *buhtaan* reveal the acute lack of knowledge these so-called 'experts' and 'analysts' actually have! If they had even a shred of knowledge they would have known that whilst the *salafee* scholars in Saudi Arabia were warning against the likes of such extremist understandings

and other than it, the manifestation of those making *takfeer* according to ruling by other than what Allaah has revealed. So for this reason is it incumbent upon every Muslim to guard and ensure that the knowledge and understanding of

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from the 1970s, some non-Muslim governments were busy arming such extremists or giving them safe-haven!! Moreover, in a country that has witnessed the likes of the *KKK* and a whole history of hatred and intolerance against African-Americans, Native-Americans and Latin-Americans it would suffice such 'experts' to look at the rise of hatred, oppression and injustice within their own backyard!! Indeed, a cursory look at the publications that emanate from America's own turf reveals hatred against African-Americans, Native Americans, Arabs, Hispanic and Latino communities. A cursory glance at the US publications and literature of 'Jack Chick', Craig Winn, Joe Kaufmaan, Jochen Katz, Daniel Pipes, Oriana Fallaci and many others indicates clear propaganda and hatred. Pipes has even claimed that reversion to Islaam "**substantially increases the probability of a person's involvement in terrorism**" (!) he wrote this in *FrontPage Magazine* (December 6 2005 CE). What is also strange is that Pipes was even nominated to the '*Institute of Peace*' by the US! As for Fallaci, the infamous Italian author of *Anger and Pride*, she promotes in a twisted and deranged manner that she hates Islaam and has compared the Qur'aan to Hitler's *Mein Kampf*! And Fallaci tours the US calling to this and has even been praised by the Italian government! Furthermore, the propaganda that is spewed out on a regular basis by certain popular US media agencies is not exactly geared towards nurturing any 'mutual understanding' for the people. This, and four centuries of racist propaganda, not to mention the use of 'weapons of mass destruction' upon Hiroshima and Nagasaki, becomes neatly glossed over in the 'land of the free' as real causes and examples of intolerance and hatred.

As for the ignorant and simplistic remarks about '*Wahhabis*' then all of this has been refuted, see James Haneef Oliver, *The Wahhabi Myth* (Toronto: Troid Publications, 2005); Jalal Abualrub, *The Biography and Mission of Muhammad ibn Abdul-Wahhab* (Orlando: Madinah Publications, 2003) and Natana Delong-Bas *Wahhabi Islam – From Revival to Reform to Global Jihad* (Oxford University Press, 2005).

The main deviant Muslims leading the way in this propaganda effort include Stephen Schwartz (an American convert to the *Naqshabandee soofee tareeqah*); TJ Winters (Abdul-Hakeem Muraad) the *Cambridge University* lecturer of '*Divinity Theology*' and also a *soofee*; Hishaam Kabbaanee (the *Naqshabandee* resident of Beverly Hills and fan of Madonna!!); Dr Maher Hathout (senior advisor to the *Muslim Public Affairs Council* and head of an Islamic centre in southern California); Hamid Algar (a revert *Shee'ee*); Khaalid Abu'l-Fadl (Khaled Abou El Fadl); Abdul-Haadee Palazzi (of Italy) et al. Not only do they have a distinct lack of knowledge of the *sunnah* but they are also not able to adequately deal with issues of extremism amongst Muslim youth in the West, as they out of touch with the Muslim youth and are biased partisans to *soofism*; they will thus conjure up anything in order to oppose the *salafees*. [TN]

these matters is based on clear *Sunni, Salafee* knowledge on the path of the *Salaf*, may Allaah's pleasure be upon them. This is the first matter. Secondly, whoever has any doubt should go to those who discuss the matter and remove the doubt from him, as there is must for there to be one who is a witness for Allaah with evidences. As for when the generality of the scholars are upon misguidance or there is one who makes *takfeer* and says that he is upon the truth then there is no doubt that this is *baatil*, as whatever is based upon *baatil*, is itself *baatil* (void). If this is made clear, then it is incumbent upon all who know that one has one of the manifestations of extremism is to advise him or guard him to the people of knowledge, so that they discuss with him and return him to the truth, advise him and establish the proofs upon him.

This is all related to the first part, which is *takfeer* and how it relates to extremism in belief and creed. The second part is extremism in acts of worship, and we have already mentioned to you examples of this from the point of extremism in remembrance and crossing the bounds in this, by resorting to acts of innovation and newly invented matters or extremism in prayers and formulas which the *sunnah* has not brought, or types of extremism in love by having celebrations of innovation. All of that is within extremism which is due to exceeding the limits that have been permitted, transgressing what has already been legislated to that which has not been legislated.

I ask Allaah, the *Most Glorious, Most High* to guide us and these lectures within this *masjid* are to guide the people of leniency and to guide the people of extremism and verify the way of the people of the middle-way. Therefore, paying attention to these lectures in this blessed *masjid* is from that which will increase the one of *deen* with goodness and insight.

I ask Allaah for me and for you to enlighten the hearts, and for correctness in speech and actions and to avert from us tribulation which is apparent and hidden, and to save us from deviation and to keep us from straying from guidance and the right path...

*I ask Allaah forgiveness for me and for you and may Allaah's peace and blessing be upon our Prophet (sallallaahu alayhi wassallam) Muhammad.*

### **FROM SHAYKH 'ABDUL'AZEEZ AAL USH-SHAYKH:**

In the name of Allaah, the Most Gracious, the Most Merciful, All praise is due to Allaah, Lord of all the worlds. May the peace and blessings of Allaah be upon the Imaam of the *Mutaqqeen*, our Prophet Muhammad (*sallallaahu alayhi wassallam*), and upon his family, and all of his companions and upon whoever follows them until the Last Day.

To proceed:

We have thus heard this lecture entitled '*A Warning Against Extremism*' given by the noble Shaykh, Saalih ibn 'Abdul'Azeez Aal-ush-Shaykh., head of the *Ministry of Islamic Affairs for Da'wah and Guidance*.



This lecture has mentioned the origin of extremism and its basis; it also noted the reasons for the spread of extremism and does not need any further clarification. The lecture noted the clear authentic *abaadeeth* and highlighted the evidences which are built upon the Qur'aan and *sunnah*. May Allaah grant him and us success in all good!

Allaah sent Muhammad with guidance and the true religion and made His Divine Legislation one of ease. Allaah said, when he obligated fasting, and made clear the rulings for the traveller and others

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**“Allaah intends for you ease and does not intend for you hardship”**

{*al-Baqarah* (2): 185}

He informed us that he wants ease for us and not hardship, Allaah also said,

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**“...and has not placed upon you in the religion any difficulty. (It is) the religion of your father, Abraham.”**

{*al-Hajj* (22): 78}

Allaah also said of the right of Muhammad (*sallallaahu alayhi wassallam*),

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**“...and relieves them of their burden and the shackles that were upon them.”**

{*al-A'raaf* (7): 157}

Via Muhammad (*sallallaahu alayhi wassallam*) Allaah relieved the burden and shackles that were upon those who were before us which were either a punishment for them or it was how their legislation was, Allaah has made our Divine Legislation easy and easy. He said (*sallallaahu alayhi wassallam*): “Facilitate things for the people (treat the people in the most agreeable way), and do not make things difficult for them, and give them glad tidings, and let them not have aversion (i.e. to make the people hate good deeds)...”<sup>13</sup> He also said “...that I have been sent to make things easy and not to make things hard”<sup>14</sup> and he also said that “Verily, this religion is easy and no one goes too strong except that it will overcome him...”<sup>15</sup>

If a Muslim contemplates upon the Divine Legislation of Islaam, he will find that it is far from the manifestations of extremism and he will find that Islaam is easy in its belief and acts of worship. However, this is only for those who Allaah has given success to and has been given insight for the heart so that it has been open to the truth.

Firstly, if we look at the issue of *eemaan*, the people of *sunnah* and *jama'ah* say that *eemaan* is speech and actions, speech on the tongue, belief in the heart and action of the limbs which increases and decreases. *Eemaan* increases and decreases,

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<sup>13</sup> Bukhaaree

<sup>14</sup> Bukhaaree

<sup>15</sup> Bukhaaree

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**“As for those who believed, it has increased them in faith, while they are rejoicing”**

{*at-Tawbah* (9): 124}

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**“...it increases them in faith; and upon their Lord they rely”**

{*al-Anfaal* (8): 2}

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**“...and Allaah increases those who were guided, in guidance...”**

{*Maryam* (19): 76}

*Eemaan* with them, the people of *sunnah*, increases and decreases, some people are strong or weak in *eemaan*. The people of *sunnah* also view that the believer, and the people, combine within them *eemaan* and sinfulness, obedience and disobedience, rectification and corruption. With regards to some things he is a believer, yet with regards some of the things that necessitate *eemaan* he can be disobedient. His sinfulness and disobedience does not amount to be regarded as *eemaan*, Allaah described the believers as having *eemaan* along with some things that oppose it, Allaah says,

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“But whoever overlooks from his brother (i.e. the killer) anything<sup>16</sup>...”

{*al-Baqarah* (2): 178}

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“And if two factions among the believers should fight...”

{*al-Hujuraat* (49): 9}

Allaah made for the believers that which they fell into, which indicates that the servant possesses *eemaan* and disobedience, obedience and disobedience and that he is a believer with a decrease in *eemaan*, and disbelief is the only thing that would regard this as not being *eemaan*, and Allaah’s refuge is sought. The *Khawaarij* came, those who went to extremes in the religion of Allaah, and said “**Eemaan is of one part. Either it is complete and you will be a believer, or it is incomplete and you will be a disbeliever.**” They said “**Whoever opposes eemaan, with the least thing that opposes it, we say you are a disbeliever that will eternally be in the fire.**”<sup>17</sup> They built upon this filthy school of thought that a mere opposition (to *eemaan*) makes permissible the blood and wealth. To the extent that according to their null and void opinion, they killed the companions (*radi allaabu ‘anbu*) and judged them to be disbelievers, making *takfeer* on ‘Uthmaan, ‘Ali, Talha, Zubayr and other from the ten that had been promised paradise (*radi Allaabu ‘anhum*). The *khawaarij*

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<sup>16</sup> By accepting compensation payment rather than execution.

<sup>17</sup> See also Shaykh ‘Abdul-Maalik ar-Ramadaanee’s (*hf*) superb refutation of one of the *khawaarij* of the era and his beliefs, in the form of ‘*The Savage Barbarism of Aboo Qataadah*’ at [www.salafimanhaj.com](http://www.salafimanhaj.com)

said of the companions (*radi Allaahu ‘anhum*) **“...they have sinned, corrupted, disbelieved and thus have no deen.”** (!!)

They built upon this that they do not accept the *sunnah*, saying **“Disbelievers that have no deen have transmitted the sunnah!”** This is how there *baatil* school of thought really is!

For this reason, during the epoch of ‘Ali (*radi Allaahu ‘anhu*) when the two judges ruled upon a matter, the *khawarij* said **“You are all between two matters. Either you are all disbelievers, as you have allowed men to judge, or that you are disbelievers that have to repent or we will kill you!”**

‘Ali debated with them and Ibn Abbaas, and some of them returned to the truth, and some of them did not, therefore ‘Ali executed those. The swords of the *khawarij* were ready to slice up the people of *eemaan*, yet they left off the people of disbelief. For this reason the *hadeeth*, *“they kill the people of Islaam and leave the people of idol-worship.”* Any disobedience committed according to them resorts in making takfeer upon the one who committed it, and they say that **“Eemaan is not in parts, and it is neither possible for eemaan to be present with disobedience, nor to have eemaan with that which opposes it. Rather, it is either complete eemaan or disbelief.”** The texts of the Qur’aan and *sunnah* refute this misguided saying and refute that which is within their hearts of deviation and misguidance, yet they may be pious worshippers, maintaining their prayers, reciters of the Qur’aan, however, and Allaah’s refute is sought, they hearts deviated from the true understanding and they were not able to fill their hearts with that which pleases Allaah.

Also from this extremism, as has been indicated, is that some of them through pessimism, cynicism and distrust upon the people and societies. Such cynicism has overcome us in this era to the extent that some of them have branded the people to be in the period of *jaabiliyyah* (pre-Islamic ignorance), blind

misguidance and judge the people with what they judge. From the results of this extremism wherein they make lawful people's blood and wealth, are dangerous interpretations and false understandings to the extent that they permit people's blood and wealth, from the Muslims or the non-Muslims (that have a contract to live in the Muslim countries under safety and security). They do not understand the texts of the Qur'aan and *sunnah* which calls to respect the life and wealth of the people of Islaam and the non-Muslims.

This extremism can even be seen in making *wudoo'* when one is affected by whisperings, for this reason he said (*sallallaahu alayhi wassallam*), "*In the last days people will come who go to extremes in making wudoo and making du'aa.*" Such a person transgresses, wiping himself to many times and may even wash his limbs while making *wudoo*, ten times! To the extent that such a person is in the toilet for about an hour or so in order to purify himself from impurities, even when he makes *wudoo* he thinks that he is still impure! This is extremism in the religion which transgresses that which has been legislated. Some of them even go to extremes in prayer and are thus forgetful and heedless, which is all incorrect as the prayer is balanced like that which the Messenger of Allaah (*sallallaahu alayhi wassallam*) and the companions (*radi Allaahu 'anhum*) were upon. likewise, there is extremism in fasting, for this reason the Prophet (*sallallaahu alayhi wassallam*) forbade fasting for life, saying (*sallallaahu alayhi wassallam*) "*there is no fast for the one who fasts a lifetime.*" This is because if a person does this they would not differentiate between fasting and breaking the fast and they would neither feel the sweetness of fasting. Also from extremism, as has preceded, is extremism in regards to matters of purity which resembles that of the *yahood*, who are well known for their strictness. To the extent that they consider women on their period to be impure and that they should be sat with or made contact with at

all. In contrast, the Christians are not even concerned with impurities! The religion of Islaam is balanced, in between these two extremes, Islaam is the middle way and balanced within its states. A Muslim has to be warned of extremism in all cases so that the Muslim has insight in his religion, traversing the straight methodology as this Divine legislation, is one which is of the centre, as is said

> اهْدِنَا الصِّرَاطَ الْمُسْتَقِيمَ <

“...guide us to the straight path”

{*al-Faithab* (1): 6}

It is the straight path in all states, then also as has been explained, the issues of *takfeer*, *tasfeeq*, *tabdee'* and *tadleel*, it is for a Muslim to fear Allaah and stop at the limit that has been made for him. So he should not brand one as a sinner, or declare one to be a disbeliever, or declare one to be an innovator except with knowledge, certainty and guidance.<sup>18</sup> So one should not deluded by the rantings of the few, or the deviations of the deviated who do not comprehend what they establish. Rather it is upon them to be balanced in all affairs and follow the

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<sup>18</sup> With regards to this, Shaykh Khaalid ar-Radaadee (*hafidhahullaah*) was asked about the phenomena of those who in the name of “*defending Salafiyyah*” and “*upholding Jarh wa Ta'deel*” who have been banned from entering Muslim lands, even the land of Saudi Arabia. These individuals are known for trying to uphold their false principles of extremism by even attempting to refute their work colleagues. Shaykh Khaalid said, “**This is not for everyone, only the people of knowledge and it can only be done except by clarity, evidences and knowledge, it is not for anyone to talk about everyone, this is a dangerous affair indeed. Those who uphold it must be people of istiqama (steadfastness) and waraa (piety) and knowledge, not for everyone. These people scare people away from the da'wah and talk about people with truth and falsehood at the same time, they take people's honour and this is what has happened and the man who does this has been punished; due to his ignorant entry into this affair and now he cannot benefit from the people of knowledge, for that reason the government (of Saudi Arabia) has banned him from entry into the country.**” [Q and A with Shaykh Khaalid ar-Radaadee, after his tele-link on ‘Charity’ with *Masjid Ibn Taymeeyah (Brixton Mosque, London)*, Sunday 11 December 2005] – [TN]

texts of the Qur'aan and *sunnah* and act according to them and judge according to them. The *khawaarij* took verses and *ahadeeth* and went extreme in their understandings of them. They were also ignorant with regards to verses if admonition and the *sunnah*, when there is agreement between the two and the two (the Qur'aan and *sunnah*) have to be combined. The path of the *khawaarij* did not suffice neither did that of the *murji'ah*, rather it was upon them to take the path of balance in all states.

*I ask Allaah to preserve me and you with Islaam and ease for us the path that Muhammad (sallallaahu alayhi wassallam) was upon and his companions.*

**QUESTION:** O noble Shaykh, we see that many people go to extremes with regards to the issue of *takefeer*, and thus make *takefeer* due to disobedience such as drinking alcohol etc. I hope that you can give some guidance with regards to the principles of *takefeer*.

**ANSWER:** Generally, disobedience is a mistake when it is committed, whoever does it and tries to say that it is permitted, then this is how it is (i.e. *takefeer* is to be made). If it is said that alcohol or interest is permissible, then this is denying Allaah and His Messenger. However, if it is committed without saying that it is permissible then such a person is disobedient to Allaah. During the epoch of 'Umar (*radi Allaahu 'anhu*) the first companions were tried with alcohol. They said that Allaah says,



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**“There is not upon those who believe and do righteousness (any) blame concerning what they have eaten (in the past) if they (now) fear Allaah and believe and do righteous deeds, and then fear Allaah and believe, and then fear Allaah and do good; and Allaah loves the doers of good.”**

*{al-Maa'idah (5): 93}*

When their state reached ‘Umar, he gathered the companions in order to consult them and ask their opinion of those others. They said to him, *“discuss with them, and if they permit it then they have disbelieved, yet if they believe they should be left and respected.”* So ‘Umar called them and asked them and they responded with the verse that has just preceded,

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**“There is not upon those who believe and do righteousness (any) blame concerning what they have eaten (in the past) if they (now) fear Allaah**

**and believe and do righteous deeds, and then fear Allaah and believe, and then fear Allaah and do good; and Allaah loves the doers of good.”**

{*al-Maa'idah (5): 93*}

‘Umar said to them that this verse is in regards to the people who drunk before the prohibition and then died, and as the people feared over their condition Allaah made it clear that there is no blame upon them as it was during the time when it was not prohibited. Such are the people of *eemaan*, as the companions (*radi allaahu ‘anhum*) debated them, when they knew that what they were doing was *haraam* and was a mistake, ‘Umar punished them with the punishment that is due to those who drink intoxicants, this is how the proofs are established on those opponents (to the Qur’aan, *sunnah* and companions) and how their doubts are ended and how they are to be dealt with, yes!

**QUESTION:** O noble Shaykh, what was the innovation of al-Haarith al-Muhaasibee who was warned against by the scholars of the *Salaf*. As we see today that many of the people of innovation praised and seen as being Imaams and revivers, so what is the position of the people of knowledge from them? May Allaah increase you in goodness!

**ANSWER:** al-Haarith al-Muhaasibee existed during the time of Imaam Ahmad, he was one who had knowledge, piety and asceticism. Even though Ahmad (*raheemabullaah*) said about him that he had some opposing views with regards to the Names and Attributes of Allaah. It may also have been the case that he had some beliefs of the *Qadariyyah*,<sup>19</sup> so he had some concepts which

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<sup>19</sup> This sect emerged during the latter era of the *sahaabah* and was begun by Ma'bad ibn Khaalid al-Juhane of Basra who outlined their main beliefs of denying destiny. The *sahaabah* that encountered them

were that of the *Qadariyyah* and he also had some doubt about the disbelief of those who say that the Qur'aan is created, so he had some things that were in opposition so for this reason Imaam Ahmad warned from him and abandoned him. Even though his opposition did not reach the extent of the *Jahmiyyah* and the misguided deniers of the Attributes of Allaah, however he had some issues that he gained from the school of thought of the *Qadariyyah*. Yet Imaam Ahmad did like to listen to his speech sought from one of his students to visit him whilst he was relating a *hadeeth*, and Imaam Ahmad would listen from behind a barrier saying “*I do not wish for the people to know that I listen to him and sit with him, as I fear that the people may think that I pleased with all of his sayings and actions.*” However, Imaam Ahmad loved his admonitions and his heart-softening speeches, even though he hated the issues in which al-Haarith opposed (the Qur'aan and *sunnah*). He viewed his opposition (to the Qur'aan and *sunnah*) as not reaching a great level however he (al-Muhaasibee) had too much ease and errors and thus Imaam Ahmad warned from his errors, yet listened to his heart-softening admonitions which reminded the heart.<sup>20</sup> Such

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such as ‘Abdullaah ibn ‘Umar, Jaabir ibn ‘Abdillaah, Aboo Hurayrah, Ibn ‘Abbaas and Anas ibn Maalik (*radi Allaahu ‘anhum*) opposed the *Qadariyyah* fiercely and advised the Muslims not to give them salaam, not to visit them nor to pray over their dead. Also from their false beliefs is that Allaah has no prior knowledge of a thing until it comes into existence (thereby committing *kufir*). They also held that people, rather than Allaah, are the creators of their actions and they also denied punishment in the grave. An ‘Iraaqee convert from Christianity named Sausan originally propagated these ideas, but Sausan went back to Christianity but not before affecting his student Ma’bad. Ma’bad spread these teachings until he was caught and executed by the Umayyad caliph ‘AbdulMaalik ibn Marwaan in 700 CE. Furthermore, they denied that authentic *hadeeth* were a proof for *‘aqeedah* unless in a *mutawaatir* form. Narrators such as ‘Abbaad ibn Suhayb were rejected due to their calling to the beliefs of the *Qadariyyah*. See ash-Sharastaanee, *al-Milal wa’l-Nihal* (vol. 1, p.72) and as-Suyootee, *Sawn ul-Mantaq wa’l-Kalam* (p.160).

<sup>20</sup> With regards to this Shaykh Saalih Aal ush-Shaykh notes in his lecture *Min Ma’eenil-Imaam Ahmad*:

“Certainly this is an important principle. How can a man be saved from this? How can someone be saved from worshipping with innovation, or admiring the innovative worship of others, or approving of their novelties in worship? These acts can seem outwardly good, they can seem to be ways to get close to Allaah.

are the people of knowledge, the hearts are in awe, even though there are some issues of opposition and argumentation, they are not ignorant of that which is good with them and take from that which is with them which is the truth and leave off what they have of *baatil*. Such are the hearts that are in awe and the good souls which do not follow desires. If someone makes a mistake and slips, this is an affair which cannot be hated, to be ignorant of all of the issues that a person has and the mistakes that he may have fallen into, then this is not befitting. Imaam Ahmad and his likes were those who were balanced in the

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Perhaps they are acts of humility, the person may even be crying. How can he be saved from this confusion? He must have knowledge of the *Sunnah*, the narrations, and the statements of the people of knowledge. One of Imaam Ahmad's companions used to sit with Al-Haarith Al-Muhaasibee frequently. Imaam Ahmad's companion said to him, "*Al-Haarith is saying this and that, and he has humility in his worship, and he has great acts of worship...*" Ahmad said, "*When does he visit you?*" He replied, "*He visits me after Maghrib.*" Imaam Ahmad said, "*Then I will also come, but allow me to sit in a place where I can hear his talk but I do not see him nor does he see me. I want to hear his talk while he does not see me.*" So Imaam Ahmad went and hid himself. After praying *Maghrib*, they sat down and their host brought food. Then they prayed *Eshaa'*, returned to the house, and sat down again. They sat for a long time and Al-Haarith did not speak. Rather he sat in humility, in a way that fear, humbleness, and humility could be felt from him. One of Al-Haarith's companions asked him something, and then he began to talk, using good manners and softening their hearts. He continued talking as some of his companions reached states of humility, and then he began to weep. The companion of Imaam Ahmad said, "*Then I went to see Imaam Ahmad, and I found him crying. So I said, 'O Abaa 'Abdillaah! What about this talk that you heard?' He replied, 'I have not heard any speech finer than this! However, do not sit with him!'*" He said, "*I have not heard any speech finer than this! However, do not sit with him!'*" Why? Because this kind of speech had not been in accordance with the guidance of the people of the *Sunnah* who preceded them. He was coming with a new manner of speech and a new manner of humility that had not been known to the scholars, a new style that the people before them had not known. So due to this, Imaam Ahmad was afraid that, with these new things, if they would have continued sitting with them, they would have strayed toward some innovation. Imaam Ahmad prohibited the people from befriending Al-Haarith and from sitting with him, due to what reached him about some of his other erroneous statements. He said, "*I have not heard any speech finer than this,*" referring to the talk that affected the people's hearts, "*However, do not sit with him!'*" He said that because Al-Haarith's style of presenting knowledge was not the way of the people of knowledge." [TN]

affairs and took the truth from whoever came with it and rejected that which was null and void from whoever came with it. Even if they hated a person's *baatil* they would not take from his rights. But as for the heads of misguidance such as Jahm, Bishr<sup>21</sup> and the other callers to misguidance, then the Imaams position upon them was to stay away from them completely as they knew that these people were *callers* to misguidance and thus have no right. As for the one who is sometimes deceived, or has doubts or issues that are at times unbeknown to him, the Imaams of Islaam have hated their *baatil* but have not disregarded all of the good that they may have with them.

**QUESTION:** O noble Shaykh, is the innovator who legislates something which neither Allaah nor the Messenger have legislated akin to those of whom Allaah said,

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**“And whoever does not judge by what Allaah has revealed – then it is those who are the disbelievers.”**

{*al-Maa'idah* (5): 44}

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<sup>21</sup> He is Bishr bin Ghayaath al-Mareesee, a famous *jahmee* who laid the basis of much of the ideas of the *Mu'tazilah*. Bishr claimed that 'Umar ibn al-Khattaab (*radi allaahu 'anhu*) was a liar for which Imaam ad-Daarimee refuted him and branded some of his ideas as being *kufri*. Bishr was also asked by Aboo Yoosuf (*raheemahullaah*) to repent for denying that Allaah is over the Throne. Moreover, the saying that the Qur'aan is created was innovated by Bishr al-Mareesee, and due to this innovation the *Khaleefah* ar-Rasheed swore that if he caught Bishr, he would kill him, the caliph al-Mu'tasim ordered for Bishr al-Mareesee to be beaten. Unfortunately, some of the *Ash'aree* theologians took on some of the ideas of Bishr al-Mareesee such as ar-Raazee, al-Ghazaalee and Ibn 'Aqeel. [TN]

**ANSWER:** If this legislator legislates believing in the correctness of his saying and intending opposition then yes. However, if this person's innovation has interpreted incorrectly, then he is to be advised and made aware as people slip, and how many a righteous person or scholar or noble person have had things hidden from them and things were not clear to them. If a Muslim sees a mistake he must correct it and if he sees a person making a saying that opposes (the Qur'aan and *sunna*) from anyone he must discuss the saying with the one who said it as he may have an excuse.