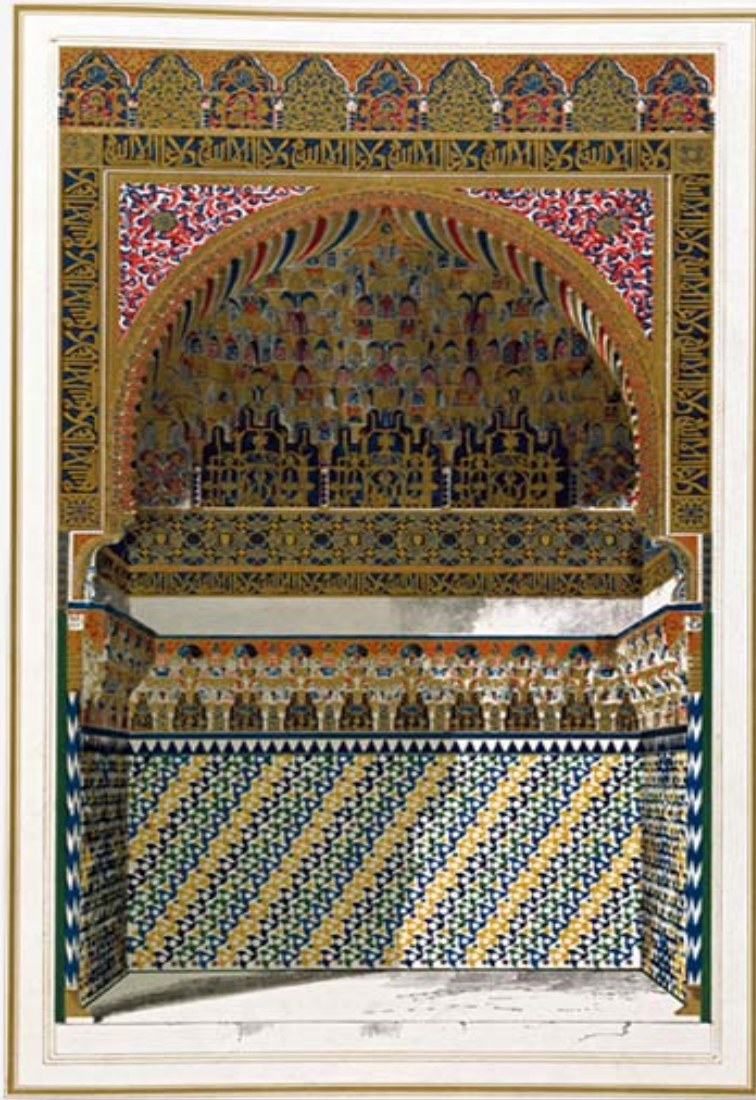


SOME SALAFĪ PRINCIPLES & BENEFITS

*Derived from The Treatise of Imām as-Sijzī to the people of
zabid Refuting those Who Deny That Allāh's Speech Consists
of Letters and Sound*

Shaykh Khālid Ibn Ḍahwī az-Ẓafīrī



بعض القواعد والفوائد السلفية من رسالة الإمام السجزي إلى أهل زبيد في الرد
على من أنكر الحرف والصوت للشيخ خالد بن ضحوي الظفيري



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Translated by *Abū Afnān Muḥammad 'AbdAllāh* (حفظه الله)

With express permission from the *Shaykh*



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بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِیْمِ

Introduction

All praise is due to **Allāh** alone and prayers and salutations be upon the Messenger (صلى الله عليه وسلم), his family, Companions and those who follow his guidance.

To proceed:

I have read this noble and profound treatise of *al-Imām Abī Naṣr al-Sijzī* (رحمه الله) in his refutation of those who deny (**Allāh's** Speech consisting of) sound and letters. Indeed, I found that it comprises several foundational principles of *Salafīyyah* and immensely important principles related to methodology. Thus, I wanted to compile some of them so that the *Sunnī* may benefit from them and know that the Pious Predecessors traversed upon these principles for ages and advised (with adhering to them) until our era of today, especially since many of the People of *Bid'ah* of our time have caused confusion regarding these principles.

Before I begin to expound on these principles, I would like to introduce this *Imām*.



The Author

His Name and Lineage

He is the *Imām al-‘Allāmah Abū Naṣr ‘Ubayd Allāh Ibn Sa‘īd Ibn Ḥātim al-Wā‘ilī al-Bakrī al-Sijzī*; and *al-Sijzī* is an attribution to *Sijistān*, although this word structure *al-Sijzī* is not consistent with the typical Arabic morphology for this word. Rather, as congruent with its (more correct) morphological deduction, the attribution to this land should be pronounced *al-Sijistānī*.

His Most Famous Shuyūkh or Teachers

1. *Abū ‘Abd Allāh al-Ḥākim al-Naysābūrī*
2. *Abū Aḥmad al-Farḍī ‘Ubayd Allāh al-Muqrī*
3. *Abū al-Ḥasan Aḥmad al-Mujbar*, the *Musnah* of *Baghdād*

His Most Well-Known Students

1. *Al-Ḥāfiẓ al-Mutqin al-Muḥaddith Abū Ishāq Ibrāhīm Ibn Sa‘īd al-Nu‘mānī* (by servitude) *al-Ḥibāl al-Miṣrī*
2. *Al-Ḥāfiẓ Abū al-Faḍl Ja‘far Ibn Yaḥyā al-Tamīmī*, who was famously known as *Ibn al-Ḥakāk*
3. *Al-Ḥāfiẓ ‘Abd Al-‘Azīz Ibn Muḥammad al-Nakhshbī*

His Books

1. *Al-Ibānah fī al-Radd ‘alā al-Zā‘ighīn fī Mas‘alati al-Qur’ān* (the text has been lost)
2. His Letter to the People of *Zabīd* Refuting Those Who Deny (**Allāh’s** Speech Consists of) Sound and Letters
3. The Narrations of Sons From Their Fathers

His Death

Al-Sijzī died in *Makkah* in the year 444 H. This is the correct year of his death.





The Praise of the Scholars for Him

His student *al-Nakhshbī* stated about him: “The knowledgeable, memorizer, proficient, trustworthy and resolute one from the People of *Sunnah*.”

Al-Dhahabī said about him: “The *Imām*, knowledgeable, memorizer, skilful, *Shaykh* of the *Sunnah*, ‘*Ubayd Allāh Ibn Sa’īd*...the *Shaykh* of the *Ḥaram*, the writer of *al-Ibānah al-Kubrā fī an al-Qur’ān Ghayr Makhlūq*, which is a large volume and exemplifies the knowledge this man had in the science of narrations.” [*Siyar A’lām al-Nubalā`* (pg.654, vol.17)]

This biography was taken from the introduction of the verification of the book by Dr. *Bākarīm*, thus whoever would like to read more about his life should refer to it.



Some Foundational Principles and Benefits

1. Who Are the People of Sunnah?

Al-Sijzī (رحمه الله) mentioned (pg. 99): “Thus, the People of *Sunnah* are those who are resolute upon the ‘*Aqīdah*, which the Righteous Predecessors narrated from the Prophet (صلى الله عليه وسلم) or from the Companions (رضي الله عنهم), in that which there is no authentic text from the Book or from the Messenger (صلى الله عليه وسلم).”

2. From the Signs of the People of Bid’ah Is the Absence of Verifying Their Statements with Proofs from the Book and Sunnah

He mentioned (pgs.100-101): “Therefore, it is imperative that every claimant to the *Sunnah* be requested to provide an authentic narration for what he says. If he provides such, his truthfulness is known and his statement is accepted. If he is not able to narrate what he is saying from the *Salaf*, then it is known that he is a deviant innovator and does not deserve to be listened to or even debated regarding his statement. The avoidance of the narrations and adopting the position thereof is known (as a characteristic) of all our adversaries: the People of Logical Rhetoric. Rather, their being a tribulation for the People of Narrations is manifest, just as their open aversion to them, coupled with the fact that their books are bare of any chain of narration.

3. Whoever States that the Khabar Aḥād Does Not Necessitate Knowledge and Has Built His Methodology upon His Intellect Is an Innovator and Person of Bid’ah

He stated (pg. 101): “And it is known that the individual who speaks with that which has been affirmed as being an authentic narration from the Messenger (صلى الله عليه وسلم) is not called an



innovator. Rather, he is a *Sunnī*, one who follows (the authentic narrations). (It is also known) that the one who has adopted a position for himself and claims that his intellect necessitates this and that the *aḥādīth* that contradict this position are not deserving to be given any credence because they are *Khabar Aḥād* narrations, which do not necessitate knowledge but rather his intellect is what necessitates knowledge, then he deserves to be called an innovator and a person of *bid'ah*.

4. The Scholar Describing Himself as Being from the People of Sunnah and That His Adversaries Are the People of Bid'ah is Not a Commendation of Himself and is Not Dispraised

He stated (pg. 101): “Whoever has the least amount of acquired knowledge, it is possible for him to distinguish between us and those who oppose us by contemplating this chapter from its onset, and he will know that we are inferior to the People of *Sunnah* and that the People of *Bid'ah*—our adversaries—are inferior to us.”

5. The People of Bid'ah Feign What (in Reality) They Do Not Believe Out of Deception and Treachery So as to Deceive Those Who Hold Them in High Estimation

He stated (pg.122) after speaking about the *Ash'arīs*: “However, regarding their feigning that which is contradictory to what they actually believe, akin to the *Zanādaqah*, then (regarding) their affirmation that **Allāh** the Most High rose upon His Throne¹, their actual belief is that it is not permissible to describe **Allāh** the Most High as being above the heavens nor upon the earth, nor upon His Throne or being above.”²

¹ Their affirmation is not the affirmation of the People of *Sunnah* as they distort the word ‘استوى’ to mean ‘استيلاء’ and as such, they do not in actuality affirm this attribute of **Allāh** although they claim to.

² This is because instead of describing **Allāh** as He has described Himself in His Book or from authentic narrations from the Messenger, the *Ash'arīs* describe **Allāh** by specifically negating what they deem are not attributes of



6. It Is Not Said to a Person of Bid’ah ‘Imām’ Even If He Had an Immense Amount of Knowledge. Rather, It Is a Condition (for a Person to Be Called Imām) That He Adhered to and Followed the Methodology of the Salaf

He stated (pg. 130): “Any era in which the statement of the person who contradicts **Allāh** the Most High and yet is considered an ‘*Imām*’ is a time of difficulties—and **Allāh** is the One Whose Aid is sought.”

He also mentioned (pg. 207): “Thus, if a person advances in these sciences (of the *Sharī’ah*) and has acquired them from one whose advancement in them is known, and he follows the *Salaf* and shuns *bid’ah*, then his being an *Imām* is established and he deserves to be taken from, returned to and relied upon.”

After mentioning several of the *Imāms* of the *Salaf*, he stated (pg. 214): “They were *Imāms* in this knowledge, well known for their following (the narrations of the Prophet صلى الله عليه وسلم and the *Salaf*) and acquiring knowledge from those like them. Conversely, there were scholars during their time who were pre-eminent in the various fields of knowledge and even had followers upon their *madhhab*. However, they fell into something from *bid’ah*, whether it be *al-Qadr*, or Shi’ism or *al-Irjā`*, and became known for such, and thus their status waned and abated with the People of Truth.”

He stated (pg.216): “Today, whoever is known for his adherence to the (*Salafī*) methodology as well as his pre-eminence in those sciences we previously mentioned, then he is an *Imām* who is followed.

Allāh. Thus, they claim He is not above the heavens, nor below the heavens, nor above the earth, nor in the earth etc.



Whoever has deviated from the path (of the *Salaf*), convenes with the People of *Bid'ah* and *Kalām*, spurns *Ḥadīth* and its people, then he is deserving of being abandoned and left, even if he was known for ascendancy in knowledge.”

7. Anytime the Person of Bid'ah Increases His Obscuring (the Reality of His Bid'ah) and Seeks to Get Close to the People of Sunnah, His Detriment Is More Severe Than the One Who Is from Those Who Are Outwardly People of Bid'ah

He stated (pgs. 177-181): “The *Mu'tazilah*, despite the evils of their *madhhab*, are less detrimental to the laymen of the People of *Sunnah* than (the *Ash'arīs*) because the *Mu'tazilah* openly professed their *madhhab* and did not come from behind (i.e. in a manner not apparent or manifest), nor did they camouflage. Thus, the majority of *Muslims* know their *madhhab*, avoid them and consider them enemies. However, the *Ash'arīs* and *Kullābiyyah* (the forerunners to the *Ash'arīs* and their teachers) openly refuted the *Mu'tazilah* and professed to defend the *Sunnah* and its people.”

Al-Sijzī then mentioned some of the beliefs of the *Ash'arīs* and stated that they make statements in many issues of their *madhhab* that outwardly resemble the statements of the People of *Sunnah* in the general sense. However, when explained and further expounded on, those statements are actually those of the *Mu'tazilah* and thus the ignorant person accepts it based on its apparent meaning, yet the scholar exposes it due to what he knows from (the reality of) it. The harm they pose is more severe than that of the *Mu'tazilah* due to latter's open opposition to the People of *Sunnah* and the disguising of the *Ash'arīs* (of the reality of their *madhhab*) and mixing with the People of Truth.

8. From the Signs of the People of Bid'ah Is Their Disparagement of the Scholars of the People of Sunnah



He stated (pg. 185): “Some of their lowly ones state, ‘The difference between the *Shuyūkh* of the *Ḥanbalīs* and the Jews is only one quality.’ I swear that between the two is one quality, but it is different than what this lowly person imagines it to be. The quality that is different between the two is that the *Ḥanbalīs* are *Muslim* and upon the *Sunnah*, and the Jews are *Kuffār* and upon misguidance.”

9. Debating the People of Bid’ah Entails Major Evils

He stated (pgs. 100-101): “Therefore, it is imperative that every claimant to the *Sunnah* be requested to provide an authentic narration for what he says. If he provides such, his truthfulness is known and his statement is accepted. If he is not able to narrate what he is saying from the *Salaf*, then it is known that he is a deviant innovator and does not deserve to be listened to or even debated regarding his statement.”

After mentioning the atheists, Magians and the rest of the deviated sects, he stated (pg.200): “Debating them is the biggest evil, as it spreads their doubts amongst the people, which are perpetuated and not immediately resolved by the person who is able [to resolve them].”

10. There Is No Harm in Mentioning the Condition of the People of Bid’ah and Aspects of Their Deviance to Laymen So That They May Be Cautious of Them

He stated (pg.195): “The Ninth Chapter: *Mentioning Some of Their (the People of Bid’ah) Statements So That Laymen Are Aware of Them, Subsequently Avoid Them and Not Fall into Their Web*”

11. Every Person of Bid’ah Has an End in Which His Affair Is Exposed, Regardless of How Much He Tries to Conceal (His Deviancy), and This Is Contrary to the Affair of the People of Athar (the People of Ḥadīth Narrations)



He stated (pg.195): “Everyone who opposes the *Sunnah* and the methodology of the People of *Athar* has that which he is exposed for after scrutiny (of his affair). Conversely, the People of Narrations/*Ḥadīth* have no shame upon them in the end result because they have not innovated anything, but rather they follow the narrations. And whoever claims that there is shame/disgrace with the narrations after them being ruled authentic is not a *Muslim*.”

12. From the Plots of the People of Bid’ah Is Their Using Approaches That Agree with the People of Sunnah and They Praise Them (the People of Sunnah). They Declare That What Has Been Attributed to Them Is Untrue So That They Cause the People of Sunnah to Fall into Their Trap

He stated (pgs. 200-201): “And from this is the People of *Bid’ah*’s concealing their methodology from one group of people and exhibiting it to others, and this resembles the *Zanādaqah*. With this action of theirs, many people from the common folk and beginner Students of Knowledge enter their methodology because they display to these people (what appears to be) agreement with the People of *Sunnah* and deny that which is attributed to them in order to prey on these individuals. If the individual falls for what they say, they take him bit by bit until he is stripped bare of the *Sunnah*.”

13. From the Methods of the People of Bid’ah in Diverting People from the Truth Is by Asserting That the People of Truth Disparage the Scholars and by Spreading Lies Against the People of Truth

He stated (pg.202): “And from these methods, that which the people of today from them (the People of *Bid’ah*) have committed, especially those from the area of *Maghrib*, is that they accuse anyone who opposes them of reviling the scholars, in an attempt to cause the hearts of the laypeople to have aversion for them (the People of Truth). They do this through lying upon the People of Truth by concocting false statements, which the People of Truth do not espouse, nor do they believe in. This is because false accusations and lying are not repulsive according to



purely intellectual reasoning.³ Rather, the repulsiveness of lying and false accusations is deemed as such by the religious texts, and those who say what opposes their (the People of *Bid'ah*) position are considered misguided according to them and have no sanctity.”

14. The People of Bid'ah Are from the Imāms of Misguidance

He stated (pg. 216): “However, as for the *Imāms* of misguidance, (they are) the *Muskhrikīn*, those who claim Lordship, hypocrites and then everyone who innovates an innovation in *Islām*, establishes a methodology opposed to *Ḥadīth*, refers an issue of *'Aqīdah* to rational arguments, his teachers are not known to be upon the narrations, nor did he learn the *Sunnah* from the People of *Sunnah*, or he has learned from the People of *Sunnah* but has opposed them.”

15. The One Who Follows the Narrations Is Honoured and Appreciated Despite Him Being Young and Not of Noble Descent, and the One Who Opposes (the Sunnah) is Debased Despite Him Being Old and of Noble Descent

He stated (pg. 220): “Regarding the one who follows the narrations, it is obligatory to give him precedence and honour him, even if he was young and not of noble lineage. And regarding the one who opposes the *Sunnah*, it is incumbent that he is shunned, despite him being elderly and of noble lineage.”

16. Being Cautious of Relying upon Every Book or Every Person and the Warning from the Books of the People of Bid'ah, as Well as Refuting the One Who Says: “Take the Truth from Them and Leave the Falsehood”

He dedicated a chapter in his book regarding this issue. He stated (pg.231-234):

³ This is the well-known position of the *Mu'tazilah* that what is good and what is repulsive is deemed such via purely logical reasoning void of any religious textual proof. Whereas the position of *Ahl al-Sunnah* is that what is good and what is repulsive is known via revelation, not mere logical reasoning.





Chapter 11: *Being Cautious of Trusting Everyone and Taking Knowledge from Every Book, as Misleading and Lying Upon the Different Schools of Thought Has Become Widespread*

“Know—may **Allāh** the Most High have mercy upon me and you—that this chapter is from the most deserving of these chapters to be properly understood and implemented due to the prevalence of people being afflicted with this issue and what has been presented to the people causing them to neglect it.

This is because the situation of the people of today has become chaotic and the reliable person amongst them is rare. Those who sell their religion for something petty or to be loved by those who see them have increased. Lying about the different Schools of Thought has become widespread and as such, it is obligatory upon every *Muslim* who wants to be protected to not trust everyone or every book, and to not release the reigns of his trust to whoever displays acceptance . . .”

He later mentioned:

“Therefore, whoever wants to be saved from these individuals and to be safe from desires, then it is incumbent that his criterion is the Book, the narrations and his following of the *Salaf* concerning everything he hears and sees. If he has knowledge of the Book and the *Sunnah*, he examines this in light of the Book and the *Sunnah*.

He does not accept statements from anyone except that he requests a definitive verse or an authentic *ḥadīth* or an authentic statement of the Companions to affirm what is being said . . .”

Then he stated:

“Beware of the writings of those whose condition has changed, as indeed, within them are scorpions and it just may be that the antidote (for their poison) is inaccessible.”



17. From the Schemes of the People of Bid'ah Is to Hide Behind Love for the Imāms of the Sunnah and Exploit the Latter's Status So That the People Accept Their Bid'ah

He stated (pg.231): “I came across a treatise written by a man from the people of *Aṣḥāhān* named *Ibn al-Libān* and from what has reached me, he is still alive. He titled this treatise *The Explanation of the Statement of the Unrivalled Imām Abī ‘Abd Allāh Aḥmad Ibn Muḥammad Ibn Ḥanbal* wherein he mentioned the belief of the *Ash’arīs*, which is contrary to *Aḥmad* (i.e. *Imām Aḥmad’s ‘Aqīdah*). He gave a copy of this book to a group of people who traverse the country with it whilst claiming that the author is an *imām* from the *Imāms* of the companions of *Aḥmad* (رحمة الله عليه) and he explained *Imām Aḥmad’s* statement so that the laypeople could write it. Thus, they assume the truthfulness of the one conveying this and consequently fall into misguidance. As a result, they expelled this man from *Baghdād* because of this and he returned to *Aṣḥāhān*.”

18. Whoever Praises the People of Bid'ah, Commends Them and Their Status, in Addition to Disparaging the People of Sunnah, Then He Is a Person of Bid'ah Even If He Openly Displays the Sunnah and Salafiyah

He stated (pg. 232): “Here with us in *Makkah* is the person who is occupied with the narration of *ḥadīth* for most of his time and loudly proclaims that he is not *Ash’arī* and says: ‘I have seen praiseworthy upright men from them, whom the dirt under their feet is superior to some people.’ And if a person from them (the *Ash’arīs*) came to the city, he would seek him out so as to pay him his rights. Yet, if a person from our companions were to arrive in the city, he would avoid him and warn against him. Also, every time a *Shaykh* from the *Ḥanbalī Shuyūkh* are mentioned, he vilifies him and says: ‘*Aḥmad* is noble, however he was tested with those who lie.’ And this is trickery from him, of which only he will be affected by its recompense.”



19. From the Methods of the People of Bid'ah in Diverting the People from the Scholars Is the Demeaning of Their Students and Distorting Their Image

He stated (pgs.232-233) whilst mentioning one of the *Ash'arīs*: “Every time a *Shaykh* from the *Ḥanbalī Shuyūkh* are mentioned, he vilifies him and says: ‘*Aḥmad* is noble, however he was tested with those who lie.’ And this is trickery from him, of which only he will be affected by its recompense. If it were permissible to say that the companions of *Aḥmad* lied upon him concerning the apparent position of the *madhhab* and what is actually codified from his statements, then it would be acceptable for them to say that the companions of *Mālik*, *al-Shāfi'ī* and other scholars lied upon them in that which they narrated from them. And no one says this except an ignoramus who is weak in his religion and has little shyness.”

20. Many of the People of Bid'ah Enter the Ranks of the People of Sunnah Intending to Misguide Them and Divert Them from the Sunnah

He stated (pg.233): “And from the people are those who openly display refuting the *Ash'arīs* and say: ‘I do not speak concerning the letter and sound (of **Allāh's** Speech).’ Whoever is like this, his situation is one of two:

- ❖ Either he is not well acquainted with the methodology of the People of *Ḥadīth*, yet he wants to feign as if he is, so as to win affection or make a profit.
- ❖ Or he is actually from those who are in opposition to the People of *Ḥadīth* and pretends to differ from them (the *Ash'arīs* and People of *Bid'ah*) so that he can conceal their statements in what the People of *Ḥadīth* say so that these statements are accepted from him, or to beautify that which is abhorrent to the People of *Bid'ah* so that he is followed in that, under the assumption that he is in opposition to the People of *Bid'ah*. And many situations like this continue to happen to the People of *Sunnah*.”



21. Excusing of the Sunnī Scholar Who Praises the Person of Bid'ah Because He Was Not Aware of His Methodology and Did Not Study His Views Is Not a Disparagement of Him

He stated (pg. 227) whilst speaking about *al-Imām Ibn Abī Zayd* and *al-Imām al-Qābisī* and the *Ash'arīs* using as proof the latter two's saying that *Abī Ḥasan (al-Ash'arī)* is an *Imām*: "Thus, it is evident from what we have mentioned that these two *Shuyūkh*—may **Allāh** have mercy upon them—if they have mentioned what was reported from them concerning the imamate of *al-Ash'arī*, then they have mentioned this due to their assuming good of him on account of his refutation of the *Mu'tazilah* and the *Rawāfiḍah*, and they were not aware of his doctrine. And if they were aware, they would not have said what they did."

22. From the Means of Being Protected from Lethal Desires (and Bid'ah)

He stated (pgs.233-234): "Therefore, whoever wants to be saved from these individuals and to be safe from desires, then it is incumbent that his criterion be the Book, the narrations and his following of the *Salaf* concerning everything he hears and sees. And if he has knowledge of the Book and the *Sunnah*, he examines these things in light of the Book and the *Sunnah*.

He does not accept statements from anyone except that he requests a definitive verse or an authentic *ḥadīth* or an authentic statement of the Companions to affirm what is being said . . .

He is to copiously examine the books of the *Sunan* from those who have preceded, such as *Abī Dāwūd al-Sijistānī*, 'Abd Allāh Ibn Aḥmad Ibn Ḥanbal, *Abī Bakr al-Athram*, *Ḥarb Ibn Ismā'īl al-Sirjānī*, *Khashīsh Ibn Aṣram al-Nasā'ī*, 'Urwah Ibn Marwān al-Rūqī, and 'Uthmān Ibn Sa'īd al-Dārimī al-Sijistānī. Also, he is to be cautious of the writings of those whose condition has changed, as indeed, within them are scorpions and it just may be that the antidote (for their poison) is inaccessible."





All praise is due to **Allāh** and prayers and peace be upon the Messenger of **Allāh**, his family, Companions and those who follow him.

Compiled by your brother *Khālīd Ibn Ḍaḥwī al-Ẓafīrī* 1423/12/13

