



## The Crime of Tamyee' upon the Salafee Manhaj

Majmoo' al-Fataawaa 35/412-413<sup>1</sup>

### Part 10: Shaykh u-Islaam Ibn Taymiyyah on the Basis Upon Which Jarh (Disparagement), Qadh (Revilement) and Warning (Tahdheer) Can be Made Upon a Person in His Deen, and Adaalah, and a Refutation of the False Doctrine of "Tathabbut" Invented by al-Ma'ribee In Order To Protect the Lords of Innovation.

وَسِئَلِ رَجُلٍ عَنِ الشَّهَادَةِ عَلَى الْعَاصِي وَالْمُبْتَدِعِ : هَلْ تَجُوزُ بِالإِسْتِيفَاضَةِ وَالشُّهْرَةِ ؟ أَمْ لَا بُدَّ مِنَ السَّمَاعِ وَالْمُعَاطَنَةِ ؟ وَإِذَا كَانَتْ الإِسْتِيفَاضَةُ فِي ذَلِكَ كَافِيَةً فَمَنْ ذَهَبَ إِلَيْهِ مِنْ < ٤١٣ > الأَيِّمَةِ ؟ وَمَا وَجْهُ حُجَّتَيْهِ ؟ وَالذَّاعِي إِلَى البِدْعَةِ وَالْمُرَجِّحُ لَهَا ؛ هَلْ يَجُوزُ السُّتْرُ عَلَيْهِ ؟ أَمْ تَقَاعُدُ الشَّهَادَةُ لِإِحْدَارِهِ النَّاسَ ؟ وَمَا حَدُّ البِدْعَةِ الَّتِي يُعَدُّ بِهَا الرَّجُلُ مِنْ أَهْلِ الأَهْوَاءِ ؟

فَأَجَابَ : مَا يُجْرَحُ بِهِ الشَّاهِدُ وَغَيْرُهُ مِمَّا يَفْتَدَحُ فِي عَدَالَتِهِ وَدِينِهِ فَإِنَّهُ يَشْهَدُ بِهِ إِذَا عَلِمَهُ الشَّاهِدُ بِهِ بِالإِسْتِيفَاضَةِ وَيَكُونُ ذَلِكَ قَدْ حَاطَ شَرْعِيًّا كَمَا صَرَّحَ بِذَلِكَ طَوَائِفُ الفُقَهَاءِ مِنَ المَالِكِيَّةِ وَالشَّافِعِيَّةِ وَالْحَنَبَلِيَّةِ وَغَيْرِهِمْ فِي كُتُبِهِمُ الكِتَابِ وَالصَّغَارِ صَرَّحُوا فِيهَا إِذَا جُرِحَ الرَّجُلُ جَرْحًا مُفْسِدًا أَنَّهُ يَجْرَحُ هُ الجَارِحُ بِمَا سَمِعَهُ مِنْهُ أَوْ رَأَاهُ وَاسْتَفَاضَ . وَمَا أَعْلَمُ فِي هَذَا نِزَاعًا بَيْنَ النَّاسِ فَإِنَّ المُسْلِمِينَ كُلَّهُمْ يَشْهَدُونَ فِي وَقْتِنَا فِي مِثْلِ عُمَرَ بْنِ عَبْدِ العَزِيزِ وَالْحَسَنِ البَصْرِيِّ وَأُمَّالِهِمَا مِنْ أَهْلِ العَدْلِ وَالدِّينِ بِمَا لَمْ يَعْلَمُوهُ إِلَّا بِالإِسْتِيفَاضَةِ . وَيَشْهَدُونَ فِي مِثْلِ الحَجَّاجِ بْنِ يُوْسُفَ وَالمُخْتَارِ بْنِ أَبِي عُبَيْدٍ وَعُمَرَ بْنِ عُبَيْدٍ وَعَيَّالَانَ القُدْرِيِّ وَعَبْدَ اللهِ بْنِ سَيِّدِ الرَّافِضِيِّ وَنَحْوِهِمْ مِنَ الظُّلْمِ وَالبِدْعَةِ بِمَا لَا يَعْلَمُونَهُ إِلَّا بِالإِسْتِيفَاضَةِ . وَقَدْ تَبَتَّ فِي الصَّحِيحِ عَنِ النَّبِيِّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ : فِي أَنَّهُ مَرَّ عَلَيْهِ بِجِنَازَةٍ فَأَثْنَوْا عَلَيْهَا خَيْرًا ؛ فَقَالَ : وَجِبَتْ وَرُمِّ عَلَيْهِ بِجِنَازَةٍ فَأَثْنَوْا عَلَيْهَا شَرًّا فَقَالَ : وَجِبَتْ وَجِبَتْ قَالُوا : يَا رَسُولَ اللهِ مَا قَوْلُكَ : وَجِبَتْ وَجِبَتْ ؟ قَالَ : هَذِهِ الجِنَازَةُ أَثْنَيْتُمْ عَلَيْهَا خَيْرًا فَقُلْتُمْ وَجِبَتْ لَهَا الجِنَّةُ وَهَذِهِ الجِنَازَةُ أَثْنَيْتُمْ عَلَيْهَا شَرًّا فَقُلْتُمْ وَجِبَتْ لَهَا النَّارُ . أَنْتُمْ شُهَدَاءُ اللهِ فِي الأَرْضِ . هَذَا إِذَا كَانَ المَقْضُودُ نَفْسِيَّةً لِرَدِّ شَهَادَتِهِ وَوِلَايَتِهِ . < ٤١٤ > وَأَمَّا إِذَا كَانَ المَقْضُودُ التَّحْذِيرَ مِنْهُ وَأَنْقَاءَ شَرِّهِ فَيَكْتَفَى بِمَا دُونَ ذَلِكَ كَمَا قَالَ عَبْدُ اللهِ بْنُ مَسْعُودٍ اعْتَبَرُوا النَّاسَ بِأَخْدَانِهِمْ ؛ وَبَلَغَ عُمَرَ بْنِ الحَطَّابِ رَضِيَ اللهُ عَنْهُ أَنَّ رَجُلًا يَجْتَمِعُ إِلَيْهِ الأَخْدَانُ فَنَهَى عَنْ مُجَالَسَتِهِ .

<sup>1</sup> This quote was posted on Sahab.Net recently, and after verification it has been quoted in full here.

فَإِذَا كَانَ الرَّجُلُ مُخَالِطًا فِي السَّيْرِ لِأَهْلِ الشَّرِّ يُحَدِّثُ عَنْهُ . وَ "الدَّاعِي إِلَى الْبِدْعَةِ" مُسْتَحَقُّ الْعُقُوبَةِ بِاتِّفَاقِ الْمُسْلِمِينَ وَعُقُوبَتُهُ تَكُونُ تَارَةً بِالْقَتْلِ وَتَارَةً بِمَا دُونَهُ كَمَا قَتَلَ السَّلَفُ جَهْمَ بْنِ صَفْوَانَ وَالْجَعْدَ بْنَ دِرْهَمٍ وَعَیْلَانَ الْقَدْرِيَّ وَغَيْرَهُمْ . وَلَوْ قُدِّرَ أَنَّهُ لَا يَسْتَحِقُّ الْعُقُوبَةَ أَوْ لَا يُمْكِنُ عُقُوبَتُهُ فَلَا بُدَّ مِنْ بَيَانِ بَدْعِيهِ وَالتَّحْذِيرِ مِنْهَا فَإِنَّ هَذَا مِنْ جُمْلَةِ الْأَمْرِ بِالْمَعْرُوفِ وَالتَّهْيِيبِ عَنِ الْمُنْكَرِ الَّذِي أَمَرَ اللَّهُ بِهِ وَرَسُولُهُ . وَ "الْبِدْعَةُ" "الَّتِي يَعُدُّ بِهَا الرَّجُلُ مِنْ أَهْلِ الْأَهْوَاءِ مَا اشْتَهَرَ عِنْدَ أَهْلِ الْعِلْمِ بِالسُّنَّةِ مُخَالَفَتُهَا لِلْكِتَابِ وَالسُّنَّةِ ؛ كِبِدْعَةِ الْخَوَارِجِ وَالرَّوَافِضِ وَالْقَدْرِيَّةِ وَالْمُرْجِيَّةِ فَإِنَّ عَبْدَ اللَّهِ بْنَ الْمُبَارَكِ وَبُوسْفَ بْنَ أَسْبَاطٍ وَغَيْرَهُمَا قَالُوا : أَصُولُ اثْنَتَيْنِ وَسَبْعِينَ فِرْقَةً هِيَ أَرْبَعٌ : الْخَوَارِجُ وَالرَّوَافِضُ وَالْقَدْرِيَّةُ وَالْمُرْجِيَّةُ قِيلَ لِابْنِ الْمُبَارَكِ : فَالْجَهْمِيَّةُ ؟ قَالَ : لَيْسَتْ الْجَهْمِيَّةُ مِنْ أُمَّةٍ مُحَمَّدٍ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ . وَ "الْجَهْمِيَّةُ" نِفَاةُ الصِّفَاتِ ؛ الَّذِينَ يَقُولُونَ : الْفِرَاقُ مَخْلُوقٌ وَإِنَّ اللَّهَ لَا يُرَى فِي الْأَجْرَةِ وَإِنَّ مُحَمَّدًا لَمْ يُعْرَجْ بِهِ إِلَى اللَّهِ وَإِنَّ اللَّهَ لَا يَعْلَمُ لَهُ وَلَا قُدْرَةَ وَلَا حَيَاةَ وَنَحْوَ ذَلِكَ كَمَا يَقُولُهُ الْمُعْتَرِلَةُ وَالمْتَفَلِسْفَةُ وَمَنْ اتَّبَعَهُمْ . < ٤١٥ > وَقَدْ قَالَ عَبْدُ الرَّحْمَنِ بْنُ مَهْدِيٍّ : هُمَا صِنْفَانِ فَاحْذَرُهُمَا : الْجَهْمِيَّةُ وَالرَّافِضَةُ .

فَهَذَانِ الصَّنْفَانِ شِرَارُ أَهْلِ الْبِدْعِ وَمِنْهُمْ دَخَلَتِ الْقَرَامِطَةُ الْبَاطِنِيَّةُ كَالنَّصِيرِيَّةِ وَالْإِسْمَاعِيلِيَّةِ وَمِنْهُمْ انْتَصَلَتِ الْإِتِّحَادِيَّةُ ؛ فَإِنَّهُمْ مِنْ جِنْسِ الطَّلَافِغَةِ الْفِرْعَوْنِيَّةِ . وَ "الرَّافِضَةُ" فِي هَذِهِ الْأَرْمَانِ مَعَ الرَّفْضِ جَهْمِيَّةٌ قَدْرِيَّةٌ ؛ فَإِنَّهُمْ ضَمُّوا إِلَى الرَّفْضِ مَذْهَبَ الْمُعْتَرِلَةِ ؛ ثُمَّ قَدْ يَخْرُجُونَ إِلَى مَذْهَبِ الْإِسْمَاعِيلِيَّةِ وَنَحْوِ مِنْ أَهْلِ الرُّنْدَقَةِ وَالْإِتِّحَادِ . وَاللَّهُ وَرَسُولُهُ أَعْلَمُ .

## Translation:

**Question:** And he - rahimahullaah - was asked, about the testimony against the sinner and innovator: Is it permissible (to be made) by use of istifaadah [that information which becomes spread and abundant] and what is (already) famous (and well-known), or is it necessary (for one) to directly hear and see (before making a testimony against them)? And if it is the case that the use of the widespread, well-known information is sufficient for this, then which of the Scholars have tended to this (view)? And what is the angle of this being a proof? And the one who calls to innovation is it permissible to cover him? Or is making testimony (about his condition) imperative so that the people can beware of him? And what is the limit of innovation by which a person becomes amongst Ahl ul-Ahwaa?

So he replied: That on account of which a witness (shaahid) and other than him is disparaged, for those matters that impair his adaalah (integrity), and his deen, then a person can testify to such, when the one using him as a witness knows of such by way of istifaadah (abundant transmission, that which is well known and spread). And that becomes a qadhan shar'iyyan (a Shar'iyyah revilement upon the person's integrity or deen), as has been explicitly stated by various factions from amongst the Jurists, from the Maalikiyyah, the Shaafi'iyah, the Hanbaliyyah and

others, in their major and lesser books. They explicitly stated<sup>2</sup> regarding when a man is disparaged with a jarh mufsid (a jarh that renders his integrity and deen to be corrupt), that the jaarih (originally) disparages him on account of what he heard from him or what he saw from him, and then this matter became spread and abundant (amongst the people).

And regarding this, I do not know of any dispute between the people. For all of the Muslims in our time testify for the likes of Umar bin Abdul-Azeez and al-Hasan al-Basree and their likes, to be from the people of justice and religion, on account of what they did not know except through istifaadah (that which became well known and spread). And they testify concerning the likes of al-Hajjaaj bin Yoosuf and al-Mukhtaar bin Ubayd and Amr bin Ubayd and Ghaylaan al-Qadariyy and Abullaah bin Sabaa ar-Raafidee and their likes, with oppression and innovation, on account of what they did not know except through istifaadah (that which became well known and spread). And it is established in the Saheeh from the Prophet (sallallaahu alaihi wa sallam) that a funeral procession passed and the people praised the deceased. The Prophet said, "It has been affirmed to him." Then another funeral procession passed and the people spoke badly of the deceased. The Prophet said, "It has been affirmed to him". 'Umar bin Al-Khattab asked (Allah's Apostle (sallallaahu alaihi wasallam) ), "What has been affirmed?" He replied, "You praised this, so Paradise has been affirmed to him; and you spoke badly of this, so Hell has been affirmed to him. You people are Allah's witnesses on earth."

This is when the intent is to make tafseeq of him in order to reject his testimony (as a witness) and his authority (as one in charge of the affairs).

**But as for when the intent is to warn from him and protection from his evil, then it can be sufficed with what is less than this<sup>3</sup> (i.e. less than istifaadah), just as Abdullaah bin Mas'ood said, "Consider the people by their companions", and it reached Umar ibn al-Khattaab (radiiallaahu**

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<sup>2</sup> This is in reply to the part in the question, "And what is the angle of this being a proof?", in other words the angle of proof in this, the saying of these Fuqahaa is that the jarh originally started with what a man saw himself or heard from the one being disparaged, then this jarh became spread and known. Thus that which originates like this, and becomes widespread, then these Fuqahaa consider the use of that to be an acceptable Shar'iyy revilment.

<sup>3</sup> This, and what follows, contains a refutation of the people of Tamyee' from a couple of angles:

- a) Refutation of those claiming that before warning from someone everyone must be in agreement regarding the person's deviation
- b) Refutation of those who claim that judging a person by his companionship and intimate friendship is from the Imtihaan that is a bid'ah (refer to article BDH050015 for more clarity on this).

**anhu) that young men would gather with a particular man, so he forbade from sitting with him.**

**So when a man walks along with and mixes with the people of evil, he is warned against.**

And the caller to innovation deserves punishment by unanimous agreement of the Muslims, and his punishment is death sometimes and what is less than it at other times. Just as the Salaf killed Jahm Ibn Safwaan, and al-Ja'd bin Dirham and Ghaylaan al-Qadaree and others. And if it was considered that he does not deserve punishment, or it is not possible to punish him, **then it is vital that his innovation be explained, and warned against, because this is from the generality of commanding the good and forbidding the evil, that which Allaah and His Messenger commanded<sup>4</sup>.**

**And the innovation by which a person becomes from Ahl ul-Ahwaa is that which becomes well known amongst the people of knowledge of the Sunnah to be in opposition to the Book and the Sunnah<sup>5</sup>, such as the**

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<sup>4</sup> Refuting the caller to innovation and refuting him and exposing him is “commanding the good and forbidding the evil”, thus the refutation of Suroor, and Ar'oor and al-Maghraawee and al-Ma'ribee and other Ikhwaanees, was from “enjoining the good and forbidding the evil”, within which “tadhdeer minal-bid'ah wa ahlihaa (warning from innovation and its people)” enters into.

<sup>5</sup> Pay careful attention to this! For Abdur-Rahmaan Abdul-Khaaliq and Abul-Hasan al-Ma'ribee have both attempted to argue that a person is only made tabdee' of when he falls into the well known historical innovations and they rely upon this speech of Shaykh ul-Islam. And this particular matter has been refuted by the people of knowledge.

Abdur-Rahmaan Abdul-Khaaliq said in his cassette “Kashf ush-Shubuhaat”,

“From the principles concerning the boycotting of the Innovator, is that his bid'ah should be from one of the five (well-known) innovations: a) at-Tajahhum (rejection of the Sifaat), b) al-Irjaa (expelling actions from Imaan), c) ar-Rafd, d) al-Qadar, e) al-Khurooj, and also like Secularism, Atheism and Heresy (involving disbelief).”

Shaykh Bin Baaz replied, “**This is not correct**”. Refer to page 16 of “Al-Ulamaa Yatawallawna Tafneed ad-Da'aawee as-Siyaasiyyah al-Munharifah Li-Abdur-Rahmaan Abdul-Khaaliq” (The Scholars Take To Refuting the Deviant Political Claims of Abdur-Rahmaan Abdul-Khaaliq), compiled by Abu Ahmad as-Salafee, published by al-Furqaan (UAE), (2<sup>nd</sup> edition, 1422H/2001CE).

So Abdur-Rahmaan Abdul-Khaaliq and his ideological descendant and fellow-countryman, Abdul-Hasan al-Ma'ribee try to restrict tabdee' and tadhdeer, and hajar to these specific innovations. But what we find in the speech of Shaykh ul-Islam is, “**And the innovation by which a person becomes from Ahl ul-Ahwaa is that which becomes well known amongst the people of knowledge of the Sunnah to be in opposition to the Book and**

**the Sunnah...**”, and this is in every time, because innovations did not stop in history, they continued to arise and develop and emerge. So the speech of Shaykh ul-Islaam is very precise and it covers what occurred in the past and what is yet to happen, in every time, where the people of the Sunnah declare something to be an innovation in opposition to the Book and the Sunnah. Hence, the scholars of the Sunnah in our times have declared what the Ikhwaan and Jamaa'at ut-Tableegh and Hizb ut-Tahreer, and the Qutbiyyeen, and Surooriyyeen and the Jamaa'at of Takfeer, and the Modernists, and the Secularists, the Khalifites and other than them, it has become well known amongst the Scholars of Ahl us-Sunnah in this time, that they are upon innovation (and some of them disbelief). Hence, these groups and those upon them, when they subscribe to that which the Scholars of the Sunnah of this time have explained to be innovation and what opposes the Book and the Sunnah, then they are from Ahl ul-Ahwaa, as a general ruling. So you can see the talbees (deception) played out by the likes of al-Ma'ribee and Abdur-Rahmaan Abdul-Khaaliq, when they try to keep people in a “time-warp” and restrict tabdee' and tahdheer to age-old innovations (which no doubt still exist today) but their intent is to limit and restrict what Ahl us-Sunnah do in every age of separating Sunnah and its people from Bid'ah and its people, and also their intent to protect the people of Innovation and silence the Salafiyyoon from speaking about them and warning from them).

And here (quoted from NDV180009) is proof that Abul-Hasan al-Ma'ribee al-Ikhwaanee is upon this same falsehood as well. Al-Ma'ribee said in the cassette in which he entered al-Ikhwaan and Jamaa'at ul-Jihaad to be from al-Firqat un-Naajiyah:

“And even if there are many differences in the way of da'wah to Allaah, the Mighty and Majestic, and in the way of establishing the Islamic Khilaafah<sup>h</sup> upon the earth, then you are not able to count these differences to be from the destroyed sects. This is because the usool (foundations) of the destroyed sects have been explained by the Scholars, and they have explained the usool of the Jahmiyyah, the Qadariyyah, the Mu'tazilah, the Khawaarij, the Murji'ah, the Shi'ah, the Rawaafid, the Nawaasib and other than that. They have explained all of this.

Hence, the one who differed with me for example, in the issue of elections, then which sect shall I enter him into? Shall I call him a Jahmee? Shall I call him a Raafidee? Shall I call him to be from the Khawaarij? I am not able to do that. Since, he will affirm the usool of Ahl us-Sunnah wal-Jamaa'ah to you, and he will say, “I affirm that this affair is an error, and is in opposition to the religion, however it is from the angle of leaving an obligation for that which is more obligatory than it, or which is the lesser of the two harms.”

So it is true that he has erred in using the principle, and he is in error, and it has not been submitted by him that he has placed this principle in its proper place. However alongside his error, has he held onto a foundation (asl) from the foundations of the destroyed sects?”

And Shaykh Rabe'e refuted this Ikhwaanee by saying: “If you hold that a person does not exit from the ranks of Ahl us-Sunnah except when he holds onto a foundation from the foundations that you have mentioned, “the foundation of the Rawaafid, the Khawaarij...”, then what do you say about those who speak with Hulool (Divine Indwelling) and Wahdatul-Wujood (Unity of Existence), and what is you saying concerning the Soofee paths which are more than sixty different tareeqahs, and you are not able to call a single one of them as Khawaarij or Jahmiyyah....And what is your saying concerning the one you are not able to call a Jahmee, but he believes in the theory of Darwin, and believes in Socialism, and believes in Secular Thought, and alongside that he prays and acknowledges the Islamic beliefs.

innovation of the Khawaarij, and the Rawaafid, and the Qadariyyah, and the Murji'ah. For Abdullaah ibn al-Mubaarak and Yoosuf bin Asbaat and others besides them said, "The foundations of the seventy-two sects are four: the Khawaarij, the Rawaafid, the Qadariyyah, and the Murji'ah". It was said to Ibn al-Mubaarak, "And the Jahmiyyah?", he said, "The Jahmiyyah are not from the Ummah of Muhammad (sallallaahu alaihi wasallam)".

And the Jahmiyyah are the negators of the attributes, those who say, "The Qur'aan is created", and "Allaah will not be seen in the Hereafter", and "Muhammad was not raised to His Lord" and "Allaah has no knowledge nor power, nor life", and what is like that, as is said by the Mu'tazilah and the Philosophers and whoever followed them.

And Abdur-Rahmaan bin Mahdee said, "They are two groups, the Jahmiyyah and the Raafidah". So these two groups are the most evil of Ahl ul-Bida', and the Qaraamitah Baatiniyyah, such as the Nusayriyyah and the Ismaa'eeliyyah entered from amongst them, and from amongst them the Ittihaadiyyah connected, and they are like of the type of the faction of the Fir'awniyyah.

And the Raafidah in these times, alongside their rafid, are Jahmiyyah Qadariyyah, for they added to ar-Rafd, the madhhab of the Mu'tazilah, then they sometimes also exit to the madhhab of the Ismaa'eeliyyah, and their likes from the people of zandaqah (heresy) and ittihaad (the belief of divine union).

And Allaah and His Messenger know best."

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Where is this so called "ta'seel" (laying down foundations) that you claim? There are found so many innovations which if found in the time of the Salaf, then perhaps they would have passed a more severe judgement upon them than the one they passed upon the people of innovation contemporary to them. However, the faqeeh (understanding person) is the one fixes his eyes upon the scales of balance of the Messenger (sallallaahu alaihi wasallam) which does not change in time or place, [which is], "Whoever is upon what I and my companions are upon". Rather the scales of balance (meezaan) of Allaah, "**Verily this is My Straight Path, so follow it, and do not follow the other paths as they will separate you from His path...**" So how many paths are there which oppose the Straight Path of Allaah, and which the Ikhwaan have followed. And remember his (sallallaahu alaihi wasallam's) saying, "You will certainly follow exactly in the ways of those who came before you, until if they were to enter into a lizard's hole, you would have followed them". (Refer to NDV180009)

So beware O Sunni! Beware from those who invent false principles into the Salafee Manhaj.