



The Raid of the Faithful Believers¹ in Smashing the Brains of the Perweizite Deceivers

Being a serialisation of the excellent refutation of them by Dr. Uthmaan bin Mu'allim Mahmood Bin Shaikh Ali (of The Qur'an Printing Complex, Madinah al-Munawwarah)

All Praise is due to Allaah, we praise Him, seek His aid and His Forgiveness. We seek refuge in Allaah from the evils of our souls and the evils of our actions. Whomsoever Allaah guides there is none to misguide and whomsoever Allaah misguides there is none to guide. I bear witness that there is none worthy of worship except Allaah, alone, without any partners and I bear witness that Muhammad is His servant and messenger.

This is a serialisation of "Shubuhaat ul-Qur'aaniyyeen" by Dr. Uthmaan bin Mu'allim, and is something that is greatly needed in the English language, due to the proliferation of the Perweizites and their filthy and repugnant doctrines. Indeed, the vast majority of these Perweizites, from experience and interaction with them, are amongst the lowliest and most despicable of people, characterised by lying, pretence, deceit and taqiyah, the most irreligious of people, seekers of the world and its glitter, they are the supporters, allies and defenders of all the groups of bid'ah – alongside their great and compound ignorance of the deen of our Lord, and of the sciences that pertain to it.

The translation of this work is by the permission of the author, and the work was sent to us for this purpose. We pray that Allaah benefits the Ummah with it and rewards the author with a great reward for his effort, just as we ask all Muslims to spread and distribute this series so that the Sunnah and its people are uppermost and that the Perweizites, their filth, and their Orientalist backers are humiliated and scorned...

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¹ Inshaa'allaah.

The Necessity of Depending Upon the Sunnah For the Correct Understanding of the Qur'aan

Allaah revealed the Qur'aan as an exposition (tibyaan) "every single thing from the affairs of the religion, either by way of textually stating it, or by way of conveying something that necessitates knowledge, such as the explanation of the Messenger of Allaah (sallallaahu alaihi wasallam), or the Ijmaa (consensus) of the Muslims".

This is how Ibn al-Jawzee [in Zaad ul-Mayseer 4/482] explained the saying of the Most High, **"And We have sent down to you the Book (the Qur'an) as an exposition of everything"** (Nahl 16:89), and he also ascribed this (explanation) to the scholars (in general), by way of its meaning.

And the Most High said, **"And we have not neglected anything in the Book"** (An'aam 6:38). What is meant by "the Book" here is the Preserved Tablet (al-Lawh al-Mahfooz) as occurs in the saying of Ibn 'Abbaas, who said, "We have not left anything, except that We have written it in the Umm ul-Kitaab (the Mother of the Book, i.e. the Preserved Tablet) . And Qataadah and Ibn Zaid followed him in this.

It has also been explained to be in reference to the Qur'aan in the second of the sayings of Ibn 'Abbaas, who said, "We have not left anything except that We have explained it to you". Ibn al-Jawzee said, "Based upon this, it (i.e. this aayah) is from the 'aamm (general) by which the khaass (specific) is desired or intended, hence the meaning becomes: We have not left anything that you are in need of (knowing) except that We have explained it in the Book, either explicitly stating it (nassan), or in general terms (mujmalan), or by way of indication (dalaalatan)." [Zaad ul-Mayseer 4/482].

And al-Qurtubee said, "We have not left anything of the affairs of the religion except that we have indicated it in the Qur'aan, either by way of a clearly explained statement, or by way of a general statement whose explanation is derived from the Messenger of Allaah (sallallaahu alaihi wasallam), or by way of Ijmaa' (consensus), or by way of a qiyaas (analogy) that is established by a text from the Qur'aan. Allaah, the Most High said, **"And We have sent down to you the Book (the Qur'an) as an exposition of everything"** (Nahl 16:89). And He also said, **"And We have also sent down unto you (O Muhammad) the reminder and the advice (the Qur'ân), that you may explain clearly to men what is sent down to them"** (Nahl 16:44). And He also said, "And whatsoever the Messenger gives you, take it, and whatsoever he forbids you, abstain (from it)" (Hashr 59:7). Hence, He made a generalised statement in this verse and also in the verse in an-Nahl (to cover) what He did not textually state amongst those things He did not (specifically) mention. Hence, the report of Allaah is true, in that He did not leave anything out of the Book, except that He mentioned it, either explicitly, in detail, or by way of its foundation (i.e. in principle). And He said, **"This day have I perfected for you, your religion"** (Maa'idah 5:3)". [Al-Jaami' Li Ahkaam il-Qur'aan 6/420].

Also, after my abundant referral to the books of tafseer in order to uncover the meaning of these two verses (an-Nahl 16:89, An'aam 6:38), I did not see anyone from them who understood that the Qur'aan does not require the explanation of the Prophet (sallallahu alaihi wasallam). And whoever opposes what the Mufasssiroon have united upon, then his deviation and heresy is apparently clear.

And the Companions used to be the Chiefs and Masters of the Arabic Language, its eloquence, and of intuition, and they were not in need of the various sciences required by the later people (to help them understand), and despite that they depended upon the tafseer, explanation of the Prophet (sallallahu alaihi wasallam).

Hence, he explained that:

"...the dhulm, oppression that is mentioned in His saying, "**...and who do not mix, confuse their Imaan with dhulm...**" (6:82) that it is Shirk. Also that "al-Hisaab al-Yaseer (the Easy Reckoning)" (Inshiqaaq 84:8) that this actually refers to being examined and questioned (on the Day of Judgement), and that the "**the white and black thread**" is actually in reference to the whiteness of the day and the darkness of the night, and that the one whom he (the Messenger, sallallahu alaihi wasallam) saw for the second time at Sidrat ul-Muntahaa, was actually Jibreel. Also he explained the saying of Allaah, "**...or (the day) when some of the signs of Allaah come...**" that it is the rising of the sun from the West (i.e. not tawbah is accepted after that), and he also explained the saying of Allaah, "**And the example of a good tree...**" to be the date-palm tree, and he also explained the saying of Allaah, "**Allaah will make firm those who believe with an established and firm saying in the life of this world and the Hereafter...**" that this is in reference to when a person is asked who is his Lord and what is his religion, whilst in the grave. And also he explained ar-Ra'd, as occurs in Surah Ra'd, to be in reference to the Angel who is entrusted with the clouds, and he explained the taking of the People of their Book, their priests and rabbis as Lords besides Allaah to be their treating as halaal whatever they made halaal for them (from those things that were haraam) and their treating as haraam whatever they made haraam for them (from those things that were halaal). And he also explained the saying of Allaah, "**Whoever does an evil, will be recompensed for it...**" that it is what befalls the servant (of Allaah) in the life of this world of worry, anxiety, fear, distress and hardship. And he explained "ziyaadah" in the saying of Allaah, the Most High, "**For those who have done good is the best (reward, i.e. Paradise) and even more...**", that it refers to looking at the Noble Face of Allaah" [Ibn al-Qayyim in I'laam al-Muwaqqi'een 2/315].

And all of these things, as you have seen, are meanings that cannot be arrived at merely with deep knowledge and precision of the Arabic language. If the Messenger of Allaah (sallallahu alaihi wasallam) had not explained them, we would be in ignorance with respect to them.

The Sunnah therefore, explains the generalities of the Qur'aan. Allaah the Most High said, "And establish the prayer and give the zakaah", and He, free is He from all imperfection, said, "Fasting has been prescribed to you", and the Majestic said, "And to Allaah upon the people is the pilgrimage to the House, for the one who can find his way (i.e. has the means)." So the Prophet (sallallaahu alaihi wasallam) explained with his sayings and actions that the obligatory prayers are five in a day and night and he explained the number of the rak'aat, the conditions and pillars of these prayers, then he said, "Pray as you have seen me praying", and he also explained that the woman in her menses does not have to pray during her menses and nor does she have to make the missed prayers up afterwards.

Similarly with Zakaah, he explained its nature and reality and upon whom it is obligatory and he also explained the shares of it that are due, and that it is also taken for gold and silver, and for camels, sheep, cows (livestock) once in every year, and he also made it obligatory on some of the types of produce that come out from the earth. [As-Sunnah of al-Marwazi p.36].

"And he also explained that fasting is holding back, with firm intention and resoluteness in refraining from that which refraining has been commanded, from the break of dawn until the night enters." [As-Sunnah of al-Marwazi p.37].

And he also made it obligatory upon those who reach the age of puberty from those who are free and those who are slaves, both the male and the female, except the women in their menses, who make up the missed fasts in other days (after Ramadaan).

And the Messenger (sallallaahu alaihi wasallam) also explained that Hajj is only obligatory once in a lifetime, and he also explained what is to be worn by the Muhrim (on that has entered into the Hajj rituals) and what is not to be worn by him and he also defined and specified the times for Hajj and Umrah and explained the number of times tawaaf is to be made and how it is to be made. And the explanation of all of this is not to be found in the Qur'aan.

And Allaah, free is He from all imperfection, also made obligatory the cutting of the hand of the thief, so He said, "And the male and female thief, cut off their hands..." and the Sunnah explains that the hand is not to be cut except for the theft of a quarter dinar or more, and that the hand is to be cut from the wrist.

And if we were to be left alone with our intellects, we would not have known these rulings. Hence, it becomes clear that we cannot do without the Sunnah in understanding the Qur'aan, and the Companions used to know this only too well. For they used to give the Sunnah its due worth and estimation. Jaabir bin Abdullaah said while he was narrating the description of the Prophet's Hajj, "...and the Messenger of Allaah (sallallaahu alaihi wasallam) was amongst us, the Qur'aan would be revealed upon him and he would know its explanation, and then whatever he acted upon from it, we acted upon it likewise". [Saheeh Muslim no.1218].

And from Ibn Umar who said that Allaah's Messenger (sallallaahu alaihi wasallam) said, "Grant permission to the women for going to the Masjid at night (for the prayers)", so one of his sons, who was called Waaqid, said, "But then they will use it as a pretence (for entering upon corruption)". So he struck him on the chest and said, "I narrate to you from Allaah's Messenger (sallallaahu alaihi wasallam) and you say, "No"!". [Saheeh Muslim 422].

And it is reported from Imraan bin Hussain (radiallaahu anhu) that he mentioned Shafaa'ah (Intercession) and so a man from amongst the people said to him, "O Abaa Nujayd, you narrate to us hadeeth for which we do not find any basis in the Qur'aan". So Imraan became angry and said to the man, "Have you read the Qur'aan?" He said, "Yes". He said, "And did you find in it that the Isha prayer has four rakaa'at, Maghrib has three, the morning prayer has two, Dhuhr has four and Asr has four?". The man said, "No". So he said, "From whom then have you acquired this? Have you not taken it from us and we took it from the Messenger of Allaah (sallallaahu alaihi wasallam)? Have you found in the Qur'aan that one in every forty sheep is for zakaah, and likewise one in every such and such camel, and similarly for every such and such dirham, such and such amount?" The man replied, "No". So he said, "From whom have you taken this? Did you not take it from us, and we took it from the Prophet (sallallaahu alaihi wasallam)... Have you not heard Allaah, He said in His Book, **"And whatsoever the Messenger gives you, take it, and whatsoever he forbids you, abstain (from it)"**?!! For we have taken matters from the Messenger of Allaah which you have no knowledge from." [Reported by Ibn Battah in al-Ibaanah, Kitaab ul-Imaan (pp.234-235), Al-Aajurree in ash-Sharee'ah (1/417), al-Haakim in al-Mustadrak (1/109), Ibn Abdul-Barr in Jaami' Bayaan ul-Ilm (2/1192), and the Muhaqqiq of al-Ibaanah said, "There is no harm problem in its isnaad" and the Muhaqqiq of Jaami' Bayaan ul-Ilm declared it strong"].

And from Ayyoob as-Sakhtiyaanee that a man said to Mutarraaf bin Abdullaah bin ash-Shikhhkheer, "Do not narrate to us except with the Qur'aan". So Mutarraaf said to him, "By Allaah, we do not seek a replacement for the Qur'aan, but we seek one who is more knowledgeable of the Qur'aan than us". [Ibn Abdul-Barr in Jaami' Bayaan ul-Ilm (2/1193) and its Muhaqqiq authenticated its isnaad].

Therefore, by the Salaf let us guide us ourselves, and let the Sunan be venerated in our hearts, and let us nurture our generations upon respect for them and acting upon them. So whatever was not considered to be deen (religion) then it will never be considered deen today, so where then do the Qur'aaniyyoon take their religion from?! And who exactly is their Imaam in this bid'ah of their's? Let them repent to Allaah and let them return to their deen before the day comes when there will be no ransom and nor intimate friendship.