



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...

Salafi Publications
30th August 2001

¹ Inshaa'allaah.

The Doubts of the Perweizites and Other Rejecters of the Sunnah

The Second Doubt: The Qur'aan has explained everything in detail, hence there is no need for the Sunnah or for the explanation of Muhammad (sallallaahu alaihi wasallam)

Abdullaah Chakraawaalee, [one of the] founders of this sect, says, "The Glorious Book has mentioned everything that is required in the religion, detailing it, and explaining it from every single angle. Why then is there any need for a hidden form of revelation, and what need is there for the Sunnah?" [Majallaah Isha'at ul-Qur'aan p.49, Third issue, 1902].

He also says in another place, "The Book of Allaah is complete, and detailed, it does not require any further explanation, and nor does it require the tafseer of Muhammad (sallallaahu alaihi wasallam), and nor his providing of clarity regarding it, or a knowledge-based teaching of its requirements" [Tark Iftiraa Ta'aamul p.10] And al-Khawaaja Ahmad ud-Deen and al-Haafidh Aslam have also mentioned something similar to this. Refer to Burhaan ul-Qur'aan p.4, and Nukaat Qur'aan p.49.

And al-Haafidh Aslam says, with the exact same meaning, "The essential requirements of the religion have been covered comprehensively in the following of al-Qur'aan al-Mufassal (the detailed Qur'aan), and they do not go beyond it (i.e. fall outside of it)" [Maqaame Hadeeth, p.143 and Nukaat Qur'aan p.79]].

Refutation Of This Doubt:

This is actually kufr (disbelief) in the Qur'aan to which they claim to ascribe to. This is because Allaah says, "**And we revealed upon you the Reminder (adh-Dhikr) that you may explain (tubayyin) to the people what has been revealed to them**" (Nahl 16:44). Hence, the position of the Messenger (sallallaahu alaihi wasallam) with respect to the Qur'aan is the position of one who explains it. Hence, whoever denies that, then he has denied and rejected the Qur'aan. And the understanding of "the Book" in the view of the people of knowledge and faith differs from the understanding of "the Book" in the view of this confused sect.

The two Shaikhs (Bukhaaree and Muslim) relate from the hadeeth of Abu Hurairah and Zaid bin Khaalid, who reported: "One of the desert dwellers came to Allah's Messenger (may peace be upon him) and said: **Messenger of Allah, I beg you in the name of Allah that you pronounce judgment about me according to the Book of Allah.** The second claimant who was wiser than him said: **Well, decide among us according to the Book of Allah,** but permit me (to say something). Thereupon Allah's Messenger (may peace be upon him) said: Say. He said: My son was a servant in the house of this person and he committed adultery with his wife. I was informed that my son deserved stoning to death (as punishment for this offense). I gave one hundred goats and a slave as ransom for this. I asked the scholars (if this could serve as expiation for this offense). They

informed me that my son deserved one hundred lashes and exile for one year, and this woman deserved stoning (as she was married). Thereupon Allah's Messenger (may peace be upon him) said: **By Him in Whose Hand is my life, I will decide between you according to the Book of Allah.** The slave and the goats should be given back, and your son is to be punished with one hundred lashes and exile for one year. And, O Unais, go to this woman in the morning; and if she makes a confession, then stone her. He (the narrator) said: He went to her in the morning and she made a confession. And Allah's Messenger (may peace be upon him) made pronouncement about her and she was stoned to death." [Bukhaaree 6820, Muslim 1697,1698].

In this hadeeth the two disputants requested the Messenger of Allaah (sallallaahu alaihi wasallam) to judge between them with the Book of Allaah, and the Messenger of Allaah (sallallaahu alaihi wasallam) responded to that and also made an oath that he will certainly do that. And the judgement that he judged by between them both was that the returning of the goats and the slave, and that the servant should be lashed one hundred times and banished in exile for one year, alongside the stoning of the woman adulteress. And neither stoning and nor exiling and nor returning the hundred goats and the slave are textually stated in the Revealed Qur'aan, despite the fact that the Messenger (sallallaahu alaihi wasallam) declared this judgement that it is the Book of Allaah, meaning that it is the judgement of the Book of Allaah.

The people of knowledge and faith say: "the Book of Allaah" (as a term) is applied to two meanings:

The first: What Allaah has judged by in his Book and what He has prescribed upon His Servants, regardless of whether that is textually stated in the Qur'aan or in the Sunnah. And applying the label of "the Book of Allaah" upon both the Qur'aan and the Sunnah is an application based upon something that is shared (shtiraak) (between the two). Hence, whatever is established by the Sunnah can be called "the Book of Allaah" and whoever judged by the Sunnah, then he has not exited from "the Book of Allaah" in both judgement and meaning, based upon this particular understanding.

Al-Waahidee said, "And there is no mention of lashing or exiling in the text of the Book, and this indicates that what the Prophet (sallallaahu alaihi wasallam) judged by, then it is from the Book of Allaah". And ar-Raazee said, "And this is the truth because He, the Most High said, **that you may explain (tubayyin) to the people what has been revealed to them**", hence, everything that the Messenger (sallallaahu alaihi wasallam) explained enters into this verse." [Mafaateeh ul-Ghaib 6/12/227].

The second: That "the Book of Allaah" is the Qur'aan alone, however, it is also applied to what is evidenced by the Sunnah, in that it is within the Book of Allaah, by way of Allaah's ordering us to give obedience to the Messenger and to follow his command and that "whoever accepted from the Messenger of Allaah (sallallaahu alaihi wasallam), then from Allaah he has accepted, due to the Allaah's making it binding to obey him. Hence, acceptance falls into both what is in the Book of Allaah and the Sunnah of Allaah's Messenger, and accepting from them both, is actually accepting from Allaah" [Ar-Risaalah

of ash-Shaafi'ee p.33]. Hence, whoever judged by the Sunnah, then has not exited from the Book, in both judgement and meaning based upon his meaning aswell.

The two Shaikhs report (and the wording is that of Muslim) from 'Abdullah bin Mas'ud, may Allah be pleased with him, that he reported: "Allah had cursed those women who tattoo and who have themselves tattooed, those who pluck hair from their faces and those who make spaces between their teeth for beautification changing what Allah has created. This news reached a woman of the tribe of Asad who was called Umm Ya'qub and she used to recite the Holy Qur'an. She came to him and said: What is this news that has reached me from you that you curse those women who tattoo and those women who have themselves tattooed, the women who pluck hair from their faces and who make spaces between their teeth for beautification changing what Allah has created? Thereupon 'Abdullah said: Should I not curse one upon whom Allah's Messenger (may peace be upon him) has invoked curse and that is in the Book also. Thereupon that woman said: I read the Qur'an from cover to cover, but I did not find that in it, whereupon he said: If you had read (thoroughly) you would have definitely found this in that (as) Allah, the Exalted and Glorious, has said: **What Allah's Messenger brings for you, accept that, and what he has forbidden you, refrain from that**". (Hashr 59:7).

So Ibn Mas'ood (radiallaahu anhu) states about the judgement that is firmly established in the Sunnah and which is not textually stated in the Qur'aan, that it is in the Book of Allaah.

Al-Bayhaqee relates with his sanad from 'Abdullaah bin Muhammad bin Haaron who said, "I heard Muhammad bin Idrees ash-Shaafi'ee saying in Makkah: "Ask me about whatever you wish and I will inform you from the Book of Allaah." So a man said to him, "May Allaah rectify you. What do you say concerning a man who is in the state of Ihraam (in Hajj) and then he kills a hornet (zunbur)?" So he replied, "In the Name of Allaah, Most Gracious, Most Merciful. Allaah the Most High said, **"And whatever the Messenger orders you then accept it..."** (59:7). Sufyaan bin Uyainah narrated to us from Abdul-Malik bin Umayr from Rab'ee bin Harraash, from Hudhayfah who said: Allaah's Messenger (sallallaahu alaihi wasallam) said, "Guide yourselves by those who are after me, Abu Bakr and Umar", and Sufyaan narrated to us from Mis'ar from Qais bin Muslim from Tariq bin Shihaab from Umar that he ordered with the killing of the hornet (zunbur)." [Manaaqib us-Shaafi'ee of al-Bayhaqee, 1/362].

Al-Waahidee said, "Hence, he replied from the Book of Allaah, seeking evidence with three levels [of authority, originating in the Book of Allaah]." [Mafaateeh ul-Ghayb 6/12/227].

Additional Notes

Translator-Editor's Note:

And this is actually textually stated by Allaah, the Mighty and Majestic. Allaah, the Most High said, **He who obeys the Messenger (Muhammad), has indeed obeyed Allâh, but he who turns away, then we have not sent you (O Muhammad) as a watcher over them.**" (Nisaa 4:80).

Ibn Katheer said, "Allaah the Most High informs about His Servant and Messenger Muhammad (ṣallallaahu alaihi wasallam) that whoever obeys him has in fact obeyed Allaah, and whoever disobeys him has in fact disobeyed Allaah, and this is for no other reason other than that **he does not speak from his own desire, it is no less than revelation that is inspired (to him)**".

At-Tabari said, "The saying in explanation of His saying, the Most High, - and then he quotes Nisaa 4:80 and then says, "...Allaah, the Most High, says to them: Whoever amongst you, O people, obeys Muhammad, then he has actually obeyed Me by his obedience to him (i.e. the Messenger). Therefore, listen to his saying, and obey his command, for whatever he commands you, then it is from My command that he orders you. And whatever he forbids you from, then it is from My prohibition that he prohibits..."

And both Ibn Katheer and al-Qurtubi quote the hadeeth related by Muslim and Bukhaaree from Abu Hurairah, "Whoever obeys me has in fact obeyed Allaah, and whoever disobeys me has in fact disobeyed Allaah, and whoever obeys the Ameer has in fact obeyed me, and whoever disobeys the Ameer has in fact disobeyed me."

Therefore, this principle is actually textually stated in the Qur'aan itself, as well as the Sunnah, and whoever rejects it then he is a rejecter and denier of the Qur'aan itself.