



## Shaikhs Abdul-Muhsin al-'Abbaad and Saalih al-Lahaydaan on the Bid'ah of al-Muwaazanah

### INTRODUCTION

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.

### Shaikh Abdul-Muhsin al-Abbaad

The Shaikh was asked, "Is it from the manhaj of the Salaf that when I criticise an Innovator so that the people may take caution against him, that it is obligatory upon me to mention his good points so that I do not be unjust to him?"

He replied, "No... no it is not obligatory when you warn against an innovation or when you mention the innovation and warn against it. This is what is demanded (i.e. warning), but it is not binding that you bring together the good points alongside the bad points. It is only required from a person that he mentions the innovation and warns against it so that others are not deceived by it."

**Source:** Cassette: "Lessons on Sunan an-Nisaa'ee" (no. 18942) of "Tasjeelat Masjid an-Nabawi" also in "Manhaj Ahl us-Sunnah wal-Jamaa'ah Fee Naqd ir-Rijaal wal-Kutub wat-Tawaa'if" of Shaikh Rabee' bin Haadee (p.12)

### Shaikh Salih bin Muhammad al-Lahaidaan

The Shaikh was asked, "Is it from the manhaj of Ahl us-Sunnah wal-Jamaa'ah whilst warning against the people of innovations and misguidance to mention the good deeds of the Innovators, to praise them and to glorify them, with the claim of justice and equity?"

The Shaikh replied, "And did the Quraish of Jaahiliyyah and the leaders of Shirk not have any good deed in their favour?! Has any mention of their good deeds come in the Qur'aan?! Has any mention of their noble characteristics come in the Sunnah?! Yet they used to honour the guest, the Arabs in Jaahiliyyah used to honour the guest, and would protect (the interests of) the neighbour, but alongside that, the excellencies of whoever disobeyed Allaah, the Mighty and Exalted, were not mentioned.

The issue is not one of counting and equating between the good and the bad deeds. **The issue is actually one of warning from pending danger.** And if a person wants to see

(statements) then let him look at the statements of the Scholars such as Ahmad bin Hanbal, Yahyaa Ibn Ma'een, Alee bin al-Madeenee and Shu'bah. Did any of them, when asked about a person who had been criticised, after saying, "Liar", then go on to say, "But he has noble manners, is extremely generous in giving out his wealth and performs Tahajjud abundantly during the night?". And when they used to say, "Confused, unmindfulness overtook him" did they used to add to this, "However, he has this quality... and this quality... and this quality?!" No. Why are the people being asked these days that when a person warns from another that he says, "However, he has this quality... and this quality... and this quality?!"

**These are the claims of the one who is ignorant of the principles of al-Jarh wat-Ta'deel, who is ignorant of the ways and means to bring about corrective reform and ensuring that this corrective reform is not lost. "**

**Source:** From the introduction of "Manhaj Ahl us-Sunnah wal-Jamaa'ah Fee Naqd ir-Rijaal wal-Kutub wat-Tawaa'if" of Shaikh Rabee' bin Haadee.

## SUMMARY

Ibn Al-Jawzee (rahimahullaah) said:

"Abul-Wafaa 'Alee Ibn 'Aqeel said: 'Our Shaikh Abul-Fadl Al-Hamdhaanee said: 'The innovators in Islaam and the fabricators of ahaadeeth are worse than the disbelievers. This is because the disbelievers attempt to corrupt the Religion from the outside, whereas these individuals attempt to corrupt it from the inside. They take the similitude of the inhabitants of a land, who strive to corrupt its condition (from the inside), while the disbelievers take the similitude of raiders laying siege to the land from the outside. Thus it is the ones on the inside that open the doors of the land's surrounding barrier (and let the besiegers in). These types (of people) are far worse to Islaam than the ones who don't attribute themselves to it.' (Al-Mawdoo'aat: 1/51)

After all this, my dear brother and sister for the sake of Allaah, you should now understand that the newly-arisen, foolish-minded who have arisen in the present times and opposed the Salaf in many of the issues of methodology, have adopted a very evil and detestable strategy in their bid to defend and promote their allies amongst the Ahl ul-Bid'ah, and to praise and aggrandised the slanderers of the Messengers of Allaah, and revilers of their Companions, and to show loyalty and disownment for the sake of the heads of Innovation and refuge is from Allaah.