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رسالة أسد السنة إلى أسد بن الفرات

THE LETTER FROM THE LION OF THE SUNNAH TO ASAD BIN AL-FARAAT

Translated & Footnotes
by
Abbas Abu Yahya

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Imam Muhammad bin AbdulWahhab[1] said in his book 'Mufeed al-Mustafeed fee Kufr Tarik at-Tawheed':

The Imam al-Hafidh Muhammad bin al-Wadaha[2] said: more than one person informed me that Asad bin Musa- who was known as the lion of the Sunnah- wrote the following to Asad bin al-Faraat

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[1] https://followingthesunnah.com/wahhabis-and-wahhabeeyya/
https://followingthesunnah.com/did-muhammad-bin-abdulwahab-rebel-against-the-ottoman-caliphate/

[2] Imam al-Hafidh Muhammad bin al-Wadaha bin Baria' al-Marwani al-Qurtubi, a scholar of Hadeeth. (d. 287 A.H.)

(d. 214 A.H.) :[3]

'Know O my brother, that what has caused me to

[3] Abul Arab at-Tameemi said in 'Tabaqat Ulama Ifriqiyya' (1/81)

'The Kuniya of Asad bin al-Faraat is Abu Abdullaah, Mawla Bani Saleem. He was originally from Khurasan from Nisarpur. He had learnt the Qur'aan in a village on the valley called BiJardah. My father narrated to me that Ahmad bin Tameem went to Ali bin Ziyaad in Tunisia to learn knowledge from him, then he travelled to the east and heard from Malik his book 'al-Muwatta'. Then he went to Iraq and met the companions of Abu Hanifa; Abu Yusuf, Asad bin Amr, Muhammad bin al-Hasan and others. Then he wrote down Hadeeth from Yahya bin Zakareeya bin Abi Zaidah and al-Musayib bin Shareek and other than them.'

Abul Arab said:

'Asad bi al-Faraat is Thiqah (trustworthy), he had no Bida' whatsoever.'

write to you is what the righteous people from your city have mentioned of what Allaah has given you of how just you are with the people.

How well your circumstances are with what you display of the Sunnah and your shaming the Ahl ul Bida,[4] and you frequently mention them, and you

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In the book 'Tareekh al-Islaam' 15/68 : Abdurahman Zahid said:

> 'Asad came to us, so I asked: What do you order us with, the opinion of the people of Iraq or the opinion of Malik?
>
> Asad said: 'If you want Allaah and the Hereafter then adhere to the statement of Malik, and if you want the Duniya then it is upon you to adhere to the opinion of the people of Iraq – meaning Abu Hanifa and his companions.'

[4] Speaking about the people of *Bida'*

By

Shaykh ul-Islaam Ibn Taymeeyah

-Rahimahullaah-

Shaykh ul-Islaam Ibn Taymeeyah -*Rahimahullaah*- said:

'And if giving advice is obligatory for general and specific religious interests: like regarding narrators of hadeeth who make mistakes and lie then like Yahya bin Sa'eed said: I asked Malik, Thawri, al-Laith bin Sa'ad – I think it was him – and al-Awza'ee about a man who is accused in hadeeth or he does not memorize hadeeth? They said: 'Make clear his condition.'

Some of the people said to Ahmad bin Hanbal: 'I find it difficult to say about a person that he has such and such problem, and so and so is like such and such.'

Imam Ahmad said: 'If you remain silent, and I remain silent when will an ignorant person know the authentic from the unauthentic?!'

Likewise, the leaders of *Bida'* from the people who have statements that oppose the Book and the Sunnah, or worship which opposes the Book and the Sunnah. It is obligatory to clarify their condition and warn the *Ummah* against them and this is in agreement with the Muslims. So much so that it was said to Ahmad bin Hanbal: Is a person who fasts, prays and

makes *Itikaf* more beloved to you or speaking against the people of *Bida'*?'

He answered: 'If he fasts, prays and makes *Itikaf* then that is for himself, and if he speaks against the people of *Bida'* then that is for the Muslims and that is better.'

So, it is clear that this benefit is general for all the Muslims for their religion and it is in the same class as *Jihad* in the path of Allaah. Since purifying the path of Allaah and His *Deen*, His *Mannahij* (methodologies), His *Sharia'* and repelling the injustice of these people and their hostility upon this is a general responsibility, which is something that is in agreement among the Muslims.

If it was not the case that Allaah made people in order to repel the harm of these people, the *Deen* would have become corrupted. The corruption of the *Deen* would be greater than the corruption caused by being conquered by the enemy at war. Since if these people take over, they do not corrupt the hearts and what is in the heart is from the *Deen*, but they do it slowly, as for the People of *Bida'* then they corrupt the hearts from the onset.'

criticise them.[5] So, Allaah suppressed them through you and strengthened the grounding of

[Taken from 'Majmoo fatawa' 28/231-232]

[5] **From examples of how he used to deal with Ahl ul Bida' at his time:**

Abul Arab mentions in 'Tabaqat Ulama Ifriqiyya' in his biography:

> 'Yahya bin Muhammad bin Yahya bin Salam narrated to me that Asad bin al-Faraat was narrating Hadeeth about seeing Allaah Tabarak wa Ta'ala on the Day of Judgement, and Sulayman al-Fara' was at the rear of the gathering and began speaking and criticising this point, Asad heard him and went towards him and got so close to him and faced him with his shoe and keep beating him with his shoe so hard that he started bleeding.'

Abul Arab said:

> 'Jablah bin Hamood narrated to me who said that Abu Sulayman Dawood bin Yahya informed us who said that I

saw Asad bin al-Faraat presenting Tafseer and he recited the Ayaah <<So listen to that which is revealed to you, Verily I am Allaah, none has the right to be worshipped but I, so worship Me, and establish the prayer for my remembrance>>. Then Asad said: 'Woe be to the people of Bida' their utter ruin has befallen them, they claim that Allaah created [His] speech, but that created speech actually says: <<Verily I am Allaah, none has the right to be worshipped but I >>'

Also in the book 'Riyadh an-Nafoos' (1/264) :

'He used to make Takfeer of Bishr al-Mareesi -an innovating heretic-, and he used to speak against him with very harsh words. It reached Asad that Bishr had prepared a book about Tawheed, so he said: 'Have the people become ignorant of Tawheed so much so, that Bishr has written a book about it for them?! This is him claiming Prophethood.'

the Ahl ul Sunnah[6] through you, and Allaah strengthened you over them by making apparent their defects, and criticising them.[7] As a result,

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[6] Al -Asbahani said in his book: 'Seer as-Salaf as-Saliheen' (4/1240) about the trial of Abdurahman ibn Abi Hatim and it was indicated to him to rebel at the time of his being trialled and he said:

> 'Here we have a people from the Ahl-ul-Sunnah whose hearts have been broken, and they are distressed however, we will be patient.'

In the book 'al-Amr bil Maroof wa Nahi un al-Munkar' (p.36) by Khalal, it is mentioned that Sufyan ath-Thawri said:

> 'When you command the good you strengthen the stance of the believer, and when prohibit evil then you have spited the Munafiq.'

[7] **Good thoughts about the people of Bida**

Shaykh Rabee bin Hadi al-Madkhali said:

Allaah humiliated the Ahl ul Bida at your hands, and they became veiled with their Bida.

Therefore, receive glad tidings O my brother with the reward for that, and be aided by that, more

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'Having good thoughts and presumptions about the people of deviation and the people of Bida' and misguidance opposes the methodology of Allaah -Tabarak wa Ta'ala.

This is why the Messenger alayhi as-Salat wa sallam said:

)فإذا رأيتم من يتبع المتشابه فأولئك الذين سمّى الله فاحذروهم(

When you see someone following the unclear Ayaat, then they are the ones whom Allaah mentioned, so keep away from them.'

The Messenger did not say, 'have good thoughts and presumptions' like many of the people of desires say.

They also say, you people speak about people's intentions, and intent.'

[Al-Mawqif as-Saheeh min Ahl ul Bida']

than the best of your good deeds like the prayer, fasting, Hajj and Jihad.

Where are these deeds in comparison to establishing the Book of Allaah Ta'ala and reviving the Sunnah of the Messenger of Allaah sallAllaahu alayhi wa sallam.[8]

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[8] **Reward for reviving the Sunnah**

Shaykh Muhammad bin Salih al-Uthaymeen Rahimahullaah said:

> 'It is known a person is rewarded twice for reviving the Sunnah:
>
> Once for Performing the Sunnah
>
> And once for reviving the Sunnah.'

[Sharh Riyadh as-Saliheen 3523]

Adhering to the *Sunnah* and Reviving it, warning against *Bida'* and its People

1- From Ubay bin Ka'ab –*Radhi Allaahu anhu*- (d. around 30 A.H.) who said:

> 'Upon you is to hold onto the correct path and the Sunnah, since indeed there is none from the slaves of Allaah who is upon the correct path and the Sunnah, and when he remembers Allaah Ta'ala whereby his eyes shed tears due to the fear of Allaah, then the Hell-fire will never touch him.'

[From 'Zuhud' by Abu Dawood/199]

2- Abdullah bin Mas'ood –*Radhi Allaahu anhu*- (d. around 33 A.H.) said:

> 'Limiting oneself to the Sunnah is better than striving in Bida' (innovations).'

[From 'Zuhud' by Ahmad/198]

3- Also, by Abdullah bin Mas'ood –*Radh iAllaahu anhu*- (d. around 33 A.H.) that he said:

> 'Follow and do not innovate because it is sufficient for you, and every Bida' is misguidance.'

From Muhammad bin Muslim ibn Shihab Zuhri (d. 124 A.H.) that he said:

'Adhering to the Sunnah is success.'

[From 'Sharh Usool I'tiqaad Ahl-us-Sunnah' al –Laalkaee 2/56]

4- From Hasan al-Basri (d.110 A.H.) who said:

'Statements cannot be correct except with actions; Statements and actions cannot be correct except with an intention; and statements, actions and an intention cannot be correct except according to the Sunnah.'

[From 'Sharh Usool I'tiqaad Ahl-us-Sunnah' al – Laalkaee 2/57]

5- From AbdurRahmaan bin 'Amr al-Aawza'i (d.156 A.H.) that he said:

'We follow with the Sunnah, wherever it goes.'

[From 'Sharh Usool I'tiqaad Ahl-us-Sunnah' al –Laalkaee 2/64]

6- From Awn bin Abdullaah (d. around 110 A.H.) who said:

'Whoever dies upon Islaam and the Sunnah then he has the glad tidings of all that is good.'

[From 'Sharh Usool I'tiqaad Ahl-us-Sunnah' al –Laalkaee 2/67]

7- From Ibn Yahya who said:

'There is no Path leading to Paradise except the path of those who follow the *'Athaar* (narrations).'

[From 'Sharh Usool I'tiqaad Ahl-us-Sunnah' al –Laalkaee 2/88]

8- From Mujahid (d. around 110 A.H.) who said:

'The best worship is having a good opinion which means following the Sunnah.'

[From 'Hileeyat Al-Awaaliyah' 3/293]

9- From Wahab bin Munabih (d. around 110 A.H.) that he would say:

'*Tooba* (a tree in Paradise) is for the one who looks at his own shortcomings rather than the shortcomings of others. *Tooba* is for the one who humbles himself for Allaah without degrading himself. May Allaah have Mercy

on the people of humility and servitude. He gives charity for the wealth gathered in a *Halaal* way and sits with the people of knowledge and gentleness and wisdom, and the Sunnah is sufficient for him and does not transgress to *Bida''*.'

[From 'Hileyat Al-Awaaliyah' 4/67]

10- From Fudayl bin 'Ayaad (d. around 180 A.H.) who said:

'Follow the paths of guidance and the few who follow it, and it will not harm you. Beware of the paths of misguidance and do not be deceived by the large number of those destroyed.'

[From 'al-'Itissam' 62]

11- From Muhammad Ibn Sireen (d. 110 A.H.) who said:

'As long as a person is with the *'Athaar* then he is on the *Siraat* (correct path).'

[From 'ash-Sharh wal-Ibaanah'161]

12- From Muhammad bin AbdurRahmaan Ibn Abi Dhib (d. 157 A.H.) that he read a Hadeeth, and it was said to him: 'Do you take this opinion?' So, he hit the man's chest and screamed. And he said: 'I narrate to you from the Messenger of Allaah, -*sallAllaahu alayhi wa sallam*- and you say that should I accept this? Yes I take this, and that is obligatory for me, and upon everyone who hears it. Indeed, Allaah chose Muhammad -*sallAllaahu alayhi wa sallam*- from the people and guided them by him, and upon his hands, so it is upon the creation to follow him, the obedient ones or the disobedient ones, there is no exit for the Muslim from this.'
[From: 'Siyaar 'Alaam an-Nubala' 7/142]

13- From ar-Rabeeya' bin Sulayman (d. 270 A.H.) who said: 'A man asked ash- Shaafi'ee about a Hadeeth of the Prophet -*sallAllaahu alayhi wa sallam*-, then the man said to him: 'And what is your opinion?'
Imam ash- Shaafi'ee trembled, shuddered and said:

> 'Which sky will shade me and which earth will carry me if I narrate a Hadeeth from the Messenger of Allaah -

The Messenger sallAllaahu alayhi wa sallam said:

مَنْ أَحيا شَيْئًا مِنْ سُنَّتِي كُنْت أنَا وَهُو فِي الْجَنَّة كَهَاتَيْن - وضم بين أصبعيه

'Whoever revives anything of my Sunnah then me and him will be in Paradise like these two- and the Prophet indicated by joining his two fingers.'[9]

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sallAllaahu alayhi wa sallam- and say an opinion other than that of the Hadeeth.' And he said: 'If you find a Sunnah of the Messenger of Allaah -*sallAllaahu alayhi wa sallam*- then follow it and do not turn to the saying of anyone.'

[From 'Hileyat Al-Awaaliyah' 9/107]

[9] There is a similar wording which has been collected by Tirmidhi which mentions:

مَن أحيا سنَّتي فقَد أحبَّني، ومَن أحبَّني كانَ مَعي في الجنَّةِ

The Prophet also said:

أَيُّمَا دَاع دَعَا إِلَى هُدَى فَاتُّبِعَ عَلَيه،كَانَ لَهُ مِثْلَ أَجْرِ مَنْ اتَّبَعَهُ إِلَى يَوم الْقِيَامَة

'Any caller who calls to guidance and whoever follows that guidance, then he will have the reward equivalent to that of who followed him until the day of Judgement.'[10]

'Whoever revives my Sunnah then he has loved me, and whoever loves me will be with me in paradise.'

[Collected by Tirmidhi, Tabarani, al-Uqayli & **graded Da'eef** by Al-Albaani in Da'eefah no. 4538]

[10] The wording of the Hadeeth is:

أيما داعٍ دعا إلى ضلالةٍ فاتُّبِعَ، فإنَّ عليه مثلَ أوزارِ من اتَّبَعه، ولا ينقص من أوزارِهم شيئًا، وأيما داعٍ دعا إلى هُدى فاتُّبِع، فإنَّ له مثلَ أجورِ من اتبَعه، ولا ينقصُ من أجورِهم شيئًا

So, when and how will a person ever reach a reward for this type of action?

It has also been mentioned that for every Bida which Islaam has been targeted with, then Allaah has a Wali (Righteous Slave) who defends Islaam against Bida and proclaims its signs.

Therefore, O my brother take opportunity of this virtue, and be from its people.

'Any caller who calls to misguidance and it is followed then he will have the sin the likes of the one who follows him, and none of their evil be decreased. Also, any caller who calls to guidance and it is followed, then he will have the reward the like of those who followed him the reward equivalent to that of who followed him and none of their reward will be decreased.'

[Narrated by Anas bin Malik & collected by Ibn Majah and authenticated by Al-Albaani in Saheeh al-Jamia no. 2712]

Indeed, the Prophet sallAllaahu alayhi wa sallam said to Mu’adh when he sent him to Yemen and advised him:

((لأَنْ يَهْدِيَ اللَّهُ بِكَ رَجُلاً وَاحِدًا خَيْرٌ لَكَ مِنْ كَذَا وكَذاَ))

'If Allaah guides even one person through you then it is better than such and such matter.'[11]

Declare the message of Islaam as being great, take opportunity of that and invite to the Sunnah such that you can have a connection and a Jama'ah who will be in your place if anything were to happen to you, that they can be Imams after you, and consequently there can be a reward for you for that Dawa until the Day of Judgement, as is mentioned in the Athar.

Therefore, act upon knowledge and have an

[11] Collected by Bukhari & Muslim

intention and enjoining good and forbidding evil, So that Allaah will cause the confused, deviant, trialled Mubtada (people of Bida) to return to the Sunnah at your hands. In that he will be a successor from your Prophet sallAllaahu alayhi wa sallam, and you will not meet Allaah with such a deed the likes of this.[12]

[12] From 'al-Muja'am al-Kabeer' by Tabarani from Awana bin al-Hakam who said:

> 'When Abdurahman bin Muljim attacked Ali -Radhi Allaahu anhu, Ali was carried back to his home, and visitors began coming, so he praised Allaah -Azza wa Jal- and glorified him and sent Sallat upon the Prophet -SallAllaahu alayhi wa Sallam- then he said:
>
> > '...As for my advice to you, do not commit Shirk (associate partners to Allaah), and regarding Muhammad -SallAllaahu alayhi wa Sallam- then do not lose his Sunnah, and establish these two pillars.'

In the book ‘Tabaqat al-Hannabilah’ (2/41), Malik bin Anas said:

> ‘Whoever adheres to the Sunnah and is secure with it then it is as if he has accompanied the Messenger of Allaah -SallAllaahu alayhi wa Sallam- then he dies; then he will be with the truthful, the martyrs and the righteous, even if he was deficient in doing deeds.’

Bishr bin al-Harith said:

> ‘The Sunnah is Islaam, and Islaam is the Sunnah.’

Al-Fudayal bin Ayad said:

> ‘When you see a person from the Ahl ul Sunnah, then it is as if you a person from the Companions of the Messenger of Allaah -SallAllaahu alayhi wa Sallam. When you see a person from Ahl ul Bida, then it is as if you see a person from the Munafiqeen (hypocrites).’

Yunus bin Ubayd said:

Also, be aware of taking from the Ahl ul Bida a brother or someone whom you gather with or a companion.

It is mentioned in the Athar:

من جالس صاحب بدعة , نُزِعَت منه العصمة وَوُكل إلى نفسه، مَنْ مشى إلى صاحب بدعة، مشى في هدم الإسلام

'Whoever gathers together with a companion of Bida, then protection has been removed from him, and he is left to his own self. Whoever goes to the Ahl ul Bida then he has gone to destroy Islaam.'[13]

‘It is astonishing to see someone calling to the Sunnah nowadays, and what is more astonishing is the one who responds to the Sunnah.’

[Sharh as-Sunnah al-Barbahari]

[13] This narration is actually a combination of two narrations.

Sufyaan at-Thawri said:

من أصغى بسمعه إلى صاحب بدعة،

وهو يعلم أنه صاحب بدعة،

نُزِعت منه العصمة، ووكل إلى نفسه

‘Whoever lends his ear to a companion of Bida, while he knows that he is a companion of Bida, then protection has been removed from him, and he has been left to himself.’

[Sharh Usool Itiqad Ahl ul Sunnah, Ibaanah al-Kubra

Al-Fudayl bin Aayad (d. 187 A.H.) said:

"من جالس صاحب بدعة لم يُعط الحكمة"

‘Whoever gathers with a companion of Bida has not been given wisdom.’

[Sharh Usool Itiqad Ahl ul Sunnah, Ibaanah al-Kubra, Sharh as-Sunnah al-Barbahari]

Al-Fudayl bin Aayad (d. 187 A.H.) said:

لا تجلس مع صاحب بدعة فإني أخاف أن تنزل عليك اللعنة

‘Do not sit with a companion of Bida indeed I fear that a curse descends upon you.’

[Sharh Usool Itiqad Ahl ul Sunnah, Tareekh Dimishq, Sharh as-Sunnah al-Barbahari]

The Second part of the narration:

With different wordings:

The hadeeth has been declared to be Da’eef (weak) by Al-Albaani in ‘Da’eef al-Jamia’, Silsilah Da’eefah’ & ‘Takhreej al-Mishkat’.

Shaykh ul Islaam Ibn Taymeeyah said this is well-known from al-Fudayl bin Ayyad:

)مَن عَظَّم صاحب بدعة فقد أعان على هدم الإسلام(

‘Whoever glorifies the companion of Bida’ then indeed he has aided in the destruction of Islaam.’

[Majmoo’ al-Fatwa]

Dangers of inclining to Bida & Keeping away from the People of Knowledge

In the book 'Tabaqat al-Hanabila' from Sufyaan ath-Thawri that he said:

> 'Whoever inclines by listening to a person of Bida' then he exits the protection of Allaah and is left to that Bida.'

In the book 'Hileeyat ul Awleeyah (4/85) from Maymoon bin Mahran who said:

> 'There are three matters do not trial yourself with them: Do not visit the ruler even if you said I want to command him with obedience to Allaah. Do not visit an unrelated woman to you even if you said I will teach her the Book of Allaah. Do not incline to listen to desires (Bida') since indeed you do not know what of that Bida' your heart gets attached to.'

It is mentioned in the biography of Ibn Aqeel where he said:

> 'From our companions, the Hanabila wanted to boycott a group of scholars and by that they prevented me from beneficial knowledge.' Imam Dhahabi commented: 'Those Hanabila warned and prohibited him from sitting in the gatherings of the Mu'tazilah (a sect which apply their

intellect to the texts of the Qur'aan & Sunnah rather than accepting them.) – those whom Ibn Aqeel thought were scholars- but he refused what they warned against and fell into the net of the Mu'tazilah and recklessly interpolated the texts (Qur'aan & Sunnah). We ask Allaah for protection.'

[Seera al-A'alam 19/447]

How the Ahl ul Hadeeth treated the people of Bida'

As-Sabooni said in the book 'Aqeeda tus-Salaf wa As-haabul Hadeeth (p. 114) :

'The people of Hadeeth hate the people of Bida' who innovate and introduce into the Deen that which is not from it. They do not love them, nor accompany them, they do not listen to the people of Bida'. They do not sit in their gatherings nor debate them about the Deen or have a discourse with them. The Ahl ul Hadeeth hold the view that they protect their ears from listening to the falsehood of the people of Bida' which if it crosses their ears could

What is also said in the Athar:

ما مِنْ إله يُعْبَدُ من دون الله أبغض إلى الله من صاحب هوى

'There is no deity worshipped other than Allaah which is more hated to Allaah than a companion of desires.'

There has occurred a curse from the Messenger of Allaah sallAllaahu alayhi wa sallam upon the Ahl ul Bida.

'Allaah does not accept from them their repentance nor any deed, nor an obligatory deed

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enter into the hearts, then cause harm and attracts whisperings and evil thoughts. Therefore, Allaah Revealed His saying regarding these matters:

<< When you see those who engage in a false conversation about our Ayaat (of the Qur'aan) by mocking at them, stay away from them till they turn to another topic. >>

or optional one.' Every time they increase in their endeavours, fasting and praying they increase in being further from Allaah.

So, reject their gatherings and their humiliation, and their being far away just as Allaah has pushed them far away. They have been humiliated by the Messenger of Allaah sallAllaahu alayhi wa sallam and the Imams of guidance after him.'

Here ends the statement of Asad- Rahimahullaah.

The Imam the reviver Muhammad bin Abdulwahhab- Rahimahullaah- said after mentioning this narration:

> 'Know- may Allaah have mercy upon you- his speech and what we will mention of the speech of the Salaf the likes of him in that they showed enmity to the people of Bida and

misguidance but their misguidance does not take them out of the Ummah.[14]

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[14] Shaykh Rabee' al-Madkhali wrote:

When is a man treated as *Ahl-ul-Bida'*

'Shaykh ul-Islaam Ibn Taymeeyah said: 'If the scholars of the Companions and those who followed them and those after them differed in a matter then they would follow the command of Allaah in His saying: << (And) if you differ in anything amongst yourselves, refer it to Allaah and His Messenger, if you believe in Allaah and in the Last Day. That is better and more suitable for final determination. >> [4:59]

And they would debate an issue, in a consultative, advising manner. And perhaps they would differ in a knowledge based practical issue, yet, they would maintain their friendship and practice restrain to aid brotherhood in the *Deen*.

However, whoever opposes the clear Book, and the elaborate Sunnah or that which the Salaf of the *Ummah* held a consensus about, and the opposition is without excuse, then this person is dealt in the same manner as the People of *Bida''*.

However, the Salaf were harsh to them and warned against them for two reasons:

Abu Muhammad Abdullah bin Abi Zayed al-Qayrawani (386) in his book 'al- Jamia':

'And there is a saying of the *Ahl-ul-Sunnah*: that this person (of the people of *Bida'*) is not excused, because his *Ijtihad* (exertion in deriving a ruling) attracted him to *Bida'*; because the Khawarij made *Ijtihad* in interpreting, yet they were not excused. Their (erroneous) interpretation caused them to rebel against the Companions. The Messenger – *sallAllaahu alayhi wa sallam* – labeled them as those that exited from the *Deen*. But as for *Ijtihad* (exertion in deriving a ruling) the Messenger – *sallAllaahu alayhi wa sallam* – made it such that the *Mujtahid* (the person who derives a ruling) in rulings is rewarded even if he made a mistake in that ruling.'

[Taken from: 'al-Muhajjah al-Baydah fee Himayah as-Sunnah al-Ghara' by Rabee' al-Madkhalee p.144-145]

Firstly, due to how terrible and awful Bida' is in the Deen in itself. It is regarded as far beyond major sins. The people of Bida' are dealt with more harshness than how the people who commit major sins are dealt with.

Just as you find in the hearts of the people that a Rafidi (Shia) according to them- whether he is a scholar or worshipper- is more hated and worse in sin than a Sunni who openly commits major sins.

Secondly, that Bida' pulls a person to clear apostacy as is found from many of the people of Bida. So, an example of the Bida' which they were harsh against is like how the Prophet sallAllaahu alayhi wa sallam was harsh against the person who worshipped Allaah at the

grave of a righteous man[15] fearing from what occurs of clear shirk which renders a Muslim apostate.

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[15] **Taking Graves as places of worship**

1- From Jundab bin Abdullaah – radiAllaahu anhu – who said:

I heard the Messenger of Allaah – sallAllaahu alayhi wa sallam – say five days before he passed away:

إِنِّي أَبْرَأُ إلى اللهِ أنْ يَكونَ لي مِنكُم خَلِيلٌ، فإنَّ اللهِ تَعالى قَدِ اتَّخَذَنِي خَلِيلًا، كما اتَّخَذَ إبْراهِيمَ خَلِيلًا، ولو كُنْتُ مُتَّخِذًا مِن أُمَّتي خَلِيلًا لاتَّخَذْتُ أبا بَكْرٍ خَلِيلًا، ألا وإنَّ مَن كانَ قَبْلَكُمْ كانُوا يَتَّخِذُونَ قُبُورَ أنْبِيائِهِمْ وصالِحِيهِمْ مَساجِدَ، ألا فلا تَتَّخِذُوا القُبُورَ مَساجِدَ، إنِّي أنْهاكُمْ عن ذلكَ.

“Verily I free myself to Allaah that I took one of you as a close companion; indeed, Allaah took me as a close companion, like He took Ibraheem as a close companion. If I were to take a close companion from my Ummah I would have taken Abu Bakr as a close companion.

Verily those that came before you used to take the graves of their Prophets and righteous people as places of worship. So do not take the graves as places of worship, verily I prohibit you from this."

Narrated by Muslim (v.5 p.13) with an-Nawawi's checking.

2- From Abdullah bin Masood – radiAllaahu anhu – who said: I heard the Messenger of Allaah – sallAllaahu alayhi wa sallam – say:

"إنَّ مِن شِرَارِ النَّاسِ مَن تُدرِكُهُمُ السَّاعَةُ وهُمْ أَحياءٌ والَّذين يتَّخِذونَ القُبورَ مَساجَدَ"

"Indeed, from amongst the most evil of people are those whom the final hour reaches and they are alive and those who take the graves as places of worship."

Narrated by Ahmad (v.1 p.405, 435,454), Ibn Hibban as is mentioned in 'al-Mawaarid' (p.104), al-Haythamee said in 'al-Mujm'a' (v.2 p.27): narrated by at-Tabaraani in 'al-Kabeer' and its Isnaad is Hasan. Shaykh-ul-Islaam Ibn Taymeeyah said in 'Iqtidaa as-Siraatul Mustaqeem': Its Sanad is Jaid.'

3- From Abu Huraira – radiAllaahu anhu – from the Prophet – sallAllaahu alayhi wa sallam:

اللَّهُمَّ لَا تَجْعَلْ قَبْرِي وَثَنًا يُعْبَدُ لعن الله قوما اتَّخَذُوا قُبُورَ أَنْبِيَائِهِمْ مَسَاجِدَ

> "O Allaah do not make my grave an idol which is worshipped. Allaah cursed a people who took the graves of their Prophets as places of worship."

Narrated by Ahmad (v.2 p.246) its narrators are those who narrate in the Saheeh except Hamza bin al-Mughira and Ibn Ma'een said: there is no problem with him.

Ibn Hibban mentioned him in 'Thiqaat' as is mentioned in 'Tahdeeb at-Tahdeeb'.

Also narrated by Maalik in 'Muwatta' (v.1 p.185, 186) mursal, and Bazzar connects up the chain as is mentioned in 'al-Muja'ma' (v.2 p.28), from the Hadeeth of Abu Sa'eed al-Khudree, but Haythamee said: it has Umar bin Suhbaan, and they are agreed upon him being weak.

4- From al-Haarith an-Najraani said: I heard the Messenger of Allaah – sallAllaahu alayhi wa sallam – say five days before he passed away, and he said:

ألا وإنَّ من كان قبلَكم كانوا يتَّخذونَ قبورَ أنبيائِهم وصالِحِيهم مساجدَ ، ألا فلا تتَّخذوا القبورَ مساجدَ إني أنهاكُم عن ذلك

> "Verily those that came before you used to take the graves of their Prophets and righteous people as places of worship. So do not take the graves as places of worship. Verily I prohibit you from this."

Al-Albaani said in 'Tahdheer as-Sajid': narrated by Ibn Abee Shaybah, and its Isnaad is Saheeh on the conditions of Muslim.

See for more benefits:

https://abukhadeejah.com/decisive-proofs-against-the-sufis-who-take-graves-as-places-of-worship-the-condemnation-of-the-one-who-worships-allah-at-the-grave-of-a-righteous-man-so-how-much-worse-is-the-one-who-actually-worsh/

Therefore, whoever understood this point, then he has understood the difference between Bida and what we are talking about regarding apostacy and the endeavour against its people.[16] Or major Nifaaq (hypocrisy) and

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[16] Shaykh Rabee' al-Madkhali was asked:

'Question: Which *Bida'* is it by which a person is counted as being outside the circle of *Ahl-ul-Sunnah wal-Jamma'*?

The Answer:

'The *Bida'* such as of *al-Qadr*[5], *Bida'* of *al-Irjaa*[6], *Bida'* of *ar-Rafd*[7], *Bida'* of *Kharooj*[8], and the Soofeeyah *Bida'* such as the *Mawlid*[9] which has *Shirk* and any other types of *Mawlid*. Making journeys to graves and other types of *Bida'* which are similar to this – may Allaah bless you.

In having loyalty to the *Ahl-ul-Bida'* a person becomes from amongst them, and likewise if he aids them and defends them.

It was said to Ahmad bin Hanbal: 'Indeed some people sit with the people of *Bida'*.'

Ahmad bin Hanbal said: 'Advise him.'

The person said: ‘But he rejected the advice.’

Ahmad said: ‘Count him from amongst them.’

So, the one who sits with the *Ahl-ul-Bida’* and associates himself with them then conclude from him that he is sick and that he is in agreement with these people, and regarding this point there are evidences, from them the saying of the Messenger :

‘The souls are enlisted soldiers, those who become familiar with each other, associate with one another, and those who oppose each other, differ.’

So this person who associates himself and becomes familiar with *Ahl-ul-Bida’* then it is evident that there is an agreement and similarity between the matters, the two people and the two groups.

To clarify, what we have mentioned is concerning the one who leaves the circle of *Ahl-ul-Sunnah wal-Jamma’’.*

[Taken from: ‘Fatawa Fadeelata Shaykh Rabee’ al-Madkhalee’ 14/153]

the endeavour against its people. This is what these clear Ayaat were revealed about like the saying of Allaah Ta'ala:

يَاأَيُّهَا الَّذينَ آمَنُوا مَنْ يَرْتَدَّ مِنْكُمْ عَنْ دِينِهِ فَسَوْفَ يَأْتِي اللَّهُ بِقَوْمٍ يُحِبُّهُمْ وَيحِبُّونَهُ

<< O you who believe! Whoever from among you turns back from his religion (Islam), Allah will bring a people whom He will love, and they will love Him>>

[Al-Mā'idah- 54]

And the saying of Allaah:

يَا أَيُّهَا النَّبِيُّ جَاهِدْ الْكُفَّارَ وَالْمُنَافِقِينَ وَاغْلُظْ عَلَيْهِمْ وَمَأْوَاهُمْ جَهَنَّمُ وَبِئْسَ الْمَصِيرُ

O Prophet (Muhammad)! Strive hard against the disbelievers and the hypocrites, and be

harsh against them, their abode is Hell,- and worst indeed is that destination.>>

[At-Tawbah- 73]

[Taken from Majmoo Fatawa wa Rasail Shaykh ul Islam al-imam al-mujaddid Muhammad bin Abdulwahhab Rahimahullaah volume 6 p. 217]

https://shamela.ws/book/12078/35#p1

Arabic Reference

من: (مجموع فتوى ورسائل شيخ الإسلام الإمام المجدد محمد بن عبد الوهاب رحمه الله رحمة واسعة)

)المجلد السادس ، صفحة ٢١٧(

([1])تنبه - أخي في الله - إلى أنه جعل ذكر معائب أهل البدع

والطعن عليهم وكثرة ذكر ذلك من الإنصاف للناس ، ولم يجعل الإنصاف ذكر الحسنات إلى جانب السيئات كما يقوله أهل منهج الموازنات ، ألا ساء ما يحكمون.

رسالة أسد السنة إلى أسد بن الفرات

قال الإمام محمد بن عبد الوهاب في "مفيد المستفيد:"

قال الإمام الحافظ محمد بن وضاح: أخبرني غير واحد أنَّ أسد بن موسى [الملقب بأسد السنة] كتب إلى أسد بن الفرات:

"اعلم يا أخي أنَّ ما حملني على الكتاب إليك ما ذكر أهل بلادك من صالح ما أعطاك الله من إنصافك الناس([1])، وحسن حالك مما أظهرت من السُّنَّة، وعيبك لأهل البدع، وكثرة ذكرك لهم، وَطَعْنك عليهم، فَقَمَعَهُم الله بِكَ، وشَدَّ بك ظهر أهل السُّنَّة، وَقَوَّاك عليهم بإظهار عَيْبِهِم والطعن عليهم، فَأذَلَّهُم الله بيدك، وصاروا ببدعتهم مُسْتَتِرين،

فأبشر يا أخي بثواب ذلك، واعْتَد به من أفضل حسناتك من الصلاة والصيام والحج والجهاد، وأين تقع هذه الأعمال من إقامة كتاب

الله تعالى ، وإحياء سُنَّة رسُول الله صلى الله عليه وسلم، وقد قال رسول الله صلى الله عليه وسلم : ((مَنْ أَحَيا شَيْئًا مِنْ سُنَّتِي كُنْت أنَا وَهُو فِي الْجَنَّة كَهَاتَيْن - وضم بين أصبعيه - وقال :أَيُّمَا دَاع دَعَا إِلَى هُدَى فَاتُّبِعَ عَلَيه،كَانَ لَهُ مِثْلَ أَجْرِ مَنْ اتَّبَعَهُ إِلَى يَوم الْقِيَامَة)).

فمتى يدرك أجر هذا بشيء من عمله؟ وذكر أيضاً أنَّ لله عند كُلِّ بدعة كِيدَ بِهَا الإسلام وليًّا لله يَذُبُّ عنها، وينطق بِعَلامَاتِهَا،

فَاغْتَنِمْ يا أخي هذا الفضل، وكُنْ من أهله، فإنَّ النَّبِي صلى الله عليه وسلم قال لمعاذ حين بعثه إلى اليمن وأوصاه:

((لأَنْ يَهْدِيَ اللَّهُ بِكَ رَجُلاً وَاحِدًا خَيْرٌ لَكَ مِنْ كَذَا وكَذاَ)) وأعظم القول فيه، فاغتنم ذلك وادْعُ إلى السُّنَّة حتَّى يكون لك في ذلك ألفة وجماعة يقومون مقامك إن حدث بك حدث،

فيكونون أئمة بعدك،

فيكون لك ثواب ذلك إلى يوم القيامة كما جاء في الأثر.

فاعمل على بصيرة ونية وحسبة، فَيَرُدّ الله بك المبتدع المفتون الزائغ الحائر، فتكون خلفًا من نبيك صلى الله عليه وسلم، فإنَّك لنْ تلقى الله بعمل يشبهه، وإيَّاكَ أنْ يكون لك من أهل البدع أخ أو جليس أو صاحب،

فإنه جاء في الأثر :"مَنْ مشى إلى إلى صاحب بدعة، مشى في هدم الإسلام، وجاء: ما مِنْ إله يُعْبَدُ من دون الله أبغض إلى الله من صاحب هوى.

وقد وقعت اللعنة من رسول الله صلى الله عليه وسلم على أهل البدع،

الله لا يقبل منهم صرفاً ولاعدلاً ولا فريضة ولاتطوعاً ، وَكُلما ازدادوا اجتهاداً وصوماً وصلاة ، ازدادوا من الله بُعْداً، فارفض مجالسهم وأذلهم وأبعدهم، كما أبعدهم الله، وأذلهم رسول الله صلى الله عليه وسلم وأئمة الهدى بعده."

انتهى كلام أسد رحمه الله تعالى.

قال الإمام المجدد محمد بن عبد الوهاب – رحمه الله - بعدما نقل هذا الأثر:

"واعلم - رحمك الله - أنَّ كلامه وما يأتي من كلام أمثاله من السلف في مُعَاَدَاة أهل البدع والضلالة في ضلالة لا تُخْرِج عن الملة، لكنهم شَدَّدُوا في ذلك، وَحَذَّرُوا منه لأمرين:

الأول: غلظة البدعة في الدِّينِ في نفسها، فهي عندهم أَجَلُّ من الكبائر، ويعاملون أهلها أغلظ ممَّا يُعَامِلُون به أهل الكبائر، كما تجد في قلوب الناس أنَّ الرَّافِضي عندهم _ ولو كان عالماَ عابداَ_ أبغض وأَشَدُّ ذنباً من السُّنِّي المجاهر بالكبائر.

الثاني :أنَّ البدع تَجُرُ إلى الرِّدَّة الصريحة كما وُجِدَ من كثير من أهل البدع، فمثال البدعة التي شَدَّدُوا فيها مثل تَشْدِيد النبي صلى الله عليه وسلم فِيمَنْ عَبَدَ الله عند قبر رَجُل صالح خوفاً مما وقع من الشرك الصريح الذي يصبر به المسلم مرتدًّا، فَمَنْ فهم هذا، فهم الفَرْقَ بين البدع وبين ما نحن فيه من الكلام في الرِّدَّة ومُجَاهَدَة أهلها،أو النِّفَاق الأكبر ومُجَاهَدَة أهله، وهذا هو الذي نَزَلَتْ فيه الآيات المحكمات مثل قوله تعالى: ((يَاأَيُّهَا الَّذينَ آمَنُوا مَنْ يَرْتَدَّ مِنْكُمْ عَنْ دِينِهِ فَسَوْفَ يَأْتِي اللَّهُ بِقَوْمٍ يُحُّبِهُمْ وَيحِبُّونَهُ) الآية

[المائدة:٥٤.]

وقوله تعالى: (يَا أَيُّهَا النَّبِيُّ جَاهِدْ الْكُفَّارَ وَالْمُنَافِقِينَ وَاغْلُظْ عَلَيْهِمْ وَمَأْوَاهُمْ جَهَنَّمُ وَبِئْسَ الْمَصِيرُ)الآية[التوبة:٧٣].

من: (مجموع فتوى ورسائل شيخ الإسلام الإمام المجدد محمد بن عبد الوهاب رحمه الله رحمة واسعة)

)المجلد السادس ، صفحة ٢١٧(

([1])تنبه - أخي في الله - إلى أنه جعل ذكر معائب أهل البدع والطعن عليهم وكثرة ذكر ذلك من الإنصاف للناس ، ولم يجعل الإنصاف ذكر الحسنات إلى جانب السيئات كما يقوله أهل منهج الموازنات ، ألا ساء ما يحكمون.

كتاب مفيد المستفيد في كفر تارك التوحيد (مطبوع ضمن مؤلفات الشيخ محمد بن عبد الوهاب، الجزء الأول)

[محمد بن عبد الوهاب]