

In The Name of Allaah, The Most Merciful, The Bestower of Mercy.

The News Given By The Fussaaq [rebellious sinful people] Must Be Verified

Allaah [The Exalted] said:

يَا أَيُّهَا الَّذِينَ آمَنُوا إِنْ جَاءَكُمْ فَاسِقٌ بِنَبَأٍ فَتَبَيَّنُوا أَنْ تُصِيبُوا قَوْمًا بِجَهَالَةٍ فَتُصْحَبُوا عَلَيْهِ مَا فَعَلْتُمْ نَادِمِينَ

O you who believe! If a Faasiq (rebellious evil person) comes to you with a news, verify it, lest you harm people in ignorance, and afterwards you become regretful to what you have done]. [Surah Al-Hujuraat. Verse 6]

Imaam As-Sadi [may Allaah have mercy upon him] said:

This is also one of the moral etiquettes that are obligated on the people of (sound) understanding to adorn themselves with and put into practice-that is if a rebellious sinful person informs them of some news, they should verify his news and not to merely accept it, because indeed there is great danger (in doing so) and (possibility) of falling into sin. That is because if his news is placed at the same level with the news given by truthful reliable person, one might pass a judgement based on that news and what it necessitates, so loss of life and wealth occurs without right due to that news and thus brings about regret; rather, what is obligated with regards to the news given by a rebellious sinful person is that it is verified and clarified. So, if the proofs and clear indications demonstrates his truthfulness, then it [i.e. the news] is acted upon and declared to be true; but if they demonstrate that he is lying, then it is declared to be lies and not acted upon. Therefore, in this there is proof that news (transmitted) by a truthful person is accepted, the news (transmitted) by a liar is rejected and the news (transmitted) by a rebellious sinful person is suspended as we have stated [i.e. not acted upon until it is verified]. (1)

Be Warned Against Those Who Mix The Six Levels of Understanding

Imaam Muhammad Ibn Saaleh al-Uthaymeen [may Allaah have mercy upon him] said: "Knowledge (Ilm) is to comprehend the reality of something as it truly is, with certainty. The levels of comprehension are six: Al-Ilm – Knowledge, which is to comprehend the reality of something as it truly is, with certainty. Al Jahlul Baseet- slight ignorance, which is absence of full comprehension. Al Jahlul Murakkab- Aggravated/compounded ignorance, which is to comprehend something in a way contrary to its true reality. Al Wahm – Delusion, which is to think that one comprehends something despite the presence of that which should cause you to realize that you are incorrect. Ash Shakk- Doubt, which is to think that you comprehend something, yet you are aware of something contrary to it which you think has the same possibility of being the truth. Dhann – Preponderant belief, which is comprehension of something, despite the presence of something which is contrary to it, but which is less likely to be true". (2)

If you carefully examine the statements of many so called analysts who speak about Salafiyah, you'll clearly notice how they concoct terms to distort Salafiyah's image - either by

concealing its true reality or attributing the deeds of the deviants to it. We constantly hear them seeking to attribute extremism to Salafiyyah when the Khaarijites (terrorists of ISIS and their ilk) commit atrocities. **Read here:** <https://www.abukhaddeejah.com/a-response-to-western-academics-who-categorise-salafis-into-quietists-politicos-and-jihadists-and-why-this-is-a-false-categorisation/>

This despicable behaviour of these so called analysts is nothing but an inherited satanic methodology from the ancient enemies of the Messengers. Allaah [The Most High] said:

وَكذَّٰلِكَ جَعَلْنَا لِكُلِّ نَبِيٍّ عَدُوًّا شَيَاطِينَ الْإِنسِ وَالْجِنِّ يُوحِي بَعْضُهُمْ إِلَىٰ بَعْضٍ زُخْرُفَ الْقَوْلِ غُرُورًا وَلَوْ شَاءَ رَبُّكَ مَا فَعَلُوهُ فَذَرْهُمْ وَمَا يَفْتَرُونَ

And so We have appointed for every Prophet enemies – Shayaateen (devils) among mankind and jinns, inspiring one another with adorned speech as a delusion (or by way of deception). If your Lord had so willed, they would not have done it, so leave them alone with their fabrications.” [Surah Al-An’aam. Verse 112]

وَلِتَصْغَىٰ إِلَيْهِ أَفئِدَةُ الَّذِينَ لَا يُؤْمِنُونَ بِالْآخِرَةِ وَلِيَرْضَوْهُ وَلِيَقْتَرِفُوا مَا هُمْ مُّقْتَرِفُونَ

(And this is in order) that the hearts of those who disbelieve in the Hereafter may incline to such (deceit), and that they may remain pleased with it, and that they may commit what they are committing (all kinds of sins and evil deeds, etc.). [Surah Al-An’aam. Verse 113]

Imaam Ibnul Qayyim [may Allaah have mercy upon him] said:

Allaah [Glorified Be He] stated that they aid one another in opposing the command of the Prophets with what some of them inspire others of adorned speech, so that the gullible and feeble minded people are misled by it. He [The Most High] stated the reason behind a perpetrator’s [adorned speech] and the reason why it is accepted by the people; then He [The Most High] mentioned [in ayah 113 Al-An’aam] the effects it has on those ignorant souls. When those souls incline towards such adorned speech and become pleased with it, they carry out what it calls them to do -in speech and action. Therefore, ponder upon these verses and the sublime meanings they convey, for they clarify the roots of false principles and alert a person against them. And if you ponder upon the statements of the people of falsehood, you will indeed find them clothed with expressions and presented in a good light with sophisticated terms, which are quickly accepted by those deprived of sound discernment-to the extent that the wicked sinners would give [good] names to the greatest types of wicked deeds. (3)

Imaam Ibnul Qayyim [may Allaah have mercy upon him] also said:

Beware of lying because indeed it corrupts one’s ability to illustrate information based on what it should be in reality; corrupts one’s ability to illustrate information and his ability to teach the people. The liar portrays what is non-existent as something present and what is present as something non-existent. He portrays truth as something false and falsehood as something true; portrays good as evil and evil as good, so this corrupts his conception and knowledge, which then becomes a punishment upon him. Then he portrays what is not true to

the one deceived by him – the one inclined towards him- and thus corrupts his conception and knowledge. The soul of the liar turns away from the existing reality -inclined towards what is non-existent and gives preference to falsehood.

And when his conception and knowledge is corrupted, which is the basis of every wilful chosen deed, his deeds become corrupt and are marked by lies, and thus those deeds would emanate from him just as lies emanate from the tongue. He neither benefits from his tongue nor his deeds. This is why lying is the basis [or foundation] of immorality, just as the Prophet [sallallahu-alayhi-wasallam] said, “Indeed lies lead to immorality [or wickedness] and indeed immorality [or wickedness] leads to the fire. [Bukhaari 2606/2607]

Firstly, lies emerges from the heart and then on the tongue, so it corrupts it; then it transfers to the limbs and corrupts its actions, just as it corrupts the statements of the tongue. So, it prevails over his statements, deeds and state of affairs; corruption becomes deeply rooted in him and its disease leads to destruction if Allaah does not grant him cure with the medication of truthfulness, which uproots it [i.e. lying] from its original source. This is why the basis [or foundation] of all the deeds of the hearts is based on truthfulness, and the basis of their opposites – such as showing off, self-amazement, pride, being glad [with ungratefulness to Allaah’s Favours], conceitedness, boastfulness, insolence, weakness, laziness, cowardice, disgrace and other than them- is lies. The origin of every righteous deed- whether carried out in private or public- is based on truthfulness; and the origin of every corrupt deed – whether carried out in private or public- is lies.

Allaah punishes the liar by preventing him from those affairs that will bring him well-being and benefit, and He rewards the truthful one by granting him the ability to attain the beneficial affairs related to the worldly life and afterlife. There is nothing similar to truthfulness with regards to the manner in which it brings about the affairs of well-being in this life and the next, and there is nothing similar to lying with regards to the manner in which it corrupts and harms one’s worldly affairs and the afterlife.

يَا أَيُّهَا الَّذِينَ آمَنُوا اتَّقُوا اللَّهَ وَكُونُوا مَعَ الصَّادِقِينَ

O you who believe! Be afraid of Allah, and be with those who are true (in words and deeds)
[9:119]

هَذَا يَوْمٌ يَنْفَعُ الصَّادِقِينَ صِدْقُهُمْ

This is a Day on which the truthful will profit from their truth. [5:119]

فَإِذَا عَزَمَ الْأَمْرُ فَلُو صَدَقُوا اللَّهَ لَكَانَ خَيْرًا لَهُمْ

And when the matter (preparation for Jihad) is resolved on, then if they had been true to Allah, it would have been better for them. [47:21]

وَجَاءَ الْمُعَذَّبُونَ مِنَ الْأَغْرَابِ لِيُؤْذَنَ لَهُمْ وَقَعَدَ الَّذِينَ كَذَبُوا اللَّهَ وَرَسُولَهُ

سَيُصِيبُ الَّذِينَ كَفَرُوا مِنْهُمْ عَذَابٌ أَلِيمٌ

And those who made excuses from the Bedouins came (to you, O Prophet) asking your permission to exempt them (from the battle), and those who had lied to Allah and His Messenger sat at home (without asking the permission for it); a painful torment will seize those of them who disbelieve. [9:90] **[Al-Fawaa'id' pages 202-203]**

Have we not read or heard Fir'awn's deception, misrepresentation and the desperate attempts he made to conceal the truth. Allaah [The Exalted] said that Fir'awn said:

إِنِّي أَخَافُ أَنْ يُبَدِّلَ دِينَكُمْ أَوْ أَنْ يُظْهِرَ فِي الْأَرْضِ الْفَسَادَ – I fear that he (Musa) may change your religion, or that he may cause mischief to appear in the land! [Soorah Ghaafir: Ayah 26]

Imaam As-Sadi [may Allaah have mercy upon him] said:

This is the most amazing the affair can be! The most evil one among the creation gives advice to the people against the best among the creation. This is (nothing but) disguised falsehood and propaganda, which cannot seize except the intellects of those (people) about whom Allaah stated: فَاسْتَخَفَّ قَوْمَهُ فَاطَّاعُوهُ إِنَّهُمْ كَانُوا قَوْمًا فَاسِقِينَ – Thus he Fir'aun (Pharaoh) befooled and misled his people, and they obeyed him. Verily, they were ever a people who were Fasiqun (rebellious, disobedient to Allah). [Soorah Az-Zukhruf: Ayah 54] (4)

Allaah [The Most High] also said in Surah Al-Qasas Ayah 38 that Fir'awn said:

يَا أَيُّهَا الْمَلَأُ مَا عَلِمْتُ لَكُمْ مِنْ إِلَهٍ غَيْرِي – O chiefs! I know not that you have an ilah (a god) other than me].

Just look at what Fir'awn said! He did not say. "You do not have a god besides me", rather he said: "I know not that you have a god other than me". This is because they considered him to be a virtuous scholar and that whatever he said has to be the truth, and whatever he commands has to be followed. And after he made this statement, he then tried to prove that what he has stated is true. Allaah [The Most High] said that Fir'awn said to Haamaan:

فَأَوْقِدْ لِي يَنْهَمِنُ عَلَى الطِّينِ فَاجْعَلْ لِي صَرْحًا لَعَلِّي أَطَّلِعُ إِلَىٰ إِلَهِ مُوسَىٰ وَإِنِّي لَأَظُنُّهُ مِنَ الْكَاذِبِينَ – so kindle for me (a fire), O Haman, to bake (bricks out of) clay, and set up for me a Sarhan (a lofty tower, or palace, etc.) in order that I may look at (or look for) the Ilah (God) of Musa (Moses); and verily, I think that he [Musa (Moses)] is one of the liars]- Meaning: We think that Moosaa is lying, but we are going to ascertain the affair and prove that he is a liar.

Look at Fir'awn's extreme sinful boldness! He belied Moosaa [peace be upon him], claimed that he was a God, claimed that he is not aware of a true object of worship and asked Haamaan to build him a tower in order that he can see the god of Moosaa! These claims were nothing else but propaganda; however what is really amazing is the affair of those chiefs who considered themselves as the elders of the Kingdom, for how did they allow Fir'awn to play about with their intellects and deceive them? Indeed, that was due to their extremely sinful

behaviour, which corrupted their religion and then their intellects. We ask Allaah to keep us firm upon Eemaan and that our hearts do not become deviated after we have been guided. (5)

Indeed, just as Fir'awn desperately sought to distort reality and conceal the truth even after he was shown clear signs regarding Moosaa's Prophethood, likewise we do witness the same behaviour from some writers and so called analysts who speak about Islaam. Even though our Mashaayikh in the west have produced numerous unambiguous knowledge based clarifications and continue to do so whenever the terrorists seek to justify their atrocities in the name of Islaam by twisting the divine texts, however the bias writers, ideologues, demagogues and Islam haters either divert the topic in order to refrain from recanting their lies or they remain silent and refuse to testify to the truth, or they utilise sophistry to dupe their readers and further conceal reality. Imaam Ibnul Qayyin [may Allaah have mercy upon him] said, "When a proof that supports the truth is manifested and the one who wants to repel it finds no way of doing so, he refrains from mentioning it and thus becomes a silent devil, and sometimes he distorts it. Distortion is of two types: Distorting words and distorting meanings. Distorting words is when one utters a word in a context in which it does not establish the truth – either adding to the word or omitting something from it, or substituting it with something else- to the extent that the listener is made to believe something, whilst something else is intended by it, just as the Yahood [i.e. those Yahood who disbelieved in the Prophet & hated him] used to distort words when giving Salaam to the Prophet [i.e. saying As-Saamu Alayka (death be upon you), instead of saying Assalaamu alaykum)]. This is one type of distortion. The second type of distortion is related to meanings – distorting the wording, giving it an interpretation that is not intended by the one who uttered it and pretending not to know its unintended meaning; or dropping other meanings intended by it etc. Allaah [The Most High] said:

[وَإِنْ تَلَوْا أَوْ تُعْرَضُوا فَإِنَّ اللَّهَ كَانَ بِمَا تَعْمَلُونَ خَبِيرًا] – and if you distort your witness or refuse to give it, verily, Allah is Ever Well-Acquainted with what you do". (6)

All praise and thanks be to Allaah, we have scholars and their upright students who refute and expose the lies and contradictions of the deviants – whether the proponents of religious innovations or the so called analysts who speak about Islaam. So, do not be a blind follower, rather carefully examine the statements of the liars in the media and you'll notice the contradictions, distortions, exaggeration and misrepresentation in them. Imaam Ibnul Qayyim [may Allaah have mercy upon him] said, "The fact that a statement regarding something is lies and falsehood is sometimes known based on the statement in and of itself, its contradictions, perplexity and the manifestation of those clear indications which shows that it is lies. Lies may manifest due to what it is in reality, what is apparent and what is being concealed. It is sometimes known due to the situation of the utterer of the lie, for indeed the one who is known for lying, wickedness and deception, his statements do not show anything else except a state of conformity with his deeds. He does not utter a statement or perform an action similar to that of a pious and truthful person – the one innocent of every evil, deception, lie and wicked behaviour; rather the heart, intention, statements and deeds of the truthful one have the same image; and the heart, statements, deeds and intentions of the liar have the same image". (7)

Finally, you should be absolutely certain that liars will always fail. Allaah [The Exalted] stated that Moosaa [peace and blessings of Allaah be upon him] said to Fir'awn's magicians:

وَيْلَكُمْ لَا تَفْتَرُوا عَلَى اللَّهِ كَذِبًا فَيُسْجِتَكُمْ بَعْدَابٍ وَقَدْ حَابَ مَنْ أَفْتَرَى

Woe unto you! Invent not a lie against Allah, lest He should destroy you completely by a torment. And surely, he who invents a lie (against Allah) will fail miserably. [Surah Taa Haa. Verse 61]

Imaam Imaam Ibnul Qayyim [may Allaah have mercy upon him] said:

Allaah informed us that those who invent lies will definitely earn His anger and will be degraded in the life of this world. And the greatest lie is to invent lies about Allaah's Names, Attributes and Actions. Allaah stated that those who invent lies will definitely fail miserably, He will not guide them and they will be destroyed. This is what Moosaa [peace and blessings of Allaah be upon him] said to those figureheads of those who sought to nullify the truth. (8)

[Ref 1: An Excerpt from 'Tayseer Al-Kareem Ar-Rahmaan Fee Tafseer Kalaam Al-Mannaan'. Slightly paraphrased]

[Ref 2: Sharh Usool Ath-Thalaatha- Explanation of the three fundamental principles. English Translation pages 37. By Shaikh Abu Talhah (may Allaah have mercy upon him and his wife Aameen)]

[Ref 3: An Excerpt from As-Sawaa'iq al-Mursalah of Imaam Ibnul Qayyim: 2/438). Slightly paraphrased]

[Ref 4: An Excerpt from 'Tayseer Al-Kareem Ar-Rahmaan Fee Tafseer Kalaam Al-Mannaan]

[Ref 5: An Excerpt from 'Tayseer Al-kareem Ar-Rahmaan Fee Tafseer Kalaam Al-Mannaan' by Imaam As-Sadi (rahimahullaah)]

[Ref 6: An Excerpt from 'Badaa'i At-Tafseer Al-Jaami Limaa Fassarahu Al-Imaam Ibnul Qayyim (rahimahullaah). Vol 1. Page 300-303. Slightly paraphrased]

[Ref 7: An Excerpt from As-Sawaa'iq Al-Mursalah 2/469-470. Slightly paraphrased]

[Ref 8: As-Sawaa'iq Al-Mursalah 4/1212]