

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

Be Mindful of Ahlul Bidah Because They Are Like Scorpions

Imaam Al-Barbahaari [may Allaah have mercy upon him] said, “The likeness of the people of innovation is that of scorpions burying their heads and bodies in the sand and leaving their tails out; so when they are able they sting. Likewise, the people of innovation hide themselves within the people and when they are able, they convey what they desire”. [Tabaqaat al-Hanaabilah: 2/44]

Ameerul Mumineen Umar Ibnul Khattaab [radiyallaahu-anhu] said:

People were (sometimes) judged by the revealing of a Divine Inspiration during the lifetime of Allah’s Apostle but now there is no longer anymore [new revelation]. Now we judge you by the deeds you practice publicly, so we will trust and favour the one who does good deeds in front of us, and we will not call him to account about what he is really doing in secret, for Allah will judge him for that; but we will not trust or believe the one who presents to us with an evil deed even if he claims that his intentions were good. **[Saheeh Bukhaari: Vol 3; Hadith Number: 2641]**

Imaam Abdul-Azeez Bin Baaz [may Allaah have mercy upon him] said: “Whoever manifests good, it will be accepted from him and a good suspicion is held about him. And if he manifests evil, it will held against him and an evil suspicion is held about him”. **[An Excerpt from Al-Hulalul Ibreeziyyah Min At-Taleeqaat Al-Baaziyyah Alaa Saheeh Al-Bukhaariy page:397 Vol 2 footnote 1]**

Al-Allaamah Rabee Bin Haadee Al-Madkhalee [may Allaah preserve him] said: Destructive Good Suspicion is to have a good suspicion of the people of falsehood whether are they disbelievers, innovators or evil (open) sinners. And that which led the disbelievers to belie the Messengers, (harbouring) a severe disbelief in them and their message was due to their evil suspicion towards the people of truth (i.e. the Prophets and their true followers), and having a good suspicion of their forefathers and their religions of falsehood and disbelief. Ahlul Bidah such as the Rawaafid, the khawaarij, the soofiyyah, the murji’ah, the qadariyyah and the people of Tahazzub Al-Baatil [false partisanship] are destroyed by good suspicion towards their shuyookh and figureheads, and their corrupt creeds. On the other hand, they are destroyed by their evil suspicions towards the truth and its people. Abul Hasan Al-Maribee and his followers have a share of both this destructive good suspicion and destructive evil suspicion. **[Majmoo 13/363-364]**

Shaikhul Islaam Ibn Taymiyyah [rahimahullaah] stated, “The Imaams of Ahlus Sunnah Wal-Jamaaa’ah – the people of knowledge and Eemaan- are possessors of Knowledge, Justice and Mercy. They know

the truth in a manner in which it is [obligated upon] them- in agreement with the Sunnah and free from innovations. They deal justly with those who are outside of it [i.e. those outside the truth and the Sunnah] even if they oppress them, as Allaah [The Most High] said: [وَلَا يَجْرِمَنَّكُمْ شَنَاٰنُ قَوْمٍ عَلٰٓى اَلَّا تَعْدِلُوْا اَعْدِلُوْا هُوَ اَقْرَبُ لِلتَّقْوٰى -And let not the enmity and hatred of others make you avoid justice. Be just: that is nearer to piety (5:8)] They are merciful towards the creation, wish good for them, guidance and knowledge. They do not set out wishing evil for them; rather when they [i.e. those Imaams of the Sunnah] punish them, clarify their mistakes, ignorant [views, statements and beliefs] and wrong doing, their intention is to clarify the truth, having mercy for the creation, enjoining good and forbidding evil, in order that the entire religion is established sincerely [for the worship of Allaah alone and adherence to the Sunnah of His Messenger], and so that the word of Allaah is made the uppermost". [Ar-Radd Alal Bakriy page: 490]

Be Very Careful - No Good Suspicion Towards Anyone Who Knows The Affair of The Khawaarij But Is Negligent About Their Affair

Shaikh Falaah Ismaa'eel [may Allaah have mercy upon him] said:

One of the greatest (affairs) that shows their danger is that they will remain and continue to exist until the day of judgement, because indeed they are the basis of every Fasaad [i.e. corruption] and Ifsaad [i.e. corrupting every affair by removing it from what it is supposed to be] in the earth- the basis of the spread of panic and undermining security in the land and the basis of every deviation from the true methodology, because they abandon knowledge and the scholars out of being deceived by their outward deeds. And due to this, the first thing Abdullaah Ibn Abbaas [radiyallaahu anhumaa] discredited them with was that there was not a single companion of Allaah's Messenger [sallal laahu alayhi wasallam] amongst them and they are the original source of knowledge -neither permissible for anyone to emerge and be a position in religious affairs except through them nor acquire knowledge except from them, because they are the most knowledgeable regarding that which Allaah and His Messenger intend by way of the text.

And that which is worthy that one should be aware of - in order to be acquainted with their danger - is that which Allaah's Messenger [sallal laahu alayhi] wished if he were to meet them and what he described regarding what he will do to them, that he would slaughter them in a manner similar to the manner in which Aad and Thamood were slaughtered- even though they [i.e. khawaarij] are from the Ummah and from the people of the Qiblah, and

especially when one recalls the statement of Allaah's Messenger [sallal laahu alayhi wasallam] about dogs, that "Had dogs not been a community amongst the communities, I would have commanded that all of them be killed". [Saheeh Al-Jaami 9452]

Therefore, a sensible person compares and ponders regarding what the Messenger of guidance and mercy wished to do to these Khawaarij - despite their [devotion] in worship, prayer, fasting and recitation of the Qur'aan - as opposed to what he forbade himself and others from doing to dogs. Indeed, this is a great proof regarding the danger due to the continuation of this thought [i.e. Fasle Takfeer] and this type of people in the Ummah [i.e. the Khawaarij], because they weaken the Ummah and preoccupy it with [internal problems, strife etc]. [End of quote] [Ref 1]

A Brief Reminder From The Hadeeth

"Had dogs not been a community amongst the communities, I would have commanded that all of them be killed". [Saheeh Al-Jaami 9452]

Al-Khattaabee [rahimahullaah] said: The meaning of this statement is that the Prophet [sallal laahu alayhi wassalam] hated that a community amongst the communities and a species amongst the creation would disappear until all of them cease to exist, because indeed there is not a creature from Allaah's creatures except that there is some wisdom behind their existence and some welfare. So, when this is the case regarding this affair and there is no way of killing all of them, then kill the evil ones amongst them - the black ones- and leave the others, so that you benefit from them as guard dogs. [Ref 2]

NB: The others dogs which one is allowed to keep are: The hunting dog, the farm dog or the one utilised for herding livestock or the guard dog".

Abdullah Ibn Umar [radiyallaahu-anhumaa] said, "Allaah's Messenger [sallal laahu alayhi wasallam] said, 'Whoever keeps a dog, except a dog for herding livestock or a dog that is trained for hunting, two qiraats [i.e. great reward] will be deducted from his reward each day". [Reported by Bukhaari 5163 and Muslim 1574.

Imaam Muhammad Ibn Saaleh Al-Uthaymeen [rahimahullaah] said: Due to this, if a house is located in the middle of the city, then no need of having a dog to guard it, therefore, to have a dog for this reason in such circumstances is unlawful and impermissible, and it takes away one or two qiraats from a person's reward each day. However, if the house is located in the countryside and no is present, then it is allowed to have a dog to guard the house and the people residing in it. To guard people of a household is more important than guarding livestock or crops. [Ref 3]

Khawaarij Murdered Salafi Shaikh Jameel [may Allaah have mercy upon him]

Excerpts:

Shaikh Abdullaah Al-Bukhaari [may Allaah preserve him] said about Shaikh Jameel Ar-Rahmaan [rahimahullaah]: He was a scholar and a teacher; active in calling to the Book and the Sunnah; [manifested] opposition against Bidah and waged war against it; made every effort to manifest Tawheed and the Sunnah. He spoke little, kept quiet a lot and reflected much. He was a person of [good] etiquettes and lofty manners alongside a great deal of humility. He was a [person] of careful thought and consideration; a worshipper; [a man] of Zuhd and eager in spreading Sunni-Salafi learning.

He established an institute called [المعهد الشرعي لإعداد الدعاة] in Peshawar. A number of callers [to Islaam] studied in this institute and its aim was to facilitate callers [to Islaam] with sound knowledge of the sharee'ah - founded upon the Qur'aan and the Sunnah. And the affair was just as he [rahimahullaah] intended. And from the efforts of the institute was the publication of Salafi Books and among those books were: [منهج ودراسات لآيات] written by Imaam Muhammad Al-Ameen Ash-Shanqeetee [rahimahullaah]; [أصول في البدع والسنن] written by Al-Allaamah Muhammad Ahmad Al-Adawi [rahimahullaah]-a beneficial and good treatise; and also the book written by Al-Allaamah Muhammad Sultaan Al-Masoomee Al-Makki [rahimahullaah] titled: [هل المسلم ملزم باتباع مذهب معين من المذاهب الأربعة], and many other books besides them.

These efforts infuriated Ahlul Bidah amongst the hizbiyyeen [the illegal partisans] and those affiliated with them; so they pondered, contemplated and masterminded his killing. They embarked upon that which gives a clear indication of their malicious intentions and rage against the Sunnah and its people. They waged war against the caller to Tawheed and Sunnah-the one who erected the true flag of Jihaad [i.e. during the Soviet-Afghan war -1979-1989]. So, they besieged Sheikh Jameel and surrounded his people, and they sought the aid of the evil and aggressive people- every vandal and destructive person- for the purpose of putting an end to the banner [i.e. the call] to Tawheed and the Sunnah!!

He [may Allaah have mercy upon him] was murdered on a Friday at the hands of one of the young Kharijites with the support of the people of misguidance. Everyone kept quiet about it. However, Safar al-Hawali claimed that it was fitnah in which Allaah saved their hands and tongues from [involvement]! This [statement of Safar] is a statement of truth by way of which falsehood is intended, for they did not speak with truth; rather [they did] the opposite and their tongues were not saved from keeping quiet about

falsehood; rather they spoke with falsehood from the angle of not speaking truth- out of forsaking [Ahlus Sunnah], hiding and defending those whom they have praised for a very long time, such as Hikmatiyaar, Sayyaaf Rabbaanee and those affiliated with them, whose defects were exposed, [and likewise] their resentment towards Tawheed and its people. (4)

[Ref 1: An Excerpt from Naz'atut Takfeer. Pages 24-25. slightly paraphrsed]

[Ref 2: An Excerpt from Ma'aalim As-Sunan 4/132. slightly paraphrased]

[Ref 3: An Excerpt from Majmoo Fataawa Ibn Uthaymeen 4/246. slightly paraphrased]

[Ref 4:Source: [كلمة حق في الشيخ جميل الرحمن - <http://elbukhari.com/articles/%d9%83%d9%84%d9%85%d8%a9-%d8%ad%d9%82%d9%91%d9%8d-%d9%81%d9%8a-%d8%a7%d9%84%d8%b4%d9%8a%d8%ae-%d8%ac%d9%85%d9%8a%d9%84-%d8%a7%d9%84%d8%b1%d8%ad%d9%85%d9%86/> paraphrased]