



Imaam Ibn Uthaimen 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.

Imaam Ibn Uthaimen was asked:

“What do you say about the manhaj of al-Muwaazanah (counterbalancing) between the positive and negative points and the good and the bad points, since some people apply this issue of al-Muwaazanah absolutely, even with respect to Ahl ul-Bid'ah, in all their varying levels. They say that when you mention the innovation of a particular person with a view to caution against it and give advice, then if you do not mention and enumerate the good points at the same time you have wronged this person. So what is your view on this, may Allaah preserve you?”

He replied, “Our saying regarding this is that when a person speaks about an individual in order to make an (overall) appraisal of him, so that he can evaluate him as they say, then it is necessary to mention both the good and the bad points. **Subsequently, if the bad points overwhelm the good points then the person is amongst the people worthy of rebuke and censure.**¹ And if it is the opposite case, then he is from praiseworthy people. This is when you desire to evaluate a person (comprehensively). **However, when you desire to refute his innovation, then it is not absolutely desirable that you mention his good points. For mentioning the good points while refuting him only weakens and impairs the refutation.** The reader or the one being addressed will say, “In that case, this (i.e. good) counters that (i.e. the bad), and all praise is due to Allaah”. Hence, every situation requires a different type of speech. And therefore, evaluation and appraisal has its own circumstances and ruling and likewise refuting the falsehood has its own circumstances and ruling...”

¹ And it is indeed strange that those who have innovated this bid'ah (of al-muwaazanah) – even when appraising – consider one who was grossly ignorant, had no scholarly reputation, who displayed “ignorance and deviation from Islaam” (ref: Imaam al-Albaani), uttered statements of kufr and apostasy (ref: Shaikh Salih al-Fawzaan, Shaikh Hamaad al-Ansaari, Imaam Ibn Baaz), revived the innovations of the Jahmiyyah, Soofiyyah, Mu'tazilah, Ash'ariyyah, Khaarijiyyah, Raafidah, spoke about the Book of Allaah without knowledge and mere ra'i (opinion), rejected Ahaad hadeeth, denied the miracles of the Messenger of Allaah (salallaahu alaihi wasallam), refused to pray the Jumu'ah prayer with the claim that it is not obligatory in the absence of the Khilaafah and much more – all of which can be written in volumes (and has been put into volumes by the likes of Shaikh Rabee' bin Haadee and around 8-10 other people of knowledge) – that despite all of this in which his bad points overwhelm his good points greatly, that such a one is considered “an Imaam of Guidance”(!!!) and one “who defended Islaam... and affirmed the aqeedah... in a manner that very few people have embarked in these times”(!!).

Then the questioner said, "In that case, when one is explaining the errors or mistakes or innovations of a person in order to warn and give advice (to others), it is not necessary to employ the principle of al-Muwaazanah?"

The Shaikh replied, "No, it is not good or befitting as I have said to you. Since, if you mention his good points, the aspect of refuting his falsehood will become weak, and it is for this reason that we find the Scholars who refute the Ahl ul-Bid'ah and others do not mention their good points. However, when you wish to appraise an individual, then it is necessary to mention both the good and the bad points, and then you see (i.e. what his condition is). This is the approach of the muhadditheen as well in the books pertaining to narrators." **Source:** The Cassette, "As'ilah as-Suwaidiyyah"

Shaikh Fawzee al-Atharee (a student of Shaikh Ibn Uthaimen for around 10 years, currently in Bahrain) said²:

"The Allaamah, Shaikh Ibn Uthaimen – hafidhahullaah – was asked by one of the students of knowledge from Southern Ireland about the principles (qawaa'id) of Adnaan Ar'oor the Politician, and this is recorded on cassette. [The Shaikh] indicated the futility of them all, and considered them to be principles by which compromise with Ahl ul-Bid'ah is intended. And here his words, letter for letter, as occurs on the cassette "al-As'ilat al-Irlandiyyah" (Questions from Ireland):

"The First Principle:

What has been said about the errors of Ahl ul-Bid'ah, "We correct (the mistakes) but we do not criticise (jarh)." ³

The Shaikh replied: "This is incorrect. Rather we criticise (make jarh) of the one who resists the truth".⁴

The Second Principle:

² **Everything quoted from here onwards is from the words of Shaikh Fawzee al-Atharee, including the footnotes. Any additions or comments by the translator are indicated as such.**

³ Shaikh Saalih bin Muhammad al-Lahaydaan, member of the Hay'ah Kibaar al-Ulamaa, said, "These are claims of the one who is ignorant of the principles of al-Jarh wat-Ta'deel, and who is ignorant of the ways and means of bringing about the greater good..." (Cassette: Salaamat ul-Manhaj Daleel ul-Falaah, Correctness in Manhaj is Evidence of Success).

And we say: Adnaan Ar'oor is ignorant of the manhaj of the Salaf, both in general terms and also in specific terms, even though he may claim that he explains the manhaj of the Salaf, but his explanation is like this: "Indeed some speech is magic".

⁴ Stated Shaikh al-Albaani, "Indeed the carrier of the flag of al-Jarh wat-Ta'deel today, in this present time – and in truth – is our brother Rabee' and those who refute him do not refute him on the basis of knowledge ever, rather the knowledge is all with him." (Cassette: Manhaj ul-Muwaazanaat)

And he (Ar'oor) says, "Whoever passes a judgement (over someone) a judgement will be made against him."

The Shaikh replied: "Never, this is a principle of compromise".⁵

The Third Principle:

And he says: "There is no connection between the intention (niyyah) and the action (amal), neither any near or distant, remote connection."

The Shaikh replied: "This is a lie, due to the saying of the Prophet (sallallaahu alaihi wasallam), "*Verily, actions are but by the intentions*"."

The Fourth Principle:

He says: "It is a required condition for criticising Ahl ul-Bid'ah that the criticism is affirmed and established with evidences that are decisively and absolutely affirmed and established".

The Shaikh replied: "This is not correct."

The Fifth Principle:

He says: "It is a required condition that when a person hears an error from someone or comes across errors or innovations in books **that he gives advice (to the person) and seeks clarification before he makes a judgement.**"⁶

The Shaikh replied: "**This is an error**".

The Sixth Principle:

⁵ How numerous are these types of people, the people of compromise for the People of Innovations and Misguidance. They toy with the minds and intellects of the ignorant ones in their lectures and gatherings, filling them with doubts due to their lies, slanders and deception, making them think that they are from Ahl us-Sunnah. Indeed, this group has been exposed and humiliated by Allaah through the hands of Ahl us-Sunnah wal-Jamaa'ah, and all praise is due to Allaah and His are the blessings.

⁶ Where is the proof for this principle? It will not be found...This principle has been used by the partisans (hizbis) in order to cover upon their falsehood and their mistakes.

[Translator]: And this matter, unfortunately has confounded many unsuspecting people who claim Salafiyah for themselves, and who insist that verification be made with the person from whom the errors emanated and seeking clarification from him is required, such that there is no doubt about its being an error (!!). And in this manner, they defend the Lords of Adulterated Principles...and don't realise that they are in fact parroting the views and ideas of the Qutubists...

Shaikh ul-Islam Ibn Taymiyyah said, "**It is obligatory to punish everyone who ascribes himself to them – the people of innovation – or who defends them, or who praises them, or who reveres their books, or who detests that they should be talked about, or who begins to make excuses for them by saying he does not understand what these words mean or by saying that this person also authored another book and what is similar to these types of excuses, which are not made except by an ignoramus or a hypocrite. Rather, it is obligatory to punish everyone who knows of their condition and did not assist in repelling their evil, for repelling their evil is one of the greatest of evils.**" Majmoo ul-Fataawaa (2/132). [/Translator].

And he says: "It is from justice (adl) and equity (insaaf) when giving advice (about innovations) and warning from innovations that we mention their (the perpetrators') good aspects alongside their bad aspects."

The Shaikh replied, in anger for the sake of the truth, **"I say to you, No! ... No! ... No! ... This is an error. Listen to me O man (Yaa Rajul)! Listen O man, when refuting it is not good that I mention the good points of the person. If I mention his good points while I am refuting him, this weakens my refutation of him."**

The questioner said: "And this is so even if he is from Ahl us-Sunnah O our Shaikh?"

The Shaikh replied: **"Whether from Ahl us-Sunnah or other than Ahl us-Sunnah..** How can I refute him and then praise him. This is unintelligible". End of quote from cassette and end of quote from Shaikh Fawzee al-Atharee.

Perhaps now O Sunni, you have come to understand the true nature of the politicians and activists, the likes of Adnan Ar'oor (al-Maghroor as-Siyaasee), Safar al-Hawali, and Salman al-Awdah – those who invented this bid'ah in order to defend and aggrandise Sayyid Qutb, the Raafidee Heretic, and Reviver of the Innovations of the Jahmiyyah, Soofiyyah, Ash'ariyyah, Khaarijiyyah, Mu'tazilah – and in order to bring his heretical manhaj into the ranks of Ahl us-Sunnah.

And this was their state and condition, in that when Shaikh Rabee' bin Haadee stood to uncover this great fraud and deceit, they tried whatever they could to bring this Shaikh's reputation into question. So he was labelled, a spy, a stooge, a paid worker and so on. Until the partisans even attempted to write a critique of his work, in pretty much the same way that Saqqaaf wrote a "critique" of Imaam al-Albaani's speciality in hadeeth?! However, they were disgraced and humiliated when Shaikh Rabee' pointed out their great and severe errors and their amateurism. And to make things worse for the partisans, it was in this particular context that Imaam al-Albaani defended Shaikh Rabee' and his reputation and his firm grounding in this field.

For more details refer to GRV070005 (The Qutubi, Suroori School of Doctrine, Taming a Neo-Qutubite Fanatic – Part 1) in which the issue of Shaikh Rabee' is treated in more detail.