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## SELECTED BENEFITS AND PRINCIPLES OF SALAFIYYAH FROM THE LETTER OF IMAAM AS-SIJZEE

[TAKEN FROM THE LETTER OF IMAAM AS-SIJZEE TO THE PEOPLE OF ZUBAYD  
IN REFUTATION OF THOSE WHO DENY AL-HARF AND AS-SAWT]

The Exemplary Scholar, the 'Allamah, Imaam Aboo Nasr 'Ubaydullaah as-Sijzee (d.444H)  
Prepared by Shaykh Khaalid Ibn Dahwee adh-Dhufayree

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Version 1.1

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'Indeed, I read the magnificent letter, which is lofty in status, by Imaam Abee Nasr as-Sijzee - *rahimahullaah* - in refutation upon those who deny *al-harf* and *assawt*. So I found that it contained great principles of *Salafiyyah* and foundations of *manhaj*. I loved to gather some of them, so that the *Sunnee* could benefit from them, and so that he could realize that these were the principles that the *Salaf* of old used to proceed upon. And they advised with these principles up until this age of ours; especially since there are many people of innovation from amongst our contemporaries who have caused confusion with regards to many of these principles.'

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## INTRODUCTION:



The praise is for Allaah. And may peace and salutations be upon the Messenger of Allaah, upon his family, his Companions and all those who follow his guidance. To proceed:

Indeed, I read the magnificent letter, which is lofty in status, by Imaam Abee Nasr as-Sijzee - *rahimahullaah* - in refutation upon those who deny *al-harf*<sup>1</sup> and *as-sawt*.<sup>2</sup> So I found that it contained great principles of *Salafiyah* and foundations of *manhaj*. I loved to gather some of them, so that the *Sunnee* could benefit from them, and so that he could realize that these were the principles that the *Salaf* of old used to proceed upon. And they advised with these principles up until this age of ours; especially since there are many people of innovation from amongst our contemporaries who have caused confusion with regards to many of these principles. So before commencing with that, I shall introduce this Imaam.

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<sup>1</sup> **Translator's Note:** From Ibn 'Abbaas (*radiyallaahu 'anhumaa*) who said, 'When Jibreel sat with the Prophet (*sallallaahu 'alayhi wa sallam*), he heard a strange sound from above, so he raised his head and said, "This is a door from the sky that has been opened today, it has never been opened, except upon this day." So an angel descended from it, so he said. "This is an angel that has descended to the earth, it has never descended except today." So he greeted them and said, 'I give you glad tidings of two lights that I have come to give you, they have not been given to anyone before you, al-Faatihah and the last *aayah* of al-Baqarah. You will not recite a letter (*harf*) from them, except that it will be given to you." Related by Muslim (no. 806), an-Nisaa'ee (2/138), al-Haakim (1/558-559) and Ibn Hibbaan (no. 766). 'Abdullaah Ibn Mas'ood said, "Learn the *Qur'aan*. Verily every letter from it that is written, ten rewards are obtained, and ten sins are expiated. I do not say that 'Alif Laam Meem,' is ten, rather, I say that *Alif* is ten and *Laam* is ten, and *Meem* is ten." **Saheeh:** Related by Ibn Abee Shaybah (10/461). Shu'ayb Ibn Habhaab said, "Whenever a man used to recite with Abul'Aaliyah (d.90H), and he did not recite as he recited, rather, he said, "As for me, then I shall recite it as such and such." He said, "So I mentioned that to Ibraaheem an-Nakha'ee, so he said, 'I see that your Companion has heard that whoever disbelieves in a single letter from it, then indeed he disbelieves in all of it." Related by Ibn Abee Shaybah (10/513-514) and by Ibn Jareer in his *Tafseer* (no. 56).

<sup>2</sup> **Translator's Note:** The Imaams of the *Salaf* used to affirm *as-sawt* (voice) for Allaah. Stated 'Abdullaah Ibn Ahmad Ibn Hanbal, 'I asked my father - *rahimahullaah* - about a people who say, 'When Allaah spoke to Moosaa (*'alayhissalaam*), He did not speak with a voice.' So my father said, 'Of course! Indeed, your Lord the Mighty and Majestic spoke with a voice. We relate these *ahaadeeth* as they have come." Related by 'Abdullaah in *as-Sunnah* (no. 533). Imaam Aboo Bakr al-Marroodhee, the companion of Ahmad Ibn Hanbal, said, "I heard Abaa 'Abdullaah - meaning Ahmad - and it was said to him that 'Abdul-Wahhaab was speaking and he had said, "Whosoever claims that Allaah spoke to Moosaa without a voice, then he is a *Jahmee*, and an enemy of Allaah, and an enemy of Islaam.' So Aboo 'Abdullaah said, 'How beautiful is what he has said, may Allaah pardon him." Related by al-Khallaal from al-Marroodhee, refer to *Dar'ut-Ta'aarud* (2/37-39) of Ibn Taymiyyah. 'Abdullaah Ibn Ahmad said, "I said to my father, 'Verily there are those who say that Allaah did not speak to Moosaa with a voice.' So he said, "These are the heretical *Jahmiyyah*, they only use *ta'teel* (denial)," and he mentioned the narrations in opposition to their statement." Refer to *Majmoo'ul-Fataawaa* (12/368).

## HIS NAME AND LINEAGE:

He is the Imaam, the 'Allamah, Aboo Nasr 'Ubaydullaah Ibn Sa'eed Ibn Haatim al-Waayilee alBakree as-Sijzee. And 'as-Sijzee' is an affiliation to Sijjistaan, and it does not appear in its typical form. The typical form would be to say, 'as-Sijjistaanee.'

## HIS MOST FAMOUS TEACHERS:

- [1]: Aboo 'Abdullaah al-Haakim an-Naysaabooree (d.405H)
- [2]: Aboo Ahmad al-Fardee 'Ubaydullaah al-Muqree, their *mawlaa*, al-Habaal al-Misree
- [3]: Abul-Hasan Ahmad al-Mujbir Musnad Baghdaad

## HIS MOST FAMOUS STUDENTS:

- [1]: The *Haafidh*, the precise *muhaddith*, Aboo Ishaq Ibraaheem Ibn Sa'eed an-Nu'maanee
- [2]: al-Haafidh Abul-Fadl Ja'far Ibn Yahyaa at-Tameemee, commonly known as Ibn Hakaak
- [3]: al-Haafidh 'Abdul'Azeez Ibn Muhammad an-Nakhshabee

## HIS WRITINGS:

- [1]: *al-Ibaanah fir-Radd 'alaz-Zaa'igheen fee Mas'alatil-Qur'aan*, and it is missing.
- [2]: His letter to the people of Zubayd in refutation of those who deny *al-Harf* and *as-Sawt*
- [3]: *Riwaayatul-Abnaa' 'anil-Aabaa'*

## HIS DEATH:

He died in Makkah, in the year 444H according to the correct point of view.

## THE SCHOLARS' PRAISE FOR HIM:

Stated his student, an-Nakhshabee, "The Scholar, the *Haafidh*, the precise Shaykh, the reliable and trustworthy narrator from *Ahlu-Sunnah*."

And adh-Dhahabee (d.748H) stated, "The Imaam, the Scholar, the skilled *Haafidh*, a Shaykh of the *Sunnah*, Aboo Nasr 'Ubaydullaah Ibn Sa'eed...Shaykh of the *Haram*, author of *al-Ibaanatul-Kubraa* concerning the fact that the *Qur'aan* is not created. And it is a large volume proving the man's knowledge about the science of the *athar*."<sup>3</sup>

This biography has been adapted from the introduction to the checking of the book by Dr. Baa Kareem. So whoever desires more information, then let him refer back to it.

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<sup>3</sup> Refer to *as-Siyar* (17/654).

## THE SELECTED PRINCIPLES AND BENEFITS:

### [1]: Who Are Ahlus-Sunnah?

Stated Imaam as-Sijzee - *rahimahullaah* - in *Risaalah ilaa Ahliz-Zubayd* (p. 99), “So Ahlus-Sunnah: They are the ones who are firmly established upon believing in that which the *Salafus-Saalih* - *rahimahumullaah* - quoted to them from the Messenger (*sallallaahu 'alayhi wa sallam*), or from his Companions (*radiyallaahu 'anhum*) in that which there is no confirmed text from the *Qur'aan*, nor from the Messenger (*sallallaahu 'alayhi wa sallam*).”

### [2]: From the Signs of the People of Innovation is that Their Statements do not agree with the Proofs from the Book and the Sunnah:

Stated Imaam as-Sijzee - *rahimahullaah* - (p. 100-101), “So it is obligatory upon everyone who claims the *Sunnah* that he supports whatever he says with authentic quotation. So if he comes with that, then his truthfulness becomes known, and his statement is accepted. And if he is not capable of quoting something from the *Salaf* with regards to that which he is saying, then it becomes known that he is an innovating deviant. He does not deserve to be listened to, nor is he to be debated concerning his statement. And it is known about our adversaries, the *mutakallimeen* (philosophers) that they have united upon remaining far away from the text and speaking with it. Rather, the fact that they put the people of the text to trial is apparent, and the fact that they attempt to drive people away from the people of the text is clear. And their books are deprived of any *isnaad*.”

### [3]: Whosoever says that the Aahaad Narrations do not Obligate Knowledge, and Builds His Madhhab Based upon His Intellect, Then He is an Innovator:

Stated Imaam as-Sijzee - *rahimahullaah* - (p. 101), “And it is known that the one who speaks with that which has been confirmed by way of authentic quotation from the Messenger (*sallallaahu 'alayhi wa sallam*) is not to be called an innovator. Rather, he is to be called a *Sunnee, muttabi'* (follower). And the one who speaks with his own statement and claims that it is the result of his intellect, and that it is not befitting to give any consideration to the *hadeeth*, which opposes him, due to his position regarding the *aahaad* narrations and his assumption that they do not obligate knowledge, whilst his intellect obligates knowledge, then this one is deserving of being called an innovator.”

### [4]: When a Scholar Describes Himself as being From Amongst Ahlus-Sunnah, and that His Adversaries are the People of Innovation, then This is not a Commendation and it is not to be Dispraised:

Stated Imaam as-Sijzee - *rahimahullaah* - (p. 101), “And whoever has even the lowest level of learning is capable of differentiating between us and our adversaries by reflecting upon

the earlier part of this study. So he will come to know that we are *Ahlu-Sunnah*, not them, and that the innovators are our adversaries, not us.”

**[5]: The People of Innovation Make Apparent What They do not believe as Deception and a Plot to Mislead Those who Think Good About Them:**

Stated Imaam as-Sijzee - *rahimahullaah* - (p. 122), whilst speaking about the *Ashaa'irah*, “And as for them manifesting that, which is contradictory to what they truly believe, as is the practice of heretics, then it is in their affirmation that Allaah the Glorified ascended (*istawaa*) above the Throne. However, it is from their belief that it is not permissible to describe Allaah the Glorified as being above the heavens (*fis-samaa'*), nor is He in the earth, nor is He above the Throne, nor is He above.”

**[6]: No Innovator is to be Called, 'Imaam', even if He Possesses a Large Amount of Knowledge; the Only Requirement for This is that He Must be an Adherent to the Minhaaj, a Follower of the Salaf:**

Stated Imaam as-Sijzee - *rahimahullaah* - (p. 130), “And if the era is one in which the statement of the one who rejects Allaah the Glorified is accepted, and he is considered along with that an Imaam, then the era is a difficult one. And Allaah is the one from whom aid is sought.”

Stated Imaam as-Sijzee - *rahimahullaah* - (p. 207), “So if one has been given precedence in these areas of knowledge, and he learned them from someone who had been given precedence in them, and his condition is that he is a follower of the *Salaf*, one who remains far away from innovations, Imaamah is to be bestowed upon him. And he deserves that knowledge be taken from him, that he be referred back to and that he be relied upon.”

Imaam as-Sijzee - *rahimahullaah* - mentioned some Imaams from amongst the *Salaf*, he said about them (p. 214), “And they were Imaams of knowledge, they were famous for *ittibaa'* (following of *Sunnah*). Knowledge was taken from their likes, and there existed in their time Scholars who had precedence in the areas of knowledge, and the people would follow their *madhhab*. However, they fell into something from innovations, whether it was *al-Qadr*<sup>4</sup>, *attashayyu'*<sup>5</sup>, or *al-irjaa'*<sup>6</sup>. They became known for that, so their status fell amongst the people of the truth.”

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<sup>4</sup>The *Qadariyyah* are the followers of Ma'bad Ibnul-Juhanee, and from their false beliefs are: that Allaah does not have prior knowledge of anything until it comes into existence; that it is people - and not Allaah - who are the creators of their own actions, denying '*aqeedah* (belief) in the Punishment of the Grave, and denying that the authentic *hadeeth* is an evidence for the '*aqeedah*, unless it is related in *mutawaatir* (concurrent) form. Refer to *al-Milal wan-Nihal* (1/72) ash-Shahrastanee and *Sawnul-Mantaq wal-Kalaam* (p. 160) of as-Suyootee.

<sup>5</sup>The *Shee'ah* are an extreme sect who rejected Zayd ibn 'Alee Ibnul-Husayn due to his refusal to condemn Aboo Bakr and 'Umar (*radiyallâhu 'anhumaa*). They rapidly deteriorated in '*aqeedah*, morals and Religion - until the present day where their beliefs are those represented by the *Ithnaa 'Ashariyyah Shee'ah* of 'Iraan.

Stated Imaam as-Sijzee - *rahimahullaah* - (p. 216), "As for today, then whosoever is known for strict adherence to the *minhaaj*, and his precedence with regards to the areas of knowledge that we have mentioned has become apparent, then he is an Imaam to be followed. And whosoever deviates from the path and confers with the people of innovation and *kalaam*, and he remains far away from the *hadeeth* and its people, then he deserves to be boycotted and abandoned; even if he has precedence in these areas of knowledge."

**[7]: However Much an Innovator is Hidden and Closer to Ahlus-Sunnah, the More Harm He will have than Innovators who are Apparent in Their Innovations:**

Stated Imaam as-Sijzee - *rahimahullaah* - (p. 177-181), "And the *Mu'tazilah*<sup>7</sup>, along with their evil *madhhab* entail less harm upon the common-folk of *AhluSunnah* than these others, because the *Mu'tazilah* have made their *madhhab* widely apparent, so it will not become deeply rooted in the future (that is, it will not come about amongst the *khalaf*), nor will it be covered up. So their *madhhab* has become known to the majority of the Muslims, so they remain far away from them and consider them enemies. And the *Kullaabiyyah*<sup>8</sup> and

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From their false beliefs are: declaring all but three or five of the Companions to be disbelievers, the belief that their imaams have knowledge of the Unseen past, present and future, considering the *imaamah* to be one of the main pillars of *eemaan* (faith) and the incompleteness of the Qur'aan. Refer to: *Maqaalaatul-Islaamiyyeen* (1/65) of Abul-Hasan al-Ash'aree, *al-Farq Baynal-Firaq* (no.21) of 'Abdul-Qaadir al-Baghdaadee and *Talbees Iblees* (p. 94-100) of Ibnul-Jawzee.

<sup>6</sup> The *Murji'ah* are those who reject that actions are a part of *eemaan* (faith), and they say that *eemaan* is affirmation of the heart and statement of the tongue only. The extreme from amongst them limit *eemaan* to belief in the heart only. They also deny that *eemaan* increases and decreases. Refer to *al-Maqaalaat* (1/214) and *al-Farq baynal-Firaq* (p. 202).

<sup>7</sup> The *Mu'tazilah* a sect that appeared in the later part of the second century when 'Amr Ibn 'Ubayd and Waasil Ibn 'Ataa' abandoned (*i'tazala*) the *Jamaa'ah* after the death of al-Hasan al-Basree (d.110H). Indeed, these people established their *madhhab* upon five basic principles, they were: [i] justice (*al'adl*); [ii] *Tawheed*; [iii] implementing the threat (of Allaah); [iv] a level between two levels (for the one who has committed a major sin); [v] enjoining the good and prohibiting the evil. In these principles, they mixed truth with falsehood. Such is the affair with all of the innovators.

They are *mushabbihah* (anthropomorphists) with regards to the actions (*af'aal*), since they bound the actions of Allaah the Exalted upon the actions of His servants. And they made the goodness that is performed by His servants the goodness that is from Him, and whatever of despicableness occurs from His servants is His despicableness. They would say that it is obligatory to do such and such, and it is not permissible to do such and such, basing that upon their corrupt *qiyaas* (analogical deduction). According to them, *Tawheed* was from the intellectual principles, which do not recognize the texts, except as a secondary source. So when they do seek proof of that with textual evidence, then they only mention it as supporting evidence, not something to be relied upon. So the *Mu'tazilah* possess many heresies. And amongst them were those who were misguided in their efforts in the life of this world, yet they reckon that their works are good. Refer to *al-Milal wan-Nihal* (1/43-46), *Sharhul'Aqeedatit-Tahaawiyyah* (p. 521-522), *al-Burhaan fee Ma'rifah 'Aqaa'id Ahlil-Adyaan* (p. 27) and *Dhikr Madhaahibil-Firaq* (p. 49) of al-Yaafi'ee.

<sup>8</sup> The *Kullaabiyyah*: This is an ascription to 'Abdullaah Ibn Kullaab. And this sect is considered to be from amongst the sects of the *Murji'atul-Qaa'ilah* (those who speak of *al-irjaa'*), that no one enters into the Fire except a disbeliever, so take note. And the believer does not enter into it at all, even though his sins maybe great. So they have built this upon their basic principle and foundation that *eemaan* is merely *tasdeeq* (attestation) of the heart. They do not say as *AhluSunnah walJamaa'ah* say that *eemaan* is belief of the hearts,

the *Ash'ariyyah* have made apparent a refutation upon the *Mu'tazilah*, and they have apparently defended the *Sunnah* and its people." Then he mentioned some of the beliefs of Abul-Hasan al-Ash'aree (d.324H), then, he said, "Likewise, many from within his madhhab apparently speak with the statement of *Ahlu-Sunnah* in general. Then, after explanation and further elaboration, they end up back at the statement of the *Mu'tazilah*. So the ignorant person will accept that which is apparent, but the knowledgeable person will speak up about that which he is aware. So their harm is greater than the harm of the *Mu'tazilah*, because the latter have made apparent their opposition to *Ahlu-Sunnah*, and because the former (i.e. the *Ashaa'irah* and the *Kullaabiyyah*) are concealed and attempt to mix with the people of the truth."

**[8]: From the Signs of the People of Innovation is Their Revilement of the Scholars of AhlusSunnah:**

Stated Imaam as-Sijzee - *rahimahullaah* - (p. 185), "Some of their misguided followers have said, 'There is nothing to distinguish the Shuyookh of *Hanaabilah* from the Jews, except one quality.' And upon my life, there is indeed only one quality to distinguish between the two groups! However, it is not as the disreputable follower imagines. This single distinction is that the *Hanaabilah* are upon *Islaam* and the *Sunnah*, and the Jews are upon disbelief and misguidance."

**[9]: Debating the People of Innovation Contains Vast Corruption:**

Stated Imaam as-Sijzee - *rahimahullaah* - (p. 100-101), "So it is obligatory upon everyone who claims the *Sunnah* that he supports whatever he says with authentic quotation. So if he comes with that, then his truthfulness becomes known, and his statement is accepted. And if he is not capable of quoting something from the *Salaf* with regards to that which he is saying, then it becomes known that he is an innovating deviant. He does not deserve to be listened to, nor is he to be debated concerning his statement."

And after mentioning the *mulhid* (heretic) and the Magian and the people from the rest of the sects, he said, "In debating them there is the greater harm of them spreading their doubts amongst the people, and there is the possibility that the one who enters into debate with them will not be able to resolve their doubts."

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affirmation with the tongue and action with the limbs. And the *Kullaabiyyah* deny that Allaah the Exalted spoke to Moosaa (*'alayhissalaatu was-salaam*). However, they say that it was an inspiration that Allaah the Exalted inspired to Moosaa. So this is from their fabrication that were built upon negation of the Attributes of Allaah, and their false claim that Allaah does not speak and that the *Qur'aan* is created. Refer to *Dhikr Madhaahibil-Firaq* (p. 132-138).

**[10]: There is no Problem in Mentioning the Condition of the People of Innovation and Something of Their Misguidance to the Common-Folk, Until They have Been Warned Against:**

Stated Imaam as-Sijzee - *rahimahullaah* - (p. 195), "The ninth study is with regards to mentioning something from their statements so that the common-folk will become firmly established upon it. So this will cause them to flee from the people of innovation and they will not fall into their traps."

**[11]: Every Innovator has an End at Which His Affair is Exposed, No Matter How Long He Manages to Stay Hidden, Contrary to the Ahlul-Athar:**

Stated Imaam as-Sijzee - *rahimahullaah* - (p. 195), "And for every opponent to the *Sunnah* and the path of the *Ahlul-Athar* there is that which exposes him after reflection. And there is no scandal to be exposed with regards to the *Ahlul-Athar*, because they have not innovated anything. They only follow the *athar*. And whosoever alleges that there is a scandal concerning the *athar*, after it has been ruled to be authentic, then he is not to be considered a Muslim."

**[12]: From the Plots of the People of Innovation is to Employ Manners of Agreement with Ahlus-Sunnah, to Praise Them and to Deny that Which is Attributed to Them Until the People Fall into Their Traps:**

Stated Imaam as-Sijzee - *rahimahullaah* - (p. 200-201), "And also included in this keeping a *madhhab* hidden from some people and making it manifest to others. This is a semblance of *zandaqah* (heresy). So it is with this practice that they enter upon many from amongst the common-folk and the beginners in their *madhhab*, because they manifest an appearance of agreement at first and they deny that which has been attributed to them, until they have ensnared them. So when he falls into the trap, they pull him along, little by little, until he becomes completely detached from the *Sunnah*."

**[13]: From the Methods of the People of Innovation to Remove the People from the Truth is That They Accuse Ahlus-Sunnah of Reviling the Scholars and Spreading Lies About Those Who Oppose Them:**

Stated Imaam as-Sijzee - *rahimahullaah* - (p. 202), "And from it is that, which has been committed by the people of this time from amongst them, especially those amongst them who are stranger ones. That is, they accuse everyone who opposes them of reviling the Scholars to make the hearts of the people averse to him. And they attribute to him detestable statements that he has not said, nor does he believe; this is a slander and a lie from them, because there is no despicability in slander and lying according to the intellect, their despicability only becomes known by the text. And for them, whosoever speaks with other than their own statements is misguided, and there is nothing unlawful with regards to them."



**[14]: The People of Innovation are From the Imaams of Misguidance:**

Stated Imaam as-Sijzee - *rahimahullaah* - (p. 216), "As for the Imaams of misguidance, then they are the polytheists, those claim *ar-ruboobiyyah* (Lordship) (only) and the hypocrites. Then, there is everyone who has innovated an innovation into Islaam and has founded a path contrary to the *hadeeth* and has returned the affair of beliefs back to the intellects, and his teachers are not known for *ittibaa'* (following), and he does not take the *Sunnah* from its people, or he takes it from them and then opposes it."

**[15]: The Follower of the Athar is to be Honoured and Held in High Esteem, Even if He is Young and Does Not Possess Noble Lineage, and the Opponent is Held in Contempt, Even if He is an Elder Possessing Noble Lineage:**

Stated Imaam as-Sijzee - *rahimahullaah* - (p. 231-234), "So it is obligatory to give precedence to and honour the follower of the *athar*, even if he is young in age and does not possess noble lineage. And it is necessary to remain far away from the opponent, even if he is an elder possessing noble lineage."

**[16]: Warning against Relying upon Every Book and Every Person, and a Warning against the Books of the Innovators, and a Refutation upon the One who says, 'Take the Truth from it and Leave the Falsehood':**

When Imaam as-Sijzee completed a chapter concerning this, he said (p. 231-234), "The twenty first chapter is with regards to warning against relying upon every person and taking from every book, because the deceptions have become many and the lies upon the *madhaahib* have become widespread. Know - may Allaah bestow mercy upon you and us - that this chapter is from the first of these chapters that will cause the seizure of the general calamity and whatever has befallen the people due to their heedlessness. That is because the conditions of the people in our age has become unstable, and the one who relies upon them has gained prestige. And those who sell their Religion for an easy proposition, or love to be seen have become many. And lying upon the *madhaahib* has become widespread. So the obligation upon every Muslim who loves sincerity is that he must not incline towards every person, and he must not rely upon every book. And he must not hand over his reins to everyone who openly manifests agreement with him... So whoever desires salvation from these people and security from the desires, then let his scales be the Book and the *athar* - with regards to everything that he hears and sees. So with these two things he will become aware of the honour he receives as a result of them and by following the *Salaf*. And no statement is to be accepted from anyone, except that a clear *aayah*, or a confirmed *Sunnah* or the statement of an adherent of the correct path must be sought from him... So let one beware of the books of those whose condition has changed, because in that are scorpions, and perhaps the antidote for their poison is impossible to obtain."

**[17]: From the Plots of the People of Innovation is to Hide Behind Feigned Love for the Imaams of the Sunnah, so that the People will Accept Their Innovations:**

Stated Imaam as-Sijzee - *rahimahullaah* - (p. 231), "Indeed, I came across a treatise written by a man from the people of Asbahaan, commonly known as Ibnul-Labaan. And he has lived after that which has reached me. So he named this treatise, *Sharh MaqaalatulImaamil-Awhad Abee 'Abdillaah Ahmad Ibn Muhammad Ibn Hanbal*. And in it he mentioned the *madhhab* of al-Ash'aree, which opposed Ahmad. He gave a copy of it to a group that circulated it throughout the country. And they would say that this is an Imaam from amongst the companions of the Ahmad (*rahimahullaah*). Indeed, he explained his statements so that the common-folk would write them down, and they would trust that the author had been truthful. So they would fall into misguidance. So this man was banished from Baghdaad for this reason, so he settled in Asbahaan."

**[18]: Whosoever Praises, Honours and Reveres the People of Innovation, and Reviles Ahlus-Sunnah, Then He is an Innovator, Even if he Openly Manifests the Sunnah and Salafiyyah:**

Stated Imaam as-Sijzee - *rahimahullaah* - (p. 232), "Here in Makkah there is with us a man who is preoccupied with the *hadeeth*, he spends much of his time screaming that he is not an *Ash'aree*. Then he would say, 'I have seen nobles from amongst them, and I have seen (*Ash'arees*) whom the dust below their feet is more noble than the creation.' And when a man from amongst the *Ash'arees* would arrive in the city, he would pursue and draw close to him. And if a man from amongst out companions entered upon him, he would remain far away from him and warn against him. Whenever a Scholar from amongst the Scholars of the *Hanaabilah* was mentioned in his presence, he would find fault with him. And he would say, 'Ahmad is noble, but he is surrounded by those who lie.' This was a plot from him, he would not bring about misfortune, except with it."

**[19]: From the Methods of the People of Innovation in Removing the People from the Scholars is to Revile Their Students and Dishonour Their Images:**

Stated Imaam as-Sijzee - *rahimahullaah* - (p. 232-233), whilst mentioning one of the *Ashaa'irah*, "Whenever a Scholar from amongst the Scholars of the *Hanaabilah* was mentioned in his presence, he would find fault with him. And he would say, 'Ahmad is noble, but he is surrounded by those who lie.' This was a plot from him, he would not bring about misfortune, except with it. So if it is permitted for one to say that the companions of Ahmad lied upon him with regards to the manifestation of his *madhhab*, then it also correct to say that the companions of Maalik, ash-Shaafi'ee and other than the two of them lied upon them as well in that which they quoted. So this is not said, except by an ignoramus who is flimsy in his Religion and lacking in shame."

**[20]: Many of Those who Enter Amongst Ahlus-Sunnah are Actually From the People of Innovation who Desire to Misguide Them and Deviate Them From the Sunnah:**

Stated Imaam as-Sijzee - *rahimahullaah* - (p. 233), "And from amongst the people are those who openly manifest a refutation upon the *Ashaa'irah*, then they say, 'I do not speak concerning *al-harf* and *as-sawt*.' So the one who is as such, then his affair will not be free from two angles: [i] either he is not experienced with regards to the *madhhab* of the *Ahlul-Athar*, yet he wishes to obtain acquisition and love by openly portraying this; [ii] or that he is actually from amongst the innovators, but he openly manifests opposition to them, so as to conceal their statement in that which he says about them. So that becomes accepted from him, or makes their despicability seem good. So he is followed in that since people think he opposes the innovators. And how many have passed through *Ahlu-Sunnah* in this manner."

**[21]: The Excuse for the Sunnee Scholar Who Praises an Innovator is that He was not Informed About His Madhhab and had not Studied His Opinions, and This is Not Revilement Upon That Scholar:**

Stated Imaam as-Sijzee - *rahimahullaah* - (p. 227), whilst speaking about Imaam Ibn Abee Zayd, Imaam al-Qaabisee and the argument of the *Ashaa'irah* that these two referred to Abul-Hasan al-Ash'aree as an Imaam, "So it becomes clear from what we have mentioned that if these two Scholars (*rahimahumaallaah*) actually said that which has been mentioned from them, concerning the Imaamah of al-Ash'aree, then they only said it out of maintaining a good opinion of him, and due to him outwardly refuting the *Mu'tazilah* and the *Rawaafid*, but they were not well informed concerning his own *madhhab*. And if they had known about his own *madhhab*, they would not have said what they said."

**[22]: The Paths of Salvation from the Rejected Desires:**

Stated Imaam as-Sijzee - *rahimahullaah* - (p. 233-234), "So whoever desires salvation from these people and security from the desires, then let his scales be the Book and the *athar* - with regards to everything that he hears and sees. So with these two things he will become aware of the honour he receives as a result of them and by following the *Salaf*. And no statement is to be accepted from anyone, except that a clear *aayah*, or a confirmed *Sunnah* or the statement of an adherent of the correct path must be sought from him. So let him increase in looking into the books of the *Sunan* by those who have been given precedence, such as: Abee Daawood as-Sijistaanee (d.275H), 'Abdullaah Ibn Ahmad Ibn Hanbal (d.241H), Harb Ibn Ismaa'eel as-Sayrjaanee, Khasheesh Ibn Asram an-Nisaa'ee, 'Urwah Ibn Marwaan ar-Raqee and 'Uthmaan Ibn Sa'eed ad-Daarimee as-Sijistaanee (d.280H). So let one beware of the books of those whose condition has changed, because in that are scorpions, and perhaps the antidote for their poison is impossible to obtain."

And the praise is for Allaah, and may peace and salutations be upon the Messenger of Allaah, his family, his Companions and all those who ally themselves with him.