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A Clarification of the Errors and Bias Present In al-Naṣīḥah of Ibrāhīm al-Ruḥaylī Part I

Shaykh, al-‘Allāmah Rabī‘ Ibn Hādī al-Madkhalī

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A Clarification of the Errors and Bias Present In *al-Naṣīḥah* of Ibrāhīm al-Ruḥaylī Shaykh, al-‘Allāmah Rabī‘ Ibn Hādī al-Madkhalī¹

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

All praise is due to Allāh, the Lord of the whole of the creation. And peace and blessings be upon his trustworthy Messenger, Muḥammad (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ), his family and all of his companions.

To proceed:

Indeed, Allāh sent Muḥammad (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ), His servant and His Messenger, with guidance and the religion of truth to make it superior over all religions, even though the polytheists hate it. And he revealed to him a book, which contains a clarification for all things. He taught him the *Sunnah*, which is the second form of revelation, to further explain and elucidate this clarification. And he perfected for him the religion.

The Messenger of Allāh (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) conveyed the message and fulfilled the trust through knowledge and action until he left us upon clear guidance, its night is like its day and no one deviates from it except that they are destroyed.

The Messenger (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) commanded this nation to convey this [message], and he (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) said,

“Let those of you who are present inform those who are absent.”²

Therefore, the noble, trustworthy companions conveyed this noble message - both the Book and the *Sunnah* - in the most complete fashion, through knowledge, action, *Jihād* and enjoining the good and forbidding the evil.

The *Tābi‘ūn* who followed them in goodness also did this, and their successors from *Ahl al-Sunnah wa al-Jamā‘ah* and the Imams of guidance also did this.

¹ [TN] I sought permission from the Shaykh during our time in Makkah this year, 1434H, to translate this book, and the Shaykh gave his permission and provided me with a copy of the book. May Allāh reward him for his efforts in defending Islām and the *Sunnah*.

² Related by al-Bukhārī (no. 105) and Muslim (no. 1679).

Part of the message of Muḥammad (ﷺ) was to enjoin the good and forbid the evil. One of the gravest evils is innovating into the religion by opposing the guidance of Muḥammad (ﷺ) and his rightly guided Caliphs.

The Prophet (ﷺ), the truthful and trustworthy one, informed us of the innovating, splitting and differing that will occur in the religion.

He (ﷺ) said,

“Whoever lives after me from among you will see much differing. So cling to my *Sunnah* and the *Sunnah* of the rightly guided Caliphs. Cling to this and bite onto it with your molar teeth. Beware of newly invented matters, for every newly invented matter is an innovation and every innovation is misguidance, and all misguidance is in the Hellfire.”¹

When the Prophet (ﷺ) would deliver the sermon his eyes would become red, his voice loud and his anger increased, as if he was warning against the enemy and saying,

“An invading army is attempting to attack you in the morning and they are trying to attack you in the evening.”

And he would say (ﷺ),

“The last hour and me have been sent like these two.” And he would join his forefinger and middle finger.

He (ﷺ) said,

“To proceed: verily the best speech is the Book of Allāh and the best guidance is the guidance of Muḥammad. The worst of all affairs are newly invented matters and all innovation is misguidance.”²

This [narration] and the previous one highlight the serious danger of innovations, their repulsiveness and harms.

From the sayings of the noble Messenger, the sincere advisor, (ﷺ) is,

“Whoever innovates into this affair of ours that which is not from it, then it will be rejected.”³

¹ Related by Aḥmad (4/126), Abū Dāwūd (no. 4609) and al-Tirmidhī (no. 2676).

² Related by Muslim (no. 867).

³ Related by al-Bukhārī (no. 2697) and Muslim (no. 1718).

In another narration,

“Whoever performs an action that is not in accordance to this affair of ours, then it will be rejected.”¹

The Messenger of Allāh (ﷺ) informed of the splitting of this nation into seventy-three sects and that all of them will be in the Hellfire except for one. [The companions] asked,

‘Who are they, O Messenger of Allāh?’

He (ﷺ) responded,

“Those who are upon what my companions and I are upon.”

In one narration:

“They are the *Jamā‘ah*.”²

He (ﷺ) said,

“There was not a Prophet who Allāh sent to a nation before me except that he had from his nation disciples and companions who implemented his *Sunnah* and obeyed his command. Then there came after them successors who said what they did not practise, and they practised what they were not commanded to do. Whoever strives against them with his hand is a believer, whoever strives against them with his tongue is a believer, and whoever strives against them with his heart is a believer. There is no faith beyond that even the amount of a mustard seed.”³

He (ﷺ) said,

“There will never cease to be a group from my nation manifest upon the truth. They will not be harmed by those who forsake them nor those who oppose them, until the command of Allāh arrives, and they are in this state.”⁴

So the saved, victorious group raised the banner of the Book and the *Sunnah*, calling to it, striving [on account of it] and enjoining the good and forbidding the evil.

¹ Related by Muslim (no. 1718).

² Related by Aḥmad (4/102).

³ Related by Aḥmad (1/458), Muslim (no. 50) and Abū ‘Awānah (1/36).

⁴ Related by al-Bukhārī (no. 3641) and Muslim (no. 1920).

A manifestation of this is their defence of the Book of Allāh and the *Sunnah* of the Messenger of Allāh (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ), and their distinction between guidance and misguidance, truth and falsehood, and their clarification of who are the people of the truth and loving them. Similarly, their clarification of who are the people of falsehood, sect by sect, clarifying the corruption of their beliefs and methodologies and warning against them, with proofs and evidences as is found in their numerous classical works. The scholars and the students of knowledge are well acquainted with these books.

The battle between the people of the *Sunnah* and truth and the people of falsehood and innovation has continued up until this very day of ours. *Ahl al-Sunnah* write books clarifying the state of the people of innovation, their misguidance, innovations and deviations. They do this fulfilling the obligation of advising the Muslims and protecting and defending the religion, which has weakened the people of misguidance and damaged their influence and might. This has also enlightened the people concerning the misguidance of [the people of innovation], and the misguidance of their beliefs and methodologies.

This *Jihād* (struggle against the people of innovation) was not liked by a group of individuals who bargain with the religion and sell the *āyāt* of Allāh and His religion for a cheap price.¹ So they embarked upon a war against *Ahl al-Sunnah*, employing cunning schemes that even the people of innovation and misguidance would shy away from like lying, playing with words and false principles that oppose the foundations of the people of the *Sunnah* and their methodology. This was done to defend the people of misguidance, to make false claims that they are from *Ahl al-Sunnah* and to make war against the people of *Sunnah* and truth, rather to attack them and ruin their reputation.²

These individuals came forth with what the people of innovation were incapable of, which delighted the people of innovation and caused them to provide them with lavish sums of money in order to continue in this war against the people of the *Sunnah*. Thus, they continued upon this oppressive campaign until they reached a point where they started to defend the callers to the unification of the religions, freedom of religions and the fellowship of all religions. They also began to praise the deviant *madhāhib* and to negate extremism and radicalism from them, and among these false beliefs were the beliefs of the *Rāfiḍah*, *Khawārij* and the *Ṣūfiyyah*. At the same time they would accuse *Ahl al-Sunnah* of extremism, unconventionality and harshness, along with other attacks.

¹ [TN] You have individuals in the West who aptly fit this description. They are employed by *Ikhwānī* organizations and mosques and have initiated a campaign to malign and slander the *Salafīs*, whilst remaining silent about *Ṣūfis* and other people of *bid'ah* who have been associated with these centers.

² [TN] It is not a coincidence that some of these individuals here in the West began to insinuate in public lectures that the science of *al-Jarḥ wa al-Ta'deel* no longer exists, and then as time goes on they are advertised to participate in conferences with individuals who are known to lecture alongside the likes of Louis Farrakhan, Ḥamzah Yūsuf and others.

Dr. Ibrāhīm Ibn ‘Āmir al-Ruḥaylī attempted to treat this great *fitnah* (trial, tribulation) in his treatise that he entitled, ‘*al-Naṣīḥah fī mā Yajibu Murā’ātuḥu ‘inda al-Ikhtilāf wa Dawābiṭ Hajr al-Mukhālif wa al-Radd ‘alayhi.*’ However, he failed in this endeavor and blundered this attempt, as his advice was not clear at all. He did not differentiate between the oppressors and the oppressed and he did not clarify the good from the bad, despite his numerous guidelines, which only benefit the oppressor who is in opposition to the truth, the one who is actually responsible for flaming the light of this *fitnah* that Dr. Ibrāhīm is attempting to remedy.

It was this that angered and upset the astute from the people of the *Sunnah* and caused the people of falsehood and *fitnah* (trial, tribulation) to celebrate this treatise. Therefore, I was compelled to scrutinize this advice and clarify the errors and shortcomings present within [this treatise], aiding the truth and advising the author and all of the Muslims.

I ask Allāh that He makes this action purely for His noble face, and that He benefits the people of truth and those in opposition to it with this. Indeed my Lord is the All-Hearer of supplications.