



## بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

Are the People of Innovation Treated the Same as the People of Sin?

Answered by the *Muḥaddith*, *al-Shaykh* Rabī' ibn Hādī al-Madkhalī<sup>1</sup>

Translated by Abū al-Ḥasan Mālik al-Akhḍar

Questioner: “Are the people of innovation treated the same as the *fāsiq* (sinner) in *al-Walā* (fealty) *wa al-Barā* (enmity); meaning, is he befriended in accordance to what he possesses from *Imān* (faith) and treated with enmity in accordance to what he possesses from innovation?”

*Shaykh* Rabī' (حفظه الله): “That which the people of the *Sunnah* have established and agreed upon is that the innovator is worse than the *fāsiq* (sinner). The *fāsiq* carries the attribute of sin. In general, the *fāsiq* respects the people of knowledge, virtue, and uprightness and wishes to attach himself to them. On the contrary, the innovator fights with them, harms them, displays enmity towards them and belittles them; without a doubt he (i.e. the innovator) is more evil. The Messenger of Allāh (صلى الله عليه وسلم) said: ‘The worst of all affairs are newly invented matters.’<sup>2</sup> He also stated concerning the *Khārijites*: ‘They are the worst of creatures. Kill them wherever you find them.’<sup>3</sup>

Additionally, many of the *Salaf* and *Imāms* of the *Sunnah* have established that the people of innovation and the fabricators [of hadith], i.e. those who lie on the Messenger of Allāh (صلى الله عليه وسلم)

<sup>1</sup> See: <http://www.sahab.net/forums/index.php?showtopic=116149>

<sup>2</sup> This is found in the ḥadīth collected by Muslim in his *Ṣaḥīḥ* (no. 1427) on the authority of the Jābir ibn ‘Abd Allāh (رضي الله عنه) who said: “When the Messenger of Allāh (صلى الله عليه وسلم) would deliver a sermon, his eyes reddened, his voice rose and, his anger increased until it was as if he was warning an army, saying: ‘The enemy has made a morning or evening attack on you.’ He would also say: ‘The Last Hour and I have been sent like these two.’ and he would join his forefinger and middle finger; and would further say: ‘The best of the speech is the Book of Allāh, and the best guidance is the guidance of Muḥammad. And the vilest of affairs are innovations; and every innovation is error.’ He would further say: ‘I am more dear to a Muslim, even than his self; and he who left behind property that is for his family, and he who dies under debt or leaves children (in need), the responsibility (of paying his debt and bringing up his children) is upon me.’”

<sup>3</sup> There are a number of authentic narrations concerning the *Khārijites* with this meaning, from them the ḥadīth collected by al-Bukhārī in his *Ṣaḥīḥ* (no. 6930) on the authority of ‘Alī ibn Abū Ṭālib (رضي الله عنه) who related that the Messenger of Allāh (صلى الله عليه وسلم) said: “In the last days there will appear some young, foolish people who will say the best of speech, but their faith will not go beyond their throats and will leave their religion like an arrow passes through game. So, wherever you find them, kill them, for whoever kills them shall have a reward on the Day of Resurrection.”

Also, what is collected by Abū Dāwūd in his *Sunan* (no. 4119) on the authority of Abū Sa‘īd al-Khudrī (رضي الله عنه) and Anas ibn Mālik (رضي الله عنه) who said that the Messenger of Allāh (صلى الله عليه وسلم) said: “There will appear from my *Ummah* a people who beautify speech yet do evil actions; they recite the Qur‘ān, but it does not go below their throats. They will leave the Religion like the arrow passes through game. They will no more come back to the religion than the arrow will return. They are the worst of people and the worst of creatures. Glad tidings to those who kill them or are killed by them; they call to the Book of Allāh but have nothing whatsoever to do with it. Whoever fights them is closer to Allāh than they are. They (i.e. the companions) asked: ‘O Messenger of Allāh, what is their mark?’ He said: ‘Their mark will be shaved heads.’ This narration has been authenticated by *al-Shaykh* al-Albānī in *Ṣaḥīḥ Sunan Abū Dāwūd* (no. 4764).



are more harmful to Islām than the heretics. How is that? They say: This is because they (i.e. the people of innovation) destroy the house from within, then open the door and say, ‘Enter!’

The people of innovation have destroyed the Islamic World, and the lowliness and humiliation that has now befallen the *Ummah* is due to them. They have distanced many from the *Manhaj* of Allāh, until they have reached the point of being undeserved of help and the conferral of honor from Allāh [due to the] effects of the people of innovation: the *Rawāfiḍ*, *Khārijites*, *Mu’tazilah*, *Sūfis*, *Qubūris* (grave worshippers). Thus, they have ruined the house from the inside then said to the adversaries, ‘Enter!’ When the French army was advancing upon Algeria, or some other land, one of the *Sufi shaykhs*—as it was related to me—said, ‘I saw the Messenger of Allāh, and he said, ‘Allow them to enter.’ It is not far-fetched that he (i.e. the *Sūfī shaykh*) was a *munāfiq* (hypocrite); thus, their evil is extremely dangerous.

My brothers, the sinners respect the scholars and the people of religion; they wish to be among their company and to rid themselves of their vices, but perhaps they are unable; however, they desire redemption. Yet, this criminal (i.e. the innovator) despises the scholars, wages war against them, and diverts the people from the Religion of Allāh. Their evil is extremely dangerous. Consequently, the *Salaf* established boycotting them, hating them, and separating from them. As for the questioner, I do not know if he is a *Salafī* or one who has been fooled by the methodology of *al-Muwāzanāt* (counterbalancing between praise and criticism), meaning [his statement concerning] loving [the innovator] according to what he possesses from Islām and hating him for what he possesses from innovation. This is the methodology of *al-Muwāzanāt*. This speech has been attributed to Ibn Taymiyyah (رَحْمَةُ اللهِ); however, *Shaykh al-Islām* did not intend what these individuals (i.e. adherents to the methodology of *al-Muwāzanāt*) intend. *Shaykh al-Islām* intended to refute the *Khārijites*, because if a person fell into sin or an innovation, the *Khārijites* would excommunicate him from Islām and pronounce him a disbeliever, so *Shaykh al-Islām* said, ‘They did not become disbelievers.’ This is what he intended, not that every time you mention a misguided innovator, you must enumerate his good qualities and say, ‘I love him for his *Imān* and hate him for his wrongdoing.’ This is empty speech. Otherwise, there was consensus [among the scholars] regarding hating them, boycotting them, and humiliating them prior to [the time of] Ibn Taymiyyah; a large number of the prominent *Imāms* who were senior to Ibn Taymiyyah related the consensus [of the scholars] upon this.”

