

All praise belongs to Allah, we praise Him and seek His aide and assistance and may Allah send prayers and peace upon His Prophet and upon his Companions.

Questions from our brothers in Kuwait to The Esteemed Scholar



Abu Abdir Rahman Yahya bin 'Ali Al-Hajoori
may Allah preserve him

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All praises are for Allah and may the prayer and the peace be on the Messenger of Allah, his family, his companions, and those who follow them in righteousness

To proceed:

These are a compilation of questions that we wish to present to the Virtuous Scholar Abi Abdir Rahman Yahya bin 'Ali Al-Hajoori, may Allah ﷻ give him success, for the purpose of spreading amongst the Salafiyeen amongst us here in Kuwait.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

Part 2 of this series

Question No.4:

The questioner asks: Oh Noble Sheikh, is it correct to make a connection between sin (المعصية) and innovation (البدعة). Comparing the example of two people by saying, "Who is more evil? The one who fornicates, drinks alcohol and commits a major sins or an individual whose outward appearance is one of righteousness and piety but verily he aids the organization of **Jame'yah Ihyaa At-Turaath** and other then them from the (corrupted) organizations (implying that the second is better)? Knowing and being well aware of the fact that innovation is more evil then sin, however is there any authentic evidence indicating and linking the two together in its origin?

The Answer:

It is said to him to refrain from sin as Allah ﷻ says:

﴿قُلْ أَطِيعُوا اللَّهَ وَأَطِيعُوا الرَّسُولَ﴾

"Say (Oh Muhammad), obey Allah and his Messenger" Soorah An-Noor:54

and He ﷻ also declares

﴿وَمَا كَانَ لِمُؤْمِنٍ وَلَا لِمُؤْمِنَةٍ إِذَا قَضَى اللَّهُ وَرَسُولُهُ أَمْرًا أَنْ يَكُونَ لَهُمُ الْخِيَرَةُ مِنْ أَمْرِهِمْ﴾

"It is not for the believing man or women when Allah and his Messenger have decreed an affair, that they have any choice in the matter" Soorah Al-Ahzaab:36

It isn't for you to now choose from this and then leave off that. That you leave off fornication and sins and encourage the people to distance themselves from that (these evil acts), but as far as refraining from innovation then it is not a must.

Rather, it is a must for him to be just in his warning the people (to avoid sins **and innovation**). For verily, if you leave of this (sinning), then it is a must for you to involve warning from that (innovation). All (sins and innovations) being destructive and not permissible. And it is said to him all of it is harmful and not permissible in totality.

And also do not water down the people to have a soft spot for the organizations such as Jame'yah Ihyaa At-Turaath thinking that it is better than fornicating and better then such and such sin. While this also in affect can be a source of division amongst the Muslims. And this one (the innovator) may fall into that which the fornicator and the one who drinks alcohol didn't fall into (an innovation).

The Prophet ﷺ said:

«من خيب امرأة على زوجها أو مملوكاً على سيده فليس منا»

"the one who lures a women away from her husband or a slave from his master is not from us"

So what is your opinion of the one that does it with the deen? Slashing it up and tearing it up from here and there in order to attain some low worldly benefits!!

﴿لِيَحْمِلُوا أَوْزَارَهُمْ كَامِلَةً يَوْمَ الْقِيَامَةِ وَمِنْ أَوْزَارِ الَّذِينَ يُضِلُّوهُمْ بَغَيْرِ عِلْمٍ آَلَاءَ مَا يَزُرُونَ﴾

"In order for them to carry there sins completely on the day of resurrection and from the sins of those who lead them astray without knowledge, evil is inevitably what they carry."

Soorah An-Nahl:25

And these uncertainties snatch away and abduct the people, and it is from the natural disposition of the human being for their hearts to be soft towards this worldly life. Many of the souls are severely enticed by this worldly life, and fall into it's temptations. And we ask Allah for safety and well-being (العافية).



Question 5:

The questioner asks: Oh noble Sheikh, is it true that there is some type of harshness which are found in some of the narrations of the Salaf like the saying: "*Neighboring a Jew or a Christian, or monkeys or pigs is more beloved to me than neighboring a person of desires (innovations), and he diseases my heart*" are too harsh and severe, and in these narrations is found evil which go against the Quran and the Sunnah referring to the statement of the Messenger of Allah ﷺ "*the believer is not a slanderer or one who always curses on people or who is continuous upon despicable major sins.*"

Or on the other hand there is a possibility that the one who said it only said this out of anger so they are not to be looked into?

The Answer:

This is a statement of the one who revokes the way of the Salaf. Like the words of Abu Qilaabah "*do not argue with the people of desires, for it is feared that they may immerse you in their innovation and deceive you from your own deen!!!*" And also the likes of the statement of Ibn Abbas which we have previously mentioned and from these statements are many.

In reality by Allah, what affect will sitting with the monkeys and pigs have on a person? As for sitting with the innovator, then verily this causes sickness and will lead your hearts astray. The example of the righteous companion and the wicked is like the oil salesman and the blacksmith, and Allah ﷻ says:

﴿وَيَوْمَ يَعَضُّ الظَّالِمُ عَلَى يَدَيْهِ يَقُولُ يَا لَيْتَنِي اتَّخَذْتُ مَعَ الرَّسُولِ سَبِيلًا ﴿٢٧﴾ يَا وَيْلَتَى لَيْتَنِي لَمْ أَتَّخِذْ فُلَانًا خَلِيلًا ﴿٢٨﴾﴾

"The day the oppressor will bite at his hand saying, woe to me! Had I have taken the path of the Messenger! Woe to me! If I had only not taken so and so as a close friend! Verily he led me astray from the remembrance when it came to me, and Shaytaan verily to mankind is a deceiver" Soorah Al-Furqaan: 27-28

So this revoking, that which is done in a discreet matter, and him saying that these statements are cursing and defamation of character is not correct, rather it is a warning from the people of falsehood and it is an advice for them. As the Messenger of Allah ﷺ said "*The religion is sincere advice three times. We then asked to who Oh Messenger of Allah? He then said to Allah and his Messenger and his Book and to the leaders of the Muslims and the Common Folk amongst them.*"

This is what is correct and true. As for there revoking of this, then it shows there uneasiness from this way, the way which the Salaf preceded upon, and from the later ones who followed there way from the people of the Sunnah.

The Arabic text:

السؤال الرابع:

فضيلة الشيخ ، هل يصح عقد مقارنة بين المعصية والبدعة كأن يقول القائل : من أكثر شراً ؟ الزاني الذي يشرب الخمر المرتكب للكبائر العظيمة أم من يظهر النسك والصلاح ألا أنه مناصر لدعوة جمعية إحياء التراث وغيرها من الجماعات المنحرفة علماً بأننا نعرف أن البدعة شر من المعصية ولكن المقارنة أصلاً هل تصح ؟

الجواب:

يقال له اجتنب المنكرات كلها ، قال الله عز وجل { قُلْ أَطِيعُوا اللَّهَ وَأَطِيعُوا الرَّسُولَ } وقال الله عز وجل { وَمَا كَانَ لِمُؤْمِنٍ وَلَا مُؤْمِنَةٍ إِذَا قَضَى اللَّهُ وَرَسُولُهُ أَمْرًا أَنْ يَكُونَ لَهُمُ الْخِيَرَةُ مِنْ أَمْرِهِمْ } ليس لك أن تختار من هذا وتترك هذا ، تجنب الزنا وتجنب المعاصي ، وحث الناس على البعد عن ذلك وتجنب البدع لست ملزماً بأنك .. لا بد من أنصاف حلول ! وانك إن تجنبت هذا لا بد تفحم في هذا - كلها ضرر وكلها لا يجوز - يقال له : كلها لا يجوز اقترافها .

وأيضاً لا تلين عند الناس محبة إحياء التراث بأنها يعني ... هذا .. أهون من الزنا وأهون كذلك من كذا .

ربما فرقت بين المسلمين وأوقعت ما لم يوقعه الزاني وما لم توقعه الخمرور - من الفتن - وقد قال النبي صلى الله عليه وسلم : [من خبب امرأة على زوجها أو مملوكاً على سيده فليس منا] فما بالك بمن يخبب دعوة ويفرقها ويمزقها من هنا وهناك بسبب الدنيا بسبب تلك الأموال { لِيَحْمِلُوا أَوْزَارَهُمْ كَامِلَةً يَوْمَ الْقِيَامَةِ وَمِنْ أَوْزَارِ الَّذِينَ يُضِلُّونَهُمْ بِغَيْرِ عِلْمٍ أَلَا سَاءَ مَا يَزُرُونَ } والشبهات خطافة والقلوب ميالة ولا سيما إلى الدنيا ، كثير من النفوس تميل إلى الدنيا وتفتن بها ، ونسأل الله العافية .

السؤال الخامس:

فضيلة الشيخ هل صحيح أن الآثار التي ورد فيها نوع شدة كقول بعض السلف : [لأن أجاور يهودياً أو نصرانياً وقردة وخنازير أحب إلي من أن أجاور صاحب هوي يمرض قلبي] هل صحيح أن هذه الآثار فيها فحش وهي مخالفة للنصوص وهو قوله صلى الله عليه وسلم : [ليس المؤمن بالطعان ولا اللعان ولا الفاحش البذيء] وأن هذه الآثار قد يكون من قالها ، قالها وهو غاضب فلا يلتفت لها ؟

الجواب:

هذا قول من يتنكر لمنهج السلف ، فمثل هذا قول أبي قلابه : [لا تجادلوا أهل الأهواء يخشى أن يغمسوكم بالبدعة ويلبسوا عليكم دينكم] وقول ابن عباس الذي ذكرنا آنفاً ، وهذا كثير .

وفعلاً والله مجالسة القردة والخنازير أيش يضرك منها ؟

أما مجالسة المبتدع فإنها ممرضة وتزيغ عليك قلبك [مثل الجليس الصالح وجليس السوء كحامل المسك ونافع الكير] { وَيَوْمَ يَعِضُ الظَّالِمُ عَلَى يَدَيْهِ يَقُولُ يَا لَيْتَنِي اتَّخَذْتُ مَعَ الرَّسُولِ سَبِيلاً يَا وَيْلَتَى لَيْتَنِي لَمْ أَتَّخِذْ فَلَانًا خَلِيلاً

لَقَدْ أَضَلَّنِي عَنِ الذِّكْرِ بَعْدَ إِذْ جَاءَنِي وَكَانَ الشَّيْطَانُ لِلْإِنْسَانِ خَذُولًا } فهذا التنكر - هذا التنكر من طرف خفي - وأنه سباب أو شتم أو طعن ليس بصحيح - هذا تحذير للناس من الباطل هذا هو النصح [الدين النصيحة ، قلنا لمن يا رسول الله قال لله ولكتابه ورسوله ولأئمة المسلمين وعامتهم] هذا هو الصواب .

وأما تنكر هذا ، هذا تنكر يدل على أنه منزع من هذا الطريق الذي سار عليه الأولون ودرج عليه الآخرون من أهل السنة