

Everyone's Statement Can Be Accepted or Rejected (Part 2)

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

The virtuous Shaykh, Al-Allamah Rabee al-Madkhali حفظه الله said:

As for Shaykh-ul-Islam bin Taymiyyah رحمه الله, then he is from the greatest of our Imams. He has made great Jihad in aiding Islam and the Sunnah. Only a few have been able to match him in this Jihad. He has strongly criticised the Sufis in a number of his books such as '*Al-Furqan*', '*Al-Furqan baynal Haqq wal Batil*' and '*Al-Radd ala Ahl Wahdatil Wujood*'. Likewise he has tremendous books refuting the Ashaira, the philosophers, the Jews, the Christians and the Raafidah. His major students like Ibnul Qayyim and Ibn Abdul-Hadi have refutations on the people of innovation especially the Sufis.

In spite of their great status and their tremendous Jihad, we deal with their statements according to the golden principle which the Salaf have established and at the head of them is Imam Malik: ***“Everyone's statement can be accepted or rejected except the Messenger of Allāh ﷺ”*** We deal with their statements in accordance with the saying of Shaykh-ul-Islam رحمه الله : ***“The statements of men need to be supported with proofs and their statements in themselves are not a proof”***. [We deal with their statements in accordance with] his (Ibn Taymiyyah) saying:

“Since the ummah is agreed upon [the fact] that if Malik, Al-Awzaaee, Al-Thawri and Abu Hanifah were to differ, it is not permissible to

say that his statement is correct instead of his except with evidence" (Majmoo ul Fataawa, 20/585).

We do not deal with them (Imams & scholars) like the fanatics, the people of desires do in that we accept everything they say. And [we do not deal with them] using the Sufi principle: ***"Be with your Shaykh just like the dead person is in front of the one washing him" nor using the principle: "Do not oppose, in case you are pushed away and rejected"***.

Instead we accept from them (statements) that are established with proofs and wherein the evidence is manifest. And that which is contrary to this or within it is a mistake or weakness, then we do not accept it. Rather we reject it while respecting them (Imams & scholars), honouring

them and while believing that they are Imams and Mujtahids like other people of Ijtihad; the one who is correct receives two rewards and the one who is wrong receives one reward.

[إبطال دعوى عبد العزيز القارئ أن (التصوف) هو (عين التوحيد) و أن الصوفية من أهل
، [الحلقة الثانية)، الجماعة و السنة و الجماعة] pages 11-12]

[<http://www.rabee.net/ar/articles.php?cat=8&id=134>]

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