



The Raid of the Faithful Believers¹ in Smashing the Brains of the Perweizite Deceivers

Being a serialisation of the excellent refutation of them by Dr. Uthmaan bin Mu'allim Mahmood Bin Shaikh Ali (of The Qur'an Printing Complex, Madinah al-Munawwarah)

All Praise is due to Allaah, we praise Him, seek His aid and His Forgiveness. We seek refuge in Allaah from the evils of our souls and the evils of our actions. Whomsoever Allaah guides there is none to misguide and whomsoever Allaah misguides there is none to guide. I bear witness that there is none worthy of worship except Allaah, alone, without any partners and I bear witness that Muhammad is His servant and messenger.

This is a serialisation of "Shubuhaat ul-Qur'aaniyyeen" by Dr. Uthmaan bin Mu'allim, and is something that is greatly needed in the English language, due to the proliferation of the Perweizites and their filthy and repugnant doctrines. Indeed, the vast majority of these Perweizites, from experience and interaction with them, are amongst the lowliest and most despicable of people, characterised by lying, pretence, deceit and taqiyah, the most irreligious of people, seekers of the world and its glitter, they are the supporters, allies and defenders of all the groups of bid'ah – alongside their great and compound ignorance of the deen of our Lord, and of the sciences that pertain to it.

The translation of this work is by the permission of the author, and the work was sent to us for this purpose. We pray that Allaah benefits the Ummah with it and rewards the author with a great reward for his effort, just as we ask all Muslims to spread and distribute this series so that the Sunnah and its people are uppermost and that the Perweizites, their filth, and their Orientalist backers are humiliated and scorned...

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¹ Inshaa'allaah.

The Ruling Upon The One Who Rejects The Authority Of The Sunnah

The Messenger of Allaah (sallallaahu alaihi wasallam) explained that amongst those who recite the Qur'aan are the Hypocrites, so he said, "...and the example of the Hypocrite who recites the Qur'aan is like the example of Rayhaanah (sweet basil). Its smell is pleasant but its taste is bitter." [Bukhaaree no.5059, Muslim no. 797 from Abu Musa al-Ash'aree].

And Allaah, free is He from imperfection, also made clear that He has set up enemies for the Prophets who contend with them and who prevent the people from them with the use of beautified speech, as Allaah the Most High said, **"And so We have appointed for every Prophet enemies - Shayâtin (devils) among mankind and jinns, inspiring one another with adorned speech as a delusion (or by way of deception)"** (An'aam 6:112).

Therefore, let the Muslims know that every speech that opposes the Legislation and which is beautified by the one who utters this speech, in order to cause doubts and confusion amongst the people by it, until they become deceived by it and are caught up in it, and also every action that opposes the Legislation, and which they adorn and beautify until it becomes spread amongst the people (i.e. accepted) - then all of them (who promote these statements and actions) are the enemies of the religion, those who outwardly portray Islaam, yet they plot against it, day and night. Their affair is not hidden to the Scholars of Islaam, and hence they (the Scholars) have made the people aware of the evil of their way and have ascribed kufr (disbelief) and heresy (ilhaad) to them, either by way of wasf (description, i.e. attributing kufr to their action) or by way of a'yaan (specific individuals, i.e. attributing kufr to specific people by name).

Presented to you are some of what has been said by the People of Knowledge concerning the Rejecters of the Sunnah.

Muhammad bin Nasr al-Marwazi said concerning the wiping of the socks, "Whoever rejected that, then rejection of all of what we have mentioned from the Sunan is binding upon him, and also other than that from what we have not mentioned. And this constitutes exiting from the main body of the people of Islaam". [As-Sunnah, p.104].

And al-Aajurree said, "The ruling concerning all of the obligatory duties that Allaah has made incumbent in His Book is not known except by way of the Sunan of Allaah's Messenger (sallallaahu alaihi wasallam). This is the saying of the Scholars of the Muslims, and whoever says other than this has left the fold of Islaam and entered into the religion of the (apostate) heretics." [Ash-Sharee'ah 1/412].

Ibn Hazm said, "If a man was to say, 'We do not take except what we find in the Qur'aan', then he would be a Kaafir (disbeliever) by unanimous agreement of the Muslims, and there would not be binding upon him (as a result of this saying of his) except a single rak'ah (of prayer) between the rising of the sun until the night time, since this is the least of what can actually be given the label of salaah (prayer), and there is no definition for

what is greater than that (i.e. that one rak'ah is sufficient for it to be considered salaah). And the one who says this a Kaafir (disbeliever), Mushrik (pagan), whose blood is lawful to be shed, and whose wealth is lawful to be taken. Indeed, some of the extremist Raafidah – upon whose kufr (disbelief) the whole Ummah is agreed upon - have tended towards this view.” [Al-Ihkaam Fee Usool il-Ahkaam 2/80].

And Shaikh ul-Islaam Ibn Taymiyyah said, “Muhammad (sallallaahu alaihi wasallam) was sent to the two worlds, the men amongst them and the jinn amongst them. Whoever believes that it is permissible for anyone to exit from his Sharee'ah and from his obedience, then he is a kaafir, it is obligatory to kill him”. [al-Wasiyyat ul-Kubraa Dimn Majmoo'at ar-Rasaa'il al-Kubraa 1/315].

Ibn Daqeeq al-Eid commented upon the revilement of some of the deviants of the hadeeth of the fly, “Indeed this (hadeeth) and its likes, from what which has come the authentic hadeeths, if the one who speaks against them intends to nullify them, after having belief that the Messenger (sallallaahu alaihi wasallam) did speak with them, then is an open kaafir (disbeliever). And if he intends to nullify their ascription to the Messenger (sallallaahu alaihi wasallam) on account of a reason that returns back to the text of the hadeeth, then he is not a kaafir, though he is one who falsifies the authenticity of the hadeeth.” [Sharh ul-Ilmaam 2/177-178].

As-Suyootee said, “Whoever rejects that the hadeeth of the Prophet (sallallaahu alaihi wasallam) - whether it is related to speech or action - on account of the well known conditions in the Usool (sciences related to this subject), is considered a proof, has disbelieved, and has left the fold of Islaam, and he will be raised alongside the Jews and Christians, or alongside whomever Allaah wills amongst the sects of disbelievers.” [Miftaah ul-Jannah Fil-Ihtijaaj Bis-Sunnah p.14]

Al-Mu'allimee said, “The one who rejects the obligation of acting upon the hadeeth in absolute terms (i.e. in principle), the proof is to be established upon him, and if he persists, then he is a kaafir (disbeliever). And the rejecter of the obligation to act upon some of the ahaadeeth, then if he has an excuse amongst the well-known excuses amongst the people of knowledge and what approximates to them, then he is excused. But otherwise, he is disobedient to Allaah and His Messenger, and the disobedient one is a sinner, a faasiq.” [Anwaar ul-Kaashifah p.81-82].

And the Allaamah, 'Abdul-Azeez bin Baaz (rahimahullaah) said: “What Rasheed Khalifah has expressed of rejection of the Sunnah, by claiming the lack of need and dependency upon it is kufr and apostasy from Islaam. This is because whoever rejects the Sunnah has in fact rejected the Book, and whoever rejects them both or just one of them is a kaafir by unanimous concensus, and it is not permissible to interact with him and his likes. Rather, it is obligatory to boycott him and to warn against his fitnah and to explain his kufr and misguidance at ever opportunity until he repents to Allaah from all of that, with an openly proclaimed repentance, in the various newspapers (and otherwise) – due to the saying of Allaah, the Mighty and Majestic:

“Verily, those who conceal the clear proofs, evidences and the guidance, which We have sent down, after We have made it clear for the people in the Book, they are the ones cursed by Allâh and cursed by the cursers. Except those who repent and do righteous deeds, and openly declare (the truth which they concealed). These, I will accept their repentance. And I am the One Who accepts repentance, the Most Merciful” (Baqarah 2:159-160).” [Majmoo’ Fataawaa Wa Maqaalaat Mutanawwi’ah 2/403].

And he also said, “It is known to all the people of knowledge that the Sunnah is the second foundation of the foundations of Islam and that its position in Islaam is that it comes after the Book of Allaah, the Mighty and Majestic. Hence, it is a foundation that is depended upon after the Book of Allaah, the Mighty and Majestic, by the unanimous consensus of the people of knowledge, without exception. And it is also an independent proof and authority over all of the Ummah. Whoever denied or rejected it, or claimed that it is permissible to turn away from it and to suffice with the Qur’aan only, then he has gone far astray, and he has disbelieved with the major kufr and has apostatised from Islaam with this saying of his. For by this saying and by this belief he has belied Allaah and His Messenger, and has rejected what Allaah and His Messenger have commanded, and he has rejected a mighty foundation that Allaah has made it obligatory to refer back to, depend upon, and take from. And he has also rejected the unanimous consensus of the people of knowledge that is binding upon him and has denied it...

...And a new band has emerged, and this saying has not ceased to be repeated at one time or another, and this new band has been labelled “al-Qur’aaniyyah” (the Qur’aaniyyoon) and they have claimed that they are the people of the Qur’aan and that they seek proof in the Qur’aan only and that the Sunnah is not to be sought for proof (as an authority), since it was written a long time after the Prophet (sallallahu alaihi wasallam) and that a person can forget and make mistakes, and that mistakes and errors can also creep into books – and other such deviations, mocking deceptions, and corrupt viewpoints. And they claimed that by all of this they are actually safeguarding their religion by not taking from anything but the Qur’aan alone. And they have indeed strayed far from the path, and they belied and disbelieved on account of all of this with the major kufr, that is open and clear. For indeed, Allaah the Mighty and Majestic ordered with obedience to the Messenger (alaihis-salaatu was-salaam) and with Ittibaa’ (following) of what he came with, and He also called his speech “wahiy” (revelation), as occurs in His, the Most High’s, saying:

“By the star when it goes down, (or vanishes). Your companion (Muhammad) has neither gone astray nor has erred. Nor does he speak of (his own) desire. It is only an Inspiration that is inspired.” (Najm 53:1-4).

And if His Messenger was not to be followed or obeyed then there would have been no benefit or worth in His commands and prohibitions. And he (sallallahu alaihi wasallam) ordered that his Sunnah be conveyed, and hence, when he gave a sermon he ordered that his Sunnah be conveyed and transmitted. And this shows that his Sunnah is obligatory to be followed and that obeying him is obligatory upon the whole Ummah... and whoever

reflects upon the Mighty Qur'aan will find this abundantly clear..." [Majmoo' Fataawaa Wa Maqaalaat Mutanawwi'ah 9/176-178].

And the respected Shaikh, Abdul-Azeez bin Baaz made takfeer of the main spokesman of the Quraa'niyyoon, Ghulaam Ahmad Perweiz, and this is one of his comments in the Hajj Magazine, "At-Tadaamun al-Islaamee" which actually published the verdict that was sought by Shaikh Muhammad Yoosuf al-Banaori concerning the Sharee'ah judgement upon Ghulaam Ahmad Perweiz, and who also presented about twenty examples of what Perweiz had spoken or written. So Ibn Baaz (rahmatullaahi alaihi) said, "Everyone from those possessing knowledge and insight who reflects upon the abovementioned examples knows with certain knowledge which does not carry any doubt from any angle whatsoever that the one who is satisfied with them and believes them and who calls to them is a kaafir with the major kufr, an apostate from Islaam. It is obligatory that his repentance be demanded. If he repents with an open repentance, declaring himself to be a liar in a most clear manner, spreading all of this in the newspapers, just like he spread within them the beguiling false beliefs, then fine, otherwise, it is obligatory for the wali ul-amr (one in authority) over the Muslims to kill him. And this affair is known from the religion by necessity, and the evidences for it from the Book and the Sunnah and the consensus of the people of knowledge are very many indeed. It is not possible to enumerate all of them in this answer. And every example from those examples that the questioner has presented, from the beliefs of Ghulaam Ahmad Perweiz necessitate his kufr and his apostasy from Islaam in the view of the scholars of the Islamic Sharee'ah."

And from the examples that were quoted from him was that the various rulings related to wealth in the Qur'aan, such as issues of charity, inheritance and other such matters are only restricted to time, and were used to arrive at another form of system, and that they are now no longer applicable (i.e. they have ended).

Also another example is that the Messenger and the Companions extracted certain rulings from the Qur'aan that were unique and specific to them. Similarly, for every (authority) that comes after them, such as the members of the Shoora (consultative body) of the government, they have the right to extract other rulings and laws (from the Qur'aan) and they are not bound by the previous laws (i.e. those of the Messenger).

Also from those examples was that the intent behind obeying Allaah and obeying the Messenger, is actually only obeying the organisational body that is responsible for enacting the rulings of the Qur'aan.

And another example whose wording was, "The intent behind Paradise and Hellfire is not specific places (that exist) but they are merely the states and conditions of a person". [From the previous reference 3/268-270, and then the Shaikh refuted him with verses of the Qur'aan, and ahaadeeth. And he ended his words by saying, "The kufr of Perweiz is known most clearly and evidently to the common Muslims, let alone the Scholars, hence, there is no need to provide ample evidences for it."]