



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 Doubts of the Perweizites and Other Rejecters of the Sunnah

The Qur'anites have raised high the flag of doubt with respect to the Prophetic Sunnah, and they have sought to assault it with their stratagem of doubts, as well as (assaulting) the narrators of the Sunnah, so that they can remove it from having the status of authority (and proof) – save that they failed completely and the Scholars had been waiting for them in ambush.

And the remainder of this treatise has been set aside for rebutting their falsehoods. I resolved myself to devote a separate section for each of their doubts, based upon how it has been translated by Khaadim Ilaahi Bakhsh in his book “Al-Qur'aaniyyoon Wa Shubuhaatuhum”, without any addition or deletion on my behalf. Then I criticised it based upon whatever Allaah made easy for me, depending in all of that upon the Book and the Sunnah, and also taking benefit from the sayings of the people of knowledge, giving variety to the answer with knowledge-based evidences, intellectual criticisms, and bringing foundational principles from the Sharee'ah. Presented to you then, is the first of their doubts:

The First Doubt: The Sunnah Is Not From The Religion And No Guidelines For Its Preservation Are Found

Perweiz says, “If the Sunnah was actually a part of the religion, the Messenger of Allaah (sallallaahu alaihi wasallam) would have set up a methodology [of preservation] for it, just like the methodology of the Qur'aan, such as writing down, memorisation, and rehearsal [of memorisation]... this is because the station of Prophethood requires that he presents the religion to his Ummah in a preserved manner, however he (sallallaahu alaihi wasallam) took caution in adopting all possible avenues for [the preservation] of the Book of Allaah, but he did not do anything for his Sunnah. Rather, he forbade its writing down by his saying, “Do not write anything from me except the Qur'aan, and whoever writes from me other than the Qur'aan then let him erase it”.” [Maqaame Hadeeth p.7]

Refutation Of This Doubt:

We say: What exactly is this manhaj (methodology) with respect to the Qur'aan? And if it is not even textually stated [as to what it is] in the Qur'aan – and it is not stated at all – then from where have you learned of the existence of this manhaj (methodology)? The while you have actually rejected the Sunnah, and you have declared it invented, fabricated? How then can you seek to use a Sunnah that is fabricated and invented – in your claim - as evidence for the greatest of your objectives, which is [the claim] that the Prophet (sallallaahu alaihi wasallam) devised a particular methodology for the writing down, memorisation and rehearsal [in memorisation] for the Qur'aan, and that he did not do this for the Sunnah.

This is a bare discrepancy and a blinding contradiction which Allaah has prescribed upon the persistent and wilful opposers of the truth - those devoid of evidences and who contend with the religion - that they should become entangled in it (i.e. the discrepancy and contradiction).

As for the Sunnah, then the Prophet (sallallaahu alaihi wasallam) encouraged the Ummah to memorise it, so he said, "May Allaah make pleasant and illuminated (the face) of a man who heard something from me, then he conveyed it as he heard it, for perhaps the one who it is conveyed to has more understanding than the one who heard it (directly)." [Tirmidhi 2647, and it is his wording, Ibn Maajah 232, from Ibn Mas'ood and it is a Mutawaatir hadeeth].

This hadeeth contains the great incitement to preserve the Sunnah and to rehearse and revise it by way of the various means of memorisation, and the ways and means (to a thing) have the same ruling as the objective and goal.

And the Messenger of Allaah (sallallaahu alaihi wasallam) said, "Let the one who is present inform the one who is absent" [Bukhaaree 67, and Muslim 1679], and this also contains an encouragement for memorisation, since it is not possible to convey and transmit that which has not been memorised, either by way of the wording itself or the actual meaning. And this is sufficient for the preservation of the Sunnah, alongside the knowledge of the Messenger (sallallaahu alaihi wasallam) that the Sunnah is actually from the Remembrance (adh-Dhikr) that Allaah has promised that He will safeguard, and also his knowledge of the great eagerness and zeal of the Companions for hadeeth, and that some of them were more eager than others.

Abu Hurairah (radiallaahu anhu) asked the Messenger of Allaah (sallallaahu alaihi wasallam), "Who is the happiest (i.e. luckiest) of people in receiving your intercession on the Day of Judgement?" He (sallallaahu alaihi wasallam) said, "The happiest of people in receiving my intercession on the Day of Judgement is the one who said "Laa ilaaha illallaaha" sincerely and truthfully from his heart" [Bukhaaree 99, in the Book of Knowledge].

As for the hadeeth that the Qur'anites have sought to use as evidence, it has been reported by Muslim from the route of Hammaam from Zaid bin Aslam from 'Ataa bin Yaasir from Abu Sa'eed, raised (marfoo, i.e. attributed to the Messenger) with the wording, "Do not write from me, and whoever writes anything from me other than the Qur'aan, let him erase it." [Muslim 3004, in the Book of Zuhd and Raqaa'iq].

And this is actually the only authentic hadeeth - according to my knowledge - that forbids the writing down of the Prophetic Ahaadeeth, and at the same time there are numerous authentic hadeeths which command with the writing down of Prophetic Ahaadeeth and the permissibility in this regard.

The people of knowledge have trodden a number of different paths in repelling the apparent contradiction that seems to exist between this one hadeeth and numerous other ahaadeeth:

The First: The route of giving preference and strength to the ahaadeeth which grant permission (to write) over the hadeeth which prohibits.

And Imaam al-Bukhaaree [Fath ul-Baaree 1/208] and Imaam Abu Dawud [Tuhfat ul-Ashraaf 3/408] have both presented this hadeeth as not actually being traced back to the Messenger (sallallaahu alaihi wasallam) but have held it to be the saying of Abu Sa'eed al-Khudree, and that there is no contradiction between a hadeeth that is mawqoof (i.e. ends at a Companion) and between ahaadeeth that are actually traced back to the Messenger (sallallaahu alaihi wasallam) [i.e. since only one originates from the Messenger].

The Second: The route of abrogation (naskh).

And this is the saying that the ahaadeeth of the permissibility of writing hadeeth are from a later time than the hadeeth which prohibits, and abrogate it. Ibn Shaaheen [Naasikh ul-Hadeeth wa Mansookhihi] and others have tended to this view.

The Third: The route of reconciling them both and this has numerous ways:

Al-Bayhaqee said, "Perhaps, if Allaah wills, he granted permission to write for the one for whom he feared forgetfulness, and prohibited it for the one in whose memorisation he had trust. Or he prohibited writing for the one upon whom he feared confusion (in memory and recall) and ordered to write the one whom he trusted." [Al-Madkhal Ilaa as-Sunan al-Kubraa 2/223]

And az-Zarkashi mentioned numerous angles of reconciliation between them, so he said, "The first: That the prohibition of writing is restricted only to the duration of the lifetime of the Chief of Mankind, the Prophet (sallallaahu alaihi wasallam), since abrogation occurs in every time, and hence what abrogates overrides what is abrogated. And what gives evidence to this is the hadeeth of Abu Shaah when he was granted permission to write down the khutbah (sermon) which the Prophet (sallallaahu alaihi wasallam) delivered... The second: That the reason for the prohibition is so that the scribe does not depend on what he has written alone, without memorising, as a result of which memorisation might decrease... The third: So that there is not another book besides the Qur'aan which might resemble it." [an-Nukat alaa Ibn as-Salaah 3/559-560, with some abridgement].

This difference (about writing down) used to exist in the very first time, and then the Ummah was united upon the permissibility of the writing down of hadeeth and knowledge, and the affair became settled and established upon that.

And there is nothing in any of these ways of reconciliation which the people of knowledge have adopted that provides any evidence for the straying of this sect (the Qur'aaniyyoon), their separation from the Ummah and their dissent from the Main Body (Suwaad al-

A'dham), **“And they were pursued by a curse in this world and (so they will be) on the Day of Resurrection.”** (Hud 11:60).

Additional Notes

Translator-Editor: The following is useful additional information relevant to this particular chapter:

Al-Khateeb al-Baghdaadee (d.463H) states, in his Sharaf Ashaabul-Hadeeth:

Chapter: What Has Been Narrated From Allaah's Messenger (sallallaahu alaihi wasallam) Concerning The Encouragement Of Conveying and Memorising From Him

From 'Abdullaah bin Amr Ibn al-Aas that Allaah's Messenger (sallallaahu alaihi wasallam) said, "Convey (knowledge) from me, even if it is a single aayah. And narrate from Banees Israa'eel, there is no harm in that. And whoever intentionally lies upon me, let him find his seat in the Hellfire." Saheeh Bukhaaree (2/492, no.3461), Saheeh at-Tirmidhi (1250), Saheeh Jaami' us-Sagheer (2834), Takhreej ul-Ilm of Abu Khaithumah (45/119) (the latter three are all of al-Albaani), Jaami' Bayaan ul-Ilm of Ibn Abdul-Barr (no. 94), and the meaning of "aayah" is "a sentence", regardless of whether it is from the Book or the Sunnah.

From Abu Hurairah that Allaah's Messenger (sallallaahu alaihi wasallam) said, "Narrate from Banees Israa'eel, there is not harm in it, and narrate from me, but do not lie upon me". Refer to the previous hadeeth for takhreej.

His (sallallaahu alaihi wasallam's) Saying, "Let the One Who Is Present Amongst You Convey To the One Who Is Absent"

From Abu Bakrah who said that Allaah's Messenger (sallallaahu alaihi wasallam) said, "Let those who are present amongst you convey to those who are absent, for perhaps the one who who is informed (i.e. by you) is understands better than the one who hears (from me directly)". Also from him that the Prophet (sallallaahu alaihi wasallam) said in the Farewell Pilgrimage, "Let the one who is present amongst you convey to the one who is absent, perhaps the one who is informed (i.e. by you) is a better memoriser than the listener". The above hadeeths are in Saheeh al-Bukhaaree (3/573-574, no. 1741) and Saheeh Muslim (1679). Abu Haatim ar-Raazee said, "Spreading of knowledge is its life, and conveying from Allaah's Messenger (sallallaahu alaihi wasallam) is mercy which every believer clings on to, and it is a hujjah (proof) against every one who passes it by and every deviant". Al-Awzaa'ee said, "When Innovations emerge and the People of Knowledge do not show rejection against them, they become the Sunnah".

His (sallallaahu alaihi wasallam's) Saying, "May Allah Make Pleasant The Man Who Heard A Hadeeth From Us And Then Conveyed It"

From Zaid bin Thaabit who said that Allaah's Messenger (sallallaahu alaihi wasallam) said, "May Allaah make pleasant (i.e. illuminate, brighten) the man who heard a hadeeth from us, memorised it and then conveyed it (to others) just as he heard it, for perhaps one who carries fiqh (knowledge, understanding) is not one who understands it, and perhaps he carries it to one who has greater understanding than him." From Muhammad bin Jubair bin Mut'am from his father who said that Allaah's Messenger (sallallaahu alaihi wasallam) stood amongst us in Mina and said, "May Allaah make pleasant the servant who heard my saying, then memorised it, and then conveyed it to one who did not hear it, for perhaps one who carries fiqh (knowledge, understanding) does not understand it, and perhaps he carries it to one who has more understanding than him."

From Abdullaah bin Mas'ood who said that Allaah's Messenger (sallallaahu alaihi wasallam) said, "May Allaah make pleasant the one who heard my saying, then memorised it, for perhaps one who carries fiqh (knowledge, understanding) does not understand it, and perhaps he carries it to one who is more understanding than him.

Takhreej (of the above three ahaadeeth): Sharh us-Sunnah of al-Baghawee (1/235-236, no.112), Majma' az-Zawaa'id of al-Haythamee (1/137-139), Saheeh at-Targheeb (4, 85, 86), Saheeh al-Jaami' as-Sagheer (6639, 6642), as-Saheehah (404), Saheeh Sunan Abu Daawood (3108), Saheeh Sunan at-Tirmidhi (2139), Saheeh Sunan Ibn Maajah (2480), Mukhtasir Jaami' Bayaan al-Ilm of Ibn Abdul-Barr (15), Dhilaal al-Jannah Ta'leeq alaa as-Sunnah Li Ibn Abee Aasim (94), and Jaami' at-Tahseel (p.52 onwards) of al-Alaa'ee.

Sufyaan bin Uyainah said, "There is no one who seeks hadeeth except that there is illumination and radiance in his face, due to the saying of the Prophet (sallallaahu alaihi wasallam), "May Allaah make make pleasant the man who heard a hadeeth from us and then conveyed it (to another)."

Source: Tahdheeb Sharaf Ashaabul-Hadeeth of al-Khateeb al-Baghdaadee (p.46-50)

Summary of the first doubt

The Perwezites and other Rejecters argue that there is no defined methodology for the preservation of the Sunnah, as there is for the Qur'aan. And at the very beginning their doubt is immediately known to be baatil (false) because, firstly, there is no textual mention of any methodology that has been laid down in the Qur'aan itself, for the preservation of the Qur'aan. Secondly, all of that (concerning the writing down, compilation and preservation of the Qur'aan) is only known by way of the Sunnah and the Ahaadeeth that have been memorised, written and transmitted, in this regard! Thirdly, the Prophet (sallallahu alaihi wasallam) clearly laid down a methodology for the preservation of his Sunnah, as indicated above, and it is on account of this that the Sunnah has been preserved and the authentic separated from the weak and fabricated.

Then as for their claim of the writing of hadeeth being prohibited, then no such prohibition exists in the Qur'aan itself firstly [since only the Qur'aan is proof to them], and then secondly, if they use the hadeeth in Saheeh Muslim, then they have contradicted themselves in the most ridiculous of ways, in using a hadeeth as a proof, when the hadeeth to them is not a proof in and of itself! Then on top of that there are many ahaadeeth which actually allow the writing down of hadeeth and others which encourage memorisation and conveyance of the knowledge that was heard from the Prophet (sallallahu alaihi wasallam). And there is no contradiction between the prohibition and the permissibility of writing down, as there are ways to reconcile this. Rather, the hadeeths indicating the permissibility are numerous – and they indicate the abrogation of the former prohibition.

On a general note, it is important to bear in mind that it is impossible for the Perwezites to argue with any information other than what is in the Qur'aan. Hence, any historical evidence, or explanation, or “fact” they bring that is outside of the textual statements of the Qur'aan is actually rejected from them, based upon their own [baatil] methodology. As a result of this, what is commonly observed from the Perwezites and other Rejecters is the use of the intellect (in their rejection of the Sunnah) and purely linguistic explanations of the statements in the Qur'aan to further their own falsehood of ta'weel and tahreef.