

him due to a rivalry that exists between them with regard to wealth, leadership, or other blameworthy causes. So he does not find a way towards accomplishing his goal, except by publicly degrading him due to some religious reason. For example, someone (i.e. a scholar) has refuted a weak opinion from the many opinions of a well known and famous scholar. So this (evil) individual spreads that amongst those who respect that scholar, saying: "This person (that did the refutation) hates this scholar, and is only defaming and criticizing him."

So by doing this, he (the evil person) deceives all those people that hold that scholar in esteem, making them believe that such a refutation was done out of hatred and with insult on the part of the one refuting, and that his deed was full of audacity and arrogance. So he (the evil person) is (outwardly) defending this scholar and uplifting the abuse from him - and that is an act pleasing to Allaah and in obedience to Him. So he combines this outer facade of advising with two disgusting and forbidden things.⁴⁷

First: The insinuation that this scholar's refutation of the other opinion was done out of hatred, seeking to belittle (the other scholar), and as a result of following his desires. But (in reality) he only desires by it to advise the believers and to make known some aspect of knowledge that is unlawful to keep concealed.

Second: He (the evildoer) manifests and magnifies the (scholar's) criticism (for the other scholar), so that he can fulfill his desire and achieve his evil goal under the pretense of advising and defending the scholars of the Religion.

This type of evil plotting is similar to the injustice and oppression displayed by the tribe of Marwaan and their followers, who won the people's affection and at the same time, turned these people's hearts away from 'Alee Ibn Abee Taalib, Al-Hasan, Al-Husain and their offspring, may Allaah be pleased with all of them.

⁴⁷ [Translator's Note: We ask the noble readers to consider these precious words stated by the Shaikh of our glorious past and compare them with the likes of the situations we find today. No doubt the scholars of the Sunnah in these days are accused in such a manner. Such an example can be found in Shaikh Muhammad Naasir-ud-Deen Al-Albaanee (*rahimhullaah*) and the lies and attacks that were launched against him by Hasan Saqqaf, Kabbani and their likes, who make themselves appear as though they're advising the Muslim ummah. But yet in reality they are doing no more than discrediting, defaming and belittling a scholar. And the claims that come from them are well known in that these scholars, such as Al-Albaanee, who warn against "blind-following" are labeled as deviants who hate the four Imaams and who want to do away with their teachings! May Allaah give us the ability to see through the false accusations of the ignorant and the unjust.]

When 'Uthmaan, *radyyAllaahu'anhw*, was killed, the Muslim nation did not see anyone possessing more right to succeed him other than 'Alee, *radyyAllaahu'anhw*, so they pledged allegiance to him. So those who sought to turn the people away from him set about their goal by manifesting the outrageous and scandalous murder of 'Uthmaan. And it was just as they said it was. But then they added to it that the one who conspired his murder and carried it out was none other than 'Alee, *radyyAllaahu'anhw*. And this was a lie and a slander against him!

And 'Alee, *radyyAllaahu'anhw*, would swear and reaffirm his oaths in denying this accusation - and he was truthful and innocent in his oath, may Allaah be pleased with him. But they began to fight against him, claiming that their struggle was for the sake of the Religion and that it was pleasing to Allaah, and then they began to fight with his children. These individuals strove hard in publicizing this (lie), propagating it on the *mimbars* on the days of *Jumu'ah*, as well as on other occasions in which there were large gatherings. This continued until it settled into the hearts of their followers that the matter was as these individuals said it was, and that the tribe of Marwaan had more right (to the *Khilaafah*) than 'Alee and his children due to their closeness to 'Uthmaan, and that they had more right to avenge his, *radyyAllaahu'anhw*, death. So in doing this, they were able to unite the hearts of the people against 'Alee and his sons and to turn the people to fight against him and his children after him. This asserted the kingship for them and their rule became established as a result of that.

While in privacy, one of them would say to those he confided in, something with the meaning: "No one amongst the Companions was more restrained from (causing harm to) 'Uthmaan than 'Alee." So it would be said to him: "Then why did the people revile him?" So he would respond: "The kingship (i.e. end of the *Khilaafah*) would not be established if it weren't for that."

The meaning of this is that if they did not turn the people's hearts away from 'Alee, *radyyAllaahu'anhw*, and his children, and if they didn't attribute the injustice done to 'Uthmaan to them, the hearts of the people would not feel sympathy for them (later), due to what they knew of their beautiful attributes and honorable qualities, for they used to rush to follow them and pledge allegiance to them (in the past). And because of this, the Umayyah dynasty came to an end and the people ceased obeying them.⁴⁸

⁴⁸ See *Al-'Awaasim min-al-Qawaasim* of the Qaadee Ibn Al-'Arabee Al-Maalikee (*rahimahullaah*) for in there is what is sufficient for one who seeks the truth about this subject, with the Will of Allaah.