

her first husband) with just the (marriage) contract,¹⁹ and his other opinions that contradicted the established Sunnah. And there are the scholars who refuted Al-Hasan Al-Basree with regard to his opinion that a wife should not mourn for her deceased husband, and who refuted 'Ataa for his (weak) opinions, and Taawoos in the numerous issues in which he differed from the scholars, as well as all those (other scholars) whom the Muslims have agreed upon their guidance, knowledge, respect and reverence.

And not one of the scholars considered those that didn't agree with him in these issues and their likes to be belittling or defaming these Imaams.

The books of the Muslim scholars from past and present, such as the books of Ash-Shaafi'ee, Ishaq, Abu 'Ubaid, Abu Thawr and those scholars of Hadeeth and Fiqh that came after them, are filled with the clarifications of these opinions. And if we were to mention that in words, this discussion would be severely prolonged.

But if the intention of the one refuting is to expose the faults of the one being refuted and to debase him and manifest his ignorance and shortness of knowledge, then this is forbidden, whether the refutation is done in the presence of the one being refuted or in his absence, or whether it is done during that person's lifetime or after his death. This type of action falls under the acts which Allaah condemns in His Book and which He threatens the one who does it, concerning his slander and backbiting. It also falls into the statement of the Prophet, *sall'Allaahu 'alayhi wa sallam*:

يا معشر من أمن بلسانه ولم يؤمن بقلبه لا تؤنوا المسلمين ولا تتبعوا عوراتهم فاته
من يتبع عوراتهم يتبع الله عورته و من يتبع الله عورته يفضحه ولو في جوف بيته"

"O you group of people that believe with your tongues while not with your hearts! Do not abuse the Muslims nor seek after their faults. For indeed, he who seeks after their faults,

¹⁹ [Translator's Note: When a woman is divorced three times by her husband, he cannot remarry her unless she first marries someone else, has intercourse with him, and then is divorced by him. Only then is she permissible for her first husband again. The weak opinion mentioned above states that the woman that was divorced three times by her husband, in order to become *halaal* (permissible) for him again, she just needed to remarry another man, without having intercourse with him (i.e. upon the marriage contract alone), and get divorced from him. And Allaah knows best.]

Allaah will seek after his faults. And whomsoever has Allaah seek after his faults, He will expose them, even if he may have committed them in the privacy of his own home." ²⁰

All of this talk is with respect to the scholars that are followed in the Religion. **As for the people of innovation and misguidance and those who imitate the scholars but are not from them,**²¹ then it is permissible to expose their ignorance and manifest their deficiencies, in order to warn others against following them.²²

However, our discussion now is not concerning this topic and Allaah knows best.

²⁰ Reported by Abu Ya'laa in his *Musnad* (1675) and Abu Nu'aim in *Ad-Dalaa'il* (356) on the authority of Al-Baraa', *radhyAllaahu 'anh*. Al-Haithamee (*rahimahullaah*) said in *Al-Majma'* (8/93): "Abu Lailaa reported it and its narrators are all reliable. It has also been reported from the hadeeth of Abu Barzah, *radhyAllaahu 'anh*, with a strong chain of narration in Ahmad (4/421 & 424) and Abu Dawood (4880)." And in this section occurs the hadeeth of Ibn 'Umar with a *hasan* chain of narration in At-Tirmidhee (2033), Al-Baghawee (3526) and Ibn Hibbaan (1494 of the *Mawaarid*). See also *At-Targheeb wat-Tarheeb* (3/177) of Al-Mundhiree.

²¹ And in these days, how many people exist who imitate the scholars yet are not from them. They deceive the people by making beautiful expressions and using nice words!!

²² [Translator's Note: This is an important principle that the Shaikh mentions before continuing further in his book, since he does not want his readers to think that this discussion concerns innovators. Rather, as he states, their affair is to be publicized so that they may be abandoned and rejected. So the discussion here does not apply to them in the least nor can it be used in defense of one of them.]