



**Taking the Good and Leaving the Bad**  
**Abul Hasan Maalik al Akhdar**

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

There has recently arisen the feeble argument of some that there is no problem for the people, common-folk or otherwise, to look into the books of the people of partisanship and those who oppose the Sunnah, upon the claim that whatever is in these books of truth we take it and whatever is false we reject it. This claim is one that has been refuted by the Imaams of Hadeeth, past and present.

Shaykh Ahmad Bazmool writes in the biography of his Shaykh, al-Muhaddith, as-Salafi, Yahya ibn Uthmaan Atheem Aabaadee al-Hindee, al-Makkee rahimahullah:

“I asked him about the statement: ‘The book is not void of some benefit?’

He answered: ‘This statement should not be taken as a generality. If the one who is reading is well grounded in Aqeedah and knowledge then there is no problem. As for the beginner then he should refrain from reading them, like the books of logic, Soofiyyah, and the innovators like Dahlaan and the books that are filled with the stories of the people of Bani Isra’eel like Badaai’ az Zuhur and Tanbeehul Ghaafileen by as-Samarqandee.’

Al Bardhai’ said: ‘I was with Abu Zur’ah and he was asked about the books of al-Mahaasibee?’

So he answered the questioner: ‘Beware of these books, these are the books of innovation and misguidance. Upon you is al-Athar (the narration) for indeed you will find in it that which will avail you over those books.’

So it was said to him, ‘In these books is admonition?’

He said, ‘Whoever does not find admonition in the Book of Allaah will not find it in these books...these are a people who have opposed the people of knowledge, so they came to us one time with al-Mahaasibee, and another with Abdur Raheem ad-Dubailee, and Haatim al-Asamm, and Shaqeeq al-Bilkhee.’ Then he said, ‘How fast are the people towards innovation.’

And Shayhkul Islaam Ibn Taymiyyah said, ‘It is hated for the one who does not have the ability to critique and distinguish (between truth and falsehood) to look

in the books that have a number of fabricated narrations, and misguided opinions like the books of the people innovation, and it is hated to take knowledge from the Qassaas (storytellers) and their likes who tell many lies in their speech, even if they speak much of the truth’.” [End of quote, See an-Najm al-Baadee p. 27]

The statement of Ibn Taymiyyah sheds much light on this issue where he mentions that even if there is much truth to be found in their speech, it is mixed with lies and fabrications and therefore the one who does not have the ability to distinguish between truth and falsehood, Sunnah and Bid’ah, will become lost and become like the one who gathers wood at night! He will gather along with the wood, trash, dirt, and everything else that is present, as he does not have the ability of discernment.

Khaalid adh-Dhufairee in his book *Ijmaa al-Ulemaa alal Hajr wat-Tahdheer min Ahlil Ahwaa* (The Consensus of the Scholars Upon the Abandonment and Warning from the People of Desires) mentions in the chapter: ‘The methodology of the people of the Sunnah in dealing with the books of the people of innovation’:

“Indeed from the calamities that have spread in these times, and its evil and harm have spread are those books that are filled with innovations, superstitions, and the calls to newly invented methodologies, for these innovated books have been a strong means for every innovator to spread his innovation and misguidance amongst the people and to beautify them so as to make its spread easier.

But there remains a question that needs answering and it is: “What is the path to safety from these books and to save the people of the Sunnah from them?”

The path, it is the following the way of the Salafus Saalih in their dealings with the books of the people of desires and innovation. Their way was warning against these books, and leaving off looking into them, and warning from their authors, rather they ruled with the obligation of destroying these books and burning them.

And this is not oppression, rather it is the essence of justice since oppression is leaving these books filled with innovations and misguidance without warning or clarifying what is in them of falsehood, because of which many people become misguided and follow innovated methodologies that are in opposition to the Book and the Sunnah.

I will present for you a number of quotes from the Salaf that will clearly explain to you this path, and refute the callers of misguidance who encourage the youth to read the books of their leaders until they enter them into their snare and they will not be able to escape, and if it is said to them: ‘In these books is defamation of some of the Prophets, Takfeer of some of the companions, the statement of the creation of the Qur’aan, and in them is this and that’, they answer with all boldness: ‘Take the truth and leave the falsehood.’

We say: Yes the truth is to be accepted from whoever says it, and the Salafus Saalih did not abstain from accepting the truth, and with that they never said take the truth that is found in the books of the people innovation and leave the falsehood. Rather they proclaimed with their loudest voice to leave them all together. Rather they made their destruction obligatory, and that is because the truth that is present in the books of the people of innovation can be found in the Book and the Sunnah and therefore it is obligatory to take it from its original source which is not contaminated with filth nor innovation, since it is the spring that is pure, and the water that is fresh.

An example of that: Two wells of water, one of them pure and clean and the other muddy filled with dirt and filth, so does one with intellect say: 'Go to the second well and take from its water.' The one with intellect does not say this.

So what if there was found one who was deterring people from the pure spring and calling the people to drink from the muddy well filled with dirt and filth..."

He says later: "And the Messenger of Allaah sallallahu alaihi wa sallam warned against reading the writings of the People of the Book even though they are not free of some truth.

On the authority of Jaabir bin Abdillah who said that Umar bin al-Khattaab came to the Prophet sallallahu alaihi wa sallam with a writing that he had gotten from one of the People of the Book and he became angry and said: 'Are you in doubt O Ibn al-Khattaab?! By the One in Whose Hand is my soul! I have come to you with that which is clear, do not ask them about anything so that they speak the truth and you deny it, or they speak falsehood and you believe it, and by the One in Whose Hand is my soul, if Moosa was alive, he would have to follow me.'<sup>1</sup>

Rather the Imaams have mentioned a consensus upon leaving off looking into the books of the people of innovation and they did not say take the truth and leave the falsehood..."

He then goes on to cite a number of narrations from the Salaf on this issue, from them being the narration on Imam Ahmad.

Abdullah bin Ahmad said: "I heard my father saying: 'Ibn Mahdee narrated to us from Sallaam bin Abee Mutee' who is from the trustworthy: 'Abu Awaanah wrote a book that had in it mention of the faults of the companions of the Messenger of Allaah sallallahu alaihi wa sallam and there was in it calamities, so Sallaam bin Abee Mutee' came and said: 'O Abu Awaanah, give me that book.' So he gave it to him and Sallaam took it and burned it.' My father said: 'Sallaam was from the companions of Ayub and was a pious man.'"<sup>2</sup>

<sup>1</sup> Collected by Imaam Ahmad (3/387), Ad-Daarimee (1/115), and has been graded Hasan by Muhaddith Al-Albaanee in Irwaa (6/338-340)]

<sup>2</sup> Al-'Ilal wa Ma'rifatir-Rijaal (1/253-254)

From them being the narration of al Marudhee who said: “I said to Abu Abdillah: I borrowed a book that had in it evil things, do you think I should burn or destroy it?’ He answered: ‘Yes.’”<sup>3</sup>

And Imam Ahmad said: “Beware of writing on anyone from the people of desires, a small or great amount, it is upon you with the people narrations and Sunan.”<sup>4</sup>

He mentions also the statement Ibn Abee Haatim: “I found in the books of Abu Haatim Muhammad bin Idrees bin al-Mundhir al-Handhalee ar-Raazee, rahimahullaah, from what he was heard saying: ‘Our Madhab and choice is the following of the Messenger of Allaah sallallahu alaihi wa sallam and his companions and the Tabi’een and those who followed them in righteousness, and abandoning looking into the writings of innovation, and clinging to the way of the people of narration...and abandoning the opinion of the people of deception, distortion, and lies, and abandoning looking in the books of al-Karaabeesee, and staying away from those who defend him from his companions.”<sup>5</sup>

Nu’aim bin Hammaad said: “I spent five Dinaars on his books (i.e. the books of Ibraaheem ibn Abee Yahya), then one day he sent to us a book that had in it the beliefs of the Qadariyyah and the opinion of Jahm (ibn Safwaan), so when I read it and became aware, I said: ‘This is your opinion?!’ He answered: ‘Yes.’ So I burned his books and disposed of them.”

Al Imaam Abu Nasr Ubaidallah ibn Sa’eed as-Sijzee wrote in his letter to the people of Zabeed about those who denied the *Harf* (letter) and Sawt (voice) a section on this. He said: “Section eleven: On the caution of relying upon everyone and taking from every book, because deception has become abundant, and there has spread from the different sects lies. Know, May Allaah have mercy upon us and you, that this section is from the first of these sections to be implemented due to widespread calamity, and that which has entered upon the people from carelessness, and that the condition of the people of our time has become one of confusion, and those who can be depended upon have become few, and those who would sell their religion for a small price have become many. So it is obligatory upon every Muslim who wishes for safety, not to trust in everyone and not to rely upon every book, and not to give free reign to everyone who gives the outward appearance of agreement [to the Book and the Sunnah]...” [End of quotes from *Ijmaa Al-Ulemaa*].

So we see from these statements and quotes and the statement of Ibn Taymiyyah that proceeded: ‘It is hated for the one who does not have the ability to distinguish [between truth and falsehood] to look in the books that have a number of fabricated narrations, and misguided opinions like the books of the

<sup>3</sup> Hidaayatul-Areeb Al-Amjad (pg. 38)

<sup>4</sup> As-Siyar (11/231)

<sup>5</sup> Sharh Usul Itiqaad Ahlus-Sunnah (1/180)

people innovation, and it is hated to take knowledge from the Qassaas (storytellers) and their likes who tell many lies in their speech, even if they speak much truth.’ Even if there is the possibility of truth being present in these books; because of the inability of those who are not from the scholars to distinguish the truth from the falsehood, and to refute that which is error, these books should be left altogether and not looked into as whatever is in them from truth can be found in the Book and the Sunnah and the books of the people of the Sunnah.

Our Sheikh, the carrier of the banner of criticism and praise in these times, Abu Muhammad Rabees Sunnah ibn Haadee al-Madkhalee hafidhahullaah, said in explanation of this issue on the cassette titled *Manhaj Ahlis-Sunnah*, that is found on the website of our noble brothers at ‘www.troid.org’ hafidhahumallaah:

“So we advise the youth and the elders, and other than them from the Muslims that Allaah has opened their breasts to the truth, and adhering to it, to remain firm upon the straight way and to advise one another to remain firm upon this truth and this path, and not to expose themselves to the affairs of straying that has affected so many from those who the people of innovation and desires have drawn into looking into the books of falsehood and misguidance and listening to the cassettes that call to desires and innovations, with the argument that they will listen and read and whatever is from the truth they will accept it, and whatever is from falsehood they will reject. But in reality they are in the position of the one who does not have the ability to distinguish between truth and falsehood, Sunnah and innovation, between Tawheed and Shirk. So they fall into misguidance, straying, and innovation, and many from this kind become enemies to the truth and enemies of the people of truth.

The truth is clear in the Book and the Sunnah of the Messenger of Allaah sallallahu alayhi wa sallam and the sources of the Sunnah; Bukhaari, Muslim, Abu Dawud, Tirmidhee, Ibn Maajah, and Nisaaee, and the book Sharhus Sunnah of al Imaam al-Baghawee, and the books of creed that were written in service of the true Aqeedah and Manhaj, whose people are still upon the affair of clarifying the truth and refuting the falsehood and warding off the innovations and abandoning the people of innovation.

And from what we advise the youth that adhere to the Salafee Manhaj is to read the Book of Allaah, and the Sunnah of the Messenger of Allaah sallallahu alayhi wa sallam and to read the books of the Salaf from which we mentioned some previously, and to read the books of Shaykhul Islaam Ibn Taymiyyah and Ibnul Qayyim, and the books of Muhammad Abdul Wahhaab and his students, for in them is complete and comprehensive truth in Aqeedah and Manhaj, legislation, Halaal and Haraam, good character, and what is like it.

And I warn them the most severe warning from reading the books of the people of innovation, and looking in them, and being deluded by them, and from listening to those who call to reading them with the misguided argument that has

proceeded, which has affected many of those who once ascribed to the Salafee Manhaj.

And I advise them to read Kitabut Tawheed by Shayhkul Islaam Muhammad ibn Abdil Wahaab, and al Waasitiyyah, al Hamawiyyah, at Tadmuriyyah, Fathul Majeed, and Tayseer al Hameed al Majeed. That will give a foundation to the youth in the correct Aqeedah in the Tawheed of worship, and the Tawheed of the Names and Attributes of Allaah, and the Tawheed of Allaah's Lordship, and the books of as Sa'dee, and Tafseer as Sa'dee, Tafseer ibn Katheer, and Tafseer al Baghawee, the Tafaseer of the Salaf that explain the correct Aqeedah with proofs and chains of narration, and clarify the meanings of the verses of the Qur'an, and clarify the Manhaj of the Salaf with commentary and explanation.

As I also advise them to read the book 'The Methodology of the Prophets', and 'The Methodology of the People of the Sunnah and Jama'ah in the Criticism of the Books, the Men, and the Groups'. For indeed these two books clarify the position of the people of the Sunnah against the people of innovation and misguidance. Indeed in them is great benefit and refutation of what the people of desires have spread with the intention of defending the people of innovation, with what is called the manhaj of Muwaazanaat, and it is a methodology of sin and transgression against the Salafee manhaj, rather against the Book and the Sunnah, and it is established for the defense of the people of innovation and for the protection of their books from the criticism of the people of the Sunnah and their warning against them.

So these books clarify the manhaj of truth, that is the straight way of Allaah, of which those who traverse upon it are saved, and those who stray from it are destroyed..." [End of the words of the Shaykh]

We ask Allaah to give us success upon the Sunnah and to protect us from every evil and hated thing.