



---

## WHY DO THE SCHOLARS WRITE REFUTATIONS AND DO THEY HARDEN ONE'S HEART?<sup>1</sup>

Answered by Shaykh Saalih Ibn 'Abdul-'Azeez Aalush-Shaykh

Translation by Hishaam Ibn Zayd

© [www.troid.org](http://www.troid.org)

---

Version 1.0 - June 30<sup>th</sup> 2004

---



[Q]: Why it is that so many of the writings of the *a'imatud-da'wah* (Imaams of the *da'wah*)<sup>2</sup> were refutation oriented? And is it true that books of refutation harden the heart?

[A]: First of all, one must know that refuting falsehood and establishing the proofs is something that is in the Qur'aan. Allaah is the One who mentioned the claims of the *mushrikeen* (polytheists) and what they used as evidences in matters pertaining to *'aqeedah* and *fiqh*. Thus, He refuted them by clarifying the position of the *deen* regarding these matters. For example, in matters of *'aqeedah* such *at-tawheed*, He mentions (their statement):

**“And the leaders among them went about (saying): "Go on, and remain constant to your 'Aliha (gods)! Verily, This is a thing designed (against you)!"**

[Soorah Sad, 38:6]

**“Say: Who provides for you from the sky and from the earth? Or who owns hearing and sight? And who brings out the living from the dead and brings out the dead from the living? And who disposes the affairs? They will say: Allaah.”** [Soorah Yoonus, 12:31]

And other such *ayaat* that presents the arguments of the *mushrikoon* with which they seek to justify their *shirk*.

---

<sup>1</sup> Taken from an open session that was given on Friday 26<sup>th</sup> March, 2004 in Masjid Faysal ibn Fahad, Riyaadh, Saudi Arabia.

<sup>2</sup> Referring to Shaykh Muhammad Ibn 'Abdul-Wahhaab and those who were upon his *daw'ah*.

Concerning the issue of intercession, Allaah refuted their claim:

**"...We worship them only that they may bring us near to Allaah."** [Sooratuz-Zumar, 39:3]

Similarly, in matters of *fiqh*, Allaah refuted their claim that:

**"...Trading is just like ribaa (usury)..."** [Sooratul-Baqarah, 2:275] by stating that Allaah has permitted trading and forbidden *ribaa*.<sup>3</sup>

Likewise, regarding the matter of slaughtering meat, in Sooratul-An'aam, when they said that what Allaah killed (i.e. animals that died by natural causes, accidents etc.) is more *halaal* than the meat we slaughter ourselves, Allaah refuted them. (Referring to the *ayah* wherein it states:

**"Eat not of that (meat) on which Allaah's name has not been pronounced (at the time of the slaughtering of the animal), for sure it is fisq (a sin and disobedience). And certainly, the shayaateen (devils) do inspire their friends (from mankind) to dispute with you."**  
[Sooratul-An'aam, 6:121])

Then the *'asl* of refutation is that it is something that it is legislated and required because it establishes the proof whilst refuting those questions and arguments that are presented by those who oppose (*mukhaalifoon*) the truth, the *mushrikoon*, or the deviant ones, each according to his condition.

So if this is the case, making refutations is a Sunnah that is continuous, and there are books of refutations whether it relates to matters of *fiqh* or *'aqeedah*. As for matters of *fiqh*, there is a refutation of Imaam Maalik, a refutation of Aboo Yoosuf. Concerning matters of *'aqeedah*, there is a refutation of Bishr Al-Mareesee, a refutation of so and so, and so forth. During the time where a person of deviance has a great effect on others, then there must be a refutation for such persons/group. Shaykhul-Islam Ibn Taymiyyah refuted many groups such as the *shee'ah*, the Philosophers, the extreme Soofees, and so on. Hence, if there is a need, then refuting the deviants is a means of clarifying the truth, establishing the proofs, and forbidding the evil.

Likewise, during the time of the *a'imatul-daw'ah* when the Imaam, the reformer (*muslih*), Shaykh Muhammad Ibn 'Abdul-Wahhaab established the *da'awatus-salafiyyah* and refuted many of its opponents, this encouraged many of the *'ulamaa* of the *da'wah* to write refutations in order to make apparent the truth and clarify the misconceptions to the people, this is a continuous Sunnah.

---

<sup>3</sup> "Allaah will destroy Ribaa (usury) and will give increase for Sadaqaat (deeds of charity, alms, etc.) And Allaah likes not the disbelievers, sinners." [Sooratul-Baqarah 2:276]

## WHY DO THE SCHOLARS WRITE REFUTATIONS AND DO THEY HARDEN ONE'S HEART?

Answered by Shaykh Saalih Ibn 'Abdul-'Azeez Aalush-Shaykh

© www.troid.org

Now, overly preoccupying oneself by refutations as a means of seeking knowledge is not from the traits of the people of knowledge. Knowledge is sought from the Qur'aan and the Sunnah, from the people of knowledge, *shuruh* (books of explanations,), books of *fataawaa*, and so forth. As for refutations, then one reads them to refute a *shubhah* (doubt), or in order to learn how to refute a *shubhah*. Therefore, books of refutations should not be completely ignored, nor should their importance be overly emphasised to the extent that all a person cares about is refutation, or a person does not take knowledge except from books of refutations. This gives the impression that such a person does not properly understand the matters of the *deen* and *da'wah*. Thus, it is taken in accordance with the need for it, for it is form of commanding the good. It is like a person comes today and says: I am going to apply the *deen* only from the aspect of prohibiting the evil, and he does not call to that which is good or commands it. Rather, all he does is concern himself with prohibiting the evil, he will have many correct points, however at the same time he will not know many aspects of the *deen*. This is why everything is given it just measure, and balance is always the trait of the people of knowledge and the *salafus-saalih* (righteous predecessors).

T.R.O.I.D. PUBLICATIONS

Support [troid.org](http://www.troid.org) and other Islaamic Projects, Visit [www.troid.org/centre/support](http://www.troid.org/centre/support)

