

## More merciful to innovators than their parents

Explained by Shaykh Muhamad ibn Haadee

Shaykh Muhammad ibn Haadee: And from this it is known, that those worshippers, and those who have a minimal understanding in the religion; they are those who do not distinguish between what is permissible and what is not permissible (As it relates to the difference between advice and condemning).

Yusuf ibn Asbat (يُوسُفُ بْنُ أَسْبَاطٍ) – may Allah have mercy upon him – when he spoke against some of the people of desires and innovation a man said to him: ‘O Shaykh, aren’t you afraid they will be litigants against you?’ (Meaning on the Day of Judgment)

He responded: **‘Be silent, I am more merciful to them than their parents.’**

He was saying; he is lightening their burden, so they will not come forward on the Day of Judgment bearing their sins and the sins of those that followed them. Allah the Exalted said:

لِيَحْمِلُوا أَوْزَارَهُمْ كَامِلَةً يَوْمَ الْقِيَامَةِ وَمِنْ أَوْزَارِ الَّذِينَ يُضِلُّونَهُمْ بِغَيْرِ عِلْمٍ أَلَا سَاءَ مَا يَزِرُونَ

That they may bear their own burdens in full on the Day of Resurrection; and some of the burdens of those whom they misled without knowledge. Evil indeed is that which they shall bear! (Soorah An Nahl 16:25)

Therefore the one who clarifies the condition of the innovator and the condition of those who err, he is more merciful to them than their parents. This is because he reduces the burden. This person is not able to bear the weight of his own sins and mistakes on the Day of Judgment; so how about the sins of those who followed him?!

The Prophet صلى الله عليه وسلم said:

مَنْ دَعَا إِلَى هُدًى كَانَ لَهُ مِنَ الْأَجْرِ مِثْلُ أُجُورِ مَنْ تَبِعَهُ لَا يَنْقُصُ ذَلِكَ مِنْ أُجُورِهِمْ شَيْئًا ، وَمَنْ دَعَا إِلَى ضَلَالَةٍ كَانَ عَلَيْهِ مِنَ الْإِثْمِ مِثْلُ آثَامِ مَنْ تَبِعَهُ لَا يَنْقُصُ ذَلِكَ مِنْ آثَامِهِمْ شَيْئًا

Whoever calls to guidance shall have the reward like the reward of those who followed him without diminishing their reward in the least. And whoever calls to misguidance

shall have the sin like the sin of those who followed him without diminishing their sin in the least. (Sahih Muslim 2674)

Consequently the one who refutes this person and warns the people from him; in reality he is doing him a favor, and he is more merciful to him than those who defend him while he is upon his falsehood. This is the one who is showing him kindness in reality.

Thus these two categories of people—the worshippers and those who do not possess much knowledge—are those who do not make a distinction (between advice and condemning). As for the people of the Sunnah and the narrations, they are those who have strong knowledge, and a lot of knowledge, therefore they make a distinction between this and that.

Translated by Rasheed ibn Estes Barbee