

From the *Manhaj* of the *Muhaddith*,
Shaykh, *Allamaa'* Muhammad Nasiruddeen al-Albaani

Concerning Boycotting the People of *Bida'*



MIRAATH PUBLICATIONS

Translated by Abbas Abu Yahya

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The Issue of giving Advice before Spreading a Refutation

Shaykh Albaani was asked:

‘What branches off from this[previous question: mentioning the good deeds of an individual while refuting him] is the statement of some of the people or more correctly should I say, the condition set by some of the people who say that in the case of refutations it’s necessary before it being printed, that a copy is sent to the one being refuted so that they can look into it. They say that this is from the *Manhaj* of the Salaf?’

Shaykh Albaani answers:

‘This is not a condition, however if it’s easy to do, and it is hoped from this practice to bring that person closer without making the case well-known between the people, then there is no doubt that this matter is good.

As for firstly making it a condition, and then secondly making it a general condition then this is not at all from wisdom in any circumstances.

The people, as you all know, are of different natures, like the natures of gold and silver. So the one whom you know from him that he is with us on the path and methodology and that he would accept the advice, wherein you can at least write to him without making his mistake public as you see it, then this is good.

However, this is not a condition, even if this was a condition it’s not a possible matter, where can you get that person’s address? How can you contact him? Then, will you get a response from him or not? These are matters which are absolutely speculative.. . . implementing this condition is very difficult, that is why this point is not conditional.’

[Taken from the cassette entitled: ‘al-Muwwazanaat Fee Naqd’ Side A from the ‘Silsilah al-Huda wa Noor’ No.638]

Making (Hajr) Boycotting the Ahl-ul-Bida'

The Questioner: Regarding what is connected to boycotting the *Mubtadi'* (person of *Bida'*) O Shaykh.

The Shaykh: Go ahead.

Questioner: What appears from what I heard is that you have a regard for the benefit of the *Mubtadi'* himself.

The Shaykh: Yes.

Questioner: And you do not reject the principle of boycotting?

The Shaykh: I do not deny the principle of *Hajr*, this is obligatory, this *Hajr* is. .

Questioner: O Shaykh as you notice we see the opinion of the impermissibility of the *Hajr* of the *Mubtadi'* – we take into consideration the benefit for this *Mubtadi'*. Do we not see the general benefit for those who might become misguided due his effecting them, then there's another thing...

The Shaykh: Leave the other issue until we've looked into the first issue. This issue in reality my brother, from a practical view needs precise knowledge and precise practical action, so just now you gave an example of a scholar who mixes with a *Mubtadi'* and the general people think that there is good in this *Mubtadi'*, do you view this scholar as one who flatters people?

Questioner: No.

The Shaykh: Okay, so if you view the opposite of this, as I hoped then it is possible for me to say, that you hold the opinion, that this scholar criticizes them for this *Bida'* [they practice], he advises them, and he admonishes them. So if this is the case, then from where will the danger come to the general people when they hear him, when he advises them and reminds them etc.

Questioner: Yes.

The Shaykh: So this danger which you notice and indicate towards is regarding the one who flatters people and not regarding the one who criticizes the *Bida'*, this is also better, so there is a difference between one scholar and another scholar.

Questioner: May Allaah reward you with good.

The Shaykh: I mean, in other words, the one who goes along with them and remains quiet about their *Bida'* and their misguidance and is over-looking, then we criticize this and it is necessary to make it clear.

[Taken from <http://www.sahab.net/forums/showthread.php?t=363847> &
<http://www.salafishare.com/arabic/23...IYY/GDYCYZI.rm>
Or <http://www.salafishare.com/arabic/23...5K/C3ZRFNI.mp3>]

Is it permissible to defame a companion of Bida' or to speak against him and criticize him?

Shaykh Albaani answers:

The people of *Bida'* are of two kinds:

Either he conceals it to himself – or he is well known amongst the people. As for the first instance then there is no need to make it well know, because his misguidance is limited to his own self.

As for the other type then it is necessary to defame him and warn against him, so that the people who live amongst him are not deceived by him; And this is not backbiting at all – like some of the obstinate ones presume – and the hadeeth Of Backbiting: 'you mentioning about your brother that which he dislikes to be mentioned' this hadeeth is from those that are general and which is specific.

I have mentioned to you the saying of some of the Scholars in two lines of poetry, which gathers the type of backbiting which is exempted from being *Haram*, so they say:

القدح ليس بغيبة في ستة متظلم ومعرّفٍ ومحذرٍ

ومجاهر فسقاً ومستفتٍ ومن طلب الإعانة في إزالة منكر

Defamation is not backbiting regarding six types of people**

The oppressed and for *recognition* and the one warned against***

The one who openly sins and the one who necessitates a verdict***

The one who seeks aid in removing an evil***

Mutathalumin: being oppressed – Mua'arafin: recognition – Muhadeerin: Warning against

Mujahir fisqan: One who openly sins – Mustaftin : Inquiring a fatwaa

Istee'ana fee Ezzalatin Munkarin: seeking assistance in changing the evil

So defaming the *Mubtadi'* enters into this definition and it also enters into warning against him; this is why the Scholars of hadeeth –May Allaah reward them with goodness- are agreed upon characterizing many of the narrators of hadeeth with what they had innovated into the *Deen*. The scholars of hadeeth mention all of this due to them standing up with the obligation of clarifying it for the people; So that it would be known who is the strong narrator and his '*Aqeedah*' is accepted. The narrator who is a *Mubtadi'* is abandoned along with his deviated '*Aqeedah*'.

[Taken from an audio clip: <http://www.sahab.net/forums/showthread.php?t=353601>]

Boycotting is the Final Treatment

Shaykh Albaani was asked:

‘How should I deal with my neighbor who has removed her *Jilbaab* that she used to wear, should I boycott her?’

Shaykh Albaani answers:

‘Boycotting a Muslim as an individual in an Islamic society is like treating a sick person with cauterization, like it has been mentioned in a proverb and in an unauthentic hadeeth: that the last treatment/cure is cauterization so boycotting is the final treatment.

It is not allowed for a Muslim man or woman to be hasty in boycotting the one who has deviated from his Islaam, rather it is upon us to follow them up, by visiting them, by reminding them about their *Deen* or by refuting them, perhaps they will return and repent.

If we stay with them and become despondent or we waste our time with them and become neglected and we fear this sickness will transfer to other than its source then we say *salaam* (farewell) to them, we do not seek the ignorant ones.

All praise belongs to Allaah Lord of the Worlds.’

[Taken from ‘Explanation of al-Adab al-Mufrad’ tape 8 side A]