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Advice to those who go into extreme in criticising people

Shaykh Saalih bin Fawzaan al-Fawzaan [May Allaah preserve him]

Article taken and slightly adapted from: salafi-dawah.com
[Source: Taken from Youtube video translated by Abu 'AbdAllaah.]

بِسْمِ ٱللَّهِ ٱلرَّحْمَٰنِ ٱلرَّحِيمِ

In the name of Allaah, the Most Merciful, the Bestower of Mercy

Question: "Eminent Shaykh, what is your opinion concerning those who busy themselves with classifying the people (tasnif al-nas) and who follow the slips of the scholars, the Du'at and the students of knowledge, both the living and the dead? And making their mistakes public in front of all people? And warning against the scholars and the preachers by calling them by their names? And rejecting their brethren who do not agree with them in their Ijtihad (i.e. independent thinking), by branding them innovators and boycotting (hajr) them and warning against them? And some might even fabricate lies against them, which lead to the extent that some won't even pray behind one another. And the testing (imtihan) of the people [by asking their position] regarding some individuals, in terms of loyalty and enmity? And in all of this, they assert that they earn the name al-Salafeeyyah exclusively! And they propagate that you, eminent Shaykh, support them in all this. And verily, a great split has emerged because of this between the students of knowledge who honour the Book, the Sunnah and the Salaf of this Ummah. So what is your view on the matter, eminent Shaykh?"

Shaykh Saalih bin Fawzaan al-Fawzaan [May Allaah preserve him]**:** "This question is longer than the meeting itself. O brethren! Have you heard His Words, the Highest:

[And do not backbite one another. Would one of you like to eat the flesh of his dead brother? You would hate it. And fear Allaah. Verily, Allaah is the One Who forgives and accepts repentance, Most Merciful][1]

You, O ill-speaker of the people! [You] should turn to yourself! You should take account of your own shortcomings! Count your own shortcomings, before counting the people's! And turn into penitence to Allaah, the Mighty and Majestic! Allaah has not appointed you as an observer (or accountant) over the people, to account their mistakes. Rather, He has ordered you to correct yourself! If you see your brother mistaking, than you direct yourself towards him with sincere, honest advice to one another. But to go and talk about him in meeting places, than surely this is a matter that is Haraam and this is the slander (al-ghiba) that is forbidden.

I advise you also, O those who busy themselves with these matters to seek knowledge first! This happened only because of ignorance (al-jahl). [Again] this happened because of

[1] **Soorah al-Hujurat [49:12]**

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ignorance. They are ignorant people who think they are scholars or students of knowledge. Consequently, they bring people in discredit and ascribe to them shortcomings and indulge into praise (ta'dil) and refutation (jarh). And this is their chief occupation! They should first acquire knowledge until they know the truth from falsehood, and right from wrong. And until they know to handle a mistake [when they confront one]! These matters require understanding and insight. They require knowledge. [Then] they are improved by covering (sitr). They are improved by what is better. They are improved by sincere and honest counsel (al-nasiha wa'l ma'iza al-hasana). They are not improved by matters that stir up conflict within the community and makes the Muslim hate his Muslim brother and the student of knowledge hate the other student of knowledge. Until it reach a stage, as stated in the question: 'They do not pray behind one another!'.

Why?! Are you not Muslims?! Are you not brethren for the sake of Allaah, the Mighty and Majestic? Why then do they not pray behind one another? Verily, it is only the great sinner (fasiq) who is not prayed behind! It is the great sinner in his creed or the great sinner in his acts. The one whose great sins are seen, openly done. Behind such a person one does not pray.

However, a person who is veiled and a person of which nothing openly is seen, but of which you accuse [of something] or a person who does not agree in what you want. And on the basis of this you boycott (hajr) him, on the basis of this you break the bonds, causes split, conflict. All of this is not allowed! Yes."

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