

The only thing they know is warning against people!

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Shaykh 'Abdul-Muhsin bin Hamad al-'Abbaad [May Allaah preserve him]

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بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

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

Question: “May Allaah be good to you. When is it correct to warn against a Da'ee or student of knowledge in totality? Because some...” (at this point the questioner is interrupted by the Shaykh)

Shaykh 'Abdul-Muhsin bin Hamad al-'Abbaad [May Allaah preserve him]: Bussing yourself with warning (tahdeer) and bussing yourself with people...

“What do you say about this person and what do you say about so-and-so person? Should or shouldn't we warn against this person?”

Some people do not know anything else except warning and bussing himself with warning. They do not know anything about the fundamentals of knowledge! The only things he bussies himself with are these matters. It is not appropriate for a Muslim that his main task is speaking about people or asking about people. And that the only thing he bussies himself with is people! Rather he should busy himself with knowledge without talking about people.

True; a person whose evil, sinfulness and harm has become clear, then it is possible to warn against him. But not everybody who falls into an error or mistake should be warned against. Because if this was the case, then nobody would be left!

Who is the one who has never fallen into error, and who is the one who posses only good...

Questioner: “Because some people drop certain scholars due to certain matters. Like when a certain scholar has some definitions which are incorrect. Or this scholar uses a certain method in educating which he holds incorrect.”

Shaykh 'Abdul-Muhsin bin Hamad al-'Abbaad [May Allaah preserve him]: “Either way, it is upon a person to take care of his good deeds, without losing some of them or sharing them with the people. He should keep (these good deeds) for himself, and leave the people and warning against them alone. What he needs to do is busy himself with beneficial knowledge and educate others if he is qualified to do so. And if he is not qualified, then he should learn.”

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السؤال: أحسن الله إليكم، متى يصح أن يُحذَر من الداعية وطالب العلم تحذيرا مطلقا...؟

الجواب: الاشتغال بالتحذير والانشغال بالناس و(ماذا تقول في فلان؟) (ماذا تقول في فلان؟) (هل يُحذَر من فلان؟) (لا يُحذَر من فلان)..يعني بعض الناس ما يعرف إلا التحذير! ويشغل نفسه بالتحذير، وبدهيات العلوم لا يعرف عنها شيئا! وإنما يشغل نفسه بهذه الأمور

فلا يليق بالمسلم أن يكون همّه أن يتكلم في الناس أو يسأل عن الكلام في الناس ويكون شغله الشاغل في الناس، وإنما عليه أن يشتغل بالعلم ولا يطلق لسانه في الناس

نعم؛ الإنسان الذي ظهر شرّه وظهر فسقه وظهر ضرره يمكن أن يُحذَر منه، لكن ليس كلّ من يحصل منه خطيئة أو يحصل منه زلة يُحذَر منه؛ لأنه لو كان الأمر كذلك ما يبقى أحد ما يُحذَر منه

!من ذا الذي ما ساء قط... ومن له الحسنى فقط؟

السائل-يكمل السؤال-: فإنّ البعض يُسقطُ بعض المشايخ لأمر، كأن تكون لذلك الشيخ تعريفات هو يراها غير صحيحة، أو له طريقة في التدريس هو يراها غير صحيحة؟

الشيخ: على كلّ الإنسان عليه أن يحافظ على حسناته وألا يضيع منها شيء، وألا يوزعها على الناس، وإنما يحتفظ بها لنفسه، ويدع الناس من الانشغال بهم والتحذير منهم، وإنما عليه أن يشتغل بالعلم النافع وتدريس العلم النافع إذا كان أهلا للتدريس، وإذا كان ليس أهلا لذلك؛ يتعلم