

It is Not a Condition to Advise Before Refuting the Opponent

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'Umar Ibnul-Khattaab (*radiyallaahu 'anhu*) said, "There is no excuse for anyone going astray thinking that he is upon guidance. Nor for abandoning guidance thinking it to be misguidance since the affairs have been made clear, the proof established and the excuse cut off." Refer to *al-Ibaanatul-Kubraa* (no. 162) of Ibn Battah.

Imaam al-Barbahaaree (d.329H) - *rahimahullaah* - commented, "That is because the *Sunnah* and the *Jamaa'ah* have consolidated and safeguarded all of the Religion. It has been made clear to all of the people, so it us upon the people to comply and follow." Refer to *Sharhus-Sunnah* (no. 4) of al-Barbahaaree.

Version 1.0

THE FATWAA OF SHAYKHUL-ISLAAM 'ABDUL-'AZEEZ IBN BAAZ:

[Q]: When - may Allaah preserve you - must the *naseehah* (advice) be delivered in private and when must it be delivered publicly?

[A]: The sincere advisor must do that which is best. When he sees that a private advice is more beneficial, then he delivers it in private. When he sees that a public advice is more beneficial, then he delivers it as such. However, if the sin was committed in private, then the *naseehah* cannot occur, except in private. If he comes to know that his brother has secretly committed a sin, then he advises him in private and does not disclose his affair to others. The advice remains between the two of them. As for when the sin occurs in a public setting where the people see it, such as when a person drinks intoxicants in a public gathering, or when someone calls to the drinking of intoxicants whilst others are present, or when he calls to *riba* (interest, usury) then he must be opposed. So advisor must say, 'O my brother, this is not permissible.' As for a sin that you come to find out about with regards to your brother, like when you come to know that your brother drinks intoxicants, or when you come to know that he is involved in *riba*, then the advice remains a secret between you and him. You must say, 'O my brother, it has reached me that you have done

such and such.’ You must advise him. As for when he commits an unlawful deed openly in a public setting and you are from amongst those who witness this unlawful act, or some other people witness it, then you must object to it. If you remain silent, then this means that you have affirmed that particular falsehood. So if we are in a public gathering and there emerges someone within it who is drinking intoxicants, then you must object to that if you are capable. Likewise, if there occurs within that public gathering any other unlawful act, such as backbiting, then you must say, ‘O my brothers, this backbiting is not permissible,’ and whatever resembles that from the apparently sinful acts. If you have knowledge, then you must object to those issues, because this is an apparent evil. You cannot remain silent about it, since you must make the truth manifest and call to it.¹

THE FATWAA OF AL-IMAAM, AL-MUHADDITH MUHAMMAD NAASIRUD-DEEN AL-ALBAANEE:

[Q]: Branching off from this² is the statement of some of them, or a condition stipulated by some of them. Meaning, the correct view with regards to the situation of refutations is that it is inevitable that before the refutation is published, a copy of it must be sent to the one who is being refuted so that he can see it. And they say that this is from the *manhaj* of the *Salaf*.

[A]: This is not a condition. However, if it makes something easy, closeness is desired through these manners, without publicizing the affair amongst the people, then there is no doubt that this is a good affair. As for the first case where we make it a condition, and the second case where we make it a general condition, then this has nothing at all to do with wisdom. And the people, as you know, are like mines of gold and silver. So the one whom it is known about him that he is with us upon the path and upon the *manhaj* and he accepts advice, then he must be written to, without publicizing his error, or at the very least from your point of view, then this is good. However, this is not a condition, and even if it was a condition, it is not a command to be obeyed. From where will you obtain his address? And how will you send it to him? Then, will his answer reach you or not? These affairs are completely assumptive... Therefore, the issue cannot be taken as a condition.³

THE FATWAA OF THE MUJTAHID, IMAAM MUHAMMAD IBN SAALIH AL-’UTHAYMEEN:

Concerning this issue, the great Scholar stated the following, “The first obligation is to confirm (*tathabbut*). Then, one must complete a debate with the one whom from whom the news or idea has been reported. So if he persists upon the falsehood, then the issue

¹ Refer to the *al-Islaah* Magazine (issue 17/241), dated 6/23/1993CE.

² The question that had proceeded was concerning the issue of mentioning the good qualities whilst refuting the opponent.

³ Refer to the cassette tape, *al-Muwaazanaah fin-Naqd*, on the second side. It is part of the series *al-Hudaa wan-Noor* (no. 638).

must be clarified and elucidated, until the people are no longer deceived by him. So the first obligation is to confirm, then the second is the debate between him and the one who has reported this news from him. Then after that, the truth must be clarified openly if he persists upon that which he is upon from falsehood. So the truth must be distinguished from falsehood.”⁴

Whilst mentioning the false principles of 'Adnaan 'Ar'oor⁵ to Imaam Muhammad Ibn Saalih al'Uthaymeen (d.1421H), the following was mentioned, “It is a required condition that when a person hears an error from someone, or comes across errors or innovations in books, that he gives advice to the person and seeks clarification before he makes a judgement.” So al'Allaamah Ibnul'Uthaymeen replied, “This is an error.”⁶

THE FATWAA OF THE SHAYKH, AL'ALLAAMAH AHMAD IBN YAHYAA AN-NAJMEE:

[Q]: We are only students of knowledge, and our brothers from amongst the youth have opposed us. They are those who have begun to traverse along with the *ahzaab* (parties), which you have alluded to in your books and your lessons, those that have been transcribed and those that are preserved in audio form. So can you offer a straightforward instruction concerning this topic, which is worthy of concern and attention? And may Allaah reward you with goodness.

[A]: I say: The role of the students of knowledge and adherents to the *Salafee manhaj*, their role concerning this topic, is great. It is befitting that they carry out a great struggle, sometimes by calling to Allaah and to His path, to the truth *manhaj*, which is the *manhaj* of the Messenger of Allaah (*sallallaahu 'alayhi wa sallam*), and at other times by clarifying the errors which some of the adherents of the newly invented *manaahij* have committed. This can either occur through writing, or it can occur through good words and private or public

⁴ Refer to the cassette tape, *Liqaa'ush-Shaykh Rabee' bish-Shaykh Ibnul'Uthaymeen*.

⁵ 'Adnaan 'Ar'oor: Shaykh Rabee' said about him, “He is a tremendous disaster and a great trial. I do not know of a person of *fitnah* more harmful to the *Salafee manhaj* and its people than him...and I fear that he is a planted agent from amongst the planted agents of the enemies of Allaah, in order to achieve their despicable goals...By Allaah! I have never seen a *dajjaal* (arch-liar) like this person...’Adnaan is all lies, tricks, deception and trials. So beware of this man. Beware of him with a severe warning...a lying trickster...the *dajjaal* of the ages...the *dajjaal* of the era...and I do not doubt that he is a recruiter from amongst the recruiters of the people of innovations and desires. And I do not deem it far-fetched that he could be a recruiter for other than them, due to these trials, earthquakes, convulsions, and chaos that this man has caused. And the desires flow through him just as rabies runs through a dog. So he runs from the eastern part of the earth to the western parts of it with an abundant amount of wealth, which demonstrates that 'Adnaan is greedy. So where did this greedy one amass such wealth? Indeed, he works and works many jobs to obtain this wealth. Why? To spread Islaam with it? No! He does this in order to split the *Salafiyyeen* apart and to turn them against each other and he shoots arrows amongst them. Indeed, I call upon Allaah the Blessed and Exalted to save Islaam and the Muslims from this man and his likes.” Refer to the audiotape *Naseehah Sareehah 'Ibrul-Haatif* (side 1).

⁶ Refer to the cassette tape, *Aqwaalul'Ulamaa' fee Ibtal Qawaa'id 'Adnaan 'Ar'oor*.

advice. It is befitting for all of that to be done. So perhaps Allaah the Mighty and Majestic will discard whosoever from amongst them is to be discarded and guide to repentance whosoever is to be guided. So once we have worked for the causes of guidance, then we become free from any blame from these ruined ones... So it is obligatory upon the students of knowledge, the adherents to knowledge, those who know about the *Salafee manhaj* and the other *manaahij*, it is obligatory upon them to clarify to the others. It is obligatory upon them to speak, to discuss and to deliver speeches and to elucidate at every place and at every appropriate opportunity. They must clarify the truth, which it is obligatory to follow, and they must clarify the falsehood, which it is obligatory to leave off and abandon. As for those who remain silent and do not clarify the truth to the people, then their silence is not excusable, even if they say, 'We are not with them.' So they are not excused, even if they say, 'We are not from amongst the people of these *ahzaab*, which have strayed from the truth,' as long as they do not openly oppose the misguidance that these people are upon.⁷

THE FATWAA OF THE MUHADDITH, AL-'ALLAAMAH RABEE' IBN HAADEE AL-MADKHALEE:

[Q]: Is *naseehah* obligatory for the one whose error is widespread before speaking about him and refuting his error? And is he not to be refuted for his error until after he is advised?

[A]: Is his error is widespread, then there is no remedy for him, except to treat him publicly. When you openly proclaim his error, then you will without a doubt clarify his error to the people, or else the people will be ensnared by *Shaytaan*. So the people will rush behind this danger, not to mention if the person is a Scholar. So clarify his error with proofs and evidences, with the condition that your intended purpose is the Face of Allaah. And your intended purpose is to advise sincerely, not to publicize. And you must be seeking from him a return to the truth. Along with this, we compel the advice with kindness so that the one who has fallen into an error will be left with no other path except the truth, or else *Shaytaan* will drive him towards haughtiness and pride. So we must not wage war against him. Rather, we must be diplomatic towards him and present sincere advice to him. Indeed, I was diplomatic with 'Abdur-Rahmaan 'Abdul-Khaaliq⁸ for many long years, and sincere brothers used to request from me that I refute him. So I refused to do that for many long years. I used to advise him privately. And he was, as Allaah willed,

⁷ Refer to *al-Fataawaa al-Jaliyyah 'an As'ilatil-Manaahijid-Da'wiiyyah* (p. 48-50).

⁸ 'Abdur-Rahmaan 'Abdul-Khaaliq: Shaykh Muqbil Ibn Haadee al-Waadi'ee - *rahimahullaah* - said about him in his book, *al-Makhrāj minal-Fitnah* (p. 122), "He is not to be relied upon with regards to his book, *al-Fikrus-Soofee*, because he quotes from *Tabaqaatus-Soofiyyah* by Abee 'Abdur-Rahmaan as-Sulamee, and he is accused." Then the Shaykh said, "And I believe that he is amazed with himself." And Shaykh Muqbil said about him in his book, *Fadaa'ih wa Nasaa'ih* (p. 49), "He has deviated." And then he said, "May Allaah not reward him with goodness." And he said about him on (p. 50), "And he has now become *Salfatee* (i.e. influenced by democracy)." And he mentioned on (p. 53), "And it is befitting that he be restrained, even though he is young in age." And the Shaykh made additional mention of him in *Fadaa'ih wa Nasaa'ih* (p. 70, 106-108, 125, 131, 134). He was mentioned by Shaykh Ahmad Ibn Yahyaa an-Najmee in the book, *al-Mawridul-Adhabiz-Zilaal* (p. 228, 231-232).

saved due to good manners. However, he remained upon his path because he had set up a banner for himself, which he worked to establish. Afterwards, his harm became great and overwhelming, and he misguided through his ideology many from amongst the people and ...⁹ with him a great evil. After that, we were compelled to make a clarification. Likewise, we remained silent about 'Adnaan for a long time. And we remained silent about al-Maghraawee for a long time. And we remained silent about Abul-Hasan for a long time.¹⁰

THE FATWAA OF THE SHAYKH, AL-'ALLAAMAH 'UBAYD IBN 'ABDULLAAH AL-JAABIREE:

[Q]: When must advice be delivered privately and when must it be delivered publicly?

[A]: **Firstly**, the Muslim has been commanded to enjoin the good and to prohibit the evil with wisdom, a good admonition, gentleness and kindness, as long as gentleness is of benefit. So he must achieve the purpose and convey the truth to the one who is seeking the truth.

Secondly, the person who committed the error, his error can relate to himself, or his error can relate to the common-folk. Meaning, when he calls to what he holds from the error.

So in the first case, he is to be advised by himself and his error must be clarified to him privately.

And in the second case, his error is to be refuted with evidence. So if persistence and stubborn rejection becomes manifest from him after that, then he must be dealt with in the way that he deserves. Indeed, I have previously mentioned that *Ahlus-Sunnah* look into the error and the opponent. So let one refer back to that.¹¹

So the speech that Shaykh 'Ubayd is referring to is as follows:

[Q]: What is the path to uniting the word of the *Salafiyyeen* and rectifying the rifts between them?

[A]: ...So it is obligatory upon the *Sunnee* to preserve the honour of the *Sunnee*. The obligation upon the *Salafee* is to uphold the honour of the *Salafee* and to safeguard his honour. Likewise, he must not follow up his slips when he slips up. So *Ahlus-Sunnah* look into the error, just as they look into the one who made it.

⁹ A word here is unclear.

¹⁰ Taken from a recording found at Sahab as-Salafiyyah, as part of the refutations upon Abul-Hasan al-Ma'ribee, dated 7/12/2002CE.

¹¹ Taken from the answers of the Shaykh to Sahab as-Salafiyyah, in the first collection, the fifth collection.

So the error must be refuted and not accepted, since it is possible for the *Salafee* to oppose what is with another *Salafee*. He can be mistaken. So the *Salafee* is a human being just like everyone else is a human being.

Likewise, *Ahlu-Sunnah* looks into the person who made the error. So if the opponent is upon the *Sunnah* in origin, well known for being upon it and traversing upon it, then his slips are not to be followed up and his honour is to be preserved. However, if he is from amongst the people of innovation, then there is no honour for him amongst the *Salafiyyeen*.

Due to this, we say that it is upon the *Salafiyyeen*, it is upon *Ahlu-Sunnah*, to expand their chests to each other. They must discuss whatever has occurred between them from opposition, and they must present whatever is with them from that which, they differ in, to one who is more capable than them from amongst the people of knowledge, from amongst those who are upon the *Sunnah*. With this, the differences will be removed, the word will become united, the ranks will become unified and solidarity will occur, if Allaah the Exalted so wills.¹²

And the Shaykh - *hafidhahullaah* - also said, "So we do not accept the error. And we vindicate this person by stating that he is *Salafee*. The error is to be refuted with a knowledge-based refutation. If it is possible to advise this *Salafee* brother of ours, that his statement concerning such and such an issue is incorrect, then this is beautiful. And if it is not possible, then he must clarify with evidence that he erred in such an issue. However, the *Salafee* is not be dealt with in the same way that the people of innovation are dealt with. They are to be condemned, but the *Salafee* is not to be condemned, nor is he to be warned against. He is not to be dealt with harshly with a harshness that causes all of his striving and works for the blessed *Salafiyyah* to be lost. So in reality, this is exaggeration and injustice - meaning, transgression - that is not accepted."¹³

THE FATWAA OF THE SHAYKH, AL'ALLAAMAH ZAYD IBN HAADEE AL-MADKHALEE:

The Noble Shaykh said, "The people of knowledge do not show favouritism towards anyone. They are the people of *naseehah* to the people who err."¹⁴

The Shaykh also commented, "...So it shall be clarified to you - if Allaah so wills - that the call to Allaah, commanding the good and prohibiting the evil and conveying the advice completely is confined to signposts of the texts of the *Qur'aan* and the texts of the *Sunnah*. So whoever opposes the meanings of their texts, then he has been afflicted by the disease of

¹² Taken from the answers of the Shaykh to Sahab as-Salafiyyah, in the first collection, the first question.

¹³ Taken from the cassette tape, *Tazkiyyaatul'Ulamaa' walMashaayikh li FadeelatishShaykh Fawzee al-Atharee*.

¹⁴ Refer to *Tazkiyyaatul'Ulamaa' walMashaayikh* (p. 21).

deviation from the true *sunan* concerning these topics. And it is better, purer and more excellent for him to return back from continuing upon this disease.”¹⁵

And the Shaykh also spoke concerning the obligation of advice to the common Muslims, “From the principles of the firmly rooted call of *as-Salafiyyah*, and from its lofty and confirmed merits is the obligation of striving to advise those who are deemed good by the Muslims, men and women. Therefore, that is from the greatest of obligatory duties and it is from the purest forms of drawing close, with the condition that the advisor must be a person of knowledge, forbearance, truthfulness and sincerity. And how can this lofty rank not be designated for *an-naseehah* whilst the noble Prophet (*sallallaahu 'alayhi wa sallam*) said, “The Religion is advice,”¹⁶ to the end of the *hadeeth*.”¹⁷

GUIDANCE FROM THE SALAF:

From Sulaymaan Ibn Yasaar who said: There was a man from the tribe of Ghunaym called Sabeegh Ibn 'Isl who came to al-Madeenah. And he had books. So he began to ask about the *mutashaabih* (ambiguous) in the *Qur'aan*. So news of that reached 'Umar. So he called for him and prepared palm-tree branches for him. So when he entered upon him and sat, he said, “Who are you?” He said, “I am 'Abdullaah Sabeegh.” 'Umar said, “I am 'Abdullaah 'Umar.” Then he gestured towards him and began to beat him with those branches. So he did not cease beating him, until he split him open and blood poured down his face. So he said, “Enough - O Leader of the Believers - since, by Allaah, that which was in my head has left.”¹⁸

Stated Shaykhul-Islam Ibn Taymiyyah (d.728H), “It is obligatory to punish everyone who ascribes himself to them, the people of innovation, or who defends them, or who praises them, or who reveres their books, or who detests that they should be talked about, or who begins to make excuses for them by saying that he does not understand what these words mean, or by saying that this person also authored another book and whatever is similar to these types of excuses, which are not made, except by an ignoramus or a hypocrite. Rather, it is obligatory to punish everyone who knows about their condition, yet he does not assist in repelling their evil. Since, repelling their evil is one of the greatest of obligations.”¹⁹

¹⁵ Refer to *al-Ajwibatus-Sadeedah 'alaa As'ilatir-Rasheedah* (p. 73), with comments by Aboo Ibraaheem Muhammad Ibn Muhammad Ibn Maani' al-Aanisee al-Atharee.

¹⁶ Related by Muslim (no. 5).

¹⁷ Refer to *al-Ajwibatus-Sadeedah 'alaa As'ilatir-Rasheedah* (p. 75).

¹⁸ Refer to *Sharh Usoolul-I'tiqaad* (3/635-636) of al-Laalikaa'ee.

¹⁹ Refer to *Majmoo'ul-Fataawaa* (2/132) of Ibn Taymiyyah.