



FROM THE GOOD MANNERS OF CORRECTING MISTAKES

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[Q]: Concerning the position, 'I don't speak about anyone and I don't want anyone speaking about me.' This position is made with good intentions and *insha'Allaah* is intended to avoid *fitnah*. However, is this statement correct or should we be open to giving and receiving advice, commanding the good, forbidding the evil, saying that which is for us and that which is against us?

[A]: This statement is *baatil* (incorrect).

- I. Firstly, if you say, 'I don't speak about anyone...' in any case, someone will speak about you, so from the '*asl* (foundation), this statement is false.
- II. Secondly, there has to come a time when you speak about someone.
- III. Thirdly, it cannot be a complete statement, there is more to this.
 - ❁ First, one has to look at the mistake, if the mistake has not spread, then it is *naseehah* (advice), private and one-to-one.
 - ❁ If the mistake has spread, refute the mistake and not the person making it. Also, make sure it really is a mistake³.
 - ❁ The person; *mutbadi'* (innovator) or *sunnee'*?
 - ❁ If he is from *ahlul-sunnah*, no one is free from errors, so you advise him with good and kind advice, if his mistake has spread then refute his mistake but do not refute him. If he is from *ahlul-bid'ah* then refute him and refute his mistake.

¹ The following questions were asked to Shaykh 'Abdullaah al-Bukhaaree in his *masjid* in May, 2004.

² With the kind assistance of some of the Canadian students in al-Madeenah.

³ Note: refer the situation to *ahlul-ilm*.

- ✿ The mistakes of the ‘*sunnee-salafee*’ should not be spread to the point that it reaches a level of being widespread.
- ✿ Not everyone should refute. Why? One might be refuting something that is correct and the person you are refuting might be upon the *haqq*. You must look at the mistake, is it really a mistake, a *bid'ah*? What kind of mistake is it? Again, not everyone is to refute. So return the statement back to the people of knowledge, the scholars.

al-Hasan al-Basree said,

“When the *fitnah* comes, only the *‘ulamaa* know and when it goes away, everyone knows.”

For example, look at Safar, Salman, al-Bannaa and Abul-Hasan al-Ma'ribee. When their *fitan* first came, only the scholars knew. When the scholars made it clear, then the people knew. The fact that now, ‘everyone’ is speaking in these issues, that's what makes the problems. It is not *waajib* for you (the laymen Muslims) to speak about everyone that comes. For the *fitnah* that hasn't reached you, then don't bring it to the people (and make it known). If there is a *fitnah* in South Africa then don't bring it to Canada. If it hasn't spread and the people don't know about it, then don't open that door.

The people now test others with Abul-Hasan in a society that never heard of him. If we adopt this *manhaj* then we will have to speak about every one of them, what type of *manhaj* is this?⁴

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⁴ One must understand the difference between testing people with an innovator and warning them from his misguidance. While some Salafees mistakenly had tested the common people with Abul-Hasan, and this caused confusion and separation among those who knew nothing of his affair, it was nonetheless correct that his affair was made known in a knowledge-based way, since the people were somewhat aware of him, as some of his material had been translated and made available on websites and distributed as tapes, prior to the exposition of his deviation. So realise the difference between: [1] testing common people who have never heard of a specific innovator, and [2] spreading the knowledge-based warnings against him translated from the works of the major scholars and making them available to people who already know of him and read his works, but did not know of his straying, and Allaah knows best. [Footnote added by Abul-‘Abbaas Moosaa Richardson (www.bakkah.net)].