

باب نصيحة للسلفيين بالرفق واللين  
ونبذ الفرقة والاختلاف وترك الهجر غير الشرعي

AN ADVICE TO THE SALAFIS  
TO **SHOW KINDNESS AND SOFTNESS**  
AND TO **REJECT DISUNITY AND**  
**DIFFERENCES** AND TO **LEAVE THE**  
**UNLEGISLATED TYPE OF BOYCOTTING**



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May Allaah have mercy on him



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**T**HE IMAAM SAID, “ALL PRAISE IS DUE TO ALLAAH, WE PRAISE HIM, AND SEEK His help and forgiveness. We seek refuge in Allaah, the Most High, from the evils of our own selves and from our wicked deeds. Whosoever has been guided by Allaah, none can misguide him, and whosoever has been misguided by Allaah, none can guide him. I bear witness that there is no true god worthy of being worshipped except Allaah, Alone, without partner or associate. And I bear witness that Muhammad is His true slave and Messenger.

**O you who believe! Fear Allaah as He should be feared, and die not except in a state of Islaam (as Muslims with complete submission to Allaah).** Aali-Imraan 3:102

**O mankind! Be dutiful to your Lord, Who created you from a single person (Adam) and from him He created his wife, and from them both He created many men and women, and fear Allaah through Whom you demand your mutual (rights) and (do not cut the relations of) the wombs (kinship). Surely, Allaah is ever an All-Watcher over you.** An-Nisaa 4:1

**O you who believe! Keep your duty to Allaah and fear Him, and speak (always) the Truth, He will direct you to do righteous good deeds and will forgive you your sins. And whosoever obeys Allaah and His Messenger, he has indeed achieved a great success.** Al-Ahzaab 33: 70-71

As for what follows: Then the best of speech is the Speech of Allaah, and the best of guidance is the guidance of Muhammad. The worst of affairs are the newly-invented matters, and every newly-invented matter is an innovation and every innovation is misguidance and all misguidance is in the Fire.

The [following] saying of the Prophet ﷺ is known amongst us all, *‘The religion is sincerity, the religion is sincerity, the religion is sincerity.’* We asked, “To whom, O Messenger of Allah?” He said, “To Allaah, His Book, His Messenger, and the leaders of the Muslims and to the common Muslim.’

And it is obligatory upon every sincere advisor to direct advice to us Muslims today from the general folk, more particularly, us Salafis who make up a large proportion of this huge number of Muslims, and who are proud that Allaah, the Blessed and Most High, has favoured them over many Muslims by facilitating the understanding of *tawheed* for them, which is the foundation for being saved in the Hereafter from the enduring punishment, ... *tawheed* which we have studied and come to know well and which we have fulfilled through [our] *aqidah*.

But I feel, and sorrow fills my heart, that what you see regarding ourselves when we stop at this *aqidah* and what it entails, from those things which are known such as acting upon the Book and the *Sunnah* and not putting anything else but the Book of Allaah and the *Sunnah* of His Messenger ﷺ forward ... we have taken this stance, of correctly understanding *tawheed*, which it is obligatory on every Muslim to take, and to act upon what is established in the Book and the *Sunnah* concerning that which is connected to *fiqh* which has, through the passing of these many years, split into various schools of thought and divided ways ...

But it appears, and this is what I have repeated on many occasions, that this Islamic world, which includes the Salafis themselves, has become preoccupied from [focusing on] an important aspect of this Islaam which we have adopted as an ideology. A general, all-encompassing Islaam for all aspects of life—and from that is manners and being upright on the Path.

Many of us do not give importance to this aspect of Islaam, i.e., to improving manners and [one's] conduct. We read the saying of the Prophet ﷺ in the books of the authentic *Sunnah*, 'Indeed a man will reach the ranks of the one who stands to pray at night and fasts during the day through his good manners.' And in the Noble Quraan we read that the Muslims splitting amongst themselves is not from Islamic manners, especially us Salafis, over things that do not necessitate differing or discord; concerning that we read His Saying, the Most High, '**... and do not dispute and [thus] lose courage and [then] your strength would depart ...**' Anfaal 8:46

And indeed what is truly sad is that we hear—and not only in the Islamic countries—that the Muslims have divided into many groups and numerous sects, even in the current battle between them and the disbelievers who invaded some of the lands [of the Muslims], like our brothers for example in Afghanistan. All of us know that they are now in a battle with the communists, but regretfully they have divided into groups. And the cause for that is nothing but turning away from some of the direction that Islaam has given regarding uniting and throwing aside schism and discord, the previous *ayah* is clear about that, ‘... **and do not dispute and [thus] lose courage and [then] your strength would depart ...**’ Anfaal 8:46

I say: this differing and conflict did not stop at the borders of those countries far from us, but rather it has reached us too.

And we Salafis who claim that we cling to the Book and the authentic *Sunnab*—we are not rejecting the favour of Allaah the Blessed and Most High on us, wherewith He guided us to *tawheed* and to acting upon what is established in the Book and the *Sunnab*—but isn’t it established in the Book and the *Sunnab* that we do not envy each other, nor hate each other and that we be brothers as Allaah the Mighty and Majestic ordered us in His Book and His Prophet ﷺ in his *sunnab*? Yes.

This is something which we know as being a piece of knowledge, but which we did not implement practically. And maybe we will [hopefully] implement and strive for it rapidly.

It is lamentable that there is some disunity and discord for extremely petty reasons; as such it is obligatory to keep before our eyes what is, in today’s language, called, ‘religious tolerance,’ [*at-tassamuh ad-deeni*]—but with the meaning which Islaam allows.

‘Religious tolerance’ can be expanded to an extent which Islaam does not permit, but we know the correct meaning of tolerance; which is if we see that a person who is not a Salafi—let alone if he is a Salafi—has a specific opinion or independent judgement [*ijtihad*], or that he really has made a mistake in some of his actions, that we do not rush to scold him and then to boycott him. Rather it is obligatory upon us to traverse the path of giving sincere advice, which was what we started this talk with when we mentioned the *hadith*, ‘*The religion is sincerity, the religion is sincerity ...*’

So if we advise him and he responds to it, then that is what we want, and if he does not respond then there is not any cause [for blame] upon us, and it is not permissible that we rush to ostracise him.

Rather it is [incumbent] upon us to remain with him, persevering in advising him from time to time, and now and then, until he becomes firm and upright on the correct path.

We note in many of our private gatherings let alone others, that an issue with two adversaries will have each one trying to pull the topic to favour himself, he will not present the issue without it being for him or against the other person, as should be the case in discussions to reach the truth as Allaah the Blessed and Most High ordered, and not to show that I, I am the one who is correct and he is not.

As such, on this occasion we must remember that the *aaayahs* and some authentic *hadiths*, knowledge of which I do not think is hidden from anyone of us, but whose implementation and execution is ... for this reason [on this occasion] and using my weak memory, I will call to mind some texts from the noble *aaayahs* which will benefit us in this regard and take us back, if Allaah wills, to being one hand, one rank, with not a single one of us boycotting any of his brothers, but rather persisting in instructing and advising him.

So all of us know the Saying of Allaah, the Mighty and Majestic, **“The believers are but brothers, so make settlement between your brothers. And fear Allaah that you may receive mercy.”** Hujuraat 49:10 Here fearing Allaah is a general order to be distant from every act of disobedience to Allaah the Mighty and Majestic and to His Messenger ﷺ.

From that is following the guidance and light which Allaah the Mighty and Majestic and His Messenger ordered us to follow, likewise from that is what He mentioned before the order to fear Him which was to, **“...make settlement between your brothers ...”** so reconciliation between the brothers should be attempted when there is an indication that there is something which could lead to disunity. And disunity is not restricted only to disagreement in *aqidah*, but rather to disagreements in the tenets [*Abkaam*] of the Legislation which [our] noble Islaam came with.

This *aayah*, “**The believers are but brothers, so make settlement between your brothers. And fear Allaah that you may receive mercy,**” ... so the mercy which we all hope for from Allaah the Blessed and Most High is only obtained by fearing Him, the Mighty and Majestic. For this reason it is [incumbent] upon us to make peace between the differing parties.

Likewise in the Noble Quraan there occurs, “**And hold firmly to the rope of Allaah all together and do not become divided. And remember the favour of Allaah upon you—when you were enemies and He brought your hearts together and you became, by His favour, brothers. And you were on the edge of a pit of the Fire, and He saved you from it. Thus does Allaah make clear to you His verses that you may be guided.**” Aali Imraan 3:103

There is no doubt that this *aayah* was [initially] directly addressing the Companions of the Prophet ﷺ, for He addressed them, saying, “... **And you were on the edge of a pit of the Fire, and He saved you from it ...**” through what means was this deliverance [achieved]?

Without doubt it was through the sending of the Prophet ﷺ to them with the Book of Allah, the Mighty and Majestic, and through his clarification/explanation [of it] ﷺ.

Do you think we have a share in this *aayah*? We thank Allaah that we have a portion not to be slighted of this *aayah* where Allaah, the Mighty and Majestic, spoke ... especially its middle part [where He said], “**And remember the favour of Allaah upon you—when you were enemies and He brought your hearts together and you became, by His favour, brothers.**”

What is it that brought our hearts together and gathered us together here and there? It is nothing but *eemaan* in the obligation of returning to the Book and the *Sunnah* and returning to them for judgement always and forever ... such that if something appears which indicates that there will be some difference and disunity, as He, the Most High, said, in the *aayah* which you all know very well, “**And if you disagree over anything, refer it to Allaah and the Messenger, if you should believe in Allaah and the Last Day. That is the best [way] and best in result.**” Nisaa 4:59 ... this is from what Allaah the Blessed and Most High has blessed and favoured us with ...

... the Mighty and Majestic addressed us in the generality of the text whereas He addressed the Companions with it specifically, saying, “... **And remember the favour of Allaah upon you—when you were enemies and He brought your hearts together and you became, by His favour, brothers. And you were on the edge of a pit of the Fire, and He saved you from it.**”

We used to be as most of the Muslims today live, and they are Muslims, but the Saying of Allaah the Blessed and Most High applies to a lot of them if not most of them, “**And most of them believe not in Allaah except while they associate others with Him.**” Yusuf 12:106

So, *alhamdulillah*, Allaah the Mighty and Majestic has saved us from *shirk*, rather from all forms of *shirk*, so this is from the greatest of blessings upon us. But we have to realise the completion of this blessing upon us by agreeing and not differing, as the beginning of this *aayah* orders us, “**And hold firmly to the rope of Allaah all together and do not become divided.**”

That which confirms or that which can be a cause to preserve the unity of our ranks and unite our word if something which hints at division occurs, is what I said just now: sincerely advising one another regarding the religion of Allaah the Mighty and Majestic.

But this advice has to be as Allaah the Mighty and Majestic ordered in the following *aayah*, “**Invite to the way of your Lord with wisdom and good instruction, and argue with them in a way that is best. Indeed, your Lord is most knowing of who has strayed from His way, and He is most knowing of who is [rightly] guided.**”

Nahl 16:125

We read this in the Quraan all the time, but how often we, regretfully, leave [the limits set by] this *aayah* and do not implement it, nor do we call our brothers who share with us in our inclination and this Salafi methodology [based upon it], let alone other than them. Rarely do we follow this way and path which Allaah the Blessed and Most High ordered us with.

**“Invite to the way of your Lord with wisdom and good instruction, and argue with them in a way that is best.”** Arguing in a way that is best requires what we mentioned just now: some tolerance, and this tolerance demands two things from us.

The first is that we should bear in mind—that every one of us should keep in mind that revelation did not come down upon him regarding the opinion he holds, and that it is possible that he is mistaken and the person he is arguing and debating with is correct.

When a person discusses [an issue] with him, each one of us should spontaneously bring to mind the fact that we are not infallible, whatever one’s level from amongst us is, whether he is learning or a scholar.

How often the statement of the scholars is proven to be correct, ‘There can be found in the inferior person, what is not found in the superior.’ It is possible that the scholar is mistaken and the student is correct. The student maybe incorrect and the illiterate one who does not know may be correct.

Summoning this reality makes a person careful and causes him to stop at the truth [not being arrogant and rejecting it when it is pointed out by] the person he is having a discussion with.

And this is a type of manners taken from the Noble Quran, because Allaah the Mighty and Majestic mentioned in His Book that the Prophet ﷺ used to address his people, who were polytheists—and what a difference there is between the polytheists in their misguidance and the Prophet ﷺ and his Companions in their *eemaan*—yet along with that Allaah the Mighty and Majestic taught him this lofty [part of] manners which we expressed as tolerance, so He said in the Noble Quran, **“And indeed, we or you are either upon guidance or in clear error. Say, ‘You will not be asked about what we committed, and we will not be asked about what you do.’”** Saba 34:24-25

So this is the highest degree of tolerance during a debate, it does not mean a Muslim relinquishes his belief but in it is an assumption that one of the two groups is on the truth and the other is upon misguidance.

Who is this group [which is on misguidance]? He did not specify it here but whenever he calls them to having faith, telling them that if they disbelieve in what he ﷺ has brought from Allaah the Mighty and Majestic, then, **“Indeed, you [disbelievers] and what you worship other than Allaah are the firewood of Hell. You will be coming to [enter] it,”** Anbiyaa 21:98 [this is] when he declares his belief to them and explains their lot if they continue to oppose him ﷺ.

[But] when he debates with them he ﷺ says, **“And indeed, we or you are either upon guidance or in clear error.”** This is how the Prophet ﷺ addressed the polytheists, so how then should one of us address one of his own?

There is no doubt that he must be humble with him and show him tolerance, and not launch an all-out attack on him and become distant from him as one enemy does from another.

This *aayah* is very important, and we should remember it well, **“And indeed, we or you are either upon guidance or in clear error. Say, ‘You will not be asked about what we committed, and we will not be asked about what you do.’”**

And there are some authentic *hadiths* which we are also in need of remembering practically and not [leaving it at] just [being acquainted with them] as a notion or a piece of knowledge, and [one of them is] his saying ﷺ, *“Do not hate one another, and do not be jealous of one another; and do not desert [cut your relations with] each other, and O Allaah’s worshippers! Be brothers. Lo! It is not permissible for any Muslim to desert [not talk to] his brother [Muslim] for more than three days.”* Bukhari no.6065

Why does he ostracise him? Out of hatred and jealousy, not for a legislated reason, not because he disobeyed Allaah and His Messenger; rather the worst that can be said is that: [the person being boycotted] disobeyed Allaah and His Messenger due to what the person arguing with him holds to be a misunderstanding, but he didn’t openly proclaim disobedience, he did not believe that this [i.e., what he was doing] was a sin yet despite that [it is possible that] he is disobeying Allaah the Mighty and Majestic, so then [because of that] one of us comes along and boycotts him.

There is no doubt that this boycotting is legislated but cutting off from one another due to a difference in views and in understanding is the turning away from one another which is prohibited in the first part of this *hadith*, “*Do not hate one another, and do not be jealous of one another; and do not desert [cut your relations with] each other ...*” Additionally, this characteristic or type of manners, i.e., being jealous of one another is something which has spread amongst our Salafi brothers.

So at times in some areas there will be a dispute over who will give a speech or lesson ... ‘No, I have more right!’ ‘No, he does!’ *Yaa Jamaa’ah*, fear Allaah regarding yourselves. If there is someone who has some knowledge and he wants to share what he knows amongst the people then leave him and let him speak and aid him in that. Do not look at each other to gain superiority and by being arrogant towards him because you see him to be less than you in terms of knowledge, and he may see the situation to be the opposite to you, and thus dissension and conflict begin.

And as a result of that, these issues which the Prophet ﷺ forbade in the authentic *hadith* occur, “*Do not hate one another, and do not be jealous of one another; and do not desert [cut your relations with] each other, and O Allaah’s worshippers! Be brothers. Lo! It is not permissible for any Muslim to desert [not talk to] his brother [Muslim] for more than three days.*”

It is obligatory to sever this boycotting and end it.

This *hadith*, in reality, is from the Mercy of Allaah the Mighty and Majestic upon His servants, because He did not forbid boycotting absolutely, but left open the opportunity for some sick souls to vent their anger and spite and jealousy within three days. It suffices a person to vent his anger through these three days, he has been allowed to do that. But if he exceeds that [time limit] then he has done something *haraam*.

And as occurs in some authentic *hadiths*, by exceeding the three days in which the Legislator has permitted him to boycott, he would deserve to enter the Fire, in another *hadith* [there occurs], *‘It is not allowed for a Muslim to boycott his brother for more*

*than three. They meet and so this one turns away from that one, and that one from this. And the best of them is the one who initiates giving the salutation to his brother,'* i.e., if it is difficult for this Muslim who has, allowably, cut off from his brother for three days, but at the same time he has not forgotten the severe threat from the Prophet ﷺ that it is not allowed for him to continue in that for more than three days, [if it is difficult for him] then the least that [can be done] ... to actualise amicability between the two people who have cut off from each other after three days ... immediately, straightaway it is enough to escape from this threat for him to initiate giving his brother *salaam*. Then after that *salaam* some talking will occur and after that talking some friendship ... and so on. And as is said, 'Rains start with a drop, and then pours forth.'

So nothing less than a Muslim taking the initiative to give *salaam* to his brother who he had boycotted on the third day and in that is an escape from the threat that accompanies boycotting ... for three days.

Listen along with me to this prophetic saying from the Messenger ﷺ and the threat it contains for the one who cuts off from his brother without a just cause, he ﷺ said, '*The Gates of Paradise are opened every Monday and Thursday, and every servant who does not associate anything with Allaah is forgiven ...*' We rejoice at this, 'Because we are the callers to *tawheed*, and we are the ones who raise the banner of calling to *tawheed*, and to eliminating any form of *shirk* with Allaah,' so we then assume that we will enter Paradise without any reckoning or punishment, [like a flight] 'in transit' as is said today, because we are monotheists who do not associate anything in worship with Allaah—but this is not the case [i.e., we are not guaranteed Paradise].

Listen to this *hadith* and comprehend it and try to follow it as your model in your life, '*The Gates of Paradise are opened every Monday and Thursday, and every slave who does not associate anything with Allaah is forgiven, except a man between whom and his brother is a grudge. It is said, 'Wait for these two until they reconcile. Wait for these two until they reconcile. Wait for these two until they reconcile,'* i.e., wait for them and do not forgive them until they reconcile and return to being brothers, '... on thrones facing each other.'

*‘The Gates of Paradise are opened every Monday and Thursday, and every slave who does not associate anything with Allaah is forgiven, except a man between whom and his brother is a grudge. It is said, ‘Wait for these two until they reconcile. Wait for these two until they reconcile. Wait for these two until they reconcile,’ then in another hadith he ﷺ said, ‘There are three whose prayer does not rise more than a hand span above their heads: A man who leads people [in prayer] when they do not like him; a woman who has spent the night with her husband angry with her; and two brothers who have severed contact with one another,’ i.e., cut off from one another, harbouring mutual enmity.*

So the evil effect of boycotting, ostracising and leaving one another without a legislated justification apart from a difference in opinion is that [one’s] prayer is not raised to Allaah and is not accepted, as He the Most High said, **“To Him ascends good speech, and righteous work raises it.”** Faatir 35:10

So the prayer of these two who have severed contact with one another is not raised up to Allaah the Blessed and Most High.

Many times severing ties and harshness occur due to suspicions and mistaken impressions crossing one’s mind regarding one’s Muslim brother. So this *hadith* which is the last [to be mentioned] came along to warn and forbid us from having bad suspicions of a Muslim.

So he ﷺ said, *‘Beware of suspicion, for it is the worst of false tales and don’t look for the other’s faults and don’t spy, and don’t hate each other, and don’t desert [cut your relations with] one another. O Allaah’s slaves, be brothers!’* Bukhaari 6724

In the first part of the *hadith* he forbids us from having evil suspicions of a Muslim brother and further clarifies that by saying that it is the worst of false tales, that you [for example] say, ‘So and so is like this, so and so is like that,’ [it is the worst of false tales because] you have no proof from Allaah the Mighty and Majestic for what you say, and if you did have a proof which permitted you to have evil suspicions about your brother then it is [still] not allowed to backbite him.

Rather, as we stated at the beginning of this lecture, it is upon you to advise him and guide him and direct him to that course which you see is in accordance with the Legislation.

And oftentimes this evil suspicion will push the one harbouring it to commit these violations which the Prophet ﷺ mentioned along with the prohibition of having evil suspicions about a Muslim when he said, ‘...and don’t spy ...’ ‘... don’t look for the other’s faults [*tabassus*] and don’t spy [*tajassus*] ...’

*Tajassus* is to follow after a Muslim’s mistakes in order to defame him and slander him and vilify him. As for *tabassus* then some scholars say that both these words [i.e., *tajassus* and *tabassus*] have the same meaning, but the reality is that *tabassus* [i.e., ‘looking for the other’s faults’] has a meaning which differs from that of *tajassus* [i.e., ‘spying on’] because sometimes it is not correct to use the word *tajassus* in place of *tabassus*, for in the Noble Quraan there is the saying of Ya’qoob ﷺ to his sons, ‘... go and find out [*tabassasu*] about Joseph ...’ Yusuf 12:87

So *tabassus* is running after someone’s news, and listening to it, so here it is as though *tabassus* is more specific than *tajassus*.

*Tabassus* can be regarding something good and bad, but as for *tajassus* then it is only regarding evil. In this *hadith* the Prophet ﷺ prohibited both things, he prohibited chasing up people’s affairs and spying, for affairs are judged by their intent, so if the purpose behind *tabassus* is to attain some good then there is no harm in it, as for *tajassus* then there is no good in it whatsoever, for this reason it is not allowed for a Muslim to follow up on and listen to what a Muslim says with the intent of chasing up his mistakes and hidden matters, and to land him in something he would not like.

‘Don’t spy and don’t be envious of one another,’ why does a person envy his Muslim brother?

This is something which most regrettably a person—almost—has a natural propensity for, and I say ‘almost’, because I do not believe that Allaah created a person with a natural disposition to envy his Muslim brother, that is why I said, ‘a person—almost—has a natural propensity for ...’ [but I said this] due to just how much jealousy [does in fact] overcome the people.

And the reality is that this disease, jealousy, is a chronic one and how often it emerges amongst the wealthy—whether rich in material gains or wealthy in terms of knowledge. So the person who is rich in materials gains is envied by those like him, and the wealthy in knowledge is envied by those like him, and then that results in being a cause for hatred and envious people to enter.

And the Prophet ﷺ said, educating/disciplining us, *'...and don't look for the other's faults and don't spy, and don't hate each other, and don't desert [cut your relations with] one another. O Allaah's slaves, be brothers as Allaah the Blessed and Most High ordered you to,'* i.e., in His Saying, the Most High, **'And hold firmly to the rope of Allaah all together and do not become divided.'** Aali-Imraan 3:103

So this was a speech and exhortation which I hope Allaah the Blessed and Most High will cause to be of benefit, and [I hope] that He grants us true brotherhood and friendship which we are all in need of actualising.

We ask Allaah the Mighty and Majestic to aid us in obeying Him in all that He has ordered.

Glory is to You, O Allaah, and praise is to You. I bear witness that there is none worthy of worship but You. I seek Your forgiveness and repent to You.

*Al-Hudaa wan-Noor, 23.*

