



Shaikh Saalih al-Fawzaan on the Bid'ah of al-Muwaazanah

INTRODUCTION

All Praise is due to Allaah, we praise Him, seek His aid and His Forgiveness. We seek refuge in Allaah from the evils of our souls and the evils of our actions. Whomsoever Allaah guides there is none to misguide and whomsoever Allaah misguides there is none to guide. I bear witness that there is none worthy of worship except Allaah, alone, without any partners and I bear witness that Muhammad is His servant and messenger.

Shaikh Salih al-Fawzaan was asked

“It is binding upon us to mention the good points of the one that we are warning against?”

The Shaikh replied, “No. Do not mention their good points. **Mention only the error that they have fallen into.** It has not been entrusted to you to give them tazkiyah (commendation). **That which is entrusted to you is to explain the error that they are upon so that they may repent from it, and so that others may take caution against it.**”

Source: Kitaab ul- Ajwibah al-Mufeedah Fee As'ilatil-Manaahij al-Jadeedah (p.13-14).

Shaikh Salih al-Fawzaan was also asked:

Question: It has spread amongst the youth today that it is obligatory to counterbalance between the good and bad points when criticising and so they say: ‘When you criticise such and such person for an innovation and you expose his mistakes, it is necessary for you to mention his good points - and this is from the perspective of justice and fairness. So is this manhaj (methodology) in criticising correct? And is it necessary for me to mention the good points when criticising?’

Shaikh Salih al-Fawzaan: When the one who is being criticised is from Ahl us-Sunnah wal-Jamaa'ah and his mistakes are in matters which do not relate to 'aqeedah, then yes... his good points and exceptional [qualities] are mentioned. His mistakes and slips are overwhelmed by his aid for the Sunnah.

But when the one being criticised is from the People of Misguidance and the People of Deviation and from the People of Destructive and Adulterated Principles, then it is not permissible for us to mention their good points - when he has good points - because when we mention them, this deceives the people and makes them hold a good opinion about this strayer or about this innovator or deviant or partisan (hizbiyy, one engrossed with party-spirit).

So then they accept the ideas of this strayer or this innovator or this biased partisan. And Allaah jalla wa 'alaa refuted the Disbelievers, the Criminals and the Hypocrites and did not mention any of their good points. And likewise the Scholars of the Salaf refute the Jahmiyyah and Mu'tazilah and the People of Misguidance and they never mention any of their good points. This is because their good deeds are impaired by their misguidance, disbelief, deviation and hypocrisy.

So it is not befitting that you refute a straying wanderer, innovator, deviant and then mention his good points and that you say he is a good man, he has this and that good point, but he made a mistake!¹ We say to you: **Your praise of him is stronger than your his misguidance, because the people will hold on to you praise of him.** So when you promote this straying innovator and you praise him then you have deceived the people and this opens up the door for accepting the ideas of those who lead others astray².

Until he said:

And the foundation for this doubt of counterbalancing between the good and bad points in criticising, one of the youth spoke by it and wrote a book on it. Then others received this with much joy. **I came across this book in which its author argues for the principle of counterbalancing and I also came across the work of Shaikh Rabee' bin Haadee al-Madkhalee and he refuted that book in which its author justifies the idea of counterbalancing with a complete refutation and explained what such words contain of error and promotion of falsehood and he explained the madhhab of the Salaf in refuting and that they used to refute people who lead others astray and that they did not praise them because if they had done that, this would have been contradictory.**³

Source: Kitaab ul- Ajwibah al-Mufeedah Fee As'ilatil-Manaahij al-Jadeedah

¹ How then is it when a straying Innovator who utters statements of kufr and apostasy, speaks with the saying of almost all the sects, such as the Rafidah, Ash'ariyyah, Mu'tazilah, Khawaarij, Jahmiyyah and so on, makes takfir of some of the Companions of Allaah's Messenger (sallallaahu alaihi wasallam), mocks one of the Messengers and reviles Uthmaan (radiallaahu anhu), and promotes a destructive Jihaad against Muslims, and displays great "ignorance and deviation from Islaam" – how is it then when he is made an "Imaam of Guidance" in the writings of the neo-Qutubites such as Salman al-Awdah, the very one who began the revival of this bid'ah – after its foundations were layed by Hasan al-Bannaa, decades ago?!!

² And this is the state and condition of the neo-Qutubites and the sect of Abdur-Rahmaan Abdul-Khaaliq who have opened the door of tribulation and entered it into the ranks of Ahl us-Sunnah – who have but praised the Innovators and the groups of Innovation, having shown love and loyalty for their sake.

³ Yes, and these were the very books that the Extremist Murji'ah of the Era, as Shaikh Rabee' himself called them, tried to discredit and attack and disdain – displaying their great ignorance of the affairs. And their counterparts in the West, those poisoned by the neo-Qutubite doctrine, they also rejoiced with the works of those who innovated this bid'ah of al-Muwaazanah, and they too followed their mentors and leaders in their disdain of Shaikh Rabee' and accusing and attacking him in falsehood...