



Imaam al-Albaani 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.

Imaam Muhammad Naasir ud-Deen al-Albaani, the Muhaddith of the Era, stated:

“What is occurring now amidst the debates between many individuals regarding what has been called... or concerning this new bid'ah called “al-Muwaazanah” (counterbalancing between the good and bad points) with respect to criticising men.

I say: Criticism either occurs in the biography of an individual which is a “historical” biography in which case it is necessary to mention what is both good and bad with respect to the individual. **However, when the intent behind the biographical detail of an individual is to warn the Muslims, and especially the general folk who do not have any knowledge pertaining to men and their defects - in fact it might even be the case that (this individual who is being warned against) might have a good and acceptable reputation with the common folk – however, he is concealing an evil aqidah or evil habits, yet the common folk do not know any of this about this man... In this particular situation this innovation, which has been given the title of, “al-Muwaazanah” these days is not employed.** This is because the intent here is to give advice (to the Muslims) and the intent is not to give a comprehensive and exhaustive biographical details. Whoever studies the Prophetic Sunnah and Seerah will not have any doubts about the futility of making this innovated precept of today absolute (in all circumstances), which is “al-Muwaazanah”. This is because we find in tens of texts amongst the ahaadeeth of the Messenger (sallallaahu alaihi wasallam) in which he mentions the evil aspect of a person in a situation that demands giving advice (to others) but it does not require presenting complete biographical details of the individual about whom the people are being advised. And the ahaadeeth in this regard are so numerous for them all to be brought at this moment in time...(he then mentions a couple of ahaadeeth, amongst them the one containing criticism of Abu Jahm and Mu'aawiyah) ... **However, what is important concerning what is connected to this question is that at the end of this answer, I should say: Certainly, those who have innovated the bid'ah of “al-Muwaazanah”, no doubt they oppose the Book and they oppose the Sunnah, both the Sunnah of speech and that of action (i.e. they have opposed the Sunnah of the Prophet, both in deeds and words), and they oppose the manhaj of the Salaf us-Saalih.**

For this reason, our position is that with respect to our understanding of the Book of our Lord and the Sunnah of our Prophet (ﷺ), we associate ourselves with the Salaf us-Saalih. Why? There is no doubt amongst the Muslims, in my belief, that they (the Salaf) are more pious, fearful and knowledgeable... and so on than those who came after them. Allaah, the Mighty and Majestic, mentions in the Noble Qur'an, and this is one of the proofs of the first aspect (of the meaning) intended by the examples given earlier, (i.e. from the ahaadeeth he mentioned earlier):

Allaah does not love the open pronouncement of the sayings that contain evil, except for the one who has been wronged. (A'raaf 7:148)

So when one who has been wronged says, "So and so has wronged me", is it then said back to him, "O my brother, mention his good points as well?" **By Allaah this new misguidance is one of strangest of affairs that has occurred in this time. And it is my belief that what has led those youth to introduce this newly-invented matter and to follow this bid'ah is love of recognition (fame). And it has been said in the past "Love of fame breaks the back"...**

For this reason, in summary, I say that perhaps this saying (of ours) is the justly-balanced saying amidst these arguments which are taking place between the two parties. It is differentiating between when we intend to provide a (complete) biography of an individual then we mention the good and bad points and between when we intend to give advice to the Ummah, or when the situation requires us to be brief and concise, then here we mention what the situation demands of warning, or declaring someone to be an innovator, or one who is astray, or even declaring him a disbeliever as well, when the conditions for takfir have been met for that particular individual. This is what I believe to be the truth with respect to that which those youth have differed about.

In short, I say: Certainly, the carrier of the flag of al-Jarh wat-Ta'deel today, in the current times - and in truth - is our brother, Doctor Rabee'. **And as for those who refute him, then they do not do so on the basis of knowledge ever.** And the knowledge is actually with him. Even though I always say, and I have said these words to him on the phone many times, that if only he was soft in his approach it would be more beneficial for the people regardless of whether they are with him or against him. **But as from the point of view of knowledge, then there is nothing for which the man can be criticised absolutely,** except what I have just mentioned regarding his severity and harshness¹. But as for the claim that he does not

¹ And to further enrage the Qutubiyah and those with jealousy and hatred towards the carrier of the flag of al-Jarh wat-Ta'deel, we add to this what Imaam al-Albani also stated when asked about Shaikh Rabee' bin Haadee and Shaikh Muqbil bin Haadee: "We, without doubt praise Allaah - the Mighty and Majestic - that he has provided for this righteous da'wah, which is firmly founded on the Book and the Sunnah upon the methodology of the Pious Predecessors, a number of callers in the Islaamic lands who establish the duty that is obligatory for some to fulfill and which is established by very few people in the Islaamic lands today. So belittling these two Shaikhs who call to the book and the Sunnah and what the Salafus-Saalih (Pious Predecessors) were upon, and fight against those who oppose this correct methodology is, as will not be hidden from one and all, is something which emanates only from one of two people: Either from an ignorant person or a follower of desires. As for the ignorant person, then it is possible to guide him, since he thinks that he is upon some knowledge - so when the correct knowledge becomes clear then he is guided. But as for the follower of desires

weigh matters correctly (i.e. be just), then this is an extremely weak (meagre) saying. No one says such a thing except one of two people. Either an ignoramus and it is desirable that such a one be taught, or a deviant and we have no control over such one except that we supplicate to Allaah that he guides him to the Straight Path. This is the answer to the question, and perhaps this is sufficient, and all praise is due to Allaah.”

Source: Cassette: “Man Haamil Raayah al-Jarh wat-Ta’deel Fil-Asr al-Haadir”.

SUMMARY

This is actually the bid'ah of al-Muwaazanah that has been innovated by the likes of Abdur-Rahmaan Abdul-Khaaliq and Salman al-Awdah and others who have attempted to bring the manhaj of Sayyid Qutb, Hassan al-Bannaa and Abu A'laa Mawdudi into the ranks of the Salafis. And the Ulamaa have unanimously refuted this bid'ah, which is in fact one of the major “Innovations of the Era”.

then there is nothing we can do with him unless Allaah - the Blessed and Most High - guides him. So these people who speak against the two shaikhs - as we have mentioned - are either ignorant and so should be taught, or (they are) followers of their desires - and we should seek refuge from the evil of such a person, and we ask Allaah - the Mighty and Majestic - that He either guides him or breaks his back. What I have seen in the writings of Shaikh Dr. Rabee' is that they are beneficial, and I do not recall having seen a mistake he has made, or any departure from the methodology upon which we are united with him and he with us.” (Silsilatul-Hudaa wan-Noor, no.851/1).