

# **Who Was Intended by “The Bayaan”**

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فَمَنْ كَانَ يَرْجُوا لِقَاءَ رَبِّهِ فَلْيَعْمَلْ عَمَلًا صَالِحًا وَلَا يُشْرِكْ بِعِبَادَةِ رَبِّهِ أَحَدًا

**"So whoever hopes for the Meeting with his Lord,  
let him work righteousness and associate none  
as a partner in the worship of his Lord."**

The Noble Qur.aan - Soorah al-Kahf, Aayah 110

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بِسْمِ الرَّحْمَنِ الرَّحِيمِ

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*...there were certain individuals who fell into something of Ghuloo (extremism) and Shatat (excessiveness), who were intended by this Bayaan, here [in Madeenah] and over there [in Britain].*

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<sup>1</sup>O In relation to the previous lecture, I was asked a question which is constantly being brought up and repeated, and I have answered it in the previous [lecture] so now I will increase that answer in clarity:

The question is about The "Bayaan" that was issued by some of the Mashaaykh, Shaykh Muhammad ibn Haadee, Shaykh 'Abdullaah al Bukharee (حفظهما الله) as well as myself in relation to a general advice given to the students of the Islaamic University of Al Madeenah An Nabaweeyah. And it was an advice in warning against Ghuloo (extremism), just as it was an advice in unifying the ranks and in staying far away from everything that causes splitting and differing and Allaah, 'Aza wa Jal has caused a lot of benefit through it.

The question was:

Were there some specific individuals intended? Or were there some individuals in Britain like Salafi Publications or other than them here [in Madeenah] intended by this Bayaan?

So we have always answered in the same way and repeated that the Bayaan does not intend a Jamaa'ah [group]. But indeed there were certain individuals who fell into something of Ghuloo (extremism) and Shatat (excessiveness), who were intended by this Bayaan, here [in Madeenah] and over there [in Britain]. These individuals made certain statements and displayed a type of conduct that harmed not only themselves, but also their brothers and likewise the Salafee Da'wah.

This is why this Bayaan came out, after we gathered with the students and attempted to unify them, rectify that which had occurred between them and bring them closer together. [Therefore], this Bayaan serves as an affirmation to what we had already clarified [in that sitting 1422-1424 H/ Corresponding to May 2003]. The Bayaan intended certain individuals who fell into something of Ghuloo and Shatat and made certain statements or harmed their brothers, from both sides; this is why the Bayaan came about.

And now we reaffirm this once more, because a lot of questions have emerged about this Bayaan, and perhaps that which was mentioned previously both the first and second times was sufficient, and what we have mentioned tonight should also be sufficient and Allaah is the granter of success.

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*These individuals made certain statements and displayed a type of conduct that harmed not only themselves, but also their brothers and likewise the Salafee Da'wah.*

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<sup>1</sup> Audio recording entitled "A Warning Against Extremism", dated 25 February, 2005

Also, in continuation to [what has already been mentioned], there were some statements and a certain type of conduct that caused the likes of this Bayaan to come out to begin with. There was a certain type of conduct as well as principals that were Ghareeb (strange) and 'Ajeeb (absurd), and al hamdulilaah many individuals have returned [to the truth] from this[conduct and those principals].

From amongst these strange and absurd principals; was that individuals would be hasty in boycotting people without giving advice, and taking people by surprise/hastily with mere assumptions and without Tathabut (making sure that these assumptions are true).

Also [from amongst those principals was]: Splitting people into 'clear and unclear Salafees', and the likes of these statements.

Likewise: there were extreme principals that followed this later on, such as: 'It is permissible for anyone to speak about people and warn against them'.

This issue of applying Jarh upon the narrators or those who are involved with [giving] knowledge is an issue that none but the people of knowledge and acquaintance [with these issues] are qualified to speak about. This is why the only people who have written in these issues are those that are well known for their acquaintance as well as being well acknowledged Imaams who have spent a lot of time and effort in getting acquainted with the Rijal (narrators), adhering to the Sunnah as well as being very precise/accurate in their statements.

This is why these strange and absurd principals emerged, and long disputes between the students occurred because of these principals, which in turn caused separation and Wahshah (isolation). Those who were behind these principals wa lilaahil hamd, returned [to the truth] and a lot of the brothers proclaimed that they had an incorrect understanding of these issues, and this is good, because to admit to ones mistakes is a Fadeelah (praiseworthy). The believer whenever he is reminded, benefits from this reminder and returns [to the truth]. As for the one who argues, disputes and stubbornly rejects the truth, then this one only loves to elevate/give victory to himself, and from Allaah alone do we seek refuge.

The Salafee student of knowledge, one who adheres to the Sunnah, is one who always returns to the truth, he revolves around the truth wherever it may be and follows the proofs.

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*Also [from amongst those principals was]: Splitting people into 'clear and unclear Salafees', and the likes of these statements.*

*Likewise: there were extreme principals that followed this later on, such as: 'It is permissible for anyone to speak about people and warn against them'.*

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This does not decrease him in status at all: That he says something, and later his mistake becomes clear to him, so he retracts his statement, and he makes this retraction publicly and honestly. Rather this only increases him in status, as the Messenger of Allaah said:

**"No one humbles himself for [the pleasure of] Allaah except that He [Allaah] raises him."**

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*This is why these strange and absurd principals emerged, and long disputes between the students occurred because of these principals, which in turn caused separation and Wahshah (isolation).*

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