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The Muhaddith of The Era

Shaykh Abdul Muhsin al-Abbaad,  
“The one who abuses al-Albaanee has no intellect.”

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بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

**Questioner:** This person says, ‘O Shaykh of ours, may Allaah protect you, there are some who attack Shaykh al-Albaanee (رَحِمَهُ اللهُ)<sup>1</sup>, and accuse him of having a corrupt ‘Aqeedah, in fact, they describe him as someone whose ‘Aqeedah is no different than that of the polytheists, what is your Eminence’s opinion about these statements?

**Shaykh Abdul Muhsin al-Abbaad** (حفظه الله)<sup>2</sup>: The Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ)<sup>3</sup> said, “Whosoever gives me a guarantee to safeguard what is between his jaws and what is between his legs, I shall guarantee him Paradise,” that which is between his jaws is the tongue. Likewise when the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) mentioned the forms of good in his advice to Mu’aadh ibn Jabal, he said, “Shall I not tell you of the foundation of all of that?” I said, “Yes, O Messenger of Allaah.” So he took hold of his tongue and said, “Restrain this.” I said, “O Prophet of Allaah, will we be taken to account for what we say with it?” He (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) said, “May your mother be bereaved of you, O Mu’aadh! Is there anything that throws people into the Hellfire upon their faces—or: on their noses—except the harvests of their tongues?”

And it is known that backbiting is forbidden, but backbiting the scholars through whom Allaah has benefitted the people and through whom much good has come about in terms of spreading knowledge and clarifying it, this is even more severe and greater than backbiting other people.

And there is no doubt that the person who says such things has wronged himself, and the harm goes back on himself, the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) explained who the bankrupt person in the Hereafter is when, in an authentic hadeeth, he said to his Companions, “Do you know who the bankrupt person is?” They replied, “The bankrupt among us is one who has neither money with him nor any property,” they thought he was asking about the bankrupt people of the world so they said, “The bankrupt among us is one who has neither money with him nor any property,” but he (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) was asking about the bankrupt person of the Hereafter, and such a person is the one who is truly bankrupt, i.e., a bankrupt person in the

<sup>1</sup> (رَحِمَهُ اللهُ) (rahimahullaah) May Allaah the Most High have mercy on him

<sup>2</sup> (حفظه الله) (hafidhahullaah) may Allaah the Most High preserve him

<sup>3</sup> (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) (sallallaahu ‘alayhi wa sallam) May the peace and blessings of Allaah the Most High be upon him

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world is [indeed] bankrupt but the one who is even more bankrupt than him is the one of the Hereafter.

So who is the bankrupt person of the Hereafter? He (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) said, **“The real bankrupt of my Ummah would be he who will come on the Day of Resurrection with prayer, fasting and charity, (but he will find himself bankrupt on that day as he will have exhausted the good deeds) because he reviled others, brought calumny against others, unlawfully devoured the wealth of others, shed the blood of others and beat others. So his good deeds would be credited to the account of those (who suffered at his hand). If his good deeds fall short to clear the account, their sins would be entered in his account and he would be thrown in the Fire.”**

So this person who made such evil, ugly statements about this lofty scholar has only wronged and harmed himself—and none of that hurts Shaykh al-Albaanee (رَجَمَهُ اللهُ), its harm goes back to the one who made the statements, it will not reach al-Albaanee, al-Albaanee will receive good and righteous deeds because of this crime against him from that person who has set loose his tongue against him by making statements such as these which do not benefit or emanate from a person who has any intellect.