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Fataawah

Concerning boycotting

Question: We notice, when a difference occurs between the Salafees here, we notice boycotting, it becomes a consensus to boycott this opposer until he returns (to the truth) or that he is boycotted forever. So if a difference arises with him, even when he gives salaams to some brothers, they do not give salaams to him because he has a problem with some of the brothers... is this from the manhaj of the Salaf?

The Shaikh, hafidhahullah, replied (and I wish he had found attentive ears):

Boycotting. One should not boycott except the innovators. When the proof has been established upon a person that he is an innovator, a caller to his innovation, then let one warn against him and from his innovation, and he is boycotted. And this - or the boycotting - is from the people of knowledge. They are the ones who pass judgement upon him with this, and they impose warning against him.

Secondly, examination of the benefit. Does boycotting him produce benefit or bring about evil? This is necessary, for occasionally you are not able to boycott an innovator with an absolute boycott such that you do not give him salaams, you do not shake hands with him, you do not sit with him... Occasionally it is not possible because the innovators are strong.

So definitely, first is that one is not boycotted except the innovator. One who the proof is established upon his innovation, in himself is stubbornness... he knew the truth and was insistant.

Secondly, the people of knowledge, they are those who make a decision with respect to him, and they impose boycotting him!

Thirdly, is that the benefit is examined, that the benefit is likely, and that is that the people of the Sunnah are strong, they have strength.

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