



نشرة توعوية

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'And tell My servants to say that which is best'

The intellectual of human nature sees that it is natural that difference of opinions occurs because of divergent opinions, and differences in powers of apprehension and awareness, and if we want to point to an aspect of the positive difference in aspects in any work and sciences of Islamic Sharia, we see that this difference has greatly enriched the Islamic library and superbly benefited it, especially if the difference was based on a valid purpose and it is obedience to Allah and His prophet in adhering to the text and understanding it and knowing its purposes and its machinery, as Ibn al Qaim, may Allah's mercy be upon him said: "If the difference does not lead to conflict and partisanship, and each person who differs has his intention of obedience to Allah and His prophet then that difference did not hurt, and it is imperative in human development, because if the origin is one way and the desired goal is one way and the passable path is one way, then there is hardly any difference, and the impact was an unharmed difference like in the impact of the difference of the companions."

And he says: "The occurrence of difference between people is a necessary matter to contrast their purposes and their understandings and their realizations, but the one who is slandered is a sinner against each other and his aggression."

The legitimate dispute is a matter in which there is no wrong nor blame, as long as the sides adhere to the rules of the dispute, which Islamic Sharia has taken great care of, with its consideration of morals and generosities which came to consolidate it and confirm and achieve it at the individual and community level in what is considered for the benefit and the achieved interest for the distinguished Muslim society with its guidance and morals. As for the hateful dispute in which one of the two sides, or both of them, resort to deceiving, or the disputer is indecent to him or

harasses him, then this leads to division and enmity and the departure of power, and the Exalted says: "And do not dispute and lose courage and then your strength would depart; and be patient. Verily Allah is with the patient ones."

And in the Hadith Anas bin Malik, may Allah be pleased with him, reported that the messenger of Allah, may Allah's prayer and peace be upon him and his family, said: "Do not hate each other or be jealous or have enmity and be like fellow brothers and servants of Allah. It is not lawful for a Muslim to keep his relations estranged with his brother more than three days." Narrated by Muslim.

And if the dispute is a reality and inevitable then it must be judged with nothing less than humility and fairness, and the intellectual of the condition of our dear ancestor finds that these features are the most prominent distinguishing issues of the difference between them, and it is their religion and their guidance, but when one enters into this dispute who does not know the extent of those scholars who have exerted their lives in support of this religion we see that the gap of the dispute and disagreement widens, and if the matter remains between those who know the extent of these scholars to drop the dispute and make it disappear, as our master scholars said: "If you are silent he who does not know to drop the dispute."

We need to know the value of our noble scholars, those stars who light the path for our Ummah, taking hold of them for fear they would fall into ruin, and they are our models and our masters and if we disagreed with them in some issues, the disagreement does not interrupt the friendliness and love.

The Sheikh of Islam Ibn Taymiya, may Allah have mercy on him, says: "The companions have agreed in matters and have argued in matters of scholarly belief like the dead hear the voice of the living, and the torture of the dead with the crying of his family for him, and the vision of Muhammad, may Allah's prayer and peace be upon him, of his Lord before death, with the continuity of the community and friendliness, and of these matters one of which it is said is absolutely wrong."

In closing we call to bring up the issues with its evidence and its rules, and to remain polite in the dispute, as long as we know that the sheikhs stand on the basis of the issues, and that their rulings and opinions are based on scholarly rules and jurisprudence even if it was a seesaw (back and forth), and the disagreement over matters of discretion are an accepted matter.

And we call upon our sincere scholar masters to form councils and organisations to confer and study while renewing Muslims' affairs and working to support the religion, and jihad and daw'ah especially, and intertwine the issues and its complexity and it requires us to work collectively from the sincere scholars and the skilled experts and the veteran mujahidin and so forth of the people of solution and contract in this Ummah, to issue guidance and instructions to inform in the midst of this strife that engulfs our Islamic world.

Also we call for the respect and reverence and admiration of the scholars, especially the owners of sincere positions, who marked their positions with blood and imprisonment and arrest, and if they wanted the world they could obtain it, but they chose what is with Allah, and the attacks on the scholars and the slander of them, it is an ominous warning for students of knowledge and the public, so let us close the gates of pillars of the devil which targets our brothers and purity of our hearts.

The Exalted said: "And tell My servants to say that which is best. Verily Satan induces (dispute) among them. Verily Satan is ever, to mankind, a clear enemy."