

In the Name of Allaah the Most Gracious the Most Merciful

The Kingdom of Saudi Arabia

The General Leadership for Academic Research and Issuing Fatwa (Religious Verdict)

The General Trust for the Major Assembly of Scholars

(241)

Fatwa # (27.37) dated Safar 21, 1438H [Gregorian: November 21, 2016]

All praise is due to Allaah alone and salutations and peace on whom after which comes no prophet (Muhammad peace and blessings be upon him)...as for what follows:

The Permanent Committee reviewed a question addressed from a questioner from Azerbaijan [...] dated Dhul Hijjah 4, 1437H [Gregorian: September 6, 2016] and the question was:

“The seekers of knowledge and those callers to Islam who graduated from the Islamic university used to cooperate in spreading knowledge and inviting people to Islam for 20 years, then there came between them the disease of division and differences, until they became various groups and each group claims that it is upon the truth and thus causing their (formerly united) word to split and (as a result) their energies became weaker in spreading knowledge and inviting to Islam. Seeking an advice for them to come together and to leave off differences and to cooperate in spreading knowledge and inviting to what is good.”

After the Permanent Committee studied (the matter), the answer was that it is an obligation that there be mercy and brotherhood among the Muslims while abandoning division and differences. Allaah the Most High says:

“And hold firmly to the rope of Allah all together and do not become divided. And remember the favor of Allah upon you - when you were enemies and He brought your hearts together and you became, by His favor, brothers. And you were on the edge of a pit of the Fire, and He saved you from it. Thus does Allah make clear to you His verses that you may be guided.” - [Noble Qur’an 3:103]

And He, the Most High, says:

“And do not be like the ones who became divided and differed after the clear proofs had come to them. And those will have a great punishment.” - [Noble Qur’an 3:105]

And He, the Most High, says:

“...and do not dispute and [thus] lose courage and [then] your strength would depart...” - [Noble Qur’an 8:46]

Also in Sahih Muslim (2546) from the hadith of Abu Hurayrah (may Allaah be pleased with him) who narrates, the Prophet peace and blessings be upon him said: “Be slaves of Allaah - brothers. A Muslim is the brother of a Muslim. He neither oppresses him nor humiliates him nor looks down upon him.” Imam Muslim also narrates (2586) from the hadith of An-Nu’man Ibn Bashir (may Allaah be pleased with him) that the Prophet peace and blessings be upon him said: “The parable of the believers in their affection, mercy, and compassion for each other is that of a body. When any limb aches, the whole body reacts with sleeplessness and fever.”

And the obligation is to stick with the main body of Muslims and not to differ (divide), for when the Prophet peace and blessings be upon him mentioned to Hudhayfah ibn al-Yaman what will happen regarding differences (between the Muslims) at the end of times, Hudhayfah said: “‘What do you advise me to do if I should live to see that?’ He said, ‘Stick to the main body (jama’ah) of the Muslims and their leader (imam).’ I asked, ‘What if there is no main body and no leader?’ He said, ‘Isolate yourself from all of these sects, even if you have to eat the roots of trees until death overcomes you while you are in that state.’” This narrated in Bukhari (7084) and Muslim (1847).

So it is not permissible to split into groups and parties while every group opposes the other group despite the fact that *they share the same creed* [emphasis added] and the reference to the Book of Allaah and the Sunnah of His Messenger (peace and blessings be upon him), and perhaps another group returned with ill manners which used to unite with the former on the basis of the way of the Salaf (predecessors) which caused weakness to the Muslims and their

drooping and busying themselves from the true call, and it is upon those seekers/students of knowledge and those responsible with the call to Islam, when differing happens, to return this (difference) to the Book of Allaah and the Sunnah of His Messenger peace and blessings be upon him. He, the Most High, says: "And in anything over which you disagree - its ruling is [to be referred] to Allah..." - [Noble Qur'an 42:10], i.e. the Book of Allaah and the Sunnah of His Messenger peace and blessings be upon him just as He, the Most High, says: "...And if you disagree over anything, refer it to Allah and the Messenger..." - [Noble Qur'an 4:59]

So differing in Aqeedah (creed) is prohibited and the obligation is to unite upon the Aqeedah (creed) of the Salaf As-Salih (pious predecessors) from the companions and those who followed them of the best generations. As for differences in branches of jurisprudence (fiqh) then it does not mandate splitting and enmity provided that the difference is due to Ijtihad (legal reasoning) in deriving rulings from the evidences, but without reaching the opinion based on bigotry/intolerance, because the companions used to differ in jurisprudential matters but did not have enmity nor boycotting between them, and this was also the way of the best generations of this nation (of Islam) and those who came after them and followed their way.

And what we hear has dismayed us: what is happening between some of the students/seekers of knowledge and the carriers of the call to Allaah of dreariness and differing, where each of them got busy with the other from injurious undermining (of each other), warning and boycotting. And perhaps some of them went into the other's intention and accusing his brother for what the latter was silent about or explicit about in his disagreement. The obligation is to have love and mercy between them, and standing as one single line in spreading knowledge and calling to the truth with wisdom and good advice, and to be friendly and merciful amongst themselves, each of them mentioning the other with kindness and gentleness for the Prophet peace and blessings be upon him has ordered friendliness and invited to it, so he said: "Make things easy for the people, and do not make it difficult for them, and make them calm (with glad tidings) and do not repulse (them)."

And perhaps some of them warranted backstabbing his brother by his claim that this is a revival of the Sunnah of Al-Jarh wa At-Ta'deel (The Science of Criticism and Praise); and this is a error on the part of the one making this claim as he cited this in the wrong place (he did not put it in the right context) because the early scholars did not take this (science) as a way to injure/criticize their brothers from the seekers/students of knowledge, rather, they said: the meat of the scholars is poisoned [meaning you eat from the flesh of your brother, and in this case, it is a scholars so your sin is far greater] and Allaah's way of revealing their deficiencies is known, and the obligation is to be careful from hurting the believers and engaging in their honour. Allaah the Most High says: "And those who harm believing men and believing women for [something] other than what they have earned have certainly born upon themselves a slander and manifest sin." - [Noble Qur'an 33:58]. And Bukhari narrates in his Sahih (6502) from Abu Hurayrah (may Allaah be pleased with him who said: The Messenger of Allaah peace and blessings be upon him said: "Allaah has said: Whosoever shows enmity to a wali (friend) of Mine, then I have declared war against him (as narrated in the hadith)". And Bukhari narrates in his Sahih (6475), and Muslim in his sahih (74) from Abu Hurayrah (may Allaah be pleased with him) who said: The Messenger of Allaah peace and blessings be upon him said: "Whoever believes in Allaah and the Last Day should say good or remain silent". And the student/seeker of knowledge should not join with someone against someone due to the former's statements regarding the latter (who is accused) because the words of peers about each other should be folded away and not narrated (and spread).

And it is upon the seeker/student of knowledge to find excuses for his brother of what came from the latter, for the stance of the people of the Sunnah (Ahlu Sunnah) on the scholar is that if he errs, he is excused and not labeled as an innovator nor boycotted, nor is he shamed by finding out his intentions, rather, there should be good thoughts (expectations) in him and he should be advised with kindness and gentleness and infallibility is not for anyone after the Messenger peace and blessings be upon him; so no scholar is free from error, and if one errs then his errors are not to be followed, and such an error is not to be taken as a way to shame him and warn against him, rather, his small error should be forgiven (overlooked) for his

abundant correctness (meaning that the scholar's mistakes are very few and insignificant compared to the predominant good and correct verdicts and knowledge he has and is providing).

And there is no doubt that the differences among the people of the Sunnah (Ahlu Sunnah) is a trial that split the Muslims and prevented them from inviting the people to the religion of Islam, and causing some of the seekers/students of knowledge to get distracted from inviting people to Islam and proclaiming the heirloom of the prophet peace and blessings be upon him by them undermining themselves, and the Permanent Committee invites all of the students/seekers of knowledge in Azerbaijan and others (countries) to unite the word and abandon (renounce) differing and rupturing (relations), and it is upon them to busy themselves with inviting to Islam, and teaching the Muslims matters of their religion and striving in what brings the hearts together and unites the word for in that is good for their immediate and latter matters. And success is from Allaah.

And may Allaah's salutations and His peace be on our prophet Muhammad peace and blessings be upon him and all of his household and his companions.

Permanent Committee

Signed: Abdullah Ibn Muhammad Al-Mutlaq – Member

Salih Ibn Fawzan Al-Fawzan – Member

Abdul-Aziz ibn Abdullaah ibn Muhammad Aal Ash-Shaykh – Chair

Abdul-Karim ibn Abdullaah Al-Khudair – Member

Muhammad ibn Hasan Aal Ash-Shaykh – Member

Abdullaah ibn Muhammad ibn Khnin – Member

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

الرقم :	المملكة العربية السعودية
التاريخ :	الهيئة العامة للبحوث العلمية والإفتاء
المرفقات :	الأمانة العامة لهيئة كبار العلماء

(٢٤١)

فتوى رقم (٢٧٠٢٧) وتاريخ ٢١/٢/١٤٢٨ هـ

الحمد لله وحده والصلاة والسلام على من لا نبي بعده .. وبعد :

فقد اطلعت اللجنة الدائمة للفتوى على ما ورد إلى سماحة المفتي العام من المستفتي س . ك . ج . من أذربيجان ، والمحال إلى اللجنة من الأمانة العامة لهيئة كبار العلماء برقم (٢٧٠٢٥٠٢١) وتاريخ ١٢/٢/١٤٢٧ هـ وقد سأل المستفتي سؤالاً هذا نصه : (وحاصل السؤال أن طلبية العلم والدعوة ممن تخرجوا من الجامعة الإسلامية قد كانوا يتعاونون على نشر العلم والدعوة منذ عشرين عاماً ثم دبّ بينهم داء الأمم قبلهم من الفرقة والخلاف ، حتى صاروا اشتاتاً كل يدعي أن الحق معه حتى تفرقت كلمتهم وضعفت الهمم في نشر العلم والدعوة ، وطلب نصيحة لهؤلاء للالتلاف وتترك الخلاف والتعاون على نشر العلم والدعوة للخير .)

وبعد دراسة اللجنة للاستفتاء أجابت بأن الواجب على المسلمين فيما بينهم التراجع والتأخي ، وترك التفرق والاختلاف قال الله تعالى : ﴿ وَأَعْتَبُوهَا يُحِبِّلَ اللَّهُ جَمِيعًا وَلَا تَفْرُقُوا وَأَذْكُرُوا بِمَتَّ اللَّهُ عَلَيْكُمْ إِذْ كُنْتُمْ أَعْدَاءً فَأَلْبَسَ بَيْنَ قُلُوبِكُمْ فَاصْبِرْتُمْ بِيَعْتَابِهِ إِخْوَانًا ﴾ [آل عمران : ١٠٣] ، وقال تعالى : ﴿ وَلَا تَكُونُوا كَالَّذِينَ تَفَرَّقُوا وَاخْتَلَفُوا مِنْ بَنِي إِسْرَائِيلَ ﴾ [آل عمران : ١٠٥] ، وقال تعالى : ﴿ وَلَا تَنْزَعُوا أَعْيُنَكُمْ عَنْهَا وَأَنْتُمْ بِهَا كَاذِبُونَ ﴾ [الأنفال : ٤٦] ، وأخرج مسلم (٢٥٤٦) من حديث أبي هريرة (رضي الله عنه) قال : قال النبي (ﷺ) : « كونا عباد الله إخواناً . المسلم أخو المسلم لا يظلمه ولا يخذله ولا يحقره » وأخرج مسلم أيضاً (٢٥٨٦) من حديث النعمان بن بشير (رضي الله عنه) قال : قال (ﷺ) : « مثل المؤمنین في توادهم وتراحمهم وتعاطفهم مثل الجسد إذا اشتكى منه عضو تداعى له سائر الجسد بالسهر والحمى » .

