



The second question of Fatwa no. 5566

Q 2: I read the book entitled "Al-Mughni" by Ibn Qudamah, but I was surprised to see in it such differences of opinion over a trivial issue, although the Messenger of Allah (peace be upon him) instructed us to avoid this when he said, (Those before you were destroyed

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by their asking excessive questions.) It is true that the Messenger of Allah (peace be upon him) said, "Difference of opinion among my Ummah (nation) is mercy", but not the way we see nowadays in the books of Fiqh (Islamic jurisprudence). Please read page 7 of book "Al-Mughni", under the title "Some of his Karamahs (extraordinary events caused by Allah for or through a pious person)," I feel that I am reading a mythical Indian tale, or the legend of Aladdin in "A Thousand and One Nights". This shaykh even performed acts which the great Sahabah (Companions of the Prophet) never did, which is walking on water. These are fairy tales. How can this book be allowed to circulate under the supervision of the Presidency of the Departments of Scholarly Research, Ifta', Da'wah and Guidance? Such anecdotes might lead to Shirk (associating others with Allah in His Divinity or worship). Please delete this paragraph from that book.

A: First, what you have mentioned in your question about controversy over the issues of Fiqh is not something unusual, as the Way of Allah is that He has created people different from each other in their intellectual capacities, their mentalities, their cognition of auditory evidence, and their perception of the secrets of the universe and the Laws of Allah in it. It is not surprising to see disagreements on issues related to Universe and Shari'ah sciences; this is what wisdom entails - diversity of creation and talents. You should not find fault with this. What should be strongly criticized is speaking ignorantly, erroneously or out of vain desires in support of the opinion held by the Madh-hab (School of Jurisprudence) one follows. However, if a person investigates the universal and auditory evidence, that is open to Ijtihad (exercise of reason to infer expert legal rulings), with objectivity while seeking the truth, this effort is praiseworthy, whether this discretionary exercise of prudential judgment proves to be correct or not.

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If it is correct, one will receive two rewards; one for Ijtihad and another for hitting the mark. If it is wrong, one is excused and will receive only one reward for Ijtihad.

Second: what you have mentioned in your question about the Karamah of walking on the water, is neither mentioned in "Al-Mughni", nor is stated by Ibn Qudamah, but it was written in the biography of Ibn Qudamah and in the preface of the book as an introduction to the Shaykh. You have also not read the comments of Abu Tahir on the story of Karamah so that you may better understand, instead of attacking those who published the book. This is neither a myth nor a false incident; it happened to some of the Sahabah (may Allah be pleased with them), to show their honor and merit for their firm adherence to the Shari'ah.

May Allah grant us success. May Peace and blessings be upon our Prophet Muhammad, his family

and Companions!

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