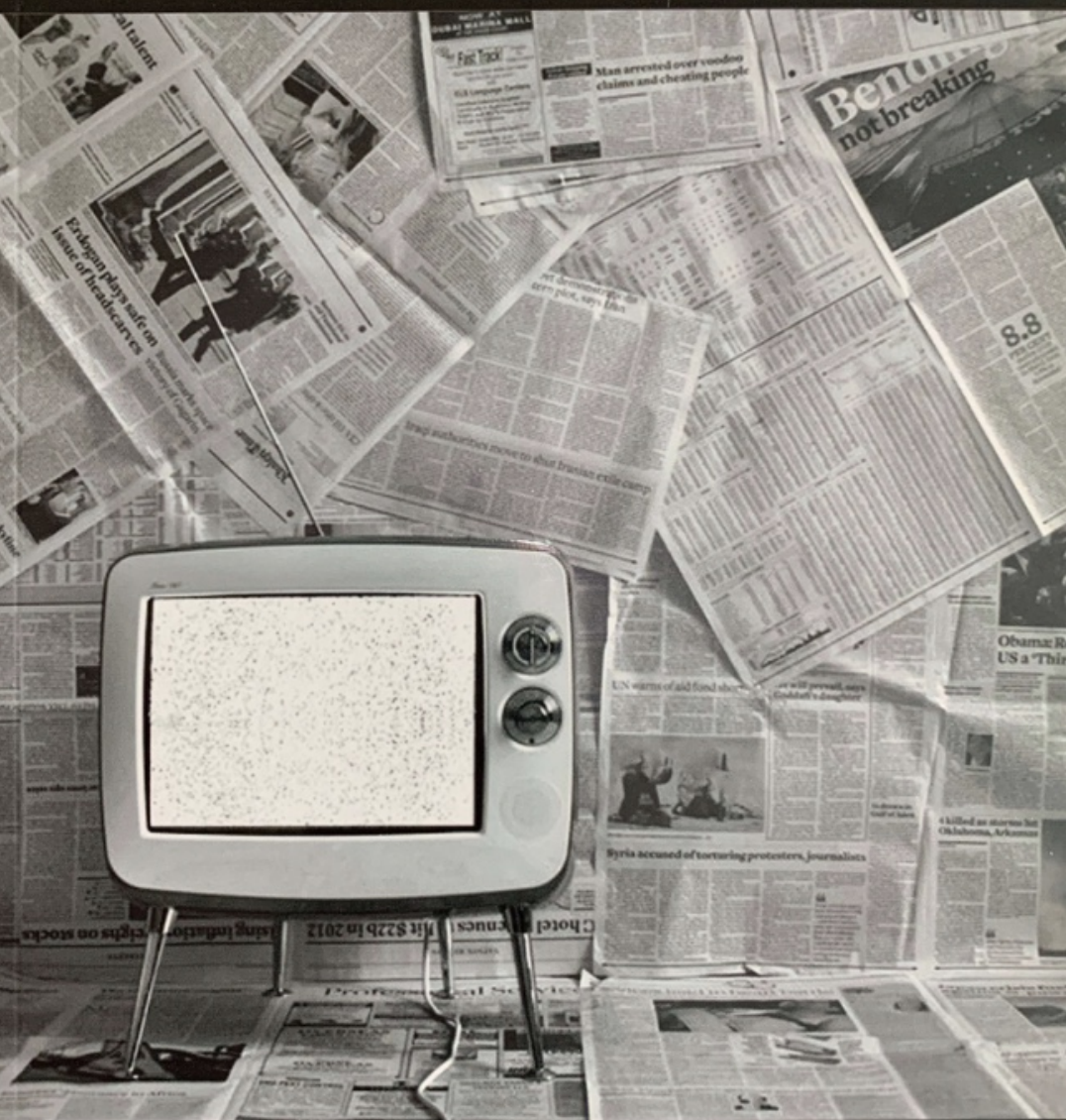


THE OBLIGATION OF VERIFYING NEWS

AND RESPECTING THE SCHOLARS & CLARIFYING THEIR STATUS IN THE UMMAH



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Biography of Sheikh Saleh ibn Fawzaan al-Fawzaan¹

His Lineage:

He is the virtuous Sheikh and Doctor Saleh ibn Fawzaan ibn Abdullah from the family of al-Fawzaan from the people of ash-Shamseeyah², from the tribe of Dawaa'seer.

His Upbringing and Education:

He was born in the year 1354 A.H. His father died when the Sheikh was a child, so he was raised by other members of his family. He learned the Quran and the basics of reading and writing from the Imam of his masjid, the noble Sheikh Hamoud ibn Sulayman at-Ti'lali, who was a proficient reciter of the Noble Quran. Sheikh Hamoud ibn Sulayman at-Ti'lali was later made a judge of a small village in the Qaseem area.

Sometime during the year 1369 A.H., Sheikh Saleh al-Fawzaan enrolled into one of the public schools in ash-Shamseeyah. He completed his primary studies at the Faysaliyaah School in Buraydah 1371 A.H., and was appointed as a primary school teacher there until he enrolled in the Educational Institute in Buraydah when it opened in 1373 A.H.

1 Taken from al-Ajurry.com

2 ash-Shamseeyah is in the Southern part of al-Qaseem as mentioned by the Shaykh – (alfawzaan.ws)

After he graduated from the institution in the year 1377 A.H., Sheikh Saleh al-Fawzaan joined the faculty of Shar'eeah in Riyadh and graduated in the year 1381 A.H.

He then received a Master's degree in Jurisprudence, followed by a PHD specializing in Jurisprudence from the same faculty.

His Employment:

After graduating from the Faculty of Shar'eeah, he was appointed as a teacher within an educational institute in Riyadh, and then transferred to a teaching position at the Faculty of Sha'riah. Then, he was transferred to the Faculty of Postgraduates in the Faculty of Usul ad-Deen. Later, he was appointed as a teacher for the judges at the same educational institute, eventually becoming the director of the institute. He then resumed a teaching position after completing his term in the administration.

Sheikh Saleh al-Fawzaan later became a member of the Permanent Committee for Research and Verdicts, a position which he holds to this day.

Other Lines of Duty:

The virtuous Sheikh is a member of the Committee of Major Scholars, and member of the Committee of Fiqh in Makkah, and member of the Committee for Propagation in Hajj.

The Sheikh's other commitments include his occupation with the Committee for Research and Verdicts. He is the Imam, Khateeb and teacher at the Masjid Amir Mut'ab ibn

Abdul Azeez as-Saud located in al-Milz. Sheikh al-Fawzaan takes part in answering questions on the radio program “Noorun ‘Ala ad-Darb”. He also regularly takes part in contributing to the publications of research papers, studies, dissertations and religious verdicts within the committee. Similarly, he also takes part in supervising Master’s degree and doctorates programs and has many students who attend his gatherings and lessons.

His Scholars:

The noble Sheikh has studied under many scholars and well-grounded jurists, the most prominent of whom are:

The Noble Sheikh Abdul Azeez Bin Baz; and the Noble Sheikh Abdullah ibn Hameed, whose lessons Sheikh al-Fawzaan would attend at a masjid in Buraydah. Other teachers include:

- Sheikh Muhammad Ameen Ash-Shanqeetee
- Sheikh Abdur-Razaq ‘Afeefee
- Sheikh Saleh ibn Abdur Rahman As-Sakeetee
- Sheikh Saleh ibn Ibraheem Al-Baleehee
- Sheikh Muhammad as-Sabeel
- Sheikh Abdullah ibn Saleh Al-Khulayfee
- Sheikh Ibraheem ibn ‘Ubayd Abdul Muhsin
- Sheikh Hamood ibn ‘Aqla Shuaybee
- Sheikh Saleh ‘Alee An-Nasr

The Sheikh also studied with the scholars of al-Azhar who specialized in the sciences of Hadeeth, Tafseer, and Arabic Language.



Introduction

In the Name of Allah, the Most Gracious, the Most Merciful

All praise is due to Allah. May peace, prayers and blessings be upon His Servant and Messenger, the Seal of all Prophets and Messengers, our Prophet Mohammed ﷺ who was sent as a mercy to the whole of creation. And may peace and blessings be upon his kin, companions, his pure and righteous wives, and upon the pious predecessors and those who follow and are guided by them and tread their path until the Final Day.

To proceed:

Allah ﷻ says:

﴿يَا أَيُّهَا الَّذِينَ آمَنُوا اتَّقُوا اللَّهَ حَقَّ تَقَاتِهِ وَلَا تَمُوتُنَّ إِلَّا وَأَنتُمْ مُسْلِمُونَ
وَاعْتَصِمُوا بِحَبْلِ اللَّهِ جَمِيعًا وَلَا تَفَرَّقُوا وَاذْكُرُوا نِعْمَتَ اللَّهِ عَلَيْكُمْ إِذْ كُنْتُمْ
أَعْدَاءً فَأَلَّفَ بَيْنَ قُلُوبِكُمْ فَأَصْبَحْتُمْ بِنِعْمَتِهِ إِخْوَانًا وَكُنْتُمْ عَلَى شَفَا حُفْرَةٍ مِنَ النَّارِ
فَأَنْقَذَكُمْ مِنْهَا كَذَلِكَ يُبَيِّنُ اللَّهُ لَكُمْ آيَاتِهِ لَعَلَّكُمْ تَهْتَدُونَ ﴿ وَأَتَىكَ مِنْكُمْ أُمَّةٌ
يَدْعُونَ إِلَى الْخَبِيرِ وَيَأْمُرُونَ بِالْمَعْرُوفِ وَيَنْهَوْنَ عَنِ الْمُنْكَرِ وَأُولَئِكَ هُمُ
الْمُقْتَدِرُونَ ﴿ وَلَا تَكُونُوا كَالَّذِينَ تَفَرَّقُوا وَاخْتَلَفُوا مِنْ بَعْدِ مَا جَاءَهُمُ الْبَيِّنَاتُ
وَأُولَئِكَ لَهُمْ عَذَابٌ عَظِيمٌ ﴿ يَوْمَ تَبْيَضُّ وُجُوهٌ وَتَسْوَدُّ وُجُوهٌ فَأَمَّا الَّذِينَ
أَسْوَدَتْ وُجُوهُهُمْ أَكْفَرْتُمْ بَعْدَ إِيمَانِكُمْ فَذُوقُوا الْعَذَابَ بِمَا كُنْتُمْ تَكْفُرُونَ ﴿﴾

“O you who believe! Fear Allah (by doing all that He has ordered and by abstaining from all that He has forbidden) as He should be feared. [Obey Him, be thankful to Him, and remember Him always], and die not except in a state of Islam (as Muslims) with complete submission to Allah. And hold fast, all of you together, to the Rope of Allah (i.e. this Quran), and be not divided among yourselves, and remember Allah's Favour on you, for you were enemies one to another but He joined your hearts together, so that, by His Grace, you became brethren (in Islamic Faith), and you were on the brink of a pit of Fire, and He saved you from it.

Thus Allah makes His Ayat (proofs, evidences, verses, lessons, signs, revelations, etc.,) clear to you, that you may be guided. Let there arise out of you a group of people inviting to all that is good (Islam), enjoining Al-Ma'ruf (i.e. Islamic Monotheism and all that Islam orders one to do) and forbidding Al-Munkar (polytheism and disbelief and all that Islam has forbidden).

And it is they who are the successful. And be not as those who divided and differed among themselves after the clear proofs had come to them. It is they for whom there is an awful torment. On the Day (i.e. the Day of Resurrection) when some faces will become white and some faces will become black; as for those whose faces will become black (to them will be said): "Did you reject Faith after accepting it? Then taste the torment (in Hell) for rejecting Faith." [Al-Imran 102-106]

In these noble verses, Allah gives an order to His believing worshippers, because they are the ones who act in accordance with His commands, and heed His call.

He ﷻ says:

﴿يَا أَيُّهَا الَّذِينَ ءَامَنُوا اتَّقُوا اللَّهَ حَقَّ تَقَاتِهِ﴾

“O you who believe! Fear Allah (by doing all that He has ordered and by abstaining from all that He has forbidden) as He should be feared. [Obey Him, be thankful to Him, and remember Him always].” [Al-Imran 102]



The Meaning of Taqwa

The linguistic meaning of Taqwa in the Arabic language: is to place a barrier or protection between yourself and that which you dislike, similar to one who wears a garment out of fear of the cold or heat, or who wears an armour fearing the enemy's arrows, or similar to one who builds a fortress in order to protect himself from the plots of his enemy, or wears shoes to protect his feet from the heat of the sun-baked ground or thorns. The one performing these actions protects himself from the harmful things which may befall him.

Contrary to this, the fear of Allah is not attained by wearing protective garments or by building a fortress, nor is it attained by gathering weapons or troops. But the fear of Allah ﷻ is attained by being obedient to Him, and by fulfilling His orders and abstaining from what He has forbidden.

Therefore, the meaning of Taqwa (the fear of Allah): is that you act upon that which Allah has ordered, hoping for His reward, and that you abandon disobedience to Him fearing His punishment.

This is similar to the meaning of the verse:

﴿يٰۤاَيُّهَا الَّذِيْنَ ءَامَنُوْا اتَّقُوا اللّٰهَ حَقَّ تُقَاتِهٖۤ﴾

“O you who believe! Fear Allah (by doing all that He has ordered and by abstaining from all that He has forbidden) as He should be feared. [Obey Him, be thankful to Him, and remember Him always]” [Al-Imran 102]

The Meaning of Taqwa

Meaning, that an individual does not forsake those actions which Allah has ordered, rather he fulfils them, and in the same manner, he does not carry out those actions which Allah has prohibited, but rather he abstains from them.



Abdullah Ibn Masood's Explanation of Taqwa

Abdullah ibn Masood ﷺ commented in regards to this verse:

﴿ اتَّقُوا اللَّهَ حَقَّ تَقَاتِهِ ﴾

“Fear Allah (by doing all that He has ordered and by abstaining from all that He has forbidden) as He should be feared. [Obey Him, be thankful to Him, and remember Him always].” [Al-Imran 102]

“[Taqwa] is that He is obeyed and not disobeyed, and that He is remembered and not forgotten, and that He is thanked and not shown ingratitude.”

So, whoever does this has feared Allah ﷻ as He truly deserves to be feared.



Fearing Allah According to One's Ability

No one is truly able to implement all that Allah has ordered without leaving anything out, nor are they truly able to abstain from all that He has forbidden, and for this reason some of the companions found this verse disturbing, so Allah ﷻ revealed:

﴿ فَاتَّقُوا اللَّهَ مَا اسْتَطَعْتُمْ ﴾

“So fear Allah as much as you are able.”

[At-Taghabun I6]

Therefore, this verse was built upon the statement of the Exalted:

﴿ اتَّقُوا اللَّهَ حَقَّ تَقَاتِهِ ﴾

“Fear Allah (by doing all that He has ordered and by abstaining from all that He has forbidden) as He should be feared. [Obey Him, be thankful to Him, and remember Him always].” [Al-Imran IO2]

So, when a person performs as many righteous actions as possible, he has feared Allah as much as he is able, due to the fact that Allah does not burden a soul more that it has the strength to bear, and this is from His Mercy.

When the servant strives in obedience to Allah and abstains from that which He has forbidden, Allah excuses him regarding that which he is unable to withstand and this is why the Messenger ﷺ said: “If I order you with something then do as

much of it as you are able and if I prohibit you from something abstain from it.”³

So, a person should do as much as he is able from those actions he has been ordered with, and he should completely refrain from all prohibitions, since abstaining from prohibitions is easier upon an individual.



³ Al- Bukharee [9:391], narrated by Abu Hurairah.

Striving to Attain a Good End

Allah ﷻ says:

﴿وَلَا تَمُوتُنَّ إِلَّا وَأَنْتُمْ مُسْلِمُونَ﴾

“And die not except in a state of Islam (as Muslims) with complete submission to Allah.” [Al-Imran I02]

This is an order from Allah that the believer should not die except as a Muslim, holding firmly to his religion.

But does a person possess the ability to die as a Muslim or is this in the Hands of Allah? Indeed, this is in the Hands of Allah, but what is meant by His saying:

﴿اتَّقُوا اللَّهَ حَقَّ تَقَاتِهِ وَلَا تَمُوتُنَّ إِلَّا وَأَنْتُمْ مُسْلِمُونَ﴾

“Fear Allah and die not except in a state of Islam (as Muslims) with complete submission to Allah.” [Al-Imran I02]

Is that you remain firm upon pure faith and the religion of Islam, and whoever remains firm upon this, has performed those actions which causes Allah ﷻ to grant him a good ending, because whoever leads a particular lifestyle dies upon that.

Therefore, this contains an encouragement for a person to hold firm to and be patient upon his religion so that death does not come to him while he is being disobedient to Allah, resulting in an evil end for him, in view of the fact that a person generally dies upon the particular lifestyle he leads.

Striving to Attain a Good End

So, whoever leads a life of obedience to Allah, loving Him and His Messenger, he has brought about the cause for his good ending.

But as for the person who does actions in opposition to the obedience of Allah, then this person has carried out actions which cause him to die an evil end, so one needs to be aware of this.



The Call to Hold onto the Islamic Legislation and the Book of Allah

He ﷺ said:

﴿وَأَعْتَصِمُوا بِحَبْلِ اللَّهِ جَمِيعًا وَلَا تَفَرَّقُوا﴾

“And hold fast, all of you together, to the Rope of Allah
(i.e. this Quran), and be not divided among yourselves,”

[Al-Imran 103]

In this verse we have been ordered to hold onto the rope of Allah, meaning that we should remain firm upon the legislation of Allah.

And that which is intended by the rope of Allah is the Qur'an, the religion of Islam or the fulfilment of the pledge. Therefore the rope of Allah ﷻ is the Qur'an, Islam and following of the Prophet ﷺ, and whoever holds firm to this will attain salvation; similar to a drowning person in the depths of the ocean, who tightly grasps to a rope, so he saves himself from drowning and therefore brings about his salvation.

Likewise, in our lives and in the battles of trials and evil afflictions, if we hold firm to the rope of Allah ﷻ this will save us because the Prophet ﷺ said: “Those of you who live long after me will see much differing, so follow my Sunnah and the Sunnah of the rightly guided caliphs, hold and bite onto it with your molar teeth and be weary of newly invented matters...”⁴

⁴ Abu Dawud, narrated by Irbad ibn Sariyah.

The Prophet ﷺ also informed us that trials will occur, so the Companions ﷺ asked: **“Then what is the way out from this O Messenger of Allah?”** he ﷺ said: **“The Book of Allah.”**

And he ﷺ also said: **“Indeed, I have left for you, that which if you hold fast to it, you shall never go astray after me: the Book of Allah and my Sunnah.”**

And this is what is meant by the rope of Allah ﷻ.



The Obligation of Uniting and Holding on to the Book and the Sunnah

And His ﷺ saying,

﴿جَمِيعًا﴾

“altogether.” [Al-Imran 103]

Notice the word “altogether,” Allah seeks from us to be united upon His Book and that we make it the guiding factor and the path we tread, and that we abandon desires, opinions and violations, and that we hold onto the rope of Allah in unity. Therefore, the reference point for all Muslims is one, and that is the Book of Allah.

And for this reason he ﷺ said: **“Allah loves three things for us, and He hates three things for you. He loves that you worship Him alone and do not associate others in worship with Him, and that you all hold onto the rope of Allah and not be divided, and that you advise those whom Allah places in command over you. And He hates three things for you: idle talk, asking too many questions and wasting wealth.”**

These are the three things which Allah hates for us.



Rectifying One's Belief

As for his ﷺ saying: “That you worship Him alone and do not associate others with Him in worship.”

In this is the rectification of one's belief from polytheism, innovations and superstitions which Allah has not legislated.

In addition, there are no other methodologies or paths besides the Book of Allah and the Sunnah of the Prophet ﷺ; therefore, we do not follow anything other than the Book and the Sunnah, as He ﷺ says:

﴿يَا أَيُّهَا الَّذِينَ آمَنُوا أَطِيعُوا اللَّهَ وَأَطِيعُوا الرَّسُولَ وَأُولِي الْأَمْرِ مِنْكُمْ فَإِن تَنَزَعْتُمْ فِي شَيْءٍ فَرُدُّهُ إِلَى اللَّهِ وَالرَّسُولِ إِن كُنتُمْ تُؤْمِنُونَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ ذَلِكَ خَيْرٌ وَأَحْسَنُ تَأْوِيلًا﴾

“O you who believe! Obey Allah and obey the Messenger (Muhammad), and those of you (Muslims) who are in authority. (And) if you differ in anything amongst yourselves, refer it to Allah and His Messenger, if you believe in Allah and in the Last Day. That is better and more suitable for final determination.” [An-Nisa 59]

So in all our affairs, it is the Book of Allah and the Sunnah of His Messenger ﷺ that we precede upon and return back to for reference.

Following the Book and the Sunnah is the Way of Unity

This is what safeguards us from differing and separating, but if we were to innovate new methodologies and paths that oppose the Book and the Sunnah, this will cause our destruction. Just as He ﷺ said:

﴿وَأَنَّ هَذَا صِرَاطِي مُسْتَقِيمًا فَاتَّبِعُوهُ وَلَا تَتَّبِعُوا السُّبُلَ فَتَفَرَّقَ بِكُمْ عَنْ سَبِيلِهِ ذَٰلِكُمْ وَصَّيْنُكُمْ بِهِ لَعَلَّكُمْ تَتَّقُونَ﴾

“And verily, this (i.e. Allah’s Commandments mentioned in the above two Verses 151 and 152) is my Straight Path, so follow it, and follow not (other) paths, for they will separate you away from His Path. This He has ordained for you that you may become Al-Muttaqun (the pious).” [Al-An'am 153]

Also, the Prophet ﷺ drew a straight line in the sand, and then drew crooked lines to its right and to its left, then said regarding the straight line: “**This is the path of Allah.**” He ﷺ then said regarding the crooked lines: “**These are other paths and upon each one of them is a devil calling to it.**”⁵ So the Prophet's ﷺ explanation of this noble verse is clear: that whoever abandons holding firm to the Book of Allah is a person who treads the path of the devils, and thus follows the crooked paths.



⁵ **Hasan:** Related by Ahmad (I/435) and an-Nasa'ee (7/49). It was authenticated by Shaykh al-Albaneer in his checking to Kitab us-Sunnah (no.16) of Ibn Abee 'Asim.

The Reason for the Revelation of the Quranic Verse: “And Remember the Blessings of Allah Upon You”

Then His ﷺ saying,

﴿وَاذْكُرُوا نِعْمَتَ اللَّهِ عَلَيْكُمْ إِذْ كُنْتُمْ
أَعْدَاءَ فَأَلَّفَ بَيْنَ قُلُوبِكُمْ فَأَصْبَحْتُمْ
بِنِعْمَتِهِ إِخْوَانًا﴾

“And remember Allah's Favour on you, for you were enemies one to another but He joined your hearts together, so that, by His Grace, you became brethren (in Islamic Faith).” [Al-Imran I03]

This verse was revealed because of an incident which occurred between the Ansar as a result of the plots of the Jews. Before the migration of the Messenger ﷺ to Medina, fierce wars occurred between the Ansar. They were furious battles that continued for more than a hundred years, taking place between the al-Aws and al-Khazraj: two cousin tribes from the same land. When the Messenger ﷺ migrated to them and they believed in Allah and His Messenger ﷺ, the fighting extinguished, and they became beloved brothers, who held brotherly conversation, who were united, and who would give preference to one another over themselves, even if they themselves were in need.



The Endeavour to Provoke Conflict Between the Muslims

When the Jews witnessed their plans had begun to deteriorate, a devilish one from amongst them sat with the Ansar while they were talking between themselves, and reminded them of the pre-Islamic wars and acts of revenge which took place between them. He began reciting some of the defaming and slanderous poetry that they used to recite about each other, and it was at this point, that discord spread between the Ansar, arousing the arrogance of pre-Islam between them, to the extent, they began holding malicious feelings towards one another. Then when it reached its peak, they ordered each other to bring their weapons and promised to meet at the lava field the following day.

So when the Prophet ﷺ heard about this he went to them and said: “Do you mention these pre-Islamic slogans while I am amongst you?”

This is when Allah ﷻ revealed these verses:

﴿يَا أَيُّهَا الَّذِينَ ءَامَنُوا اتَّقُوا اللَّهَ حَقَّ تَقَاتِهِ وَلَا تَمُونَنَّ إِلَّا وَآنْتُمْ مُسْلِمُونَ ۝
وَاعْتَصِمُوا بِحَبْلِ اللَّهِ جَمِيعًا وَلَا تَفَرَّقُوا وَاذْكُرُوا نِعْمَتَ اللَّهِ عَلَيْكُمْ إِذْ كُنْتُمْ
أَعْدَاءً فَأَلَّفَ بَيْنَ قُلُوبِكُمْ فَأَصْبَحْتُمْ بِنِعْمَتِهِ إِخْوَانًا وَكُنْتُمْ عَلَىٰ شَفَا حُفْرَةٍ مِنَ النَّارِ
فَأَنْقَذَكُمْ مِنْهَا كَذَٰلِكَ يُبَيِّنُ اللَّهُ لَكُمْ ءَايَاتِهِ لَعَلَّكُمْ تَهْتَدُونَ ۝﴾

“O you who believe! Fear Allah (by doing all that He has ordered and by abstaining from all that He has forbidden) as He should be feared. [Obey Him, be thankful to Him, and remember Him always], and die

not except in a state of Islam (as Muslims) with complete submission to Allah. And hold fast, all of you together, to the Rope of Allah (i.e. this Quran), and be not divided among yourselves, and remember Allah's Favour on you, for you were enemies one to another but He joined your hearts together, so that, by His Grace, you became brethren (in Islamic Faith), and you were on the brink of a pit of Fire, and He saved you from it. Thus Allah makes His Ayat (proofs, evidences, verses, lessons, signs, revelations, etc.,) clear to you, that you may be guided." [Al-Imran 102-103]

And hence, Allah removed the hatred and enmity between them, and they stood to greet and hug each other, and that which the Jew tried to incite between them disappeared.



The Enemy's Effort to Divide the Muslims

O Servant of Allaah, look to what the enemies of Allah have done with us in the past and in recent times, they wish to scatter and disunite us and desire that we do not unite upon the Book of Allah and the Sunnah of His Messenger ﷺ; this is what the enemies of Allah desire.

And this incident which you just have heard, along with that which Allah has revealed regarding it in the Qur'an, is a warning, that the enemies of Allah are enraged by the fact that we are united upon the Book of Allah and the Sunnah of His Messenger ﷺ. So, for this reason the enemies of Allah seek to provoke hatred and enmity between us and to disunite and scatter the Muslims. They wish to revert us back to having pre-Islamic traits, so we must be aware of this, hence Allah ﷻ said:

﴿وَأَعْتَصِمُوا بِحَبْلِ اللَّهِ جَمِيعًا وَلَا تَفَرَّقُوا﴾

**“And hold fast, all of you together, to the Rope of Allah
(i.e. this Quran), and be not divided among yourselves,”**

[Al-Imran 103]

So, separation is an evil affliction and tribulation, and this evil will not transpire as long as we return to the Book of Allah and the Sunnah His Messenger ﷺ.



The Affairs that Bring Forth Unity, Strength and Harmony of the Muslims

In the narration you have just heard, the saying of the Prophet ﷺ: “That you worship Allah and do not associate anything with Him in worship, and that you all hold firm to the rope of Allah and not be divided and that you advise whoever Allah places in command over you.”

In this narration the Messenger of Allah ﷺ has ordered us with three things:

1. The Sole Belief: In his ﷺ saying: “That you worship Allah and do not associate others with Him in worship.”
2. The Sole point of Reference: Meaning, that which we return to for the solution to our problems. And it stems from his ﷺ saying: “And that you all hold firm to the rope of Allah and not be divided.”
3. The Sole Leadership: In his ﷺ saying: “And that you advise whoever Allah places in command over you.”

And similar to this is his ﷺ saying: “The religion is sincere advice.” So we (the Companions) asked: “To whom O Messenger of Allah?” So he ﷺ said: “To Allah, His Book, His Messenger, to the everyday people and the leaders.”

The Affairs that Bring Forth Unity, Strength and Harmony of the
Muslims

Meaning: advising the rulers and obeying them in that which is good, as He ﷺ says:

﴿يَا أَيُّهَا الَّذِينَ آمَنُوا أَطِيعُوا اللَّهَ وَأَطِيعُوا الرَّسُولَ وَأُولِي الْأَمْرِ مِنْكُمْ﴾

“O you who believe! Obey Allah and obey the Messenger (Muhammad), and those of you (Muslims) who are in authority.” [An-Nisa 59]

And this is what brings forth the unity, harmony and strength of the Muslims.

So these three affairs:

1. The Sole belief:
2. The Sole point of reference
3. And the Sole Leadership.

If they are gathered for the Muslims, then every good has been gathered for them. And all praise is due to Allah that these three affairs have been gathered for us in this time, our belief in the oneness of Allah, the testification that none has the right to be worshipped but Allah alone and that Muhammad is the Messenger of Allah ﷺ.



Saudi Arabia is the Land of Pure Tawheed

Our belief is the belief of pure Tawheed (i.e. the sincere worship of Allah alone), so we do not have - and all praise is due to Allah, any manifest worship of other than Allah taking place here, as is found in other countries. Our country is the land of pure belief and the land which calls people to Islam, just as it was in the time of the Prophet ﷺ and it will continue likewise by the will of Allah.

Likewise, we possess a sole point of reference which is the Book of Allah and the Sunnah of our Prophet ﷺ so we, and all praise is due to Allah, rule by the Book of Allah and the Sunnah of His Prophet ﷺ, in minor and major affairs. We implement the legislated punishment and establish the enjoining of good and the forbidding of evil, and this is a great blessing from Allah.

Likewise, our government, and all praise is due to Allah, is a Muslim government which has been established upon the Book of Allah and the Sunnah of the Prophet ﷺ and upon the call to Allah, And I am not stating that we are completely perfect from every angle.



The Cure for the Defects and Deficiencies Present in our Community

Yes, we have defects and deficiencies but this is something which may be rectified by working together upon righteousness, the fear of Allah, by returning to the Book of Allah and the Sunnah of His Messenger ﷺ and by advising and acting upon his saying: **“The religion is sincere advice.”**

The companions said: **“To whom O Messenger of Allah? He ﷺ said: “To Allah, His Book, His Messenger, to the leaders of the Muslims and to the general people.”⁶**

The meaning of this is that we hold firm to this great blessing, that we are thankful for it and strive to preserve, and develop it, and that we rectify the mistakes that occur by the correct and sound ways, and by the correct and sound remedy which our Prophet ﷺ has guided us to. This is a great blessing, hence we must protect it, since if we do not hold onto and protect it, we may lose it.



⁶ **Saheeh:** Related by Ahmad (I6884), an-Nasa'ee (7/156) and Abu Dawoud (4944). Sharh as-Sunnah (no.3514) of al-Baghawee.

Causes of Separation

There are many causes of separation, from the greatest which are:

Firstly: Opposing the methodology of the Salaf from the Companions of the Messenger of Allah and those who follow them.

The Salaf had a methodology which they followed a methodology in belief and calling to Islam, a methodology in enjoining the good and forbidding the evil, a methodology in judging between the people and this methodology is totally unified by the Book of Allah and the Sunnah of our Messenger

ﷺ

And this country (i.e. Saudi Arabia), follows this methodology as everyone is well aware of, no one denies this except the arrogant. It follows the methodology of the righteous predecessors in belief and in calling to Allah, in enjoining the good and forbidding the evil and in judging between the people in that which Allah has legislated. All of this is present today and it has not ceased and to Allah belongs all the praise and no one denies this except the arrogant.



The First Cause of Separation: Imported Methodologies

The Dangers of those Imported Methodologies which Oppose the Book and the Sunnah

If we discard this methodology which our righteous predecessors were upon and seek to introduce methodologies from here and there, we will become divided and every group will have its own methodology which differs from the others and every group will claim the others are mistaken.

Why is this, O worshippers of Allah? Are we not a single society? Is our religion not the religion of Islam? Is our methodology not the methodology of the Messenger and his Companions? Is our evidence and reference point not the Book of Allah and the Sunnah of His Messenger?

So, why do we then introduce new precepts and methodologies from here and there, when what we are obligated to is to disseminate this sound methodology we are upon, to the rest of the world, just as Allah ﷻ says:

﴿ كُنْتُمْ خَيْرَ أُمَّةٍ أُخْرِجَتْ لِلنَّاسِ تَأْمُرُونَ بِالْمَعْرُوفِ وَتَنْهَوْنَ عَنِ الْمُنْكَرِ وَتُؤْمِنُونَ بِاللَّهِ ﴾

"You are the best nation sent to the people, you order the good and forbid the evil and you believe in Allah."

[Al-Imraan 110]

Multiple Methodologies are the Cause of Separation

As for, if we become separated, then this pleases our enemies, just Allah ﷻ says:

﴿ إِنَّ الَّذِينَ فَرَّقُوا دِينَهُمْ وَكَانُوا شِيَعًا لَسْتَ مِنْهُمْ فِي شَيْءٍ إِنَّمَا أَمْرُهُمْ إِلَى اللَّهِ ثُمَّ يُنَبِّئُهُمْ بِمَا كَانُوا يَفْعَلُونَ ﴾

“Verily, those who divide their religion and break up into sects (all kinds of religious sects), you (O Muhammad) have no concern in them in the least. Their affair is only with Allah, Who then will tell them what they used to do.” [Al-An'aam 159]

And He ﷻ says:

﴿ فَتَقَطَّعُوا أَمْرَهُمْ بَيْنَهُمْ زُبُرًا كُلٌّ حِزْبٍ بِمَا لَدَيْهِمْ فَرِحُونَ ﴾

“But they (men) have broken their religion among them into sects, each group rejoicing in its belief.” [Al-Mu'minoon 53]

Allah is not pleased with this, our Prophet ﷺ is not pleased with this, and likewise our predecessors and scholars are not pleased with this.

Therefore, it is unbecoming for us to be anything except a single society, holding firmly to the Book of Allah and the Sunnah of His Messenger ﷺ.

The Islamic groups outside of Saudi Arabia are divided, but this separation has not spread to and entered our lands, nor has it corrupted our youth, and this blessing which we are living in has not ceased.

The Second Cause of Separation: Listening To Liars and their Likes

Secondly, from the causes of separation and differing is listening to liars and slanderers, and to the false rumours and propagation which the weak in faith, hypocrites and biased ones propagate from within, those who do not want us to be united upon a single faith and religion.

This is why, it is compulsory upon us to verify narrations and to not make haste, as Allah the Exalted has ordered us to verify narrations in that which is specific to the general people of the Islamic society, and has made the affairs of public safety, war and the general affairs return specifically to the leaders and scholars. Therefore, it is impermissible for the general public to enter in these issues, as this will scatter affairs, cause disunity and give opportunity to the unjust, those who lie in wait and encircle the Muslims.

So there are affairs which are specific to the leaders and the scholars of the Islamic society, and as for the general person, then it is not befitting for him to enter in these issues, as they are not his concern. And if the general person were allowed to enter into these affairs this would cause corruption.

As Allah ﷻ says,

﴿ وَإِذَا جَاءَهُمْ أَمْرٌ مِّنَ الْأَمْنِ أَوْ الْخَوْفِ أَدَّعَوْا بِهٖ ۗ وَلَوُرَدُّوهُ إِلَى الرَّسُولِ
وَالَّذِ الْأَمْرُ مِنْهُمْ لَعَلِمَهُ الَّذِينَ يَسْتَنْبِطُونَهُ مِنْهُمْ ۗ وَلَوْلَا فَضْلُ اللَّهِ عَلَيْكُمْ
وَرَحْمَتُهُ لَاتَّبَعْتُمُ الشَّيْطَانَ إِلَّا قَلِيلًا ۝﴾

“When there comes to them some matter touching (public) safety or fear, they make it known (among the people), if only they had referred it to the Messenger or to those charged with authority among them, the proper investigators would have understood it from them (directly). Had it not been for the Grace and Mercy of Allah upon you, you would have followed Shaitan (Satan), save a few of you.” [An-Nisaa 83]

Therefore, issues of security, fear, war and public safety are returned back to the leaders, and those placed in charge.

So, the affairs of security, fear, war, public safety and conciliation are from the affairs of the Muslim leaders and those in authority. They are those who have studied these issues and have been entrusted with them, and they are sufficient and all the praise is due to Allah ﷻ.

As for it being permissible for each and every individual to enter into these affairs, then this is what causes corruption, distorts the thoughts of people, busies them with each other and causes distrust between the Muslims citizens and those in authority, and it is what they become preoccupied with, so in the end they attain nothing, and this is what our enemies want.

Likewise, Allah ﷻ has ordered us to verify when we are informed about a particular group of people or a particular tribe or party from the Muslims, when we are informed of an offence which necessitates hostility against them, Allah ﷻ has ordered us not to be hasty in these issues until we have verified the situation.

He ﷻ says,

﴿ يَا أَيُّهَا الَّذِينَ آمَنُوا إِن جَاءَكُمْ فَاسِقٌ بِنَبَأٍ فَتَبَيَّنُوا أَن تُصِيبُوا قَوْمًا بِجَهْلَةٍ فَتُصِيبُوا عَلَى مَا فَعَلْتُمْ تَادِيبِينَ ﴾

“O you who believe! If a rebellious evil person comes to you with a news, verify it, lest you harm people in ignorance, and afterwards you become regretful to what you have done.” [Al-Hujaraat 6]

Meaning, if a liar or a sinful person informs you of a particular group, tribe or party of people, saying they have carried an action which justifies you fighting against them, then do not be hasty in this issue and do not announce conflict or an attack against them until you are certain of the correctness of the information which you have received.

The Reason for the Revelation of his statement: “If a liar or a sinful person comes to you with any news...”

The reason for this verse being revealed is as al-Haafidh ibn Kathir رحمه الله and others have mentioned: that this was revealed regarding Banil Mustalaq, a tribe that had entered into Islam, and the Prophet ﷺ sent someone to collect the Zakaah from them just as he would with the rest of the Muslims. But news came back to him that this tribe withheld from paying the Zakaah and refused to hand it over to the representative of the Messenger. The Messenger ﷺ was not hasty in this affair and did not attack this tribe until Allah revealed this verse.

The head of the tribe then came to the Messenger of Allah ﷺ seeking forgiveness, and informed the Messenger ﷺ that his representative did not arrive and that they were waiting for him, so Allah protected His Prophet ﷺ from being hasty in

attacking this tribe when they had not erred, but rather the one who was sent to them did not arrive for a reason which only Allah has knowledge of. So, they did not withhold from paying the Zakah, nor did they oppose the order of Allah and His Messenger ﷺ, and this verse is not specific to this particular occurrence, as the admonition is general and not specific to the cause of revelation. And it contains a ruling which the Muslims will remain upon until the Day of Judgment.

The Obligation of Affirmation

So, affirming narrations is obligatory when we are informed that a tribe or a particular group of people have carried out an action which gives reason for hostility against them, and Allah has ordered the people in command and those in charge that they should confirm the affairs of these people, as it could be that which has been ascribed to them is incorrect, and for this reason He ﷺ said:

﴿يَأْتِيهَا الَّذِينَ آمَنُوا إِذَا جَاءَكَ فَاسِقٌ بِنَبَأٍ فَتَبَيَّنْ أَنْ تُصِيبُوا قَوْمًا بِمِجْهَلَةٍ فَتُصِحُّوا عَلَىٰ مَا فَعَلْتُمْ نَادِمِينَ﴾

“O you who believe! If a rebellious evil person comes to you with any news, verify it, lest you harm people in ignorance, and afterwards you become regretful to what you have done.” [Al-Hujaraat 6]

The Definition of Faasiq (i.e. a liar or an evil person) with Ahlul Sunnati Wal Jama'ah

The Faasiq i.e. the lying or sinful person is: The one who has left the obedience of Allah. This is because in the Arabic

language, Fisq (i.e. sinfulness and inequity) means leaving off obedience to Allah.

And the faasiq with Ahl Sunnati Wal Jama'ah is: The individual who commits major sins - aside from associating others in worship with Allah, he is called a faasiq. He has lost his honesty, and neither his testimony nor his narrations are accepted. However, he is not considered a disbeliever, rather he is a believer deficient in his faith. His testimony is not accepted and he is considered untrustworthy until he repents to Allah from that which he has committed and returns to being just, as Allah ﷻ says:

﴿ وَالَّذِينَ يَرْمُونَ الْمُحْصَنَاتِ ثُمَّ لَمْ يَأْتُوا بِأَرْبَعَةِ شُهَدَاءَ فَاجِدُوهُنَّ جَلَدَةً وَلَا تَقْبَلُوا لَهُنَّ شَهَادَةً أَبَدًا وَأُولَئِكَ هُمُ الْفَاسِقُونَ ۝ إِلَّا الَّذِينَ تَابُوا مِنْ بَعْدِ ذَلِكَ وَأَصْلَحُوا فَإِنَّ اللَّهَ غَفُورٌ رَحِيمٌ ﴾

“The adulterer marries not but an adulteress or a Mushrikah and the adulteress none marries her except an adulterer or a Muskrik [and that means that the man who agrees to marry (have a sexual relation with) a Mushrikah (female polytheist, pagan or idolatress) or a prostitute, then surely he is either an adulterer, or a Mushrik (polytheist, pagan or idolater, etc.) And the woman who agrees to marry (have a sexual relation with) a Mushrik (polytheist, pagan or idolater) or an adulterer, then she is either a prostitute or a Mushrikah (female polytheist, pagan, or idolatress, etc.)]. Such a thing is forbidden to the believers (of Islamic Monotheism). And those who accuse chaste women, and produce not four witnesses, flog them with eighty stripes, and reject their testimony forever, they indeed are the Fasiqun (liars, rebellious, disobedient to Allah).” [An-Nur 4-5]

The Endeavour of the Islamic Scholars Regarding Narrations and the Acceptance of Narrations

For this reason, the Islamic scholars and the scholars of narrations do not accept the narration except from the person who fulfils the conditions of being just, precise and proficient. So they do not take narrations from the one who has been criticized or from the one whose condition is unknown. This is with regards to the narrations of the Messenger of Allah ﷺ.

And verifying narrations and the narrators is a quality of the Islamic society, since it could be the case that the narrator does not give any due importance to being truthful or he could be a disbeliever or a hypocrite who wishes to bring down the Muslims, or a righteous, but hasty and over-enthusiastic person, so he hastens to narrate before verifying. Therefore, we are obligated to verify narrations even if it comes from a righteous person, and this is regarding that which reaches us concerning a particular group of people or tribe from the Muslims.

The same applies regarding the rights of specific individuals; Allah ﷻ says:

﴿يٰۤاَيُّهَا الَّذِيْنَ ءَامَنُوْا اِذَا ضَرَبْتُمْ فِى سَبِيْلِ اللّٰهِ فَتَيَبْتُمْ وَا لَا تَقُوْلُوْا لِمَنْ اَلْقَىٰ اِلَيْكُمْ السَّلَامَ لَسْتَ مُؤْمِنًا تَبْتَغُوْنَ عَرَضَ الْحَيٰوةِ الدُّنْيَا فَعِنْدَ اللّٰهِ مَعٰزِدُكُمْ كَثِيْرَةً ۗ كَذٰلِكَ كُنْتُمْ مِّنْ قَبْلُ ۗ فَمَرْبُ اللّٰهِ عَلَيْكُمْ فَتَبَيَّنُوْا اِنَّ اللّٰهَ كَانَ بِمَا تَعْمَلُوْنَ حٰخِيْرًا ۝۱۰﴾

“O you who believe! When you go (to fight) in the Cause of Allah, verify (the truth), and say not to anyone who greets you (by embracing Islam): ‘You are not a believer’; seeking the perishable goods of the worldly life. There are much more profits and booties with Allah. Even as he is now, so were you yourselves before

till Allah conferred on you His Favours (i.e. guided you to Islam), therefore, be cautious in discrimination. Allah is Ever Well-Aware of what you do.” [An-Nisa 94]

The Reason for Revealing the Qura’anic verse “O you who believe if you go out to fight in the way of Allah...”

This verse was revealed concerning a group of the Prophet's ﷺ companions who went out to fight in the way of Allah and came across a shepherd who was grazing his sheep, so when he saw them, he said to them: “Peace be upon you!” But the group of companions did not accept this greeting from him, and then they killed him and took his wealth thinking he only greeted them in such a manner to protect himself, his blood and wealth and that he did not do so because he was a Muslim.

So Allah ﷻ admonished them regarding this, and said:

﴿يَا أَيُّهَا الَّذِينَ آمَنُوا إِذَا ضَرَبْتُمْ فِي سَبِيلِ اللَّهِ﴾

“O you who believe! When you go (to fight) in the Cause of Allah...” [An-Nisa 94]

Meaning: Go out to fight in Allah's cause.

﴿فَتَبَيَّنُوا﴾

“Verify (the truth).” [An-Nisa 94]

Meaning: clarify (the truth).

﴿وَلَا تَقُولُوا لِمَنْ أَلْفَقَ إِلَيْكُمْ أَسْلَمَ لَسْتَ مُؤْمِنًا﴾

“And say not to anyone who greets you (by embracing Islam): “You are not a believer.” [An-Nisaa 94]

What makes you think he is not a believer, as long as he openly professes he belief in Islam and openly conveys the Islamic greeting, it is obligatory that you verify and do not hasten to place a ruling upon him and say,

﴿ لَسْتَ مُؤْمِنًا ﴾

“You are not a believer.” [An-Nisaa 94]

What makes you think he is not a believer; have you opened his heart?

Therefore, Allah has not accepted this hastiness from the companions of the Messenger ﷺ who are the best of the creation after the Prophet ﷺ because when they were hasty, Allah censured them.

The Principle of Not being Hasty and Rulings are Based upon the Apparent

This is a principle for the Islamic society until the Day of Judgment, that they should not be hasty in their affairs and in issuing rulings, and that they do not make a person a non-Muslim if he openly professes Islam, as who knows the reality of this person?! Allah is the one who knows!

As for us, then we only judge the apparent. So whoever manifests his good then we accept that from him and the hidden shackles of his affair are left with Allah. And for this reason the Prophet said ﷺ: “I’ve been ordered to fight against the people until they testify that none has the right to be worshipped but Allah, and that Muhammad is the Messenger of Allah, and they establish the prayer and pay the Zakah and if they do this, then their blood and wealth are protected by me,

except regarding the rights of Islam and their reckoning is with Allah.”

So the person who openly professes Islam is not judged as a non-Muslim except if there openly emanates from him that which displays the nullification of his Islam by way of speech or action and therefore necessitates apostasy in Islam.

And it is said that this verse was revealed concerning Usamah ibn Zaid ؓ and his father when he sought to kill a disbeliever, but when he was about to overcome him, he said: “I testify that none has the right to be worshipped but Allah.” But Usamah ؓ was hasty and killed him after he said “None has the right to be worshipped but Allah.”

So when the Prophet ﷺ heard of this, he censured him severely and said: **“You killed him after he said, ‘None has the right to be worshipped but Allah.’”**

And he ﷺ continued to reiterate this. So Usamah ؓ said: **“O Messenger of Allah! He only said that to protect himself and because he feared the sword.”** So the Messenger of Allah ﷺ said to him: **“Have you opened his chest?”**

And he ﷺ continued to reiterate this and said: **“You killed him after he said, ‘None has the right to be worshipped in truth except Allah!’ And What will you do with ‘There is none who has the right to be worshipped in truth except Allah’ when it comes on the Day of Rising?”**

So, Usaamah ؓ became extremely regretful and said: **“I wished I had never entered Islam before that day.”**

This is a great lesson for the Islamic society, that they should not be hasty in their affairs until they verify and clarify the truth.

The Effect of Hastiness Regarding the People's Blood and Honour as Occurred in the Story of the False Accusation of A'ishah

As for always being hasty, then this leads to deep regret and to an unhappy ending, regarding the blood of the people, and the same applies for the honour of the Muslim. It is not permissible to accept the false rumours, the lies and the narrations of the liars, hence Allah said, concerning the false rumour which Allah narrated to us in His Book when the hypocrites accused A'ishah, the Mother of the believers ﷺ, of that which Allah cleared her from; He ﷺ said:

﴿لَوْلَا إِذْ سَمِعْتُمُوهُ ظَنَّ الْمُؤْمِنُونَ وَالْمُؤْمِنَاتُ بِأَنْفُسِهِمْ خَيْرًا وَقَالُوا هَذَا إِفْكٌ مُّبِينٌ
 ۝ لَوْلَا جَاءَهُ عَلَيْهِ بِأَرْبَعَةِ شُهَدَاءَ فَإِذْ لَمْ يَأْتُوا بِالشَّهَادَةِ فَأُولَئِكَ عِنْدَ اللَّهِ هُمُ
 الْكَاذِبُونَ﴾

“Why then, did not the believers, men and women, when you heard it (the slander) think good of their own people and say: ‘This (charge) is an obvious lie? Why did they not produce four witnesses? Since they (the slanderers) have not produced witnesses! Then with Allah they are the liars.’ [An-Nûr 12-13]

And He ﷺ continued until His statement:

﴿لَوْلَا إِذْ سَمِعْتُمُوهُ قُلْتُمْ مَا يَكُونُ لَنَا أَنْ نَتَكَلَّمَ بِهَذَا سُبْحَانَكَ هَذَا بُهْتَانٌ عَظِيمٌ ۝ يَعِظُكُمُ اللَّهُ أَنْ تَعُودُوا لِمِثْلِهِ أَبَدًا إِنْ كُنْتُمْ مُؤْمِنِينَ﴾

“And why did you not, when you heard it, say: ‘It is not right for us to speak of this. Glory be to You (O Allah) this is a great lie?’ Allah forbids you from it and warns you not to repeat the like of it forever, if you are believers.” [An-Nûr 16-17]

The origin of the Muslim is truthfulness and integrity, so do not be hasty if someone throws an accusation at another or accuses him of a crime. We should not be hasty in accepting the like of this, but rather we should verify this accusation.

And the lies in the story of the Ifk (i.e. the false accusation) is extremely apparent, because it is not possible that the Prophet’s ﷺ wife be described with such a description, Allah has only chosen righteous wives for His Prophet ﷺ as He, the Most High said:

﴿الطَّيِّبَاتُ لِلْخَيْرَاتِ وَالْخَيْرَاتُ لِلطَّيِّبَاتِ وَالطَّيِّبَاتُ لِلطَّيِّبِينَ وَالطَّيِّبِينَ لِلطَّيِّبَاتِ ۚ وَالطَّيِّبَاتُ لِلطَّيِّبَاتِ أُولَئِكَ مَبَرَّاتٌ ۚ وَمِمَّا يَقُولُونَ لَهُمْ مَغْفِرَةٌ ۖ وَرِزْقٌ كَرِيمٌ ۝﴾

“Bad statements are for bad people (or bad women for bad men) and bad people for bad statements (or bad men for bad women). Good statements are for good people (or good women for good men) and good people for good statements (or good men for good women), such (good people) are innocent of (each and every) bad statement which they say, for them is Forgiveness, and Rizqun Karim (generous provision i.e.Paradise).” [An-Nûr 26]

So the lies in the story of Ifk i.e. the false accusation are apparent and for this reason Allah ﷻ says:

﴿لَوْلَا إِذْ سَمِعْتُمُوهُ ظَنَّ الْمُؤْمِنُونَ وَالْمُؤْمِنَاتُ بِأَنفُسِهِمْ خَيْرًا وَقَالُوا هَذَا إِفْكٌ مُّبِينٌ ۝﴾

“Why then, did not the believers, men and women, when you heard it (the slander) think good of their own people and say: ‘This (charge) is an obvious lie?’” [An-Nûr 12]

It is said that the meaning of this verse is that the souls of the believers are one, so if you hear an accusation concerning your brother, then consider as though it is being said about you, because the Muslims are a single body and community, as is mentioned in His ﷺ Statement:

﴿وَلَا تَقْتُلُوا أَنْفُسَكُمْ﴾

“And do not kill yourselves (nor kill one another).”

[Surat An-Nisā' 12]

Meaning: Do not kill each other. And He ﷺ says:

﴿دَخَلْتُمْ بُيُوتًا فَسَلِّمُوا عَلَيْهَا﴾

“But when you enter the houses, greet one another with a greeting from Allah (i.e. say: As-Salamu ‘Alaikum - peace be on you) blessed and good.” [An-Nûr 61]

Meaning: Greet each other by saying: ‘May peace be upon you’ as the believers are considered one body. And it is said that the meaning is, and Allah knows best: If the believer hears these accusations, he applies it to himself and says: ‘If this was said about me, would I be pleased with it?’ Would you be pleased if your honour was blemished with false accusations? You wouldn't be pleased with that, so then, how are you pleased with this for other than yourself from your Muslim brothers?

This is how it should be regarding the honour of the Muslims. It is obligatory that you uphold the Muslim honour and do not hold news and false rumours to be true without confirmation, and if it is confirmed that a Muslim has actually carried out or

Causes of Seperation

fallen into sin, then it is obligatory that he is not exposed and that the sin is not spread amongst the people, because the Muslims are like a single body, so then how about the case where the information is a complete lie and slander?

The Third Cause of Separation:

Finding Fault with Muslims and having Evil Suspicion.

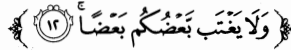
Thirdly, finding fault with the Muslim who has not committed a sin is impermissible and evil suspicion is impermissible.

Allah ﷻ says:

﴿يَا أَيُّهَا الَّذِينَ ءَامَنُوا اجْتَنِبُوا كَثِيرًا مِّنَ الظَّنِّ إِنَّ بَعْضَ الظَّنِّ إِثْمٌ وَلَا تَجَسَّسُوا وَلَا يَغْتَبَ بَعْضُكُم بَعْضًا أَيُّبُ أَحَدُكُمْ أَن يَأْكُلَ لَحْمَ أَخِيهِ مَيْتًا فَكَرِهْتُمُوهُ وَاتَّقُوا اللَّهَ إِنَّ اللَّهَ تَوَّابٌ رَّحِيمٌ ۝ يَا أَيُّهَا النَّاسُ إِنَّا خَلَقْنَاكُمْ مِّن ذَكَرٍ وَأُنثَىٰ وَجَعَلْنَاكُمْ شُعُوبًا وَقَبَائِلَ لِتَعَارَفُوا إِنَّ أَكْرَمَكُمْ عِنْدَ اللَّهِ أَتَقْوَمُ إِنَّ اللَّهَ عَلِيمٌ خَبِيرٌ ﴿﴾

“O you who believe! Avoid much suspicions, indeed some suspicions are sins. And spy not, neither backbite one another. Would one of you like to eat the flesh of his dead brother? You would hate it (so hate backbiting). And fear Allah. Verily, Allah is the One Who accepts repentance, Most Merciful. O mankind! We have created you from a male and a female, and made you into nations and tribes, that you may know one another. Verily, the most honourable of you with Allah is that (believer) who has At-Taqwa [i.e. one of the Muttaqun (pious)]. Verily, Allah is All-Knowing, All-Aware.” [Al-Hujarat I2-I3]

All of this is a prohibition against finding fault with the Muslims and from listening to those who backbite and slander them. For this reason Allah made backbiting impermissible; He ﷻ said:



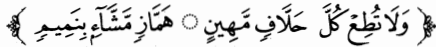
“neither backbite one another.” [Al-Hujarat I2-I3]

The Definition of Backbiting

And backbiting is as the Prophet ﷺ made clear to us when he said: “Do you know what backbiting is?” They (the Companions) said: “Allah and His Messenger know best.” So he said: “Mentioning something about your brother whom he hates.” So it was said: “And if I see in him that which I say?” He said: “If that which you say is true then you have backbitten him and if it is not then you have slandered him.”

The Definition of Slander

Slander is spreading rumours between people in order to cause corruption, Allah ﷻ says:



“And obey not everyone who swears much, and is considered worthless, A slanderer, going about with calumnies.” [Al-Qalam: I0-II]

And worst of all is the one who moves between the students of knowledge and callers to Islam in order to spread corruption and cause separation within the Muslim community and to incite feelings of hatred between them. The one who does this is a slanderer, and Allah has prohibited us from holding him to be truthful and from following him, even if he takes an oath, He says:

﴿وَلَا تَطْعَمْ كُلَّ حَلَّافٍ مَّهِينٍ ۝ هَمَّازٍ مَشَّاءٍ بِنَمِيمٍ﴾

“And obey not everyone who swears much, and is considered worthless, A slanderer, going about with calumnies.” [Al-Qalam 10-11]

The Prophet ﷺ also said: “The slanderer will not enter paradise.”

The Effects and Harms of Slander

There is a narration that the slander causes more corruption in an hour than the magician does in a year. Therefore slander is from magic because magic causes corruption and enmity between people, Allah ﷻ has said;

﴿فَيَتَعَلَّمُونَ مِنْهُمَا مَا يُفَرِّقُونَ بِهِ بَيْنَ الْمَرْءِ وَزَوْجِهِ﴾

“And from these (angels) people learn that by which they cause separation between man and his wife.” [Al-Baqarah 102]

Meaning magic, as magic causes separation between the hearts and brings about enmity, similar to slander which is more severe. Relentless wars, enmity and hatred between the Muslims or neighbours are caused due to slander, or members of the same family may separate and become enemies due to slander. So we must fear Allah, and be wary of those who spread slander.

When passing by two graves, the Prophet ﷺ said, “Indeed these two are being punished for something which is not considered to be a major sin, but rather it is a major sin. As for one of them then he used to walk round spreading slander and as for the next then he would not purify himself from urine.”

The Messenger ﷺ also said: **“The slanderer will not enter paradise.”**

And in another narration: **“The tale-carrier will not enter paradise.”**

And the tale-carrier is the slanderer.

And Allah ﷻ says:

﴿وَلَا يَغْتَبِ بَعْضُكُم بَعْضًا﴾

“neither backbite one another.”

[Al-Hujarat 12]

All of this is to maintain the rectification of the society and the Muslims, and to prevent separation.

So jeering, slandering, backbiting, calling people insulting names, evil suspicion of the Muslims, spying and looking into their faults without due right and bad mouthing, are all from the societies shortfalls which cause separation within the Muslim community, whereas Allah has ordered us to be united and to hold firmly to His rope.

The Fourth Cause:

Abandoning the Muslims

The fourth cause of separation is: Abandoning the Muslims, and abandonment means: Desertion and distancing. Meaning a person distancing and cutting himself from a person and not speaking to him.

When is Abandoning Allowed and disallowed?

The Ruling of Abandonment Concerning the Non-Muslim and the Idolaters:

As for the non-Muslims and Idolaters, then they are abandoned completely, as Allah ﷻ has mentioned:

﴿وَاهْجُرْهُمْ هَجْرًا جَمِيلًا﴾

“And keep away from them in a good way.”

[Al-Muzammil 10]

And He ﷻ says:

﴿وَالرُّجْزَ فَاهْجُرْ﴾

“And keep away from Ar-Rujz.”

[Al-Mudathir 5]

And Al-Rujz means the idols and their people.

Therefore, Allah ﷻ has ordered His Prophet ﷺ to abandon the idols, their people and their worshippers, and for that reason the non-muslim and idolaters are abandoned in totality until they submit and enter into the religion of Allah.

The Ruling Concerning Abandoning the Sinful Muslim

Likewise, the Muslim who has carried out acts of disobedience from the major sins and has been advised, but continues upon disobedience, if there is a remedy in abandoning him and if there is hope he will repent and return to that which is correct, then he is abandoned, because the Prophet ﷺ abandoned the three companions who disobeyed him for fifty nights, and ordered the people to abandon them until Allah forgave them, as Allah:

﴿ وَعَلَى الثَّلَاثَةِ الَّذِينَ خَلَفُوا حَتَّىٰ إِذَا ضَاقَتْ عَلَيْهِمُ الْأَرْضُ بِمَا رَحُبَتْ
وَضَاقَتْ عَلَيْهِمْ أَنفُسُهُمْ وَظَنُّوا أَن لَا مَلْجَأَ مِنَ اللَّهِ إِلَّا إِلَيْهِ ثُمَّ تَابَ
عَلَيْهِمْ لِيَتُوبُوا إِنَّ اللَّهَ هُوَ التَّوَّابُ الرَّحِيمُ ﴾

“And (He did forgive also) the three [who did not join the Tabuk expedition (whom the Prophet)] left (i.e. he did not give his judgement in their case, and their case was suspended for Allah's Decision) till for them the earth, vast as it is, was straitened and their own selves were straitened to them, and they perceived that there is no fleeing from Allah, and no refuge but with Him. Then, He accepted their repentance, that they might repent (unto Him). Verily, Allah is the One Who accepts repentance, Most Merciful.” [At-Tawbah II8]

Therefore, if abandoning a sinful person is for the overall betterment, causing him to repent, feel ashamed and return from his sins, then this is what is intended.

As for if abandoning the sinful person only increases him in his sins and disobedience, then in this situation abandonment is impermissible. So instead, he should be continually advised and

counselled, in hopes that Allah will guide him or at the least, his sins will decrease.

Abandoning the Upright Muslim

As for abandoning the upright Muslim, then this is impermissible as long as no disobedience stems from him, and for this reason the Prophet ﷺ has prohibited avoiding and cutting off each other, he ﷺ said: **“Do not be envious of each other and do not cut off each other and do not turn away and avoid each other, but be O worshippers of Allah, brothers, and it is not permissible for the Muslim to abandon his brother for more than three days.”**

Meaning if there is a need, then it should be three days and anything more is impermissible if this abandonment is due to some worldly affairs.

For example, a person oppresses you or takes something from your possessions, or he acts unjustly towards you concerning issues of the worldly affairs which cause you to become angry with him. It is most befitting to repel this with that which is better, and if there is no other option, then abandon him for three days but anything more than this is impermissible because he is a Muslim.

Therefore, the categories of abandonment are:

- The permanent abandonment which is the abandonment of the Idolaters
- Then the abandonment due to a need: which is to abandon the sinful person until he repents.
- Then there is the abandonment which is impermissible: which is to abandon the Muslim due to an issue from

the worldly affairs, and this is impermissible because that which is sought from the Muslims is unity, co-operation upon righteousness, the fear of Allah and uniting upon that which is good, and splitting only occurs due to the devils from the jinn and mankind who sow the seed of separation between the Muslims in order to divide that which they are upon and cause disunity.

Incidents from the History (of the Prophet) which Contains Lessons and Morals

The Benefit in Defending the Honour of the Muslim from the Story of Ka'b Ibn Maalik ؓ and his Absence from the Expedition of Tabuk:

There occurred in the time of the Prophet ﷺ several incidences which contain lessons for us. From them was when the Prophet ﷺ went out on an expedition to Tabuk and Ka'b ibn Maalik ؓ was absent. So when the Prophet ﷺ reached Tabuk he asked about him and a man said: **“O Messenger of Allah, his robe prevented him from being present and his looking at his own flanks with pride.”** or something similar to this which criticised this companion. So upon hearing this, Mu'adh bin Jabal ؓ, stood and said in opposition: **“How evil is your statement. By Allah, O Messenger of Allah, we do not know anything but good of him.”**

So this man defended and protected the honour of his Muslim brother and the Prophet ﷺ supported him in this. In the same manner, the Muslim should defend and protect the honour of his brother as this is a noble position. And if the Muslims were to take this upon themselves, it would repel the slanders and

those who seize the opportunity to implant the seed of corruption and enmity between people.

The Prophet ﷺ Defending the Honour of the One Who Said 'None Has The Right To Be Worshipped But Allah', Desiring Nothing but Allah's Face:

There is also another incident, when the Prophet ﷺ went to visit some of his companions ﷺ with a group from the most excellent of companions ﷺ, and once they had taken a seat with one of the people they were visiting, the Prophet ﷺ said, "Where is so-and-so?"

Upon this, some of the people present said, "Indeed he is a hypocrite, he doesn't love Allah and His Messenger." So the Prophet ﷺ said: "Indeed Allah has prevented the person who says, 'None has the right to be worshipped but Allah' desiring nothing but His Face, from entering the Fire."

So the Prophet ﷺ defended the honour of this companion because he testified that none has the right to be worshipped but Allah, desiring nothing but Allah's face. He didn't profess it out of hypocrisy, rather he professed it truthfully and sincerely, and for this reason Allah has prevented him from entering the fire. Therefore, it is impermissible for anyone to speak ill of a Muslim.

[The Prophet ﷺ Defending the Honour of the Man who Drunk Alcohol]

There is another story, that a man who drank alcohol was brought to the Prophet ﷺ so he ordered him to be flogged and

the Islamic punishment be established upon him, but this continued to occur from him until one of the people present said **“O Allah curse him! For how many times has he been brought fourth?”** the Prophet ﷺ rebuked him saying: **“Do not curse him, for by Allah, I know he loves Allah and His Apostle.”**

Meaning, he is a believer and although he carries out actions from the major sins, he still has faith. Therefore, the believer has a position and standing and it is impermissible for anyone to defame him, even if he is a sinner. And all of these narrations are lessons for the Muslim regarding having respect for the Muslim's honour.



Respecting the Scholars

A Verse from the Quran which Shows the Dangers of Speaking About the Scholars

You have all read these two verses which are the statements of ﷺ:

﴿ وَلَئِن سَأَلْتَهُمْ لَيَقُولُنَّ إِنَّمَا كُنَّا نَخُوضُ وَنَلْعَبُ قُلْ أَبِاللَّهِ
وَأَيْنَابِهِ وَرَسُولِهِ كُنتُمْ تَسْتَهْزِئُونَ ۚ لَا تَعْدِرُوا فَمَا ذَكَرْتُمْ بَعْدَ
إِيمَانِكُمْ إِن تَعَفُّوا نَعَفَّ عَن طَائِفَةٍ مِّنْكُمْ يُغَدِّبُ طَائِفَةٌ بآئِهِمْ كَانُوا
مُجْرِمِينَ ﴾

“If you ask them (about this), they declare: ‘We were only talking idly and joking.’ Say: ‘Was it at Allah, and His Ayat (proofs, evidences, verses, lessons, signs, revelations, etc.) and His Messenger that you were mocking?’ Make no excuse; you have disbelieved after you had believed. If We pardon some of you, We will punish others amongst you because they were Mujrimun (disbelievers, polytheists, sinners, criminals, etc.)” [At-Taubah 65-66]

Do you know regarding whom these verses were revealed? They were revealed concerning a group of people who were laughing at the Messenger of Allah ﷺ, and his companions ﷺ, finding fault and speaking ill of them saying: “We have not seen a people who are more concerned with their stomachs than those who read the Quran, nor have we seen a people who lie as

much as them, and who are such cowards when met in battle” - referring to Allah's Messenger ﷺ and his companions  .

So Allah revealed these verses, and that's when they came to the Messenger of Allah ﷺ making excuses, claiming they didn't mean that which they said, and that they were only joking in order to shorten their journey (by passing time), just as Allah   said about them in the verses.

﴿ وَلَئِن سَأَلْتَهُمْ لَيَقُولُنَّ إِنَّمَا كُنَّا نَخُوضُ وَنَلْعَبُ ۗ ﴾

“If you ask them (about this), they declare: ‘We were only talking idly and joking.’” [At-Taubah 65-66]

So Allah reprimanded them with His   saying:

﴿ قُلْ أَبِاللَّهِ وَآيَاتِهِ وَرَسُولِهِ كُنْتُمْ تَسْتَهْزِئُونَ ۗ ﴾

“Say: ‘Was it at Allah, and His Ayat (proofs, evidences, verses, lessons, signs, revelations, etc.) and His Messenger that you were mocking?’” [At-Taubah 65-66]

Also, Allah says:

﴿ إِنَّ الَّذِينَ أَجْرَمُوا كَانُوا مِنَ الَّذِينَ ءَامَنُوا يَضْحَكُونَ ۚ وَإِذَا مَرُّوا بِهِمْ يَتَغَامَرُونَ ۚ وَإِذَا انْقَلَبُوا إِلَىٰ أَهْلِهِمْ انْقَلَبُوا فَكِهِينَ ۗ ﴾

“Verily! (During the worldly life) those who committed crimes used to laugh at those who believed. And whenever they passed by them, used to wink one to another (in mockery); And when they returned to their own people, they would return jesting” [Mutaffifin 29-31]

He   also says:

﴿ وَيَلْ لِكُلِّ هُمَزَةٍ لُّمَزَةٍ ۗ ﴾

“Woe unto every backbiter and slanderer.”

[Al-Humazah I]

Thus, the Muslim has rights upon his brother and a position with Allah, for this reason the Prophet ﷺ said “Indeed, your blood, your wealth and your honour are sacred like the sacredness of this day of yours, in this month of yours, are sacred. Have I not conveyed this message? O Allah bear witness.”

So, the conclusion of all of this, is that it is obligatory upon the Muslims to be a single united community, and that their point of reference and guidance is one and that their leader is one, just as they gather upon a single religious belief, which is the worship of Allah alone without associating any partners with him, and this is what is meant by the Muslim society, and if disorder is found within the society, and enmity and abandonment creeps between the citizens, and hypocrites are found within them, then the situation will become one of extreme danger.

The Great Position of the Scholars and the Dangers of Speaking About them and Finding Fault with them

This applies especially in the time we are in now, when we hear of those who attack the honour of the scholars and accuse them of being foolish, ignorant, and that they lack understanding of the current affairs. This is a dangerous issue.

Because if the trustworthiness of the Muslim scholars is removed, who would guide the Islamic community, and who would they return to for religious rulings and verdicts?

I believe this is a plot from our enemies, and that this is something which deceives many of those who fail to perceive the current affairs, or those who possess extreme passion and enthusiasm, but due to them being ignorant, consider this to be from zeal and defending the Muslims, but the situation is contrary to this.

The greatest assets of the Islamic society are the scholars. Therefore, it is impermissible for us to find fault or accuse them of being ignorant or foolish, or to accuse them of deception or to call them scholars who are in the pockets of the rulers'; and things similar to this. This is a great danger O Servant of Allah, so we should fear Allah and be wary of this issue, for it is just as a poet has said:

*"The religious scholars, O salt of the land,
What will restore the food if the salt is spoiled?"*

The Correct Way of Dealing with the Scholars when they make a Mistake

I am not claiming scholars are infallible and that they are free from making mistakes, as infallibility belongs to the Book of Allah and the Sunnah of the Messenger. The scholars make mistakes, but the solution is not found in making them a target in our gatherings, upon the podium or in our lectures, this is totally impermissible. Even if a mistake or lapses occurs from a scholar the solution is found in other than this method. Allah ﷻ says:

﴿إِنَّ الَّذِينَ يُحِبُّونَ أَنْ تَشِيعَ الْفَاحِشَةُ فِي الَّذِينَ ءَامَنُوا لَهُمْ عَذَابٌ أَلِيمٌ فِي الدُّنْيَا وَالْآخِرَةِ ۗ وَاللَّهُ يَعْلَمُ وَأَنْتُمْ لَا تَعْلَمُونَ﴾

“Verily, those who like that (the crime of) illegal sexual intercourse should be propagated among those who believe, they will have a painful torment in this world and in the Hereafter. And Allah knows and you know not.” [An-Nur 19]

And we ask Allah for safety and wellbeing, as it is obligatory upon us to be cautious in this issue and to respect each other especially the scholars. The scholars are the inheritors of the Prophets even though they may have mistakes with them.

The Death of Scholars, its Effects and Results

Do you know what results due to the death of the scholars, and its effects?

There is a narration reported from the Prophet ﷺ, that he said: **“There was a man from the people before you who murdered ninety-nine people, and then sought someone who could give him a religious verdict regarding his repentance.”**

This was a question only a scholar was able to answer, but the people directed him to a worshiper who strove hard in worship; a pious man who abstained from worldly affairs but was ignorant, therefore he perceived the issue too great, so he said: **“There is no repentance for you.”** So the man killed him, thus making the number of people he murdered one hundred. He then asked for a scholar which the people directed him to, so he asked him: **“Is there any repentance for me as I have killed one hundred people?”** So the scholar said to him **“Yes, who stands between you and repentance?! The land you are from is an evil place, so go to such-and-such land as the people there worship Allah alone, without associating any partners with Him, so worship Allah alongside them and do not return to your land.”**

So the man repented, and migrated to that noble land, but whilst on his way death came to him. The angel of mercy and the angel of punishment disputed over his situation. So, an angel descended in the form of a man to judge between them and said: **“Measure the distance he travelled between the two places.”** So they did and found him nearer to the noble land, so the angel of mercy took his soul.

And in another narration: **“When death came to him, he was a chest length from being closer to the noble land, and because he was unable to walk, when he collapsed, he began to drag himself on his chest due to his truthfulness and desire to preserve his repentance.”**

This was the result of the scholar and his verdict which was built upon knowledge.

Do you see that if he had remained upon the verdict of that ignorant worshipper he would have continued killing people and would have possibly died without repenting due to this incorrect verdict.

Likewise were the people of Nuh عليه السلام, they made idols to place in their gatherings, but because they had scholars with them they didn't worship these idols, as the scholars forbade the worship of other than Allah. But when the scholars died and the knowledge was lost the devil overcame them, and subdued the ignorant and said: "Your forefathers only raised these idols to seek rain from them and worship them." So they began worshipping idols.

Thus they began worshipping idols and idolatry appeared upon the earth, and all of this was due the loss of knowledge and the death of the scholars.

The Condition of the Islamic Society Due to the Death of the Scholars

Also, from the sound narration of the Prophet ﷺ that he said: **“Indeed Allah does not remove the knowledge by removing it from the hearts of the people, but he removes the knowledge by the death of the scholars. Until no scholar remains, so the people take the ignorant as their religious leaders, so they will ask them for rulings, and they will give verdicts without knowledge, so they will stray, and lead others astray.”**

Now do you see the condition the Muslims will fall into due to the death of the scholars?!

Those who find fault with the scholars, desire to remove the scholars from the Islamic society, even if they are still present, because once they have removed the trust of the scholars, they have been eliminated. And there is no power or any might except with Allah.

The Educated and Enthusiastic Do Not Replace the Scholars

Indeed, the presences of the educated and enthusiastic preachers does not replace the scholars of the Islamic society, as the Prophets has informed: "Indeed at the end of time there will be many reciters of the Quran, but few who understand it."

So they are those who recite but are not people of understanding. Therefore generalising the term; "scholar" to these people, is applying it to other than its proper place, as the importance is given to the reality and not mere titles. This is similar to many of those who are eloquent in speech and attract the general masses, but they are not people of understanding.

And that which exposes these individuals is when a situation arises which requires knowledge of Islamic rulings, this is when the understanding of these preachers and enthusiasts falls short, and here the role of the scholars manifest. So we should be wary of this and we should give the scholars their rights and acknowledge their nobility and rank, and we should place each individual in his deserving position.

Ibn Rajab رحمته الله said: "Indeed we have been afflicted by the ignorance of those people who believe that some of those who speak much from the latter generation are more knowledgeable than those who came before them, and from them is he who thinks a person is more knowledgeable than those who came before him from the companions of the Prophet ﷺ and those after them due to the fact he speaks much."

Also, there are those who say they are the most knowledgeable of the renowned scholars, and this saying of theirs necessitates

that which has preceded, since the renowned scholars of today speak more than those who have proceeded. Therefore if the latter scholars are more knowledgeable than those who preceded, due their speech being more widespread, then this necessitates them being more knowledgeable than those who spoke very little from the predecessors, like ath-Thawri, al-Awza'ai, Laith, ibn al-Mabaarak and their likes from the predecessors and the companions, because they all spoke less than those who followed, and this type of speech is considered finding fault with the righteous predecessors, harbouring evil thoughts and ascribing ignorance to them, and there is no power, nor might except with Allah.

Indeed, Ibn Masood ؓ spoke the truth in his saying about the companions ؓ: **“Indeed they are the most righteous of heart of this nation, the deepest in knowledge and understanding and the least in hypocrisy.”** and the same has been narrated from Ibn Umar ؓ.

Therefore, in this is an indication that those who followed them have less knowledge and are greater in hypocrisy.

Ibn Masood ؓ has also said: **“Indeed you live in a time when the scholars are many and the speakers are few, but there will come a time after you where the scholars are few and the speakers are many.”**



An Important Benefit

Allah ﷻ says:

﴿ وَإِذَا جَاءَهُمْ أَمْرٌ مِّنَ الْأَمْنِ أَوِ الْخَوْفِ أَذَاعُوا بِهِ وَلَوْ رَدُّوهُ إِلَى الرَّسُولِ وَإِلَىٰ أُولِي الْأَمْرِ مِنْهُمْ لَعَلِمَهُ الَّذِينَ يَسْتَنبِطُونَهُ مِنْهُمْ وَلَوْلَا فَضْلُ اللَّهِ عَلَيْكُمْ وَرَحْمَتُهُ لَاتَّبَعْتُمُ الشَّيْطَانَ إِلَّا قَلِيلًا ﴾

“When there comes to them some matter touching (public) safety or fear, they make it known (among the people), if only they had referred it to the Messenger or to those charged with authority among them, the proper investigators would have understood it from them (directly). Had it not been for the Grace and Mercy of Allah upon you, you would have followed Shaitan (Satan), save a few of you.” [An-Nisaa 83]

In explanation of this verse, the distinguished scholar Abdur-Rahman ibn Sa'di commented: "This is an admonishment from Allah upon his worshippers due to their inappropriate actions, as that which is befitting for them to do when important affairs take place relating to the general safety and the wellbeing of the believers, or if something worrying is about to befall them, is to affirm this, and not to rush in spreading it, but rather they should return it to the Messenger and the people in authority, the people of vision and knowledge, who offer sincere advice, the people of intelligence and composure in the religion, those who understand the affairs and have knowledge of that which is beneficial and its opposite. So if they find in publicising it a benefit and strength for the Muslims, or some protection from the enemy, they do so, and if they find no benefit in it, or there is a benefit but the harms are greater, then in this situation they do not publicise it, and for this reason He ﷻ said:

An Important Benefit

﴿لَعَلَّمَهُ الَّذِينَ يَسْتَنْبِطُونَهُ مِنْهُمْ﴾

“The proper investigators would have understood it from them (directly).” [An-Nisaa 83]

Meaning: They would have derived that which is correct through contemplation, precise vision and their rightly guided knowledge.

So, this contains a disciplinary principle, which is: if an issue occurs requiring research, it is befitting that these issues are referred to those who are responsible, and that they are not preceded, as this is closer to the truth and it is adequate for bringing about that which is free from mistakes. This also prohibits hastiness and rashness in spreading issues when they are heard, and orders one with careful contemplation before speaking, and looking into whether there is a benefit in this affair, so the people may precede upon it and if not, then he refrains.

Then Allah ﷻ said:

﴿وَلَوْلَا فَضْلُ اللَّهِ عَلَيْكُمْ وَرَحْمَتُهُ﴾

“Had it not been for the Grace and Mercy of Allah upon you...” [An-Nisaa 83]

Meaning: in granting you ability and in disciplining and educating you in that which you knew not.

﴿لَا تَتَّبِعُوا الشَّيْطَانَ إِلَّا قَلِيلًا﴾

“...you would have followed Shaitan (Satan), save a few of you.” [An-Nisaa 83]

An Important Benefit

This is because man by nature is an ignorant oppressor, and his soul does not order him with anything except evil. So if he seeks refuge and holds fast to his Lord and strives upon that, his Lord will be compassionate to him, grant him every good and safeguard him from Satan the Cursed.



Our Call

[1] - We believe in Allah and His Names and Attributes, as they were mentioned in the Book of Allah and in the Sunnah of the Messenger of Allah ﷺ, without tahreef (distortion), nor ta'weel (figurative interpretation), nor tamtheel (making a likeness), nor tashbeeh (resemblance), nor ta'teel (denial).

[2] - We love the Companions of the Messenger of Allah ﷺ, and we hate those who speak against them. We believe that to speak ill of them is to speak ill of the Religion, because they are the ones who conveyed it to us. And we love the Family of the Prophet with love that is permitted by the Sharee'ah.

[3] - We love the People of Hadeeth and all of the Salaf of the Ummah from Ahlus Sunnah.

[4] - We despise 'ilmul-kalaam (knowledge of theological rhetoric), and we view it to be from amongst the greatest reasons for the division in the Ummah.

[5] - We do not accept anything from the books of fiqh (jurisprudence), nor from the books of tafseer (explanation of the Qur'aan), nor from the ancient stories, nor from the Seerah (biography) of the Prophet ﷺ, except that which has been confirmed to be from Allah or from His Messenger ﷺ. We do not mean that we have rejected them, nor do we claim that we are not in need of them. Rather, we benefit from the discoveries of our Scholars and the jurists and other than them. However, we do not accept a ruling, except with an authentic proof.

[6] - We do not write in our books, nor do we cover in our lessons, nor do we give sermons with anything except the Qur'aan, or the authentic and authoritative hadeeth. And we detest what emanates from many books and admonishers in terms of false stories and weak and fabricated ahaadeeth.

[7] - We do not perform takfeer (expel one from Islaam) upon any Muslim due to any sin, except Shirk (polytheism) with Allah, or the abandonment of Prayer, or apostasy. We seek refuge in Allah from that.

[8] - We believe that the Qur'aan is the Speech of Allah, it is not created.

[9] - We hold that our obligation is to co-operate with the group that traverses the methodology of the Book and the Sunnah, and what the Salaf of the Ummah were upon; in terms of calling to Allah the Glorified, and being sincere in worship of Him, and warning from Shirk, innovations, and disobedience, and to advise all of the groups that oppose this. So co-operating upon righteousness and piety (taqwaa) and mutual advising necessitates warning against evil and not co-operating with the wicked.

[11] - We warn against every innovation no matter how big or small in application to protect this noble Religion. We do not sit, befriend or argue with the People of innovation and desires.

[12] - We do not deem it correct to revolt against the Muslim rulers as long as they are Muslims, nor do we feel that revolutions bring about reconciliation. Rather, they corrupt the community.

[13] - We hold that this multiplicity of present day parties is a reason for the division of the Muslims and their weakness. So therefore we set about 'freeing the minds from the fetters of blind-following and the darkness of sectarianism and party spirit.'

[14] - We restrict our understanding of the Book of Allah and the Sunnah of the Messenger of Allah ﷺ to the understanding of the Salaf of the Ummah from the Scholars of hadeeth, and not the blind-following of individuals. Rather, we take the truth from wherever it comes. And we know that there are those who claim Salafiyyah, yet Salafiyyah is free from them, since they bring to the society what Allah has prohibited. We believe in 'cultivating the young generation upon this Islam, purified from all that we have mentioned, giving to them a correct Islamic education from the start - without any influence from the disbelieving western education.'

[15] - We believe that politics is a part of the Religion, and those who try to separate the Religion from politics are only attempting to destroy the Religion and to spread chaos.

[16] - We believe that there will be no honour or victory for the Muslims until they return to the Book of Allah and to the Sunnah of the Messenger of Allah ﷺ.

[17] - We oppose those who divide the Religion into trivialities and important issues. And we know that this is a destructive da'wah.

[18] - We oppose those who put down the knowledge of the Sunnah, and say that this is not the time for it. Likewise, we

oppose those who put down acting upon the Sunnah of the Messenger of Allah ﷺ.

[19] - Our da'wah and our 'aqeedah is more beloved to us than our own selves, our wealth and our offspring. We are not prepared to part with it for gold nor silver. We say this so that no one may have hope in buying out our da'wah, nor should he think that it is possible for him to purchase it from us for deenaar or dirham.

[20] - We love the present day Scholars of the Sunnah and hope to benefit from them and regret the passing away of many of them.

[21] - We do not accept Fataawa (Islamic Verdicts) except from that which is based upon legislated evidences with their correct usage.

These are glimpses into our 'aqeedah and our da'wah. So, if one has any objection to this, then we are prepared to accept advice if it is truthful, and to refute it if it is erroneous, and to avoid it if it is stubborn rejection. And Allah knows best.⁷



⁷ Taken from Tarjumah Abee 'Abdur-Rahmaan Muqbil Ibn Haadee al-Waadi'ee" (p. 135-142) of Sheikh Muqbil ibn Haadee with slight additions.