

Not stating ruling when introducing matters where ruling is clear

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## Not stating ruling when introducing matters where ruling is clear

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Taken from the works of Shaykh Muhammad ibn Saalih al 'Uthaymeen (رَحْمَةُ اللَّهِ)

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بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

With regards to not mentioning the ruling when introducing a discussion about matters where the Sharee'ah ruling is in no doubt, the Shaykh Muhammad ibn Saalih al 'Uthaymeen (رَحْمَةُ اللَّهِ)<sup>1</sup> comments on the Chapter heading in Kitaab ut Tawheed of Shaykh ul Islaam Muhammad ibn 'Abdul Wahhaab (رَحْمَةُ اللَّهِ):

And his statement in the heading:

Chapter: What is reported with regards to sacrificing to other than Allaah.

He made an indication towards the evidence, without (mentioning) the ruling (upon sacrificing to other than Allaah).

And the scholars give headings the like of this to matters about which they are not giving a decisive ruling, or (those matters) in which there is some detail (that needs to be discussed).

And as for the matters which they are giving a decisive ruling about, then they speak about them with decisiveness – for example, 'Chapter: The obligation of the Prayer" and "Chapter: The Prohibition of Backbiting" and the like of that.

And without doubt, the author (رَحْمَةُ اللَّهِ) held the opinion that sacrificing to other than Allaah in order to draw close and venerate (that false object of worship) is prohibited, and that it would be major shirk.

However he wished to train the student upon deriving the ruling from the evidence; and this is a type of tarbiyyah (nurturing and training) related to knowledge.

So the teacher or the author leaves the ruling open (for discussion), then he brings the evidences in order that he can assign (the task of deriving) the ruling to the student. Then he gives the ruling for it in accordance with that which has been brought for it from these evidences.

(Al qawl ul mufeed (1/214 to 215) of Shaykh Muhammad ibn Saalih al 'Uthaymeen (رَحْمَةُ اللَّهِ))

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<sup>1</sup> (رَحْمَةُ اللَّهِ) (rahimahullaah) May Allaah the Most High have mercy on him