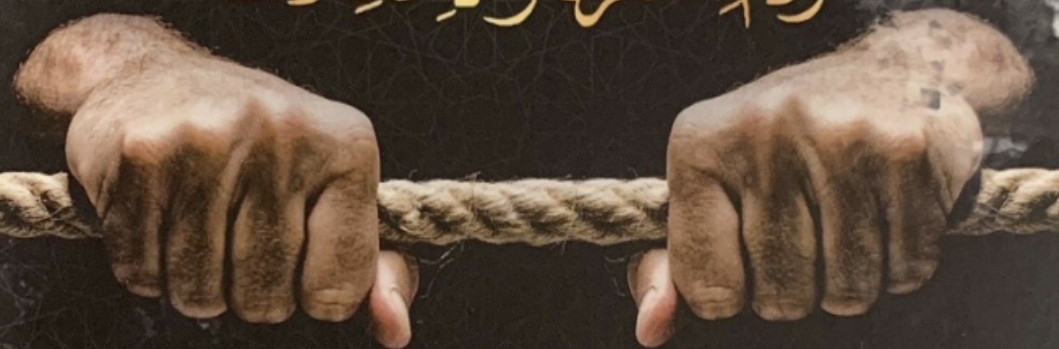


رسالة في

الحث على اجتماع كلمة المسلمين

وعدم التفرق والاختلاف



A TREATISE ON
**MUSLIM
UNITY**

AND A REPUDIATION OF
SPLITTING AND DIFFERING

Imām 'Abd al-Raḥmān Ibn Nāṣir al-Sa'dī (d.1376H)

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Introduction by his Student,
Al-‘Allāmah ‘Abdullāh Ibn ‘Abd al-‘Azīz Ibn ‘Aqīl (d.1432H)

Translation by Maaz Qureshi

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Transliteration Chart
Library of Congress/ALA

Isolated	From Right	Middle	From Left	Roman	Name
آ	ا	—	—	' / ā / * / **	'alif
ب	ب	ب	ب	b	bā'
ت	ت	ت	ت	t	tā'
ث	ث	ث	ث	th	thā'
ج	ج	ج	ج	j	jīm
ح	ح	ح	ح	ḥ	ḥā'
خ	خ	خ	خ	kh	khā'
د	د	—	—	d	dāl
ذ	ذ	—	—	dh	dhāl
ر	ر	—	—	r	rā'
ز	ز	—	—	z	zāy
س	س	س	س	s	sīn
ش	ش	ش	ش	sh	shīn
ص	ص	ص	ص	ṣ	ṣād
ض	ض	ض	ض	ḍ	ḍād
ط	ط	ط	ط	ṭ	ṭā'
ظ	ظ	ظ	ظ	ẓ	ẓā'
ع	ع	ع	ع	'	'ayn
غ	غ	غ	غ	gh	ghayn
ف	ف	ف	ف	f	fā'
ق	ق	ق	ق	q	qāf

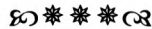
ك	ك	ك	ك	k	kāf
ل	ل	ل	ل	l	lām
م	م	م	م	m	mīm
ن	ن	ن	ن	n	nūn
ه/ة	ه/ة	ه	ه	h / t / ***	tā' / hā'/ta marbūṭah
و	و	—	—	w / ū	wāw
ي	ي	ي	ي	y / ī	yā'
ى	ي	—	—	ā	alif maqṣūrah

A Word about the Ligatures for Arabic Invocations

Imām Yaḥyā Ibn Sharaf al-Nawawī (d.676H) - رَحْمَةُ اللَّهِ - said, “It is highly recommended to invoke Allāh’s pleasure and mercy upon the Companions and the *tābi’in* and those that came after them from the Scholars, righteous worshippers and the rest of the people of excellence. So it is said: رَضِيَ اللَّهُ عَنْهُ (may Allāh be pleased with him), or رَحِمَهُ اللَّهُ (may Allāh have mercy upon him), or the likes of that.

As for what some of the Scholars have said that the statement, “رَضِيَ اللَّهُ عَنْهُ” is specific to the Companions and that for others it is only to be said, “رَحِمَهُ اللَّهُ”, then the affair is not as they say and it there is no agreement upon it. Rather, what is correct according to the majority of the Scholars is that it is highly recommended, and the proofs for that are too many to enumerate.”¹

Imām Muḥammad Ibn Ṣāliḥ al-‘Uthaymīn (d.1421H) - رَحْمَةُ اللَّهِ - said concerning the statement, “صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ”, “The best of that which has been stated about it is what was mentioned by Abū al-‘Āliyah (d.90H) - رَحْمَةُ اللَّهِ - that the ṣalāh of Allāh upon His Prophet is Allāh’s praise for him in the highest gathering of Angels.”²



¹ Refer to *al-Adhkār* (p. 118) of al-Nawawī.

² Refer to *Sharḥ al-Mumtī* (3/164) of al-‘Uthaymīn.

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Introduction of the Noble Shaykh al-‘Allāmah ‘Abdullāh Ibn ‘Abd al-‘Azīz Ibn ‘Aqīl (d.1432H)

The praise is for Allāh who taught with the pen, He taught man that which he did not know. And may the peace and salutation and blessing of Allāh be upon our Prophet Muḥammad and upon his Family and his Companions.

To proceed:

So the benefits of our Shaykh, al-‘Allāmah ‘Abd al-Raḥman Ibn Nāṣir al-Sa’dī (رَحْمَةُ اللَّهِ) have not ceased to come out anew, even after his death, and that is due to what comes out from time to time from his treatises and books, which contain priceless benefits and correct advices. And what an excellent, sincere teacher and righteous educator he was!

So here he is, in this delightful treatise, which is small in its size and abundant in its meaning, directing advice to the Scholars of the Muslims and their common-folk to unite their word and to unite their hearts, whilst holding onto the Rope of Allāh altogether. And he cautioned them against splitting and differing, which leads to quarrelling, severing of ties and mutual hatred.

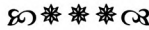
Indeed, he (رَحْمَةُ اللَّهِ) clarified the status of the Scholars who work within the *Ummah* of Islām and the Muslims’ need for them. And he clarified what was obligatory upon them with regards to the Scholars in terms of having love and high esteem for them and knowing their right and placing them in the station that they deserve. And he (رَحْمَةُ اللَّهِ) did not forget to direct sincere advice towards the students of knowledge and to warn them against vile moral character and blameworthy attributes and other than that from the benefits that are dispersed through out this treatise.

Indeed, the noble Shaykh ‘Abdullāh Ibn Zayd Ibn Muslim Āli-Muslim gave careful attention to this treatise, comparing and checking, along with

adding beneficial footnotes from the author's other books, connected to the topic at hand. So may Allāh reward him with goodness for the attention he paid to this treatise.

And I advise my brothers and my sons, the students, and the laypeople of the Muslims to read this treatise and to benefit from what it contains from those advices and instructions. I supplicate to Allāh (تَبَارَكَ وَتَعَالَى) to benefit by it the one who wrote it and the one who reads it and the one who hears it read or benefits from it.

Written by the one in need of Allāh,
‘Abdullāh Ibn ‘Abd al-‘Azīz Ibn ‘Aqīl
[Former President of the Supreme Judiciary]
Praising Allāh, sending peace and salutations upon
His servant and Messenger Muḥammad and
Upon his Family, and all of his Companions



Introduction

Indeed, all praise is for Allāh, we praise Him and we seek His aid and we ask for His forgiveness and we seek refuge with Allāh from the evils of our own selves and from our evil deeds. Whosoever Allāh guides, then there is none that can mislead him and whosoever Allāh allows to stray, then there is none that can guide him. And I testify that there is none worthy of worship besides Allāh alone without any associate and I testify that Muḥammad is his servant and Messenger. And may abundant peace and salutations of Allāh be upon him and his Family and his Companions.

To proceed:

So this is a precious pearl and an incomparable treatise¹ written by the reed pen of the Shaykh, the jurist (*faqīh*), the exegete (*mufassir*): ‘Abd al-Raḥmān Ibn Nāṣir al-Sa’dī - رَحْمَةُ اللَّهِ - in which he offers advice to the laypeople of the *Ummah* and encourages them to unify their word and he cautions them against splitting and differing, which leads to quarrelling and mutual hatred.

The *Ummah* of Islām is dire need of being in agreement and uniting its ranks and mending its rift and being far removed from bigoted partisanship and hurting one another with words and accusing the intentions, as long as all sides are under the umbrella of *Ahl al-Sunnah wa al-Jamā’ah* who traverse upon the way of the *Salaf* of the *Ummah*, the people of the virtuous generations, they follow the *Sunnah* and they do not innovate.

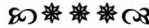
¹ The noble Shaykh ‘Abd al-Laṭīf Ibn ‘Abdullāh al-Dawsirī - may Allāh reward him with goodness and reward his endeavour and forgive him and his parents - provided me with a copy of it.

And I reckon that Shaykh ‘Abd al-Raḥmān - رَحْمَةُ اللَّهِ - had addressed this issue with precision and insight when he passed away in 1376H. So may Allāh bestow upon him vast mercy and grant him the reward and recompense. So I devoted attention to it and distributed it so as to spread its benefit, and the success from Allāh (عَزَّوَجَلَّ).¹

I ask Allāh for sincerity in statement and deed, and success and correctness.

May the peace and salutations of Allāh be upon Muḥammad and upon his Family and his Companions.

Written by,
‘Abdullāh Ibn Zayd Ibn Muslim Āli-Muslim
On the 1st of Jumādā al-Ūlā, 1428H
Al-Riyāḍ



¹ I say: I recited this treatise to our noble Shaykh, al-‘Allāmah ‘Abdullāh Ibn ‘Abd al-‘Azīz Ibn ‘Aqīl - may Allāh preserve and protect him - after the *Maḡhrib* Prayer on Friday, corresponding to 6/28/1428H.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

[I begin with the name of Allāh and I seek His aid and I rely upon Him.]

All praise is for Allāh, Lord of the worlds and may the peace and salutations of Allāh be upon Muḥammad and his Family and all of his Companions.

To proceed:

So Allāh created His creation from nothing and He brought them into existence after they were non-existent for the purpose of worshipping Him alone without any associate and obeying Him and fearing Him. This revolves around the fulfillment of His rights and the obligatory and recommended rights of His servants, which have been legislated in His Book and upon the tongue of His Messenger (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ), and they are divided into many branches and categories, so from them are foundations (*uṣūl*) and from them are rulings (*aḥkām*) and from them are comprehensive principles (*qawā'id kullīyyah*) which serve as the starting point for many of the subsidiary rulings (*al-aḥkām al-juz'īyyah*) and from them are objectives (*maqāṣid*) and requirements (*maṭālib*) and from them is that which is a means of reaching them. All of this returns back to the obtainment and completion of benefits (*maṣālih*) and the reduction and prevention of harms (*mafasid*).¹

¹ Ibn al-Qayyim (d.751H) - رَحِمَهُ اللَّهُ - said in *I'lām al-Muwaqqi'īn* (3/3), "So the basis and foundation of the *Sharī'ah* is built upon the wisdoms and benefits pertaining to the servants in their life of this world and their life of the Hereafter. And all of it is justice and all of it is mercy and all of it is benefit and all of it is wisdom. So every issue that falls outside of justice into oppression and outside of mercy into its opposite and outside of benefit into harm and outside of wisdom into futility, then it is not from the *Sharī'ah*, even if it entered into the *Sharī'ah* by way of interpretation. So the *Sharī'ah* is the justice of Allāh amongst His servants and it is His mercy amongst His creation and it is His protection in the earth and it is His wisdom →

So from the greatest of divine commands and heavenly legislations and prophetic counsels is to hold fast to the Rope of Allāh altogether and the command for the Muslims to unite their word and unify and to be a single union, and from that is the encouragement towards every path that leads to such unity from actions and statements and co-operating upon that through statement and action. And from that is the prohibition of splitting and differing and dissolving the unity of the Muslims and warning sternly against the paths that lead to disunity in accordance to strength and capability. Indeed, this magnificent foundation is established by the Book and the *Sunnah* and by the consensus (*ijmā*) of the Prophets and Messengers and their followers up until the Day of Judgement.

Allāh (تَبَارَكَ وَتَعَالَى) commanded His servants to hold fast to His Rope, which is His Religion, and to unite upon it, and He prohibited them from splitting and differing. He mentions the blessing of success He bestowed upon His servants,

﴿يَأْتِيهَا الَّذِينَ ءَامَنُوا اتَّقُوا اللَّهَ حَقَّ تَقَاتِهِۦ وَلَا تَمُونُ ؕ اِلَّا وَاَنْتُمْ مُسْلِمُونَ
 ﴿١٠٢﴾ وَاَعْتَصِمُوا بِحَبْلِ اللَّهِ جَمِيعًا وَلَا تَفَرَّقُوا وَاذْكُرُوا نِعْمَتَ اللَّهِ
 عَلَيْكُمْ اِذْ كُنْتُمْ اَعْدَاءً فَاَلْفَ بَيْنَ قُلُوبِكُمْ فَاصْبَحْتُمْ بِنِعْمَتِهِۦ اِخْوَانًا ﴿١٠٣﴾﴾

which provides indication of Him and it indicates the truthfulness of His Messenger (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) and the in the most complete and truthful way.”

“O you who have believed, fear Allāh as He should be feared and do not die except as Muslims in submission to Him. And hold firmly to the rope of Allāh all together and do not become divided. And remember the favour of Allāh upon you - when you were enemies and He brought your hearts together and you became, by His favour, brothers.”

[Sūrah Āli-Imrān 3:102-103]

And Allāh (تَبَارَكَ وَتَعَالَى) prohibited discord and splitting and informed that it is a cause for failure and absence of victory over the enemies by saying,

﴿وَلَا تَسْرِعُوا بِالنَّفْسِ أَنْ تَنْزِعُوا عَنْهَا لَوْ كُنْتُمْ مُدْرِكِينَ﴾

“And do not dispute and thus lose courage and then your strength would depart.” [Sūrah al-Anfāl 8:46]

And Allāh said, reminding His servants of His blessing, which none has the capability of granting except for He who is the All-Mighty (*al-'Azīz*), the All-Wise (*al-Hakīm*),

﴿وَأَلْفَ بَيْتٍ قُلُوبِهِمْ لَوْ أَنْفَقْتَ مَا فِي الْأَرْضِ جَمِيعًا مَا أَلْفَتْ بِئْرٌ قُلُوبَهُمْ وَلَئِنْ أَلْفَ اللَّهُ بَيْنَهُمْ﴾

“And He brought together their hearts. If you had spent all that is in the earth, you could not have brought their hearts together; but Allāh brought them together.”

[Sūrah al-Anfāl 8:63]

And Allāh said whilst rebuking the hypocrites for their mutual hatred and the splitting of their hearts, even though their bodies were united,

﴿تَحْسَبُهُمْ جَمِيعًا وَقُلُوبُهُمْ شَتَّىٰ﴾

“You think they are together, but their hearts are diverse.”

[Sūrah al-Ḥashr 59:14]

And Allāh (جَلَّ وَعَلَا) mentioned the blessing of gentleness that He bestowed upon His Messenger (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) towards those whom he mixed with to call them to unity and togetherness and the prevention of splitting, He said,

﴿فِيمَا رَحِمَهُ مِنَ اللَّهِ لَئِن لَّهُمْ لَوْ كُنْتَ فَظًّا غَلِيظَ الْقَلْبِ لَانْفَضُّوا مِنْ

حَوْلِكَ﴾

“So by mercy from Allāh, (O Muḥammad), you were lenient with them. And if you had been rude in speech and harsh in heart, they would have disbanded from about you.”

[Sūrah Āli-‘Imrān 3:159]

And Allāh described the Believers as,

﴿رَحِمَاءُ بَيْنَهُمْ﴾

“...merciful amongst themselves.” [Sūrah al-Faḥ 48:29]

And He described His Messenger (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) as,

﴿رءُوفٌ رَحِيمٌ﴾

“...kind and merciful.” [Sūrah al-Tawbah 9:128]

And Allāh said,

﴿لَقَدْ كَانَ لَكُمْ فِي رَسُولِ اللَّهِ أُسْوَةٌ حَسَنَةٌ﴾

“There certainly is for you in the Messenger of Allāh an excellent example.” [Sūrah al-Aḥzāb 33:21]

And Allāh (تَبَارَكَ وَتَعَالَى) said,

﴿وَتَعَاوَنُوا عَلَى الْبِرِّ وَالتَّقْوَىٰ وَلَا تَعَاوَنُوا عَلَى الْإِثْمِ وَالْعُدْوَانِ﴾

“And cooperate in righteousness and piety, but do not cooperate in sin and transgression.” [Sūrah al-Ma‘idah 5:2]

And from the greatest forms of righteousness is endeavouring to unite the word of the Muslims and bringing them into agreement through all means just as working to split up the word of the Muslims is from the greatest forms of co-operation upon sin and transgression.

Indeed, Allāh has related to us in His Book the stories of the Messengers whom He sent to convey His Messages, and He mentioned their sincere advice to their nations and their ardent desire to unite their nations upon Islām. And Allāh has related to us how they prohibited their nations from splitting and differing. There is a great deal mentioned about this in the *Qur‘ān*.

Likewise, the Prophet (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) frequently addressed this foundation (*asl*) and he commanded the servants with unity and he prohibited splitting, which results in corruption. So the Prophet (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) said in the *ḥadīth* that is agreed upon (*muttafaq ‘alayhi*), “Do not become jealous of one another, and do not inflate prices upon one another, and do not have mutual hatred of one another, and do not cut off relations with one

another. And be servants of Allāh and brothers. The Muslim is the brother of the Muslim, he does not oppress him, nor does he forsake him and he does not deceive him.”¹

And there occurs in *Ṣaḥīḥ Muslim*, from Tamīm al-Dārī (رَضِيَ اللَّهُ عَنْهُ) who said, ‘I heard the Messenger of Allāh (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) saying, “The Religion is sincerity of purpose (*al-naṣīḥah*).” We said, “To whom, O Messenger of Allāh?” He replied, “To Allāh and to His Book and to His Messenger and to the leaders of the Muslims and their lay people.”²

And from the greatest forms of sincere advice to the Muslims is endeavouring to unite the hearts and bring them together and preventing them from splitting.

And the Prophet (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) said to the *Anṣār* (helpers) in the *ḥadīth* that is agreed upon, reminding them about the blessing of Allāh upon them and about how He guided them and united them and granted them prosperity due to that reason, “O gathering of *Anṣār*! Did I not find you misguided and so Allāh guided you through me, you were split up, so Allāh united you through me, you were destitute, so Allāh enriched you through me?” So every time he said something, they would reply, “Allāh and His Messenger have favoured us.”³

And the Prophet (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) said whilst warning his Companions against conveying speech to him that would change the hearts, “Do not convey

¹ Related by al-Bukhārī (no. 4648) and Muslim (no. 4650) and the wording is from him.

² Related Muslim (no. 82). **Benefit:** Ibn al-Ṣalāḥ (d.577H) - رَحِمَهُ اللَّهُ - said concerning *al-naṣīḥah*, “It is a comprehensive statement in which the advisor intends and establishes goodness through various ways for the one to whom it is directed.” Refer to *Jāmi’ al-Ulūm wa al-Ḥikam* (1/222) of Ibn Rajab.

³ Related by al-Bukhārī (no. 3985) and Muslim (no. 1758).

anything to me against anyone because I love to come out to you with a chest that is at peace.”¹

And when his Companions consulted him about killing the hypocrites, the Prophet (ﷺ) replied, “Let it not be said that Muḥammad kills his Companions.”² That is due to what such an act would contain from alienation of those who had not yet embraced Islām from embracing it, so he refrained from killing them. He did this to preserve the unity, even though the hypocrites deserved to be killed.

And the Prophet (ﷺ) would counsel whosoever he sent to propagate the Religion of Islām and to teach the *Sharī‘ah*. So he would say, “Convey good tidings to the people and do not drive them away, and make affairs easy and do not make them difficult and be agreeable and do not be contrarian.”³

And he (ﷺ) said, “And do not differ, or else your hearts will differ.”⁴ So he informed that outward differing is a cause for inward differing.

And the Prophet (ﷺ) said, “Those who came before you were only destroyed because they asked too many unnecessary questions and differed with their Prophets.”⁵

¹ **Ḍa‘īf:** Related by Aḥmad in *al-Musnad* (no. 3571), Abū Dāwūd (no. 3218) and al-Tirmidhī (no. 3831). It was declared *ḍa‘īf* (weak) by al-Albānī in *Ḍa‘īf al-Jāmi‘* (no. 6322).

² Related by al-Bukhārī (no. 3257, 4525) and Muslim (no. 1761, 4672).

³ Related by Muslim (no. 3262) and Abū Dāwūd (no. 4195) without the words, “...and be agreeable and do not be contrarian.” That is related by Aḥmad in *al-Musnad* (no. 18868).

⁴ Related by Muslim (no. 654), al-Tirmidhī (no. 211), al-Nasā‘ī (no. 789), Abū Dāwūd (no. 568), Ibn Mājah (no. 966) and Aḥmad in *al-Musnad* (no. 4142).

⁵ Related by al-Bukhārī (no. 6744) and Muslim (no. 4348), and the wording is from him.

So all of these *ahādīth* are found in the *Ṣaḥīḥ* (i.e. the collections of al-Bukhārī and/or Muslim), and the command to listen to and obey the rulers has been narrated concurrently (*mutawātir*)¹ from the Prophet (ﷺ), as well as the prohibition of rebelling against them, even if they are oppressive and sinful.² And that is for no other reason than what the rebellion contains of great evil.

Indeed, Allāh and His Messenger (ﷺ) have commanded the Muslims with unity in many of their acts of worship, such as the *Ḥajj* (pilgrimage), the days of festivity (*ʿĪd*), the Friday Prayer and the congregational Prayer due to what is contained within that unity of mutual affection, keeping the ties and not cutting off the relations. And Allāh and His Messenger (ﷺ) have prohibited backbiting, tale-carrying, slander, the cutting of relations, deception, jealousy, rancour and the likes, due to what they contain of corruption and the splitting of the

¹ **Mutawātir**: Imām Muḥammad Ibn Ṣāliḥ al-ʿUthaymīn (d.1421H) - رَحِمَهُ اللهُ - said, “*Mutawātir* is that which is narrated by a group of narrators, such that it is, in reality, impossible for them to have all agreed upon a lie, and they based it upon what they perceived (i.e. saw or heard).” Refer to *Muṣṭalah al-Ḥadīth* (p. 6) of al-ʿUthaymīn.

² Al-Bukhārī (no. 6611) and Muslim (no. 3423) relate from Ibn ʿUmar (رضي الله عنهما), from the Prophet (ﷺ) who said, “It is binding upon the Muslim to listen and to obey in whatever he likes and dislikes, except if he is commanded with disobedience to Allāh. So when he is commanded with disobedience, then he must not listen, nor obey.”

And al-Bukhārī (no. 6609) relates from Anas Ibn Mālik (رضي الله عنه), “Listen and obey even if the one who is placed in authority over you is an Abyssinian slave whose head is like a raisin.”

And al-Bukhārī (no. 6530) and Muslim (no. 3439) relate from Ibn ʿAbbās (رضي الله عنهما) that the Messenger of Allāh (ﷺ) said, “Whosoever from amongst you sees something from his leader, then let him remain patient, because whosoever rebels against him a handspan will die in a state of *jāhiliyyah* (pre-Islāmic times of ignorance).”

And Muslim (no. 3433) relates from Wāʿil Ibn Ḥujr (رضي الله عنه) who said, “The Messenger of Allāh (ﷺ) said, ‘Listen and obey because the burden of their deeds is upon them and the burden of your deeds is upon you.’”

servants. And they commanded reconciling between the people through every means, to the extent that lying was permitted for the sake of reconciliation due to what it contains of rectification.¹

So in general, whosoever contemplates upon the biography of the Messenger (ﷺ) in terms of his dealings with the creation, Muslims and disbelievers alike, the ones who were close and the ones who were distant, will find that he was gentle and full of kindness. He displayed magnificent moral character by pardoning the criminals² and he softened the hearts of the people to encourage them to enter into the Religion of Islām. He gave generously to bring the hearts together so that they would accept Islām and their faith (*īmān*) would become strengthened.³ And he abandoned everything that was divisive, to the extent that he would abandon that which was better and more complete

¹ Al-Tirmidhī (no. 1861), Abū Dāwūd (no. 4274) and Aḥmad (no. 26010) relate from Umm Kulthūm Bint 'Uqbah (رضي الله عنها) who said, 'I heard the Messenger of Allāh (ﷺ) saying, 'The one who makes peace between the people is not a liar. So he either speaks goodness or he narrates good speech about one individual to the other.' The wording is from al-Tirmidhī (رحمة الله) who said, "It is *ḥasan* (good, acceptable), *ṣaḥīḥ* (authentic)." Al-Albānī stated it was *ṣaḥīḥ* in *Ṣaḥīḥ al-Tirmidhī* (no. 1937).

² An example of that when he (ﷺ) pardoned the people of Makkah in the year of the conquest and he (ﷺ) said, "Go, because you are *al-Ṭulaqā'* (i.e. those who accepted Islām after the conquest of Makkah)." Refer to *al-Bidāyah wa al-Nihāyah* (4/696) of Ibn Kathīr.

Ibn al-Qayyim (d.761H) - رحمه الله - said in *Zād al-Ma'ād* (3/497), 'The Messenger of Allāh (ﷺ) would strive for something that would unite the people and he would abandon the thing that drove them away from obedience to him. So this was an affair that was present through out his (ﷺ) life. Likewise, he abandoned fighting the one who reviled him concerning his judgement in the story of al-Zubayr and his disputant who said, 'Is it because he is the son of your paternal aunt?'

I say: The story of al-Zubayr and his adversary is related by al-Bukhārī (no. 4585) and Muslim (no. 2357).

³ Related by al-Bukhārī (no. 4330) and Muslim (no. 1061), concerning the generosity of the Prophet (ﷺ) to bring the hearts together.

and do that which was beneath it out of concern for the sensitivities of the hearts of the creation.

Indeed, the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) intended to build the *Ka'bah* upon the foundations of Ibrāhīm (عَلَيْهِ الصَّلَاةُ وَالسَّلَامُ), so he said to 'Ā'ishah (رَضِيَ اللهُ عَنْهَا), “Were it not that your people had newly embraced Islām, I would have demolished the *Ka'bah* and I would have built it upon the foundations of Ibrāhīm.”¹

So whoever contemplates upon this will realize that he (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) was sent with *al-Ḥanīfiyyah al-Samḥah* (i.e. true monotheism).² So once you have come to know that, then you will know that from the most important maxims of the Religion and from the clearest legislations of the Messengers is sincerity of purpose (*naṣīḥah*) to the entirety of the *Ummah* and endeavouring to unite the Muslims and obtaining unity amongst

¹ Related by al-Bukhārī (no. 1473) and Muslim (no. 2369). **Benefit:** Ibn Taymiyyah (d.728H) - رَحِمَهُ اللهُ - said in *Majmū' al-Fatāwā* (22/407), “It is preferred for the individual to set out to unite the hearts by abandoning these affairs that are *mustahabb* (i.e. preferred, recommended), because the benefit of uniting in the Religion is greater than the benefit of doing the likes of this (i.e. reciting the *basmalah* out loud or silently), just as the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) abandoned changing the foundations of the House because leaving it at the time kept the hearts united.”

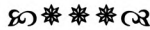
² Imām Aḥmad relates in his *Musnad* (no. 21260), from Abī Umāmah (رَضِيَ اللهُ عَنْهُ) who said, “The Messenger of Allāh (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) said, ‘However, I was sent with *al-Ḥanīfiyyah al-Samḥah*.’” **Ḥasan:** It was authenticated by al-Albānī in *Silsilah al-Ṣaḥīḥah* (no. 2942).

And Imām Aḥmad relates in his *Musnad* (no. 23710), from 'Ā'ishah (رَضِيَ اللهُ عَنْهَا) who said, “The Messenger of Allāh (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) said, ‘Indeed, I was sent with *al-Ḥanīfiyyah al-Samḥah*.’” **Ḥasan:** It was authenticated by al-Albānī in *Silsilah al-Ṣaḥīḥah* (no. 1022).

Translator's Note: Imām 'Abd al-Raḥmān Ibn Naṣīr al-Sa'dī (d.1376H) - رَحِمَهُ اللهُ - said, “That is, the one who is devoted to Allāh and averse to anything else besides Him. It is the one who is established upon *Tawḥīd* and has abandoned *Shirk* and setting up others as rivals to Allāh. So the guidance is in following him (i.e. Prophet Ibrāhīm) and disbelief is found in turning away, disbelieving and deviating from his (i.e. Prophet Ibrāhīm) Religion.” Refer to *Taysīr al-Karīm al-Raḥmān* (p. 67) of al-Sa'dī.

them and removing whatever is between them of mutual hatred and quarrelling and feuding.

Indeed, this foundational principle is from the greatest forms of goodness that has been commanded and neglecting it is from the greatest of evils that have been prohibited. And this is from the obligations that are binding upon every individual of the *Ummah*: its Scholars, its rulers and its lay people. Rather, it is a foundation, without which, one's faith (*īmān*) is not complete. So it is obligatory to observe this principle in knowledge and action, and the affair is only like that because of what is within in it of religious and worldly benefits, which are not possible to enumerate. And in neglecting it are religious and worldly harms, which cannot be enumerated. So due to this, I have written the following two chapters.



القَصْدُ

Concerning the Corruption and Harms of Differing And Discord and Mutual Hatred and Boycotting

The individual of sound intellect will have no doubt that Allāh (تَبَارَكَ وَتَعَالَى) has not prohibited us from an affair from the affairs, except that within it are from comprehensive and specific harms that are prohibited by His Wisdom (*Hikmah*) and Mercy (*Raḥmah*).

So the first harms of quarrelling and mutual hatred and differing are: neglecting this magnificent foundation, and disobedience to Allāh and His Messenger (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ), which necessitates the punishment of Allāh, and the deprivation of reward, and the deficiency of faith (*īmān*), and weakness, and decline, and neglecting that which is indicated in the *āyāt* of the *Qur'ān* and in the *ahādīth* of the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ).

And from that which comes about as a result of this are fighting and dispute and allegiance and disassociation, which turn the Muslims into sects, with every faction wanting to aid its point of view with truth or with falsehood. So as a result of that, there come about errors and misguidance and desires, and other forms of comprehensive and specific harms, which no one knows besides Allāh.

A result of this is the abandonment of the truth which is with the adversary in order to give victory to one's own desire and it results in hatred for the individual who has come with it; so this necessitates hating what that individual has from the truth. And this results in a level of backbiting, tale-carrying and slander that is from the greatest acts of disobedience to Allāh. And this confuses the individual who desires the truth. A good intention, if accompanied by little insight (*baṣīrah*), will not guide one to the path of truth and he will not know which of the two groups to follow.

So the follower of his desire who has an evil intention will find the opportunity to manipulate in order to disparage the honours of the Scholars and the righteous and the rulers of the Muslims. So he will ascribe his statement to a group and he will don their cloak over the heart of a treacherous and deceitful hypocrite. So by doing that, he will reach the wicked objectives that he intends and he will sow whatever seeds he is able in the hearts of those whom he ascribes to, which result in disgrace and degradation. And the regret is not in the destruction of one whose condition is such and this is his intended objective, because he is destroyed due to the path that he adopted. Rather, the regret is only over the one who lends such an individual his ear and grants him influence over his heart and mind and pays attention to him considering him a sincere advisor, yet in reality, he is the greatest and most deceptive enemy. These are some of the end results of differing.

And from these evil consequences are that such an evil individual gradually takes those who are separated and sows the seeds of mutual alienation and boycotting up until they no longer learn from one another and they no longer advise one another. So they lose out on the benefits that they are concerned with, if they were united; and these benefits are from the most important of obligations and form the greatest causes of drawing closer to Allāh and they are from the most significant acts of obedience to Allāh. And they will lose out on other than this due to what their enemies covet for them in order to split up their word and divide their affair.



القصة

Concerning the Benefits of Muslim Unity and their Mutual Affection and Working towards That

So this is the intent and objective that has spurred this discussion and it is the intended purpose that the reformers desire and it is what the people compete diligently for and it is what they strive for. So let the workers work for this goal due to what it contains of tremendous benefits and significant affairs.

So in general, all of the harms that I have mentioned and which have been mentioned amongst the harms of mutual boycotting, hatred and dissension are all removed by this affair (i.e. working towards Muslim unity) and its doer will attain all goodness due to that. So by it all good affairs are achieved and the blessings descend and the supplications are answered and the evil deeds are exchanged for good deeds.

And by uniting the word of the Muslims, their unification is achieved and by that they achieve honour and strength in the earth and with that Islām and faith (*īmān*) increase, because *īmān* according to *Ahl al-Sunnah wa al-Jamā'ah* is: statement and action,¹ it increases with obedience to Allāh and it decreases with disobedience to Him.

¹ **Translator's Note:** Shaykh Ṣāliḥ Ibn Fawzān al-Fawzān mentions, "The definition of *īmān* according to *Ahl al-Sunnah wa al-Jamā'ah* is that it is statement and action. So the statement is of two categories: [i]: statement of the heart, which is the belief (of the heart) and [ii]: statement of the tongue and it is to utter the word of al-Islām. Action is also of two categories: [i]: action of the heart, which is an intention and sincerity, [ii]: and the action of the limbs such as Prayer, *Hajj* (pilgrimage) and *Jihād*. The difference between the statements of the heart and its actions is that its statements are its beliefs that it accepts and believes in. As for the actions of the heart, then they are its movements that are loved by Allāh and His Messenger (صلى الله عليه وسلم) such as loving goodness and having a firm intention to do it and hating evil having resolve to abandon it. The actions of the limbs and the statements of the tongue → emanate from the actions of the heart. Therefore, the statements of the tongue →

So working for this purpose is from the greatest acts of obedience. So with it faith (*īmān*) increases in levels and by uniting and bringing the Muslims together co-operation upon all forms of righteousness (*al-birr*), piety (*taqwā*) and goodness is achieved. Allāh (تَبَارَكَ وَتَعَالَى) said,

﴿لَا خَيْرَ فِي كَثِيرٍ مِّن نَّجْوَاهُمْ إِلَّا مَنْ أَمَرَ بِصَدَقَةٍ أَوْ

مَعْرُوفٍ أَوْ إِصْلَاحٍ بَيْنَ النَّاسِ﴾^١

“No good is there in much of their private conversation, except for those who enjoin charity or that which is right or conciliation between people.” [Sūrah al-Nisā‘ 4:114]

And the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) said, “Shall I not inform you about that which is more excellent than fasting, standing in Prayer and charity?” They said, “Of course O Messenger of Allāh.” He replied, “Making peace between people, and causing dissension between them is the shaver (*al-hāliqah*).”¹

And there occurs in a narration, “I do not say it shaves the hair, but it shaves away the Religion.”²

So which level is higher than this level, which increases upon the primary virtuous acts: the Prayer, fasting and charity.

and the actions of the limbs are from *īmān* (faith).” Refer to *Sharḥ al-‘Aqīdah al-Wāsiṭiyyah* (p. 85) of al-Fawzān.

¹ **Ṣaḥīḥ:** Related by al-Tirmidhī (no. 2433), Abū Dāwūd (no. 4273), Aḥmad in *al-Musnad* (no. 26236) and Mālik in *al-Muwaṭṭa‘* (no. 1405). It was authenticated by al-Albānī in *al-Mishkāt al-Maṣābih* (no. 5038).

² **Ḥasan li Ghayrihi:** Related by al-Tirmidhī (no. 2434) and Aḥmad in *al-Musnad* (no. 1338, 1355). It was authenticated by al-Albānī in *Ṣaḥīḥ al-Tarḥīb wa al-Tarḥīb* (no. 2695).

And the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) said, “By Allāh, you will not enter into Paradise up until you believe. And you will not believe up until you love one another. Shall I not inform you of something that if you do it, you will come to love one another? Spread the greeting of peace (*salām*) amongst yourselves.”¹

So he (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) tied entry into Paradise to the existence of faith (*īmān*) and he tied the existence of *īmān* to the achievement of mutual love, which is the cause of unity. And he informed that the cure for this is by the spreading of *salām*, because the gentleness of speech which involves spreading the *salām* is from the greatest reasons for that.



¹ Related by Muslim (no. 54), Abū Dāwūd (no. 5193), al-Tirmidhī (no. 2677), Ibn Mājah (no. 3692) and Aḥmad in *al-Musnad* (no. 9073).

Chapter: Working to Unite the Muslims

Once this is known, then it is obligatory upon the Muslims in general and upon the people of knowledge specifically to work for this affair and to endure difficulty for it and to strive with all of their strength to attain mutual love and to end the cutting off of relations and mutual boycotting and they must encourage this for others to fulfill the command of Allāh and in working for what He loves and seeking nearness in status to Him. So they must prepare for whatever is to afflict them from the verbal and physical harms from the people, in the hope that this will change - if Allāh so wills - into comfort and communication upon the Religion.

And they counter the one who is insulting towards them with pardon and forgiveness and not harbor any ill feelings. And they do not deal with those individuals in a like manner. Rather, when those individuals deal with them with hatred, they counter them with love and when those individuals deal with them by causing harm, they deal with them by being benevolent and when those individuals deal with them by boycotting and abandoning the greeting of peace (*salām*), they counter them by spreading the *salām* and smiling and using gentle speech and supplicating for them in their absence. And they do not obey their soul that commands with evil by dealing with those individuals in the same manner that they deal with them. So this was not the condition of the Prophets (عَلَيْهِمُ السَّلَامُ) and their followers. Rather, their condition was one of pardon and forgiveness for those who committed crimes, as was mentioned by the Prophet (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) about the condition of a Prophet who was beaten by his people when he called them to Allāh up until they caused him to bleed. So he began to wipe the blood from his face and he said, “O Allāh! Forgive my people for verily they know not.”¹

¹ Related by al-Bukhārī (no. 3477).

By Allāh, this is complete honour which will result in its possessor obtaining beautiful praise in the life of this world and he will receive an abundant reward in the Hereafter. Allāh (تَبَارَكَ وَتَعَالَى) said,

﴿وَلَا يَجْرِمَنَّكُمْ شَنَاٰنُ قَوْمٍ اَنْ صَدُّوْكُمْ عَنِ الْمَسْجِدِ الْحَرَامِ اَنْ تَعْتَدُوْا﴾

“And do not let the hatred of a people for having obstructed you from *al-Masjid al-Harām* lead you to transgress.”

[Sūrah al-Mā‘idah 5:2]

And Allāh encourages meeting the evil doer with pardon in His (تَبَارَكَ وَتَعَالَى) statement,

﴿وَلِيْنَ صَبْرْتُمْ لَهٗوَ خَيْرٌ لِّلصَّٰبِرِيْنَ﴾

“But if you are patient - it is better for those who are patient.” [Sūrah al-Naḥl 16:126]

﴿وَاَنْ تَعْفُوْا اَقْرَبُ لِلتَّقْوٰى﴾

“And to pardon it is nearer to righteousness.”

[Sūrah al-Baqarah 2:237]

﴿فَمَنْ عَفَا وَاَصْلَحَ فَاجْرُهٗٓ عَلٰى اللّٰهِ﴾

“But whoever pardons and makes reconciliation - his reward is due from Allāh.” [Sūrah al-Shūrā 42:40]

﴿ وَلَمَنْ صَبَرَ وَعَفَرَ إِنَّ ذَٰلِكَ لِمِنْ عَظِيمِ الْأُمُورِ ﴾

“And whoever is patient and forgives - indeed, that is of the matters requiring determination.” [Sūrah al-Shūrā 42:43]

So when the Muslims reach this condition, Allāh will unify their ranks and join their hearts together and He will guide them to the paths of peace and security. And He will take them out of the darkness of ignorance and oppression and misguidance and place them in the light of knowledge and justice and faith (*īmān*).

And when they see a person of desire wanting to cause discord amongst the Muslims and split them up to attain an objective from his corrupt agenda, it becomes obligatory upon them to subdue him and advise him and not pay any attention to his statement because the one whose condition is such is the greatest enemy.

They must strive their utmost to cover up the faults of the Muslims and not investigate into them, especially, that which emanated from the leaders in the Religion and the Scholars and students of knowledge who have a great right over the Muslims due to what they have learned and are teaching from the *Sharī'ah*. Were it not for them, the people would not have learned the affair of their Religion and social dealings. Were it not for them, the people would not have learned how to pray and offer *zakāt* (alms) and how to fast and perform *Hajj* (pilgrimage). Rather, they would not even know how to buy and sell. Rather, were it not for them, the people would be like domesticated cattle, they would not know good from evil and they would not know *ḥalāl* (lawful) from *ḥarām* (unlawful).

So the obligation upon the Muslims is to respect them and to prevent evil from reaching them and to subdue whosoever wants harm for them. And

they must overlook whatever may have occurred from them by covering it up and not spreading it because there is widespread evil in spreading it.

And know that goodness and evil have distinguishing signs by which the servant is known.

So the sign of a person's happiness is that you see him endeavouring for the good of all the Muslims. He is covetous of their being guided and of advising them with whatever he is able from the various types of sincere advice. He works to cover up their faults and he does not spread them and he intends by that the Face of Allāh and the abode of the Hereafter.

And the sign of the servant's misery is that you see him endeavouring to backbite the people and he carries tales between them and follows up their slips and investigates into their faults. So when he hears of something occurring from one of them that is disliked, he spreads it and broadcasts it. Rather, perhaps he spreads it along with a commentary from himself, which he invented. So this servant has reached the most evil of status with Allāh and is hated to Him. And he has subjected himself to the displeasure of Allāh and he is upon the verge of being exposed by Allāh in his worldly life before his life in the Hereafter if he does not correct himself with sincere repentance (*tawbah*) and exchanging evil deeds for good deeds.

So it is appropriate for the individual who values himself to deem himself above such a blameworthy character trait and he must reflect upon the statement of the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ), "Whosoever covers up the fault of a Muslim, Allāh will cover up his fault in the life of this world and in the Hereafter."¹

¹ Related by Muslim (no. 2699), al-Tirmidhī (no. 2945) and Ibn Mājah (no. 225). And al-Bukhārī (no. 2442) and Muslim (no. 2580) relate from Ibn 'Umar (رضي الله عنهما) who said, "The Messenger of Allāh (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) said, 'And whosoever covers up the fault of a Muslim, Allāh will cover up his fault on the Day of Judgement.'"

And the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) said, “O gathering of those who have believed with their tongues, but belief has yet to enter their hearts, do not harm the Muslims and do not follow up their faults, because if one follows up the fault of his brother, Allāh will follow up his fault and when Allāh follows up the fault of someone, he becomes disgraced even if he is inside his house.”¹

This is a severe threat as it relates to the all of the Muslims in general. As for the Scholars and the righteous, then finding fault with them is even more despicable and it is a distinguishing sign of having earned the enmity of Allāh and of being at war with Him, because Allāh said upon the tongue of His Messenger (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ), “Whosoever displays hostility towards a close ally of Mine, then I have made an announcement of war against him.”²

Indeed, some of the *Salaf* used to say, “If the Scholars are not the *awliyā‘* (close allies) of Allāh, then I do not know who His *awliyā‘* are.”³

And he (رَحِمَهُ اللهُ) spoke the truth, because the alliance of Allāh is only obtained by the servant carrying out the commands of Allāh (تَبَاكَرُكَ وَتَعَالَى). And the people of knowledge have the greatest share in this because the servant does not gain a portion of knowledge and become a leader in that field up until he strives and remains in that state for a long period of time, so he devotes himself to the study of knowledge and abandons whatever the people of worldly pleasures are upon and he immerses himself for the majority and best of his time to knowledge and he is constantly preoccupied with that work, which in and of itself is the best act of

¹ **Ṣaḥīḥ:** Related by Abū Dāwūd (no. 4880) and al-Tirmidhī (no. 2032). It was authenticated by al-Albānī in *Ṣaḥīḥ al-Jāmi‘* (no. 7984).

² Related by al-Bukhārī (no. 6502) and Ibn Mājah (no. 3989).

³ ‘Alī al-Qārī (d.1014H) said, “This was the speech of Abī Ḥanīfah (d.150H) and al-Shāfi‘ī (d.204H) and it was related by al-Bayhaqī from al-Shāfi‘ī with the wording, ‘If the jurists (*fuqabā‘*) are not the *awliyā‘* of Allāh, then Allāh does not have a *walī* (close ally).” Refer to *Kashf al-Khafā‘* (1/259) of al-‘Ajlūnī.

obedience to Allāh. So these people are the most suitable for the alliance (*wilāyah*) of Allāh, moreso than others! So how could the one who has been overtaken by misery and he has devoted his time to *al-qīl wa al-qāl* (he said, she said) and he does not take part along with the righteous in valuable works have the audacity to revile them? So you will not see this individual researching about an affair of his Religion, nor sitting with the Scholars in order to benefit from them. Rather, if he is asked about the most basic issue from the affair of his Religion, he will not be able to say a single word. Despite this, he uses his tongue to defame the Scholars and the people of Religion, alleging that he is correct in whatever he says. Yes, he has reached the path of the evil doers and he is joined with the filthy animals who abandon the good foods and are attracted to the carcass and its like from despicable foods; this is due to the fact that he has abandoned the praiseworthy qualities and he has focused upon what he believes to be equal to them. And he has deviated from the path of the doers of good, so he does not deserve to be mentioned alongside them.¹ He is only to be mentioned so that the people are not deceived by him and so that the ignorant do not fall into his trap. And perhaps he will prevent himself from this and repent and take recourse to His Lord and turn to Him in repentance. So there is no barrier from the path of *al-tawbah* (repentance) and there is no sin, except that *al-Malik* (the King), *al-Wahhāb* (the

¹ Imām ‘Abdullāh Ibn al-Mubārak (d.181H) - رَحِمَهُ اللهُ - said, “It is correct for the intelligent individual that he does not harbour contempt for three: the Scholars, the rulers and the brothers. So whoever harbours contempt for the Scholars has lost his Hereafter. And whosoever harbours contempt for the rulers has lost his worldly life. And whosoever harbours contempt for the brothers has lost his honour.” Related by al-Dhahabī in *Siyar A‘lām al-Nubalā’* (17/251).

Imām Ibn ‘Asākir (d.571H) - رَحِمَهُ اللهُ - said, “And know my brother - may Allāh guide me and you to seek His pleasure and make me and you from among those who fear Him as He should be feared - that the flesh of the scholar is poisonous. And the way of Allāh in removing the screens from those who seek to belittle them is well-known. This is because attacking them in matters that they are free from is truly a tremendous matter. Surrounding their reputation with lies and fabrications is infertile grounds, and differing with those whom Allāh has chosen amongst them to disperse the knowledge is a dishonorable characteristic.” Refer to *Tabyīn Kadhib al-Muftarī* (p. 28) of Ibn ‘Asākir.

Giver) forgives it for the one who is repentant and turns to Allāh with repentance.



القَصْدُ

Chapter: Prohibition of Making Disagreement in Subsidiary Religious Issues a Cause for Splitting

From the greatest obligations the people of knowledge to focus upon is that they do not make the differing amongst themselves in the issues of the Religion, the issues in which one does not fall into *Shirk* or *bid'ah* (innovation) due to opposing them, a cause and a reason for splitting and dividing the hearts. And they are concerned that this does not become a reason for revilement and defamation and the forming of allegiances and animosities. Verily, that would be oppression and transgression, which is not lawful by the consensus of the Muslims. So the *Salaf al-Ṣāliḥ* from the Companions and the *tābī'in* and those that came after them did not cease to differ in the issues of the Religion, but they did not oppose one another. And they did not compel each other to follow them nor did they declare an individual misguided if he did not follow them.¹ So such a level

¹ Shaykh al-Islām Ibn Taymiyyah (d.728H) said in *Majmū' al-Fatāwā* (24/172-173), “When the Scholars from the Companions and the *tābī'in* and those that came after them were in disagreement about an affair, they followed the command of Allāh (تَبَارَكَ وَتَعَالَى) wherein He said,

﴿فَإِنْ نَسَخْتُمْ فِي شَيْءٍ فَرُدُّوهُ إِلَى اللَّهِ وَالرَّسُولِ إِنْ كُنْتُمْ تُؤْمِنُونَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ
ذَلِكَ خَيْرٌ وَأَحْسَنُ تَأْوِيلًا﴾

“And if you disagree over anything, refer it to Allāh and the Messenger, if you should believe in Allāh and the Last Day. That is the best way and best in result.” [Sūrah al-Nisā' 4:59]

And when they debated about an issue, it was for discussion and consultation and advice. So perhaps they differed in their statement about an issue of knowledge and deed, but despite that they preserved each others scholarship and honour and religious brotherhood. Yes, whosoever opposed the clear Book and the elaborative →

is not appropriate for anyone, except the Messengers. The ones who oppose them are to be declared misguided. As for others besides them, then they are not guaranteed infallibility.

And from the mercy of Allāh upon His servants is that He has made (certain forms of) disagreement a mercy for this *Ummah* where the one who is correct is rewarded and the one who errs is pardoned. And their consensus is an evidence and salvation and it is infallible.¹

So the obligation upon the people of knowledge is that they must strive their utmost to pursue the truth and the correct view and they must not declare the opponent to be misguided, who, like them, errs at times and is correct at times.²

So this is for all the issues in which there are opposing statements from the *Salaf* of the *Ummah* which they offered by way of their *ijtihād* (independent reasoning). And example of that is the one who holds that that

Sunnah and the consensus of the *Salaf* of the *Ummah* with an opposition that was inexcusable, then they dealt with such an individual as they dealt with the people of innovation.”

¹ **Translator’s Note:** This statement should be understood in the context that Imām al-Sa’dī intended, it pertains to, “the issues in which one does not fall into *Shirk* or *bid’ah* (innovation) due to opposing them.”

² Ibn Taymiyyah (d.728H) - رَحِمَهُ اللهُ - said in *Majmū’ al-Fatāwā* (19/123), “And the *madhhab* of *Ahl al-Sunnah* is that there is no sin upon the *mujtabid* Scholar when he errs in his *ijtihād* (independent reasoning).”

And he - رَحِمَهُ اللهُ - said in *Majmū’ al-Fatāwā* (25/69), “As for the Scholars who perform *ijtihād* in an issue, then they are correct at times and they are incorrect at times. So when they perform in *ijtihād* and are correct, they have two rewards. And when they perform an *ijtihād* and are incorrect, they have a single reward for their *ijtihād* and their error is forgiven. And the people of misguidance make the error and the sin interconnected. So sometimes they go to extremes concerning the Imāms and say that they are infallible and at other times they display animosity towards the Imāms and say that they have made outrageous errors. And the people of knowledge and faith (*īmān*) do not hold them to be infallible, nor do they hold them to be sinful.”

water does not become impure, except when it is changed by impurity. It is not permissible to revile the one who holds that as long as the water does not reach two *qullah* (unit of measurement), it can be rendered impure by merely encountering the impurity and vice versa. Likewise, the one who holds that the water which was used to lift a ritual impurity has remained pure (*tāhir*) but not purifying (*mutābbir*) does not deem misguided the one who holds that it has remained pure and purifying and vice versa. And the one who holds that praying in a clothes that are impure out of forgetfulness requires repeating the Prayer cannot deem misguided the one who holds that it does not require repetition and vice versa. And the one who holds it obligatory to fast due to a cloudy night on the thirtieth of *Shā'bān* must not deem misguided the one who holds it to be preferred (*mustahabb*) or permissible (*mubāh*) to break the fast and vice versa. And the one who holds it permissible to pray the optional Prayers (*nawāfil*) that are specific to a reason during the times in which Prayer is prohibited must not deem misguided the one who holds that as prohibited and vice versa. So it is not lawful for the one who holds one of the two statements in the likes of these issues in which disagreement has not ceased from the time of the *Salaf* up until now to openly revile others who hold the other position. So this is oppression and it is not permissible. Rather, the duty of the people of knowledge in the likes of these issues of disagreement is to clarify what they hold to be the correct view according to their ability in light of the *Sharī'ah* proofs, which are the Book and the *Sunnah* and the consensus (*ijmā*). And with respect to analogical deduction (*qiyās*) and judgement [and weak intellect [...]]¹ with *Sharī'ah* evidence.]² The people of knowledge must prevent whoever makes this disagreement a means to differing because that is far from fairness. Yes, if it becomes clear that an individual from the people of knowledge has opposed a clear and elucidative *Sharī'ah* evidence, then it is obligatory to advise him and to clarify the *Sharī'ah* evidence to him through to closest of ways and not to censure or backbite him in the gatherings instead of advising him. So this

¹ A word in the manuscript was not clear to me here.

² Perhaps a part of the expression has been omitted here and the meaning was not clear to me.

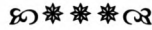
is not the way of the people of fairness. Rather, their way is to give private advice and not to spread vile speech.¹

So in general, it is obligatory upon the people of knowledge and other than them to work to recognize the truth and to strive in carrying it out and acting in accordance to it and to co-operate upon that and to love for ones brother whatever he loves for himself, regardless of whether his brother agrees with him or opposes him. So just as when one falls into an error or a slip, he does not like that anyone be informed about it, rather he strives to cover himself up, then likewise it is befitting for him to grant the same status to his brother and to interpret whatever occurred from him with the best assumption, because you reap what you sow. So whoever deals with his brothers in this manner, then Allāh will cover his faults in ways that he knows about and ways that he does not know about, in a manner that does not occur for those who do not act in this way. So others will deal with you in the same way that you deal with them, the recompense is in accordance to the deed.²

¹ Shaykh ‘Abd al-Raḥmān Ibn Nāṣir al-Sa’dī said in *al-Riyāḍ al-Nāḍirah* (p. 109), “So the intent of the people with true knowledge is to co-operate upon righteousness and piety and to work towards aiding one another in everything that refers back to this command and to cover up the faults of the Muslims and not to spread their errors. And they strive to notify them through every available method from the beneficial means and they defend the honours of the people of knowledge and Religion. And there is no doubt that this is from the best ways of drawing closer to Allāh. Then, if we assume that they do not have an explanation or an excuse for that in which they erred or slipped up, then it is not from truth and fairness to obliterate their good deeds and wipe away their obligatory rights due to this slight issue, as is the practice of the people of transgression and oppression, because the harm of that would be great and its corruption would be widespread. Which Scholar does not make an error and which wise man does not slip up?”

² The author, Shaykh ‘Abd al-Raḥmān al-Sa’dī (رَحْمَةُ اللَّهِ), has some beautiful speech concerning this topic, as occurs in *al-Fatāwā al-Sa’diyyah* (p. 632). I have quoted it here due to its relevance and importance. He (رَحْمَةُ اللَّهِ) said, “And from the greatest obligations upon the people of knowledge, the teachers and the students is to work towards uniting their word and bringing the hearts together upon that and to shut down the causes of evil and enmity and hatred between them. They must direct →

So we ask Allāh to guide us and our Muslim brothers to that which He loves and is pleased with and we ask Allāh to rectify the conditions of the Muslims and to unify their hearts and guide them to the paths of peace. And all praise is for Allāh, Lord of the worlds and may the peace and salutations of Allāh be upon Muḥammad.



their attention to this affair and work towards it through every means because the objective is one and the intended goal is one, but the benefit is shared by all. So they actualize this affair through love for all of the people of knowledge and those who are involved with it and all those who are pre-occupied with it and are benefiting from it. And they do not allow the harmful agendas to gain control over their selves and prevent them from this noble objective. So they love each other and they defend each other and they strive to advise the one that they see turning away from the other. And they prove with evidence that the discord in the subsidiary affairs, which leads to the opposite of love and unity is not to be given precedence over the foundational affairs that unite the word. And they do not leave the enemies of knowledge from the lay people and other than them to gain control by causing corruption between them and splitting up their word, because in the actualization of this noble objective and establishing it are benefits that cannot be counted or enumerated. It was only established through the fact that this was the Religion that the Legislator (i.e. Allāh) encouraged with through every means and that this was the greatest affair that its adherents were to establish and hold fast to and that this was from the greatest proofs of sincerity and sacrifice, which are the spirit of Islām and the axis of its circle... And in it also is the increase of knowledge and the path to reach it is broadened and there are various paths to it, which is apparent. So when the path of the people of knowledge is one, it becomes possible for them to study with one another and to teach one another. However, if every group is divided and turned away from the other, the benefit is cut off and in its place they oppose each other out of mutual hatred and bigotry and each group investigating into the errors and faults of the other and starting revilement due to that. All of this is contrary to the Religion and sound intellect and that which the *Salaf al-Ṣāliḥ* were upon, whereas the ignoramus believes this to be from the Religion...”

An Important Benefit Concerning Teachers and Students¹

Know that it is befitting for the teacher to open up for the students the door to research, review and careful selection in the issues of knowledge, because in that are religious benefits that cannot be confined to a number.

So from those benefits is that this is from the means of co-operating upon righteousness and piety, because the benefits of the two worlds (i.e. the worldly life and the Hereafter) cannot be achieved, except by co-operating upon them. So the issues of knowledge are not completed, except by that co-operation and those issues remain deficient without it.

And from those benefits is that it necessitates for them to obtain education and training in issues where there is contention, establishing argument with proof and ascertaining what is weak. So this will inspire their ideas and they will gain aptitude with which they will be able to pose questions and answer questions. So through this testing, the minds will become refined.

And from those benefits is that when the teacher neglects all of this and compels the students to accept everything he says without expressing opposition to him in whatever they investigate and believe or doubt, this involves closing the door to benefit for the teacher and the student.

As for the student, then his loss is apparent. So when he is not opposed and investigated, he is not guided to the correct view, except in issues that are clear and concise. As for the issues which require research and documentation and rebuttal and citation, then the door to those issues is closed for him. Rather, perhaps the student has affirmed the correct view on an issue, but when he sees that his teacher has adopted an opposing

¹ This is a benefit that was attached to the treatise.

viewpoint and has not partaken in the aforementioned research, he begins to doubt in his own knowledge and he begins to believe contrary to what he previously held as the correct view, as is apparent.

So if the students remain upon this condition, then their minds and intellects will become stifled. So the intelligent and clever individual will become one with a dormant mind that is void of activity. That is what happens to the strength of intellect when it is not pre-occupied with thought and reminder and when it is not used for that which it was suited, then its ability will be lost, just like the rest of the limbs which are of no benefit if they are overtaken by inactivity and laziness; they will not benefit the individual. This causes the students to head speedily to corruption. So if the minds are used for that which they are suited, they will become organized and they will increase in strength and they will gain the aptitude for continued use.

As for how this neglect would close the door to benefit for the teacher, then this is clearly apparent. So he hinders himself from the doors and ways of goodness, which he would have otherwise easily achieved. So when research and review of particular issues occurs between him and the students, he will benefit from them by learning something anew or by being reminded of knowledge that he forgot, or an affair that was difficult for him would be made clear, or perhaps he would desist due to that from a view to which he held fast, which opposed the correct view.

And from those benefits is that this compels the teacher to be in a constant state of vigilance and caution concerning whatever he says and conveys. So if he knows that whenever he makes a statement or conveys something, he will not be opposed and he will not be confronted, but rather whatever he says will be accepted, then he will become negligent and he will speak with whatever he desires, without regard for the correct view. So he will commit many errors and mistakes.

And when he knows that he will be opposed, he will pay attention and be cautious and investigate into his view and and whatever he conveys, in accordance to his ability.

And from those benefits is that he will be compelled to do an abundance of perusal and research and investigation and he will pay attention to whatever comes to his mind that he must speak about.

And from the benefits of that is that he will display fine manners and he will have a natural disposition to tolerate whatever oppositions are brought up to him. So a high ranking individual is not about to tolerate opposition from someone who is beneath him in rank. Rather, his rank necessitates that he would dislike opposition from those who are at his level or above him. So what about the one who is at a rank beneath him? So it is feared that due to that reason, he may reject the truth and aid the falsehood that he is aware of, and in most cases, this reason will overcome whatever he is upon from religiosity, as has been witnessed.

Due to this, the opposing student must be polite when addressing the teacher whose condition is such. When it becomes clear to the opposing student that the correct view is with him, he must not present it as an opposing viewpoint. Rather, he must present it in the mode of questioning and seeking guidance and he must point out the correct view in the gentlest of ways, which necessitate acceptance. So if he has prepared himself for that, he will receive the opposition and not have any aversion to it; rather, it is something he opts for and he suggests it to the students that they should oppose him in any statement they believe he has opposed the truth, he will be accustomed to that. So he will develop a strong disposition for that because he will not be concerned with opposition, whether it is large or small. Rather, you will see him saying a statement to the people, believing in it resolutely, then the opposite of that which he resolutely believes will become apparent to him, yet he will not be embarrassed or indifferent. Rather, his objective will be to reach the truth and to give sincere advice to the creation. And how wonderful it would be

for the servant to obtain such character, because none can do this except those who have a plentiful portion.¹

And from those benefits is that when the teacher educates the students in this good manner, or other than it from the ways of goodness, then it will become a cause for the continuance of this attitude in those who learn from his students and are nurtured by them because they will educate others in the way that they were educated. So their teacher will obtain from goodness that which only Allāh knows.

And from the benefits of that is that he must know the levels and ranks of the students as it pertains to their ability to comprehend knowledge. And knowing the levels of the people is from the most important of affairs, especially for one who is in charge of teaching them. So he is in need, rather he is compelled to know that because of his work with them and because his work with them is not complete without placing them at their appropriate level and by giving each of them whatever they deserve.

And from the benefits of that is that his statement is trusted because whosoever conforms to this condition has conformed to the correct view.

As for the one who closes this door upon himself, then he has deprived himself of knowledge, good deeds and reward, and he has fallen into grave danger due to his evil manners and the effect they have and his poor teaching method and the subsequent absence of good results and absence of sincere advice, which is the foundation of teaching, rather it is the

¹ **Translator's Note:** This is an allusion to the *āyah*,

﴿ وَمَا يُلْقَاهَا إِلَّا الَّذِينَ صَبَرُوا وَمَا يُلْقَاهَا إِلَّا ذُو حَظٍّ عَظِيمٍ ﴾

“But none is granted it except those who are patient, and none is granted it except the owner of the great portion.”

[Sūrah Fuṣṣilat 41:35]

foundation of every good deed. It also results in the teacher becoming amazed with his self and his statement is not trusted and so on.

So we ask Allāh for guidance and we ask that He grants us the success to be upon the correct view and that He diverts us from every evil.

This is the end of the treatise and the praise is for Allāh who caused its completion at the hand of its commentator, the one in need of Allāh:

‘Abd al-Raḥmān Ibn Nāṣir Ibn ‘Abdullāh al-Sa‘dī
May Allāh forgive him, his parents and all of the Muslims
O Allāh, send your peace and salutations upon Muḥammad
6th of Jumādā al-Ūlā, 1343H



Glossary

A

Āyah: (pl. *āyāt*) “sign,” a verse of the *Qur‘ān*.

Āḥād: a narration which is narrated through one chain only.

Aḥādīth: see *ḥadīth*.

‘Alayhi al-salām: May Allāh (سُبْحَانَهُ وَتَعَالَى) protect and preserve him. It is said after the name of a Prophet of Allāh or after the name of an Angel.

Anṣār: Helpers; the Muslims of al-Madīnah who supported the Muslims who migrated from Makkah.

‘Arsh: Throne of Allāh (سُبْحَانَهُ وَتَعَالَى).

‘Aṣr: the afternoon Prayer.

Awliyā‘: see *Walī*.

B

Bid‘ah: Heresy (any innovatory practice).

Burāq: An animal bigger than a donkey and smaller than a horse on which the Prophet (عَلَيْهِ وَعَلَىٰ آلِهِ وَالصَّلَاةُ وَالسَّلَامُ) went for the *Mī rāj*.

D

Dā‘ī: One engaged in *da‘wah*, caller.

Ḍa‘īf: A weak, unauthentic narration.

Da‘wah: Invitation, call to Allāh (سُبْحَانَهُ وَتَعَالَى).

Dīn: a completed way of life prescribed by Allāh (سُبْحَانَهُ وَتَعَالَى).

Dhikr: (pl. *adhkār*) remembrance of Allāh (جَلَّ جَلَالُهُ) with the heart, sayings of the tongue and actions of our limbs.

F

Fāhish: One who speaks with evil or obscene speech.

Fard Kifāyah: A collective obligation - if fulfilled by a part of the community, then the rest are not obligated.

Fatwā: (pl. *fatāwā*) A religious verdict.

Faqīh: A Scholar who can give religious verdicts.

Fiqh: Islāmic jurisprudence, understanding.

Fitnah: (pl. *fitan*) Trials, persecution, conflicts and strifes among the Muslims.

Fitrah: the natural disposition that one is born upon.

G

Ghuluww: Going to an extreme.

Ghusl: A ceremonial bath necessary for the one who is in a state of *Janābah* (ritual sexual impurity).

H

Ḥadīth: (pl. *ahādīth*) the saying, actions and approvals accurately narrated from the Prophet (صَلَّى اللهُ عَلَيْهِ وَعَلَىٰ آلِهِ وَسَلَّمَ).

Ḥalāl: Lawful.

Ḥanīf: Pure Islāmic Monotheism (worshiping Allāh alone and nothing else).

Ḥarām: Unlawful and forbidden.

Ḥasan: fine, good; a term used for an authentic *ḥadīth*, which does not reach the level of *Ṣaḥīḥ*.

Ḥarj: Killing.

Al-Ḥarūriyyah: a special unorthodox religious sect that branched off from the *Khawārij*.

Hijrah: Migration from the land of *Shirk* to the land of Islām.

Ḥukm: A judgment of legal decision (especially of Allāh).

I

Tbādah: worship, worship of Allāh.

Iḥsān: Worshipping Allāh as though you see Him. However, since you cannot see Him, then know that He sees you.

Ijmā': A consensus, a unified opinion of Scholars regarding a certain issue.

Ijtihād: exertion of effort; the process of arriving at a reasoned decision by a Scholar on an issue.

Imām: A leader; a leader in Prayer, knowledge in *fiqh*, leader of a state.

Imān: faith, to affirm all that was revealed to the Prophet (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ).

Isnād: the chain of narrators linking the collector of the saying to the person quoted.

Istikhārah: a Prayer consisting of two units (*rak'ah*) asking Allāh for guidance.

Istiwā: ascending; the ascending of Allāh above the Throne (in the manner that befits His Majesty).

J

Janābah: A state of a person after having sexual intercourse or sexual discharge.

Janāzah: (pl. *janaa'iz*): Funeral.

Jihād: striving, struggling, fighting to make the Word of Allāh supreme.

Jumu'ah: Friday.

Jinn: invisible creation, created by Allāh from smokeless fire.

Junub: a person who is in the state of *janābah*.

K

Ka'bah: a square stone building in al-Masjid al-Harām (the great mosque in Makkah which Muslims go to for pilgrimage and to which all Muslims direct their face in Prayer).

Al-Kabā'ir: The major sins.

Khārijī: (pl. *Khawārij*): Those who declared that a Muslim becomes a disbeliever due to committing a major sin alone.

Khalīfah: (pl. *khulafā'*): the head of the Islāmic government to whom the oath of allegiance is given.

Khilāfah: an Islāmic state.

Khuṭbah: (person *khaṭīb*), religious talk (sermon).

Kufr: (person *kāfir*) act of disbelief in the Religion of Islām.

M

Madhhab: The position, view or opinion of a Muslim Scholar or school of Islāmic Jurisprudence.

Makrūh: Something that is not approved of, undesirable from the point of view of Religion, although not punishable.

Manhaj: A way; method; methodology.

Marfū': A raised; a narration attributed to the Prophet (صَلَّى اللهُ عَلَيْهِ وَعَلَى آلِهِ وَسَلَّمَ).

Masjid: A mosque.

Mawbiqāt: great destructive sins.

Mudallis: one who practises *tadlīs*.

Muhājir: (pl. *muhājiroon*, *muhājirīn*) one who migrated from the land of the disbelievers to the land of the Muslims for the sake of Allāh.

Muḥaddith: scholar of the science of *ḥadīth*.

Muftī: one who gives *fatāwā*.

Mujāhid: (pl. *mujāhidūn*): a Muslim warrior in *Jihād*.

Mujtahid: Someone who is qualified to pass judgment using *ijtihād*.

Munkar: Rejected; a narration which is inauthentic itself and contradicts and authentic narrations.

Muqallid: one who practices *taqlīd*.

Mushrik: (pl. *mushrikūn*) polythesists, pagans and disbelievers in the oneness of Allaah (جَلَّ وَعَلَا) and His Messenger (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ).

Mustaḥabb: Recommended; an action if left not punishable and if done it is rewardable.

Muttaqūn: People who are pious.

Mutawātir: a *ḥadīth* which is narrated by a very large number of reporters, such that it cannot be supported that they all agreed upon a lie.

Muwahḥid: (pl. *muwahḥidūn*) one who unifies all of his worship and directs it to Allāh alone.

Mawḍū': Fabricated; spurious; invented (narration).

Mawqūf: stopped; a narration from a Companion, which does not go back to the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ).

Mawṣūl: Connected; a continuous *isnād* that can be narrated back to the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ).

N

Nāfilah: (pl. *nawāfil*) Optional act of worship.

Niyyah: An intention from the heart.

Nusuk: A sacrifice.

Q

Qadar: Divine pre-ordainment; that which Allāh has ordained for His creation.

Qiblah: The direction the Muslims face during Prayer.

Qiyās: Analogical deduction of Islāmic laws. New laws are deduced from old laws based upon similarity between their causes.

Qunūt: Devotion; a special supplication while standing in the Prayer.

Quraysh: One of the greatest tribes in Arabia in the pre-Islāmic period of Ignorance. The Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) belonged to this tribe.

R

Rāfiḍī: This is the correct title for the extreme *Shī'ah*; those who bear malice and grudges against the noble Companions to the extent that they declare them to be apostates. They also hold that the *Qur'ān* which the Muslims have is neither complete nor preserved from corruption.

Ramaḍān: The ninth month of Islāmic calander, in which Muslims observe fasting.

S

Ṣahābah: Muslims who met the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) believing in him and died believing in him.

Ṣahīḥ: Authentic, the highest rank of classification of authentic *aḥādīth*.

Salaf, Salaf al-Ṣāliḥ: The pious predecessors; the Muslims of the first three generations: the Companions, the successors and their successors.

Salafī: one who ascribes oneself to the *Salaf* and follows their way.

Sīrah: The life story of the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ).

Sharī'ah: The divine code of law in Islām.

Shawwāl: The month after *Ramaḍān*.

Shayṭān: Satan.

Shī'ah: (see *Rāfiḍī*) A collective name for the various sects claiming love for *Ahl al-Bayt*.

Shirk: Associating partners with Allāh directly or indirectly in worship; compromising any aspects of *Tawḥīd*.

Sūrah: A chapter of the *Qur'ān*.

Sunnah: Example, practice; the way of life of the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ), consisting of his words, actions and silent approvals. The *Sunnah* is contained in various *aḥādīth*.

T

Tābī'ī: (pl. *tābī'īn*) the generation after the Companions of the Prophet (عَلَيْهِ وَعَلَىٰ آلِهِ الصَّلَاةُ وَالسَّلَام).

Tafsīr: explanation of the *Qur'ān*.

Ṭāghūt: Anything that is worshiped other than the real God (Allāh) (i.e. false deities).

Tahajjud: Voluntary, recommended Prayer between the compulsory Prayers of *'Ishā'* and *Fajr*.

Takhrīj: It is to reference a *ḥadīth* to its sources and analyze its chains of narration.

Taqīd: Blind following; to follow someone's opinion (*madhhab*) without evidence.

Taqwā: Acting in obedience to Allāh, hoping for His mercy upon light from Him and *taqwā* is leaving acts of disobedience, out of fear of Him, upon light from Him.

Tarjamah: Notes about a reporter of *ḥadīth*.

Ṭawāf: The circumambulation of the *ka bah*.

Tawḥīd: Islāmic Monotheism; the Oneness of Allāh. Believing and acting upon His Lordship, His rights of Worship and Names and Attributes.

U

Uhud: A well known mountain in al-Madīnah. One of the greatest battles in Islāmic history came at its foot. This is called *Ghazwah Uhud*.

'Ulamā': (singular: *'ālim*) scholars.

Umm: Mother of, used as an identification.

Ummah: Nation, the Muslims as a whole.

'Umrah: A visit to Makkah during which one performs the *ṭawāf* around the *Kā bah* and the *Sā'i* between *al-Ṣafā* and *al-Marwah*. It is called the lesser *Hajj*.

Uṣūl: The fundamentals.

W

Wahyī: The revelation or inspiration of Allāh to His Prophets.

Waḥdah al-Wujūd: The belief that everything in existance is intact Allāh. This deviant belief is held by many *Ṣūfīs*.

Wakīl: Disposer of affairs.

Witr: Odd; the last Prayer at the night, which consists of odd number of *rakā'āt* (units).

Walimah: The wedding feast.

Waṣīlah: the means of approach or achieving His closeness to Allāh by getting His favours.

Wuḍūʿ: An ablution (ritual washing) that is performed before Prayer and other kinds of worship.

Y

Yaqīn: Perfect and absolute faith.

Yathrib: One of the names of al-Madīnah.

Z

Zakāt: Charity that is obligatory on everyone who has wealth over and above a certain limit over which a year has passed (2.5 % of saved weath).

Zakāt al-Fiṭr: An obligatory charity by the Muslims to be given to the poor before the Prayer of *ʿĪd al-Fiṭr*.

Zamzam: The sacred water inside the *ḥaram* (the grand mosque) at Makkah.

Zanādiqah: An atheist, a heretic.

Our Call to the *Ummah*¹

[1]: We believe in Allāh and His Names and Attributes, as they were mentioned in the Book of Allāh and in the *Sunnah* of the Messenger of Allāh (عَزَّوَجَلَّ), without *tahriḥ* (distortion), nor *ta'wīl* (figurative interpretation), nor *tamthīl* (making a likeness), nor *tashbih* (resemblance), nor *tā'īl* (denial).

[2]: We love the Companions (رَضِيَ اللَّهُ عَنْهُمْ) of the Messenger of Allaah (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ), 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 (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) with love that is permitted by the *Shari'ah*. 'Imrān Ibn Ḥusayn (رَضِيَ اللَّهُ عَنْهُ) said, "O people! Learn the knowledge of the Religion from us, if you do not do so, then you will certainly be misguided."²

[3]: We love the People of *Ḥadīth* and all of the *Salaf* of the *Ummah* from *Ahl al-Sunnah*. Imām al-Shāḥibī (d.790H) - رَحِمَهُ اللَّهُ - said, "The *Salaf al-Ṣāliḥ*, the Companions, the *tābi'in* and their successors knew the *Qur'ān*, its sciences and its meanings the best."³

[4]: We despise *'ilm al-kalām* (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 *tafsīr* (explanation of the *Qur'ān*), nor from the ancient stories, nor from the *Sīrah* (biography) of the Prophet

¹ This explanation of our call has been summarized from *Tarjumah Abī 'Abd al-Raḥmān Muqbil Ibn Hādī al-Wādī* (p.135-142) of Muqbil Ibn Hādī with minor additions from other sources.

² Refer to *al-Kifāyah* (p. 15) of al-Khaṭīb al-Baghdādī.

³ Refer to *al-Muwāfiqāt* (2/79) of al-Shāḥibī.

(صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ), except that which has been confirmed from Allāh or from His Messenger (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ). 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‘ān*, or the authentic and authoritative *ḥadīth*. And we detest what emanates from many books and admonishers in terms of false stories and weak and fabricated *aḥādīth*. ‘Abdullāh Ibn al-Mubārak (d.181H) - رَحِمَهُ اللَّهُ - said, “The authentic *aḥādīth* are sufficient and the weak *aḥādīth* are not needed.”¹

[7]: We do not perform *takfīr* upon any Muslim due to any sin, except *Shirk* with Allāh, or the abandonment of Prayer, or apostasy. We seek refuge in Allāh from that.

[8]: We believe that the *Qur‘ān* is the Speech of Allāh, 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 Allāh (سُبْحَانَهُ وَتَعَالَى), and being sincere in worship of Him, and warning from *Shirk*, innovations, and disobedience, and to advise all of the groups that oppose this.² ‘So co-operating upon righteousness and piety (*taqwā*) and mutual advising necessitates warning against evil and not co-operating with the wicked.’³

¹ Refer to *al-Jāmi‘ li-Akhlāq al-Rāwī* (2/159) of al-Suyūṭī.

² From a *fatwā* by the Committee of Major Scholars dated: 11/16/1417H, (no. 18870). It was signed by al-‘Allāmah ‘Abd al-‘Azīz Ibn Bāz, Shaykh ‘Abd al-‘Azīz Ibn ‘Abdullāh Āl al-Shaykh, Shaykh ‘Abdullāh Ibn ‘Abd al-Raḥmān al-Ghudayyān, Shaykh Bakr Ibn ‘Abdullāh Abū Zayd, and Shaykh Ṣāliḥ Ibn Fawzān al-Fawzān.

³ From the words of Shaykh Ibn Bāz in *al-Furqān* magazine (issue no. 14, p. 15).

[10]: 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.

[11]: 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.'¹

[12]: We restrict our understanding of the Book of Allāh and of the *Sunnah* of the Messenger of Allāh (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) to the understanding of the *Salaf* of the *Ummah* from the Scholars of *ḥadīth*, not the blind-followers of their 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 Allāh has prohibited. We believe in 'cultivating the young generation upon this Islām, purified from all that we have mentioned, giving to them a correct Islāmic education from the start - without any influence from the disbelieving western education.'²

[13]: 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.

[14]: We believe there will be no honour or victory for the Muslims until they return to the Book of Allaah and to the *Sunnah* of the Messenger of Allāh (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ).

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

¹ From *Fiqh al-Wāqī* (p. 49) of al-Albānī.

² From *Fiqh al-Wāqī* (p. 51) of al-Albānī.

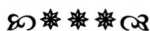
[16]: We oppose those who put down the knowledge of the *Sunnah*, and say that this is not the time for it. Likewise, we oppose those who put down acting upon the *Sunnah* of the Messenger of Allāh (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ).

[17]: Our *da'wah* and our *'aqidah* is more beloved to us than our own selves, our wealth and our offspring. So 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 *dīnār* or *dirham*.

[18]: We love the present day Scholars of the *Sunnah* and hope to benefit from them and regret the passing away of many of them. Imām Mālik said (d.179H) - رَحِمَهُ اللهُ، “The knowledge of *ḥadīth* is your flesh and blood and you will be asked concerning it on the Day of Judgement, so look who you are taking it from.”¹

[19]: We do not accept a *fatwā* except from the Book of Allāh and the *Sunnah* of the Messenger of Allāh (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ).

These are glimpses into our *'aqidah* 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 Allāh knows best.



¹ Refer to *al-Muḥaddith al-Fāṣil* (p. 416) and *al-Kifāyah* (p. 21) of al-Khaṭīb.