People of the Sunnah, Be Kind With One Another

By
Shaykh Abd-ul-Muhsin Al-‘Abbaad
(May Allah Preserve Him)

Translation and Footnotes:
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NOT FOR SALE
All praise is for Allah; we praise Him and seek His Help and Forgiveness. And we seek refuge in Allah, Most High, from the evil of our own selves and from our wicked deeds. Whomsoever Allah has guided, none can misguide him. And whomsoever has been misguided by Allah none can guide him. And I bear witness that there is no god worthy of being worshipped except Allah, alone without partner or associate.  I further bear witness that Muhammad is His true worshipper and Messenger. May Allah the Exalted bestow His peace and blessings on the final Prophet Muhammad, upon his good and pure family and upon all of his noble companions.

(O you who believe! Fear Allah (by doing all that He ordered and by abstaining from all that He has forbidden) as He should be feared, and by doing all that He ordered and by abstaining from all that He has forbidden) as He should be feared, and (and whomsoever has been misguided by Allah none can guide him. And I bear witness that there is no god worthy of being worshipped except Allah, alone without partner or associate.  I further bear witness that Muhammad is His true worshipper and Messenger. May Allah the Exalted bestow His peace and blessings on the final Prophet Muhammad, upon his good and pure family and upon all of his noble companions.)

(O you who believe! Keep your duty to Allah and speak (always) the truth, He will direct you to do good deeds and will forgive you your sins. And whosoever obeys Allah and His Messenger, he has indeed achieved a great success.)

Know then... That the most truthful speech is that of Allah’s Book (The Qur’aan) and that the best of guidance is that of Muhammad (w), and every novel is an innovation, and every innovation is a going astray.

To proceed: I hope this book, which focuses on the importance of kindness and gentleness as it relates to achieving love, unity and harmony amongst the People of Ahl-us-Sunnah wal-Jama’ah, will help to do that. I believe that this book contains valuable advice for Muslims all over the world. However, none of the advice contained herein should be considered as some sort of a ‘victory’ for some people, nor should it be considered a ‘defeat’ for others. It is simply excellent advice that with the help of Allah, and if the advice is followed, will bring about much needed healing and improvement in many communities around the world, and may restore some of the severed ties between brothers and sisters who used to love one another, and may restore the sometimes

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interrupted pathway between us and those who have busied themselves seeking knowledge. I pray for the restoration of love, unity and harmony amongst us all. I ask Allah to gather us all together upon the truth and right guidance, and to protect us from all fitnah – that which is apparent from it as well as that which is hidden. Ameen.

During the translation of this work I found it necessary to add a few footnotes for the following reasons:

1. Define some terms that the average English reader might not be familiar with.
2. Sometimes I mentioned the entire Hadeeth in a footnote for the benefit of the English reader who might not have understood the full implication of the portion of the Hadeeth that was mentioned in the text, or because I felt that the reader may benefit even more by knowing the full context that surrounds the portion of the Hadeeth that was mentioned.
3. I also mentioned in the footnotes where a Hadeeth might be found in the English translations of Saheeh Al-Bukhaari, Saheeh Muslim, and the Sunan of Abu Dawood hoping to encourage English readers to look up the Hadeeth in these books and to encourage them to read and benefit from those translations.
4. I mentioned the level of authenticity of all of the Hadeeth that were not narrated in Saheeh Al-Bukhaari or Saheeh Muslim.
5. I added a brief biography of the life of Shaykh ‘Abd-ul-Muhsin Al-‘Abbaad. Sadly, until now, I think that the Shaykh was largely unknown to those in the West who have become much more familiar with other scholars of Medina.

I pray that Allah makes this humble effort purely for His Face and accepts it and that He makes this book a benefit for all who read it. Verily Allah is Capable of all things.

About The Author

Many of you have not heard of the noble Shaykh ‘Abd-ul-Muhsin ibn Hamad Al-‘Abbaad. He is Shaykh ‘Abd-ul-Muhsin ibn Hamad ibn ‘Abd-ul-Muhsin ibn ‘Abdullah ibn Hamad ibn Uthmaan Al-Abbad Al-Badr. He was born after Salaat-ul-‘Ishaa on Saturday, the 3rd of Ramadhaan, 1353H in the city of Az-Zulfah which is 300 kilometers north of Riyadh.

He learned from the noble teachers ‘Abdullah ibn Ahmed Al-Munay’, and then Zayd ibn Muhammad Al-Munayfee, and then ‘Abdullah ibn ‘Abd-ur-Rahmaan Al-Ghayth – with whom he completed memorizing the Qur’aan, and then Faalih Ar-Roomee. When the elementary school was established in Az-Zulfah in 1368H, he began studying there in the second year (level). He completed his elementary studies in the year 1371H and then began studying at the Ma’had al-‘Ilmee in Riyadh the following year. He then went on to study in the College of Islamic Law.

On the 13th of Jumaad-ul-Uwlaa, 1379H, during his final year in the College of Islamic Law, he was appointed as an instructor at the Ma’had al-‘Ilmee in Buraydah. At the end of the academic year, he returned to Riyadh for final examinations at the College of Islamic Law. Allah blessed him to be first in his graduating class of 80 students, which at that time was the 4th graduating class from the College of Islamic Law. He was also the student with the highest grade point average of all of the previous years as well! After receiving his certification from the Ma’had al-‘Ilmee in 1380H, he began teaching there.

When the Islamic University of Medina was established, Allah blessed Shaykh ‘Abd-ul-Muhsin to be amongst those who were selected to teach there by the noble Shaykh Muhammad ibn Ibraheem Aal Ash-Shaykh. The first college to be established was the College of Islamic Law which began classes on Sunday the 2nd of Jumaada ath-Thaniiyah, 1381H. And from the favors of Allah upon him, was that he was the first to teach a lesson on that day! From that day until now (43 years!) he has taught at the University and there is no one at the University who has taught there longer than he has.

On the 30th of Rajab, 1393H, he was appointed as vice-president of the Islamic University of Medina after being selected by King Faysal (rahimahullah) for the post. He was one of three nominees proposed by the noble Shaykh ‘Abd-ul-‘Azeez ibn ‘Abdullah ibn Baaz (rahimahullah), who was then president of the University.

Shaykh ‘Abd-ul-Muhsin remained at this post until the 26th of Shawwaal, 1399H (i.e. for 6 years), after which he asked to be excused. During the first two years of that six year period he was vice-president of the Islamic University of Medina, however, when Shaykh ibn Baaz (rahimahullah) was given the presidency of the Department of Scholarly Research and Fataawa (i.e. when he became the Mufti and leading religious authority) Shaykh ‘Abd-ul-
Muhsin assumed the presidency of the Islamic University of Medina! During those six years he was only able to teach two lessons a week to the 4th year students in the College of Islamic Law.

During this time, he was able to oversee the establishment of the Department of Higher Studies for both the Masters and the Doctorate programs, and the establishment of the College of Qur'an, the College of Hadeeth, and the College of Arabic Language. During this time, the University Printing Press was also established.

Shaykh 'Abd-ul-Muhsin wrote: “My first trip outside the city of Az-Zulfah was to Makkah to perform Hajj in 1370H and thereafter to Riyadh to seek knowledge at the Ma'had al-'Ilmee. I still possess my notebooks of the different years of my elementary studies starting from the second year and they are the most beloved and precious of all that I possess.

The first book that I ever had in my personal library was a copy of Buloogh-ul-Maraam by Al-Haafidh ibn Hajar Al-'Asqalaanee. I acquired it before I began my elementary studies. I have written inside it in my own handwriting the date of the 6th of Muharram, 1368H.

From the most beloved of all things to me is my immense love for the Companions of the Messenger of Allah (ﷺ) and my hatred for those who hate them. Allah has blessed me with sons and daughters, and I have named four of my sons with the names of the rightly guided Caliphs, after having named one of them after the Prophet Muhammad (ﷺ). I named some of my daughters with the names of the Mothers of the Believers (i.e. the wives of the Prophet ﷺ), after having named one of them Faatimah, after the leader of the believing women.

This is some of what I recall about myself, which I have written down just as a reminder of the blessings of Allah, and how short I fall and what little I have done (in this life) for the Hereafter. I ask Allah to grant me success in being truthful in speech, and sincere in my actions and to attain beneficial knowledge and to act in accordance with it. Verily, He is the All-Hearer and Answerer of du’aa.”

1 Refer to the biography of the shaykh in his book entitled Ar-Rudd 'Alaa Man Kadhidhaba bil-Ahaadeeth As-Saheehah Al-Waaridah fil-Mahdee. Also refer to the English translation of the biography of the shaykh found on www. fatwa-online. com.

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**Introduction**

All praise is for Allah Who joined the hearts of the believers together in love, and created a desire in them to join together in unity and harmony, and Who warned the believers against disunity and conflict. I bear witness that there is no deity worthy of worship except Allah Who is alone without partner, Who created everything and then proportioned it, and Who legislated (the religion of Islam) and then made the path easy for us, and was merciful towards the Believers. I (further) bear witness that Muhammad is His servant and Messenger, who ordered (those calling to Islam as well as those in positions of authority) to make things easy for the people and to give them good tidings, saying:

وَﻻِوَيْسَرُواُلَوَتُعْسَرُواُوَبَشَّرُواُوَلَا تَفْرَوْا

“Facilitate things for the people (treat the people in the most agreeable way), and do not make things difficult for them, and give them glad tidings, and do not drive people away (i.e. to make the people hate good deeds)...”

O Allah, send peace and blessings upon (Muhammad), upon his good and pure family, and upon all of his noble companions - who have been described by Allah as being harsh towards disbelievers yet merciful amongst themselves, and upon all of those who follow them with sincerity until the Day of Judgment.

O Allah! Guide me and guide others through me. O Allah! Purify my heart of any hatred (for the believers), and guide my tongue to always speak the truth. O Allah! I seek refuge with you lest I stray or be led astray, or slip or be made to slip, or oppress or be oppressed by others, or to do wrong or have wrong done to me.

To Proceed:

Ahl-us-Sunnah wal-Jama’ah are those people who follow that which the Messenger of Allah (ﷺ) and his Companions were upon, and they refer to themselves as ‘People of the Sunnah’ referring to the Sunnah of the Messenger of Allah (ﷺ). The Prophet (ﷺ) encouraged strict adherence to his Sunnah saying:

Those of you who live after me will see much disagreement…”

The Messenger of Allah (ﷺ) also said:

فَمَنْ رَغِبَ عَنْ سَنتِي قَلِيسَ مِنَّيْ.

…Whoever does not want my Sunnah then he is not from me.”

The People of the Sunnah are in direct contrast to those from the people of desires and innovation who have followed ways other than that which the Messenger of Allah (ﷺ) and his Companions (رضي الله عنهم) were upon. The 'aqeedah (creed) of the People of the Sunnah emerged with the emergence of the prophethood of Muhammad (ﷺ), whereas the 'aqeedah (creed) of the people of desires and innovation emerged after the death of the Messenger of Allah (ﷺ). Some of these innovations appeared during the later part of the era of the Companions (رضي الله عنهم), while other innovations appeared later.

The Messenger of Allah (ﷺ) informed us that those of his Companions (رضي الله عنهم) who continued to live after his death would see disunity and conflict. He (ﷺ) said:

“…Stick to my Sunnah and the Sunnah of the rightly-guided Caliphs after me. Hold to it and bite down on it with your molar teeth (i.e. strictly adhere to it).”

Likewise, he warned against contradicting the Sunnah, saying:

وَإِياًكُمُ وَمُحَدِّثَتُ الْأَمَرَ فَإِنَّ كُلَّ مُحَدِّثٍ بَدْعَةٌ وَكُلُّ بَدْعَةٍ ضَلَالَةٌ.

…Beware of newly invented matters (foreign to the true teachings of Islam) for verily (every newly invented matter) is a bid’ah and every bid’ah is a going astray.”

The People of the Sunnah are in direct contrast to those from the people of desires and innovation who have followed ways other than that which the Messenger of Allah (ﷺ) and his Companions (رضي الله عنهم) were upon. The 'aqeedah (creed) of the People of the Sunnah emerged with the emergence of the prophethood of Muhammad (ﷺ), whereas the 'aqeedah (creed) of the people of desires and innovation emerged after the death of the Messenger of Allah (ﷺ). Some of these innovations appeared during the later part of the era of the Companions (رضي الله عنهم), while other innovations appeared later.

The Messenger of Allah (ﷺ) informed us that those of his Companions (رضي الله عنهم) who continued to live after his death would see disunity and conflict. He (ﷺ) said:

“…Those of you who will live after me will see much disagreement…”

Then the Messenger of Allah (ﷺ) directed us to follow the Straight Path, which is adherence to his Sunnah and the Sunnah of the rightly guided Caliphs. And then he (ﷺ) warned us against newly invented matters that are foreign to the true teachings of Islam and told us that they are going astray. It is incomprehensible and unacceptable (to think) that some part of truth and right guidance was hidden from the Companions (رضي الله عنهم) and preserved by some people who came after them! Certainly, all of these newly invented matters that are foreign to the true teachings of Islam are evil because if there had been any good in them the Companions (رضي الله عنهم) would have preceded them in doing it. Rather they (i.e. newly invented matters) are an evil that many people who have lived after them have been tested with when they deviated from that which the Companions were upon.

Imam Maalik said: “The affairs of the later part of this ummah can never be made right except with that which made right the affairs of the early generations of this ummah.” It is for that (important) reason that Ahl-us-Sunnah wal-Jamaa’ah refer to themselves as ‘People of the Sunnah’ referring to the Sunnah of the Messenger of Allah (ﷺ) while other (deviant sects) are referred to by the names given to their particular innovations. Such as: the Jabariyyah, the Qadariyyah, the Qadariyyah, the Al-Imamiyyah Al-Ithnay ‘Ashariyyah.

The Qadariyyah do not believe in Allah’s Qadr the way that the people of Ahsus-Sunnah wal-Jama’aah believe. The Qadariyyah are themselves divided into two groups: (1) Those who deny Allah’s Qadr altogether and say that Allah does not know what actions one will do until he does them. (2) The Jabariyyah who say that we are all forced to do our actions and that we do not have any will or choice at all because everything including our actions have been pre-decreed. However the people of Ahsus-Sunnah wal-Jama’aah affirm Allah’s Qadr and we say that belief in Allah’s Qadr requires belief in four things: (1) His Knowledge: We affirm and believe that Allah knows all things; everything that was and everything that will be, and that He knows everything that will happen before it happens, and that He knows what would have happened if that did not happen! (2) The Writing: We affirm and believe that Allah wrote everything that would happen in Al-Lawh Al-Mahfoodh fifty thousand years before He created the heavens and the earth! And we believe that despite His prior knowledge and His writing of everything that would happen, that we earn our deeds, choose to do our actions, and that we will do our own but that our will and our choice is subordinate to the will and choice of Allah since nothing happens except that Allah wills it or allows it! (3) His Will: We affirm and believe that everything exists because Allah willed it so, and that whatever Allah has not willed does not exist. (4) Creation: We believe and affirm that Allah created everything that exists and that all of creation is in accordance with and a result of His decree.

3Narrated by Abu Dawood (Eng. Trans. Vol. 3, page 1294). Also narrated by Ibn Abee Aasim and At-Tirmidhi who said that the haditha is hasan Saheeh. The haditha was also authenticated by Shaykh Al-Albaani in Saheeh Sunan Abu Dawood (Vol. 3, page 871, # 3851).

4See previous footnote.

5See previous footnote.

6See previous footnote.
Other (deviant sects) are referred to by the names of the founders of their particular sects such as: the Jahmiyyah, the Zaydiyyah, the ‘Ash’ariyyah, and the Ibaadiyyah.

8 The Murjiah is a sect from the sects of Islam that erroneously believes that sinful actions do not adversely affect faith, the same way that acts of obedience are of no benefit if they are accompanied by disbelief. The Murjiah are themselves divided into three groups: (1) The first of the Murjiah were those who tried to position themselves between the Raafidhah and the Khawarij by not allying themselves with ‘Ali ibn Abeel Taalib and ‘Uthmaan (may Allah be pleased with them both), nor fully disassociating themselves from them either. As a result they ended up opposing those who made takfeer of ‘Ali ibn Abeel Taalib and ‘Uthmaan, as well as those who went in the right path for both of them or one of them. So they were not Murjiah in the issue of disbelief and faith, and the relationship between faith and actions. Rather, they were only Murjiah in the position that they took with regards to the difference of opinion between the Companions ( المختلفین ) related to the fitnah that happened after the assassination of ‘Uthmaan. So only the linguistic definition of Ijraa applies to them and not the technical definition. (2) Al-Murjia-tul-Fuqahaa: They are those who say that faith is comprised of only two things; belief of the heart and the statement of the tongue. They also say that Imaan does not increase or decrease, and that it is disbelief to say: ‘I am a believer in shaa Allah.’ However the Murjia-tul-Fuqahaa normally adhere to the ‘aqeedah of the Salaf in matters other than these, like Abu Ja’far At-Tahaawee - the author of ‘Aqeedah At-Tahaawiyah. (3) Al-Murjia-tul-Mutakallimoon Al-Ghulaat: Al-Murjia-tul-Fuqahaa also known as Murjia-tul-Jahmiyyah. They say that Imaan is only belief in the heart. And Jahn (ibn Safwaan) said: that Imaan is simply recognition or acknowledgement of the heart. However, Ahl-us-Sunnah believe that Imaan consists of the statement of the tongue and heart along with actions of the heart and body, and that faith increases and decreases.

9 Al-Imamiyyah Al-Ithnay ‘Ashariyyah are those Shi’ah who claim that ‘Ali ibn Abeel Taalib had more right than Abu Bakr and ‘Umar (may Allah be pleased with them all) to become Caliphah after the death of the Prophet ( ﷲ ). The are called Al-Imamiyyah because they claim that the Prophet ( ﷲ ) specified that ‘Ali ibn Abeel Taalib and his progeny should be leaders of the Ummah or because they are waiting for some ‘Imam’ (leader) who they claim will come near the end of time. Other noteworthy beliefs of theirs include: (1) Their claim that Allah manifested Himself in ‘Ali and eleven of his male descendants, and they are the outward manifestations of Allah who possess divine characteristics. (2) The existence of creation and everything in it depends upon the existence of thesees ‘Imams’ (leaders) and that if it were not for them, Allah would not have created anything .

10 The Jahmiyyah are the followers of Jahn ibn Safwaan. They are an extremely dangerous group whose beliefs include: (1) Denial of all of the Names (Asmaa) and Characteristics (Sifaat) of Allah. (2) They say that we are all forced to do our actions and that we do not have any will or choice at all because everything including our actions have been pre-decreed. (3) They say that Imaan is simply recognition or acknowledgement of the heart. (4) They also deny many things related to belief in the Last Day such as the existence of the Bridge over Hell, and the Scale, and that the

11 The Zaydiyyah are one of the sub-groups of the Shi’ah who were named Zaydiyyah because they said that Zaid ibn ‘Ali ibn Hussain ibn ‘Ali ibn Abeel Taalib was the 5th Imam instead of Muhammad ibn ‘Ali ibn Hussain ibn ‘Ali ibn Abeel Taalib. The belief system of the Zaydiyyah also differed from the belief system of Al-Imamiyyah Al-Ithnay ‘Ashariyyah especially in the beginning, and it was said that of all of the groups of the Shi’ah, the Zaydiyyah were closest to Ahl-us-Sunnah, however some of the sub-groups of the Zaydiyyah now believe many of the same things that the Al-Imamiyyah Al-Ithnay ‘Ashariyyah believe.

12 The ‘Ash’ariyyah are followers of Abu-l-Hasan ‘Ali ibn Ismaa’eel Al-As’aree during the second stage in his religious life. In the third and last part of his life he repented and began to follow the way of Ahl-us-Sunnah wal-Jamaa’ah. However, despite his repentance, some continued to follow his old ways. After the death of Abu-l-Hasan Al-As’aree the leaders of his old madhhab were affected by some of the opinions and beliefs of the Jamiyyah and the Mu’tazilah. They were also affected by the translation of philosophical books into the Arabic language. As a result, they believe that the intellect should be followed before revelation if there is a conflict between the two! However the people of Ahl-us-Sunnah believe that revelation never contradicts the intellect. The ‘Ash’ariyyah also do not accept hadeth that were not widely narrated (mutawaatir) as a proof in matters related to aqeedah, except in the event that the hadeth doesn’t contradict their intellect! And if a (mutawaatir) hadeth related to matters of aqeedah contradicts their intellect, it must be re-interpreted so that it conforms to their intellect! Some of the ‘Ash’ariyyah are also sufis they believe that some people receive (kashf) revelation in their hearts that helps them understand and interpret things, and they believe that this should be followed before revelation if there is a conflict between the two! The ‘Ash’ariyyah are like the Murjiah in terms of how they define Imaan. And their belief as regards the Names and Attributes of Allah is different than that of Ahl-us-Sunnah wal-Jamaa’ah in many respects, not the least of which is their denial of some of the Names and Characteristics of Allah, however this is not the place to discuss this.

13 The Ibaadiyyah are one of the sub-groups of the sect of the Khawarij. They are the followers of Abd-Allah ibn Ibaad who was one of their shaykhs and one of the authors of their books. He was the leader of this particular sub-group and they are therefore referred by his name. They erroneously say that whoever commits a major sin or a minor sin is a disbeliever based on their erroneous interpretation of the verse (Have you not seen those who have changed the Blessings of Allah into disbelief (by denying Prophet Muhammad ﷲ and the message of Islam) and caused their people to dwell in the house of destruction?) [Surah Ibrahim: 28]. However this verse is referring to the pagan Arabs of Makkah as has been confirmed in an authentic hadeeth narrated by Ibn Abbaas ( ﷲ ) in Saheeh Al-Bukhaari (Eng. Trans. Vol. 6, page 186).
The People of the Sunnah during the lifetime of Shaykh Muhammad (رحме الله) did not refer to themselves in this way, nor did they do so after his death. That is because he did not invent anything new in the religion of Islam thereby justifying the naming of any invention after him! Rather, he simply followed the way of the Pious Predecessors, openly proclaiming the Sunnah, spreading it, and calling to it. Furthermore, only those who hate the revivalist da’wah of Shaykh Muhammad ibn Abd-ul-Wahhaab (رحمة الله) refer to it in that (derogatory) way, hoping to confuse people and turn them away from following the truth and right guidance so that they might continue practicing innovations that contradict the way of Ahl-us-Sunnah wal-Jamaa’ah.

Imam Ash-Shaatibee said in his book entitled Al-I’tsaam: “‘Abd-ur-Rahman ibn Mahdee said: ‘Maalik ibn Anas was asked about the Sunnah and he replied: “It has no name other than the Sunnah.” Then he recited the verse:

وَأَنَّ هذَا صِرَاطِي مُسْتَقِيمًا فَاتَبَعُوهُ وَلَا تَشَفَّعَا بِسلَيْتَ فَتَقَرَّبْ بِعَنْ سَبِيلِهِ

[Verily, this is My Straight Path, so follow it and follow not other paths, for they will separate you away from His Path...] [Surah Al-An'am: 153].

Ibn al-Qayyim said in his book, entitled Madaarij As-Saalikeen: “Some of the scholars were asked about the Sunnah and they replied: ‘It has no name other than the Sunnah.’ meaning that the People of the Sunnah do not refer to themselves by any other name.”

And Ibn Abd-ul-Barr said in Kitab-ul-Intiqaa: “A man asked Maalik (ibn Anas): ‘Who are the People of the Sunnah?’ He replied: ‘The People of the Sunnah are those who have no other name that they are known by. They are not from the Jahmiyyah, nor are they from the Qadariyyah, nor are they from the Raafidah.’”

There can be no doubt that mutual affection, and compassion and helping each other in righteousness and taqwaa is obligatory upon all of the People of the Sunnah in every time and place.

14 Al-I’tsaam (1:79).
15 Madaarij As-Saalikeen (3:179).
16 Kitab-ul-Intiqaa (Page 35). However, it should not be understood from these statements that there are absolutely no other names that the People of the Sunnah are known by. Rather, the other names that they are known by are only names that have proofs and evidences for their correctness and authenticity found in the Sunnah! Such as: (1) Al-Firqat-un-Naajiyah, (2) Al-Taaifat-ul-Mansoorah, (3) As-Salafiyyoon. Refer to Mowqif Ahl-us-Sunnah wal-Jamaa’ah min Ahl-ul-Ahwaa wal-Bid’ah by Shaykh Ibraheem Ar-Ruhaeili (Vol. 1, pages 44-64).
The Blessing of Speech and Expression

The blessings that Allah has bestowed upon His servants cannot be enumerated. One of the greatest of these blessings is man’s ability to speak and express himself clearly to others; (giving us the ability) to say what is correct, and (the ability) to command the good and forbid the evil. Whoever does not have the ability to speak is thereby unable to do these things and cannot express himself to others except through sign language or through writing, if he is able to do so. Allah the Mighty and the Majestic says:

\[ \text{وَلَيْرِي} \\
\text{غَيْبَ } \\
\text{مَثَلًا } \\
\text{مَثَلًا رَجُلٌ أَحْذَّرْنَاهُ أَيْكُمْ لَا يَقْرَرُ أَنَّ الْخَيْرَ} \\
\text{وَهُوَ كَلٌّ عَلَى مَوَلَّاهُ أَيْنَما يَوْجِهُهُ لَا يَنْتَظِرُ بِحْيَرِ هَلْ يَسْتَوِي} \\
\text{وَمَنْ يَأْمُرُ بِالْغَيْبِ وَهُوَ عَلَى صِرْطٍ مُّسْتَقِيمٍ} \]

[Surah An-Nahl: 76].

And Allah puts forward the example of two men, one of them unable to speak and has no power over anything, and he is a burden on his master, whichever way he directs him, he brings no good. Is such a man equal to one who commands justice and is himself on the Straight Path? [Surah An-Nahl: 76].

It has been said that this verse is an example that Allah has put forth in order to make a comparison/contrast between Himself and idols (i.e. the one unable to speak and who has no power over anything represents the idol, while the One Who commands justice is Allah the Most High). Imam Al-Qurtubee said that it has been narrated upon the authority of Ibn Abbaas (radiallaahu 'anhumaa) with a good chain of narrators, that the meaning of this verse is an example that Allah has put forth in order to make a comparison/contrast between a disbeliever and a believer (i.e. the one unable to speak represents the disbeliever, while the one who commands justice is the believer). (In any case) this verse is a clear proof of the deficiency of the slave who is unable to speak and express himself and thereby is of no benefit to his master no matter which way he directs him. Allah the Mighty and the Majestic also says:

\[ \text{فَوَرَبِّ الْسَّمَاءَ وَالْأَرْضِ إِنَّهُ لَحَقٌّ مُّثَلًا مَا أَتَمَّ تَطْقِفُونَ} \]

[Surah Ar-Rahman: 3-4].

Al-Hasan (Al-Basree) explained the word (البيان) Al-Bayaan to mean: speech. And in this verse there is (another) praiseworthy reference to the ability to speak with which mankind is able to express himself. Allah the Most High also says:

\[ \text{وَهُوَ عَلَى صِرْطٍ مُّسْتَقِيمٍ} \]

[Surah Al-Balad: 8-9].

Imam Ibn Katheer (rahimahullah) said in his explanation of this verse: “(Have We not made for him a pair of eyes): so that he might see with them. (and a tongue): so that he might use it to speak and express what is inside himself. (and a pair of lips): to help him speak, and to help him eat, and as beautification for his face and mouth.”

And it is well known that this blessing can only be considered a real blessing if the ability to speak is used for that which is good! However if it is used (simply) for evil then it only contains bad consequences for its possessor, and he would be better off without the blessing of the ability to speak!

{Then by the Lord of the heaven and the earth, it is the truth (i.e. what has been promised to you from Resurrection in the Hereafter and receiving the reward or punishment of good or bad deeds), just as it is the truth that you can speak.} [Adh-Dhaariyat: 23]

In this verse Allah has sworn by Himself that the Resurrection in the Hereafter and receiving the reward or punishment of good or bad deeds is a reality, just as the ability to speak is a reality for those being addressed by this verse. And in this verse there is a praiseworthy reference to the ability to speak. Allah, Glorified is He also said:

\[ \text{خَلْقَ الإِنسَانَ عِلْمًا للَّبَيْـنَ} \]

[Surah Al-Rahman: 3-4].

Then by the Lord of the heaven and the earth, it is the truth (i.e. what has been promised to you from Resurrection in the Hereafter and receiving the reward or punishment of good or bad deeds), just as it is the truth that you can speak. [Adh-Dhaariyat: 23]
Guarding the Tongue and Speaking Only Good

Allah the Mighty and the Majestic says:

وَيَأْتِيَ الْمَلَائِمُ الْبَيْنِينَ ﺍﻟْﺤَبْسَةَ، وَقَوْلُوا ﻓِى ﻣَنْ ﺑُدْرِكَ ﻋَنْهُمْ ﻓَأَذَاختَبْوُا ﻓَوْرًا ﻏَيْرً ﻣَنْ ﻓَوْرًا ﻓَوْرًا ﻓَوْرًا ﻏَيْرً ﻣَنْ ﻓَوْرًا ﻓَوْرًا ﻏَيْرً ﻣَنْ ﻓَوْرًا ﻓَوْرًا ﻏَيْرً ﻣَنْ ﻓَوْرًا ﻏَيْرً ﻣَنْ ﻓَوْرًا ﻏَيْرً ﻣَنْ ﻓَوْرًا ﻏَيْرً ﻣَنْ ﻓَوْرًا ﻏَيْرً ﻣَنْ ﻓَوْرًا ﻏَيْرً ﻣَنْ ﻓَوْرًا ﻏَيْرً ﻣَنْ ﻓَوْرًا ﻏَيْرً ﻣَنْ ﻓَوْرًا ﻏَيْرً ﻣَنْ ﻓَوْرًا ﻏَيْرً ﻣَنْ ﻓَوْرًا ﻏَيْرً ﻣَنْ ﻓَوْرًا ﻏَيْرً ﻣَنْ ﻓَوْرًا ﻏَيْرً ﻣَنْ ﻓَوْرًا ﻏَيْرً ﻣَنْ ﻓَوْرًا ﻏَيْرً ﻣَنْ ﻓَوْرًا ﻏَيْرً ﻣَنْ ﻓَوْرًا ﻏَيْرً ﻣَنْ ﻓَوْرًا ﻏَيْرً ﻣَنْ ﻓَوْرًا ﻏَيْرً ﻣَنْ ﻓَوْرًا ﻏَيْرً ﻣَنْ ﻓَوْرًا ﻏَيْرً ﻣَنْ ﻓَوْرًا ﻏَيْرً ﻣَنْ ﻓَوْرًا ﻏَيْرً ﻣَنْ ﻓَوْرًا ﻏَيْرً ﻣَنْ ﻓَوْرًا ﻏَيْرً ﻣَنْ ﻓَوْرًا ﻏَيْرً ﻣَنْ ﻓَوْرًا ﻏَيْرً ﻣَنْ ﻓَوْرًا ﻏَيْرً ﻣَنْ ﻓَوْرًا ﻏَيْرً ﻣَنْ ﻓَوْرًا ﻏَيْرً ﻣَنْ ﻓَوْرًا ﻏَيْرً ﻣَنْ ﻓَوْرًا ﻏَيْرً ﻣَنْ ﻓَوْرًا ﻏَيْرً ﻣَنْ ﻓَوْرًا ﻏَيْرً ﻣَنْ ﻓَوْرًا 

(O you who believe! Keep your duty to Allah and fear Him, and speak (always) the truth. He will direct you to do righteous good deeds and will forgive you your sins. And whosoever obeys Allah and His Messenger, he has indeed achieved a great success (i.e. he will be saved from the Hell-fire and will be admitted to Paradise).) [Surah Al-Ahzaab: 70-71].

And Imam Muslim narrated upon the authority of Abu Hurairah (ﷺ) who said that the Messenger of Allah (ﷺ) said:

وَأَقْلِمُوا ﻣَنْ ﺑُذْنُوْبُ ﻲْكُمْ ﻓَوْرًا ﻏَيْرً ﻣَنْ ﻓَوْرًا ﻏَيْرً ﻣَنْ ﻓَوْرًا ﻏَيْرً ﻣَنْ ﻓَوْرًا ﻏَيْرً ﻣَنْ ﻓَوْرًا ﻏَيْرً ﻣَنْ ﻓَوْرًا ﻏَيْرً ﻣَنْ ﻓَوْرًا ﻏَيْرً ﻣَنْ ﻓَوْرًا ﻏَيْرً ﻣَنْ ﻓَوْرًا ﻏَيْرً 

(And those who annoy (harm) believing men and women undeservedly, they bear (on themselves) the crime of slander and plain sin.) [Surah Al-Ahzaab: 58].

And indeed We have created man, and We know what his own self whispers to him. And We are nearer to him than his jugular vein (by Our Knowledge). Remember that the two receivers (recording angels) receive 

(And follow not that of which you have no knowledge (i.e. do not say anything, or do any thing, or bear witness to anything that you have no knowledge of). Verily the hearing, and the sight, and the heart will all be questioned (by Allah).) [Surah Al-Israa: 36].

37 Saheeh Muslim, (Eng. Trans. Vol. 4 \ # 6265).
And in another hadith it is narrated by Imam Muslim upon the authority of Abu Hurairah (RA) who said that the Messenger of Allah (ﷺ) said:

"Verily Allah is pleased with three things for you, and He is displeased with three things for you. He is pleased with you that you worship Him, and that all of you hold fast to the rope of Allah together and do not break up into groups. And He disapproves for you (qaela wa qaala) talking about what was said and what somebody said, persistent questioning, and wasting money."

And in another hadith it is narrated by Imam Muslim and Imam Al-Bukhaari upon the authority of 'Abd-Allah ibn 'Amr (RA) who said that the Messenger of Allah (ﷺ) said:

"A Muslim is one who avoids harming Muslims with his tongue and hands."

And in another narration of the same hadith narrated by Imam Muslim the Messenger of Allah (ﷺ) said:

"A man asked the Messenger of Allah (ﷺ): ‘Who amongst the Muslims are better?’ He (the Messenger of Allah ☪) replied: ‘He from whose hand and tongue the Muslims are safe.’"

Al-Haafidh (ibn Hajar Al-Asqalaani) said in his explanation of this hadith: “This hadith is general as regards the tongue but less general as regards the hand. That is because it is possible for the tongue to speak about lustful looks and licentious speech; but the hand cannot cooperate with the tongue in this through writing, the consequences of which can be great.” This is what the poet meant when he said:

The day that I wrote I was certain,  
That my hand would pass away,  
But that its writings would stay,  
Rewarded if its actions had been good,  
But held to account if its actions were bad.

And in another hadith narrated by Imam Al-Bukhaari upon the authority of Jaabir (ibn Abd-Allah ☪) with the same wording as the hadith narrated by Imam Al-Bukhaari upon the authority of Abd-Allah ibn ‘Umar.

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21 Saheeh Muslim, (Eng. Trans. Vol. 1, pg. 29, # 64).
people who remain unhappy the longest and suffer the greatest trials are those who are afflicted with a loose tongue and a hard heart.”

Ibn Hibbaan also said: “It is obligatory for the intelligent person to use his ears twice as much as he uses his mouth, and to realize that he was given two ears and only one mouth so that he might listen more than he speaks. That is because if he speaks he may regret what he said, but if he remains quiet then he will (have nothing to) regret. After all it is easier to take back what you have never said, however once a word has been spoken it owns its speaker but if it is never spoken it remains the property of the one who never spoke it.”

Ibn Hibbaan also said: “The tongue of the intelligent person is behind his heart so that when he wants to say something he consults his heart. If it is thought that he should speak he does so, but if not he remains silent. However, the ignorant person’s heart is on the tip of his tongue so he speaks without thinking. And whoever does not guard his tongue does not understand his religion (Islam).”

And in another hadeeth it is narrated by Imam Al-Bukhaari and Imam Muslim upon the authority of Abu Hurairah (ﷺ) who said that the Messenger of Allah (ﷺ) said:

"Whoever believes in Allah and the Last Day then let him say what is good or keep quiet."

Imam An-Nawawee said referring to this hadeeth in his explanation of 40 Hadeeth: “Ash-Shaafe’ee said: ‘The meaning of this hadeeth is: that whenever someone wants to speak then he should think first. If it becomes apparent to him that there was no harm in what he was going to say then he should speak. However, if it becomes apparent to him that there was harm in what he was going to say, or even if he was not certain whether or not there was harm in what he was going to say, then he should not speak.’” It has also been reported that he said: “If you all were to buy a sheet of paper to record (everything that you said) then there are many things that you would not have said.”

Al-Imam Abu Haatim ibn Hibbaan Al-Bustee said in his book entitled Rawdat-ul-'Uqalaa wa Nuzhat-ul-Fudalaa: “It is obligatory for every intelligent person to always remain quiet until it becomes necessary for him to speak. Because how often it is that one regrets what he has said after he has said it, but how seldom it is that one regrets what he has said if he remained quiet. And the

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22 Saheeh Al-Bukhaari (Eng. Trans. Vol. 8, pg. 320, # 481).
24 Rawdat-ul-'Uqalaa wa Nuzhat-ul-Fudalaa (Page 45).
26 Rawdat-ul-'Uqalaa wa Nuzhat-ul-Fudalaa (Page 49).
The Prophet (ﷺ) said in response to Mu‘aadh ibn Jabal’s (ﷺ) question:

‘O Prophet of Allah, are we held accountable for what we say with our tongues?’

Al-Haafidh ibn Rajab said in his book entitled Jaami’ Al-Uloom wal-Hikam: “The meaning of ‘what their tongues have reaped’ is: the recompense and punishment for prohibited speech. Verily mankind sows with both his good and bad speech and actions, and then on the Day of Judgment he reaps whatever he has sown. Whoever sowed good speech and actions will reap a good and generous harvest, but he who sowed evil speech and actions will only reap a harvest of regrets!”

Al-Haafidh ibn Rajab also said: “This hadeeth is proof that restraining the tongue and keeping it under precise control is the foundation for all good! And whoever controls his tongue has gained control of his affair.”

Likewise, it has been narrated that Yahya ibn Abee Katheer said: “I have never witnessed the speech of any man to be good except that I also found the rest of his deeds and actions to be good also.”

And in another hadeeth it is narrated by Imam Muslim upon the authority of Abu Hurairah (ﷺ) who said that the Messenger of Allah (ﷺ) said:

Hell upon their faces or upon their noses except what their tongues have reaped!”

People of the Sunnah, Be Kind With One Another 22
“Do you know who the bankrupt one is? They (the Companions) said: “The bankrupt one is the one who does not have any money or provisions.” (The Messenger of Allah ﷺ) replied: “The bankrupt one from my Ummah is the one who comes on the Day of Judgment having performed Prayer, fasting and giving Zakaat. However, along with all this, he abused this person, slandered that person, ate the wealth that person, unlawfully spilt the blood of that person, and beat that person. These people will take from his good deeds. If, however, his good deeds are exhausted, then their sins will be put upon him and then he will be thrown into the Fire.”

And at the end of a long hadith it is narrated by Imam Muslim upon the authority of Abu Hurairah (ﷺ) who said that the Messenger of Allah (ﷺ) said:

...It is enough as a serious evil for a Muslim that he should despise (look down upon) his Muslim brother. All things of a Muslim are inviolable for another Muslim: his blood, his wealth, and his honor.”

32 Saheeh Muslim, (Eng. Trans. Vol. 4, pg. 1361, # 6219). The hadith in its entirety reads:

“Do not be jealous of one another, and do not practice Najsh (i.e. offer a high price for something in order to allure another customer who is interested in buying the same thing), and do not hate one another, and do not desert one (stop talking to) another, and do not under sell one another (in business transactions). And be, all of you, as fellow brothers and worshippers of Allah. A Muslim is the brother of a Muslim. He neither oppresses him, nor does he betray him, nor does he look down on him. Righteousness is here – and he pointed to his heart three times - It is enough as a serious evil for a Muslim that he should despise (look down upon) his Muslim brother. All things of a Muslim are inviolable for another Muslim: his blood, his wealth, and his honor.”

And in another hadith narrated by Imam Al-Bukhaari and Imam Muslim upon the authority of Ibn ‘Abbaas (ﷺ) who said:

“The Messenger of Allah (ﷺ) addressed the people on the Day of Nahr (the 10th of Dhul Hijjah) saying: ‘O people! What day is the day today?’ They said: ‘It is a sacred day.’ He (ﷺ) then asked: ‘What city is this?’ They said: ‘It is a sacred city.’ He (ﷺ) then asked: ‘What month is this?’ They said: ‘It is a sacred month.’ He (ﷺ) then said: ‘No doubt your blood, and your property, and your honor are sacred to one another like the sanctity of this day of yours, in this city of yours, in this month of yours.’ And the Messenger of Allah (ﷺ) repeated this over and over several times. After that he raised his head and said: ‘O Allah! Have I conveyed (Your Message to them)? O Allah! Have I conveyed (Your Message to them)?’” Ibn Abbaas added: “By Him in Whose Hand my soul is, this was the wasiyyah (will, legacy) of the Prophet that he left for his nation - It is incumbent upon those who are present to convey this information to those who are absent. Do not return to disbelief after me, striking the necks of one another.”

“Whoever called (people) to right guidance, there would be reward (assured) for him like the rewards of those who adhered to it, without their rewards being diminished in any respect. And he who called (people) to misguidance (error), he shall have upon him the sins of those who adhered to it, without their sins being diminished in any respect.”

In the book entitled At-Targheeb wa At-Tarheeb, Al-Haafidh Al-Mundhiree said in his commentary on the hadeeth:

“When a person dies, his actions come to an end except for three of them: an ongoing work of charity, beneficial knowledge, and a righteous child who supplicates to Allah for him (the deceased).”

“This hadeeth and other similar ahadeeth prove that the one who writes down beneficial knowledge obtains the reward for having done so, as well as a reward for everyone who reads it, or copies it down (or quotes from it), or acts in accordance with it after his death for as long as his writing remains and people continue to act in accordance with it. Likewise, the one who writes something that is sinful and not beneficial shall have upon him the sins of those who read it, or copied it down (or quoted from it), or acted in accordance with it after his death for as long as his writing remains and people continue to act in accordance with it. This is (also) proven by the previously mentioned hadeeth about those who establish a good sunnah and those who establish a bad sunnah, and Allah knows best.”

And in another hadeeth it is narrated by Imam Al-Bukhaari upon the authority of Abu Hurairah (ﷺ) who said that the Messenger of Allah (ﷺ) said:

“Beware of suspicion, for suspicion is the worst of false tales. And do not look for the faults of others, and do not spy, and do not be jealous of one another, and do not cut off relations with one another, and do not hate one another, and be, all of you, as fellow brothers and worshippers of Allah.”

The Leader of the Believers, ‘Umar ibn Al-Khattaab (محمد ) said: “Do not assume anything but good about something that your brother in faith said, and try to find a good interpretation for what he said.”

And Bakr ibn ‘Abd-Allah Al-Muzanee said: “Beware of saying something that, even if you were right about it, you would not be rewarded for

Suspicions and Spying

Allah the Most High says:

“...O you who believe! Avoid much suspicion, indeed some suspicions are sins. And spy not...” [Surah Al-Hujurat: 12]

This noble verse contains the command to avoid most suspicion, and informs us that some suspicions are sins. This verse also prohibits spying which is: searching for the faults of others, which only takes place after first suspecting someone of something bad. The Prophet (ﷺ) said:

“...Envy each other not...”

And in another hadith it is narrated by Abu Hurairah (ﷺ) who said that the Messenger of Allah (ﷺ) said:

“...And do not be jealous of one another...”

And in another hadith it is narrated by ‘Abdul-Mumin ibn ‘Abd-Allah Al-Muzanee that the Messenger of Allah (ﷺ) said:

“...And do not cut off relations with one another...”

35 Narrated by Imam At-Tirmidhi and authenticated by Shaykh Al-Albaani in Saheeh Sunan At-Tirmidhi (Vol. 2, page 93, # 1376).
36 At-Targheeb wa At-Tarheeb (Vol. 1, pg. 65).
39 This quote was mentioned by ibn Katheer in his explanation of Surah Al-Hujurat.
having said it. And if you were wrong about it you would be punished for having said it. This is (saying an) evil suspicion about your brother in faith.”

Abu Nu’aym quoted Abu Qulaabah ‘Abd-Allah ibn Zaid Al-Jurmees as saying: “If you hear something that you do not like about your brother, then try as hard as you can to find an excuse for him. If you cannot find an excuse for him then say to yourself: perhaps my brother has an excuse that I cannot think of.”

Sufyaan ibn Husayn said: “I mentioned something bad about a man in the presence of Iyaas ibn Mu’aawiyah who looked at me and said: ‘Have you fought against the Romans?’ I said: ‘No.’ He said: ‘What about Sind and India and Turkey?’ I said: ‘No.’ He said: ‘Rome, Sind, India, and Turkey are all safe from you but your Muslim brother is not safe from you?!’ Sufyaan ibn Husayn said: ‘I never did that again.’

I said: “What a great response from Iyaas ibn Mu’aawiyah who was well known for his intelligence. That response is an example of his intelligence.”

Al-Imam Abu Haatim ibn Hibban Al-Bustee said in his book entitled Rawdat-ul-'Uqalaa wa Nuzhat-ul-Fudalaa: “It is obligatory upon the intelligent person not to search for the faults of others, and to busy himself with trying to correct his own faults. Verily, he who busies himself with his own faults rather than the faults of others will have peace of body and mind. Every time he realizes one of his own faults, the similar faults of his brother have less importance to him. However, he who busies himself with the faults of others instead of his own, tires himself out, and his heart becomes blind (to his own faults), and he begins to make excuses for not correcting his own faults.”

Al-Imam ibn Hibban also said: “Spying is one of the branches of hypocrisy, and thinking the best (of others) is one of the branches of faith. The intelligent person thinks the best of his brothers, and is personally concerned about the grievances and sorrows of his brother. However the ignorant person assumes the worst about his brothers and is unconcerned about the grievances and sorrows of his brother.”

Kindness and Gentleness

Allah has described His Prophet Muhammad (ﷺ) as having a very high standard of character, saying:

وَإِذْ لَنَّكَ لَعَلَّيْ خَلَقَ عَظِيمٍ

(And verily you (O Muhammad) are on an exalted (standard of) character. )

[Surah Al-Qalam: 4]

Allah has also described Prophet Muhammad (ﷺ) as being kind and gentle, saying:

فِيمَا رَحْمَةَ مِنِّ اللَّهِ لَدْنَا لَهُمْ وَلَوْ كُنْتُمْ فَقَطُّ عَلَيْهِ القُلُوبِ لَنَفْضُوا مِنْ قُلُوبِكُمْ

(And by the Mercy of Allah, you dealt with them gently. And had you been severe and harsh-hearted, they would have broken away from about you...)  
[Surah Al-Imran: 159].

And Allah has also described Prophet Muhammad (ﷺ) as being merciful and compassionate with the believers, saying:

لَقَدْ جَاهَدُوكُمْ رَسُولُ مَنْ أَفْسَكُ مُعْرِيْزَ عَلَيْهِ مَا عَنْيَهُ حَرِيضٌ عَلَيْكُمْ مَعْمِنِينَ رَؤُوفٌ رَحِيمٌ

(Verily there has come unto you a Messenger from amongst yourselves. It grieves him that you should receive any injury or difficulty. He is anxious...
Likewise the Messenger of Allah (ﷺ) commanded us to be kind and encouraged us to do so, saying:

بَشَروُاْ وَاتّشِروُواْ وَبَشَروُاْ وَاتّشِروُواْ

“Facilitate things for the people (treat the people in the most agreeable way), and do not make things difficult for them, and give them glad tidings, and let them not have aversion (i.e. to make the people hate good deeds)...”\(^{45}\)

And in another version of the same hadeeth the Messenger of Allah (ﷺ) said:

بَشَروُاْ وَاتّشِروُواْ وَبَشَروُاْ وَاتّشِروُواْ

“Give good tidings (to the people); do not create (in their minds) aversion (towards religion); show them leniency and do not be hard upon them”\(^{46}\)

And in another hadeeth it is narrated by Imam Al-Bukhaari upon the authority of Abu Hurairah (ﷺ) who said that the Messenger of Allah (ﷺ) said to his Companions in the story of the desert Arab who urinated in the Masjid:

دَعُوْهُ وَهُوَ لِيُقَوْنَ أَحَدٌ مِّنَ الَّذِينَ أَضْعَفُوهُمْ وَلَمْ يُؤْهِبُوهُ أَحَدٌ

“Leave him and pour a bucket of water or a tumbler of water over the place where he urinated. Verily you have been sent to make things easy and not to make them difficult.”\(^{47}\)

And in another hadeeth narrated by Imam Al-Bukhaari upon the authority of ‘Aishah (Ｒ) who said that the Messenger of Allah (ﷺ) said:

45 Saheeh Al-Bukhaari (Eng. Trans. Vol. 8, Pg. 33). The hadeeth in its entirety reads:


And in another hadeeth narrated by Imam Al-Bukhaari upon the authority of ‘Aishah (Ｒ) who said that the Messenger of Allah (ﷺ) said:

48 Saheeh Al-Bukhaari (Eng. Trans. Vol. 8, Pg. 33). The hadeeth in its entirety reads:

49 Saheeh Muslim (Eng. Trans. Vol. 4, Pg. 1370).
“Kindness is not to be found in anything but that it adds to its beauty and it is not withdrawn from anything but it makes it defective.”

And in another hadith it is narrated by Imam Muslim upon the authority of Jareer (radiyALLahu ‘anhu) who said that the Prophet (sallAllahu ‘alayhi wa sallam) said:

«He who is deprived of kindness (tender feelings) is in fact deprived of good.»

And Allah commanded the two noble Prophets, Musa (Moses) and Haaroon (Aaron) (peace be upon them), to speak to Fir’awn with kindness and gentleness:

«Go, both of you, to Fir’awn, verily he has transgressed (all bounds in disbelief and disobedience). And speak to him (Fir’awn) mildly, perhaps he may accept admonition or fear (Allah).” [Surah Ta-Ha: 44].

And Allah has described the Noble Companions as being compassionate and merciful to one another, saying:

«Mohammad Rasoolullâh and the two who are with him: they are kind to one another and severe against the disbelievers and merciful amongst themselves.» [Surah Al-Fath: 29].

The Position of Ahl-us-Sunnah Regarding the Scholar Who Makes a Mistake:
He is Excused, and is not Called a Person of Bid’ah, Nor is He Ostracized

After the Messenger of Allah (peace be upon him), no one is free from mistakes. Therefore, no scholar is free from mistakes. And if a scholar should make a mistake then he should not be scrutinized for it, nor should the mistake be taken as a pretext to disgrace the shaykh or warn against him. Rather, the rare times that the shaykh was wrong about something are pardoned due to the many, many times that the shaykh was right. And if the scholar was from the scholars of the past, then we should benefit from his knowledge while being careful not to follow him in his mistakes. And we should supplicate Allah on his behalf and ask Allah to have mercy upon him. However, if the scholar or the student of knowledge is still alive, then his mistake should be corrected by utilizing kindness and gentleness, and with a strong desire to see him freed from the mistake and return to what is correct.

Some of the scholars of the past made mistakes in matters related to aqeedah, but despite those mistakes, the scholars and students of knowledge are unable to dispense of their knowledge. Rather, their books are some of the most important references used by those who are busy seeking knowledge, such as the books of Imam Al-Bayhaqee, and Imam An-Nawawee, and Al-Haafidh ibn Hajar Al-‘Asqalaani.

Imam Al-Bayhaqee


Imam Adh-Dhahabee also said: “He was blessed in his knowledge and he wrote many beneficial books.”

Imam Adh-Dhahabee also said: “(After traveling in pursuit of knowledge) he remained in his village in order to compile and author books.
(One of which) was a ten-volume book entitled *As-Sunan Al-Kubraa*⁵². No one else wrote a book similar to it...” Then he mentioned many other books authored by Imam Al-Bayhaqee.

Next, Imam Adh-Dhahabee quoted Al-Haafidh ‘Abd-ul-Ghaafir ibn Ismaa’eel: “He wrote almost one thousand volumes which were unlike that of anything previously written by anyone. He combined in his writings between knowledge of hadeeth, fiqh, defects of hadeeth, and reconciliation between two apparently contradictory hadeeth.”

Imam Adh-Dhahabee also said: “The writings of Imam Al-Bayhaqee were great and contain many benefits. It is rare that anyone wrote as well as Al-Imam Abu Bakr. Every scholar should take careful interest in his books, especially *As-Sunan Al-Kubraa*.“⁵³

**Imam An-Nawawee**

As for Al-Imam Yahya ibn Sharaf An-Nawawee, Imam Adh-Dhahabee said in his book entitled *Tadhkirat-ul-Huffaadh*: “Al-Imam, Al-Haafidh, Al-Awhad, Al-Qudwah, Shaykh-ul-Islam, ‘Alam-ul-Awliyaa...was the author of many beneficial books.” Imam Adh-Dhahabee also said: “Despite striving very hard to examine the desires and tendencies of the soul, and to purify himself of all faults and defects, and to be pious and God fearing, he still managed to be a strong memorizer of hadeeth, and very knowledgeable about the sciences of hadeeth, and their narrators, (enabling him to differentiate between) the authentic and unauthentic, and one of the leading scholars of the (Shaafi’ee) madhhab.”⁵⁴

Ibn Katheer said in his book entitled *Al-Bidaayah wan-Nihaayah*: “(After the pursuit of knowledge) he concentrated on writing and he authored many books, some of which he completed and some of which he did not. He was able to complete his explanation of Saheeh Muslim, and write *Ar-Rowdah*, and *Al-Minhaj*, and *Ar-Riyaadh*, and *Al-Adhkaar*, and *At-Tibyaan*, and *Taheereet-ul-Tanbeeh wa Tus heehihi*, and *Tah’deeb-ul-Asmaa wal-Lughaat*, and *Tabaqaat-ul-Fuqahaa*, as well as others. One of the books that he did not complete was *Al-Majmoo’ Sharh-ul-Muhaddithdhab*. He completed up to the Book of Riba, and had he finished the book in its entirety there would have been no other book like it. The book was innovative, well written, and very beneficial. He was critical at the appropriate times, and he clarified the fiqh opinions of the (Shaafi’ee) madhhab as well as others. Likewise, he narrated hadeeth with the appropriate attention (to their authenticity), grammar, and definition of strange words, as well as other things that are not found except in this book...I do not know of any fiqh book that is better than this one, even though many things needed to be added to it.”⁵⁵

Despite having been such a great and prolific writer he did not live for very long. He was born in the year 631H and died 676H, only living to be 45.

**Al-Haafidh ibn Hajar Al-‘Asqalaani**

As for Al-Haafidh Ahmed ibn ‘Alee ibn Hajar Al-‘Asqalaani, he is well known for his many books, the most important of which is *Fat-hul-Baaree* – which is an extremely important reference book for the scholars. Other important books authored by him include: *Al-Isaabah*, and *Taqreeb-ul-Tah’dheeb*, and *Buloogh-ul-Maraam*, and *Lisaan-ul-Meezaan*, and *Ta’jeel-ul-Manfa’ah*, and *Tah’dheeb-ul-Tah’dheeb*, and *ul-Meezaan*, and *Tadhkirat-ul-Huffaadh*, and *Tiba’aatul-Muhaddithin*, as well as others.

**Shaykh Muhammad Naasir-ud-Deen Al-Albaani**

From the scholars of our time is As-Shaykh, Al-‘Allaamah, Al-Qudwah, Shaykh-ul-Islam, ‘Alam-ul-Awliyaa…was the author of many beneficial books.” Imam Adh-Dhahabee also said: “Despite striving very hard to examine the desires and tendencies of the soul, and to purify himself of all faults and defects, and to be pious and God fearing, he still managed to be a strong memorizer of hadeeth, and very knowledgeable about the sciences of hadeeth, and their narrators, (enabling him to differentiate between) the authentic and unauthentic, and one of the leading scholars of the (Shaafi’ee) madhhab.”⁵⁴

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1. His keen interest in the issue of hijaab, and his opinion that it is not waajib for the woman to cover her face rather it is only mustahabb for her to do so. Even if what he said were true, then it would be a truth better concealed because some women would use it as a pretext to uncover themselves.

2. Likewise, the Shaykh’s opinion that is mentioned in *Sifatu Salaat An-Nabiyy* (ﷺ): “Placing the hands upon the chest after ruku’ is a bid’ah and a going astray.” However this is a mas-alah ikhtilaafiyyah (i.e. there is difference of opinion amongst the scholars about this issue and taking the other opinion doesn’t constitute a bid’ah and a going astray).

3. Also, what the Shaykh mentioned in *Silsilat-ul-Ahadeeth Ad-Da’eefah* that not cutting off from your beard what exceeds the length of your fist is a bid’ah idaafiyyah (i.e. something that has a basis in the Sunnah but is distorted in such a way that it became a bid’ah).

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⁵² *As-Sunan Al-Kubraa* has been published in ten large volumes.

⁵³ *Sayr-ul-A’laam An-Nubalaa* (Vol. 18, pg. 173).


4. Also, the Shaykh said that it is haram for women to wear gold if the item of jewelry forms a complete circle (i.e. such as a ring or a bangle).

Despite the fact that I disagree with the Shaykh’s opinions in these issues, I cannot do without his books and the benefits that they contain, nor can anyone else (i.e. from the students of knowledge or the scholars).\(^{56}\) Imam Maalik made a wonderful statement when he said: “Everyone’s opinion’s may be accepted or rejected, except the (the statements of) the one buried over there.” – and then he pointed to the grave of the Prophet ( ﷺ).

I will now mention the statements of some of the scholars that both confirm and clarify the fact that the mistakes of a scholar are pardoned due to the many, many times that the shaykh was right.

**Sa’eed ibn-ul-Musayyib (died 93H)**

Sa’eed ibn-ul-Musayyib: “There is no scholar, or nobleman, or respected person except that they have some fault. However, anyone whose virtues outnumber his faults, then his faults are swept away by his virtues. Likewise, anyone whose faults outnumber his virtues, then his virtues are swept away by his faults. Someone else said: ‘No scholar is free from mistakes. If he makes a few mistakes and is right most of the time, then he is a scholar. But he who is seldom correct and makes mistakes most of the time, then he is ignorant.’”\(^{57}\)

**‘Abd-Allah ibn-ul-Mubaarak (died 181H)**

‘Abd-Allah ibn-ul-Mubaarak said: “If the good deeds of a man are greater than his bad deeds, then his bad deeds are not remembered. But if his bad deeds are greater than his good deeds, then his good deeds are not remembered.”\(^{58}\)

**Al-Imam Ahmed (died 241H)**

Al-Imam Ahmed said: “There is no one like Is’haaq (ibn Raahawayhi) from Khurasaan, even if he differed with us on some things. People will always differ with one another.”\(^{59}\)

**Shaykh-ul-Islam ibn Taymiyyah (died 728H)**

Shaykh-ul-Islam ibn Taymiyyah said: "One should also know that the groups that associate themselves with and follow the opinions of certain leaders and (what they say about) principles of the Deen, are of various levels (or types). Some of them have contradicted the Sunnah as regards (very important and) major principles of the Deen. Whereas others have only contradicted the Sunnah as regards (less important and) more subtle principles of the Deen."

"And whoever (from these groups) has refuted another group that was further away from the Sunnah, then he is praised for refuting falsehood, and for what he said that was from the truth. However he may have gone overboard in his refutation by arguing against something that was true and saying something that was false. Perhaps refuting a major bid’ah with another bid’ah that is lesser, and refuting falsehood with another untruth that is lesser in magnitude. This is the state of the majority of Ahl-ul-Kalaam who are associated with the Sunnah and the Jamaa’ah. However, if they did not make their bid’ah an opinion that they used in order to break up the unity of the Muslims - allying themselves with those who agree with them and opposing as enemies (those who do not) - then (their erroneous refutation) was a type of mistake that Allah, Glorified is He the Most High, will forgive the Believers for.”

\(^{56}\) Let this statement, as well as the many, many other statements made by the distinguished author serve as proof that Shaykh ‘Abd-ul-Muhsin ( ﷺ) is not making ta’n (speaking badly about) Shaykh Al-Albaani ( ﷺ).

\(^{57}\) Jaami’ u Bayaan-il-’Ilm wa Fadlihi (Vol. 2, page 48).

\(^{58}\) Sayr-ul-A’laam An-Nubalaa (Vol. 8, pg. 352).

\(^{59}\) Sayr-ul-A’laam An-Nubalaa (Vol. 11, pg. 371).

\(^{60}\) Kitaab-uth-Thiqaat (Vol. 7, page 97-98).
Many of the early Muslims and their scholars fell into something similar to this (when) some of them had opinions that were derived from ijtihaad, which contradicted something that is firmly established in the Qur’aan and Sunnah. However, (the early Muslims and their scholars) differed from those who ally themselves with anyone who agrees with them in matters of opinion and ijtihaad, while opposing as enemies anyone who does not, and thereby breaking up the unity of the Muslims. And (they also differed from those who) render as disbelievers and sinners those who do not agree with them, while (not) doing the same to those who agree with them. (And they differed from those who) make it permissible to fight against those who did not agree with them, while not doing the same to those who agree with them.

However, (at the same time) we do not follow him in his bid’ah or his mistake, and we hope that he will repent.64

Al-Imam Adh-Dhahabee also said: “If we rendered the scholars as people of bid’ah and ostracized them every time they made a mistake while deducing a legal ruling about some issue after thorough research (i.e. every time they made ijtihaad), then the likes of Ibn Nasr and Ibn Mandah would not have been safe from us, nor would any scholar - even those greater than them. It is Allah Who guides His creation to the truth, and He is the Most Merciful of those who show mercy. And we seek refuge with Allah from (following) our desires and from being harsh hearted and rude.65

And in (an authentic hadeeth narrated by Imam Muslim in his) Saheeh: Allah said: ‘I have done so.’ 62 63

Ibn ‘Abbas said: “When this verse was revealed: (Whether you disclose what is in your own selves or conceal it, Allah will call you to account for it.)” [Surah Al-Baqarah: 284].

And in (an authentic hadeeth) said: ‘Say: We have heard and obeyed and submitted ourselves.’ He (the narrator of the hadeeth) said: ‘Allah put faith in their hearts and then revealed the verse: (Allah does not burden a person beyond his scope. He gets reward for that good) which he has earned, and he is punished for that evil which he has earned. “Our Lord! Punish us not if we forget or fall into error.”’ [Surah Al-Baqarah: 286]. He (Allah) said: ‘I have done so.’ ‘Our Lord! Lay not on us a burden like that which You did lay on on those before us (Jews and Christians).’ He (Allah) said: ‘I have done so.’ ‘Pardon us and grant us Forgiveness. Have mercy on us. You are our Maula (Patron, Supporter and Protector).’ He (Allah) said: ‘I have done so.’” [Saheeh Muslim (Eng. Trans. Vol. 1, Pg. 74)].

Ibn ‘Abbas said: “(Our Lord! Punish us not if we forget or fall into error.)” [Surah Al-Baqarah: 286].

61 Majmoo’ Fataawa (Vol. 3, page 348-349).
62 The hadeeth in its entirety reads:

63 Sayr-ul-A’laam An-Nubalaa (Vol. 5, pg. 271).

the truth, then only a few of the scholars would have been safe from us. May Allah have Mercy upon them all, with His Benevolence and Generosity."  

Al-Imam Adh-Dhahabee also said: “We love the Sunnah and the people of the Sunnah. And we love the scholar because of his adherence (to the Sunnah) and because of his virtues and praiseworthy characteristics. However, we do not love any bid‘ah that he came with as a result of an erroneous interpretation (of a text from the Qur’an or the Sunnah). And the most important thing to take into account is the great number of (his) good deeds.”

Al-Imam Ibn-ul-Qayyim (died 751H)

Al-Imam Ibn-ul-Qayyim said: “(It is important to) know the virtues of the scholars of Islam and their various levels and abilities and the rights due to them. (It is also important to know) that their knowledge and their virtues and their sincerity to Allah and His Messenger does not obligate us to accept everything that they say, or to accept mistakes in their fataawa about issues that the texts (from the Qur‘an and Sunnah) about the issue had not reached them, so they said what they thought was correct based on what they knew, however the truth was something different. **(If that happened) it is not obligatory to throw away everything that they have ever said, nor is it obligatory to defame them or diminish them.** There are two unjust extremes (i.e. accepting everything that the shaykh says or rejecting everything that he has ever said because of a mistake) and the correct path is between them. We do not shun (him because of his mistake) nor do we regard him as infallible...Whoever has some knowledge of religion and worldly affairs knows with certainty that an honorable and respected man (i.e. a scholar who is a mujtahid or capable of deducing legal rulings from the texts of the Qur‘an and the Sunnah after thorough research) who has done good things for Islam is likely to have made some mistakes. However, these mistakes are not only excused for him but he is actually rewarded for his (ijtihaad) thorough research! Therefore it is not permissible to scrutinize him for this, nor is it permissible to destroy the respect and high position that he had in the hearts of the people.”

Ibn Rajab Al-Hanbali (died 795H)

Ibn Rajab Al-Hanbali said: “Allah has refused to make any book perfect except His Book (i.e. the Qur‘an)! And the just and righteous man is the one who pardons the few mistakes that someone may make due to the many, many times that the he was right.”

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67 Sayr-ul-A’laam An-Nubalaa (Vol. 20, pg. 46).
69 Al-Qawaaid (Page 3).
said after what happened the day of the Treaty of Al-Hudaybiyyah: “O people! Blame your personal opinions in your religion!”

Here the distinguished author is referring to a hadith narrated by Imam Al-Bukhaari upon the authority of Al’A’maash who asked Abu Waa’il:

Some of the people of Ahl-us-Sunnah of our time have busied themselves with defaming each other (Tajreeh or as is more commonly referred to in the west, Jarh wa Ta’deel) and warning against one another (Tahdheer). As a result, division, conflict and cutting off of relations has occurred between them, despite the fact that they should be – no it is a must for them to be - loving, merciful and compassionate with one another; unified against the people of bid’ah who oppose Ahl-us-Sunnah wal-Jamaa’ah.

There are two reasons for this problem:

1. **There are some from amongst the people of Ahl-us-Sunnah who are preoccupied with searching for and following the mistakes of others, either in their audio tapes or in their books and writings.** Then they warn against anyone who they found to have certain mistakes. Some of the mistakes that they defame a person for and warn against him for include:

   - Giving speeches or lessons for a da’wah organization, or participating in conferences (organized by that da’wah organization). Despite the fact that both Shaykh Abd-ul’-Azeez ibn Baaz and Shaykh Muhammad ibn ‘Uthaimen (رحمهما الله) gave lectures by telephone to these organizations. Likewise, the organization may be criticized for doing something that they obtained permission to do in a fatwa given by both of those well respected scholars. However, it is more appropriate to blame a person for his own opinion than to blame him for someone else’s. Especially if it was an opinion given in a fatwa by one of the major scholars. Furthermore, some of the Companions of the Prophet (ﷺ)

   "We were at Siffeen and Sehl ibn Hunaif got up and said: ‘O people! Blame yourselves! We were with the Prophet (ﷺ) on the Day of Hudaybiyyah, and if we had been called we would have fought.’ Umar ibn Al-Khattaaba came and said: ‘O Messenger of Allah! Are we not upon the truth and they upon falsehood?’ The Messenger of Allah (ﷺ) said: ‘Yes.’ Umar said: ‘Are those who are killed from amongst us in Paradise and theirs in Hell?’ He (the Messenger of Allah (ﷺ)) said: ‘Yes.’

2. "Did you take part in the Battle of Siffeen (i.e. the battle that took place between ‘Ali’s followers and Mu’awiyah’s followers at the river of Euphrates in Iraq)? He said: ‘Yes.

We were at Siffeen and Sehl ibn Hunaif got up and said: ‘O people! Blame yourselves! We were with the Prophet (ﷺ) on the Day of Hudaybiyyah, and if we had been called we would have fought.’ Umar ibn Al-Khattaaba came and said: ‘O Messenger of Allah! Are we not upon the truth and they upon falsehood?’ The Messenger of Allah (ﷺ) said: ‘Yes.’ Umar said: ‘Are those who are killed from amongst us in Paradise and theirs in Hell?’ He (the Messenger of Allah (ﷺ)) said: ‘Yes.’

Some of the people of Ahl-us-Sunnah of our time have busied themselves with defaming each other (Tajreeh or as is more commonly referred to in the west, Jarh wa Ta’deel) and warning against one another (Tahdheer). As a result, division, conflict and cutting off of relations has occurred between them, despite the fact that they should be – no it is a must for them to be - loving, merciful and compassionate with one another; unified against the people of bid’ah who oppose Ahl-us-Sunnah wal-Jamaa’ah.

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2. "Did you take part in the Battle of Siffeen (i.e. the battle that took place between ‘Ali’s followers and Mu’awiyah’s followers at the river of Euphrates in Iraq)? He said: ‘Yes. And I heard Sahi ibn Hunaif say (when he was blamed for lack of zeal for fighting): ‘You had better blame your wrong opinions!’ I wish that you had seen me on the Day of Abu Jandal (i.e. the Day of the Treaty of Hudaybiyyah. Abu Jandal embraced Islam at the time when the Muslims had concluded a treaty with the pagans of Makkah by virtue of which the Prophet (ﷺ) had to return Abu Jandal to them despite his conversion.). If I had had the courage to disobey the Prophet’s orders I would have done so…” [Saheeh Al-Bukhaari (Eng. Trans. Vol. 4, Pg. 271).]
supports them and criticizes the other party. They also try to force everyone they meet to ‘take a position against’ those who do not support him. And if he does not (take a position against the other) then he is said to be a person of bid’ah based solely on the fact that they have pronounced the other (person or) group as people of bid’ah. Then they ostracize (the one who did not take ‘the proper position’). The actions of two groups such as these are some of the most serious causes of the fitnah and one of the most serious reasons why it has spread so far and wide. The matter becomes even worse when each of the two parties spread their criticisms of the other party on the Internet! At that point, the youth of Ahl-us-Sunnah from various countries and even various continents, busy themselves keeping up to date with what has been published on the website from qeela wa qaala (talking about what this one said and what that one said) which is an activity that does not bring about any good, and only brings about harm and disunity. In fact, these activities cause them to resemble those who watch the news bulletins in order to find out what is the best news to publish. They also resemble sports enthusiasts who cheer for one team or another, and get into arguments and quarrels as a result!

The way to end this fitnah is as follows:

Firstly: Regarding (the problems) related to (Tajreeh) defaming one another and (Tahdheer) warning against one another, the following points should be observed:

1. Anyone who has busied himself with defaming the scholars and the students of knowledge and warning against them should fear Allah. And instead, he should busy himself with looking for his own faults so that he might get rid of them instead of busying himself with the faults of others. And he should endeavor to keep his good deeds from being given to those he has distressed by defaming them and maligning their character. After all, he will be in more need of his good deeds than anyone else on the Day when neither wealth nor sons will avail, except him who brings to Allah a clean heart.  

72 This is frighteningly similar to those who confront others with the question ‘whats your position (mawqif) on so and so?’ Al-Hamdu lillaah, the shaykh will explain the error of this type of behavior in the coming pages in shaa Allahu ta’ala.

73 And Allah disapproves for you (qeela wa qaal a) talking about what was said and what somebody said. Refer once again to the hadeeeth on page 10 please.

74 Refer to Surah Ash-Shu’ara: 88-89.
2. Instead of busying himself with defaming others and warning against them, he should busy himself striving hard to obtaining beneficial knowledge that will benefit him as well as others. One of the best things that a person can do –if he is able – is to busy himself with knowledge; learning it, and teaching it, and calling to it, and writing about it, so that he might be from the people who build things up! And he should not busy himself with defaming the scholars and the students of knowledge from Ahl-us-Sunnah, cutting off the pathway to benefiting from them, and thereby becoming one of the people who tear things down! The person who busies himself with defaming others in this way does not leave behind any beneficial knowledge when he dies. And when he dies, the people do not lose a knowledgeable person that was of benefit to them, rather as a result of his death they simply become safe from his evil!

3. The students from Ahl-us-Sunnah in every place should turn themselves away (from this fitnah) and busy themselves with knowledge; reading beneficial books, and listening to the audio tapes of the scholars of Ahl-us-Sunnah, like Shaykh ibn Baaz and Shaykh ibn ‘Uthaymeen, instead of busying themselves calling such and such person or such and such person in order to ask: “What is your opinion about such and such person or such and such person.” or “What is your opinion about the statement of such and such person or such and such person.”

4. When the students of knowledge want to ask about the condition of other (students of knowledge or scholars), then they should refer their question to the headquarters of The Permanent Committee for Islamic Research and Fataawa in Riyadh in order to ask about them. After all, are these the people who are returned to for fataawa and knowledge or not? And whoever has any information about the condition of specific people, then it is possible for him to write a letter to the headquarters of The Permanent Committee for Islamic Research and Fataawa, explaining to them what he knows about them so that they might look into it. That way, if there is any warning against someone, then it comes from those who are returned to and depended upon for fataawa, and from those who knowledge is taken from. And there can be no doubt that the proper place to turn to for fataawa in these matters is the same place that should be returned to in order to find out from whom fataawa should be sought. And from whom should we seek knowledge? Furthermore, no one should try to establish himself as the one who is returned to for these important matters! Because, from the good Islam of a person is his leaving off that which does not concern him!

Secondly: Regarding (the problems) related to the writing of refutations against those who have made a mistake, the following points should be observed:

1. A refutation should only be made for clear mistakes and then the refutation should be made utilizing kindness and gentleness, and with a strong desire for the person to be free of the mistake. The refutations made by Shaykh ibn Baaz (rahimahullaah) should be referred to in order to learn the proper way of making a refutation.

2. However, if the mistake is not a clear one, or it is a mistake that the one making the refutation may have fallen into himself, then it is best to refer the matter to the headquarters of The Permanent Committee for Islamic Research and Fataawa for decision. However, if the mistake was a clear one, then it is upon the one who has been refuted to leave the mistake because returning to the haqq (truth) is better than continuing upon falsehood.

3. If someone has already made a refutation on somebody else, then he has already done what was obligatory for him to do, and he should not busy himself following up on the one he has refuted. Instead, he should busy himself with (seeking) knowledge that will be of great benefit to himself as well as others. That was the way of Shaykh ibn Baaz.

4. It is not permissible to test any student of knowledge, or any one else for that matter, by questioning him about his (mawqif) position on such and such person who has been refuted, or about his (mawqif) position on the person who made the refutation. And if he agrees (with your opinion) then he is safe, but if he disagrees then he is called a person of falsehood.

75 Here the distinguished author is referring to a hadith narrated upon the authority of Abu Hurairah (radh ‘alaa ‘alayhi) who said that the Messenger of Allah (peace be upon him) said:

وَأَنَّ أَبِي هُرَيْرَةَ قَالَ رَسَولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مِنْ حَكَمَةِ إِسْلَامِ الْمَرَّةِ مُرْكَبَةً مَا لا يُعْلَنَّ

“From the good Islam of a person is he leaving off that which does not concern him.”

[Narrated by Imam At-Tirmidhi and authenticated by Shaykh Al-Albaani in Saheeh Sunan At-Tirmidhi (Vol. 2, page 530-531, # 2317 & 2318).]
bid’ah and then ostracized. Likewise, it is not for anyone to attribute this kind of chaos and confusion (in the method of) of defaming people and ostracizing them to the people of Ahl-us-Sunnah. Nor should anyone who does not follow this path of chaos be described as being one who is not firm on the Salafy Manhaj. The type of (hajr) or ostracization that is beneficial in the opinion of Ahl-us-Sunnah is the kind that really benefits the one who is ostracized. Such as a father (punishing) his son by not speaking to him, or a teacher (punishing) his student. Likewise, the (hajr) should come from someone who has a position of status and authority because this type of hajr is beneficial for the one who is being ostracized. However, if the hajr is practiced by some students of knowledge against others – especially if it was being done over something that is not permissible to ostracize someone over – then this doesn’t benefit the one being ostracized at all. Instead, it simply brings about quarrels and the cutting off of relations.

Shaykh-ul-Islam ibn Taymiyyah said, while mentioning Yazeed ibn Mu‘aawiyah: “The correct position (regarding Yazeed ibn Mu‘aawiyah) is the position of the scholars. He is not singled out for any special kind of love, nor should he be cursed. Likewise, if he was a faasiq (sinner) or dhaalim (an oppressor), then Allah forgives sinners and oppressors, especially if they have done many great deeds of goodness. Imam Al-Bukhaari narrated a hadeeth in his Saheeh on the authority of Ibn ‘Umar (ﷺ) who said that the Prophet (ﷺ) said:

أول جيش يغزو القسطنطينية مغفور له

“The first army to invade Constantinople will be forgiven their sins.”

And the first army to invade Constantinople was led by Yazeed ibn Mu‘aawiyah! And Abu Ayyoob Al-Ansaari (ﷺ) was present also… Therefore it is obligatory to speak as little as possible about that and to avoid mentioning Yazeed ibn Mu‘aawiyah, and to avoid testing the Muslims about (their opinion) of him because this is a bid’ah that contradicts (the way of) Ahl-us-Sunnah wal Jama’ah!”

Shaykh-ul-Islam ibn Taymiyyah also said: “Also (to be avoided) is splitting up the Ummah and testing people with criteria that Allah and His Messenger (ﷺ) have not commanded us to test people with.”

Shaykh-ul-Islam ibn Taymiyyah also said: “It is not for anyone to raise some person up, and call the Ummah to follow his path, treating all of those who follow him as allies, and all of those who do not as enemies, if that person is other than the Prophet (ﷺ). Likewise, it is not for anyone to raise up for (the Ummah) some opinion or quote from the words of some person, and treat all those who agree with it as allies, and all of those who do not agree with it as enemies, if those words are not from the speech of Allah, or from the speech of His Messenger, or from (الإجماع) those matters that the entire Ummah has agreed upon. Rather, this is from the behavior of the people of bid’ah who put up some person or some opinion and divide the Ummah with it. They ally themselves to those who agree, while treating as enemies all who do not.”

Shaykh-ul-Islam ibn Taymiyyah also said: “If a professor or a teacher orders that someone be ostracized, or discredited, or expelled etc. then this matter must be investigated. If in fact (the

76 I was unable to find any hadeeth with this wording, however, I did find a hadeeth narrated upon the authority of Umm Haraam who said that she heard the Prophet (ﷺ) say:

قال أٍعْمَرُ ٌفَحْتَنَا أَمْ حَرَمَهُ أَلَّا سَمِعْتُ الْبَيِّ صَلَّى الَّذِي عَلَيْهِ وَسَلَّمُ يُقُولُ أَمْ جَيْشٌ مِنَ أَمْيَيْنِ يَغْزُونُ الْبَيِّ صَلَّى الَّذِي عَلَيْهِ وَسَلَّمُ أُوْلُ جَيْشٌ مِنْ أَمْيَيْنِ يَغْزُونُ الْبَيِّ صَلَّى الَّذِي عَلَيْهِ وَسَلَّمُ أُوْلُ جَيْشٌ مِنْ أَمْيَيْنِ يَغْزُونُ الْبَيِّ صَلَّى الَّذِي عَلَيْهِ وَسَلَّمُ أُوْلُ جَيْشٌ مِنْ أَمْيَيْنِ يَغْزُونُ الْبَيِّ صَلَّى الَّذِي عَلَيْهِ وَسَلَّمُ أُوْلُ جَيْشٌ مِنْ أَمْيَيْنِ يَغْزُونُ الْبَيِّ صَلَّى الَّذِي عَلَيْهِ وَسَلَّمُ أُوْلُ جَيْشٌ مِنْ أَمْيَيْنِ يَغْزُونُ الْبَيِّ صَلَّى الَّذِي عَلَيْهِ وَسَلَّمُ أُوْلُ جَيْشٌ مِنْ أَمْيَيْنِ يَغْزُونُ الْبَيِّ صَلَّى الَّذِي عَلَيْهِ وَسَلَّمُ أُوْلُ جَيْشٌ مِنْ أَمْيَيْنِ يَغْزُونُ الْبَيِّ صَلَّى الَّذِي عَلَيْهِ وَسَلَّمُ أُوْلُ جَيْشٌ مِنْ أَمْيَيْنِ يَغْزُونُ الْبَيِّ صَلَّى الَّذِي عَلَيْهِ وَسَلَّمُ أُوْلُ جَيْشٌ مِنْ أَمْيَيْنِ يَغْزُونُ الْبَيِّ صَلَّى الَّذِي عَلَيْهِ وَسَلَّمُ أُوْلُ جَيْشٌ مِنْ أَمْيَيْنِ يَغْزُونُ الْبَيِّ صَلَّى الَّذِي عَلَيْهِ وَسَلَّمُ أُوْلُ جَيْشٌ مِنْ أَمْيَيْنِ يَغْزُونُ الْبَيِّ صَلَّى الَّذِي عَلَيْهِ وَسَلَّمُ أُوْلُ جَيْشٌ مِنْ أَمْيَيْنِ يَغْزُونُ الْبَيِّ صَلَّى الَّذِي عَلَيْهِ وَسَلَّمُ أُوْلُ جَيْشٌ مِنْ أَمْيَيْنِ يَغْزُونُ الْبَيِّ صَلَّى الَّذِي عَلَيْهِ وَسَلَّمُ أُوْلُ جَيْشٌ مِنْ أَمْيَيْنِ يَغْزُونُ الْبَيِّ صَلَّى الَّذِي عَلَيْهِ وَسَلَّمُ أُوْلُ جَيْشٌ مِنْ أَمْيَيْنِ يَغْزُونُ الْبَيِّ صَلَّى الَّذِي عَلَيْهِ وَسَلَّمُ أُوْلُ جَيْشٌ مِنْ أَمْيَيْنِ يَغْزُونُ الْبَيِّ صَلَّى الَّذِي عَلَيْهِ وَسَلَّمُ أُوْلُ جَيْشٌ مِنْ أَمْيَيْنِ يَغْزُونُ الْبَيِّ صَلَّى الَّذِي عَلَيْهِ وَسَلَّمُ أُوْلُ جَيْشٌ مِنْ أَمْيَيْنِ يَغْزُونُ الْبَيِّ صَلَّى الَّذِي عَلَيْهِ وَسَلَّمُ أُوْلُ جَيْشٌ مِنْ أَمْيَيْنِ يَغْزُونُ الْبَيِّ صَلَّى الَّذِي عَلَيْهِ وَسَلَّمُ أُوْلُ جَيْشٌ مِنْ أَمْيَيْنِ يَغْزُونُ الْبَيِّ صَلَّى الَّذِي عَلَيْهِ وَسَلَّمُ أُوْلُ جَيْشٌ مِنْ أَمْيَيْنِ يَغْزُونُ الْبَيِّ صَلَّى الَّذِي عَلَيْهِ وَسَلَّمُ أُوْلُ جَيْشٌ مِنْ أَمْيَيْنِ يَغْزُونُ الْبَيِّ صَلَّى الَّذِي عَلَيْهِ وَسَلَ**
And the advice of the Prophet (ﷺ) for someone - which he summarized in just a few words, saying:

"Don't get angry." 83

And the believer loves for his brother what he loves for himself. 85

I say: “The students of knowledge are in great need of disciplining themselves with these manners which will bring goodness and benefit to them, as well as others. (They also need to) stay far away from harshness and rudeness, the only result of which is quarreling, disunity, turning away of the hearts, and breaking up into groups.”

5. It is upon every sincere student of knowledge to stop following on the Internet what this group is saying about that one, and what that group is saying about this one. Instead they should use the Internet to look at websites such as the website of Shaykh Abd-ul-'Azeez ibn Baaz (رحمة الله عليه) in order to read his essays and fataawa that have now reached up to twenty one volumes. (They

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80 Majmoo’ Fataawa (Vol. 28, page 15-16).


82 Narrated by Imam At-Tirmidhi and authenticated by Shaykh Al-Albaani in Saheeh Sunan At-Tirmidhi (Vol. 2, page 530-531, # 2317 & 2318).

83 Saheeh Al-Bukhaari (Eng. Trans. Vol., pg.). The hadeeth in its entirety was narrated by Abu Hurairah (ﷺ) who said:


85 Jaami’-ul-‘Uloomi wal-Hikam (Vol. 1, pg. 288).
should also use the Internet to read) the fataawa written by The Permanent Committee for Islamic Research and Fataawa which have now reached up to twenty volumes. Likewise, (they should also use the Internet to look at) the website of Shaykh Muhammad ibn ‘Uthaimen (رحمه الله), and read his many books and fataawa.

And in conclusion, I advise the students of knowledge to: thank Allah the Mighty and the Majestic for the success that He gave them when He made them from amongst His students. And to make sure that they have Ikhlaas (sincerity) in seeking knowledge and that they work as hard as they can to obtain it. (I also advise the students of knowledge) not to waste their time and to spend it seeking knowledge, because knowledge cannot be obtained by simply wishing and lingering about while being lazy and indifferent.

Yahya ibn Abee Katheer said, in a saying narrated by Imam Muslim in his Saheeh, while narrating ahadeeth about the times for prayer: “Knowledge cannot be obtained while relaxing.”

There are many texts in the Book of Allah (i.e. the Qur’aan) and in the Sunnah of His Prophet (ﷺ) that prove the elevated status of knowledge and the superiority of the scholars. Allah the Most High says:

\\( \text{He also says:} \)

\\( \text{Verily Allah raises up some people with this Book (i.e. the Qur'aan) and He puts down others with it.}\)

88 Saheeh Muslim, (Eng. Trans. Vol. 2, pg. 389). The hadeeth in its entirety is narrated by ‘Aamir ibn Waathilah and it reads:
He (ﷺ) also said:

"Allah will bless the person (i.e. by brightening him [his face]) who hears something I have said (i.e. a hadeeth) and then he memorizes it and narrates it just as he heard it."

And this is a hadeeth that was widely narrated by more than twenty Companions. I mentioned all of the narrations of this hadeeth in my book entitled: A Study of the Hadeeth: “Allah will bless the person who hears something I have said (i.e. a hadeeth) and then he memorizes it and narrates it just as he heard it.”

He (ﷺ) also said:

And he who takes it, takes an abundant portion.”

Whoever travels on a path in search of knowledge, then Allah the Mighty and the Majestic will put him on a path from the pathways to Paradise. Verily the angels lower their wings out of pleasure for the one who seeks knowledge. And the inhabitants of the heavens and the earth ask for forgiveness on behalf the scholar, even the fish in the depths of the ocean.

And Verily the scholars are the heirs of the Prophets, and the Prophets do not bequeath dinaar or dirham, rather they leave behind (only) knowledge.

This hadeeth is hasan ligairihi (it has a good chain of narrators). It was narrated by Abu Daud and others. Refer to Saheeh At-Targheeb wat-Tarheeb (hadeeth # 70) and At-Ta’leeq Alaa Musnad Al-Imam Ahmed in order to find out which scholars narrated this hadeeth in their collections. And Al-Haafidh ibn Rajab explained this hadeeth in a small book containing only the explanation of this hadeeth. And Imam Muslim in his Saheeh (Eng. Trans. Vol. 4, pg. 1417), narrated the first sentence of this hadeeth (i.e. Whoever travels on a path in search of knowledge, then Allah the Mighty and the Majestic will put him on a path from the pathways to Paradise.)

“Naafi’” ibn ‘Abd-ul-Haairith met ‘Umar (ibn-ul-Khattaab ﷺ) in ‘Usfaan (a place that is approximately 80 kilometers north of Makkah on the road to Medina). ‘Umar had put him in charge of the people of Makkah so (‘Umar) said to him: ‘Who have you in charge of the people of the valley (i.e. the Makkah)?’ He (Naafi’) said: ‘I left Ibn Abza in charge of them.’ (‘Umar) said: ‘Who is Ibn Abza?’ (Naafi’) said: ‘One of our freed slaves.’ (‘Umar) said: ‘You left a freed slave in charge of them?’ (Naafi’) said: ‘He is well versed in the Qur’aan and a scholar of inheritance law.’ (‘Umar) said: ‘Verily your Messenger (ﷺ) said: ‘Verily Allah raises up some people with this Book (i.e. the Quran) and He lowers others with it.”


91 Here the author is referring to a hadeeth narrated by Abu Hurairah (ﷺ) who said that the Messenger of Allah (ﷺ) said:

"Naafi’" ibn ‘Abd-ul-Haairith met ‘Umar (ibn-ul-Khattaab ﷺ) in ‘Usfaan (a place that is approximately 80 kilometers north of Makkah on the road to Medina). ‘Umar had put him in charge of the people of Makkah so (‘Umar) said to him: ‘Who have you in charge of the people of the valley (i.e. the Makkah)?’ He (Naafi’) said: ‘I left Ibn Abza in charge of them.’ (‘Umar) said: ‘Who is Ibn Abza?’ (Naafi’) said: ‘One of our freed slaves.’ (‘Umar) said: ‘You left a freed slave in charge of them?’ (Naafi’) said: ‘He is well versed in the Qur’aan and a scholar of inheritance law.’ (‘Umar) said: ‘Verily your Messenger (ﷺ) said: ‘Verily Allah raises up some people with this Book (i.e. the Quran) and He lowers others with it.”

He (ﷺ) also said:

"When a person dies, his actions come to an end except for three of them: an ongoing work of charity, beneficial knowledge, and a righteous child who supplicates to Allah for him (the deceased)."

I also advise everyone to safeguard and structure their time doing what will be of a good benefit to themselves, because the Messenger of Allah (ﷺ) said:

"There are two blessings that many people lose: Good health and free time (i.e. for doing good)."

This is the first hadeeth that Imam Al-Bukhaari narrated in the book of Things That Soften the Heart. And (Al-Imam Haafidh ibn Hajar Al-'Asqalaani) narrated in Fat-hul-Baaree a statement made by 'Alee ibn Abee Taalib (ﷺ) who said:

“The world has departed behind us, and the hereafter has started towards us. Each one of them has offspring. So be from the sons of the hereafter, and do not be from the sons of this worldly life. Verily today (we do) deeds without any taking of account, while tomorrow is the taking of account and (we are unable) to do any deeds.”

I also advise everyone to busy themselves with what concerns them instead of busying themselves with that which does not concern them, because the Prophet (ﷺ) said:

"From the good Islam of a person is his leaving off that which does not concern him."

This hadeeth is narrated by Imam At-Tirmidhi with a good chain of narrators. And it is the twelfth hadeeth from An-Nawawi’s 40 Hadeeth.

95 Fat-hul-Baaree (Vol. 11, page 235).
96 Narrated by Imam At-Tirmidhi as well as others and authenticated by Shaykh Al-Albaani in Saheeh Sunan At-Tirmidhi (Vol. 2, page 530-531, # 2317 & 2318).
I also advise everyone to be moderate and to position themselves between the two extremes of excessive (tolerance) and cruelty, and between exaggeration and neglect. The Messenger of Allah (ﷺ) said:

... إنكم وğلؤ في الدين فإنهما أهلک من كان قدلكم الغلو في الدین

“Beware of excessiveness in religion (i.e. extremism or exceeding the bounds). Those who came before you were destroyed by excessiveness in religion.”\(^97\)

This is an authentic hadeeth from those hadeeth that describe what happened during the Farewell Hajj of the Prophet (ﷺ). It was narrated by Imam An-Nasaaee as well as others. Refer to hadeeth #1283 in Silsilat-ul-Ahadeeth As-Saheehah by Shaykh Al-Albaani in order to find out which scholars narrated this hadeeth in their collections.

I also advise everyone to beware of oppressing others because the Prophet (ﷺ) said in a hadeeth qudsi (that Allah the Mighty and the Majestic said):

ۚ عَنْ أَبِي ذَرْ ﴿ۚ عَنْ النَّبِيِّ ﴾ صلِی الله علیه وسلم مَا رَوَى عَنِ اللَّهِ تَبَارَکَ وَتَعَالَى أَنَّهُ قَالَ: يَا عِبَادِي إِنِّي حَرَّمْتُ الظُّلْمِ عَلَى نَفْسِي وَجَعَلْتُ بِنْئَكَمْ مَهْرَمَةٗ فَلَا تَظَالِمُواۚ

“My worshippers! Verily I have made oppression prohibited for Myself, and I have made it prohibited for you, so do not oppress one another.”\(^98\)

I ask Allah, the Mighty and the Majestic, to give everyone success in obtaining beneficial knowledge, working in accordance with it, and calling to it with knowledge. And I ask Allah to gather everyone together upon the truth and right guidance, and to protect them from all fitnah - that which is apparent from it as well as that which is hidden. Verily He has the Power (to answer this du’a) and the Authority to do so. May peace and blessings be upon His servant and Messenger, our Prophet Muhammad, and upon his family, and upon his Companions, and upon all of those who follow them until the Day of Resurrection. Ameen.


\(^98\) Saheeh Muslim, (Eng. Trans. Vol. 4, pg. 1365, # 6246).