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| And hold fast, all together, by the Rope which Allah (**stretches** out for you), and be not divided among yourselves; and remember with **gratitude**  Allah's favor on you; for you were **enemies** and He joined your hearts in love |
| **In Bukhari and Muslim: أبوهريرة** narrated that the prophet said: “there will be **trials** in which sitting down is better than standing up, standing is better than walking, and walking is better than running.  Whosoever comes near the **trials**,falls into them.  **Whosoever** can find a safe **haven** shall seek shelter in it. |
| The subject of our خطبة today is important and very sensitive: It is the **etiquette** of disagreement, and the **essentiality** of **accepting** the truth from **whomever**.  We also need to learn **how** to follow imams like أبو حنيفة, الشافعي, مالك and others, because we don’t really know how to follow them. So, please listen carefully. |
| History always **proved** that those who  **unite** win, advance, and make history, even if they are rejects,  and that those who **separate**, disagree and fight, lose, fail , and fall behind, even if they are among the **مسلم** . |
| Allah **warned** the Muslims from **dispute** and disagreement, and **stated** that the  **consequence** is failure and defeat of **مسلم**, and the lack of respect of other nations.  **( قرآن )**And obey Allah and His Messenger; and fall into no **disputes**, lest you lose heart and your power **depart;** |
| **Disagreement is the result of sins:**  **( حديث )**: If two who love each other for the sake of Allah are **separated**, it’s only because one of them committed a sin. |
| قتادة said: The people whom Allah will have mercy on are those who **unite**, even if their homes and bodies are different.  And the people of **disobedience** are those who **differ**, even if their homes and bodies **unite.** |
| The سنة is for the حجاج in **مـنـى** to pray ظهر 2 ركعة and عصر as well, but the third خليفة, عثمان prayed 4 ركعة. So, عبد الله بن مسعود was asked: You criticizedعثمان, but you still prayed 4 ركعة behind him? Listen to the answer of the **wise**: He said: Disagreement is worse. |
| This shows فقه and fear of الله and the importance of the **unity**  of Muslims,... not arguing, yelling, and calling each other names.  Can we be like عبد الله بن مسعود? |
| Unity is a blessing and disunity is **torture** .  ابن حزم said that the حديث “The disagreement of my أمة is mercy” is a fake narration. |
| **Fanaticism to one’s personal opinion and the مذهب**  Don’t be **rigid**  or **biased** to anyone’s opinion, but be open-**minded** and accept the truth from anyone, even if it goes against your desires, opinion, or مذهب. |
| One of the signs of **ignorance** and **fanaticism** is for someone to be **stubborn**  about his opinion, even if he **realizes** that he’s wrong, and that his **opinion** is weak.  He or she remains **stubborn**, claiming that this is what he (or she) learned and grew up on.  And he **resists** the truth because he’s afraid to appear **defeated or hesitant** . |
| May الله be pleased with الإمام الشافعي who said: “**Whenever** I **discussed**  something with someone, I always wished that الله guides him to the truth” .These are the pure hearts and the elevated **spirits** . |
| We, however, wish to **triumph**  over our **opponent**, even if we’re wrong.  **In a حديث:** One of the signs of the day of judgment is that every person will be proud of his own opinion.  Yes … he’s proud of his mind and his degree, and he **dismisses** the idea of being wrong. |
| Listen to the **emancipation** of the الأئمة from all **fanaticism**, and observe their fear of الله, and observe the **fidelity** of their علم. |
| ابن عباس said: I am afraid for stones to fall down on you from the sky … I tell you the prophet said, and you tell me ابوبكر and عمر said? |
| الإمام أبو حنيفة said: “If the حديث is correct, then it is my مذهب.”  He also said: “No one should **quote**  my فتوى until he knows what my **sources** are” |
| الإمام مالك said: “I am only human. I am wrong and I am right. Everyone’s opinion is **subject** to **discussion**, except the **occupier** of this grave”, and he pointed to the grave of the prophet **صلى الله عليه و سلم** |
| الإمام الشافعي said: “If you find in my books something that is **contrary** to the سنة of the prophet, take the سنة of the prophet**,** and leave what I said.  And in another narration: “follow it and don’t listen to what anyone else is saying …” |
| الإمام أحمد said: “Whosoever rejects the حديث of the prophet is on the **verge of doom**.”  He also said: “Don’t imitate me or imitate مالك, الشافعي, الأوزاعي, or الثوري, but take from where they have taken |
| If this **represents**  the humbleness of our أئمة, then what do **we** have to say?  We are fanatic about their opinions and we fight and insult each other, in the name of following them.  But they are **surely** **innocent** from all of this. |
| They are more **civilized** than we are. |
| **الإمام أبو بكر بن العربي** is among the **famous** **مالكي** scholars, but he **prefers** the opinion of أبو حنيفة in الزكاة of all that the earth **produces** , over his own مذهب, because the evidence is stronger. |
| الإمام النووي followed the شافعي مذهب, but **oftenآفــن** **preferred**  the opinions of أحمد, مالك, and أبو  حنيفة because their **evidence**  in an **issue** was stronger. |
| And this was the way of all scholars, and we haven’t heard of **fanaticism** for a single scholar until after their time, and that’s due to our lack of علم and تقوى |
| الإمام ابن تيمية and ابن القيم followed the حنبلي مذهب, but **often** left their مذهب and gave فتوى using other opinions. |
| This is real علم and the true search for the truth, wherever it is. |
| Being **fanatic** about one **particular** scholar is like being **fanatic** about one **particular** صحابي, like those who are **fanatic** about علي, and not the other 3 خليفة.  Or like those who **insult** عثمان and علي |
| Among the greatest followers of الإمام أبو حنيفة are أبو يوسف and محمد, but they have **disagreed** with him on many issues, when they saw evidence that **forced them** to follow it. With all the respect they hold for their إمام, . can we claim that they’re **hesitant or uncertain**? |
| Example: The prophet ordered بلال to say the **words** of أذان twice, but only once for إقامة. But he **taught** أبو محذورة to say the **words** of إقامة twice, just like the أذان.  Both ways are correct. We cannot claim that either of them is wrong. |
| **Stay on your مذهب, but if you find the truth on an issue elsewhere ،go after it.** |
| Yes: It is wrong to jump from one مذهب to the next with the intention of looking for an easy path through an **odd** فتوى, because this is playing with دين.  But if your intention is to look for the truth and the stronger evidence,wherever it may be, then that’s what we need to do. |
| For example: A man touches a woman with desire, then eats camel meat, then gets up to pray, and says: I follow أحمد and أبو حنيفة: Touching a woman doesn’t break the وضوء. And I follow الشافعي: Eating camel meat doesn’t break The وضوء either.  We tell this man: Your صلاة is **invalid**. And so on. |
| There is a narration that says **“Avoid** the **Slip** of the scholars”.  Can you imagine dear brothers and sisters ,  that in some مذاهب marrying for pleasure and a limited time is allowed? (زواج المتعة) **Similarly**, **sodomy** between a man and his wife, some kinds of wine, some types of ربا, and listening to music?  These may be in my مذهب or yours. Will we follow these opinions?  Definitely not, because they are  **un-intentional** mistakes of scholars, and the **evidence** hadn’t reached them.  In fact, they will definitely get حسنات for their **efforts**. But you and I will get sins if we follow these **odd** opinions. |
| Just like fanaticism **for** a مذهب or a scholar is **undesired** , so is fanaticism **against** a مذهب or scholar. We see some youth **nowadays** insult the scholars of the أمة out of ignorance and **conceit** , even with good intentions.  After listening to a **lecture**, reading a book, or visiting an Internet site, these people think they have landed on the moon. |
| The أمة has reached a state in the past, during which a حنفي person cannot marry a شافعي and **vice versa.**  In fact, each مذهب had its own صلاة in الحرم in مكة.  This is the state of **disagreement** and **disunity** we have reached, but الحمد لله, we are in a much better state now. |
| The scholars have **differed ,** but they agreed:  Some of the صحابة, تابعين, and people after that used to recite  **بسملة**in the **صلاة**. Others didn’t.  Some used to say it loudly, and others used to say it **silently**.  *Some* used to make دعاء القنوت in صلاة الفجر, and others didn’t.  *Some* used to make وضوء because of a **nose bleed, vomiting**, or copping **(حجامة)**, and others didn’t.  *Some* believed that touching a woman breaks the وضوء, and others didn’t.  *Some* used to make وضوء after eating camel meat, and others didn’t.  *Some* **consider** wiping on top of the socks as **perfectly** valid**.** Others don’t. |
| All of these **differences** never **prevented any** of them to pray behind the others, just like أبو حنيفة, his companions, and الشافعي used to pray behind the أئمة of المدينة, who were مالكي or something else. |
| الرشيد هارونled صلاة after having performed حجامة and الإمام أبو يوسف who is حنفي prayed behind him، and didn’t repeat his صلاة, although in his مذهب, حجامة breaks the وضوء. |
| الإمام أحمد **believed** in making وضوء because of nose bleeds and حجامة. He was asked: What if the إمام has **bled** and **hasn’t** made وضوء, do we still pray behind him?  So he answered: “How can I **not** pray behind  **إمام مالك** and **سعيد بن المسيب**? Look at this فقه, wisdom, and good manners. |
| الشافعي prayed الفجر in the city in which أبو حنيفة ’s grave **lies** , and he didn’t make the قنوت الفجر, although it is a **confirmed** سنة in his مذهب.  When he was asked about this, he replied: “How can I disagree with him when I’m so close to him?”  He also said: “Sometimes, we may accept the opinion of the people of عراق, who were mostly حنفي.” |
| If we were to do the same thing, we would **consider** this to be a **shortcoming** on our part, and **betrayal** of the مذهب. |
| مالك said: “I have lived during the time of 70 people who lived during the time of the صحابة, but I haven’t taken any knowledge from them.  Although, any one of them can be **trusted** with all of بيت المال, but they didn’t have the required knowledge. |
| **Etiquette** among scholars: |
| ابن عباس, the cousin of the prophet, was holding the **reins** of زيد بن ثابت’s camel, and said: “We were taught to treat our scholars like this”. So, زيد kissed the hand of ابن عباس and said: “We were taught to treat the family of our prophet like this”. |
| It was narrated that إمام أبو حنيفة said: “I haven’t stretched my legs **towards** my teacher حماد’s house, out of respect, even though there were 7 roads between my house and his. And I have asked Allah for forgiveness in every صلاة, along with my **parents**, ever since حماد died . |
| **الإمام أبو يوسف** who is **إمام أبو حنيفة**’s student said: I always make دعاء for أبو حنيفة before my own parents”. |
| الإمام الشافعي said: “I used to turn the pages softly, so as not to **disturb**  الإمام مالك”. |
| الإمام ربيع, الشافعي’s best student said: “والله I haven’t **dared**  to drink water while الشافعي was looking”. |
| **الإمام ربيع** visited his teacher **الشافعي** on his death bed, and said: “May الله strengthen your weakness, o إمام”. So الشافعي said: “If الله **strengthens** my weakness, it will kill me”- **basically** correcting his language mistake-  So الربيع said: “o إمام, والله I only wanted to do good”. So الشافعي answered: “Even if you were to clearly **insult** me, I know that you only wanted to do good.” |
| Where are we from **trusting** and loving one another، and this **fine** **etiquette** between us? |
| **الإمام يونس الصدفي**  said: “I haven’t seen **wiser** than الشافعي. We discussed an issue one day, and then we parted. When we met again, he took my hand and said:  “o أبو موسى, shouldn’t we still be brothers, even if we **differ** on an issue?” |
| **الإمام أحمد بن حنبل** said: “Not a single night has gone by in 30 years, without making دعاء and إستغفار for الشافعي. |
| الإمام الشافعي said: “I haven’t left behind in بغداد anyone who is more knowledgeable or pious than أحمد. |
| The majority of عبدالله ابن مسعود’s knowledge comes from عمر, but they have **differed** on 100 issues or so. But listen to what ابن مسعود said about عمر: . “He was a **fortress** for إسلام, into which people entered and didn’t leave. When عمر was **hit**, the **fortress** was broken , |
| don’t be afraid of **criticism**, because it helps you correct your path, lights up your life, and helps you know yourself. So, don’t be fooled and don’t be **conceited**, and **thank** whosoever **criticizes**  you. |
| **Why scholars have different opinions:**  Differing in the **ranking** of the حديث  Differing in **understanding** some words of the قرآن  Differing in language and grammar  **Certain**  evidence hasn’t reached them  **Terms** which can have 2 meanings  and so on …  All these **differences** are in **secondary** issues of شريعة, and not in the **basics**, as in other religions. |
| **يحيى بن سعيد الأنصاري** إمامsaid: “The people of فتوى will always have differing opinions: One says حلال and the other says حرام.  However, the one who said حلال doesn’t think the other one has gone astray because he said حرام, and **vice versa.** |
| Don’t **admonish** the person who does something different than your مذهب |
| إمام سفيانsaid: “If you see a man do something for which there are different opinions, don’t stop him, even if your opinion is different.” |
| أحمد إمامsaid: “A scholar should not force people to follow a مذهب, nor should he be **strict** with them.” |
| **أنس رضي الله عنه** said: “We, the companions of the prophet, used to travel. Among us **were** those who were fasting, and those who were not.  And those who were praying قصر and those who were completing their صلاة.  Those who fasted didn’t **criticize** those who didn’t, and **vice versa**.  Those who prayed قصر didn’t **criticize** those who didn’t, and **vice versa**. |
| So, how does our علم compare to theirs? |
| The prophet said to his companions in the غزوة of بني قريظة:You should not prayعصر except at the tribe of .**بني قريظة**  Some followed the order **literally** and missed عصر, and others said that the prophet didn’t want us to miss صلاة, so they prayed on the way. The prophet didn’t **criticize** any of them. |
| **And finally:** Look at the state of the أمة during the time of **sighting** the moon of رمضان: We have become the **laughing stock** of the nations,  when there are 2 رمضان in one city, even one مسجد, and even one home and one office, although both opinions are correct, but each side wants the other to give up.  If we differ in less than that, such as moving the finger during التحيات, raising the hands, or saying آمين loudly, how can we lead the أمة ،and how can we lead the nations of the world?  How can we **guard** our أمة, our دين, and our **future** generations? |
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