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| The subject : 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. |
| 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;** |
| 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. |
| 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** . |
| **In a حديث:** One of the signs of the day of judgment is that every person will be proud of his own opinion. |
| 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. |
| الإمام أحمد said: “Whosoever rejects the حديث of the prophet is on the **verge of doom**.” |
| 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 |
| 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”. |
| 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?” |
| If we were to do the same thing, we would **consider** this to be a **shortcoming** on our part, and **betrayal** of the مذهب |
| **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. |
| **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. |
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