

# Al-Istiqaamah

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## Splitting and Differing

By Shaykh Muhammad ibn Abdil-Lateef (d.1376H) and Shaykh Muhammad ibn Ibraaheem (d.1389H) 1

Allaah - the Most High - said:

**"O you who Believe! Have tawraa (fear and obedience) of Allaah as you should do, and do not die except that you are Muslims. And hold fast all together to the rope of Allaah and do not be divided. And remember the favour of Allaah upon you, for you were once enemies one to another, but He joined your hearts together, so that by His Grace, you became brothers. And you were on the brink of a pit of Fire, and He saved you from it. Thus does Allaah make His Signs clear to you, that you may become guided. Let there arise out of you a group of people inviting to all that is good, enjoining all that is good and forbidding all that is evil. They are the ones who are successful. And do not be like those who split up and differed amongst themselves, after the clear proofs had come to them. For them is a tremendous punishment. On the Day of Resurrection, some faces will be white and some faces will be black." [Soorah Aal-'Imraan 3:102-105].**

One of the Scholars of *tafseer* (Qur'aanic explanation) said: "The faces of the people of Sunnah and Unity will be white, whereas the faces of the people of Sectarianism and Differing will be black."

Shaykhul-Islaam Ibn Taymiyyah (d.728H) - *rahimahullaah* - said: "So Allaah - the Most High - ordered all of the Believers to cling to the Rope of Allaah collectively, and not to split-up. And clinging to this Rope of Allaah has been explained as meaning: Clinging to the Book of Allaah, to His Religion, to Islaam, to *ikhlaas* (purity of beliefs and actions to Allaah), to His Commands, to His Covenant, to His obedience and also to the Jamaa'ah. All of these explanations have been related from the Sahaabah (Companions) and also From those who followed them in righteousness - and all of it is correct. For the Qur'aan commands one with the Religion of Islaam; and that is Allaah's Covenant, and His Command, and obedience to Him. It also entails clinging together collectively as a Jamaa'ah. And the Religion of Islaam - in its reality - is *ikhlaas* (purity and sincerity in beliefs and action) to and for Allaah alone.

Abu Hurayrah *radiallaahu 'anhu* relates:

The Prophet *sallallaahu 'alayhi wa sallam* said: "*Indeed Allaah is pleased with three things: That you worship Allaah alone without associating a partner along with Him; that you hold fast altogether to the Rope of Allaah and not to become divided; and that you give sincere advice to whomsoever Allaah puts in charge of your affairs.*"<sup>2</sup>

And Allaah - the Most High - has made oppressing the Muslims, both their living and their dead, *haraam* (forbidden). And he has made sacred their blood, their wealth and their honour. And it is established from the Prophet *sallallaahu 'alayhi wa sallam* that he said

during the farewell Hajj (Pilgrimage): *"Indeed your blood, your property and your honour is sacred to each other, just like this day of yours, in this month of yours, in this city of yours. Have I not conveyed the message. Those who are present must convey (my words) to those who are absent. Perhaps the one to whom it is conveyed understands it better than the one who directly hears it."*<sup>3</sup>

Allaah - the Most High - said:

**"Those who harm Believing men and women undeservingly, carry upon themselves the crime of slander and clear sin." [Soorah al-Ahzaab 33:58].**

Thus, whosoever harms any Believer, living or dead, not because of any sin which necessitates that - then he has entered into this *Aayah* (verse). And whosoever is a *mujtahid* (one who is sincerely striving to arrive at the truth), then there is no sin upon him. And if the *mujtahid* is harmed by someone, then he has harmed him undeservingly. And whosoever is sinful, but has repented from such sin, or he is forgiven due to some other reason; such that there is no punishment left for him - and then someone harms him, then he has harmed him undeservingly."<sup>4</sup>

Abu Hurayrah *radiallaahu 'anhu* relates:

"Do not envy one another. Do not inflate prices upon one another. Do not hate one another. Do not forsake one another. Do not undercut one another. But be worshippers of Allaah and be brothers. The Muslim is the brother of another Muslim he neither oppresses him, nor humiliates him, nor lies to him, nor holds him in contempt. And piety is right here - and he pointed to his chest three times. It is enough evil for a person to hold his brother Muslim in contempt. The whole of a Muslim for another Muslim is sacred; his blood, his property and his honour"<sup>5</sup>

Ibn 'Umar *radiallaahu 'anhuma* relates:

The Prophet *sallallaahu 'alayhi wa sallam* said: *"A Muslim is a brother to another Muslim. He neither oppresses him, nor humiliates him, nor forsakes him. Whosoever helps his brother, Allaah will help him. Whosoever removes one of the griefs of this world from a Muslim, then Allaah will remove one of his griefs on the Day of Resurrection. And whosoever hides a fault of any Muslim, then Allaah will hide one of his faults of the Day of Resurrection."*<sup>6</sup>

Anas *radiallaahu 'anhu* relates:

The Prophet *sallallaahu 'alayhi wa sallam* said: *"None of you will truly believe until you love for your brother what you loves for yourself."*<sup>7</sup>

The Prophet *sallallaahu 'alayhi wa sallam* said:

*"The example of the Believers in their mutual love and mercy is like the example of a body, if one part of the body feels pain, then all the body suffers in sleeplessness and fever."*<sup>8</sup>

And he *sallallaahu 'alayhi wa sallam* said:

*"The Believer to the Believer is like a solid structure, one part supporting the other."* And he interlaced his fingers to demonstrate this.<sup>9</sup>

This is what we have mentioned in this small treatise, and what we hold as part of our Religion and belief in front of Allaah. And in it is a sufficiency for whosoever desires right guidance and whosoever intends to seek the truth.

We ask Allaah - both for us and our Muslim brothers and sisters - safety and protection from those things that bring about His wrath and anger and painful punishment. And we seek refuge in Allaah from the passing away of His blessings, and that His grant of the state of safety and well-being is changed into something else. And we seek Allaah's refuge from His sudden retribution and from all that which angers Him. O Allaah! We seek refuge in You from the severe trials and from the place of lowest misery and despicability, and from the evil that has been decreed, and from the abuse of the enemies. And Allaah is sufficient for us and what an excellent Guardian. And may Allaah send the praises and blessings upon Muhammad and upon his Family, Companions and followers.

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1. *Naseehatun Muhimmah fee Thalaathi Qadaayaa* (pp.57-61).
2. Related by Muslim (3/1340) and Ahmad (2/367).
3. Related by al-Bukhaaree (3/573-574) and Muslim (3/1305-1307), from Abu Bakrah *radiallaahu 'anhu*.
4. *Minaahjus-Sunnah an-Nabawiyyah* (5/134-135).
5. Related by Muslim (no.2564).
6. Related by al-Bukhaaree (5/97) and Muslim (4/1996).
7. Related by al-Bukhaaree (1/57) and Muslim (1/67).
8. Related by al-Bukhaaree (no.6011) and Muslim (no.2586), from an-Nu'maan ibn Basheer *radiallaahu 'anhu*.
9. Related by al-Bukhaaree (no.481) and Muslim (no.2585), from Abu Hurayrah *radiallaahu 'anhu*.

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