

Islamic Unity

WHY ARE WE SO DIVIDED?

From The Clear Path...

... Because of Shirk, innovations and leaving the Sunnah

All Praise is for Allah, Lord of all the creation and May His peace and Blessings be upon is last Prophet Muhammad and upon the Prophet's family and upon the companions and on all those who follow the path of guidance until the last day. We see that the Muslim Ummah is in a divided and fragmented state and this division is indeed prohibited in Islam. Rather Allah subhana wa Ta'ala has enjoined upon us to hold onto the rope of Allah, which is the Qur'an and the Sunnah as understood by the Companions. But how did we reach this state in the first place, what causes disunity?

Shirk: Associating partners in worship with Allah subhana wa Ta'ala without doubt is one of the major causes for people splitting up the religion. It is a major sin by ascribing partners with Allah in worship. Today throughout the world there are numerous examples of shirk amongst the Ummah, such as those who call upon the dead in the grave. Allah says: "And invoke not besides Allah anything that will neither profit you nor hurt you, but if (in case) you did so, you shall certainly be one of the Dhalimoon (polytheists and wrong-doers)." [Surah Yoonus 10:106]

Verily Allah has created us to worship Him alone, as He Azza wa Jall says: "And I (Allaah) created not the jinn and mankind except that they should worship Me (Alone)." [Surah adh-Dhaariyaat 51:56]

So the one who gives worship to other than Allah, then has he not committed the most severe sin. Allah says: "Surely Allah will never forgive the one who commits the sin of shirk and may forgive anyone else if He so pleases. One who commits shirk has indeed gone far away from the Right Way. " [Surah an-Nisaa 4:116]

It was narrated by AbuBakrah that: "The Prophet (alayhe salat wa salam) said three times: 'Shall I not tell you of the most serious of the major sins?' We said, 'Of course, O Messenger of Allah.' He said, 'Associating anything in worship with Allah.'" [Bukhari No. 2511, al-Bagha edition]

O noble reader it will not be hidden from you that throughout the world Muslims are stooped in such practices of calling upon the dead saint in the grave, asking him to remove

their difficulty whether it be Abdul Qaadir al Jeelanee or al Badawee or Ali or Husayn or other people who's graves have been made places of worship. How can unity be achieved amongst the Muslims when some Muslims can not unify their worship for Allah Azza wa Jall alone? O noble reader consider the following, how many Muslims: Wear Amulets and charms, despite the Prophet (sallallahu alayhe wa salam) saying: **"Whoever hangs up an amulet is guilty of shirk"** [Ahmad, 4/156 see also Silsilat al-Sahihah, no. 492]

Read astrology in magazines or go to fortune tellers, despite the Prophet (sallallahu alayhe wa salam) saying: **"Whoever goes to a fortune-teller and asks him about something, his prayers will not be accepted for forty nights."** [Muslim 4/1751]

So while all these non-Islamic beliefs and practices are present amongst the Muslims how can unity take place? Is not our first obligation to give da'wah to those Muslims who are stooped in these practices? Thereby calling to tawheed as all 124,000 Prophets from Adam (alayhe salam) to the Prophet (sallallahu alayhe wa salam) did. They all began their call to the people with Tawheed - worshipping Allah (subhana wa Ta'ala) alone.

Having incorrect beliefs: Another major reason for disunity is the wide range of beliefs prevalent amongst the Muslims. Despite us having the same Qur'an and the same Prophet (sallallahu alayhe wa salam), Muslims still have different beliefs. Why is this? If we all are referring back to the Qur'an and the Sunnah in every matter then why the differences. Allah subhana wa Ta'ala says: **"Should you have a dispute in anything, refer it to Allah and His Rasool, if you truly believe in Allah and the Last Day. This course of action will be better and more suitable."** [Surah an-Nisaa 4:59]

So verily O noble reader imagine if every Muslim acted upon this ayah - would there be any differences then? NO except maybe in the issues of fiqh, such as the prayer, etc. But our beliefs and methodology would be one, so why is this not the case? It is because many Muslims today do not refer every issue back to Allah and His Messenger (alayhe salatu wa salam), rather they ask their local Imaam or their parents or refer it back to their madhab. Know O noble reader that the first thing that all the Prophets called to was the rectification of the beliefs, before calling to the Islamic state or to Jihaad, the first thing was purifying the beliefs of the Muslim. So how can we have unity while there are Muslims who believe: That Allah (subhana wa Ta'ala) is everywhere, despite Allah saying: **"They fear their Rabb Who is above them, and they do whatever they are commanded to do."** [Surah an-Nahl 16:50]

That the Prophet (sallallahu alayhe wa salam) was not human and was made from light, despite Allah saying: **"Say (O Muhammad says): 'I am only a human being like you. It is revealed to me that your Ilaah (God worthy of being worshipped) is Onellaah (God).'"** [Surah Fussilat 41:6]

That the saying of an Imaam should be acted upon over the hadeeth, despite Allaah saying: **"Let those who disobey his orders beware, lest some trial befall them or a painful**

punishment be inflicted on them." [Surah an-Noor 24:63]

And also Allah subhana wa Ta'ala saying: "Nay! O Muhammad - by your Rabb - they will never be true believers until they accept you as a judge in their disputes, then they do not find any resentment in their hearts against your verdicts and accept them with complete submission. " [Surah an-Nisaa 4:65]

hat Imaan does not increase or decrease, despite the Prophet (saws) saying: "Imaan has seventy odd or sixty odd branches. The most virtuous of them is the statement, 'There is none worthy of worship except Allaah', and the slightest of them is to remove something harmful from the road. And hayaa is a branch of Imaan." [Bukhaaree and Muslim]

Umayr Ibn Habeeb al-Khatmee , may Allah be pleased with him, used to say: "Eeman increases and decreases." Someone asked: "What increases it and what decreases it?" He replied: "If we remember Allah, praise him, and declare His perfection; that is what increases it. If we are heedless, squander and forget; that is what decreases it." [Causes behind increase and decrease of eeman - Abdur-Razzak al-Abbad - Page 9]

Mu'aadh Ibn Jabal, may Allah be pleased with him, used to say: "Sit with us, so that we may have eeman for an hour." [Causes behind increase and decrease of eeman - Abdur-Razzak al-Abbad - Page 9]

Bid'ah - Innovations in the religion. Another cause for disunity and not holding fast to the rope of Allah subhana wa Ta'ala is the occurrence of innovations in this Ummah. Allah has informed us in the Qur'an that He has completed this religion of Islam: "Today I have perfected your religion for you, completed my favor upon you and approved Al-Islam as a Deen (way of life for you). " [Surah al-Ma'idah 5:3]

Since the religion is complete how can it be that we need to add new things and ways of worship to Islam? Whatever was not part of the religion at the time of the Prophet (alayhe salatu wa salam) can not be accepted as a part of the religion now. The Prophet (sallallahu alayhe wa salam) has warned us against adding new things to the religion when he (sallallahu alayhe wa salam) said: "Whoever innovates in this matter of ours that which is not from it will have it (his innovation) rejected. " [Muslim No. 1718]

The people who propose unity at all costs have a saying that 'An innovation that unites us is better than a Sunnah which divides'. Subhan'Allaah look at such a statement O noble reader, innovations are grave and serious and a cause for entering the fire as he (sallallahu alayhe wa salam) said: "... and every innovation is misguidance and all misguidance is in the Hellfire." [Reported by an-Nasaa'ee (1/224)]

So if someone said to you look there is a fire over there lets all hold hands and unify and then go in to it, you would think they were crazy! So how can we come together upon something as dangerous as innovations, such as the innovations of mystics, who practice

all kinds of weird and innovated invocations, which at times involve switching off the lights or chanting one of Allah's name so that after some time what they are chanting is unrecognisable as a name of Allah Ta'ala. Or the innovations of those who take their scholars as 'spiritual leaders' giving their allegiance to them and 'selling' themselves to these 'scholars' obeying everything they say. How O noble reader can unity occur amongst all the Muslims as long as these practices, which have nothing to do with Islam, keep occurring?

Blind following and Partisanship: This is one of the most evil of occurrences today and a major cause for disunity. Muslims are following their madhabs or their scholars over and above the Sunnah of the Prophet (sallallahu alayhe wa salam) despite Allah subhana wa Ta'ala saying: "Anyone who is hostile to the Rasool after guidance has been plainly conveyed to him and follows a path other than that of the believers, We shall leave him in the path he has chosen and cast him into Hell; which is an evil refuge." [Surah an-Nisaa 4:115]

When you tell Muslims that 'you should do this because it says so in the Qur'an and the Sunnah', they reply 'well that's not what it says in my madhab' or 'that's not what my Shaykh says'. SubhanAllaah, O noble reader why did Allaah (swt) send us His final Messenger (saws) if it was not to teach us the religion of Islaam. Allaah (swt) says: "Nay! O Muhammad - by your Rabb - they will never be true believers until they accept you as a judge in their disputes, then they do not find any resentment in their hearts against your verdicts and accept them with complete submission." [Surah an-Nisaa 4:65]

No Muslim will openly say I am disobeying the Prophet (sallallahu alayhe wa salam), but how many of us ask for the proof on issues of beliefs and practices and look to see what is the truth. Another problem is the setting up of groups and parties with members, then being loyal only to that party, believing in the beliefs and aims of that party - not questioning it. Allah (subhana wa Ta'ala) has warned against this: "Turn in repentance to Him, fear Him, establish Salah (regular five times daily prayers) and do not be of the mushrikin those who divide their religion into sects and become separate groups, each group rejoicing in its own circle." [Surah ar-Room 30:31-32]

Setting up groups is a cause for disunity and spreads hatred amongst the Muslims so that a Muslim from one group will not give salaam to a Muslim from another group just because they belong to different groups. Or a group from one masjid will not like Muslims from another masjid to come and pray in their mosque. All this stems from partisanship and it divides the Ummah. Unity will not occur whilst Muslims are in this state rather unity will occur when an end is put to partisanship (hizbiyyah) and Muslims love each other because they all have the same aims, beliefs and practices.

The Means for Revival: Having looked at the reason why we are so divided, the question now arises as to what the means for reviving this Ummah are. Allah subhana wa Ta'ala has given us the means for the revival of this Ummah, when He Azza wa Jalla says: "The fact is

that Allah never changes the condition of a people until they intend to change it themselves." [Surah ar-Ra'd 13:11]

The Prophet (sallallahu alayhe wa salam) also said: "When you involve yourselves in interest bearing business transactions, and you hold on to the tails of cows, and you are pleased with agriculture (i.e. the land) and you abandon making jihaad in the Cause of Allah, Allah will send humiliation down upon you. He will not remove it from you until you return back to your Religion." [AsSaheehah (no. 11)]

So this humiliation that Muslims are under will not be removed from us until we return back to the religion of Islam as well as establishing jihad for the sake of Allah. So what is the religion of Islam if not Tawheed, having the correct Aqeedah, worshipping Allah correctly? So should we not start our revival with these issues. So just as the condition of the Arabs during the Days of Ignorance (Jaahiliyyah) was not rectified except by the coming of their Prophet Muhammad (sallallahu alayhe wa salam) with revelation from the heavens, which aided them in this world and which will save them in the next, then know O noble reader the foundation that the Islamic revival must be built upon in this time, is nothing else but the return to the Qur'an and the Sunnah, as implemented by the noble companions. We know from the Book of Allah subhana wa Ta'ala and the Sunnah of His Messenger (sallallahu alayhe wa salam) and the way towards realising this revival is only one way, and it is the way which Allah has mentioned in His saying: "Verily this is My way, the Right Way; therefore follow it and do not follow other ways, for they will lead you away from Him." [Surah al-An'aam 6:153]

The Messenger of Allah (sallallahu alayhe wa salam) explained this to his Companions. Thus, one day he (sallallahu alayhe wa salam) drew a straight line for them on the ground and then drew short lines on the sides of it. Then, while his noble finger moved up and down the straight line, he (sallallahu alayhe wa salam) recited the aforementioned verse. Then he (alayhe salatu wa salam) pointed to the lines that were drawn on the sides of the straight line and said: "This is the Path of Allah and these are the (other) paths. At the top of each of these (other) ways, there is a devil calling towards it." [Authentic hadeeth, graded in Dhilaal-ul-Jannah fee Takhreej-is Sunnah(16-17)]

Furthermore, Allah subhana wa Ta'ala says: "Anyone who is hostile to the Rasool after guidance has been plainly conveyed to him and follows a path other than that of the believers, We shall leave him in the path he has chosen and cast him into Hell; which is an evil refuge." [Surah an-Nisaa 4:115]

In this ayah there is profound and extensive wisdom, for Allah has connected the "the believers' way" to what the Messenger (sallallahu alayhe wa salam) came with. The Messenger (sallallahu alayhe wa salam) has (also) indicated this point in the hadeeth about the splitting up of the Ummah into sects. When he (sallallahu alayhe wa salam) was asked concerning the saved sect, he (sallallahu alayhe wa salam) responded: "That which (adheres to what) I and my companions are upon today. [AsSaheehah (no. 203)]. What then

is the wisdom behind Allah's mentioning of "the believers' way" in this ayah? And what is the significance in the Messenger of Allah (sallallahu alayhe wa salam) linking of his companions to himself in the previous hadeeth? The answer is: These noble Companions (radhi Allahu anhum) were the ones who received the two revelations (i.e. the Qur'an and Sunnah) from the Messenger of Allah (sallallahu alayhe wa salam), having that explained to them by him (sallallahu alayhe wa salam) directly, without there being any intermediary. They best knew how to implement the Sunnah, so after knowing this O noble reader, can any Islamic revival take place when the way of the Companions (radhi Allahu anhum) is abandoned and not adhered to, rather No it can not. For us to revive Islam and bring unity to the Muslims we must adopt the way and example of the Noble Companions (radhi Allahu anhum).

So it will be clear to the reader that the only way to revive the Ummah is to return every affair of the Muslim back to the Qur'an and the Sunnah as understood and implemented by the best generation, the Companions (radhi Allahu anhum). To believe as they believed, to worship as they worshipped, to look like them, to give da'wah in the way they gave it, etc. Then only will we be united and have a true Islamic revival.

So dear noble brothers and sisters, my Lord and your Lord says **"Has not the time arrived for the believers to submit with fervent hearts to Allah's warning and to the truth He has revealed" [Surah al-Hadeed 57:16]**

THE OBLIGATION TO UNIFY THE RANKS:

Shaykh Muhammad Ibn Saalih al-'Uthaymeen - hafidhahullaah - said: "From the sincere advice which I hold to be necessary in the Religion to give to the youths, a word which I hope that Allaah - the Most Perfect, the Most High - will cause to be of benefit, and it is: That they should all be in conformity and harmony, so that they may become strong, and become an obstacle blocking the way of those who plot against Islaam and its people. This is what Allaah - the Mighty and Majestic - has enjoined upon us. He - the Most High - said: **"And hold fast altogether to the rope of Allaah and do not be divided. And remember the favor of Allaah upon you, in that you were once enemies to one another, but He joined your hearts together, so that by His Grace you became brothers?" [Soorah Aali-'Imraan 3:103]**

And Allaah the Blessed, the Most High - said: **"Let there arise from amongst you a group of people inviting to all that is good, enjoining the good and forbidding the evil. It is they who are the successful ones. And do not be like those who differed amongst themselves after the clear proofs had come to them; for them is a painful punishment?" [Soorah Aali-'Imraan 3:104-105]**

So Allaah ordered that they should all cling together to His rope and He forbade splitting, and in other aayaat He forbade differing, and informed us that it is the cause of failure and the cause of decline of strength, and He ordered us to persevere patiently. So Allaah - the Most High - said: **"And do not differ, lest you lose courage and your strength departs, and be patient. Indeed Allaah is with**

those who are patient.” [Sooratul-Anfaal 8:46]

And as is known, the people of good who help the youths of the revival in their work - with what they are able from wealth, and so on - if they see them splitting in this way, then they will not be so eager to help and assist them. So I call all of our brothers to unite together, and to fear Allaah with regards to themselves and with regards to the Ummah (nation) of Islaam, and that they should not cover up this light which has appeared on the horizon; the call to Allaah - the Mighty and Majestic...” [1]

Ibn Taymiyyah (d.728H) - rahimahullaah - said: “Holding fast to the rope of Allaah altogether and not becoming divided is one of the greatest usool (fundamentals) of Islaam.” [2]

THE PROHIBITION OF SPLITTING:

Shaykh Saalih al-Fawzaan - hafidhahullaah - said: "Splitting up is not from the Religion, since the Religion commands us with unity and that we should be a single Jamaa'ah and a single Ummah upon the 'aqeedah (belief) of Tawheed (i.e. to single out Allaah alone for worship) and upon following the Messenger (sallallaahu 'alayhi wa sallam). Allaah - the Most High - said: **“Indeed this Ummah of yours is a single Ummah and I am your Lord, so worship Me alone.”** [Sooratul-Anbiyaa' 21:92]

And Allaah – the Most High – said: **“And hold fast altogether to the rope of Allaah and do not become divided.”** [Soorah Aali-'Imraan 3:103]

And Allaah - the Most Perfect - said: **“Indeed those who split-up their Religion and become sects, you have no part with them in the least. Their affair is with Allaah who will tell them what they used to do.”** [Soorah al-An'aam 6:159]

So this contains a severe warning against splitting and differing. Allaah - the Most High - said: **“And do not be like there who split-up and differed after the clear evidences came to them. For them is a tremendous punishment.”** [Soorah Aal-'Imraan 3:105]

So our Religion is the Religion of al-Jamaa'ah, and the Religion of agreement and unity. Splitting is not from the Religion, since the Religion orders that we are a single Jamaa'ah and the Prophet (sallallaahu 'alayhi wa sallam) said: **“The Believer to the Believer is like a building, one part supporting the other.”** [3] And he (sallallaahu 'alayhi wa sallam) also said: **“The example of the Believers with respect to their mutual love, mercy and affection is like the example of a single body.”** [4] And it is known that a building and a body are a single cohesive thing, not disunited and fragmented - since if a building splits then it will collapse; and likewise a body, if it splits, then life will be lost. Thus, there must be a unity and we must be a single Jamaa'ah whose foundation is Tawheed and whose methodology is the da'wah (call) of the Messenger (sallallaahu 'alayhi wa sallam); and which proceeds upon the Religion of Islaam. Allaah - the Most High - said: **“And this is My Straight Path, so follow it, and do not follow other paths that will separate you from His Path.”** [Sooratul-An'aam 6:153]

So these groups, and this splitting which is present today, is not approved of by Islaam. Rather, Islaam forbids it severely and commands uniting upon the 'aqeedah (belief) of Tawheed and upon the

methodology of Islaam, a single Jamaa'ah and a single Ummah, just as our Lord - the Most Perfect, the Most High - ordered. And splitting and their being many (differing) groups and parties is from the plots of the devils - from the jinn and mankind against this Ummah. So the kuffaar (disbelievers) and the munaafiqs (hypocrites) have never ceased, since olden times, introducing their poison in order to split the Ummah. The Jews said previously: **“And a party of the People of the Book say: Believe in the morning in that which is revealed to the Muslims, but reject it at the end of the day, so they turn back.”** [Soorah Aali-'Imraan 3:72]

Meaning: that the Muslims will leave their religion when they see you leaving it. And the Hypocrites said: **“Do not spend on those who are with Allaah's Messenger until they desert him?”** [Sooratul-Munaafiqoon 63:7]

”And as for those who erect a mosque by way of disbelief and seeking to harm and disunite the Believers...” [Sooratut-Tawbah 9:107].” [5]

THE CONNECTION BETWEEN UNITY AND REFUTING FALSE BELIEFS AND PRACTICES:

Shaykh 'Abdul-'Azeez Ibn Baaz - rahimahullaah - said: “There is no doubt that it is obligatory upon the Muslims to unify their ranks and to unite their word upon the truth and to co-operate in goodness and piety against the enemies of Islaam - as Allaah, the Most Perfect - ordered them with in His saying: **“And hold fast altogether to the rope of Allaah and do not become divided.”** [Soorah Aal-'Imraan 3:102]

And likewise, Allaah has warned the Muslims against splitting up, as occurs in His - the Most Perfect's - saying: **“And do not be like those who differed and split-up after the clear evidences came to them.”** [Soorah Aali-'Imraan 3:105]

However, the order to unify the Muslims and unite their word upon the truth and to hold fast to the rope of Allaah, does not mean that they should not censure wrong beliefs and practices - whether from the Soofiyyah or other than them. Rather, what the order to hold fast to the Rope of Allaah necessitates is: To order the good; forbid the evil; to clarify the truth, with the clear Sharee'ah proofs, to whomsoever is misguided or has a mistaken opinion, until they unite upon the truth and turn away from that which opposes it. All of this is included in His - the Most Perfect's - saying: **“And help you one another in righteousness and piety, and do not help one another in sin and transgression?”** [Sooratul-Maa'idah 5:2]

And His - the Most Perfect's - saying: **“Let there arise from amongst you a group of people calling to all that is good, enjoining the good and forbidding the evil, they are the ones who are successful.”** [Soorah Aali-'Imraan 3:110]

And when the people of truth hold back from clarifying the mistakes of those who have erred or are mistaken, then they will not have achieved that which Allaah ordered them with, as regards calling to goodness, ordering the good and forbidding the evil. So the person in error will remain upon his error, and the one acting in opposition to the truth will remain upon his mistake. And this is contrary to what Allaah - the Most Perfect - prescribed, with regards to sincere advice, co-operation upon

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goodness, ordering the good and forbidding the evil - and Allaah alone is the One Who grants success.” [6]

Shaykhul-Islam Ibn Taymiyyah - rahimahullaah - said: “Refuting the People of Innovation is a Jihaad, to the extent that Yahyaa Ibn Yahyaa (d.226H) said: “Defence of the Sunnah is more excellent than Jihaad in the Path of Allaah.”[7]”[8]

Imaam al-Humaydee (d.218H) - rahimahullaah - said: “By Allaah, that I fight against those who reject the hadeeth of Allaah’s Messenger (sallallaahu ‘alayhi wa sallam) is more beloved to me than fighting the unbelievers.” [9]

Imaam Ibnul-Qayyim (d.751H) - rahimahullaah - said: “Jihaad with the clear proofs and the tongue; Comes before Jihaad with the sword and the spear.” [10]

Shaykhul-Islam Ibn Taymiyyah - rahimahullaah - said: “When some people asked Ahmad bin Hanbal (d.241H) that they felt uneasy about (criticising people) by saying that such and such is this, and such and such is that, he replied: “If I were to remain silent, how would the ignorant ones know the authentic (narrations) from the inauthentic?” Similarly, the innovators who introduce heretical writings which oppose the Qur’aan and the Sunnah, and those who innovate in matters of worship, then explaining their true condition and warning the Ummah against them is an obligation by the unanimous agreement of the Muslim Scholars. In fact, when Imaam Ahmad Ibn Hanbal was asked whether a person who fasted, prayed and secluded himself in the mosque for worship was dearer to him than a person who spoke out against Ahlul-Bid’ah (the people of innovators), he replied: “When he fasts and prays and secludes himself, then he does so for the benefit of his own self. However, when he speaks out against the innovators, he does so for the benefit of the Muslims in general, and this is more virtuous.” So it is clear that opposing the Innovators is of general benefit to the Muslims and is considered one of the types of Jihaad in the path of Allaah. Since purifying the Religion of Allaah, and its minhaaj (methodology), its Sharee’ah, and defending it from their attacks and that of their enemies is a collective obligation - a fact which is agreed upon by the Scholars. For if Allaah did not raise up some people to repel the harms (caused by) others, then the Religion would become corrupted. Indeed, this type of corruption is even greater than the corruption resulting from the disbelievers conquering the Muslims. This is because when the disbelievers conquer the Muslims, they do not corrupt their hearts nor their Religion, except after some time. Whereas the innovators corrupt the hearts from the very outset.” [11]

Footnotes:

[1] From a series of questions and answers, recorded on the 16th of Dhul-Hijjah 416H (corresponding to the 3rd of May 1996CE)

[2] Majmoo’ul-Fataawaa (22/359)

[3] Related by al-Bukhaaree (no. 481) and Muslim (no. 2585), from Aboo Hurayrah (radiyallaahu ‘anhu)

[4] Related by al-Bukhaaree (no. 6011) and Muslim (no. 2586), from an-Nu’maan Ibn Basheer

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(radiyallaahu 'anhu)

[5] Maraaji'at fee Fiqhil-Waaqi' (pp. 44-45)

[6] Tanbeehaat fir-Radd 'alaa man Ta'awwallis-Sifaat (pp. 31-32)

[7] Siyar A'laamun-Nubalaa' (10/18)

[8] Naqdul-Mantaq wal-Kalaam (p. 12)

[9] Related by adh-Dhahabee in Siyar A'laamun-Nubalaa' (10/619)

[10] Qaseedatun-Nooniyyah (1/112)

[11] Majmoo'ul-Fataawaa (28/231-232)