

**Shaykh Ibn Uthaymeen advises
regarding dealing with
differences about individuals**

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فَمَنْ كَانَ يَرْجُوا لِقَاءَ رَبِّهِ فَلْيَعْمَلْ عَمَلًا صَالِحًا وَلَا يُشْرِكْ بِعِبَادَةِ رَبِّهِ أَحَدًا

**"So whoever hopes for the Meeting with his Lord,
let him work righteousness and associate none
as a partner in the worship of his Lord."**

The Noble Qur.aan - Soorah al-Kahf, Aayah 110

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بِسْمِ الرَّحْمَنِ الرَّحِيمِ

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Sayyid Qutb – [is] a man who has become known in the Islamic World as an [Islamic] intellectual.

However the people have differed about him, some of them praise and exalt him whilst others criticise him severely. O our Shaykh, we hope from you that you give us a clear clarification regarding this subject.

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Question: Sayyid Qutb – [is] a man who has become known in the Islamic World as an [Islamic] intellectual. However the people have differed about him, some of them praise and exalt him whilst others criticise him severely. O our Shaykh, we hope from you that you give us a clear clarification regarding this subject.¹ What should the position of a Muslim be regarding this man? This is because Sayyid had a major effect on the Islamic World; his books also have a large influence. We therefore request from your eminence to shed some clarity.²

Answer: Firstly, may Allaah bless you, I don't consider it correct that disputes, discord and debates between the Muslim youth should be regarding individuals and personalities – neither Sayyid Qutb nor other than Sayyid Qutb. Rather the discussion and dispute should be over the Islamic Ruling. For example, a statement of Sayyid Qutb or other than Sayyid Qutb should be put forward and we then say: Is this statement correct or is this statement false? Then we analyse this; if it is true we accept it, and if it false then we reject it. As for the dispute and discord between the youth being over accepting or rejecting a specific man then [this] is wrong and a grave error.

Sayyid Qutb is not infallible from mistakes. Similarly those scholars who are greater than him, they are not infallible, and those who are much less than the scholars are not infallible. The statement of every individual can be accepted or rejected except whom? Except the Messenger of Allaah ﷺ. It is obligatory to accept his statement in all cases.

For this reason I forbid the youth that the basis of their disputes and arguments be regarding a specific personality, no matter who he is. This is because if the arguments are on this basis, then maybe the person who is arguing will falsify a true statement that the person made, or maybe

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Firstly, may Allaah bless you, I don't consider it correct that disputes, discord and debates between the Muslim youth should be regarding individuals and personalities – neither Sayyid Qutb nor other than Sayyid Qutb. Rather the discussion and dispute should be over the Islamic Ruling.

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1 The objective behind translating this article is not to discuss the named individual, rather the much needed solution that Shaykh Ibn Uthaymeen offered in ending the continual disputes, discord and separation between many brothers and sisters within the Salafi community. Discord and separation which - as Shaykh Ibn Uthaymeen described - are often based on adopting stances on specific personalities whom the scholars themselves have differed over and then testing and forcing others upon this.

The ruling of such disputes has been clarified by Shaykh AbdulMuhsin al-Abbaad:
"It is not permissible for any student of knowledge to make 'imtihaan' (test) of another person that he should take a position regarding a person who has been refuted or the one who refutes; if a person agrees with this student of knowledge [in his position] then he is safe, and if he does not agree with him then his is considered to be an innovator and boycotted."
ref: <http://www.madeenah.com/article.cfm?id=1394>

2 <http://www.sahab.net/forums/index.php?showtopic=97944>

he will aid a false statement that the person said, and this is dangerous. Why?

Because if a person attaches himself to a particular individual, and another person does the same with one who opposes him, then the person who is against him will attribute to him something he did not say, or interpret his speech [to mean what it does not mean] or other things similar to this. And the other person may deny what the person has said, or interpret it away from the falsehood of his statement.

So I say: Let us not talk about individuals, or attach ourselves to individuals. Sayyid Qutb has gone from the World of Actions to the World of Recompense, Allaah will be his judge – and similarly the judge of other People of Knowledge.

As for the truth, then it is obligatory to accept whether it comes from Sayyid Qutb or other than him. Similarly, falsehood must be rejected whether it comes from Sayyid Qutb or other than him. Any written or heard falsehood must be warned against regardless of this person or that person, it must be rejected from every individual.

This is my sincere advice to our brothers; that it is not appropriate your conversations, debates, accepting and rejecting be on the basis of a particular individual.

Question: What is your opinion regarding his works?

Answer: As for Sayyid Qutb, my opinion regarding his works is that they are like the words of others, they contain some truth and some falsehood; nobody is infallible. His works, however, are not like the works of Shaykh Muhammad Naasirudeen al-Albaanee, the difference between them both is like the difference [between] the heavens and earth. The works of the first man (Sayyid Qutb) are more literary and academic. He didn't possess what Shaykh al-Albaanee possesses in terms of knowledge and accuracy in transmitting knowledge.

So I consider it correct that the truth is accepted from every individual, and falsehood is rejected from every individual. It is not appropriate for us and it is not Islamically permissible for us to base our arguments, debates, discord, separation and unity upon the names of men. Yes.

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So I say: Let us not talk about individuals, or attach ourselves to individuals. Sayyid Qutb has gone from the World of Actions to the World of Recompense, Allaah will be his judge – and similarly the judge of other People of Knowledge.

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