



Fatwa No. 4272

Q: First:

We live in a village called Bakur in Abu Tayj town, Asuit. We live in worry due to the innovation of new matters that are far from religion. We would like a decisive answer for the things that have been innovated to avoid indulging in them, to apply the principles of Islam with deep insight and to reject the innovated matters. What are the books that point out these matters for us? May Allah guide you and us to goodness and guidance!

Second:

We are young men who are keen to know our religion in spite of what we find of obstinacy and stubbornness of our fathers who have become busy with material life and neglect their religion. What are the books that are free from religious innovation and helps guide to the truth? Moreover, our parents deprived us of our allowance due to us being keen on our religion.

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They do so because we deny their ignorance and innovation in religion. We would like you to give us a list of useful books so that we can buy some of them and worship Allah with deep insight and knowledge. Are there weak and fabricated Hadiths? How can we know these kinds of Hadiths especially if they are circulated among some Imams?

Third:

What is the reality of the Tariqahs (Sufi orders) we have like Al-Shadhiliyyah , Al-Ahmadiyyah , Al-Sa'diyyah , Al-Burhaniyyah and the like? How can we refute their allegations? What books are considered to be decisive in this regard? Are they following the truth as they claim?

Fourth:

We find that some Imams follow a juristic school that is different to the others. Differences among them usually end in quarrel that leads some of the worshippers to give up prayer. We would like a decisive answer in this regard. Can we follow only one of these juristic schools? How can we bring about agreement between these juristic schools in order to restore stability?

Fifth:

Some of them may insult the Qur'an by interpreting some Ayahs (verses) according to

their desires and whims in order to mislead people. They interpret, for example, Allah's saying in Surah Al-'Imran: ( Those who remember Allâh (always, and in prayers) standing, sitting, and lying down on their sides ) as those who offer Dhikr (Remembrance of Allah) while dancing and swaying to their left and right sides humming unknown words and saying: "Alla Hayy" and other things.

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Moreover, they permit birth control, women's singing and praising the Messenger of Allah by using musical instruments and impudence. We would like you to guide us to the truth in matters of our religion in order to refute the claims of those who innovate in matters of their religion.

**A:** Firstly: You did not mention the Bid'ahs you want to ask us about in order for us to answer you. We would like to bring to your attention a great rule concerning acts of worship. The basis of all acts of worship is that you should not do them unless there is evidence that denotes them. A person should not say that this worship is legal according to its origin, number or manner except with legal proof for it. A person who innovates in matters of religion anything that was not legislated by Allah, it will be rejected. The Prophet (peace be upon him) said: ( "He who does any act for which there is no sanction from our behalf, it is to be rejected." ) In another narration: ( "He who innovates things in our affairs for which there is no valid (reason) (commits sin) and these are to be rejected." )

**Second:** We advise you to learn, understand and recite the Qur'an as much as you can. Moreover, you have to work according to it and to call people to it. You also have to learn from the Sunnah of the Messenger of Allah (peace be upon him) what is indispensable such as Sahih Al-Bukhari, Sahih Muslim and other books of the Sunnah. You also have to ask people of knowledge about ambiguous matters. Third: Al-Shadhiliyyah, Al-Ahmadiyyah, Al-Sa'diyyah, Al-Burhaniyyah and the like of other Tariqahs are misguiding sects that a Muslim should not follow. A Muslim should follow the example of the Prophet (peace be upon him), his successors,

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companions who followed his example and those who followed his Sunnah after them. The Prophet (peace be upon him) said: ( A group of people from my Ummah will remain victorious (and on the right path), and those who desert or oppose them shall not be able to do them any harm until Allah's Command is executed (i. e. Resurrection is established). ) He (peace be upon him) said: ( The best people are those living in my generation, and then those who will follow them, and then those who will follow the latter. ) The Prophet (peace be upon him) said: ( The Jews were split up into seventy-one sects; and the Christians were split up into seventy-two sects; and my community will be split up into seventy-three sects, all of which are in the Fire except one. Upon that the companions said: who is that sect? the Prophet (peace be upon him) said: The one that follows my sunnah and that of my companions. ) If you want to refute their allegations, then you have to be acquainted with the details of their creeds, Bid'ahs and suspicious matters. Then, you can judge them according to the Qur'an and the Sunnah. You may also be in need of certain books compiled in this regard such as "Al-Sunan Wa Al-Mubtada'at", "Masr' Al-Tasawwuf" by Abdul-Rahman Al-Wakil, "Al-'Itisam" by Al-Shatiby, "Al-Ibda' fi Madar Al-Ibtida'" by `Aly Mahfwzh, "Ighathat Al-Lahfan Min Makaad Al-Shaytan" by Ibn Al-Qayyim and other books like these.

**Fourth:** The differences in juristic viewpoints among the Imams of the four Madh-habs (Schools of

Jurisprudence) are due to several reasons; a Hadith may be considered sound by some while others consider it to be weak. Moreover, one of them might be acquainted with a Hadith that the other does not have knowledge of and other reasons that lead to these differences. Therefore, a Muslim should think well of those Imams.

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Every one of the four Imams is a Mujtahid (a scholar qualified to exercise juristic effort to infer expert legal rulings) in what he issued of jurisprudence seeking to reach the truth. Consequently, if he is correct in his Ijtihad (juristic effort to infer expert legal rulings), then he will receive two rewards; one for his Ijtihad and the other for his being right. But if he commits a mistake in his Ijtihad, he will still receive one reward for his Ijtihad and his mistake will be forgiven. As for imitating those Imams, a person is not permitted to imitate them if they can derive the ruling through its evidence. But if he can not derive the ruling through evidence, then a person is permitted to imitate whichever imam he considers be the most authentic. This difference in auxiliary matters should not mean that a person is to abstain from performing Salah behind each other. They should still do so. The Companions of the Prophet (peace be upon him) used to disagree in subsidiary matters and perform Salah behind each other, and likewise the second generation of the Muslim Ummah and those who followed them in righteousness.

**Fifth:** The soundest way for interpreting the Qur'an is to interpret the Qur'an with the Qur'an, the Sunnah of the Messenger of Allah (peace be upon him) and the sayings of the Companions and those who followed them in righteousness. One should also be acquainted with linguistic styles and the purposes of legislations. As for the interpretation you have mentioned in Allah's saying: [\( Those who remember Allâh \(always, and in prayers\) standing, sitting, and lying down on their sides \)](#) and that some people interpreted it by dancing, Dhikr (remembrance of Allah) and humming unknown words, swaying right and left saying "Alla Hayy" and so on are all illicit sayings and interpretations that have no basis.

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We advise you to read the Tafsir (explanation of the meanings of the Qur'an) by Ibn Jarir, Ibn Kathir, Al-Baghawiy and the like in interpreting the Ayah mentioned above and what is similar to it in order to know the truth from the sayings of reliable and truthful interpreters.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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