



Concerning the Correct understanding of: Laa Inkaar fee Masaa-il Al-Khilaaf

There is no inkaar (renouncement/disapproval of one another) in those affairs of the Religion in which the (scholars) hold differences of opinion

Some people are under the illusion that what is intended by this statement, is that it is not permissible to disapprove of (one another) with regards to any affair in which difference of opinion is held. So based upon this (illusion of theirs), it becomes impermissible to disapprove of a Munkar (an evil) unless there is complete agreement in doing so. This is a wrong understanding necessitating the closure of the door of enjoining good and forbidding evil.

The scholars hold differences of opinion in most of the masaa-il; and that which is correct with regards to this statement (Laa Inkaar Fee Masaa-il Al-Khilaaf) is that there should neither be harshness in disapproval nor reprimand with regards to those issues about which there is no manifest proof to be taken as the final (affair). And the basis upon which this is founded is that the issues of khilaaf are of two categories;

The First Category Of Khilaaf:

They are those issues of khilaaf in which there is ***proof necessitating that it be taken as the final (affair)***. So here, the proof must be taken and the other statement/opinion in opposition is discarded.



And whoever follows the statement/opinion that is established to be in opposition to the proofs, ***then he is to be renounced/disapproved of.***

The Second Category Of Khilaaf:

It is those issues of khilaaf in which the proof has not been manifested for it to be taken as the final (affair). It is an affair in which the evidences are either at contention or the views are at variance. This is an issue of ijtihaad, and there is neither disapproval nor reprimand against the one in opposition; rather advice is given for acquaintance with the statement/opinion that carries more weight.

This second category of (khilaaf) is what is intended by the statement **(Laa Inkaar Fee Masaa-il Al-Khilaaf)**, which some people have understood in an unrestrictive manner. [1]

Additional Benefit

Shaikh Rabee Bin Haadee Al Madkhalee (hafidha-hullaah) said:

We do not say that there are people of ijtihaad amongst ahlul bidah because they are followers of desires, and Allaah and His Messenger have testified to this. The misguided innovator stirs up discord/splits and errs, and then says to you, "This is ijtihaad".



And when Hikmatiyaar and the misguided parties (in Afghanistan) murdered Shaikh Jameel Ur-Rahmaan, they said, “This is ijtihaad”. Making lawful the spilling of the blood of the salafis is ijtihaad to them. This is what it is, they (ahlul bidah) do not fall upon an affair of misguidance or a calamity except that they say, “This is ijtihaad”.

This is a dilution of Islaam. It is mixing falsehood, misguidance and bidah with truth when the mistakes of the (real scholars of ijtihaad) for which they are rewarded, are placed at the same level with innovation about which the Messenger (sallal-laahu-alayhi-wasallam) has informed of it being in the fire. **[2] end of quote**

Conclusion

We hope that this will assist those brothers who continue to lend an ear to the hizbies and are told that the differences between the salafis and the organizations of tahazzub are issues of permissible differing; for if that was the case, the scholars would not have ruled that the organizations of tahazzub such as Jamiat Ahle Hadeeth and Ihyaa Turaath be boycotted and warned against.

We ask Allaah for Ikhlaas and Thabaat

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References:

[1] Ibaaraat Muhimmah of Shaikh Muhammad Bin Umar Saalim Baazmool; page:25

[2] Ajwibatul Allaamatush Shaikh Rabee Bin Haadee Al Madkhalee Alaa As-ilah Abee Rawaaha Al-Manhajiyah; page: 20