

## بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

Friday Khutbah – 09/01/2014

Part of the decree of Allah (*subhanahu wa ta'ala*) is that He tests the Muslim *Ummah* with two fierce enemies who seek to eliminate the truth which Muslims have and replace it with their falsehood.

One of these enemies is an internal one and the other is an external. The internal enemy is the hypocrites (the *Munafiqeen*) and the external is the unbelievers. (Of course there are different shades of hypocrisy. Also not all the *Kuffar* are fighting Muslims.)

While the *Kuffar* attack the *deen* openly, the hypocrites pretend to be Muslims even though they hate it - or at least they aim to reduce to a private matter which has nothing to do with public affairs. Therefore, they – the hypocrites- are more dangerous than the *Kuffar* because they damage the *deen* and consequently, the *Ummah* from within – from the inside.

Whoever stands against the hypocrites rejecting their corruption or speaking against them, they will be at odds with him. They will transgress in their dispute using every unlawful means to discredit him and to turn the people against him.

Transgression when in dispute with someone is one of the deep-rooted qualities of the hypocrites mentioned in the *Hadith* of Rasulullah (*salla Allahu alaihi wasallam.*) Abdullah Abn Amr (*radhiya Allahu anhu*) reported that the Prophet (*salla Allahu alaihi wasallam*) said: “Whoever possesses four qualities, he is a pure (complete) *Munafiq*, and whoever possesses one of them, he possesses one of the qualities of the hypocrites until he gives it up. When he is entrusted, he betrays. When he speaks, he lies. When he promises, he breaks his promise. And when he disputes with someone, he transgresses in his dispute.” (Bukhari and Muslim.)

- The transgressor in dispute knows the truth is not on his side, but nevertheless, he falsely and dishonestly argues.
- The unfairness of the transgressor in dispute precedes his fairness. He is uncontrollable and goes beyond all limits in his quarrel.
- The transgressor in dispute distorts the truth by fabricating lies. He only sees and talks about the faults and mistakes of his opponent – completely ignoring his positive side.
- The transgressor in dispute cannot be trusted. If you disagree with him over a small issue, he discloses all your secrets and conceals all your weaknesses.

The transgressor in dispute would lie in order to tarnish and destroy his foe. Transgression in dispute and lying go together hand in hand. Whenever there is transgression in dispute you would find lying, and lying leads to transgression as the Prophet (*salla Allahu alaihi wasallam*) said: “Avoid lying because lying leads to transgression and transgression leads to the Hell-fire.”

Originally, the believers should be in agreement with one another, not in disputes. Disagreements and disputes are evils; but however, they are – unfortunately- inescapable. It is for this reason that the *Shar'iah* has put down rules that are guaranteed to solve and settle disputes – if they are followed. It has warned against going beyond reasonable limits when disputing. The problem is not in just disagreeing or disputing, it is transgression which follows if one is not careful and does not have *taqwa*.

Whoever considers the state of Muslims today would be shocked to hear the charges and allegations which are exchanged over the modern means of communication. There is also the misuse of the terms such as “terrorist” which is used to back the opponent into a corner and to get rid of him.

Have *taqwa* of Allah, slaves of Allah! Know the *Munafiqeen* by their signs because their signs are clear. Your Prophet (*salla Allahu alaihi wasallam*) had explained them to you. Do not be on their side or help them in any way. Whoever assists the *Munafiqeen* with word or action, let him be warned of a severe punishment on the day when he stands for reckoning before Allah (*subhanahu wa ta'ala.*)

Dispute could happen no matter what one does to avoid it; and one should avoid it as much as possible. However, if it happens do not transgress against the one with him you dispute.

Know that the most hated person to Allah is one who is severe and aggressive in his disputes according to the sound *Hadith* reported by al-Bukhai and Muslims and others.

Abdullah Ibn Umar, may Allah be pleased with him, reported that the Prophet (*salla Allahu alaihi wasallam*) said: "Whoever disputes falsely and he knows that, Allah remains angry with of Allah until he gives up his false arguments."

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Allah (*subhanahu wa ta'ala*) commanded that we should be fair when we are pleased with someone or when we are angry; when we love someone or when we hate. He says (*subhanahu wa ta'ala*): "O you who believe! Stand out firmly for Allah as just witnesses and let not the hatred of others make you depart from justice. Be just: that is nearer to *taqwa*."

The believer is fearfully aware of Allah and is therefore, just in his words, judgements and dealings. As for the *Munafiq* he is the farthest of people from being just.

It is amazing how it is easy for some people to be careful and avoid doing many *Haram* things such as eating *Haram* food, stealing and other prohibited things but it is not easy for them to be careful and hold their tongues from saying the *Haram* things when one of them is angry or when he dislikes someone. It is easy for them to control the desires of the stomach and the private parts but it is difficult for them to control those of the tongue.

In the history of *al-Salaf al-Salih* there are wonderful examples of fairness and justice with opponents. One such example is that of Ali (*radhiya Allahu anhu*) when he was asked about the *Khawarij* of *An-Nahrawan*: Are they *Mushrik*? He said: It is from *Shirk* that they ran away. They said: Are they *Munafiq*? He said: The *Munafiq* do not remember Allah but a little. They asked: Who are they then O *Amir al-Mu'mineen*? He said: They are our brothers who transgressed against us."

Although they were in dispute with him - and indeed fighting against him, but that did not prevent him from being fair in his judgement of them. That also did not prevent him from calling them "our brothers."

There is also the example of Imam Ibn Taymiyah, may Allah have mercy upon him with Ar-Razi who made serious errors in some issues of *Aqeedah*. Imam Ibn Taymiyah refuted his views in a book of ten volumes. Despite that Ibn Taymiyah said about him: "Some people have a bad opinion about him i.e. Ar-Razi and say that he made these false opinions on purpose; however, it is not like that. He said what he said according to his Knowledge and understanding and what appeared to him to be the truth."

These are some of the examples which demonstrate the excellence of fairness and justice in disagreement and dispute. This should be the attitude of the Muslim whenever he disagrees or disputes with someone – lest he be one of those who transgresses in their disputes.