

# THE ḤADĪTH OF CROSS POLLINATION OF DATE-PALM TREES

Shaykh al-Islām Ibn Taymiyyah  
(رَحْمَةُ اللَّهِ) on Quoting a Scholar's  
View that the Prophet (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ)  
'Erred In this Matter'

And Whether It Entails  
Belittlement Of The Messenger (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ)  
Or Belittlement Of The Scholar  
Who Said It

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**Title:** Shaykh al-Islām Ibn Taymiyyah (رَحْمَةُ اللَّهِ) on Quoting the View of a Scholar that the Prophet (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) Erred in the Matter of Date-Palm Pollination. **Author:** Abū Iyāḍ Amjad bin Muḥammad Rafiq



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# Transliteration Table

## Consonants

ء	’	د	d	ض	ḍ	ك	k
ب	b	ذ	dh	ط	ṭ	ل	l
ت	t	ر	r	ظ	ḍh	م	m
ث	th	ز	z	ع	‘	ن	n
ج	j	س	s	غ	gh	ه	h
ح	ḥ	ش	sh	ف	f	و	w
خ	kh	ص	ṣ	ق	q	ي	y

## Vowels

Short	َ	a	ِ	i	ُ	u
Long	آ	ā	ي	ī	و	ū
Diphthongs		وَ	aw	ي	ay	

عَزَّوَجَلَّ

The Mighty and Majestic.

صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ

May Allāh make good mention of His Prophet in the highest company and grant him safety.

عَلَيْهِ السَّلَامُ

Peace be upon him.

عَلَيْهَا السَّلَامُ

Peace be upon her.

**Note:** It is impossible to translate the Qur’ān into any other language whilst retaining its full range and depth of meaning. Hence, all verses from the Qur’ān cited in this work, whilst providing an accurate enough rendition of the basic meaning, remain limited due to the limitations of the English language and are unable to convey fully what is in the original Arabic.

## Foreword



**T**his is a beneficial treatise from Shaykh al-Islām Ibn Taymiyyah (رحمته الله) in which he clarifies that the discussion as to what from the speech of Allāh’s Messenger (صلى الله عليه وسلم) pertains to revelation (and must be accepted) and what speech is from his opinion in matters of the world (and thus does not relate to legislative rulings and may not be free of error) is a legitimate one. And that those scholars who hold the view that the Messenger (صلى الله عليه وسلم) spoke from his personal opinion regarding cross-pollination, and erred in that—and they are the majority of the scholars—have not spoken ill of Allāh’s Messenger (صلى الله عليه وسلم). Shaykh al-Islām clarified, that when a matter of jurisprudence is being discussed, the mentioning of this point does not entail revilement or belittlement. I present a translation of this treatise because it has some relevance to the issue of discussing the status and role of scholars in the affairs of medicine, and the differences and disputes that exist among physicians and different schools, theories and models of medicine. When I discussed this particular matter, some accusations were made against me, that I revile the scholars. In what follows, some background and context is provided, before a translation of the treatise.

Abu ‘Iyaad Amjad Rafiq

12 Rabī‘ al-Thānī 1446 / 15 October 2024

## Introduction and Background

بِسْمِ اللَّهِ وَالْحَمْدُ لِلَّهِ وَالصَّلَاةُ وَالسَّلَامُ عَلَى رَسُولِ اللَّهِ وَبَعْدُ:

Recently, a group of people collaborated together in spreading the lie that I claim that the Major Scholars are “*bedouins from the desert who are not proficient*” and that they “*submit to their leaders with a blind-following*” and that I desire to “*topple the status of the Major Scholars in order to promote a false idea*”. These accusations were spread by one of them on social media platforms to more than 75,000 followers and subsequently translated into English, Urdu, German and perhaps other languages and spread also on social media and chat platforms.<sup>1</sup>

However, these are slanders and comprise defamation. I requested the one who posted these accusations to provide his evidence, and asked him and his committee of consultants, advisors and translators to provide the voice notes that they were relying upon for these accusations. These were private voice notes from May 2021<sup>2</sup> to just one

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<sup>1</sup> These accusations were made in light of my views and positions related to the worldwide Covid-19 pandemic response led by the WHO during 2020 and 2021 in which 193 nations collaborated and acted according to the International Health Regulations (2005) to which they are signatories.

<sup>2</sup> This was when 17 European nations had suspended the Astrazeneca vaccine because it was causing deaths through blood clots and doubts began to surface about the other vaccinations because they were causing heart damage (myocarditis and pericarditis) especially in young people. One of our fit and healthy Salafi brothers in Birmingham died

person, in which I was replying to his questions as to why my views on certain affairs such as the PCR tests and Covid vaccines were not presented to the scholars.<sup>3</sup> This is because certain individuals were demanding that I take my research and sit in front of the scholars for examination. So the

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suddenly after he had taken two shots. Then these types of sudden deaths following vaccinations began to increase. Many doctors began noticing these cases (among their patients) and papers began to be published in the scientific journals and (reports) began to appear in the media. By late 2021, hundreds of papers were being published in scientific and medical journals confirming a wide range of serious and long-term injuries and complications from these experimental injections.

<sup>3</sup> They have sat on these audios for three years, and only now decided to create a commotion regarding them. In these audios, I also made the point that as the Gulf Arabs are new to modern civilisation, moving rapidly from simple desert life to vast riches and extremely fast-paced development, having to buy in foreign expertise, this brought with it Western food, diets, and medicine, thereby taking them away from the good health enjoyed by their ancestors. As such, they have wholesale adopted the Western allopathic model of medicine, and as they do not have long established research institutions—they are only just starting now—they have not critically evaluated the underlying medical theories of this model of medicine. Rather, as published research into this field shows, their research and development capabilities are mostly focused on market and consumer demand for pharmaceuticals—it is commercially driven, with profit and development of industries in mind. Whereas in the West, there is a growing distrust in the allopathic system of medicine, in vaccines, and pharmaceutical drugs because more and more conventional doctors have seen through the reality of the big pharma cartel. I made the point that taking some of these issues which involve strong critiques of Western allopathic medicine to this type of audience may have some challenges.

answer in my audios comprised three points, among other things:

**Firstly:** That as far as fatwā is concerned, any person can go to a scholar and ask for a fatwā with respect to his situation or the issue he is facing, in order to learn the ruling. So he presents the details of his situation, or the issue he is unsure of and the scholar will give a fatwā.<sup>4</sup> I emphasised that anyone who is in this situation should go to the scholars to get a fatwā and I encouraged it.

**Secondly:** That as far as evaluating medical and scientific theories, claims and treatments and deeming them to be correct or erroneous, or making preferences therein, that is not the role of scholars. That they are not specialists in medicine and science-related issues, so they cannot make determinations in these types of issues and have to defer them to others unless they themselves have knowledge in these areas.<sup>5</sup> Further, given that nations, governments, health authorities and specialists have greatly differed in these issues, that ultimately, even if I did do that, whatever opinions and views are preferred by the Saudi health authorities, they are just an opinion among the opinions as it relates to medical treatments, measures and vaccines.

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<sup>4</sup> I did not say that a scholar cannot give a fatwā unless he himself is or becomes a specialist in medicine.

<sup>5</sup> And this is because the people opposing me were demanding that I take my medical views and research and sit in front of scholars.

**Thirdly:** That the scholars, ultimately, if you take these medical and scientific matters to them—in which mankind has greatly differed—they will refer to their health authorities and trusted experts, and naturally align with their views. They will also support the health policies and guidelines laid down by the authorities. Particularly when they are matters of ijtihād for the ruler, and hence, from the angle of obedience to the ruler, the scholars will align with that. So I explained that we have to respect that and if we live in those lands, we have to hear and obey the ruler. I emphatically called to that in the audios.

As a result, it is pointless to demand that I take my medical and scientific views regarding the PCR test, viral contagion theory, vaccines etc., to the scholars, as no one has any private monopoly or the last word on these types of issues, not a ruler, nor a scholar, nor a doctor nor a health expert, due to the very nature of these issues, as they are differed over, are subject to continued debate and discussion—as this is the very nature of science and medicine—and ultimately these affairs return to evidences.

I don't think anyone disputes the correctness of all of that, as it is something simple, plain and obvious.

Shaykh Ibn 'Uthaymīn (رحمته الله) said: “None is asked about knowledge (in a particular discipline) except its people. So a doctor is not asked except about medicine, and is not asked about Shar‘iyy knowledge. **And the Shar‘iyy scholar**

is asked about Shar‘iyy knowledge and is not asked about medicine if he does not have knowledge regarding it.”<sup>6</sup>

However, this group decided to present this speech and this explanation of mine—after sitting on it for three years—in the most horrible way possible, through clipping, twisting, removal of context, mixing and confusing parts of speech with other parts, until they came out with their slander and defamation.

They were refusing to accept that I had amply explained—right from the first few months of 2020—that in every Muslim country, the subjects return to their rulers, health authorities and scholars, and that Muslims should hear and obey, even in disputed or disliked matters, from the angle of maintaining order, as long as it is in the ma‘rūf, and does not entail sin or disobedience to Allāh and His Messenger. There was never any dispute that in a *nāzilab* (a word they repeated often)<sup>7</sup> the affairs go back to those in authority and

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<sup>6</sup> Fatāwā Nūr ‘alā al-Darb (Cassette no. 317).

<sup>7</sup> While failing to understand the scope and applicability of the word *nāzilab* to the various issues under dispute. A *nāzilab* refers to a pressing, dire situation that is unprecedented (not having arisen before) and which requires an urgent legislative (*shar‘iyy*) ruling because it does not have any direct texts that provide a ruling for it or any prior *ijtihād* from scholars. They were very confused about this issue, not realising that a pandemic, or disease outbreak is not in itself a *nāzilab* in the sense just defined, but more of a general crisis, similar to a flood, or a famine, or any other disaster. Plagues and pandemics have occurred continuously throughout history, they are not new events. The Prophet (ﷺ) already gave sufficient guidance about

the issue of contagion, alongside the differing views that exist between scholars. However, since the extreme measures that were implemented under the direction of the WHO, certain affairs of worship and dealings were affected, leading to situations which never took place before that. For example, gaps in the prayer due to distancing, do they invalidate it, or is it simply a permitted necessity? This is a *nāzilah* issue, in which a specific legislative ruling is required. So they were utterly confused about these affairs and thought that different medical theories, views, treatments and approaches, in which nations, health authorities and specialists differed, that all of these come under the label of a *nāzilah*. The scholars make clear the legislative ruling on an issue, where it is required. Outside of that, they have no role in evaluating, criticising preferring medical theories, treatments, measures and medications, as that is not their domain of activity. These detractors—a couple of students of knowledge here in the West, and some in the East—they confused many people, many of who remain in their confusion till this day. The affair is as Shaykh Ibn ‘Uthaymīn (رحمته الله) said: “From the important affairs in seeking knowledge is the issue of comprehension (*fabm*), meaning understanding the intent (*murād*) of Allāh (ﷻ) and the intent of His Messenger (ﷺ). This is because many people have been given knowledge, but they have not been given comprehension. It is not sufficient that you memorize the Book of Allāh and what is easy from the Sunnah of Allāh’s Messenger (ﷺ) without comprehension. It is necessary that you understand from Allāh and His Messenger what Allāh and His Messenger intended. And how numerous are the mistakes that come from people who use texts as evidence upon other than the intent of Allāh and His Messenger, and misguidance arises due to that. And here I would like to point out an important point, which is that: An error in understanding can be more severe than an error through ignorance. This is because an ignorant person who errs through his ignorance knows that he is ignorant and can therefore learn. But the one who has a wrong understanding, he believes that he is a scholar who is correct. He believes that this is the intent of Allāh and His

that in each country, Muslims follow the directions and guidelines. However, they refused to accept that there are valid and legitimate views in the matter of contagion—in both religious and worldly senses—and in the matter of treatments, vaccines, and evaluation of certain measures such as lockdowns, as well as medical theories of disease.

They tried to make it appear that the whole world has to copy, imitate and accept the medical opinions and ijtihāds of one nation, otherwise it is rebellion against the rulers and scholars of that nation, even when you are not living in that nation and are not bound by its policies.

This is alongside their full knowledge that there were a variety of responses from different nations to the WHO-sponsored pandemic. Some nations outright rejected the WHO, the PCR-tests and all or most of the measures, others were very strict, and and yet others took a middle-ground.<sup>8</sup>

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Messenger...” *Ādāb Ṭālib al-‘Ilm, Majmū Fatāwā wa Rasā’il* (26/96-97).

<sup>8</sup> Ultimately, it has become crystal clear that the alleged pandemic was a PCR-test based one—in which flus, pneumonias and other illnesses were renamed and in which ill-advised novel treatment pathways were used to kill people (midazolam, morphine, remdesivir, ventilation), especially the elderly and chronically sick and particularly in Western nations. This, by design, enabled the launch, marketing and sale of **a novel, experimental, untested and unproven, mRNA gene-therapy platform for vaccines**. This was in large part (in addition to other reasons), to save an ailing pharmaceutical industry which for the past decade or more has been suffering huge losses due to patent expirations

So all we say is that the rulers and scholars of each nation make ijtihād in certain areas, and in some of their views, choices and policies they may have been right and in others they may have been wrong. **No one is infallible in these worldly matters.** Given that it was a fast-moving dynamic situation, there are no constants such that anyone who has

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and a growing distrust in the entire vaccine enterprise, especially in the West, both among doctors and the general public. This would have led to a potential collapse. People have awoken to the fact that vaccines eradicating “infectious diseases” in the 20<sup>th</sup> century is a complete myth and that the claim of “safety” for vaccines has never been scientifically validated or demonstrated. On the contrary, the fact that no vaccine can ever be safe and can have numerous harms to sections of the population is readily admitted and has become a concrete reality. While these affairs are very clear and apparent here in the West, it seems in some Muslim nations are only now being sold on the idea that vaccines are miracles of modern medicine and that they prevent “infectious diseases” and are vital to health, when in reality, they compromise the body’s vitality, push disease back into the body, and generate many chronic illnesses in children that help to maintain and grow markets for other pharmaceutical drugs. This is just a factual reality, which some people do not want to admit, and they think that pointing out a concrete, factual reality entails rebellion and speaking ill of rulers. This is from their ignorance, and it is no different to pointing out that arts, entertainment, music, theatre and philosophy have entered many Muslim nations, simply as a factual reality, and which is something that displeases a Muslim. However, one must traverse upon the Sunnah and treat this matter, accordingly, which is not to publicly revile or attack, but to give advice through ways and means that are legislated, while making clear with evidences, whatever opposes the Sharī‘ah, such as the prohibition of music, or that which is harmful to health, such as snake-oil mRNA injections manufactured by criminals and murderers and marketed by Malthusian Eugenicists and the corrupt institutions they own and run.

different medical views and approaches can be accused of rebellion and reviling the scholars,<sup>9</sup> just because he has evidence-based positions on some of these issues, such as vaccine harms and the futility of certain measures, all of which were proven true, then and now.

So now in 2024, it is very clear that lockdowns were destructive and disastrous and did nothing but ruin economies and livelihoods, impoverish people and transfer \$4 trillion in wealth from the poor and middle classes to corporations and wealthy elite.

Social distancing of six feet between the healthy, **was completely made up with no science behind it.** This is openly admitted now.<sup>10</sup>

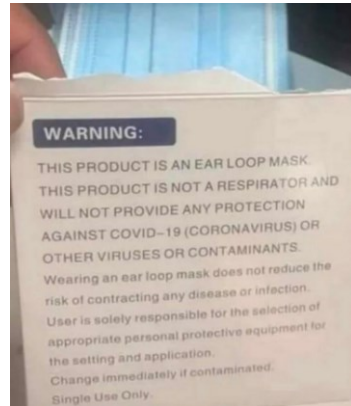
Universal masking was implemented for **fearmongering purposes** to create a constant, artificial, false, visible sense of emergency, which effectively led to healthy people being turned into bad omens.

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<sup>9</sup> They claimed that Muslim doctors, researchers and specialists having evidence-based positions on mRNA Covid-19 injectable drugs and fulfilling their professional, legal and Islāmic duty in advising with caution at a time when more than sufficient evidence had been accumulated, with evidence of death and injury is tantamount to following the way of the Quṭbiyyah Surūriyyah and from the ways of ‘Amr bin ‘Ubayd al-Mu‘tazilī towards the scholars! Alḥamdulillāh, this was not said by any of the Major Scholars, such as Shaykh al-Fawzān, Shaykh ‘Abd al-Muḥsin, the Muftī ‘Abd al-‘Azīz Āl al-Shaykh, Shaykh Rabī‘ bin Hādī, Shaykh Ṣāliḥ al-Luḥaydān or Shaykh ‘Ubayd al-Jābirī.

<sup>10</sup> Refer to: <https://abuiyaad.com/w/six-feet-social-distancing>.

Further, their use was symbolic, to help relieve anxiety and create a perceived sense of safety from the fear that was artificially induced through propaganda. Even the manufacturers made it clear on their product labels: **“Warning: This product is not a respirator and will not provide any protection against COVID-19 (Coronavirus) or other viruses or contaminants. Wearing an ear loop mask does not reduce the risk of contracting any disease or infection.”**



Indeed, they were described in the most prestigious scientific journal (NEJM)<sup>11</sup> as serving the role of **“talismans”**.<sup>12</sup>

The vaccines were marketed and sold fraudulently, by using **relative risk reduction** (which was presented as 95%) instead of **absolute risk reduction** (which was 1%), and their harms were already known to the manufacturers and the FDA before they were unleashed to the public. These injections are now proven to kill, injure and create chronic, degenerative illnesses on a scale greater than all other vaccines combined over the past 30 years, and the affair is openly spoken about in parliaments and in class-action

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<sup>11</sup> *New England Journal of Medicine*, Vol. 382, no. 21. April 2020.

<sup>12</sup> Refer to: <https://abuiyaad.com/w/face masks>.

lawsuits in Western nations. Pfizer lost billions in revenue when their lies and frauds were exposed during 2022-2023.<sup>13</sup>

They and the FDA were forced to release 450,000 pages of clinical trial data after being sued in court. They tried to conceal this data **for 75 years** but a court order was issued by the judge in early 2022 requiring that all the data be released within 8 months.

**These are concretely established facts in 2024 and no one is able to dispute them today.**<sup>14</sup> The fact that there still exist millions of people who believe otherwise, including doctors, specialists and health agencies, can be seen similar to the fact that the foundations of the theology of Ahl al-Kalām is concretely established to be innovated, false and harmful, **despite the existence of millions who are upon it and thousands of institutions and scholars who continue to teach and promote it.**

None of that changes the fact that they erred historically and that they continue to speak upon error. So in the same way, the facts mentioned above about virology pseudoscience, mRNA vaccines, lockdowns and other

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<sup>13</sup> Refer to: <https://www.abuiyaad.com/n/pfizers-crimes-humanity>.

<sup>14</sup> Just as it is also now concretely established that the entire field of virology is a fraudulent pseudoscience and that symptoms common to many illnesses are grouped together and rebranded as new diseases caused by alleged new viruses that exist only in silico (on computer) having been created (fabricated) by software programs.

unscientific measures are indisputable, regardless of whoever remains convinced otherwise, no matter what his qualification, position or status.

Hence, the fact that anyone can find it difficult to accept that Muslim authorities can make *ijtihād* in an event like the one that unfolded in 2020 and possibly err in some areas and aspects of it—due to the dynamic and fast-paced nature of the event—is astounding. Further, that they should then slander anyone with the claim of “rebellious against the rulers” and “belittling the scholars”<sup>15</sup> is even more astounding!

So within this context, I present a very interesting and relevant discussion by Shaykh al-Islām Ibn Taymiyyah (رحمة الله) of an issue brought to him concerning the ḥadīth of the pollination of date-palm trees, the views of the scholars regarding minor sins and errors emanating from the Prophets and whether holding that view, or quoting that view from scholars, implies belittlement of the Prophet

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<sup>15</sup> Keep in mind that this is not for saying that “they (the rulers and scholars) may have erred in their *ijtihāds* in aspects of this event” but simply saying—when being demanded to take one’s medical views to scholars—that “scholars are not specialists in medical sciences and that they have to refer to the specialists of their own land, and that they would generally align with the positions and views of their specialists and health authorities in differed over matters of medicine”! They claimed that advising caution against what were known in late 2020, and early 2021 to be harmful or deadly injections is following the way of the *Mu‘tazilah* towards the scholars.

(صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ), or implies imputing disbelief to the scholar who holds that view, or to the one who quotes that from him.

In what follows, we present the various ḥadīths that have come regarding the incident of the pollination of the date-palm trees, views of Muslim scholars regarding it, and then we bring the speech from Shaykh al-Islām (رَحْمَةُ اللَّهِ) on the subject matter after having explained its context and relevance to the issue at hand.

Abu ‘Iyaaḍ Amjad Rafiq  
12 Rabī‘ al-Thānī 1446 / 15 October 2024

## The Ḥadīths of Pollination

We present here the ḥadīths on pollination of date-palm trees, which have numerous wordings, they are related by Imām Muslim in his Ṣaḥīḥ.

عَنْ مُوسَى بْنِ طَلْحَةَ ، عَنْ أَبِيهِ ، قَالَ : مَرَرْتُ مَعَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بِقَوْمٍ عَلَى رُءُوسِ النَّخْلِ ، فَقَالَ : ( مَا يَصْنَعُ هَؤُلَاءِ ؟ ) فَقَالُوا : يُلْقِحُونَهُ ، يَجْعَلُونَ الذَّكَرَ فِي الْأُنْثَى فَيَلْقَحُ ، فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ : ( مَا أَظُنُّ يُغْنِي ذَلِكَ شَيْئًا ) . قَالَ فَأَخْبِرُوا بِذَلِكَ فَتَرَكَوهُ ، فَأَخْبَرَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بِذَلِكَ فَقَالَ : ( إِنْ كَانَ يَنْفَعُهُمْ ذَلِكَ فَلْيَصْنَعُوهُ ، فَإِنِّي إِنَّمَا ظَنَنْتُ ظَنًّا ، فَلَا تَوَأْخِذُونِي بِالظَّنِّ ، وَلَكِنِ إِذَا حَدَّثْتُمْ عَنِ اللَّهِ شَيْئًا فَخُذُوا بِهِ ، فَإِنِّي لَنْ أَكْذِبَ عَلَى اللَّهِ عَزَّ وَجَلَّ ) .

From Mūsā bin Ṭalḥah, from his father who said: “I passed with the Messenger of Allāh (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) by a people on the tops of palm-trees and he said: ‘What are they doing?’ They said: ‘They fecundate it, they put the male into the female, so that it is pollinated.’ So the Messenger of Allāh (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) said: ‘I do not think that will be of any use.’ They were informed of this, and then they abandoned it. The Messenger of Allāh (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) was informed of that and he said: ‘If that benefits them, then let them do it. I only had an opinion, so do not hold me accountable for opinion, but when I tell you something from Allāh, then accept it, for verily, I will never lie upon Allāh (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ).’”<sup>16</sup>

<sup>16</sup> Related by Muslim (no. 2362).

عَنْ رَافِعِ بْنِ خَدِيجٍ : قَدِمَ نَبِيُّ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ الْمَدِينَةَ وَهُمْ يَأْبُرُونَ النَّخْلَ ، يَقُولُونَ يُلْقِحُونَ النَّخْلَ ، فَقَالَ : (مَا تَصْنَعُونَ ؟) قَالُوا : كُنَّا نَصْنَعُهُ ، قَالَ : (لَعَلَّكُمْ لَوْ لَمْ تَفْعَلُوا كَانَ خَيْرًا) ، فَتَرَكُوهُ ، فَتَفَضَّتْ أَوْ فَتَقَصَّتْ ، قَالَ : فَذَكَرُوا ذَلِكَ لَهُ فَقَالَ : (إِنَّمَا أَنَا بَشَرٌ ، إِذَا أَمَرْتُكُمْ بِشَيْءٍ مِنْ دِينِكُمْ فَخُذُوا بِهِ ، وَإِذَا أَمَرْتُكُمْ بِشَيْءٍ مِنْ رَأْيِي فَإِنَّمَا أَنَا بَشَرٌ).

From Rāfi‘ bin Khadij who said: “The Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) came to Madīnah and they were pollinating date-palm trees. They said: ‘They are pollinating palm trees.’ He said: ‘What are you doing?’ They said: ‘We have been doing it [as a matter of routine].’ He said: ‘Perhaps if you had not done it, it would have been better.’ So they abandoned it. So then [the harvest] was ruined or diminished. He said: So they mentioned that to him, and he said: *‘I am only a human being. When I command you with something from your religion, then accept it. And if I command you with something from my opinion, then I am only a human being.’*”<sup>17</sup>

As for the wording that is most popular, it has come in another ḥadīth which is related by many authorities from Anas bin Mālik (رَضِيَ اللهُ عَنْهُ), Hishām bin ‘Urwah (رَضِيَ اللهُ عَنْهُ) and likewise ‘Ā’ishah (رَضِيَ اللهُ عَنْهَا) and in which there occurs, in a version of the ḥadīth:

<sup>17</sup> Related by Muslim (no. 2362).

أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَرَّ بِقَوْمٍ يُلْقِحُونَ فَقَالَ : (لَوْ لَمْ تَفْعَلُوا لَصَلَحَ) ، قَالَ : فَخَرَجَ شَيْصًا ، فَمَرَّ بِهِمْ فَقَالَ : (مَا لِنَخْلِكُمْ ؟) قَالُوا : قُلْتَ كَذَا وَكَذَا ، قَالَ : أَنْتُمْ أَعْلَمُ بِأَمْرِ دُنْيَاكُمْ .

That the Prophet (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) passed by a people who were pollinating [date-palm trees] so he said: “If only you did not do that, it would be fine.” He said: So the [harvest] came out bad, and he passed by them [afterwards], and said: “What is wrong with your date-palm trees?” They said: “You said such and such.” He said: “*You are more knowledgeable of your worldly affairs.*”<sup>18</sup>

And in another wording he said:

إِذَا كَانَ شَيْءٌ مِنْ أَمْرِ دُنْيَاكُمْ فَأَنْتُمْ أَعْلَمُ بِهِ ، فَإِذَا كَانَ مِنْ أَمْرِ دِينِكُمْ فَلِيَّ

“*When it is something from the affair of your world, then you are more knowledgeable of it, but if it is from the affair of your religion, then it [returns] to me.*”

<sup>18</sup> Related by Muslim (no. 2363), also reported by Aḥmad in *al-Musnad* (20/19), Ibn Mājah in *al-Sunan* (no. 2471) and others.

## Muslim Scholars on These Ḥadīths

**I**mām al-Nawawī (رَحْمَةُ اللَّهِ) provided a chapter heading for these ḥadīths in his commentary on Ṣaḥīḥ Muslim as follows:

بَابُ وُجُوبِ امْتِثَالِ مَا قَالَهُ شَرَعًا دُونَ مَا ذَكَرَهُ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مِنْ مَعَايِشِ الدُّنْيَا عَلَى سَبِيلِ الرَّأْيِ فِيهِ حَدِيثُ إِبَارِ النَّخْلِ

“Chapter: Obligation to perform what he said as legislation as opposed to what he (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) mentioned regarding the worldly affairs based upon opinion, and within it is the ḥadīth of pollination.”

Imām al-Nawawī (رَحْمَةُ اللَّهِ) said: “The scholars said: ‘His saying (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) is from his opinion, meaning in the affair of the world and its livelihood...’ The scholars said: ‘This saying was not a report [from revelation]. But it was a belief (opinion) as he explained in these narrations. They [the scholars] said: His opinion and belief (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) in affairs of livelihood is just like those of others. Hence, it is not impossible for something like this to occur, and nor is there any deficiency therein.’”<sup>19</sup>

Imām al-Taḥāwī (رَحْمَةُ اللَّهِ) said: “That [statement] did not come from him (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) as a report from revelation. Rather, it came from him [by way of remarking] on an

<sup>19</sup> *Sharḥ Ṣaḥīḥ Muslim* (15/116).

incomprehensible apparent statement (*qawl gbayr ma'qūl ḍhābir*)<sup>20</sup> in which all people are equivalent in their saying. Then, they may differ [regarding it] until those possessing knowledge regarding it become clear from those besides them who are not possessors of knowledge regarding it.<sup>21</sup> And the Messenger of Allāh (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) did not have any concern with that [affair], and nor was he from a land in which the people were concerned with it, because his city is Makkah, and it was not a place for date-palm trees at that time. Rather, date-palm trees were in other places like Madīnah which he (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) went to. The statement he said regarding the matter was from his belief (opinion).”<sup>22</sup>

The esteemed **Shaykh Ādam al-It̄yūbī** (رَحِمَهُ اللهُ) stated, while mentioning various benefits from this ḥadīth:<sup>23</sup> “What has been said by the author of *al-Takmilah*... Some of the secularists and liberalists have held [onto this ḥadīth to claim] that the rulings of the Prophetic Sunnah in dealings are not from the religion, and it is not obligatory to follow them—and refuge is from Allāh. This is ignorance and clear disbelief (*ilhād ṣarīḥ*). For what he (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) said regarding pollination of the date-palm trees was not a ruling (*ḥukm*),

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<sup>20</sup> Meaning, what people were saying regarding the pollination.

<sup>21</sup> Think here about “safe and effective” and “the only way out of the pandemic.” So those who had knowledge of this matter from the beginning on account of clear evidences became separated from those who were not possessors of this knowledge.

<sup>22</sup> *Sharḥ Mushkil al-Āthār* (4/425).

<sup>23</sup> Refer to *Al-Baḥr al-Muḥīṭ al-Thajāj Fī Sharḥ Ṣaḥīḥ al-Muslim bin al-Ḥajjāj* (38/56).

a judgement (*qaḍāʾ*) or a religious verdict (*fatwā*). Rather, it was a belief (opinion, *ḍhann*) in permissible affairs connected to experience and observation, [a belief] which appeared to him casually, so he made it known. He did not prohibit the pollinators from pollinating, and nor did he command anyone to prohibit them from that. If he had intended to prohibit them, legislatively speaking, then he would have spoken to them with a prohibition, and he would have sent a message indicative of prohibition. But when he did not do any of that, it became clear that he (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) considered it a permissible affair.”<sup>24</sup>

Other Muslim scholars have also provided commentary on this issue and extracted various other benefits from this ḥadīth. However, those benefits and explanations are not our concern here. The concern here is the issue of whether there is any belittlement in the position of many of the scholars that this was an issue in which the Messenger (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) erred in the matters of the world, and in which he is a man like other men, save that he does not remain established upon error, unlike other men.

Let us now proceed to the context and relevance of the passage from Shaykh al-Islām Ibn Taymiyyah.

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<sup>24</sup> In the same way, vaccination or “immunization”—as it is deceptively called—is considered by most scholars to be a permissible affair in the affairs of the world, related to medicine. However, these worldly affairs are subject to controversy and debate. There are contrary opinions which dispute the underlying theories upon which this practice is built, and consider it harmful, not “safe and effective” as alleged.

## Context of the Passage

**B**efore we come to the passage from Shaykh al-Islām Ibn Taymiyyah on this subject matter, some context is necessary to make sure we understand the nature of the question and Ibn Taymiyyah’s answer, to avoid confusion and ambiguity.

The questioner is seeking clarification regarding speech of a man who spoke generally about the ruling on belittling the Messenger (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) or speaking with words that indicate belittlement, and who in the course of explaining the matter of takfīr as it relates to this issue—that takfīr is not made on account of errors and slips due to ijtihād—he gave an example and quoted from al-Ghazālī what he said regarding the issue of pollination of date-palm trees, that the Messenger (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) erred in that. So this confused the questioner, and he did not understand the intent and import of this speech. He thought that quoting al-Ghazālī’s speech might entail belittlement of the Messenger (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ), and that quoting it might entail belittlement and takfīr of al-Ghazālī and whoever said what he said. So the questioner wanted to know Ibn Taymiyyah’s analysis and viewpoint on what this person spoke about.

Hence, he presented a series of questions to Shaykh al-Islām regarding the man who spoke on this issue.

## Its Relevance

**T**he relevance of this passage from Ibn Taymiyyah is that most of the scholars of the Muslims, before al-Ghazālī, and those greater than him, held this position, and Shaykh al-Islām Ibn Taymiyyah explained that this does not comprise, necessitate or entail belittlement of the Messenger (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ).

So if saying the Messenger (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) erred in a worldly matter in which he spoke due to opinion or presumption (*dhann*)—**when there is a need to mention this**<sup>25</sup>—is not considered belittlement, then if it was said that scholars (and rulers) can err in their *ijtihāds* pertaining to worldly matters, or if it was believed that they did err in an issue among the issues, then that is not a revilement either.

However, even this is not what the scandalmongers have attacked me for. Rather, they have attacked me for saying that scholars of the Sharī‘ah are not experts in medicine and science, and unless they have speciality in these fields, they cannot evaluate medical treatments and judge between them or between those who dispute regarding them, which is truth.<sup>26</sup>

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<sup>25</sup> Such as when the foundations of jurisprudence (*uṣūl al-fiqh*) are being discussed.

<sup>26</sup> And they have confused that with the issue of giving *fatwā*, which is a separate matter, and which I discussed separately in the same audios but which they deliberately concealed.

Further, I said that they would refer back to their specialists, which is a praise for them, as you always defer to experts. Scholars have to do that in areas outside of their expertise, even within Islāmic sciences, let alone outside of them. Further still, I said that they would—in accordance with the Sunnah—align with and support the views and the ijtihāds of the ruler and the health authorities in these disputed matters, even if the scholar had his own contrary opinion.

However, due to their lack of seeking clarification and verification **and due to evil intentions which have now become readily apparent to everybody**, they failed to appreciate the numerous layers of context that were at play within the discussion, within that particular time period. As a result, they led themselves into false accusations and oppression.

I was simply explaining that given the mentioned realities, it is unreasonable and pointless to demand from me that I must have my medical and scientific views taken to, scrutinized and judged by scholars. This is because they are not experts in these fields, and they would simply defer these matters to their health authorities.

Further, given that these matters are differed over, and they would place more trust in their own experts—who in turn would have their own views and beliefs, based on particular medical theories and approaches—then it is pointless in asking that from me.

This is alongside the fact that we are all agreed that in Muslim lands, the subjects respect and follow the measures and guidelines, irrespective of hardships and their own personal views in these subject matters, so as to maintain order in society.

Despite all of that, they took my speech out of its context, fabricated these lies against me and spread them all over the Internet to tens of thousands of people, all in the name of “defending the scholars” from what they imagined and made-up.

## The Scholars Defer to Specialists in Matters of Medicine

**T**his is a small selection of many statements from the scholars of the Muslims in which they explain the domain of doctors and scholars.<sup>27</sup> With respect to determinations, evaluations and judgements about the benefit or harm, the validity or invalidity (from a scientific and evidential point of view), the safety or efficacy of medical treatments, or measures, or discussion of medical theories and their evidences, this is not the domain of a scholar.

However, the scholar can give fatwā when a person comes and asks about certain affairs, wanting to know a ruling, without that scholar having to be a specialist. He can give a conditional answer, as we see in some of the statements below, and often, he will defer the matter to a specialist with respect to medical claims or assumptions.

Saying that a scholar is not a specialist in affairs of medicine, and that he is not in a position to evaluate and judge in the disputes between physicians and specialists in various fields of medicine is not in any way a revilement of them. No sane, intelligent person says this.

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<sup>27</sup> For the references and audio recordings of these statements please refer to the article: <https://abuiyaad.com/a/scholars-medicine-specialists>.

1. Shaykh Ibn ‘Uthaymīn (رَحْمَةُ اللَّهِ) said:

لا تسأل عن العلم إلا أهله، فالطبيبة لا تسأل إلا عن الطب، ولا تسأل عن العلم الشرعي. والعالم الشرعي يسأل عن العلم الشرعي ولا يسأل عن الطب إذا لم يكن لديه علم.

“None is asked about knowledge (in a particular discipline) except its people. So a doctor is not asked except about medicine, and is not asked about Shar‘iyy knowledge. **And the Shar‘iyy scholar is asked about Shar‘iyy knowledge and is not asked about medicine, if he does not have knowledge regarding it.**”

2. Shaykh al-Fawzān was asked: “What is the ruling on taking medications against depression when a person is depressed, with the knowledge that these medications have side-effects on his health? Is it permissible for him to take them.”

The Shaykh answered: “**This is returned back to the physicians, it is returned to the psychiatrists, they are responsible for this.** When they determine that there are multiple harms, greater than the harm of depression, they will not allow it. And it would not be allowed, not medically, nor legislatively.”

3. Shaykh al-Fawzān was asked on 20 October 2024, on the *Nūr ‘alā al-Darb* series regarding some health and beauty treatments. “What is the ruling on putting banana or

yoghurt on the face?” The Shaykh answered: “There is no harm in that if there is benefit in it. **These are medical affairs, ask the doctors about them.** If there is benefit in them, then there is no harm.”

4. **Shaykh al-Fawzān** was also asked about some people with illness, who use silver as medicine by placing water in a cup and leaving some (silver) dirhams in it. Then after some time, they take out the coins and drink the water (which would contain silver particles). The question mentions how Ibn al-Qayyim said in *Zād al-Ma’ād* that silver is from the beneficial medicines for anxiety and grief, and that it is combined with pure honey and saffron. The questioner asked about the legislative ruling on it.

The Shaykh replied: **“I don’t know. Ask the doctors about this. Is silver a cure (for this) or not? Ask the doctors.”**

Scholars give fatwā for the application of legislative rulings to matters. Thus, if there was benefit in it, the Shaykh’s answer would simply be it is “permissible”. As for making determination or evaluation of the claim itself (or any medical treatment, intervention, or theory), then that is not the scholar’s role.<sup>28</sup> Demanding that a doctor, or medical specialist, or researcher take his views on medical treatments or theories to a scholar for evaluation, this is the saying of a foolish person who lacks comprehension. It is not said by any intelligent person.

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<sup>28</sup> This is very different for going to a scholar for a fatwā, to get a religious ruling.

5. Shaykh Ibn ‘Uthaymīn (رَحْمَةُ اللَّهِ) was asked: “Does vaccination against diseases negate reliance?”

He answered:

التطعيم ضد الأمراض إذا كان مما هو معلوم النفع فهذا من الأسباب مثل ما أن  
الإنسان يتوقى البرد قبل أن ينزل به وأما إذا كان أو هام فقط أو خيالات فلا يُعتمد  
عليها طيب

“Vaccination against diseases, if it is of known benefit, then this is from the means, similar to when a person shields himself from cold before it comes. As for when it is just conjectures and delusions, then no.”

The Shaykh gave a **conditional answer**, and explained the ruling in connection to Sharī‘ah principles. As for verification of the basis of the ruling (*taḥqīq al-manāṭ*), as to whether a vaccination is of actual benefit or not, or safe or not, then it is not the role of the scholar to determine this. It is deferred to physicians and specialists.

6. Shaykh Ibn ‘Uthaymīn (رَحْمَةُ اللَّهِ), in his explanation of Zād al-Mustaḥṣin (audio), in *Kitāb al-Aṭ‘imah*, spoke of the use of poison (summ) in medication when it is blended with other things and its harmful property is neutralised, and is no longer harmful. The Shaykh said a person should limit this practice, because when a greater dose is taken, it can become harmful. The Shaykh said:

يتضرر ويهلك، بل لا بد في مثل هذه الأمور أن تكون بمشورة أهل العلم بذلك،  
وهم من الأطباء؟

**“He will be harmed and perish. It is necessary that there should be consultation in these affairs with the people of knowledge, and they are whom? The doctors.”**

The Shaykh explained that determining the benefit and harm of medications, interventions and treatments returns to the doctors. This does not mean that scholars of the Shari‘ah are now considered “ignorant, heedless and do not know fiqh al-wāqī” just because it is said—ironically, by the scholars themselves—that they do not make evaluations and judgements in medical claims, and that the affairs must return to others!

7. Shaykh Ibn ‘Uthaymīn (رَحْمَةُ اللَّهِ) was asked about people who say that ḥijāmah should not be done in winter, and whether this is correct. The Shaykh said: “I do not know and this is returned to the doctors who are experienced with this.” The questioner asked, “O Shaykh, did not the Messenger [sas] do ḥijāmah?” The Shaykh said: “It is related that ḥijāmah is from the best forms of medicine.” The questioner said: “My intent here, is in the winter.” The Shaykh said: “I do not know.”<sup>29</sup>

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<sup>29</sup> *Liqā’ Bāb al-Maftūḥ* (no. 112).

8. Shaykh ‘Allāmah Rabī bin Hādī said:<sup>30</sup>

“And none exposed the faults of the People of Innovations and unveiled their coverings except the Imāms of Ḥadīth. And the scholars among the jurists **follow them and depend upon them in this mighty topic,**<sup>31</sup> because this is their speciality, and [the object of] **reliance, dependence in every discipline is those specialized in it,**<sup>32</sup> and to the scholars and intelligent, this is from the obvious, elementary affairs.”

Once this is clear—[namely, that there is no revilement in saying that one does not need to return to scholars for settlement of disputes and differences regarding medical matters, as to which view, opinion, theory, intervention or treatment, is correct, whether in a pandemic or outside of it, because that is not their domain to begin with]—we can now proceed to the speech of Shaykh al-Islām Ibn Taymiyyah.

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<sup>30</sup> Refer to the Majmū‘ah of the Shaykh (Dār Imām Aḥmad) 9/78.

<sup>31</sup> And no one of intelligence said that this is “submission to them with a blind-following.”

<sup>32</sup> And this is a general principle in relation to all disciplines, including medicine.

## Translation of the Text<sup>33</sup>

**S**haykh al-Islām Ibn Taymiyyah (رحمته الله عليه) was asked about two men who spoke about the issue of pollination [of date palm trees]. One of them said: “Whoever belittles the Messenger (صلى الله عليه وسلم) or speaks in a way that indicates belittlement has disbelieved. However, generalised takfīr [upon a saying or action] does not necessitate takfīr of the individual, because a scholar may speak by way of ijtihād and err therein, but he does not disbelieve. However, if the proof of disbelief is established against the one who said that statement, he would disbelieve. And if we make takfīr of every scholar on account of this, then we must make takfīr of so-and-so scholar—and he named one of the well-known scholars who do not deserve takfīr—and that is al-Ghazālī. For he mentioned in one of his books that the Messenger made an error in the issue of pollinating palm-trees.” So is this belittlement of the Messenger from any angle?<sup>34</sup>

And is there any penalty [for the one who said that] as [a means of] exonerating the scholars from [the accusation of] disbelief, if they had said anything like that, or not?<sup>35</sup>

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<sup>33</sup> *Majmū‘ al-Fatāwā* (35/99-104)

<sup>34</sup> He means: On behalf of the one who discussed this matter and quoted al-Ghazālī’s speech regarding the Messenger (صلى الله عليه وسلم) in the issue of pollination in which he said that he had erred. So does the quotation of someone else’s speech entail belittlement as well?

<sup>35</sup> He means: Is there any penalty for the one who quoted such speech from a scholar, because it implies his disbelief due to implied belittlement of the Messenger (صلى الله عليه وسلم) by that scholar.

And when he transmits that and he is unable to find the same book which he quoted from but he is known for honesty, is there any penalty against him? And [is that] regardless of whether he was correct in transmitting [accurately] from the scholar or wrong?<sup>36</sup>

And is there any belittlement of the Messenger (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) in that?<sup>37</sup>

And the one who transgressed against the likes of this one [who said that the Messenger (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) erred] or accused him of belittling the Messenger, or the Scholars, and sought his punishment for that, what is obligatory upon him, please answer us, and you are rewarded [for your endeavour].

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<sup>36</sup> In other words, for quoting the speech of al-Ghazālī without the source work, while accepting that man was honest in quoting, does he deserve a penalty for it, regardless of whether he quoted correctly or not. The penalty the questioner is asking about is for demeaning and belittling al-Ghazālī without having the source and thereby making him subject to the charge of kufr.

<sup>37</sup> Meaning here, in the actual speech quoted, that of al-Ghazālī, in saying that the Messenger (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) erred in the issue pollination of date-palm trees.

### So he responded:

All praise belongs to Allāh. There is no belittlement of the Messenger (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) in this speech from any angle at all, by agreement of the Scholars of the Muslims.<sup>38</sup> Nor is there any belittlement of the Scholars of the Muslims.<sup>39</sup>

Rather, the meaning of this speech [of the one being asked about] is veneration of the Messenger, and respect of him, and that he is not spoken about with speech comprising belittlement.

Rather, the person [saying this] has declared takfīr [in a generalised sense] of the one who belittled the Messenger (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) or spoke with what indicates his belittlement.<sup>40</sup> This [declaration] is out of placing strong emphasis on his veneration and on the obligation of being cautious about speech which indicates belittlement of him.

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<sup>38</sup> Meaning, the saying that the Messenger (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ), in making his suggestion about pollinating date-palm trees, a worldly matter, which was based on his opinion, had erred.

<sup>39</sup> Meaning, that the person who is being asked about, the one who discussed the issue and quoted al-Ghazālī's statement, does his mention of this entail revilement of the scholar(s) he has quoted or not.

<sup>40</sup> Meaning that this is *takfīr bi-ṭlāq* only, which is that he is not making takfīr of any specific person, but merely explaining the ruling of disbelief upon a statement (or action), and as for takfīr of an individual, that is a separate matter requiring establishment of the proof.

And alongside this, he explained that the Scholars of the Muslims who speak about worldly [affairs] with their ijtihād, it is not permissible to make takfir of any one of them through a mere error he fell into in his speech.

And this is good speech that must be agreed with because leading the ignorant people to make takfir of Muslim scholars is from the greatest evils. The origin of this is from the Khārijites and the Rāfiḍites, those who make takfir of the Imāms of the Muslims due to their belief that they erred in religion.

Ahl al-Sunnah wal-Jamā'ah are agreed that it is not permissible to make takfir of the Muslim scholars on account of a mere mistake. Rather, everyone's speech can be accepted or rejected, except the Messenger (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ).

Not everyone whose speech is left because of an error he fell into is made a disbeliever or a sinner. He is not sinful [for that] because Allāh the Exalted said regarding the supplication of the Believers: **“O our Lord, do not punish us if we forget or fall into error”** (2:286), and in the Ṣaḥīḥ from the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) that Allāh the Exalted said: **“I have done so.”**

And Muslim scholars are agreed that none of the Muslim scholars who debate about the infallibility of the Prophets, those who said that: ‘Minor sins and errors are permissible [to occur] from them but they do not become established upon them’, that takfir was not made of any of them by

agreement of the Muslims. For [those scholars] said that they are infallible from remaining upon that [minor sin or error].

If these [scholars] were made disbelievers then takfīr must also be made of many of the Shāfi'īs, Mālikīs, Ḥanafīs, Ḥanbalīs, Ash'arīs, People of Ḥadīth and Tafsīr and the Ṣūfis, all of whom are not disbelievers by consensus of the Muslims. Rather, the Imāms of these [factions] say that [same saying as al-Ghazālī].

So that which is quoted from Abū Ḥāmid al-Ghazālī, the same was said by the Imāms among al-Shāfi'īs companions, the people of prominence, those who are greater in the Shāfi'ī school than Abū Ḥāmid, such as Shaykh Abū Ḥāmid al-Isfarāyīnī, who is the Imām of the school after al-Shāfi'ī, and Ibn Surayj in his commentary who said:

“That is because in our [view] it is permitted upon the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) to fall into error just as it is permitted for us to fall into error, however the difference between us is that we can persist (remain) upon error while the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) does not remain upon it. Rather, he errs so that legislation can be made, and it is related from him that he said: *‘Indeed, I err so that I can legislate.’*”<sup>41</sup>

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<sup>41</sup> Shaykh al-Albānī (رَحِمَهُ اللهُ) said that this ḥadīth has no basis and is munkar. Refer to the cassette *Fatāwā Jeddah* (no. 34).

This issue was mentioned in the principles of jurisprudence (*uṣūl al-fiqh*) by Shaykh Abū Ḥāmid, Abū al-Ṭīb al-Ṭabarī and Shaykh Abū Ishāq al-Shīrāzī. It was also mentioned by the rest of the factions of scholars from the followers of Mālik, al-Shāfi‘ī, Aḥmad and Abū Ḥanīfah.

Some among them claimed consensus of the Salaf upon this saying, as was mentioned from Abū Sulaymān al-Khaṭṭābī and his likes. Alongside this, the Muslims are unanimously agreed that none of those Imāms disbelieved and whoever made them disbelievers deserves severe punishment as a deterrent for him and his likes from making takfīr of the Muslims.

Rather, what is said regarding the likes of that [type of issue] is: “Their saying is correct” or “an error”. So whoever agreed with them said: “Their saying is correct”, and whoever disputed with them said: “Their saying is an error, and what is correct is the saying of their opposers.”

And this person who is being asked about, his speech requires that he does not agree with them on that [issue]<sup>42</sup> but he negates takfīr of them. The likes of this one [who holds this position] then the one who transgressed against him and accused him of belittling the Messenger (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ), or the Scholars, must be punished. This is because he explicitly states the opposite of both this

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<sup>42</sup> Meaning, he does not agree with those who speak with the saying that the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) erred in that matter.

[belittling the Messenger] and this [belittling the Scholars].<sup>43</sup>

Al-Qādī 'Iyāḍ has mentioned this issue—and he is one of the most outspoken of those who speak with infallibility [of the Prophets], and he divided speech on this topic [into various categories], until he said:

“The seventh angle: That he mentions what is permitted upon the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ), that wherein his affirmation of it varies<sup>44</sup>, and what arises from him of human affairs which can be ascribed to him<sup>45</sup>, or he mentions what he was put to trial with and [for which] he showed patience for the sake of Allāh, despite its hardship, from the severity of his enemies against him and their harm towards him. And [likewise], knowledge of the beginning of his condition,<sup>46</sup> his biography and what he encountered of misery in his time and suffering during his life. All of that is by way of narration, discussion of [historical] knowledge, and knowing [the areas] where the infallibility of the Prophets is validated and what is permitted [to occur] from them [outside of those areas].”

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<sup>43</sup> Meaning, that he, the one being asked about, is not belittling the Messenger (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) and nor the Scholars, when he is explaining this point.

<sup>44</sup> Meaning issues in which he was not settled upon, a reference to certain views and opinions he held, but which changed. This is likely a reference to issues like pollination of the date-palm trees.

<sup>45</sup> Meaning those affairs in which he is like all other men, because he is a human just like them.

<sup>46</sup> Prior to his Prophethood and in its initial stage.

So he said that this is a speciality outside of the six specialities, and there is no ambiguity, belittlement, ridicule or scorn in it, neither in the apparent wording, nor in the intent of the one speaking.

But speech [of the type mentioned, regarding what has been said about the Prophet]<sup>47</sup> should be with people of knowledge and students of religion, from those who understand its objectives and whose benefits they realise. It is avoided with respect to those who may not understand it, or who may be put to trial with it.

Qādī 'Iyāḍ mentioned before this that a speaker may say something from the types of insults, quoting it from someone else and attributing it to someone else. He said that this is evaluated through the manner of its quotation and the context of his statement. The ruling would differ according to the variation in that, upon four aspects: obligation (*wujūb*), commendation (*nadab*), dislike (*karābah*) and prohibition (*taḥrīm*).<sup>48</sup>

Then he mentioned that whatever was mentioned [by the speaker] is to be taken from the aspect of testimony and its

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<sup>47</sup> Meaning, regarding what al-Ghazālī said and what the scholars discuss about the infallibility of the Prophets, that they may fall into minor sins or errors that they do not persist upon after correction.

<sup>48</sup> In other words, when someone is quoting something from someone else and it comprises an insult, then whether that would be obligatory, commended, disliked or prohibited would depend on the way in which he quoted and the context in which he is quoting it, and the purpose for which he is quoting it.

like, in which the legal ruling (*al-ḥukm al-sbar'īyy*) is established against the speaker [of the original statement], or from the angle of [demonstrating] the aspect of baseness and belittlement [in the statement] of the speaker, as opposed to the one who mentioned it for other than these two [purposes].

He [Qāḍī 'Iyād] said: “Joking about the honour of the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) and rinsing [one’s mouth] with bad mention of him, is not permitted for anyone, neither for mere mention, nor for quoting [and attributing] to another, for other than a permitted legal purpose.”

It has become clear from the words of Qāḍī 'Iyād that what this speaker said is not from this category as it is from the issues of disagreement [between scholars]<sup>49</sup> and that whatever is from this category of [speech] is not permitted for anyone to mention for other than a permitted legal purpose.

And this speaker only mentioned it to prevent takfir of al-Ghazālī and his likes from the Muslim scholars. It is known that preventing takfir of the Muslim scholars who spoke on this subject, rather repelling takfir of the Muslim scholars, even if they err, is one of the most worthy legal objectives. Even if it is assumed that repelling takfir from a speaker who believes he is not a disbeliever, to protect him, out of support for his Muslim brother, then this would be a good

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<sup>49</sup> Meaning, regarding whether the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) can fall into minor sins and errors or not.

legal objective. If he strives in doing this, and he is correct, he has two rewards. And if he strives in that and is wrong, then he has one reward.

In any case, this speaker<sup>50</sup> is praised for what he did, and is rewarded for it if he had a good intention in it. The one who denies what he did is more worthy of punishment because this person, his saying necessitates [the saying that] revilement of Muslim scholars is from disbelief.<sup>51</sup>

It is known that the first [person in the discussion between the two] is more worthy of punishment than the second [who is the one being asked about], if it was a must to punish one of them. And if both of them were making a permitted ijtiḥād wherein he intends to obey Allāh and His Messenger to the best of his ability, then there is no sin upon either of them, regardless of whether he was correct in his quotation, or wrong. For there is not any belittlement of the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) in that.<sup>52</sup>

Likewise, whether he presented the quote or not, there is no benefit in its presentation, since the likes of what he

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<sup>50</sup> Meaning, the one being referred to in the question.

<sup>51</sup> In other words, in the discussion between the two people, the one who objects (to what was done by the one whose speech is being asked about), and who claims that that person has reviled and attacked al-Ghazālī by mentioning what he mentioned—his position would necessitate that speaking ill of Muslim scholars is kufr (when it is not).

<sup>52</sup> Meaning, in the statement that the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) erred in the issue of pollinating date-palm trees.

quoted from al-Ghazālī has been said by other Muslim scholars whose number is not enumerable except by Allāh the Exalted. Among them are those who are loftier than al-Ghazālī, and those who are less than him. Whoever made them disbelievers deserves punishment by consensus of the Muslims.

Rather, most of the Muslim scholars and the majority of the Salaf say the likes of that [what al-Ghazālī said]. Even the theologians (*mutakallimūn*), for Abū al-Ḥasan al-Ash‘arī said that most of the Ash‘arīs and Mu‘tazilīs say that, he mentioned it [in the realm of] the foundations of jurisprudence (*uṣūl al-fiqh*). His companion, Abū ‘Amr bin al-Ḥājjib mentioned it [also]. The issue is [considered] with them to be from the presumptive affairs (*ḍbanniyyāt*),<sup>53</sup> as has been stated by the Ustādh Abū al-Mu‘ālī, Abū al-Ḥasan al-Āmidī and others besides them.

So how can Muslim scholars be made disbelievers in matters of presumption,<sup>54</sup> or how can the majority of Muslim scholars or the majority of the predecessor Imāms

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<sup>53</sup> The Mutakallimīn divide the affairs into the *yaqīniyyāt* (affairs of certainty), which are the *uṣūl* (foundational matters), whether beliefs or actions which are united around, and then the *ḍbanniyyāt* (presumptive affairs), which are the *furū’* (branches), which relate to jurisprudence, and in which there are differences.

<sup>54</sup> Meaning in discussions related to the matters from the *furū’* (branches) of the religion, such as this issue that is discussed about the Messenger (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) and the areas where he is infallible and the areas where he is a human, may speak with belief or opinion in worldly affairs and may err, though without remaining upon that error.

and prominent scholars be made disbelievers without any proof at all? And Allāh the Exalted knows best.

End of the passage from Shaykh al-Islām Ibn Taymiyyah.

## Notes and Comments

**T**here are many benefits in the answer of Shaykh al-Islām Ibn Taymiyyah and here we just want to point out what is relevant to the situation at hand.

**01.** Ibn Taymiyyah said that the speech of the one being asked about is good speech because he is emphasizing veneration of the Messenger (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) in that he is not to be spoken about except with good, and as for what some scholars have mentioned regarding the incident of pollination, that the Messenger (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) erred, then because the speaker<sup>55</sup> does not hold that view, he considers that to be an error, but he excuses the scholars who said it because it is from their ijtihād and he rejects takfir of them, because takfir of Muslim scholars for their mistakes is not allowed.<sup>56</sup>

**02.** However, the view of those scholars does not entail belittlement of the Messenger (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) at all, contrary to the opinion of the speaker, the one whose speech is under discussion. Likewise, quoting the speech of those scholars does not entail belittlement of the Messenger (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ), nor does it comprise revilement of the scholar whose speech

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<sup>55</sup> Meaning, the one whose speech Ibn Taymiyyah was asked about.

<sup>56</sup> Look at the justice here of the one whose speech is being discussed. Even though he does not hold that view (that the Prophet erred in a worldly matter), and he considers that view to be an error, he still excused the scholars who hold that view, and rejected that they should be reviled and accused of disbelief.

was being quoted—in this case, al-Ghazālī—and nor does it entail ascription of disbelief to him.

**03.** The scholars in question spoke of this issue in the context of the foundations of jurisprudence (*uṣūl al-fiqh*), wherein there would be a permitted legal objective in doing so, in order to explain which statements and actions of the Messenger (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) pertain to legislation and which do not. Qāḍī ‘Iyāḍ explained this matter well and gave examples of areas in which the Messenger (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) is spoken of but without it entailing any revilement.

**04.** Given, the above, there is nothing untoward in saying that Muslim scholars—who do not have knowledge or expertise in other disciplines such as medicine—that they cannot judge between medical theories and treatments<sup>57</sup> and that they have to defer these matters to their trusted experts. And that if they did defer these matters to their trusted experts and their health authorities—given that there is a range of opinions and viewpoints—if their trusted experts chose a particular opinion or made a particular evaluation, they would likely go with that. This is not a revilement or belittlement, it’s just a statement of facts.

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<sup>57</sup> Keep in mind that this is not in relation to the issue of fatāwā and legislative rulings. It is do with examination and evaluation of medical theories, research, opinions and treatments, because some were saying: “Take your research (in medical matters) and sit with the scholars!” But this is not the domain of a scholar of the Shari‘ah, unless he has specific knowledge regarding the matter.

**05. Shaykh ‘Allāmah Ibn ‘Uthaymīn (رحمته الله)** said: “None is asked about knowledge (in a particular discipline) except its people. So a doctor is not asked except about medicine, and is not asked about Shar‘iyy knowledge. **And the Shar‘iyy scholar is asked about Shar‘iyy knowledge and is not asked about medicine if he does not have knowledge regarding it.**”<sup>58</sup> And **Shaykh ‘Allāmah Rabī‘ bin Hādī** said: “...and [the object of] reliance, dependence in every discipline is those specialized in it, and to the scholars and intelligent, **this is from the obvious, elementary affairs.**”<sup>59</sup> And **Shaykh ‘Allāmah Bin Bāz** advised a woman asking about birth control pills to protect her health and life as she is unable to bear children due to heart problems: “**This requires consultation with specialist doctors.** If there is harm and danger for [your health] in not taking these pills, then there is no harm. If these pills are not necessary and your husband does not agree to them, then leave them. **In conclusion, this goes back to asking specialist doctors.**”<sup>60</sup>

**06.** Thus, a doctor, specialist or researcher is not required to go to any scholar for examination of his views on the PCR test, the mRNA gene-therapy platform and the mRNA vaccines, viral contagion theory and the science—or absence thereof—for lockdowns and universal social distancing and mask-wearing. These are debates of

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<sup>58</sup> *Fatāwā Nūr ‘alā al-Darb* (Cassette no. 317).

<sup>59</sup> Refer to the *Majmū‘ah* of the Shaykh (Dār Imām Aḥmad) 9/78.

<sup>60</sup> Refer to <https://abuiyaad.com/a/scholars-medicine-specialists> for these and other similar statements of the scholars.

medicine and science, and are tied to medical theories, mankind has differed greatly in them.

Different nations adopted different measurements and policies at varying levels, some harsh, some lenient, some moderate and some none at all, because they did not believe the lies of the WHO and the pandemic profiteeres. So this is not the domain of a scholar, to preside over, determine and judge in these medical affairs, or to silence doctors, medics, researchers, or specialists, to shut them down and have them prevented and removed from their own domain of professional, research or specialist activity.

The role of a scholar is to explain and clarify legislative rulings on the basis of knowledge that is presented to him, and it is not a condition that he must be a medical specialists, or acquire qualifications before he can give fatwā in those matters.

**07.** Even if the scholar was to adopt an opinion on the basis of his trusted experts, in contested and differed over matters, that opinion is not binding upon others. For example, the fatwā that is wājib to take the Covid vaccine if you want to mingle and mix in society, go shopping, or go to the mosque. This was a bold fatwā issued by Sulaymān al-Ruḥaylī in 2021 following the vaccine rollout. We are not obligated to accept this fatwā based upon his opinion, his acceptance of the theory of viral contagion,<sup>61</sup> and his belief

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<sup>61</sup> “Pathogenic viruses” are fictional entities created by the germ theorists in the late 19<sup>th</sup> and early 20<sup>th</sup> centuries after they failed to

that the vaccines are “safe and effective”. We can consider this an erroneous fatwā that is not based on factual realities.

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prove their claim that the internal of the body (blood, tissue, organs) is a “sterile” environment (devoid of germs, bacteria) and their claim that bacteria are primary causal agents of disease despite the fact that the body is full of alleged “pathogenic bacteria”, but without any manifestation of disease and its symptoms. Bacteria are janitorial—serving as housekeepers, cleaners, repairers, manufacturers—and they play different roles based on their environment. So they invented the virus concept to maintain the disproven theory, and when hundreds of experiments failed to demonstrate viral contagion and the germ theorists were mocked and ridiculed for holding on to a false and disproven theory, they resorted to sleight-of-hand laboratory tricks in the 1950s to continue the illusion. The notion of the external pathogenic Darwinian virus is a mistake in biology and arose out of the attempts of these fanatical germ theorists of the late 19th and early 20th centuries—with the money power behind them—to lay down a system of medicine in which all or most diseases are caused by a single agent in a one cause, one germ, one disease, one intervention model, facilitating thereby the endless sales of serums and injections. And this is where we are today. An entire machinery has been erected upon these foundations by the money power and the institutions they have erected, funded or own for this purpose. As for the word “virus”, then briefly, it is a mislabel for either a) cellular degradation products (genetic fragments, proteins) and/or b) proteins (and their prior genetic sequences) that act as a system of biological soaps for flushing the body of unwanted, dead material inclusive of toxins and synthetic materials that found their way into the body and/or c) micro-vesicles that serve as messenger or transporter vehicles for communication or load transfer, these vesicles can also enclose the contents of dead cells released into the intercellular space. Hence, “viruses” are produced by the body itself, they are not external pathogens, and no scientific evidence exists that they are primary disease-causing agents. For more details refer to: <https://abuiyaad.com/a/darwinian-virology>.

Further, it opposes the saying of much greater scholars, such as **Shaykh Ṣāliḥ al-Fawzān** who answered a question which I had sent to him about not taking the Covid vaccine and sufficing with other means, he said a person is not sinful.

Likewise, another fatwā was given in Ḥafr al-Bāṭin at the end of November 2021, that anyone who advises against the Covid vaccines is sinful. This means Muslim doctors, medics, researchers and specialists all across the world, who—on concrete, empirical, totally justified grounds, doing both their religious and professional duty—advised against the mRNA and Adenovirus vector vaccines, are sinful in the sight of Allāh. These types of fatwās did not emanate from the Major Scholars, may Allāh preserve and protect them.<sup>62</sup>

**08.** The dispute is with those people who were demanding that I take my medical and scientific views to the scholars for evaluation, and who acted as if anyone, even if he had a background in medicine and had more knowledge in these

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<sup>62</sup> I distinguish the Major Scholars, such as **Shaykh ‘Allāmah Ṣāliḥ al-Fawzān**, **Shaykh Muftī ‘Abd al-‘Azīz Āl al-Shaykh**, **Shaykh ‘Allāmah ‘Abd al-Muḥsin al-‘Abbād**, **Shaykh ‘Allāmah Rabī‘ bin Hādī**, **Shaykh ‘Allāmah Ṣāliḥ al-Luḥaydān** and **Shaykh ‘Allāmah ‘Ubayd al-Jābirī**, from those besides them who do not reach their level in *fiqh*, *baṣīrah* and *ḥikmah*. None of these firmly-rooted scholars gave fatwās like those mentioned above.

subjects, that he was belittling the scholars for having his own evidence-based medical views.<sup>63</sup>

These same people were attributing things to the scholars what they weren't even saying, which is what added to the confusion they created. Hence, they began to hide behind the slogans of "*nāzilab*" and "*return to the scholars*"—using them as a weapon to silence anyone who pointed out their mistakes and exaggerations—despite the fact that they themselves were not doing that, and were attributing things to the scholars which they were not even saying.

**09.** So this issue—pertaining to medical theories, views and opinions—is different to the issue of going to a scholar for a fatwā, or the issue of obeying the rulers in their ijtihāds. If a person needs a fatwā in religion, if he needs knowledge of a legislative ruling for an issue which is unclear to him, or if he just wanted confirmation of what he already knows

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<sup>63</sup> Given the fact that there are differences in the matter of contagion, both in terms of religion and in terms of medicine and science, and given that depending on which view is held by those in authority (rulers and scholars), different approaches are possible in handling a genuine pandemic. Further, Muslim scholars who affirm contagion have cautioned against exaggeration in these affairs—as this resembles the way of the people of disbelief. Given this, no one can be forced to accept that the approach of any particular Muslim country must be believed in and accepted as the absolute, infallible truth, given the differences in these subject areas. Rather, these are affairs of ijtihād, so we acknowledge the differences, bear hardships with patience, and try to maintain order in society. This is what I called to.

to be true from the words of a scholar, for satisfaction, then he can go to a scholar.

This is why I sent a question for Shaykh Ṣāliḥ al-Fawzān to answer, as to whether a person who does not take a vaccine, is he sinful and he said he is not sinful, contrary to the bold fatwā of al-Ruḥaylī and others. Likewise, if the ruler has ijtihāds and implements measures, then I would hear and obey if I was a subject in that country. There is no dispute about these two issues, of returning to scholars for legislative rulings and obeying the rulers.

10. As mentioned previously, I do not know of any Major Scholar who gave the fatwā that doctors, researchers and specialists who advise with caution regarding the Covid vaccines because of clear evidences they have—at a time in mid-2021 when 17 European nations suspended the Astrazeneca vaccine and doubts were raised about the mRNA vaccines of Pfizer and Moderna due to death and injury from myocarditis—that they are sinful in the sight of Allāh and are following the way of ‘Amr bin ‘Ubayd al-Mu‘tazilī towards the scholars. I do not know of any Major Scholar who issued such harsh fatwās which were divorced from reality, at a time (late 2021) when that reality was openly known and sufficiently clear.

11. The Major Scholars, such as **Shaykh Muftī ‘Abd al-‘Azīz Āl al-Shaykh**, **Shaykh Ṣāliḥ al-Fawzān**, **Shaykh ‘Abd al-Muhsin al-‘Abbād**, **Shaykh Rabī‘ bin Hādī**, **Shaykh Ṣāliḥ al-Luḥaydān**, **Shaykh ‘Ubayd al-Jābirī**, none of them

gave these type of fatwās within the limits of my knowledge. Rather, that which they are upon is that the vaccines **are simply a permitted means**, and there was never any issue with this view at all.

The issue was with those who were using nonsensical, non-knowledge based, emotional arguments such as: “*Shaykh so-and-so took the vaccine, as you saying he is ignorant?*” and “*Shaykh so-and-so took the vaccine, so if you speak against it, you are reviling the scholar*” and “*Why are you not taking the vaccine when the scholars have taken it? Are you saying they are ignorant?*” and “*This is opposing the scholars in a nāzilab*” and so on. **This is not a knowledge-based argument. It is an emotional argument based on lack of comprehension of Islāmic principles.**

12. One of them said while in Indonesia: “But he says that people died from these injections. This is a lie! There are millions upon millions who have taken this injection, and they have not died.”<sup>64</sup>

**This is also not a knowledge-based argument.**

This person, speaking so boldly and passing judgements likes this, still did not know and acknowledge in August 2023 that the snake-oil mRNA injections have killed more people than all vaccines combined in the past 30 years, and that in addition to sudden death through cardiac arrests,

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<sup>64</sup> In a dawrah in Indonesia, August 2023, responding to a question about one who says that Corona was a conspiracy.

strokes and blood clots, they are causing a range of chronic and degenerative illnesses including turbo cancers, many of which have delayed manifestation.

A list of over 1000 published peer-reviewed medical papers in science and medical journals from 2021 and early 2022 documenting deaths, harms and injuries:  
<https://abuiyaad.com/d/1000-studies-injuries>.

These affairs was being recorded and published in the scientific and medical literature starting early 2021, immediately after these injections were rolled out, until it became a concrete reality by the end of 2021. Rather, 17 European nations had already suspended the Astrazeneca injection by May 2021, and major problems surfaced regarding the mRNA injections also. So how can a person, more than two years later, still remain upon such ignorance, after continually rejecting and dismissing the reports and testimonies of competent, knowledgeable, truthful Salafis?

**13.** Thus, in conclusion, when it is the case that those scholars who hold the opinion regarding the ḥadīth of pollination, who state that the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) erred in worldly matter, in a matter of opinion, **and they do so in the context of explaining a matter of jurisprudence, which is the issue of when the Prophet's speech is binding (i.e. legislative in nature) or not binding**, that they are in no way reviling him, then to explain that it is not the domain of Muslim scholars to evaluate medical theories and treatments, and judge in the disputes between people

regarding them, unless they have specific knowledge or expertise therein<sup>65</sup>, and that in areas outside of their expertise, they would defer to the specialists (to acquire knowledge of a matter for fatwā or otherwise), and that in controversial medical affairs that are differed over among mankind they would naturally align with and support the ijtihāds of their rulers and health authorities from the angle of obedience to the ruler during certain events, then there is no revilement in any of that either. Because this is also in the context of the affairs of jurisprudence, as to the status of a scholar in relation to areas of expertise outside of his domain, as a scholar of the Sharī‘ah, in relation to the views and opinions of doctors and health authorities, and where he would stand in relation to ijtihāds of the ruler in the policies he chooses, implements and enforces upon his subjects, in differed over matters, during worldly events.

This has no connection whatsoever to the way of those Rationalists and Modernists who revile the scholars of Ahl al-Sunnah and accuse them of ignorance and blameworthiness just because they do not have knowledge of *kalām*, *falsafah* and worldly sciences. That is the way of the Mu‘tazilah and the Rationalists and Modernists.

It is the Sharī‘ah knowledge that is praiseworthy knowledge, that is what the scholars possess and specialise in, so they

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<sup>65</sup> This has no connection to the subject of fatwā, that is a different matter. A scholar can give a fatwā in order to explain a legislative ruling and it is not a condition that he has have medical qualifications or be a specialist before he can do so.

are the ones praised. Not possessing knowledge of worldly sciences is not blameworthy in any way, and if one of them spoke with opinion and erred, or followed the sayings of others who are specialists in those fields, or who placed trust in the findings of the experts of the land, then there is nothing blameworthy in that.<sup>66</sup>

**So whoever does not distinguish between this and that, has confusion in the matter and has not abided by justice. And upon that, if he spoke against others and attacked them in these issues, he would be committing injustice.**

14. Given what has preceded, what I have been accused of—which is belittling the scholars—is nothing but slander and defamation, and I have written in response to the one who distributed these slanders through social media.<sup>67</sup>

May Allāh make good mention of our Prophet Muḥammad, his Family and Companions in the highest company, and grant them safety and peace.

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<sup>66</sup> And disagreeing with the experts of that land, in matters that are differed over among mankind, or are controversial, does not entail in any way, revilement or belittlement of the scholars.

<sup>67</sup> Refer to: <https://abuiyaad.com/a/response-allegations>.

النص العربي

Arabic Text

## Arabic Text

Start from page 64 to read the Arabic from right to left, this is the last page of text.

وَسَوَاءٌ أَصَابَ فِي هَذَا النَّقْلِ أَوْ أَخْطَأَ فَلَيْسَ فِي ذَلِكَ تَنْقِصٌ لِلنَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ. وَكَذَلِكَ أَحْضَرَ النَّقْلَ أَوْ لَمْ يَحْضُرْهُ؛ فَإِنَّهُ لَيْسَ فِي حُضُورِهِ فَائِدَةٌ؛ إِذْ مَا نَقَلَهُ عَنِ الْغَزَالِيِّ قَدْ قَالَ مِثْلُهُ مِنْ عُلَمَاءِ الْمُسْلِمِينَ مَنْ لَا يُخْصِي عَدَدَهُمْ إِلَّا اللَّهُ تَعَالَى؛ وَفِيهِمْ مَنْ هُوَ أَجَلُّ مِنَ الْغَزَالِيِّ؛ وَفِيهِمْ مَنْ هُوَ دُونَهُ. وَمَنْ كَفَرَ هُوَ لَا اسْتَحَقَّ الْعُقُوبَةَ بِاتِّفَاقِ الْمُسْلِمِينَ؛ بَلْ أَكْثَرُ عُلَمَاءِ الْمُسْلِمِينَ وَجُمْهُورُ السَّلَفِ يَقُولُونَ مِثْلَ ذَلِكَ، حَتَّى الْمُتَكَلِّمُونَ، فَإِنَّ أَبَا الْحَسَنِ الْأَشْعَرِيَّ قَالَ: أَكْثَرُ الْأَشْعَرِيَّةِ وَالْمُعْتَزِلَةِ يَقُولُونَ بِذَلِكَ؛ ذَكَرَهُ فِي "أُصُولِ الْفِقْهِ" وَذَكَرَهُ صَاحِبُهُ أَبُو عَمْرٍو بْنُ الْحَاجِبِ. وَالْمُسْأَلَةُ عِنْدَهُمْ مِنَ الظَّنِّيَّاتِ؛ كَمَا صَرَّحَ بِذَلِكَ الْأُسْتَاذُ أَبُو الْمُعَالِي، وَأَبُو الْحَسَنِ الْأَمَدِيُّ، وَغَيْرُهُمَا؛ فَكَيْفَ يُكْفَرُ عُلَمَاءُ الْمُسْلِمِينَ فِي مَسَائِلِ الظُّنُونِ أَمْ كَيْفَ يُكْفَرُ جُمْهُورُ عُلَمَاءِ الْمُسْلِمِينَ؛ أَوْ جُمْهُورُ سَلَفِ الْأُمَّةِ وَأَعْيَانُ الْعُلَمَاءِ بِغَيْرِ حُجَّةٍ أَصْلًا وَاللَّهُ تَعَالَى أَعْلَمُ.

فَوَائِدُهُ؛ وَيَجَنَّبُ ذَلِكَ مِمَّنْ عَسَاهُ لَا يَفْقَهُ، أَوْ يَخْشَى بِهِ فِتْنَةً. وَقَدْ ذَكَرَ الْقَاضِي عِيَاضُ قَبْلَ هَذَا: أَنَّ يَقُولَ الْقَائِلِ شَيْئًا مِنْ أَنْوَاعِ السَّبِّ حَاكِيًّا لَهُ عَنْ غَيْرِهِ، وَآثِرًا لَهُ عَنْ سِوَاهُ. قَالَ: فَهَذَا يُنْظَرُ فِي صُورَةِ حِكَايَتِهِ، وَقَرِينَةِ مَقَالَتِهِ؛ وَيَخْتَلِفُ الْحُكْمُ بِاخْتِلَافِ ذَلِكَ عَلَى "أَرْبَعَةٍ وَجُوهٍ" الْوُجُوبِ، وَالنَّدْبِ، وَالْكَرَاهَةِ، وَالتَّحْرِيمِ. ثُمَّ ذَكَرَ أَنَّهُ يُحْمَلُ مِنْ ذَلِكَ مَا ذَكَرَهُ عَلَى وَجْهِ الشَّهَادَةِ وَنَحْوِهَا مِمَّا فِيهِ إِقَامَةُ الْحُكْمِ الشَّرْعِيِّ عَلَى الْقَائِلِ، أَوْ عَلَى وَجْهِ الرَّدَالَةِ وَالتَّقْصِصِ عَلَى قَائِلِهِ؛ بِخِلَافِ مَنْ ذَكَرَهُ لِغَيْرِ هَذَيْنِ. قَالَ: وَلَيْسَ التَّنَكُّهُ بِعَرَضِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَالتَّمَضُّصُ بِسُوءِ ذِكْرِهِ لِأَحَدٍ لَا ذَاكِرًا، وَلَا آثِرًا لِغَيْرِ عَرَضِ شَرْعِيٍّ مُبَاحٍ. فَقَدْ تَبَيَّنَ مِنْ كَلَامِ الْقَاضِي عِيَاضٍ أَنَّ مَا ذَكَرَهُ هَذَا الْقَائِلُ لَيْسَ مِنْ هَذَا الْبَابِ؛ فَإِنَّهُ مِنْ مَسَائِلِ الْخِلَافِ، وَأَنَّ مَا كَانَ مِنْ هَذَا الْبَابِ لَيْسَ لِأَحَدٍ أَنْ يَذْكُرَهُ لِغَيْرِ عَرَضِ شَرْعِيٍّ مُبَاحٍ. وَهَذَا الْقَائِلُ إِنَّمَا ذَكَرَ لِدَفْعِ التَّكْفِيرِ عَنْ مِثْلِ الْغَزَالِيِّ وَأَمْثَالِهِ مِنْ عُلَمَاءِ الْمُسْلِمِينَ، وَمِنْ الْمَعْلُومِ أَنَّ الْمَنْعَ مِنْ تَكْفِيرِ عُلَمَاءِ الْمُسْلِمِينَ الَّذِينَ تَكَلَّمُوا فِي هَذَا الْبَابِ؛ بَلْ دَفَعُ التَّكْفِيرِ عَنْ عُلَمَاءِ الْمُسْلِمِينَ وَإِنْ أَحْطَطُوا هُوَ مِنْ أَحَقِّ الْأَعْرَاضِ الشَّرْعِيَّةِ؛ حَتَّى لَوْ فَرَضَ أَنْ دَفَعَ التَّكْفِيرَ عَنِ الْقَائِلِ يُعْتَقَدُ أَنَّهُ لَيْسَ بِكَافِرٍ حِمَايَةً لَهُ، وَنَصْرًا لِأَخِيهِ الْمُسْلِمِ: لَكَانَ هَذَا عَرَضًا شَرْعِيًّا حَسَنًا، وَهُوَ إِذَا اجْتَهَدَ فِي ذَلِكَ فَأَصَابَ فَلَهُ أَجْرَانِ، وَإِنْ اجْتَهَدَ فِيهِ فَأَخْطَأَ فَلَهُ أَجْرٌ وَاحِدٌ. فَبِكُلِّ حَالٍ هَذَا الْقَائِلُ مُحْمُودٌ عَلَى مَا فَعَلَ، مَا جُورٌ عَلَى ذَلِكَ، مُثَابٌ عَلَيْهِ إِذَا كَانَتْ لَهُ فِيهِ نِيَّةٌ حَسَنَةٌ؛ وَالْمُنْكَرُ لَمَّا فَعَلَهُ أَحَقُّ بِالتَّعْزِيرِ مِنْهُ؛ فَإِنَّ هَذَا يَقْتَضِي قَوْلُهُ الْقُدَحَ فِي عُلَمَاءِ الْمُسْلِمِينَ مِنَ الْكُفْرِ، وَمَعْلُومٌ أَنَّ الْأَوَّلَ أَحَقُّ بِالتَّعْزِيرِ مِنَ الثَّانِي إِنْ وَجَبَ التَّعْزِيرُ لِأَحَدِهِمَا، وَإِنْ كَانَ كُلُّ مِنْهُمَا مُجْتَهِدًا اجْتِهَادًا سَائِعًا بِحَيْثُ يَقْصِدُ طَاعَةَ اللَّهِ وَرَسُولِهِ بِحَسَبِ اسْتِطَاعَتِهِ فَلَا إِثْمَ عَلَى وَاحِدٍ مِنْهُمَا،

قَالَ: {إِنَّمَا أَسْهُو لِأَسْنٍ لَكُمْ}. وَهَذِهِ الْمَسْأَلَةُ قَدْ ذَكَرَهَا فِي أُصُولِ الْفِقْهِ هَذَا الشَّيْخُ أَبُو حَامِدٍ، وَأَبُو الطَّيِّبِ الطَّبْرِي، وَالشَّيْخُ أَبُو إِسْحَاقَ الشَّيرَازِي. وَكَذَلِكَ ذَكَرَهَا بَقِيَّةُ طَوَائِفِ أَهْلِ الْعِلْمِ: مِنْ أَصْحَابِ مَالِكٍ، وَالشَّافِعِيِّ، وَأَحْمَدَ، وَأَبِي حَنِيفَةَ. وَمِنْهُمْ مَنْ أَدْعَى إِجْمَاعَ السَّلَفِ عَلَى هَذَا الْقَوْلِ، كَمَا ذُكِرَ ذَلِكَ عَنْ أَبِي سُلَيْمَانَ الْخَطَّابِيِّ وَنَحْوِهِ؛ وَمَعَ هَذَا فَفَدَّقَ الْمُتَقَدِّمُونَ عَلَى أَنَّهُ لَا يَكْفُرُ أَحَدٌ مِنْ هَؤُلَاءِ الْأَيَّامَةِ، وَمَنْ كَفَرَهُمْ بِذَلِكَ اسْتَحَقَّ الْعُقُوبَةَ الْعَلِيظَةَ الَّتِي تَزْجُرُهُ وَأَمثَالُهُ عَنْ تَكْفِيرِ الْمُسْلِمِينَ؛ وَإِنَّمَا يُقَالُ فِي مِثَالِ ذَلِكَ: قَوْلُهُمْ صَوَابٌ أَوْ خَطَأٌ. فَمَنْ وَافَقَهُمْ قَالَ: إِنَّ قَوْلَهُمْ الصَّوَابُ. وَمَنْ نَارَعَهُمْ قَالَ: إِنَّ قَوْلَهُمْ خَطَأٌ، وَالصَّوَابُ قَوْلُ مُخَالِفِهِمْ. وَهَذَا الْمَسْئُولُ عَنْهُ كَلَامُهُ يَقْتَضِي أَنَّهُ لَا يُوَافِقُهُمْ عَلَى ذَلِكَ؛ لَكِنَّهُ يَنْهَى التَّكْفِيرَ عَنْهُمْ. وَمِثْلُ هَذَا تَحِبُّ عُقُوبَةَ مَنْ اعْتَدَى عَلَيْهِ، وَسَبَّهُ إِلَى تَنْقِصِ الرَّسُولِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَوْ الْعُلَمَاءِ؛ فَإِنَّهُ مَصْرُوحٌ بِنَقِيضِ هَذَا، وَهَذَا. وَقَدْ ذَكَرَ الْقَاضِي عِيَاضُ هَذِهِ الْمَسْأَلَةَ، وَهُوَ مِنْ أْبْلَغِ الْقَائِلِينَ بِالْعِصْمَةِ، قَسَمَ الْكَلَامَ فِي هَذَا الْبَابِ، إِلَى أَنْ قَالَ: "الْوَجْهُ السَّابِعُ" أَنْ يَذْكَرَ مَا يَجُوزُ عَلَى النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، وَيَخْتَلِفُ فِي إِقْرَارِهِ عَلَيْهِ، وَمَا يَطْرُقُ مِنَ الْأُمُورِ الْبَشَرِيَّةِ مِنْهُ وَيُمْكِنُ إِضَافَتَهَا إِلَيْهِ. أَوْ يَذْكَرَ مَا أُمْتُحَنَ بِهِ وَصَبَرَ فِي ذَاتِ اللَّهِ عَلَى شِدَّتِهِ مِنْ مَقَاسَاةِ أَعْدَائِهِ وَأَذَاهُمْ لَهُ، وَمَعْرِفَةِ ابْتِدَاءِ حَالِهِ، وَسِيرَتِهِ، وَمَا لَقِيَهُ مِنْ بُؤْسِ زَمَانِهِ، وَمَرَّ عَلَيْهِ مِنْ مُعَانَاتِ عَيْشِهِ، كُلُّ ذَلِكَ عَلَى طَرِيقِ الرَّوَايَةِ، وَمُدَاكِرَةِ الْعِلْمِ وَمَعْرِفَةِ مَا صَحَّحَتْ بِهِ الْعِصْمَةَ لِلْأَنْبِيَاءِ، وَمَا يَجُوزُ عَلَيْهِمْ. فَقَالَ: هَذَا فَنٌ حَارِجٌ مِنْ هَذِهِ الْفُنُونِ السَّتِيَّةِ؛ لَيْسَ فِيهِ غَمُضٌ وَلَا نَقْصٌ وَلَا إِزْرَاءٌ وَلَا اسْتِخْفَافٌ، وَلَا فِي ظَاهِرِ اللَّفْظِ وَلَا فِي مَقْصِدِ اللَّافِظِ؛ لَكِنْ يَجِبُ أَنْ يَكُونَ الْكَلَامُ مَعَ أَهْلِ الْعِلْمِ، وَطَلَبَةِ الدِّينِ مَنْ يَفْهَمُ مَقَاصِدَهُ، وَيُحَقِّقُونَ

ثُمَّ هُوَ مَعَ هَذَا بَيِّنَ أَنَّ عُلَمَاءَ الْمُسْلِمِينَ الْمُتَكَلِّمِينَ فِي الدُّنْيَا بِاجْتِهَادِهِمْ لَا يَجُوزُ تَكْفِيرُ أَحَدِهِمْ بِمَجْرَدِ خَطَا أَخْطَاهُ فِي كَلَامِهِ، وَهَذَا كَلَامٌ حَسَنٌ تَجِبُ مُوَافَقَتُهُ عَلَيْهِ؛ فَإِنَّ تَسْلِيطَ الْجَهَالِ عَلَى تَكْفِيرِ عُلَمَاءِ الْمُسْلِمِينَ مِنْ أَعْظَمِ الْمُتَكْرَرَاتِ، وَإِنَّا أَصْلُ هَذَا مِنَ الْخَوَارِجِ وَالرَّوَافِضِ الَّذِينَ يُكْفَرُونَ أئِمَّةَ الْمُسْلِمِينَ؛ لِمَا يَعْتَقِدُونَ أَنَّهُمْ أَخْطَئُوا فِيهِ مِنَ الدِّينِ. وَقَدْ اتَّفَقَ أَهْلُ السُّنَّةِ وَالْجَمَاعَةِ عَلَى أَنَّ عُلَمَاءَ الْمُسْلِمِينَ لَا يَجُوزُ تَكْفِيرُهُمْ بِمَجْرَدِ الْخَطَا الْمُحْضِ؛ بَلْ كُلُّ أَحَدٍ يُؤْخَذُ مِنْ قَوْلِهِ وَيُتْرَكُ إِلَّا رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَلَيْسَ كُلُّ مَنْ يُتْرَكُ بَعْضُ كَلَامِهِ لِحَطَا أَخْطَاهُ يُكْفَرُ وَلَا يُسْقَى؛ بَلْ وَلَا يَأْتُمْ؛ فَإِنَّ اللَّهَ تَعَالَى قَالَ فِي دُعَاءِ الْمُؤْمِنِينَ: {رَبَّنَا لَا تُؤَاخِذْنَا إِنْ نَسِينَا أَوْ أَخْطَأْنَا} وَفِي الصَّحِيحِ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ {أَنَّ اللَّهَ تَعَالَى قَالَ قَدْ فَعَلْتُ { وَاتَّفَقَ عُلَمَاءُ الْمُسْلِمِينَ عَلَى أَنَّهُ لَا يُكْفَرُ أَحَدٌ مِنْ عُلَمَاءِ الْمُسْلِمِينَ الْمُتَازِعِينَ فِي عِصْمَةِ الْأَنْبِيَاءِ، وَالَّذِينَ قَالُوا: إِنَّهُ يَجُوزُ عَلَيْهِمُ الصَّغَائِرُ وَالْحَطَا وَلَا يَقْرُونَ عَلَى ذَلِكَ لَمْ يُكْفَرْ أَحَدٌ مِنْهُمْ بِاتِّفَاقِ الْمُسْلِمِينَ؛ فَإِنَّ هَؤُلَاءِ يَقُولُونَ: إِنَّهُمْ مَعْصُومُونَ مِنَ الْإِفْرَارِ عَلَى ذَلِكَ، وَلَوْ كَفَرَ هَؤُلَاءِ لَزِمَ تَكْفِيرُ كَثِيرٍ مِنَ الشَّافِعِيِّ، وَالْمَالِكِيِّ، وَالْحَنَفِيِّ، وَالْحَنْبَلِيِّ، وَالْأَشْعَرِيِّ، وَأَهْلِ الْحَدِيثِ، وَالتَّفْسِيرِ، وَالصُّوفِيَّةِ: الَّذِينَ لَيْسُوا كُفَّارًا بِاتِّفَاقِ الْمُسْلِمِينَ؛ بَلْ أئِمَّةٌ هَؤُلَاءِ يَقُولُونَ بِذَلِكَ. فَالَّذِي حَكَاهُ عَنِ الشَّيْخِ أَبِي حَامِدٍ الْغَزَالِيِّ قَدْ قَالَ مِثْلَهُ أئِمَّةٌ أَصْحَابِ الشَّافِعِيِّ أَصْحَابُ الْوُجُوهِ الَّذِينَ هُمْ أَعْظَمُ فِي مَذَهَبِ الشَّافِعِيِّ مِنْ أَبِي حَامِدٍ، كَمَا قَالَ الشَّيْخُ أَبُو حَامِدٍ الْإِسْفَرَايِينِي، الَّذِي هُوَ إِمَامُ الْمَذَهَبِ بَعْدَ الشَّافِعِيِّ، وَابْنُ سُرَيْجٍ فِي تَعْلِيْقِهِ: وَذَلِكَ أَنَّ عِنْدَنَا أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَجُوزُ عَلَيْهِ الْخَطَا كَمَا يَجُوزُ عَلَيْنَا وَلَكِنَّ الْفَرْقَ بَيْنَنَا أَنَا نَقُرُّ عَلَى الْخَطَا وَالنَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لَا يَقْرُّ عَلَيْهِ، وَإِنَّمَا يَسْهُو لَيْسَنَ، وَرَوِي عَنْهُ أَنَّهُ

## النص العربي

سُئِلَ شَيْخُ الْإِسْلَامِ - رَضِيَ اللَّهُ عَنْهُ - :عَنْ رَجُلَيْنِ تَكَلَّمَا فِي " مَسْأَلَةِ التَّأْيِيرِ " فَقَالَ أَحَدُهُمَا: مَنْ نَقَصَ الرَّسُولَ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَوْ تَكَلَّمَ بِمَا يَدُلُّ عَلَى نَقْصِ الرَّسُولِ كَفَرَ؛ لَكِنَّ تَكْفِيرَ الْمُطَّلَقِ لَا يَسْتَلْزِمُ تَكْفِيرَ الْمُعَيَّنِ؛ فَإِنَّ بَعْضَ الْعُلَمَاءِ قَدْ يَتَكَلَّمُ فِي مَسْأَلَةِ بَاجْتِهَادِهِ فِيخْطِئُ فِيهَا فَلَا يُكْفَرُ؛ وَإِنْ كَانَ قَدْ يُكْفَرُ مَنْ قَالَ ذَلِكَ الْقَوْلَ إِذَا قَامَتْ عَلَيْهِ الْحُجَّةُ الْمُكْفَرَةُ، وَلَوْ كَفَرْنَا كُلَّ عَالِمٍ بِمِثْلِ ذَلِكَ لَرَمْنَا أَنْ نُكْفَرَ فَلَانَا - وَسَمَى بَعْضَ الْعُلَمَاءِ الْمُشْهُورِينَ الَّذِينَ لَا يَسْتَحِقُّونَ التَّكْفِيرَ وَهُوَ الْغَزَالِيُّ - فَإِنَّهُ ذَكَرَ فِي بَعْضِ كُتُبِهِ مَخْطِئَةَ الرَّسُولِ فِي مَسْأَلَةِ تَأْيِيرِ النَّخْلِ: فَهَلْ يَكُونُ هَذَا تَنْقِصًا بِالرَّسُولِ بِوَجْهِهِ مِنَ الْوُجُوهِ؟ وَهَلْ عَلَيْهِ فِي تَنْزِيهِ الْعُلَمَاءِ مِنَ الْكُفْرِ إِذَا قَالُوا بِمِثْلِ ذَلِكَ تَعْزِيرٌ، أَمْ لَا؟ وَإِذَا ثَقُلَ ذَلِكَ وَتَعَدَّرَ عَلَيْهِ فِي الْحَالِ نَفْسَ الْكِتَابِ الَّذِي نَقَلَهُ مِنْهُ وَهُوَ مَعْرُوفٌ بِالصِّدْقِ: فَهَلْ عَلَيْهِ فِي ذَلِكَ تَعْزِيرٌ أَمْ لَا؟ وَسَوَاءٌ أَصَابَ فِي النَّقْلِ عَنِ الْعَالَمِ أَمْ أَخْطَأَ؟ وَهَلْ يَكُونُ فِي ذَلِكَ تَنْقِصٌ بِالرَّسُولِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَمَنْ اعْتَدَى عَلَى مِثْلِ هَذَا، أَوْ نَسَبَهُ إِلَى تَنْقِصٍ بِالرَّسُولِ، أَوْ الْعُلَمَاءِ، وَطَلَبَ عُقُوبَتَهُ عَلَى ذَلِكَ: فَمَا يَجِبُ عَلَيْهِ؟ أَفْتُونَا مَاجُورِينَ. فَأَجَابَ: الْحَمْدُ لِلَّهِ، لَيْسَ فِي هَذَا الْكَلَامِ تَنْقِصٌ بِالرَّسُولِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بِوَجْهِهِ مِنَ الْوُجُوهِ بِاتِّفَاقِ عُلَمَاءِ الْمُسْلِمِينَ، وَلَا فِيهِ تَنْقِصٌ لِعُلَمَاءِ الْمُسْلِمِينَ؛ بَلْ مَضْمُونُ هَذَا الْكَلَامِ تَعْظِيمُ الرَّسُولِ وَتَوْقِيرُهُ، وَأَنَّهُ لَا يَتَكَلَّمُ فِي حَقِّهِ بِكَلَامٍ فِيهِ نَقْصٌ، بَلْ قَدْ أُطْلِقَ الْقَائِلُ تَكْفِيرَ مَنْ نَقَصَ الرَّسُولَ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَوْ تَكَلَّمَ بِمَا يَدُلُّ عَلَى نَقْصِهِ، وَهَذَا مُبَالِغَةٌ فِي تَعْظِيمِهِ؛ وَوُجُوبِ الْإِحْتِرَازِ مِنَ الْكَلَامِ الَّذِي فِيهِ دَلَالَةٌ عَلَى نَقْصِهِ.







