

## Abusing the ‘Differences Amongst the Şahābah raḍiyallāhu ‘anhum for Modernist Agendas



A public figure made the following comment at a Jalsah, “Differences occurred, but there was unity amidst the differences. This is a statement I’ve said, and I’ll say it again. The Şahābah were more united amidst their difference of opinions, than our hearts can possibly be united when we have consensus of opinion. Our hearts are not so united when we have one pattern of thought as the hearts of the Şahābah were. The Şahābah and Tābi’īn differed but they never took the liberty to refer to the differing scholar with his differing view as a fāsiq or to advocate that you cannot pray behind him.”

This speaker has utilized the modernist trick in attempting to paint the traditional Muslims in a bad light, as a bunch of people always differing with each other. When this poison has settled in the hearts of the listeners, they automatically look for comfort and solace. Now, where do they find this? In the arms of the modernist himself! Subḥānallāh, this is how the modernist with a conflated ego and extreme sense of arrogance dismisses an entire galaxy of traditional ‘Ulamā’ and Muslims. This is exactly how the non-Madhhabists dismissed the entire galaxy of Muqallid ‘Ulamā and Muslims over the centuries.

What makes this statement worse is that he uses the blessed Şahābah raḍiyallāhu ‘anhum and their example of differences of opinion. We seek the protection of Allāh Ta’ālā from such filthy deeds.

There is a major difference between the modernists and the Şahābah raḍiyallāhu ‘anhum. The Şahābah raḍiyallāhu ‘anhum searched for the truth for the pleasure of Allāh Ta’ālā, whilst the modernists desire to replace the truth with their own distorted modernist concepts. The person who does this is definitely a sinner.

Secondly, the differences that modernists harp about, sing songs about, and trumpet, are differences in Aqīdah – which, unsurprisingly, they adhere to and believe in. For example, interfaith, and unity with Shias and Qādiyānīs. Embracing interfaith and uniting with Shias and Qādiyānīs is blasphemy. Period.

The Şahābah raḍiyallāhu ‘anhum differed over juristic and political matters – not matters of belief. It seems strange that the speaker overlooks this major issue. It would have been better if he remained silent.

What is more astonishing is that the public figure utilized a public platform which he shared with another public figure who committed major public crimes and public sins in the name of Islām. Subḥānallāh, overlooking major issues like interfering with the Noble Qur’ān and promoting adultery and fornication is shortsightedness, lack of understanding, and absence of foresight from these public figures.

May Allāh Ta’ālā save us from modernist concepts and may he guide one and all to the truth of traditional Islām. Āmīn

Maktabah Al-Imam Al-Ghazali

*Illumination through Classical Scholarship*