

In the Name of Allah, the Beneficent, the Merciful. All praises are due to Allah, the One who revealed the Criterion (*al-furqaan*) to His slave so that he would be a Warner (*nadheeran*) to all of the worlds. Then he explained (*bayyana*) to mankind what He revealed to them so that they would reflect (*liyudabbaru*) on His signs and bear in mind the reminder by means of it. He unveiled the meaning (*ma'aani*), interpretation (*ta'weelan*) and explanation (*tafseeran*) of the clear verses (*muhkamaat*), they are the foundation of the Book (*umm al-kitaab*). Others are those verses that are not so clear (*mutashaabihaat*), their speech is symbolic (*rumuuz al-khitaab*). May Allah Bless him, his family and his companions. And grant him and them abundant peace.

From the poor slave in desperate need of the mercy of his Lord, Khalil Abdullahi to the rest of the Muslims. As to what follows:

In the past weeks Muslims were in an uproar about the defamation of our beloved Prophet (saw) and so it forced a lot of leaders to respond to the situation. Some people protested against the matter and others, Muslim and non-Muslim spoke out and condemned this heinous behavior. As for the people who responded and spoke out in defense of our beloved Nabi (saw), they have had to suffer with being ridiculed, loss of support, physical abuse and death.

Surprisingly, although we know about what Allah says in reference to the Kuffar and how they feel about Al-Islam, The U.S. government was from amongst those who spoke out and condemned those who were responsible for drawing up and printing this cartoon. Quoting "These cartoons are indeed offensive to the belief of Muslims," State Department spokesman Kurtis Cooper said in answer to a question. None of the newspapers in America printed this cartoon, all except The Philadelphia Inquirer.

This forced the local Imams of The Delaware Valley Majlis Ash Shura to protest outside of The Philadelphia Inquirer building located on north Broad Street in Philadelphia Pa. This protest was supported by the numerous proofs from the Book and the Sunnah in regards to defending the honor of the Messenger of Allah (saw). Abu Sa'id al-Khudri said, "I heard the Messenger of Allah, may Allah bless him and grant him peace, say, 'Whoever of you sees something wrong should change it with his hand; if he cannot, then with his tongue; if he cannot, then with his heart, and that is the weakest form of belief.'" [Muslim]

This hadith was quoted to me by the Ameer of the Majlis and it laid the foundation of support for the protest. Because if the land in which we live protesting and speaking out is the least that we can do. It was no later than a week or so after the protest that we experienced various Khatibs in the city giving khutbahs condemning other protests that took place throughout the country particularly the one here in Philadelphia. There were things said like the leaders were only going public and protesting to make their particular congregation noticed, the people were acting on emotion and without knowledge and that they had no daleel to support their actions.

When I became aware that these things were being said it brought about many questions in mind particularly how is it that a Muslim makes a claim that another Muslim does an action to be seen of men when (1) we cannot see into the hearts of man so we do not know their true intent, (2) we know that to possess pride (*riyaa*) is a sin, and (3) we are supposed to have a good opinion (*husnal dhann*) for our Muslim brother and sister? With that having been stated, I will further provide you with the rulings from the 'Ulama about insulting the Prophet (saw) his family and companions and the obligation in the Muslims

to defended them when this is done. These proofs along with the rulings are from a book entitled "The Education of Mankind Regarding Allah's Great Estimation for Our Prophet (saw) by Shaykh Abdullahi ibn Muhammad Fodio.

As for our sources of Proof for Islamic law we only take our sources of Deen from the Book, the Sunnah and the `Ijma'(consensus).Quoting Shaykh Uthman ibn Muhammad in his Ihya as Sunnah wa Ikhmad ul Bidah.

### **An Explanation of the Scope of the Book, the *Sunna*, and the Consensus (*al-ijma`*) and the Proofs of the Obligation to Follow Them**

#### The Scope of the Book:

As for the scope of the Book it is as Abd'r-Rahmaan as-Suyuti<sup>[1]</sup> said in his an-Niqaya, "It is the heavenly speech which was revealed to Muhammad, may Allah bless him and grant him peace, in the form of chapters as a wondrous miracle from Him."

#### The Scope of the *Sunna*:

The scope of the *Sunna* is as Ahmed ibn Ali ibn Abd'r-Rahmaan al-Manjuri said in his commentary upon the Minhaj 'l-Muntakhib, "The *sunna* linguistically means a way (*at-tareeqa*) and a custom (*al-`aadat*). The *sunna* technically is a word which is a combination of a form of worship (*al-`ibaadat*) and a form of proof (*al-adaalat*). The *sunna* with regard to worship are the supererogatory acts which the Prophet, may Allah bless him and grant him peace, practiced constantly, or it was understood by it that it was to be done continuously, even when its cause was not recurrent - like the eclipse prayer (*salaat 'l-khusuuf*). And some of the Companions added: and it was publicly demonstrated to be done in congregation (*jama`at*). The *sunna* with regard to proof is meant here everything which proceeded from the Prophet, may Allah bless him and grant him peace, (other than the Qur'an) pertaining to words, deeds or decisions. It is in accordance with this meaning that the realized ones (*al-muhaqqiqeen*) explained it. In the Minhaj al-Muntakhib it says, "That about which Muhammad, the master of mankind, was silent, his words, his deeds which were done always, or that in which he had made a decision - that is the *sunna*."

#### The Scope of the Consensus (*al-ijma`*):

The scope of the consensus, it is as Abd'r-Rahmaan as-Suyuti said in his an-Niqaya, "It is the unanimous agreement of the *fuqaha* of the time. That means its *mujtahids* who pass legal judgments upon new occurrences which occur in any time." In the al-Kawkab as-Saati` it says, " (Consensus) is the agreement which comes from the *mujtahids* of our *umma* after the death of Ahmed, may Allah give him peace, who give legal decisions on new issues in any time as it occurs. This is the boundary of excellent proficiency."

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The Proofs of the Obligation to Follow the Book:

As for the proofs of the obligation to follow the Book, the *Sunna*, and the Consensus, realize, and may Allah give you and us success, that following the Book is an obligation in accordance with the Book. Allah ta'ala says, "***This is a blessed scripture which We have revealed: so follow it.***"<sup>2[2]</sup> Following the Book is obligatory in accordance with the *Sunna* by the words of the Messenger of Allah, may Allah bless him and grant him peace, "**Verily I have left for you two admonitions. They will never mislead the one who takes hold of them. They are plain speech and silence. For plain speech is the Qur'an and silence is death.**" Following the Book is obligatory in accordance with the Consensus because consensus upholds that.

The Proofs of the Obligation of Following the *Sunna*:

Likewise, following the *sunna* is obligatory according to the Book by the words of Allah ta'ala, "***Whatever the Messenger gives you, take it. And whatever he forbids you, abstain from it.***"<sup>3[3]</sup> Following the *sunna* is obligatory in accordance with the *sunna* by the words of the Messenger of Allah, may Allah bless him and grant him peace, "**Take hold of my *sunna* and the *sunna* of the *Khalifs* after me. Hold on to them stubbornly.**" Following the *sunna* is obligatory in accordance with the Consensus because consensus upholds its obligation.

The Proofs of the Obligation of Following the Consensus (*al-ijma'*):

Likewise, following the Consensus is obligatory in accordance with the Book by the words of Allah ta'ala, "***Those who oppose the Messenger after the guidance has been made clear unto him and then follows other than the way of the believers; We shall appoint him to that unto which he himself has turned, and expose him to Hell - an evil destiny.***"<sup>5[5]</sup> Following the consensus is obligatory in accordance with the *sunna* by the words of the Messenger of Allah, may Allah bless him and grant him peace, "**My *umma* cannot agree upon an error. Take hold of the great majority. For whoever separates himself from the community even the length of a hands span, then has removed the noose of *Islam* from his neck.**"

If you have realized the obligation of following the Book, the *Sunna*, and the Consensus based upon what we have mentioned here, then let the weight of your actions conform with them. Question those who act by them concerning all that you desire to do. If that action is in accord with the *sunna*, then do it; if not then leave it. Here ends the explanation of the boundaries of the Book, the *Sunna* and the Consensus; and the proofs of the obligation to follow them.

Now quoting from the Shaykh's Abdullahi ibn fodio book from the chapter:

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**On the Judgment Concerning Those Who Abuse Him Impute Faults to Him, or Relates What is Untrue Concerning Him, His Brothers Among the Prophets, the People of His House, and His Companions**

Allah ta'ala says, "*Those who revile Allah and His Messenger, Allah curses them in this world and the Hereafter and recompense them with a lasting punishment.*"<sup>6</sup><sup>[6]</sup> And He ta'ala says, "*Those who revile Allah and His Messenger have a painful punishment.*"<sup>7</sup><sup>[7]</sup>

O brothers, may Allah give you success in the proper *adab* towards the Messenger of Allah, may Allah bless him and grant him peace, in words, deeds and thoughts. Realize that the judgment is disbelief (*al-hukmu takfiruhu*) for anyone who abuses the Prophet, may Allah bless him and grant him peace; imputes faults to him in his self (*nafs*), lineage (*nasab*), deen, or any characteristic of his; who shows scorn towards him; likens him to anything by way of showing contempt for him; or speaks nonsense about him. He is to be killed like one who calls him a liar or like one who calls out publicly or who insinuates the same showing in that his intention is contempt towards him, may Allah bless him and grant him peace. Likewise for the one who indicates that he does not mean to abuse the Prophet whether by discontent, ignorance, carelessness, or hasty speech. The judgment is the same since no one is excused for disbelief by ignorance or by claiming a slip of tongue if his intellect is sound. The only exception is when someone is forced to do it while his heart is at rest in belief.

For instance he might ascribe a major or minor sin to the Prophet, or say that he failed to convey the message or had fallen short in a judgment between people, dismiss the extent of his knowledge or his asceticism, or saying if he had been able to have good things - he would have eaten them, or deny a famous matter reported from him which has come by many paths of transmission, or he says he was black, or his saying: 'If I ask, so did the Prophet ask.', or his saying, 'If I am illiterate, so was the Prophet illiterate.', or to insult him for his herding of sheep, for what occurred to him from the outrages of the disbelievers, being routed in battle, or for his affection for his women. The judgment for all the above if someone manifest them, his aim is to impute defects (*an-naqs*) to him, may Allah bless him and grant him peace; he is to be declared a disbeliever (*at-takfir*) and is to be killed without being asked to make repentance (*bi laa istitaaba*).

The judgment is the same for someone who says that which is not true concerning Allah, the Prophets, or the Angels. This is true by what was related on the authority of 'Ali ibn Abi Taalib, may Allah be pleased with him, that the Messenger of Allah, may Allah bless him and grant him peace, said, "**Whoever abuses a Prophet, kill him.**"<sup>8</sup><sup>[8]</sup> For he ordered that Ka'b ibn al-Ashraf be killed. He had harmed Allah and His Messenger. He sent someone to kill him by assassination without calling him to Islam. The cause of that was his causing harm to the Prophet not by his disbelief.

It was related that a woman abused the Prophet and the Prophet, may Allah bless him and grant him peace, said. "Who will deal with her for me?" A man from her people got up and went and killed her. Then the Prophet, may Allah bless him and grant him peace, said, "Two goats will not lock horns over her."

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Ibn Abaas said that a blind man had an *umm walad* who used to curse the Prophet, may Allah bless him and grant him peace. Her blood was shed with impunity.<sup>9[9]</sup>

A man was rude and talked back to Abu Bakr concerning what he said about the caliphate. Abu Bakr became angry until some of the men present wanted to kill the man. Abu Bakr said to them, "Sit down! **That is not for anyone except the Messenger of Allah, may Allah bless him and grant him peace.**"

One of the governors (*'aamil*) of Umar ibn Abd '1-'Azeez wrote a letter to him asking his advice about killing a man who had abused Umar ibn al-Khattaab. He wrote back to him, "**It is not lawful to kill a Muslim for abusing anyone except the Messenger of Allah, may Allah bless him and grant him peace. His blood is unlawful.**"

As for the absence of killing the Jew who said to him, may Allah bless him and grant him peace, 'Death be upon you (*as-saamu 'alaikum*)', when this was a sought of calling down a curse upon him; and the man who said to him may Allah bless him and grant him peace, 'This is a dividing out by which the countenance of Allah is not intended'; and the hypocrites (*al-munafiqun*) who used to harm him often - **that was all in the beginning of Islam.** <sup>10[10]</sup> However, once Islam was firmly established and it became victorious (*idhharuhu*), any such detractors that the Muslims had power over and whose affair was well known was put to death. As for the hypocrites they said what they said secretly among those of their own sort. And when what they said reached (the believers) they denied it and swore by Allah that they had not said it. And in most of what they said was only heard by children, slaves, and women - and taking life is only permitted when there are two just witnesses (*ad-damaa'u laa tustabaahu illa bi 'adlain*).

As for 'A'isha's saying that, he may Allah bless him and grant him peace, never took revenge on his own behalf. This was regarding those matters in which there was no contempt (*izraa'u*) and when its doer did not intend harm. Rather it was done with roughness and antipathy from him. Like the bedouin while asking for wealth was pulling his cloak until it made a mark on his neck.

As for he who expresses a general statement (*qawlun mujmalin*) that can conceivably be taken to mean the Prophet, may Allah bless him and grant him peace, while the Prophet was not intended. Like the case when a man becomes angry with another man who owes him money so that he says to him, 'Bless Muhammad, may Allah bless him and grant him peace!' Then the one seeking repayment says to him. 'May Allah not bless the one who blesses him!' It is said that he should be killed because his expression includes the Prophets and Angels who bless him. And it is said that he should not be killed because he intended the one to whom he was speaking, however he should be disciplined (*yuwaddabu*). On the other hand if he were to say it when he was not angry, then he should be killed. And there is no difference of opinion concerning that (*bi laa khilaaf*). Likewise with the one who says, 'The Prophets were doubted', when someone says to him, 'Do you doubt me?'

As for the one who desires to do an injustice to someone else and he says to him, 'Do you doubt the Prophet?', and he responds, 'I doubt!'; or like the one who says, 'If a Prophet or an Angel were to abuse me, I would abuse them'; or like the one who says to

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someone else, 'O son of a thousand dogs!' and the like - one should be disciplined (*yuwaddabu*) in accordance with the legal judgment (*ijtihaadan*). Likewise with the one who likens himself or someone else to the Prophet, may Allah bless him and grant him peace, in order to point out that the same mishap is connected to him. Like the saying, 'If I am called a liar, the Prophets were called liars', or 'If I am harmed, they were harmed too', or 'I am safe from the tongues of people while the Prophets of Allah were not safe from them', or 'If there is evil in me, the same was said about the Prophets', or the like. For if he says what was mentioned in order to promote himself or to deflect himself from being exposed, well and good.

However, if he says what was mentioned in order to impute defects to the Prophets, then he should be killed. But if he says it in order to bring consolation upon himself - that finding comfort with that - there is no discipline to be given for that.

It was related that a man was rebuked for being destitute. He then said, "Will you rebuke me for my poverty when the Prophet, may Allah bless him and grant him peace, used to herd sheep?" Imam Malik said, "He has alluded to the Prophet, may Allah bless him and grant him peace, outside its proper place and I think that he should be disciplined."

The scholars disliked that someone would pray upon the Prophet, may Allah bless him and grant him peace, on being astonished, since he is only prayed upon out of desire for reward (*li talaba thawaab*) and out of respect and awe (*tawqeer*) for him.

It was said that if it is said to man, 'Shut up! You are illiterate (*ummiyyun*)!' He then says, 'Was not the Prophet illiterate?' The people should take him to be a disbeliever, until he demonstrates anxiety for that, shows regret and repents.

An example of what can be included in that is the poetry of the indulgent people concerning comparing those who are eulogized with the Prophet, may Allah bless him and grant him peace. Likewise with the official writers of letters and correspondence and what they put in their letters. Sa'id al-Kaazaruniyyu, may Allah be merciful to him, said, "All that they write is nothing but disbelief. Like their saying, 'Your letter has arrived and it was like a noble Qur'an.', or 'Your letter is in the place of revelation.', or 'I examined your noble letter.', even if it is not intended, that is nothing but contempt. For nothing is greater than the Divine message and the Book of Allah, in as much as it cannot be compared with anything else. For the best course for the one who says the like of that is to have *adab* in order to avert being killed.

As for story telling, it is praiseworthy for one to deter himself from such, and there is no approval for such. For the Muslims are agreed upon the prohibition of relating that which defames the Prophet, may Allah bless him and grant him peace. Compassion was shown to our predecessors at the time they omitted what defamed the Prophet from the tales of the military expeditions. May Allah preserve our heart, tongues, and hands from that, by His bounty and generosity.

As for cursing the Companions, may Allah be pleased with them, for whoever says that they were astray and disbelievers; has become a disbeliever making it is obligatory to kill him. If he reviles them, other than the above, as men vilify one another, he should then be punished severely as a lesson to him.

Whoever accuses A'isha, may Allah be pleased with her, of adultery or corruption is to be killed as a disbeliever. Whoever says to any of the children of Fatima, may Allah be pleased with her, 'O One of ruined lineage!', regardless if he excludes in that statement

the Prophet, may Allah bless him and grant him peace, and his daughter, if he makes a generalized statement, or if the statement suggests that which means all of them without exception. If he admits to that, he is to be killed as a disbeliever. Whoever falsely claims descent from the Prophet, is to be beaten severely, then publicly denounced and then imprisoned until his repentance is made apparent for all to see. And Allah knows best.

Abu Sa'id al-Khudri said, "I heard the Messenger of Allah, may Allah bless him and grant him peace, say, 'Whoever of you sees something wrong should change it with his hand; if he cannot, then with his tongue; if he cannot, then with his heart, and that is the weakest form of belief.'" [Muslim]

It means that whoever feels dislike in his heart but is unable to object with his hand or tongue is free of wrong action and has fulfilled his duty. Whoever objects according to his ability, is safe from any disobedience. Whoever is content with what they do and follows them is at fault...

So in my conclusion to this matter how can one say that protesting was haram (unlawful) and let Allah handle the people when this was not the way of the salaf (early community) they were always willing to defend the Prophet sallahu alayhi wa salaam. Here ends what I have to say about this issue.

May Allah increase His ummah in knowledge, produce men and women who will defend the deen of Islam and the Sunnah of Our beloved Prophet Sallahu alayhi wa salaam. May Allah bless the leaders in the Majlis ash Shura and assist them in their endeavors Ameen. May Allah reward those who defended the Prophet Sallahu alayhi wa salaam, whether it was with their hand, tongue, or just hating it in their hearts Allahumma Ameen.

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[1] He was Abu 'l-Fadl Abd'r-Rahman ibn Abu Bakr ibn Muhammad 's-Suyuti, [849-911 A.H.] a Shafi` jurist, the author of many works and was considered by many to be the *mujaddid* of the 9th century *hijra*.

[2] Quran - 6:155.

[3] Quran - 59:7.

[4] The meaning of the word *khalif* (vicegerent) here refers not only to the four Righteous *Khalifs* after the Prophet, but to everyone who is referred to in the following prophetic tradition related by Isbahaani on the authority of Anas ibn Malik, "The mercy of Allah is with my *khalifs*." It was said, "Who are your *khalifs*?" He said, "Those who give life to my *sunna* and teach it to the people. Whoever gives life to my *sunna*, has given life to me. Whoever gives life to me, will be with me in Paradise."

[5] Quran - 4:115.

[6] Qur'an 33:57

[7] Qur'an 9:63

[8] It was related by ad-Daraqutni on the authority of Ali ibn Abi Taalib.

[9] It was related by Abu Dawud on the authority of Ibn Abaas.

[10] Like the people throwing stone at the Prophet sallahu alayhi wa salaam in Ta`if and the Prophet had the ability to have them destroyed but he didn't in hoping that they will later become muslim. For more info look into the biography of the prophet sallahu alayhi wa salaam