

Extremism has no place in our faith

Oh Muslims, We know that Othman bin Affan was killed during a great turmoil by a group of youth and young aged Muslims who unfortunately dared to kill him. Those killers were the first people to raise the swords in front of Muslims and in front of the best of the prophet's companions.

There is no doubt that the killing of Othman bin Affan left a great impact upon this nation to the present day. If it were not for the fact that Islam was strong in its principles, teaching and stability in the hearts of the companions of the prophet (pbuh) - the effect of that turmoil could have been greater and more dangerous. Before we move to talk about the fourth Caliph Ali bin Abi Talib we will take a pause to reflect on that oppressive group that killed Othman.

They were a group that were deceived by the allegations of Abdullah bin S'aba – a Jewish man who claimed to be Muslim during the time of Othman whereas this was in fact hypocrisy in order to achieve his scheme. Indeed this group consisted of rushed and inexperienced youth. They were the kind of people who were taken in by delusions, who did not investigate before judging and did not learn the knowledge of what is permissible (*Halal*) and what is impermissible. This is the description of a people that dared to raise their swords in the city of the prophet (pbuh) and on the faces of the best of people after the prophet (pbuh). How could they believe the allegations of a new Muslim against companions who lived at the time of revelation and stood with the prophet (pbuh) before he passed away and whilst he (pbuh) was satisfied with those companions!

Those people and whoever is similar to them in the present time share common bad qualities like:

- 1- Weak knowledge of the truth of religion. Lacking understanding of its rulings and purposes. Some of them might think that they are scholars but they do not have the right knowledge. How can they claim to understand and connect between the Qur'an's verses if most of them do not know how to read Quran let alone understanding it!
- 2- Some of them care much about appearances and neglect true meanings. Such people know the words of the texts but they are unaware of the contents and purposes of that text. They do not hesitate in discussing the most difficult of matters and end up rushing the rulings and indulging their tongues in deciding what is permissible and what is not.
- 3- People like this excessively and extremely insist on their opinions without recognising the opinion of others or admitting the truth with their opponents. They are so narrow in their thinking and so limited in their sight yet they claim to acquire the truth and accuse their opponents of rebellion and debauchery or following their desires!
- 4- They usually choose the extreme position without regard for whether this was appropriate to the time, person or place. Their approach of the religion is always extreme and they close all doors of ease and concession for Muslims.
- 5- Being always extreme leads them to be harsh in their dealings with others, rough in the way they approach people and cruel in the way they call to Islam.
- 6- This kind of person always has a negative assumption of others. They only see the shortcomings of the others and treat them whilst assuming the worst. They do not try to

find excuses for others and they do not start with the right intention and the good assumption.

- 7- The only thing left after that is issuing a judgment upon anyone that does not agree with them that they are disobedient or disbelievers. They make the blood and properties lawful for themselves and they don't care about the sanctity of anything.

This was the trap that the group known as the (*Khawarij*) fell into at the early time of Islam. They were the most adherent to acts of worship (praying, fasting and reciting Quran) but they were attacked by the corruption of their own minds and judgments. This kind of people killed Othman and fought Ali. They fit the description of those *whom their deeds has been made attractive so they considers them good - they are those whose effort is lost in worldly life - while they think that they are doing well in work*. They were described by the prophet (pbuh) when he said to his companions: "if you compare your prayers with their prayers and your fasting with theirs, you will look down upon your prayers and fasting, in comparison to theirs." Despite that, he (pbuh) continued to say: "Yet they will go out of the religion as an arrow darts through the game's body" then he described their recitation of Quran as: "they recite the Quran but it will not go beyond their throats" and he mentioned a distinctive feature in "they do not concern themselves with those who worship and obey partners to God and (seek to fight to the extent that they) kill the people of Islam".

It is a duty for every Muslim to seek the right knowledge which leads him to reach the truthiness of this religion and understand its purposes. This knowledge should be taken from trusted scholars who exert effort to acquire knowledge and to be god-fearing and just. Always remember that being extreme leads only to a dead end as the prophet said: "this religion is solid so indulge in it kindly". Know that the practice of the prophet (pbuh) and his companions was to bring ease and prevent hardship. He (pbuh) said: "beware of being extreme and exceeding the limits in the religion, for that which destroyed the people before you was none other than extremism in the religion" and in another hadith: "Destroyed are those who are extreme, he said it three times". This includes being extreme in your sayings, acts and opinions. Abu Hurairah reports: "A Bedouin urinated in the mosque and some people rushed to beat him. The Prophet said: "Leave him alone and pour a bucket of water over it. You were sent as **facilitators not as complicators.**"

The way of Quran should be followed when calling people to Islam and when enjoining the good and forbidding the evil "Invite to the way of your Lord with wisdom and good instruction, and argue with them in a way that is best" [Al-Nahl 16:125]. This verse talks about arguing with non Muslims so how about arguing with a Muslim who shares the same faith and has a relationship of brotherhood with you! The prophet (pbuh) said: "God is kind and loves kindness; he gives on kindness what he does not give on violence and what he does not give on anything else" and in another hadith: "Whoever is deprived of kindness is deprived of all good." Is there a more severe punishment than being deprived of all good! Be kind and easy with people - love the good for them and try your best to guide them as the prophet (pbuh) said: "None of you truly believes until he wishes for his brother what he wishes for himself"

Oh Muslims,

Be aware of slipping into doubtful matters and avoid the places of dissension and evils. Make sure that your belief is right and your hands are pure from any unlawful wealth, blood and honour.

Remember that some people were deceived by the doubtful matters presented by Abdullah bin S'aba and they went on to kill Othman bin Affan without any right. There is nothing to protect you from turmoil better than right knowledge and nothing better to rescue you from them than following the Quran and the tradition of the prophet (pbuh) with insight "Say, "This is my way; I invite to Allāh with insight, I and those who follow me" [Yusuf 12:108]. The prophet (pbuh) said: "If God wants to do good to a person, he makes him comprehend the religion". Have a share of the prophet's du'a for Ibn Abbas "O God! Make him comprehend the religion and bestow on him the knowledge of the Book".

O God! Make us comprehend the religion and bestow on us the knowledge of the Book

- teach us to understand it the way it should be understood,
- bless us with morals and humbleness,
- expand our hearts to listen and ease our affairs,
- forgive our sins and show us our shortcomings,
- place peace between us and
- always gather us on that which satisfies you.

"Our Lord, forgive us and our brothers who preceded us in faith and put not in our hearts [any] resentment toward those who have believed. Our Lord, indeed You are Kind and Merciful." [Al-Hashr 59:10].