

## This is not a golden rule!

Shaykh Muhammad ibn Saalih al-'Uthaymeen [May Allaah have mercy upon him]

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[Source: Silsilah al-Liqa'aat al-Baab al-Maftooh, nr. 75.]

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بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

In the name of Allaah, the Most Merciful, the Bestower of Mercy

**Question:** "Honourable Shaykh, it is known that the Shee'ah and the Murji'ah all have major differences with Ahlus-Sunnah wal-Jama'ah. There is a precept amongst some scholars which they call "the golden rule", and it is as follows:

"We support one another in that in which we agree, and excuse ourselves in those matters wherein we differ."

(Then) how are we supposed to excuse the Shee'ah?"

**Shaykh Muhammad ibn Saalih al-'Uthaymeen** [May Allaah have mercy upon him]: "This golden rule is not a golden rule at all and does not deserve to be a precept!

That in which we agree is from the favours of Allaah [(Azza wa Jaal) Mighty and Majestic is He]. Agreeing is better than differing! And that in which we disagree, then it could be that the one with whom we differ is excused. When this is about an issue of permissible differing, then there is nothing wrong in this. Up until the present, the scholars have differed with one another. Imaam Ahmad, Maalik, ash-Shaafi'ee and Aboo Haneefah, all differed with one another.

However, when the differing is regarding issues which are not excused such as differing in 'Aqeedah, then herein we do not excuse one another! It is mandatory to return back to that which the Book of Allaah and the Sunnah refers to. It is therefore up to the Murji'ah, the Shee'ah and every other muftadee' (innovator) to return to the book of Allaah and the Sunnah. And they are not excused!

This precept is therefore not a golden rule, rather one should call it a wooden rule (i.e. worthless)!

You now know when it is permissible to differ. There is nothing wrong in excusing one another for that wherein we differ, if it regards the permissible differing. However, those matters wherein ijtihaad<sup>1</sup> is not permissible, like matters of 'Aqeedah, when a person would contradict the Salaf (pious predecessors), then it is not possible to excuse him!"

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<sup>1</sup> Ijtihaad literally means striving. In this context ijtihaad refers to Islaamic scholars who strive in order to come to a ruling regarding a matter in which there is no clear evidence.

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**السؤال:** فضيلة الشيخ! من المعلوم أن الشيعة والمرجئة هؤلاء كلهم يختلفون مع أهل السنة والجماعة اختلافاً عظيماً، وهناك قاعدة عند بعض العلماء يسمونها القاعدة الذهبية: (يعين بعضنا بعضاً فيما اتقنا ويعذر بعضنا بعضاً فيما اختلفنا) فكيف نعذر هؤلاء الشيعة؟

**الجواب:** هذه القاعدة الذهبية ليست قاعدة ذهبية ولا تستحق أن تكون قاعدة، بل ما اتقنا فيه فهو من نعمة الله عز وجل، والاتفاق خير من الاختلاف، وما اختلفنا فيه فقد يعذر فيه المخالف وقد لا يعذر، فإذا كان الاختلاف في أمر يسوغ فيه الاختلاف فهذا لا بأس به، ولا زال الأئمة يختلفون، فالإمام أحمد والشافعي ومالك وأبو حنيفة كلهم يختلفون، وأما إذا كان الخلاف لا يعذر فيه كالخلاف في العقائد، فإنه لا يعذر بعضنا بعضاً، بل الواجب الرجوع إلى ما دل عليه الكتاب والسنة، فعلى المرجئة وعلى الشيعة وعلى كل مبتدع أن يرجع إلى الكتاب والسنة ولا يعذر، فهذه القاعدة ليست قاعدة ذهبية، ولعلك تسميها قاعدة خشبية. عرفت الآن الذي يسوغ فيه الاجتهاد، هذا لا بأس أن نسمح للمخالف، والذي لا يسوغ فيه الاجتهاد كمسائل العقائد التي يخالف فيها الإنسان السلف لا يمكن أن يعذروا.