

Disagreement and Disagreement - a Qur'anic Vision –

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Abstract

In this study, I dealt with the topic of (disagreement and difference - a Qur'anic vision). Difference is one of God's laws regarding His creation, because God Almighty created human minds on a system that would cause disagreement among them. Difference in the manifestations of nature, such as shapes, colors, images, and so on, is a cosmic law. People's differences in their minds, moods, and opinions are also Sunnah. Due to the bitter reality, I wanted to research this topic in an attempt to explain the concept of disagreement and difference as causes, harm, and treatment, as it is a serious issue that has a role in killing nations and a cause of their collapse and fall. Therefore, the study required that it consist of an introduction, three sections, and a conclusion. In the introduction, I dealt with the justifications for choosing the topic, And the problem of the research and the methodology followed in it. As for the first section: I explained in it the concept of disagreement and disagreement and the difference between them. As for the second section: I discussed the types of disagreement and disagreement and their causes. As for the third section: I explained the harms of disagreement and disagreement and their treatment. As for the conclusion, I included the most important results that emerged from the research and the study reached.

Keywords: Disagreement, People's Differences in Their Minds, Moods, Opinions

INTRODUCTION

Praise be to God, who has fortified thoughts with knowledge, and prayers and peace be upon the chosen Prophet, the God of the pure, and his righteous companions.

As for after: Our nation is living in an era of challenges and many problems, and is groaning under the weight of multiple diseases that are eating away at its existence and threatening its existence. Perhaps the most dangerous of these diseases is the disease of disagreement and difference that has included many aspects of life with the call for the unity of the nation and the rejection of differences. From the bitter reality, I wanted to discuss the topic of (disagreement and difference) - A Qur'anic vision) An attempt by me to explain the concept of disagreement and difference as causes, harm, and treatment. Perhaps I may limit the danger of that by bringing viewpoints closer together and enlightening those who are involved in their error and disagreement. Perhaps they will return to guidance and cling to brotherhood. What saves me from division is nothing but failure, rivalry, and deliberation. I also remind those who turn differences of viewpoints from Her health condition stokes the enthusiasm for work, stimulates thought, fertilizes opinion, examines and corrects words, and enriches knowledge of the state of an epidemic that wastes energies and disperses groups. Thus, conditions are disturbed and the balance of values is disturbed, so life turns into hardship despite its abundance, distances brotherhood even though it is close, and eliminates cooperation even though it is necessary. It denies unity with its inevitability.

Accordingly, I call for bridging the rift with the qualifications we possess that unite our ranks, the principles that unite us, knowledge that guides us, character that refines us, and studies that give us insight into our affairs. This Qur'anic vision will shed light on the issue and reveal its features so that it will be an element of consideration for those who consider it. I ask Him, Glory be to Him, to benefit us with what He has taught us and to teach us what will benefit us. He is a Guardian. That and the one who is capable of it.

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The First Topic

The Concept of Disagreement, Difference, And the Difference Between Them

It is common among people that there is no difference between disagreement and disagreement, but scholars have clarified the difference between the two words, and if we look closely at the matter, it becomes clear to us that:

Disagreement: A dispute that takes place between opposing parties to achieve a right or nullify a wrongⁱ

As for the difference: it is a confrontation between two opinions regarding what the opinion should be aloneⁱⁱ.

From the two concepts, it becomes clear to us that disagreement indicates disagreement with oppositionⁱⁱⁱAs in His saying, Glory be to Him, the Most High: “And do not be like those who became divided and disagreed after the clear proofs had come to them. For those is a great punishment.”^{iv}. As for disagreement, it does not carry the meaning of discord and conflict, but since the conditions of human beings are different and the degrees of their tolerance for disobeying others are varied, this makes disagreement a reason for argument and opponents.^vAs in the Almighty’s saying: “Then the parties differed from among themselves.”^{vi}.

From the above, it appears to us that the disagreement is more general than the opposite, because every two opposites are different, and not every different one is two opposites^{vii}We understand from this that disagreement and difference are meant by absolute disagreement in statement, opinion, condition, form, or position.^{viii}From here we can clarify the difference between disagreement and disagreement as follows:

Difference: is that the path is different and the goal is the same, and disagreement: is that the path and the goal are both different.

Disagreement: what is based on evidence, and disagreement is what is not based on evidence.

Disagreement: one of the effects of mercy, and disagreement: one of the effects of heresy^{ix}.

These differences reveal to us that disagreement in this way is praiseworthy, especially if the difference is in the phenomena and means and not in the goals, and therefore it does not generate division or quarreling, while disagreement suggests division and rivalry that leads to disagreement because it is a disagreement in the means and goals.^x.

The Second Topic

Causes and Types of Disagreement And Disagreement

First: The Reasons

thatIt is an established fact that people differ in their thinking and inclinations. God Almighty says when describing human beings in all times: “And they continue to differ,” even if they were of one origin, which is Adam. This is what we see from people’s views of what is in the universe and the images and imagination that these views produce. With human progress in various fields, disagreement increased, resulting in different doctrines and opinions in the social, economic, political, cultural, and other aspects of life. Perhaps the most important of these reasons are the following:

The ambiguity of the contents of some words contained in legal texts that may carry more than one possibility and understanding. Because it was given multiple meanings, the scholars differed in interpreting it based on the meanings that were given to it, just as there is truth, metaphor, and other rhetorical aspects.^{xi}.

Differing desires, lusts, moods, and whims, because they are the path of misguidance. God Almighty said: “And do not follow inclinations, lest they lead you astray from the path of God. Indeed, they are those who go astray from the path.”^{xii}.

Difference in direction: People’s direction in life makes each individual turn to a type of thinking that suits his direction, and with the diversity of thought, directions differ.

Imitating the predecessors, as stated in His saying, Glory be to Him, about some of those who cling to their wrong opinions in worshiping idols: "But they said, 'Indeed, we found our fathers upon a nation, and indeed we are guided in their footsteps.'"^{xiii}

The differences in people's minds, culture, and perceptions, as God Almighty said: "And above every possessor of knowledge is a Knower."^{xiv} This discrepancy in people's natures in terms of accepting opinions and rulings led the scholars to take this into account when giving fatwas. How beautiful was Al-Mansour's words when he asked Imam Malik (may God be pleased with him) to classify the Muwatta': "Avoid the hardships of Omar and ease Ibn Abbas and the deviations of Ibn Masoud (may God be pleased with him)." ^{xv}

The difference in environments makes each group living in one country have beliefs that are almost homogeneous or often similar.

The difference in the worldly interests of human beings has caused them to struggle throughout history, to and from this and until God inherits the earth and those on it. The struggle between truth and falsehood is uninterrupted. You see that the strong nations want to monopolize the good of the weak nations and make them subordinate to them intellectually, economically, and politically.^{xvi}

Despite all these reasons, disagreement was seen as a form of tolerance and tolerance, as evidenced by the fact that the righteous predecessors disagreed on some issues while the friendship and brotherhood remained undisturbed, because they believed that disagreement in thought does not spoil the friendship of an issue.^{xvii}

Second: Types

There are types of disagreement, and these types are multiple based on the subject being studied, and the issues and issues about which there has been disagreement, and its types are:

Religious difference: This type is divided into two branches:

A - Doctrinal disagreement: Doctrine is represented in its six pillars, and these doctrines are accepted by submission to the texts, and neither reason nor opinion has anything to do with them. As for disagreement in some subsidiary doctrinal issues that do not affect the truth of firm faith, they are permissible: such as the question: Did the Prophet see God Almighty? And other issues.^{xviii}

B - Jurisprudential difference: The difference in this aspect is in the subsidiary legislative provisions whose rulings fluctuate between multiple possibilities, some of which prevail over the other, either permissibility or prohibition, and do not call for debate and controversy, such as the issue of greeting the mosque for those who enter while the imam is delivering the sermon, and the books of jurisprudence are full of similar things.^{xix}

Diversity difference: This type is divided into three sections:

A - Difference in diversity in the phrase: which is when each of the different people expresses what is meant by a phrase other than the phrase of its companion, such as the interpretation of the straight path. Some of them said it is the Qur'an and some of them said it is Islam. These two statements are in agreement, because the religion of Islam is following the Holy Qur'an, and likewise those who say it is the Sunnah and the community.

B - Difference in diversity in the meaning derived from the text: which is for each of the different people to mention one of the meanings that he derived from the general noun by way of representation and alerting the listener, not by way of enumerating all the intended meanings. An example of this is the interpretation of the Almighty's saying: Our servants - some of them are unjust to themselves, some are frugal, and some are proactive in doing good deeds, God willing. This is the great virtue.^{xx} Some of them said: The former is the one who prays at the beginning of the time and is economical during it, and the one who is unfair to himself is the one who delays the afternoon prayer until dawn, or the former says: The one who does good by giving charity and is economical in selling, and the oppressor is withholding zakat.^{xxi}

C- Each of the two words or actions is a legitimate right in itself and is indicated by the text. Such is the recitations over which the Companions differed during the time of the Messenger, may God bless him and grant him peace. On the authority of Ibn Masoud, may God be pleased with him, he said: I heard a man reciting a verse, and I heard the Prophet (peace and blessings of God be upon him) reciting the opposite

of it, so I brought him to the Prophet, may God bless him and grant him peace, and told him, and I saw hatred in his face. And he said: (Both of you are doers of good, and do not disagree, for those who were before you disagreed and perished.)^{xxii} As well as the difference in the aspects of the call to prayer and the iqamah for prayer^{xxiii}.

Difference in opposition: Difference in opposition is the violation of truth and reliance on falsehood in any reprehensible form, and the opinions about it are contradictory, either in principles or in branches, according to the majority who say that the right thing is the same. This type of difference leads to conflict, failure, enmity, and hatred. Therefore, Islam forbids it. Because the basis of disagreement is merely the expression of opinions and a multiplicity of understandings with the intention of warding off harm and bringing about benefits^{xxiv}.

The Third Topic

The Harm of Disagreement and Disagreement and Its Treatment

First: damage:

Whoever continues to think and focuses his attention on the causes of disagreement and disagreement will find that they produce great harm to the individual and society, perhaps the most prominent of which are the following:

God Almighty has ordained a great punishment for those who knew the truth and acted contrary to it, saying: “And do not be like those who became divided and disagreed after clear proofs had come to them. For those is a great punishment. Evers from following the path of the dispersed people to whom This prohibits the beli^{xxv} (the truth came and they followed the opposite of it.^{xxvi}

Disagreement generates hostility, the result of which is division that destroys strength. The Qur’an has warned us against that by saying, Glory be to Him: “Satan only desires to create between you enmity and hatred.”^{xxvii} All we have to do is take a lesson from this warning, so we avoid the path of Satan, so that we can replace hostility with peace and replace hatred with love, and with them the word is united and the ranks are united.^{xxviii}

The most severe division is if the disagreement is in the principles, especially in the Book of God and the Sunnah of His Messenger (may God bless him and grant him peace), because they are the two rulings, and if there is a difference in them, then what should they refer to? By saying (peace be upon him): ((Those who were before you perished only because of their differences in the Book))^{xxix} Therefore, Al-Kafwi said: “Difference in principles is misguidance, and in opinions and wars are forbidden.”^{xxx}

The Holy Qur’an denounces the most bitter adversary, as God Almighty says: (And among the people is he whose speech in the life of this world amazes you, and he calls Allah to witness what is in his heart; yet he is the most bitter of adversaries.)^{xxxi} That is, he is argumentative when he talks to you

He will return to you, and he is very harsh in disobeying God, arguing with falsehood, and if you wish, you will see him as knowledgeable in speech and ignorant of action, speaking with wisdom and acting with sin.^{xxxii} Involving rivalry in matters of religion only leads to igniting strife, stirring up hatred, and spreading hatred among people.

God Almighty forbade disagreement and called for adherence to the group and adherence to familiarity. He said: “And hold fast to the rope of God all together and do not become divided. And remember the blessings of God upon you when you are enemies.” between your hearts, so by His grace you became brothers.^{xxxiii}; Because the nation that wants to be a pioneering leader will not be harmed by anything as much as the division of its affairs and the division of its men harms it.

Second: Treatment

In order to bridge the gap of disagreement and heal the rift between the nation, means must be taken to restore harmony and familiarity, including the following:

Holding fast to the Book of God and the Sunnah of His Prophet Muhammad (peace and blessings be upon him) and adhering to them for judgment, for the Glorious Qur'an is preserved from alteration and alteration. God Almighty said: "Indeed, it is We who have sent down the Reminder, and indeed, We will preserve it."^{xxxiv} And as long as this is the case, it is from him that we draw inspiration for our belief and through it we formulate our opinions and correct our perceptions according to his standards.^{xxxv} It is our reference if a matter arises, problems become complex, superstitions prevail, and heresies spread. Because: "It is the pillar of the religion and a fountain, the sign of the message, the light of sight and insight, and that there is no path to God other than wisdom and there is no salvation other than it, and do not hold on to anything that contradicts it. And if that is the case, then it becomes necessary for whoever wants to become acquainted with the universals of the Sharia and aspires to realize its purposes and catch up with its people to take it as his guide." And elegant in looks and deeds."^{xxxvi} As for the authentic Sunnah, he explained its importance, (may God's prayers and peace be upon him) by saying: ((I have left you on the white side, its night is like its day, and no one will deviate from it after me except one who perishes))^{xxxvii} Because he (peace and blessings be upon him) did not leave anything for the benefit of the nation without clarifying it. This is Ibn Hazm confirming that: "The debt has been completed, so it cannot be added to, taken from, or changed."^{xxxviii} The generation of the Companions benefited from this principle and understood it, so the impact of the followers appeared that they deserved the description of the middle nation, a martyr over the people, characterized by complete benevolence, as God Almighty said: "And thus We have made you a middle nation that you may be witnesses over the people, and that the Messenger may be a witness over you." And God Almighty said: "You are the best of nations brought forth for mankind, enjoining what is right and forbidding what is wrong and believing in God."^{xl} There is no doubt that bringing viewpoints closer together requires us to make good use of priorities: principles before branches, universals before molecules, and what is agreed upon before what is disputed.

Respect the opinions of others and avoid mistakes^{xli} Especially in the branches, we have shown that there is a lot of breadth in it, so it is not permissible for us to be narrow and broad, create division, and announce disagreement, as the Companions (May God be pleased with them) They differed in adhering to determination and adhering to permissibility, without one of them denouncing the other, so it was: "The one who fasts does not blame the one who breaks the fast, nor the opposite of him. Rather, whoever finds in himself the strength to fast, then his action is good, and whoever breaks the fast due to his weakness, his fast is good, and this is the balance." the best way"^{xlii} And the clearest evidence of the acceptance of excuses is His Almighty's saying: "And David and Solomon, when they were judging the field when the people's sheep had scattered in it, and we were witnesses to their judgment, so We understood it." * Solomon and To both of them We have given wisdom and knowledge, and We have subjugated with David the mountains to glorify them and the birds, and We are doers.^{xliii} The verse is reassurance for the judges, otherwise they would have perished. God Almighty praised Solomon for his correctness in ruling between disputants, and excused David for his diligence.^{xliv} This is what makes us not limit our knowledge within the framework of one opinion and to respect the efforts of others, even if they differ. Because relying on mistakes in the branches and denying the mujtahid scholars their right to dissent and forcing people to adhere to one matter is merely obliging them to do what God and His Messenger (peace be upon him) did not oblige.^{xlv}

Staying away from takfir: Issuing the rulings of takfir on the violator only increases the division of the nation, and this matter contradicts the purposes of the wise lawgiver, who permitted ijthihad and commanded us to be fair even with our adversaries.^{xlvi} God Almighty said: "And let not the hatred of a people compel you not to be just; be just; that is closer to piety."^{xlvii} The noble verse shows us that: "There is no belief or system on earth that guarantees absolute justice to reprehensible enemies, as this religion assigns to them, when it calls on its believers to stand up to God in this matter, and to deal with Him devoid of all consideration."^{xlviii} Our faith dictates that we carry this sublime spirit that carries love, cooperation, and integration with others, and that we reject rivalry that raises conflicts and divides groups. Rivalry is a scourge that destroys the nation and takes away its strength. As for diversity and integration, it means breadth of thought and sublimity of dealings. What a sublime word that Al-Ash'ari addressed when He asked for his companions to gather for him when death approached him, so he said: "Bear witness that I do not declare any of the people of the Qiblah a disbeliever for committing a sin, because I saw them all pointing to one deity, and Islam includes and encompasses them."^{xlix} Did Muslims consider this?

Staying away from fanaticism: It is no secret that fanaticism has effects on division. Because it distances the parties and does not bring them closer, whether that is in religion, thought, or behavior^lThe Holy Qur'an has alerted the nation of what befell those before us as a result of their extremism and fanaticism. God Almighty said: "Say, 'O People of the Book, do not go to extremes in your religion other than the truth, and do not follow the inclinations of a people who have gone astray before. They have gone astray many, and have strayed from the straight path.^l; That is: Do not go beyond the truth to falsehood, as Al-Ansari said about Jesus (peace be upon him) that he is a God whom they favored and led astray.^{lii}Just as the Messenger (peace be upon him) warned against extremism by saying: ((Beware of extremism in religion, for those who came before you perished because of extremism in religion))^{liii}These warnings are only because extremism and fanaticism distract and divide, which takes away strength and eliminates moderation and mediation.^{liv}Rather, it eliminates many energies, cancels out efforts, and excludes others. All of this is rejected by Islam and calls us to balance, rapprochement, tolerance, and moderation.^{lv}It is the foundation of our departure towards this building, and the call of the Holy Qur'an to getting to know each other is in His Glory be to Him: "O people! We created you from a male and a female and made you into peoples and tribes that you may get to know one another. He has placed you in the presence of the most pious of you with God. Indeed, God is All-Knowing, All-Aware.^{lvi}The acquaintance sought in the verse, with this division into peoples and tribes, calls for contact and the establishment of various relationships, whether economic, commercial, social, cultural, or political. From that arises rapprochement, love, and intermarriage, and security and peace prevail. In contrast to this, tragedies of injustice, enslavement, and rivalry occur.^{lvii}

The call for compassion: Mutual compassion and compassion between people are among the strongest methods of harmony, cooperation, and unity. Because it brings together hearts, unites opinions, and directs the direction. God Almighty says: "Muhammad is the Messenger of God, and those with him are harsh against the disbelievers and merciful among themselves."^{lviii}The noble verse makes it clear to those who reflect on it that the followers of the Chosen One (peace be upon him) show severity and firmness to those who disagree with their religion and show hostility to them, and they exchange mercy and compassion for those who agree with them.^{lix}And this is what appeared in a generationThe honorable Companions (may God be pleased with them), compassion would emanate from their hearts and they would spread it to each other in word and deed. Because they feel that strong bond that pulls them together as if they were a structure, and they have become an impenetrable barrier with this unity.

High morals and lofty behavior among people, and this is what God Almighty has called us to when He says: "And neither good nor evil are equal. Repel with that which is best. Then, the one between whom and you there is enmity is as if he were a protector. Yam * And none attain it except those who are patient, and none attain it except those of great good fortune. ^{lx}The noble text guides us to repel evil with kindness, because this kindness will force the wrongdoer to reconsider his wrongdoing, so he will inevitably return from his behavior and the wrongdoing will be transformed into affection and goodness. God commanded the believers to "be patient when angry, forbearing when ignorant, and pardon when wronged." So if they do that, God will protect them from Satan and make their enemy submit to them as if he were wrong. Even intimate^{lxi}If people committed themselves to good morals and good qualities, it would unite them towards goodness and unite its ranks, and the disputes and discord we see are caused by failure to adhere to the successor, or missing out on an honorable thing, so would we not commit ourselves so that we may win both worlds?

CONCLUSION

After this closer examination of the subject of disagreement and disagreement, I came up with the following results:

The research showed that the difference in viewpoints is innate, and this is confirmed by the individual differences between people. We do not imagine that their abilities are equal, otherwise how would people interact and exchange their experiences even if they were not like that?

Research has shown that every two opposites are different, but not every different opposite is different.

The research made it clear that the causes of disagreement are many, including what is related to the nature and differences of their desires, appetites, and tendencies, the ambiguity of the contents of some of them, the differences in degrees of their minds, and the differences in their environments.

The research made it clear that the causes of disagreement are many, including those related to the natures and differences of their desires, desires, and tendencies, and the ambiguity and discrepancy of the contents of some of them, and all of this leads to destruction and destruction.

The research confirmed that bridging the gap of disagreement can only be done by adhering to the Book of God and the Sunnah of His Noble Messenger, respecting the opinions of others, not excluding them, staying away from fanaticism, and calling for compassion and cooperation.

In conclusion, we ask Him, Glory be to Him, to unite our ranks and unite our word that He is Able to do what He wills and is worthy of the answer. Our last supplication is that praise be to God, Lord of the Worlds.

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