

الاجتماع ونبذ الفرقة

Unity & the Abandonment of Parties

With Appendix

Democracy: A Modern Day Cause of Disunity



By: Shaykh Saalih Fawzaan ibn 'Abdullaah Al-Fawzaan

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Biography of Shaykh Saalih al-Fawzaan

He is the noble Shaykh Dr. Saalih ibn Fawzaan ibn 'Abdullaah from the family of Fawzaan from the people of *ash-Shamaasiyyah*.

He was born in 1354 A.H./1933 C.E. His father died when he was young so he was brought up by his family. He learned the Noble Qur'aan, the basics of reading and writing with the imaam of the masjid of the town, who was a definitive reciter. He was the noble Shaykh Hamood Ibn Sulaymaan at-Talaal, who was later made a judge in the town of Dariyyah (not Dar'iyah in Riyaadh) in the region of Qaseem.

He later studied at the state school when it opened in *ash-Shamaasiyyah* in the year 1369 A.H./1948 C.E. He completed his studies at the Faysaliyyah School in Buraydah in the year 1371 A.H./1950 C.E. and was then appointed an infant school teacher. Then he joined the educational institute in Buraydah when it opened in the year 1373 A.H./1952 C.E., and graduated from there in the year 1377 A.H./1956 C.E. He then joined the Faculty of *Sharee'ah* (at the University of Imaam Muhammad) in Riyaadh and graduated in 1381 A.H./1960 C.E. Thereafter he gained his Masters degree in *Fiqh*, and later a Doctorate from the same faculty, also specializing in *Fiqh*.

After his graduation from the Faculty of *Sharee'ah*, he was appointed a teacher within the educational institute in Riyaadh, then transferred to teaching in the Faculty of *Sharee'ah*. Later, he transferred to teaching at the Department for Higher Studies within the Faculty of the Principles of the Religion (*Usoolud-Deen*). Then he transferred to teaching at the Supreme Court of Justice, where he was appointed the head. He then returned to teaching there after his period of headship came to an end. Thereafter made a member



of the Permanent Committee for Islaamic Research and *Fataawa*, where he continues to this day.

The noble Shaykh is a member of the Council of Senior Scholars, and member of the *Fiqh* Committee in Makkah (part of *ar-Raabitah*), and member of the Committee for Supervision of the Callers (*Du'aat*) in *Hajj*, whilst also presiding over (his main role) membership of the Permanent Committee for Islaamic Research and *Fataawa*. He is also the *Imaam*, *Khateeb* and teacher at the Prince Mut'ib Ibn 'Abdul-'Azeez masjid in *al-Malzar*.

He also takes part in responding to questions on the radio program "*Noorun 'alad-Darb*", as he also takes part in contributing to a number of Islaamic research publications at the Council for (Islaamic) Research, Studies, Theses and *Fataawa* which are then collated and published. The noble Shaykh also takes part in supervising a number of theses at the Masters Degree and Doctorate level.

He has a number of students of knowledge who frequent his regular gatherings and lessons.

He himself studied at the hands of a number prominent scholars and jurists, the most notable of whom were:

- The noble Shaykh 'Abdul-'Azeez ibn Baaz ؒ;
- The noble Shaykh 'Abdullaah ibn Humayd ؒ;
- The great Shaykh Muhammad al-Ameen ash-Shanqeetee ؒ;
- The noble Shaykh 'Abdur-Razzaaq 'Afeefee ؒ;
- The noble Shaykh Saalih Ibn 'Abdur-Rahmaan as-Sukaytee;
- The noble Shaykh Saalih Ibn Ibraaheem al-Bulayhee;
- The noble Shaykh Muhammad Ibn Subayyal;
- The noble Shaykh 'Abdullaah Ibn Saalih al-Khulayfee;

- The noble Shaykh Ibraaheem Ibn 'Ubayd al-'Abd al-Muhsin;
- The noble Shaykh Saalih al-'Alee an-Naasir;

He also studied at the hands of a number of scholars from al-Azhar University (Egypt) who specialized in *Hadeeth*, *Tafseer* and the 'Arabic language.

He has played a major role in calling to Allaah, teaching, giving *Fataawa*, *Khutbahs* and knowledgeable refutations.

His books number many; however the following are just a handful which includes:

- *Sharh al-'Aqeedatul Waasitiyyah*,
- *Al-Irshaad ilas-Saheehil-I'tiqaad*,
- *al-Mulakkkhas al-Fiqhee*,
- *Foods and the Rulings regarding Slaughtering and Hunting*, which is part of his Doctorate.
- They also include *at-Tahqeeqaat al-Mardiyyah* in Inheritance which is part of his Masters degree.
- Further titles include *Rulings relating to the Believing Women*, and a refutation of Yoosuf Qaradaawi's book *al-Halaal wal-Haraam*.¹

¹ Taken from www.fatwa-online.com

مُقَدِّمَةٌ

INTRODUCTION

All praise is due to Allaah upon His favors and benevolence, and may the peace and blessings be upon our Prophet Muhammad, his family, his companions, and many salutations to them.

As for what follows: Indeed gathering the Muslims and discarding separation between the Muslims is a lofty principle from the principles which Allaah, ﷻ the Most High, commanded with as well as the Prophet ﷺ.

Allaah ﷻ Says,

﴿وَأَعْتَصِمُوا بِحَبْلِ اللَّهِ جَمِيعًا وَلَا تَفَرَّقُوا﴾

“And hold fast, all of you together, to the Rope of Allaah (i.e. this Qur’aan), and be not divided among yourselves...”

[Soorah Aali ‘Imraan (3):103]

﴿وَلَا تَكُونُوا كَالَّذِينَ تَفَرَّقُوا وَاخْتَلَفُوا مِنْ بَعْدِ مَا جَاءَهُمْ

الْبَيِّنَاتُ وَأُولَئِكَ لَهُمْ عَذَابٌ عَظِيمٌ ﴿١٥٥﴾

“And be not as those who divided and differed among themselves after the clear proofs had come to them. It is they for whom there is an awful torment.”

[Soorah Aali 'Imraan (3):105]

The Prophet ﷺ said:

إِنَّ اللَّهَ يَرْضَى لَكُمْ ثَلَاثًا: أَنْ تَعْبُدُوهُ وَلَا تُشْرِكُوا بِهِ شَيْئًا وَأَنْ
تَعْتَصِمُوا بِحَبْلِ اللَّهِ جَمِيعًا وَلَا تَفَرَّقُوا، وَأَنْ تُنَاصِحُوا مَنْ
وَلَّاهُ اللَّهُ أَمْرَكُمْ

“Indeed Allaah is pleased with three things from you: He is pleased that you worship Him and do not associate anything with Him, and that you take hold of the rope of Allaah altogether, and that you give good counsel to the one to whom Allaah gives command over you.”²

As the Salaf ﷺ said, What is known is that there is no religion except with unifying speech and there is no leadership and guidance except in hearing and obeying.

² Collected in *al-Muwatta* of Imaam Maalik [2/990], Book of Speech, Chapter: Waste of money and the possessor of two-faces. Narrated in *Saheeh Muslim* [3/1340 No. 1715], Book of Judgments, Chapter: Forbidding Frequent Questions with no need. Both of them are narrated by Aboo Hurayrah ؓ.

TN: Complete Hadeeth: Maalik related to me from Suhayl ibn Abee Saalih from his father from Aboo Hurayrah that the Messenger of Allaah, may Allaah bless him and grant him peace, said, “Allaah is pleased with three things from you, and He is angry with three things from you. He is pleased that you worship Him and do not associate anything with Him, and that you take hold of the rope of Allaah altogether, and that you give good counsel to the one to whom Allaah gives command over you. He is angry with you for gossip, squandering property, and asking too many questions.”

CHAPTER 1

Condition of the 'Arabs Prior to the Prophet's Mission & After It

Indeed, prior to the Prophet's ﷺ mission, the 'Arabs were separated. Murdering one another and long wars arose between them like *Daahas* and *Ghabaraa'* War³ and *Bu'aath*⁴, and other great wars, some of which lasted for a hundred years or more. Within these wars there was strife and hatred, and raids would continually erupt until Allaah ﷻ bestowed upon them the Prophet's ﷺ mission and he called them to worship Allaah ﷻ alone without any partners and to be united brothers. Those who were blessed by Allaah responded to his call and gathered under the banner of *Tawheed* and the leadership of the Prophet ﷺ. The enmity which had been among them disappeared as they became loving brothers after they had been infected with discord. Allaah ﷻ reminded them of this blessing in His Speech:

﴿ يَتَأَيُّهَا الَّذِينَ ءَامَنُوا اتَّقُوا اللَّهَ حَقَّ تَقَاتِهِ ۖ وَلَا تَمُوتُنَّ إِلَّا وَأَنتُمْ مُسْلِمُونَ ﴾⁵ وَأَعْتَصِمُوا بِحَبْلِ اللَّهِ جَمِيعًا وَلَا تَفَرَّقُوا ۗ وَاذْكُرُوا نِعْمَتَ اللَّهِ عَلَيْكُمْ إِذْ كُنْتُمْ أَعْدَاءً فَأَلَّفَ بَيْنَ قُلُوبِكُمْ

³ TN: This was a war between the 'Abbaas & Zabyan tribes. They raced their horses, named *Daahas* and *Ghabaraa'*. One tribe felt like the other tribe infringed upon the rules to win the race and this began a feud which lasted forty years.

⁴ This refers to a war between two tribes of the *Ansaar*, the *Khazraj* and the 'Aus, tribe before Islaam.

فَأَصْبَحْتُمْ بِنِعْمَتِهِ إِخْوَانًا وَكُنْتُمْ عَلَىٰ شَفَا حُفْرَةٍ مِّنَ النَّارِ
 فَأَنْقَذَكُم مِّنْهَا ۚ كَذَٰلِكَ يُبَيِّنُ اللَّهُ لَكُمْ ءَايَاتِهِ لَعَلَّكُمْ تَهْتَدُونَ
 ﴿١٣﴾ وَلَتَكُن مِّنكُمْ أُمَّةٌ يَدْعُونَ إِلَىٰ الْخَيْرِ وَيَأْمُرُونَ بِالْعُرْفِ
 وَيَنْهَوْنَ عَنِ الْمُنْكَرِ وَأُولَٰئِكَ هُمُ الْمُفْلِحُونَ ﴿١٤﴾ وَلَا
 تَكُونُوا كَالَّذِينَ تَفَرَّقُوا وَاخْتَلَفُوا مِن بَعْدِ مَا جَاءَهُمُ الْبَيِّنَاتُ
 وَأُولَٰئِكَ هُمُ عَذَابٌ عَظِيمٌ ﴿١٥﴾ يَوْمَ تَبْيَضُّ وُجُوهٌ وَتَسْوَدُّ
 وُجُوهٌ فَأَمَّا الَّذِينَ اسْوَدَّتْ وُجُوهُهُمْ أَكْفَرْتُمْ بَعْدَ إِيمَانِكُمْ
 فَذُوقُوا الْعَذَابَ بِمَا كُنْتُمْ تَكْفُرُونَ ﴿١٦﴾ وَأَمَّا الَّذِينَ أَبْيَضَّتْ
 وُجُوهُهُمْ فِى رَحْمَةِ اللَّهِ هُمْ فِيهَا خَالِدُونَ ﴿١٧﴾

“O you who believe! Fear Allaah (by doing all that He has ordered and by abstaining from all that He has forbidden) as He should be feared. [Obey Him, be thankful to Him, and remember Him always], and die not except in a state of Islaam [as Muslims (with complete submission to Allaah)]. And hold fast, all of you together, to the Rope of Allaah (i.e. this Qur’aan), and be not divided among yourselves, and remember Allaah’s Favor on you, for you were enemies one to another but He joined your hearts together, so that, by His Grace, you became brethren (in Islaamic Faith), and you were on the brink of a pit of Fire, and He saved you from it. Thus Allaah makes His *Ayaat* (proofs, evidences, verses, lessons, signs, revelations, etc.,)

clear to you, that you may be guided. Let there arise out of you a group of people inviting to all that is good (Islaam), enjoining *Al-Ma'roof* (i.e. Islaamic Monotheism and all that Islaam orders one to do) and forbidding *Al-Munkar* (polytheism and disbelief and all that Islaam has forbidden). And it is they who are the successful. And be not as those who divided and differed among themselves after the clear proofs had come to them. It is they for whom there is an awful torment. On the Day (i.e. the Day of Resurrection) when some faces will become white and some faces will become black; as for those whose faces will become black (to them will be said): "Did you reject Faith after accepting it? Then taste the torment (in Hell) for rejecting Faith." And for those whose faces will become white, they will be in Allaah's Mercy (Paradise), therein they shall dwell forever."

[Soorah Aali 'Imraan (3):102-107]

Ibn 'Abbaas ؓ said:

تَسْوَدُ وُجُوهُ أَهْلِ الْفُرْقَةِ وَالْإِخْتِلَافِ وَتَبْيَضُ وُجُوهُ أَهْلِ
الْاجْتِمَاعِ وَالْإِئْتِلافِ

"This is when the faces of followers of the *Sunnah* and the *Jamaa'ah* will radiate with whiteness, and the faces of followers of *Bid'ah* (innovation) and division will be darkened." ⁵

⁵ Refer to *Tafseer al-Qur'aan al-'Adheem* from *Ibn Katheer* [2/92]

CHAPTER 2

Concerning the Statement, "What Brings
People Together & Unites Their Hearts is
Religion"

Allaah ﷻ Says:

﴿وَأَذْكُرُوا إِذْ أَنْتُمْ قَلِيلٌ مُسْتَضْعَفُونَ فِي الْأَرْضِ تَخَافُونَ
أَنْ يَتَخَطَّفَكُمُ النَّاسُ فَفَاوَنَكُمُ وَأَيْدِكُمْ بِنَصْرِهِ ۖ وَرَزَقَكُم مِّنَ
الطَّيِّبَاتِ لَعَلَّكُمْ تَشْكُرُونَ ﴿٨﴾﴾

"And remember when you were few and were reckoned weak in the land, and were afraid that men might kidnap you, but He provided a safe place for you, strengthened you with His Help, and provided you with good things so that you might be grateful."

[Sooratul-Anfaal (8):26]

Allaah ﷻ Says:

﴿هُوَ الَّذِي أَيْدَكَ بِنَصْرِهِ ۖ وَبِالْمُؤْمِنِينَ ﴿١٢﴾﴾ وَأَلْفَ بَيْنَ قُلُوبِهِمْ ۚ لَوْ أَنْفَقْتَ مَا فِي الْأَرْضِ جَمِيعًا مَا أَلْفَتَ بَيْنَ قُلُوبِهِمْ وَلَكِنَّ اللَّهَ أَلْفَ بَيْنَهُمْ ۚ إِنَّهُ عَزِيزٌ حَكِيمٌ ﴿١٣﴾﴾

"And if they intend to deceive you, then verily, Allaah is All-Sufficient for you. It is He Who has supported you

with His Help and with the believers. And He has united their (i.e. believers') hearts. If you had spent all that is in the earth, you could not have united their hearts, but Allaah has united them. Certainly He is All-Mighty, All-Wise."

[Sooratul-Anfaal (8):62-63]

Nothing unites the people except this religion, as Imaam Maalik ibn Anas ؓ said:

لَا يَصْلُحُ آخِرُ هَذِهِ الْأُمَّةِ إِلَّا بِمَا صَلَّحَ بِهِ أَوَّلُهَا

"The affairs of the latter generation of this nation can never be corrected except by that which corrected the affairs of the earlier generations of this nation."

So, nothing can bring people's hearts together and unite them except the correct belief that came with Prophet Muhammad ﷺ.

Nothing can gather the hearts and bring peace among people except the belief in Allaah and His Messenger. That is the reason why people gathered around Prophet Muhammad ﷺ and became one nation revered by the other nations of the world. The religion of Allaah (Islam) spread in the East and the West because of gathering and aligning upon *Tawheed*.

Allaah ﷻ Says:

﴿ يَتَأْتِيهَا الَّذِينَ ءَامَنُوا إِذَا لَقِيتُمْ فِئَةً فَاثْبُتُوا وَاذْكُرُوا اللَّهَ كَثِيرًا لَّعَلَّكُمْ تُفْلِحُونَ ﴾ وَأَطِيعُوا اللَّهَ وَرَسُولَهُ وَلَا

تَنْزَعُوا فَتَفْشَلُوا وَتَذْهَبَ رَاحَتُكُمْ وَأَصْبِرُوا إِنَّ اللَّهَ مَعَ

الصَّابِرِينَ ﴿٤٦﴾

“O you who believe! When you meet (an enemy) force, take a firm stand against them and remember the Name of Allaah much (both with tongue and mind), so that you may be successful. And obey Allaah and His Messenger ﷺ, and do not dispute (with one another) lest you lose courage and your strength departs, and be patient. Surely, Allaah is with those who are *As-Saabiiron* (the patient).”

[Sooratul-Anfaal (8):45-46]

CHAPTER 3

A Historical Account of Events After the Death of the Prophet ﷺ & the Succession (The Caliphate)

When the Messenger of Allaah ﷺ died, differing occurred between the *Sahaabah* ؓ as to who was to assume leadership after the Prophet ﷺ. Their differing soon ended and disappeared and they agreed on choosing Aboo Bakr As-Siddeeq ؓ and they paid homage to him upon hearing and obeying, and he was the best leader after the Messenger of Allaah ﷺ. That was the state of the Rightly Guided Caliphate during the rule of Aboo Bakr, 'Umar, and 'Uthmaan ؓ. Then during the end of 'Uthmaan's rule, the Jews plotted against the Muslims. They wanted the Muslims to fall into differing amongst themselves. They concealed among them a Jew called 'Abdullaah ibn Saba', who started to incite people against 'Uthmaan, Commander of the Believers.

Foolish people from different lands gathered around him ('Abdullaah bin Saba') and laid siege to 'Uthmaan in his house. They allowed themselves to spill his blood and assassinate him ؓ. The Muslims fell into severe differing in spite of the fact they pledged allegiance to the fourth Rightly Guided *Khaleefah*, 'Alee ibn Abee Taalib ؓ. But the Jews continued their plot to spread wickedness among the Muslims. People disagreed with 'Alee until he was murdered also. The rule turned to his son Al-Hasan who abdicated in favor of Mu'aawiyah. With his resignation, people gathered around Mu'aawiyah. That year was called the year of the *Jamaa'ah*. The Commander of the Believers, Mu'aawiyah, ruled people with justice and wisdom and brought all Muslims together during his rule. What the Messenger of Allaah ﷺ had said became true. He ﷺ said to Al-Hasan ibn 'Alee,

إِنَّ ابْنِي هَذَا سَيِّدٌ وَسَيُصَلِّحُ اللَّهُ بِهِ بَيْنَ طَائِفَتَيْنِ عَظِيمَتَيْنِ مِنْ

الْمُسْلِمِينَ

“Verily, this son of mine is a Sayyid (chief or master), and may Allaah make peace between two great groups of Muslims through him.”⁶

That came true by his resignation in favor of Mu’aawiyah ibn Abee Sufyaan⁷. Unity was achieved, and praise is to Allaah who vanquished the idea which the Jews propagated. However, they did not give up and are still planning against Muslims, as Allaah ﷻ Says:

﴿ وَيَسْعَوْنَ فِي الْأَرْضِ فَسَادًا وَاللَّهُ لَا يُحِبُّ الْمُفْسِدِينَ ﴾

“...And they (ever) strive to make mischief on the earth. And Allaah does not like the *Mufsideen* (mischief-makers)”

[Sooratul-Maa'idah (5):64]

They always scheme against Muslims in order to separate them. But Allaah the Most High always assigns someone to unite the Muslims and bring them together. Even if the ideal unity is not achieved just like the one that was during the time of the Rightly Guided predecessors and the period of Mu’aawiyah ؓ; yet unity is achieved in some Muslim countries and communities in every region and in every land. It has become different countries after it was only one united country, but every ruler in his country brings Muslims together, praise be to Allaah.

⁶ Saheeh al-Bukhaaree [4/2222 #7109] Kitaabul-Fitan Chapter Speech of the Prophet ﷺ to Hasan ibn 'Alee

⁷ EN: Al-Hasan brought peace between the people of Ash-Shaam and 'Iraq, after they fought great wars and terrifying battles.

CHAPTER 4

The Dissention Between Muslims Which Existed Prior to the 12th Century in the 'Arabian Peninsula & the Unified Country After the Reviver, Shaykh Muhammad ibn 'Abdul-Wahhaab ﷺ

There is still much benefit to be found in Islaam and among the Muslims. This country, the 'Arabian Peninsula, used to suffer from differing prior to the 12th Century until the reviver, Imaam Muhammad ibn 'Abdul Wahhaab ﷺ appeared. He called people to the Oneness of Allaah and worshipping Him alone, without any partners or rivals. Allaah decreed that the rulers from the Sa'ood family stand with him. Their allegiance to hearing, obeying and *Jihaad* and the oath of allegiance was complete between Imaam Muhammad ibn Sa'ood and Shaykh Muhammad ibn 'Abdul-Wahhaab⁸. Muslims united at first in the small land where they

⁸ EN: King 'Abdul-'Azeez giving clarification on the term "Wahhaabism": "They have labeled us with the term 'Wahhabiyoona', and they have named our *Madhhab* as 'Wahhaabi' considering it as a specific *Madhhab*, and this is a wicked mistake, appearing from the false propaganda which has been spread by the people of gossip. We are not the people of a new *Madhhab* or new '*Aqeedah*, our '*Aqeedah* is the '*Aqeedah* of the rightly guided predecessors, we respect the four Imams and we make no distinction between Maalik, Ash-Shaafi'ee, Ahmad, and Aboo Haneefah, all of them are deeply respected in our view.

This '*Aqeedah* is the one that was re-established by the Shaykh of Islaam Muhammad bin 'Abdul-Wahhaab and the one he called towards. This is our '*Aqeedah* and it is the structured '*Aqeedah* upon the *Tawheed* of Allaah ﷻ, free from defect, far removed from any innovation."

started the call. Then the Shaykh continued the call to Allaah in the rest of the country. Imaam ibn Sa'ood continued the *Jihaad*.

It was not long before the country was united and became safe. Many of the affairs of *Jaahiliyyah* disappeared and the rule became subject to Allaah's Book and the *Sunnah* of His Messenger ﷺ. The command of good, forbiddance of evil and *Jihaad* were established along with the call to Allaah in this country. Muslims gathered and enjoyed peace and stability. Allaah blessed them with plenty of blessings. This country is still under this blessed rule and in peace and stability. All of that was a result of unity and abandonment of differing. As you can see today we live in great conditions, all praise be to Allaah. It is a great blessing to live in peace and stability, to apply the *Sharee'ah*, command with good and forbid the evil, a great blessing that must be thanked.

﴿وَاذْكُرُوا نِعْمَتَ اللَّهِ عَلَيْكُمْ إِذْ كُنْتُمْ أَعْدَاءً فَأَلَّفَ بَيْنَ قُلُوبِكُمْ﴾

﴿فَأَصْبَحْتُمْ بِنِعْمَتِهِ إِخْوَانًا﴾

“...and remember Allaah's Favor on you, for you were enemies one to another but He joined your hearts together, so that by His Grace, you became brethren (in Islamic Faith)...”

[Soorah Aali-'Imraan (3):103]

We remember this blessing and we are thankful for it as Allaah ﷻ Says:

﴿وَأَمَّا بِنِعْمَةِ رَبِّكَ فَحَدِّثْ﴾

“And proclaim the Grace of your Lord (i.e. the Prophethood and all other graces)”

[Soorah adh-Dhuhaa (93):11]

We do not consider it as a matter of praise, but as a matter of thanks to Allaah, the Most High who blessed us with it. The reason behind this blessing is apparent; it is our gathering around Allaah's Book and His Messenger's Sunnah ﷺ. Both listening to and obeying the ruler of the Muslims is a blessing that we are envied for, but never forget that our enemies are plotting against us in order to separate us and destroy this blessing. The disbelievers dislike seeing Islaam remaining upright, they are not pleased with that:

﴿ وَلَنْ تَرْضَىٰ عَنْكَ الْيَهُودُ وَلَا النَّصَارَىٰ حَتَّىٰ تَتَّبِعَ مِلَّتَهُمْ ﴾

“Never will the Jews nor the Christians be pleased with you
(O Muhammad ﷺ) till you follow their religion...”

[Sooratul-Baqarah (2):120]

﴿ وَلَا يَزَالُونَ يُقَاتِلُونَكُمْ حَتَّىٰ يَرُدُّوكُمْ عَن دِينِكُمْ إِنِ

أَسْتَطَعُوا وَمَنْ يَرْتَدِدْ مِنكُمْ عَن دِينِهِ فَيَمُتْ وَهُوَ كَافِرٌ

فَأُولَٰئِكَ حَبِطَتْ أَعْمَالُهُمْ فِي الدُّنْيَا وَالْآخِرَةِ وَأُولَٰئِكَ

أَصْحَابُ النَّارِ هُمْ فِيهَا خَالِدُونَ ﴿٢١٧﴾

“And they will never cease fighting you until they turn you
back from your religion (Islaamic Monotheism) if they can.

And whosoever of you turns back from his religion and
dies as a disbeliever, then his deeds will be lost in this life
and in the Hereafter, and they will be the dwellers of the

Fire. They will abide therein forever.”

[Sooratul-Baqarah (2):217]

We should be cautious of these schemes and thoughts that are spread among us in order to separate us and spread hatred among Muslims so that they become enemies to one another. This would be an opportune moment for the enemy to intervene and occupy a position among us. However, we pray that Allaah ﷻ ruins their plots and protects the Muslims from their evil. However, we should be mindful of this blessing and warn of its disappearance if we are not thankful for it, as it can be replaced with His ﷻ Wrath:

﴿ ذَٰلِكَ بِأَنَّ اللَّهَ لَمْ يَكُ مُغَيِّرًا نِّعْمَةً أَنْعَمَهَا عَلَىٰ قَوْمٍ حَتَّىٰ

يُغَيِّرُوا مَا بِأَنْفُسِهِمْ وَأَنَّ اللَّهَ سَمِيعٌ عَلِيمٌ ﴿٥٣﴾

“That is because Allaah will never change a grace which He has bestowed on a people until they change what is in their ownelves. And verily Allaah is All-Hearer, All-Knower.”

[Sooratul-Anfaal (8):53]

﴿ وَإِذْ تَأَذَّنَ رَبُّكُمْ لَئِن شَكَرْتُمْ لَأَزِيدَنَّكُمْ وَلَئِن كَفَرْتُمْ

إِنَّ عَذَابِي لَشَدِيدٌ ﴿٧﴾

“And (remember) when your Lord proclaimed: “If you give thanks (by accepting Faith and worshipping none but Allaah), I will give you more (of My Blessings); but if you are thankless (i.e. disbelievers), verily My punishment is indeed severe.”

[Soorah Ibraaheem (14):7]

Therefore it is an obligation for us to be attentive to this and when we fall into differing, we must take the initiative to settle it and to reach an understanding among ourselves. The wrongdoer should convert to the proper action, and not argue stubbornly.

﴿ يَتَأْتِيهَا الَّذِينَ ءَامَنُوا أَطِيعُوا اللَّهَ وَأَطِيعُوا الرَّسُولَ وَأُولَى الْأَمْرِ
 مِنْكُمْ ۖ فَإِن تَنَزَعْتُمْ فِي شَيْءٍ فَرُدُّوهُ إِلَى اللَّهِ وَالرَّسُولِ إِن كُنتُمْ
 تُؤْمِنُونَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ ۚ ذَٰلِكَ خَيْرٌ وَأَحْسَنُ تَأْوِيلًا ﴿٥٩﴾

“O you who believe! Obey Allaah and obey the Messenger (Muhammad ﷺ) and those of you (Muslims) who are in authority. (And) if you differ in anything amongst yourselves, refer it to Allaah and His Messenger ﷺ, if you believe in Allaah and the Last Day. That is better and more suitable for final determination.”

[Sooratur-Nisaa (4):59]

Referring to Allaah ﷻ means to refer to the Qur'aan and referring to the Messenger ﷺ means referring to him during his life, and after his death by returning to his *Sunnah* as he ﷺ said:

فَإِنَّهُ مَنْ يَعِشْ مِنْكُمْ فَسِيرَىٰ اخْتِلَافًا كَثِيرًا فَعَلَيْكُمْ بِسُنَّتِي
 وَسُنَّةِ الْخُلَفَاءِ الرَّاشِدِينَ الْمَهْدِيِّينَ مِنْ بَعْدِي تَمَسَّكُوا بِهَا
 وَعَضُّوا عَلَيْهَا بِالنَّوَاجِدِ، وَإِيَّاكُمْ مُحَدَّثَاتُ الْأُمُورِ فَإِنَّ كُلَّ
 مُحَدَّثَةٍ بَدْعَةٌ وَكُلُّ بَدْعَةٍ ضَلَالَةٌ

“Indeed he who amongst you lives long will see much differing regarding my *Sunnah* and the *Sunnah* of the Rightly Guided Caliphs so cling to them stubbornly. And beware of newly invented matters. Indeed every newly invented matter is an innovation, and every innovation is misguidance.”⁹

⁹ Ad-Daarimee in his *Sunan* [5/43 #2676] *Kitaabul-'Ilm*, Chapter: What comes in the introduction of the *Sunnah* and avoiding newly invented matters. Also

He ﷺ also said:

إِنِّي تَارِكٌ فِيكُمْ مَا إِن تَمَسَّكْتُمْ بِهِ لَنْ تَضِلُّوا بَعْدِي، كِتَابَ
اللَّهِ وَسُنَّتِي

“Verily, I will leave for you something that if you adhere to it, you will never be lost after me, the Book of Allaah and my Sunnah.”¹⁰

So this is an obligation upon the Muslims to return to the Book of Allaah and *Sunnah* of the Messenger of Allaah ﷺ in whatever differing has occurred between them to end the dispute. They also should be careful of segregation, disagreement, and continuing on the wrong side, because reverting to the truth is of benefit.

collected by Ibn Maajah in his *Sunan* 1/15 #42 in the introduction of Chapter: Follow the Sunnah of the Rightly Guided Caliphs. All of them are from a *Hadeeth* of ‘Irbaad ibn Saariyah and other than him.

¹⁰ Aboo Daawood in his *Sunan* [2/182 #1905] in the Book of Rites; Chapter: Characteristics of the Prophet’s Argumentation. Ibn Maajah in his *Sunan* [2/1022 #3074] in the Book of Ceremonies; Chapter: Argumentation of the Messenger of Allaah ﷺ from the *Hadeeth* of Jaabir.

CHAPTER 5

Concerning the Statement, of Ibn Mas'ood رَضِيَ اللهُ عَنْهُ: "Differing is Evil" & the Reasons for this Statement

The *Sahaabah* differed in some aspects of *Fiqh*,¹¹ yet they returned to the Book of Allaah and the *Sunnah* of His Messenger ﷺ; and the one that they found to be right, they would agree with him (his opinion), thus ending the debate.

'Uthmaan ؓ, as an example, recommended the prayer completion in Minaa¹², and he used to lead the people in prayer, and conclude it (in Minaa). 'Abdullaah ibn Mas'ood ؓ recommended shortening the prayer in Minaa and he used to pray with 'Uthmaan and conclude his prayer with him (pray its full length) although he ('Abdullaah) believed in shortening the prayer; thus, they told him about the issue. So he said,

إِنَّ الْإِخْتِلَافَ شَرٌّ

"Surely differing is evil".¹³

So he was praying with the Commander of the Believers, 'Uthmaan and he agreed with his view regarding the prayer, thus avoiding differing and separation. This is an obligation upon the Muslims to avoid disagreements and separation and not insist on personal views. Rather, they should seek to gather upon *Tawheed* and avoid

¹¹ Islaamic Jurisprudence

¹² A valley near the city of Mecca

¹³ Abou Daawood in his *Sunan* [2/205,206 #1906] in the Book of Rites; Chapter: *Salaah in Minnaa* from the *Hadeeth* of 'Abdur-Rahmaan bin Yazeed.



separation and differing. So when it is a matter of jurisprudential diligence, people should gather upon *Tawheed* and differing is not supposed to cause disunity among them. The example that I have given you in the story of 'Uthmaan and Ibn Mas'ood ؓ is a good witness to that. Ibn Mas'ood followed 'Uthmaan's opinion, prayed with him and completed the prayer in order to avoid separation and said:

الْخِلَافُ شَرٌّ

"...differing is evil."

CHAPTER 6

Imaam Ahmad bin Hanbal's Position Regarding the Statement that the Qur'aan is Created

In the time of Imaam Ahmad ؒ, the *Mu'tazilah* were inclined towards the *Khaleefah*, *Al-Ma'moon*, *Al-Mu'tasim* and *Al-Waathiq* and their call was that the Qur'aan was created. These Caliphs followed that opinion. The *Mu'tazilah* asked them to torture and persecute those who did not agree with them. Imaam Ahmad ؒ was beaten and put in jail in order to force him to say the Qur'aan was created and to agree with the *Jahmiyyah*. He ؒ refused and said, "Give me an evidence from Book of Allaah and the *Sunnah* of the Messenger ﷺ". He kept repeating this statement until Ibn Abee Du'aad al-Mu'tazilee, out of extreme hostility towards Imaam Ahmad, said: "O Commander of the Believers, kill him and I will be responsible for his blood." However, Imaam Ahmad continued to ask them to bring him evidence from the Book of Allaah or the *Sunnah* His Messenger ﷺ.

When it became too hard for the scholars of *Ahlu-Sunnah*, and too difficult to endure, they said to Imaam Ahmad, "O Aboo 'Abdullaah, things have become too hard as you can see," and tried to convince him to revolt against the Caliph. He said, "Fear Allaah and save the blood of Muslims." He warned them against that and he was patient with the ordeal and did not revolt against the ruler but rather endured torture and punishment.¹⁴

¹⁴ *Al-Sunnah* by Aboo Bakr Al-Khalaal, [Pg. 133], and *al-Adhaabush-Sharee'ah* [1/195,196].

If the Imaam had revolted against the ruler, that would have led to destruction. Muslims would have suffered bloodshed, separation and loss of security. Imaam Ahmad applied what the Prophet ﷺ:

اسْمَعُ وَأَطِعْ وَلَوْ أَخَذَ مَالَكَ وَضَرَبَ ظَهْرَكَ

“Listen and obey even if your back is beaten and your wealth is taken away.”¹⁵

He endured in order to gather Muslims together and avoid separation. We are obliged to follow the way of our Pious Predecessors, forget about our differing and not separate in issues that have a possibility of *Ijtihad*. As long as the ruler has not reached disbelief, we should be patient and obey him.

‘Ubaadah bin As-Saamit ؓ said,

دَعَانَا النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَبَايَعَنَا فَقَالَ فِيمَا أَخَذَ
عَلَيْنَا أَنْ بَايَعْنَا عَلَى السَّمْعِ وَالطَّاعَةِ فِي مَنْشَطِنَا وَمَكْرَهِنَا
وَعُسْرِنَا وَيُسْرِنَا وَأَثَرَةَ عَلَيْنَا وَأَنْ لَا نُنَازِعَ الْأَمْرَ أَهْلَهُ إِلَّا أَنْ
تَرَوْا كُفْرًا بَوَاحًا عِنْدَكُمْ مِنَ اللَّهِ فِيهِ بُرْهَانٌ

“The Prophet ﷺ called us and we gave him the Pledge of allegiance for Islaam and among the conditions on which he took the Pledge from us was that we were to listen and obey (the orders) both at the time when we were active and at the time when we were tired, and at our difficult time and at our time of ease and to be obedient to the ruler and give him his right even if he did not give

¹⁵ Saheeh Muslim [3/1476 #1847] and after. The Book on Government (*Kitaab Al-Imaara*), Chapter: Instruction to Stick to the Main Body of the Muslims in the Time of Trials, the *hadeeth* narrated by Hudhayfah bin Al-Yamaan.

[REDACTED]

us our right, and not to fight against him unless we noticed him having open Kufr (disbelief) for which we would have a proof with us from Allaah.”¹⁶

This is for the sake of unity and to avoid the loss of security and bloodshed. What happens out of disunity and separation is much harder than enduring some transgressions that are not considered *Kufr* (disbelief) or *Shirk*. This is one of the fundamentals of *Ahlu-Sunnah wal-Jamaa'ah* that they listen and obey the rulers even if they misbehave, as long as that misbehavior does not lead to clear *Kufr* (disbelief) or apparent *Shirk* that no one doubts. This is the *Manhaj*¹⁷ of Muslims to avoid disunity and separation, and it is the *Manhaj* of *Ahlu-Sunnah wal-Jamaa'ah*. It is recorded in the books of *'Aqeedah* (belief), as well as it being from the great foundations of *Islaam*.

If a man has wisdom and knowledge he should communicate with his brothers from the Students of Knowledge,¹⁸ try to reach an understanding with them and compare between benefits and detriments. It is known that, **“Committing the less damaging action to avoid the more damaging”** is a lofty principle of this religion. As you can see today, our enemies are plotting against us in order to separate us and make us fight each other. They succeeded to do that in other countries and caused bloodshed, loss of money, loss of honor, and chaos. They want us to follow those countries that they destroyed. So we should beware of those plots and maneuverings and gather around the religion of Allaah, *Islaam*, and *at-Tawheed* (Oneness of Allaah). We should listen and obey our

¹⁶*Saheeh al-Bukhaaree* [4/2210 #7055,7056] Book of Afflictions, Ch: The Statement of the Prophet ﷺ: “After me you will see things which you will disapprove of.”

¹⁷ Methodology

¹⁸ EN: Shaykh ‘Abdul-‘Azeez bin Baaz ؒ said, “So the student of knowledge has a great significance, and the people of knowledge, they are of the epitome of this existence.” [*Al-‘Ilm wa Akhlaaqu Ahlihi*: pg. 20]



rulers, advise one another and avoid differing which leads to separation. If there is an opinion, a view or an *Ijtihad* on one issue that is against another's view, we should refer to the Book of Allaah and His Messenger's *Sunnah*, choose the evidence and end the dispute.

That is what happened with the Prophet's companions after the Prophet's death ﷺ. They met in a hall or house called *Saqeefah Bane Saa'idah* while the Messenger ﷺ was still unburied. They were not concerned about preparing for his burial but rather about ending the dispute. They met in the *Saqeefah* and did not end the meeting until they chose Aboo Bakr as-Siddeeq ؓ as a *Khaleefah*. After they ended their dispute they started preparing for the burial and that indicates they did not let the dispute get worse and spread among the Muslims; rather they took the initiative to end it, unite the Muslims, enrage the enemies and block the ways that they use to infiltrate us.

We should beware of that issue and keep this blessing of unity according to the Book of Allaah and His Messenger's *Sunnah* ﷺ. We should also give advice to those who commit wrong doings and guide them with wisdom and fair admonition, as the Prophet ﷺ said:

الدِّينُ النَّصِيحَةُ ثَلَاثًا... قُلْنَا لِمَنْ قَالَ لِلَّهِ وَلِكِتَابِهِ وَلِرَسُولِهِ
وَلِلْأُمَّةِ الْمُسْلِمِينَ وَعَامَّتِهِمْ

“Verily the religion is advice, verily the religion is advice, verily the religion is advice...” He was asked, ‘To whom is that advice?’ He said, *To Allaah, His Book and His Messenger and to the leaders from amongst the Muslims and to their general folk.*”¹⁹

Linguistically, the word *Naseehah* (advice) is derived from the word *Nasaha* which means pure or clear.²⁰ Advice is given sincerely without betrayal or deception. It makes our hearts pure and free of betrayal or deception among us; or between us and our rulers. Differing, separation and dispute are fueled by hypocrites and disbelievers, Jews and Christians, who in turn fuel separation and dispute among Muslims.


It must be known that crucial issues in Muslims’ lives are not to be approached by everyone. They should be referred to scholars and advisors. Allaah ﷻ Says:

﴿ وَإِذَا جَاءَهُمْ أَمْرٌ مِّنَ الْأَمْنِ أَوْ الْخَوْفِ أَدَّعَوْا بِهِ ۖ وَلَوْ رَدُّوهُ
إِلَى الرَّسُولِ وَإِلَىٰ أُولَى الْأَمْرِ مِنْهُمْ لَعَلِمَهُ الَّذِينَ يَسْتَنْبِطُونَهُ
مِنْهُمْ ۗ وَلَوْلَا فَضْلُ اللَّهِ عَلَيْكُمْ وَرَحْمَتُهُ لَاتَّبَعْتُمُ الشَّيْطَانَ إِلَّا

﴿ قَلِيلًا ﴾

¹⁹ Saheeh Muslim [1/74] #95. The Book of Eemaan (Belief), Chapter: Religion is Advice, Hadeeth of Tameem Al-Daaree ؓ.

²⁰ Al-Muhkam wal-Muheet al-A'tham [Vol 3, pg 157]



“When there comes to them some matter touching (public) safety or fear, they make it known (among the people); if only they had referred it to the Messenger or to those charged with authority among them, the proper investigators would have understood it from them (directly). Had it not been for the Grace and Mercy of Allaah upon you, you would have followed Shaytaan (Satan), save a few of you.”

[Sooratun-Nisaa (4):83]

Crucial issues have their own people who are supposed to take on the responsibility of those public issues. Not everyone can handle these issues; rather they should be referred to the scholars and to the people charged with authority. Allaah ﷻ Says:

﴿ وَلَوْ رَدُّوهُ إِلَى الرَّسُولِ ﴾

“...if only they had referred it to the Messenger...”

[Sooratun-Nisaa (4):83]

During the Prophet’s ﷺ life things were referred to him. After his death they are to be referred to his *Sunnah*, which is known by the scholars. So, crucial issues should be referred to the scholars²¹ who know the Prophet’s *Sunnah* ﷺ.

²¹ EN: Allaah ﷻ Says,

﴿ فَسْأَلُوا أَهْلَ الذِّكْرِ إِنْ كُنْتُمْ لَا تَعْلَمُونَ ﴾

“...so ask the people of the Reminder (i.e. knowledge) if you do not know.”

[Sooratul-Anbiyaa (21):7]

Muslims are like one body, and hence they should all support one another. Everything has a reference, so that life does not turn into chaos. Public and crucial issues should be referred to reliable references, to people of power and decision and the rest of the people should follow them.

Everyone has his own responsibilities that are specific for them and they are not to intervene in another's responsibility. That intervention is not improvement but rather chaos. That is not even considered an advice to Muslim leaders or to the Muslim public. It is rather damaging to the Muslims, separates them and causes disorganization and confusion among them. Muslims are one group that has its leaders.

الْبَيْتُ لَا يُبْنَى إِلَّا عَلَى عَمَدٍ وَلَا عِمَادٌ
إِذَا لَمْ تُرْسَ أَوْ تَادُ

*A home cannot be built without columns, and columns cannot be
established without wedges*

Imaam As-Sa'adee ؒ said in his *Tafseer* concerning this *Aayah*: "The general meaning of this *Aayah* consists of praise for the people of knowledge, of which the highest forms of it are: Knowledge of Allaah's revealed Book. This is because Allaah orders those who do not know to turn to them (i.e. the scholars) in all matters. Also included in this *Aayah* is an approval and recommendation for the scholars, such that Allaah has ordered the people to ask them questions. So due to this an ignorant person does not fall under the intended meaning of this *Aayah*." [*Tafseer as-Sa'dee*: vol. 4, pg. 206]

فَإِنْ تَجَمَّعَ أَوْتَادٌ وَأَعْمِدَةٌ وَسَاكِنٌ بَلَّغُوا
الْأَمْرَ الَّذِي كَادُوا

*When there are wedges, columns, and residents, things will be
perfect*

لَا يُصْلِحُ النَّاسَ فَوْضَىٰ لَّا سُرَاةَ لَهُمْ وَلَا سُرَاةَ إِذَا
جَهَّالُهُمْ سَادُوا

*Under chaos and without good leadership, people cannot be
reformed, and good leaders will never exist when ignorant people
prevail*

Life is not chaos, as Allaah does not accept chaos nor His Messenger or the Muslims. Muslims have their leaders, scholars and the people charged with authority who take on public matters which are crucial to the Muslim society. We should pay attention to that issue and exchange advice about it especially with our brothers who precipitate things. We say to them: that is not for you -may Allaah guide you- it is for the people who are responsible for it, you should pay attention to your own affairs because Muslims' public matters have their own people.

﴿ وَلَوْ رَدُّوهُ إِلَى الرَّسُولِ وَإِلَىٰ أُولِي الْأَمْرِ مِنْهُمْ لَعَلِمَهُ الَّذِينَ

يَسْتَنْبِطُونَهُ مِنْهُمْ ﴾

“...if only they had referred it to the Messenger or to those charged with authority among them, the proper investigators would have understood it from them (directly)...”

[Sooraturun-Nisaa' (4):83]

This is more important in times of trials that strike the society. These issues should not be discussed in our private meetings by everyone, the old, the young, the learned and the ignorant. That is chaos. Muslims are like one body and each appendage has its own job. Not one of them can do the other's job, and hence young and unlearned people cannot handle big issues that concern the *Ummah's* future and interests. Those issues have their own people who are responsible for them and you, as a person, have your own private affairs at home, with your family and your children. You are a guardian to your family and responsible for that. The Prophet ﷺ:

كُلُّكُمْ رَاعٍ وَكُلُّكُمْ مَسْئُولٌ، فَأَلِإِمَامٌ رَاعٍ وَهُوَ مَسْئُولٌ،
وَالرَّجُلُ رَاعٍ عَلَىٰ أَهْلِهِ وَهُوَ مَسْئُولٌ، وَالْمَرْأَةُ رَاعِيَةٌ عَلَىٰ
بَيْتِ زَوْجِهَا وَهِيَ مَسْئُولَةٌ، وَالْعَبْدُ رَاعٍ عَلَىٰ مَالِ سَيِّدِهِ وَهُوَ
مَسْئُولٌ، أَلَا فَكُلُّكُمْ رَاعٍ وَكُلُّكُمْ مَسْئُولٌ.

[REDACTED]

“Each of you is a guardian, and each of you is responsible for those under his authority. So the ruler is a guardian and is responsible (for his subjects); the man is a guardian of his family and responsible (for them); the woman is a guardian of her husband’s house and she is responsible (for it); a slave is a guardian of his owner’s wealth and he is responsible (for that). Certainly! Each of you are guardians and each of you are responsible”.²²

It is not a prerogative of the *Imaam* (ruler) to intervene in people’s homes, as homes are the responsibility of their owners, nor is it a prerogative of the homeowner to intervene in the *Imaam*’s affairs. Everyone has his own responsibility and his own charges. If everyone intervened in the other’s affairs then there would be chaos. So we hope that our brothers and sons understand that issue especially in these hard times, keep separation away from them and do not intervene in what is not beneficial for them, as that is not for the good of Muslims but rather harmful for them. Moreover, *Laa Hawla wa laa quwatta illaa billaah* (There is no Power nor Might except with Allaah), the Most High, the Supreme. Allaah’s Peace and Blessings be upon our Prophet Muhammad, his Family and his Companions.

²² *Saheeh Al-Bukhaaree* [3/1667, 1668 #5188] *Kitaab An-Nikaah* (Book of Marriage), Chapter: 'Protect yourself and your family', from the *Hadeeth* of 'Abdullaah Ibn 'Umar ؓ.

Q & A



QUESTION 1

Q1: Your Eminence: A group of Muslims call for unification, but how is this to be accomplished with the different sources in which this group (Islaamic Awakening) takes from, and this has led them to live in both intellectual and methodological disorder, consequently we hope to have your assistance in solving this grave problem.

A1: Yes, this is an important issue, since people should learn and seek knowledge. But where should they learn? They should learn at the hands of the scholars, and receive knowledge from authentic sources, as our *Salafus-Saalah* ﷺ did. They used to receive knowledge from the scholars and travel to them even if they were too far. They would bear hunger, hardships and alienation, and travelled to seek knowledge from its scholars.

As one of the Salaf said ﷺ: “This knowledge is religion, so you should seek the right person because he will be teaching you religion. Do not receive knowledge from anyone except the true scholars. Do not take knowledge from misleading people, people with deviant creed or religion, or from an innovator. Take knowledge from the known scholars of *Ahlu-Sunnah wal-Jamaa’ah* who are known for their knowledge, even if you will have to travel to them and reside in their countries.”

Today things are very simple and easy. It is easy to receive knowledge from scholars in *Masaajid*, schools, institutes, and universities. Do not take knowledge merely from books as you may misinterpret something and stick to it later. You also should not take knowledge from young people who are beginners and are not

well-established. Worse than that is to take knowledge from misguided innovators. Only take knowledge from the trusted and reliable sources, which are currently available. If you are confused about something you can use the phone to call and ask about what you want to know.

As Allaah ﷻ Says:

﴿ فَسْأَلُوا أَهْلَ الذِّكْرِ إِنْ كُنْتُمْ لَا تَعْلَمُونَ ﴾

“...so ask the people of the remembrance (i.e. Knowledge) if you do not know.”

[Sooratul- 'Anbiyaa' (21):7]

Things are easy, but some people do not have the desire to learn or to meet scholars and be subject to that. Other people have no patience to learn while knowledge needs much patience and time.

As they say: “If you give all of yourself to knowledge, it gives you some of it.”

Allaah ﷻ Says:

﴿ وَفَوْقَ كُلِّ ذِي عِلْمٍ عَلِيمٌ ﴾

“...but over all those endowed with knowledge is the All-Knowing (Allaah).”

[Soorah Yoosuf (12):76]

Do not think that if you read, then you have become a scholar; because, as scholars say, a person who says I am a scholar is ignorant. Man is always in need to knowledge. Allaah ﷻ said to his Prophet who is the most knowledgeable of men:

﴿ وَقُلْ رَبِّ زِدْنِي عِلْمًا ﴾

“...And say, ‘My Lord, increase me in knowledge.’”

[Soorah Taa Haa (20):114]

If the Prophet ﷺ was in need of more knowledge, you are even more in need of it. You should know that you are ignorant and in need of knowledge, and you cannot do without knowledge and the scholars.

QUESTION 2

Q2: With regard to unity between Muslims and rejection of separation, we hope that your Eminence addresses the youth who are in essence on the *Manhaj* of the *Salafus-Saaleh*, as it is very important for them to follow the manners of the *Salafus-Saaleh* and seek an excuse for other Muslims who have different opinions, as long as they are from *Ahlus-Sunnah*; especially in matters in which people may have different understanding. They should also avoid doubting others' intentions especially those who may have some justification for what they believe in.

A2: That is what we said, man should not depend on his own knowledge so that he does not misunderstand; especially if he does not have the logical basis or the principles of knowledge, or has not studied texts and understood them. He may have learned only by reading, and this is not enough for him to gain knowledge. He should seek knowledge in the sittings at the hands of scholars. Imaam ash-Shaafi'ee says:

وَمَنْ لَمْ يَذُقْ ذُلَّ التَّعَلُّمِ سَاعَةً تَجَرَّعَ كَأْسَ الْجَهْلِ طُولَ حَيَاتِهِ

“Whoever does not taste the subordination and humbleness of learning for one hour, suffers ignorance for the rest of his life.”

You should communicate with scholars and not say they do not understand reality and they live in ivory towers as some people say. You should not degrade scholars and charge them with isolation and coyness and that they are engaged only in the details²³. Some

²³ EN: Shaykh ‘Abdul-‘Azeez bin ‘Abdillaah bin Baaz ؒ said while talking about accusing the scholars of being ignorant about current affairs: “The obligation

[REDACTED]

people say so in order to keep people away from scholars and to separate the youth from the scholars. If the Muslims reach that extent, there will be no hope, *Wa laa Hawla wa laa Quwatta illaa Billaah* (There is no Power nor Might except with Allaah).²⁴

upon the Muslim is to guard his tongue from those things that do not concern him, and to not speak except based on clear knowledge. So saying that such and such a person does not understand the current affairs, this statement requires knowledge; and thus no one should say it except for someone with knowledge, so that he may be able to apply the ruling that so and so truly does not understand the current affairs. As for someone making such a statement haphazardly and ruling by his own opinions without any proof, then this is a great evil and it is not permissible. Therefore, in order for one to know that a person qualified for giving *Fataawa* (religious verdicts) is ignorant about current affairs, this requires proof. And no one has the right to do this except for the scholars." [Refer to the magazine *Raabitat-ul-'Aalam al-Islaamee*: Issue #213]

²⁴ There is no Power nor Might except with Allaah

QUESTION 3

Q3: This country has always followed the *Manhaj* of the *Salafus-Saaleh*, and its people were living in harmony from the east to the west and from the north to the south. What is the reason behind this separation and conflict that we see today, and are these groups and parties we see, are they all on the right path? Also, should they be united, even if they have different opinions?

A3: We ask Allaah ﷻ to keep the people of this country on the correct path, and keep them away from separation. Allaah ﷻ Says:

﴿وَأَنَّ هَذَا صِرَاطِي مُسْتَقِيمًا فَاتَّبِعُوهُ وَلَا تَتَّبِعُوا السُّبُلَ
فَتَفَرَّقَ بِكُمْ عَن سَبِيلِهِ ذَٰلِكُمْ وَصَّانِكُمْ بِهِ لَعَلَّكُمْ تَتَّقُونَ﴾



“And verily, this is My straight path, so follow not (other) paths, for they will separate you away from His path. This He has ordained for you that you may become Al-Muttaqoon (the pious).”

[Sooratul-An'aam] (6):153

We advise our brothers who have differing opinions or separate viewpoints on some issues to refer to the Qur'aan and the Sunnah and to the *Manhaj* of the *Salafus-Saaleh* and hold firm to that. The one who is wrong will admit his mistake and return to the correct path, and the one who is right will thank Allaah for that and ask Him to keep him upon that way, because that is what we all seek.

How can there be unity while there is a discrepancy of opinion?
Unity cannot be achieved with the difference of opinion, but rather
with the unity of opinion.

QUESTION 4

Q4: Do you consider the so-called Islaamic groups and methodologies an acceptable form of diversity or an unacceptable one?

A4: There are not several methodologies in Islaam, but only one methodology; it is the methodology of the Qur'aan and *Sunnah* which is the methodology of the Pious Predecessors. Everything otherwise is unacceptable. Allaah ﷻ Says:

﴿وَأَنَّ هَذَا صِرَاطِي مُسْتَقِيمًا فَاتَّبِعُوهُ وَلَا تَتَّبِعُوا السُّبُلَ
فَتَفَرَّقَ بِكُمْ عَن سَبِيلِهِ ذَٰلِكُمْ وَصَّانُكُمْ بِهِ لَعَلَّكُمْ تَتَّقُونَ﴾



“And verily, this is My straight path, so follow not (other) paths, for they will separate you away from His path. This He has ordained for you that you may become Al-Muttaqoon (the pious).”

[Sooratul-An'aam (6):153]

We recommend our brothers who have some differing opinions in issues to get back to the Qur'aan and the *Sunnah* and to the methodology of the *Salafus-Saaleh* and stick to that. The one who is wrong will admit his mistake and return to the correct path, and the one who is right will thank Allaah for that and ask Him to keep him on that way, because that is what we all seek.



Additional Issues

All praise is due to Allaah, and may the peace and blessings of Allaah be upon our Messenger Muhammad ﷺ, his family, his Companions, and those who follow them.

To proceed:

We are going to discuss some of the dominant issues in the Muslim *Ummah* which people approach in different ways. These issues are approached by almost everyone, the young and the old, the learned and the ignorant, and by those who give advice, which creates confusion among people. These issues are:

- ✓ **First Issue:** Guiding the Youth
- ✓ **Second Issue:** Argument & Debate
- ✓ **Third Issue:** Al-Walaa' wal-Baraa' (Loyalty and Disownment)
- ✓ **Fourth Issue:** Our situation regarding the differing among scholars

FIRST ISSUE:
Guiding the Youth

The youth are no doubt the foundation of this *Ummah* after Allaah. Our enemies are turning their attention on the youth to misguide them and keep them away from the right path in order for us to lose them. They do this by many means, sometimes by spreading destructive thoughts, by drugs, tempting them with lust, or by inciting them against Islaam and trying to destroy our religion through them. Sometimes they do that by dividing Muslims into groups and parties until they become as Allaah ﷻ Said:

﴿ كُلُّ حِزْبٍ بِمَا لَدَيْهِمْ فَرِحُونَ ﴾

“...each sect rejoicing in that which is with it!”

[Sooratur-Room (30):32]

There is no doubt that the Muslim nation should protect its youth against these deviant trends. Being the only people responsible for raising the child during his early years, the parents should be the first to be addressed with that. The Prophet ﷺ said:

كُلُّ مَوْلُودٍ يُوَلَّدُ عَلَى الْفِطْرَةِ فَأَبَوَاهُ يُهَوِّدَانِهِ أَوْ يُنَصِّرَانِهِ أَوْ
يُمَجِّسَانِهِ

[REDACTED]

“Every child is born upon the Fitrah (with a natural disposition towards the worship of Allaah alone). However, the child’s parents make him a Jew, Christian, or Magian.”²⁵

Allaah ﷻ Says of that child when he grows up:

﴿ وَأَخْفِضْ لَهُمَا جَنَاحَ الذُّلِّ مِنَ الرَّحْمَةِ وَقُلْ رَبِّ أَرْحَمُهُمَا ﴾

﴿ ﴿ ﴿ كَمَا رَبَّيَّانِي صَغِيرًا ﴾ ﴾ ﴾

“And lower unto them the wing of submission and humility through mercy, and say: My Lord! Bestow on them Your Mercy as they did bring me up when I was young.”

[Sooratul-Israa (17):24]

Teachers also have a big share of the responsibility by guiding the youth in classes. The teacher has a great influence on his students. His behaviors are acquired by them as they look at him as their mentor and guide. The teacher has to instill in his student the true faith, the right method, good manners, and following the methodology of the pious predecessors.

Imaam Maalik ؒ said: “The affairs of the latter part of this nation can never be corrected except by that which corrected the affairs of the earlier generations from this nation.”

²⁵ Saheeh Al-Bukhaaree [3/1667, 1668 #5188] Kitaabun-Nikah (Book of Marriage), Chapter: ‘Protect yourself and your family’, from the Hadeeth of ‘Abdullaah Ibn ‘Umar

Next, the society in general, and the scholars in particular, should pay close attention to guiding the youth and resisting foreign thoughts and destructive trends and expose deception and misguidance. The rulers, may Allaah bless them, should, out of authority and responsibility, work on protecting the youth against foreign thoughts, suspected trends, and those misleading people who call for that. If all efforts come together, we will see good results Inshaa Allaah.

Allaah ﷻ Says:

﴿ وَالَّذِينَ جَاهَدُوا فِينَا لَنَهْدِيَنَّهُمْ سُبُلَنَا وَإِنَّ اللَّهَ لَمَعَ

﴿ ۝۲۹ ۝﴾ الْمُحْسِنِينَ

“As for those who strive hard in Us (Our Cause), We will surely guide them to Our Paths (i.e. Allaah’s Religion - Islamic Monotheism). And verily, Allaah is with the *Muhsinoon* (good doers).”

[Sooratul-Ankaboot (29):69]

SECOND ISSUE:
Argument & Debate

There is no doubt that constructive argument and serious debate, if they are meant to show the right and call for it, are things which are called for by Allaah. Allaah ﷻ Says:

﴿ وَجَدِلْهُمْ بَالِغِي هِيَ أَحْسَنُ ﴾

“...And argue with them in a way that is better...”

[Sooratun-Nahl (16):125]

He ﷻ also Says:

﴿ قُلْ هَاتُوا بُرْهَانَكُمْ إِن كُنْتُمْ صَادِقِينَ ﴾

“...Say: ‘Produce your proof if you are truthful.’

[Sooratul-Baqara (2):111]

So we should argue with people with opposite views in order to help them get back to the right way, as Allaah ﷻ Says:

﴿ قُلْ يَا أَهْلَ الْكِتَابِ تَعَالَوْا إِلَى كَلِمَةٍ سَوَاءٍ بَيْنَنَا وَبَيْنَكُمْ
أَلَّا نَعْبُدَ إِلَّا اللَّهَ وَلَا نُشْرِكَ بِهِ شَيْئًا وَلَا يَتَّخِذَ بَعْضُنَا بَعْضًا
أَرْبَابًا مِّن دُونِ اللَّهِ فَإِن تَوَلَّوْا فَقُولُوا اشْهَدُوا بِأَنَّا

﴿ مَسْلُومُونَ ﴾

[REDACTED]

“Say: O People of the Scripture! Come to a word that is just between us and you, that we worship none but Allaah (alone), and that we associate no partners with Him, and that none of us shall take others as lords besides Allaah. Then, if they turn away, say: ‘Bear witness that we are Muslims’”.

[Soorah Aali-'Imraan (3):64]

If one of those people refuses to get back to the right way after he has seen the evidence, we should prove it for him; but we are not supposed to compromise in order to appease anyone, Allaah ﷻ Says:

﴿ فَلَا تُطِيعِ الْمُكَذِّبِينَ ﴿٦٨﴾ وَدُّوْا لَوْ تَدَّهِنُ فَيَدْهِنُوْنَ ﴿٦٩﴾ ﴾

“So (O Muhammad ﷺ) obey you not the deniers [(of Islaamic Monotheism—those who belie the Verses of Allaah), the Oneness of Allaah, and the Messengership of Muhammad ﷺ]. They wish that you should compromise (in religion out of courtesy) with them; so they (too) would compromise with you.”

[Sooratul-Qalam (68):8-9]

He ﷻ also Says:

﴿ أَفَبِهَذَا الْحَدِيثِ أَنْتُمْ مُدْهِنُونَ ﴿٨١﴾ ﴾

“Is it such a talk (this Qur’aan) that you (disbelievers) deny?”

[Sooratul-Waaqi’ah (56):81]

He ﷺ also Says:

﴿ وَإِنْ كَادُوا لَيَفْتِنُونَكَ عَنِ الَّذِي أُوحِيَٰنَا إِلَيْكَ لِتَفْتَرِيَ
 عَلَيْنَا غَيْرَهُ ۗ وَإِذَا لَا تَأْخُذُوكَ خَلِيلًا ﴿٧٦﴾ وَلَوْلَا أَنْ ثَبَّتْنَاكَ لَقَدْ
 كِدْتَ تَرْكَنُ إِلَيْهِمْ شَيْئًا قَلِيلًا ﴿٧٧﴾ إِذَا لَأَذَقْنَاكَ ضِعْفَ
 الْحَيَاةِ وَضِعْفَ الْمَمَاتِ ثُمَّ لَا تَجِدُ لَكَ عَلَيْنَا نَصِيرًا ﴿٧٨﴾ ﴾

“Verily, they were about to tempt you away from that which We have revealed (the Qur’aan) unto you (O Muhammad ﷺ), to fabricate something other than it against Us, and then they would certainly have taken you as a *Khaleel* (an intimate friend)! And had We not made you stand firm, you would nearly have inclined to them a little. In that case, We would have made you taste a double portion (of punishment) in this life and a double portion (of punishment) after death. And then you would have found none to help you against Us.”

[Sooratul-Israa (17):73-75]

THIRD ISSUE:

Al-Walaa' wal-Baraa' (Loyalty & Enmity)

Al-Walaa' wal-Baraa' means loyalty to the believers and supporting them and enmity towards the disbelievers, Allaah ﷻ Says:

﴿ إِنَّمَا وَلِيُّكُمُ اللَّهُ وَرَسُولُهُ وَالَّذِينَ ءَامَنُوا الَّذِينَ يُقِيمُونَ
الصَّلَاةَ وَيُؤْتُونَ الزَّكَاةَ وَهُمْ رَاكِعُونَ ﴿٥٥﴾ وَمَنْ يَتَوَلَّ اللَّهَ
وَرَسُولَهُ وَالَّذِينَ ءَامَنُوا فَإِنَّ حِزْبَ اللَّهِ هُمُ الْغَالِبُونَ ﴿٥٦﴾ ﴾

“Verily, your Walee (Protector or Helper) is none other than Allaah, His Messenger, and the believers - those who perform *As-Salaat (Iqaamat-as-Salaat)* and give *Zakaat*, and they are *Raaki'oon* (those who bow down or submit themselves with obedience to Allaah in prayer). And whosoever takes Allaah, His Messenger, and those who have believed, as Protectors, and then the party of Allaah will be the victorious.”

[Sooratul-Maa'idah (5):55-56]

He also ﷻ Says:

﴿ يَتَّيِبُهَا لِلَّذِينَ ءَامَنُوا لَا تَتَّخِذُوا الْيَهُودَ وَالنَّصَارَىٰ أَوْلِيَاءَ ۚ

بَعْضُهُمْ أَوْلِيَاءُ بَعْضٍ ۚ وَمَنْ يَتَوَلَّهُمْ مِنكُمْ فَإِنَّهُ مِنَّهُمْ ۗ إِنَّ اللَّهَ لَا

يَهْدِي الْقَوْمَ الظَّالِمِينَ ﴿٥١﴾

“O you who believe! Take not the Jews and the Christians as Awliyaa’ (friends, protectors, helpers, etc.), they are but Awliyaa’ of each other. And if any amongst you takes them (as Awliyaa’), then surely he is one of them. Verily, Allaah guides not those people who are the Thaalimoon (polytheists and wrong-doers and unjust).”

[Sooratul-Maa’idah (5):51]

And ﷺ Says:

﴿ يَتَّيِبُهَا لِلَّذِينَ ءَامَنُوا لَا تَتَّخِذُوا عَدُوِّي وَعَدُوَّكُمْ أَوْلِيَاءَ

تَلْقَوْنَ إِلَيْهِم بِالْمَوَدَّةِ وَقَدْ كَفَرُوا بِمَا جَاءَكُمْ مِنَ الْحَقِّ ﴿١﴾

“O you who believe! Take not My enemies and your enemies (i.e. disbelievers and polytheists, etc.) as friends, showing affection towards them, while they have disbelieved in what has come to you of the truth (i.e. Islaamic Monotheism, this Qur’aan, and Muhammad ﷺ)”

[Sooratul-Mumtahinah (60):1]

And ﷺ Says:

﴿لَا تَجِدُ قَوْمًا يُؤْمِنُونَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ يُوَادُّونَ مَنْ
 حَادَّ اللَّهَ وَرَسُولَهُ وَلَوْ كَانُوا آبَاءَهُمْ أَوْ أَبْنَاءَهُمْ أَوْ إِخْوَانَهُمْ
 أَوْ عَشِيرَتَهُمْ﴾

“You (O Muhammad ﷺ) will not find any people who believe in Allaah and the Last Day, making friendship with those who oppose Allaah and His Messenger (Muhammad ﷺ), even though they were their fathers, or their sons, or their brothers, or their kindred (people)...”

[Sooratul-Mujaadilah (58):22]

And many other *Aayaat* (verses).

Hostility to the disbelievers does not mean that we should be unfair to them or violate their rights, Allaah ﷻ Says:

﴿وَلَا يَجْرِمَنَّكُمْ شَنَاٰنُ قَوْمٍ عَلَىٰ أَلَّا تَعْدِلُوْا أَعْدِلُوْا هُوَ
 أَقْرَبُ لِلتَّقْوَىٰ﴾

“And let not the enmity and hatred of others make you avoid justice. Be just: that is nearer to piety...”

[Sooratul-Maa'idah (5):8]

We should rather keep our promises with them and make a truce with them if this is to the Muslim's advantage. We should also respect the blood of those with whom the Muslims have a covenant (*Mu'aahad*), with those who are under Muslim's protection



(*Musta'man*), and with the *Dhimmi* (free non-Muslims). We are not permitted to kill their women, children, and elders when the battle takes place between us and them.

We are not allowed to kill their children, women, or old people even if we are at war with them. There is nothing wrong also in dealing with them by exchanging goods and trade, or benefiting from their experiences and inventions. We can also reward those do good to us. Allaah ﷻ Says:

﴿ لَا يَنْهَىٰكُمْ اللَّهُ عَنِ الَّذِينَ لَمْ يُقَاتِلُوكُمْ فِي الدِّينِ وَلَمْ يُخْرِجُواكُم مِّن دِيَارِكُمْ أَن تَبَرُّوهُمْ وَتُقْسِطُوا إِلَيْهِمْ إِنَّ اللَّهَ يُحِبُّ الْمُقْسِطِينَ ﴾

“Allaah does not forbid you to deal justly and kindly with those who fought not against you on account of religion nor drove you out of your homes. Verily, Allaah loves those who deal with equity.”

[Sooratul-Mumtahinah (60):8]

The food of the People of the Book is lawful for us. Their chaste women are lawful for us in marriage. These are mere secular dealings that do not require any love. We deal with them but our hatred for them is still in our hearts.

Islam is not a religion of love only as some ignorant people say, as this is Christianity; nor is it a religion of hatred only as some extremists say. It is a religion of love for the believers and hatred for the disbelievers.

People are divided into three groups: some of them are given pure love, and those are the true believers. Others are purely hated, and those are the disbelievers. The third group are loved for some things and hated for other things, and those are the wrongdoing believers, whom we love for their belief and hate for the sins they commit.

FOURTH ISSUE:
Our Situation Regarding the Differing
Among Scholars

There are several types of differing:

First type: Differing in 'Aqeedah (belief), which is unacceptable because 'Aqeedah is not subject to *Ijtihad* (interpreting Islaam by personal effort) or to differing, rather it is based on revelation and there is no place for *Ijtihad* in it. When the Prophet ﷺ mentioned that the Muslim nation will divide into seventy three groups he said:

كُلُّهَا فِي النَّارِ إِلَّا وَاحِدَةً

“Each of them will be in the Fire except one.”

The companions asked: “Who are they, O Messenger of Allaah?” He ﷺ said:

هُم مَن كَانَ عَلَيَّ مَا أَنَا عَلَيْهِ وَأَصْحَابِي

“They are those who are on the like of what I and my companions
are on.”²⁶

Second type: Differing in *Fiqh* (Islaamic Jurisprudence), which is a result of *Ijtihad*, a personal effort by a qualified scholar to extract

²⁶ Collected by *Al-Tirmidhi* in his *Sunan* [5/26] # 2641. The Book of *Eemaan* (belief), Chapter: The Division of this *Ummah* (nation). This *Hadeeth* is collected by others with other wordings

jurisprudential rules from detailed evidence. But if one of those scholars brought clear evidence we should in this case follow the opinion that has the evidence and leave the one that has no evidence. Imaam ash-Shaafi'ee ؒ said: "There is *Ijmaa'* (scholarly consensus) once the Prophet's *Sunnah* is made clear for us, we must not leave it in favor of a personal judgment." That is because Allaah ﷻ Says:

﴿ فَإِن تَنزَعْتُمْ فِي شَيْءٍ فَرُدُّوهُ إِلَى اللَّهِ وَالرَّسُولِ إِن كُنتُمْ تُؤْمِنُونَ
بِاللَّهِ وَالْيَوْمِ الْآخِرِ ۚ ذَلِكَ خَيْرٌ وَأَحْسَنُ تَأْوِيلًا ﴾

"(And) if you differ in anything amongst yourselves, refer it to Allaah and His Messenger ﷺ, if you believe in Allaah and in the Last Day. That is better and more suitable for final determination."

[Sooratun-Nisaa (4):59]

Imaam Ibnul-Qayyim ؒ said regarding this *Aayah* in poetic form:

الْعِلْمُ قَالَ اللَّهُ قَالَ رَسُولُهُ قَالَ الصَّحَابَةُ هُمْ أَوْلُو الْعِرْفَانِ
*Knowledge is what Allaah said, what His Messenger said,
and what the Companions said, they know best*

مَا الْعِلْمُ نَصْبُكَ لِلْخِلَافِ سَفَاهَةً بَيْنَ النُّصُوصِ وَبَيْنَ قَوْلِ
فُلَانٍ

*Knowledge is not the differing you make between the authentic
texts and people's sayings*

Another one said:

وَلَيْسَ كُلُّ خِلَافٍ جَاءَ مُعْتَبَرًا إِلَّا خِلَافٌ لَهُ حِظٌّ مِنْ
النَّظَرِ

*Not every differing should be considered, only the differing that is
worthy of study*

Another one said:

مَا الْعِلْمُ نَصْبُكَ لِلْخِلَافِ سَفَاهَةً بَيْنَ النُّصُوصِ وَبَيْنَ
رَأْيِ فَاقِيهِ

*Knowledge is what Allaah said, what His Messenger said,
and what the Companions said, there is no differing in it*

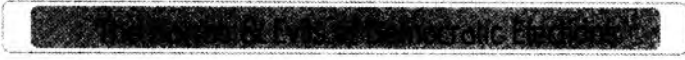
الْعِلْمُ قَالَ اللهُ قَالَ رَسُولُهُ قَالَ الصَّحَابَةُ لَيْسَ خِلَافٌ فِيهِ

*Knowledge is not the differing you make between the authentic
texts and a jurist's view*²⁷

Third type: the *Ijtihad* (personal effort by scholars) in which none of the two parties has an evidence for his opinion. In this case, none of the two opinions should be forbidden or denied by the other party. Accordingly, the phrase “there is no *Inkar* (denial) on issues of *Ijtihad*” was agreed upon. This differing is not supposed to cause hostility between the two parties who adopt two different views because each one of them can be true.

And with Allaah lies true success, and may the peace and blessings be upon our Prophet Muhammad, his family and his companions.

²⁷ Explanation of *Ibnul-Qayyim's Poem* [2/152], by Dr. Mahmood Khaleel Haraas



Appendix One Regarding:
Democracy: a Modern Day Cause of Disunity
Author(s): Various

Publisher's Note

All Praise be to Allaah, Lord of all that Exists. I bear witness that there is nothing worthy except Allaah, alone without any partners. And I bear witness that Muhammad ﷺ is His slave and Messenger, may the peace and blessings be upon his family, his companions, and those who follow them in righteousness.

While many Muslims are isolated from their religion, they have been exposed to many foreign ideas. This is a dangerous issue, but what is even more dangerous is when disbelievers bring their filth of western societies to Muslims in order to deceive them and insert ideas that are normally unacceptable in Muslim societies.

More dangerous than that is the fact that those ideas are adopted and supported by streams of groups belonging to Islaam, such as the *Ikhwaanul-Muslimeen*, *Hizbut-Takhreer*, and others. They attempt to beautify these ideas with an Islaamic flavor in order to make them more palatable to the unknowing observer. Hence, standing against those ideas is considered a great kind of *Jihaad* for the sake of Allaah.

As Allaah ﷻ Says,

﴿وَلْتَكُنْ مِنْكُمْ أُمَّةٌ يَدْعُونَ إِلَى الْخَيْرِ وَيَأْمُرُونَ بِالْعُرْفِ

﴿ وَيَنْهَوْنَ عَنِ الْمُنْكَرِ وَأُولَئِكَ هُمُ الْمُفْلِحُونَ ﴾

“Let there arise out of you a group of people invitng to all that is good (Islaam), enjoining *Al-Ma'roof* (i.e. Islaamic

**Monotheism and all that Islaam orders one to do) and
forbidding *Al-Munkar* (polytheism and disbelief and all
that Islaam has forbidden)...”**

[Soorah Aali 'Imraan (3):104]

We compiled this research from a study we prepared on Democracy¹ based on the Rulings of Imaam Muqbil Ibn Haadee al-Waadi'ee ؒ and his prominent students proving that democracy is unrelated to Islaam regardless of what the carriers of this deviant ideology may bring to deceive the uninformed. Also we have preceded this research with the book “*Unity & Abandonment of Parties*” by the noble scholar Shaykh Saalih Fawzaan ibn 'Abdullaah al-Fawzaan to explain the unity of the Muslims.

With the permission of Allaah we are going to show that Democracy is not limited only to politics, but rather includes all aspects of life, social, economic, military, even moral and dogmatic aspects.

The Greeks were the first who practiced Democracy in Athens and Sparta. In both cities there was a form of government called 'City Government,' a government that was established in one single city. All the men in each city would take part in the rule of the city. They would meet in a 'General Assembly' and consult about all governmental affairs, elect the ruler, issue laws, observe their implementation, and decide sanctions against those who break the

¹ Imaam Muqbil ؒ said, “Democracy is disbelief (Kufr) because it means that the populace rules itself by itself. It means that there is no Book, no Sunnah, no Islaam and the permissibility of fornication and homosexuality...” [Tuhfatul-Mujeeb page 303]

law. The 'rule of the people' was directly applied in both cities and the meaning of Democracy was applied completely.

To conclude, Democracy is not an 'Arabic term and has no origins in 'Arabic dictionaries. It is a Greek word that implies marginalization of the *Sharee'ah* (Islaamic Laws) and the rule of the people by themselves and by their choice. The term Democracy necessitates that the people decide what is good and what is not good for them, what is *Halaal* (permissible) and what is *Haraam* (impermissible), they define their relationship with others, and they choose the way they want it, at the time they want it. This concept goes strictly against the *Sharee'ah*.

Oh Allaah please accept this humble effort, add it to our scale of good deeds, and benefit the Muslims by it. Aameen

-Tarbiyyah Publishing-

The Harms & Evils of Democratic Elections

By

Abou Abdus-Salaam Hasan ibn Qaasim al-Hasanee ar-Raymee as-
Salafee

Thanks & Appreciation

In the practice of what has been verified by Imaam Ahmad from the Hadeeth of Aboo Hurayrah ؓ who said that the Messenger of Allaah said,

لَا يَشْكُرُ اللَّهَ مَنْ لَا يَشْكُرُ النَّاسَ

“Whoever has not thanked the people has not thanked Allaah.”²

Therefore I begin by thanking the noble Shaykh Yahya ibn ‘Alee al-Hajooree. His assistance during my research benefited me, as well as his many positive criticisms. May Allaah increase him in goodness for what he has stated concerning my research:

“May Allaah shower his blessing upon this work and make it from our good deeds, and may Allaah grant us and all the Muslims success in what He is pleased with. May Allaah protect us from the evil of ourselves and the evil of our actions, and may Allaah take us while He is pleased with us, *Allaahumma Aameen.*”

All praise is for Allaah the Lord of all that Exists,

Aboo Abdus-Salaam Hasan ibn Qaasim al-Hasanee ar-Raymee as-Salafee

² Aboo Daawood [#4177; at-Tirmidhee #1877]; and declared *Saheeh* by Imaam al-Albaanee ؓ in his *Saheehah* #417

May Allaah forgive him, his parents, his teachers and all the Muslims

9 Muharram 1424 A.H

Introduction

All Praise is due to Allaah, Lord of all that Exists, May the peace and blessings our Prophet Muhammad, his family, his all his companions, To Proceed.

Allaah ﷻ Says,

﴿ كُنْتُمْ خَيْرَ أُمَّةٍ أُخْرِجَتْ لِلنَّاسِ تَأْمُرُونَ بِالْمَعْرُوفِ

وَتَنْهَوْنَ عَنِ الْمُنْكَرِ وَتُؤْمِنُونَ بِاللَّهِ ﴾

“You [true believers in Islaamic Monotheism, and real followers of Prophet Muhammad ﷺ and his Sunnah] are the best of peoples ever raised up for mankind; you enjoin *Al-Ma’roof* (i.e. Islaamic Monotheism and all that Islaam has ordained) and forbid *Al-Munkar* (polytheism, disbelief and all that Islaam has forbidden), and you believe in Allaah...”

[Soorah Aali ‘Imraan (3):110]

And He ﷻ Says,

﴿ وَلَتَكُنْ مِنْكُمْ أُمَّةٌ يَدْعُونَ إِلَى الْخَيْرِ وَيَأْمُرُونَ بِالْمَعْرُوفِ

وَيَنْهَوْنَ عَنِ الْمُنْكَرِ ﴿١١٠﴾ ﴾

“Let there arise out of you a group of people inviting to all that is good (Islaam), enjoining *Al-Ma’roof* (i.e. Islaamic Monotheism and all that Islaam orders one to do) and

forbidding *Al-Munkar* (polytheism and disbelief and all that Islaam has forbidden)..."

[Soorah Aali 'Imraan (3):104]

And He ﷺ Says,

﴿لُعِنَ الَّذِينَ كَفَرُوا مِنْ بَنِي إِسْرَائِيلَ عَلَى لِسَانِ دَاوُدَ

وَعِيسَى ابْنِ مَرْيَمَ ذَلِكَ بِمَا عَصَوْا وَكَانُوا يَعْتَدُونَ ﴿٧٨﴾

كَانُوا لَا يَتَنَاهَوْنَ عَنْ مُنْكَرٍ فَعَلُوهُ لَبِئْسَ مَا

كَانُوا يَفْعَلُونَ ﴿٧٩﴾﴾

“Those among the Children of Israel who disbelieved were cursed by the tongue of Dawood ﷺ (David) and ‘Eesaa ﷺ (Jesus), son of Maryam (Mary). That is because they disobeyed (Allaah and the Messengers) and were ever transgressing beyond the bounds. They used not to forbid one another from the *Al-Munkar* (wrong, evil-doing, sins, polytheism, and disbelief) which they committed. Vile indeed was what they used to do.”

[Sooratul-Maa'idah (5):78-79]

Also established in the *Hadeeth* of Aboo Sa'eed al-Khudree ؓ who heard the Prophet ﷺ say:

مَنْ رَأَى مِنْكُمْ مُنْكَرًا فَلْيُغَيِّرْهُ بِيَدِهِ، فَإِنْ لَمْ يَسْتَطِعْ فَبِلِسَانِهِ،
 فَإِنْ لَمْ يَسْتَطِعْ فَبِقَلْبِهِ، وَذَلِكَ أَضْعَفُ الْإِيمَانِ.

Whoever amongst you sees an evil then let him change it with his hand. If he is not able, then let him change it with his tongue. If he is not able, then let him hate it in his heart and that is the weakest of Eemaan (faith).³

Nu'maan bin Basheer ؓ related the Prophet ﷺ said:

مَثَلُ الْقَائِمِ عَلَى حُدُودِ اللَّهِ وَالْوَاقِعِ فِيهَا كَمَثَلِ قَوْمٍ اسْتَهَمُوا
 عَلَى سَفِينَةٍ فَأَصَابَ بَعْضُهُمْ أَعْلَاهَا وَبَعْضُهُمْ أَسْفَلَهَا فَكَانَ
 الَّذِينَ فِي أَسْفَلِهَا إِذَا اسْتَقَوْا مِنَ الْمَاءِ مَرُّوا عَلَى مَنْ فَوْقَهُمْ
 فَقَالُوا لَوْ أَنَّا خَرَقْنَا فِي نَصِيبِنَا خَرْقًا وَلَمْ نُؤْذِ مَنْ فَوْقَنَا فَإِنْ
 يَتْرَكُوهُمْ وَمَا أَرَادُوا هَلَكُوا جَمِيعًا وَإِنْ أَخَذُوا عَلَى أَيْدِيهِمْ
 نَجَوْا وَنَجَوْا جَمِيعًا

“The example of the person abiding by Allaah’s order and restrictions in comparison to those who violate them is like the example of those persons who drew lots for their seats in a boat. Some of them got seats in the upper part, and the others in the lower. When the latter (lower deck) needed water, they had to go up to bring water (and that troubled the others), so they said, ‘Let us

³ Saheeh Muslim

make a hole in our share of the ship (and get water) saving those who are above us from troubling them.' So, if the people in the upper part left the others do what they had suggested, all the people of the ship would be destroyed, but if they prevented them, both parties would be safe".⁴

On the authority of the Mother of the Believers Zaynab bint Jahsh ؓ said the Prophet ﷺ once came to her in a state of fear and said,

لَا إِلَهَ إِلَّا اللَّهُ وَيْلٌ لِلْعَرَبِ مِنْ شَرِّ قَدْ اقْتَرَبَ فُتْحَ الْيَوْمِ مِنْ
رَذْمِ يَأْجُوجَ وَمَأْجُوجَ مِثْلُ هَذِهِ وَحَلَّقَ بِإِصْبَعِهِ الْإِبْهَامِ وَالَّتِي
تَلِيهَا قَالَتْ زَيْنَبُ بِنْتُ جَحْشٍ فَقُلْتُ يَا رَسُولَ اللَّهِ أَنْهَلِكُ
وَفِينَا الصَّالِحُونَ قَالَ نَعَمْ إِذَا كَثَرَ الْخَبِيثُ


"None has the right to be worshipped but Allaah. Woe unto the 'Arabs from a danger that has come near. An opening has been made in the wall of Ya'jooj and Ma'jooj⁵ like this," making a circle with his thumb and index finger. Zaynab bint Jahsh said, "O Allaah's Apostle! Shall we be destroyed even though there are pious persons among us?" He said, "Yes, when the evil people increase."⁶

Hudhayfah bin Yamaan ؓ narrated the Prophet ﷺ said,

⁴ Saheeh Bukhaaree

⁵ Gog and Magog

⁶ Agreed upon (i.e. Saheeh Bukhaaree and Saheeh Muslim)



وَالَّذِي نَفْسِي بِيَدِهِ لَتَأْمُرَنَّ بِالْمَعْرُوفِ وَلَتَنْهَوْنَ عَنِ الْمُنْكَرِ أُو
 لِيُشَكِّنَ اللَّهُ أَنْ يَبْعَثَ عَلَيْكُمْ عِقَابًا مِنْهُ ثُمَّ تَدْعُوهُ فَلَا
 يُسْتَجَابُ لَكُمْ

“By Him in Whose hands is my soul, you should enjoin the good
 and forbid the evil or else Allaah will send a torment to you and
 then you will call Him and your call will not be answered.” ⁷

From these texts and other than them it is obligatory upon Ahlul-'Ilm (Scholars), the Caller (to the religion of Islaam), the Student of Knowledge to command the good and forbid the evil, each according to his ability and capacity. Among these evils that have been spread all over the world and have been adopted by many Islaamic countries is what is called the electoral system which is in fact part of the filth of the western democratic system. Hence, I decided to participate in forbidding this great evil that is being called to by some of whom Allaah blinded their hearts, from the party of the Muslim Brotherhood ⁸ in Yemen who pretend to be

⁷ Jaami' As-Saheeh [2/1189]

⁸ EN: Imaam Ahmad ibn Yahyaa an-Najmee رحمته الله said concerning this devaiant group: The Muslim Brotherhood (i.e Ikhwaanul Muslimeen) are the followers of Hasan al-Banna and there are many observations concerning their group. The most important issues with their manhaj as the following will show:

1. Neglecting *Tawheed* of 'Ibaadah (Allaah's Unity of Worship), which is the most important aspect of Islaam and that, which without it; the servant's Islaam is not correct.
2. Their remaining silent and approving of people committing major *shirk* whether it be calling upon other than Allaah, making *Tawwaaf* around

graves, making vows to the occupants of them (the graves), sacrificing in their names, and similar to that.

3. Indeed, the foundation of this *Manhaj* is *Soofee*. They have a relationship to *Soofism* in that they made a pledge with 'Abdul-Wahhaab al-Hasaafee for allegiance to his *Soofee* path which is *al-Hasaafiyyah ash-Shaathaliyyah*.
4. The presence of *bid'ahs* with them and their worshipping with them. Rather, they are the foundation of their *manhaj*. They believe that the Prophet ﷺ attends their sittings of *Dhikr* and forgives their previous sins as is in their verse of poetry: "The God has sent prayers upon he who has appeared upon light, for all the worlds so he surpassed even the sun and moon, This beloved among beloved ones has arrived, And he has forgiven everything that has preceded and occurred."
5. Their *Da'wah* for the leadership. This in itself is a *Bid'ah*, for indeed, the messengers and their followers were responsible for calling to *Tawheed*. Allaah ﷻ said:

﴿وَلَقَدْ بَعَثْنَا فِي كُلِّ أُمَّةٍ رَّسُولًا أَنِ اعْبُدُوا اللَّهَ وَاجْتَنِبُوا الطَّاغُوتَ﴾

"And We certainly sent into every nation a messenger (saying),
"Worship Allaah and avoid false gods."

[Sooratu-Nahl: 36]

6. The lack of any *Walaah* and *Baraa*' (Loyalty and enmity) with them or at least it is very weak with them. This is clarified by their *da'wah* for cooperation and closeness between the *Sunnah* and the *Shee'ah* like the statement of their founder: "We cooperate in what we agree on, and we pardon one another for what we disagree on."
7. Their hatred for the people of *Tawheed* and the people of the way of the *Salaf* and their abhorrence of them. This is clear from their talk against the country of Saudi 'Arabia which was founded upon *Tawheed*. *Tawheed* is studied in its schools, its institutes, and its universities. It is also clear from their killing of Jameel ar-Rahmaan al-Afghaanee because he was calling to *Tawheed* and for his schools in which *Tawheed* was studied.

reformers while they are, by Allaah, far from reformation. That is also on the occasion of the parliamentary elections that are going to be held in few days.

I would also like to draw the reader's attention to that I *-al-hamdulillaah-* have written a book on this matter entitled *Legal Proofs to Uncover the Delusions of Parties in Islaamic Societies*, in which I dealt with the matter of elections from all its aspects and responded to one of the leaders of misguidance in this age and one of the callers to elections ⁹ - may Allaah deal with him in the way he deserves.

8. Their constant following up of the mistakes of the leaders and searching for their faults, regardless of whether they were true or not, and then spreading them among the youth to make them detest the leaders and to fill their hearts with hatred against them.
9. Disgusting *Hizbiyyah* (partisanship) that they ascribe to. So they show loyalty for the sake of their party and they show enmity for it.
10. Taking a pledge of allegiance for acting in accordance with the *Ikhwaanee Manhaj* based upon ten specific conditions mentioned by the founder. There are other issues of criticism with them that perhaps we can take later. [Al-Fataawaa al-Jalliyyah 'an al-Manaahij ad-Da'wiyyah]

⁹ **Imaam al-Albaanee was asked:** What is the ruling on some of the American Muslims participating in the elections that take place in America? They use as proof for that the principle of taking the lesser of two evils; they think that one of those candidates that are running for office will be less oppressive and less problematic upon Islaam and the Muslims. He said,

"*Kufr* is one religion and our Lord ﷻ reminds those Muslims who think they are applying the *Qaa'idah* (principle) of taking the lesser of two evils as Allaah ﷻ says:

Due to the length of the above mentioned book, I thought that it would be better if I concluded from it what a novice reader might need to know as well as what an experienced reader cannot do without at the same time. I concluded that in the form of a summarized treatise which is small in size but big in value *Inshaa'*

﴿ وَلَنْ تَرْضَىٰ عَنْكَ الْيَهُودُ وَلَا النَّصْرَىٰ حَتَّىٰ تَتَّبِعَ مِلَّتَهُمْ ﴾

‘And never will the Jews nor the Christians be pleased with you until you follow their religion.’

[Sooratul-Baqarah (2):120]

So I am amazed with all amazement at these youth who rely upon the likes of this delusion as occurs in your question, Baarakallaahu Feek. And Allaah ﷻ Says:

﴿ وَلَا تَرْكَبُوا إِلَى الَّذِينَ ظَلَمُوا فَتَمَسَّكُمُ النَّارُ وَمَا لَكُم مِّنْ دُونِ اللَّهِ مِنْ أَوْلِيَاءَ ﴾

﴿ ثُمَّ لَا تُنصَرُونَ ﴿٥١﴾ ﴾

‘And don’t incline towards those who do wrong such that the fire should touch you. And the fire of the dunyaa (worldly life) comes before the fire of the *Aakhirah* (hereafter).’

[Soorah Hood (11):113]

Due to that we say that it is not permissible to participate in the likes of these elections, because that participation means taking the disbelievers as friends through your actions and that is *Haraam* according to the texts of the Qur’aan where Rabbul-An’am said:

﴿ وَمَنْ يَتَوَلَّهُمْ مِنكُمْ فَإِنَّهُ مِنْهُمْ ﴾

‘And if any amongst you takes them as friends, then surely he is one of them.’

[Sooratul-Maa’idah (5):51]{Taken from tape recording}

Allaah (God Willing) entitled *Informing People of Understanding of the Evils and Troubles of Elections*. I hope that will be an encouragement to the followers (of the right path), an instruction to the ignorant, an awakening to the heedless ones, and a slap on the faces of the deceptive ones.

CHAPTER ONE

The Meaning of “Democracy”

Our Shaykh Muhammad Amaan Ibn ‘Alee Al-Jamee رحمته الله said, “Democracy is a foreign word, that means ruling of the people, meaning in turn. Allaah’s Divine Legislation does not have to be considered when they enact laws which suit them in such a manner that an individual is the lawmaker. The people become the authority for legislation and this order is placed into effect by the members of parliament who represent the people.” ¹⁰

‘Abdul Ghaanee Ar-Rahaal said, “Democracy means rule of the people by the people. The word democracy is a compound word; the first part is “demos” meaning the people and the second part of the word is “kratos” and means rule or authority. In other words the authority belongs to the people.” ¹¹

Aboo ‘Abdus-Salaam said, “Elections are incomplete and ineffectual except through the structure of democracy which is a structure of disbelief. We seek refuge in Allaah. Whatever is built upon falsehood is null and void.

Allaah ﷻ Says,

¹⁰ *Haqeeqatush-Shooraa fil-Islaam* [Pg. 17]

¹¹ *Islaamiyyoon wa Saraabul-Daymokratiyyah* [Vol 1/38]

﴿ أَفَمَنْ أَسَّسَ بُنْيَانَهُ عَلَىٰ تَقْوَىٰ مِنَ اللَّهِ وَرِضْوَانٍ خَيْرٌ
 أَمْ مَنْ أَسَّسَ بُنْيَانَهُ عَلَىٰ شَفَا جُرُفٍ هَارٍ فَانَّهَارٍ بِهِ فِي نَارِ
 جَهَنَّمَ ﴾

“Is it then he, who laid the foundation of his building on piety to Allaah and His Good Pleasure better, or he who laid the foundation of his building on the brink of an undetermined precipice ready to crumble down, so that it crumbled to pieces with him into the Fire of Hell...”

[Sooratut-Tawbah (9):109]

I will not prolong the discussion here for the noble reader. I only wanted to briefly mention the corruptions of the electoral process and with Allaah is aid and success.



CHAPTER TWO

The Crucial Evils of the Electoral Process

1. NOT JUDGING BY ALLAAH'S LAWS

Through the electoral process the people have the authority to pass laws without the consideration of Allaah. This in itself is disbelief - we seek refuge in Allaah.

He ﷻ Says,

﴿إِنِ الْحُكْمُ إِلَّا لِلَّهِ﴾

“...The command (or the judgment) is for none but Allaah...”

[Soorah Yoosuf (12):40]

﴿وَمَنْ لَّمْ يَحْكَمْ بِمَا أَنزَلَ اللَّهُ فَأُولَئِكَ هُمُ الْكَافِرُونَ﴾

“...And whosoever does not judge by what Allaah has revealed, such are the *Kaafiroon* (i.e. disbelievers - of a lesser degree as they do not act on Allaah's Laws)”

[Sooratul-Maa'idah (5):44]

﴿ أَفَحُكْمَ الْجَاهِلِيَّةِ يَبْغُونَ وَمَنْ أَحْسَنُ مِنَ اللَّهِ حُكْمًا لِقَوْمٍ

﴿ يُوقِنُونَ

“Do they then seek the judgement of (the Days of) Ignorance? And who is better in judgement than Allaah for a people who have firm Faith.”

[Sooratul-Maa'idah (5):50]

2. BLAMEWORTHY SPLITTING & DIFFERING

Based on the verse in *Al-Hujjarat* splitting and differing is evil.

Allaah ﷻ Says,

﴿ إِنَّمَا الْمُؤْمِنُونَ إِخْوَةٌ

“The believers are nothing else than brothers (in Islaamic religion)...”

[Sooratul-Hujaarat (49):10]

Furthermore this splitting and differing collides with the verse;

﴿ وَأَعْتَصِمُوا بِحَبْلِ اللَّهِ جَمِيعًا وَلَا تَفَرَّقُوا

“And hold fast, all of you together, to the Rope of Allaah (i.e. this Qur'aan), and be not divided among yourselves...”

[Soorah Aali-'Imraan (3):103]

And goes against the verse;

﴿ وَلَا تَكُونُوا مِنَ الْمُشْرِكِينَ ﴿٣١﴾ مِنَ الَّذِينَ فَرَّقُوا
 دِينَهُمْ وَكَانُوا شِيَعًا كُلُّ حِزْبٍ بِمَا لَدَيْهِمْ فَرِحُونَ ﴿٣٢﴾ ﴾

“...And be not of *al-Mushrikoon* (the disbelievers in the Oneness of Allaah, polytheists, idolaters, etc.). Of those who split up their religion (i.e. who left the true Islaamic Monotheism), and became sects, [i.e. they invented new things in the religion (*Bid'ah*), and followed their vain desires], each sect rejoicing in that which is with it.”

[Sooratur-Room (30):31-32]

This disunity opposes the *Hadeeth* that has been collected by Imaam Muslim on the authority of Aboo Moosaa ؓ, that the Prophet ﷺ said,

الْمُؤْمِنُ لِلْمُؤْمِنِ كَالْبُنْيَانِ يَشُدُّ بَعْضُهُ بَعْضًا

“The Believers are like a structure whose sections support one another.”¹²

The division that results from campaigning has an impact on brotherhood, which has been mentioned in the *Hadeeth* of Aboo Moosaa ؓ said, the Prophet ﷺ was asked about the best part of faith, He said;

¹² Saheeh Muslim

مَنْ سَلِمَ الْمُسْلِمُونَ مِنْ لِسَانِهِ وَيَدِهِ

“The one who avoids harming the Muslims with his tongue and hands.”¹³

3. TO STRIVE & COMPETE FOR THE POSITION OF RANK & AUTHORITY.

To seek out the position or the rank of authority has been prohibited by the Messenger of Allaah ﷺ. He prohibited seeking it out due to the consequences that follow it and Allaah’s aid is sought.

It has been authentically related on the authority of Abee Moosaa ؓ said, “I entered upon the Prophet ﷺ along with two of my paternal cousins. One of the two men said: ‘O Messenger of Allaah, appoint me over some of that with which Allaah has entrusted you,’ and the other one said something similar; He ﷺ said

إِنَّا لَا نُؤَلِّي عَلَى هَذَا الْعَمَلِ أَحَدًا سَأَلَهُ وَلَا أَحَدًا حَرَصَ عَلَيْهِ

“Surely we will not appoint such positions to anyone who is eager for it.”¹⁴

¹³ Saheeh Bukhaaree and Muslim (This is the wording of the Hadeeth collected by Muslim.)

¹⁴ Saheeh Bukhaaree and Muslim

It has also been related on the authority of ‘Abdur-Rahmaan Ibn Samrah ؓ that the Prophet ﷺ said,

يَا عَبْدَ الرَّحْمَنِ بْنِ سَمُرَةَ لَا تَسْأَلُ الْإِمَارَةَ فَإِنْ أُعْطِيَتْهَا
عَنْ مَسْأَلَةٍ وَكَلْتِ إِلَيْهَا وَإِنْ أُعْطِيَتْهَا عَنْ غَيْرِ مَسْأَلَةٍ أُعِنْتَ
عَلَيْهَا

“ O ‘Abdur Rahman, Do not seek to be a ruler, because if you are given authority by asking for it, then it will burden you, but if you are given it without asking for it, you will be helped in it (by Allaah).” ¹⁵

Al-Haafidh Ibn Hajar ؓ said, “Anybody with intellect would not undertake the quest (for leadership) in the least.” ¹⁶

¹⁵ Saheeh al-Bukhaaree

¹⁶ Fathul-Baaree [13/133]

4. THE SPREADING OF ILL SUSPICION, SPYING, ENVY, ENMITY, & LIES IN THE SOCIETY.

All of these actions are *Haraam*¹⁷ in *Islaam*. It has been reported on the authority of Aboo Hurayrah ؓ that the Prophet ﷺ said,

إِيَّاكُمْ وَالظَّنَّ فَإِنَّ الظَّنَّ أَكْذَبُ الْحَدِيثِ وَلَا تَحَسَّسُوا
وَلَا تَجَسَّسُوا وَلَا تَنَافَسُوا وَلَا تَحَاسَدُوا وَلَا تَبَاغَضُوا وَلَا
تَدَابَرُوا وَكُونُوا عِبَادَ اللَّهِ إِخْوَانًا

*“Beware of suspicion. Suspicion is the most untrue speech. Do not spy and do not eavesdrop. Do not compete with each other, do not envy each other, do not hate each other and do not shun each other. Be slaves of Allaah, brothers.”*¹⁸

Also it has been reported by Muslim that the Prophet ﷺ said,

وإِيَّاكُمْ وَالْكَذِبَ فَإِنَّ الْكَذِبَ يَهْدِي إِلَى الْفُجُورِ وَإِنَّ
الْفُجُورَ يَهْدِي إِلَى النَّارِ وَمَا يَزَالُ الرَّجُلُ يَكْذِبُ وَيَتَحَرَّى
الْكَذِبَ حَتَّى يُكْتَبَ عِنْدَ اللَّهِ كَذَابًا

¹⁷ prohibited

¹⁸ Saheeh al-Bukhaaree and Saheeh Muslim

“Beware of lying. Lying leads to corruption and without a doubt corruption leads to the Fire. A person will continue to lie until Allaah records him as being a liar.”¹⁹

5. PRONOUNCING ONE’S SELF INTEGRITY & HONOR BY MEANS OF FALSEHOOD.

Allaah ﷻ Says,

﴿ أَلَمْ تَرَ إِلَى الَّذِينَ يُزَكُّونَ أَنْفُسَهُمْ بَلِ اللَّهُ يُزَكِّي مَن يَشَاءُ ﴾

“Have you not seen those (Jews and Christians) who claim sanctity for themselves. Nay - but Allaah sanctifies whom He pleases...”

[Sooratun-Nisaa’ (4):49]

﴿ فَلَا تُزَكُّوْا أَنْفُسَكُمْ هُوَ أَعْلَمُ بِمَنِ اتَّقَى ﴾

“...So ascribe not purity to yourselves. He knows best him who fears Allâh and keep his duty to Him...”

[Sooratun-Najm (53):32]

A Hadeeth that dispraises this action has been related on the authority of Aboo Moosaa ﷺ said, The Prophet ﷺ heard a man praising another man, to which he said,

¹⁹ Saheeh Muslim

أَهْلَكْتُمْ أَوْ قَطَعْتُمْ ظَهْرَ الرَّجُلِ

“You are destroying the man or breaking his back”²⁰

In addition to this, there is a narration on the authority of Mu'aawiyah ؓ who said, I heard the Messenger of Allaah ﷺ say:

إِيَّاكُمْ وَالتَّمَادِحَ فَإِنَّهُ الذَّبْحُ

“Beware of praising one another, for it is slaughtering (one another).”²¹

6. UNQUALIFIED CANDIDATES RIVALING AGAINST QUALIFIED CANDIDATES.

Imaam Muslim mentions in the *Hadeeth* of 'Arafjah ؓ narrated that the Prophet ﷺ said,

مَنْ أَتَاكُمْ، وَأَمْرُكُمْ جَمِيعٌ عَلَى رَجُلٍ وَاحِدٍ، يُرِيدُ أَنْ يَشُقَّ
عَصَاكُمْ، أَوْ يُفَرِّقَ جَمَاعَتَكُمْ فَاقْتُلُوهُ

“Whoever comes to you, while all of the people are in a state of unity as one man, and he seeks to break your support (of one another) or tries to split your group, then kill²² him.”²³

²⁰ Saheeh al-Bukhaaree

²¹ Collected by Ibn Maajah in his *Sunan* in the book of *Adhaab* [#3733]

إِذَا بُوِيعَ لِخَلَائِفَيْنِ، فَأَقْتُلُوا الْآخَرَ مِنْهُمَا

“If two leaders are given the pledge of allegiance, then kill the last of them (to request the pledge from people).”²⁴

Shaykh Safiur Rahmaan said, “There is no doubt that this discord is realized during democratic elections, as a party tries will all it can and with its power to seize authority and take the government from the hands of those who possess it, if they be opposition parties. On the other hand, the ruling party tries to maintain the reins of government as it is.”²⁵

7. THE ELECTORAL SYSTEM LEADS TO THE APPOINTMENT OF A DISBELIEVER

This is possible since wicked people outnumber the pious people in the society. Allaah ﷻ Says,

﴿وَأِنْ تُطِيعَ أَكْثَرُ مَنْ فِي الْأَرْضِ يُضِلُّوكَ عَنْ سَبِيلِ اللَّهِ﴾

“And if you obey most of those on the earth, they will mislead you far away from Allaah’s path...”

[Sooratul-An’aam (6):116]

²² TN: This is a legal punishment and is only to be determined and carried out legally by the rulers and governments and those in authority, not individuals, and Allaah knows best.

²³ Recorded by Muslim [#1852].

²⁴ Recorded by Muslim [#1853].

²⁵ Al-Ahzaabus-Siyaasah fil Islaam [Pg. 60]

In addition to this verse Allaah ﷻ Says,

﴿ وَمَا أَكْثَرُ النَّاسِ وَلَوْ حَرَصْتَ بِمُؤْمِنِينَ ﴾

“And most of the mankind will not believe even if you desire it eagerly.”

[Soorah Yoosuf (12):103]

8. CASTING BALLOTS LEADS TO THE APPOINTMENT OF WOMEN.

This means that through the electoral process a woman can participate, and has the right to be a candidate. And sometimes a woman acquires the majority of the votes - we seek refuge in Allaah. There is a *Hadeeth* on the authority of Aboo Bakr ﷺ that the Prophet ﷺ said,

لَنْ يُفْلِحَ قَوْمٌ وَلَوْ أَمَرَهُمْ امْرَأَةٌ

“The nation that appoints a woman as a leader will never succeed.”²⁶

Al-Khattaabee ﷺ said, “This *Hadeeth* shows that a woman cannot be selected as a leader or judge.”²⁷

²⁶ Saheeh al-Bukhaaree [#4425]

²⁷ Taken from *Fathul-Baaree* [7/735]

9. CREATING TREATIES & ALLIANCES WITH SOME OF THE SECULAR PARTIES.

In the month of Muharram, 1414 it was published in *As-Sunnah* magazine that the Yemeni group of assembly for reform [deform] has allied with the socialist renaissance party on the platform to aid Democracy, increase groups, promote freedom of speech, and other views. Along with all this they want these ideas honored, and the government to be rotated safely.

10. GIVES PEOPLE THE RIGHT TO SAY THE SHAREE'AH IS INCOMPLETE & NOT SUITABLE FOR ALL OF THE SOCIETY'S TASKS.


This thought disagrees with Allaah's statement,

﴿الْيَوْمَ أَكْمَلْتُ لَكُمْ دِينَكُمْ وَأَتَمَمْتُ عَلَيْكُمْ نِعْمَتِي وَرَضِيْتُ

لَكُمْ الْإِسْلَامَ دِينًا﴾

“...This day, I have perfected your religion for you, completed My Favor upon you, and have chosen for you Islaam as your religion...”

[Sooratul-Maai'dah (5):3]



11. NOT FOLLOWING THE MESSENGER OF ALLAAH ﷺ WHEN CONFRONTING THE DISBELIEVERS.

The Messenger of Allaah ﷺ invited the people to *Tawheed* and warned from *Shirk*. This is how he established the Islaamic State, not by holding elections with the disbelievers. Allaah ﷻ Says,

﴿ قُلْ إِنْ كُنْتُمْ تُحِبُّونَ اللَّهَ فَاتَّبِعُونِي يُحْبِبْكُمُ اللَّهُ وَيَغْفِرْ لَكُمْ ذُنُوبَكُمْ وَاللَّهُ غَفُورٌ رَحِيمٌ ﴾

﴿ ﴿n﴾ ذُنُوبَكُمْ وَاللَّهُ غَفُورٌ رَحِيمٌ ﴾

“Say (O Muhammad ﷺ to mankind): If you (really) love Allaah, then follow me (i.e. accept Islaamic Monotheism, follow the Qur’aan and the Sunnah), Allaah will love you and forgive you your sins. And Allaah is Oft-Forgiving, Most Merciful.”

[Soorah Aali-’Imraan (3):31]

12. TO MAKE MOCKERY OF THE QUR’AAN & SUNNAH, & TO HAVE THEM REGARDED AS OPINIONS SUBJECT TO BEING ACCEPTED OR REJECTED.

This is what takes place at the chamber of duties. Allaah has prohibited us from sitting at these types of gatherings. He ﷻ Says,

﴿ وَقَدْ نَزَّلَ عَلَيْكُمْ فِي الْكِتَابِ أَنْ إِذَا سَمِعْتُمْ آيَاتِ اللَّهِ يُكْفَرُ
 بِهَا وَيُسْتَهْزَأُ بِهَا فَلَا تَقْعُدُوا مَعَهُمْ حَتَّى تَخُوضُوا فِي حَدِيثٍ
 غَيْرِهِ ۗ إِنَّكُمْ إِذَا مِثْلُهُمْ ﴾

“And it has already been revealed to you in the Book (this Qur’aan) that when you hear the Verses of Allaah being denied and mocked at, then sit not with them, until they engage in a talk other than that; (but if you stayed with them) certainly in that case you would be like them...”

[Sooratur-Nisaa’ (4):140]

13. TO BE DEPRIVED OF THE BARRIER FOR *WALAA’ WAL BARAA’* BETWEEN THE PEOPLE OF THIS ASSEMBLY.

Allaah ﷻ Says,

﴿ وَلَا تَرْكَبُوا إِلَى الَّذِينَ ظَلَمُوا فَتَمَسَّكُمُ النَّارُ وَمَا لَكُمْ مِنْ
 دُونِ اللَّهِ مِنْ أَوْلِيَاءَ ثُمَّ لَا تُنصَرُونَ ﴿١١٣﴾ ﴾

“And incline not toward those who do wrong, lest the Fire should touch you, and you have no protectors other than Allaah, nor would you then be helped.”

[Soorah Hood (11):113]

Abee Dhaar ؓ related the Messenger of Allaah ﷺ said:

[REDACTED]

أَوْثَقُ عَرَى الْإِيمَانِ الْمُوَالَاةُ فِي اللَّهِ وَالْمُعَادَاةُ فِي اللَّهِ
وَالْحُبُّ فِي اللَّهِ وَالْبُغْضُ فِي اللَّهِ

“...Faith is to show friendship or enmity because of Allaah. And to
love and hate for the sake of Allaah” ²⁸

14. HOLDING ELECTIONS IS OBEDIENCE TO ALLAAH’S ENEMIES FROM THE JEWS & CHRISTIANS

﴿ يَتَأَيُّبُ الَّذِينَ ءَامَنُوا إِن تَطِيعُوا فَرِيقًا مِّنَ الَّذِينَ أُوتُوا الْكِتَابَ
يَرُدُّوكُم بَعْدَ إِيمَانِكُمْ كَافِرِينَ ﴾

“O you who believe! If you obey a group of those who were
given the Scripture (Jews and Christians), they would
(indeed) render you disbelievers after you have believed!”
[Soorah Aali-'Imraan (3):100]

The electoral process is imported from the enemies of Allaah.

²⁸ Collected by At-Tabaraanee- Refer to the *Silsilatus-Saheehah* [4/306,307]

15. EMBRACING THE ELECTIVE PRACTICE MEANS “DESTROY THE GOALS THROUGH THE MEANS”

The goal in this practice is to establish Allaah’s Law—they claim; however the means acknowledged is the people’s judgment—not Allaah’s Judgment. All this occurs on account of Democracy. Democracy is when the people have the authority to make rulings. The elected person is the sole lawmaker.

16. TO BE SUBJECT TO EVERYTHING THE REPRESENTATIVES PASS THROUGH VOTING, WHERE THE MAJORITY OF THE COUNCIL IS WHAT MATTERS, EVEN IF THEY GO AGAINST THE QUR’AN & SUNNAH.

﴿ وَإِنْ تُطِيعَ أَكْثَرُ مَنْ فِي الْأَرْضِ يُضِلُّوكَ عَنْ سَبِيلِ اللَّهِ ﴾

“And if you obey most of those on earth, they will mislead you far away from Allaah’s Path...”

[Sooratul-An’aam (6):116]



17. THE SYSTEM OF VOTING MAKES THE WOMAN'S VOTE EQUAL TO THE MAN'S, THE DISBELIEVER'S VOTE EQUAL TO THE BELIEVER'S & THE IGNORANT PERSON'S BALLOT IDENTICAL TO THE PERSON OF KNOWLEDGE.

Allaah ﷻ Says,

﴿وَأَسْتَشْهِدُوا شَهِيدَيْنِ مِنْ رِجَالِكُمْ فَإِنْ لَمْ يَكُونَا رَجُلَيْنِ

فَرَجُلٌ وَامْرَأَتَانِ مِمَّن تَرْضَوْنَ مِنَ الشُّهَدَاءِ﴾

“...And get two witnesses out of your own men. And if there are not two men (available), then a man and two women, such as you agree for witnesses...”

[Sooratul-Baqarah (2):282]

﴿قُلْ هَلْ يَسْتَوِي الَّذِينَ يَعْمُونَ وَالَّذِينَ لَا يَعْلَمُونَ﴾

“...Say: Are those who know equal to those who know not?...”

[Sooraturuz-Zumar (39):9]

﴿أَفَمَنْ كَانَ مُؤْمِنًا كَمَنْ كَانَ فَاسِقًا لَا يَسْتَوُونَ﴾

“Is then he who is a believer like him who is *Faasiq* (disbeliever and disobedient to Allaah)? Not equal are they”

[Sooratus-Sajdah (32):18]

﴿ أَمْ نَجْعَلُ الَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ كَالْمُفْسِدِينَ فِي

الْأَرْضِ أَمْ نَجْعَلُ الْمُتَّقِينَ كَالْفُجَّارِ ﴾

“...Or shall We treat the *Muttaqoon* (pious), as the *Fujjaar* (criminals, disbelievers, wicked, etc)?”

[Soorah Saad (38):28]

﴿ أَفَنَجْعَلُ الْمُسْلِمِينَ كَالْجَرِمِينَ ﴾

“Shall We then treat the Muslims (believers of Islaamic monotheism, doers of righteous deeds) like the *Mujrimoon* (criminals, polytheists and disbelievers, etc.)?”

[Sooratul-Qalam (68):35]

18. WASTING TIME IN MATTERS THAT DO NOT BRING ANY BENEFIT IN RETURN.

Ibn ‘Abbaas ؓ narrated the Prophet ﷺ said,

نِعْمَتَانِ مَعْبُونٌ فِيهِمَا كَثِيرٌ مِنَ النَّاسِ: الصِّحَّةُ، وَالْفَرَاغُ

“There are two blessings which many people waste: health and free time.”²⁹

²⁹ Saheeh Al-Bukhaaree



19. BUYING VOTES & SELLING PRINCIPLES.

Aboo Hurayrah ؓ said the Prophet ﷺ said,

بَادِرُوا بِالْأَعْمَالِ فِتْنًا كَقَطْعِ اللَّيْلِ الْمُظْلِمِ يُصْبِحُ الرَّجُلُ
مُؤْمِنًا وَيُمْسِي كَافِرًا أَوْ يُمْسِي مُؤْمِنًا وَيُصْبِحُ كَافِرًا يَبِيعُ
دِينَهُ بِعَرَضٍ مِنَ الدُّنْيَا

“Hasten to do good deeds before tribulations come like patches of a dark night. A man will wake up a believer, then go to sleep a disbeliever and go to sleep a believer and wake up a disbeliever selling his religion for some worldly gain.” ³⁰

20. TAKING PICTURES OF PEOPLE.

Ibn Mas'ood ؓ narrated that the Prophet ﷺ said,

إِنَّ أَشَدَّ النَّاسِ عَذَابًا يَوْمَ الْقِيَامَةِ الْمُصَوِّرُونَ

“The person with the severest punishment on the day of Judgment is picture maker.” ³¹

It was also authenticated that Ibn ‘Abbaas ؓ said that he heard the Messenger of Allaah ﷺ say,

³⁰ Narrated by Muslim, [no. 2947]; Ibn Maajah, [no. 4056], and others).

³¹ Saheeh Bukhaaree and Muslim

مَنْ صَوَّرَ صُورَةً كُفِّ يَوْمَ الْقِيَامَةِ أَنْ يَنْفُخَ فِيهَا الرُّوحَ
وَلَيْسَ بِنَافِخٍ

“Whoever makes an image in this world will be commanded on the day of Resurrection to breathe life into it, and he will not be able to do so” ³²

Aboo Talhah al-Ansaaree ؓ said the Messenger of Allaah ﷺ said,

لَا تَدْخُلُ الْمَلَائِكَةُ بَيْتًا فِيهِ كَلْبٌ وَلَا تَصَاوِيرُ

“The Angels do not enter the house that has a dog or images inside it.” ³³

21. THE WOMEN LEAVE THEIR HOMES IN ORDER TO GO TO THE POLLING STATIONS & CAST THEIR VOTES.

Allaah ﷻ Says,

﴿ وَقَرْنَ فِي بُيُوتِكُنَّ وَلَا تَبَرَّجْنَ تَبَرُّجَ الْجَاهِلِيَّةِ الْأُولَى ﴾

“And stay in your houses, and do not display yourselves like that of the times of ignorance...”

[Sooratul-Ahzaab (33):33]

³² Sunan an-Nasaa'i [#5265]

³³ Saheeh Bukhaaree and Muslim

22. WASTING MONEY & EFFORTS IN A BID'AH

Mugheerah Ibn Shu'bah ؓ narrated the Messenger of Allaah ﷺ said,

إِنَّ اللَّهَ حَرَّمَ عَلَيْكُمْ عُقُوقَ الْأُمَّهَاتِ وَوَادَ الْأَبْنَاتِ وَمَنْعًا
وَهَاتِ وَكَرِهَ لَكُمْ قِيلَ وَقَالَ وَكَثْرَةَ السُّؤَالِ وَإِضَاعَةَ الْمَالِ

“Surley, Allaah has forbidden you to be undutiful to your mother, to withhold (what you should give), demand (what you do not deserve), and to bury your daughters alive. And Allaah has made gossiping about people, asking too many questions (in religion), or wasting your wealth, Haraam (prohibited) for you to do.”³⁴

23. IMITATING ALLAAH'S ENEMIES IN ADOPTING THIS WICKED FALSE PROCESS.

It is collected in the Sunan of Abee Daawood that Ibn 'Umar ؓ narrated that the Messeneger of Allaah ﷺ said,

مَنْ تَشَبَهَ بِقَوْمٍ فَهُوَ مِنْهُمْ

“Whoever imitates a people is just like them.”³⁵

³⁴ Collected in Saheeh Bukhaaree and Saheeh Muslim

³⁵ Aboo Daawood in his Sunan [4033 Hasan], The Hadeeth is related by Abee al-Muneeb al-Jurashee, see his Biography in at-Tahdeeb and al-Haafidh said: “He is trustworthy” as if he reaches this level as he resembles a Majhool according to what is at-Tahdheeb. The Hadeeth has been graded by Shaykhul Islaam in Iqtidaa' as



24. TO MAKE CONCESSIONS WHEN BECOMING A MEMBER OF THESE PARLIAMENTS

From among these concessions are;

- A. The acceptance of freedom of speech and other liberties.
- B. The reliance and recourse to the majorities view for a decision.
- C. The forming of treaties with some of the secular groups.
- D. Women are elected in some of these assemblies. The person who joins these chambers condones to others things as well.

25. TO BELITTLE THE MASJID BY CALLING THE PEOPLE INSIDE TO BLINDLY FOLLOW THE KUFFAAR, & TO PASTE CAMPAIGN ADVERTISEMENTS.

The reason for building a Masjid is to establish the remembrance of Allaah, prayer, reading of the Qur'aan, and study circles, etc. Allaah ﷻ Says,

Siraatul Mustaqeem and by ath-Thahabee in *as-Seer* (vol.10 Page 509 and by al-Haafidh in *al-Fath* [Vol.6 Page 116] and by al-Albaanee in *al-Irwa'a'* [#1269]. I wrote this benefit as the *Hadeeth* in Hasan as has also been stated by those Imaams. [Yahya Hajooree]

﴿ فِي بُيُوتٍ أُذِنَ لِلَّهِ أَنْ تَرْفَعَ وَيُذَكَّرَ فِيهَا أَسْمُهُ يُسَبِّحُ لَهُ ﴾

﴿ فِيهَا بِاللَّغْدُوِّ وَالْأَصَالِ ﴾

“In houses (mosques), which Allaah has ordered to be raised (to be cleaned, and to be honored), in them His Name is remembered [*Adhaan, Iqaamah, Salaat* (prayers) invocations and recitation of the Qur’aan] therein, glorify Him (Allaah) in the mornings and in the afternoons or the evenings”

[Sooraturun-Noor (24):36]

The *Masaajid* are not built for campaigning and shameless acts to be done there. These deeds are insulting to Allaah’s Houses. It is not permissible [*Halaal*] to mention a lost item, sell, or buy inside the masjid. These acts are permissible originally [outside the masjid] however; they are made *Haraam* inside the masjid in order to preserve its virtue. Furthermore in general, raising the voice without a need to do so is also *Haraam* inside the masjid. This has been mentioned in a *Hadeeth* where the Prophet ﷺ said,

...وَأَيَّاكُمْ وَهَيْشَاتِ الْأَسْوَاقِ

“...Beware of the clamor of the markets.”³⁶

So what about that which is impermissible by way of its origin like elections?

³⁶ Saheeh Muslim



26. ESTABLISHING THE CONCEPT OF THE JEWS "THE END RESULT JUSTIFIES THE MEANS"

This means: the person uses any means and resources at his disposal, claiming to be producing well-being for the people and society. Consequently he utilizes *Haram* resources "Elections" to carry out this goal.

27. TO INSTITUTE SECULARISM PRINCIPLES "SEPARATE RELIGION FROM THE STATE"

This is crystal clear. Casting ballots carries in its core, in fact in its principles from the authority whether its passing legislation, legal executions, or judgments are decisions by man. The Qur'aan or the *Sunnah* is not included in these enactments. Hence whether they realize it or not, Democracy establishes that the Qur'aan and the *Sunnah* both together cannot tackle the problems for judgments, legal executions, and legislation.

28. TO SET UP THE PRINCIPLES FOR PERSONAL FREEDOM "MORAL FREEDOM"

This is manifest in Democracy. "It is lawful for a person to see his wish fulfilled with any woman he desires, anywhere that is easy. This wish can be granted at general places or specific houses, as long as it is not rape. Yet in the instance of rape, then the authority has to rule. This is because the person raped is a victim, and rape is against



the law. Ironically rape is the crime, but not *Zinaa* [adultery or fornication]. In Democratic laws *Zinaa* is not a crime, but rape is!"³⁷

In conclusion these are some of the evils of voting. I briefly mentioned them, and whoever wants more detail then read the book that these points were taken from titled *Ad-Dilaaltushariyyah li Kashfit-Taleesaatul-Hizbiyyah 'alaa Mujama'aatil Islaamiyyah* (*Evidences from the Divine Legislation in Exposing the Partisan Deceptions on Islaamic Societies*) and with Allaah is the guidance and success.

³⁷ Taken from Shaykh Muhammad Amaan 'Alee al-Jaamee's ﷺ book *Li Jazeeratil-'Aarabiyyah Khasoosiyah*, [Pg. 20-21]

CHAPTER THREE

Two Doubts & Refutations Against Them

First Doubt: that the electoral system and the *Shooraa'* (consultation) system are the same.

I say: Through showing the difference between the electoral system and the *Shooraa'* system, it will be very clear to whoever has understanding that this is a false doubt and that it has no weight in the scale of the *Share'ah*. Here are the differences:

The Electoral System	The <i>Shooraa'</i> System In Islaam
Derived from the democratic system and this democracy (which is disbelief) cannot be achieved unless through the innovated voting system.	Its source is the Qur'aan, the Sunnah and the actions of the righteous predecessors (may Allaah be pleased with them). For further reading on this matter look: <i>Tafseer Ibn Katheer</i> : Allaah's ﷻ Saying "and take counsel with them in the affair" ³⁸
Based on the majority of the mobs	Based on consulting people

³⁸ TN: The author is referring to the Aayah:

﴿ وَشَاوِرْهُمْ فِي الْأَمْرِ ﴾

...and take counsel with them in the affair...

[Soorah Aali-'Imraan (3):159]



which includes people of weak understanding and people who are not qualified for consultation.	who are thought to be qualified for that, people who have the ability to explain their views in a way that is more likely to lead to what is right.
Includes great evils, some of which have been mentioned above.	Includes many advantages such as: <i>Shooraa'</i> (consultation) is among the acts of worship which bring us closer to Allaah. <i>Shooraa'</i> mostly leads to the correct opinion.
It is an obligation that has been imposed on the Islaamic societies by the enemies of Allaah, except those upon whom Allaah has had mercy.	It is not an obligation in all cases or in all affairs.
The choice of the majority is binding even if it contradicts the right.	The choice of the majority is not binding.

There are many differences other than these, but these are enough with Allaah's Help.



Second Doubt: that some of the *Salafee* scholars of Ahlus-Sunnah like Shaykh Ibn Baaz and Shaykh Ibn ‘Uthaymeen ؓ issued a *Fatwaa* that participating in parliamentary elections is permissible.

I say: responding to that will be in many ways:


First: What we have (in our hearts) towards our great scholars is love, appreciation and respect. We believe to disparage them is in fact disparaging the *Manhaj* and the ‘*Aqeedah* that they hold, which is a sign of the people of innovation and deviation. However, we do not believe in the infallibility of individuals; rather we say: some of them may have mistakes, and in this case they will be rewarded Inshaa Allaah due to the *Hadeeth* of ‘Amr Ibn al-‘Aas ؓ that the Prophet ﷺ said:

إِذَا حَكَمَ الْحَاكِمُ فَاجْتَهَدَ ثُمَّ أَصَابَ فَلَهُ أَجْرَانِ أَجْرٌ ، وَإِذَا
حَكَمَ فَاجْتَهَدَ ثُمَّ أَخْطَأَ فَلَهُ

“If a judge makes a ruling he gets two rewards and if he errs he get one”.³⁹

Ahlu-Sunnah followed this way when dealing with the scholars, Shaykh al-Islam and the scholar of the ages Aboo al-‘Abbaas Ibn Taymiyyah ؓ said:

³⁹ Collected in both *Saheeh al-Bukhaaree* and *Saheeh Muslim*. The wording is that found in *Saheeh Muslim* [#7352]



“The trend of *AhluS-Sunnah wal-Jamaa’ah* is that the one who gives a verdict according to the best of his knowledge is not guilty even if his verdict is wrong.”⁴⁰

Second: many of the people of the desires and innovation ask scholars questions in a certain way so that the answer will be as he (the asker) wishes. That is the case in this matter. Through their lectures, tapes and books, we know that our honorable scholars forbid the innovated parties and forbid severely everything that leads to differing and separation. They fight against *Tabarruj*,⁴¹ unveiling, photographing, murder, fighting (among Muslims), and, above all, they forbid judging by other than Allaah’s *Sharee’ah*. All of these evils and more exist in what is called the electoral system. So if the sinful asker (who asked them that question) had explained to them one single evil, not to mention the rest of the evils, we would have seen a warning from them against this wrongful system, *Allaahu al-Musta’aan*.⁴²

Third: *AhluS-Sunnah wal-Jamaa’ah* does not imitate a particular person in an absolute way except the Messenger of Allaah ﷺ. That is what our ancient and modern Imaams recommended; including these two scholars (Ibn Baaz and Ibn ‘Uthaymeen) ر.ح.م.

Our Shaykh and scholar Muqbil Ibn Haadee al-Waadi’ee was correct when he said: “*who imitates me is an unreliable person.*”⁴³ That

⁴⁰ *Majmoo’ al-Fataawa* [19/123]

⁴¹ *Display of Beauty*

⁴² Allaah’s Help is sought

⁴³ - Look in the Study: *Rational Saying in Refuting the Doubt of Imitation that has been brought by Aboo al-Hassan al-Aneed* included in the book: *Respond to Judge Alee Aboo al-Hassan As-Sulaymanee*.

is because the proofs are in the Qur'aan and the Sunnah and what our *Salaf* (predecessors) agreed upon. But if a scholar's view contradicted what is proved by the texts then it is not to be considered.

Fourth: We say to the callers to elections: why do you not adopt the *Fataawa* of these two scholars regarding the prohibition of the dispraised partisanship which you follow?

Why do you not publish their virtues, their books and their tapes among your followers like what you do with the virtues and the books of your theorizers and the heads of your misguidance like Sayyid Qutb⁴⁴, Hassan al-Banna, Fathee Yakan, al-Ghazaalee, az-Zindaanee, and the like, why?

⁴⁴ EN: Imaam Ahmad ibn Yahyaa an-Najmee ؒ said concerning this devaiant group: They are the people who read the writings of Sayyid Qutb and take what is within them of truth and falsehood. You find them defending Sayyid if anyone criticizes him even if the truth was with the person pointing out his faults. It is well-known that Sayyid Qutb was not from the men of knowledge. Rather, he was simply a religious person and, originally, a person of literary eloquence. Then he began taking from the Ash'aree *Madhhab* - the *Madhhab* of distorted interpretation - like others did from the scholars of Egypt. He has terrible and very serious mistakes. Men from the people of knowledge have already opposed these mistakes and exposed them, thereby clarifying them. And when they clarified these mistakes, this enraged the *Qutbiyoon* to the point that they attacked them (these scholars) with criticism, talking against them, and slandering them. So Allaah is sufficient for us and an excellent protector He is. The basis is that men are known by the truth and the truth is not known by men. So we must accept the truth and worship, with it, Allaah, the Lord of the worlds. We must leave anyone who follows an innovated *manhaj* and we must make our example and pattern to follow Allaah's Messenger ؐ, his (four) Khaleefahs, his Companions,

These people, my dear reader, take what supports their method and leave what is against it, as it is always the way of the people of innovations in ancient and modern times. **The revered scholar Shaykh Muqbil Ibn Haadee al-Waadi'ee** rah responded to this **doubt**: "...those who call to elections are in fact enemies of these scholars. They want to burn the scholars (i.e. to lead them to that which is incorrect). Those partisans go to their Shaykhs like al-Qaradawi and others, but they do not go to the scholars (of Ahlus-Sunnah) except to burn them. I would like to ask those misleaders: if these scholars withdrew their fatwa, would you retract your opinion or not? We say: we believe that imitation is prohibited. Ahlus-Sunnah do not imitate. The scholars (Ibn Baaz and Ibn 'Uthaymeen) should retract this fatwa..." ⁴⁵

I say: whoever would like to read further on the refutation of this doubt in detail can review the source book "*al-Adillah ash-Sharee'ah*" (Legal Proofs).

and those who followed them from the Imaams of right guidance. And Allaah is the Granter of success.

⁴⁵ *Tuhfat al-Mujeeb 'ala as'ilat al-hadar wal-Ghareeb*, [Pg.314]

CHAPTER FOUR

The Salaf's Stance towards Muslim Leadership

Verily, the call of *Ahlu-Sunnah walJamaa'ah* is a mercy to all people, to the ruler and the ruled, the old and the young, the male and the female, to the free and the slave, and to all people.

Shaykhul-Islaam Ibn Taymiyyah rahimahullah described *Ahlu-Sunnah* as: "The people who follow the *Sunnah* are the elite and best people as an example."⁴⁶

Hence, they (*Ahlu-Sunnah*) deal with all people according to the Qur'aan and the *Sunnah* on the method of the Ummah's Salaf (Pious Predecessors). Among these people are the rulers whom *Ahlu-Sunnah* obey and do not revolt against even if they are unjust. They do not pray against them but rather pray for them that Allaah reforms and saves them. They advise them according to the method of the Pious Predecessors rahimahum. What calls them to do so is Allaah's Book, His Messenger's salawatu *Sunnah* and the biographies of the Pious Predecessors, like the honorable companions and those who follow them in good to this day. Dear reader, here is the explanation of that in short: Allaah subhanahu Says:

⁴⁶ *Minhaj As-Sunnah An-Nabawiyyah* [5/158]

﴿يَتَأْتِيهَا الَّذِينَ ءَامَنُوا أَطِيعُوا اللَّهَ وَأَطِيعُوا الرَّسُولَ وَأُولَى الْأَمْرِ﴾

﴿مِنْكُمْ﴾

“O you who believe! Obey Allaah and obey the Messenger ﷺ and those of you (Muslims) who are in authority...”

[Sooratun-Nisaa'(4):59]

Al-Haafidh Ibn Katheer ؒ said,

﴿وَأُولَى الْأَمْرِ مِنْكُمْ﴾

“...and those of you (Muslims) who are in authority...”

[Sooratun-Nisaa'(4):59]

“It is apparent, and Allaah knows best, that this Ayah includes all those in authority from scholars and commanders.”⁴⁷

Aboo Hurayrah ؓ related the Prophet ﷺ said:

مَنْ أَطَاعَنِي فَقَدْ أَطَاعَ اللَّهَ وَمَنْ عَصَانِي فَقَدْ عَصَى اللَّهَ وَمَنْ
يُطِيعُ الْأَمِيرَ فَقَدْ أَطَاعَنِي وَمَنْ يَعْصِي الْأَمِيرَ فَقَدْ عَصَانِي

⁴⁷ Tafseer Ibn Katheer [1/530]

[REDACTED]

“Whoever obeys me has obeyed Allaah, and whoever disobeys me disobeys Allaah. Whoever obeys the leader obeys me, and whoever disobeys the leader has disobeyed me.” ⁴⁸

‘Awf Ibn Maalik ؓ said that he heard the Messenger of Allaah ﷺ say:

أَلَا مَنْ وُلِّيَ عَلَيْهِ وَالٍ فَرَأَهُ يَأْتِي شَيْئًا مِنْ مَعْصِيَةِ اللَّهِ فَلْيَكْرَهُ
الَّذِي يَأْتِي مِنْ مَعْصِيَةِ اللَّهِ وَلَا يَنْزِعْ يَدًا مِنْ طَاعَةٍ

“But whoever is under the authority of a Ruler and sees him do something that he dislikes of disobedience towards Allaah, let him hate his disobedience, but he should not withdraw his hand from obedience to him (i.e., he should not rebel against him)”. ⁴⁹

Hudhayfah ؓ who related the Messenger of Allaah ﷺ said:

تَسْمَعُ وَتُطِيعُ لِلْأَمِيرِ وَإِنْ ضَرَبَ ظَهْرَكَ وَأَخَذَ مَالَكَ

“You will listen to the Ameer and carry out his orders; even if he beats your back and takes your wealth” ⁵⁰

It has been narrated on the authority of Umm Salama ؓ that the Messenger ﷺ said:

⁴⁸ Recorded in Saheeh al-Bukhaaree [#7137] and Saheeh Muslim [#1835].

⁴⁹ Recorded in Saheeh Muslim

⁵⁰ Saheeh Muslim

سَيَكُونُ بَعْدِي أُمَرَاءُ فَتَعْرِفُونَ وَتُنْكِرُونَ فَمَنْ أُنْكَرَ فَقَدْ بَرِيَ
 وَمَنْ كَرِهَ فَقَدْ سَلِمَ وَلَكِنْ مَنْ رَضِيَ وَتَابَعَ ، قَالُوا : أَفَلَا
 نُنَابِذُهُمْ بِالسَّيْفِ ؟ قَالَ : لَا مَا أَقَامُوا فِيكُمْ الصَّلَاةَ

“There will be appointed over you rulers (whose good deeds) you approve of and (whose bad deeds) you object to. Whoever dislikes (their bad deeds) will be free of blame and whoever objects (to them) will be safe, but whoever approves and follows (is blame worthy) ‘They said; Should we not fight them?’ He said No, as long as he offers prayers.”⁵¹

It has been reported in the Saheehayn on the authority of ‘Ubaadhah Ibn As-Saamit ؓ who said:

بَايَعْنَا رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَلَى السَّمْعِ وَالطَّاعَةِ
 فِي السِّرِّ وَالْعَلَنِ وَعَلَى التَّفَقُّةِ فِي الْعُسْرِ وَالْيُسْرِ وَالْأَثَرَةِ وَالْأَلَا
 نُنَازِعَ الْأَمْرَ أَهْلَهُ إِلَّا أَنْ نَرَى كُفْرًا بَوَاحًا عِنْدَنَا فِيهِ مِنَ اللَّهِ
 بُرْهَانٌ

“The Messenger of Allaah ﷺ took an oath of allegiance from us on our listening to and obeying the orders of our commander in adversity and prosperity, in pleasure and displeasure even when

⁵¹ Saheeh Muslim

somebody is given preference over us, and without disputing the delegation of powers to a man duly invested with them (Obedience shall be accorded to him in all circumstances) except when you have clear signs of his unbelief".⁵²

Anas ؓ said: The eminent Companions of the Muhammad ﷺ forbade us by saying:

وَأَنْ لَا تُنَازِعَ الْأَمْرَ أَهْلَهُ إِلَّا أَنْ تَرَى كُفْرًا بَوَاحًا عِنْدَنَا فِيهِ
مِنَ اللَّهِ بُرْهَانٌ

"Do not insult your rulers. Do not deceive them. Do not disobey them. Fear Allaah and be patient. Verily the time is near."⁵³

It has been narrated on the authority of Aboo Bakr ؓ that the Prophet ﷺ said:

السُّلْطَانُ ظِلُّ اللَّهِ فِي الْأَرْضِ فَمَنْ أَهَانَهُ أَهَانَهُ اللَّهُ وَمَنْ أَكْرَمَهُ
أَكْرَمَهُ اللَّهُ

"The Sultan is the shade of Allaah on earth. Whoever honors him, Allaah will honor him, and whoever shows enmity against him, Allaah will show enmity against him"⁵⁴

⁵² Saheehayn (Saheeh al-Bukhaaree and Saheeh Muslim)

⁵³ As-Sunnah by Ibn Abee 'Aasim, and has been authenticated by al-Albaanee ؓ

On the authority of Aboo Hurayrah ؓ who said: the Messenger of Allaah ﷺ said:

تَكُونُ خُلَفَاءُ وَتَكْثُرُ ، قُلْنَا فَمَا تَأْمُرُنَا ؟ قَالَ أَوْفُوا بَبَيْعَةِ الْأَوَّلِ
فَالأَوَّلِ وَأَدُّوا الَّذِي لَهُمْ فَإِنَّ اللَّهَ سَائِلُهُمْ عَنِ الَّذِي لَكُمْ

“...There will be *Khulafaa*’. His Companions said: What do you command us to do?” He said: ‘Fulfill the rights of the first one, but not the second, The one to whom allegiance is sworn first has a supremacy over the others. Concede to them their due rights (i. e. obey them). Allaah (Himself) will question them about the subjects whom He had entrusted to them”⁵⁵

‘Arfajah bin Ash-Shaja’ee ؓ who reported: the Prophet ﷺ said:

مَنْ أَتَاكُمْ، وَأَمْرُكُمْ جَمِيعٌ عَلَى رَجُلٍ وَاحِدٍ، يُرِيدُ أَنْ يَشُقَّ
عَصَاكُمْ، أَوْ يُفَرِّقَ جَمَاعَتَكُمْ فَاقْتُلُوهُ

“Whoever comes to you, while all of the people are in a state of unity as one man, and he seeks to break your support (of one another) or tries to split your group, then kill him.”⁵⁶

⁵⁴ As-Sunnah by Ibn Abee ‘Aasim, and al-Albaanee ؓ graded it *Hasan* (good)

⁵⁵ Recorded in both *Saheeh al-Bukhaaree* and *Saheeh Muslim*

⁵⁶ Recorded by *Muslim* [no. 1852].

Aboo 'Abdus-Salaam ؓ said: From these *Ahaadeeth* and other than them, it is clear that obeying the Muslim rulers is obligatory, and *al-hamdulillaah* our country (Yemen) is an Islaamic country and we live under a Muslim leadership. So we are not in need of elections. What is needed is advising according to the method of the Righteous Predecessors without elections, demonstrations⁵⁷,

⁵⁷ Shaykh Ibn Baaz ؓ said: "As for what some people do these days such as marches, demonstrations and assassinations in fact harm the *Da'wah* (the Islaamic call). There is no good in them. They harm and do not benefit. If you visited that minister, chief, or president and advised him for the sake of Allaah or wrote to him in a modest and wise way, that would be very beneficial and would save a lot of troubles. This way the Islaamic call will spread all over the country; by advice, kindness, wisdom, and participating in good. On the other hand, violence, assassinations, insulting and abusing add fuel to the fire and increase the plague. That will make the rulers tighten their stranglehold on the call and will trace the callers. Marches and demonstrations harm the call a lot. Scholars and knowledge seekers should rather advise the rulers in writing or through visiting. Allaah ؓ says:

﴿ وَالْعَصْرَ ﴿١﴾ إِنَّ الْإِنْسَانَ لِفِي خُسْرٍ ﴿٢﴾ إِلَّا الَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ

﴿ وَتَوَاصَوْا بِالْحَقِّ وَتَوَاصَوْا بِالصَّبْرِ ﴿٣﴾ ﴾

"By al-'Asr (the time). Verily man is in loss, except those who believe (in Islaamic monotheism) and do righteous good deeds, and recommend one another to truth and recommend one another to patience.

[Sooratul-'Asr (103):1-3]

He said: "recommend one another" and did not say: fight or assassinate, He said: "recommend one another to truth and recommend one another to patience." From the tape "*Repudiating - before Allaah- from what is in the tape 'Flee to Allaah'*,



assassinations, bombings or all that leads to insecurity and chaos under the pretext of the existence of sins and the spread of corruption. We do not claim perfection, as deficiency exists and sins are widespread but, on the other hand, good also exists. The government—may Allaah bless it—does not prevent anyone from performing the prayer or establishing the religious rites. The Centers of *Ahlu-Sunnah* are *-al-hamdulillaah-* widespread all over Yemen. Those responsible for them teach Allaah's Book and His Messenger's Sunnah ٭ to all levels very safely, like the center of our father Shaykh Muqbil Ibn Haadee al-Waadi'ee ٭ at which many lessons are being taught on 'Aqeedah and *Tafseer, Hadeeth, Fiqh* and its fundamentals, *Nahw* (grammar) and *Sarf* (morphology), the rulings of inheritance, as well as teaching the Qur'aan and its *Tajweed* (Rules of Recitation) and other Islaamic sciences. That is why knowledge seekers from around the world come to learn at this great center and receive the *Salafee* method in all branches of religion including the position towards the Muslim ruler. Unrivaled knowledge seekers have graduated from this center as well as

by Shaykh Muhammad ibn Haadee al-Madkhalee, in his response to *Safar al-Hawaalee*.


I said: Some people -may Allaah guide them- believe that supporting our persecuted Muslim brothers whether in 'Iraq, Palestine, or in other Muslim countries, can be through demonstrations. Such people do not realize that this is one of the techniques of the Christians in order to distract Muslims from Jihaad, and Allaahul-Musta'aan.

[REDACTED]

righteous scholars like Shaykh Muhammad Ibn Abdul-Wahhaab al-Wasaabi who is responsible for the *Da'wah* (call) and teaching in Masjid As-Sunnah in al-Hudaydah. Also Shaykh Muhaddith Yahyaa Ibn 'Alee al-Hajooree whom our father Shaykh Muqbil Ibn Haadee al-Waadi'ee called 'the Faithful Advisor' and he is responsible for the center after Shaykh Muqbil ؓ. Also among those who graduated from blessed center is the honorable Shaykh Muhammad Ibn 'Abdullaah al-Imaam - may Allaah bless him- who is responsible for As-Sunnah Center in Ma'bar. Among them also is Shaykh Aboo Dhaar 'Abdul'Azeez al-Buraa'i whom Shaykh Muqbil called 'the Discerning Critic' and who is responsible for As-Sunnah Center on Mafraq Hebeesh. Too many knowledge seekers also have graduated from the blessed center of Dammaaj. These great things and other than them exist in this country and cannot be denied except by those whom Allaah blinded their eyes and their hearts like those people of deviant thoughts such as the *Takfeer wal Hijrah* sect (Excommunication and Exodus), the so called *Jihaad* group that Shaykh Muqbil calls "corruption group", the Muslim Brotherhood group and its counterpart (which is derived from it) '*as-Surooriyyah*' and other than them from the people of innovation and misguidance. As for the deficiency that exists (in the government), it can be handled in the wise ways of the method of the Righteous Predecessors ؓ.

Here is the explanation of that (method) in short, dear reader:

Tameem Ad-Daaree ؓ who said: the Prophet ﷺ said:


 الدِّينُ النَّصِيحَةُ ثَلَاثًا... قُلْنَا لِمَنْ قَالَ لِلَّهِ وَلِكِتَابِهِ وَلِرَسُولِهِ
 وَلِأَئِمَّةِ الْمُسْلِمِينَ وَعَامَّتِهِمْ

“Verily the religion is advice, verily the religion is advice, verily the religion is advice...” He was asked, ‘To whom is that advice?’

He said, *To Allaah, His Book and His Messenger and to the leaders from amongst the Muslims and to their general folk.*⁵⁸

Regarding his (the Prophet’s) saying “And to the leaders from amongst the Muslims”, the Prophet ﷺ explained how to advise the leaders, as it has been reported by Aboo ‘Aasim on the authority of ‘Iyaad Ibn Ghanam ؓ who said: the Messenger of Allaah ﷺ said:

مَنْ أَرَادَ أَنْ يَنْصَحَ لِذِي سُلْطَانٍ فَلَا يُبْدِهِ عِلَانِيَةً وَيَأْخُذُ بِيَدِهِ
 فَإِنْ سَمِعَ مِنْهُ فَذَلِكَ وَإِلَّا كَانَ أَدَى الَّذِي عَلَيْهِ

“Whoever wants to advise the ruler (Sultan) he should not do so in public, but rather he should take him by his hand and go with him in private (to advise him). If he accepts it from him then that is what is wanted, and if not, then indeed he has done what is obligatory upon him”.⁵⁹

This was the method which the righteous predecessors ؓ followed.

⁵⁸ Saheeh Muslim [1/74 #95]. The Book of Eemaan (Belief), Chapter: Religion is Advice, Hadeeth of Tameem Al-Daaree ؓ.

⁵⁹ Authenticated by al-Albaanee ؓ



Al-Khattaabi رحمته الله said: “Advice to the leaders of the believers means to obey them in what is right and not to revolt against them with sword when they are unfair”. ⁶⁰

Ibn Rajab رحمته الله said: “As for the advice to the leaders of the Muslims, it means to wish (to see) their righteousness, wisdom and justice and to wish that the Ummah holds to them and to hate the Ummah’s differing on them. Also to obey them in the matters such as obedience to Allaah, to hate those who see that it is permissible to revolt against them and to support them in obeying Allaah, The Glorified and the Exalted”. ⁶¹

Ash-Shawkaani رحمته الله said: “If it appeared to someone that the leader is wrong in some matters, he should advise him and not expose him in public. He rather should do as in the hadeeth; to take him by his hand and go with him in private (to advise him), and not to humiliate him”. ⁶²

Shaykh Ibn Baaz رحمته الله said: “Allegiance (to the leader) requires giving advice to him, includes praying that Allaah blesses and guides him, purifies his intention and his actions, and gives him righteous retinue... It is an obligation on the subjects and their nobles to cooperate with the leader and help him in reformation, in eliminating the evil and in establishing the good with good speech and in a kind way, as well as sound instructions which lead to the good and not the evil”. ⁶³

⁶⁰ Ma’alim As-Sunan [7/247]

⁶¹ Jami’ al-Uloom wal-Hikaam [1/222]

⁶² As-Sayl al-Jaraar (4/556)

⁶³ Reviews on the Fiqh (understanding) of Political and Intellectual Reality [pg.31]



I say: This is the meaning of the advice to the leader of the Muslims. We conclude from that it is obligatory to obey him in what is good and it is forbidden to revolt against him even if he is unfair or unjust.

At-Tahaawee ؓ said: “We do not see that it is permissible to revolt against our leaders even if they are unfair. We do not pray against them or withdraw ourselves from their obedience. We believe that to obey them is to obey Allaah, the Glorified and the Exalted, and it (obedience to them) is an obligation unless they command a sin. We pray that Allaah purifies and saves them”.⁶⁴

Aboo Bakr al-Maroothi ؓ said: “I heard Aboo ‘Abdullaah Ahmad Ibn Hanbal urging (people) to save the blood and severely forbidding revolting (against the ruler)”.⁶⁵

Al-Barbahaaree ؓ said: “Whoever revolts against a leader of the Muslims is a *Kharijee* (from the *Khawaarij*), has deviated from the way of the Muslims, has contradicted the *Aathaar* (narrations) and if he dies he dies the death of *Jaahiliyyah*... and it is not permissible to fight against the Sultaan (ruler) or revolt against him even if he is unfair”.⁶⁶

Shaykh Muqbil Ibn Haadee al-Waadi’ee (the scholar, Muhaddith) was asked about revolting against the rulers. **The asker said:** Is revolting against the ruler permissible? **He ؓ said:** “revolting against the rulers is one of the plagues that Muslims have been

⁶⁴ *Explanation of al’Aqeedah at-Tahawiyyah* [Pg.379]

⁶⁵ *As-Sunnah by al-Khalaal* [1/131]

⁶⁶ *Sharh As-Sunnah* [Pg.78]

plagued by from ancient times. Ahlus-Sunnah -alhamdulillah- do not see (that it is permissible) to revolt against the Muslim ruler..."⁶⁷

Aboo Abdus-Salaam rah said: All of the above is but a drop in the ocean. The sayings of Ahlus-Sunnah in this matter are countless. If anyone wants to read about that in detail he should read the books of the Imaams of the predecessors such as *As-Sunnah* by al-Khalaal, *As-Sunnah* by Imaam Ahmad and his son, *Explanation of the Fundamentals of the belief of Ahlus-Sunnah Wal-Jama'ah* by al-Lalaka'a'i, *Explanation of the Sunnah* by al-Barbahaaree, *Ash-Sharee'ah* by al-'Aajuree, *al-Ibanatayn* by Ibn Battah, *al-Hujjah fi Bayaan al-Mahajjah* by al-Asbahani, the books of Shaykh al-Islaam Ibn Taymiyyah like *al-'Aqeedah al-Wasitiyyah* and what is scattered in the *Majmoo' al-Fataawa* (Compilation of Fataawa), the books of the Imaams of the Najd, as well as the books of our modern time such as the books of Shaykh Ibn Baaz, al-Albaanee, Ibn 'Uthaymeen, Shaykh Muqbil, Shaykh Muhammad Amaan al-Jaami', and the likes of these great Imaams. Dear reader, read: "*Legal Proofs to Uncover the Delusions of Parties in Islaamic Societies*" P.191-199 and P.220-223 and also a treatise entitled "*The Obligation of Obeying the Sultaan (ruler) in other than the Disobedience of Ar-Rahmaan*" by al-Areeni. These two books conclude what is scattered in the books of the righteous predecessors regarding this important issue.

Accordingly, I say -with Allaah's Help-: We accept the president, the ministers, and the officials without elections⁶⁸. We believe that they

⁶⁷ *Tuhfat al-Mujeeb* [Pg.227]

⁶⁸ - Look at what is related to the prohibition of elections in: "*Tuhfat al-Mujeeb 'An Asi'lat al-Hadir wal-Ghareeb*" by Shaykh Muqbil Ibn Haadee al-Waadi'ee, "*Tanweer az-Zulumaat, Uncovering the Evils Doubts of Elections*" by Shaykh Muhammad Ibn



are humans who are exposed to weakness, deficiency, and sins. It is obligatory on the subjects and their masters to do their duty towards them (the rulers) by advising, instructing and writing to them in a kind way as well as praying to Allaah to give them guidance, straightness and righteousness.

Al-Fudayl Ibn Iyaad ؓ says: “If I had one supplication that was going to be answered I would make it for the ruler (*Sultaan*), we were ordered to pray for them and not against them even if they are unfair, for their injustice and unfairness is (bad) for themselves and for the Muslims, and their righteousness is good for themselves and for the Muslims”

Al-Barbahaaree ؓ said: “If you saw a man praying against the *Sultaan* (ruler) then you should know that he is a man of desire, and if you saw a man praying for the *Sultaan* then you should know that he is a man of Sunnah InshaaAllaah (Allaah Willing).⁶⁹”

‘Abdullah al-Imaam, and “*Legal Proofs to Uncover the Delusions of Parties in Islaamic Societies*”.

⁶⁹ *Sharhus-Sunnah* [Pg.16]

Conclusion

To proceed: this is the method of *Ahlu-Sunnah wal-Jamaa'ah* (the *Salafiyeen*). They say that out of holding to the religion and the *'Aqeedah* and not out of flattery or compliment, and Allaah is Sufficient for them. And with Allaah lies true success.



Appendix Two Regarding:
Democracy: a Modern Day Cause of
Disunity

Author(s): Various



An Advice to the People Concerning Demonstrations

By Shaykh:

Aboo 'Abdur-Rahmaan Yahya Ibn Alee Al-Hajjoooree

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِیْمِ

A brother asks: what is the Manhaj of the *Ikhwaanul-Muslimoon*?

In fact, they do not care about 'Aqeedah. They are only concerned with *Tawheed Al-Haakimiyyah* (Oneness of Allaah's Judgment). They are concerned with power and authority just like the rulers do. This life is a trial. When someone in this life acquires a position, people fight with him over that position. Life and positions last for a month, two months, a year, but life is a trial and safety from it is a prize. Ash-Shaafi'ee rah said:

وَمَنْ يَذُقْ الدُّنْيَا فَإِنِّي طَعَمْتُهَا وَسِيقَ إِلَيَّ عَذْبُهَا وَعَذَابُهَا

If anyone has ever tasted life, then I have eaten it and tried its good and its sufferings

فَلَمْ أَرَهَا إِلَّا غُرُورًا وَبَاطِلًا كَمَا لَاحَ فِي ظَهْرِ الْفَلَاةِ سَرَابُهَا

I consider it but an illusion as its mirage appeared in the desert

وَمَا هِيَ إِلَّا جِيْفَةٌ مُسْتَحِيلَةٌ عَلَيْهَا كِلَابٌ هُمُّهُمْ اجْتِنَابُهَا

It is but a dead rotten animal over which dogs fight

فَإِنْ تَجْتَنِبَهَا كُنْتَ سَلِمًا لِأَهْلِهَا وَإِنْ تَجْتَدِبَهَا نَازَعَتَكَ كِلَابُهَا

If you avoid it you will be peaceful to its people, and if you fight over it, its dogs will fight you

The current situation in Yemen, although there are a lot of trials, is better than what is expected to be when things turn to chaos. How many parties are in Yemen? Each one of them wants to rule, especially the *Raafidhah*¹. Even their young people dream of ruling. These parties will fight each other in order to satisfy America. Everyone is trying to please America more in order to rule. Hypocrites will work hard among them. From each party there will be a minister who is trying to enable his party to rule. So, they will fight each other in order to reach that goal.

We are speaking out or a practical view as we look carefully at the consequences. Those people speak out of passions and from a

¹ EN: **Raafidhah**- The extremists from the *Shee'ah* who exaggerate the status of the household of the Prophet ﷺ to the extent that they harbor enmity and animosity towards the companions of the Prophet ﷺ and even declare some of them to be disbelievers. They are called the *Raafidhah* (the refusers or rejecters) because of their rejection of Zayd ibn 'Alee ibn al-Husayn. They (the *Raafidhah*) approached him in order to inquire as to his position concerning Aboo Bakr and 'Umar but once they heard him praise these two illustrious companions they rejected him.

revolutionary point of view. They keep accusing each other of treason and do not introduce any advice. Where are your advices that please Allaah ﷻ and with which Allaah protects the country from the trials? Where are your advices that benefit the ruler and the one who is ruled and urge all people to obey Allaah?

Brothers, I would like to tell you that in the current situation it would make no difference if we even wrote a book, that is equal in size to *Majmoo' Fataawa* by Shaykhul-Islam Ibn Taymiyyah, on the prohibition of demonstrations² and rebellions. Such a book would

² TN: Shaykh Ibn al-'Uthaymeen was asked this question: Are demonstrations & protests considered to be a means from the legitimate means of *Da'wah*?

So he ﷺ said: "All praise and thanks are to Allaah, the Lord of the creations, and may He send prayers and peace upon Muhammad, upon his family, and his Companions, and upon those who follow them in righteousness until the Last Day.

As to what follows:

Indeed, the concept of demonstrations is a new, modern issue. It was not known in the time of the Prophet ﷺ, nor in the time of the rightly-guided Khalifahs, nor in the time of any of the Companions ﷺ.

Furthermore, the chaos and disorder that is included in it make it an impermissible matter, so much so that the breaking of glass, doors, etc... Results from it, also included within it are the mixing between men and women, the youth and the elderly, and similar to that from corruptions and detestable things.

As for the issue of putting pressure upon the government; if it is a Muslim government, then sufficient for it is an admonishment from the Book of Allaah and the *Sunnah* of His Messenger ﷺ. This is the best of what could possibly be brought before any Muslim. If it (the government) is a disbelieving one, then it would not even care about these 'demonstrators' and perhaps it would behave

not be accepted unless by very few people with good reason. Other people are lost and they abandon the proofs if they are against their desires.

However, those who call to Allaah should not hesitate in such situations. They must show the truth and warn against the wrong. Whoever accepts your advice will benefit himself, and whoever does not will not hurt you. Allaah ﷻ Says:

﴿ فَذَكِّرْ إِنَّمَا أَنْتَ مُذَكِّرٌ ﴿٨٨﴾ لَسْتَ عَلَيْهِمْ بِمُصَيِّرٍ ﴾

“So remind them (O Muhammad ﷺ), you are only a one who reminds, You are not a dictator over them.”

[Sooratul-Ghaashiyah (88):21-22]

﴿ فَلَا تَذْهَبْ نَفْسُكَ عَلَيْهِمْ حَسْرَاتٍ ۗ إِنَّ اللَّهَ عَلِيمٌ بِمَا

يَصْنَعُونَ ﴾

politely with them outwardly, while inwardly remaining upon what it was on of evil. For this reason, we hold that demonstrations are detestable actions.

As for their statements that these demonstrations are peaceful ones, then perhaps they may be peaceful in the beginning or the first time, yet then they become destructive. So I advise the youth to follow the path of those who have proceeded them, for indeed Allaah ﷻ has praised the *Muhaajireen* and the *Ansaar* and has praised those who followed them in righteousness.” [Source: *al-Jawaab al-Abhar li Fu'aad Siraaj* (pg. 75)]

“...So destroy not yourself (O Muhammad ﷺ) in sorrow for them. Truly, Allaah is the All-Knower of what they do!”

[Sooratul-Faatir (35):8]

Allaah created us to worship him and inviting to Him is worship. He ﷺ Says:

﴿ وَمَنْ أَحْسَنُ قَوْلًا مِّمَّنْ دَعَا إِلَى اللَّهِ وَعَمِلَ صَالِحًا وَقَالَ

إِنِّي مِنَ الْمُسْلِمِينَ ﴾

“And who is better in speech than he who says: [“My Lord is Allaah (believes in His Oneness),” and then stands firm (acts upon His Order), and] invites (men) to Allaah's (Islaamic Monotheism), and does righteous deeds, and says: “I am one of the Muslims?”

[Sooratul-Fussilat (41):33]

Calling to Allaah is obligatory on everyone who is able to do so. Allaah ﷻ Says:

﴿ وَلَتَكُنْ مِنْكُمْ أُمَّةٌ يَدْعُونَ إِلَى الْخَيْرِ وَيَأْمُرُونَ بِالْمَعْرُوفِ

وَيَنْهَوْنَ عَنِ الْمُنْكَرِ وَأُولَئِكَ هُمُ الْمُفْلِحُونَ ﴾

“Let there arise out of you a group of people inviting to all that is good (Islaam), enjoining *Al-Ma'roof* (i.e. Islaamic Monotheism and all that Islaam orders one to do) and forbidding *Al-Munkar* (polytheism and disbelief and all

that Islaam has forbidden). And it is they who are the successful.”

[Soorah Aali-'Imraan (3):104]

By enjoining what is right and forbidding what is wrong Allaah saves people from evils. It has been reported by an-Nu'maan bin Basheer ؓ that the Prophet ﷺ said:

مَثَلُ الْقَائِمِ عَلَى حُدُودِ اللَّهِ وَالْوَاقِعِ فِيهَا كَمَثَلِ قَوْمٍ اسْتَهَمُوا
عَلَى سَفِينَةٍ فَأَصَابَ بَعْضُهُمْ أَعْلَاهَا وَبَعْضُهُمْ أَسْفَلَهَا فَكَانَ
الَّذِينَ فِي أَسْفَلِهَا إِذَا اسْتَقَوْا مِنَ الْمَاءِ مَرُّوا عَلَى مَنْ فَوْقَهُمْ
فَقَالُوا لَوْ أَنَّا خَرَقْنَا فِي نَصِيبِنَا خَرْقًا وَلَمْ نُؤْذِ مَنْ فَوْقَنَا فَإِن
يَتْرَكُوهُمْ وَمَا أَرَادُوا هَلَكُوا جَمِيعًا وَإِن أَخَذُوا عَلَى أَيْدِيهِمْ
نَجَوْا وَنَجَوْا جَمِيعًا

“There are people who do not transgress the limits (laws) of Allaah ta’aalaa, and there are others who do so. They are like two groups who boarded a ship; one of them settled on the upper deck, and the other on the lower deck of the ship. When the people of the lower deck needed water, they said, “Why should we cause trouble to the people of the upper deck when we can have plenty of water by making a hole in our deck”. Now, if the people of the upper deck do not prevent this group from such foolishness, all of them will perish; but if they stop them, both groups will be saved”.³

There are many Ahaadeeth like the above one. Calling to Allaah does not mean that everything you say will be accepted. If people accept,

³ Saheeh Bukhaaree

[REDACTED]

then it is good. If not, Allaah ﷻ does not waste the effort of the one who does the good. If Allaah knew that a person is truthful, He would write his action or speech in the scale of good deeds.

Look at the places where the *Sunnah* is applied. You will find peace, tranquility and people busy with learning and getting knowledge. *Ahlu-Sunnah* are brought up on the *Sunnah* and the way of the *Salaf*, except those who deviate from this way and follow the misguided sects. Generally, *Ahlu-Sunnah* are brought up on the Book of Allaah and the *Sunnah* of His Messenger ﷺ, both of which include the guidance and the light. They are brought up on knowledge and good morals, on applying the proofs (of the Qur'aan and the *Sunnah*), on putting things in their places, on depending on Allaah and trusting Him, and on many good things.

However, that does not mean that a person who makes a mistake is not to be criticized and corrected. We only mean that the truth is the principle of the methodology of *Ahlu-Sunnah* and of people who follow and apply this method.

Voting is Haraam. In our country, both the rulers and the ruled vote, and we forbid all of that. We advise only for the sake of Allaah and are not working for any party.

Democracy is Haraam. Muslim Brotherhood⁴ are fully involved in it. We forbid it because it is not from the religion of Allaah. It is the

⁴ EN: Shaykh Ibn Baaz ربه Criticizes the Ikhwaanees: The movement, "Al-Ikhwaanul-Muslimoon", has been criticized by specialists of the people of knowledge because they are not active in the call to the *Tawheed* of Allaah, rejecting *Shirk* and rejecting the innovations. They have special methods which are made deficient by their lack of activity in calling to Allaah, and their lack of directing to the correct '*Aqeedah* (creed of beliefs) which *Ahlu-Sunnah wal-Jamaa'ah* is upon. Thus, it is necessary for the *Ikhwaanul-Muslimoon* to give some attention to the Salafee Da'wah, and the call to *Tawheed*. And they must give attention to

rule of the people by itself, and includes deviation from the Qur'aan and the *Sunnah*.

Demonstrations are Haraam. All people, men and women, go out to shout in the protests and we forbid that and call for peace and tranquility. We call for knowledge and the abandonment of trials. We consider such people sinners because they imitate the *Kufaar* (disbelievers) in addition to the other evils that demonstrations include.

Revolution and protesting against the rulers is *Haraam* in the Qur'aan and the *Sunnah*. We forbid that and say: these are the proofs of the Qur'aan and the *Sunnah* that are to be applied to the Muslim ruler as well as to the non-Muslim ruler if changing him will cause a lot of damage to Muslims. When that ruler is changed, we do not know if his successor will be the same or worse. The *Munkar*

the matter of rejecting the worship of graves, being attached to the dead, and seeking aid from the people in the graves, such as Al-Husayn, or Al-Hasan, or Al-Badawee, or whatever is similar to that. They must have some concern for this extremely fundamental principle. They must give concern to the meaning of *Laa ilaaha illallaah* (None has the right to be worshiped but Allaah), which is the foundation of the religion. And the first thing that the Prophet ﷺ called to in Makkah was *At-Tawheed*. He called to the meaning of *Laa ilaaha illallaah*, so many of the people of knowledge have criticized the *Ikhwaanul-Muslimoon* for this matter. That is their lack of activeness in calling to the *Tawheed* of Allaah and making religious acts solely for Him alone, and their lack of rejecting what has been introduced by the ignorant people of being attached to the dead and seeking their aid, and making vows to them and slaughtering animals for them, which is major *Shirk* (association of partners with Allaah). Likewise they criticize them for their lack of concern for the *Sunnah*; the *Sunnah* is to be followed. They also have a lack of concern for the Noble *Hadeeth* (i.e. study and application of *Hadeeth*), and what the *Salaf* of the *Ummah* were upon in reference to religious laws. And there are many (other) things. I hear a lot from the brothers that they criticize them for. And we ask Allaah to help them, aid them and correct their affairs. [Source: <http://www.binbaz.org>]

(the wrong) should not be changed by another *Munkar* or a *Munkar* that is worse than the first. The *Sharee'ah* is built on avoiding evils, at least reducing them and not multiplying them.

Riba-Based Banks are Haraam. Both the rulers and the ruled (who does not follow the Qur'aan and Sunnah from them) deal with these banks, and we forbid that.

Photographing animate beings is Haraam. When you speak about this matter some people consider it fantasy. They say: how are you talking about that while life is filled with such things? We forbid that and say that it is *Haraam* to force Muslims to be photographed. Photographing can be replaced by something that states used to use in the previous times. However, if it is necessary, that might have a different *Hukm* (verdict).

Imitating the *Kuffaar* (disbelievers) is Haraam. A lot of people imitate them and not only the *Ikhwaanul-Muslimoon* do so. They imitate them in their dealings and we forbid that and say it is *Haraam*. Allaah ﷻ Says:

﴿ وَلَا تَكُونُوا كَالَّذِينَ تَفَرَّقُوا وَاخْتَلَفُوا مِنْ بَعْدِ مَا جَاءَهُمْ

الْبَيِّنَاتُ وَأُولَئِكَ لَهُمْ عَذَابٌ عَظِيمٌ ﴿١٥٦﴾

“And be not as those who divided and differed among themselves after the clear proofs had come to them. It is they for whom there is an awful torment.”

[Soorah Aal-Imraan (3):105]

The Prophet ﷺ said:

مَنْ تَشَبَهَ بِقَوْمٍ فَهُوَ مِنْهُمْ

“Whoever imitates a people is one of them”

Detestable *Hizbiyyah* is *Haraam* and we forbade it from its early days. We have always said that there is only one party, the party of Allaah and other than it is misguidance. Allaah ﷻ said:

﴿ إِنَّ هَدِيهٖ أُمَّتِكُمْ أَهْمَةٌ وَاحِدَةٌ وَأَنَا رَبُّكُمْ فَاعْبُدُونِ ﴾

“Truly! This, your Ummah [Sharee’ah or religion (Islaamic Monotheism)] is one religion, and I am your Lord, therefore worship Me (Alone).”

[Sooratul-Anbyaa’ (21):92]

﴿ وَاعْتَصِمُوا بِحَبْلِ اللَّهِ جَمِيعًا وَلَا تَفَرَّقُوا وَاذْكُرُوا نِعْمَتَ اللَّهِ

عَلَيْكُمْ إِذْ كُنْتُمْ أَعْدَاءً فَأَلَّفَ بَيْنَ قُلُوبِكُمْ فَأَصْبَحْتُمْ بِنِعْمَتِهِ

إِخْوَانًا وَكُنْتُمْ عَلَىٰ شَفَا حُفْرَةٍ مِنَ النَّارِ فَأَنْقَذَكُمْ مِنْهَا كَذَلِكَ

يُبَيِّنُ اللَّهُ لَكُمْ آيَاتِهِ لَعَلَّكُمْ تَهْتَدُونَ ﴿١٣٧﴾

“And hold fast, all of you together, to the Rope of Allaah (i.e. this Qur’aan), and be not divided among yourselves, and remember Allaah’s Favor on you, for you were enemies to another but He joined your hearts together, so that, by His Grace, you became brethren (in Islaamic Faith), and you were on the brink of a pit of Fire, and He saved you from it. Thus Allaah makes His Ayaat

(proofs, evidences, verses, lessons, signs, revelations, etc.,)
clear to you, that you may be guided.”

[Soorah Aal-'Imraan (3):103]

Studying at the *Masaajid* is suspended in many parts of the country. People work hard in order to get certificates and pursue the ambitions of life. We are patient and following Allaah's Book and His Messenger's *Sunnah* ﷺ. We stay at the *Masaajid* for that purpose at a time where such good is very rare. We care about the knowledge that is in Allaah's Book and in His Messenger's *Sunnah*. We care about *Tawheed* ('*Aqeedah*/Oneness of God) as well as the 'Arabic language, *Fiqh*⁵, and about everything that benefits Muslims in their religion and their life. In our societies nobody cares about this knowledge as Ahlus-Sunnah does.

Materialistic and secular ambitions also made people lost and spread trials among them. We urge ourselves and others to have contentedness and piety in this life and to seek to please Allaah. Allaah ﷻ said:

⁵ Islaamic jurisprudence

﴿ وَلَا تَتَمَنَّوْا مَا فَضَّلَ اللَّهُ بِهِ بَعْضَكُمْ عَلَى بَعْضٍ لِّلرِّجَالِ

نَصِيبٌ مِّمَّا كَسَبُوا ۖ وَلِلنِّسَاءِ نَصِيبٌ مِّمَّا كَسَبْنَ ۖ وَسَأَلُوا


اللَّهَ مِنْ فَضْلِهِ ۗ إِنَّ اللَّهَ كَانَ بِكُلِّ شَيْءٍ عَلِيمًا ﴿٣٢﴾

“And wish not for the things in which Allaah has made some of you to excel others. For men there is reward for what they have earned, (and likewise) for women there is reward for what they have earned, and ask Allaah of His Bounty. Surely, Allaah is Ever All-Knower of everything.”

[Sooratun-Nisaa' (4):32]

Mixing between men and women is *Haraam* and we forbid it whether in demonstration or in other things. We think that this is a trial and it affects the heart and exposes men and women to immorality and to Allaah's discontent. The Children of *Israa'eel* were destroyed because of that. People now mix between men and women in their schools and universities. A man from the Muslim Brotherhood can deliver a lecture in front of women directly or teach them in schools or universities directly. We heard things of that sort from 'Amr Khalid and the like. We forbid that for the sake of Allaah ﷻ.

Compromising on the wrong is *Haraam*. We say the truth out loud and endure the consequences. We forbid the wrong even if it is done by our relatives or by a scholar. If he finds any deviation, the *Sunni* gives advice immediately. The *Ikhwaanul-Muslimoon* only stick to the



principle of Hassan al-Banna “*Let us excuse each other in that which we disagree and cooperate in that which we agree*”.

Among them you can find Christians, Soofis, *Rawaafidh*. The mixed political parties are a perfect example of that.

I am going to mention one example to prove their lying. They say we are being used by other parties for certain purposes. That is not true. We work for the sake of Allaah ﷻ. We ask that Allaah uses us in His obedience. He created us to worship Him and we give advice on big and small matters for His sake. We ask Allaah that the *Shaytaan* does not have a share in our actions. I wrote a book “*The Inevitable Advice to The Corrupt Judges and The Scholars of The Government*”. I wrote that book when I found out that there are bribes among judges. I introduced my advice through this message. One of the government’s radio stations used to broadcast a show called “People of Knowledge” with *Fataawa* that are against the Qur’aan and the Sunnah. I gave advice through a book and met for an hour with the people giving *Fataawa* at that station.

The fact is that we work for the sake of Allaah and give advice for His sake and not for any person. We do not work to get payments from anyone. That was the situation of the Children of *Israa’eel* that Allaah dispraised in His ﷻ Saying:

﴿ فَوَيْلٌ لِلَّذِينَ يَكْتُبُونَ الْكِتَابَ بِأَيْدِيهِمْ ثُمَّ يَقُولُونَ هَذَا مِنْ

عِنْدِ اللَّهِ لَيْشْتَرُوا بِهِءَ ثَمَنًا قَلِيلًا ۗ فَوَيْلٌ لَهُمْ مِمَّا كَتَبَتْ

أَيْدِيهِمْ وَوَيْلٌ لَهُمْ مِمَّا يَكْسِبُونَ ﴿٧٦﴾

“Then woe to those who write the Book with their own hands and then say, "This is from Allaah," to purchase with it a little price! Woe to them for what their hands have written and woe to them for that they earn thereby.”

[Sooratul-Baqarah (2):79]

Nobody cares about *Al-Walaa' wal-Baraa'* (Loyalty and Enmity) like *Ahlu-Sunnah* does. Other people can deal with the Christians, the Jews and with the Buddhists out of personal interest. They do not care about those people's '*Aqeedah* or religion. In Egypt, after it was reported that Mubaarak stepped down, people (in the demonstration) started to hug one another regardless of religions and whether the other person was a Muslim or a Christian. This is the method of Hassan al-Banna. He used to go to the places where people did *Shirk* and speak to them about love for the sake of Allaah. Such people needed to learn about the greatness of *Tawheed* and the seriousness of *Shirk* and he used to lecture them on Love for the sake of Allaah. The principle⁶ of the *Ikhwaanul-Muslimoon* is one that includes all evils. We

⁶ Translator's Note: the principle is: "Let us excuse each other in that which we disagree and cooperate in that which we agree".

should say the truth out loud and give advice for Allaah's religion.
Allaah ﷻ Said:

﴿ فَلَوْ صَدَقُوا اللَّهَ لَكَانَ خَيْرًا لَهُمْ ﴾

“...then if they had been true to Allaah, it would have been
better for them.”

[Soorah Muhammad (47):21]

And ﷻ Said:

﴿ وَلَيَنْصُرَنَّ اللَّهُ مَن يَنْصُرُهُ إِنَّ اللَّهَ لَقَوِيٌّ عَزِيزٌ ﴾

“...Verily, Allaah will help those who help His (Cause).
Truly, Allaah is All-Strong, All-Mighty.”

[Sooratul-Hajj (22):40]

The Prophet ﷺ said:

﴿ إِنَّ تَصَدُّقَ اللَّهِ يَصْدُقُكَ ﴾

“If you are Sincere to Allaah, Allaah will fulfill your wish”⁷

⁷ Collected in an-Nasaa'i [#1955] in the book of Funerals

That is an example to prove that what we say and what we believe in is for that sake of Allaah and is supported by the proofs of the Qur'aan and the Sunnah. We work only for the sake of Allaah, Allaah ﷻ Says:

﴿ يَمُنُونَ عَلَيْكَ أَنْ أَسْلَمُوا قُلْ لَا تَمُنُوا عَلَيَّ إِسْلَامَكُمْ بَلِ

اللَّهُ يَمُنُّ عَلَيْكُمْ أَنْ هَدَيْتُكُمْ لِلْإِيمَانِ إِنْ كُنْتُمْ صَادِقِينَ ﴿١٧﴾

“They regard as favor to you (O Muhammad ﷺ) that they have embraced Islaam. Say: “Count not your Islaam as a favor to me. Nay, but Allaah has conferred a favor upon you, that He has guided you to the Faith, if you indeed are true.”

[Sooratul-Hujuraat (49):17]

And Allaah ﷻ Said:

﴿ وَمَا بِكُمْ مِنْ نِعْمَةٍ فَمِنَ اللَّهِ ﴾

“And whatever of blessings and good things you have it is from Allaah...”

[Sooratun-Nahl (16):53]

And Allaah ﷻ Said:

﴿ أَلَمْ تَرَوْا أَنَّ اللَّهَ سَخَّرَ لَكُمْ مَّا فِي السَّمَوَاتِ وَمَا فِي الْأَرْضِ

﴿ وَأَسْبَغَ عَلَيْكُمْ نِعَمَهُ ظَهْرَهُ وَبَاطِنَهُ ﴾

“See you not (O men) that Allaah has subjected for you whatsoever is in the heavens and whatsoever is in the earth and has completed and perfected His Graces upon you (both) apparent (Islaamic monotheism and the lawful pleasures of this world and including health and good looks) and hidden [one’s faith in Allaah (of Islaamic monotheism) knowledge, wisdom, guidance for doing good righteous deeds and also the pleasures and delights of the Hereafter]?...”

[Soorah Luqmaan (31):20]

Brothers, the people of falsehood, although they claim to accept plurality and democracy, if you disagree with them they attack you severely and accuse you of being an agent for the Moosaad⁸ and for the rulers. Shaykh Ibn Baaz ؒ was right when he said: “if they could accuse the caller to Allaah of committing incest with his mother they would do it”. Their goal is to distort the image of the callers to Allaah. One day I travelled to ‘Aden after the trial of Aboo Al-Hassan and there was a speech after Al-Fajr prayer. One of the people watched me smiling during the speech, he said to his mate: “Al-Hajooree is laughing”. I seek refuge in Allaah! I am not Maalik, the guard of the

⁸ TN: Israel Intelligence Agency also known as the Institute for Intelligence and Special Operations

Hell, I am a human. I only said this example to show how some people distort the image of *Ahlu-Sunnah* by lying and by falsehood. Good morals come from the Qur'aan and the *Sunnah*. *Ahlu-Sunnah* deserve (more than others) to adopt these morals. The correct 'Aqeedah comes from the Qur'aan and the *Sunnah*, and *Ahlu-Sunnah* deserve (more than others) to be the followers of the Qur'aan and the *Sunnah*. The *Sunnee* should have the biggest share of every good.

Those who say that *Ahlu-Sunnah* are agents working for external and internal parties, some of these people have more than three or four jobs. Some of them are hypocrites working for more than one party; once for the *Shee'ah*, once for *Al-Baath*⁹, once for the socialists, and other times for the government. *Ahlu-Sunnah* are busy with the obedience of Allaah ﷻ. We ask Him to keep us on the way of *Tawheed* and the *Sunnah* till death. We hate all kinds of trials regardless of their sources. We ask Allaah to help us to obey Him.

Few days ago, the American Secretary of State Hillary Clinton visited the country and they sat with her. I seek refuge in Allaah! They sat with a foreign *Kaafirah*¹⁰ woman and spoke with her and Allaah ﷻ Says:

﴿ قُلْ لِلْمُؤْمِنِينَ يَغُضُّوا مِنْ أَبْصَارِهِمْ ﴾

“Tell the believing men to lower their gaze (from looking at forbidden things)...”

⁹ TN: A secularist nationalist party which calls for a complete reversal in 'Arab thinking and values in order to meld them and redirect them into a more socialist direction

¹⁰ TN: Female disbeliever

When the American ambassador visited the country, our Shaykh ﷺ said: “tell her to sit with women”. Now she sits with the officials and this is not a problem for them. How can they sit with a woman and discuss with her who will be the next president! I testify that our Shaykh ﷺ was right when he said about them “they do not care about religion, they do not care about religion”. If the Muslim Brotherhood came into power they would spread more corruption in the country. Now there are about seventy sects in Yemen. Each one is isolated from the other.

Al-Baatiniyyah in Hiraaz and Yareem aspire to rule. Socialists and *Raafidhah* are preparing themselves to rule as soon as they get the chance. These are facts that no one can deny. The *Ikhwaanul-Muslimeen* add to their revolution some words and slogans that are disbelief, for example:

إِذَا الشَّعْبُ يَوْمًا أَرَادَ الْحَيَاةَ.. فَلَا بُدَّ أَنْ يَسْتَجِيبَ الْقَدْرُ

“If, one day, the people desire to live (freely), then fate (Qadar) must accept their call”

I seek refuge in Allaah from such words! As if the fate of Allaah submits to the desire of the people and not the opposite. Allaah ﷻ Says in His Book:

﴿ وَمَا قَدَرُوا اللَّهَ حَقَّ قَدْرِهِ ۗ وَالْأَرْضُ جَمِيعًا قَبْضَتُهُ يَوْمَ

الْقِيَامَةِ ۗ وَالسَّمَوَاتُ مَطْوِيَّاتٌ بِيَمِينِهِ ۗ سُبْحٰنَهُ وَتَعَالٰى

عَمَّا يُشْرِكُونَ ﴿٦٧﴾

“They made not a just estimate of Allaah such as is due to Him. And on the Day of Resurrection the whole of the earth will be grasped by His hand and the heavens will be rolled up in His Right Hand. Glorified is He, and High is He above all that they associate as partners with Him!”

[Sooratu-Zumar (39):67]

Allaah ﷻ Says:

﴿ قُلْ لِمَنِ الْأَرْضُ وَمَنْ فِيهَا إِنْ كُنْتُمْ تَعْلَمُونَ ﴿٢٣﴾

سَيَقُولُونَ لِلَّهِ ۗ قُلْ أَفَلَا تَذَكَّرُونَ ﴿٢٤﴾

“Say: Whose is the earth, and whosoever is therein, if you know? They will say: It is Allaah’s. Say: Will you not then remember?”

[Sooratul-Mu’minooneen (23):84-85]

And ﷻ Says:

﴿ وَمَا كَانَ اللَّهُ لِيُعْجِزَهُ مِنْ شَيْءٍ فِي السَّمَوَاتِ وَلَا فِي

الْأَرْضِ إِنَّهُ كَانَ عَلِيمًا قَدِيرًا ﴾ ﴿١١﴾

“Allaah is not such that any thing in the heavens or in the earth escapes Him; verily He is All-Knowing, All-Omnipotent.”

[Soorah Faatir (35):44]

Another poet said:

يَوْمٌ مِنَ الدَّهْرِ لَمْ تَصْنَعْ أَشِعَّتَهُ شَمْسُ الضُّحَى بَلْ صَنَعْنَاهُ بِأَيْدِينَا

*A day that its beams are not created by the Sun of the morn, but rather we
created it by our hands*

This is falsehood and a lie and that person cannot create an onion!
Allaah says in His Mighty Book:

﴿ وَاللَّهُ خَلَقَكُمْ وَمَا تَعْمَلُونَ ﴾ ﴿١١﴾

“And Allaah has created you and what you make.”

[Sooratus-Saaffat (37):96]

And ﷻ Says:

﴿ وَخَلَقَ كُلَّ شَيْءٍ فَقَدَرَهُ تَقْدِيرًا ﴾

“He has created everything, and has measured it exactly according to its due measurement.”

[Sooratul-Furqaan (25):2]

And ﷺ Says:

﴿ وَمَا بِكُمْ مِنْ نِعْمَةٍ فَمِنَ اللَّهِ ﴾

“And whatever of blessings and good things you have it is from Allaah...”

[Sooratun-Nahl (16):53]

And ﷺ Says:

﴿ قُلِ اللَّهُمَّ مَلِكُ الْمَلِكِ تُؤْتِي الْمَلِكَ مِنْ تَشَاءُ وَتَنْزِعُ

الْمَلِكَ مِنْ تَشَاءُ وَتُعِزُّ مَنْ تَشَاءُ وَتُذِلُّ مَنْ تَشَاءُ بِيَدِكَ

الْخَيْرُ إِنَّكَ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ ﴿١٦﴾

“Say (O Muhammad ﷺ): “O Allaah! Possessor of the kingdom, You give the kingdom to whom You will, and You take the kingdom from whom You will, and You endue with honor whom You will, and You humiliate

**whom You will. In Your Hand is the good. Verily, You are
Able to do all things.”**
[Soorah Aal-'Imraan (3):26]

That indicates that such people do not care about the correct 'Aqeedah, as the above sayings are against the Qur'aan and the *Sunnah* and it is a form of false belief. You can find many examples of such misguidance.

We say to them: our people, be quiet, learn the *Sunnah* and apply it. Teach people what is beneficial for them. Forbid the wrongs whether they are from the people being ruled or from the rulers if you care about the religion of Allaah. Do not expose the country to trials. Our country is a country of wisdom and there is still good in it. Allaah ﷻ Says:

﴿ فَادْكُرُواْ آيَاتِ اللّهِ وَلَا تَعْتَوْاْ فِي الْاَرْضِ مُفْسِدِينَ ﴾

“So remember the graces (bestowed upon you) from Allaah, and do not go about making mischief on the earth.”

[Sooratul-Araaf (7):74]

And ﷻ Says:

﴿ فَادْكُرُواْ آيَاتِ اللّهِ لَعَلَّكُمْ تَفْلِحُونَ ﴾

“So remember the graces (bestowed upon you) from
Allaah, so that you may be successful.”

[Sooratul-'Araaf (7):69]

Transcription of this recorded material and editing

On Tuesday 19 Rabee Awwal

1432 AH

And Praise is due to Allaah, the Lord of the Worlds

GLOSSARY OF ISLAAMIC TERMS USED

(ﷺ): Pronounced, “*Radhiyallaahu ‘anhu.*” An ‘Arabic phrase usually mentioned after naming a Companion of the Prophet Muhammad, meaning “May Allaah be pleased with him”.

(ﷺ): Pronounced, “*Radhiyallaahu ‘anhum.*” An ‘Arabic phrase usually mentioned after naming three or more Companions of the Prophet Muhammad, meaning “May Allaah be pleased with them”.

(ﷻ): Pronounced, “*Subhaanahu wa Ta’aalaa.*” An ‘Arabic phrase often mentioned after the name of Allaah, meaning, “Glorified and high is He above all imperfections”.

(ﷺ): Pronounced, “*Sallallaahu ‘alayhi wa Sallam.*” An ‘Arabic phrase often mentioned after referring to the Prophet Muhammad, meaning, “May Allaah send peace and prayers upon him.” It is also said that it refers to Allaah praising Prophet Muhammad among the angels.

(ﷻ): Pronounced, “*Azza wa Jall.*” An ‘Arabic phrase mentioned after the name of Allaah, meaning “Honorable and glorified.”

(ﷺ): Pronounced, “*Alayhi as-Salaam.*” An ‘Arabic phrase usually mentioned after naming one of Allaah’s Prophets or Messengers, meaning, “Upon him be peace and safety”.

A:

Aameen: O Allaah please accept (my supplication).

'Aashoora': The tenth day of Muharram according to the Islaamic lunar calendar.

Aayah al-Kursee: The two hundred and fifty-fifth verse of Soorah al-Baqarah.

Ablee wa Akhliqee: This is a phrase used by the 'Arab to supplicate for an extended life.

Adha: The festival of sacrifice is one of the two annual days of celebration for the Muslims. On the day of Adha, sheep are offered in sacrifice to the Lord of creation.

Adhaan: Linguistically it is an announcement; but in terms of Islaamic law, the Adhaan is an announcement that the time for prayer has come. This announcement is performed in a particular manner along with a specific wording, which has been authentically conveyed to us from the Prophet.

Ahlul-Kalaam: The people of theological rhetoric who resort to philosophy, logical explanation, and their own individual reasoning in interpreting the texts of the Qur'aan and the Sunnah.

Ahlus-Sunnah wal-Jamaa'ah: The People of the Sunnah and the collective body (of believers) are those who adhere to what the Messenger of Allaah and his companions were upon in matters of belief.

Ahnaa: The most affectionate or compassionate.

Al-Amaanah: Al-Amaanah literally means trustworthiness or honesty but it is not one of the names and attributes of Allaah authentically established in the Qur'aan and the Sunnah such that a person might swear by it.

Al'Azeez: Al'Azeez, which means the All-Mighty is one of the magnificent names of Allaah which has been authentically established in the Qur'aan.

Al-hamdulillaah: A supplication of praise for Allaah the Exalted that literally means all praise is due to Allaah.

Al-Hayy: Al-Hayy, which means the Ever-Living is one of the magnificent names of Allaah, which has been authentically established in the Qur'aan.

Al'Israa' wa al-Mi'raaj: Linguistically Al'Israa' means to physically travel during the night and Al-Mi'raaj linguistically means to ascend. However, here Al'Israa' and Al-Mi'raaj are understood in light of the texts of the Qur'aan and the Sunnah, which refer to the night of travel when the Prophet physically traveled from Makkah to Jerusalem accompanied by Jibreel before later ascending to the heavens.

Al-Jabbaar: Al-Jabbaar, which means the Compeller, is one of the magnificent names of Allaah that has been authentically established in the Qur'aan.

Al-Jamaa'ah: The collective body or group (of believers). This word is commonly used as a reference to *Ahlus-Sunnah wal-Jamaa'ah*.

Allaahu Akbar: The statement or pronouncement that Allaah is the greatest.

Al-Lawh al-Mahfoodh: The preserved tablet is a tablet with a reality known only to Allaah. It is sometimes referred to as Ummul-Kitaab (Mother of the Book) and is often described as being an account of what



has occurred and what will occur in accordance with the All-Encompassing knowledge of Allaah and His Decree.

Al-Mu'min: Al-Mu'min, which means the Granter of Security is one of the magnificent names of Allaah, which has been authentically established in the Qur'aan.

Al-Mutakabbir: Al-Mutakabbir, which means the Proud One is one of the magnificent names of Allaah, which has been authentically established in the Qur'aan.


Al-Qayyoom: Al-Qayyoom, which means the Eternal Sustainer is one of the magnificent names of Allaah, which has been authentically established in the Qur'aan.

Al-Walaa' wal-Baraa': Al-Walaa' wal-Baraa' or allegiance and disassociation is the sense of love, support, affinity and benevolence that the Muslim holds towards the believers, which is coupled with a sense of disdain, scorn and hatred for the disbelievers because of what they are upon of disbelief.

Ansaar: The original inhabitants of Yathrib (Madeenah) consisting of the tribes of Aws and Khazraj and other than them who embraced the call of the Prophet, supported him and aided him while opening their homes to the believers who migrated to them from Makkaah.

'Aqeedah: The word 'Aqeedah is derived from the word 'Aqd which means to tie something tightly. It is also said that 'Aqeedah is the conviction of the heart which becomes manifest in a person's religion. 'Aqeedah is an affair of the heart which entails faith in something and belief in it.

Araa'ik: The thrones that contain curtains or canopies.



'Arafah: 'Arafah is a mountain located very close to Makkah and is a site which pilgrims visit while performing Hajj. Yawmu 'Arafah is the ninth day of Dhoo al-Hijjah in accordance with the Islaamic lunar calendar.

Ar-Rahmaan: Ar-Rahmaan, which means the Most-Merciful, is one of the magnificent names of Allaah that has been authentically established in the Qur'aan.

Ash'ariyyah: The Ashaa'irah or Ash'ariyyah are those who ascribe themselves to Aboo al-Hasan al-Ash'aree. They are considered to be from the closest of the deviant groups to the methodology of Ahlus-Sunnah wal-Jamaa'ah. Their beliefs are established upon a mixture of revelation and philosophy. They are characterized by their opposition to Ahlus-Sunnah regarding the magnificent names and attributes of Allaah. They restrict themselves to affirming only seven attributes to Allaah. They reject the use of prophetic narrations containing only a single chain of narration in matters of 'Aqeedah. They give precedence to intellect and logic over the revealed texts and falsely interpret the Qur'aanic verses regarding the attributes of Allaah.

As-Salaam: As-Salaam, which means the Source of Peace, is one of the magnificent names of Allaah that has been authentically established in the Qur'aan.

As-Salaamu 'Alaykum: The greeting of the believers, which can be literally translated as, "May peace be upon you."

Athar: The statements and actions that have been narrated from the companions and their followers (*Taabi'een*).

'Awrah: Private areas which should be concealed.

'Azl: Coitus interruptus; or the act of withdrawal prior ejaculation during sexual intercourse.

B:

Ba'athists: A secularist nationalist party which calls for a complete reversal in 'Arab thinking and values in order to meld them and redirect them into a more socialist direction.

Badl: An 'Arabic grammatical term that refers to a word that can be used as a substitute for another.

Basharah: The outer part of the skin, which is apparent.

Bid'ah: Whatever is innovated and introduced into the religion that is in opposition to what the Messenger of Allaah and his companions were upon.

Bismillaah: The statement or pronouncement, which can be literally translated as "In the name of Allaah" or "With the name of Allaah."

Bis-Sa'aadah: A common greeting amongst the 'Arabs, which means "with prosperity."

Bu'aath: A day of historical significance to the people of Madeenah

Buhtaan: Falsehood.

Burd: A garment for which there exist many names.

Burooj as-Samaa': Stronghold of the heavens.

Burooj Mushayyadah: Raised fortress.

D:

Daa'im: Ad-Daa'im, which means the Everlasting, is one of the names that has been ascribed to Allaah but has not been authentically established in the Qur'aan or the Sunnah.

Dajjaal: The antichrist or false messiah is one of the major signs of the day of judgement.

Dhaat: A term used to refer to the self.

Dhaat ad-Deen: The woman of religion, or religious woman.

Dha'eef: Narrations, which do not fulfill the conditions of either Saheeh (Authentic), or Hasan (sound) narrations are considered Dha'eef (weak).

Dhaahir al-Jild: The outer part of the skin, which is apparent.

Dharrah: The co-wife in a polygamous marriage.

Duff: A particular type of instrument (drum), which is beaten.

E:

'Eed: The 'Eed is a name given to a particular time of year when the people gather in order to celebrate. During this celebration, which occurs annually, the people commonly visit one another and exchange gifts.

Eemaan: True faith, which is exemplified by the statements of the tongue and belief in the heart and the actions of the limbs. It increases with obedience and decreases with transgression.

'Eesha': The last of the five daily prayers, which is offered at night.

F:

Fardh 'Ayn: The individual obligation is the duty that is incumbent upon every single person to fulfill individually.

Fardh Kifaayah: The communal obligation is the duty that is incumbent upon the community to fulfill, such that if only a small segment of the community satisfies this obligation, then the remainder of the community becomes excused from the responsibility of establishing it.

Fath (i.e., Fath Makkah): The conquering of Makkah.

Fiqh: The knowledge and application of Islaamic legal rulings that are extracted from explicit and detailed evidences.

Firaqaan: Groups.

Fir'awn: Pharaoh

Fitr: The festival of fastbreaking is one of the two annual days of celebration for the Muslims. On this day, the Muslims celebrate the completion of the month of Ramadhaan by breaking their fasts.

G:

Ghusl: The major individual purification, which consists of pouring water over the entire body from the top of the head to the bottom of the feet while washing the body parts in the manner prescribed by the Prophet.

Gheerah: Jealousy.

H:

Haaliqah: Destructive.

Haashim: A reference to the great grandfather of the Prophet Muhammad.

Hadd: Prescribed punishments, which are ordained to inhibit transgression.


Hajj: Proceeding towards the House of Allaah in order to draw closer to Him by offering specific actions, during a specific time, and in a specific place.

Hasan: Whatever has been conveyed by a trustworthy narrator whose memory has weakened while also not containing any abnormalities (Shudhoodh) or problems ('Ilal).

Henna': A reddish-brown dye that is obtained from a specific plant and is often used for beautification.

Hijaab: The head covering which Muslim women use to conceal their adornments.

Hijrah: A migration from the land of disbelief to the lands of Islaam.



Hunafaa: A description of the people who worship Allaah sincerely while avoiding all forms of polytheism, it was the religion of Ibraaheem and those who followed him from his people.

I:


Idraak: Idraak is to encompass something and an ability to detect more than what is apparent to the eye.

Idhtiraab: Idhtiraab occurs when a prophetic narration is conveyed with multiple chains of narration. These problematic narrations contradict one another, so if it is possible to give precedence to one of the narrations over the others because of the strength of its narrators' memories, or their close association to the Prophet, then in this situation this prophetic narration is no longer considered problematic (Mudhtarib).

Ihdaad: A woman's' abstaining from beautification by way of perfume and clothing or whatever might lead towards marriage from clothing or jewelry, or other than that during a prescribed period of mourning following the death of her husband.

Ihsaan: "It is to worship Allaah as if you can see Him; and although you do not see Him, He most certainly sees you."

Ikh: A word said to the camel by a person who desires for it to it to remain motionless.



Imaam: A term that is generally used to refer to the one who leads the prayer. The word is also used to refer to leaders in certain circumstances as well as prestigious scholars.

Iqaamah: An announcement for those who are present in the Mosque that the prayer is about to be established. This announcement is performed in a specific manner along with specific phrases.

Irsaal: Irsaal is the statement of a Taabi'ee who says that the Prophet ﷺ said such and such or did such and such.

Islaam: "Islaam is to profess that none has the right to be worshipped except Allaah alone, and that Muhammad (may peace be upon him) is the Messenger of Allaah; that you observe the prayer, pay Zakaah, fast the month of Ramadhaan and perform the Hajj (pilgrimage) to the House, provided you have ability to do so."

J:


Jahmee: A Jahmee is a follower of the extreme innovator Jahm ibn Safwaan who is known primarily for his deviation in matters of creed and rejection of the magnificent names and attributes of Allaah.

Jahmiyyah: The Jahmiyyah is an ascription used to describe the people who maintain the beliefs of Jahm ibn Safwaan.

Janb: Side.

Jarh wa Ta'deel: Criticism and appraisal is a science that focuses upon assessing the narrators who transmit prophetic narrations.

Jihaad: Jihaad is exerting effort while fighting the disbelievers. It is also used to describe struggling with one's self in learning the affairs of the



religion, then working in accordance with that, and then teaching others. Similarly, it is used to describe a persons' struggle with Satan by resisting what he suggests of doubts and what he makes appear pleasing of the desires. It is also used to describe struggling against the transgressors with the hand, then with the tongue, and then with the heart. As for the struggling with the disbelievers with one's hand, wealth, tongue, and heart, then this occurs by calling to the religion of truth and fighting for the right to establish it when they refuse to accept its establishment and refuse to accept the status of Dhimmah. For indeed, Jihaad was legislated as means to prohibit the people from committing polytheism (Shirk).

Jilbaab: The women's over-garments, which are worn over her clothing.

Jinn: "The Jinn is from the creation of Allaah similar to mankind and the angels. They are described as being possessors of intellect and understanding just as they possess the ability to choose between right and wrong as Allaah the Exalted says: **'And among us are some that righteous, and there are others that are not; we are groups each having a different way.'** [Qur'aan 72:11]. They were named Jinns because of their hidden nature and concealment from the eyes. Allaah the Exalted says, **'Indeed, he sees you; him and his tribe see you from where you cannot see them.'** [Qur'aan 7:27] They are created from fire; Allaah the Exalted says: **'And the jinn, We created before from scorching fire.'** [Qur'aan 15:27] Allaah created the jinn before mankind; Allaah the Exalted says, **'And the Jinn, We created before.'** [Qur'aan 15:27] The Jinn can be divided into three categories according to the statement of the messenger of Allaah, 'The Jinn are of three types: one type that flies in the air, a second type that are snakes and dogs, and the third type that moves about freely.' (Narrated by at-Tabaraanee) Allaah created the Jinn for the purpose of worship as He the Exalted says, **'And I have not created the Jinn or Mankind except that they should worship me.'** [Qur'aan 51:56] and Allaah sent to them messengers. So the messengers that were sent by Allaah to mankind were sent to the Jinn. Allaah the Exalted says, 'O




assembly of Jinns and mankind! Has there not come to you Messengers from amongst you, relaying to you my signs?" [Qur'aan 6:130]. Some of the people of knowledge like Ibn al-Jawzee and Adh-Dhuhaak take an opposing opinion and say that the messengers for the Jinn are from the Jinn, but this opinion is rejected. The Jinn marry amongst themselves and some people of knowledge have said that the Jinn can marry from humankind. And for the Jinn are abilities that Allaah did not grant the children of Aadam like their incredibly fast travel and movements, their ability to manipulate and change their forms, as well as their ability to ascend into the sky. No one disputes the existence of the Jinn from the people whom have been granted revelation (i.e. the Jews and the Christians). But the polytheists and the philosophers reject their existence as well as some modern thinkers. The philosophers make the angels the strength of a good person, and they make the devils the strength of an evil person. Doctor Muhammad al-Bahee (falsely asserts) in his explanation of the Qur'aanic chapter entitled Al-Jinn that the intended meaning of the Jinn are the angels."

Jizyah: A sum of money that the disbelievers are to pay to the Muslim State in return for the promise of protection and security while living in the Muslim lands.

K:

Kaafir: The individual who rejects Islaam or disbelieves in Allaah the Mighty and Majestic.

Ka'bah: The original house of worship established by Ibraaheem. The great mosque in Makkah is commonly referred to as the Ka'bah because of its cubical shape and is the focal point and direction to which all Muslims direct their faces in prayer.



Khabr: Khabr is commonly used as a synonym for the term Hadeeth. It is also said that the Hadeeth is what has been narrated from the Prophet while the Khabr is what has been narrated from other than him.

Khashabiyah: A group from the sects of the Raafidhah who claim that 'Alee is the best individual from amongst the people. They also despise Aboo Bakr, 'Umar, and 'Uthmaan and give preference to 'Alee over all of them.

Khawaarij: The Khawaarij are a deviant group that rebelled against 'Alee ibn Abee Taalib and eventually killed him. Their ideology consists of rebelling against the Muslim leaders and declaring those who commit major sins to be disbelievers.

Khayr: The word Khayr (good) is a comprehensive word that includes all of the acts of obedience and permissible actions related to both the worldly life and the hereafter while excluding the prohibited things.

Khilaafah: The position of Khaleefah, which is a derivative of the word Khilaafah is the general worldly and religious authority, granted to those who succeed the Prophet in leading the Muslim nation.

Kuhl: A black coloring that is commonly applied to the eye for the purpose of beautification or for the treatment of ailments.

Kurraamiyyah: The Kurraamiyyah is an ascription that refers to the followers of Muhammad ibn Kurraam. The Kurraamiyyah is a deviant sect that consists of many different factions whose speech concerning the magnificent names and attributes of Allaah leads them to creating likenesses for Allaah and elaborating in their description of Allaah until they liken Him to His creation with terms that Allaah has not affirmed for Himself, like al-Jawhar or essence.



L:

Laghw: Idle speech.

Lughah: 'Arabic language.

M:

Maghaafeer: Maghaafeer is the plural of Mughfoor, which is a sweet tasting gum with a foul odor.

Maghrib: One of the five daily prayers, which is performed at the time when the sun sets.

Mahr: Linguistically the Mahr is the bridal money of a woman. The Mahr is whatever is given as a payment by the husband to his wife at the time of his marriage contract.

Mahram: Linguistically the Mahram is the possessor of Al-Hurmah, which is sanctity, reverence, or veneration. The word Mahram is singular, and its plural is Mahaarim. It is also described as being whatever is prohibited by Allaah the Exalted. Legally the Mahram for both the man and the woman is whomever one is prohibited from marrying indefinitely because of lineage or close family ties. The Mahram is also mentioned in the noble prophetic narration, "The woman should not travel except with someone who is a Mahram for her." The Mahram for the woman is the Muslim male who is mature, sane, and prohibited from marrying her indefinitely. The Mahram for the man according to the jurist is the woman who is prohibited from marrying the man indefinitely because of lineage, nursing, or marriage.



Ma'iyah: The Ma'iyah (or accompaniment) according to the belief of Ahlus-Sunnah wal-Jamaa'ah is a real Ma'iyah (accompaniment) and that Allaah is above the heavens while at the same time He is with His creation by way of His knowledge and this is not something impossible for Him but rather it is impossible for His creation.

Majhool: An individual who is Majhool is a narrator who is unknown amongst the scholars for his seeking knowledge or his zealousness concerning seeking knowledge or traveling in search of it.

Majjatan Majjahaa: The sending of water from the mouth.

Makr: The reality of Makr (plotting) is making apparent one thing while hiding the opposite of this in order to arrive at one's aims.

Malahhidah: The Mulhid, which is the singular form of Malahhidah, is the individual who renounces the religion in favor of disbelief.

Masaa' al-Khayr: Literally, "Good evening."

Masjid: The place of prayer and worship for the Muslims.

Mathal: An 'Arabic proverb.

Mu'adhin: The individual who announces that the time for prayer has come.

Mu'alaq or Mu'allaqan: A prophetic narration containing a disconnected chain of narration.

Mu'awidhaat: Soorah al-Falaq and Soorah an-Naas.

Mudd: The Mudd is a very old measurement. It is approximately a Ratl and a third according to the people of the Hijaaz (which is equivalent to one fourth of a Saa' or about $\frac{3}{4}$ of a kilo). It is approximately two Ratl according to the people of Iraaq.



Muhaajir: Those who migrate from the lands of the disbelievers to the lands of the Muslims for the sake of Allaah.

Mujaahid: The Muslim who performs Jihaad for the pleasure of Allaah.

Musdar: Original noun (noun of action, infinitive).

Mushrik: A Mushrik is a polytheist, or whoever directs worship to other than Allaah, or an individual who worships others along with Allaah.

Muslimoon: The plural of Muslim. A Muslim is an individual who believes in Allaah and in the message of His Prophet Muhammad.

Musnad: A prophetic narration with a chain of narration that reaches the Prophet ﷺ.

Mutakalimoon: An ascription that refers to the people who speak in matters of the religion and attempt to establish fundamentals and principles without concerning themselves with the branches of Islaamic jurisprudence (Fiqh). These new principles are then considered to be the criterion for which issues should be examined.

Mutanatti'oon: The Mutanatti'oon are those who elaborate and exaggerate beyond the limits in their speech and actions.

Mu'tazilah: The Mu'tazilah is a deviant sect founded by Waasil ibn 'Ataa' that appeared towards the end of the Umayyid era and flourished throughout the time of the Abbasids. This deviant group relies solely upon the intellect to understand the Islaamic beliefs primarily because of the influence of the philosophers upon them. The doctrine which best defines them is their position concerning the individual who commits a major sin. They claim that the person who commits a major sin is no longer a believer and similarly this person should not be considered a disbeliever but rather he occupies a status between those two stations.



N:

Naasibee: Those who used to harbor enmity towards the family of the Prophet ﷺ.

Nafs: The self (Nafs) is from the attributes of Allaah which have been established by way of the Qur'aan and the authentic Sunnah of His Prophet.

Nammaam: A person who carries tales.

Q:

Qadariyyah: An ascription given to those who reject the divine pre-decree (Qadr) and claim that the servants possess a free will that is independent of Allaah and that the servants create their own actions.

Qadeem: Qadeem, which literally means old, is a word that is commonly thought to be one of the glorious names of Allaah. This is a mistaken notion since Qadeem is a name that has not been authentically established in the Book or the Sunnah.

Qadr: Allaah's pre-ordainment or pre-decree wherein the creator has recorded everything that He has ordained for His creation.

Qameesah: A shirt or garment that covers the upper torso.

Qattaat: The slanderer (Qattaat) that listens to something that he does not know about, and then he hastily conveys what he has heard.



Qawaa'id: The elderly women of post-menstrual age.

Qisaas: Islaamic legal retribution entails the establishment of equity between a crime and its punishment in accordance with Islaamic law.

Qur'aan: The speech of Allaah the Mighty and Majestic, which descended upon His Messenger - may the peace and blessings of Allaah forever be upon him.


Quraysh: One of the most prestigious and affluent tribes of pre-Islaamic 'Arabia, it was the tribe to which the Messenger of Allaah belonged.

R:

Raafidhah: The extremists from the Shee'ah who exaggerate the status of the household of the Prophet to the extent that they harbor enmity and animosity towards the companions of the Prophet and even declare some of them to be disbelievers. They are called the Raafidhah (the refusers or rejecters) because of their rejection of Zayd ibn 'Alee ibn al-Husayn. They (the Raafidhah) approached him in order to inquire as to his position concerning Aboo Bakr and 'Umar but once they heard him praise these two illustrious companions they rejected him.

Raafidhee: The 'Arabic word used to describe an individual from the ranks of the Raafidhah.

Ramadhgaan: The ninth month in the Islaamic lunar calendar wherein the Muslims observe fasting from before the sun rises until it sets in the evening.



Ribaa: A term used to describe a type of financial transaction that is prohibited in Islaam. Ribaa includes but is not restricted to usury, interest, and/or interest based transactions.

Riyaa': Riyaa is a word that expresses making apparent something while in reality hiding that, which contradicts whatever was made apparent to the people. It is also referred to as the lesser hypocrisy and is exemplified in a persons "showing off."

Ruqyaa: The recitation of specific verses of the Qur'aan as well as particular authentic supplications upon the sick in an effort to heal them.

S:

Saatir: Saatir, which literally means concealing, is a word that is commonly thought to be one of the glorious names of Allaah. This is a mistaken notion since Saatir is a name that has not been authentically established in the Book or the Sunnah.


Sabaah al-Khayr: An 'Arabic greeting which could be literally translated as, "Good morning."

Sadaqah: Charity, or whatever is offered from one's wealth in an effort to draw closer to Allaah the Mighty and Majestic.

Sadooq: The term Sadooq or truthful is a term used by the scholars to assess the status of those who transmit prophetic narrations.

Saheehayn: A term used to refer to Saheeh al-Bukhaaree and Muslim, which are the most authentic books after the Qur'aan.

Salaam: Literally peace; which in some contexts is used as a reference to the greetings of peace or the saying of, "As-Salaamu 'Alaykum."



Shaahid: A Shaahid is a prophetic narration that shares the same or a similar wording with the original narration transmitted by a different companion. This secondary narration is used as supporting evidence, which affirms the authenticity of the original narration.

Shaam: An older geographical reference, which included greater Syria, Jordan, and Palestine.

Shay’: An ‘Arabic word, which literally means, “something.”

Shaykh: The term Shaykh generally refers to an older man who has reached his fifties. The term also is used to refer to scholars in Islaam who have spent their lives acquiring knowledge of Allaah’s religion. The term Shaykh is also used by the scholars to assess the status of those who transmit prophetic narrations and is considered from the terms of appraisal.

Shee’ah: A term used to refer to those who exaggerate in their allegiance to the household of the Prophet while giving specific preference to ‘Alee ibn Abee Taalib.

Shirk: To associate partners to Allaah or to worship others beside Him. Shirk can also be committed by compromising any aspects of Islaamic monotheism.

Shirk Akbar: The major Shirk that expels a person from the fold of Islaam.

Soorah: A chapter from the Noble Qur’aan.

SubhaanAllaah: An expression used to glorify the creator of the heavens and the earth.

Sunan: A term used by the scholars to describe the books of prophetic narrations that are arranged in accordance with the chapters of Islaamic jurisprudence.



Sunnah: Linguistically the Sunnah is a way or a path, whether that way or path is good or bad. The plural of the word Sunnah is Sunan and the primary use of the word Sunnah is in reference to a way, which is upright and praiseworthy. The Sunnah is also a term that is used to refer to the statements, actions, and tacit approvals of the Prophet – may the peace and blessings of Allaah forever be upon him – as well as the description of physical attributes and character.

Surrah: The stomach or belly.

T:

Tabarruj: To expose one's beauty and adornments to others.

Tadlees: Tadlees is the mention a prophetic narration along with its chain in a manner, which implies that it is stronger than it really is.

Tafilaat: Women who have not applied perfume.

Tahreef: Distortion.

Takbeerah al-Ihraam: The initial pronouncement of “Allaahu Akbar” which enters a person into a state of prayer.

Tama'at: To lose one's hair.

Tamtheel: Those who attempt to explain how Allaah's attributes are by citing examples.

Taqwa: A praiseworthy characteristic that assists an individual in implementing Allaah's orders and abstaining Allaah's prohibitions.



Tashahhud: One of the positions of the prayer where the praying person supplicates for the Prophet and his family while in a seated position.

Tashayyu': Those who show favoritism and partisanship towards the household of the Prophet.

Tashbeeh: A synonym for Tamtheel and Tajseem, which is the idea Allaah's attributes, are similar to the attributes of His creation. An example of this can be found in the assertion that Allaah's hand is like human hands.

Ta'teel: The rejection of Allaah's attributes.

Thareed: A type of food known by the 'Arabs that resembles porridge.

Thiqah: The term Thiqah or trustworthy is a term used by the scholars to assess the status of those who transmit prophetic narrations.

Thiyaab: The word Thiyaab is the plural of the word Thawb, which is a long flowing, garment traditionally worn by the 'Arab.

Turjmaan: An interpreter.

U:

'Umrah: The 'Umrah is a lesser pilgrimage (Hajj) which involves proceeding towards the House of Allaah in order to draw closer to Him by offering specific rituals and acts of worship.

W:



Wahabees: The term Wahhaabee is an ascription to Shaykh Muhammad ibn ‘Abdul-Wahhaab ؒ. People who oppose the call of the Shaykh in order to imply that the call of the Shaykh is a methodology foreign to Islaam or an ideology that opposes Islaam most commonly use this term. The truth concerning the Shaykh and his call is that he was a revivalist who called for a return to the methodology and guidance of the pious predecessors. He called for a return to the pure Islaamic monotheism, which is free of the innovations of those who deviated away from the guidance of the pious predecessors, and the Pure Islaamic monotheism that the Messenger of Allaah was sent with.

Wa laa Adh-Dhaaleen: “...Nor those who were led astray.” [Soorah al-Faatihah 1:7]

Walee: The guardian or male relative entrusted with the responsibility of safeguarding a woman’s interests when contracting a marriage.

Waleemah: A wedding feast or banquet.

Wudhoo’: Ablution or the washing or wiping of specific body parts in order to prepare for particular acts of worship.

Y:

Yaa ‘Afaareet: Literally, “O malicious devils.”

Yaa Junaah: Literally, “O criminals.”

Yaa Umma as-Sibyaan: Literally, “O mother of the children.”



Yarhamukullah: The supplication made for the one who sneezes which is to be said after the one who sneezed praises Allaah.

Z:

Zakaah: The offering of a specific portion of one's wealth in charity after having reached a certain quantity while remaining at or above this quota for the duration of a year. Therefore, if a persons' wealth does not meet this quota, then there is no charity obligatory upon him until his wealth meets these conditions.

Zarnab: A type of good smelling plant.