

التَّاسِفِيَّةُ وَالتَّرْبِيَّةُ
كتاب في التَّاسِفِ وَالرَّيْبِ



'Tasfiya & Tarbiya'

Purification & Cultivation

And The Need Which The
Muslims Have For Them

By the Great Scholar, the Muhaddith

Abu Abdir-Rahmaan Muhammad Naasir-ud-deen Al-Albaanee

(d.1420 AH. May Allaah Have mercy Upon Him)

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Translated By

Abu Yusuf, Sagheer Ibn Abdir-Rasheed Al-Kashmeereee

التَّصْفِيَّةُ وَالتَّرْبِيَّةُ
وَحَاجَةُ الْمُسْلِمِينَ إِلَيْهِمَا

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﴿فَمَنْ كَانَ يَرْجُو لِقَاءَ رَبِّهِ فَلْيَعْمَلْ عَمَلًا صَالِحًا وَلَا يُشْرِكْ بِعِبَادَةِ رَبِّهِ أَحَدًا﴾

«So whoever hopes for the Meeting with his Lord, let him work righteousness and associate none as a partner in the worship of his Lord.»

The Noble *Qur'an* - *Soorah al-Kahf*, *Aayah* 110

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A guide to Arabic terms used in this book

- (عَلَى) - May He be glorified and exalted. A term used when mentioning Allah, the creator of the heavens and the earth
- (عَلَيْهِ) - May the peace and blessings of Allah be upon him. A term used when mentioning the last Prophet to humanity, Muhammad Ibn Abdullah (ﷺ)
- (السَّلَامَةَ) - Upon him be peace. A term used when mentioning all other Prophets or Angels
- (عَلَيْهِ) - May Allah be pleased with him. A term used for a companion of the Prophet Muhammad (ﷺ)

Contents

Contents.....	5
Translators Introduction.....	7
A Brief Biography of the Author.....	11
Tasfiya and Tarbiya.....	17
Appendix 1.....	51
Appendix 2.....	55
Glossary.....	61

Translators Introduction

All praises are due to Allah, we praise Him, we seek His aid and we seek His forgiveness. We seek refuge in Allah from the evil of our souls and from the evil of our actions. Whomsoever Allah guides, then there is no one to misguide him and whomsoever Allah leaves to go astray, then there is no one to guide him. I bear witness that that none has the right to be worshipped except Allah, alone, without any partner and that Muhammad is His slave and Messenger.

To proceed;

The present treatise which is before you is a translation of '*At-Tasfiya Wa Tarbiya Wa Haajatul-Muslimeen Ilayhima*'¹ (Purification and cultivation and the need which the Muslims have for them) by the great scholar of our time, Sheikh Muhammad Naasir-ud-deen Al-Albaanee (may Allah have mercy on him). The treatise was originally a lecture which was given by the sheikh at the Sharee'ah Institute in Amman, Jordan, in 1393 Hijra².

In a time of so much confusion and chaos amongst the Muslims, the Muslim communities - especially those in the West - are in dire need of authentic and realistic direction to rescue them from the diseases and afflictions which befall them on a daily basis. This direction can

¹ Al-Maktaba-tul-Islaameeyah, Amman, 1st Edition, 1421 - [Translator]

² Silsaltul-Ahaadeeth Ad-Daeefah Wal-Maudooah, Vol. 2 (introduction), Riyadh, Maktabat-ul-Maaa'rif, 2nd Edition, 1420/2000 - [Translator]

only come by way of the true scholars who firmly hold on to the Qur'an and Sunnah as understood by the early righteous generations. Without doubt, the author of this treatise was from amongst these scholars, and I hope that by presenting this beneficial treatise, the English speaking Muslims can implement this scholarly direction and seek to practice their religion as it was revealed, inshallah.

Throughout the course of this book I have added some explanatory footnotes which I have highlighted with the term '[Translator]' to make some of the text easier to understand and provide supplementary information. I have also used some of the footnotes of Saleem Al-Hilaalee, a student of knowledge from Jordan, which were taken from his book 'Al-Fawaa'id al-Hisaan min hadeethi Thawbaan - tadaa'ee al-umum' (Exquisite benefits from the hadeeth of Thawbaan ['The nations will gather together...'])³. Although Saleem Al-Hilaalee is not a reference point for the issues which concern the Muslims in the West, I have included some of his explanatory footnotes on this text because they add some detail and clarity which would otherwise be unknown. Some of his footnotes have also been used to form appendix 2, which clarifies some of the doubts regarding this very important subject matter. All footnotes by Al-Hilaalee have been highlighted with '[Saleem Al-Hilaalee]'. All unmarked footnotes are from the sheikh himself. In addition, I have added a further appendix (No.1) which throws more light on the issue of 'tasfiya' (purification) and 'tarbiya' (cultivation) as well as a brief biography of the sheikh so that the Muslims can make themselves aware of their scholars.

In conclusion, I would like to thank my wife, Umm Yusuf, for her help in the initial translation of this beneficial work as well as our brother, Abu Abdullah Muhammed Akhtar Chaudry (from Madeenah University), for his help in translating a few of the expressions in this work which were difficult for me.

³ Casablanca, Daar-Ibn Affaan, 1st Edition, 1422/2001

May Allah make this work a means of guidance for all those who seek to look for alternative methodologies in delivering the Muslims from their problems. May He - free is He from all imperfection - make this work purely for His sake and add it to our scales of good deeds on the Day of Judgement:

﴿يَوْمَ لَا يَنْفَعُ مَالٌ وَلَا بَنُونَ إِلَّا مَنْ أَتَى اللَّهَ بِقَلْبٍ سَلِيمٍ﴾

«The Day when neither wealth nor children will avail, except (for) the one who comes to Allah with a sound heart» (Surah Ash-Shu'araa 26:88)

May the peace and blessings of Allah be upon His final Messenger, Muhammad, his family, his companions and all those who follow their way until the last day.

Abu Yusuf

London

17th Ramadhan 1425 Hijra/31st October 2004 CE

A Brief Biography of the Author ⁴

He is the Sheikh, the muhaddith of this time, the reviver of the religion, the suppressor of innovations, the sheikh of Islam:

Abu Abdir-Rahman Muhammad Naasir-ud-deen Bin Nooh Najaatee Bin Aadam Al-Albaanee.

He was born in the year 1332 Hijra/1914 CE in the city of Ashkoderá, the capital of Albania at that time. He was brought up in a poor but religious family. His father, Al-Haaj Nooh Najaatee, had studied and graduated from the sharee'ah institutes of Istanbul, the capital of the Ottoman caliphate, and had returned to Albania as a scholar. He was considered as one of the major hanafee scholars of Albania during that time and the people would refer back to him and learn from him.

After Albania was overtaken by the atheist secularists under the leadership of Ahmed Zogo, Al-Haaj Nooh fled with his family to safeguard his religion to Damascus, modern day Syria. At that time, sheikh Al-Albaanee was just nine years old.

⁴ This brief biography is taken from various biographies of the sheikh, primarily 'Kawkabah Min Aaimmatul-Huda Wa Masaabeeh Ad-Duja' (A group from amongst the imaams of guidance and the lamps of gloom) by Dr. Aasim Bin Abdillallah Al-Qaryootee (1st Edition 1420/2000) - [Translator]

As a child in Damascus, the sheikh completed his initial education and learnt the Arabic language and became very proficient in it. He then learnt from his father the science of tajweed (of the Qur'an), the science of morphology of the Arabic language and the fiqh of the hanafee madhhab. He also learnt from other hanafee sheikhs who were friends of his father, such as sheikh Saeed Al-Burhaanee, from whom he learned the science of Arabic rhetoric.

The sheikh's interest in the science of hadeeth began when he purchased a copy of 'Al-Manaar' magazine which addressed the issue of weak narrations which were found in famous books⁵. Soon, the sheikh began to specialise in the field of hadeeth and its related sciences. The sheikh's study of the Prophetic ahaadeeth, led him to turn away from the blind following of madhhabs and he openly called to the Qur'an and Sunnah as understood by the salaf (the pious predecessors). Although he was often opposed by the local sufi imams and innovators, the sheikh didn't fear the blame of the blamer and carried on calling to the correct way. He was also encouraged by some of the noble scholars of Damascus who urged him to continue such as sheikh Muhammad Bahjatul Baitaar, sheikh Abdul-Fattah Al-Imaam and sheikh Tawfeeq Al-Barzah (may Allah have mercy on them). The reputation of the sheikh's knowledge and da'wah was so great, that the great historian and muhaddith of Aleppo, Muhammad Raaghib At-Tabaakh (may Allah have mercy on him) even requested to meet him. And when he did meet the sheikh, he was so impressed by him that he wanted to give the sheikh his permission to narrate from him (which he did) with his chains of narration which go back to the Prophet (ﷺ). This was whilst the sheikh was very young, around the age of 20 or so.

⁵ Although the articles in Al-Mannar magazine helped to direct the sheikh towards the study of hadeeth, this didn't stop the sheikh from speaking the truth about the editor of the magazine, Muhammad Rasheed Rida. In a number of his works the sheikh refuted Muhammad Rasheed Rida on his modernist interpretations of Islam. - [Translator]

As for the sheikh's trade, then originally he set out to be a carpenter, but when he found that it was taking up too much of his time, he decided to find another profession. He then learnt the art of clock and watch repair from his father and became very skilled in it and became famous for it. He opened up his own shop and derived his earnings through it. Along with the emigration of his father to Damascus, the sheikh considered his profession to be the second great blessing which Allah had favoured him with as it allowed him time to study and research. Thus, the sheikh was known to sometimes close his shop and head for the famous library of Damascus, 'Makatabutu-Dhaahireeyah', where he would study. Sometimes he would remain in the library for over twelve hours, often arriving before the employees and leaving well after they had left. Such dedication made the library authorities grant the sheikh his own room for study and his own key to access the library before normal opening hours. This is something which has not been granted to anyone else in the history of the famous library. During his time at the library, the sheikh had unlimited access to many rare manuscripts which were not to be found anywhere else in the world and as a result he authored many useful works, many of which are still unpublished.

After a while the sheikh started monthly da'wah journeys to the various cities of Syria and Jordan as well as giving regular classes on various famous books of aqeedah and fiqh. When some of his books appeared in print, the sheikh was invited by the grand mufti of Saudi Arabia - Muhammad Bin Ibraheem Aala-Sheikh (may Allah have mercy on him) - to come and teach hadeeth in the famous Islamic university of Madeenah. The sheikh taught there for three years, from 1381H to 1383H. After this he returned to his studies at Makatabutu-Dhaahireeyah. Throughout his life, the sheikh was asked to undertake high positions on the boards and committees of various universities around the Muslim world, but he very graciously excused himself due to his knowledge-based commitments.

Throughout his life he visited many countries to give da'wah. Amongst them were Egypt, Morocco, Qatar, Kuwait, the Emirates, Spain, Germany and England.

During his life the sheikh faced many trials and tribulations and was forced to emigrate from Syria to Jordan, then Syria again, then Lebanon, then the Emirates and then finally back to Jordan where he lived his last days. Attempts were made on his life and he was also imprisoned, with one of his spells of imprisonment placing him in the same prison in Damascus as that of the great scholar of Islam, Taqi-ud-deen Ahmed Ibn Abdul-Haleem Ibn Taymeeyah (may Allah have mercy on him).

Apart from being known with the knowledge that he possessed, the sheikh was known for his beautiful manners and humility towards the people. He was a man who was without arrogance and he would find no problem in retracting from his mistakes and then thanking those who had advised him and pointed his errors out to him. Despite the extreme poverty and material hardships which he faced in his early life, he was someone who was very generous and charitable. Not only was he a scholar, but he was also a dedicated worshipper of Allah (ﷻ). He was known to spend long periods of time in his voluntary prayers and very rarely did he leave out the optional fasts on Mondays and Thursdays.

His connection to the salafee scholars of our time is well known and many of them have praised him. At the head of them was the great scholar, the sheikh of Islam, sheikh Abdul-Azeez Ibn Abdullah Ibn Baz (may Allah have mercy on him) who said:

'I do not know of anyone under the sky who is more knowledgeable of the hadeeth of the Messenger of Allah (ﷺ) than sheikh Naasir'.

During the course of his life the sheikh wrote, annotated and checked over 200 works, with many of them running into many volumes. Amongst them are his two priceless works '*Silsalatul-Ahaadeeth-As-Sabeehab Wa Shayun Min Fiqhibaa Wa Fawaaidihaa*' (A series of authentic ahaadeeth and something from their understanding and their benefits) and '*Silsalul-Ahaadeeth Ad-Daeefab Wal-Maudoob Wa Atharobaa As-Sayyah Fil-Ummah*' (A Series of weak and fabricated ahaadeeth and their evil effect upon the ummah).

As a result of the efforts of the sheikh through his works and his da'wah, he was awarded the King Faisal International Award for Islamic studies in 1419/1999 for his 'valuable efforts in the service of the Prophetic hadeeth'.

On Saturday 22nd Jumaada Ath-Thaaneeyah 1420 Hijra/2nd October 1999 CE, after the Asr prayer, sheikh Muhammad Naasir-ud-deen Al-Albaanee breathed his last breath, at the age of around 88, and passed away in the city of Amman, the capital of Jordan. In his will, he bequeathed his huge entire library to the University of Madeenah, because of the fond memories he had of that place whilst working there. He left behind him seven sons and six daughters.

May Allah have mercy upon his soul and reward him with Al-Firdaws, the highest place in paradise. Aameen.

'Tasfiya & Tarbiya' - Purification & Cultivation - and the need which the Muslims have for them

Tasfiya and Tarbiya

إِنَّ الْحَمْدَ لِلَّهِ، نَحْمَدُهُ وَنَسْتَعِينُهُ وَنَسْتَغْفِرُهُ، وَنَعُوذُ بِاللَّهِ مِنْ شُرُورِ
أَنْفُسِنَا، وَ مِنْ سَيِّئَاتِ أَعْمَالِنَا، مَنْ يَهْدِهِ اللَّهُ فَلَا مُضِلَّ لَهُ، وَ مَنْ يُضِلَّهُ فَلَا
هَادِيَ لَهُ، وَ أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ، وَ أَشْهَدُ أَنَّ مُحَمَّدًا
عَبْدُهُ وَ رَسُولُهُ

All praises are due to Allah, we praise Him, we seek His aid and we seek His forgiveness. We seek refuge in Allah from the evil of our souls and from the evil of our actions. Whomsoever Allah guides, then there is no one to misguide him and whomsoever Allah leaves to go astray, then there is no one to guide him. I bear witness that that none has the right to be worshipped except Allah, alone, without any partner and that Muhammad is His slave and Messenger.

﴿يَا أَيُّهَا الَّذِينَ آمَنُوا اتَّقُوا اللَّهَ حَقَّ تَقَاتِهِ وَلَا تَمُوتُنَّ إِلَّا وَأَنْتُمْ
مُسْلِمُونَ﴾

﴿O you who believe, fear Allah as He should be feared and do not die except in the state of Islam﴾

(Surah Aali-Imran 3:102)

﴿يَا أَيُّهَا النَّاسُ اتَّقُوا رَبَّكُمُ الَّذِي خَلَقَكُمْ مِنْ نَفْسٍ وَاحِدَةٍ
وَخَلَقَ مِنْهَا زَوْجَهَا وَبَثَّ مِنْهُمَا رِجَالًا كَثِيرًا وَنِسَاءً وَاتَّقُوا اللَّهَ
الَّذِي تَتَسَاءَلُونَ بِهِ وَالْأَرْحَامَ إِنَّ اللَّهَ كَانَ عَلَيْكُمْ رَقِيبًا﴾

«O mankind, fear your lord who created you from a single person and from it He created its wife and from them both He created many men and women. And fear Allah through whom you demand your mutual rights and do not cut ties with the wombs that bore you. Indeed Allah is ever an All-Watcher over you» (Surah An-Nisaa 4: 1)

﴿يَا أَيُّهَا الَّذِينَ آمَنُوا اتَّقُوا اللَّهَ وَقُولُوا قَوْلًا سَدِيدًا يُصْلِحْ لَكُمْ
أَعْمَالَكُمْ وَيَغْفِرْ لَكُمْ ذُنُوبَكُمْ وَمَنْ يُطِيعِ اللَّهَ وَرَسُولَهُ فَقَدْ فَازَ
فَوْزًا عَظِيمًا﴾

«O you who believe, fear Allah and speak the truth. He will direct you do righteous deeds and forgive you of your sins and whosoever obeys Allah and His Messenger, then indeed he has achieved a great achievement» (Surah Al-Ahzab 33: 70-71)

أَمَّا بَعْدُ: فَإِنَّ خَيْرَ الْكَلَامِ كَلَامُ اللَّهِ، وَ خَيْرُ الْهَدْيِ هَدْيُ مُحَمَّدٍ صَلَّى اللَّهُ
عَلَيْهِ وَآلِهِ وَسَلَّمَ، وَ شَرُّ الْأُمُورِ مُحَدَّثَاتُهَا، وَ كُلُّ مُحَدَّثَةٍ بِدْعَةٌ، وَ كُلُّ
بِدْعَةٍ ضَلَالَةٌ، وَ كُلُّ ضَلَالَةٍ فِي آنَارِ

Indeed, the best of speech is the speech of Allah and the best of guidance is the guidance of Muhammad (ﷺ). The worst of affairs are the novelties and every novelty is an innovation. Every innovation is misguidance and every misguidance is in the hellfire.

To proceed;

So today we - as all of you know - are in a time in which the Muslims have reached a certain point; (a point) which cannot get worse for the Muslim who believes in Allah and the last day, in terms of humiliation and subjugation to others. Thus, due to the sensitivity of everyone amongst us about this prevailing humiliation - which is unfortunately upon all the Islamic lands and all the different classes of the people - we are always and forever asking one another in our societies – the general and the specific- and in our assemblies about the reason which has led the Muslims to this evil despicable state. (We ask what has lead the Muslims to) this insulting and shameful condition and what is the real reason for them reaching this rock bottom degradation from the humiliation (upon them). Likewise, we also ask one another as to what is the cure and remedy, so that we are capable of being saved from this humiliation and sadness. Opinions are diversifying and observations are multiplying, and everyone is coming with a methodology or path which in his opinion is the solution to this problem and the cure for this dilemma.

And I believe that this problem is something which the Prophet (ﷺ) mentioned, described and made clear its cure as in some of his narrations which are established from him. From these narrations is his (ﷺ) saying:

إِذَا تَبَايَعْتُمْ بِالْعِينَةِ وَأَخَذْتُمْ أَذْنَابَ الْبَقَرِ وَرَضِيتُمْ بِالزَّرْعِ
وَتَرَكْتُمُ الْجِهَادَ سَلَطَ اللَّهُ عَلَيْكُمْ ذُلًّا لَا يَنْزِعُهُ حَتَّى تَرْجِعُوا
إِلَى دِينِكُمْ

“When you deal in eena and you hold onto the tails of cows and you are content with agriculture and you abandon Jihaad, Allah will inflict humiliation upon you and will not remove it until you return to your religion”.⁶

So, we find that in this hadeeth - despite its conciseness - there is a mention of the disease which had spread out until it surrounded the Muslims. Thus, the Messenger of Allah (ﷺ) mentioned two types of the disease as an example and not just to restrict it to these two only.

The First type of this disease: - is that the Muslims have fallen into some of the forbidden actions deceptively, with the knowledge that they are forbidden - and this is the underlying factor in his (ﷺ) saying:

إِذَا تَبَايَعْتُمْ بِالْعِينَةِ...

“When you deal in eena...”.

Eena, as it is known from the books of fiqh, is a type of transaction whose prohibition is indicated by this hadeeth. Despite this, some of the scholars - not to mention other than them - have held that this transaction is permissible. An illustration of eena is if a man buys any commodity from a trader e.g. a car. He buys the car for a price which is paid in instalments over a fixed period of time. Then he sells the car back to the one who sold it to him, but for a price less than that for which he bought it originally. However, this time it is in exchange for cash and the original seller - now the buyer - pays a cash payment less than the instalments and the debt by which the car was bought. So, in order for this car to be sold - for example - for 10,000 lira⁷ on credit, the buyer would then carry out the transaction for 8000 lira with the original seller, therefore registering a surplus of 2000 which he still has to fulfil.

⁶ As-Saheehah No 11

⁷ Lira - The currency used in Syria - [Translator]

This surplus is riba (usury/interest). Thus, it is obligatory upon the Muslim - the one who has heard the aayaats of Allah (ﷻ) and the ahaadeeth of the Prophet (ﷺ) which prohibit riba - that he does not make lawful this type of eena transaction whilst there is a surplus there to be fulfilled. And this is because this surplus is clear riba. However, some of the people have deemed the permissibility of this because it comes under the category of buying and selling. They have drawn their conclusions from the generalities which show the permissibility of trade, such as the well known aayah :

﴿وَأَحَلَّ اللَّهُ الْبَيْعَ وَحَرَّمَ الرِّبَا﴾

﴿...Allah has permitted trade and forbidden riba...﴾

(Surah Al-Baqarah 2:275).

So they said: *'This is buying and selling and there is no problem if there is an increase or decrease!*'. However, the reality is that the buyer who bought for 10,000 on credit and then sold for 8000 in cash, indeed his intent behind this was to but obtain the 8000. And when he knew that this seller - a Muslim in his estimation - would not lend him the 8000 (in exchange for 8000 given back later) for the sake of Allah alone, then indeed he intended only to take a surplus from that. Thus, both of them have deceptively made this surplus lawful in the name of trade.

So, the Messenger of Allah (ﷺ) was first of all, one who clarified for the people, as our lord the Blessed, the Most High has said:

﴿وَأَنْزَلْنَا إِلَيْكَ الذِّكْرَ لِتُبَيِّنَ لِلنَّاسِ مَا نُزِّلَ إِلَيْهِمْ﴾

﴿And We have revealed to you the reminder so that you may clearly explain to the people what has been sent down to them﴾ (Surah An-Nahl 16:44).

Secondly, he was as described by our Lord the Blessed, the Most High in His statement:

﴿بِالْمُؤْمِنِينَ رَءُوفٌ رَحِيمٌ﴾

﴿...with the believers (he is) full of pity and mercy﴾

(Surah At-Tauba 9:128).

From his (ﷺ) pity and mercy, was that he notified us about the ambushes of shaytaan's deception which are in store for humanity, and he (ﷺ) warned us from falling into the snares of shaytaan, as is mentioned in many narrations. From these narrations is the subject matter at hand. So, when he (ﷺ) said:

إِذَا تَبَايَعْتُمْ بِالْعِينَةِ...

"When you deal in eena..."

he meant when you make lawful what Allah has made forbidden with the lowest type of deception and call it trade. However, the reality is, that this (calling it trade) is actually an excuse and an incurrence of debts in exchange for a surplus - and this is clear riba.

So, the Messenger of Allah (ﷺ) warned us in this hadeeth from falling into the likes of this deception in making lawful what Allah has made forbidden. And this is more dangerous than a Muslim falling into the forbidden things knowingly, because (when he does so), it is hoped from him that one day he will return to his lord and repent - and this is because he knows that what he is doing is forbidden. However, if the evil of his action was made pleasing to him due to a certain reason - be it a false interpretation or a far-reaching ignorance - then he will think that there is nothing wrong with his action. Naturally, it will not then occur to him that one day that he will have to repent to

Allah (ﷻ). The danger of the forbidden thing which is made lawful in thought and in belief, is far more severe than the (danger of the) open forbidden thing. Thus, the one who consumes riba and knows it is riba and believes it is riba - despite the fact that he makes war upon Allah and His Messenger as in the text of the aayah⁸ - his danger is consequently more insignificant than the one who consumes riba believing that he is consuming something lawful. This is like the example of one who drinks an intoxicant believing that it is forbidden, with it being hoped from him that he will repent to Allah (ﷻ). As for the one who drinks the intoxicant believing - due to some reason - that it is a lawful drink, then this is more dangerous than the former. And this is because he will never imagine making repentance from it as long as he misunderstands the ruling of this affair.⁹

The Messenger of Allah (ﷺ) mentioned the eena transaction in this hadeeth - as we have mentioned from the onset - in order to set a specific example without restricting it to this alone. So, he (ﷺ) indicated that the consequences of every forbidden action committed

⁸ And that is the saying of Allah:

﴿يَا أَيُّهَا الَّذِينَ آمَنُوا اتَّقُوا اللَّهَ وَذَرُوا مَا بَقِيَ مِنَ الرِّبَا إِن كُنتُمْ مُؤْمِنِينَ فَإِن لَّمْ تَفْعَلُوا فَأْذَنُوا بِحَرْبٍ مِنَ اللَّهِ وَرَسُولِهِ﴾

﴿O' you who believe, fear Allah and give up what remains from riba, if you are believers. And if you don't, then take notice of war from Allah and His Messenger...﴾

(Surah Al-Baqarah 2:278-279) - [Translator]

⁹ I (sheikh Al-Albaanee) say: And this is like innovation, for it is more dangerous than the sin which is known to be a sin by the one who commits it.

This saying of the sheikh has precedence from the scholars of the salaf such as Sufyan Ath-Thawree who said; 'Innovation is more beloved to Iblees than sin. A sin may be repented from, but innovation is not repented from' (Reported by Al-Laalikaatee in Sharh-Usooli-I'tiqaadi-Ahl-is-Sunnah-wal-Jammah No.238, Vol. 1, page 149, Riyadh, Daar Taybah, 8th Edition, 1423/2003) - [Translator]

by a Muslim - which is made lawful for him due to some kind of interpretation - will be that Allah (ﷻ) will humiliate him. And when this (making lawful what Allah has forbidden) spreads and circulates amongst the Muslims, Allah will humiliate them (too) because of it.

Then he (ﷻ) mentioned the second type (of this disease): - which is from the things which all the people share in, with the knowledge that these things oppose the sharee'ah. So, when he (ﷻ) said:

إِذَا تَبَايَعْتُمْ بِالْعَيْنَةِ وَأَخَذْتُمْ أذْنَابَ الْبَقَرِ وَرَضِيتُمْ بِالزَّرْعِ....

“When you deal in eena and you hold onto the tails of cows and you are content with agriculture...”,

then he meant; when you busy yourselves with running after the vanities of the world and gaining sustenance with the excuse that Allah (ﷻ) ordered us with running after this sustenance. Thus, the Muslims exaggerate in this and they have forgotten what Allah has enjoined upon them from the obligatory actions. They are amused with running after agriculture and stock farming and that which resembles them by way of making profit. This has made them forget what Allah has made obligatory upon them from the obligatory duties. And he (ﷻ) mentioned as an example of these obligatory duties, jihaad in the path of Allah. So, he (ﷻ) said:

إِذَا تَبَايَعْتُمْ بِالْعَيْنَةِ وَأَخَذْتُمْ أذْنَابَ الْبَقَرِ وَرَضِيتُمْ بِالزَّرْعِ
وَتَرَكْتُمُ الْجِهَادَ سَلَطَ اللَّهُ عَلَيْكُمْ ذُلًّا لَا يَنْزِعُهُ حَتَّى تَرْجِعُوا
إِلَى دِينِكُمْ

“When you deal in eena and you hold onto the tails of cows and you are content with agriculture AND YOU ABANDON JIHAAD, Allah will inflict humiliation upon you and will not remove it until you return to your religion”.

This hadeeth is from the signs of Prophethood as you can see. And indeed, this humiliation has become a fact amongst us as is unfortunately visible. It is obligatory upon us that we acquire the remedy from this hadeeth after the disease has been described along with the humiliation it will produce. Indeed, we have hung on persistently to the illnesses which have led us to the disease; which is none other than humiliation. Therefore, it is upon us that that we return to the application of the remedy which the Messenger of Allah (ﷺ) described and which he made clear, that if we return to it, Allah (ﷻ) will lift this humiliation from us.

The people read this hadeeth and they listen a great deal to his (ﷺ) statement:

...حَتَّى تَرْجِعُوا إِلَى دِينِكُمْ

“...until you return to your religion”.

They think that the return to this religion is a simple matter. As for me, then I see that the return to this religion requires - as it is said amongst us:

هَزَّ أَكْتُافٍ

to 'sbrug the shoulders' ¹⁰.

¹⁰ This expression from the lands of Shaam (The area comprising modern day Syria, Jordan, Lebanon and Palestine) means that the return to the religion requires effort. - [Translator]

And that is because all of us know that this religion has been attacked by many attempts to change many of its realities. Thus, some people have managed to achieve the likes of this change or distortion, with some of it being known amongst many of the people and some of it not. This is in opposition to the general masses who see certain matters - some belief related and some subsidiary fiqh issues - as (all) being from the religion. However, these issues have nothing to do with the religion and the preceding example, being the first reason (for humiliation) mentioned by the Messenger of Allah (ﷺ) in this hadeeth (*“When you deal in eena...”*), is not far from us. The transaction of eena is something which is not accepted or known with the majority of the people as being forbidden. Rather, there still exist many scholars in some of the Islamic lands - those lands which we hope will be the fortress of Islam and far from being influenced with what has influenced other Islamic lands - who have given verdicts for the transaction of eena; a transaction which involves the deception of making riba lawful. This is just one of the examples from the numerous examples which those who occupy themselves with Islamic fiqh are aware of. This type of transaction - coupled with its prohibition by the Messenger (ﷺ) and the fact that he placed it as the reason for the Muslims falling into humiliation - is just one of dozens of examples which show what we have mentioned;

And that is, that it is obligatory upon us to understand this religion again in light of the Qur’an and the Sunnah.

Whilst this is so, we also point out that there exist scholars out there who are making permissible some of the things which have been made forbidden by a clear text from the Sunnah. Our intent behind this is not to attack or take from the knowledge of the one who has made permissible what the hadeeth has forbidden and rebuked. Rather, we want to advise the Muslims and to co-operate with all of them -especially those who occupy themselves with the Islamic fiqh - by understanding the deviation which has befallen some of the people

due to whatever reason. And this is by returning to the decision of the noble Qur'anic aayah which is known amongst all of us. However, how few are those who strive for its application. This aayah is the saying of Allah, the Blessed, the Most High:

﴿فَإِنْ تَنَازَعْتُمْ فِي شَيْءٍ فَرُدُّوهُ إِلَى اللَّهِ وَالرَّسُولِ إِنْ كُنْتُمْ تُؤْمِنُونَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ ذَلِكَ خَيْرٌ وَأَحْسَنُ تَأْوِيلًا﴾

﴿And if you differ in anything among yourselves, then refer it to Allah and His Messenger if you believe in Allah and the last day. That is better and more suitable for final determination﴾

(Surah An-Nisaa 4:59).

Those who study fiqh know that the scholars of the past - not to mention those of the present day - had a difference of opinion about eena and many other transactions. And what are the scholars doing today with the likes of these issues which have a difference of opinion? That which I know, is that the overwhelming majority of them silently approve of this differing leaving that which is ancient - as its said - to its antiquity ¹¹. Whilst this is happening, I say: How will the Muslims return to their religion, with it being that which the Messenger (ﷺ) laid down as a cure so that if they take hold of it, the humiliation will be lifted from them? Otherwise (if they don't take hold of it), it will not be lifted, as it is mentioned in the hadeeth:

¹¹ i.e. they leave the fact that there has been a segment of opinion from the past which has forbade transactions such as eena and then they uphold its permissibility due to the fact that there was a difference of opinion about it! - [Translator]

إِذَا تَبَايَعْتُمْ بِالْعِينَةِ وَأَخَذْتُمْ أَذْنَابَ الْبَقَرِ وَرَضِيتُمْ بِالزَّرْعِ
وَتَرَكْتُمُ الْجِهَادَ سَلَطَ اللَّهُ عَلَيْكُمْ ذُلًّا لَا يَنْزِعُهُ حَتَّى تَرْجِعُوا
إِلَى دِينِكُمْ

“When you deal in eena and you hold onto the tails of cows and you are content with agriculture and you abandon jibaad, ALLAH WILL INFLICT HUMILIATION UPON YOU AND WILL NOT REMOVE IT UNTIL YOU RETURN TO YOUR RELIGION”.

Thus, the only cure is a return to the religion. However, this religion as everyone knows -and in particular those who study fiqh - is differed upon with the severest of differing. This differing is not only restricted to a few subsidiary issues as many of the writers or scholars say and think. Rather, it has exceeded the subsidiary issues and has reached the issues of aqeedah. So, in one place there is a big difference between the Ash'arees¹² and the Maatureedees¹³. In another place there is difference between these (the Maatureedees) and the Mu'tazilla¹⁴ - not to mention (all) the other sects. All of these sects are considered by us as Muslims and all of them are the ones who are addressed by the hadeeth when it says:

...سَلَطَ اللَّهُ عَلَيْكُمْ ذُلًّا لَا يَنْزِعُهُ حَتَّى تَرْجِعُوا إِلَى دِينِكُمْ

“...Allah will inflict humiliation upon you and will not remove it until you return to your religion”.

¹² Ash'arees - See glossary - [Translator]

¹³ Maatureedees - See glossary - [Translator]

¹⁴ Mu'tazilla - See glossary - [Translator]

So, which (interpretation of the) religion do we have to return to? Is it upon the understanding of the madhhab (school of thought) of such and such? Or all the other madhhabs out there?!

Let us then just restrict ourselves (momentarily) to the difference between the four main madhhabs, the madhhabs which we say are from the madhhabs of Ahlus-Sunnah. Which (interpretation of the) religion is it then, that is the cure that will lift the humiliation from us? For if we return to any of the madhhabs, we will find that there exist several issues, or ten issues, or dozens of issues which conflict with the Sunnah - not to mention that some of these issues (also) conflict with the Qur'an. Because of this, I believe that any reformation by the callers to Islam and those who pursue the establishment of the Islamic state, has to be built on them being sincere. It has to be built upon them returning to making themselves understand - first and foremost - the religion which the Messenger (ﷺ) came with, and then secondly, to make the ummah understand the religion. It has to be built upon the fact that there is no way towards it and no way back to the understanding of the religion in the reality in which Allah (ﷻ) revealed it, except by studying the Qur'an and the Sunnah. And this is what I believe to be a consensus amongst all the jurists.

Without doubt, the imaams of the past (may Allah have mercy upon them)- due to their excellence and the excellence which their lord had given them - warned their early followers, who were upon knowledge, from being attached to them, from following them blindly and from placing them as the origin of the return (to the religion). (They warned them that if they did these things), then they would forget the origin of the sharee'ah; the Qur'an and the Sunnah.

None of you are in need that we quote for you the sayings of the imaams which all revolve around the statement which is authenticated from all of them;

إِذَا صَحَّ الْحَدِيثُ فَهُوَ مَذْهَبِي

'When a hadeeth is authentic, then it is my madhbab' ¹⁵.

¹⁵ The sayings of the imaams with respect to following the Sunnah and rejecting their own statements which contradict the Sunnah -

Imaam Abu Haneefah, Nu'man Bin Thaabit (May Allah have mercy on him) said:

'When a hadeeth is authentic, then it is my madhbab'. (Reported by Ibn Aabideen in Al-Haashiya [1/63] and sheikh Saalih Al-Fulaani in Eeqaz al-Himam [page 62]).

'It is not permitted for anyone to accept our saying when he does not know where we took it from'. (Reported by Ibn Al-Qayyum in I'laam al-Muwaqi'een [2/309]).

'If I say a statement which opposes the Book of Allah the Most High and a report of the Messenger (ﷺ), then abandon my statement'. (Reported by Al-Fulaani in Al-Eeqaz [page 50])

Imaam Maalik Bin Anas (May Allah have mercy on him) said:

'Indeed I am only but a man, I make mistakes and I am correct. So, look into my opinion and everything which corresponds to the Book and the Sunnah, then accept it, and everything which does not correspond to the Book and the Sunnah, then abandon it'. (Reported by Ibn Abdil Barr in Jaami'-ul-ilm wal- Fadlihi [2/32])

'There is not anyone after the Prophet (ﷺ) except that his saying can be taken or abandoned - except for the Prophet (ﷺ)'. (Reported by Ibn Abdil-Haadi in Irshaad As-Saalik [1/227] and Ibn Abdil Barr in Jaami'-ul-ilm wal- Fadlihi [2/91])

Imaam Muhammad Ibn Idrees Ash-Shaafi'ee (May Allah have mercy on him) said:

'When a hadeeth is authentic, then it is my madhbab'. (Reported by An-Nawaawi in Al-Majmoo' [1/63] and Ash-Sha'raanee in Al-Meezan [1/57])

Thus, this statement is sufficient for us for now. It is a proof that every imaam from those imaams advised himself, advised his ummah and advised his followers by ordering them to return to the hadeeth if it differed from his ijtihaad¹⁶ or his opinion. This therefore opens the way - even if it be by way of blind-following the imaams - for a return to the Qur'an and Sunnah.¹⁷

=*'If you see me saying a statement and that which is in opposition to it has been authenticated from the Prophet (ﷺ), then know that indeed my intellect has departed'*. (Reported by Ibn Abee Haatim in Aadaab-ush-Shaafi'ee [page 93] and Ibn Asaakir in Taareekh Dimishq [1/10/15] with an authentic chain of narration)

'In everything I have said and there was something which was authentic from the Prophet (ﷺ) in opposition to my statement, then the hadeeth of the Prophet (ﷺ) comes first. So do not blind follow me'. (Reported by Ibn Abee Haatim in Aadaab-ush-Shaafi'ee [page 93] and Ibn Asaakir in Taareekh Dimishq [2/9/15] with an authentic chain of narration)

Imaam Ahmed Bin Hanbal (May Allah have mercy on him) said:

'Do not blind follow me and do not blind follow Malik or Shaafi'ee or Al-Awzaa'ee or Ath-Thawri, and take from where they take from'. (Reported by Ibn Al-Qayyim in I'laam al-Muwaqi'een [2/302])

'Whosoever rejects a hadeeth of the Messenger of Allah (ﷺ), then he is on the brink of destruction' (Reported by Ibn Al-Jawzi in Manaaqib-ul-Imaami-Ahmed [page 182])

Taken from 'Siffatu-Salaati-Nabee (ﷺ) Min-at-Takbeer ila-Tasleem kaannakataaraahaa' of sheikh Al-Albaanee (Pp. 46-53, Riyadh, Maktabatul-Ma'aarif, 2nd new edition, 1417/1996).

By the grace of Allah (ﷻ), this valuable work has been translated into the English language under the title: 'The Prophet's Prayer described from the beginning to the end as though you see it' and it is the most comprehensive guide to performing the prayer available in the English language. It is a must for all English speaking Muslims who cannot understand the Arabic language - [Translator]

¹⁶ Ijtihaad - See glossary. - [Translator]

¹⁷ Here, the sheikh is not endorsing the bigoted blind following which is so rampant in our times. Rather, those who uphold blindly following the imaams, by necessity, have to therefore return back to the Qur'an and Sunnah as the

So, we will mention some of the examples (which conflict with the Sunnah) which are still present in our books which are taught in all the schools of sharee'ah and colleges and that which resembles them. The first example is from one of the Islamic madhhabs and it is that of the worshipper who begins his prayer by letting his hands fall by the side and not placing them on the chest¹⁸. And why is this so? Because the madhhab says so!!! And this is whilst all of the scholars of hadeeth have endeavoured to bring a single hadeeth, even if it be weak - rather, even if it be fabricated - that the Messenger (ﷺ) did not place his right hand on his left when he stood up to pray. However, it does not exist. So, is this Islam?

I know that some of you will then say: *'This is from the subsidiary matters'*. Indeed, some of them will even become careless with their utterance and say: *'This is from the insignificant matters'*. I believe that everything that the Messenger of Allah (ﷺ) came with which has a connection to the religion and worship, then it is not from the insignificant matters. We believe that everything that the Messenger (ﷺ) came with, then it is obligatory that we adopt it firstly as the religion according to its strength in relation to the proofs of the sharee'ah. If it is obligatory, then it is obligatory and if it is recommended, then it is recommended. As for calling a matter insignificant or secondary (simply) because it is recommended, then this is not from the general Islamic etiquette for anything. This is moreso (due to the fact) that it is not possible for us to preserve the primary matters except through the preservation of the secondary matters. I say this if I wished to debate with them in word.

So, why have the Muslims persisted in acting upon this simple matter (letting the hands fall down by the side) whilst the ahaadeeth come one after another in all the books of the Sunnah that the Messenger of

= imaams have ordered them to do so (as the previous statements of the imaams show) . - [Translator]

¹⁸ As is the case of those who ascribe themselves to the madhhab of Imaam Maalik (May Allah have mercy on him). - [Translator]

Allah (ﷻ) placed his hands on his chest??¹⁹ This is nothing more than blind-following and stubbornness and in contradiction to the imaams in their saying:

إِذَا صَحَّ الْحَدِيثُ فَهُوَ مَذْهَبِي

'When a hadeeth is authentic, then it is my madhhab'.

Indeed, this simple example will not please some of the people. So, we will mention another example. Some of the books of fiqh of the madhhab still mention that alcohol is of two types: a type which is extracted from grapes- a small amount of it or a large amount both being forbidden - and another type which is extracted from other than grapes. This other type is from barley, or maize, or dates or other than that from what the non-Muslims have specialised in today in the extraction of alcohol. Not all of this type of alcohol is considered forbidden. Rather, only that which intoxicates is forbidden!!

¹⁹ From amongst the books of Sunnah which report that the Prophet (ﷺ) used to place his hands on the chest and order it, is 'Al-Muwatta' of imaam Maalik himself. ('Al-Muwatta' [English translation], Pp. 74-75, No's 370, 371, Chapter 94, Lahore, 4th reprint, 1991).

These narrations in imaam Maalik's book coincide with the fact that he used to order with the placing of the hands on the chest, as is authentically reported from him. ('At-Ta'leeqaat Ar-Radeeyah Alaa-Rawdat-in-Nadiyya' by sheikh Albaanee, page 287, Vol.1, Daar Ibn Affaan, Cairo, 1st Edition, 1420/1999).

As for the fact that imaam Maalik used to pray with his hands by his sides, then this cannot be used as a proof for he only did it out of necessity. In the year 146H the governor of Al-Madeenah, Jafar Ibn Sulayman, lashed imaam Maalik and stretched out his arms until his hands became dislocated and he was not able to place them over one another on his chest. He authored his book, 'Al-Muwatta', two years later, wherein he included the reports about placing the hands on the chest. ('Al-Intiqaa' of Ibn Abdil Barr [p.44] as quoted in 'Blind Following of Madhhab' by sheikh Muhammad Sultan Al-Ma'soomee Al-Khajnadee, page 13, [English translation], 1st Edition, Birmingham (U.K), 1414/1993) - [Translator]

So why is this statement still written in the books?!!

Indeed, some of the people defend this with different types of argumentation. However, it is nothing more than the fact that an imaam²⁰ from amongst the imaams of the Muslims made ijtihaad and said this statement! This is in light of the fact that all of us - despite our different madhhabs and the different sources which we take from - read in the books of Sunnah with authentic chains of narration that he (ﷺ) said:

مَا أَسْكُرَ كَثِيرُهُ فَكَلِيلُهُ حَرَامٌ

*"That which intoxicates in large amounts, is forbidden in small amounts"*²¹

and:

كُلُّ مُسْكِرٍ خَمْرٌ، وَكُلُّ خَمْرٍ حَرَامٌ

*"Every intoxicant is khamr (alcohol) and every khamr is forbidden"*²².

So, why does the likes of this dangerous statement still continue to persist? A statement which encourages the people - those who are on the edge of the pit of sinfulness or have indeed fallen into it in reality - and makes pleasing to them the drinking of a small amount of alcohol which is from other than grapes. And this is based upon the proof that imaam such and such - with him being a virtuous scholar - said so!

²⁰ The imaam who allowed this was Abu Haneefah (May Allah have mercy on him). See 'Bidaayatul-Mujtahid' of Ibn Rushd, Vol 2, page 421, Daar Ibn Hazm, Beirut, 1st Edition, 1424/2003 - [Translator]

²¹ Al-Irwa No.2375

²² Al-Irwa No.2373

O' What a proof!!!

We also believe that this scholar is virtuous. However, the difference is that we don't forget that he is a virtuous scholar who is not protected from error. They pretend to forget this reality and they persist in defending this statement. Some of them even take advantage of this statement by circulating intoxicating substances amongst the Muslims. Others just defend the imaam and not the statement.

Perhaps many of you will have heard that the 'Arab Magazine' published an article a few years ago, by one of these people, in which he embraces and adopts this statement i.e. in respect to (alcoholic) drinks extracted from other than grapes and that the majority of the (alcoholic) drinks of today, in what is apparent, are from other than grapes. So, he published an article in the 'Arab Magazine' and permitted the Muslims to drink what they like from these modern-day intoxicants upon the pretext of: *'Don't drink that which will intoxicate you'*. This is an unrealistic action because in reality - as all of us know - the first drop (of alcohol) brings about the second drop and the third drop brings about the fourth drop and so on. The small amount which does not intoxicate, is a procedure which cannot be determined and regulated with precision. Thus, it will eventually bring about the large amount which will intoxicate.

So, I say: Why does the likes of this statement still remain in the books of fiqh whilst it clashes with the irrefutable ahaadeeth which are established from the Messenger (ﷺ) in negating it?! Why do we give a free hand to a biased writer who then publicises this statement and builds lofty towers and palaces upon it and who permits for the Muslims the drinking of forbidden drinks with the condition: *'Don't drink that which intoxicates and drink a little and don't drink a lot'?!?!*

It is possible that the man who wrote this article is biased. It is also possible that he is of good intention and wishes to take the path of some of the people by saying: 'O' people, do not be harsh upon the Muslims. As long as there exists a saying of an imaam from amongst the imaams of the Muslims which permits for them this drinking, then why should we forbid it?!'. It is possible that the writer of this article is like this. However, why is it also that we see one of the learned scholars of Shaam²³ then authoring a treatise²⁴ in refutation of this article, with you able to see confusion in his refutation? Sometimes he is on the side of the one who said the statement which is adopted by the writer and sometimes he quotes the ahaadeeth - some of which we have mentioned - which are a refutation of the writer and whomsoever he relies on. Why do we see this learned scholar wavering about?! It is because he reveres this statement (permitting alcohol) due it originating from one of the great scholars from amongst the scholars of the Muslims. And this great scholar (according to him) does not speak from desire or ignorance. I say, in agreement with him, that (this great scholar) does not speak from desire or ignorance. However, is he infallible in his ijtihaad which is far from ignorance and desire? All of us will say no and we will all remember the statement of the Messenger (ﷺ):

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

*“When a scholar judges and makes ijtihaad and is correct (in his decision), then he gets two rewards. And when he judges and makes ijtihaad and then makes a mistake, he gets one reward”.*²⁵

²³ He is sheikh Muhammad Al-Haamid Al-Hamawi. - [Saleem Al-Hilaalee]

²⁴ The treatise is entitled: 'Al-Mashroobaat al-Muskirah' (Intoxicating Drinks).- [Saleem Al-Hilaalee]

²⁵ Al-Bukhari No.7352 and Muslim No. 1716

So, why do we forget that the mujtahid (scholar who makes ijtihaad) will indeed be rewarded with (at least) one reward? Why can we not say that he has made a mistake? The reason for this is that it is difficult for some of the people to hear a person saying; '*Indeed, such and such; the imam, has made a mistake*'. However,

كُلُّ الدُّرُوبِ عَلَى الطَّاحُونَ

All the paths - as they say - are under inspection.

We then say: Why such stubbornness? Or, why do we fear to say that indeed an imaam from amongst the imaams of the Muslims has erred in a matter, or in making ijtihaad, or in his opinion and that he will be rewarded with one reward instead of two?? So why don't we say this as a starting point firstly, and secondly as an application of some of the subsidiary matters? And from amongst these subsidiary matters is the subject matter at hand (making alcohol permissible).

When you read the treatise which this scholar has authored in refutation of that writer, you do not come away with the conclusion that the writer has made a mistake in his reliance upon the opinion of an imaam from amongst the imaams of the Muslims. This is because (in reality), after this opinion was thoroughly examined and submitted in front of the proofs of the sharee'ah, some of the followers of this imaam himself were obliged to reject this matter - leaving it as one reward for the imaam - and then to adhere to the authentic ahaadeeth. So, why do we not read in this treatise that the imaam has made a mistake but is rewarded, and that the writer has no right to be in opposition to the Sunnah with the opinion of this imaam?

The answer: Because indeed it (the opinion), has overcome us and in our hearts there is a reverence and respect for the imaams more than that which Allah made obligatory upon us. And we believe in the saying of the Messenger (ﷺ) for ourselves:

لَيْسَ مِنَّا مَنْ لَمْ يُجِلِّ كِبِيرَنَا، وَ يَرْحَمَ صَغِيرَنَا وَ يَعْرِفَ
لِعَالِمِنَا حَقَّهُ

*“Not from us is the one who does not honour our elder,
or who does not have mercy on our young or who does
not recognise the right of our scholar”*²⁶.

This is from that which the Messenger (ﷺ) urged the Muslims to do, in recognising the right of the scholar. However, is it from the right of the scholar that we raise him to the level of Prophethood and Messengership until we eventually give him infallibility with our silent language? And the language of silence is clearer than the language of speech.

Therefore, if it is upon us to respect the scholar, give him his due right and to follow him when he shows us the proof, then it is not upon us that we promote from his saying whilst we diminish from the saying of the Messenger (ﷺ). Nor is it upon us to that we prefer his saying over the saying of the Messenger (ﷺ). This is just another one of the examples which are still in effect amongst us without rejection or opposition from those people who have knowledge of the Qur'an and Sunnah. Indeed, I mentioned this (issue of alcohol) in a published treatise of mine and that it was required from the reader to depart from it with one conclusion, and that is: That the matter is as the Messenger (ﷺ) has said as one statement:

مَا أَسْكَرَ كَثِيرُهُ فَفَقَلِيلُهُ حَرَامٌ

*“That which intoxicates in large amounts, is forbidden
in small amounts”*²⁷.

²⁶ Saheeh Al-Jaami' No.5443

²⁷ Al-Irwa No.2375

Thus, the writer of the article in the 'Arab Magazine' is mistaken. Whomsoever he has relied on from the people of knowledge, then he is also mistaken - and we do not have any favouritism for anyone when he makes a mistake. A mistake is a mistake and disbelief is disbelief. Whether it comes from young or old or male or female, then it is still all a mistake. And the mistake does not differ (in it being a mistake) due to the source it came from.

Another example out there is with respect to marriage, which is still in force today amongst the laws which are termed as personal statute. It is known today, unfortunately, that the laws have been imposed upon as an obligation (to be followed) duty and that they contain things which are unanimously held to be contrary to the sharee'ah. However, this ruling (on marriage) still remains to be held as a respectable Islamic position. It is still decreed (in the Muslim lands) that the Muslim girl of legal age can marry herself off without the permission of her guardian; and this is despite the announcement of the Messenger (ﷺ) with his statement:

أَيُّمَا امْرَأَةٍ نَكَحْتُ بِغَيْرِ إِذْنِ وَلِيِّهَا، فَنِكَاحُهَا بَاطِلٌ، فَنِكَاحُهَا
بَاطِلٌ، فَنِكَاحُهَا بَاطِلٌ

“Any woman who marries without the permission of her guardian, then her marriage is false, then her marriage is false, then her marriage is false”²⁸.

So, this hadeeth is not applied and that ruling is applied and is decreed according to. Maybe some of the people will say: 'Has nobody understood the hadeeth except you?!'

²⁸ Al-Irwa No. 1840

I say: Indeed, this hadeeth was understood by one who had the best understanding from amongst the imaams of the Arabic language and its stylistic particularities - and that is imaam Ash-Shaafi'ee²⁹. So, it is not the opinion of a man whose origin is known to be from Albania. Rather, this Albanian came across a hadeeth and came across an understanding of an imaam - an imaam whose ancestry goes back to the Quraish and Abdul-Muttalib. Why is it then that this authentic opinion - which is linked to this authentic hadeeth - is left out in favour of an opinion of another imaam from amongst the imaams of the Muslims?! Yes, indeed the ijtihaad of the imaam is at the forefront with us. However, the ijtihaad (only) has value when it does not conflict with the infallible text from the Qur'an and Sunnah. All of us read in the books of usool, their saying:

إِذَا وَرَدَّ الْأَثَرُ بَطَلَ النَّظَرُ

'When the narration is found, then the opinion is invalid'

and:

إِذَا جَاءَ نَهْرُ اللَّهِ بَطَلَ نَهْرُ مَعْقِلٍ

*'When the river of Allah comes, then the river of Ma'qil stops'*³⁰

and:

لَا اجْتِهَادَ فِي مَوْرِدِ النَّصِّ

'There is no ijtihaad in the place of the text'.

²⁹ Imaam Ash-Shaafi'ee's explanation of this hadeeth can be found in his book 'Kitaab-ul-Umm', Pp 31-35, Vol.6, Daar-ul-Wafaa, Al-Mansoorah, 1st Edition, 1422/2001 [Translator]

³⁰ i.e. when the clear proof comes, then it nullifies everything else which opposes it. -[Translator]

All of these principles are known knowledge-wise. So, why do we not give importance to the application of these principles practically and (still) persist in adhering to some of the subsidiary matters which differ from the Sunnah? If we want to adopt the cure which the Messenger (ﷺ) described (as being):

حَتَّى تَرْجِعُوا إِلَى دِينِكُمْ

“...until you return to your religion”

after he described the disease, then is the return to the religion only with speech? Or is it with belief and action?

Indeed, many from amongst the Muslims bear witness that 'none has the right to be worshipped except Allah and that Muhammad is the Messenger of Allah' but do not undertake the requirements of these two testimonies - and this is a long discussion. So, many from the Muslims today - even those who are counted as being from the guides to the right way - do not give *لَا إِلَهَ إِلَّا اللَّهُ* (*laa ilaha ilal Allah*) its due right of explanation. Indeed, many from amongst the Muslim youth and the Muslim writers have become aware of this; and that is that from the right of this testimony is that all sovereignty belongs to Allah. Yes, I want to say it clearly; Indeed, the Muslim youth and the Muslim writers have become aware of this reality today. And that is, that the sovereignty belongs to Allah alone and that the domination of the earthly laws and dependence on them to solve the problems existing today, negate the existence of the sovereignty of Allah (ﷻ). However, I see that that many of those writers are not in harmony with this dangerous awareness which they have become aware of - and that is the existence of the sovereignty of Allah. And the sovereignty of Allah is the sovereignty of the Qur'an and the Sunnah.

I wonder, would a ruling coming from a certain disbeliever which conflicted (with the Qur'an and Sunnah), be in conflict with the sovereignty of Allah but if it came from the ijtihaad of a mujtahid who made a mistake, then it would not conflict with the sovereignty of Allah?? I believe that there is no difference, since it is obligatory upon the Muslim not to adopt any statement - whatever its source was - whilst it conflicts with the Qur'an and the Sunnah. However, there is a difference between the one who stated that disbelief - and he is a disbeliever eternally in the fire - and the one who stated that mistake from the Muslims - and he is rewarded for his mistake as the remark about it has preceded in the authentic hadeeth.

Thus, the return to the religion is obligatory after endeavouring and traversing upon the path of the understanding of this religion. And that will be with the application of the fiqh which is known as today as the 'comparative fiqh'. It is obligatory that this fiqh be taught by those who are duly qualified from those who hold Islamic certificates in fiqh and hadeeth.

So, when we call for the establishment of the Muslim state, then without doubt there has to be for this state a clear constitution and the clearest of law. But upon which madhhab will this constitution be established? And upon which madhhab will this constitution of law be explained?!

One of the Muslim writers out there today³¹, details some of the rulings upon which the law of the desired Muslim state has to be built upon. So, we find that this law is not built upon learning upon the way which we have pointed out - and that is the comparative fiqh or with our terminology, learning in accordance with the Qur'an and Sunnah. Indeed, the man (the Muslim writer) studied a madhhab and

³¹ He is sheikh Taqi-ud-deen An-Nabahaani the founder of Hizb-ut-Tahrir (The Party of Liberation) - and it is a party political in inclination and Mu'tazilli in belief. - [Saleem Al-Hilaalee]

then conveyed the opinion of this madhhab in many of the subsidiary matters which he classified as laws. Then he placed this in the book on the basis that when the Islamic state will be established - and perhaps that will be soon - then this will be its law. In reality he has come with nothing new just as the author of the treatise ('Intoxicating Drinks') came with nothing new.

And the new thing which we want, is that we instruct the Muslims.

However, less it is said: '*Indeed, another statement is authentic which another imaam has adopted because it is supported by the Sunnah*'. So, this which I am pointing out occurs in the subject of when a Muslim kills a non-Muslim citizen (in an Islamic state) and then is killed because of him (in retaliation). This is a well known opinion in Islamic fiqh. However, there is another opinion out there which confronts this and is its opposite and it is: When a Muslim kills a non-Muslim citizen, then he is not killed because of him due to his (ﷺ) saying in Saheeh Al-Bukhari:

لَا يُقْتَلُ مُسْلِمٌ بِكَافِرٍ

"A Muslim is not killed because of a non-Muslim" ³².

What has made this learned scholar and modern day writer place in the Islamic system and Islamic law that the Muslim is killed because of the non-Muslim in opposition to the hadeeth of the Prophet (ﷺ)? I believe that the reason is because he studied the fiqh which he was brought up on and then he made it an obligation (to follow). So is this the return to the religion?!

Indeed, the religion says:

³² Al-Irwa No. 2209

لَا يُقْتَلُ مُسْلِمٌ بِكَافِرٍ

“A Muslim is not killed because of a non-Muslim”

but the madhhab says: *‘He is killed because of him’.*

Likewise, the writer himself says about the same subject: *‘If a Muslim kills a non-Muslim citizen by mistake, then what is his blood-money? His blood-money is the (same) blood-money (if he killed) a Muslim!’.* This is what the law says in accordance with the madhhab which it relies upon³³ whilst the Messenger (ﷺ) said:

دِيَّةُ عَقْلِ الْكَافِرِ نِصْفُ عَقْلِ الْمُؤْمِنِ

*“The blood-money of a non-Muslim is half the blood-money of a Muslim”*³⁴.

Thus, do we then take on this law or that statement which opposes it? And there are many other examples out there (similar to this).

The return to the religion is the return to the Qur’an and the Sunnah. That is the religion according to the consensus of the imaams and that is what is the protection from deviation and falling into misguidance. Due to that, he (ﷺ) said:

تَرَكْتُ فِيكُمْ شَيْعِينَ، لَنْ تَضِلُّوا بَعْدَهُمَا: كِتَابُ اللَّهِ وَ سُنَّتِي،
وَلَنْ يَتَفَرَّقَا حَتَّى يَرِدَا عَلَيَّ الْحَوْضَ

³³ And that is the hanafee madhhab. - [Saleem Al-Hilalee]

³⁴ Saheeh Al-Jaami’ No.3397

“I have left amongst you two things (which if you adhere to), you will never go astray: The book of Allah and my Sunnah. They will not become separated until they return back to me at the pool”³⁵ ³⁶.

So, we have given some of the examples which make it obligatory upon the people of knowledge today to return to the understanding of the religion by way of its two aforementioned foundations; the Qur’an and the Sunnah. This is so that the Muslims do not fall into making lawful what Allah has made forbidden, being deluded into thinking that it is from what Allah has made permissible.

And now, my final word around the return to the religion.

If we want honour from Allah, the Blessed, the Most High and that he lifts the humiliation from us and helps us against the enemy, then it is not (simply) sufficient for that in what we have pointed out. (It is not sufficient to just know) the obligation of correcting the concepts and removing the opinions which have misinterpreted the proofs of the sharee’ah amongst the people of knowledge and specialist fiqh. Rather, there is something else out there which is very important - and it is the essence of correcting the concepts; Indeed, it is action. Knowledge is the vehicle for action and when a person learns and his knowledge is absolutely clear and then he does not act upon it, then it is extremely obvious that this knowledge will not bear any fruits. Thus, it is necessary that the action be linked with this knowledge.

³⁵ The pool: - This is the pool of the Prophet (ﷺ) on the day of Judgement. The Prophet (ﷺ) said: ***“I shall go to the pool before you and he who comes will drink and he who drinks will never feel thirsty, and there will come to me people whom I will know and who will know me. Then there would be an intervention between me and them...they are my followers, and it will be said to him (the prophet): You do not know what they did after you and I will say to them: Woe to him who changes after me.”*** (Saheeh Muslim - Eng. Trans. Vol. 4, p.1236 No. 5682). The Prophet (saws) said: ***“...Its water is whiter than milk and sweeter than honey”.*** (Sahih Muslim - Eng. Trans. Vol. 4, p.1238 No. 5701) - [Translator]

³⁶ Saheeh Al-Jaami’ No.2937

It is obligatory upon the people of knowledge that they assume responsibility for the 'tarbiya' (cultivation) of the new Muslim generation in light of what has been established from the Qur'an and Sunnah. It is not permissible for us to leave the people to that which they have inherited from concepts and mistakes, with some of these being definitely false according to the consensus of the Imaams and others being differed upon having some validity by way of observation, Ijtihad and opinion. And some of this Ijtihad and opinion is in conflict with the Sunnah.

So, after the 'tasfiya' (purification) of these matters and the clarification of what is obligatory to proceed and advance upon, it is necessary to cultivate the new generation upon this authentic knowledge. This is the 'Tarbiya' which will produce for us the pure Islamic society and consequently establish for us an Islamic state. Without these two premises (the authentic knowledge and the correct 'Tarbiya' upon the authentic knowledge) it is impossible - in my belief - that the base of Islam or the rule of Islam or the Islamic state will be established. So, I will give an example of the necessity of this correct 'Tarbiya': Amongst us in Shaam there is a Muslim group³⁷ which wants to act according to Islam, bring new life into it and to be cultivated with it and cultivate the new generation upon it. However, we feel in entirety that many of those who guide others out there, are in need of extensive learning about Islam (themselves) upon the sound and authentic methodology which we have pointed out as has preceded. We see many of these young Muslim youth calling one another to the gathering on Friday night for its revival. This calling one another is for the obedience of Allah and for His worship - and this is something very beautiful. However, because they have not studied the Sunnah and they have not studied its fiqh and they have not found a generation which cultivated them upon it since their tender age, then they are falling into what opposes the Sunnah. And we point that out with his (ﷺ) statement:

³⁷ This group is Al-Ikhwaan-ul-Muslimoon (The Muslim Brotherhood). - [Saleem Al- Hilaalee]

لَا تَخْتَصُّوا لَيْلَةَ الْجُمُعَةِ بِقِيَامٍ مِنْ بَيْنِ اللَّيَالِي، وَلَا تَخْصُوا
يَوْمَ الْجُمُعَةِ بِصِيَامٍ مِنْ بَيْنِ الْأَيَّامِ

“Do not single out the night of Friday from the other nights for prayer and do not single out the day of Friday from the other days for fasting”³⁸.

So why do we revive the night of Friday whilst the Messenger (ﷺ) prohibited us from that?

The answer: Because we have no knowledge.

What is required, is that the direction comes from the people of knowledge that it is not permissible to revive this night due to his (ﷺ) above mentioned saying.

You will find others from amongst those good youth who make lawful the listening of songs and musical instruments!³⁹ And this is because they find the radio broadcasts filling up the ears. There does not exist out there any general direction for this new Muslim generation that indeed the Messenger (ﷺ) prohibited stringed instruments, and warned against listening to them. He (ﷺ) threatened those who enter into the evening with entertainment and amusement and who listen to stringed instruments that they will be transformed into apes and swine⁴⁰.

³⁸ Muslim No. 1144

³⁹ Rather, some of them have produced musical bands and have given them Islamic names! - [Saleem Al-Hilaalee] -

An example of this extreme modernism can be seen today in many of the different branches of Ikhwaan-ul-Muslimoon in the West. Groups such as YM (Young Muslims) and ISB (Islamic Society of Britain) in the UK often hold international conferences which comprise so-called Islamic rap and pop groups, not to mention non-Muslim musicians!! - [Translator]

⁴⁰ As-Saheehah No 91

This new generation has not been cultivated upon the knowledge of what is allowed and what is not allowed because it finds many statements (out there). So for example, this generation finds Ibn Hazm the Imaam who has a treatise on the permissibility of musical instruments⁴¹. Before long, this treatise is published and propagated amongst the people and corresponds to their desire. Maybe some of those who guide others and some of those who claim to reform will say: *'As long as there exists this imaam who has the likes of this opinion, then we will follow him or blind-follow him in our listening to music, especially as this has become a general necessity'*⁴².

But where is the Sunnah then?!

Indeed, the Sunnah has become completely forgotten.

When the Messenger (ﷺ) appointed a cure for the lifting of the prevailing humiliation from us, then indeed it is nothing more than the return to the religion. Therefore, it is obligatory upon us to understand the religion through the people of knowledge with a correct understanding - corresponding to the Qur'an and the Sunnah - and that we cultivate the righteous good generation upon that. This is the way to cure the problem which every Muslim complains about.

⁴¹ Sheikh Al-Albaanee (May Allah have mercy on him) has refuted Ibn Hazm and all those who blindly follow him on this issue in his book 'Tahreem Aalaati-Tarb' (The prohibition of musical instruments), Maktabat-ut-daleel, Jubail, 2nd Edition, 1418/1997. - [Translator]

⁴² Such as the likes of Doctor Yusuf ibn Abdillah Al-Qardaawee from Egypt and then Qatar, the one who has filled up his books and religious verdicts with the permissibility of that. Rather, he (even) boasts across select satellite channels and in the pages of newspapers and journals that he sometimes walks along the cornice taking pleasure in and listening to the (Egyptian) singer Faiza Ahmed! And (in this) he is following his sheikh, Muhammad Al-Ghazzali As-Saqqa!! - [Saleem Al-Hilaalee]

Indeed, the statement of one of the reformers in the present age⁴³ pleases me. In reality, it is as if it is a summary of what I have said or explained above. In my opinion, it is as if it is inspiration from the sky. He says:

*'Establish the Islamic state in your hearts (and) it will be established for you upon your earth'*⁴⁴.

Without doubt, we have to rectify ourselves on the foundation of our Islam and our religion up until the Islamic state is established upon this earth of ours. And this - as we have mentioned - cannot happen with ignorance. Rather, it only happens with knowledge.

In conclusion, I advise every individual who is able to participate in this great matter, that he and other than him co-operate - with those who are qualified - in explaining the Islam which came from the Qur'an and the Sunnah and (that he co-operate) in the 'tarbiya' of the generation upon that.

This is a reminder, and the reminder benefits the believers.

May the peace and mercy and blessings of Allah be upon you.

⁴³ He is Hasan Al-Hudaibee, the second public leader of Al-Ikhwaan-ul-Muslimoon. - [Saleem Al-Hilaalee]

⁴⁴ And our sheikh - may Allah have mercy on him - revolved around this statement a great deal - and this is not a promotion of the thought of the one who said it or the methodology of his group. On the contrary, for indeed our sheikh - may Allah have mercy on him - was from the first of the people of knowledge who made clear the deviation of the group Al-Ikhwaanul-Muslimoon in belief, da'wah and methodology. - [Saleem Al-Hilaalee]

Appendix 1

'Establish the Islamic state in yourselves (and) it will be established for you upon your earth.'

Said the muhaddith of this era, the reviver of the religion in this century, the sheikh of Islam, Muhammad Naasir-ud-deen Al-Albaanee (may Allah have mercy on him)⁴⁵:

“And from the oddities of some of the callers, is that they give importance to the affairs which they are not able to establish and they leave that which is obligatory upon them and that which is within easy reach - and that would be by striving against their own souls as that Muslim caller has said, the one who advised his followers with his statement:

'Establish the Islamic state in yourselves (and) it will be established for you upon your earth'.

In light of this, we find many of his followers opposing that, making the bulk of their call in singling out Allah (ﷻ) for sovereignty and expressing that with the well known expression ‘The Haakimeeyah⁴⁶ (sovereignty) is for Allah’.

⁴⁵ ‘At-tawheed awwalan yaa duaatal-Islaam’ (Tawheed is first O’ callers of Islam) - Pp.45-47, Riyadh, Maktabatul-Ma’arif, 2nd new edition, 1422/2001) - [Translator]

⁴⁶ From amongst the deviations of many of the groups and parties that exist in our time, is that they have made ‘Al-Haakimeeyah’ into a separate category of tawheed! This deviation has been clarified and rebutted by all the major scholars of our time like sheikh Al-Albaanee, sheikh Abdul-Azeez Ibn Abdullah Ibn Baz, sheikh Muhammad Ibn Saaleh Al-Uthaymen and others. For more on the statements of the scholars see: salafipublications.com (manhaj section). - [Translator]

Without doubt, the sovereignty is for Allah alone without any partner in that or in other than that. However, from them are those who blind follow a madhhab from amongst the four madhhabs today and then say - when the clear authentic Sunnah comes to him - 'this is a difference in schools of thought'! So where is the ruling by what Allah has revealed in adhering to the Sunnah?! From them are those whom you will find worshipping Allah in accordance to the Sufi orders!⁴⁷ So where is the ruling by what Allah has revealed in tawheed?!

They call others to return back to that which they themselves do not return back to!

⁴⁷ The most striking example of this is in Hassan Al-Banna, the founder of Al-Ikhwaan-ul-Muslimoon, who belonged to the Hasaafeeyah Shaadhilliah order of sufism. In fact, before he set up Al-Ikhwaan-ul-Muslimoon, Al-Banna participated in setting up a sufi Hasaafeeyah organisation in the city of Mahmoodeeyah, Egypt, and was voted in as its secretary. Al-Banna was so devoted to his brand of Sufism, that he would regularly walk nearly 20 kilometres on Fridays to visit the graves of ad-Dasooqee and as-Sinjar, two 'saints' of the Hasaafeeyah order, and then walk 20 kilometres back again. He regularly visited, the tombs of Zainab and others, wherein major shirk takes place, yet he would not speak out against it. Because of his sufi upbringing and attachment, he would often hold the innovated dhikr sessions which are common amongst sufis and would attend and participate in innovated gatherings such as the celebration of the Prophet's (ﷺ) birthday. Such was Al-Banna's ignorance of tawheed, that he would utter phrases of 'wahdat-ul-wujood' (the unity of existence i.e. Allah and the creation are one entity) in his poetical compositions. A thorough exposition on Hassan Al-Banna and the deviant methodology of his group can be found in the magnificent book 'Al-Mawrid al-Adhb az-Zulaal Feemantuqada Alaa Ba'd il-Manaahij ad-Da'awiyah Min al-'Aqaa'id wal-A'maal' (The Cold Sweet [Flowing] Spring Water [That Quenches (the Thirst)] Concerning What Can Be Criticised Of Beliefs and Actions Of Some of the Methodologies of Da'wah) – Dammaam, 1st Edition, 1418) by one of the major scholars of our time, sheikh Ahmed Bin Yahya Bin Muhammad An-Najmi, may Allah preserve him. - [Translator]

Indeed, it is very easy that you apply the ruling of what Allah has revealed in your aqeedah, in your worship, in your behaviour, in your house, in cultivating your children and in your buying and selling. On the other hand, it is extremely difficult that you force or remove that ruler who rules in many of his laws by other than what Allah has revealed. So why do you abandon that which is within easy reach for that which is difficult?!

This indicates one of two things; either there exists out there a bad 'tarbiya'(cultivation) and bad direction or there exists a corrupt aqeedah⁴⁸ which pushes and directs their attention towards the

⁴⁸ The best example that can be cited of what the sheikh is referring to, is that of Sayyid Qutb, the famous spokesman of Al-Ikhwaan-ul-Muslimoon during the 1950's and 60's. Although the popular impression of Sayyid Qutb is one of a reformer and a man of knowledge, a detailed look at his works tells us the exact opposite. His aqeedah was so corrupt, that it seems as if he has gathered all the deviations of the misguided groups of the past and put them together as one. From his corrupt beliefs were:

- * His belief in 'wahdat-ul-wujood'
- * His belief in 'hulool' (that Allah dwells inside the creation)
- * His denial of some of Allah's attributes
- * His saying that the Qur'an was like magic
- * His saying that Islam is a mixture of Christianity and Communism
- * His denial of the Prophet Eesa [Jesus] (ﷺ) being raised to heaven
- * His rebuke and censure of the Prophet of Allah, Moosaa (ﷺ) and making him the object of ridicule
- * His severe attacks on a number of companions of the Prophet (ﷺ), including the third righteous caliph, Uthmaan Ibn Affaan (رضي الله عنه)
- * His declaration that all Muslim societies have apostated from Islam, whether they are the rulers or the ordinary people

The deviations of Sayyid Qutb have been exposed by many scholars, but none has been more prolific than the great scholar of our time, the imaam, sheikh Rabee' Ibn Haadee Al-Madkhalee, who resides in Makkah, may Allah preserve him. The most revealing of his works on Sayyid Qutb are:

- * 'Adwaa-ul-Islaameeyah Alaa Aqeedti-Sayyid Qutb wa Fiqrihi' (The Islamic Illuminations on the aqeedah of Sayyid Qutb and his thought)
- * 'Mataa'in Sayyid Qutb Fee Ashaab-i-Rasool-illah' (The attacks of Sayyid Qutb upon the companions of the Messenger of Allah (ﷺ)) =

endeavour which they are not able to establish, away from that endeavour which is within their capability. As for today, then I do not see (anything to be done) except to be devoted - in all devotion - with tasfiya (purification) and tarbiya (cultivation).

Everyone is according to the limits of his ability, and Allah does not burden a soul more than it can bear.”

* 'Al-Awaasim Mimma Fee Kutubi Sayyid Qutb Min-ul-Qawaasim' (The defences against what is in the books of Sayyid Qutb from [their] catastrophies) These efforts of sheikh Rabee' have been praised by all the major scholars of our time including sheikh Al-Albaanee. Shortly before his death in 1999, sheikh Al-Albaanee completed his reading of sheikh Rabee's book 'Al-Awaasim...' and then in his own copy he wrote:

'Everything with which you have refuted Sayyid Qutb is the truth and is correct, and from it (the book) it will become clear to every Muslim reader who knows anything about the Islamic heritage, that Sayyid Qutb had no knowledge of Islam, its fundamentals or its subsidiary matters. So, may Allah reward you with the best of reward O' brother Rabee' for your fulfilment of the obligation in explaining and exposing his ignorance and his deviation from Islam.'

A copy of sheikh Al-Albaanee's handwritten note can be found in the beginning of the published version of 'Al-Awaasim...' (Maktabat-ul-Furqaan, Ajmaan, 2nd Edition, 1421/2001) - [Translator]

Appendix 2 - 49

Is the methodology of Tasfiya and Tarbiya a Sufi⁵⁰ methodology??

Said Saleem Al-Hilaalee:

“Some of our companions from the students of knowledge called my attention to the book entitled ‘*Al-jihaad wal Ijtihad; Ta aamulaat fil-Manhaj*’ (Jihaad and ijtihaad; reflections on methodology) by the one known as Umar bin Mahmood Abee Amr - and he has the title of Abu Qatadah Al-Filisteeni - the one who resides, by choice, in the lands of disbelief and freethinking, London⁵¹ (and is) the promoter of the methodology of the Khwaarij⁵² and their thought!!

⁴⁹ This appendix has been taken from the footnotes of Pages 86-88 of ‘Al-Fawaaid al-Hisaan min hadeethi Thawbaan - tadaa’ee al-umum’ (Exquisite benefits from the hadeeth of Thawbaan [‘The nations will gather together...’]) by Saleem Al-Hilaalee. - [Translator]

⁵⁰ Sufism: A movement which seeks to get its participants closer to Allah through spiritualism and intensive acts of worship. These acts of worship often involve anti-Islamic and innovatory practices which are far from the way of the Prophet (ﷺ) and his companions. The polytheistic spiritualism and innovations of Sufism neglect all the other practical issues which Islam came with and render it a movement devoid of knowledge. Well known figure heads in the West who are upon the deviation of sufism include Nuh Ha Meem Keller and the ex-‘Islamic’ advisor to US president George W. Bush, Hamza Yusuf. For more on Sufism see: ‘The Reality of Sufism in light of the Qur’aan and the Sunnah’ by Shaykh Muhammad Ibn Rabee’ Ibn Haadee Al-Madkhalee (English translation) Birmingham, 1st Edition, 1416/1995. - [Translator]

⁵¹ This is the same Abu Qatadah who whilst being the upholder of jihaad against the non-Muslims and enemies of Islam, felt no shame in seeking asylum in non-Muslim Britain and freely taking from its state benefits!! After being protected and sheltered (!) by the British intelligence organisation MI5 for 10 months (whilst on the run after September 11th), he was finally arrested and placed in prison where he still languishes. - [Translator]

⁵² Khwaarij: The first sect in the history of Islam. From amongst their distinguishing characteristics is that they declare any Muslim who commits a

In it he acts haphazardly and he was like the woodcutter at night⁵³ when he claimed that this is a saying of the methodology of the Sufis. He says on page 218: *'Indeed, many of the learned ones have become influenced by the Sufi methodology in change and progress. And perhaps the clearest saying which has been designated in this time which gives expression to the Sufi methodology, is the saying which has become a slogan for some of the Islamic groups and organisations. This saying is: 'Establish the Islamic state in your hearts (and) it will be established for you upon your earth'. Likewise, similar to this call are the companions of the call to 'Tasfiya' (purification) and 'Tarbiya' (cultivation) with the understanding of cultivation which the followers of these slogans have introduced...So, indeed, with all boldness we are able to call the companions of this slogan (Establish...it will be established) and they are the companions of change upon the way of Tasfiya and Tarbiya, that they are Salafee in belief and Sufi in methodology.'*

Then, on page 219, he begins to analyse this saying on the basis of his personal ideas and (says) that it is linked with the belief of Jabr⁵⁴ and Irja⁵⁵. On page 220 he states: *'So the saying, as it is with its companions; 'Establish the Islamic state in your hearts {is the innovation of Irja} (and) it will be established for you upon your earth.' {is the innovation of Jabr}'.*

And now is not the time for me to give a clarification concerning his ignorance, his distortion, his deceit and his satisfaction with what he has not been given...and all the other guises of falsehood and

=major sin to be a disbeliever and that the Muslims rulers can be fought and rebelled against. Besides Abu Qatadah, many other well-known figure heads in the west also represent the Kharariji methodology. They include such extremists as Abdullah Faisal, Omar Bakri Mohammed, and Abu Hamza Al-Misri. - [Translator]

⁵³ An Arabic expression which means that he didn't know what he was doing - [Translator]

⁵⁴ Jabr: The deviant belief that people have no free will and that they are not responsible for their actions because they are forced (by Allah). - [Translator]

⁵⁵ Irja: The deviant belief that sins, major or minor, do not affect faith and that faith neither increases or decreases. - [Translator]

delusion with which he covers himself with. Rather, many a clothed woman is naked. However, I will point out the (following) matters:

1. It is not possible to understand from the saying *'establish the Islamic state in your hearts (and) it will be established for you upon your earth'* what the aforementioned writer has alleged due to the following reasons:

[i] - The one who said this saying, Al-Hudaibee, his methodology of change was not Sufi. Rather, the writer knows, before others, that he (Al-Hudaibee) was Mu'tazilli and Khaariji. And may Allah have mercy upon Sheikh Abul-Ashbaal Ahmed Shaakir⁵⁶ when he said: *'Al-Ikbwaan-al-Muslimoon are the Kbwaarij of the 20th century'*. The history of this group is full of political tragedies due to their continual clash with those of authority whenever they try to take away the affair from its people with the smallest of doubts. So, their situation in Egypt, Syria, Iraq and in Algeria is not hidden from the one who has insight in the field of da'wah.

[ii] - The one who transmitted this saying - and he is our sheikh (may Allah have mercy on him) - was a thorn in the throat of Sufism in the lands of Shaam and the whole world even until his death - may Allah have mercy on him.

2. The saying *'establish the Islamic state in your hearts (and) it will be established for you upon your earth'* was used by the one who transmitted it - may Allah have mercy on him - as a proof against the companions of the one who said it, from the perspective of

﴿وَشَهِدَ شَاهِدٌ مِّنْ أَهْلِهَا﴾

⁵⁶ Sheikh Ahmed Shaakir (may Allah have mercy on him) was a great salafee scholar of hadeeth from Egypt during this century. - [Translator]

﴿...and a witness from her household bore witness...﴾ (Surah Yusuf 12:26)

as is apparent from his words⁵⁷.

3. The saying is confirmed by the saying of Allah the Most High:

﴿إِنَّ اللَّهَ لَا يُغَيِّرُ مَا بِقَوْمٍ حَتَّىٰ يُغَيِّرُوا مَا بِأَنْفُسِهِمْ﴾

﴿Indeed, Allah will not change the condition of a people until they change that which is in themselves﴾ (Surah Ar-Ra'd 13: 11).

So, this noble aayah is the methodology of Islam in change and from it the Salafee methodology takes its guide-posts in change.

And for you is a clarification:

[i] - Allah - May He be glorified - mentions 'change' two times (in the aayah):

﴿إِنَّ اللَّهَ لَا يُغَيِّرُ مَا بِقَوْمٍ حَتَّىٰ يُغَيِّرُوا مَا بِأَنْفُسِهِمْ﴾

﴿Indeed, Allah will not CHANGE the condition of a people until they CHANGE that which is in themselves﴾

[ii] - In the first instance He attributes the change back to His Noble Self and in the other instance He attributes the change back to His worshippers.

⁵⁷ See Appendix 1 - [Translator]

[iii] - The change which is attributed back to Allah - may He be glorified, the Most High - is to change what has befallen the worshippers and what is upon them in terms of humiliation, insignificance, degradation and weakness. The change which is attributed to the worshippers is to change what is in themselves by way of weakness, disobedience and corruption.

[iv] - Changing what is in the inner-selves of the worshippers is a condition in changing what has befallen the worshippers.

[v] - If the aayah was understood as the writer understood the saying, then it would be equivalent to:

﴿إِنَّ اللَّهَ لَا يُغَيِّرُ مَا بِقَوْمٍ...﴾

«Indeed, Allah will not change the condition of a people (JABR)...»

and:

﴿...حَتَّى يُغَيِّرُوا مَا بِأَنْفُسِهِمْ﴾

«...until they change that which is in themselves (IRJA)»

And this understanding is topsy-turvy, haphazard and confusing.

4 . This saying indicates the (following) matters:

[i] - Without doubt, Islam has to take form in a state. However, does the sufi methodology call towards the Islamic state and the application of Allah's judgement on the earth? (Does it call for) the

establishment of a righteous khilaafah upon the Prophetic methodology and the resumption of an Islamic lifestyle?⁵⁸

[ii] - Without doubt, the Islamic state has to be firmly established within the hearts of those who call towards it until they are able to establish it in their reality (around them) and on their earth.

[iii] - The one who is not able to apply the judgement of Allah and establish His methodology upon himself, then it is not possible that he will apply that to his reality (around him). The one who is without something cannot give anything, even if he alleges that which he does not have and is satisfied with that which is not from it!

[iv] - The actions of the limbs require eeman (belief) in the hearts. And whosoever firmly establishes the correct eeman in his heart, then the existence of the actions of the limbs are made necessary. Otherwise, it indicates the absence of it (eeman) or its weakness.

5. When we understand the saying in light of the aayah, then the conclusion is 'Tasfiya' and 'Tarbiya' with the understanding of the Salafee methodology which our sheikh - may Allah have mercy on him - explained."

⁵⁸ This is what the methodology of 'tasfiya' and 'tarbiya' calls for, thus being very distinct and far from the sufi methodology of change as alleged by the likes of Abu Qatadah. [Translator]

Glossary

Aameen - 'O Allah grant it'. A supplication which is often said after supplicating for something else –

Aayah (pl. Aayaat) - A sign of Allah or a section of the Qur'anic text often referred to as a verse -

Abdul-Muttalib - The grandfather of the Prophet Muhammad (ﷺ) -

Ahlu-Sunnah - A term used for those adhere to what the Prophet (ﷺ) and his companions were upon with respect to matters of belief, methodology and all other matters of the religion -

Aqeedah - The Islamic belief -

Ash'arees - A sect which distorts the meanings of the attributes of Allah. They attribute themselves back to the great scholar of the Salaf, Abu-Hasan Al-Ash'aree (may Allah have mercy on him) whom they claim was the upholder of their deviant beliefs. However, the final works of Abul-Hasan Al-Ash'aree show that he is free from such beliefs –

Asr - The mid-afternoon prayer, which is the third of the daily prescribed prayers –

Da'wah - Calling people to Islam -

Dhikr - Remembering Allah -

Eeman - The correct Islamic faith comprising belief of the heart, testification upon the tongue and the actions of the limbs. It increases (with obedience to Allah) and decreases (with disobedience)

Fiqh - Islamic jurisprudence or the understanding and application of the Islamic law from its sources -

Hadeeth (pl. Ahaadeeth) - A term used for the narration of words, actions or tacit approvals of the Prophet Muhammad (ﷺ) -

Hijra - The emigration of the Prophet (ﷺ) from Makkah to Medina; the migration of Muslims from the lands of the non-Muslims to the lands of the Muslims -

Ijtihad - The effort or deduction which a jurist makes from the sources of Islam to extract law which is not self-evident -

Imaam - A religious scholar; one who leads the prayer; the leader of a state-

Inshallah - 'If Allah wills' -

Jihad - Striving to make the word of Allah uppermost. It has various forms including striving physically against an enemy, striving against ones own soul and striving financially in the cause of Allah -

Khamr - Alcohol -

Khilaafah - The Islamic state -

Laa ilaha ilal Allah - None has the right to be worshipped except Allah -

Maatureedees - A sect which is from the sub-divisions of the Hanafee school of thought and believes that eeman neither increases or decreases. It takes its name from Abu Mansoor Al-Maatureedee who said: *'My eeman is like the eeman of Jibraeel'* (The angel of revelation) i.e. because he didn't believe that eeman increased or decreased, he considered that everyone is of the same level of eeman -

Madhhab - A school of thought –

Mufti - Someone who is able to issue religious edicts –

Muhaddith - A scholar who specialises in the science of hadeeth-

Mu'tazilla - The rationalist school of thought which appeared in the second century after Hijra. This sect believes in the creation of the Qur'an, rebelling against the Muslim rulers and the negation of Allah's attributes -

Mujtahid - A jurist who makes ijtihaad -

Quraish - A great tribe in pre-Islamic Arabia and that to which the Prophet Muhammad (ﷺ) belonged to -

Riba - Usury/Interest -

Saheeh Al-Bukhari - The most authentic compilation of hadeeth collected by Muhammad Ibn Ismaeel Ibn Ibraheem Ibn Mughira Ibn Al-Bardizba Al-Bukhari (may Allah have mercy on him). It is unanimously accepted by all the Muslims as being the most authentic book after the Qur'an -

Salaf - Predecessors; the early Muslims; the companions, their students and then their students (collectively referred to as the first three generations) -

Salafee - One who takes his understanding of Islam from the Salaf. This includes matters of belief, methodology and all other matters of the religion-

Sharee'ah - The divine Islamic law -

Shaytaan - Satan, the devil -

Sunnah - Literally meaning 'way', it refers to everything that the Prophet (ﷺ) came with. It includes those matters which the Prophet (ﷺ) established through his sayings, actions and tacit approvals. Like the Qur'an, it is also divine revelation from Allah -

Surah - A chapter of the Qur'an -

Tajweed - The science of reciting the Qur'an -

Tawheed - Islamic monotheism; the belief in the oneness of Allah in His lordship, in His names and attributes and in His worship -

Ummah - The Islamic community/nation

Usool - The fundamental principles of the religion -