



Questions and Answers Concerning Ad-Da'watus-Salafiyyah

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ad-Da'watus-Salafiyyah is the *da'wah* of the people to act in accordance with that which the Messenger of Allaah (*sallallaahi 'alayhi wa sallam*) was upon and that which his Companions were upon after him, from worshipping Allaah with sincerity and acting in accordance with the *Qur'aan* and the *Sunnah* in worship, as well as in our day to behaviour in our association with others. This is *Salafiyyah*.

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QUESTIONS AND ANSWERS CONCERNING AD-DA'WATUS-SALAFIYYAH

All praise is for Allaah. May Peace and Blessings be upon the Messenger of Allaah, upon his family, his companions and upon all those who follow his guidance. To proceed:

Question 1: A questioner directs his questions towards Shaykh 'Ubayd al-Jaabiree and says: "When did *ad-Da'watus-Salafiyyah* first begin? Did *ad-Da'watus-Salafiyyah* begin - as some people claim - just two hundred years ago?"

Answer 1: Shaykh 'Ubayd al-Jaabiree began answering the question by first praising Allaah saying, "All praise is for Allaah, the Lord of all the Worlds. The good end (or Paradise) is for the pious. I bear witness that there is no deity worthy of worship in truth, except Allaah, who is alone without partner the true deity of the first creation and the true deity of the last creation. And I further bear witness that Muhammad is His servant and Messenger and His chosen, reliable, faithful servant, may the Peace and Blessings of Allaah be upon him and his family and upon his good and pure Companions. To proceed:

I will first speak about the meaning of (the word) *Salafiyyah*. What is *Salafiyyah*? The linguistic meaning of *Salafiyyah* refers to those who have preceded us. So the *Saalif* (the singular of *salaf*) means predecessor. And the meaning of the verb *salafa* means to be past, to be bygone, or to precede. And the legal meaning in Islaam of the word *Salafiyyah* is everyone who preceded us after the Messenger of Allaah (*sallallaahi 'alayhi wa sallam*) from the Companions and all those who followed them in righteousness and piety, following the *Qur'aan* and the authentic *Sunnah* (whoever does that) then he is *Salafee*.

So based upon this, *ad-Da'watus-Salafiyyah* is the *da'wah* of the people to act in accordance with that which the Messenger of Allaah (*sallallaahi 'alayhi wa sallam*) was upon and that which his Companions were upon after him, from worshipping Allaah with sincerity and acting in accordance with the *Qur'aan* and the *Sunnah* in worship, as well as in our day to behaviour in our association with others. This is *Salafiyyah*.

As for (answering your question) when did *ad-Da'watus-Salafiyyah* begin, then this requires the explanation of two things:

Firstly, *ad-Da'watus-Salafiyyah* is the pure Religion which calls to *Tawheed* and sincerity of worship. It is the *da'wah* or the call to belief in Allaah, His Angels, His Books, His Messengers, the Day of Judgement, and belief in *Qadar* (pre-Decree). Therefore, *ad-Da'watus-Salafiyyah* is the *da'wah* of all of the Prophets, from Nooh who was the first Prophet, all the way to Muhammad (*sallallaahi 'alayhi wa sallam*) who was the last and final Prophet and Messenger to be sent to mankind. May Peace and Blessings be upon them all. Therefore, the history of *ad-Da'watus-Salafiyyah* begins with the first Prophet. It can even be said that *ad-Da'watus-Salafiyyah* begins with Aadam (*'alayhis salaam*) because it is the pure

Religion. And *ad-Da'watus-Salafiyyah* is understanding the *Qur'aan* and the *Sunnah* as Allaah and His Messenger (*sallallaahi 'alayhi wa sallam*) have commanded us to do so. And it is doing what Allaah and His Messenger have commanded us to do desiring the reward that is with Allaah. And it is staying away from that which Allaah and His Messenger have prohibited fearing the Punishment of Allaah. So the history of *ad-Da'watus-Salafiyyah* is not something that can be limited to one hundred years or two hundred years or five hundred years. The only thing that can be limited to any specific time period are the activities of certain astray *da'wah* groups such as the *Ikhwaanul-Muslimeen* and *Jamaa'atut-Tableegh* and the *Surooriyyah/Qutubiyyah* and other than them from the *da'wah* groups that have recently arisen. That was the first thing I wanted to explain clearly.

As for the second thing, *ad-Da'watus Salafiyyah* was not founded by any specific person. And perhaps this is the reason why people ask when did *ad-Da'watus-Salafiyyah* begin. So I say that *ad-Da'watus-Salafiyyah* was not founded or established by any one specific person. Rather the Prophets and Messengers (*'alayhimus salaam*) were sent with this *da'wah* by Allaah the Glorified and Exalted. Therefore my son, the origin of the *Da'watus-Salafiyyah* is the text (the *Qur'aan* and the *Sunnah*) and *Ijmaa'* (consensus of the scholars) and its origin is not based upon a simple notion, concept or opinion. So the leaders of *ad-Da'watus-Salafiyyah* are the Prophets (*'alayhimus-salaam*) and they are the Imaams of creation. And then, after them are the Companions of the Prophets. And after them are the scholars. Just as we find in an authentic *hadeeth*, "The leaders of the Children of Israa'eel were prophets and every time a prophet was killed (*halaka*), another prophet came after him, and there is no Prophet after me."¹ So Allaah has rendered the leadership of this *Ummah* in the hands of the scholars.

And the scholars are those who are described and known to have knowledge and they explain matters of religion based upon the *Qur'aan* and the *Sunnah*. And they explain and solve any problems or difficulties that they encounter in understanding the texts (of the *Qur'aan* and *Sunnah*) by utilizing the *Seerah* (biographies) of the *Salafus-Saalih* (Righteous Predecessors) from the Companions (*radiyallaahu 'anhum*) and the scholars of the *Taabi'een* (the generation after the Companions), as well as the scholars of the three preferred generations which are the best of generations of people as the Messenger of Allaah (*sallallaahu 'alayhi wa sallam*) said, "The best of people are my generation, then those after them, then those after them."²

Therefore, it is not correct to say that *Salafiyyah* is a notion or thought or a concept that someone came up with because *ad-Da'watus-Salafiyyah* was not founded or established by any one individual, rather this *da'wah* is what the Prophets and Messengers came with, then those who came after them from the Companions of the Prophets and Messengers, then those who called to the Religion of Allaah upon knowledge thereafter. They are the ones who call to *ad-Da'watus-Salafiyyah*. So from amongst the *Salafees* of the *Ummah* of

¹ Related by Muslim (6/17).

² Related by al-Bukhaaree (no. 2652) and Muslim (no. 2533)

Muhammad (*sallallaahu 'alayhi wa sallam*) that Allaah decreed to renewers of *ad-Da'watus-Salafiyyah* were four:

Ahmad Ibn Hanbal (d.241H). He renewed *ad-Da'watus-Salafiyyah* amongst those Muslims who were tested with the statement that the *Qur'aan* is created. Imaam Ahmad and those with him in spreading *ad-Da'watus-Salafiyyah* - and he was the best of them and most patient of them and the strongest of them - until Allaah healed the *Ummah* through him. He explained to the people that the *Qur'aan* was the uncreated Speech of Allaah revealed from Him. And that Jibreel came down with it to Muhammad (*sallallaahu 'alayhi wa sallam*).

The second renewer was Shaykhul-Islaam, al-Imaam Ahmad Ibn Taymiyyah (d.728H). Whoever reads his book, and from them is *Majmoo'ul-Fataawaa*, then he will see how Shaykhul-Islaam advises with the *Sunnah* and opposes innovation (in matters of Religion) and how he exerted himself in clarifying the *Sunnah* and educating the people. However, these two Imaams, Imaam Ahmad Ibn Hanbal and Ahmad Ibn Taymiyyah - may Allaah have mercy upon them both - did not have a country behind them helping them and defending them.

The third renewer of *ad-Da'watus-Salafiyyah* was Shaykhul-Islaam Muhammad Ibn 'Abdul-Wahhaab (d.1206H) and with him was his brother in Islaam, al-Ameer Muhammad Ibn Sa'ood (*rahimahullaah*). Muhammad Ibn 'Abdul-Wahhaab explained the Religion with his tongue and his brother Muhammad Ibn Sa'ood helped him with the sword and the spear. So a country, founded upon *Tawheed*, sprang up in the heart of Najd and then there came about some dissension and breaking apart and weakness, until Allaah brought the fourth renewer.

And he was Imaam 'Abdul'Azeez Ibn 'Abdur-Rahmaan Ibn Faysal and those with him from amongst the Imaams of the *Da'wah*. And during their time was the fourth revival. And we, all praise is due to Allaah, live under the shade of a country founded upon *Tawheed* in the shade of the fourth revival, and we ask Allaah to complete this blessing upon everyone. And perhaps here ends our answer to your first question, O gathering of British students.

Question 2: May Allaah preserve and may Allaah reward you Shaykh. The brother asks: Some of the people say that most of the scholars of Islaam had a *madhhab* (school of Islaamic Jurisprudence) that they adhered to, such as Imaam al-Bukhaaree and Ibn Taymiyyah and Imaam Aboo Haamid al-Ghazzaalee, therefore the *manhaj* (methodology) of the *Salafiyyeen* today is a methodology that differs from the methodology of the scholars of the past because the *Salafiyyeen* of today urge the people not to have a *madhhab*. Is this true?

Answer 2: The answer to this question is a multi-faceted answer:

FIRSTLY: What is the difference between simply having a *madhhab* and blindly following or fanatically adhering to a *madhhab*? Is it necessary that we differentiate between the two

so that the issue does not remain vague, unclear or confusing. And so the matter becomes very clear, because the person who simply takes a certain *madhhab*, such as the Hanbalee *Madhhab* or the Shaafi'ee *Madhhab* or the Hanafee *Madhhab* or the Maalikee *Madhhab* is not faulted for not having taken a *madhhab*. In fact, many of the greatest Imaams and scholars of Islaam - who were known for their vast knowledge - took a *madhhab* and were associated with a *madhhab*. Some of them were *Ahnaaf* (followers of the *Hanafee Madthab*) and some of them were *Mawaalik* (followers of the *Maalikee Madhhab*) and some were *Shawaafee* (followers of the *Shaafi'ee Madhhab*) and some were *Hanaabilah* (of the *Hanbalee Madhhab*) and no one disapproved of this. That is because their having taken a *madhhab* or being associated with a particular *madhhab* did not prevent them from seeking *daleel* (proofs and evidences for issues of *fiqh*), rather they would use *daleel* (proofs and evidences) no matter where they came from after *ijtihaad* (exerting oneself in trying to find the correct answer). And if they did not find the correct answer or the correct answer eluded them, then they would act according to what they considered to be the strongest position in their particular *madhhab*. And they would not rule out or prohibit benefiting from other *madhhabs*. So they were not strict adherents to any particular *madhhab* as will become clear, rather they were simply associated with (*muntasib*) a *madhhab*. As for the one who strictly adheres to a *madhhab* or fanatically adheres to a *madhhab* such as the one who will never depart from those positions that are a part of his *madhhab*, then he is the one who adheres to a *madhhab* in a blameworthy and disliked manner. And this type of adherence to a *madhhab* is disliked and criticized by the scholars including the Imaams of the four *madhhabs*, because all of them agreed that if anything they said contradicted the *Qur'aan* and the *Sunnah*, then it should be rejected. That is because such strict adherence to any particular *madhhab* is actually a form of obscurement and separation from the *Qur'aan* and the *Sunnah*! So saying only that which the Imaam of his particular *madhhab* says or saying only that which the people of his particular *madhhab* say is detested and it is blind following. And it is *haraam* (unlawful) for the one who has the ability to seek *daleel* (proofs and evidences from the *Qur'aan* and the *Sunnah*). I am not going to discuss here what is permissible, impermissible or *waajib* (obligatory) from *taqleed* (blind following) because we do not have enough time. So that is the first portion of the answer to your question.

SECONDLY: The questioner said that the scholars of old had *madhhabs* and he mentioned examples of the scholars of old such as Ibn Taymiyyah and al-Bukhaaree and al-Ghazzaalee. As for al-Bukhaaree, then he never associated himself with any particular *madhhab* in any respect. Rather he was *mujtahid* (one capable of deducing legal rulings after thorough research) (*rahimahullaah*). And he was an Imaam from amongst the scholars of *Hadeeth* and there were many other scholars like him who did not associate themselves with any particular *madhhab* both before him and after him. As for Shaykhul-Islaam Ibn Taymiyyah, then whoever obtains his books and reads them and studies them earnestly and he is knowledgeable about the different sayings or opinions related to issues of *fiqh*, then he would see that Shaykhul-Islaam was *mujtahid mutlaq* (one absolutely capable of deriving rulings after thorough research), despite the fact that he was associated with (*muntasib*) with the *Hanbalee Madhhab*. So he would offer as the strongest opinion, that which was in

accordance with the *daleel* (proofs and evidences), even if it was from the statements of Imaams of other *madhhabs* such as the *Maalikee*, *Shaafi'ee* and *Hanafee Madhhabs*.

THIRDLY: The third thing which I want to explain to you, O my sons, is that in the opinion of many of the people of knowledge, there is nothing wrong for the one seeking knowledge of the Religion or for one who is in the early stages of learning, there is nothing wrong with reading books of *fiqh* in one particular *madhhab* with the condition that he read the book with a very knowledgeable scholar who explains the *daleel* for the various opinions in the *madhhab*.³ And then if he becomes mature and knowledgeable, and he has the ability to differentiate between the various statements regarding issues of *fiqh* and he has the ability to ascertain the strongest opinion along with its proofs and evidences, then it is no longer permissible for him to rigidly remain upon one particular *madhhab*. Rather it is *waajib* (obligatory) to seek the truth based upon *daleel* (proofs and evidences) however, if he is unable to come to a conclusion based upon *daleel* (proofs and evidences) that are available to him, then there is nothing wrong with taking the position of the *madhhab* he is associated with.

FOURTHLY: It seems from the end of the question, that there is a malicious plot against the *Salafiyyeen*. It is as if the questioners are saying that the *Salafiyyeen* do not respect the scholars or the Imaams and this is rash and unbalanced and foolhardy speech. It is not possible in this time of ours to blame all of the *Salafiyyeen* for the mistakes of some of them. Some of the *Salafiyyeen* have made mistakes, but to blame all of the *Salafiyyeen* for the mistakes of a few of them is unacceptable. Because included in the fundamental principles of *Salafiyyah* is love for the people of knowledge and respect for the people of knowledge and knowing and understanding their precedence and superiority and they do not regard anyone after the Messenger of Allaah (*sallallaahu 'alayhi wa sallam*) as being free from mistakes.

So it is as Imaam Maalik said, "In speech there is the acceptable and the rejected, except for the inhabitant of this grave (referring to the grave of the Prophet - *sallallaahu 'alayhi wa sallam*)."⁴

³ Muhammad 'Eed al'Abbaasee says concerning Shaykh Muhammad Naasirud-Deen al-Albaanee, "It is worth mentioning that this is the opinion of our teacher (*hafidhahullaah*) himself. He has mentioned, more than once, that what is obligatory on people in this age of ours, is that they start with learning *fiqh* by way of one of the four *madhaahib*, and that they study the religion from its books. Then, they should progress gradually in knowledge... Thus, our shaykh is of the view that this is the correct path, which it is possible to pursue in this age. [This is] because pursuing the obligatory path which the *Salafus-Saalih* were upon is impetuosity, and not possible today, because *mujtahid* scholars are not present among the people, and so they cannot teach them the *fiqh* of the Book [i.e. *Qur'aan*] and *Sunnah*. Thus, there are only two choices before people: Either they should be left without learning and understanding, and thus in blind aimlessness, or they should learn their religion and gain understanding of its regulations by way of one of the four *madhaahib*. And, I do not doubt that this [latter] path is less harmful and less evil than the first path, and thus we advise people towards it and support it." Refer to *Bid'atut-Ta'assubil-Madhhabee* (2/112).

⁴ This is well known among the later scholars to be a saying of Maalik. Ibn 'Abdul-Haadee declared it authentic in *Irshaadus-Saalik* (227/1); Ibn 'Abdil-Barr in *Jaami'ul-Bayaanil-'Ilm* (2/91) and Ibn Hazm in *Usoohul-*

And Aboo Haneefah and ash-Shaafi'ee and Ahmad and others ordered the refutation of that which contradicts the *Qur'aan* and the *Sunnah*. And it is obligatory to return matters of difference of opinion to Allaah and His Messenger (*sallallaahu 'alayhi wa sallam*) as Allaah the Exalted says in His Book,

“O you who Believe! Obey Allaah and obey the Messenger and those in authority over you and if you disagree about anything, then return it to Allaah and His Messenger if you are indeed believers in Allaah and the Last Day. That is better and more suitable for a final determination.” [Sooratun-Nisaa' 4:59]

The scholars have said that the returning of an issue to Allaah means returning to His Book. And they have said that returning to His Messenger (*sallallaahu 'alayhi wa sallam*) means returning to the Messenger himself during his lifetime, and returning to his *Sunnah* after his death. So whether we differ in *Usool* (primary matters of Islaamic Jurisprudence) or *furoo'* (secondary matters of Islaamic Jurisprudence), then it is obligatory for us to return to the Book of Allaah and to the *Sunnah* of His Messenger (*sallallaahu 'alayhi wa sallam*). And whenever there is a clear text regarding in issue, even in *furoo'*, then it is obligatory to understand this issue in accordance with the text and to leave all of the other sayings and opinions regarding the issue. It is authentically reported that ash-Shaafi'ee said,

“The Muslims of my time were of unanimous opinion that the one who comes across an authentic *Sunnah* of the Messenger of Allaah (*sallallaahu 'alayhi wa sallam*), then it is not permissible for him to disregard it for the statement of anyone else from amongst the people.”⁵

And scholars other than ash-Shaafi'ee have said the same thing. So the scholars have denounced pure opinion. I will relate as an example, the comment of the great Imaam and great *taabi'ee* (member of the generation after the Companions), 'Amr Ibn Sharaaheel ash-Sha'bee who said,

“Be warned against comparison or estimation by analogy. I swear by the one in whose Hand my soul is in, if you start using *qiyaas* (comparison by analogy), then you will begin making the unlawful, lawful and the lawful, unlawful. So that which reaches you from that which was preserved by the Companions of the Messenger of Allaah, then take hold of it.”

So perhaps I have answered the question, so let us move on to the next question.

Ahkaam (6/145, 179) had narrated it as a saying of al-Hakam Ibn 'Utaybah and Mujaahid; Taqiyyud-Deen as-Subkee gave it, delighted with its beauty, in *al-Fataawaa* (1/148) as a saying of Ibn 'Abbaas, and then said, “These words were originally those of Ibn 'Abbaas and Mujaahid, from whom Maalik took them, and he became famous for them.” It seems that Imaam Ahmad then took this saying from them, as Aboo Daawood has said in *Masaa'il* of Imaam Ahmad (p. 276), ‘I heard Ahmad say, ‘Everyone is accepted and rejected in his opinions, with the exception of the Prophet (*sallallaahu 'alayhi wa sallam*).’”

⁵ Related by Ibnul-Qayyim in *I'laamul-Muwaqqi'een* (2/361) and by al-Fulaanee in *Eeqaadul-Hammaam* (p. 68)

Question 3: May the blessings of Allaah be upon you Shaykh. With reference to the answer to the pervious question, as for the person who cannot find a knowledgeable scholar to study a *madthab* with, should he read the books containing the legal rulings of the major scholars of today and take from them what apparently agrees with the *daleel*?

Answer 3: For the beginner, it is not good for him to look into the lengthier books of *fiqh*. Rather, it is better for him to contact the people of knowledge or the most trustworthy people around him and the most superior of them. He should contact them and ask them for a legal ruling (*fatwaa*).

Question 3B: Do you mean the knowledgeable scholars of today?

Answer 3B: Yes, such as Shaykh 'Abdul'Azeez Ibn Baaz and Shaykh Muhammad Ibn Saalih al'Uthaymeen and Shaykh Muhammad Naasirud-Deen al-Albaanee. And there are many others besides them for the one who has the ability to look into their books of *fataawaa*, then there is no harm. But as for the one who does not have the ability, then it is better for him not to do so. And if he is at a medium level of learning, then it is permissible for him to look at and read the books of *fataawaa*.

Question 4: May Allaah reward you and may Allaah preserve you. The questioner asks, what is *Tawheedul-Haakimiyyah*? And is *Tawheedul-Haakimiyyah* a category unto itself from amongst the well-known categories of *Tawheed*? And who was the first person to call to *Tawheedul-Haakimiyyah*?

Answer 4: Firstly, I will affirm what the people of knowledge have affirmed many generations before our time, and that is because many people maintain/allege that the division of *Tawheed* into three categories is something that Shaykhul-Islaam Muhammad Ibn 'Abdul-Wahhaab (*rahimahullaah*) made up. And some people go back a little further and say that it is something that Shaykhul-Islaam Ibn Taymiyyah made up. So they see that the division of *Tawheed* into the categories of *Tawheedur-Ruboobiyyah* and *Tawheedul-Ulohiyyah* and *Tawheedul-Asmaa' was-Sifaat* is simply technical terminology (*istilaah*) brought about by these two scholars, or that Shaykhul-Islaam Muhammad Ibn 'Abdul-Wahhaab followed Shaykhul-Islaam Ibn Taymiyyah in this, or they simply connect this to Shaykhul-Islaam Muhammad Ibn 'Abdul-Wahhaab. And they claim that there should be no dispute in matters of technical terminology. However, the truth regarding the division of *Tawheed* into three categories is that the scholars derived these categories of *Tawheed* several generations before Shaykhul-Islaam Ibn Taymiyyah. Therefore, this categorization of *Tawheed* into three categories is not something that Shaykhul-Islaam Ibn Taymiyyah came up with, nor is it something that Shaykhul-Islaam Muhammad Ibn 'Abdul-Wahhaab came up with.⁶ Rather it is, according to what we know, something that Aboo Haneefah talked

⁶ To see the fallacy of this misconception and for an explanation of the three categories of *Tawheed*, refer to *al-Ibaanah 'an Sharee'atil-Firqatin-Naajiyah* (p. 693-694) of Ibn Battah (d.387H); *Kitaabut-Tawheed* of Ibn Mandah (d.395H) and *al-Hujjah fee Bayaanil-Mahajjah* (1/85, 1/111-113) of Abul-Qaasim al-Asbahaanee (d.535H).

about and then his students followed him in this, such as Aboo Yoosuf. So whoever reads the works of these scholars will find that *Tawheed* was divided into three categories and these are the well-known categories today: *Tawheedur-Ruboobiyyah*, *Tawheedul-Uloohiyyah*, and *Tawheedul-Asmaa' was-Sifaat*. And these are three categories of *Tawheed* and no one fully appreciates that except the *Salafiyeen*, *Ahlu-Sunnah wal-Jamaa'ah*; may Allaah make us and you from amongst them. The scholars established these categories of *Tawheed* based upon thorough study and thorough examination of the *Qur'aan* and the *Sunnah*. And *Tawheed* is the singling out of Allaah the Mighty and Majestic for worship, He alone has the ability to create and provide for His creation. And He alone has dominion over all things and He alone is the Manager of all affairs. This is the meaning *Ruboobiyyah*. And also from the categories of *Tawheed* is the singling out of Allaah the Mighty and Majestic for worship and commanding the worship of Allaah alone and prohibiting the association of partners in worship with Allaah. This is *Tawheedul-Ibaadah* or *Tawheedul-Uloohiyyah*. And the third category of *Tawheed* deals with the characteristics of Allaah the Glorified and Exalted, such as Hearing, Seeing, the two Hands, the Leg, the Foot, the Face, the Descension, the Ascension and His Highness over all of creation. These are all characteristics of Allaah so this matter of the division of *Tawheed* into three categories is not simply one of 'technical terminology', rather it is a matter which has been agreed upon and firmly established by thorough study and examination and continued acceptance over the generations. So verily the division of *Tawheed* into three categories is something which has been agreed upon. Having said that, it becomes clear to you that *Tawheedul-Haakimiyyah* and making it a fourth category of *Tawheed*, arguing that the three categories of *Tawheed* are only technical terms and that there is no dispute in matters of technical terminology is something new. *Tawheedul-Haakimiyyah* is a newly invented terminology, invented by the *Ikhwaanul-Muslimeen* who started their claim in Egypt upon the hands of Hasan al-Banna. And it is said that he took the term from someone before him, I think his name is Ahmad as-Sukkaaree or another person, I forget his name now.

So the purpose behind this additional category is the *Takfeer* (declaring a Muslim to be a disbeliever) of the sinful rulers of the Muslims. Pay attention, the purpose behind this additional category of *Tawheed* is to make the *Takfeer* of the sinful rulers of the Muslims. As for the first person who spoke about *al-Haakimiyyah* without saying '*Tawheed*' *al-Haakimiyyah*, rather calling *al-Haakimiyyah* '*Tawheed*' and rendering it from the categories of *Tawheed* is something invented by the *Ikhwaanul-Muslimeen*. As for the first person to present *al-Haakimiyyah* and openly come out with it, even though he did not call it *Tawheed*, but he openly proclaimed it called to it in front of the masses of the people. He was a man called Dhul-Khuwaysirah at-Tameemee and he shouted it in the face of the leader of creation (*sayyidun-naas*), Prophet Muhammad (*sallallaahu 'alayhi wa sallam*). Pay attention, he shouted it and openly proclaimed it in the face of who? In the face of the leader of creation, Prophet Muhammad (*sallallaahu 'alayhi wa sallam*). And here is an example for whoever will take it for bad manners and shamelessness and impudence. And I will summarize the *hadeeth* for you in which the story of Dhul-Khuwaysirah is found. The *Hadeeth* is in *Saheehul-Bukhaaree* as well as other collections of *hadeeth*. 'Alee (*radiyallaahu*

'anhu) sent some gold to the Messenger of Allaah (*sallallaahu 'alayhi wa sallam*) from Yemen, so the Prophet divided the gold between four men. So some of the Companions of the Messenger of Allaah said, are you going to give the four men and leave us with nothing? So the Prophet (*sallallaahu 'alayhi wa sallam*) replied, "I am only trying to develop intimacy and friendship with them."

That was because they were new in Islaam and they were important influential men such as Ibnul-Warqah, Ibnul-Haabis, and 'Uyayyin Ibn Hasan whose previous name was Zayd al-Kheel. So the Prophet (*sallallaahu 'alayhi wa sallam*) wanted to develop intimacy and friendship with them through giving gifts in order to strengthen their Islaam so that they would become firm in Islaam, and so that they would help with the spreading of Islaam within their respective tribes as well as the neighbouring tribes. So the Companions of the Prophet (*sallallaahu 'alayhi wa sallam*) understood that and their hearts were pleasant and agreeable, they understood what the Messenger of Allaah was doing. So they were silent after that. However, Dhul-Khuwaysirah at-Tameemee said, "O Muhammad, be just!"

And in one of the narrations of the *hadeeth*, he said, "By Allaah, you did not make this division of wealth seeking the Face of Allaah!" So 'Umar (*radiyallaahu 'anhu*) said, "O Messenger of Allaah, give me permission to strike his neck with the sword." And 'Umar wanted to do this in order to honour and protect the Prophet (*sallallaahu 'alayhi wa sallam*). However, the Messenger of Allaah (*sallallaahu 'alayhi wa sallam*) replied, "No. From the progeny of that man will come a people who will read the *Qur'aan*, yet it will not go below their necks."⁷

Therefore, the origin of *al-Haakimiyyah* first started with Dhul-Khuwaysirah at-Tameemee, the founder of the *Khawaarij*. And you have seen the rude and unseemly manner in which he addressed the Messenger of Allaah (*sallallaahu 'alayhi wa sallam*). After that, the *Saba'iyyah* followed Dhul-Khuwaysirah in this and the *Saba'iyyah* are followers of 'Abdullaah Ibn Saba' who was known by the name Sawdaa' (the blackened one) and he was a Jew from Yemen who outwardly pretended to accept Islaam, but inwardly he remained a disbeliever. He hated Islaam and entered into it in order to try to destroy it from within. He roused and agitated the weak minded against 'Uthmaan (*radiyallaahu 'anhu*) by exploiting some mistakes that 'Uthmaan made. So he combined and enumerated these mistakes and he exaggerated and over-emphasized these mistakes under the pretense of commanding the good and forbidding the evil. So he used to say to his followers, 'Command the good and forbid the evil, until you win over the common folk.'

This culminated into the eventual assassination of 'Uthmaan (*radiyallaahu 'anhu*). After that, the *Khawaarij* followed in the footsteps of Dhul-Khuwaysirah at-Tameemee, there came the people of Nahrawaan who seceded from the authority of 'Alee (*radiyallaahu*

⁷ Refer to *Fathul-Baaree* (12/283-302) and Muslim (no. 2316)

'anhu).⁸ And there are many *ahaadeeth* that criticize and despise them and there are many *ahaadeeth* that command to fight against them and kill them and that they are evil game and that they pass through Islaam like an arrow passes through a game animal. And some of the scholars have even said that the *Khawaarij* are disbelievers. And if these *ahaadeeth* are not *mutawaatir* (concurrent narrations), then they are *mashhoor* (famous) *ahaadeeth*. So you have come to know *Tawheedul-Haakimiyyah*. It only remains to be said, where is *Haakimiyyah* with reference to *Tawheed*? We say that *Haakimiyyah* is not a separate category of *Tawheed*, rather it is part of *Tawheedur-Ruboobiyyah* and *Tawheedul'Ibaadah*. This means that there is no ruling or governing except with the Laws of Allaah. And it is part of *Tawheedul-Uloohiyyah* or a part of worship in as much as the ruler rules his people by the Laws of Allaah hoping to get closer to Allaah the Glorified and Exalted and to please Allaah. So therefore, it is a form of worship.

Question 5: May Allaah reward you, Shaykh. May Allaah preserve you. The questioner asks saying that some of the people say that the correct methodology is unclear so as a result of this, it is required for the Muslims to unite and overlook their differences. Is this correct?

Answer 5: This issue has been misunderstood and the reality or the true state of affairs has been turned upside down. The statement stems from one of two things, ignorance or deviation. It is not possible that the statement could have come either one of the two types of people, either a deviant following his own desires, or an ignorant person who does not know the methodology of the *Salaf*. As for the deviant, then there is no might or power except with Allaah, but as for the ignorant person, then we advise him to ask Allaah for forgiveness and repent to Allaah for this statement because the methodology of the *Salaf* is derived from the texts of the *Qur'aan* and the *Sunnah*, as well as the consensus (*ijmaa'*) of the Muslims. And I believe that this question, or this *da'wah* is from the *Ikhwaanul-Muslimeen* or connected to those who go along with them from the people of innovation. And this question arises out of one of the fundamental principles of the *Ikhwaan*. And this fundamental principle of theirs is that we should work together upon that which we agree and excuse one another for those things upon which we disagree. This principle is both weak and evil and it is an innovation in the Religion which requires the nullification of prohibiting evil, and that it is enough for a person to associate himself to Islaam or call himself a Muslim. Even if he was a *Raafidee*⁹ or even if he was a *Jahmee*¹⁰ and even if he was a grave worshipper and even if he slaughters or sacrifices for other than Allaah and even if he takes oaths in other than the name of Allaah and even if he supplicates to other than Allaah. So if you think about this principle, and it is in and of itself proof of its sinfulness, and you consider it in light of the current reality and all of those who claim to be Muslims, then you will find that the majority of the Muslims do not agree upon anything except the

⁸ Refer to *al-Maqaalaatul-Islaamiyyeen* (1/168) of Imaam Abul-Hasan al-Ash'aree and *al-Bidaayah* (8/22-24) of al-Haafidh Ibn Katheer.

⁹ For an exposition of the *Rawaafid*, refer to: *Maqaalaatul-Islaamiyyeen* (1/65), *al-Farq baynal-Firaaq* (no.21) of 'Abdul-Qaahir al-Baghdaadee and *Talbees Iblees* (pp.94-100) of Ibnul-Jawzee.

¹⁰ For an exposition of the *Jahmiyyah*, refer to *ar-Radd 'alal-Jahmiyyah* by Imaam Ahmad and also *ad-Daarimee* and *al-Ibaanah* (p.141) of Abul-Hasan al-Ash'aree.

statement *laa ilaahah illallaah* (There is no deity worthy of worship except Allaah). However, as for the meaning of *laa ilaahah illallaah* and acting in accordance with the statement *laa ilaahah illallaah*, then there is no one who understands its correct meaning and who is acting in accordance with its meaning except for the one whom Allaah has guided to the *Salafee* methodology, the methodology of *Ahlus-Sunnah wal-Jamaa'ah*.

Question 6: May Allaah reward you Shaykh! The questioner asks, what is the opinion of the knowledgeable scholars of Usaamah Ibn Laadin? And what is their opinion about his return to Afghanistan and his outspokenness against the government of Saudi Arabia and the scholars of Saudi Arabia? May Allaah bless you.

Answer 6: I refer you with reference to this issue to our scholars, the likes of Shaykh 'Abdul-'Azeez Ibn Baaz and Shaykh Muhammad Ibn Saalih al-'Uthaymeen and their brothers from the people of knowledge and the leaders of *ad-Da'watus-Salafiyyah* and the knowledgeable scholars who are able to make judgements and rulings about issues such as this (*rusookhul-qadam*). Someone like me however, is not asked about the ruling or judgement upon Usaamah Ibn Laadin.

Question 7: May Allaah reward you Shaykh. The last question is, and forgive us for taking so much of your time. Allaah says about the martyrs (*shuhadaa'*) that they are alive and not dead, so therefore, is it permissible for us to seek intercession from them? And what is the legal ruling (*hukm*) upon the one who does that out of ignorance?

Answer 7: Ignorance is an excuse and ignorance is known, however if the truth comes to him, then he should leave that which he was upon from mistakes and begin to practice the truth (*yaseeru 'alal-haqq*). As for the martyrs being alive, then it is the life that occurs after death but before the Day of Resurrection (*hayaatul-barzakhiiyyah*) and only Allaah knows how that life actually is. As for the asking of intercession from them, then intercession does not take place until the Day of Judgement, so intercession is not sought from anyone in the world (*dunyaa*), ever. Even the leader of creation (*sayyidul-khalq*), the Messenger of Allaah (*sallallaahu 'alayhi wa sallam*) does not have the ability (*laa yumlik*) in the world, so intercession is sought from Allaah on the Day of Resurrection. And no one will be able to intercede with Allaah, except after two conditions have been filled:

FIRSTLY: Allaah must be pleased with the one being interceded for (*ar-ridaa 'anil-mashfoo'*). And Allaah is not pleased with anyone, except the people of *Tawheed*. Just as we find in the authentic *hadeeth* narrated upon the authority of Aboo Hurayrah (*radiyallaahu 'anhu*) who said, "Who will be the most fortunate person to gain your intercession on the Day of Judgement O Messenger of Allaah?" He (*sallallaahu 'alayhi wa sallam*) replied, "The one who says *laa ilaahah illallaah* sincerely from his heart."¹¹

¹¹ Related by al-Bukhaaree (1/79)

SECONDLY: The second condition is the permission of Allaah for the *shaafi'* (intercessor), none can seek the intercession of Allaah, except with His permission. So therefore, it is a mercy from Allaah for the one who receives intercession and it is an honour for the one who intercedes. This is the intercession that is firmly established.¹²

Question 8: What is the meaning of the verse,

“Who is he that can intercede with Him, except with His permission?” [Soorah Yoonus 10:3]

Answer 8: The meaning here is that no one can intercede, except after His permission. The one who wishes to intercede will go to Allaah on the Day of Judgement and he will ask permission from Allaah to intercede and if he is granted permission, then he can intercede. And some intercession on the Day of Judgement is specifically for the Messenger of Allaah (*sallallaahu 'alayhi wa sallam*). And some intercession on that day will be open to others besides the Messenger of Allaah (*sallallaahu 'alayhi wa sallam*). For example, it is firmly established by proofs from the *Qur'aan* and the *Sunnah* that the Angels will be granted intercession. Likewise, the righteous people will be able to intercede and a man will be able to intercede for his father and his mother and a woman will be able to intercede for her father and her mother and her husband. However, the intercessor must meet the two previously mentioned conditions. That is, Allaah must be pleased with the one being interceded for and secondly, the intercessor must have His permission. And the intercessor must be someone who is close to Allaah and whom Allaah is pleased with and he must be from the people of piety (*taqwaa*). And the first ones to be able to intercede with Allaah are the Prophets and then after them the people of faith (*eemaan*) and *taqwaa* and those whom Allaah has brought close to Him. And those who have a good station with Allaah (*ahsanu mithwaa 'indillaah*) are able to intercede provided that the two previously mentioned conditions are met.

However, in this worldly life, intercession should never be sought from anyone. And seeking intercession from anyone in the worldly life (*dunyaa*) is *shirk*. Allaah the Glorified and Exalted says in His Book,

“And they worship besides Allaah things that hurt them not, nor profit them, and they say: These are our intercessors with Allaah.” [Soorah Yoonus 10:18]

So Allaah called seeking intercession from anyone in this worldly life, *shirk*.

Questioner: May Allaah reward you Shaykh and may Allaah preserve you. And may Allaah send prayers upon Muhammad. We took this sitting on Thursday, the 2nd of Rajab in the year 1419. May the peace and blessings and rewards of Allaah be upon you.

¹² Refer to *Sharhul'Aqeedatut-Tahaawiyyah* (p. 229-233) with the checking of Shaykh al-Albaanee and *Sharhul'Aqeedatil-Waasitiyyah* (2/168-179) of Ibnul'Uthaymeen and *Sharhul'Aqeedatil-Waasitiyyah* (p. 120-123) of Saalih al-Fawzaan.