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**The Knowledge of Current Affairs  
(*Fiqh ul-Waaqi*) of Safar al-Hawaalee and Salmaan al'Awdah  
Weighed upon the Scales**

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Version 1.0

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All praise is due to Allaah, and prayers and peace upon Allaah's Messenger. To proceed:

**PROLOGUE:**

The preceding excerpts have been extracted from Shaykh 'Abdul-Maalik Ramadaanee al-Jazaa'iree's book Madaarikun-Nadhr Fis-Siyaasah. This book was introduced and given strong recommendation by al-'Allaamah, Shaykh Muhammad Naasirud-Deen al-Albaanee (d.1420) – rahimahullaah – and al-'Allaamah, Shaykh 'Abdul-Muhsin al-'Abbaad. Furthermore, it was given commendation by Shaykh Muhammad Ibn Saalih Ibn 'Uthaymeen, Shaykh Saalih al-Fawzaan, Shaykh Hamaad Ibn Muhammad al-Ansaaree (rahimahullaah), Shaykh Rabee' Ibn Haadee al-Madkhalee, Shaykh Muhammad Ibn 'Abdullaah Ibn Sabeel and others. Shaykh Muhammad Ibn Saalih Ibn 'Uthaymeen's signature also appears in the book (signed 22 Rabee'uth-Thaane 1416H) as an approval of the authenticity of his Fataawa which are contained within the book.<sup>1</sup> All titles have been written by the translator.

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<sup>1</sup> Madaarikun-Nadhr fis-Siyaasah (p. 19) A matter of confusion has arisen as a result of some of the claims of some of the people of questionable methodologies. These points must be clarified, so that no doubt is left in the mind of the reader concerning the words of these great scholars, and Shaykh al-Albaanee specifically.

[A] Firstly, they claim that the Shaykh did not read all of the book and thus gave commendation to it without fully reviewing it; this is baseless in and of itself, since how could a man who spent all of his life involved with al-Jarh wat-Ta'deel make ta'deel upon something without fully checking it?! This is indeed an attack upon his scholarship! And this is disproven by the Shaykh's own statement: "Despite the shortage of time, my poor health and my engagement in knowledge-related activities, I found myself strained to read it. Every time I read a section of it, causing more ailment to myself, I felt that I should be content with it; until I managed to read all of it. So I found it in truth to be unique in its subject, containing true realities about some of the du'aat (callers) and their methodologies that oppose what the Salaf us-Salih were upon. And I benefited from it personally, and acquired numerous points of benefit with respect to the Algerian revolution, and some of the figures who were behind it, as well as those who aided them with their whimsical sentiments, and those who exaggerated in strengthening this revolt from amongst those who do not concern themselves with the principle of Tasfiyah and Tarbiyah." Madaarikun-Nadhr (p. 7)

Any commentary which has been added to join the excerpts together has been written by the translator and has been clearly highlighted in blue, so that it may be differentiated from the texts of Ahlul-'Ilm (the People of Knowledge).

### **THE KNOWLEDGE OF CURRENT AFFAIRS (Fiqhul-Waaqi'):**

Certain issues and differences of Fiqh (jurisprudence), Manhaj (methodology) and Da'wah (the call to Allaah) have sprung-up through the passing of time and experience within the Muslim Ummah wherein the people of Justice have been exempted from blame due to the light of the proofs of the texts of the Book of Allaah and the Sunnah of His Messenger (sallallaahu 'alayhi wa sallam) and their truthfulness in speech upon that divinely revealed methodology. The people of Hizbiyyah (party-spirit) and deviation have not been saved from their own errors because of the simple fact that they failed to tread this chosen way, laid down by the Messenger of Allaah (sallallaahu 'alayhi wa sallam).

Amongst these trials which have arisen in this time is the matter of coming to the correct understanding of what some have decided to call Fiqhul-Waaqi' (the knowledge of current affairs). Concerning this, Shaykh al-Albaanee (d.1420H) – rahimahullaah – said, "I do not argue concerning the form of this knowledge for which they have newly invented this name which is Fiqhul-Waaqi', since many of the Scholars have previously written that those who should take on the responsibility of guiding the Ummah and providing answers to their problems; (that they) should be aware of and know their state of affairs. Therefore, from amongst those sayings well known is: passing judgement about a matter comes after comprehending it. This does not come about except by knowing the situation surrounding the matter under discussion. This is a basic principle of giving religious verdicts (fataawaa) in particular and from the principles of knowledge in general.

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[B] Their second point of contention is that Shaykh 'Abdul-Maalik Ramadaanee added many things to it after getting the initial commendation from Shaykh al-Albaanee. This futile statement can be answered by Shaykh 'Alee Hasan al-Halabee, since he is the one who presented Shaykh al-Albaanee's commendation back to Shaykh 'Abdul-Maalik Ramadaanee. About Shaykh al-Albaanee, he said: "So indeed he presented to me, with his own hand, in his own handwriting, his introduction to the book Madaarikun-Nadhr fis-Siyaasah baynat-Tatbeeqaatish-Shar'iyyah wal-Infi'alaatil-Hamaasiyyah, by the brother, Shaykh 'Abdul-Maalik Ramadaanee, in order to give it to him. He supported what was in it as being correct, aiding what was in it from clear truth. Despite that, we heard some people doubting in the introduction of the Shaykh, or they say that he wrote it before the book was completed, but how can this be?! So the book is the same (as it was before), without a doubt, nor any distortion; and whatever is connected to it has supports for its origin, there are no additions to it. So verily warning against this book and belittling it is in opposition to the correct path, and in contradiction to what our elder Scholars and Shaykhs are upon." Ma'a Shaykhinaa Naasirus-Sunnah (p. 9-10) of Shaykh 'Alee Hasan.

So Fiqhul-Waaqi' is to find out those things which are of importance to the Muslims from their affairs, or the plans of their enemies, in order to warn them and uplift them practically. It is not speculative talk<sup>2</sup> nor preoccupying oneself with news and reports about the disbelievers nor drowning oneself in analyzing them and their thoughts!"<sup>3</sup>

The placing of emphasis upon these types of Fiqh which are only obligatory upon some (fard kifaayah) instead of those which are obligatory upon every individual (fard 'ayn) is from amongst their more glaring errors. Through this erroneous principle has come their partitioning of the people through Fiqhul-Waaqi'; as a result of their over-inflating of the importance of Fiqhul-Waaqi' and their desire that every scholar of the Sharee'ah be a scholar of what they term Fiqhul-Waaqi', they conclude that everyone who is aware of the Waaqi' (state of affairs) of the Islaamic world is also a scholar of the Book and the Sunnah upon the Manhaj of the Salafus-Saalih<sup>4</sup>. Conversely, anyone who follows the Prophetic Manhaj of Tasfiyah (the purification of Islaam from all the accretions which have been added to it) and Tarbiyah (the education and cultivation of the people upon this purified Islaam) such that their 'aqeedah, manhaj and fiqh in the Religion be authentic, then they are in their eyes deficient because they are not educating the people upon the news of the East and the West. In doing so, they often fall prey to the very dangerous act of belittling the sacred Islaamic 'aqeedah which our Lord sent down to the heart of Muhammad (sallallaahu 'alayhi wa sallam). That is because those who become engrossed in politics will always scorn the knowledge of the Sharee'ah which they claim to be fighting for, such as when Salmaan al-'Awdah said, "So you come upon the preacher (who gives the Friday sermon), and you find that it is as if his ears have become deaf and he's not able to hear anything. He is speaking about a subject which is far (from the reality which we experience). Either he is speaking about that which is under the ground in that which is related with the conditions of the hereafter, the grave and death, or he is speaking about that which is above the heavens in that which relates to the conditions of Paradise, Hell, the Resurrection, the Reckoning and other than that (!!). All of these matters are truth, and speaking about them is truth, but it is necessary that the person take advantage of an opportunity being that the spirits (should) be ready for the exhortation, guidance and orientation; and that they obtain the lessons and instructive admonitions from these events, and the people can be

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<sup>2</sup> 'Speculative talk (al-Kalaamun-Nadhariyyah) does not lead (the people) to practical action nor into the realms of their actual situation. Our Shaykh (i.e. al-Albaanee) has described it in a sitting with Naasir al-'Umar as: Idle talk and wasted efforts and has been recorded from these sittings.' (Footnote by Shaykh 'Alee Hasan al-Halabee upon Su'aal wal-Jawaab fee Fiqhil-Waaqi')

<sup>3</sup> Fiqhul-Waaqi' (Eng. trans, p. 20-21) of Shaykh al-Albaanee. Translated by Aboo Talhah Daawood ibn Ronald Burbank.

<sup>4</sup> Fiqhul-Waaqi' (Eng. trans, p. 23)

reassured with regard to that matter. It would be a source of reassurance for the people, a source of tranquility for themselves. It would give life to concepts of eemaan (faith) in their hearts – as I have mentioned – it clarifies for them the dangers which threaten them, so that the speech be relevant with the current state of affairs. However, living such painful events moves all of our hearts; then we come to the speaker or the giver of the (Friday) sermon and we find him speaking about another subject, and that is what we find in reality - that is - absent-mindedness and (various) states of comatose; It's not permissible for a believer, scholar or caller to fall victim to that.”<sup>5</sup>

Unfortunately, we even find them belittling the knowledge of Tawheed, such as in Salmaan al-'Awdah's statement: “So a portion of that ease is the ease in 'Aqeedah; such that you can explain the 'Aqeedah of Tawheed to any person within ten minutes, or something similar to that.”<sup>6</sup>

Similarly, when 'Abbaasee Madanee was asked a Sharee'ah based question, he answered by saying, “You're asking me about a chicken that's not slaughtered, but did you ask me about the Ummah that's been slaughtered?”<sup>7</sup>

Those who are engulfed in trying to rouse the common folk upon empty emotions will not be able to cling to the sacred methodology of the Prophets in calling people to the knowledge and understanding of implementing Tawheed in their lives, even though the Prophet (sallallaahu 'alayhi wa sallam) spent all of his Prophetic years calling people to knowing about the Grave, Death, Paradise, Hell, the Resurrection, the Reckoning and most importantly, singling Allaah out in all forms of worship. The Salaf were content with this methodology, as were the great Imaams of the Sunnah who followed in their footsteps.

### **THE SCHOLAR, THE POLITICIAN AND DISPARAGEMENT OF THE ISLAAMIC 'AQEEDAH:**

Shaykh 'Abdul-Maalik Ibn Ahmad Ramadaanee said, “Shaykh Muhammad Naasirud-Deen al-Albaanee met with 'Alee Ibn Haaj, who is, as they say, the spiritual commander of the Algerian Hizb (party): Jabhatul-Inqaadhil-Islaamiyyah (the Islaamic Salvation Front). The Shaykh was well aware of the details of the events which were surrounding their case, and he had been informed that their advocates

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<sup>5</sup> Transcribed in Madaarikun-Nadhr (p. 299) from a cassette entitled “Hawlul-Ahdaathil-Jadeedah” (no. 78)

<sup>6</sup> Transcribed in Madaarikun-Nadhr (p. 301) from a cassette entitled Haakadhaa Allamal-Ambiyaa'!!” (S. 44).

<sup>7</sup> 'Abbaasee Madanee was asked this question in an eastern Algerian city called Siteef. Madaarikun-Nadhr (p. 309)

were reckoned to be in the millions. So amongst the things which the Shaykh asked him about is what I am mentioning here in brevity, (when) the Shaykh said to him: “Do all those people who are with you know that Allaah is above His Throne?”<sup>8</sup> After some discussion, 'Alee Ibn Haaj tried to evade the question by saying: “We hope so!” The Shaykh replied by saying: “Stop giving me politically (correct) answers!” At that, he replied in the negative, so the Shaykh said: “It suffices me to know that from you.”<sup>9</sup>

### **STRIKING THE RIGHT BALANCE:**

After speaking about the importance of not being ignorant of the Waaqi' and placing that knowledge in its proper perspective, Shaykh al-Albaanee commented in regards to those who transgress in placing the 'ilm (knowledge) which, if carried out by some no longer becomes an obligation upon the rest (fard kifaa'ee) over and above the 'ilm which is obligatory and binding upon all (fard 'ayn) by saying, “A very important matter must be explained here, about which many are unaware. The reason why the Muslims continue to be downtrodden and enslaved by the disbelievers, even by the Jews of some Islaamic lands, is not that many of the people of knowledge are ignorant about the state of affairs, not knowing the plots and plans of the disbelievers, as some think! Therefore, I hold that giving extra and undue importance to Fiqhul-Waaqi', such that it becomes a total program for the callers and the youth, upon which they are educated and educate others, thinking that it is the way to salvation, is an evident error and a clear mistake!”<sup>10</sup>

### **THE ABUNDANCE OF FREEDOM:**

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<sup>8</sup> This is not a trivial question, as it was something which those who had successfully carried the banner of al-Islaam before understood well and were united upon. From Mu'aawiyah Ibnul-Hakam as-Sulamee (radiyallaahu 'anhu) who said: I used to have sheep between (the mountains of) Uhud and al-Juwaaniyah. So I used to have a slave-girl there, so I went to check on her one day. So when I arrived, I found that a wolf had eaten the sheep. And I, regretfully, am a man from the sons of Aadam, so I slapped her. So I came to the Messenger of Allaah (sallallaahu 'alayhi wa sallam), then I mentioned that to him. So he held that as a grave matter from me, so I said: O Messenger of Allaah, should I not free her? He said: Call her. So I called her, then he said to her: Where is Allaah? She said: Above the sky. He said: Who am I? She said: [You are] the Messenger of Allaah. He said: “Free her, for verily she is a believer.” Related by Ahmad (2/291) and al-Bayhaqee (7/388), it was authenticated by Shaykh al-Albaanee in Mukhtasirul-'Uluww (no. 1). After this hadeeth, Shaykh al-Albaanee commented: “So in this narration are two matters: Firstly: The Sharee'ah permits the Muslim to ask: Where is Allaah? Secondly: The answer of the one who is being questioned is: Above the sky. So whosoever denies these two matters, then he has denied al-Mustafaa (sallallaahu 'alayhi wa sallam).” Mukhtasirul-'Uluww (p. 68)

<sup>9</sup> This discussion is contained within a cassette from “Silsilatul-Hudaa wan-Noor” (no. 1/475) and (1/476), and is transcribed in Madaarikun-Nadhr (p. 82).

<sup>10</sup> Fiqhul-Waaqi' (Eng. trans. page 28)

In embracing this faulty Manhaj, these speakers will often say things of a truly regrettable nature. For example, you will often find them speaking favourably about the freedom of the democratic assemblies of the West and their media outlets. Salmaan al-'Awdah's intense interest in the freedom of Western democratic societies and the scandalous methodology of the Western media can be found in a cassette entitled "Human Rights in Islaam": "And as I have already mentioned: The developed media is the best means for the exposing of scandals (!!) and the placing of dots on the letters; as it is the situation in the West(!)"<sup>11</sup> He also said, "And therefore, they are living in a situation of stability that no other countries live in without exception ('alal-itlaaq)(!!)." <sup>12</sup>

### **THESE ERRORS PERMEATE INTO THEIR TAFASEER (COMMENTARIES) OF THE BOOK AND THE SUNNAH:**

Regarding the hadeeth of Dhul-Khuwaysirah, the head of the Khawaarij, Aboo Sa'eed al-Khudree (radiyallaahu 'anhu) said, "Alee Ibn Abee Taalib sent some gold ore wrapped in dyed leather from Yemen to Allaah's Messenger, and he divided it up between four people: Zayd al-Khayl, al-Aqra' Ibn Haabis, Uyaynah Ibn Hisn and 'Alqamah Ibn 'Ulaathah. A person among the Companions remarked that they had a better claim to the wealth than these people. When this remark reached the Prophet (sallallaahu 'alayhi wa sallam), he said, "Will you not trust me whom the One above the Heavens has trusted? Information comes to me from the heavens morning and evening." Then a man with sunken eyes, high cheekbones, a protruding forehead, thick beard and a shaven head stood up and said, "O Muhammad! Fear Allaah." The Prophet (sallallaahu 'alayhi wa sallam) turned to him and replied, "Woe be to you. Am I not the person who fears Allaah the most?" The man then walked away and Khaalid Ibn al-Waleed jumped up and said, "O Messenger of Allaah, shall I not cut off his head?" But the Prophet (sallallaahu 'alayhi wa sallam) said, "Perhaps he observes Prayer." Khaalid then said, "Perhaps one who observes Prayers says with his tongue what is not in his heart." The Prophet (sallallaahu 'alayhi wa sallam) replied, "I was not commanded to pierce the hearts of people or slit open their bellies." Then he glanced at the man who was walking away and said, "There will arise a people from among the progeny of this man who will recite the Qur'aan, but it will not go beyond their throats; they will pass through the religion as an arrow passes through its target."<sup>13</sup>

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<sup>11</sup> Transcribed in Madaarikun-Nadhr (p. 247) from a cassette entitled 'Huqooqul-Insaan fil-Islaam'

<sup>12</sup> Transcribed in Madaarikun-Nadhr (p. 246) from a cassette entitled "Al-Ummatul-Ghaa'ibah" and also mentioned in Shaykh Faalih Ibn Naafi' al-Harbee's (hafidhahullaah) book entitled Haqeeqah (ar-Rajulu wal-Manhaj) wa Manhajul-Haqq"

<sup>13</sup> Related by Muslim (3/105)

Salmaan al-'Awdah's keenness towards Hurriyyah (freedom) led him to make a comment about Dhul-Khuwaysirah, the man for whom the Prophet (sallallaahu 'alayhi wa sallam) prophesized that the Khawaarij would descend from, in which he said something that "nobody from amongst al-'aalameen (all of the worlds; all that exists besides Allaah) preceded him in":<sup>14</sup>

"It has been firmly established in the Saheeh that the Prophet (sallallaahu 'alayhi wa sallam) did not order the arresting of that person who said that utterance and doubted the highest commandment – the commandment of the Prophet (sallallaahu 'alayhi wa sallam) – he did not order his arresting at all! Nor did he place him in jail! Nor did he open up an official enquiry (to look into) his affair! Nor did he rule that he be given life imprisonment, or other than life imprisonment! Nor did he slander him! Nor did he ever disgrace him! On the contrary, he left him to be free, unrestrained; he didn't interfere with him at all, but that he said (sallallaahu 'alayhi wa sallam), "May Allaah have mercy upon my brother Moosa..." That is the great and educational Manhaj of the Prophet (sallallaahu 'alayhi wa sallam) which continues to be the Sunnah that has been followed amongst the Muslims for ages!..."<sup>15</sup>

Shaykh 'Abdul-Maalik commented: "It is truly disturbing to live in a time in which we hear such things! And he reminds me firstly of the saying of Yazeed Ibn Habeeb (rahimahullaah) when he speaks about the trials (which face) the Scholar, where he said: "...and from amongst them are those who relate everything that they hear, to the point that they relate what the Jews and Christians say with the desire that it strengthen their speech."<sup>16</sup> Secondly, (it reminds me that) the author of the Saheeh – (i.e. al-Bukhaaree) did not mention that understanding (fiqh) which Salmaan invented! Rather, he mentioned the reason for the absence of the Prophet's (sallallaahu 'alayhi wa sallam) killing the protestor (i.e.. Dhul-Khuwaysirah)(in the chapter heading): "Chapter for whoever leaves fighting of the Khawaarij for (the purpose of) union and not to turn the people away from him (sallallaahu 'alayhi wa sallam)." Therefore, I say: Not for the purpose of freedom of opinion, as the refuted one alleged!"<sup>17</sup>

### **THESE ERRORS PERMEATE INTO THEIR DIRECTIVES WHICH THEY ISSUE:**

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<sup>14</sup> Madaarikun-Nadhr (p. 249)

<sup>15</sup> Transcribed in Madaarikun-Nadhr (p. 249) from a cassette entitled "Limaadhaa Nakhaafun-Naqd"

<sup>16</sup> Related by Ibnul-Mubaarak in az-Zuhd (no. 40) and al-Khataabee in al-'Uzlah (p. 214).

<sup>17</sup> Madaarikun-Nadhr (p. 249-250)

Safar al-Hawaalee advises those who accept Islaam to become involved in democratic politics in the West, whereas the scholars advise these youth to learn their Religion and then propagate it according to the means which the Sharee'ah has legislated:

“The (West’s) spiritual emptiness and the (Islaamic) movements (!?) (in the West) provide us many opportunities to spread the Islaamic message and especially in America. If those who are guided (to Islaam) can then penetrate the media outlets and political arena, they can do much.”<sup>18</sup>

Furthermore, the fire which they stoke can only be satiated by becoming a raging inferno, and that is the eventual setting out against the governments, as they themselves are willing to affirm:

Salmaan al-'Awdah said, “Verily, I believe that the time for complaining has ended or will end soon - that is to say that it is not at all permissible for the role of the people of benevolence to stop at just lodging complaints in the direction of those having jurisdiction (saying): “This and that took place...””<sup>19</sup>

### **THE SCHOLARS DO NOT EXPOSE THE UMMAH TO THESE TRIALS:**

In keeping with the statement of Allaah, it is the scholar who should be referenced for the affairs of the Ummah as they do not expose the Ummah to these harms:

“So ask the people of the Reminder (Ahlul-Dhikr – the people of knowledge) if you do not know.” [Sooratul-Anbiyaa' 21:7]

“If only they had referred it to the Messenger or those charged with authority among them (the people of knowledge), the proper investigators would have understood it from them (directly).” [Sooratun-Nisaa' 4:83]

### **VERIFICATION OF THE WAAQI' BEFORE RULING:**

If the Scholar is not aware of the Waaqi' of a certain matter, then he will refer to trustworthy sources in acquainting himself with the issue until he is able to render a fatwaa (ruling). This is the obligation of cooperation which must be found between Muslims. <sup>20</sup>

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<sup>18</sup> [18] “The True Promise, the Bogus Promise.”, Dr. Safar al-Hawaalee (Eng. trans. p. 82)

<sup>19</sup> Transcribed in Madaarikun-Nadhr (p. 319) from a cassette entitled “Hamoom Multazimah” (no. 106).

<sup>20</sup> Fiqhul-Waaqi' (Eng. trans. p. 25)



However, there are amongst today's callers, those who are not content to place these crucial matters in the hands of the scholars. When Safar al-Hawaalee was asked about why the Scholars had supposedly never unmasked the falsehood of the different Hizbs such as Hizbul-Ba'th (Baathist Party) except in reference to the Gulf crisis, he responded by saying: "Why do we always place the blame upon a particular side? Especially for those who are living in particular circumstances which necessitates them to be courteous in their conduct!! And difficult conditions! As we are those who are living in comfort, we should say the truth in our houses and our mosques... Our scholars, O brothers! Enough (excuses for them)! Enough (excuses for them)! (Kaffaahum! Kaffaahum!) We cannot justify everything for them, we cannot say that they are infallible!! ... We say: Yes! They do have some shortcomings in their acquaintance of the current state of affairs, they have some things and we round them off! Not from our superiority upon them, but because we have lived the events, and they have not lived them because they lived in another time! Or different conditions!!... Nonetheless, I say the following: The essential responsibility is firstly upon us, the students of knowledge! And some of those Scholars have indeed begun to hand over (the authority) of the affair; because – I mean to say – they have become old, or to a certain degree..(!?)”<sup>21</sup>

### **THE LEGISLATED RIGHTS OF THE SCHOLARS:**

In reference to the rights of the Scholars, Shaykh al-Albaanee said the following: "As regards accusing some of the Scholars or students of knowledge and labeling them as being ignorant of Fiqhul-Waaqi' and accusing them with such things as one would feel shame to mention, then this is a mistake and an error. It is not permissible for this to continue, since it is from hatred..."<sup>22</sup>

He also said, "It is important to mention here that a scholar may make a mistake in passing judgement about a particular matter from these questions relating to the state of affairs; this has happened and will happen. Does this mean that the scholar is to be renounced and that those who disagree with him should describe him with improper words which it is not permissible to use for him? For example, it has been said: 'He is a scholar of the Sharee'ah and he is not a scholar of the current affairs!' This is a statement which conflicts with both the Sharee'ah and the true state of affairs!

According to this saying of theirs, it is as if they make it obligatory for the scholars of the Book and the Sunnah to also be fully aware of economics, social-affairs, politics, military affairs, use of modern weapons-systems, and other matters also! I do not think that there is a sensible human being who imagines all of these branches of

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<sup>21</sup> Transcribed in Madaarikun-Nadhr (p. 391) from a cassette entitled "Fa-Faroo ilallaah"

<sup>22</sup> Fiqhul-Waaqi' (Eng. trans. p. 36)

knowledge and disciplines combined in the heart of a single man, however great a scholar or however complete (he be)!”<sup>23</sup>

**THE WEIGHING OF THE SCALES: THE FIQHUL-WAAQI’ OF SAAFAR AL-HAWAALEE<sup>24</sup> AND SALMAAN AL-’AWDAH IN RELATION TO THE EVENTS OF ALGERIA:**

In regards to the Waaqi’ in Algeria, Safar al-Hawaalee said the following: “We do not know very much about this Islaamic Front(!) With regards to Shaykh ‘Abbaasee Madanee and ‘Alee Ibn Hajj, the leaders of the Front: We don’t know them(!) Nor have we met them, nor have we seen them(!!!)”<sup>25</sup>

In response to this, Shaykh ‘Abdul Maalik Ibn Ahmad Ramadaanee said: “How is it that you speak – O Safar – about he who you do not know, while Allaah says:

“Except for those who bear witness to the truth knowingly and they know.” [Sooratuz-Zukhruf 43:86]

Rather, how is it that you protest and dispute for him (who you do not know) while Allaah says:

“Verily, you are those who have disputed about that of which you have knowledge. Why do you dispute concerning that of which you have no knowledge? It is Allaah Who knows, and you know not.” [Soorah Aali-’Imraan 3:66]<sup>26</sup>

**THE STARTING POINT OF KNOWLEDGE:**

Shaykh ‘Abdul-Maalik consulted Shaykh Ibn Baaz (d.1420H) – rahimahullaah – three times about the situation in Algeria, and each time, he said, “Allaah knows best, wait for the Lajnatud-Daa’imaah lil-Iftaa (The Standing Committee for Verdicts)”<sup>27</sup>

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<sup>23</sup> Fiqhul-Waaqi’ (Eng. trans. p. 24)

<sup>24</sup> Consider the following perplexing statement of Safar al-Hawaalee with regards to the most deviant of sects, wherein he said, “It is obligatory upon us to acknowledge a principle (qaa’idah): The characteristic of the Islaamic Da’wahs in the world with all their differences and mistakes; its characteristic is that it springs from inside the Ummah(!) That is, the Da’wah is made towards Islaam even though there may be some aspects of deviance; either towards the Mu’tazilah, or towards the Khawaarij, or towards the Raafidah Shee’ah – as you all know - so it is taken from the reality of the Ummah, from its history and from its heritage(!)” Transcribed in Madaarikun-Nadhr (p. 378) from a cassette containing the explanation of “Sharhul-’Aqeedatut-Tahaawiyyah” (227/2).

<sup>25</sup> Transcribed in Madaarikun-Nadhr (p. 372) from a cassette entitled As’ilah Alaa Sharhil-’Aqeedatit-Tahaawiyyah’

<sup>26</sup> Madaarikun-Nadhr (p. 372)

This forbearance and wisdom stems from a strong sense of accountability and foresight that today's speakers do not share. This is the work of a Scholar, who only takes his information from reliable, upright sources, as opposed to those who are willing to chase the news of the East and West, basing so many of their opinions upon the accounts of the enemies of Islaam who use their information war to cripple the Ummah, or upon those who are disobedient to Allaah and whose witness is not accepted.

From the piety of the Imaams is the reserve in creating a fitnah (trouble) by making a ruling upon something without having sure knowledge of the affair: "Ibn Mas'ood – radiyallaahu 'anhu – said, "O people! Fear Allaah; whoever knows something, then let him speak about it, and whoever doesn't know, then let him say: Allaah knows best; for verily, it is from Ilm (knowledge) for a person to say regarding that which he doesn't know: Allaah knows best; for verily, Allaah the Mighty and Majestic said to your Prophet (sallallaahu 'alayhi wa sallam):

"Say: No wage do I ask of you for this (the Qur'aan), nor am I one of the Mutakallifoon (those who pretend and fabricate things which do not exist)." [Sooratuz-Zumar 39:86]<sup>28</sup>

### **THEIR ANALYSIS OF THE WAAQI':**

Safar al-Hawaalee claims that the Liberation Front said: "We are a secular Hizb, and that is (found) in the constitution; they don't (attempt to) conceal it at all!"<sup>29</sup>

Shaykh 'Abdul-Maalik remarked, "I say unto you, O Safar, a word which is not in defense of the Liberation Front – Allaah's refuge is sought – but instead, from the standpoint of the saying of Allaah:

"O you who believe! Stand out firmly for Allaah as just witnesses; and let not the enmity and hatred of others make you avoid justice. Be just, that is nearer to piety." [Sooratul-Maa'idah 5:8]

I challenge you to find that clause in the Algerian constitution!"<sup>30</sup>

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<sup>27</sup> Madaarikun-Nadhr (p. 347)

<sup>28</sup> Part of a hadeeth which was related by al-Bukhaaree (8/375) and Muslim (4/2155), mentioned in Madaarikun-Nadhr (p. 347).

<sup>29</sup> Transcribed in Madaarikun-Nadhr (p. 380) from a cassette entitled As'ilah Alaa Sharhil-'Aqeedatit-Tahaawiyah'

<sup>30</sup> Madaarikun-Nadhr (p. 380-381)

Safar al-Hawaalee also said, “These (people - i.e. the Algerian government) removed the Book of Allaah – the Glorified and Exalted – from the Hukm (rule).” Regarding this statement, Shaykh ‘Abdul-Maalik said, “That is from your errors in (understanding) the Waaqi’ (state of affairs); because whoever listens to him would assume that they found the people being ruled by the Book of Allaah, and they then proceeded to remove it, and the matter is not as such because they have not been ruled by the Book of Allaah since the days of independence (from French colonialism). There is a clear difference between the one who proceeds in the removal of Allaah’s Sharee’ah, and between the one who finds the Sharee’ah of Shaytaan and rules with it and does not change it. In that case, it is from justice to say: They found man made laws and they didn’t change them. And we do not say that (in order to) dispute for the wicked; rather, it is because there can be found in some of the Islaamic countries governments who, if they were to call for judgment in that which Allaah has legislated, would find themselves being suddenly attacked by their adversaries. Consequently, Ahlul-‘Ilm (the people of knowledge) excused an-Najaashee when he did not change the Sharee’ah of the disbelieving Christians (due to his weakness and) inability (to do so). Refer to Minhaajus-Sunnah (133/5) of Shaykhul-Islaam Ibn Taymiyyah.”<sup>31</sup>

### **SAFAR AL-HAWAALEE APPROVES OF THE INNOVATED, IMPORTED, AND DISBELIEVING CONCEPT OF VOTING, SIT-INS AND STRIKES:**

“At the time when the Islaamic Front said: We want the system of elections to remain as it is, and (that the process be) hastened in (bringing about) the appointed time (for the elections), and we want to enter into the elections. (The government) said: No, change the system. So (the Front) said: So then O people, O you who will vote: for whom will you vote? Engage in sit-ins and strikes! Because the law has now changed; the law of elections, and do not use force... So then, it is clear that this is a peaceful Da’wah.”<sup>32</sup>

### **THE FRUITS OF THEIR WORKS:**

Shaykh ‘Abdul-Maalik commented in regards to mudhaaharaat (demonstrations): “I spoke to al-Haashimee Sahnounee, ‘Alee Ibn Haaj’s deputy at the Salaahud-Deen Mosque, in a district of the capital city (i.e.. Algiers) called Balkoor. He was preparing himself for the first of the Front’s demonstrations. (I said to him): “We have asked the ‘Ulamaa’ about the ruling concerning demonstrations; (amongst them) Shaykh Ibn Baaz and Shaykh al-Albaanee. Thereupon, they prohibited (us in

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<sup>31</sup> Madaarikun-Nadhr (p. 381-382)

<sup>32</sup> Madaarikun-Nadhr (p. 383)

engaging in) them. So who are your Imaams in this issue? So he replied by saying: “Just as you have ‘Ulamaa’, then so do we too!”

I said: Who are they? He said: “Abdur-Rahmaan ‘Abdul-Khaaliq and Muhammad Qutb!!”

Consider carefully – O my brother – he who does not differentiate between an ‘aalim (scholar) and a haalim (dreamer), and between a faqeeh (jurisprudent) and a baffled thinker!!

You shall know them by the fruits which they bare forth; for indeed, hundreds were killed during these demonstrations!”<sup>33</sup>

### **SAFAR AL-HAWAALEE EXCEEDS THE BOUNDS IN USING BLIND EMOTION IN TRYING TO SPEAK ABOUT THE WAAQI’:**

“...and the tanks are demolishing the Mosques(!)... The cannons and tanks are destroying the mosques!! ... The army is demolishing capital cities...(?!)”<sup>34</sup>

Shaykh ‘Abdul-Maalik said, “We will not contest that the (army’s) tanks descended upon the streets; however, (that they) demolished any capital city – that is a lie. And how is it in Safar’s contention that it was capital cities (that were being destroyed)! As for the demolishing of mosques, then I don’t know why it is that if you (ie. Safar al-Hawaalee and his like) speak about these oppressive regimes, that you do not proficiently engage in verification and declare this (correctly) to the point that you (ie. Safar al-Hawaalee and his like) qualify as being ignorant of the Waaqi’.”<sup>35</sup>

“And from his mistakes in the (perception) of the Waaqi’ is his saying, “And the Algerian constitution which the ruling front adopts is an atheistic constitution of disbelief, and from the more extraordinary things of that constitution is that it allows for the entry of France into Algeria if it deems it necessary.”<sup>36</sup>

The Relevant Criticism: Give us – O Safar – that clause in the constitution, if indeed you are from amongst the astute observers of the Waaqi’.”<sup>37</sup>

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<sup>33</sup> Madaarikun-Nadhr (p. 160-161)

<sup>34</sup> Transcribed in Madaarikun-Nadhr (p. 384) from a cassette entitled As’ilah Alaa Sharhil-‘Aqeedatit-Tahaawiyah’

<sup>35</sup> Madaarikun-Nadhr (p. 384)

<sup>36</sup> Transcribed in Madaarikun-Nadhr (p. 388) from a cassette entitled As’ilah Alaa Sharhil-‘Aqeedatit-Tahaawiyah’

<sup>37</sup> Madaarikun-Nadhr (p. 388)

## **WILD ENTHUSIASM CAUSES ONE TO SAY ANYTHING:**

Salmaan al-'Awdah said, "There is not (even) one Shee'ee to be found in the ranks of the (Algerian Islaamic Salvation) Front.(!)" <sup>38</sup>

In order to weigh Salmaan al-'Awdah's Fiqhul-Waaqi' on the scale, let the following statements by the leaders of the Front speak for themselves: 'Abbaasee Madanee, the official spokesman of the Front said, "The light which Imaam al-Khumaynee lit, illuminated all of our hearts. Verily, we believe that the Iranian revolution will rescue the Islaamic Ummah, rather (it will save) all of humanity(!)... Verily, the Algerian people are fully prepared to be standing side by side with you in one united row in raising Allaah's banner to make it superior in the world.(!)" <sup>39</sup>

'Alee Ibn Haaj's view of al-Khumaynee and the Iranian Revolution is no different:

Upon being questioned by a French reporter concerning the Iranian Revolution, 'Alee Ibn Haaj replied by saying: "And who told you that it isn't an Islaamic revolution? And who says that al-Khumaynee is not Muslim?" <sup>40</sup>

## **THE EMERGENCE OF IRJAA':**

Therefore, anybody who claims to be Muslim and embraces their concept of 'revolutionary Islaam', regardless of their belief in Allaah and His chosen Religion, then their eemaan (faith) is complete and they are worthy of praise. If anyone should even consider speaking out against their deviance, then they will be ascribed with the most wicked of names because they challenged their false concept of Islaamic brotherhood by maintaining that true Islaamic brotherhood is based upon correct 'aqeedah and manhaj and not meaningless revolutionary political overthrows.

This is best witnessed in the Front's official position towards the disbeliever (kaafir) <sup>41</sup> Aayatullaah al-Khumaynee, who believed, amongst other things, the following

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<sup>38</sup> Transcribed in Madaarikun-Nadhr (p. 307) from a cassette entitled Kalimatun Haqqun fil-Mas'alatil-Jazaa'iriyyah'

<sup>39</sup> Taken from the magazine as-Sunnah (11/57). Shaykh 'Abdul-Maalik explained that he used this as a source only because he had checked with Madanee in order to ascertain whether this was correct, and he was also known to have said more than that on other occasions. Madaarikun-Nadhr (p. 307)

<sup>40</sup> Transcribed in Madaarikun-Nadhr by Shaykh 'Abdul Maalik (p. 308) from a cassette.

<sup>41</sup> Numerous religious authorities have issued their judicial rulings in respect to the blasphemy and apostasy of al-Khumaynee. Those authorities include the Muslim World League which gave a deliverance on the subject on the 9th of Ramadaan 1400H (1980), and another at its 3rd annual

concerning the Shee'ah Imaamate: "Certainly, the Imaam has a dignified station, a lofty rank, a creational caliphate, and a sovereignty and mastery over all the atoms of creation. It is definitely a basic belief in our school of thought, that our Imaams occupy a station unattainable by either an angel of the highest rank or a major prophet. And, according to our narrations and hadeeths, before the creation of the universe, the greatest Prophet (sallallaahu 'alayhi wa sallam) and the Imaams – may peace be upon them – were in the form of light which Allaah made orbit His Throne and gave rank and proximity known only to Him. As was narrated in the hadeeth concerning Mi'raaj, the angel Jibreel said, 'If I were to have come an inch closer, I would have been burnt up' – that is, by the intensity of the Imaam's light. It has also been narrated by them - may peace be upon them - that, 'We have certain states in relation to Allaah not allowed to an angel of the highest rank, nor a great prophet.' A similar status is accorded to Faatimah az-Zahraa – may peace be upon her..."<sup>42</sup>

The Shee'ah have elevated their Imaams to such an extent that they claim that they have absolute and infinite knowledge, which is something which only belongs to al-'Aleem (The All-Knower – i.e. Allaah). This is attested to by the following chapter headings of al-Kaafee, the Shee'ah equivalent to al-Bukhaaree:

Chapter: "The Imaams Have Knowledge of All that was Given to the Angels and the Prophets." al-Kaafee, (Iraan, 1278), (p. 255).

Chapter: "The Imaams Know When They Will Die and They Only Die by Their Choice." al-Kaafee, (Iraan, 1278), (p. 258).

Chapter: "The Imaams Have Knowledge of the Past and the Future; and Nothing is Hidden from Them." al-Kaafee, (Iraan, 1278), (p. 260).

About the Shee'ah book al-Kaafee, al-Khumaynee said, "Do you think it is enough for our religious life to have its laws summed up in al-Kaafee and then placed on a shelf?"<sup>43</sup>

Concerning these Shee'ah Imaams, he also said, "...because we cannot imagine the Imaams being forgetful or negligent, and we believe that they perceive all things

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conference in Safar, 1408/1987; the Ministry of Endowment and Religious Affairs in Morocco, 1400h., Shaykh al-Habeeb Balkhujah, the Jurist-consult of the Tunisian Republic; his eminence, Shaykh 'Abdul-'Azeez Ibn Baaz, Shaykh Muhammad Naasirud-Deen al-Albaanee, the leading authority in the science of the Prophetic tradition; and many other scholars in the Muslim world. Source: The Muslim Scholars, Fatwaa Concerning Khomeini by Wageih Al-Madini, (1/9).

<sup>42</sup> Al-Hukoomatul-Islaamiyyah (p. 52-53) of al-Khumaynee (taken from the book 'The Mirage in Iran').

<sup>43</sup> Al-Hukoomatul-Islaamiyyah (p. 72) (taken from the book 'The Mirage in Iran')

which could benefit Muslims...”<sup>44</sup> Concerning the teachings of these infallible Imaams, he said, “The Imaam’s teachings are like the teachings of the Qur’aan... they must be implemented and followed.”<sup>45</sup>

In regards to claiming knowledge of the ghayb (unseen), Allaah the Glorified and Exalted commanded His Messenger (sallallaahu ‘alayhi wa sallam) with the following:

“Say (to them): “I possess no power over benefit or hurt to myself except as Allaah wills. If I had knowledge of the ghayb (unseen), I should have secured for myself an abundance of wealth, and no evil should have touched me. I am but a warner, and a bringer of good tidings unto people who believe.” [Sooratul-A’raaf 7:188]

He also said:

“(He Alone is) the All-Knower of the ghayb (unseen), and He reveals to none His ghayb (Unseen). Except to a Messenger (from mankind) whom He has chosen (He informs him of the unseen as much as He Likes), and then he makes a band of watching (angels) to march before him and after him.” [Sooratul-Jinn 72:26-27]

### **ANYONE WHO IS INVOLVED WITH ‘THE MOVEMENT’ IS A PERSON OF ABSOLUTE GOODNESS:**

Salmaan al-’Awdah’s statement concerning the Front and their official spokesmen is truly incredible: “And those who had been entrusted with the affairs of the Front were from amongst those who are witnessed for possessing knowledge, wisdom, intellect and clear, pure and unblemished Salafee ‘Aqeedah.(!!!)”<sup>46</sup>

### **THE DECEPTIONS OF THE PARTISANS OF THE ALGERIAN FRONT:**

A day and a half before the Algerian elections, the Front took it upon themselves to question Shaykh al-Albaanee about the destiny of the Ummah in regards to the permissibility of entering into the elections, despite the fact that they had involved themselves into political activity three years prior to that. Shaykh al-Albaanee responded in a fatherly manner by kindly explaining to them in a six page fax about the impermissibility of entering into the democratic elections. However, they decided to proceed upon their chosen way, and soon thereafter, the final page of the

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<sup>44</sup> Al-Hukoomatul-Islaamiyyah (p. 141) (taken from the book 'The Mirage in Iran')

<sup>45</sup> Al-Hukoomatul-Islaamiyyah (p. 91) (taken from the book 'The Mirage in Iran')

<sup>46</sup> Transcribed in Madaarikun-Nadhr (p. 308) from a cassette entitled “Kalimatun-Haqqun fil-Mas’alatil-Jazaa’iriyyah”



fax had been singled out and hung on the walls of the mosques with the following hand written addition which was to be found at the bottom of the page: “Indeed, Shaykh Naasirud-Deen al-Albaanee supplicated for victory and success for the Algerian people, and that occurred during a telephone conversation.”<sup>47</sup>

In a cassette entitled “A Word of Truth Regarding the Algerian Affair”, Salmaan al-’Awdah said, “I heard that Shaykh Muhammad Naasirud-Deen al-Albaanee – hafidhahullaah – the Imaam, the ’Aalim, the Muhaddith, sent a letter to the brothers in Algeria, and it was read in the Mosques; in it he expresses his support, and it had a big effect upon the spirits of the people over there.”<sup>48</sup>

The people of Hizbiyyah like to selectively steal statements from the Scholars in that which supports their positions, transgressing in their contradictory methodology of courting and slandering the inheritors of the prophethood (’ulamaa’). However, Shaykh al-Albaanee’s position on these matters has become well known, amongst friend and foe; “There is no Hizbiyyah (partisanship) in Islaam.”<sup>49</sup>

Asked about entry into the Algerian political elections, Shaykh al-Albaanee said, “We don’t advise (this)! We don’t advise political activity in any country from amongst the Muslim countries these days.”<sup>50</sup>

Furthermore, he also stated that, “We repudiate partisanship of the Muslims in the sphere of Islaam(ic work); so that there be an Islaamic Hizb (party) named such and such, and an Islaamic Hizb named such and such - that is partisanship - albeit that all of them are working in the Islaamic sphere and for the benefit of Islaam, and Allaah knows best what is within themselves. Nevertheless, then we do not see that it is permissible for a Muslim country to allow coalitions and partisanship, even if it is in the sphere of Islaam(ic work); because that is not from amongst the actions of the Muslims. Rather, it is from the customs of the disbelievers. On account of that, the Lord of all the Worlds said:

“And be not of the Mushrikoon (the polytheists, idolators, disbelievers in the Oneness of Allaah); of those who split up their religion and became sects, each sect rejoicing in that which is with it.” [Sooratur-Room 30:31-32]”<sup>51</sup>

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<sup>47</sup> Scribbled at the bottom of the last page of a fax sent by Shaykh al-Albaanee (19 Jumaada al-Aakhirah 1412) to the Front. Madaarikun-Nadhr (p. 332)

<sup>48</sup> Transcribed in Madaarikun-Nadhr (p. 330, 331) from a cassette entitled “Kalimatun-Haqqun fil-Mas’alatil-Jazaa’iriyyah”

<sup>49</sup> Madaarikun-Nadhr (p. 332)

<sup>50</sup> Transcribed in Madaarikun-Nadhr (p. 345) from a cassette from “Silsilatul-Hudaa wan-Noor” (no. 1/302)

### **SHAYKH AL-ALBAANEE'S REPLY TO THE LIE THAT HE WAS SUPPORTING THE FRONT:**

The questioner said: "Some du'aat have said in a cassette which we have here in Saudi Arabia entitled 'Kalimatun Haqqun fil-Mas'alatil-Jazaa'iriyyah' (of Salmaan al-'Awdah). That caller (i.e. Salmaan al-'Awdah) said that you sent a letter to the Salvation Front in Algeria supporting them in what they have established, and urging them toward continuity, and that the letter was read to the people in the mosques, and that it had a big effect upon the ranks of the Salvation Front. Therefore, the question (put before you is): Did this originate from you? We hope for clarification (in this matter).

The Answer: "If you know that caller, then read him Allaah's saying: "O you who believe! If a Faasiq (liar - disobedient/evil person) comes to you with news, verify it..." [Sooratul-Hujuraat 49:6] to the end of the Aayah. And he ('alayhis-salaam) said, "It is enough for someone to be (considered) a liar, that he repeats everything that he hears." That's first; to request from the one who informed him (using) that spurious report the text which I sent to them in my handwriting. That is the answer for what you had asked me."<sup>52</sup>

### **SALMAAN AL-'AWDAH'S INSISTENCE THAT THERE IS SOME SORT OF RELATIONSHIP BETWEEN THE ISLAAMIC SALVATION FRONT AND THE FORMER JAM'IYYATUL-'ULAMAA' OF ALGERIA:**

In reference to the defunct Jam'iyatul-'Ulamaa' of Algeria, Salmaan al-'Awdah said the following: "Futhermore, the status of the Islaamic Salvation Front in Algeria is a good one, and it is an extension of Jam'iyatul-'Ulamaa', and the essence of it's (i.e.. Jam'iyatul-'Ulamaa') orientation is for the most part Salafee..."<sup>53</sup>

Commenting on Safar al-Hawaalee's similar claim, Shaykh 'Abdul-Maalik Ibn Ahmad Ramadaanee said, "And from his mistakes in (perception of) the Waaqi' is his insistence that there is a relationship between the Jam'iyatul-'Ulamaa'il-Muslimeenil-Jazaa'iriyyeen and the Front! And a refutation of that contention has indeed preceeded, so I will not repeat it, but what attracts one's attention is the collusion that exists upon that mistake: from him (Safar al-Hawaalee), from ('Aa'id)

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<sup>51</sup> Transcribed in Madaarikun-Nadhr (p. 345, 346) from a cassette from 'Sililatul-Hudaa wan-Noor' (no. 1/303)

<sup>52</sup> Madaarikun-Nadhr (p. 334)

<sup>53</sup> Transcribed in Madaarikun-Nadhr (p. 322) from a cassette entitled 'Kalimatun-Haqqun fil-Mas'alatil-Jazaa'iriyyah'

al-Qarnee, from Bishr al-Bishr and Muhammad Suroor<sup>54</sup> – as will be made clear - so of what is that indicative?

And from the scandals of these errors (in the perception of) the Waaqi' which I was really astonished by was his (i.e.. Safar al-Hawaalee) saying, "And the Front is not even a political Hizb; ask those who have knowledge of the (different) Hizbs; read (about it) in (the magazine) al-Hayaat or in other than it(!!!)"<sup>55</sup>

The Relevant Criticism: Even the people of the Front would not (attempt) to make that claim! "Verily, this is a strange/curious thing!" [Soorah Saad 38:5]"<sup>56</sup>

### **THE CONTRADICTIONS ABOUND:**

Safar al-Hawaalee said: "We believe as well that the establishment of Islaam in the land (will) not necessarily (come about) from these ways and means – that is, through the channel of Democracy – rather, the correct way and the Manhaj (methodology) of truth is Da'wah and Talabul-'Ilm (the seeking of knowledge) and the spreading of Fiqh in the Religion, and educating the people upon that..." Shaykh 'Abdul-Maalik Ramadaanee commented, "Verily, the features of joy which would appear upon the face of a Salafee when he hears these words no sooner transform to bewilderment and deep frowning as he hears the antithesis of this a few seconds later, and that is his saying: "However, we are speaking about the Waaqi', about a matter of the Waaqi' (!!)"

Therefore, I say: It is as if the Islaamic Manhaj which he formerly established is (only) related to an imaginary world. And as for the dissenting Manhaj, then it is Waaqi'ee!! He flagrantly increases the matter when he hopes that this dissenting Manhaj, rather (this) disbelieving (Manhaj); that it will establish an Islaamic state! And then he says: "... So, by Allaah, it would indeed be a great triumph to establish an Islaamic a state for Laa Ilaaha Illallaah' (there is no deity worthy of worship

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<sup>54</sup> Muhammad Suroor; the great misleader, has been influential in contributing to the waves of Takfeer which have hit the Ummah, as he performs Takfeer for major sins: "So it should not be considered strange that the problem of homosexual acts in the world was the most important issue in the da'wah of the Prophet Loot's ('alayhis-salaam) people, because had his people responded to his da'wah of eemaan (belief) in Allaah and the absence of Shirk (associating partners with Allaah in worship), there would have been no meaning in their answering his Da'wah if they would not have been willing to abstain from their wicked customs which they had collectively united upon, and if they remained unwilling to conceal their deeds." Taken from Suroor's book Manhajul-Anbiyaa' fid-Da'wah ilallaah (1/158). Mentioned in Madaarikun-Nadhr (p. 120).

<sup>55</sup> Transcribed in Madaarikun-Nadhr (p. 385) from a cassette entitled As'ilah Alaa Sharhil-'Aqeedatit-Tahaawiyyah'

<sup>56</sup> Madaarikun-Nadhr (p. 385)

except Allaah) upon the Manhaj of the Salafus-Saalih and the Khilaafatur-Raashidah (the Rightly Guided Caliphate) in Algeria.(!!!)”<sup>57</sup>

I said: Consider carefully how he denies it to be a way of the Sharee’ah, yet in spite of that, through it he gives hope to the establishment of the Khilaafatur-Raashidah (the Rightly Guided Caliphate)!

*You hope for Salavation, yet you do not follow its ways,  
Verily, the ship does not sail upon dry land.*

And from amongst the most extraordinary of things is that I listened to a cassette recording of Safar’s in which he knows that the Salvation Front did not base their actions upon the fundamentals which the Prophet (sallallaahu ‘alayhi wa sallam) observed in his Da’wah and Jihaad; (wherein) he said: “However, did that (Algerian) nation and these Da’wahs traverse the (necessary) stage of purification and education upon a comprehensively balanced Manhaj based upon knowledge, ‘aqeedah and da’wah, as the first Islaamic Jamaa’ah in the time of the Prophet (sallallaahu ‘alayhi wa sallam) traversed; and as it is necessary for all da’wahs to traverse? ...In actuality, the state of affairs in Algeria contains a clear type of haste in the harvesting of the yield(!) And perhaps there was (to be found) over there as well something from an admiration for or a being taken in with these collective gatherings, which did not diminish them in hamaas (excitement and zealousness), and we do not doubt - if Allaah wills - in their hamaas. However, Hamaas all by itself is not enough, and the traversing of this Manhaj and purification is essential; and consequently, we find those who turned on their heels, those who completely left the Islaamic rank and those who sold their souls for authority; those who... those who... many actions which indicate that the rank did not purify its foundations...(!!!)”<sup>58</sup>

Consider carefully - O my brother - what will indicate to you that these blunders emanated from him while he knows; and it already preceded that after a clarification of something from the Seerah (life history) of the Prophet (sallallaahu ‘alayhi wa sallam) in which the refinement and purification of the ranks (was addressed), he said: “So then whatever does not reach the education and the understanding and rectification of the ‘Aqeedah in the people to something similar to that; so verily we cannot anticipate anything except short-lived results, and as well, these short-lived results collapse before long...”

Therefore, I say: So why did you mislead our (Algerian) Jamaa’ah – O Safar – and you know all of that?! We seek refuge in Allaah that he lead us astray upon

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<sup>57</sup> Transcribed in Madaarikun-Nadhr (p. 392-393) from ‘Sharhut-Tahaawiyah’ (no. 252)

<sup>58</sup> Transcribed in Madaarikun-Nadhr (p. 393-394) from a cassette entitled ‘Hiwaar Ma’ash-Shaykh Safar al-Hawaalee’

knowledge, and the truth was spoken by the one who said: “He who seduced them has indeed harmed them.”

Verily, that is indicative of one of two things:

[1]: Either you doubt in what you say and are skeptical about the Seerah (life history) of the Prophet (sallallaahu 'alayhi wa sallam).

[2]: Or you were keeping that secret from the Muslims; you were thrusting them into the evils of the pitch black night, and you knew (full well) that they would not come out of it except that they would be between being impaired and ruined!

And that which seems most likely to me is that both of these things are conceivable; with the proof that you didn't used to say that during the days when the Front was active, but rather, you said that after (its) political defeat. And it has indeed preceded that I have recounted (certain) sayings of some of the true followers of the Salaf – such as Shaykh al-Albaanee – concerning the Front; both before the defeat and after the defeat. Rather, even during the days of political triumph: The speech remains the same, and does not become unsettled in regards to the outcome! And with that, the meaning of those who are well versed in knowledge becomes clarified for the reader. Hasan al-Basree said: “Verily, this fitnah; if it draws near, it is known by every 'aalim (scholar), and if it turns away, it is known by every ignorant one.”<sup>59</sup><sup>60</sup>

### **THE SADDEST ASPECT OF THEIR ERRORS:**

Safar al-Hawaalee said: “And in reality, I consider that in my global evaluation, that which occurred in Algeria and (in) other than it is an advance in regards to the Islaamic world, even if it only be an experience(!!!)”<sup>61</sup>

Regarding this Shaykh 'Abdul-Maalik Ramadaanee said: “These are Safar's words! And he is the one who made me believe the second matter (ie. that he knew the truth and was hiding it from the Muslims by blindly sending them into the fitnah, knowing that they would not come out of it unharmed) which I had mentioned herein before, and verily, it is a very great and bewildering contradiction! It is not possible that this proceed from a reasonable individual; because the man establishes erroneous premises about the Waaqi' of the Front. The end results, in his imagination, are

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<sup>59</sup> Related by Ibn Sa'd in at-Tabaqaat (7/165) with an authentic chain of narration, mentioned in Madaarikun-Nadhr (p. 390).

<sup>60</sup> Madaarikun-Nadhr (p. 395)

<sup>61</sup> Transcribed in Madaarikun-Nadhr (p. 395) from a cassette entitled “Hiwaar Ma'ash-Shaykh Safar al-Hawaalee”

correct (because) he reckons (these results) to be an advance! However, O my brother! If you knew that this thinking was inherited (from the Ikhwaanul-Muslimeen), you wouldn't find it strange that it comes from Safar; I have seen him mixing much between as-Salafiyyah – which is the principle Da'wah of his milieu, and the Ikhwaanee (Da'wah) which is a new comer to him and his environment, particularly from Muhammad Qutb, and that is at-Talbees (dressing the truth with falsehood)! Accordingly, the mixing of truth with falsehood is (in actuality) the associated brother of concealment; how often they are combined, as Allaah the Most High has said:

“Why do you mix truth with falsehood and conceal the truth while you know?”  
[Soorah Aali-'Imraan 3:71]

Ibn Taymiyyah said: “Whomever mixed the truth with falsehood concealed the truth...” until where he said: “And the joining between the two - namely, in the preceding aayah - without repetition of the particle of negation (exists) because the mixing (of truth and falsehood) (will inevitably) necessitate concealment, and He did not make any restriction upon this necessity; because the necessity of producing concealment by the combining of the truth and falsehood) is what is intended in the prohibition (of mixing the truth with falsehood).”<sup>62</sup>

Furthermore, perhaps you did not notice his saying, “even if it only be an experience(!)”; for verily, these experiences which the Ikhwaanul-Muslimeen (the Muslim Brotherhood) cause to transpire upon the Islaamic nations in their lands, possessions and blood; rather, in their Religion; (then) it is from their known usool (fundamentals). It is as if these nations are beasts in the laboratories of researchers who are searching for the correct findings following a long (period of) straying! Thereafter, they name the error correctness, the retardation advancement and the retrogression awakening to the point that the (people) are no longer able to discern (their mistakes), nor are they able to perceive the depth of the wound which has been brought upon the Ummah!

And from their usool (fundamentals) as well is the necessity of the sacrificing of generations and generations of people for the attainment (of rule). It is as if these innocent nations are their own private possessions! And all of this has been inherited by the Communists, upon the basis of their experiences in the Waaqi' as I have indicated in the refutation upon Salmaan which has been clearly stated - without innuendo - that he (i.e.. Safar al-Hawaalee) is very influenced by them (i.e.. al-Ikhwaanul-Muslimeen).”<sup>63</sup>

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<sup>62</sup> Dar'ut-Ta'aarudil-'Aql wan-Naql (1/219-220), mentioned in Madaarikun-Nadhr (p. 396).

<sup>63</sup> Madaarikun-Nadhr (p. 395 ,396 ,397)

## **BLOOD AND TEARS:**

Concerning the carnage which has taken place in Algeria following the elections, Shaykh Muhammad Ibn Saalih Ibnul-'Uthaymeen said: "Recently, it was stated on a radio broadcast from London that during the course of three years, (the number of) those who have been killed from amongst the Algerians has reached fourty thousand!! The Muslims have lost an enormous amount of people on account of the triggering of chaos the like of this!"<sup>64</sup>

In contrast to that, Salmaan al-'Awdah stated: "Do you know how much Algeria paid as a nation and as an Ummah? How much it paid as a price for the aggression upon the men of Islaam: upon 'Abbaasee Madanee and upon 'Alee Ibn Haaj and upon other than them from the Rumooz (figurative embodiments) of the Da'wah and the Rumooz (figurative embodiments) of Islaam? Only ten thousand were killed(!!!) Some of them were foreigners(!)"

Shaykh 'Abdul Maalik commented by saying, "Therefore, I say: In that successively conflicting speech are two matters: one of which is indicative of the other, and they are:

Firstly, (it should be noted) that Salmaan related these sacrifices and killings as being due to the arresting of the du'aat which he had named. So if these thousands (who were killed) was something blessed because (they were sacrificed) in the way of the du'aat, then why did he not relate its' sacrifice on account of the removal of the Sharee'ah from the rule, in spite of the fact that this (removal of the Sharee'ah) was in existence before these jailed individuals were born? Why doesn't he speak about these sacrifices except when he is (referring) to the removal of the du'aat from the sphere of Da'wah? So why are there no sacrifices when the removal of the Sharee'ah (has taken place) before the removal of the daa'ees? It is known then that these Da'wahs are Da'wahs to the sanctification of mankind and their thinkings, not to the sanctification of the Religion of the Lord of mankind!

Furthermore, that number has multiplied today many times over! So what kind of heart is that which shows delight at the devastation of the Muslim lands?! Shaykh Ibnul-'Uthaymeen grieved at the utter destruction of these thousands which Salmaan became delighted in, hoping that it would set a way for others to follow, (all the while) desiring that (the number) be greater, as you have seen!!

Secondly, perhaps you observed – O my brother – that Salmaan desires in this reinforcement for himself – if he were to be arrested – with a bloody barricade that

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<sup>64</sup> Mentioned in Madaarikun-Nadhr (p. 415) from a question which was posed to Shaykh Ibnul-'Uthaymeen (Muharram 1416H).

would be more abundant than the Algerian butchery, because in this butchery, “only ten thousand were killed”. Therefore, he does not speak about Algeria except to set it forward as an example for the situation in Saudi Arabia, and my proof (which is established) upon him is his saying which comes a little bit after (the previous one): “Our matter (i.e.. in Saudi Arabia) is greater than this country (i.e.. Algeria), although this country is also included in our matters(!!!)”<sup>65</sup><sup>66</sup>

## **EPILOGUE:**

Imaam Ibn Baaz (d.1420H) – rahimahullah - wrote:

“The two aforementioned (Safar al-Hawaalee and Salmaan al-'Awdah) are to be faced with their errors that were presented before the Committee - along with other errors forwarded by the Government, and in which two of the people of knowledge are to participate - to be chosen by his excellency the Minister for Islamic Affairs, Awqaaf, Da'wah and Irshaad. So if the two of them excuse themselves from their transgressions and agree to comply with not returning to any of them, nor to the like of them, then all praise is for Allaah, and that is sufficient. But if they will not comply, then they are to be prevented from giving lectures, seminars, khutbahs, public lessons, and from making cassettes - in order to protect the society from their errors; may Allaah guide them both, and direct them both to right conduct.”<sup>67</sup>

Shaykh 'Abdul-Muhsin al-'Abbaad said:

“So indeed I have reviewed the book Madaarikun-Nadhr fis-Siyaasah baynat-Tatbeeqaatish-Shar'iyyah wal-Infi'aalaatil-Hamaasiyyah in its first edition, which was written by our brother, Shaykh 'Abdul-Maalik Ibn Ahmad Ibnul-Mubaarak Ramadaanee al-Jazaa'iree. So he wrote a beneficial book comprehensively covering the correct manhaj (methodology) which is obligatory for every Muslim who is true to himself to traverse. And it also comprehensively corrects the erroneous understandings of some of the youth in the cities of as-Saudia, and outside of them. It especially corrects the understandings of some of the people of the new fiqh: the fiqh of being fully engrossed in politics and political news, the fiqh of the true state of affairs concerning the stories in the newspapers and magazines, and following up the news-reports of the disbelievers...”<sup>68</sup>

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<sup>65</sup> Transcribed in Madaarikun-Nadhr (p. 362-363) from a cassette entitled “Mahrajaan Buraydah”.

<sup>66</sup> Madaarikun-Nadhr (p. 362-363)

<sup>67</sup> Daarul-Iftaa, General Secreteriat for the Committee of Major Scholars, No. 951/2, Dated: 3/4/1414H.

<sup>68</sup> Madaarikun-Nadhr (p. 11)



And in covering specific sections of the book, the Shaykh said:

“And in the book, on (p. 243), and (p. 351)<sup>69</sup> two youths from this country (i.e. Saudi Arabia) are mentioned – may Allaah guide them both. All of the major scholars in this country have charged them with deficiency.”<sup>70</sup>

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<sup>69</sup> In the second edition, these are: (p. 281), (p. 391).

<sup>70</sup> Madaarikun-Nadhr (p. 12)