

**TRANSLATED TRANSCRIPTION
OF QUESTIONS AND ANSWERS
WITH THE HONOURABLE
USTAADH,
IBRAHEEM B. ABDIRRAUF,
ABOONAASIR
[MAY ALLAAH PRESERVE HIM]**

**ON
BASTARDISATION OF THE TERM
AND MEANING OF AMEER WITH
THE PARTISAN GROUPS**

[PLUS SIMILAR QUESTIONS]

**COMPILED BY: SABOOR ABOONISRAAEEL
KEWDIROORUNWIYY**

INTRODUCTION

In The Name Of Allaah, The Most Merciful, The Bestower Of Mercy.

All praise to Allaah and may His peace and praises be upon Prophet Muhammad, as well as his family, companions and allies. To proceed:

This is a translated transcription of part of answers given to some Salafee brothers of Obafemi Awolowo University (OAU) on the issue of Ameership in the jama'at, and related issues, by Aboo Naasir - may Allaah protect him - around 2006-7.

I have tried to transcribe the matters with our teacher's permission. So, it is not an attack on a specific sect but all deviant sects.

The Prophet - may peace and praises be upon him - discribed arrogance or pride as "rejecting the truth and looking down on people" as narrated by Imaam Muslim in his book.

I ask Allaah to cleanse everyone's intention solely for Him alone and make this work beneficial to all the readers.

Saboer Aboo Israaeel Kewdirorunwiyy
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QUESTIONS & ANSWERS WITH ABOO NAASIR {MAY ALLAAH PROTECT HIM}

QUESTION 1: Regarding calling somebody an Ameer of a sect, like in the university. It causes issues that can we call somebody an ameer, an ameerah, an Imaam and et cetera. What is your view on this?

ANSWER: What surprises me is that majority of these agglomerative sects do not look for validity for something before doing it. Or let's assume majority of them do not possess adequate knowledge of Sharee'ah, and they have to ask from the scholars. But, majority of whom people consider to be scholars are not scholars, they are students. Because those people studied from somewhere, but they are not taught to become scholars. If you are able to see the scholars or lecturers of Islaamic Universities, ask them about their graduates -graduates from these universities -"what do you expect them to do?" Did you teach them as to become scholars or you have given them what can make them scholars? Unfortunately, those of us that they met (here) started to see them as scholars because they went to Saudi or Kuwait. They are taught in order to work on what they acquired (in the universities) so that they can become scholars, not that they have become scholars (as they graduated). And when people started asking about validity of something from those kind of people, either they would be given insufficient answer or incorrect one (at all). While the scholars of whom they consider as scholars have talked already (regarding what they ask); we have to ask those scholars that taught them. The first thing is to ask from the competent person because there is possibility (in asking competent person) that we won't fall in errors.

So, this term "Ameer" is a Sharee'ah term. It has meaning in lingo and also in Sharee'ah. To name someone "Ameer" encompasses a lot of responsibility and meaning in Sharee'ah. For example, such person must have authority to command and punish anybody, he must have the authority and must be among the intelligent and knowledgeable ones in Muslims society, and many things that scholars have mentioned. If we can read Fiqh'ul Siyaast'il Sharee'iyah of Shaykh Ahmad Bn Muhammad, he brought responsibility and what the person must have, and how one can become ameer, explained all these.

This term "Ameer'ul Mu'mineen" or "Ameer'ul Muslimeen" or "Imaam" or "Khaleefah", all these terms are Sharee'ah terms. That's why some scholars ruled the Hadeeth of Safeenah^[1] -that "the succession is thirty years"

-inauthentic because there are other reports and among them... Even in this Hadeeth itself was where the Prophet said the successors would be twelve. So, the scholars then said that if the successors would be twelve while we know that thirty years ended on the major successors, and they were four. Because what he said in the endings of those reports is that after that are kings (not khulafah [successors]).

Imaam Aboo Haatim Ibn Hibban Al-Bustee, in Saheeh'ul Ibn Hibban when he brought the Hadeeth, explained that all those reports are not contradictory and what happened is that those who were qualified to be called khulafah (successors) were the four major successors, Aboo Bakr As-Siddiq, 'Umar Bin Khattab, 'Uthmaan Bin 'Affan and 'Aliyy Bin Abee Taalib (may Allaah be pleased with them) and if we are able to count there regions; Aboo Bakr As-Siddiq used two years, 'Umar Bin Khattab used ten years, 'Uthmaan Bin 'Affan used twelve years and 'Aliyy Bin Abee Taalib used six years, and we will see that they all spent thirty years. But there is permissibility to call the remaining eight successors [(khulafah) from the Hadeeth of Sefeena] but on the ruling that they were kings (not successors in reality).

This shows that the term "Khaleefah" can not be used anyhow (like the soofis used to call their elders) because this is Sharee'ah term and it has many meaning and responsibility in Sharee'ah. Also as "Imaam" and "Ameer". Now, to use the term (ameer) for someone (as asked in the question), is there any evidence for this in Islaam while it is religious sect? It has no evidence! It has no evidence!!

That is why Shaykh Yahyah An-Najmee said - he wrote a small treatise on this discussion-what matter most is who is Ameer'ul Muslimeen or Ameer'ul Safr because when the Prophet talked about safar, he used the term "Ameer" while such Ameer (Ameer'ul Safr) has its limitation or duration, and its similitude is Ameer'ul Jaysh (military leader).

Like Usaamah Bin Zayd; it is said that after one concluded battle, 'Umar Bin Khattab said to Aboo Bakr As-Siddiq to remove Huzaamah Bin Zayd from the ameership and give it to an elder one. Aboo Bakr As-Siddiq rejected this suggestion (from 'Umar Bin Khattab) and said that he could not remove whom the Prophet chose as Ameer'ul Jaysh. And it is said that after that, whenever 'Umar Bin Khattab see Huzaamah Bin Zayd, he would call him Ameer'ul Mu'mineen. Ibn Katheer said this in Bidaayah Wa Nihayah when discussing about military of Huzaamah. This shows that a military leader can be called ameer, what of other than this -Ameer'ul Jaysh, Ameer'ul Mu'mineen, Ameer'ul Dawlah (country) or Ameer'ul Jama'at'ul Muslimeen (the leader of the Muslims body) -when people are calling someone Ameer while it religious matter, what is the evidence? It has no evidence at all! Because the sect has

no evidence as well; the structure built upon evil is also an evil.

Islaam did not know anything called sect until 1924 when the Islaamic succussion dropped, there was nothing like sect; Jama'ah so-and-so. And all theses was started by Jamaal' Deen Al-Afghanee (underneath voice: "What of Muhammad 'Abdu?") Wasn't Muhammad 'Abdu his student? And that what others followers. That is what Hassan Al-Banna met that turn the society to what is it today. That between MSSN and TMC; MSSN see his fellow MSSN as his brother but not TMC (also vice versa). From one sect to another, Al-Wala and Al-Bara (loving and hating for Allaah's sake) MSSIYYAH exists, Al-Wala and Al-Bara TMCIIYYAH exists, Al-Wala and Al-Bara TA'AWWUNIYYAH exists and so on. And we know that between Muslims Al-Wala exists while with kuffar, it is Al-Bara (but all this has been destroyed by those sects). A Muslim will be dealing with another Muslim as if he was kaafir because he is not from his organization or sect. And this is part of the reasons the scholars say these sects are the problems to the progress of the Muslims society which is the aim of the disbelievers.

This is why if one want to have any cooperation with other Muslim, it must not involve affiliation that in order to promote a particular organization or sect. Someone is intelligent, knowledgeable and understand people's language and I want to assist him in doing Da'wah, perhaps moving from one mosque community to other, and we get there and the person finish his talk, then everyone depart to where he came from. There is this kind of cooperation; who have money should spend and others will enjoy from the spending; who have knowledge, power or motor while going for the Da'wah should spend. But to say someone is our Ameer (is wrong) unless we are on journey, he'd be our Ameer'ul Safr. Understood? But to establish an organization and we would be saying "this is our organization, those are that and this. We can invite this not that" while it is not upon what Allaah and His Messenger's sayings is our relationship, this is not from our religion. The religion know nothing about it. No evidence at all. This is why Shaykh 'Ubayd'ul Allaah Al-Jaabiree said -while explaining the Hadeeth of Hudhayah Bin Yamaan^[2] who asked the Prophet, saying, "Majority of people used to ask him about goodness but I used to ask him about evil. I then said to him that we were upon evil in the time of Jahiliyyah before Allaah blessed us with Islaam. Then I asked him that after this blessing, is there any evil to come?" The Prophet said yes. He then continued asking till the Prophet said he should adhere to the Jama'at'ul Muslimeen (the Muslims body) and their Imaam. He asked the Prophet that if there would no be any Muslims body at that time as well? The Prophet said he must stay away from all form of partitions Muslims would split into. -And this Shaykh 'Ubayd'ul Allaah Al-Jaabiree said that anytime there is no Jama'at'ul Muslimeen (the body of Muslims) with Imaam who has homage that this one is our leader, such person is Muslims' leader.

(Underneath voice: "In one nation") If it is in one country -that's one region -and Muslims do that for him (i.e., giving the homage), such person is leader. But if it is in city and ten people say " This is our leader", another ten people say "This is our leader" and another people... While none of those leader have no sultah [(authority) is wrong]. Because the one in one country will surely have sultah; for example Saudi government. Saudi government can say someone must not enter Saudi, he can marry a woman to someone (whom she is pleased with) while no one will arrest him if father do not allow her to marry the person. But those organizations dare do such thing? Many will sleep SIIB if the woman's father know about this. If a woman's father does not allow his daughter to marry whom she likes, so, sultan can marry her on her father's behalf. Can they do this without going to jail or not fearing going to jail? They have no authority. They just call themselves what they do not posses.

If it is Ameer of the big place who also has the authority, we must not go against him. Because if we dare go against him, the reason why Islaam says we must not go against who is the leader of Muslims will happen? Do you know? Killing of the Muslims. If one stand against him that he is not ameer, like Saudi; like twenty people stand and say they do not want King 'Abd'ul Allaah, what will happen? (Underneath voice: "They will kill themselves") Yes? (The same voice: " They will kill themselves") He will kill all of them. For this reason, we won't go against him because he has sulta (authority to do what he likes).

The scholars were saying that when the Prophet said to 'Udhayfah Bin Yamaan; the only alternative he gave him was to adhere to Jama'at'ul Muslimeen but if there is no Jama'at'ul Muslimeen, he said to him to stay away from all form of partitions. And this people would say they are not firqah (sects [as used in the Hadeeth]) , but they are hizb. The scholars answered them that there is no difference between the two because Allaah used both in the Qur'aan (meaning: "And be not like those who became divided and disagreed after clear arguments had come to them, and these it is that shall have a grievous chastisement.[3]) and he also said (meaning: All party..."[4]). After their disunity, they turned to sects. So, there is no difference between the sect and the party.

Imaam Ayyoob As-Sakhtiyaanee... this discussion is in Masaa'il Ibn Haanee of Ahmad Ibn Hambal, that Imaam Hassan Al-Basree said when 'Uthmaan Bin 'Affan was killed in Medeenah, the sky was covered up due to the dust and stones, that no one was able to see the heaven and he heard a voice from the Prophet's room -peace and blessings be upon him -that one of the Prophet's wives was saying "Indeed, the Prophet -peace and blessings be upon him -whittle from one who disunite his religion and become sect. " So,no

difference between firiqah and hizb.

They are all pasties. Allaah said we must not be like the idolaters because they have no Ameer -no one Ameer -because everyone of them do what he liked. Allaah said you must not be like that, do not disunite. So, no difference between hizb and firaag; they are all the same because their disunity but their evil might stronger than other.

All these (explanations) show that there is no bases for this in the religion. So, how is it now possible to say their Ameers are qualified to be called Ameer? And no one can not be called Ameer unless he has sect but if there is not like sect, what will now happen to Ameer of that particular sect? Do not forget where we started. Allaah knows best. Hope it is clear?

QUESTION 2: Can you help us to explain or define the Jama'ah itself so that one will not take it for something else? And secondly, how do we work out the situation of their disprivilege on the campus?

ANSWER: That Jama'ah (the body of the Muslims) has been defined by the scholars long ago, it is not us that will start defining it. And the definition was found in the saying of the Prophet - peace and blessings be upon him. In the Hadeeth recorded in Saheeh'ul Muslim, in Kitaab'ul Himaarah, go and read it very well. That chapter of Himaarah in Saheeh'ul Muslim require special study, and it will help one in such matter. The Prophet - peace and blessings be upon him - said that if a man come to you (the body of the Muslims) and want to separate you while your affairs are under one leader (sultan), he said you should kill him. The scholars then said the meaning of Jama'ah is anytime all Muslims are agreed under one leader, no one must not go against him. This was taken from this Hadeeth.

Also, when 'Umar Bin Khattab gathered shura' - 'Uthmaan Bin 'Affan, 'Aliyy Bin Abee Taalin, 'Abd'ul Rahmaan Bin 'Awf, Sa'd Bin Abee Waqqas, Zubayr Bin 'Awwaam and Talha Bin 'Ubayd'il Allaah - that whomever they agree upon (to be their next leader) - this report is in Saheeh'ul Bukhaaree - but someone come to disagree with you, kill the person.

Imaam Ahmad Bin Hanbal said it, it is recorded in 'Usool'ul Sunnah. 'Aliyy Bin Madeenee said it in Sharh'ul 'Usool Aahlu-Sunnah of Imaam Lanika'ee; all explanations on the Jama'ah (show) that we must not oppose or stand against. The Jama'ah that we must not stand against is the body of Muslims while they all agree with one leader.

It is not a group among the body of Muslims because a group among the body of the Muslims is different from the body of the Muslims. Majority of the

sects or organizations we see today are part of the body of the Muslims. The scholars had explained a lot on this. Allaah knows best.

We can check *Wujoob'ul Nuzool Jama'at'ul Muslimeen* of Shaykh 'Abd'ul Allaah Bin Saljis; it is a whole book on this discussion. Shaykh Hassan 'Abd'ul Hamid Al-Halabee also authored a book on this called *Ad-Da'wah 'Ilaa Allaah Bayna Tajam'il Hizb Wa Ta'wwun Islaam*.

Shaykh Khaleed Al-Hamaree also authored *Fiqh'ul Siyaasat'il Sharee'ah*; he also explained this Jama'ah very well. And if we see any of *Sharh of 'Usool Sunnah* of Imaam Ahmad Al-Habbal, we will find this discussion in them.

Now in campus like this, we must not have any affiliation. That is we must not have any relationship with anyone because it is sect that join us together. All of us in the campus, must not deal with each other in the name of Muslim to Muslim. We can now say, this (brother) is Imaam of of a particular mosque (in the campus). If we have anything to settle (among the students), this will be our Imaam. If we call him (the so-called "Ameer") ra'ees [(leader or elder) instead of Ameer because he's not qualified to be called Ameer because of earlier explanation with reference] because we have anything to do or the disbelievers want to do something (to hinder the Muslims in the campus), or some Muslims have something to do (that require seeking the school authority or assistance); he (the ra'ees) is discharging the duty because we are Muslims, not with the intense of we are one sect; there is difference between the two. That is why they will be strict in doing anything upon the Qur'aan, the Aahaadeeth and the doing of the companions, not what sect want us to do.

Lemme give you an example; they ask us to convey sisters to Osogbo for IVC^[5], and we know that Islaam prohibit this (the traveling of women without their mahraams^[6]); if we take them to the place, we have done hizbiyyah (calling to partition). Haraam is the doing. That is why the one who invite to it (i.e., to conveying the sisters to distant place), Allaah will ask him because he is no different from one who call to evil. He (the Prophet - peace and blessings be upon him) said "Whoever call to goodness, he would be rewarded and receive commission on who act upon his call. But if one call to evil or sin, he will surely receive the punishment of his calling and receive the commission of whoever act upon his call." The caller to the IVC will have his own punishment (of inviting women to it) and the share (portion of whoever act upon it and it will never reduce their own punishment).

But whoever forget what Allaah say upon it - that is what the organization call to - he is transgressing; this is just example. Whatever you will be doing (in the campus), what is view of Sharee'ah is the hot most (must be superior to any

other thing), and that will show we are doing ta'wwun [(cooperation as explained earlier)]. Allaah knows best.

QUESTION 3: If we discuss all these outside in the university, people get confused and would be wondering how Da'wah are going to work out; that (all the explanations) are not easy to apply all these. Some people are confused.

ANSWER: Doing Da'wah is like other thing Allaah command us to do. For example, Salaah; not everyone stand in Salaah (due to some tangible excuse like serious illness or ilks). There is no obligation upon who is unable to call to what is good and forbid what is bad until he has the authority (or ability) to do so. Individually, Da'wah will be carried out depending on everyone's ability in knowledge, in strengthen and then vicinity. That is why Allaah said "And from among you there should be a party who invite to good and enjoin what is right and forbid the wrong, and these it is that shall be successful. And be not like those who became divided and disagreed after clear arguments had come to them, and these it is that shall have a grievous chastisement."^[7]

Shaykh Hassan 'Abd'ul Hamid Al-Halabee said this verse is sufficient that we must do Da'wah but we must not disunite; that is why it follows "wa laa tafarraq" . Do we understand?

You must do Da'wah and you must not disunite. But people understand it that because of Da'wah, we must disunite. They cover what is forbidden with what is right. I do not know this kind of 'usool fiqh; the qaa'idah says ... We want to do something now and we see evidence that disallow it and see another that say we should do it another way, we must not do it because we want to do what is obligatory. (The Prophet - peace and blessings be upon him) said: "If I forbid you to do something, then keep away from it. And if I order you to do something, then do of it as much as you can."^[8]; this is where the qaa'idah is derived.

So, we will continue explaining to people upon everyone's competency to do so. If he is able to do cooperation with people (in Da'wah activities as explained in first answer), he should do so and whenever they finish, he should be on his way. But cooperation upon hizb (partition); we are so-and-so till another version will raise, that (disunity) destroys the Ummah. It opposes evidence that prohibit us (from creating sects) because he want to fulfil the evidence that allow us in something else (like Da'wah). Is this clear?

QUESTION 4: Some people know that Islaam forbids all those sects but they opine that we should come together (i.e., all the sects, regardless their different methodologies) because we want to do Da'wah.

ANSWER: Everyone knows that he is not part of others.

QUESTION CONTINUED: But it would be said that we do not join you on bidiah (innovation).

ANSWER: That qaa'idah was established by Hassan Al-Banna but the scholars have refuted him severely; that we should do together in religious affairs but in our minds, while knowing that we are not upon the same thing. Can Nasfat and Ta'wwun be done together? MSSN and Ta'wwun, can they be done together? MSSN and TMC, can it be done together? In MSSN itself; TMC-MSSN and NON TMC-MSSN[9]?

When one can never be a salafiyy and still have any affiliation with hizb (sect) at all. It is like saying, "(I'm a) Christian-Muslim." Not Salafiyy by mouth. Ibn Taymiyyah said it is allowed to say "I'm a salafiyy" but when we want to recognize him as Salafiyy, it is not what he utters that he is a Salafiyy. We will rather look at his methodology and his worship if truly he is a Salafiyy. So, it is easy to call oneself Salafiyy and also say one is MSSN, it's possible. In reality, one can not be a Salafiyy and still belong to one deviant sect because Salafiyyah go against partitionship itself.

QUESTION 5: All MSSN activities on campus...?

ANSWER: One must not understand that he is doing all these for MSSN but for Allaah. I'm doing Ta'wwun (cooperation) with my brethren; we do things together, observe Salaah together or one is invited to give a talk for sisters (or at one department); one is defending sisters because Allaah say I should defend them.

That affiliative sect must be formatted; that is doing something because sect or organization wants us to do it not because what we must do a Muslim in cooperation in religious matter. Understand?

This is how we will relate with whoever (among Muslims) in the organization. Like MSSN; if they want to do something, one should join them because Muslims want to do something but do not have the total ability to do so. But being together in the system has no basis in the religion.

In Hausa lands (northern part of Nigeria), how many sect did Shaykh 'Uthmaan Bin Fodio belong to while his Da'wah was almost half of Nigeria? What is the name of Shaykh Al-Albaanee's sect? What is the name of Shaykh "Uthaymeen's sect? What is the name of Shaykh Bin Baaz's sect? But their

Da'wah is everywhere, all the universe; all these three scholars?!

Imaam Muhammad Bin 'Abd'ul Wahhab, what is the name of his sect?

Those that establish sects everywhere are fighting Egyptian government now; how they will have share in Parliament, the nation's money... Because of this, many shave beard, doing isbaal and many thing Sharee'ah forbid all in the name of Da'wah; those Ikhwaan'ul Muslimeen. They started all these among Muslims till people see it as the only alternative way (i.e., establishing sects in order to do Da'wah).

What is compulsory upon everyone is to be upon the Sunnah as done by the Companions. Whoever do this is among Taa'ifat'ul Mansoofah; Allaah knows best.

QUESTION 6: If we have something to do at the government side, they would need letter heading....

ANSWER: (One want to do something like?) Like what? Because there are many things that have a billion alternatives but one has bound his mind that it can't be done unless with that one way. So, say the thing itself. Like what?

Brother: Asking of marital certificate and one think of going to one organization like MSSN because they issue marital certificate.

Abou Naasir: Did government not issue marriage certificate?

Brother: They do that at registry and it has some procedures... And have many difficulties.

Abou Naasir: What another alternative did the government give (without going to registry)?

Brother: They say any organization based on customary law which any customary institution can issue it.

Abou Naasir: It has finished. Though, not everyone that MSSN issue marriage certificate his MSSN. And if all the deviant sects or organizations are destroyed, we will see that all mosques will gain more power. You do not understand? Mosque will be strengthened because everyone will go back to their sources, everyone will be concerned about how to sanctify his house, environment and mosque, and that is where one's strength will be spent. People are running away from there to where they will choose who is going to be Ameer and his vice.

{The End}

THE ANNOTATIONS

[1] I only found two narrations in Imaam Tirmidhee and Aboo Daawood's collection;

- i. Imaam Tirmidhee's narration: "Al-Khilafah will be in my Ummah for thirty years, then there will be monarchy after that."
- ii. Imaam Aboo Daawood's narration: "The caliphate of Prophecy will last thirty years; then Allah will give the Kingdom to whom he wishes; or his kingdom to whom he wishes." And was graded Hassan saheeh by Shaykh Naasir'ul Deen Al-'Albaanee.

[2] Imaam Al-Bukhaaree recorded this report in his book, Saheeh'ul Bukhaaree; Hudhaifah bin Al-Yaman - may Allaah be pleased with him - said:

"The people used to ask Allaah's Messenger (ﷺ) about good, but I used to ask him about evil for fear that it might overtake me. Once I said, "O Allaah's Messenger (ﷺ)! We were in ignorance and in evil and Allaah has bestowed upon us the present good; will there be any evil after this good?" He said, "Yes." I asked, "Will there be good after that evil?" He said, "Yes, but it would be tainted with Dakhan (i.e. Little evil)." I asked, "What will its Dakhan be?" He said, "There will be some people who will lead (people) according to principles other than my tradition. You will see their actions and disapprove of them." I said, "Will there be any evil after that good?" He said, "Yes, there will be some people who will invite others to the doors of Hell, and whoever accepts their invitation to it will be thrown in it (by them)." I said, "O Allaah's Messenger (ﷺ)!"

[3] Soorat'ul Aal 'Imraan, 3:104 - 105

[4] Soorat'ul Mu'muneen, 23:53

[5] IVC is the annual camping organize by MSSN at the end of the year of Gregorian calendar.

[6] Mahrams are men who are permanently prohibited to marry a woman, and there are 16 in numbers in addition to her husband. Our teacher, Aboo Naasir even have a book on this in conjunction with Aboo Sekeenah Ismaa'eel. But I like to bring one prophetic narration on this as narrated by Aboo Hurayrah that the Prophet - may peace and blessings be upon him - said, "It is unlawful for a woman who believes in Allaah and the last Day to travel a day's journey except one who is her mahram is with her." This is collected by Imaam Al-Bukhaariyy, Muslim and others.

[7] Soorat'ul Aal 'Imraan, 3:104 - 105

[8] Imaam Al-Bukhaaree - may Allaah be pleased with him - collected this hadeeth in his work, Saheeh'ul Bukhaaree that Aboo Hurayrah - may Allaah be pleased with him - narrated that the Prophet (ﷺ) said, "Leave me as I leave you, for the people who were before you were ruined because of their questions and their differences over their prophets. So, if I forbid you to do something, then keep away from it. And if I order you to do something, then do of it as much as you can."

[9] There TMC-MSSN, especially in Lagos that have their ways of doing things like IVC Epe, in Lagos.