

— THE DECISIVE —

RULING ON JAM'IYYAAT



*Abū Muḥammad ‘Abdul Ḥamīd Ibn
Yaḥyā Az-Zou’kry Al-Ḥajūri (حفظه الله)*

Translated by

Abū Muḥammad Nezām Uddīn (وفقه الله)

Contents

Introduction.....	2
The decisive ruling on jam’iyyāt	7
The ruling on jam’iyyāt in detail.....	9
The jam’iyyāt are a newly invented affair	16
Appendix:	
Clarification of some of the doubts of the people of Jam’iyyāt	22
Doubt regarding cooperation upon righteousness and piety	23
The principle: If there is an affair and the obligatory is not completed except by the way of it, then that affair also becomes obligatory.....	23
Deduction from Al-Maṣāliḥ-ul-Mursalah (general welfare) and gaining benefits	24
Their claim of impermissibility of jam’iyyah in the Arabian peninsula and its permissibility in other lands	31
Using calling towards Allāh as an excuse	32
Beware of the mistakes of the scholars	33
The affairs are judged according to the intentions.....	34

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

Introduction

All Praise belongs to Allāh (Alone), The Lord of all that exists, and let there be no transgression except upon the wrong-doers. I bear witness that there is no one worthy of worship except Allāh alone - having no partners, none capable of help as Him. I bear witness that Muḥammad is the chosen messenger and prophet and the leader of the pious. May Allāh's peace and blessings be upon him, his family, his companions and those who came after them. To proceed,

Indeed, the enemies of Islām have various techniques of plotting against this religion which Allāh - The Most High - made it easy for me to mention some of these techniques in my book: “*Al-Mabḥath-ul-Badī' Fī Asbāb Wa Natāij Wa Hulūli-Tamyī' Wal-bayān Li Ṭuruqil Mukhalifīn Fī Ṣaddihim 'Ani-Sunnati Wal Islām*” (The Exceptional Research regarding the means and consequences and descent of the methodology of blameworthy watering down and clarification of the ways of the violators in preventing from *Sunnah* and *Islām*). Establishment of various *jam'iyyāt* (*da'wah* organisations) is one of these methods and they are a part of jewish-masonic plot against the muslims to divide them and prevent them from the way of Allāh - The Most Powerful and Exalted. This can be known by looking into few affairs:

1. They (jews and free masons) are the first ones to establish organisations.
2. They are pleased with the (muslims establishing) organisations and they do not wish any *da'wah* to exist except it is under their disposal and control.

3. These *jam'iyyāt* are established upon man-made laws which are against the religion of Islām.
4. These laws have religious violations like compulsion of putting wealth in usury based banks, compulsion of *Ṭāgūt* based elections, reliance on majority and add to it, reliance on a restricted form of *Al Walā wal Barā* (allegiance and dissociation).
5. It's dark history of spilling division between the callers (to Allāh) and it's people starting with hidden *ḥizbiyyah* (partisanship) and ending up in open *ḥizbiyyah*.

[Our Shaykh Muqbil Ibn Hādī Al-Wādi'i said:]

“Those *jam'iyyāt*, which are not permitted to be established except upon the condition that it is under the control of the social affairs committee and upon the condition that it has elections in it, and that it puts its wealth in usury based banks and next they deceive the people saying: Is building mosques, digging wells, and taking care of orphans forbidden? It is said to them: Oh you deceivers! Who said that these affairs are forbidden? It is *ḥizbiyyah* which is forbidden and division of the muslims and wasting their time in begging. Verily, ‘*Umrah* trips in the month of *Ramaḍān* has been turned into an opportunity to beg (by making it a trip to ask money from the wealthy people in Saudi Arabia).

يا مشعر القراء ويا ملح البلد ... ما يصلح الملح إذا الملح فسد

Oh scholars! Oh you the cream of the land! Who will rectify the cream if it spoils?”¹

¹ Taken from the foreword of the book: *Dhamm-ul-Mas'alah* (Blameworthiness of begging) by *Imām Muqbil Al-Wādi'i* - May Allāh have mercy upon him

Jam'iyyah is the oldest tool which was used by the jews to spread their masonic views until through the *Jam'iyyat-ul-Ittihād Wat-Taraqqi* in Turkey (Organisation for unity and upliftment), which was established in 1898 C.E, 1316 H, they successfully demolished the Ottoman Islāmic Caliphate and this organisation had various branches in various major arab kingdoms.

Jamal Uddin Al-Afghāni, the free mason and people like him took this vision and promoted it in various muslim countries and spread it in the muslim societies. His student, *Muḥammad 'Abduh* learnt this methodology from him and then his student, *Muḥammad Rashīd Riḍā* followed him.

“This (is the reality). Indeed, the free masons divided their *jam'iyyāt* according to their plans and motives. Some of these *jam'iyyāt* are for the purpose of corrupting the students, some others are for corrupting the ideologies of journalists, authors and writers, some are for stirring the labourers and farmers, and yet some are exclusively for spoiling the military, while some are solely created for the purpose of inciting rebellion in various countries and other than it. Hence, the free masons were behind the French Revolution, and the massacre of Istanbul in which 68000 muslims were killed in the year 1908 C.E. Likewise, they were the ones behind the Balkans War in the year 1912 C.E and yet, they conspired The World War I while they were also the one's who planned the revolt against the *Sultan 'Abdul Hamīd* and they were the ones who destroyed the Islāmic Caliphate.”¹

A person working in the *jam'iyyāt* established for *da'wah* is not able to reject the evils in these *jam'iyyāt* and other *jam'iyāt* having evils, sins and trials which are against the Book of Allāh - The Most High - and the *Sunnah* of the Prophet of Allāh ﷺ.

I have already written regarding how the *Jam'iyyah Ihyā At-Turāth* has caused division between the callers to Allāh in my book: “*Al-Mabḥath-ul-Badī' Fī Asbāb Wa Natāij Wa Hulūli-Tamyī'*”. I said in it,

¹ From ‘*Allāmah 'Abdul Muḥsin Al-'Abbād's Islām Wal Ḥarakāt Al-Haddāmah Al-Mu'aṣirah* (p. 26)

“The muslims have caused these organisations to extend. Hence, these *hizbi jam’iyyāt* backed by great amount of wealth, have spread. The Prophet ﷺ informed us regarding wealth,

إِنَّ لِكُلِّ أُمَّةٍ فِتْنَةً وَفِتْنَةُ أُمَّتِي الْمَالُ

‘Every nation has a trial and the trial of my nation is wealth.’¹

At-Tirmidhi (2336) reported it on the authority of *Ka’b Ibn ‘Ayyād*. Hence, it wrecked havoc within the slaves (of Allāh) and devastated the countries and caused the division in the *da’wah*. *Hizbiyyah* became apparent and great evil and trial occurred which made the sincere scholars and rectifying *du’āt* (callers) warn out loud and author books against the dangers of these octopuses (*jam’iyyāt*). The most harmful and dangerous of these *jam’iyyāt* has been *Jam’iyyah Ihyā At-Turāth* which has not reached a land except it caused division between it’s *du’at*. It’s relation with the *du’at* is similar to the relation of the central banks with the governments. They have caused poverty, usury, poor living and bad economy to the governments while these *jam’iyyāt* have provided the *du’at* with wealth which have made them abstain from knowledge and act less (upon the knowledge). Due to it, generosity and high virtues have departed from them and firmness upon the *Sunnah* has become weak in them. It has made *Al-Walā wal Barā* (allegiance and dissociation) and friendship for the sake of *dinār* and *dirham*.

How many students of *Shaykh Muqbil* - May Allāh - The Most High - have mercy upon him, were excellent students, noble preachers and eloquent writers and scholars! But when it entered them, it scattered them and caused their ranks to split and waste. It produced two subsidiary *jam’iyyāt*: *Jam’iyyah Al-Hikmah* and *Jam’iyyah Al-Ihsān* (in Yemen) and likewise it caused scattering in the people of Egypt, Sudan and the arabs as well as the non-arabs. To Allāh we belong, and to Him is our return. All praises belongs to Allāh alone, The Lord of all worlds.”

¹ *At-Tirmidhi*: 2336

Written by:

Abū Muḥammad ‘Abdul Ḥamīd Al-Hajūri

28 Jumada At-Thāni 1433H

The decisive ruling on *jam'iyyāt*

This is a research in which we will exclusively discuss regarding the ruling on the *jam'iyyāt* for those whom Allāh - The Most Powerful and Exalted - willed success, otherwise no medicine can cure the stubborn.

Firstly, As we have preceded earlier, (establishing) organisations is imitating the disbelievers so it is prohibited due to the reiterated prohibition in the evidences which have been relayed in the topic of imitation of the disbelievers. I have mentioned the evidences warning against this great trial in my book: *Al-Adillatur Radiyyah Li Bayāni Hukmi Democratiyyah* (The satisfying evidences in explaining the ruling of democracy).

Secondly, Many people of the *jam'iyyāt* try to cover up under the pretext of *da'wah* while it should be known that inviting towards Allāh is an act of worship. The conditions for its acceptance are : sincerity for the sake of Allāh - The Most Powerful and Exalted, and following the way of the Prophet ﷺ. Our Prophet ﷺ left us on a clear way, it's night is as clear as the day and the muslims have continued on his way in calling (to goodness) generation after generation. Books have been written and scholars were produced without *jam'iyyāt* so what is the matter with these people that they do not understand? Reflect on the statement of Allāh - The Most Powerful and Exalted - in His Noble Book:

وَدَاعِيًا إِلَى اللَّهِ بِإِذْنِهِ وَسِرَاجًا مُنِيرًا

“(I have sent you) as one who invites to Allāh by His Leave, and as a lamp spreading light.”¹

¹ *Al-Aḥzāb: 46*

Shaykh-ul-Islām (Ibn Taymiyyah) said: “Whoever calls towards other than Allāh has committed shirk and whoever calls without His Leave has innovated.”

The ruling on *jam'iyyāt* in detail

To clarify and explain the correct ruling to the one who claims that (establishing) these organisations is not from the imitation of disbelievers, we must approach the affair by three estimations:

The first estimation:

(That) No *jam'iyyah* exists except it has within it violations of the islamic legislation, either the violations are necessary for it's existence or, it may not be binding but eventually enters the *jam'iyyah* since the existence of *jam'iyyah* is impossible without committing these violations of the *shar'iah* to the extent that if these violations are removed from it, the *jam'iyyah* ceases to exist. Hence, dissolving the *jam'iyyah* is a must in order to remove these violations.

So the foundational ruling upon it is *At-Taḥrīm* (prohibition) due to the well known principle with the people of *Uṣūl*:

ما لا يتم ترك الحرام إلا بتركه فتركه واجب

“Whichever affair, if leaving the forbidden is not completed except by leaving it then leaving the affair is obligatory.”¹

And if it's motive was merely due to worldly affairs then it is ruled to be prohibited (due to the necessary violations involving it).

¹ *Mudhakirrah Uṣūl-ul-Fiqh* (p. 40)

The second estimation:

(That) It does not have in it any violations of the *shar'iah*, neither necessarily nor unnecessarily, then it is judged to be from the (mere) habits or customs (of the people).

Shaykh ul Islām said in *Al-Qawa'id un Nūrāniyyah* (1/112):

“As for as the customs, then it is that which the people are habituated to perform in their worldly affairs which they require and the foundational ruling regarding it is permissibility. Hence, there is no prohibition except that which Allāh - The Most Perfect and High - has prohibited. Since, Command (*Al-'Amr*) and Prohibition (*An-Nahiy*) is from the legislation of Allāh and it is a must that any act of worship is commanded in the legislation (for it to be counted as an act of worship). If it cannot be established that a particular action is commanded then how can it be ruled to be forbidden? Due to this, *Aḥmad* and other than him from the *fuqahā* used to say: The foundational ruling regarding actions with the intention of worship is restriction, nothing from it is legislated to be performed except that which Allāh has legislated¹ otherwise we may enter the threat mentioned in the Statement of Allāh - The Most High:

أَمْ لَهُمْ شُرَكَاءُ شَرَعُوا لَهُمْ مِّنَ الدِّينِ مَا لَمْ يَأْذَنَ بِهِ اللَّهُ

‘Or they have partners with Allāh, who have instituted for them a religion which Allāh has not allowed?’²

While the foundational ruling regarding the customs is that they are permitted, so nothing from it is ruled to be forbidden except which Allāh has forbidden otherwise we may enter the threat mentioned in His Statement:

¹ Translator: meaning it has to fulfil the conditions of acceptance: Sincerity and its accordance to the *Sunnah*.

² *As-Shūrā:21*

قُلْ أَرَأَيْتُمْ مَا أَنْزَلَ اللَّهُ لَكُمْ مِنْ رِزْقٍ فَجَعَلْتُمْ مِنْهُ حَرَامًا وَحَلَالًا قُلْ اللَّهُ أَدْنَىٰ لَكُمْ أَمْ عَلَى اللَّهِ تَفْتَرُونَ

‘Say: Have you seen what provision Allāh has sent down to you of which you have made (some) lawful and (some) unlawful. Say: Has Allāh permitted you (to do so), or do you invent a lie against Allāh?’¹ ” End of his statement.

This is the estimation which the people of *jam’iyyāt* have used to justify their organisations. So, I say:

Firstly, Yes, the base ruling upon the customs is that they are permitted but this estimation (regarding the *jam’iyyah*) is fictitious and contradicts the reality. You may estimate whatever you wish in your mind but the affair would be given the ruling according to it’s reality. The *jam’iyyāt* - as it’s people claim - might have been established initially for co-operation but it end’s up in *ḥizbiyyah*. We have not seen any *jam’iyyah* except it has *ḥizbiyyah* even though it might have started away from it or it might try to reject that it has partisanship except *ḥizbiyyah* is apparent in it. So, in reality, all the *jam’iyyāt* are *ḥizbi* organisations.

Secondly, according to this estimation, establishing such organisations is prohibited from the perspective that it is a means to the forbidden due to it’s violations.

As Shaykh Al-Imam, The Reviver, Al-Wād’i - May Allāh - The Most High - have mercy on him - said :

“The *jam’iyyāt* were not present in the era of the Messenger of Allāh ﷺ but it came to us from the enemies of Islām. Later on, the muslims blind followed them in it and many of the *jam’iyyāt* have violations or breach (of the *shari’ah*) .. (until he said) .. yes, we do not forbid the people from anything which Allāh has permitted them but we are afraid that it is a plot.. (until he said).. the *jam’iyyāt* , oh brothers, it is a means (to evil) and likewise the donation boxes, they are a

¹ *Yūnus: 59*

means to *ḥizbiyyah* and way to it.” End of his speech from *As’ilatu min bani bakr bāyāfi’* in the year 1421H.

Shaykh ul Islām - May Allāh have mercy upon him - said:

“This is a great foundation, it is obligatory that it is known and given concern: that the *mubāḥāt* (the permissible affairs) are only permissible if it is taken as something which is merely permissible, but if they are considered *wājibāt* (obligatory) or *mustaḥabbāt* (recommended), then it will be a legislation which Allāh has not legislated. It is making something which is not obligatory or recommended originally (i.e. it was simply permitted) in the level of something which is not forbidden (i.e. obligatory or recommended). Nothing is forbidden except that which Allāh has forbidden and nothing is legislated except that which Allāh has legislated. This is why in the *Qur’ān*, Allāh has greatly blamed those who have made a religion which Allāh has not allowed and those who have prohibited that which Allāh didn’t. If this is the case in permitted matters then how about the forbidden or disliked ones? Hence, these affairs do not get obligated by oaths. So, if a person vowed to perform something which is permissible or disliked or forbidden, it is not obligated upon him to perform it unlike if it’s an act of obedience. Rather, it is obligated upon him to offer expiation for breaking his oath in case he doesn’t fulfil it (the vowed affair while it is merely permissible), according to the opinion of *Aḥmad* and others while other scholars say that nothing is obligatory upon him. So, an act which is neither an act of obedience nor an act of worship does not become an act of obedience by the way of an oath.

Likewise, the oaths which are taken by the people in allegiance to follow the way of a particular leader (of the tribe) like the oath of *Al-Futuwwah* and *Rumātul-Bunduq* and other similar oaths, it is not obligatory upon a person to abide by it taking it as obedience to Allāh except in those acts which are originally acts of worship and (acts of) obedience to Allāh and His Messenger ﷺ in the prescribed legislation of Allāh but offering an expiation may be obligatory upon him on

breaking those oaths. This is the reason why I commanded more than a single person to change their oath which were taken to follow a particular way which consisted of various kinds of *bid'ah*, I ordered them to alter it to an act of obedience and following the Book and the *Sunnah*, because the muslims have made a consensus that it is not permissible for anyone to believe or say regarding any action that it is an act of seeking nearness to Allāh or an act of obedience, being *wājib* or *mustahabb* except that which Allāh or His Messenger ﷺ has commanded. Such an action is known by it's proper evidences and whichever action is not proved to be obligatory or recommended by the consensus of the nation, it is not permissible to believe or say that it is an act of seeking nearness to Allāh. Similarly, they are united upon the impermissibility of intending to seek nearness of Allāh or worship by performing such an act or taking it as a legislation, and neither such an action is an act of goodness. Hence, it is not permissible to turn it into a legislation, neither by belief, nor by speech nor intention nor action. Due to neglecting this foundation, many of the scholars and devotees have mistakenly taken the opinion that if a particular matter is not forbidden, one not should not be commanded to leave it. Rather, it is said that it is permissible. They do not see a difference between it taken as an act of obedience and between it being solely permissible while it is known that deeming it to be a legislation or an act of obedience by belief, or intention or by both, or by speech or action or by both, is from the greatest affairs which are forbidden and it is from the greatest of sins since they are innovated evils, being from the worst kinds of disobedience, which are known to be sinful and disobedience.”¹

The third estimation:

(That) It does not have any violations of the *shar'iah* which is necessary for its existence. Rather, it consists of violations which were not necessary. This case is worse than the previous one since these violations are from the results of *jam'iyyāt* hence it takes the ruling of being forbidden due to these violations and it's explanation is the same as explained in the first estimation.

¹ *Majmū'-ul-Fatāwā* 11/450

Our Shaykh Yahyā - May Allāh preserve him - said,

“And the *jam’iyyāt* are trialed with pictures of beings with a soul, and they are trialed with begging and non-abstinence and wastage of time at the gates of the rich. Whoever busies himself with it is busied from seeking the religious knowledge and falls into trials of the *duniya* and becomes a *hizbi*. Rather, these organisations have become a nest of the people of *hizbiyyah* and we do not know regarding a single *salafi* scholar who has put himself in trials and joining these organisations like the way of those *hizbiyyeen*. It is enough for it to be evil that it is founded on a number of evils and Allāh - The Most Powerful and Exalted - has said:

أَمْ مَنْ أَسَّسَ بُيُوتَهُ عَلَى شَفَا جُرْفٍ هَارٍ فَأَنْهَارَ بِهِ فِي نَارِ جَهَنَّمَ^ط

‘..Or he who laid the foundation of his building on the brink of a crumbling, overhanging cliff so that it is toppled with him into the Fire of Hell.’¹

So we advise to stay away from these *jam’iyyāt*, these organisations are evil and spread evil. It has only been founded to wage a war on the *Salafi Da’wah* and split it’s ranks.”

This speech is similar to the speech of ‘*Allāmah Al-‘Uthaimīn* - May Allāh have mercy on him: He was asked:

‘If there was a military sector, or other than this, which didn’t have teachers to teach the people the affairs of their religion and it is was not permitted for anyone to join them in that place except by shaving the beard, should I shave my beard and call towards Allāh in such a place or should I leave them altogether?

Answer: Leave them altogether since Allāh - The Most High has said:

¹ *At-Tauba: 109*

لَيْسَ عَلَيْكَ هُدَاهُمْ وَلَكِنَّ اللَّهَ يَهْدِي مَن يَشَاءُ^ق

“Not upon you is their guidance, but Allāh guides whom He wills.”¹

and He - The Most Powerful and Exalted - says:

ادْعُ إِلَى سَبِيلِ رَبِّكَ بِالْحُكْمَةِ وَالْمَوْعِظَةِ الْحَسَنَةِ

“Invite to the Way of your Lord with wisdom and fair preaching.”²

It is not possible to call towards Allāh by disobedience under any circumstances, and if you shaved your beard you committed an act of disobedience while their guidance is not upon you. Moreover, you might shave your beard under the pretext of benefit while it might not prove to be so. So you would come up with a sure evil under the pretext of a benefit which is uncertain.”³ End of his statement.⁴

¹ *Al-Baqarah: 272*

² *An-Nahl: 125*

³ *Sharḥ Manzūmati Uṣūlil Fiqh wa Qawa'idihi (p.137)*

⁴ Summarised from my book: *Al-Aqwāl-ul-Bayyināt wal-Adillat-ul-Wāḍiḥāt fī bayāni ḥukmi taswīri dhawātil arwāḥi wal-ikhṭilāti wal jam'iyyāt* (Clear speech and manifest evidences regarding the ruling of pictures of beings having a soul and free mixing and jam'iyyāt) along with additions, clarifications and revision. Originally adapted from a treatise written by our noble brother *Abū Ja'far Al-Indunīsī*

The *jam'iyyāt* are a newly invented affair

'*Allāmah Muqbil Ibn Hadī Al-Wadī'i* - May Allāh have mercy upon him - was asked:

Question:

If someone says: 'Indeed, the requisites for the establishment of *jam'iyyāt* for the purpose of *da'wah* existed in the Prophet's ﷺ era without the existence of barriers stopping it so establishing them after the Prophet's ﷺ era would be considered an innovation.' Would such a statement be correct?

Answer:

All Praise belongs to Allāh Alone and Peace and Blessings of Allāh be upon our Prophet Muḥammad ﷺ, upon his family and Companions and those who supported him. I bear witness that none is worthy of worship except Allāh Alone without any partners and I bear witness that Muḥammad is His Slave and Messenger.

To proceed:

“The question which is asked is eminent. This is why we having been saying from a long time that leaving off the *jam'iyyāt* is better than its existence since the Prophet ﷺ and his companions were more in need of wealth than us. Rather, they were more needy than us but nevertheless, they did not build any *jam'iyyah*.”¹

¹ from the cassette : *Al-Gāratuṣ-Shadīdah 'alal-Jam'iyyat-il-Jadīdah, Side A. Recorded on 10th Safar 1420H.*

And the virtuous scholar, **Rabī' Ibn Hadī** said while answering the one who asserted it being beneficial in the spreading of the *da'wah* while negating it being a cause of division:

“.. Because the pious predecessors spread this religion and gained victory over the world by mutual co-operation upon goodness and piety. They used to cooperate in *Jihād* by their wealth and lives but not on the systemised way taken from the West.”¹

Shaykh-ul-Islām said: “Indeed, if it had goodness, the predecessors did not perform it in spite of the requisites being fulfilled and the barriers being removed. If it was solely or probably good, the predecessors were more worthy of performing it since they used to love and venerate the Prophet ﷺ more than us and had more desire to perform good than us. Without doubt, complete love and veneration to him is in following and obeying him and obeying his ﷺ commands. It is in reviving his *sunan* outwardly and inwardly, in spreading that which he ﷺ was sent with and striving upon that by the heart, the limbs and the tongue since this is the way of the foremost predecessors - *Al-Muḥājirīn* and *Al-Anṣār* - and the way of those who followed them in goodness.”²

Our Shaykh, Yaḥyā Al-Ḥajūrī - May Allāh preserve him - said:

“Oh my brother, where were your *jam'iyyāt* in the time of the Messenger ﷺ? Were not the rights preserved? Or they are being preserved now more? *Jam'iyyāt* are a newly invented affair! Let the one present inform the absent and the one who gets annoyed from this statement, between him and us is the Book of Allāh and the *Sunnah* of His Prophet ﷺ :

مَنْ أَحْدَثَ فِي أَمْرِنَا هَذَا مَا لَيْسَ فِيهِ فَهُوَ رَدٌّ

¹ As mentioned by Shaykh Ḥasan Ibn Qāsim in his book: *As-Sihām Al-Wādi'iyyah* p.55.

² *Al-Iqtidā* 1/295

“Whoever invents an affair in our religion which is not from it, then it is rejected.”¹

It’s requisites were present at the time of the Messenger ﷺ (and still he did not establish them) and ‘*Uthman Ibn ‘Affān* and ‘*Abdur Raḥmān Ibn ‘Awf*, along with the group of the companions who were rich, did not know it. While other were poor like people of *As-Ṣuffa* but he ﷺ did not say: ‘establish for them a *jam’iyyah* and make a donation box for them’. Indeed, the last of this nation will not be rectified except by the same way which rectified the first of it. People should not try to scare us by the vast amount of *jam’iyyāt*, falsehood even if it is large in number is false! The fact that falsehood has increased and has spread does not justify it rather if falsehood spreads, it does not increase it except in evil and harm.

If it is said: Nay! A barrier existed which prevented it’s establishment, they did not know it basically because it is from the new habits.

It is said in answer: It can be said with respect of it being official and registered with the state (that it is new). As for as establishing a party comprising of members for the sake of *da’wah*, then nothing prevented it from being formed in their time. So, is it authentically established at your end that they made them? Or do you claim that they would have done it if they knew it being official and registered with the state? or other than this from the sophistications.” End of his statement.

Shaykh Yaḥyā Al-Ḥajūrī - May Allāh preserve him - said:

Question:

¹ Agreed upon.

What is the ruling on establishing an association of callers to *salafiyyah* in order to safeguard the *da'wah* and unite the callers on a single platform? May Allāh reward you well.

Answer:

“This is not needed. We are already organised by the way of Islām and what they term as an ‘international Islāmic association’ is the *Ikhwāni* (way). Our association is the Book and the *Sunnah*. The Prophet ﷺ said:

إِنَّ الْمُؤْمِنَ لِلْمُؤْمِنِ كَالْبُنْيَانِ يَشُدُّ بَعْضُهُ بَعْضًا

“A believer to a believer is like the parts of a building, each one of them supporting the other.”¹ The Prophet ﷺ then clasped his hands with fingers interlaced.

And Allāh said,

إِنَّمَا الْمُؤْمِنُونَ إِخْوَةٌ

“The believers are nothing else than brothers.”²

And the Prophet ﷺ has said,

قَضَاءُ اللَّهِ أَحَقُّ وَشَرْطُ اللَّهِ أَوثَقُ

“The laws laid down by Allāh are the most weighty and the His conditions are the most valid.”³

¹ Agreed upon.

² *Al-Hujurāt: 10*

³ Agreed upon.

And he ﷺ said,

لَا يُؤْمِنُ أَحَدُكُمْ حَتَّىٰ يُحِبَّ لِأَخِيهِ مَا يُحِبُّ لِنَفْسِهِ

“None of you truly believes until he loves for his brother what he loves for himself.”¹

So the connection (between the muslims) is Islām and we do not need these newly invented ways of association which were not present in our predecessors.” End of his statement.²

If it is said: From the scholars are those who permitted it upon the following conditions:

1. They are connected with the scholars and they act according to the guidance of the scholars and that they do not precede them.
2. Existence of an abundant amount of knowledge regarding the legislation amongst those who establish such organisations hereby saving them from falling into evil.
3. Having high initiative and enthusiasm in resisting the love of leadership, personal benefits and worldly glitters along with being active in work, action and speech under the direction of the Islāmic ruler. The allegiance and disavowal (*Al-Walā wal-Bara'a*), and love and hatred should be based upon the religion and not these organisations which are only treated as means.

(We say:) Under the supposition of these conditions, do you know of any *jam'iyyah* which fulfils these conditions? Please bring forth and you will not be able to bring forth any such *jam'iyyah*. This argument doesn't support your point

¹ Agreed upon.

² *Al-Iftā* p.66.

rather, it is an evidence against you (Oh people of the *jam'iyyāt*) since this argument is hypothetical and is only present in the mind and is not factual. Note that there is a huge difference between fictitious presence and factual presence so pay attention to this affair, you will be victorious and safeguarded from innovations and desires.

Appendix: Clarification of some of the doubts of the people of *Jam'iyyāt*

We advise with distancing oneself from these *jam'iyyāt* due to the harms, innovations, evils, splitting, and sins it entails. We are not more eager of the *da'wah* than our righteous predecessors and if the *jam'iyyah* had goodness, the Book and the *Sunnah* would have guided us to it. Allāh - The Most High - says,

مَا فَرَّطْنَا فِي الْكِتَابِ مِنْ شَيْءٍ

“We have neglected nothing in the Book.”¹

And the Prophet ﷺ has said,

إِنَّهُ لَمْ يَكُنْ نَبِيٌّ قَبْلِي إِلَّا كَانَ حَقًّا عَلَيْهِ أَنْ يَدُلَّ أُمَّتَهُ عَلَى خَيْرٍ مَا يَعْلَمُهُ لَهُمْ وَيُنذِرَهُمْ شَرًّا مَا يَعْلَمُهُ لَهُمْ وَإِنَّ أُمَّتَكُمْ هَذِهِ جُعِلَ عَافِيَتُهَا فِي أَوَّلِهَا وَسَيُصِيبُ آخِرَهَا بَلَاءٌ وَأُمُورٌ تُنْكَرُونَهَا وَتَجِيءُ فِتْنَةٌ فَيُرَقِّقُ بَعْضُهَا بَعْضًا وَتَجِيءُ الْفِتْنَةُ فَيَقُولُ الْمُؤْمِنُ هَذِهِ هَذِهِ . ثُمَّ تَنْكَشِفُ وَتَجِيءُ الْفِتْنَةُ فَيَقُولُ الْمُؤْمِنُ هَذِهِ هَذِهِ . فَمَنْ أَحَبَّ أَنْ يُزْحَرَ عَنِ النَّارِ وَيَدْخُلَ الْجَنَّةَ فَلْتَأْتِهِ مَنِيَّتُهُ وَهُوَ يُؤْمِنُ بِاللَّهِ وَالْيَوْمِ الْآخِرِ وَلِيَأْتِ إِلَى النَّاسِ الَّذِي يُحِبُّ أَنْ يُؤْتَى إِلَيْهِ وَمَنْ بَايَعَ إِمَامًا فَأَعْطَاهُ صَفْقَةَ يَدِهِ وَثَمْرَةَ قَلْبِهِ فَلْيَطْعُهُ إِنْ اسْتَطَاعَ فَإِنْ جَاءَ آخِرُ يُنَازِعُهُ فَاصْرَبُوا عُنُقَ الْآخِرِ

“It was the duty of every Prophet that has gone before me to guide his followers to what he knew was good for them and warn them against what he knew was bad for them; but this nation of yours has its days of security in its first phase, and in the last phase of its existence it will be afflicted with trials and with things disagreeable to you. (In this phase of the nation), there will be tremendous trials one after the other, each making the previous one dwindle into insignificance. When they would be afflicted with a trial, the believer would say: ‘This is going

¹ *Al-An'ām*: 38

to bring about my destruction.’ When at (the trial) is over, they would be afflicted with another trial, and the believer would say: ‘This surely is going to be my end.’ Whoever wishes to be delivered from the fire and enter Paradise should die with faith in Allāh and the Last Day and should treat the people as he wishes to be treated by them. He who swears allegiance to a Caliph by giving him the pledge of his allegiance with the sincerity of his heart, he should obey him to the best of his capacity. If another man comes forward (as a claimant to Caliphate), disputing his authority, they (the Muslims) should behead the latter.”¹

Doubt regarding cooperation upon righteousness and piety

Some of the deceivers assume that establishing of *Jam’iyyāt* is cooperation upon righteousness and piety. Nay! By Allāh, righteousness and piety is in holding fast to the Book and the *Sunnah* and not in imitation of the disbelievers which is in reality: cooperation upon sin and transgression.

The principle: If there is an affair and the obligatory is not completed except by the way of it, then that affair also becomes obligatory.

Some of them deduce from the principle: ‘If there is an affair and the obligatory is not completed except by the way of it, then that affair also becomes obligatory’. They say that inviting (towards the path of Allāh) is obligatory upon nation (*Wājibah ‘alal-Kifāyah*) and if its not possible without building *jam’iyyah* then it becomes obligatory to build it. The correct opinion regarding it is that it is forbidden and the forbidden matters are not used in obligatory acts. Moreover, the methodology of *da’wah* is *tawqīfī* (restricted) under the Book and the authentic *Sunnah*.

Ibn As-Shāt said, “Whatever is a means to an obligated action is also obligatory is based on the principle: Whenever an obligatory action cannot be completed except with a particular affair, then that affair itself becomes obligatory, and what

¹ Narrated by *Muslim* (1844) on the authority of ‘*Abdullah Ibn ‘Amr Ibn Al-‘Ās*

is correct is that it is not necessary in matters which the *Shar'iah* has not explicitly obligated.” End of his statement.

Deduction from *Al-Maṣāliḥ-ul-Mursalāh* (general welfare) and gaining benefits

Some people put *jam'iyyāt* under the category of *al-maṣāliḥ-ul-mursalāh* and achieving benefits and avoiding harm. Indeed, this has made some of them fall into performing the forbidden and permitting innovations under this pretext whereas the scholars of the *shar'iah* have said to be content with the Book and the authentic *sunnah* upon the understanding of the righteous predecessors.

[*Shaykh Ibn 'Uthaimān* - May Allāh mercy on him - said:]

“Whoever made laws which contradict the legislation and claimed that they are from *al-maṣāliḥ-ul-mursalāh* then indeed he has lied in his claim since the *al-maṣāliḥ-ul-mursalāh* and *muqayyadah*, if the *shar'iah* has considered and guided to it then it is the truth but if it is not so then the matter does not benefit and it is impossible that it will have benefits. Due to this, the correct opinion is that there is nothing called as *al-maṣāliḥ-ul-mursalāh*. Rather, whatever the *shar'iah* has considered (and there is an evidence for it in the Book and the *Sunnah*) it has benefits and whatever it has negated it does not benefit and whatever the *shar'iah* is silent regarding it is a concession.

Many people have become lenient and extended the matters of *al-maṣāliḥ-ul-mursalāh* and have put into it some of the rejected acts like innovations and other than it. Like for example, the celebration of the birthday of the Prophet ﷺ. They alleged that celebrating it reinitiates the spirits and makes the people active since they have forgotten the station of the Prophet ﷺ and this is falsehood since all the muslims in each and every prayer bear witness that Muḥammad ﷺ is His slave and His messenger and invoke Allāh's peace and blessings upon him.

The one whose heart is not enlivened while he is standing in prayer in front of his Lord, how can his heart be enlivened by an hour of false poems being recited comprising of extremism which the Prophet ﷺ had forbidden? Hence, this is a harm and not a benefit.

So *al-maṣālih-ul-mursalah*, although it has been placed by some of the people of knowledge who are great *mujtahid* - no doubt that their intention was to support the cause of Allāh and His Messenger - but it has been exploited in other than what those scholars intended and has been extended. It has to be used according to the correct standard: In situations where legislation has room for consideration, it is accepted otherwise it is rejected similar to what *Imām Mālik* said:

‘Everyone’s statements are accepted and rejected except the statements of the person buried in this grave (the Prophet ﷺ)’. (So) There are primary principles (like this) which applies to the secondary principles.”¹ End of his statement.

***As-Shawkāni* - May Allāh have mercy upon him - said:**

“If you say: What you’ve mentioned regarding the foundation of the purified legislation being upon gaining welfare and repelling harm, what do you mean by it? Is such a gain or driving away (the harm) given consideration in an unrestricted sense or does it realise in some specific circumstances only?

I say: I do not mean by it except in cases where specific evidence is not found (regarding a particular matter) and neither do we find it entering into the *Umūm* (general evidences bearing an absolute prohibition or permissibility) nor is it falling under any *itlāq* (generic evidence comprising a ruling). It is for the scholar of guidance who guides the slave seeking the truth, that he gives concern to these affairs and guides to it and calls to it.

As far as the affairs where the text is clear and evidences of the Book and the *Sunnah* is found and the places where the *ḥujjah* is being established, then there is

¹ See *Al-Qawl-ul-Muftīd* 2/162.

no seeking of benefit and refraining harm more deserving and closer to goodness and more blessed than the evidences. Hence, in reality, the benefit is obtained and harm is refrained only through it even though some intellectuals may have failed to grasp it and comprehend its nature completely. So, it is only due to falling short and being unable to comprehend it.

This is not hidden from the one who reflects upon the affair well. Indeed, every *juz'i* (minor or secondary) aspect of the legislation regarding which there is an evidence for it being legislated for the *kulli* (major or primary) aspects of the legislation, be it absolutely or restrictedly, then it is a must that it is comprised of obtaining one or more benefits. The one having knowledge knows it and the one lacking it is ignorant of it. Likewise, every *juz'i* (minor or secondary) aspect of the legislation regarding which there is an evidence for it being forbidden due to one or more reasons, then it is a must that it is comprised of refraining from one or more evils.

And looking into it (the evidences) consecutively and reflecting upon it more and more opens a great door (of knowledge) especially by seeking help from Allāh and putting trust in Him and entrusting the affairs to Him.

From the ways which helps the seeker of truth and justice in connecting the matters with the evidence and leaving the opinions of men which have long confused the people is: that he looks into the general evidences well and reflects upon the affairs which may come beneath it according to one of the valid points of indication (*dalālah*). Since if he accustoms himself to this, he will be prepared to answer any question with regards to the Islāmic legislation with evidence. He will realise the meaning of the statement of Allāh - The Most Powerful and Exalted:

مَا فَرَّطْنَا فِي الْكِتَابِ مِنْ شَيْءٍ

“We have neglected nothing in the Book.”¹

¹ *Al-An'ām: 38*

Whoever reflects upon what has occurred from him ﷺ, from his deducing legislated rulings from the Book of Allāh, it increases him in insight similar to when he ﷺ was asked regarding the domestic donkeys (i.e spending it in the Cause of Allāh), he ﷺ said: ‘I don’t find regarding it any ruling except this verse:

فَمَنْ يَعْمَلْ مِثْقَالَ ذَرَّةٍ خَيْرًا يَرَهُ ﴿٧﴾ وَمَنْ يَعْمَلْ مِثْقَالَ ذَرَّةٍ شَرًّا يَرَهُ ﴿٨﴾

“So whoever does good equal to the weight of an atom, shall see it. And whosoever does evil equal to the weight of an atom, shall see it.”^{1 2}

The (aforementioned) ḥadīth is recorded by *Al-Bukhari* (2371) and *Muslim* (987) from the authority of *Abū Hurairah*. Verily in this ḥadīth and those similar to it, is a great admonition for the one who takes lessons, it is a great insight for the people of insight, it is a great support for those who are counted amongst the *mujtahid* scholars.

It is established that he ﷺ said to ‘*Amr Ibn Al-‘Āṣ*: “Did you lead your companion in prayer in the state of major impurity?” He said: “I heard the statement of Allāh: “Do not kill yourself”.^{3 4} So the Prophet ﷺ acknowledged it and laughed and did not say anything. Hence, this is vast topic and time does not allow enumerating it.

Likewise, reflecting upon the *kulliyāt* (major aspects of legislation) which was originated from the most eloquent, one bestowed with *jawāmi’-il-kalim* (comprehensive expressions which have wide meanings). Like his ﷺ statement:

¹ *Az-Zalzalah* 7-8.

² Narrated by *Al-Bukhari* (2371) and *Muslim* (987).

³ *An-Nisa*: 29.

⁴ *Abu Dawūd*: 334.

إِنَّمَا الْأَعْمَالُ بِالنِّيَّاتِ

“The reward of the deeds depends upon the intentions.”¹

Verily, this short expression can be used to deduce the rulings of the minor aspects of the legislation (*juz`iyāt*). Hence, the deeds having the correct intention are accepted while those which are not so are rejected. It is through intentions that the lawful actions become acts of worship and acts of growing closer (to Allāh), in the least it becomes from the recommended actions and due to (wrong) intentions many deeds go in vain. Hence, the acts of worship may be nullified when it is done without the correct intention.

Likewise, the statement of the Prophet ﷺ :

كُلُّ بَدْعَةٍ ضَلَالَةٌ

“Every act of innovation is misguidance.”²

And his ﷺ statement:

مَنْ غَشَّنَا فَلَيْسَ مِنَّا

“He who deceives us is not from us.”³ and,

الْحَلَالُ بَيْنَ وَ الْحَرَامُ بَيْنَ

¹ *Bukhari: 1, Muslim: 1907*

² *Muslim: 867*

³ *Muslim: 102*

“The lawful is manifest and the unlawful is manifest.”¹ , and,

كُلُّ أَمْرٍ لَيْسَ عَلَيْهِ أَمْرُنَا فَهُوَ رَدٌّ

“Any act for which there is no sanction from our behalf is rejected.”²

Indeed, every minor aspect originating from the affairs connected to these statements and statements similar to it is eligible to be considered as a major aspect according to what has preceded. There is no matter except it can be put under these *kulliy'āt* (major aspects) by pulling the minor aspect which can be easily taken into this perspective. We say, for example, this matter action is not sanctioned by the Prophet ﷺ and every action for which there is no sanction from him ﷺ is rejected. So, this action is rejected. Therefore, there is neither any action nor statement nor belief which the legislation has not come with except this authentic ḥadīth can be used to declare it to be rejected.

Similarly, this can be said regarding all the major aspects of the religion and a simple indication is enough for the one honoured with knowledge (to make him cautious regarding this principle) because he already has the knowledge and practice in this field but may be due to heedlessness he is unaware. If it is so, then on bringing it to his attention he would take note of it and acting according to it will become easy as well as benefiting from the knowledge.

Foundation is upon the actual meaning (of the statements) and the impermissibility of departing from it except due to a relative indication.

From the affairs which is proper to keep in mind and consider is that: It should be known that this blessed legislation is founded upon the Book and the *Sunnah*, comprising of commands, prohibitions, recommended and disliked actions and comprising all that which is legally commissioned (in the Islāmic legislation)

¹ *Bukhari: 52, Muslim: 1599*

² *Bukhari: 2697, Muslim: 1718*

without having any secrecy nor intending to mean that which contradicts the apparent meanings of the composition of (arabic) words and contradicts that which people of arabic language understand.

Whoever claims that an article from the Book and the *Sunnah* does not bear its real and apparent meaning, has claimed regarding Allāh and His Messenger ﷺ a matter which is against the (apparent) words which have come from them. If it is due to a legal reason which is according to the legislation or intellect which the intellectual people (the scholars) have unanimously agreed upon, and not according to what the love of bigoted partisanship have appeased the people of various *madhāhib* and sects thus driving their intellect away from being just, then there is no issue with it. Otherwise, such a claim is rejected and smashed on the face of the claimant.

Hence, hasten towards understanding this principle since even though it is unanimously agreed that the actual meaning of the words is the foundation and that it is impermissible to depart from the actual meaning except due to *qarā'in* (relative indications regarding the texts which may become a reason to interpret the text by other than the apparent meaning) as is manifest in *Uṣūl* and other sciences, the knowledge in books of *tafsīr*, and *ḥadīth*, and *fiqh* is contradictory to this for the one who reflects and is not wrongly deceived by (some of) the apparent words and is not habituated upon accepting opinions without proper chains or source. Many a times you will find the fanatics who erroneously defend their *madhab* and give preference to it over the texts of the Book and the *Sunnah*, when they come across a text which cannot be distorted and is difficult to reject while they are incapable to have an answer to it, they claim that it is a *majāz* (metaphorical expression) and mention a context for it which is too far-fetched and does not fit to be placed in this text and neither is there any need of it. Various kinds of extra *qarā'in* (relative indications regarding the texts) and connections have helped them in their claims until they even made *tadād* (contradicting texts) as an indication for manipulating the texts (against its apparent and actual meaning).

Look at this play! And reflect upon these ways which they have opened upon the evidences of the Book and the *Sunnah* and the ones who don't contemplate have accepted this play from them and have claimed it to be 'knowledge' and have received it in exchange for the Book and the *Sunnah* of the Prophet ﷺ. It's origin is a mere allegation of a fanatic individual on the arabic linguists while having preferred his *madhab* over the evidences of the Book and the *Sunnah*. He was unable to manifest his preference of his *madhab* over the Book and the *Sunnah* so he pondered and look into it. He, being arrogant to Allāh - The Most High, transgressing the bounds of His legislation and deceiving His slaves, said: 'although the apparent meaning of this evidence is contrary to our *madhab*, it is a *majāz* due to so and so indications'; while there are no such indications. After the age of this fanatic, comes the one who doesn't look into the objective and neither reflects upon the way properly and makes the indication, which was falsely claimed by the fanatic, from the relative indications which truly makes interpreting the texts against the apparent meaning correct. Due to this, the '*alāqah* (relative indications) have increased to about thirty indications (which makes interpreting the text against the apparent meaning permissible) and since it had various customary and logical indications, each of these fanatics claimed whatever they wished according to their logic and custom and did whatever they desired in the matters of difference. And Allāh's Aid is sought."¹ End of his statement.

Their claim of impermissibility of *jam'iyyah* in the Arabian peninsula and its permissibility in other lands

Among the most astonishing affairs which we have heard is that the establishment of *jam'iyyah* is forbidden in the arabian peninsula while it is permissible in other lands like the western countries and Europe etc. There is no evidence for such division in the legislation nor in the intellect. Whatever is legislatively prescribed in the arab peninsula is religion in the other countries as well likewise the

¹ *Adab-ut-ṭalab* p.232

opposite is true. What kind of deception and deceit is this which does not originate except from the one who is weak in knowledge or religion or both?

Using calling towards Allāh as an excuse

A person might say: Then how do I call to the path of Allāh? (I say) call to Allāh in whatever way which is easy without committing prohibitions and imitating the disbelievers. Whoever approved an action (which is not from the religion) has indeed legislated! Allāh - The Most High - will bless (your work) according to its conformance to the *Sunnah* and the *da'wah* does not cease to exist from that era until now so where is the need to invent in the last era?

***Shaykh-ul-Islām* said regarding the statement of Allāh:**

وَدَاعِيًا إِلَى اللَّهِ بِإِذْنِهِ وَسِرَاجًا مُنِيرًا

“(I have sent you) as one who invites to Allāh by His Leave”¹ :

“Whoever calls towards other than Allāh has committed shirk and whoever calls without His Leave has innovated.”² End of his statement.

Calling towards Allāh is an act of worship and Allāh - The Most Powerful and Exalted - is not worshipped except through that which He has legislated in His Book and His Messenger ﷺ has come with, otherwise the act is rejected. So according to this, that which the people of falsehood have introduced in *da'wah* of dish antenna, videos, Islāmic *nashīd* and drama making it from the means of calling to Allāh is false and incorrect and it is an act which is not pleasing (to Allāh). *Shaykh-ul-Islām* - May Allāh have mercy upon him - was asked regarding a person who busies the thieves from theft by making them tread some (*Sūfi*) paths. He rebuked this act saying that this is not from the guidance of the pious

¹ *Al-Aḥzāb*: 46

² *Iqtiḍā-us-Ṣirāt-il-Mustaqīm* 2/375

predecessors. Hence, it is obligatory upon a person that he invites to Allāh as the Messenger of Allāh ﷺ has performed since the one who leaves his way ignorantly errs and the one who does that knowingly deviates.

Beware of the mistakes of the scholars

Beware of following the mistakes and slip-ups of the scholars who have permitted making *jam'iyyah* even though they had made conditions which were not fulfilled. Nevertheless, following the Book and the *Sunnah* is obligatory and the mistake of the scholar is said to be a *zallāh* which should be rejected from the big and the small, great and the lowly.

In the ḥadīth,

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

“If a judge gives a verdict according to the best of his knowledge and his verdict is correct (i.e. agrees with Allāh and His Messenger’s ﷺ verdict) he will receive a double reward, and if he gives a verdict according to the best of his knowledge and his verdict is wrong, (i.e. against that of Allāh and His Messenger ﷺ) even then he will get a reward.”¹

Therefore, the scholar is between receiving single or a double reward while the one who follows his mistake is sinful since he is blind following him without knowing the evidence regarding it.

***As-Shawkāni* - May Allāh have mercy upon him - said,**

“It has been noted as a principle regarding the innovators in the previous and the current era that they are delighted by a single statement (mistake) originating from a scholar and they excessively spread it between themselves and make it an

¹ *Bukhari: 7352, Muslim: 1716* on the authority of ‘Amr Ibn Al-‘Āṣ

evidence for their innovation and smash it on the face of those who criticise them.”¹ End of his statement.

While it should be known that it is obligatory to act according to the statement of the Prophet ﷺ and his guidance and every other person’s statement are accepted and rejected.

Ad-Dhahabi - May Allāh have mercy upon him - said,

“Every scholar’s statement are accepted and left except the statements of the leader of the pious, the truthful, the approved, the trustworthy, the one protected from errors (the Prophet) - May Allāh’s Peace and Blessings be upon him. Oh Allāh! How strange is to find a scholar blind following another scholar in his religion in all his statements even after knowing that the prophetic evidence refutes the *madhab* of his *Imām*. There is no Power except with Allāh.”² End of his statement.

‘*Umar* - May Allāh be pleased with him - said: **“Three matters demolishes the religion: mistake of a scholar, disputation of a hypocrite and the leaders who misguide the people.”** And it has also been narrated on the authority of *Abū Ad-Dardā*. It is so because if a scholar makes a mistake then many people make the mistake because of him and this is why *Ubayy Ibn Ka’b* said, “I am not sad for them but I am sad for the people whom they have misled.”³

The affairs are judged according to the intentions

From their doubts is their statement: “The affairs are judged according to the intentions”. Exploiting this principle in an unrestrictive manner is a great door to innovations since it is a must that sincerity (in intentions) is followed by

¹ *Adab-ut-Talab* p.116

² *Tadhkirat-ul-huffāz* 1/16

³ *An-Nasai*: 808

obedience (to the Prophet ﷺ). This principle has led the *hizbiyyīn* (the partisans) and the *mumayyi'īn* (those who soften and water-down the religion) to commit evils and then when they are refuted by saying that 'this is not permitted' they reply: 'the affairs are by intentions'. Yes, there is nothing wrong with the good intention of spreading goodness but it is a must that the good intention of performing (the acts) for the sake of Allāh - The Most Powerful and Exalted - is coupled with the prophetic way. It is come in the ḥadīth of 'Umar which is present in both *Bukhari* and *Muslim*,

إِنَّمَا الْأَعْمَالُ بِالنِّيَّاتِ

“The reward of the deeds depends upon the intentions.”¹

And in the ḥadīth of 'Āishah,

مَنْ أَحَدَثَ فِي أَمْرِنَا هَذَا مَا لَيْسَ فِيهِ فَهُوَ رَدٌّ

“Whoever invents an affair in our religion which is not from it, then it is rejected.”²

While it has been narrated in the wording of *Muslim* as:

مَنْ عَمِلَ عَمَلًا لَيْسَ عَلَيْهِ أَمْرُنَا فَهُوَ رَدٌّ

“He who did any action for which there is no sanction from our behalf is rejected.”

So, good intention in itself is not sufficient for the action to be good until it agrees with the way of the Prophet ﷺ and his guidance. This way of merely having a

¹ *Bukhari: 1, Muslim: 1907*

² Agreed upon.

good intention free from obedience to the Prophet ﷺ, if sanctioned, the *Jahmi* (negating the Names and Attributes of Allāh) would say: ‘My intention behind this negation is merely prohibition of attributing Allāh with anthropomorphic attributes’ and likewise the *Mu’tazili*. Likewise, the *Tablīghi* would say: ‘My intention is spreading the religion’ and the *Ikhwāni* would say: ‘My intention is establishing the rule of Allāh’ so be careful!

Fear Allāh, Oh slaves of Allāh! Hold fast to the Book of Allāh, you will be guided. Since, in holding fast to the Book of Allāh and the *Sunnah* of the Messenger of Allāh ﷺ is salvation from innovations and achieving the pleasure of Allāh and All Praise belongs to Allāh (Alone).

Shaykh Muqbil Ibn Hādī Al-Wādi'i (رحمه الله) said:

“Those *jam'iyyāt*, which are not permitted to be established except upon the condition that it is under the control of the social affairs committee and upon the condition that it has elections in it, and that it puts its wealth in usury based banks and next they deceive the people saying: Is building mosques, digging wells, and taking care of orphans forbidden? It is said to them: Oh you deceivers! Who said that these affairs are forbidden? It is *hizbiyyah* which is forbidden and division of the muslims and wasting their time in begging. Verily, ‘*Umrah* trips in the month of *Ramaḍān* has been turned into an opportunity to beg (by making it a trip to ask money from the wealthy people in Saudi Arabia).

يا مشعر القراء ويا ملح البلد ... ما يصلح الملح إذا الملح فسد

Oh scholars! Oh you the cream of the land! Who will rectify the cream if it spoils?”

Taken from the foreword of the book: *Dhamm-ul-Mas'alah* (Blameworthiness of begging) by *Imām Muqbil Al-Wādi'i* - May Allāh have mercy upon him

ahsan  qawl

ahsanqawl.com