

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

## Questions from our brothers in Kuwait to The Esteemed Scholar



Abu Abdir Rahman Yahya bin 'Ali Al-Hajoori  
may Allah preserve him

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All praises are for Allah and may the prayer and the peace be on the Messenger of Allah, his family, his companions, and those who follow them in righteousness

To proceed:

These are a compilation of questions that we wish to present to the Virtuous Scholar Abi Abdir Rahman Yahya bin 'Ali Al-Hajoori, may Allah the Most High give him success, for the purpose of spreading amongst the Salafiyeen amongst us here in Kuwait.

### **1<sup>st</sup> question:**

What do you say in regards to the statement "Hizbiyyah (bigoted partisanship, unjust biasness in the religion of Al-Islam) isn't a disbelieving innovation (one that takes a person out of the fold of Al-Islam) nor an immoral innovation (one that makes a person a major sinner but he remains Muslim), rather it is a sinful mistake and everyone has mistakes with them?"

### **Answer:**

All praises belong to Allah and may the prayer and peace be upon the Messenger of Allah, his family, his companions, and whoever follows his Guidance.

To proceed:

This statement is incorrect. From Hizbiyyah is that which is disbelief and that which is a corrupt innovation (بدعة, that which is a major sin). For example, the group Ba'thi Socialist party (the party that Saddaam Hussein belonged to) the origin of them is that they are from الإشتراكي (the socialist party). From their sayings are; "Don't ask me about my religion or my ideology. I'm a Ba'thi Socialist Arab and I do not allow the asking of my way ..." And so on, to the end of what they say. This is what is known from their atheism, disbelief and them being far away from Allah the Most High. So, the origin is the Socialist Party (communists) is disbelief (الكفر).

There are details connected to this issue for the one who is imperceptive (ignorant of their reality) and doesn't know anything else (whether he is a disbeliever or not). So a Ba'thi and other than them are from the groups of disbelief and atheism (الإلحاد). Therefore this statement (Hizbiyyah isn't a disbelieving innovation nor an immoral innovation rather it is a sinful mistake and everyone has mistakes with them) is not correct.

As for the second category, immoral innovated partisanship (الحزبية المفسقة), it is an innovation that which causes one to be a major sinner. It is Hizbiyyah inside the ranks of the Muslims (i.e. its companions are still Muslims) the likes of the Muslim Brotherhood (الإخوان المسلمون) or other than them from the groups (أحزاب) that are joined as a branch from it. Allah ﷻ said:

﴿وَلَا تَكُونُوا مِنَ الْمُشْرِكِينَ ﴿٣١﴾ مِنَ الَّذِينَ فَرَّقُوا دِينَهُمْ وَكَانُوا شِيعًا كُلُّ حِزْبٍ بِمَا لَدَيْهِمْ فَرِحُونَ﴾

***"And be not of the Polytheists, those who split up in their religion and became sects (by inventing new affairs in the religion and following their vain desires). Every sect rejoicing in that which is with them."***

**Al-Rum: 31, 32**

The point of the Ayah is division. So how could dividing and splitting into sects not be innovation, being astray, sin, and deviation?!

Allah ﷻ says:

﴿إِنَّ الَّذِينَ فَرَّقُوا دِينَهُمْ وَكَانُوا شِيعًا أَلَسَتْ مِنْهُمْ فِي شَيْءٍ إِنَّمَا أَمْرُهُمْ إِلَى اللَّهِ ثُمَّ يُنَبِّئُهُم بِمَا كَانُوا يَفْعَلُونَ﴾

***"Verily those that divided in the religion and separated into groups you have nothing to do with them. Verily their affair is with Allah. Then He will inform them of what they used to do." Al-Ana'am: 159***

And also Allah ﷻ says:

﴿وَأَعْتَصِمُوا بِحَبْلِ اللَّهِ جَمِيعًا وَلَا تَفَرَّقُوا وَاذْكُرُوا نِعْمَتَ اللَّهِ عَلَيْكُمْ﴾

***"And hold on to the rope of Allah all together and be not divided and remember the blessing that Allah has bestowed upon you."***

**Aali Imraan: 103**

So verily, Hizbiyyah, opposes the favor of Allah and shows ingratitude to the blessing (نعمة) that which Allah wanted to gather the Muslims together upon and He ordered with الإعتصام (holding on strong) in order actualize it.

Allah ﷻ said:

﴿وَاذْكُرُوا نِعْمَتَ اللَّهِ عَلَيْكُمْ إِذْ كُنْتُمْ أَعْدَاءً فَأَلَّفَ بَيْنَ قُلُوبِكُمْ فَأَصْبَحْتُمْ بِنِعْمَتِهِ إِخْوَانًا﴾

***"And remember the favor of Allah upon you when you all were enemies one to another and he brought your hearts together and you all became brothers by his bounty."***

**Aali Imraan: 103**

Bringing the hearts together is based upon the truth and the Sunnah. While that which comes from Hizbiyyah is division, rancor, hatred, animosity, fighting and hindering cooperation upon piety and righteousness. This statement (from the aforementioned question) is not built upon evidence and proof but rather the proofs from the Qur'aan and the Sunnah go against it. The likes of what we have already mentioned and other than it are numerous in this topic.

Like the saying of Allah ﷻ;

﴿إِنَّ هَذِهِ أُمَّتُكُمْ أُمَّةً وَاحِدَةً وَأَنَا رَبُّكُمْ فَاعْبُدُونِ﴾

***"And verily this is your nation, one nation. And I am your Lord. So, worship me (alone)." Al-Anbiyaa: 92***

One nation, and the reality of the hizbees is they say this deen (الإسلام) is nations not one nation (by their actions). Nevertheless, this statement is far from the truth. The proofs eradicate this false speech. It totally disagrees with the Qur'aan, the Sunnah and the foundations of the Salaf in general and in detail.



## 2<sup>nd</sup> question:

It is no secret to you all (may Allah preserve you) that the Salaf ؓ went step by step in the means to know the status of an individual (whether to take from them or not and were their statements truthful). From their means was to examine or test the individual. However, now there has appeared one who says the examining of an individual (of his Deen) is an innovation.

## Answer:

This is not correct in totality. Testing or examining with falsehood is false. Also testing with the people of falsehood is false. As for the people asking about the truth and its people (requesting and waiting for the attainment of it), then verily this is a praiseworthy matter. Salmaan Al-Faarasi ؓ waited a long time until he attained the truth after searching for it and taking the means to seek it. From the Qur'aan Allah ﷻ said:

﴿فَاَمْتَحِنُوهُنَّ ۗ إِنَّ اللَّهَ بِمَا يَأْمُرْنَ﴾

*"So test those women, Allah is most knowledgeable of their belief."*  
Al-Mumtahinah : 10

Meaning, examine them.

And Allah ﷻ says in His Book:

﴿قُلْ إِنْ كُنْتُمْ تُحِبُّونَ اللَّهَ فَاتَّبِعُونِي يُحْبِبْكُمُ اللَّهُ وَيَغْفِرْ لَكُمْ ذُنُوبَكُمْ وَاللَّهُ غَفُورٌ رَحِيمٌ﴾

*Say (O Muhammad): "If you (really) love Allah then follow me, Allah will love you and forgive you of your sins."*

Aali Imraan : 31

The people of knowledge consider this verse a test for the one who claims he loves Allah ﷻ. So Allah tests them with it (i.e. the following the Messenger ﷺ). So whoever loves Allah, he will then follow the Messenger ﷺ and if he doesn't follow him (with all his rights), then his claim is false. In Bukhaari and Muslim is a narration that the Prophet ﷺ said **"No one loves the Ansaar except for a believer, and no one hates them except for a hypocrite. So whoever loves them (The Ansaar) Allah loves them and whoever hates them Allah hates them."** And in another wording **"the sign of a hypocrite is hating the Ansaar and the sign of a believer is loving them."** So this is a test for whoever loves the Companions (الصحابه) ﷺ. Allah ﷻ says in his book:

﴿لِلْفُقَرَاءِ الْمُهَاجِرِينَ الَّذِينَ أُخْرِجُوا مِنْ دِيَارِهِمْ وَأَمْوَالِهِمْ يَبْتَغُونَ فَضْلًا مِنَ اللَّهِ وَرِضْوَانًا  
وَيَنْصُرُونَ اللَّهَ وَرَسُولَهُ أُولَئِكَ هُمُ الصَّادِقُونَ﴾

**"And for the poor emigrants, who were expelled from their homes and their property, seeking the bounties from Allah and to please Him. And helping Allah (i.e. helping His religion) and His Messenger, such are indeed the truthful."** Soorah Al-Hashr: 8

So whoever loves the Companions ﷺ (individually or all of them together), it in it's self is a proof that he has good with him and it is a sign that he has faith (الإيمان) (these being from the signs of loving the Companions ﷺ). And whosoever shows hatred towards them, verily this shows his hypocrisy.

Due to this, the Rawaafidh (an extreme sect of the Shia') are considered to be hypocrites (imposters) and because of this meaning they have been named hypocrites and atheists.

Ali bin Abi Taalib ﷺ said "By the one who splits the seed to grow and who releases (creates) the breath of life, verily the covenant of the Messenger of Allah ﷺ to me is that no one loves me except a believer, and no one hates me except a hypocrite." The Prophet ﷺ supplicated to Allah for Abu Hurayrah ﷺ saying **"Oh Allah make him beloved to every believer"** and Abu Hurayrah ﷺ said "So there wasn't anyone who knew me from the believers except he loved me." Also understood from this is the hypocrites hate him (Abu Hurayrah ﷺ). Allah ﷻ says:

﴿إِنَّ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ سَيَجْعَلُ لَهُمُ الرَّحْمَنُ وُدًّا﴾

**"Verily, those who believe and do deeds of righteousness, the Most Merciful will bestow love for them."** Soorah Maryam : 96

These are the foundations of examining people. Whoever loves them (the Companions ﷺ) Allah loves him, and he is a believer and so on. Connected to this is what you will find in the Explanation of the Sunnah (شرح السنة للبرهاري) by the Imam Al-Barbahaari (his name is Abu Muhammad Al-Hasan bin 'Ali bin Khalf Al-Barbahaari) and other than him saying *"If you see a man loving Sufyaan Ath-Thawri, Sufyaan ibn Uyainah, Al-Anza'ee, Hammad ibn Salamah and so on, know that verily he is a Sunni. And if you see a man hating Zaid ibn Qudaamah, Sufyaan Ath-Thawri and so on from Ahlus-Sunnah, then know verily he is an innovator (مبتدع)."*

This affair has been conveyed numerous in the books of Hadeeth in it's immense quantity. For example, the book Explanation of the Foundations of the Belief of the people of the Sunnah by Imaam Al-Laalikaa'i (his name is Abul Qasim Hibatullah ibn Al-Hasan ibn Mansoor At-Tabari Ar-Raazi Ash-Shaafi'ee Al-Laalikaa'i) and the Explanation of the Sunnah of Imaam Al-Barbahaari aforementioned and the book the Nobility of the Companions of Hadeeth by Al-Khateeb Al-Baghdaadi (his name is Abu Bakr Ahmad ibn 'Ali ibn Thaabit Al-Baghdaadi), may Allah have mercy on all of them, and other than that (from the books of the salaf).

It has already been affirmed from Ibn Abbas ؓ that he said *"Don't sit with the people of desires for verily their sittings cause a disease (in the heart)."* The likes of this statement encourage fleeing away from sitting with and loving the people of falsehood, because the one who sits with them resembles them (in there misguidance) and he is like the case of sitting with the wicked companion as it comes in the hadeeth of the Prophet ﷺ about the seller of musk and the blacksmith (the sitting with righteous companion and the wicked companion).

And know loving the righteous is obligatory! The Prophet ﷺ said ***"None of you truly believes until he loves for his brother what he loves for himself"***. Loving the people of falsehood is not permissible. Allah ﷻ said:

﴿لَا تَجِدُ قَوْمًا يُؤْمِنُونَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ يُوَادُّونَ مَنْ حَادَّ اللَّهَ وَرَسُولَهُ﴾

***"You won't find a people that believe in Allah and the Last Day, loving one who has animosity, enmity towards Allah and His Messenger..."***

**Al-Mujaadilah: 22.**

This is what is befitting to the people. How can one attain love for the righteous, befriend them, sit and benefit with them, except by looking into them, asking about them and testing them to see who loves them (the believers upon the right way, like the aforementioned ahaadith of loving the sahaabah) and encourages the people to be with them. This is how it is. And some say (a poem from Abdullah bin Mubaarik):

Oh student of knowledge      Go to Hamaad ibn Zayd

And seek knowledge from him      Then tie it down strongly

Not like Jahm and Kathoor      And not like 'Amr bin 'Ubayd

So it (examining) has an origin. Some of the students of knowledge have previously authored a treatise on this subject and have filled it with various quotes from the Salaf. From them is what we mentioned a well known and authentic statement of Ibn Seereen. He said: *"They didn't use to ask about the chain of narration until the fitnah came. Then after the fitnah came they said name for us your men. So let him look towards the people of the Sunnah and take from them. And look towards the people of innovation and do not take from them."* All of this is from the chapter of questioning and naming men. What is the condition of so and so (in his religion)? As it comes in the book

"علل ابن رجب شرح علل الترمذي لابن رجب"

*"Who is more beloved to you? So and so? He said so and so is more beloved to me. What is the status of so and so? He said so and so is equal to an onion. And they use to say, 'what is the condition of Abdullah ibn Mubarrar? He would say if I was given the choice in the past to enter the Jannah before I see him, I would have chosen to see him then enter the Jannah. Then after seeing him, he wasn't equal to manure with me." And they would say, "what is the condition of Sufyaan ath-Thawrey?" He would say "he is a mountain, he is the Imaam of the dunyaa, he is like this and that."*

And where will you find all of this? All of it ... oh my brother, it is in Majmoo' Al-Fataawa Sheikh Al-Islam ibn Taymeeyah (Vol. 15 pg. 329) *"And the believer is in need of examining when he wants to accompany someone. And when he wants to get married or find marriage for someone else."*

﴿فَامْتَحِنُوهُنَّ ۗ إِنَّ اللَّهَ أَعْلَمُ بِإِيمَانِهِنَّ﴾

***"So test those women, Allah is most knowledgeable of their belief."***  
**Al-Mumtahinah : 10**

And he mentions a number of proofs under this (look to the answer of question six). So if a man wants to marry a woman, he needs to ask and examine her and ask of her religion and manners and the likes. All of that is from examining, until he reaches what he wants and courts her and then marries her. So therefore in the Deen of Al-Islam, it is an even more dire need.



### 3<sup>rd</sup> question:

Oh Sheikh is it permissible to give charity to hizbi organizations like Jame'yah Ihyaa'a At-Taraath and others? And what is your statement in regards to the one who passes religious verdicts making it permissible?

### Answer:

The one who makes it permissible to donate and collect money for Jame'yah Ihyaa'a At-Taraath (and the likes) he is in error. With this, they divide the people and spread corruption (with their money). Like Sheikh Muqbil ibn Haadi used to say "*with their money not with their ideologies*" (meaning they focus on spreading they're call with their money more so then their statements). Verily, this is aiding upon sin and transgression, and encouraging the people upon that. Yes, and there are some who the affair has not become clear to them, but as for the one who it was clarified to him and he knows (then he is in sin and in error). Verily our Sheikh has clarified this issue in his book "المصارعة" as well as other books, and other than him from the people of knowledge.

From their corruption was their splitting the Call to Allah in Yemen (Jame'yah Ihyaa At-Turaath). After them came Jame'yah Al- Birr. They split the Call using Abi Hasan (Al-Ma'ribi, Al-Misri, the hizbi). And Allah's Aid is sought. And encouraging this type of action in regards to these affairs is a mistake and not putting things in their proper place. And it's not permissible to aide and assist sinning and transgression. And this is from what we have mentioned in numerous tapes and books and the likes in much detail of this matter. For this is a mere advice due to the lack of time.