

MUSLIM

MINORITIES

Fatawa Regarding Muslims Living as Minorities



Shaykh Ibn Baz & Shaykh Uthaymeen

Muslim Minorities

First Edition, 1419 AH / 1998 CE

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British Library Cataloguing in Publication Data

A catalogue record of this publication is available from the British Library

ISBN

Published and distributed by:

Message of Islam

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*The Importance of
Muslim Minorities
Adhering to Islaam*



by

His Eminence Shaykh 'Abdul Azeez ibn Baaz

All Praise is for Allaah, Lord of the Worlds, and ultimate success is for those that are dutiful to Allaah. Complete and perfect prayers and peace upon His slave and messenger and the best of His creation, the one entrusted with His revelation, our Prophet and Imaam, Muhammad ibn 'Abdullaah and upon his family and companions and whoever follows his path and guidance until the Day of Resurrection.

I thank Allaah, the Almighty, for blessing us with this meeting, undertaken for the sake of Allaah, with our dear Muslim brothers and beloved Muslim youth, which, Allaah willing, will bring us closer to him and will benefit His slaves. I ask Allaah to bless this meeting and to grant everyone of us and all the Muslims understanding of the *deen*, firmness in holding to it, sincerity to Allaah and sincere advice to His slaves. I ask Allaah to protect us from the evil of our selves and from the sins of our deeds and to straighten our hearts and correct our actions. May Allaah give victory to His religion and make His Word supreme. May He rectify the condition of the Muslims everywhere and place the best of them as their leaders. May He grant that they rule by His Law, hold firm to His Religion, call to His Way and to be wary of everything that opposes His Sublime Law. Verily, He, the Exalted, is Generous, Beneficent

I also thank the organisers of the World Association of Muslim Youth (WAMY) for their blessed efforts and work undertaken for the benefit of the Muslim youth and Muslims in general and for organising the sixth conference of Muslim youth. May Allaah bless their efforts and benefit the Muslims through them. May He grant all of us and all the brothers calling to guidance and defending the truth, increase in both success and guidance, and that we die upon His Religion, far removed from disgrace and temptation.

My dear Muslim brothers, beloved youth, and all who read this, both men and women, verily, Allaah made created beings in order that they worship Him. It was for this reason that He sent messengers. He, the Sublime, says,

وَمَا خَلَقْتُ الْجِنَّ وَالْإِنْسَ إِلَّا لِيَعْبُدُونِ ﴿٥٦﴾

{And I only created the jinn and mankind that they might worship me.}¹

Thus Allaah, the Exalted, created the jinn and mankind for a tremendous matter and sublime reason which is that they worship Him and that they do not associate anything with Him. This is achieved through belief in Him and glorification of Him, sincerity to Him in deeds, obedience to His commandments, abandoning what He has forbidden, staying within the limits He has laid down and believing in everything which His Messengers, prayers and peace be upon them, informed us about.

It is for this worship that mankind was created. Our Lord, Glorified be He, did not create them in vain and for no purpose. He, the Sublime, says,

أَفَحَسِبْتُمْ أَنَّمَا خَلَقْنَاكُمْ عَبَثًا وَأَنَّكُمْ إِلَيْنَا لَا تُرْجَعُونَ ﴿١١٥﴾

{Did you think that We created you in vain and that you would not be brought back to Us?}²

This is a rhetorical question the meaning of which is: "We did not create you in vain and for no purpose." Allaah, the Most High, says,

أَيَحْسَبُ الْإِنْسَانُ أَنْ يُتْرَكَ سُدًى ﴿٣٦﴾

{Does mankind think that he will be left neglected and without purpose?}³

That is, does he think that he will not be commanded to do certain things and forbidden from doing other things. Certainly not! Rather, mankind and jinn were created for a tremendous matter. They were created to worship Allaah, who originated the heavens and earth and who made all things. They

were created in order that they might know Him by His Names and Attributes and that they might believe in the Oneness and Unity of Allaah, and obey Him in all He has commanded and forbidden. He did not create them in order that He might be strengthened by them from weakness, nor that He might be multiplied in number by them from insignificance, nor be enriched by them from poverty. Rather, it is He who is capable of all things. He is the Mighty, who cannot be overpowered, Independent and without need of His creation. Glory be to Him, the Most High. He, the Exalted, says,

يَا أَيُّهَا النَّاسُ أَنْتُمُ الْفُقَرَاءُ إِلَى اللَّهِ وَاللَّهُ
هُوَ الْغَنِيُّ الْحَمِيدُ

**{O mankind! It is you who stand in need of Allaah,
but Allaah is the All-Sufficient, Worthy of all
praise.}**⁴

He then sent the messengers, prayers and peace be upon them; at their head the seal of the messengers and their Imaam, our Prophet Muhammad ibn ‘Abdullaah, may the most excellent prayers and peace be upon him from his Lord. He, the Almighty, sent them for a sublime matter, which was to call people to what they were created for. This is belief in the Oneness and Unity of Allaah, obedience to Him and sincerity to Him in all acts of worship. It also includes directing the hearts towards Him, belief in Him and His Messengers and all that they came with, submission to His Commandments and to what He has forbidden, love of Him with all the heart, and staying within the limits laid down by Him. For He, Glory be to Him, is the True God and the Lawgiver for His slaves and so it is for them to believe in Him and to worship Him alone, to return to Him and to follow His Messengers, prayers and peace be upon them. The Muhammadan community’s share of the messengers is Muhammad ibn ‘Abdullaah, prayers and peace be upon him. He is the assigned messenger for this community and the seal and Imaam of the prophets. He is the most virtuous and eminent of them all and the noblest son of Aadam, prayers and peace be upon him.

It is therefore incumbent upon this community, every man and women, Arab and non-Arab, rich and poor, rulers and ruled to worship Allaah alone

in their supplications, their fasting, their prayers, their fear and hope, their charity and all other forms of worship. They must undertake it all purely for Allaah alone and not for anyone other than Him. For He, Glorified be He, is deserving of worship. Allaah, the Almighty says,

ذَلِكَ بِأَنَّ اللَّهَ هُوَ الْحَقُّ وَأَنْتَ مَا تَدْعُونَ مِنْ
دُونِهِ هُوَ الْبَاطِلُ وَأَنَّ اللَّهَ هُوَ الْعَلِيُّ الْكَبِيرُ ﴿٦٣﴾

{That is because Allaah, He is the Truth and all that they invoke besides Him is falsehood.}⁵

And He, the Sublime, says,

إِيَّاكَ نَعْبُدُ وَإِيَّاكَ نَسْتَعِينُ ﴿٥﴾

{You alone we worship and You alone we ask for help.}⁶

وَمَا أُمِرُوا إِلَّا لِيَعْبُدُوا اللَّهَ مُخْلِصِينَ لَهُ الدِّينَ حُنَفَاءَ

{And they were but commanded to worship Allaah alone, offering Him sincere devotion...}⁷

﴿ وَقَضَىٰ رَبُّكَ أَلَّا تَعْبُدُوا إِلَّا إِيَّاهُ وَبِالْوَالِدَيْنِ إِحْسَانًا

{And your Lord has decreed that you worship none but Him and that you be dutiful and kind to your parents...}⁸

﴿ فَادْعُوا اللَّهَ مُخْلِصِينَ لَهُ الدِّينَ وَلَوْ كَرِهَ الْكَافِرُونَ ﴿١٤﴾

{Call upon Allaah with sincere devotion to Him, even though the disbelievers may detest it.}⁹

In many verses it states that people must follow the law that was brought by this august Prophet and noble Messenger, Muhammad, prayers and

peace be upon him. They must follow him, be guided by him and hold firm to the rope of Allaah together and not become divided and disunited. They must be loyal and sincere to each other and hold firm to the rope of Allaah (His religion) and exhort each other to that. In this way, Allaah will give them victory over their enemies, elevate their condition, answer their prayers, defeat their enemies and give them authority and leadership on earth because they helped in the cause of Allaah and because they discharged their duties to Him. Allaah, the Exalted, says,

يٰۤاَيُّهَا الَّذِيْنَ ءَامَنُوْا اِنْ نَّصَرْتُمْ وَّاللّٰهُ يَنْصُرْكُمْ وَيُثَبِّتْ اَقْدَامَكُمْ ﴿٧﴾

{O you who believe! If you help in the cause of Allaah, He will help you and make your foothold firm.}¹⁰

And He, the Glorified, says,

وَكَانَ حَقًّا عَلَيْنَا نَصْرُ الْمُؤْمِنِينَ ﴿٤٧﴾

{...And it was incumbent upon Us to help the believers.}¹¹

And also,

وَلَيَنْصُرَنَّ اللّٰهُ مَن يَنْصُرُهُۥٓ ۗ اِنَّ اللّٰهَ لَقَوِيٌّ عَزِيْزٌ ﴿٤٨﴾
 الَّذِيْنَ اِنْ مَّكَّنَّهُمْ فِى الْاَرْضِ اَقَامُوا الصَّلٰوةَ وَاَتَوْا الزَّكٰوةَ
 وَاَمْرًا بِالْمَعْرُوفِ وَنَهًا عَنِ الْمُنْكَرِ ۗ وَاللّٰهُ عٰقِبَةُ الْاُمُوْر ﴿٤٩﴾

{...And verily Allaah will help those who help His Cause. Truly, Allaah is All- Strong, All-Mighty. Those who, if We give them power on earth, establish the prayer, pay zakaat, enjoin justice and kindness and forbid iniquity. And with Allaah rests the end of all things.}¹²

And He, the Sublime says,

وَعَدَ اللَّهُ الَّذِينَ آمَنُوا مِنكُمْ وَعَمِلُوا
الصَّالِحَاتِ لَيَسْتَخْلِفَنَّهُمْ فِي الْأَرْضِ كَمَا اسْتَخْلَفَ
الَّذِينَ مِن قَبْلِهِمْ وَلَيُمَكِّنَنَّ لَهُمْ دِينَهُمُ الَّذِي ارْتَضَىٰ لَهُمْ
وَلَيُبَدِّلَنَّهُم مِّن بَعْدِ خَوْفِهِمْ أَمْنًا يَعْبُدُونَنِي لَا يُشْرِكُونَ بِي
شَيْئًا وَمَن كَفَرَ بَعْدَ ذَلِكَ فَأُولَٰئِكَ هُمُ الْفَاسِقُونَ ﴿٥٥﴾

{Allaah has promised those among you who believe and do righteous deeds that He will grant them authority on earth, just as He granted it to those before them and that He will establish for them their religion, which He has chosen for them and that He will change the fear they experienced into safety and security. They worship Me and do not associate anything with Me...}13

This is His Promise, Glorified is He, and He says,

إِنَّا لَنَنْصُرُ رُسُلَنَا وَالَّذِينَ آمَنُوا فِي الْحَيَاةِ
الدُّنْيَا وَيَوْمَ يَقُومُ الْأَشْهَادُ ﴿٥١﴾

{Verily, We will help our messengers and those who believe, in the life of the world and on the Day when the witnesses stand forth.}14

So Allaah has promised this Muslim community victory, help and consolidation on earth and the succession of authority in it, if they fulfill their duties to Him, help to establish His Religion, hold firm to His Rope and adhere to His Laws.

Allaah has revealed a sublime and glorious Book. It is the finest, most excellent and the last of the revealed books. It is the Qur'aan, in which Allaah has clarified all things. Allaah, Glorified is He, says in *Soorab an-Nabl*,

{...And We have revealed to you the Book as an exposition of everything, a Guidance, a Mercy and glad tidings for the Muslims.}

And Allaah, the Almighty, says, addressing His Prophet, prayers and peace be upon him,

بِالْبَيِّنَاتِ وَالزُّبُرِ وَأَنْزَلْنَا إِلَيْكَ الذِّكْرَ
لِتُبَيِّنَ لِلنَّاسِ مَا نُزِّلَ إِلَيْهِمْ وَلَعَلَّهُمْ يَتَفَكَّرُونَ ﴿٤٤﴾

{...And We have revealed to you the Reminder (the Qur'aan) so that you may explain clearly to people what has been revealed to them that perchance they might give thought.}¹⁵

So the Qur'aan is an exposition of everything and the Messenger, prayers and peace be upon him, makes clear to people those matters which they find ambiguous or difficult in Allaah's Book; explaining to them what is either not apparent to them or is only partially apparent. This sublime Book clarifies everything, and it was the duty of the Messenger, prayers and peace be upon him, to explain the meaning of that which was not apparent. Therefore, the *Sunnab* clarifies, explains and provides evidence for the Qur'aan as well informing about those verses whose meaning might not be apparent.

And so it is incumbent upon the whole Muslim community to adhere to the Book of their Lord and to the authentic *Sunnab* of their Prophet, prayers and peace be upon him, and to constantly practice it in their speech, action and belief as well as encouraging others to so. They should hold fast to it together and remain loyal to each other, without becoming divided and disunited. They must also exhort each other to truth and to patience with it, wherever they might be. Allaah, the Most High says,

وَأَعْتَصِمُوا بِحَبْلِ اللَّهِ جَمِيعًا وَلَا تَفَرَّقُوا^٤

{Hold fast together to the Rope of Allaah and do not become divided and disunited among yourselves.}¹⁶

And also,

وَتَعَاوَنُوا عَلَى الْبِرِّ وَالتَّقْوَىٰ وَلَا تَعَاوَنُوا عَلَى الْإِثْمِ وَالْعُدْوَانِ^٥

{...Help one another in virtue and righteousness, not in sin and transgression.}¹⁷

And Allaah, Glorified is He says,

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

وَالْعَصْرِ ﴿١﴾ إِنَّ الْإِنْسَانَ لَفِي خُسْرٍ ﴿٢﴾ إِلَّا الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ وَتَوَّصَوْا بِالْحَقِّ وَتَوَّصَوْا بِالصَّبْرِ ﴿٣﴾

{In the name of Allaah, the Most Beneficent, the Most Merciful. I swear by time itself. Verily, man is in loss. Except those who believe and do righteous deeds and exhort each other to the truth and exhort each other to patience.}¹⁸

Those are the people who follow the Remembrance. They are the ones who profit and achieve success. They are those who truly believe in Allaah and His Oneness and believe that He is their Lord and their True God, that He is the Creator and All-Knowing and that it is He who deserves to be worshipped. They believe in their Messenger Muhammad, prayers and peace be upon him, and all the Messengers and in all that Allaah informed about in His Book. They believed in all that the Messenger, prayers and peace be upon him, came with concerning the Angels, Books, Messengers, The Last Day and the details of the Resurrection, Paradise and Hell-Fire and the Decree-both its good and evil. They believe in all that our Messenger Muhammad,

prayers and peace be upon him, came with and informed us about concerning both past events and what will come to pass.

And so it is incumbent upon us all, the whole Muslim community, the old and young, men and women, Arabs and non-Arabs, jinn and mankind and rulers and ruled to adhere to the Book of Allaah, to reflect upon it and understand it. Allaah, the Exalted says,

﴿ كَتَبْنَا إِلَيْكَ مَبْرُوكًا لِيَتَذَكَّرُوا أَيْتَهُ وَيَلْتَدَكَّرُوا أُولُو الْأَلْبَابِ ٢١﴾

{It is a Book which We have revealed to you, full of blessings, that they might ponder over its verses, and that men of understanding might remember.}19

﴿ إِنَّ هَذَا الْقُرْآنَ يَهْدِي لِلَّتِي هِيَ أَقْوَمُ وَيُبَشِّرُ الْمُؤْمِنِينَ الَّذِينَ يَعْمَلُونَ الصَّالِحَاتِ أَنَّ لَهُمْ أَجْرًا كَبِيرًا ٢٢﴾

And also, {Verily, this Qur'aan guides to that which is most just and right...}20

﴿ قُلْ هُوَ لِلَّذِينَ آمَنُوا هُدًى وَشِفَاءً ٢٣﴾

And, {Say: For those who believe it is a guidance and a healing.}21

And He the Glorified, the Most High says,

﴿ أَفَلَا يَتَذَكَّرُونَ الْقُرْآنَ أَنْ أَمَرَ عَلَىٰ قُلُوبِ أَقْفَالِهَا ٢٤﴾

{Do they not reflect upon the Qur'aan or are there locks upon the hearts.}22

We must reflect upon this sublime Book, understand what it means and act according to it between ourselves, within ourselves and with other people. We must work towards correcting others and directing them to follow this

Book and the pure *Sunnab*. We should be of those who call to good and to guidance and be successors to the messengers in conveying the Message and fulfilling the trust.

It has been mentioned previously that our portion or share of the messengers is Muhammad, prayers and peace be upon him. In him was gathered the essence of all that the other messengers had brought and so the law that he came with was more complete than all the other previous systems of law. He came with the aim of establishing belief in the unity of Allaah and the perfection of religion, as did the other messengers, prayers and peace be upon them. He brought it in the most complete and perfect form with respect to belief in the unity of Allaah and its purification from the stains of idolatry and innovation and with respect to the completeness of the law and legal rulings. And so the religion he came with was the most complete of legal systems and also the most perfect and complete with respect to the foundations of the religion. It clarified the reality of belief in the Oneness of Allaah, Islaam and protected it from the blemishes of innovation and superstition.

All Muslim communities must therefore, adhere to and be guided by what he came with and attach great importance to it wherever they might be. They must also actively cooperate with other Muslims wherever they are in this matter. For this reason Allaah, the Almighty, says, **{...and perform righteous deeds...}** because faith includes both speech and deeds; the speech of the heart and tongue and the deeds of the heart and limbs. And so deeds are a part of faith which, can only be fulfilled by performing the obligatory duties and abandoning what is forbidden.

The third matter is the exhortation of one another to the truth. Although this is also a part of deeds, Allaah draws our attention to it because of its importance. He, the Sublime, says, **{...And exhort one another to the truth...}** Therefore, exhorting one another to the truth, calling people to it and advising each other about it, ordering people to good and forbidding them from iniquity are all included within faith and all of them are deeds, but Allaah mentions them specifically because of their significance.

The fourth matter is the exhortation of one another to patience because anyone inviting to Allaah or working for His cause might be tried and tested;

patience is therefore, extremely necessary. The person calling to Allaah needs patience, the person ordering to good needs patience, the person forbidding evil and iniquity needs patience, the person who wants to abandon what is forbidden needs patience; everyone is in need of patience. The Messengers and their followers are in need of patience in order that they can carry out what Allaah has made obligatory for them and in order that they can abandon what Allaah has forbidden, with respect to themselves and other people. For this reason Allaah, the Most High, made the successful, the blissful, those who adopt and become described in their manners and behaviour by these four principles: true faith in Allaah and His Messenger, righteous deeds, exhorting to the truth and exhorting to patience. These four foundations are vast and sublime principles; they gather within them all good, are the very essence of religion, and are the cause of success and bliss in both this world and the next.

It should be stressed that one of the most important matters concerning Muslim minorities is, that they adhere to Allaah's Religion, understand it well and cling to it whatever their situation; in times of difficulty and ease, health and sickness, travel and residence. Every Muslim man and women, wherever they might be, must hold firmly to Allaah's Religion while being patient with it. This is especially so in this time of banishment and exile when Islaam itself has been exiled, has many enemies, the righteous are few in number and there are not many people promoting the truth. It is, therefore, incumbent upon every Muslim, and especially Muslim minorities, to adhere and hold firmly to Allaah's Religion and to understand it well in order that they might act with knowledge, carry out what is obligatory upon them with knowledge and leave what is forbidden according to knowledge. This must also be achieved in order that they become a good model for their enemies around them and a living example of Islaam in their behaviour, speech and deeds. Thus, their enemies will see them and understand from their behaviour and character the greatness and virtue of Islaam and that it is the religion of truth, the religion of a person's natural disposition, the religion of justice, compassion, forgiveness, kindness and mercy.

Muslim minorities must, therefore, be steadfast in this matter and their brothers, wherever they might be and whether at the level of the country or individual, whether communities or organisations, must help and assist them

according to their ability. They must advise them and give them every kind of help and support. The most important type of help and support is by providing them with direction, guidance, education and understanding of the religion. In addition, by preachers who are sincere and knowledgeable in religion visiting them in order to direct them to what is good and to teach them what they do not know so that they come to a correct understanding of Allaah's Religion. They must visit in order to teach them the Book of Allaah, the Qur'aan, and the *Sunnah* of the Messenger, prayers and peace be upon him, and in order that they might be a living and true example for them of Islaamic behaviour and righteous action. In this way, when the Christians and others observe the Muslims they will understand from them the significance and greatness of Islaam and that it is the religion of truth and that it should be embraced and its methodology followed.

One of the most important aspects of this, is the paying of attention to purity of doctrines of belief and ideology (*aqeeda*). This means sincerity to Allaah in every action and deed. They should not worship or call upon any except Allaah alone, nor seek help except from Him nor rely on any except Him. They should attach great importance to what He has commanded and forbidden and exhort one another to the truth and to patience, and be merciful and compassionate to the poor and destitute even if they are disbelievers.

They must learn in order to remove ignorance, be guided away from transgression and, should the need arise, debate and argue in the best possible way with those who are ignorant of the truth and with those around them who oppose Islaam. Allaah, the Exalted, says,

أَدْعُ إِلَى سَبِيلِ رَبِّكَ بِالْحِكْمَةِ
وَالْمَوْعِظَةِ الْحَسَنَةِ وَجِدْ لَهُم بِالَّتِي هِيَ أَحْسَنُ

{Invite to the way of your Lord with wisdom and exhortation and argue with them in a way that is better...}²³

And so wisdom is knowledge. The one who has knowledge debates and argues with wisdom, knowledge, guidance and gentleness. Then with spiritual exhortation and, if necessary, he engages in debate and argumentation but in the best possible way, even though the person he is arguing with is a disbeliever. Allaah, the Almighty, says,

﴿ وَلَا تَجِدُوا أَهْلَ الْكِتَابِ إِلَّا بِالَّتِي هِيَ
أَحْسَنُ إِلَّا الَّذِينَ ظَلَمُوا مِنْهُمْ ﴾

{And do not argue with the People of the Book except in the best possible way, unless it be with those of them who do evil...}²⁴

And so Allaah has forbidden argumentation with the People of the Book, and they are the Jews and Christians, except in the best possible way.

Therefore, Muslim minorities particularly, should take heed of this command, learn the religion well and delight in having a scholar amongst their midst. They must try and benefit from him and travel to him, as much as is possible, in order to learn from him wherever he is. Travelling in order to gain knowledge is of the utmost importance. Allaah, the Sublime, says,

﴿ وَمَا كَانَ الْمُؤْمِنُونَ لِيَنْفِرُوا كَافَّةً
فَلَوْلَا نَفَرَ مِنْ كُلِّ فِرْقَةٍ مِّنْهُمْ طَائِفَةٌ لِّيَتَفَقَّهُوا فِي الدِّينِ
وَلِيُنذِرُوا قَوْمَهُمْ إِذَا رَجَعُوا إِلَيْهِمْ لَعَلَّهُمْ يَحْذَرُونَ ﴾ ١١٢

{...Some of them only should (go forth to fight) and some should stay behind to instruct themselves in religion that they might admonish their people when they return, in order that they may take heed.}²⁵

The Prophet, peace be upon him, said in an authentic hadeeth, "Whoever takes a path in order to gain knowledge, then by it, Allaah would make

easy for him a path to Paradise." If you move from town to town, from village to village, from one centre or assembly to another in order to learn the religion of Islaam, then you have been blessed with enormous good. In your moving here and there, by which you wish to gain knowledge and understand the religion of Islaam so that you know what Allaah has made obligatory upon you and what He has forbidden and in order that you can worship Allaah with understanding and insight, you have taken a path which leads to Paradise.

Al-Mustafa, prayers and peace be upon him, said in another hadeeth narrated by Mu'aaweeyah, may Allaah be pleased with him, "*Whoever Allaah wants good for, He gives him understanding of religion.*" Related by Imaam al-Bukhaaree and Muslim. This is an important and tremendous hadeeth which points out that of the signs of blessing and good fortune and that Allaah wishes good for you, whether you are a man or a woman, is that you are striving to gain knowledge and understanding of the religion of Islaam. In addition, you ask about matters which you do not understand, you give great importance to the Qur'aan and *Sunnah* and that you are sincere, wanting only the Face of Allaah and the Hereafter. Your aim is to acquire beneficial knowledge in order that through it you can worship Allaah correctly in every situation.

Muslim minorities have certain duties and obligations to perform, as do their brothers in Muslim countries. Muslim minorities must give importance to and preserve the religion of Islaam. They have to strive to understand it properly, devote themselves to the Qur'aan and learn the Arabic language in order that they can understand the verses of the Qur'aan and the *Sunnah*. They must also invite those around them to what they have learned of the religion and help them to understand it. They should be gentle and kind in the way that they invite and try to guide the disbelievers, so that they embrace Islaam at their hands. They should make them feel the greatness and sublime nature of Islaam, and help them to realize what it contains of abundant blessing, mercy, affection, generosity and kindness. Allaah, the Almighty says,

وَأَنْفِقُوا فِي سَبِيلِ اللَّهِ وَلَا تُلْقُوا بِأَيْدِيكُمْ إِلَى التَّهْلُكَةِ
وَأَحْسِنُوا إِنَّ اللَّهَ يُحِبُّ الْمُحْسِنِينَ ﴿١٩٥﴾

{...And do good. Verily, Allaah loves those that do good.}²⁶

إِنَّ رَحْمَتَ اللَّهِ قَرِيبٌ مِّنَ الْمُحْسِنِينَ ﴿٥٦﴾

And also, {Verily, Allaah's Mercy is near to those that do good.}²⁷

Muslim minorities should, therefore, hold firm to the religion of Islaam, strive to understand it, correct themselves by it, apply it and follow all means of acquiring it, whether by travelling, reading books, attending circles of knowledge or studying. They should do all they can that will help them to understand Islaam, Allaah's Book and the *Sunnab* of the Messenger, prayers and peace be upon him.

It is for the scholars everywhere as well as the Muslim rulers, to help them and give importance to their affair and to extend whatever they can of assistance and support by sending representatives, through radio and television broadcasts and through the press. They should use every possible means with those countries where there is a Muslim minority to take care of them, to remove oppression from them, to enable them to practice their religion and to carry out Allaah's command and to enable them to earn a lawful living in the place where they live. This is especially so in those countries where oppression and persecution of the Muslims occurs and where they are being harmed. The need to take care of these Muslims is greater and more important than for others, as is the case in certain communist countries such as Bulgaria.

Islaamic countries, the rulers of the Muslims everywhere as well as the scholars and the rich must expend whatever they can to assist the Muslim minorities. They must be good to them, help them to understand their religion and help them to acquire complete freedom to manifest the rites and practices of Islaam. They must ensure that their means of livelihood is lawful, thereby benefiting them, and that they are neither oppressed nor harmed because

of their religion.

The Muslim minorities themselves should be well mannered and virtuous, expending every effort to do good, benefiting and being merciful to others. They should show to the people the generosity, kindness, mercy and virtue of Islaam and that it is merciful not only to those within the faith but to others as well. Allaah, the Exalted says,

لَا يَنْهَى كُمْ اللَّهُ عَنِ الَّذِينَ لَمْ يُقَاتِلُوكُمْ فِي الدِّينِ وَلَمْ يُخْرِجُوكُمْ مِنْ
دِينِكُمْ أَنْ تَبَرُّوهُمْ وَتُقْسِطُوا إِلَيْهِمْ إِنَّ اللَّهَ يُحِبُّ الْمُقْسِطِينَ

{Allaah does not forbid you from dealing justly with those who have neither fought you because of religion, nor driven you from or helped to drive you from your homes. Verily, Allaah loves those that deal justly.} ²⁸

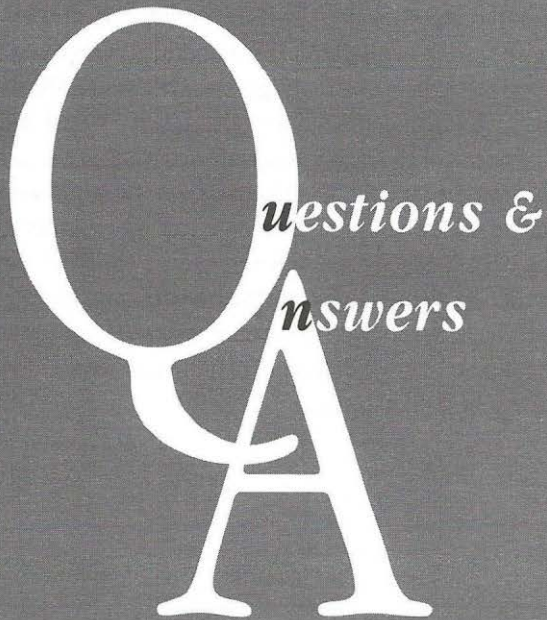
It is also related by both al-Imaam al-Bukhaaree and Muslim in a hadeeth narrated by Asmaa bint Abee Bakr as-Sideeq, may Allaah be pleased with them both, that she came to the Prophet, prayers and peace be upon him, and said, "Oh Messenger of Allaah! My mother came to me seeking something of this world and she is a pagan. Should I keep good relations with her?" This was during the time when there was a peace treaty between the Prophet, prayers and peace be upon him, and the people of Makkah. The Prophet, prayers and peace be upon him replied, "Yes, keep good relations with her." And so he ordered her to keep good relations with her mother and to be kind and merciful to her despite her being a pagan and on the religion of *Quraysb*, before they entered Islaam.

This is how the Muslim minorities should be. They should be merciful and kind to their relatives who are weak or in need, even though they may be disbelievers and they should speak to them in the best possible manner unless, that is, they cause harm or are oppressive in which case they are dealt with differently. However, as long as they cause no harm and are not oppressive then it is up to Muslim minorities and Muslims in general to be merciful and kind to them and to do good to them. This is in order to make

Islaam acceptable and dear to them and so that they see the virtue and mercy of Islaam and what it contains of abundant blessing, and that it is the religion of compassion, justice, kindness and the religion of man's natural disposition. This is what will lead them to give importance to and embrace Islaam and to prefer it to their falsehood, idolatry, Christianity and so forth.

We ask Allaah by His Excellent Names and Sublime Attributes to grant us success in achieving what pleases Him and to put right our hearts, correct our actions and to guide us all to His Straight Path! We also ask Allaah, the Exalted, to give success to all the Muslim minorities everywhere and to bless them with good and to help them to do good deeds. We ask Allaah to enlighten them and to give them understanding of the religion! We ask Allaah to grant success to the rulers of the Muslims and those ruled, to the rich and to the scholars in taking care of and being kind to their Muslim brothers who are living as Muslim minorities and in helping them with all they need. We ask Allaah to make His Religion victorious and to raise His Word and to grant us all sound and beneficial knowledge and to make us firm in the truth! Certainly, He hears and is near. And prayers and peace be upon His slave and messenger our Prophet, Muhammad, and upon his family and companions and those that follow them in righteousness.

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| 1. Soorah adh-Dhaariyaat, 51:56 | 15. Soorah an-Nahl, 16:44 |
| 2. Soorah al-Mu'minoon, 23: 115 | 16. Soorah Aal-Imraan, 3:103 |
| 3. Soorah al-Qiyaamah, 75:36 | 17. Soorah al-Maa'iddah, 5:2 |
| 4. Soorah Faatir, 35:15 | 18. Soorah al-Asr, 103 |
| 5. Soorah al-Hajj, 22:62 | 19. Soorah Saad, 38:29 |
| 6. Soorah al-Faatihah, 1:4 | 20. Soorah al-Israa, 17:9 |
| 7. Soorah al-Bayyinah, 98:5 | 21. Soorah Fussilat, 41:44 |
| 8. Soorah al-Israa, 17:23 | 22. Soorah Muhammad, 47:24 |
| 9. Soorah Ghaafir, 40:14 | 23. Soorah an-Nahl, 16:125 |
| 10. Soorah Muhammad, 47:7 | 24. Soorah al-Ankaboot, 29:46 |
| 11. Soorah ar-Room, 30:47 | 25. Soorah at-Tawbah, 9:122 |
| 12. Soorah al-Hajj, 22: 40-41 | 26. Soorah al-Baqarah, 2:195 |
| 13. Soorah an-Noor, 24:55 | 27. Soorah al-A'raaf, 7:56 |
| 14. Soorah Ghaafir, 40:51 | 28. Soorah al-Mumtahinah, 60:8 |



*uestions &
nswers*

- Q1.** The Obligation of Jihaad
- Q2.** The Importance of Action
- Q3.** Co-operating with non-Muslims
- Q4.** Appointing a Leader
- Q5.** Marrying non-Muslim Women
- Q6.** Mixed Education
- Q7.** Sending Preachers
- Q8.** Uniting upon Correct Belief
- Q9.** Belief in the Books and Messengers
- Q10.** Preaching by Women
- Q11.** Televised Links and Video-Conferencing
- Q12.** Obeying the Ruler
- Q13.** The Role of the Rulers, the Scholars and the Wealthy
- Q14.** Imitating Western Dress
- Q15.** The Importance of the Affairs of the Muslims

Question 1: Is jibaad in this time a collective or an individual obligation? What is the difference between the two and what are the conditions for them both?

Answer 1: *Jibaad*, primarily, is a collective obligation and, as such, if it is undertaken by sufficient enough people it is no longer obligatory upon the rest. For this reason the Prophet, prayers and peace be upon him, would fight *jibaad* himself and send out detachments and raiding parties while the rest of the Muslims would remain behind to take care of other affairs and needs. However, *jibaad* could become an individual obligation if the Imaam calls upon whoever is fit and suitable for it. The Prophet, prayers and peace be upon him said, "*If you are called to go to fight, then answer the call.*" It also becomes an individual obligation if an enemy attacks any of the Muslim lands. It becomes an individual obligation on the Muslims to repel the enemy and save the country from them, as happened in Afghanistan. The third situation where it becomes an individual obligation is when a man is either amongst the ranks of the Muslims fighting the enemy or when the Muslims are lining up in preparation to fight the enemy. At this time he must not desert them or flee but rather, he must fight with his brothers and be steadfast. Other than in these situations, *jibaad* is *Sunnab* and is one of the most virtuous of deeds. Indeed it is the best action that man can undertake because its virtue, over and above other deeds, has been mentioned in texts.

Question 2: Firstly, Allaah is my witness that I love you for His Sake and I ask Allaah that He prolongs your life and that all the Muslims benefit from you. Secondly, the Muslim community at this time is in need of continual sincere actions and is not so much in need of words and speeches. What, therefore, do you suggest are the ways and means that the various centres in western societies should adopt in order that they act according to the Qur'aan and propagate Islaam in a correct way? May Allaah reward you abundantly.

Answer 2: Firstly, may Allaah, who has given you love for us for His Sake, love you and make us all from those who love each other for His Sake. In an authentic narration the Prophet, prayers and peace be upon

him, said, "Allaah will say on the day of resurrection: Where are those that loved each other for My Glory? Today I shall shade them with My Shade on a day when there is no shade except My Shade." And in another authentic hadeeth He, prayers and peace be upon him, said, "Allaah will shade seven on a day when there is no shade except His Shade: A just Imaam, a youth raised in the worship of Allaah, a man whose heart is connected to the mosque, two men who loved each other for the sake of Allaah- they met for His Sake and parted for His Sake- a man who was invited by a beautiful woman of standing but who said to her, 'Verily, I fear Allaah,' a man who gave in charity and concealed it to such an extent that his left hand was unaware of what his right hand was spending, and finally a man who remembered Allaah while alone and wept." Narrated by both Imaam al-Bukhaaree and Muslim.

Concerning the second question, then action is what is needed but speeches and talks, published books and reports are all means to the action you mentioned. If a speech or good, reliable report is published, distributed or broadcast, then Allaah can benefit with this whosoever He wishes. Allaah prescribed sermons and speeches, books and advice in order that people might benefit from them and use them to learn the religion and in order that they are encouraged to fulfill their duties and what is required from them. What is obligatory upon the scholars, Islaamic centres, Islaamic charities and upon all those who have the ability to benefit the Muslims, is to apply in action and not only to utter in speech. Speech is beneficial at its right time but action is more important. Prescribed speech, such as remembrance of Allaah, ordering to good and forbidding evil, asking forgiveness and supplication are all required. However, when speech is linked to action, then action, such as prayer, fasting, *jibaad*, *Hajj*, *zakaat* and so forth, is required as a result of it. Allaah, the Almighty says,

كَبُرَ مَقْتًا عِنْدَ اللَّهِ أَنْ تَقُولُوا مَا لَا تَفْعَلُونَ

{Most hateful it is in the Sight of Allaah that you say that which you do not do.}¹

So speech must be used at its correct time and place and so must action. It is one of the attributes of a hypocrite that he says that which he

does not do. That is not permitted for a Muslim. Rather, he must say and do, and he must be truthful both in his speech and in his deeds. It is also a duty of the Muslim rulers, wherever they are, to give importance to the Command of Allaah. The essential benefit of governance by Muslim rulers is that they direct the Muslims to Allaah's Religion, compel them to obey His Command, help them in obedience to Allaah and forbid them from what is contrary to or at variance with Allaah's Law. This is the intended purpose of government, whether it be in a kingdom with a king at its head, a republic with a president, an emirate having an *ameer* or is called something else. Allaah's Command should be established in His land by guiding the people to good and by compelling them to adhere to what Allaah has made obligatory, by preventing them from what He has forbidden and by implementing the punishments prescribed by Allaah when necessary.

This is what is obligatory and my advice to all my brothers everywhere, whether in Islaamic centres, Islaamic organisations, institutions or in schools and whatever their work might be, is to have fear of Allaah and be dutiful to Him. They must obey His Command, guide people to Allaah's Religion and be of those calling to good and to guidance. In an authentic hadeeth the Prophet, prayers and peace be upon him, said, "*Whoever guides to good has a reward equal to the one who performs it.*" He, prayers and peace be upon him, also said to Alee, may Allaah be pleased with him, when he sent him to Khaybar to invite the Jews to Islaam, "*By Allaah, that one person comes to guidance at your hands is better than **humri na'am.***"² And Allaah says in His Noble Book,

وَمَنْ أَحْسَنُ قَوْلًا مِّمَّنْ دَعَا إِلَى اللَّهِ وَعَمِلَ صَالِحًا

وَقَالَ إِنِّي مِنَ الْمُسْلِمِينَ ﴿٣٣﴾

{And who is better in speech than he who calls to Allaah does deeds of righteousness and says: "I am one of the Muslims".}³

And He, the Most High, says,

وَالْمُؤْمِنُونَ وَالْمُؤْمِنَاتُ بَعْضُهُمْ
 أَوْلِيَاءُ بَعْضٍ يَأْمُرُونَ بِالْمَعْرُوفِ وَيَنْهَوْنَ عَنِ الْمُنْكَرِ
 وَيُقِيمُونَ الصَّلَاةَ وَيُؤْتُونَ الزَّكَاةَ وَيَطِيعُونَ اللَّهَ
 وَرَسُولَهُ أُولَئِكَ سَيَرْحَمُهُمُ اللَّهُ إِنَّ اللَّهَ عَزِيزٌ حَكِيمٌ ﴿٧١﴾

{The believers, men and women, are friends and helpers to each other. They enjoin what is just and good and forbid what is evil. They establish the prayer, pay the *zakaat* and obey Allaah and His Messenger. To these will Allaah be Merciful. Verily, Allaah is All-Mighty, All-Wise.}⁴

And He, the Almighty, says,

وَلَتَكُنَّ مِنْكُمْ أُمَّةٌ يَدْعُونَ إِلَى الْخَيْرِ وَيَأْمُرُونَ بِالْمَعْرُوفِ
 وَيَنْهَوْنَ عَنِ الْمُنْكَرِ وَأُولَئِكَ هُمُ الْمُفْلِحُونَ ﴿١٠٤﴾

{Let there arise out of you a community that calls to good, enjoining righteousness and forbidding evil. It is they who are the successful.}⁵

So Allaah, the Most High, restricted success to them exclusively because of the importance and worth of their work of inviting to Allaah and enjoining good and forbidding evil. Allaah, the Sublime, says,

كُنْتُمْ خَيْرَ أُمَّةٍ أُخْرِجَتْ لِلنَّاسِ تَأْمُرُونَ بِالْمَعْرُوفِ
 وَتَنْهَوْنَ عَنِ الْمُنْكَرِ وَتُؤْمِنُونَ بِاللَّهِ

{You are the best of communities that has been raised up for mankind. You enjoin righteousness and forbid evil, and you believe in Allaah...}⁶

This is what is obligatory upon the Muslims. They must invite to what is good, enjoin righteousness, forbid evil and stick to the truth, wherever they are. By adhering to this noble and illustrious work the believing men and women will be from the best community. And from Allaah do we seek assistance!

Question 3: A brother from the Philippines asks, "One of the methods used in converting Muslims to Christianity in the Philippines nowadays is, that material and spiritual help is given by priests to the Imaam of the mosque and his particular group. In return, the Christian priest is allowed to give a weekly talk to a mixture of Muslims and Christians instead of the Friday Khutbah. What can we do to deal with this?"

Answer 3: It is incumbent upon those who are in positions of responsibility amongst the Muslims, scholars and so forth, to intervene and to stop these people achieving their goals. They must expend what they can in order to help the Muslims and to remove the need for them to turn to their enemy for help. They must be aware of the schemes and plots of the enemy and encourage patience in such situations and urge the Muslims to be distant from their enemies and not to mix with them nor to listen to their sermons because they call to the fire while the people of Islaam call to paradise. The Muslim possessed of faith must be steadfast and anticipate Allaah's reward in his affliction. He must be patient with whatever hardship or need might afflict him until he finds relief from it. It is for the other Muslims to support, be charitable and do good to those Muslims who are in need, cooperating and helping in anyway they can, even it is with something small. When small amounts are added together they multiply and become large. If one person provides what he can and another whatever he is able, in this way great good can be accumulated. Muslims in need can then benefit from it and become independent from their enemies who are always ready and waiting for a calamity to befall the Muslims and who spend their wealth in order to lead them to the Fire. We ask Allaah for safety from it! It is also important that the leaders of the Muslim minorities and their helpers write to those who they consider to be benevolent and to clarify to them the needs of their poor brothers. They should also seek help from the leaders of Islaamic centres and organisations in order that cooperation might be to the fullest. Everyone must cooperate in what is good and righteous

and in providing lawful sustenance, which will help them in obedience to Allaah in their own countries. They should give importance to earning through industry that will benefit them or through any other wholesome work which will free them from dependence upon their enemies. In an authentic hadeeth the Messenger of Allaah, prayers and peace be upon him, said, "*Strive for what benefits you, seek help from Allaah, and do not be impotent and incapable.*" The believer should, therefore, move and strive to obtain his provision in a lawful way in order that he frees himself from the need to turn to Allaah's enemy for help.

Question 4: Is it necessary for the Muslim minorities which live in the lands of the disbelievers to elect a leader for themselves, or should they live under the patronage of the disbelievers and whoever they make allegiance to?

Answer 4: They should unite under the direction of whomever they see as fit and make him their leader if they are able to. This is very important in that it will allow him to act for their good and help them to achieve what will benefit them in a way that does not harm them and does not allow the state to impose restrictions and penalties upon them. Rather, he will act in a way that is not opposed by the state nor causes problems. They should, therefore, choose as their leader someone who they consider to be the best or the most beneficial amongst them or, alternatively, someone who, if made *ameer* or president of the society or group provides a general benefit for the Muslims in that country. They should give him a title that does not result in them suffering harm or in the state imposing penalties upon them. They should, therefore, give him a suitable title, the meaning of which is that it is him they consult and turn to for help. In addition, it is with him they cooperate in order to do good and righteousness and he works to bring good for them in a way that neither harms the society they are living in nor harms their brothers, nor gives the state the opportunity of maltreating them.

Question 5: What is your advice concerning some Muslim minorities marrying disbelieving women who do not believe in the existence of a Creator and what is the effect of that upon the children?

Answer 5: My advice to all Muslims is that they should not marry anyone who is not a Muslim. A Muslim man should do his utmost to

marry a Muslim woman because that will be good for him, both in the life of this world and in the Hereafter and good for his children as well. With regards to marrying disbelievers, if they are not from the People of the Book, the Jews and Christians, then, according to clear text and consensus of the scholars, it is forbidden. According to a consensus of the scholars, it is not permitted for a Muslim to marry Buddhists, communists, atheists and so forth. Allaah, the Most High, says,

وَلَا تَنْكِحُوا الْمُشْرِكَةَ حَتَّىٰ تُؤْمِنَ^٥

**{And do not marry idolatresses
until they believe.}⁷**

Concerning the Settlement of Hudaibiyah, Allaah, the Glorified, ordered that the believing women, who came seeking emigration to the Prophet, prayers and peace be upon him, should not be returned to their disbelieving husbands. He, the Most High, says,

لَا هُنَّ حِلٌّ لَّهُمْ وَلَا هُمْ يَحِلُّونَ لَهَا^٦

**{They are not lawful (wives) for the disbelievers
nor are the disbelievers lawful
(husbands) for them.}⁸**

It is, therefore, not permitted for a Muslim to ever marry a disbelieving woman unless she is from the People of the Book and they are the Jews and Christians only. They are considered the People of the Book if they have remained upon the teachings of their Book. However, if they have become communists or deny the existence of a Creator, they are no longer People of the Book, but rather they have become atheists. If, however, they are from the People of the Book, adhere to the teachings of Christianity or Judaism and believe in Allaah and the Resurrection, then they can be married. This is provided that they are known to be chaste and it is known that they do not commit adultery or fornication. Allaah has made lawful for us chaste women from the People of the Book. He, the Exalted, says,

الْيَوْمَ أُحِلَّ لَكُمْ الطَّيِّبَاتُ وَطَعَامُ الَّذِينَ أُوتُوا الْكِتَابَ حَلَلٌ
 لَكُمْ وَطَعَامُكُمْ حَلَلٌ لَهُمْ وَالْمُحْصَنَاتُ مِنَ الْمُؤْمِنَاتِ وَالْمُحْصَنَاتُ
 مِنَ الَّذِينَ أُوتُوا الْكِتَابَ مِنْ قَبْلِكُمْ إِذَا آتَيْتُمُوهُنَّ أَجُورَهُنَّ
 مُحْصِنِينَ غَيْرَ مُسْتَفْجِينَ وَلَا مَتَّخِذِي أَخْدَانٍ وَمَنْ يَكْفُرْ
 بِالْإِيمَانِ فَقَدْ حَبِطَ عَمَلُهُ، وَهُوَ فِي الْآخِرَةِ مِنَ الْخَسِرِينَ ﴿٥﴾

{All good things are made lawful for you this day. The food of the People of the Book is lawful to you and your food is lawful to them. (Lawful to you in marriage) are chaste women from the believers and chaste women from those who were given the Scripture (Jews and Christians) before you, provided that you give them their dowries and live in honour with them, neither committing fornication nor taking them as mistresses...}⁹

Allaah has made lawful for Muslims chaste and virtuous women who are free and not slaves. There is no harm, therefore, in marrying women from the People of the Book, if the need arises. However, to refrain from doing so and to marry Muslim women is preferable and advisable, especially nowadays.

The risk involved in marrying them these days is greater because they have control and power over husbands and might, therefore, lead their husbands or their children to disbelief in Allaah. My advice to all my brothers everywhere is, that they should not marry non-Muslim women and that they should be aware of the risks and end result of doing so. Rather, they should do their utmost to marry Muslim women and to educate and guide them to what is good. This is safer, especially at this time when evil and wickedness has increased. The disbelievers have today gained the upper hand over the Muslims, and women in the countries of the disbelievers have power and authority and dominate their Muslim husbands and try to attract them

and their children to their false religion. And there is no power, no strength except with Allaah!

Question 6: Many Islaamic societies suffer from the problem of mixed education between boys and girls, which they have inherited from the time of colonisation or from the practice of copying western civilisation. What are the dangers of mixed education and how can we rid ourselves of it.

Answer 6: There can be no doubt that there is great harm in mixed education and that it is a threat to the modesty, chastity and character of both men and women. Islaamic countries must, therefore, abandon it and provide separate education for men and women. This subject has been dealt with at great length. We have written about the subject whatever Allaah willed and other eminent scholars have also written about it. It is part of our religion and it is incumbent upon the Islaamic countries to segregate education so that both men and women are taught separately. This is obligatory both in universities and other institutions. The way to achieve this is for the Muslims to stand together and to cooperate in demanding this segregation. If they are sincere they will succeed, Allaah willing.

We said previously, that it is necessary for those responsible in Islaamic Countries to work together and cooperate with the people responsible for Muslim minorities in order to ensure that education is not mixed and that both boys and girls are taught separately. This is necessary to protect everyone from iniquity, immorality and temptation. If this does not succeed and a country does not respond, then Muslims should pursue the matter themselves and spend whatever they can from their own wealth to establish a university where segregation of men and women can be implemented. In the same way, if there is no response from the state to their demands with regards to other schools, the Muslim minorities must do what they can by collecting money that has been generously donated for the Sake of Allaah. They must give generously and spend until there are Islaamic schools, institutions and colleges that are not mixed. This is their duty, and Allaah will ask them concerning it on the Day of Resurrection if they have been negligent. Allaah, the Almighty, says,

فَوَرَبِّكَ لَنَسْأَلَنَّهُمْ أَجْمَعِينَ ﴿١٢﴾ عَمَّا كَانُوا يَعْمَلُونَ ﴿١٣﴾

{So, by your Lord, We shall certainly question them all concerning what they used to do.} ¹⁰

The duty of the scholars is to encourage the wealthy to contribute in this matter. They must encourage them to establish segregated schools, institutions and colleges in order that there might be a far and wide reaching effect in benefiting the Muslims, both male and female, and in protecting them from mixing, which their enemies are keen to encourage. And there is no power, no strength except with Allaah!

Question 7: Muslim minorities are in need of scholars and preachers who are aware of their problems and their present day situation, who are able to provide them with solutions from one day to the next.

Answer 7: There is no doubt that this is true and something that is also an obligation upon us. We did what we could concerning this matter through the **General Presidency for the Administration of Academic Missions, Advice, Calling and Guidance**. We did in fact send, and all praise is for Allaah, many preachers, but they were fewer than was our duty and less than necessary. There are, however, many of them, and all praise is for Allaah, in most countries and also within a number of Muslim minorities. We ask Allaah that He brings benefit through them and that He helps them to carry out their duty.

We, Allaah willing, hope to do more and we hope it will be possible for our brothers in other Islaamic countries to strive to send scholars and the very best people to the Muslim minorities in order that they might benefit them. Whoever can send reliable preachers, who are known to have correct understanding of the tenets of faith as well as having Islaamic behaviour so that they are able to guide and direct their brothers living as minorities and help them to perform their obligatory duties, should do so.

What is very important is, that nobody should be sent unless he has both correct understanding of the tenets of faith and discernment. Those who have understood belief according to how the righteous predecessors understood it, truly grasped it and reflected upon it and are capable of

guiding their brothers living as minorities to it. We ask Allaah for guidance and success for the Muslims!

Question 8: It is noticeable that most Muslim minorities around the world concentrate on uniting the Muslims while neglecting to establish pure and correct Islaamic belief. What, your Eminence, do you have to say about this methodology?

Answer 8: The call to unite the Muslims is, whichever way you look at it, a good thing and very important and there is a pressing need for it. However, if knowledge and correct understanding of religion and the tenets of faith accompany it, then this is more complete and more obligatory. This is because their uniting upon incorrect tenets of belief does not satisfy, nor fulfil what is required and does benefit them greatly. It is therefore necessary that the method of inviting is complete. It should be to unity and to holding firmly to the Rope of Allaah and adherence to His Religion while stressing the importance of correct belief. This is how the Messenger, prayers and peace be upon him, and his noble companions, may Allaah be pleased with them, proceeded so that the method of inviting might be comprehensive and complete.

Question 9: I would like for his Eminence the Shaykh, to clarify an important point. Does belief in the Books and Messengers mean that we should believe in the religions that were before Christianity and Judaism?

Answer 9: What is meant by belief in the Books and Messengers is belief that Allaah revealed Books to Messengers in order that the work of inviting to Allaah might take place. Allaah, the Most High, says,

لَقَدْ أَرْسَلْنَا رُسُلَنَا بِالْبَيِّنَاتِ وَأَنْزَلْنَا مَعَهُمُ الْكِتَابَ
وَالْمِيزَانَ لِيَقُومَ النَّاسُ بِالْقِسْطِ

{Verily, we sent our Messengers with clear proofs and revealed to them the Book and the Balance that mankind might exercise justice.}¹¹

And so Allaah, the Almighty, sent Messengers and revealed Books, describing some of them, informing about some others, and neither describing nor informing about yet others. We must therefore believe that Allaah sent Messengers to those living on earth to call them to belief in the Oneness and Unity of Allaah and to obedience to Him. We should believe that they were sent to give them glad tidings of what awaits them with Allaah of abundant blessing, if they go straight, and to warn them of Allaah's punishment, if they deviate. We believe in this as a general principle.

We also believe, as a general principle, that Allaah revealed to the Messengers Books that elucidate the truth and that call people to and enlighten them about the truth. We must also believe in the details of this, in any matters that Allaah, the Exalted, has informed us about in detail. We therefore believe that He sent Nooh, Hood, Saalih, Ibraaheem, Loot, Moosa, Haaron, Daawood, Sulaymaan, 'Eesa and whoever else Allaah specifically mentioned.

We also believe in those Books that Allaah mentioned in detail, such as the Scriptures of Ibraaheem and Moosa, at-Torah, al-Injeel and az-Zaboor, all of which have been mentioned by name, as well as the Qur'aan. These have been mentioned in detail and we believe in them.

Concerning our obligations with respect to action and deeds, then we must act according to what is contained specifically within our revealed law, the law revealed to Muhammad, prayers and peace be upon him. The law revealed to Muhammad is complete and perfect and it contains within it what is beneficial to us from previous revealed laws. It contains additions to those previous laws as well as the lessening for us by Allaah of burdens and fetters which were upon those before us. And so our revealed law is perfect and complete. It contains what former revealed laws contained of blessing and goodness and also includes some reduction and easing of certain obligations as well having certain laws that Allaah has only prescribed for this community. It contains good, blessing and benefit for this community in both religion and worldly affairs.

Our only duty is to believe in the Books and Messengers as a general principle. That the Messengers are truthful and sincere, that they transmitted the message and fulfilled the trust, that they conveyed the

Books which were revealed to them and taught them to people. We must also believe in those Messengers and Books that were specifically mentioned by name. We must also follow the exalted Messenger, Muhammad, prayers and peace be upon him, whom Allaah singled out for us, and believe in him specifically. All of us, men and women, rich and poor, rulers and ruled, Arabs and non-Arabs, must follow the law revealed to him and adhere to it wherever we are and at all times.

Question 10: If a woman would like to work in the field of propagating Islaam, what books would you recommend that she reads and discusses with both educated and uneducated women?

Answer 10: Teaching the Qur'aan, or what is easy of it, is the most important thing to start with because it is Allaah's Book in which there is guidance and light. Allaah, the Almighty, says,

إِنَّ هَذَا الْقُرْآنَ يَهْدِي لِلَّتِي هِيَ أَقْوَمُ وَيُبَشِّرُ
 الْمُؤْمِنِينَ الَّذِينَ يَعْمَلُونَ الصَّالِحَاتِ أَنَّ لَهُمْ أَجْرًا كَبِيرًا

{Verily, this Qur'aan guides to that which is most just and right...}¹²

And also,

قُلْ هُوَ الَّذِي ءَامَنُوا هَدَىٰ وَشَفَا لَٰهُمُ

{...Say: For those who believe it is a guidance and a healing...}¹³

Therefore, my advice to women involved in inviting to Allaah, is to give importance to correct understanding of the Qur'aan and the rulings contained therein, and teaching it to other women. In addition, they should concentrate on the small *Soorabs* and the teaching of *al-Faatiba* together with its meaning, because it is "the Mother of the Qur'aan" and it contains: {**You alone we worship, and You alone we ask for help,**} and also, {**Guide us to the straight path.**} These are some of the most important

things which must be explained: the meaning of “the straight path”, “You alone we worship, and You alone we ask for help”, “the path of those on whom You have bestowed Your Grace”. Similarly, whatever the Qur’aan contains of rulings and statements should be likewise explained. Everybody should be taught according to his or her ability. The student of knowledge should be taught one thing while women in general should be taught something else.

Next comes the teaching of the tenets of belief. What is the meaning of “There is no god but Allaah”? What is the meaning of the testimony “Muhammad is the Messenger of Allaah”? In this way they will have a correct understanding of Allaah together with discernment. They will understand that the meaning of “There is no god but Allaah” is that there is nothing worthy of worship except Allaah. And so worship, prayer, fasting, charity and so forth must be performed solely and sincerely for Allaah. Then follows the teaching of the prayer. How to pray. How to purify herself from major ritual impurity, from menstruation, from postnatal bleeding. How to pay *zakaat* on her money and on her jewellery. How to make *Hajj* if the time of *Hajj* arrives. How to obey her parents. How to obey her husband and what her husbands rights are upon her, and so forth.

Suitable books to read are those dealing with the subject of women, as well as what is contained in Allaah’s Book and the *Sunnah* about her matter. *Buloogh al-Maraam*, for example, is a short, concise and beneficial book. Others include ‘*Umdat ul-Hadeeth fee Abaadeeth ar-Rasool*, ‘*Umdat ul-Fiqh fil-Fiqh ul-Muwatta*’ by Ibn Qadaamah, *Risaalat ul-Usool* by Shaykh Muhammad ibn ‘Abdul-Wahaab, *Kitaab ut-Tawbeed* and *al-Aqeedat ul-Waasiteeyah* and other such short books which would be valuable and beneficial to women. These could be summarised so that ordinary women and young female students who are in need of such knowledge, but who have not studied in school might also benefit. Books increase the knowledge, understanding and guidance of both preachers and students alike and teach ordinary women what they must know and what there is no excuse for not knowing about sincere worship of Allaah, prayer, purity, *zakaat*, fasting and the rights of the husband, parents, relatives and neighbours. Some other excellent books are *Zaad ul-Ma’aad* by Ibn al-Qayyim, and although somewhat lengthy it is a very useful and beneficial book. *Fath ul-Majeed*

Sharh Kitaab ut-Tawbeed is also a very beneficial book dealing with the subject of the tenets of belief ('Aqeeda). There is also *Aadaab ul-Masbee ilas-Salaat* a beneficial and brief exposition of the prayer, *zakaat* and fasting by Shaykh Muhammad ibn 'Abdul-Wahaab, may Allaah be merciful to him. All these books are brief, succinct and very beneficial.

Question 11: There are a number of questions concerning the transmission of this talk, in the form of pictures, to another hall for women. What is the ruling in Islaam regarding this because many of the brothers would like to point out to the Shaykh that his picture is being transmitted to another hall for women?

Answer 11: I used to dislike it a lot because taking pictures, in my opinion, is not permitted except for necessity, such as for use in identity cards, driving licenses and so forth. However, I thought deeply about the matter and came to the conclusion that such practice, when connected with talks and debates which are transmitted from one place to another and from one country to another, is, I trust, not forbidden and causes no harm. This is because this is in fact more important than identity cards, driving licenses and such like, for which we said that the use of pictures was permissible out of necessity.

There is a need in these societies and consequently talks and debates have to be transmitted with pictures, as it is not possible to do so without them. I trust, therefore, that there is no harm in doing so. A number of fellow scholars have preceded me in this matter and have permitted it on the grounds that it is for the common good because it is the lesser of two evils. From this perspective, therefore, there is no harm in it as it is for the common good because it is transmitted to many towns and countries and to much of the world. In this there is greater benefit than the benefit for which we allowed the use of photographs in identity cards and by someone who would not be able to obtain a driving license without them and so forth. And with Allaah is all success!

Question 12: In some Islaamic countries civil wars are fought and governments force individuals to enter and take part in those wars. It is possible that a war is being waged between one Muslim group and another,

so is it permissible for a Muslim to disobey the order of the ruler in this matter, while he knows the punishment that he faces?

Answer 12: There are various aspects to this issue and so whoever finds himself in this situation must examine the circumstances carefully. If those who are being fought deserve to be fought, such as wrongdoers against people of justice, and such as *al-Khawaarij* or alternatively, they have risen up against an Imaam unjustly, then he should fight with the ruler against them. In the same way the Companions, may Allaah be pleased with them, fought with Alee, may Allaah be pleased with him, against *al-Khawaarij* when they rose up against him, and against the people of Ash-Shaam. They did so because *al-Khawaarij* were considered rebels against Alee and his Companions, may Allaah be pleased with them. In an authentic hadeeth the Prophet, prayers and peace be upon him, said, "*The rebellious group will kill 'Ammaar.*" And this is what happened.

However, if a Muslim knows, according to his reasoning and knowledge, that this fighting is not permissible but rather, it is oppression on the part of the government, then he should not obey the state. Obedience is in what is true and just. There can be no obedience to created beings if it means disobeying the Creator. Therefore, if he knows that the order to fight is not lawful nor is it lawful for the state to kill a certain person or group of people because there is no compelling reason to do so, then it is not permitted for him to obey them even though he may be imprisoned, harmed or even killed.

Question 13: What are the positive steps that Muslim rulers, scholars and wealthy Muslims should take to change both the material and spiritual state of the Muslim minorities in order that they will not be subject to temptations in their religion?

Answer 13: This has been clarified previously. The Muslim rulers, the wealthy, the important and leading personalities and the *ameers*, even if they are not great and senior leaders, must all do what they can to save the Muslim minorities with both money and words. This is their duty. They must do what they can through their representatives in enemy countries, through radio and television, through the press and by any other way possible to save their brothers living as Muslim minorities.

Through these means they can show mercy to them and defend them from oppression in order that they can fulfil their obligations to Allaah and establish the rites of their religion in the way that Allaah has ordained. This is what they must strive to do, each according to his ability. Allaah, the Almighty, says,

فَاتَّقُوا اللَّهَ مَا اسْتَطَعْتُمْ

{So keep your duty to Allaah and fear Him as much as you are able...}¹⁴

And He, the Most High, says,

لَا يُكَلِّفُ اللَّهُ نَفْسًا إِلَّا وُسْعَهَا

{Allaah does not burden any soul with more than it can bear...}¹⁵

There were in Makkah, people who were being persecuted while the Muslims in Madeena could do nothing except pray and supplicate for them. They would recite in the *Qunoot* supplication, "Oh Allaah! Rescue the oppressed in Makkah". And so, if they were unable to do anything else, there was nothing left for them but to pray.

Therefore, if the Muslim rulers, scholars and wealthy Muslims are able, they should spend from their wealth or send a letter or make the situation of those Muslim minorities known if that would relieve and save them. If that is not possible then they should supplicate for them in their absence and at those times when prayers are answered. They should pray that Allaah save them from their enemies, end their persecution and help them to hold fast to their religion until Allaah gives them relief and provides them with a way out of their situation.

Question 14: What is the ruling concerning imitating the West in the way they dress through the use of fashion magazines?

Answer 14: Imitation of both the West and East is not permissible for Muslim women nor for Muslim men, because Allaah, the Exalted, has

forbidden us from adopting the behaviour of and from imitating our enemies. He, the Most High, says,

وَلَا تَكُونُوا كَالَّذِينَ نَسُوا اللَّهَ فَأَنْسَاهُمْ أَنْفُسَهُمْ
 أُولَئِكَ هُمُ الْفَاسِقُونَ ﴿١٩﴾

{And do not be like those who forgot Allaah so that He caused them to forget themselves. Those are the evildoers.}16

An also,

فَاسْتَمْتَعُوا بِخَلْقِهِمْ فَاسْتَمْتَعْتُمْ بِخَلْقِكُمْ
 كَمَا اسْتَمْتَعَ الَّذِينَ مِنْ قَبْلِكُمْ بِخَلْقِهِمْ
 وَخُضْتُمْ كَالَّذِي خَاضُوا

{...and indulge in vanity as they indulged in vanity...}17

This is used as a criticism of them and as a fault because they indulged in vanity just as their enemies had done. And the Prophet, prayers and peace be upon him, said, "Whoever imitates a people, then he is from them." And he, prayers and peace be upon him, also said, "Trim the moustache and leave the beard to grow. Be different to the pagans." And he, prayers and peace be upon him, said, "Trim the moustache and leave the beard to grow. Be different to the fire-worshippers." There are many such ahaadeeth. Both Muslim men and women must not, therefore, imitate the enemies of Allaah by wearing clothes that are specifically for them and they should avoid doing so wherever they are.

Question 15: How authentic is the hadeeth, "Whoever does not give importance to the affairs of the Muslims is not from them."?

Answer 15: This hadeeth has been related by at-Tabaraanee and others, but it contains weakness. However, the meaning, which is that

Muslims must be interested in and give importance to each others affairs, is correct. The Prophet, prayers and peace be upon him, said, *“None of you truly believes until he loves for his brother what he loves for himself.”* And he, prayers and peace be upon him said, *“The relationship of one believer to another is like that of a building – one part supports and strengthens another.”* He then intertwined his fingers. And he, prayers and peace be upon him, said, *“The likeness of believers in their*

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- | | |
|---|--------------------------------|
| 1. Soorah as-Saff, 61:3 | 9. Soorah al-Maa'iddah, 5:5 |
| 2. Humri na'am: Literally it refers to camels having a particularly pleasing red colour, which the Arabs take great pride in. | 10. Soorah al-Hijr, 15:92-93 |
| 3. Soorah Fussilat, 41:33 | 11. Soorah al-Hadeed, 57:25 |
| 4. Soorah at-Tawbah, 9:71 | 12. Soorah al-Israa', 17:9 |
| 5. Soorah Aal-'Imraan, 3:104 | 13. Soorah Fussilat, 41:44 |
| 6. Soorah Aal-'Imraan, 3: 110 | 14. Soorah at-Taghaabun, 64:16 |
| 7. Soorah al-Baqarah, 2:221 | 15. Soorah al-Baqarah, 2: 286 |
| 8. Soorah al-Mumtahinah, 60:10 | 16. Soorah al-Hashr, 59:19 |
| | 17. Soorah at-Tawbah, 9:69 |

*Inviting to Allaah in
Communities where
there are Muslim
Minorities*



love and compassion for each other is that of a single body, if one part of it is not well then all of it suffers from sleeplessness and fever.”

by

His Eminence Shaykh Muhammad ibn Saalih al-Uthaymeen

All praise is for Allaah. We praise Him, seek his help and forgiveness and to Him we turn in repentance. We seek protection with Allaah from the evil within ourselves and from the sins of our actions. Whomsoever Allaah guides, none can misguide and whomsoever Allaah misguides, none can guide. I testify that there is no god except Allaah alone, without associate, and I testify that Muhammad is His slave and Messenger. Allaah, the Exalted sent him with guidance and the religion of Truth after a period of time had elapsed since the previous Messengers. The paths of guidance had become erased and people were more in need of the Message than they were of food, drink and air. He conveyed the Message and fulfilled the trust, he advised the community and strived sincerely for Allaah until certainty came to him. Prayers and peace be upon him from Allaah and upon his family and companions and whoever follows them in righteousness, until the Day of Resurrection.

Allaah, the Most High, sent Muhammad, prayers and peace be upon him, with the religion of truth in order to make it prevail over all religions. It is the religion of truth which cannot ever include any falsehood; the religion of truth which is in harmony with man's nature and every sound intellect and is free from all dubious evidence and vain desires. Consequently, the Muslim community responded to his preaching and Allaah's religion spread east and west until it reached all over the world.

The Muslim community remained dominant over its enemies up until the time when differences occurred and it became fragmented. If differences

and fragmentation spread within the Muslim community then failure and defeat occur. Allaah, the Exalted, says,

وَأَطِيعُوا اللَّهَ وَرَسُولَهُ وَلَا تَنَازَعُوا فَتَفْشَلُوا وَتَذْهَبَ رِيحُكُمْ
وَأَصْبِرُوا إِنَّ اللَّهَ مَعَ الصَّابِرِينَ ﴿٤٦﴾

{...And do not do dispute with one another, lest you lose your courage and your strength depart. And be patient, verily Allaah is with those who are patient.}¹⁸

Despite this, the Messenger of Allaah, prayers and peace be upon him, has given us the glad tidings that there will always be a group of his community prevailing on the truth, they will not be harmed by those who betray them or lag behind. This will be their condition until Allaah's Command comes to pass.

My brothers and Muslim youth:

How much I longed to meet you! One might have expected that the meeting would have taken place in any of your various home countries. However, by the Grace and Bounty of Allaah, our meeting has taken place here in the Arabian Peninsular, the place where the revelation began and where it shall end. For no-one doubts that Islaam began in this peninsular and the Prophet, prayers and peace be upon him, in an authentic hadeeth, said that faith returns to Madeena like a snake returns to its lair. My meeting with you in this land is from the Grace and Bounty of Allaah, the Most High, to us all because, although we might not have been to your countries, we do receive news of you. We hear that there are youths there who are striving and who have high aspirations. They invite to the religion of Allaah, the Exalted, according to their knowledge and their ability to guide. Whoever seeks perfection, then his seeking is part of perfection and whoever believes himself to be perfect then he is deficient and imperfect. This is because whoever thinks that he has attained perfection will cease to progress while whoever desires and seeks perfection will work towards it until he achieves it.

The Islaamic revival that we hear about here and in the Islaamic countries generally, and also in some of the lands of the disbelievers, is an auspicious sign which, without doubt, delights the believer. However, this revival must be accompanied by wisdom because whoever is deprived of wisdom is deprived of much good and blessing and whoever is given wisdom has been given much good and blessing. What though, is the wisdom that the person inviting to Allaah, the Most High, must follow?

Wisdom has various conditions:

The first is that the person inviting to Allaah has knowledge about what he is preaching and so I believe that seeking knowledge should precede the act of inviting to Allaah. Allaah, the Exalted says,

قُلْ هَذِهِ سَبِيلِي أَدْعُو إِلَى اللَّهِ عَلَىٰ بَصِيرَةٍ أَنَا وَمَنِ اتَّبَعَنِي
 وَسُبِّحْنَ لِلَّهِ وَمَا أَنَا مِنَ الْمُشْرِكِينَ ﴿١٠٨﴾

{Say: "This is my way. I call to Allaah with knowledge and proof, I and whoever follows me..."}

The one who calls to Allaah with knowledge and proof is able to both defend and criticise. He can defend his religion to which he is inviting, by refuting any specious proofs and arguments that he is confronted by. He can also criticise other religions by demonstrating the falsity of them and by highlighting the errors and distortions therein that contradict man's nature and are not accepted by the intellect. However, someone who invites to Allaah without knowledge will be stopped in his tracks because he can neither defend nor criticise and his efforts will have an opposite effect to the one intended. He will stand in front of the people to invite to the religion of Islaam and then someone, obstinate and proud, will produce a specious argument and he will be bewildered, unable to reply. How do you feel my brothers, about such a situation? What do you imagine will be the result, and this person is preaching in the name of Allaah? I can imagine, and I believe you would too, that this would frustrate the cause of Islaam. However, when I say that a person must first study and learn before he invites to Allaah, that does not mean that he should not invite while he is learning. Rather, he

should study and learn while at the same time calling to and teaching an issue that he has learnt well and perfected. In this way, he is both studying and inviting. The Prophet, prayers and peace be upon him, said, “*Convey from me, even if it is only one ayah or verse.*” This means a verse of the Qur’aan or one issue in the religion of Islaam. It is not that the person inviting to or transmitting the message cannot perform this work unless he has memorised all of the principles of religion and its branches. However, the fact that someone has knowledge and insight, enabling him to defend and criticise, is one of the reasons for success in the work of inviting to Islaam.

The second condition is that the one propagating Islaam acts upon his knowledge because deeds are words translated. The outcome of nearly all speech that is not translated into action is failure and disappointment. For this reason, Allaah, the Exalted, addressing the believers says,

كَبُرَ مَقْتًا عِنْدَ اللَّهِ أَنْ تَقُولُوا مَا لَا تَفْعَلُونَ ﴿٥٠﴾

{It is most hateful in the sight of Allaah that you say what you do not do.}²⁰

I do not think that any sound intellect would accept that someone forbid an action or activity, while he himself indulges in it, or that he urge an action or activity while he himself neglects to do it. This is the case even if what he invites to and urges is true. The person addressed will have doubt and uncertainty in his heart and inevitably ask, “Why doesn’t he do what he is urging others to do?” and, “Why doesn’t he abandon doing what he is asking others to abandon?”

Therefore, it is very important that the person propagating Islaam acts according to what he has learnt and according to what he is calling others. It was for this reason that one of the qualities of Muhammad, prayers and peace be upon him, was that he would not order that anything be done, except that he was the first to do it and he would not order that any action be abandoned, except that he was the first to abandon it. This quality is also a part of inviting to Allaah with wisdom because people are not only influenced by the words of a person inviting to Islaam but influenced by his actions as well. You sometimes find them saying, “You did such and

such. Why?" They say this either out of obstinacy or because they are seeking guidance. What is significant is that the actions of the person inviting and preaching have value to those who are being invited to Islaam. In fact, it is possible that they consider and reflect upon his actions more than his words.

The third condition for the person propagating Islaam is that he deals with matters in an appropriate way. For every time and place there is a suitable thing to say, and each person has his own particular state and condition. People are not the same and nor are the various situations where inviting to Allaah occurs. The leaning and tendencies of the soul vary from person to person and so you find that Allaah, the Wise, the All-Knowing educates and trains people about activities people are immersed in but which earn His displeasure. He, the Almighty, urges them to truth step by step, such as in the issue of alcoholic drinks. Alcohol is a social problem and at the time of the revelation, people were habituated to drinking it night and day, morning and evening. To extricate people from this noxious habit would not be an easy matter if it were done in one go. However, Allaah, the Almighty, in His Wisdom and Knowledge, or rather in His Wisdom and Mercy, urged people to give it up in a way that was acceptable to them. He, the Exalted, says,

يَسْأَلُونَكَ عَنِ الْخَمْرِ وَالْمَيْسِرِ
 قُلْ فِيهِمَا إِثْمٌ كَبِيرٌ وَمَنْفَعٌ لِلنَّاسِ وَإِثْمُهُمَا
 أَكْبَرُ مِنْ نَفْعِهِمَا وَيَسْأَلُونَكَ مَاذَا يُنْفِقُونَ قُلِ الْعَفْوَ
 كَذَلِكَ يَبَيِّنُ اللَّهُ لَكُمْ آيَاتِهِ لَعَلَّكُمْ تَتَفَكَّرُونَ ﴿٢١٩﴾

{They ask You about alcoholic drinks and gambling. Say: There is great sin in them both, as well as some benefit for mankind. However, the sin therein is greater than the benefit.} ²¹

I think that anyone with any sense who reflects upon this analysis of alcohol would give it up, even though He, the Almighty, has not actually forbidden it. The words of Allaah, {...the sin therein is greater than the benefit...}, would be sufficient for the person of intellect. Prohibition

would not be necessary, for if he knows that the sin contained therein is greater than the benefit, his intellect and natural repulsion would prompt him to avoid it, despite there being no actual order within Islaamic law to do so.

Allaah, the Exalted, then revealed the verse,

يٰۤاَيُّهَا الَّذِيْنَ ءَامَنُوْا لَا تَقْرَبُوْا الصَّلٰوةَ
وَاَنْتُمْ سُكْرٰى حَتّٰى تَعْلَمُوْا مَا تَقُوْلُوْنَ

{O you who believe! Do not approach the prayer while you are drunk until you know what you are saying.}²²

How many prayers are there? The answer of course is five, which means that if Allaah prohibits people from approaching those five prayers while they are drunk, they will avoid drinking during those times. Allaah, the Exalted, also says, {...**Do not approach the prayer...**}. This means that they must actually avoid it before the time of the prayer in order that they do not approach it while they are drunk and until they can understand what they are saying. This was the second phase and people became accustomed during it to foregoing drink at certain times.

Allaah, the Most High, then revealed the verse,

يٰۤاَيُّهَا الَّذِيْنَ ءَامَنُوْا اِنَّمَا الْخَمْرُ وَالْمَيْسِرُ وَالْاَنْصَابُ وَالْاَزْلَمُ رِجْسٌ
مِّنْ عَمَلِ الشَّيْطٰنِ فَاَجْتَنِبُوْهُ لَعَلَّكُمْ تُفْلِحُوْنَ ﴿١٠﴾ اِنَّمَا يُرِيْدُ
الشَّيْطٰنُ اَنْ يُوقِعَ بَيْنَكُمْ الْعَدٰوةَ وَالْبَغْضَاةَ فِي الْخَمْرِ وَالْمَيْسِرِ
وَيَصُدَّكُمْ عَنْ ذِكْرِ اللّٰهِ وَعَنِ الصَّلٰوةِ فَهَلْ اَنْتُمْ مُنْتَهُوْنَ ﴿١١﴾

{O you who believe! Alcoholic drink and gambling, idols and divining arrows are an abomination of Satan's doing, so avoid them in order that you may be successful. Satan would like to incite enmity

and hatred between you by means of alcoholic drink and gambling and hinder you from the remembrance of Allaah and prayer. Will you not then abstain from them?}²³

With the revelation of this verse, alcoholic drink was completely prohibited at all times and under all circumstances.

This is one example of a prohibition being implemented in stages, while the fast of Ramadaan is an example of a command being implemented in stages. Fasting Ramadaan is the withholding from the desires and lusts of the self, from food, drink and sexual relations with one's spouse. Allaah, the Almighty, says,

فَالَّذِينَ بَشَرُوا هُنَّ وَأَبْتَغُوا مَا كَتَبَ اللَّهُ لَكُمْ
وَكُلُوا وَاشْرَبُوا حَتَّى يَتَبَيَّنَ لَكُمُ الْخَيْطُ الْأَبْيَضُ
مِنَ الْخَيْطِ الْأَسْوَدِ مِنَ الْفَجْرِ^ط

{...So now have sexual relations with them and seek what Allaah has ordained for you and eat and drink until the white thread of dawn appears distinct to you from the black thread (of night), then complete your fast till nightfall.}²⁴

To fulfil this command is difficult for the self, especially during the summer, when it is burning hot and days are long. However, when Allaah, the Sublime, first ordained fasting, He, in His Wisdom and Mercy, made it optional. If someone wanted to fast then he did so but if he preferred, he fed a poor person for every day that he chose not to fast. Allaah, the Almighty, says,

وَعَلَى الَّذِينَ يُطِيقُونَهُ فِدْيَةٌ طَعَامُ مَسْكِينٍ فَمَنْ تَطَوَّعَ
خَيْرًا فَهُوَ خَيْرٌ لَهُ وَأَنْ تَصُومُوا خَيْرٌ لَكُمْ إِنْ كُنْتُمْ تَعْلَمُونَ ﴿١٨٤﴾

{...And as for those who can fast (but with hardship), they must pay recompense of feeding a poor person. But whoever does good of his own accord, it is better for him. And fasting is better for you, if you did but know.}25

Allaah, the Exalted, in the next verse, then makes fasting obligatory upon every individual,

شَهْرُ رَمَضَانَ الَّذِي أُنزِلَ فِيهِ الْقُرْآنُ هُدًى
لِّلنَّاسِ وَبَيِّنَاتٍ مِّنَ الْهُدَىٰ وَالْفُرْقَانِ فَمَن شَهِدَ مِنْكُمُ
الشَّهْرَ فَلْيَصُمْهُ ۖ وَمَن كَانَ مَرِيضًا أَوْ عَلَىٰ سَفَرٍ فَعِدَّةٌ
مِّنْ أَتْيَاهِ أُخْرَىٰ يُرِيدُ اللَّهُ بِكُمُ الْيُسْرَ وَلَا يُرِيدُ
بِكُمُ الْعُسْرَ وَلِتُكْمِلُوا الْعِدَّةَ وَلِتُكَبِّرُوا اللَّهَ
عَلَىٰ مَا هَدَيْتُمْ وَلَعَلَّكُمْ تَشْكُرُونَ ﴿١٨٥﴾

{The month of Ramadaan in which was revealed the Qur'aan, a guidance for mankind and clear proof for guidance and the criterion between right and wrong. Therefore, whoever witnesses the month, must fast it, and whoever is sick or on a journey, must make up an equal number of days missed...}26

Is there not in this a gradual compulsion? The answer of course is "yes" because for someone to have the choice of either fasting or, alternatively, not fasting and paying recompense instead, is easier than for fasting to be obligatory on him. It is therefore possible for us to deal with someone in stages. First of all, we invite him to Allaah by beginning with belief in the Oneness and Unity of Allaah. Then, if he responds favourably, we continue with the command to pray, then with *zakaat*, fasting and *Hajj*.

In a hadeeth related by Imaam al-Bukhaaree and narrated by ibn

'Abbaas, may Allaah be pleased with him, the Prophet, prayers and peace be upon him, sent Mu'aath, may Allaah be pleased with him, to Yemen. He ordered him to call them to testify that there is no deity worthy of worship except Allaah and that Muhammad is the Messenger of Allaah (and in another narration: to call them to believe in the Oneness of Allaah). He, prayers and peace be upon him, then said, *"If they respond to this, then teach them that Allaah has prescribed for them five prayers to be prayed every day and night. If they respond to this, then teach them that Allaah has prescribed for them the giving of charity from their wealth, to be taken from the rich and given to the poor."*

It is therefore, a part of wisdom that we invite someone according to his state and condition and according to how open and able he is to accept our invitation. We should not drive him away by saying, for example, "You are misguided, you are from the people of the Fire, you are damned," because no good will be achieved by this. Rather, it causes alienation and repulsion from the religion of Islaam. Allaah, the Wise, says,

وَلَا تَسُبُّوا الَّذِينَ يَدْعُونَ مِنْ دُونِ اللَّهِ فَيَسُبُّوا
 اللَّهَ عَدْوًا بِغَيْرِ عِلْمٍ كَذَلِكَ زَيْنًا لِكُلِّ أُمَّةٍ عَمَلُهُمْ ثُمَّ إِلَىٰ
 رَبِّهِمْ مَرْجِعُهُمْ فَيُنَبِّئُهُمْ بِمَا كَانُوا يَعْمَلُونَ ﴿١٠٨﴾

{Do not insult what they call upon and supplicate instead of Allaah, lest they insult Allaah in enmity and in ignorance.}²⁷

From this noble verse, the scholars have derived an important rule, which is that the averting and avoidance of the causes of corruption has priority over the achieving of benefit, when the two are equal or nearly equal. And this too, is also a part of wisdom when inviting to Allaah.

Fourthly, another aspect of wisdom is that we, the Muslims, unite our ranks. I mean by Muslims, those who follow the way of our righteous predecessors, the companions, their followers and the followers of the followers – the pre-eminent first three generations, because they are the people who truly represent Islaam and fulfill the conditions of true faith.

To follow their way – this is Islaam and true faith and whatever is not in accordance with it contains error and transgression to the extent that it contradicts that way.

I repeat that it is part of wisdom that those inviting to Allaah join ranks and are united in their work, which is to call to the path of the righteous predecessors. The Prophet, prayers and peace be upon him, informed us that the Muslim community would split into seventy three groups, all of which would be in the Fire except one – that which followed him and his companions. In another narration, the Prophet, prayers and peace be upon him, said, *“The group which united upon the truth.”*

Small differences of opinion that do not take us from the way of our predecessors should not become the subject of controversy or contention nor should they cause enmity and hatred. These types of differences existed at the time of the companions, may Allaah be pleased with them, but they did not cause the fragmentation of the Muslim community. They were one community, both in their goals and in their deeds. This does not, however, necessitate that they agree upon every issue in matters of faith and religion. Rather, it is inevitable that there will be differences. However, when we understand that it is obligatory for every Muslim to refer any dispute back to the Book of Allaah and to the *Sunnab* of the Prophet, prayers and peace be upon him, then it also becomes incumbent upon whoever is made aware of the truth to acknowledge and affirm it. This is so even if it contradicts and opposes the opinion of the person he follows or esteems. Allaah, the Almighty, says,

وَمَا اخْتَلَفْتُمْ فِيهِ مِنْ شَيْءٍ فَحُكْمُهُ إِلَى اللَّهِ
 ذَلِكُمْ اللَّهُ رَبِّي عَلَيْهِ تَوَكَّلْتُ وَإِلَيْهِ أُنِيبُ

{And in whatsoever you differ, the judgement thereof is for Allaah...}²⁸

We see that in Allaah saying, **{And in whatsoever you differ...}** there is proof that differences will inevitably occur. However, to what should we refer, concerning those matters about which we have differed? Allaah, the Exalted, says, **{...the judgement thereof is for Allaah.}**

What is Allaah's ruling concerning it? Look what Allaah says in another verse,

يَأْتِيهَا الَّذِينَ ءَامَنُوا أَطِيعُوا اللَّهَ وَأَطِيعُوا الرَّسُولَ وَأُولِي
 الْأَمْرِ مِنْكُمْ فَإِن تَنَزَعْتُمْ فِي شَيْءٍ فَرُدُّوهُ إِلَى اللَّهِ وَالرَّسُولِ إِن كُنتُمْ
 تُؤْمِنُونَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ ذَلِكَ خَيْرٌ وَأَحْسَنُ تَأْوِيلًا ﴿٥٩﴾

{...And should you dispute about any matter, then refer it to Allaah and His Messenger if you truly believe in Allaah and the Last Day. That is a better and a more fitting explanation.}²⁹

Allaah speaks the Truth. Therefore, if we refer our disputes to Allaah and His Messenger, it is better for us now and will produce the best outcome for us in the future.

Referring a matter to Allaah means referring it to His Book, and referring a matter to the Messenger of Allaah means referring it to him in person, when he was alive, and to his *Sunnah* after his death. We should refer disputes to the Book of Allaah and to the *Sunnah* of the Messenger of Allaah, prayers and peace be upon him, while having sincere intention. We shouldn't merely seek to make our own opinion victorious nor merely try to confirm that what we say or what the person we follow says is correct. Our desire should be to apply Allaah's Law according to His Words and according to the *Sunnah* of His Messenger, prayers and peace be upon him. If this is our intention and we have the ability to derive rulings from the evidences, then we will agree with each other. As long as the goal is one and the method is one, where will the dispute arise? However, one of the biggest problems is that some people, once they hold an opinion, whether arrived at through their own independent reasoning (*ijtihad*) or adopted from someone they esteem and whose opinion they respect, only want that everyone else follow that opinion. This is quite incorrect. If someone wants other people to follow his opinion irrespective of whether it is correct or not, this means that he has appointed for himself a role in the Message brought by the Messenger of Allaah, prayers

and peace be upon him. It is the Messenger, prayers and peace be upon him, who must be obeyed and followed in everything he says and does. You, my brother, must not make yourself equal to Allaah's Messenger. Rather, make the truth your guiding principle, irrespective of whether you are adhering to it or not. Allaah will then guide you to it by means of someone who has been given knowledge by Allaah. Know also that it is from Allaah's favour to you that he blesses you with someone to show you what is correct. In fact, this is one of the greatest blessings. It often happens that when someone first comes across an issue, he holds a certain opinion concerning it but after discussing the matter he finds that the correct opinion is different to the one he originally held and so he is guided to and adopts what is right.

The differing opinions of the scholars are all of this kind. We find that there might be two or more differing opinions concerning an issue. This occurred even with the rightly guided Caliphs, with the Leader of the Believers, 'Umar ibn al-Khataab, and the eminent scholars whose *mathaahib* became famous and were followed, such as Imaam Ahmad. Why is this? It is because knowledge generally, as well as an individual's knowledge, is something that can be updated. Allaah, the Exalted says,

وَاللَّهُ أَخْرَجَكُمْ مِنْ بُطُونِ أُمَّهَاتِكُمْ لَا تَعْلَمُونَ شَيْئًا وَجَعَلَ
 لَكُمْ السَّمْعَ وَالْأَبْصَارَ وَالْأَفْئِدَةَ لَعَلَّكُمْ تَشْكُرُونَ ﴿٧٨﴾

{And Allaah brought you out of your mothers' wombs devoid of knowledge and gave you hearing, sight and hearts...}30

The proof for something might be hidden from someone for a period of time until Allaah grants that he comes across it. Similarly, the meaning and implication of certain evidence might be unknown to me, either through lack of knowledge or through lack of reflection, until Allaah sheds light upon it for me. Alternatively, something that contradicts and negates certain evidence might be unknown to me and it is essential that evidence is free from anything that contradicts it.

What is important, and I wish to bring it to the attention of all of you, is that evidence and proof should be the guiding principle. Do not make differences of opinion, arrived at through independent reasoning and sincere intention, a reason for argumentation and controversy, thereby causing you to fragment and to lose your resolve and strength.

Fifthly, there should be some sort of authority, such as an *ameer* or president for the Muslim minority groups to turn to and consult when necessary. People cannot be put aright and cannot prosper without a leader and without an authority. It was for this reason that the Prophet, prayers and peace be upon him, ordered that whenever there were three or more Muslims that one of them be appointed as *ameer*. According to the experts, even the birds in the sky have leaders. They say, "Every group of birds has a leader to lead and direct them." And on land, animals such as the gazelle also need leaders.

Muslim minorities living in non-Muslim lands that do not practise and implement Islaam and might even actively oppose and wage war against it, must have someone they can consult and to whom they can turn. How though should this person be appointed and who should be chosen?

The right person needs two qualities: strength and trustworthiness. Allaah, the Most High, says,

قَالَتْ إِحْدَاهُمَا يَا أَبَتِ اسْتَجِرْهُ إِن
خَيْرٌ مِّنْ اسْتَجِرْتَ الْقَوِيُّ الْأَمِينُ ﴿٦١﴾

{Verily, men who are strong and trustworthy are
the best that one can hire.}³¹

And also,

قَالَ عِفْرِيْتُ مِّنَ الْجِنِّ أَنَا وَإِنِّي كَيْدِي بِهِ قَبْلَ أَنْ تَقُومَ
مِنْ مَّقَامِكَ وَإِنِّي عَلَيْهِ لَقَوِيٌّ أَمِينٌ ﴿٣٦﴾

{A stalwart of the jinn said, "I will bring it to you before you rise from your place. Verily, I am strong and trustworthy for such work."}³²

Therefore, if a strong and trustworthy person is found within a Muslim community, then he is the person we are looking for and should be made *ameer*. If, however, we find someone who is strong but is somewhat lacking in trustworthiness, we should appoint a minister or helper for him so that from between them both, good and benefit might be achieved. If, on the other hand, we find someone who is trustworthy but lacking in strength, he should be supported by someone who is strong in order to make the post of governance and management complete. When I say that he should be strong and trustworthy, it includes being knowledgeable. That is, he should be knowledgeable of Allaah's Law, the states and conditions of people and the requirements of inviting to Allaah and propagating Islaam, because this is the very source and foundation of strength. For this reason, I urge my brothers who are spread throughout lands which do not implement Islaam, that they have an *ameer*, president, leader or whatever they wish to call him. What is important is the meaning and not the name.

There are many benefits to be gained from having an ameer:

1. When there is a dispute we can turn to him and consult him about the matter. It is inevitable that misunderstandings occur between people and they will need someone to judge between them. It is to him they can turn. As for him, he must fear Allaah, the Almighty, in trying to determine the truth.

2. We might, in any community, need a cooperative charity or trust which would act as a treasury for anyone who would like to donate to the work of inviting to Islaam or to helping those invited or to assisting anyone who is in need.

3. If someone wants to marry a Muslim woman who does not have a Muslim guardian, it would be possible for the *ameer* to conduct the marriage ceremony. People of knowledge say that if a woman is somewhere where there is no Imaam or deputy Imaam and there is no relative who is suitable to act as her guardian, then whoever is in authority, that is whoever

a tribe or community have appointed as ameer or ruler, can conduct the marriage ceremony instead of them.

4. That no one does anything in the name of the community except with his permission. I say “in the name of the community” because everyone conducts his own personal affairs in the way that suits him best. However, something to be done in the name of the community should not be undertaken until the *ameer* has been consulted. Allaah, the Exalted, says concerning the Companions,

إِنَّمَا الْمُؤْمِنُونَ الَّذِينَ آمَنُوا بِاللَّهِ وَرَسُولِهِ وَإِذَا كَانُوا مَعَهُ
عَلَىٰ أَمْرٍ جَامِعٍ لَّمْ يَذْهَبُوا حَتَّىٰ يَسْتَأْذِنُوهُ إِنَّ الَّذِينَ يَسْتَأْذِنُونَكَ
أُولَٰئِكَ الَّذِينَ يُؤْمِنُونَ بِاللَّهِ وَرَسُولِهِ

{...and when they are with him (the Messenger of Allaah) on some common matter, they do not depart until they have sought his permission. Verily, those who ask your permission believe in Allaah and his Messengers...}³³

The sixth condition of inviting to Allaah with wisdom is that the Muslim youth doesn't become excessive and impetuous in this awakening and revival of Islaam because that can lead to a bad reaction occurring. It is true that if a man finds a group who helps and supports him, he becomes more active, alive and stimulated. However, he must regulate and control his actions and not act rashly and impetuously and do something that lacks wisdom, thereby transgressing and causing harm. Rashness, especially in non-Muslim countries might attract people's attention and put an end to the propagation of Islaam. It is also unwise and is fraught with dangers. How often have we seen someone acting rashly and unwisely and how often have we seen the harmful effects of those rash actions, so much so that the work of inviting to Allaah might even be brought to a halt altogether.

The seventh and principal condition is sincerity to Allaah, the Almighty. The person inviting must firmly believe that he is inviting to the

religion of Allaah and that he is calling Allaah's slaves to what will benefit them in both their religious and worldly life. He is inviting them to what will bring them closer to Allaah, the Almighty, and to His Generous Paradise as well as to that which leads to a blessed and good life and abundant reward in the Hereafter. Allaah, the Sublime, says,

مَنْ عَمِلَ صَالِحًا مِّنْ ذَكَرٍ أَوْ أُنْثَىٰ وَهُوَ مُؤْمِنٌ فَلَنُحْيِيَنَّهٗ
حَيٰوةً طَيِّبَةًۢ وَلَنَجْزِيَنَّهُمْ أَجْرَهُمْ بِأَحْسَنِ مَا كَانُوا يَعْمَلُونَ ﴿٣٤﴾

{Whosoever, performs deeds of righteousness, whether a man or a woman, and is a true believer, verily to him we shall grant a happy and good life and reward them according to the best of what they used to do.}³⁴

I ask Allaah, the Almighty that He makes us firm with His immutable Word in the life of this world and in the Hereafter! May He guide us and guide those who put right. May He strengthen you with His Help and Strength and He is the Most Generous, the Benevolent! All praise is for Allaah, Lord of the Worlds and praise and peace be upon our Prophet Mubammad and upon all his family and companions

18. Soorah al-Anfaal, 8:46

19. Soorah Yoosuf, 12:108

20. Soorah as-Saff, 61:3

21. Soorah al-Baqarah, 2:219

22. Soorah an-Nisaa', 4:43

23. Soorah al-Maa'iddah, 5:90-91

24. Soorah al-Baqarah, 2:187

25. Soorah al-Baqarah, 2:184

26. Soorah al-Baqarah, 2:185

27. Soorah al-An'aam, 6:108

28. Soorah ash-Shooraa, 42:10

29. Soorah an-Nisaa', 4:59

30. Soorah an-Nahl, 16:78

31. Soorah al-Qasas, 28:26

32. Soorah an-Naml, 27:39

33. Soorah an-Noor, 24:62

34. Soorah an-Nahl, 16:97

*Questions &
Answers*

- Q1. Co-operation and Organisation
- Q2. Consulting the *Ameer*
- Q3. Insurance Policies
- Q4. Collecting Zakaat
- Q5. The *Ameer*, Divorce and Khula'
- Q6. Judging the Affairs
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- Q8. Men, Women and Children gathering together
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- Q10. Women's Dress
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- Q12. Divorce Procedures in non-Muslim Countries
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- Q14. Study and Work in Mixed Sex Environments
- Q15. Calling non-Muslims brother/sister
- Q16. The Brotherhood of Man
- Q17. Visiting non-Muslim Countries
- Q18. Hajj and Umrah without a Mahram
- Q19. Distributing Translations of the Qur'aan and Hadeeth
- Q20. Islaamic Co-operative Insurance Companies
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- Q22. Living with Christians
- Q23. Sighting the Moon
- Q24. Sunnis and Shia's
- Q25. Duties towards Muslim Minorities

Question 1: In Muslim countries, many organisations practise the concept of cooperation and joint responsibility between the Muslims. Allaah, the Exalted, says, {The believers, both men and women, are friends and helpers to one another ...}³⁵ And the Prophet, praise and peace be upon him, said, “Whoever dies and leaves behind him wealth then it is for his heirs and whoever leaves behind him the poor and hungry then they are for me and they are my responsibility.” However, other than in Islaamic countries, Muslims are often living as individuals. We would like to know if it is obligatory for the Muslims to establish societies and centres or if there is nothing wrong in them continuing to live as individuals. Also, if they do come together, what is the legal authority, according to Islaam, with respect to obedience and to what you have indicated previously, of an elected organisation that manages the affairs of the Muslim minorities.

Answer 1: All praise is for Allaah and prayers and peace be upon our Prophet, Muhammad, and upon all his family and companions. In my opinion, it is not possible for a group of people who are fragmented and living as individuals to put up any resistance. Mankind is by nature social and is in need of help from others, besides the help of Allaah, which everyone enjoys. Accordingly, I believe that the Muslim minorities must form groups that invite to Allaah and that they have an *ameer* having the qualities we mentioned previously and who they can consult with.

However, I cannot give a general rule as to how this should be structured exactly. These societies vary in the number of their members, and in their material strength and capabilities. However, if they are blessed with wisdom, this will enable them to form a society or group in a way that can help them to achieve their aims.

One person, for example, can give talks in the mosque while another might invite people to Islaam individually. Another could collect money donated by people, while someone else could be treasurer. It is not possible for me to give a general rule in this matter because of the different kinds of societies and because of their differing circumstances. However, what is extremely important is that they appoint an *ameer* who they can turn to and consult.

Question 2: What are those matters about which the *Ameer* should be asked and consulted?

Answer 2: He should be consulted about those matters which I mentioned while discussing the benefits of appointing an *ameer*, especially those matters affecting the group as a whole. No-one, therefore, should proceed to do something by himself, in a matter related to the whole group, before he has consulted the *Ameer* or President, because acting alone in such a matter is an act of oppression and violence against the *Ameer* and causes differences of opinion and disputation.

Question 3: Is it permissible for Muslims who live as minority communities in non-Islamic countries and who have no supporter or guardian other than Allaah, to take out insurance policies? The insurance company, through monthly payments, will take care of a person's children after his death.

Answer 3: According to my knowledge, insurance policies are based on winning and losing. Every policy or contract that is based on this is in fact gambling, which Allaah has forbidden in His Book and has placed alongside wine and the worshipping of idols. He, the Almighty, says,

يَا أَيُّهَا الَّذِينَ آمَنُوا إِنَّمَا الْخَمْرُ وَالْمَيْسِرُ وَالْأَنْصَابُ وَالْأَزْلَامُ رِجْسٌ
مِّنْ عَمَلِ الشَّيْطَانِ فَاجْتَنِبُوهُ لَعَلَّكُمْ تُفْلِحُونَ ﴿٩٠﴾

{O you who believe! Alcoholic drink, gambling and divining with arrows are an abomination of Satan's doing. So avoid them in order that you may be successful.}³⁶

Let me give you an example. You insure a car and pay one thousand dirhams every year in order that the insurance company guarantees to cover the cost of whatever might happen to the car, whether it is written-off or just damaged. If a year passes and the car has neither been written-off nor damaged, then the insurance company is the winner and the insurance policy holder is the loser. If, however, the car is written-off or

badly damaged, the policy-holder will get back more than he paid to the company. In this case, he is the winner and the insurance company is the loser. Every contract which is based on this is gambling and hence forbidden.

However, it has been mentioned to me that in some countries people are forced to take out insurance policies. So what can Muslims do if this is the situation? In my opinion, he should pay whatever money that he is forced to pay for insurance but he should not consider that it is a legal contract or agreement, but rather that it is money paid unjustly under pressure. If no loss occurs, this is by the Grace and Mercy of Allaah towards him and the money has been taken from him unjustly and he shall find it on the Day of Resurrection. In the event that he suffers some loss to his property and the insurance company intends to reimburse him, then, if the amount he is due back is equal to what he paid for his policy, he can justly take it. If, on the other hand, what he is due from the insurance company is more than he paid, he should not take more than the amount that he paid them. In this way, the process will, in my opinion, be in accordance with Islaamic law.

Question 4: We belong to an Islaamic society in a western country. Is it incumbent upon us, according to Islaamic law, to organise a system for collecting zakaat through this society?

Answer 4: Establishing such a system is not obligatory for you, as defined by Islaamic law, but becomes imperative that you do it if there are poor people amongst you who need money. The *zakaat* must be collected in order that it be given to the poor. In the hadeeth narrated by Mu'aath ibn Jabal, the Messenger of Allaah, prayers and peace be upon him, said, "*Teach them that Allaah has prescribed that they pay from their wealth charity, which should be taken from the rich and distributed amongst the poor.*" However, it is not obligatory that they must collect it in one treasury and that it must be distributed by the leader or by the society. If though, their leader, who is their *ameer*, thinks that it should be gathered together, then this is his right according to Islaamic law.

Question 5: Is it permitted for the Imaam or leader of a Muslim minority group to authorise divorce and khula⁴³⁷ in order to avoid

resorting to the jurisdiction of western courts of law. Also, if the husband refuses to release his wife, does the Imaam have the authority to order that they separate and by so doing open the way for her to marry someone else after her 'iddah³⁸ has ended?

Answer 5: There can be no doubt that it is obligatory to refer this matter back to the *ameer* or leader, who will make a decision according to Islaamic law. It is not permitted for the Muslims to request a legal decision from anyone who does not judge according to the Book of Allaah and the *Sunnab* of His Messenger, prayers and peace be upon him. The scholars, may Allaah have mercy on them, even say that should the disbelievers come to the Muslims for a legal decision, then it is not permitted for us to pass judgement except in accordance with Islaamic law. It is obligatory then, for this Muslim group to go to the *ameer* for a legal decision, if he is qualified to pass judgement. He then has the right to advise the husband to divorce his wife or release her in the case of *khula'*, if it is not possible for them to remain together. However, can he force him to divorce or release her? The scholars, may Allaah have mercy on them, have differing opinions concerning this issue. Some of them have said that the ruler or leader can force the husband to release his wife if it is not possible for them to remain together. Their proof is the hadeeth narrated by Thaabit ibn Qays in which the Prophet, prayers and peace be upon him, says, "*Accept the garden and divorce her.*"

His words "accept" and "divorce" are commands and commands are primarily used for compulsion and obligation, especially when used in the context of disputes between two parties. Some of the scholars, however, say that he does not have the right to order the husband to release her and that the words of the Prophet, prayers and peace be upon him, "Accept the garden and divorce her" is a command in the sense of advice and guidance and not compulsion. In any case, I believe that in this matter the ruler or leader must consider the case and if it seems better to wait and be patient then this should be done. If, on the other hand, a definite decision is needed, then he should settle the matter by giving back to the husband whatever he had given to his wife and annulling the marriage. This can be carried out by the leader or *ameer* of a group or society. The scholars have also mentioned that if two men appoint to arbitrate between them

someone who is qualified to pass judgement, then all that he decides should be enforced.

Question 6: We in the West, suffer from many problems and difficulties. We ask Allaah to help us solve and overcome them. One of the biggest problems is that we are forced to resort to Western courts of law to judge between us, even in matters of civil law. What is the ruling concerning the permissibility of appointing a judge for the Muslims in America, Britain or Australia? He would deal with their legal affairs and disputes, especially in issues of personal law. Also, is it correct to refer to him as “judge” and, if the Muslims agree to his appointment, can he assume the same responsibilities and duties as a judge in an Islaamic country?

Answer 6: The answer to this question can be understood from the previous answer, which is that it is obligatory for the Muslims to appoint a judge to pass judgement between them according to Islaamic law. It is not permissible for them to take as arbitrators those who do not judge according to Islaamic law. If a group or society agree upon him being appointed as arbitrator between them, then his judgement should be enforced in all matters in which they have asked him to arbitrate. This is not only permitted but rather it is obligatory upon them.

Question 7: Islaamic centres in the West contain mosques and also have in them places for other activities, such as festivals and wedding parties, general talks and even sports competitions. These centres are a source of light and inspiration in these regions. Sometimes we invite people to talks in which there might be plays for a specific purpose, Islaamic songs which do not contain music and so forth. Is it permitted for us to do this in the mosque because sometimes there is no hall or room available where it can be held and there is nowhere else where we can gather and mutually advise each other? What is your esteemed opinion concerning this matter?

Answer 7: Scholars in our time have differed concerning the acting out of plays. Some of them say that it is not permitted under any circumstances. They justify their position by arguing that plays are a form of lying because a man who takes the part of someone else is not

really that person. Therefore, he is lying, as lying is what is contrary to the truth.

Other scholars, however, say that there is no harm in plays and that they are not a form of lying. They argue that lying is the making of a statement which one knows to be false. The actor though, does not claim to be the character that he is acting but rather that he is only acting his part, that is, he is doing things which are similar to what that character does. This is in fact what actually happens and those present all know that this is what a play is in reality. It is quite a different situation from when someone arrives at your door and claims to be so and so, and he is lying. This is real lying, whereas a man who is playing the part of someone else has not lied and does not claim to be the person himself. Lying, therefore, does not come into the issue. However, if the play includes something forbidden, such as eminent and distinguished people inevitably being diminished and reduced in stature and nobility, then it is not permitted. Therefore, I believe that the Companions, especially the righteous Caliphs, should not be used as characters in a play.

It is also not permitted if the play includes other forbidden things, such as men acting as women or vice versa. The Prophet, prayers and peace be upon him, cursed men who imitated women and women who imitated men.

It is also not permitted if the play includes the imitating of animals because this is not found in the Qur'aan and *Sunnah* except as criticism and rebuke. Allaah, the Exalted, says,

وَأَنزَلَ عَلَيْهِمُ نَبَأَ الَّذِي آتَيْنَاهُ آيَاتِنَا فَانْسَلَخَ مِنْهَا
فَاتَّبَعَهُ الشَّيْطَانُ فَكَانَ مِنَ الْغَاوِينَ ﴿١٧٥﴾ وَلَوْ شِئْنَا
لَرَفَعْنَاهُ بِهَا وَلَكِنَّهُ أَخْلَدَ إِلَى الْأَرْضِ وَاتَّبَعَ هَوَاهُ فَمَثَلُهُ
كَمَثَلِ الْكَلْبِ إِنْ تَحَمَلَ عَلَيْهِ يَلْهَثَ أَوْ تَرَكَهُ
يَلْهَثُ ذَلِكَ مَثَلُ الْقَوْمِ الَّذِينَ كَذَّبُوا آيَاتِنَا فَاقْصُصْ
الْقِصَصَ لَعَلَّهُمْ يَتَفَكَّرُونَ ﴿١٧٦﴾

{And recite to them the story of him to whom We gave Our signs but he cast them aside, so Satan followed him and he became of those who were led astray. Had We willed We would have exalted him therewith but he clung to this earthly life and followed his vain desires. His likeness is that of a dog...}³⁹

The simile of a dog is used here to express criticism and rebuke. Allaah, the Most High, also says,

مَثَلُ الَّذِينَ حُمِّلُوا التَّوْرَةَ ثُمَّ لَمْ
يَحْمِلُوهَا كَمَثَلِ الْحِمَارِ يَحْمِلُ أَسْفَارًا بِئْسَ مَثَلُ الْقَوْمِ
الَّذِينَ كَذَّبُوا بِآيَاتِ اللَّهِ وَاللَّهُ لَا يَهْدِي الْقَوْمَ الظَّالِمِينَ

{Those who were entrusted with the Torah but did not act according to it are like the donkey burdened with books.}⁴⁰

Again, the likening of man to an animal is used critically here. The Prophet, prayers and peace be upon him, said, *“Whoever takes back a gift he has given, is like the dog who vomits and then eats his own vomit.”* If, therefore, a play includes something forbidden, it is not permitted due to this and not because it is considered a form of lying.

If a play is lawful with respect to its content, there remains the question of whether it is permitted to act it out in a place of prayer. If it is beneficial and it is really being used to invite to Islaam, there is no harm in it because the Messenger of Allaah, prayers and peace be upon him, allowed the Abyssinians to play with their spears in his mosque, in order to soften their hearts towards Islaam. Therefore, if the benefit is greater than the harm, the benefit should be sought. However, if it is possible to designate for them another room or hall, this would be better.

Question 8: Due to talks and lessons that are held in Islaamic centres men, women and children gather together in the lecture room or in the mosque, each in their separate place. Is there any harm in this?

Answer 8: I cannot see any harm in it because women and children gathered at the time of the Prophet, prayers and peace be upon him. The women would come with them to the prayer. Not only that, but the Prophet, prayers and peace be upon him, ordered the women to leave their houses at the time of the two 'Eed festivals. He even ordered menstruating women and *thawaat ul-khudoor*⁴¹ to leave their house but told the menstruating women to avoid the place of prayer. This was in order that they might witness this time of blessing and the prayer and supplication of the Muslims. If, therefore, there is benefit and blessing in the women and children attending the talks while the women are by themselves and no-one is exposed to temptation, then it is permitted and there is no harm in it.

Question 9: Sometimes women embrace Islaam while their husbands do not. It is well known that a Muslim woman is not lawful for a non-Muslim man. However, for a woman to separate from the husband she loves and on whom she may depend for material support and in the breakup of her family is a great trial for her. It might even be a cause for her to hesitate about embracing Islaam. It also often happens that the husband embraces Islaam after a year or so. The wife hopes to attract her husband to Islaam while remaining in the same house as him after she has embraced Islaam. Is there any room in this matter for new independent reasoning, taking into consideration changing circumstances, benefit and the rule "the lesser of two evils"? Or is this matter something decided with no room for independent reasoning and so a woman entering Islaam must separate from her husband and perhaps even from her children?

Answer 9: This question contains in fact two questions, one of which is more important than the other. The first and most important of them, is whether there can be new independent reasoning to solve this problem. The answer to this is that rulings in Islaamic law are of two kinds. The first are those where there is no room for independent reasoning but rather that these rulings are beneficial at every time and in every place. The benefit therein might be clear, apparent and immediate or, alternatively, it might not be. Allaah, the Exalted says,

إِنَّ الَّذِينَ يُحِبُّونَ أَنْ تَشِيعَ الْفَاحِشَةُ
 فِي الَّذِينَ ءَامَنُوا لَهُمْ عَذَابٌ أَلِيمٌ فِي الدُّنْيَا
 وَالْآخِرَةِ وَاللَّهُ يَعْلَمُ وَأَنْتُمْ لَا تَعْلَمُونَ ﴿١١﴾

{And Allaah knows while you know not.}⁴²

It might appear to some people that to implement Islaamic law is difficult and severe in this matter and that it causes problems, while the truth of the matter is quite the opposite to what they imagine. Here, in this issue Islaamic law must be applied and there is no room for independent reasoning.

The second kind of ruling in Islaamic law, are those that are general and dependent upon circumstance. The circumstances, meaning or wisdom might be relevant and applicable at one time but not at another. If the ruling is relevant then it is established and applied and if it no longer relevant then it is annulled. The issue of a Muslim woman staying with a disbeliever is a matter in which there is no room for independent reasoning because Allaah, the Exalted says,

يَتَأْتِيهَا الَّذِينَ ءَامَنُوا إِذَا جَاءَكُمْ الْمُؤْمِنَاتُ
 مُهَاجِرَاتٍ فَأَمْتَحِنُوهُنَّ ۗ اللَّهُ أَعْلَمُ بِإِيمَانِهِنَّ فَإِنْ عَلِمْتُمُوهُنَّ مُؤْمِنَاتٍ
 فَلَا تَرْجِعُوهُنَّ إِلَى الْكُفَّارِ لَأَهْنُ لَهُنَّ وَلَا هُمْ يُحِلُّونَ لَهُنَّ وَءَاثُمُهُنَّ
 مَا أَنْفَقُوا وَلَا جُنَاحَ عَلَيْكُمْ أَنْ تَنْكِحُوهُنَّ إِذَا ءَانَيْتُمُوهُنَّ لِجُرُوهنَّ
 وَلَا تَمْسِكُوا بِعَصَمِ الْكُوفَرِ وَسَلُّوا مَا أَنْفَقْتُمْ وَلَيْسَتْ لَكُمْ أَنْفَقُوا
 ذَٰلِكُمْ حَرْمٌ ۗ اللَّهُ يَتَكَلَّمُ بِحُكْمٍ وَحِكْمٍ ۗ ﴿١٠﴾

{O you who believe! When believing women come to you as emigrants, examine them. Allaah knows best as to their faith. If you are sure that they are

true believers do not send them back to the disbelievers. They are not lawful (wives) for the disbelievers nor are the disbelievers lawful (husbands) for them.}⁴³

Also, a person is not concerned about losing his son, husband or father if it is necessary in order to establish his or her faith and religion. If we consider our righteous predecessors we find that a man might kill his own father or son because they opposed him and stood in his way, in the matter of Allaah's religion. Accordingly, if a woman embraces Islaam and her husband persists in disbelief, most scholars say that one should wait until the 'iddah (period of waiting) has ended. If the husband embraces Islaam during the period of the 'iddah, the marriage contract remains valid and they do not separate. However, if the period of the 'iddah ends before the husband has embraced Islaam, then the marriage is recorded as having ended at the time the woman embraced Islaam. She is then no longer lawful for him until he enters Islaam and remarries her with a new contract.

Some scholars say that a woman who embraces Islaam is tied to her husband until the 'iddah comes to an end. During this time it is not possible for her to remarry and if he embraces Islaam she remains his wife. If, on the other hand, the period of the 'iddah has ended and he then embraces Islaam, she has a choice between returning to him, should she so wish, or not. This opinion is the most correct because the Prophet, prayers and peace be upon him, sent his daughter, Zaynab, back to Abee al-'Aas ibn Rabee' after six years. Therefore, if a woman embraces Islaam and her husband remains a disbeliever, they must separate. If he enters Islaam before her 'iddah has ended, then she is still his husband and does not have the choice of returning to him or not. However, if the period of the 'iddah has ended and she wishes to marry someone else, she has the right to do so. If she remains unmarried and her husband embraces Islaam, even after a long period of time has elapsed, if she so wishes she can go back to him.

Question 10: A number of Muslim women in some of the Islaamic centres do not wear correct Islaamic hijaab. In fact, you might even find

something resembling at-tabarruj,⁴⁴ which, as is well known, is contrary to Islaamic law. However, if those responsible for these centres are too hard with them, these women would not come to learn their religion and as a result their faith would weaken. They would be more exposed to the campaigns of the Christians and the secularists and they might even lose complete contact with the Islaamic centres. Bearing in mind the benefits to be gained rather than the harm that might be caused, is it wise to approach this matter gradually, by gently advising and admonishing them, even though some may not respond? Or is it better to insist that they wear complete *hijaab*, irrespective of the outcome, which could mean that a large number of them stop coming to the mosques and Islaamic centres?

Answer 10: In my opinion, you should make room for and welcome all those that come, while at the same time advising the women again and again. If they comply with what is obligatory upon them with respect to the *bijaab*, then this is a blessing for everyone. Therefore, we should not forbid a woman from entering the place where the women gather and where there is benefit for her because she does not wear the complete *bijaab*, but rather we should allow her to enter and advise her.

If the aim of advising her is achieved and she complies, then this is a great blessing for all. However, if she refuses to wear the *bijaab*, then she should be stopped from entering. If some harm is caused by this, it is likely to be only on the individual level, whereas if the limits that Allaah has laid down concerning *bijaab* are violated, this is a grave and serious matter for all.

This is the case for every reprehensible action. We might accept that someone comes to us with it but we must advise him. If he responds, all well and good but if he does not, he must be treated according to what he deserves or dealt with as an obstinate or proud person would be dealt with.

Question 11: What is the ruling concerning marriage to a Muslim who complies with all the conditions of Islaam but who does not speak Arabic?

Answer 11: Marriage to such a Muslim who complies with all the rulings of Islaam is permitted even though he does not know Arabic. There is a very strong case for him to marry a Muslim woman who is an Arab, in order that he might learn

the Arabic language. There would be a lot of benefit for him in such a marriage and the Prophet, prayers and peace be upon him, linked the acceptability of marriage to two qualities: good character and sound religion. He, prayers and peace be upon him, said, "If someone comes to you and you are satisfied with the soundness of his religion and his character then give your sister or daughter in marriage to him." If then, this man is adhering to the rulings of Islaam, the marriage should go ahead, even though he does not speak Arabic. There is no objection to this happening.

Question 12: If a man living within a Muslim minority community in a non-Muslim country wants to divorce his wife, should he follow the divorce procedures of that country, which controls and enforces its own law and from which there is no way out, or should he follow divorce proceedings laid down in Islaamic law?

Answer 12: It is not permissible for a Muslim to follow, either in his worship or in his dealings with others, other than what is laid down in Islaamic law. Divorce is one of those issues which is dealt with by Islaamic law in the most complete manner. It is, therefore not permitted for anyone to go beyond or transgress the limits set by Allaah, the Almighty, concerning divorce. Allaah, the Most High, says,

يٰٓاَيُّهَا النَّبِيُّ اِذَا طَلَقْتُمُ النِّسَاءَ فَطَلِّقُوهُنَّ لِعَدَّتِهِنَّ وَاَحْصُوا
 الْعِدَّةَ وَاتَّقُوا اللّٰهَ رَبَّكُمْ لَا تَخْرِجُوهُنَّ مِنْ بُيُوتِهِنَّ
 وَلَا يَخْرُجْنَ اِلَّا اَنْ يَأْتِيَنَّ بِفَحِشَةٍ مُّبِيْنَةٍ وَذٰلِكَ حُدُوْدُ
 اللّٰهِ وَمَنْ يَتَعَدَّ حُدُوْدَ اللّٰهِ فَقَدْ ظَلَمَ نَفْسَهُ لَا تَدْرِي لَعَلَّ
 اللّٰهُ يُحَدِّثُ بَعْدَ ذٰلِكَ اٰمْرًا ﴿١﴾

{O Prophet! If you divorce your wives then divorce them with observance to their 'iddah, which you should calculate carefully. Fear Allaah, your Lord, and be obedient to Him. Do not expel them from their homes or let them go away unless they have committed clear

immorality. Such are the limits set by Allaah and whoever transgresses Allaah's limits has wronged his own soul.}⁴⁵

It is, therefore not permitted for a Muslim to transgress those limits set by Allaah and he should divorce according to the stipulations of Islaamic law.

Question 13: If it is necessary by law to register a divorce or to follow registration procedures with the official authorities in the country where he is living, then, after he has divorced according to Islaamic law, should he go and formally register it with those authorities?

Answer 13: There is no objection to him registering it but it should be done according to Islaamic law. He should say that he has divorced his wife so and so, the daughter of so and so, according to Islaamic law and then it can be entered in the register of those people. There is no objection to this because he has in fact followed the procedures of Islaamic law. This procedure should be followed for marriage and other indispensable contracts, with the stipulation that we do not record them according to their conditions but according to the conditions laid down in Islaam.

Question 14: Muslim women and their daughters in western countries and in those countries where there are Muslim minorities face very difficult circumstances in that education and work there is mixed. We are caught between two possibilities. Either we cut-off our provision, stay at home and beg and as a result sink to a very desperate material condition, or, alternatively, wear our Islaamic hijab and study and work in those societies which do not differentiate between mixing and separation. What is your esteemed opinion concerning this matter?

Answer 14: Concerning this very crucial issue, I believe that it is obligatory for a Muslim to patiently adhere to and persevere with Allaah's religion and not to be of those whom Allaah describes saying,

وَمِنَ النَّاسِ مَن يَقُولُ ءَامَنَّا بِاللَّهِ فَإِذَا أُوذِيَ فِي اللَّهِ جَعَلَ
 فِتْنَةَ النَّاسِ كَذَابِ اللَّهِ وَلَئِن جَاءَ نَصْرٌ مِّن رَّبِّكَ لَيَقُولُنَّ
 إِنَّا كُنَّا مَعَكُمْ أَوْ لَيْسَ اللَّهُ بِأَعْلَمَ بِمَا فِي صُدُورِ الْعَالَمِينَ ﴿١٠﴾

{And of mankind are those that say, “We believe in Allaah.” But if they are made to suffer for the Sake of Allaah, they consider the persecution of mankind as Allaah’s punishment...} ⁴⁶

A Muslim must be patient and if it is not possible to gain a livelihood except by what Allaah has forbidden, namely through the mixing of men and women, then this livelihood must be abandoned and another sought from another direction or from another country. Was Allaah’s land not vast enough for you to emigrate therein? This is also true with respect to seeking knowledge. How good it would be if the Muslim minorities could establish their own schools based on the religion of Islaam, where boys and girls are taught separately. If that could be achieved it would be a great blessing. It is not possible, however, for us to permit the mixing of the sexes because of the seriousness of the issue and the level of temptation contained therein.

Question 15: When I invite non-Muslims to Islaam I find that I sometimes call them “sister” and “brother” or I say, “Oh brothers” meaning by that the human brotherhood. I do this in order to soften their hearts and to attract them to listen to what I have to say. Is there anything wrong in doing this

Answer 15: There is no doubt that it is not permissible to call the non-Muslims “brothers” because Allaah, the Almighty, says,

إِنَّمَا الْمُؤْمِنُونَ إِخْوَةٌ فَأَصْلِحُوا بَيْنَ أَخَوَيْكُمْ
 وَاتَّقُوا اللَّهَ لَعَلَّكُمْ تُرْحَمُونَ ﴿١٠﴾

{Verily, the believers are brothers.} ⁴⁷

Brotherhood, therefore, is in faith. If, however, he were a brother by descent, it would be acceptable. Allaah, the Exalted, says,

وَالِىٰ عَادٍ أَخَاهُمْ هُوْدًا

{And to 'Aad (We sent) their brother Hood}⁴⁸

وَالِىٰ مَدْيَنَ أَخَاهُمْ شُعَيْبًا
 قَالَ يٰقَوْمِ اعْبُدُوا اللّٰهَ مَا لَكُمْ مَالًا مِّنْ اِلٰهٍ غَيْرِهٖ وَلَا
 نَنْقُصُوْا الْمِكْيَالَ وَالْمِيزَانَ اِنِّىۤ اِتٰىكُمْ بِخَيْرٍ
 وَاِنِّىۤ اَخَافُ عَلَيْكُمْ عَذَابَ يَوْمٍ مُّحِيْطٍ ﴿٤٨﴾

{And to Madyan (We sent) their
 brother Shu'ayban}⁴⁹

And similar such verses. This is acceptable when there is a fraternal relationship by lineage. However, he is not your brother in religion. Allaah, the Sublime, said to Nooh, concerning his son,

قَالَ يٰنُوْحُ اِنَّهٗ لَيْسَ مِنْ اَهْلِكَ اِنَّهٗ رَمَلٌ غَيْرُصٰلِحٍ فَلَا تَسْتَلِّ
 مَا لَيْسَ لَكَ بِهٖ عِلْمٌ اِنِّىۤ اَعْطٰكَ اَنْ تَكُوْنَ مِنَ الْجٰهِلِيْنَ ﴿٤٦﴾

{Verily, he is not of your family}⁵⁰

However, it is possible to find a way around this. He shouldn't say, "Oh my brother" but rather he should say, "Oh brother" meaning by this, that he is brother to whoever is his brother, either in religion or through descent. In this way, he can attract him and soften his heart while not attributing brotherhood to himself. Hinting or allusion is a way out of lying.

Question 16: Does not brotherhood extend to all of mankind because it is established that Adam was the forefather of everyone?

Answer 16: This is not so. There is no doubt that everyone is from the

offspring of Aadam but we do not say, "This is my brother," when referring to a disbeliever meaning by that within the brotherhood of man. We can only refer to him as brother when there is a relationship by descent or lineage.

Question 17: Visiting countries of disbelief is prohibited, except if there is a good reason to do so. However, if there are Muslim minorities there which are organised and grouped together in such a way that they resemble a separate society living within the non-Muslim society, is it permitted for me to visit them for the Sake of Allaah, teach them and do business with them even though they are in the lands of the disbelievers?

Answer 17: There is no objection to travelling to countries of disbelief in which there are Muslim minority communities in order to support and help those Muslims and to see how they are. However, whoever goes should have knowledge, in order to defend himself and his religion from doubts and uncertainty and the desires of the self. He might travel to these countries of disbelief for the sake of his Muslim brothers who are living there but have insufficient knowledge to respond to specious arguments and proof, and as a result doubts and uncertainty enter his heart. His faith in Allaah and adherence to Islaam may be weak and as a result he succumbs to the desires of the self. Therefore, if a person has sound knowledge and strong adherence to Islaam and he goes to these countries in order to visit his Muslim brothers there, then there is no objection to this. In fact, it might be imperative for him to go, in order to help and support them and to show them that they have brothers elsewhere.

Question 18: Someone from Germany asks: In Germany, a number of Muslim sisters have recently embraced Islaam. Some of them are old and others are young and many do not have a mahram⁵¹ from their own family as no-one else from their family has accepted Islaam. Is it therefore permitted for them to make Hajj or 'Umrah with a group led by both Muslim men and women?

Answer 18: It is not correct that we say that such women should make Hajj or 'Umrah because if a woman does not have a mahram, Hajj and 'Umrah are not obligatory for her. However, there is another issue here: Is it not obligatory for her to perform them or are they not even

obligatory upon in the first place.

What is more common in the *Hanbalee Mathbab* is that *Hajj* is not obligatory upon her in the first place, even if she has enough money but has no *mabram*. *Hajj* is, therefore not obligatory upon her and if she dies she would not be punished for not performing it. Allaah, the Most High, says,

فِيهِ آيَاتٌ بَيِّنَاتٌ مِّمَّا مَكَرُوا
إِبْرَاهِيمَ وَمَنْ دَخَلَهُ كَانَ آمِنًا وَلِلَّهِ عَلَى النَّاسِ حِجُّ الْبَيْتِ
مَنْ أَسْتَطَاعَ إِلَيْهِ سَبِيلًا وَمَنْ كَفَرَ فَإِنَّ اللَّهَ غَنِيٌّ عَنِ الْعَالَمِينَ ﴿١٧﴾

And *Hajj* to the House is a duty to Allaah, for whoever has the ability to make the journey.}52

Having the ability is a condition for it to be obligatory and ability is of two kinds: ability according to Islaamic law and material or physical ability. Health and sufficient money are part of material ability while having a *mabram* is a part of the ability required by Islaamic law. Whoever does not have a *mabram* is like the one who does not have sufficient money. Accordingly, we must assure those women that do not have a *mabram* that *Hajj* is not obligatory upon them.

Some scholars, however, are of the opinion that having a *mabram* is a condition for performing *Hajj* and if a woman does not have one then she should appoint someone to perform it instead of her if she has sufficient money. She is like those who cannot perform *Hajj* themselves because of old age and so someone else does it for them.

In any case, there is a solution, and all praise is for Allaah, for whichever opinion is followed. If we say that *Hajj* is not obligatory upon her in the first place, then there are no obligations upon her whatsoever, neither upon her wealth nor upon her body. If we say that it is not obligatory for her to perform it and she has sufficient money to do so, then she should pay someone to perform it for her and it serves instead of her performing

it herself. There is, therefore no difficulty or problem in the issue, and all praise is for Allaah.

Question 19: Here in the West, if we do not actively invite to Allaah by reminding our Muslim brothers and calling the non-Muslims to Islaam, we could fall prey to the destructive culture and propaganda that surrounds us and targets us. What, therefore, is the ruling concerning the distribution of ahaadeeth of the Prophet and a translation of the meaning of the Qur'aan, either in its entirety or in parts, to the non- Muslims?

Answer 19: It is confirmed that the Prophet, prayers and peace be upon him, wrote a letter to the kings of his time in which were written the verses,

قُلْ يَا أَهْلَ الْكِتَابِ تَعَالَوْا إِلَى كَلِمَةٍ سَوَاءٍ بَيْنَنَا وَبَيْنَكُمْ
 أَلَّا نَعْبُدَ إِلَّا اللَّهَ وَلَا نُشْرِكَ بِهِ شَيْئًا وَلَا يَتَّخِذَ بَعْضُنَا
 بَعْضًا أَرْبَابًا مِنْ دُونِ اللَّهِ فَإِنْ تَوَلَّوْا فَقُو
 لُوا أَشْهَادُ أَنْتُمْ مُسْلِمُونَ ﴿٦٤﴾

{Say: "O people of the Book, come to a word which we agree upon; that we worship none but Allaah, that we do not associate any partners with Him and that none of us shall take others for Lords instead of Allaah."}53

According to this, there is no objection to translating the meaning of verses of the Qur'aan which could include instruction about correct doctrines of belief, worship and good character. Their meanings can be translated and used as a means of inviting to Allaah and to Islaam.

Question 20: In western societies the cost of medical treatment and hospital care is extremely high. This is also true for damages arising from car accidents or thefts from or fires to property and other possessions. Insurance policies can be taken out with companies that offer to pay a large

proportion of any loss suffered due to sickness, accident or theft. What is the ruling concerning taking out insurance policies with these companies? Also, what is your opinion concerning transactions with Islaamic cooperative insurance companies, concerning which some committees have given rulings, both inside and outside Saudi Arabia?

Answer 20: Concerning the first part of the question related to health insurance, home cover and so forth, the answer has been clarified previously.

The second part of the question relates to social cooperative insurance and rulings permitting this have been made, as the questioner rightly mentioned, by scholars both inside Saudi Arabia and abroad. In fact, there are benefits to be had from social insurance. However, despite these benefits there can also be drawbacks. The person who has a right to assistance from this insurance might become careless and irresponsible and not care about any accident that he might cause because he knows that he is covered by his insurance. He will not, therefore, have due consideration for others and for the law and, as a result, such a system could be detrimental. Because of this, I believe that such an insurance system should try to help those who are the victims of accidents and not those who cause them.

I mean, for example, that if someone has been the victim of an accident or an illness and as a result is injured or disabled then we must help him. If, however, someone was the cause of an accident and has injured others or his negligence has led to him losing the use of some physical function, he is not helped automatically. Rather, his case is examined carefully and if he deserves help and support, then he is given it, otherwise he is not.

In other words, we can say that this cooperative fund should be used for those who are the victims of some kind of loss but if it is used for those who caused the loss, then it could be detrimental. However, we do not say that such a person should never be assisted but rather each individual case should be examined and studied separately and if the person deserves help, he should be given it.

My fear is that irresponsibility and carelessness might result from insurance, as does in fact happen. Some fools say, "I don't care if I go 150 kilometers per hour. If, as a result, I kill someone then his blood money is ready and waiting in the draw. It doesn't bother me." We seek Allaah's protection from having such an attitude!.

Question 21: You have, your Eminence, vast knowledge and deep love and respect in the hearts of people. Could we ask you to move to Riyadh or Makkah in order that more people might benefit from your knowledge? May Allaah bless you.

Answer 21: That is easier for me. I thought that those from America wanted me to move there. Moving to Makkah is more preferable than staying in Qaseem because Makkah is the best and most blessed place. However, people always consider that there is more benefit in living where they are. I ask Allaah to make us of those that always have in mind the benefit and advantage of remaining where they are, whether it is in their own country or another Muslim country.

Question 22: To what extent can Muslims work in a fair and friendly way with Christians and people of other faiths who live around them? Also, given that the Muslim minorities live amongst a majority of Christians, is it permissible for the Muslims to work and do business with them and to respond to their invitations and for them to respond to our invitations? Is it also permitted for Muslims to mix with them, whether in order to invite them to Islaam or merely out of courtesy? If the answer is that it is permissible, how can we reconcile it with the fact that in some books of Islaamic jurisprudence it is stated that we should force them aside when we pass on a narrow path? In addition, it is stated that we should bring up our children to loathe, despise and avoid them. Could you possibly throw some light on this?

Answer 22: Allaah, the Almighty, says,

لَا يَنْهَى كُرْهُ اللَّهِ عَنِ الدِّينِ لَمْ يُقْتَلُوا فِي الدِّينِ وَلَمْ يُخْرِجُوا مِنْ دِينِهِمْ أَنْ تَبَرُّوهُمْ وَتُقْسَطُوا إِلَيْهِمْ إِنَّ اللَّهَ يُحِبُّ الْمُقْسِطِينَ

{Allaah does not forbid you to be kind and just with those who have neither made war on your religion nor driven you from your homes. Allaah loves those who are just and equitable.}⁵⁴

A person's dealings with others falls into one of three categories:

- 1 • He deals with them fairly and justly.
- 2 • He deals with them fairly and justly.
- 3 • He deals with them unjustly.

Dealing with people unjustly is prohibited. Even with the rights of non-Muslims, it is not permitted for you to deal with them unjustly and with oppression. Ibn Qayyim, may Allaah be pleased with him, when commenting on the words of the Prophet, prayers and peace be upon him, "*If the people of the Book give Salaam upon you, then answer them by saying, And upon you,*" says, "This is if they say, 'As-Salaam' in a way which is not clear and it is possible and likely that they in fact said, 'As-Saam' which means 'poison'. However, if they say, 'As-salaamu 'alaykum' clearly, then you should reply by saying, 'Wa 'alaykum as-salaam'" also in a clear manner. Allaah, the Most High, says,

وَإِذَا حُيِّئْتُمْ بِهِ فَأَجِبُوا بِهِ أَحْسَنَ مِنْهَا أَوْ رُدُّوهَا إِنَّ
 اللَّهَ كَانَ عَلَىٰ كُلِّ شَيْءٍ حَسِيبًا ﴿٨١﴾

{If you are greeted by anyone, then reply with a better greeting or at least return the same greeting.}⁵⁵

This is what justice calls for. However, the reason for the Prophet, prayers and peace be upon him, saying, "*If the people of the Book give as-Salaam upon you, then answer them by saying, And upon you,*" is made clear in a hadeeth narrated by ibn 'Umar. The Prophet, prayers and peace be upon him, said, "*The People of the Book say, 'As-Saam 'alaykum' (May you be poisoned) so if the People of the Book give as-Salaam upon you, then reply by saying, 'Wa 'alaykum' (And upon you).*" And so

the Prophet, prayers and peace be upon him, clarified the reason for this ruling.

Therefore, if they say distinctly, “As-Salaam” there is no objection for you to reply clearly, “Wa ‘alaykum as-Salaam”. If they congratulate us or give us best wishes, we can return the greeting to them. However, to give them best wishes on the occasion of their religious festivals is completely forbidden. It is prohibited, for example, to give them best wishes at Christmas or on the occasion of any other of their festivals because to wish them well by affirming their festivals of disbelief is to be contented and happy that these are their festivals. In the same way that it is prohibited to wish them good health over a drink of wine or any other prohibited substance, it is also forbidden to wish them well by affirming their religious rites.

The matter of responding to their invitations is something that needs elaboration. If there is benefit in it and it is an opportunity to invite to Islaam, then there is no objection to it. The Prophet, prayers and peace be upon him, responded to an invitation of a Jew, who gave him bread, barley and dissolved fat. It is, however, something which we as Muslims must be very cautious about. Friendship and love for them, inclining to them and being content with their disbelief is not permitted because the need to have a sound and pure heart is extremely important for Muslims. The heart if it inclines to them or becomes content with their disbelief is in great danger. For this reason, Allaah, the Exalted says:

أَلَمْ تَرَ إِلَى الَّذِينَ هَوَّأْنَا غَنَىٰ النَّجْوَىٰ ثُمَّ يَعُودُونَ لِمَا هُوَ أَعْنَهُ
 وَيَنْتَجِرُونَ بِالْأَيْمَانِ وَالْعُدْوَانِ وَمَعْصِيَةِ الرَّسُولِ وَإِذَا
 جَاءُوكَ حَيَّوْكَ بِمَا لَمْ يُحْيِكَ بِهِ اللَّهُ وَيَقُولُونَ فِي أَنفُسِهِمْ لَوْلَا
 يُعَذِّبُنَا اللَّهُ بِمَا نَقُولُ حَسْبُ لَهُمْ جَهَنَّمُ بِمَا بَصُلُوهُمَا فَيَتَسَّ الْمَصِيرُ ﴿٨﴾

{You will not find a people who believe in Allaah and the Last Day being friendly with those who oppose Allaah and His Messenger, even though they are their fathers, sons, brothers, close relatives or from their own tribe.}⁵⁶

Question 23: Should we fast and end our fast according to the sighting of the new moon in Saudi Arabia or should we do it according to the sighting of the new moon in the country where we are?

Answer 23: There are as many as six different opinions amongst the scholars concerning this issue. However, there are two main points of view. The first is that everyone should sight the moon in their own country and those countries where the moon rises at the same time should follow them. The reason for this is that the time at which the moon rises, varies from place to place. The second opinion is that the beginning of the new month need only be confirmed in any one of the Muslim countries. If the sighting of the new moon is confirmed in any Muslim country, it is then obligatory for all Muslims to use that sighting to begin the fast of Ramadaan or end it. According to this last opinion, if the new month is confirmed in Saudi Arabia it is obligatory upon all Muslims, in all parts of the world, to fast if it is the beginning of Ramadaan and to end their fast if it is the beginning of *Shawaal*. This is the most common opinion held by the followers of the *matbbah* of Imaam Ahmed ibn Hanbal.

However, the first opinion is more correct because of the evidence in the Qur'aan, *Sunnab* and because of analogy. With regards to the Qur'aan, Allaah, the Almighty, says,

شَهْرُ رَمَضَانَ الَّذِي أُنزِلَ فِيهِ الْقُرْآنُ هُدًى
لِّلنَّاسِ وَبَيِّنَاتٍ مِّنَ الْهُدَىٰ وَالْفُرْقَانِ فَمَن شَهِدَ
مِنْكُمُ الشَّهْرَ فَلْيَصُمْهُ

{The month of Ramadaan in which was revealed the Qur'aan, a guidance for mankind and clear proofs for guidance and the criterion (between right and wrong). So whoever witnesses the month should fast it...}⁵⁷

This last sentence is a conditional sentence, and the ruling contained in a conditional sentence is established for whomever the condition applies to and it is annulled for anyone for whom the condition does not apply. So

the sentence "Whoever witnesses the month should fast it" implies that whoever does not witness it does not fast it.

It is well known amongst astronomers that the time the moon rises differs from place to place. The moon might be seen in one place and not in another. Therefore, according to the verse, whoever does not see it is not obliged to fast.

With regards to the *Sunnah*, the Prophet, prayers and peace be upon him, said, "*If you sight it (the new moon of Ramadaan), then fast and if you sight it (the new moon of Shawaal), then end the fast. And if it is obscured from you, then complete thirty days (of Sha'baan).*" He, prayers and peace be upon him, said, "*If you sight it.*" He therefore linked the ruling to the sighting and if a ruling is linked to an effective cause, then that ruling is annulled in the absence of that cause.

With regards to analogy, we say that in as much as the times for beginning the fast and breaking the fast every day vary from place to place so, in the same way, the times for the beginning and ending of the monthly fast also vary. We here in Riyadh, for example, begin our fast every day before the people in *Al-Hijaaz* and we also break our fast before they do. It is, therefore, obligatory upon us to start fasting while they are still eating. On the other hand, at the end of the day we are eating while they are still fasting. If, therefore, each place has its own ruling due to the variation in the time that the sun rises and sets, the same also applies due to the variation in the time that the moon rises and sets.

Therefore, the answer to the question is clear. It is obligatory for you to follow the sighting of the new moon in the place where you are.

Question 24: We are exposed to every kind of preaching and propagation of religions and we suffer immensely from this. One thing that we are suffering from at the moment is that the Shia' sect of the twelve Imaams has begun to spread its beliefs and teachings in many different ways. They deceive the Muslim youth who are living amongst Muslim minorities and they have reached regions which you would never think possible. Could your Eminence summarise the most important differences

between the Sunni and Shia'?

Answer 24: There are many differences between the *Sunni* and *Shia'*. However, some of the most important are as follows:

Ahl-us-Sunnah are compassionate and merciful towards the Companions of the Prophet, may Allaah be pleased with them. They say,

وَالَّذِينَ جَاءُوا مِنْ بَعْدِهِمْ يَقُولُونَ رَبَّنَا اغْفِرْ لَنَا
وَلِإِخْوَانِنَا الَّذِينَ سَبَقُونَا بِالْإِيمَانِ وَلَا تَجْعَلْ فِي قُلُوبِنَا
غِلًّا لِلَّذِينَ آمَنُوا رَبَّنَا إِنَّكَ رَءُوفٌ رَحِيمٌ ﴿١٠﴾

{Our Lord! Forgive us and forgive our brothers who preceded us in faith and do not put in our hearts any malice towards those who believed. Our Lord! You are Compassionate and Most Merciful.}⁵⁸

It is well known, however, that the group the questioner mentioned slanders, defames and maligns the Companions. They consider them to be sinful and impious and they believe that they left Islaam after the death of the Prophet, prayers and peace be upon him. In fact, their slandering of the Companions is not only slander and defamation of them, but rather it is slander and defamation of the Companions, the Messenger of Allaah, prayers and peace be upon him, the religion of Islaam and it is also slander and defamation of Allaah's Wisdom.

As for their slandering of the Companions, that is clear. Their slandering of the Prophet, prayers and peace be upon him, stems from the fact that to degrade the Companions to such an extent is itself to slander the Prophet, prayers and peace be upon him. A person is on the religion of his closest friend and a person is judged according to who his associates and Companions are. Therefore, if the associates and Companions of the Messenger of Allaah, prayers and peace be upon him, were so despicable, then he must be like them. We seek Allaah's protection from believing such things!

As for it being slander and defamation of the religion of Islaam, this is because the religion of Islaam was not transmitted to us except by way of the Companions of the Prophet, may Allaah be pleased with them. If, therefore, they were so dishonourable and disreputable, how can we have trust in and rely upon this religion and how can we take it as our path to Allaah, the Almighty?

As for it being slander and defamation of Allaah's Wisdom, Glorified and Exalted is He, this is because the clearest contradiction to wisdom is that Allaah should choose for the very best of His creation, such dishonourable and disgraceful companions, as claimed by those misguided ones. This point is one of the main differences between *Abl-us-Sunnab* and the *Shia'*.

In fact, if we return to the actual meaning of the word *Shia'*, we find that they mean by it that they are the followers and party of *Abl-ul-Bayt* (the Family of the Messenger). However, the Family of the Prophet, prayers and peace be upon him, and at the head of them Alee ibn Abee Taalib, one of the rightly guided caliphs, did not condone the activities of this group. Rather, they disowned them, so how can a person be the follower and supporter of someone who has disowned him and renounced his actions? The people who have the greatest right to be the friends and supporters of the Family of the Messenger, prayers and peace be upon him, are *Abl-us-Sunnab*. Their right to this description lies in the fact that they believe that the Family of the Prophet have two claims: the claim to faith and the claim to kinship with the Messenger, prayers and peace be upon him. However, they do not go beyond the bounds of what is correct and proper concerning them. This is something that could lead to the claim that the Family of the Prophet are divine or that they have more right to the Message and to Prophethood than Muhammad, prayers and peace be upon him, and similar such claims which are common in their *matbbab*.

In short, it is incumbent upon us to make known in the clearest possible manner, the doctrine of *Abl-us-Sunnab wal-Jamaa'* concerning the Family of the Prophet and the remainder of the companions, in order that the falseness of what those fanatics believe may be exposed.

Question 25: What are the most important duties of Islaamic establishments and governments towards Muslim minorities living in non-Islaamic countries?

Answer 25: The most important duties for the Muslims towards those minorities is to help them establish Islaam in themselves and help them in their work of inviting to Islaam. They must also send to them whoever can assist them in achieving this and ask them to send people to Islaamic countries to learn knowledge. There should be, therefore, an exchange of people between those Muslim minorities and the Muslim societies in order to activate them and help them in all their affairs. It is also for the Muslim minorities to make their situation known to the rest of the Muslims in order that they be made fully aware of them. It is often the case that many Muslims are completely unaware of the Muslim minorities and it is therefore imperative that their situation be brought to light and clarified.

*All Praise is due to Allaah and may Allaah send His
Most Perfect Peace and Blessings upon our Prophet
Mubammad, his family and his Companions.*

35. Soorah at-Tawbah, 9:71

36. Soorah al-Maa'iddah, 5:90

37. Khula': When a woman releases herself from the marriage contract by asking to be divorced from her husband and paying him compensation.

38. 'iddah: The legally prescribed period of waiting for a woman after she has been widowed or divorced, during which time she may not remarry.

39. Soorah al-A'raaf, 7:175

40. Soorah al-Jumu'ah, 62:5

41. Dhawaat al-Khudoor: Ibn Hajr in *Fath ul-Baaree* (1:505) explains that *al-qbudoor* is a screen in the innermost part of the house behind which the young virgins would remain.

42. Soorah an-Noor, 24:19

43. Soorah al-Mumtahinah, 60:10

44. At-Tabarruj is for a woman to display of her beauty, that which evokes the desires of men and which it is obligatory for her to veil.

45. Soorah at-Talaaq, 65:1

46. Soorah al-Ankaboot, 29:10

47. Soorah al-Hujuraat, 49:10

48. Soorah al-Hood, 11:50

49. Soorah al-Hood, 11:84

50. Soorah al-Hood, 11:46

51. Mahram: A person who it is not permissible, according to Islaamic law, for a woman to marry, such as her father or brother.

52. Soorah Aal-Imraan, 3:97

53. Soorah Aal-Imraan, 3:64

54. Soorah al-Mumtahinah, 60:8

55. Soorah al-Nisaa', 4:86

56. Soorah al-Mujaadalah, 58:8

57. Soorah al-Baqarah, 2:185

58. Soorah al-Hashr, 59: 10

MUSLIM

MINORITIES

Fatawa Regarding Muslims Living as Minorities

ABOUT THE BOOK:

Important advice, questions and answers from two of the foremost Scholars of our time, Shaykh Ibn Baz and Shaykh ibnul-Uthaymeen (hafithahumullah) to all those Muslims residing in lands wherein they are a minority.

The scholars discuss important issues regarding muslims living in countries as minorities and the affect this has on the social, moral and religious understanding of Islam.



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