

An Islamist according to westerners is one who believes strongly in Islaam, especially one who believes that Islaam should influence political systems

If the term 'Islamist' – according to Westerners – is a person who believes strongly in Islaam, especially one who believes that Islam should influence political systems, then indeed this is praiseworthy in the sight of Allaah. Al-Allaamah Rabee Bin Haadee Al-Madkhalee [hafidhahullaah] said: "Whoever Allaah wishes good for, He grants him understanding in the religion." When this 'Understanding in the religion' is mentioned to the people, they understand it to mean the books of Islamic jurisprudence [i.e. the books that discuss the rulings related to prayer, zakat, fasting, marriage etc]. This is a deficient understanding. Fiqh [understanding] – first and foremost – is the understanding of the (sound) creed and Tawheed (i.e. sound Islamic monotheism). This is the highest level of Fiqh, because the nobility of knowledge is judged based on the nobility of its subject matter. The best and noblest subject matter is Tawheed, which teaches the people about the Attributes of their Lord and the perfection of His Attributes, about His Oneness, to worship Him (alone) and sincerely establish the religion for His Sake. Therefore, we seek understanding of Tawheed from Allaah's Book, the (authentic) Sunnah of Allaah's Messenger [sallal laahu alayhi wasallam] and from the understanding of our Salafus Saaleh [i.e. the Sahaabah, the Taab'een and the At-baa at-Taabi'een]. We seek understanding in all areas of (Sharee'ah) knowledge – understanding of halaal and haraam, acts of worship, mutual dealings, sound Islamic politics, economics and in every affair. All these affairs – and all praise and thanks be to Allaah – are extensively [found] in the (message) brought by Muhammad [sallal laahu alayhi wasallam].

When Fiqh is mentioned, its intended [meaning includes] understanding of every affair that is connected to our religious and worldly affairs, and the foremost of them is the knowledge of Tawheed [Islamic Monotheism]. There is nothing that can do without the knowledge of Tawheed. Some people deeply preoccupy [themselves with other] sciences and subject matters, but do not know this knowledge brought by the Messenger [sallal laahu alayhi wasallam], to such extent that you find many people who are well versed in language, Islamic jurisprudence, philosophy and the science of rhetoric, but – by Allaah – he does not know [the sound meaning] of 'Laa ilaaha illal laah' – the Islamic Monotheism, which Allaah sent all the Messengers with, the first and last of them. [Allaah said]:

وَلَقَدْ بَعَثْنَا فِي كُلِّ أُمَّةٍ رَسُولًا أَنِ اعْبُدُوا اللَّهَ وَاجْتَنِبُوا الطَّاغُوتَ - And verily, We have sent among every Ummah [community, nation] a Messenger [saying]: "Worship Allah [Alone], and avoid [or keep away from] all false deities." [Surah An-Nahl Aayah 36]

Every Messenger came with this [Message], until the advent of the seal of the Messengers Muhammad [sallal laahu alayhi wasallam], who resided in Makkah for ten years and called to Tawheed. Tawheed was the foremost aspect and basis of his call. The prayer – the second pillar of Islaam after the testimony of faith 'Laa ilaaha illal laah – was not legislated until in the 10th year [of his Messengership], and the full details [related to] Zakat was not legislated until [after his migration to] Madeenah and all the other laws. This shows the importance of Tawheed, so how is it that many people who ascribe to Islaam- those who claim knowledge – are ignorant of it, then how about the ignorant people. And due to this, Misguidance, Bidah and grave worship has become widespread, and this arose due to ignorance regarding the [perfect] Names and Attributes of Allaah

and negation of Allaah's [perfect] Attributes. And [also] a people from the other religions entered into Islaam and plotted against the people [through] corrupt sciences – rhetoric, philosophy, forged [or spurious] historical accounts [or events] and what is similar to that, and thus corrupted their [sound] creed and methodology". [Marhaban Yaa Taalibal Ilm – pages 243-244. Slightly paraphrased]

Therefore, we say to the ideologues and demagogues in the French media, "We seek understanding of Tawheed from Allaah's Book, the (authentic) Sunnah of Allaah's Messenger [sallal laahu alayhi wasallam] and from the understanding of our Salafus Saaleh [i.e. the Sahaabah, the Taab'een and the At-baa at-Taabi'een]. We seek understanding in all areas of (Sharee'ah) knowledge – understanding of halaal and haraam, acts of worship, mutual dealings, sound Islamic politics, economics and in every affair. All these affairs – and all praise and thanks be to Allaah – are extensively [found] in the (message) brought by Muhammad [sallal laahu alayhi wasallam]".

Imaam Ash'Shaatibee [rahimahullaah] said:

"Know that Allaah has established this sharee'ah as a proof against the creation [i.e. mankind and jinn] – the old and young alike; the obedient and the disobedient; the righteous and the wicked. He did not specify the proof against anyone in exclusion of another one. Also all the other revealed laws were established as proof against all the other nations to whom they were revealed. The Sharee'ah is the judge- restrictedly and unrestrictedly; the [source of judgement] and the judge on all those who have reached the age of responsibility. It is the path attached to [what Allaah has ordained] and the Greatest Guide. And have you not seen the statement of Allaah [The Most High]?"

وَكَذَلِكَ أَوْحَيْنَا إِلَيْكَ رُوحًا مِّنْ أَمْرِنَا مَا كُنْتَ تَدْرِي مَا الْكِتَابُ وَلَا الْإِيمَانُ وَلَكِن جَعَلْنَاهُ نُورًا نَّهْدِي بِهِ مَن نَّشَاءُ مِنْ عِبَادِنَا وَإِنَّكَ لَتَهْدِي إِلَى صِرَاطٍ مُسْتَقِيمٍ

And thus We have sent to you (O Muhammad) Ruhan (an Inspiration, and a Mercy) of Our Command. You knew not what is the Book, nor what is Faith? But We have made it (this Qur'an) a light wherewith We guide whosoever of Our slaves We will. And verily, you (O Muhammad) are indeed guiding (mankind) to the Straight Path (i.e. Allah's religion of Islamic Monotheism)." [Soorah Ash-Shooraa. Ayah: 52]

He [alayhis salaatu wassalaam] was the first to be guided to the Book and Eemaan, and then those who followed him. The Book is the Guide and also the Sunnah which was sent down upon him explains that guidance [i.e. the Sunnah and the Qur'aan explain each other]. All the creation [i.e. mankind and Jinn] are guided by it.

Therefore, when this is the case, the Sharee'ah is worthy of being a decisive proof against them [i.e. against mankind and Jinn] and a beacon by way of which they are guided to the truth. Their nobility is established in accordance with how far they embrace its rulings- through acting upon them in speech, belief and deeds- and not merely due to the level of their intellects or their nobility amongst their people. That is because Allaah [The Most High] has determined nobility through Taqwa and no other than it. Allaah [The Most High] said: **إِنَّ أَكْرَمَكُمْ عِنْدَ اللَّهِ أَتَقَاهُمْ** - Verily, the most honourable of you with Allah is that (believer) who has At-Taqwa] [49:13]

The one who is the firmest [in his or her] adherence to the Sharee'ah is more worthy of honour and nobility, but it is not possible for the one below this [i.e. the one whose adherence to the Sharee'ah is below that of the one who is firmest in adhering to it] to reach the highest level of honour based on his adherence to the Sharee'ah. Therefore, honour is [measured] in accordance with one's [level of adherence] to the Sharee'ah". [Source: Al-Itisaam 3/434 slightly paraphrased]

Therefore, adherence to the Sharee'ah – in all aspects of life – is an act of worship and to refrain from judging by the Sharee'ah is a sin. Imaam Ibn al-Qayyim (d. 751H) said: "And it is correct that judging by other than what Allaah has revealed is both types of kufr (disbelief) – kufr asghar (the minor disbelief) and kufr akbar (the major disbelief) – and [which of the two it is] depends on the condition of the ruler. If he believes in the obligation of judging by what Allaah has revealed in this situation but turned away from it – out of disobedience – and while acknowledging that he is deserving of punishment then this is kufr asghar. And if he believes that it is not obligatory and that he has a choice in the matter – along with his firm belief that it is the judgement of Allaah – then this is kufr akbar – and if was ignorant in the matter or made an error then he is one who errs (mukhtee') and his ruling is as the same for those who err. [Madaarij us-Saalikeen 1/337]

Imaam Abdur-Rahmaan as-Sa'dee (d. 1376H) said: "Judging by other than what Allaah has revealed is among the actions of the People of Disbelief – and it can also take one outside of the religion. And that is when he believes in its legality and its permissibility. And it can sometimes be one of the major sins and from the actions of disbelief – the one who is guilty of it will receive a heavy punishment – and He said: "And whoever does not judge by what Allaah has revealed, then they are the wrongdoers (dhaalimoon)." Ibn Abbaas said: "Kufr less than kufr and dhulm less than dhulm and fisq less than fisq. It is dhulm akbar when it is declared permissible but it is a great sin when it is done without declaring it permissible." [Tayseer al-Kareem ar-Rahmaan 2/296-297]

Imaam Ibn al-Jawzee (d. 596H) said: "And the decisive speech in this regard is that whoever does not judge by what Allaah has revealed – while rejecting it [in belief] {jahahda) and he knows that it is Allaah who revealed it – as the Jews did – then he is a disbeliever. And whoever does not judge by what Allaah has revealed – inclining to his desires without rejecting it [in belief] then he is a dhaalim, faasiq and it has been reported from Alee bin Abu Talhah from Ibn Abbaas that he said: "Whoever rejects (jahada) what Allaah has revealed then he has disbelieved, and whoever affirms it (aqarra bihi) but does not judge by it – then he is a dhaalim, a faasiq." [Zaad al-Maysir 2/366]

Imaam Muhammad Ameen ash-Shanqeetee (d. 1393H) said: "Know that the liberating stance in this topic is that kufr, dhulm and fisq, all of them can be used in the legislation with the intent of 'disobedience' at one time and with the intent of 'kufr that ejects from the religion another time'. And whoever does not judge by what Allaah has revealed, turning away and contradicting the Messenger (sallallahu alayhi wasallam) and nullifying the rulings (ahkaam) of Allaah, then his dhulm, fisq, and kufr – all of them are disbelief that eject from the religion. And whoever does not judge by what Allaah has revealed, whilst believing that he is committing a forbidden action and doing a reprehensible action, then his kufr, dhulm and fisq does not eject him from the religion. [Adwaa al-Bayaan 2/104]

Imaam ibn Abee Izz al-Hanafee (d. 792H) said: “And there is a matter which it is necessary to comprehend well – that ruling by other than what Allaah has revealed can sometimes be kufr that ejects from the religion and sometimes a major or minor sin – or it can be ‘metaphorical kufr’ (kufran majaaziyyan) or ‘minor kufr’ – and this is in accordance with the state of the ruler. If he believes that ruling by other than what Allaah has revealed is not waajib and that he has a choice in the matter – or if he disdains/despises it – while having conviction that it is the rule of Allaah, then this is the major kufr. And if he believes in the obligation to rule by what Allaah has revealed and in this [particular] incident [he knows it to be the rule of Allaah] but he turns away from it – whilst acknowledging that he deserves punishment then he is a disobedient person and he is termed a disbeliever with the metaphorical type of kufr or the minor type of kufr. [Sharh Aqeedat it-Tahaawiyah p. 363]

And the Imaam and Mujaddid, Shaikh Muhammad bin Abdul Wahhaab (d. 1206H) said: “Know that those things which eject from the religion (nawaaqid) are then in number: ...Whoever believes (i'taqada) that a guidance other than that of the Prophet (sallallaahu alayhi wasallam) is more perfect or that the judgement other than his is better – such as the one who gives preference to the rulings of the false deities – then such a one is a disbeliever...” [Mu'allifaat Ash-Shaikh al-Imaam Muhammad bin Abdul-Wahhaab – al-Qismul-Awwal]

Imaam Abdul-Azeez bin Baaz said: “And whoever ruled by other than what Allaah has revealed then he will not be in other than one of four situations: “

The one who says: ‘I rule by this because it is superior to the Sharee’ah of Islaam.’ Such a one is disbeliever in the sense of the major disbelief.

The one who says: ‘I rule by this because it is like the Sharee’ah of Islaam, so ruling by it is permissible and ruling by the Sharee’ah is permissible’. Such a one is a disbeliever in the sense of the major disbelief.

The one who says: ‘I rule by this and ruling by the Sharee’ah of Islaam is superior but ruling by other than what Allaah has revealed is permissible.’ Such a one is a disbeliever in the sense of major disbelief.

The one who says: ‘I rule by this’ while he believes that ruling by other than what Allaah has revealed is not permissible and who says that ‘the Sharee’ah of Islaam is superior and it is not permissible to ruler by other than it’ but he is neglectful, or treats matters lightly, or does this action due to a reason which proceeds from his rulers, then he is a disbeliever in the sense of minor disbelief which does not eject from the religion – and it is considered one of the greatest of major sins.” [Al-Hukmu bi-Ghairi Maa Anzalallaahu wa Usool ut-Takfeer p. 71/72]

[<http://www.thenoblequran.com/SPS/sp.cfm?subsecID=MNJ05&articleID=MNJ050001&articlePages=1>]

Therefore, if this is the Islamist intended by the French media- the one who adheres to the judgement of the Sharee’ah in all aspects of life, then indeed this is praiseworthy in the sight of Allaah. However, as Muslims living in the West, we abide by the laws of the

land – neither commit terrorist acts nor violate our covenants, because such behaviour is the path of the Khawaarij – terrorists [ISIS, Jabhat An-Nusra and their ilk].

[2] If the term Islamist – an Advocate or Supporter of Islamic Militancy or Fundamentalism, Radical Islamists etc

If the term ‘Islamist’ – according to Westerners – is ‘an advocate or supporter of militancy, radicalism or terrorism, then indeed this is not to be attributed to Islaam, because the only people known for such behaviour are the khawaarij and those influenced by their ideas. It is well-known in Islaam that a Muslim is not allowed to commit any act of aggression against a non-Muslim citizen just because he disapproves of their behaviour. The Prophet [sallal laahu alayhi wasallam] said, “Whoever kills one who is under an agreement of protection will not smell the fragrance of Paradise”. This hadeeth shows clearly that a Muslim is threatened with punishment in the afterlife for murdering a non-Muslim citizen who is under an agreement of protection. Therefore, how can any sensible person attribute the deeds of such a Muslim to Islaam?!

As for the term ‘Islamic Fundamentalism’, even though there is much dispute between the people regarding its meanings, however the meaning generally intended by those who use it is, ‘Strict observance of the teachings of the Qur’an and the Shari’a (Islamic Law)’. Therefore, if this is what Westerners intend by the term ‘Fundamentalism’, then indeed Allaah [The Exalted] said:

فَلَا وَرَبِّكَ لَا يُؤْمِنُونَ حَتَّىٰ يُحَكِّمُوكَ فِيمَا شَجَرَ بَيْنَهُمْ ثُمَّ لَا يَجِدُوا فِي أَنفُسِهِمْ حَرَجًا مِّمَّا قَضَيْتَ وَيُسَلِّمُوا تَسْلِيمًا

But no, by your Lord, they can have no Faith, until they make you (O Muhammad) judge in all disputes between them, and find in themselves no resistance against your decisions, and accept (them) with full submission. [Surah An-Nisaa. Aayah 65]

Narrated Abu Musa (radiyallaahu-anhu): The Prophet (sallal-laahu-alayhi-wasallam) said, “My example, and the example of what I have been sent with is that of a man who came to some people and said, O people! I have seen the enemy’s army with my own eyes and I am a plain warner; so protect yourselves!’ Then a group of his people obeyed him and fled at night proceeding stealthily till they were safe, while another group of them disbelieved him and stayed at their places till morning when the army came upon them and killed and ruined them completely. So this is the example of that person who obeys me and follows that truth which I have brought (the Qur’aan and the Sunnah), and the example of the one who disobeys me and disbelieves the Truth I have brought. [Saheeh Al-Bukhaari. Vol 9. Number: 7283]

Therefore, if this is what the media intend by the term fundamentalism, then indeed it is a praiseworthy deed in the sight of Allaah [The Exalted], but if they mean those who advocate violence, then indeed this is the behaviour of the khaarijites innovators – ISIS, Al-Qa’idah, Jabhat An-Nusra and their ilk amongst the terrorists.

Therefore, it is incumbent upon the ideologues to refrain fear-mongering. The one who recently murdered the middle school history teacher had no right to harm anyone, let alone do so in the name of Islaam. So, there's no need for exaggeration, fear-mongering and sloganeering, as we have heard some of the French ideologues saying, "Islamists want our future "They will never have it". Indeed, we are well aware of what is required of us whilst living in the West.

Obligated Behaviour On Muslims In The West

Imaam Muhammad Ibn Saaleh Al-Uthaymeen [rahimahullaah] stated:

Likewise I invite you to have respect for those people who have the right that they should be respected, from those between you and whom there is an agreement (of protection) [i.e. Non-Muslims]. For the land which you are living is such that there is an agreement between you and them. If this were not the case they would have killed you or expelled you. So preserve this agreement, and do not prove treacherous to it, since treachery is a sign of the hypocrites, and it is not from the way of the Believers.

And know that it is authentically reported from the Prophet that he said : "Whoever kills one who is under an agreement of protection will not smell the fragrance of Paradise."

Do not be fooled by those sayings of the foolish people : those who say : "Those people are Non-Muslims, so their wealth is lawful for us [i.e. to misappropriate or take by way of murder and killing].' For by Allaah – this is a lie. A lie about Allaah's Religion, and a lie in Islamic societies. So we may not say that it is lawful to be treacherous towards people whom we have an agreement with.

O my brothers. O youth. O Muslims. Be truthful in your buying and selling, and renting, and leasing, and in all mutual transactions. Because truthfulness is from the characteristics of the Believers, and Allaah – the Most High – has commanded truthfulness – in the saying of Allaah – the Most High – "O you who believe – fear and keep you duty to Allaah and be with the truthful"

And the Prophet encouraged truthfulness and said : "Adhere to truthfulness, because truthfulness leads to goodness, and goodness leads to Paradise; and a person will continue to be truthful, and strive to be truthful until he will be written down with Allaah as a truthful person".

And he warned against falsehood, and said : "Beware of falsehood, because falsehood leads to wickedness, and wickedness leads to the Fire. And a person will continue lying, and striving to lie until he is written down with Allaah as a great liar."

O my brother Muslims. O youth. Be true in your sayings with your brothers, and with those Non-Muslims whom you live along with – so that you will be inviters to the Religion of Islaam, by your actions and in reality. So how many people there are who first entered into Islaam because of the behaviour and manners of the Muslims, and their truthfulness, and their being true in their dealings. **[End of quote: salafipublications.com]**

