

In The Name of Allaah, The Most Merciful, The Bestower of Mercy

Frederic C. Hof stated, **"A century after the end of the Ottoman Empire, no successor to Istanbul's sultan-caliph has emerged"**.

Indeed, a brief reply to above statement will -InShaaAllaah- unveil Mr Hof's weak and haphazard understanding in this subject matter. Firstly, how is a leader chosen In Islaam? Shaikh Abdul Waahid Abu Khadeejah [may Allaah preserve him] said, **"After the Prophet [peace and blessings be upon him] died, there were differences of opinion about how the Muslims should be led and who should be given the leadership and authority. The Companions of the Prophet (peace and blessings be upon him) agreed that only the Qur'aan and Sunnah had the authority to tell the people what to do. They decided after looking into the Sunnah that Abu Bakr as-Siddeeq (may Allah be pleased with him) should be their leader – and that he would rule over them in accordance to the Qur'aan and Sunnah. So he was the first Caliph. The second Caliph, Umar Ibn al-Khattaab (may Allah be pleased with him) was appointed by Abu Bakr (may Allah be pleased with him). The third Caliph, 'Uthmaan Ibn 'Affaan (may Allah be pleased with him) was chosen by a committee of the major disciples of the Prophet (peace and blessings be upon him) who were appointed by 'Umar before he passed away. The fourth Caliph, 'Ali Ibn Abee Taalib (may Allah be pleased with him) was appointed by the major Companions after the assassination of 'Uthmaan. 'Ali gave his pledge of allegiance to the previous three Caliphs and supported them fully. He even named his children after them"**.

<https://www.abukhadeejah.com/sunni-and-shiah-islam-islam-1-13/>

Relationship of a Muslim With Rulers

The noble Messenger [peace and blessings of Allaah be upon him]

said, "Allaah is pleased with three things for you: that you worship Him alone and not to associate anything with him in worship, that you all hold onto the rope of Allaah and do not be divided, and that you advise the one placed in charge of authority over you". [Saheeh Muslim 1715]

Allaah [The Mighty and Majestic] said:

إِنَّ اللَّهَ يَأْمُرُكُمْ أَنْ تُؤَدُّوا الْأَمَانَاتِ إِلَىٰ أَهْلِهَا وَإِذَا حَكَمْتُمْ بَيْنَ النَّاسِ أَنْ تَحْكُمُوا بِالْعَدْلِ إِنَّ اللَّهَ نِعِمَّا يَعِظُكُمْ بِهِ إِنَّ اللَّهَ كَانَ سَمِيعًا بَصِيرًا

يَا أَيُّهَا الَّذِينَ ءَامَنُوا أَطِيعُوا اللَّهَ وَأَطِيعُوا الرَّسُولَ وَأُولِي الْأَمْرِ مِنْكُمْ فَإِن تَنَزَعْتُمْ فِي شَيْءٍ فَرُدُّوهُ إِلَى اللَّهِ وَالرَّسُولِ إِن كُنْتُمْ تُؤْمِنُونَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ ذَلِكَ خَيْرٌ وَأَحْسَنُ تَأْوِيلًا

Verily! Allah commands that you should render back the trusts to those, to whom they are due; and that when you judge between men, you judge with justice. Verily, how excellent is the teaching which He (Allah) gives you! Truly, Allah is Ever All-Hearer, All-Seer. O you who believe! Obey Allah and obey the Messenger (Muhammad), and those of you (Muslims) who are in authority. (And) if you differ in anything amongst yourselves, refer it to Allah and His Messenger, if you believe in Allah and in the Last Day. That is better and more suitable for final determination. [Surah An-Nisaa. Verses 58-59]

Imaam Muhammad Ibn Saaleh Al-Uthaymeen [may Allaah have mercy upon him] said, "**The scholars say that the first Aayah was revealed regarding the rulers – that it is obligated on them to render back the trusts to those whom they are due and that when they judge between the people they do so with justice. And the second Aayah was revealed regarding those under the ruler's authority, the armies and other than them- that it is obligated on them to obey the rulers who establish justice in their distributions, rulings, military expeditions and other affairs, except when they command one to commit an act of disobedience to Allaah, because there cannot be obedience to the creation in disobedience to Allaah. And if they differ in any matter, they should return to the book of Allaah and the Sunnah of His Messenger. If the rulers do not do this, then they are only obeyed in that which is in agreement with obedience to**

Allaah and His Messenger, their rights are fulfilled just as Allaah and His Messenger commanded and they are aided in righteousness and piety, but not in sin and transgression". [An Excerpt from 'As-Siyaasah Ash-Shar'iyah 16-18. Slightly paraphrased]

Seeking After Leadership is Not Allowed

Imaam Al-Bukhaari [may Allaah have mercy upon him] said, "Chapter: If somebody does not seek authority of ruling, then Allaah will surely help him [if he is given such authority]".' Narrated Abdur-Rahmaan Bin Samura [may Allaah be pleased with him] that tThe Prophet [peace and blessings of Allaah be upon him] said, "O Abdur-Rahmaan! Do not seek to be a ruler, for if you are given authority on your demand, then you will be held responsible for it, but if you are given it without asking [for it], then you will be helped [by Allaah] in it. If you ever take an oath to do something and later on you find that something else is better, then you should expiate your oath and do what is better".' [Saheeh Al-Bukhaari, Number 7146]

Few Reminders From Fat-hul Baari: The one who seeks authority and receives it will not be helped. It is well known that to be in authority is accompanied by difficulties, so the one who does not receive help from Allaah will be trapped within it and thus loses both his Dunyah and Aakhirah. Therefore, the sensible person does not ask for authority, but if he is suitable and it is given to him without him asking for it, then indeed the truthful and trustworthy one [i.e. The Messenger (sallal-laahu-alayhi-wsallam)] has promised him that Allaah will help him. **[An Excerpt: Chapter: (باب من لم يسأل الإمارة أعانه الله عليها) in 'kitaab al Ahkaam' Saheeh Al-Bukhaari with Fat-hul Baari]**

Indeed, when a Muslim examines the above – the manner in which the Prophet's companions selected rulers, the responsibility of rulers and subjects, the prohibition against desiring rulership and rebellion, then indeed he or she understands that chaos and strife occurs when Muslims

abandon the guidance found in the Qur'aan, the authentic Sunnah and the understanding of the Prophet's companions. Frederic Hof and his ilk either deliberately turn away from this reality or they are ignorant of it when offering their so called analysis of the political situation in Muslim countries and thus the reader is not able to differentiate between the actions of misguided Muslims and what Islaam commands in this subject matter. Therefore, rather than merely looking at what any Muslim does in a particular situation, one should look at what Islaam commands and prohibits. If writers, researchers and analysts fail to do so, then there is no doubt that either they are unable to do justice to the subject matter or have understood the affair in a manner contrary to its true reality or deliberately seeking to tarnish the image of Islam through so-called political analysis.

The western plotters against Islaam are well known and one of their main figureheads was King Louis the Ninth, who in 1250 was captured whilst on a crusade against the Muslims of Egypt, imprisoned and later released after paying a large ransom. But whilst in prison, he utilised his time to think about ways in which to plot against Islaam and the Muslims, and thus shaytaan inspired him with the following plots: First: The war in the battlefield between the Christians of the West and the Muslims should be replaced with a war based on ideas and cultural supremacy. Secondly: Prepare the West to corrupt the creed of the Muslims and distort the image of Islaam in the world. [خطة لويس التاسع – page 6]

This satanic desire of King Louis was utilized by the colonialists because besides looting, plundering and committing murder, they also made strenuous efforts to enslave the minds and hearts. And indeed many Muslims stood firm and opposed this evil state of affairs, but some adopted other than the infallible Prophetic methodology whilst seeking to bring about a change and this continues to this day. It was the evil effects of colonialism and being ignorant of the true Prophetic methodology that led many Muslims to adopt the paths of nationalism, populism, pseudo-socialism, secularism, personal charisma and personality cults whilst

seeking for political legitimacy. As for the people of Sunnah and Salafiyyah, they stood firm and returned the people to the infallible Prophetic methodology, whilst facing both the enmity of the colonialists and the innovated groups amongst the Muslims. Al-Allaamah Rabee Bin Haadee Al-Madkhalee [may Allaah preserve him] stated about those who seek to topple the upright scholars- that this chronic illness appeared after the appearance of nationalism, western colonization [i.e. when the west began colonizing many Muslim lands], the destructive views of the Naasiriyyah [i.e. Pan Arab Socialists] and Ba'thiyyah [i.e. the Ba'ath party – socialists] etc. The figureheads of these filthy dogmas [i.e. socialism, nationalism] made strenuous efforts to eliminate Islaam and remove it from their path, which they could not accomplish except by toppling the (upright) scholars. Then, this disease spread amongst the (deviated) groups that attribute themselves to islaam. **[An Excerpt from Marhaban Yaa Taalibal Ilm' pages 58-60. slightly paraphrased]**

Many ideologues know that as long as Muslims are ignorant of the precise details in various subject matters related to their religion and thus they begin to differ and take different paths – in opposition to the path of the Sahaabah- whilst seeking to pursue what they think is beneficial for their religious and worldly affairs, then indeed this provides them with the opportunity to solidify such differing, especially in the subject matter of rulership and politics. The struggle for legitimacy – which Mr Hof transmitted from John Ruedy and considers to be prophetic – is nothing else but a deadly political weapon by way of which the ideologues entice ignorant and misguided Muslims to destabilise their countries through sinful desire for leadership.

Therefore, after it has been established that the infallible Messenger – the one who never speaks out of his own desires, rather whatever he says is revelation from Allaah – prohibited us from seeking leadership, commanded the rulers to establish justice based on the Qur'aan and the authentic Sunnah, commanded the citizens to obey the ruler in that which is not tantamount to disobedience to Allaah, but also prohibited them from

rebellion against Muslim rulers, then indeed one must take all these affairs into consideration when seeking to analyse the political atmosphere in the Muslim Ummah – whether before or after colonialism- otherwise such an analysis would be deficient. Islaam can never be at fault; rather we Muslims are at fault when we deliberately turn away from the guidance of the Messenger [sallal laahu alayhi wasallam] and begin to look for solutions elsewhere.

Guidance of The Pious Predecessors When Someone Takes Over Authority By Force

The Prophet [peace and blessings of Allaah be upon him] said, "I command you to have fear of Allaah, and to listen and obey even if a slave is placed in charge of authority over you...". Al-Allaamah Saaleh Al-Fawzaan [may Allaah preserve him] said regarding the statement of the Prophet, "Even if a slave is placed in charge of authority over you"; this is from an angle of giving an example – meaning the ruler is not belittled regardless who he is, even if he is a slave. As long as he is a leader of the Muslims, his personality is not belittled; rather his position and rulership is given consideration. As long as he has authority and the oath of allegiance has been given to him, then indeed it is obligatory to obey him [in good], even if he has mistakes...." **[An Excerpt from Al-Mirhatur Rabbaaniyyah page 224]**

Imaam Muhammad Ibn Saaleh Al-Uthaymeen [may Allaah have mercy upon him] said, "It is obligatory to obey the leader even if he is not king. It is well known that the Muslim Ummah – since the early era – have had a Khaleefah and king, and there are leaders of countries. Therefore, if it is obligatory to obey a leader, then more so a king is to be obeyed". **[Sharh Arba'een. Page 279]**

Imaam Ibn Rajab [may Allaah have mercy upon him] said, "The rulers and the leaders of the believers are to be obeyed and listened to [i.e. in good], whether he is a pious person or a wicked sinner, as well as whoever

takes over the khilaafah and the people unite behind him and are pleased with him, and the one who overcome the people with the sword until he became the Khaleefah and is named leader of the Believers". **[Ref 8: Usool As-Sunnah. Riwaayatu Abdoos. Page 64]**

The Messenger [peace and blessings of Allaah be upon him] said, "Listen and obey the ruler in that which is difficult for you and in that which is easy for you, in times of invigoration and in times of dislike and weariness and when others are given preferential treatment over you – even if they take and consume your wealth and they beat your back – except that you do not obey them if it involves disobedience to Allāh". [<https://www.abukhadeejah.com/the-tyranny-of-the-rulers-a-reason-for-rebellion/>]

Also listen to lecture here by Shaikh Abu Iyaadh [may Allaah preserve him]: <https://soundcloud.com/salafi-publications/principles-from-the-sunnah-regarding-dealing-with-the-muslim-rulers>

Therefore, this is how the situation is dealt with – obedience to the rulers and refraining from rebellion. We strive to obey our Lord in all circumstances whether the Muslims are ruled by one person or have different rulers in different lands. The infallible Messenger [peace and blessings of Allaah be upon him] said, **"The Khilaafah will last for 30 Years Then There Will Kingship Which Allaah Gives To Whomever He Pleases"**. Read full article by Shaikh Abu Iyaadh [may Allaah preserve him]. <http://www.aqidah.com/creed/articles/kyvik-the-khilaafah-lived-for-30-years-then-there-was-kingship.cfm>

Read: Believer's Behaviour Towards Muslim Rulers -[Advise Given In Private, Supplicate For Them And Refrain From Rebellion]; So Beware of Spiteful Foreign Instigators and Some Dangerous Social Media Networks That Promote Digital Mob Rule!

<https://salaficentre.com/2021/02/10/believers-bahaviour-towards->

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Islam is a perfect way of life that unites humankind upon virtue and piety, unlike what is well-known and established regarding the path of the colonialists. Indeed, not only did the colonialists enslave and murder, rather they also created enmity between the people in order to divide and rule. This was the satanic strategy employed by the disbeliever Fir'awn, just as Allaah [The Exalted] said:

إِنَّ فِرْعَوْنَ عَلَا فِي الْأَرْضِ وَجَعَلَ أَهْلَهَا شِيَعًا يَسْتَضِعُّ طَائِفَةً مِّنْهُمْ يُدَبِّحُ أَبْنَاءَهُمْ وَيَسْتَحْيِ نِسَاءَهُمْ إِنَّهُ كَانَ مِنَ
الْمُفْسِدِينَ

Verily, Fir'aun (Pharaoh) exalted himself in the land and made its people sects, weakening (oppressing) a group (i.e. Children of Israel) among them, killing their sons, and letting their females live. Verily, he was of the Mufsidoon]. [Surah Al-Qasas. Verse 4]

[وَجَعَلَ أَهْلَهَا شِيَعًا] – and made its people sects]- Meaning: Different group that were organised and distinguished, and he utilised each group in that which he desired in his kingdom. (1) He made them into sects and different groups to serve him and they went along with what he wanted and obeyed him. (2) He made them into different distinct groups, dealt with them based on his evil desires and subjugated them as he wanted by means of his power and authority. (3) He divided them into different sects and they went along with him in everything he desired of evil and corruption, or he used some as a means to get others to obey him; or he made them into different distinct groups under his service and used every group in some type of work, such as construction, tillage, earthwork [drilling etc] and other burdensome work, and whoever did not work was beaten, so they served him by doing so; or he made them into sects and incited hatred and enmity between them, so that they do not come to an agreement [or become

united in their stance against him]. (4)

[إِنَّهُ وَكَانَ مِنَ الْمُفْسِدِينَ – Verily, he was of the Mufsidoon]- Meaning: Those whose intention is neither to rectify the religious nor worldly affairs, and this was from his corrupt behaviour in the earth; (5) committing unlawful killing and being disobedient to Allaah. (6)

Fir'awn Was From The Mufsidoon – Neither Desired Rectification In Religious Nor Worldly Affairs, Rather He Was Intoxicated With Love of Leadership And Tyranny

Imaam Ibnul Qayyim [rahimahullaah] said:

The difference between the desire for righteous leadership as opposed to merely desiring leadership: It is the difference between exalting the command of Allaah and being sincere to Allaah as opposed to love of exalting oneself and hastening towards the fulfilment of desires. Indeed the one who is sincere to Allaah and exalts Him, he loves that his Lord is obeyed and not disobeyed; [loves that] Allaah's Word should be uppermost and that all affairs of the religion should be established sincerely for the sake of Allaah, and [that] the servants should obey Allaah's commands and keep away from what Allaah has forbidden. He is sincere in his servitude to Allaah and sincere to Allaah's creation in calling them to the path of Allaah. So he loves to be [an upright] leader in the religion; rather he asks his Lord to make him from the leaders of the righteous people who are followed, just as he is a follower of the righteous.

Therefore, if this servant -[i.e. this person] who calls to Allaah- loves that he is considered dignified in the eyes [of the people], revered and beloved in their hearts and is one followed amongst them, so that he is trusted by them and they follow the example of the Messenger through him, then this [desire of his] does not harm him; rather he is praised for it. That is because the caller to Allaah loves that Allaah is obeyed and singled out in worship. He loves to be a means by way of which [people] are aided to [obey Allaah, single out Allaah in worship and follow the Messenger].

And due to this, [when] Allaah mentioned those chosen slaves of His- whom He praised in His revelation and will grant the best of reward on the day they meet Him- He mentioned them with the best of their deeds and characteristics, and then said: [وَالَّذِينَ يَقُولُونَ رَبَّنَا هَبْ لَنَا مِنْ أَزْوَاجِنَا وَذُرِّيَّاتِنَا قُرَّةَ أَعْيُنٍ وَاجْعَلْنَا لِلْمُتَّقِينَ إِمَامًا – And those who say: “Our Lord! Bestow on us from our wives and our offspring who will be the comfort of our eyes, and make us leaders for the pious]. [Surah Al-Furqan. Verse 74]

So they ask Allaah to grant them the comfort of the eye by making their wives and offspring obedient to Allaah, and to grant them happiness in their hearts due to being followed by the righteous in obedience and servitude to Allaah. That is because a trustworthy leader in the religion cooperates with [others] upon obedience [to Allaah and His Messenger], and that is to call them to [sound] leadership in the religion, whose foundation is patience and certainty, as Allaah [The Most High] said:

[وَجَعَلْنَا مِنْهُمْ أَئِمَّةً يَهْتَدُونَ بِأَمْرِنَا لَمَّا صَبَرُوا وَكَانُوا بِآيَاتِنَا يُوقِنُونَ – And We made from among them (Children of Israel), leaders, giving guidance under Our Command, when they were patient and used to believe with certainty in Our Ayat (proofs, evidences, verses, lessons, signs, revelations, etc.)]. [Surah As-Sajdah. Verse 24]

Therefore, in their supplication -[in Soorah Al-Furqaan Verse 74]- to Allaah that He makes them leaders of the righteous people, is that Allaah guides them, grants them success, bless them with beneficial knowledge and righteous actions—outwardly and inwardly—without which [sound] leadership in the religion cannot be achieved. This is different from [merely] seeking leadership, for indeed its seekers hasten to obtain it in order to achieve their goals, [such as] exaltedness in the earth; enslavement of the hearts to them, attachment to them and aiding them in all their goals, whilst they are exalted and everyone subservient to them. This pursuit of leadership brings about corruption-which none can enumerate except Allaah- such as rebellion, envy, transgression, enmity, oppression, trials, being ardent in defending oneself at the expense of violating the rights of

Allaah, exalting those despised by Allaah and belittling those honoured by Allaah. (7)

This is the difference between what Islam established as opposed to the legacy of the colonialists - those who invaded, murdered and looted. Imaam As-Sadi [may Allaah have mercy upon him] said, "What type of progress is this?! A progress whose people behaved like vicious wild animals and whose abiding practice is oppression, annihilation, colonization of weak nations and depriving them of their rights?" (8) They developed these affairs [i.e. worldly sciences] through a development that is disconnected and severed from submission to Allāh and the religion ordained by Allāh... it has caused harm and led its proponents to savagery and barbarism whose outcomes has been destruction, ruin and evils that has no comparison. (9) Indeed, it is impossible to rectify the souls and acquire virtue solely through the worldly sciences. Experience and clearly witnessed circumstances are the greatest proofs regarding this affair, because despite its advancement and vastness it has been unable to nurture and rectify the souls. What the Religion of Islaam propagates is that which is entrusted with this rectification – it is what will guide the thoughts towards the truthful and authentic sources of knowledge, and guide the actions of the people towards good and prevent them from evil. Islam is The Rectifier of the Creeds and Manners- the thing that cultivates the thoughts [upon righteousness], urges towards virtuousness and prevents from depravity. The essence of that which the religion calls to regarding belief in the Unseen, which includes belief in Allaah and that which He possesses of Names, Attributes and Actions of perfection; belief in Angels, belief in recompense for one's good and bad deeds in this life and the next, which cannot be known except through the Messengers, is what acquaints a person with the fact that rectification – in reality – is not possible through other than sound belief and the religion of Islaam. Therefore, even if the worldly sciences rectify [some] affairs based upon that which people know in detail, it will still not be equal [in perfection, excellence etc] to the knowledge of the Messengers [in the least]. It will neither reach that which

is reached through the knowledge of the Messengers nor can it influence the souls in the manner in which the knowledge of the Messengers has done; for indeed the souls do not voluntarily submit except through belief in Allaah, belief in His Angels, belief in His Books, belief in His Messengers and belief in the hereafter. And without this, voluntary submission is impossible, as is well known regarding human nature. (10)

As for the manner in which the west dealt with people during the slave trade, then listen to this brief clarification by Shaikh Abdul Waahid Abu Khadeejah [hafidhahullaah]: <https://video.link/w/ttJmb>

Indeed, when well- informed Muslims- those who are scholars of the sound Islamic Creed or those who are well acquainted with the clarifications of the scholars – hear the likes of this statement uttered by Mr Hof, "**Legitimacy, Consent, and the Search for a Successor – A century after the end of the Ottoman Empire, no successor to Istanbul's sultan-caliph has emerged**", they easily realize his misconception and weak understanding in this subject matter.

As for Hof's statement regarding a leader amongst the Baathists who "**brought real science to strategic corruption, masquerading despotic family and minority sect rule as the modern, secular alternative to Islamist sectarianism**", then indeed the Muslim's relationship with the rulers is clearly stated in the authentic Sunnah. Whether the ruler is pious or wicked, we are commanded to obey him that which is not tantamount to disobedience to Allaah. Neither are Muslims to follow the path of the secularists nor the proponents of religious innovations when dealing with rulers. Shaikh Abdul Waahid Abu Khadeejah [may Allaah preserve him] stated: "The goal of the Jihādīst sects is one and the same: rebellion against those in authority and a desire to rule over the Muslim lands. They may alter their names and titles but their ideology remains the same. Islām itself, despite what these sects assert, forbids open censure and rebellion against even the most wicked and tyrannical of Muslim rulers. The Prophet of Allāh (salallaahu ‘alaihi wassallam), upon whose statements and actions

we establish our religion, stated in an authentic tradition: “There will appear after me rulers, they will not guide by my guidance, and they will not establish my Sunnah; there will be amongst them men whose hearts will be hearts of devils in the bodies of men!” He was asked: “How should I behave, O Messenger of Allāh, if I reach that time?” He replied: “Hear and obey the Amīr (i.e. the ruler), even if he beats your back and [illegally] takes your wealth – hear and obey!” There are five traits in this statement in the presence of which it is still obligatory to hear and obey the rulers in that which constitutes good: their lack of implementing the Prophetic guidance, their lack of implementing the Prophetic Sunnah, their having the hearts of devils, their beating their subjects and illegally taking their wealth. A bitter pill to swallow for those not truly nurtured upon the Qurān and the authentic Prophetic Methodology. Also listen to lecture here by Shaikh Abu Iyaadh [may Allaah preserve him]:

<https://soundcloud.com/salafi-publications/principles-from-the-sunnah-regarding-dealing-with-the-muslim-rulers>

The Islamic View On Secularism

What is Secularism? "It is the principle of separation of the state from religious institutions. The belief that religion should not be involved with the ordinary social and political activities of a country".

Imaam Ash’Shaatibee [may Allaah have mercy upon him] 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]?!

وَكَذَٰلِكَ أَوْحَيْنَا إِلَيْكَ رُوحًا مِّنْ أَمْرِنَا مَا كُنْتَ تَدْرِي مَا الْكِتَابُ وَلَا الْإِيمَانُ وَلَٰكِن جَعَلْنَاهُ نُورًا نَّهْدِي بِهِ مَن نَّشَاءُ مِنْ عِبَادِنَا وَإِنَّكَ لَتَهْدِي إِلَى صِرَاطٍ مُّسْتَقِيمٍ

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). [Surah Ash-Shooraa. Verse 52]

The Messenger [peace and blessings of Allaah be upon him] 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 أَتَقْوَمُ - Verily, the most honourable of you with Allah is that (believer) who has more piety]. [Surah Al-Hujuraat. Verse 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". (11)

Imaam Muhammad Ibn Saaleh Al-Uthaymeen [may Allaah have mercy upon him] said: What is intended by 'Separation between religion and Siyaasah' is that the ruler can do what he wants based on what he thinks is a means of fulfilling (responsibilities related to) affairs of the state, whether it agrees with Sharee'ah or not; or even if what he does is based on the judgement of the religion, because the meaning of separation is to distinguish between two things and give them specific definitions. Therefore, in relation to this, the ruler looks at what he considers to be beneficial even if it opposes the Sharee'ah. There is no doubt that this is a false and sinful statement, because the religion itself is Siyaasah and Siyaasah itself is the religion, but what we mean by Siyaasah is the Siyaasah that is based on equity and not oppression. The religion of Islaam came to bring about wellbeing [and upright conduct] for the people in their behaviour towards their Lord and between themselves. It establishes the Rights of Allaah, rights for the people- rights for parents, relatives, wives and the Muslims – in general. And even for non-Muslims, Islam has given them rights that are well-known to the scholars. It laid down the means and conditions for war and peace making, punishments for crimes – some of which are determined by way of specific texts and some are left to the jurisdiction of the ruler, as well as other affairs which clearly shows that Islaam in its entirety is Siyaasah. The root of this word Siyaasah is Saa'is and that is the person who is responsible for looking after the affairs of animals – fulfilling that which brings them wellbeing and repelling that which will harm them. This is Siyaasah. We find this meaning when we contemplate on affairs of the religion, and that Allaah has legislated – for the servants – things without which humans will not be able to establish [a fruitful, stable, orderly, safe] life, and forbade them from things that will corrupt their state of affairs – either affecting everyone or specific individuals. Therefore, in reality the entire religion is Siyaasah. And we are certain that anyone who separates Siyaasah from

the Religion and establishes Siyaasah based on what he sees fit and what he forbids, then indeed his Siyaasah is corrupt, and it will cause more harm than good. If it rectifies one affair based on his limited [or deficient] opinions, then indeed it greatly corrupts from another angle. So, this makes it incumbent that one contemplates on the state of affairs of those who base their Siyaasah on their desires and opinions, and became distanced from the religion of Islaam, you will find -after contemplating – that either all that Siyaasah is corrupt or most of it, and that if it rectifies an affair from one angle, it corrupts from another angle. So, based on this, separation between Siyaasah and Religion is a sinful deed and it is obligated on the one who seeks to rectify himself and others that he does so only based on the religion of Islaam. (12)

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] (13)

An 'Islamist' - according to Westerners – is a person who believes strongly in Islam, especially one who believes that Islam should influence political systems, an advocate or supporter of Islamic militancy or fundamentalism, radical Islamists etc

Observation: Mr Hof is reminded of the fact that if the term 'Islamist' 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 as one can clearly see in the statements of Imaam Ash-Shaatibee, Imaam Muhammad Bin Saaleh and Imaam Abdul Azeez Bin Baaz [may Allaah have mercy upon them] that a believer is only pleased with the Sharee'ah in all aspects of life. However, if what Mr Hof intends by the term 'Islamist' is 'an advocate or supporter of militancy or radicalism,' then indeed Militancy and Radicalism are Un-Islamic, because the only people known for such behaviour are the khawaarij – those whom the Prophet [sallal laahu alayhi-wasallam] described as dogs of the hell fire and that they should be fought by the Muslim rulers. See here: <http://www.kharijites.com/kj/> <https://www.abukhadeejah.com/why-do-these-militant-khawarij-look-upon-the-rest-of-humankind-and-see-them-as-worthless-scum-who-can-be-killed-without-regard/>

A 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 Mr Hof intends 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 that the Prophet 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 is intended by the term fundamentalism, then indeed it is a praiseworthy deed in the sight of Allaah [The Exalted], but if he means 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.

As for the term 'sectarianism', it means 'very strong support for the religious or political group that you are a member of, which can cause problems between different groups'.

Observation: This definition also requires clarification and distinction, because truth must be supported and falsehood rejected. The basis of perfect truth in all aspects of life is the Qur'aan, the authentic Sunnah and the understanding of the Sahaabah. Whoever opposes one of these three sources and establishes a group or party on that basis, then indeed he is guilty of sectarianism and his deed is un-Islamic. The Messenger [sallallahu alayhi wasallam] said: "My Ummah will divide into seventy-three sects, all of them will be in the Fire except for one, and that is the Jamā'ah." It was said, "And who are they, O Allāh's Messenger?" He responded, "That which I and my Companions are upon today." <https://www.abukhadeejah.com/salafis-callers-to-unity-forbid-splitting-ahlul-bidah-hizbies-astray-hyde-park-social-media/>

Allaah [The Most High] said:

وَأَطِيعُوا اللَّهَ وَرَسُولَهُ ، وَلَا تَنَازَعُوا فَتَفْشَلُوا وَتَذْهَبَ رِيحُكُمْ وَأَصْبِرُوا إِنَّ اللَّهَ مَعَ الصَّابِرِينَ

And obey Allah and His Messenger, and do not dispute [with one another] lest you lose courage and your strength depart, and be patient. Surely, Allah is with those who are As-Saabireen [the patient ones, etc.]. [Surah Al-Anfaal. Verse 46]

[وَأَطِيعُوا اللَّهَ وَرَسُولَهُ ، – And obey Allah and His Messenger]: Meaning: obey Allaah and the Messenger in that which you have been commanded, [and keep away from everything forbidden by Allaah and His Messenger], and adhere to this path in all circumstances. [وَلَا تَنَازَعُوا – and do not dispute (with one another)]: Meaning: Do not dispute because it will cause your hearts to become disunited [Ref A] [فَتَفْشَلُوا – lest you lose courage]; [وَتَذْهَبَ رِيحُكُمْ – and your strength depart]: Meaning: [If you do not obey Allaah and His Messenger, and you start disputing], your resolve will depart. You will lose your strength and the promise you have been given that you will be aided - due to obedience to Allaah and His Messenger- will be withdrawn.

[وَأَصْبِرُوا إِنَّ اللَّهَ مَعَ الصَّابِرِينَ – and be patient. Surely, Allah is with those who are As-Saabireen (the patient ones, etc.)]: Meaning: Exercise patience in obedience to Allaah [and obedience to His Messenger], for indeed Allaah will aid you and give you victory. Fear your Lord and humble yourselves to Him. [Source: (Tayseer al-kareem Ar-Rahmaan Fee Tafseer Kalaam Al-Mannaan). Abridged & slightly paraphrased]

Who causes disunity and disputes in the Ummah?

Al-Allaamah Zaid Bin Haadi Al-Madkhali [may Allaah preserve him] said: “The Muftadi [the innovator] is the cause for the splitting (in the ummah); because splitting is connected to innovation and unity [upon the sound creed and methodology of the Salaf] is connected to the Sunnah. The obligation of refuting the Mukhaalif [the opposer of the truth] is not lifted from the scholar due to anticipation of harm, unless it is harm he is not able to bear. Then [in this case], Allah does not burden a soul beyond what it can

bear. The earth is not devoid of people of knowledge who will carry out refutation against the Mu'tadi and the Mukhaalif." [Source: Al Ajwibah Al Mukhtasar Alaa As-ila Al-Ashrati. pages 43-44]

Al-Allaamah Saaleh Al-Fawzaan [may Allaah preserve him] said: The cause of the differences that take place between the callers is the differing in methodologies. And had the callers (may Allaah guide them and grant them success) traversed a singular methodology; and that is the methodology of the Messenger [sallal-laahu-alayhi-wasallam]— that which the Messenger (sallal-laahu-alayhi-sallam) and his companions were upon, then these differences would not have occurred. Therefore, it is obligatory upon all the callers to make their methodology one—upon the Book of Allaah and the Sunnah of the Messenger of Allaah (sallal-laahu-alayhi-wasallam); and that their call is (carried out) for the sake of Allaah and to make the word of Allaah uppermost. Their call should not be for the sake of desires, raising individuals or parties; rather their call should be sincerely for Allaah's Face, to make Allaah's word uppermost, to follow the Messenger of Allaah (sallal-laahu-alayhi-wasallam) and to aid his Religion. (So) by way of this the differences will cease.[Source:Al-Ijaabaatul Muhimmah Fil Mashaakil Al-Mulimmah. pages 221-222] Also read article in this link: The Splitting and Differing in the Ummah is Due to the Innovations and Innovators:

[http://www.salafipublications.com/sps/sp.cfm?
subsecID=GSC01&articleID=GSC010003&articlePages=2](http://www.salafipublications.com/sps/sp.cfm?subsecID=GSC01&articleID=GSC010003&articlePages=2)

Also read here: <https://salaficentre.com/2016/02/02/reminder-ahlul-ahwaa-i-e-the-people-of-bidah-are-the-ones-who-start-the-wars/>

This is the distinction to be made when one speaks about Islamism and sectarianism. If these terms were given their correct meaning and applied truthfully, then the affair would not have required clarification and distinction. However, we live in era in which ideologues, many journalists and writers utilise these terms to confound truth with falsehood, therefore detail and clarification is needed. Imaam Ibnul Qayyim [rahimahullaah] said:

"The basis of Banee Adam's misguidance is as a result of 'General Terms' and 'Ambiguous Meanings' [i.e. terms & meanings which can either be utilised for truth or falsehood when not explained in detail and distinguished], especially if they come in contact with a confused mind, then how about when [evil] desires and misguided enthusiasm is added to that? Therefore, ask the One Who keeps the hearts steadfast [i.e. Allaah] to keep your heart firm upon His Religion and not allow you to fall into this darkness". (14)

Imaam Ibnul Qayyim [rahimahullaah] also said: "It is obligated on you to give detail and make a distinction, because unrestricted and general [statements] without clarification has indeed corrupted this existence [i.e. the world], and misguided the intellects and views [of the people] in every era". Al-Allaamah Saaleh Al-Fawzaan [hafidhahullaah] said: "There has to be detail explanation. The one who is not proficient in giving detail should keep quiet, because benefit is not acquired from his speech. And every time error occurs, its cause is due to an absence of detail explanation regarding truth and falsehood. There has to be detail explanation and distinction and not to mix up [affairs]. Indeed, it may be that there is something of truth and falsehood in an opponent's statement, so all of it is neither deemed to be false nor truth; rather there has to be a distinction between its truth and falsehood. All of it is neither rejected nor accepted; rather a distinction is made regarding the truth and what is correct and the falsehood and error in it. And if you are not proficient in giving detail, then you should not enter into this field". (15)

However, the truth about these people - Frederic C. Hof and his ilk - is that **either they seek to distort Islam after being well aware of the truth or they fall in Al-Jahlul Murakkab!** Allaah [The Most High] said: [يُرِيدُونَ أَنْ يُطْفِئُوا] نُورَ اللَّهِ بِأَفْوَاهِهِمْ - They want to extinguish Allaah's Light with their mouths (i.e. the Qur'an, the pure Islamic monotheism and the guidance Allaah sent Muhammad with) but Allah will not allow except that His Light should be perfected even though the disbelievers hate (it). [Surah At-Tawbah. Verse 32]

Imaam Ibn Katheer [may Allaah have mercy upon him] said: They want to extinguish that which Allaah sent His Messenger with of guidance and the religion of truth, merely by way of their arguments and fabrications; so their example in this is that of one who wants to extinguish the light of the sun or the moon by way of blowing at (them) and this [person] can never achieve this. **[Al-Misbaah Al-Muneer Fee Tahdeeb Tafseer Ibn Katheer]**

Allaah [The Most High] said:

وَكَذَلِكَ جَعَلْنَا لِكُلِّ نَبِيٍّ عَدُوًّا شَبِيحِينَ الْإِنْسِ وَالْجِنِّ يُوحِي بَعْضُهُمْ إِلَى بَعْضٍ زُخْرُفَ الْقَوْلِ غُرُورًا وَلَوْ شَاءَ رَبُّكَ مَا فَعَلُوهُ فَذَرْهُمْ وَمَا يَفْتَرُونَ

And so We have appointed for every Prophet enemies – Shayaateen (devils) among mankind and jinns, inspiring one another with adorned speech as a delusion (or by way of deception). If your Lord had so willed, they would not have done it, so leave them alone with their fabrications. [Surah Al-An'aam. Verse 112]

Allaah [Glorified Be He] stated that they aid one another in opposing the command of the Prophets with what some of them inspire others of adorned speech, so that the gullible and feeble minded people are misled by it. He [The Most High] stated the reason behind a perpetrator's [adorned speech] and the reason why it is accepted by the people; then He [The Most High] mentioned [in ayah 113 Al-An'aam] the effects it has on those ignorant souls. When those souls incline towards such adorned speech and become pleased with it, they carry out what it calls them to do - in speech and action. Therefore, ponder upon these verses and the sublime meanings they convey, for they clarify the roots of false principles and alert a person against them. And if you ponder upon the statements of the people of falsehood, you will indeed find them clothed with expressions and presented in a good light with sophisticated terms, which are quickly accepted by those deprived of sound discernment-to the extent that the wicked sinners would give [good] names to the greatest types of wicked deeds. **[An Excerpt from As-Sawaa-iq al-Mursalah of Imaam Ibnul Qayyim:**

2/438). Slightly paraphrased]

Finally, what is Al-Jahlul Murakkab? Imaam Muhammad Bin Saaleh Al-Uthaymeen [may Allaah have mercy upon him] said, "Which one is more repugnant- Al Jahlul Baseet [i.e. the type of ignorance which indicates that the person knows nothing about a particular affair] or Al Jahlul Murakkab [i.e. the type of ignorance which indicates that a person understands something in a manner contrary to what it is in reality – neither knows nor knows that he does not know]? Answer: Yes, certainly. There is no doubt that Al-Murakkab is indeed more repugnant. It has been mentioned that there was a man called Tawm, who used to think that he was a wise person, but he gave verdicts without knowledge. And from those verdicts of his was that he said, "Give your daughters as charity to those who have not been married", and he thought that this [statement or verdict] of his is good. And regarding it, a poet said: "The one who acquires (or pursues) knowledge without a Shaikh will deviate from the straight path. The sciences (of the religion) will become mixed up for him, until he becomes more misguided than Tawm – the (so called) wise man, who said that the (people) give their daughters to men as charity and (seek) the gardens of bliss (i.e. paradise) by way of that. **[Excerpt from Sharh Al-Waraqaat- page 44-45. slightly paraphrased]**

Finally, Behaviour of The Muslim Whilst Living In Secular Society

<https://www.abukhadeejah.com/living-with-non-muslims-in-the-west-with-fine-conduct/>

<https://www.abukhadeejah.com/having-alliance-with-the-non-muslims-is-of-two-types-misunderstanding-this-affair-leads-people-astray/>

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[1: An Excerpt from 'Al-Misbaah Al-Muneer Fee Tahdheeb Tafseer Ibn Katheer'. Slightly

paraphrased]

[2: An Excerpt from 'Fat-hul Qadeer 4/209' slightly paraphrased]

[3: An Excerpt from 'Tafseer Sadi'. Slightly paraphrased]

[4: An Excerpt from 'Roohul Ma'aanee' 11/64-65. Slightly paraphrased]

[5: An Excerpt from 'Tafseer Sadi'. Slightly paraphrased]

[6: An Excerpt from 'Zaadul Maseer'. Slightly paraphrased]

[7 : An Excerpt from 'Ar-Rooh' pages 487-489'. slightly paraphrased]

[8 and 9: Source: Ad-Dalaa'il Al-Qur'aaniyyah Fee Annal Uloom Wal-A'maal An-Naafi'ah Al-Asriyyah Daakhilatun Fid-deen Al-Islaamiy 44]

[10: Al-Adillatul Qawaati Wal-Baraaheem Fee Ibtalil Usoolil Mulhideen. Page 48]

[11: Al-Itisaam 3/434 slightly paraphrased]

[12: <https://binothaimen.net/content/7366>. Paraphrased]

[13: Salafipublications.com]

[14: An Excerpt from 'As-Sawaa'iq Al-Mursalah Alal Jahmiyyah Wal Mu'attilah' – Vol 3. page 927. slightly paraphrased]

[15: Source: An Excerpt from At-Ta-leeqaat Al-Mukhtasar Alaa Al-Qaseedah an-Nooniyyah: Vol: 1 page: 216. By Shaikh Saaleh Al-Fawzaan (hafidhahullaah). Slightly paraphrased]