

باب كلمة حول مصادر الاستدلال عند أهل السنة،  
مع بيان التعرض لبيان موقع العقل من هذه المصادر،  
وبيان خطأ تقسيم الأحاديث إلى ظنية  
ويقينية وما يترتب على ذلك

CHAPTER BEING A TALK CONCERNING  
THE SOURCES WHICH THE AHLUS-  
SUNNAH DERIVE PROOFS FROM,  
ALONG WITH AN EXAMINATION OF  
THE POSITION OF THE INTELLECT IN  
RELATION TO THESE SOURCES, AND AN  
EXPLANATION OF THE INCORRECTNESS  
OF CATEGORISING THE SAYINGS OF THE  
PROPHET INTO HYPOTHETICAL AND  
ABSOLUTE AND WHAT THAT ENTAILS

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Taken from

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**T**HE IMAAM SAID, “All Praise is due to Allaah, we praise Him, and seek His help and forgiveness. We seek refuge in Allaah, the Most High, from the evils of our own selves and from our wicked deeds. Whomsoever has been guided by Allaah, none can misguide him, and whomsoever has been misguided by Allaah, none can guide him. I bear witness that there is no true god worthy of being worshipped except Allaah, Alone, without partner or associate. And I bear witness that Muhammad is His true slave and Messenger.

**O you who believe! Fear Allaah as He should be feared, and die not except in a state of Islaam (as Muslims with complete submission to Allaah).** Aali Imraan 3:102

**O mankind! Be dutiful to your Lord, Who created you from a single person (Adam) and from him He created his wife, and from them both He created many men and women, and fear Allaah through Whom you demand your mutual (rights) and (do not cut the relations of) the wombs (kinship). Surely, Allaah is ever an All-Watcher over you.** An-Nisaa 4:1

**O you who believe! Keep your duty to Allaah and fear Him, and speak (always) the Truth, He will direct you to do righteous good deeds and will forgive you your sins. And whosoever obeys Allaah and His Messenger, he has indeed achieved a great success.** Al-Ahzaab 33: 70-71

As for what follows:

Then the best of speech is the Speech of Allaah, and the best of guidance is the guidance of Muhammad ﷺ. The worst of affairs are the newly-invented matters, and every newly-invented matter is an innovation and every innovation is misguidance and all misguidance is in the Fire.

In front of me are two questions which both centre around one point, which is a question about Hizb at-Tahrir.

The first questions says: I have read a lot about Hizb at-Tahrir and many of their ideas appeal to me. So I would like that you explain or that you give us a synopsis of Hizb at-Tahrir.

The second question is talking about the same topic but he wants an explanation and says: we would like an extensive explanation from you about Hizb at-Tahrir, its goals, its ideas, their mistakes, and whether their mistakes have permeated and caused corruption in the matters of creed?

In answering these two questions, I say: any sect—and I do not only mean Hizb at-Tahrir to the exclusion of the other Islamic groups, or the [other] Islamic fronts, or the [other] Islamic factions—any one of these groups whose sect or group is not established on the Book of Allaah and the *Sunnah* of the Prophet of Allaah ﷺ, and in addition to these two sources I say: the methodology of the Pious Predecessors ... any group which is not established on the Book, the *Sunnah* and the methodology of the Pious Predecessors then without doubt the outcome of its affair will be loss.

And that no matter how sincere it is in its call ... and my research and answer is only concerning these Islamic groups which it is assumed are sincere to the Religion of Allaah ﷺ and [sincere] in their advice to the ummah, as occurs in the authentic *hadith*, which indeed is his saying ﷺ, “*The religion is sincere advice. The religion is sincere advice. The religion is sincere advice.*” They said, “To whom, O Prophet of Allaah?” He said, “*To Allaah, His Book, and the leaders of the Muslims and their general masses.*” [Muslim, no. 205].

So when the call of any one of these groups is not based upon the Book, the *Sunnah* and the methodology of the Pious Predecessors, then it will not reap anything except loss from its call. This is because the affair is as our Lord ﷻ has said in the Noble Quraan, “**And those who strive for Us, We will surely guide them to Our Ways.**” [Ankaboot 29:69].

So whoever’s striving is for Allaah, and is upon the Book of Allaah and the *Sunnah* of the Prophet of Allaah, upon the methodology of the Pious Predecessors, then these are the ones to whom the saying of Allaah ﷻ applies, “**If you help [in the cause of] Allaah, He will help you.**” [Muhammad 47:7]. I repeat this great principle to you which every Muslim group has to base its call upon: the Book, the *Sunnah*, upon the methodology of the Pious Predecessors.

So when the affair is as such, then I say based upon my acquaintance with all of the groups and sects established on the face of the Islamic earth today, that all of them, except for one group, and I do not say, ‘[except for] one ‘sect,’ because this [one] group does not split into sects, and does not form a coalition, nor show partisanship or bigotry, except towards the previous principle we just mentioned, which is: the Book of Allaah, the *Sunnah* of the Prophet of Allaah, and the methodology of the Pious Predecessors ...

I know very well that no one apart from this group calls to this principle which we have just clarified and which I have repeated many times, over and over again, to you. Rather they [i.e., the other groups] recourse back to the Book and the *Sunnah* only, and do not join our previous saying, i.e., ‘... on the methodology of the Pious Predecessors,’ to the Book and the *Sunnah*.

At that moment the importance of this third principle, ‘... on the methodology of the Pious Predecessors,’ will become clear to you, it will become clear to you through the reality of the [situation of the] Islamic groups, rather the Islamic sects, from the day they first raised their heads, or showed their horns, amongst the first Islamic groups: i.e., from the day the *Khawaarij* revolted against Ali ibn Abi Taalib, and from the day of Ja’d who called with the call of the *Mu’tazilah*, and those who came after him, following him in his *Itizaaal*, to other than those groups whose names were well-known in the past, and which are reviving their ideas in recent times using new names.

These groups, all of them, the old and the new, no group can be found among them that says and [openly] declares, “We are not on the Book and the *Sunnah*.” All of these sects, bearing in mind the differences between them, whether these differences are in creed, fundamentals, or whether in [matters of] rulings or subsidiary issues, all of these who are split in their religion say, as we do, “The Book and the *Sunnah*,” but they split away from us for they do not utter our saying, which is the completion of our call, ‘... on the methodology of the Pious Predecessors.’

So, what is it that judges between these groups when all of them, at least verbally and in their call, affiliate themselves to the Book and the *Sunnah*? What is the determining judge between [all of] these who say the same thing?

The answer is, ‘... on the methodology of the Pious Predecessors.’

Here, as they say nowadays, a question presents itself with regard to some people, and it is: where did we get this addition from, i.e., ‘... on the methodology of the Pious Predecessors?’

We got it from the Book of Allaah and from the *hadith* of the Prophet of Allaah ﷺ and what the Imaams of the Pious Predecessors and the masses of the *Ahlu-Sunnah wal-Jamaa’ah*, as they say nowadays, traversed upon.

The first of that is His Saying ﷺ **“And whoever contradicts and opposes the Messenger after guidance has become clear to him and follows other than the way of the Believers We shall keep him in the path he has chosen and burn him in Hell—and evil it is as a destination.”** [Nisaa 4:155].

So you hear His Saying ﷺ in this *ayyah*, **“And whoever contradicts and opposes the Messenger...”** so if Allaah ﷻ had not mentioned, **“...and follows other than the way of the Believers ...,”** if the *ayyah* had been: **“And whoever contradicts and opposes the Messenger after guidance has become clear to him, We shall keep him in the path he has chosen and burn him in Hell—and evil it is as a destination,”** [then] according to the call of those groups of the past and the modern ones ... they would not have lost out on anything if this good sentence was not part of the *ayyah*, i.e., His Saying, the Most High, **“...and follows other than the way of the Believers ...,”** because they say, **“We are on the Book and the *Sunnah*.”** It is obligatory, firstly, to implement this saying by following the Book and the *Sunnah* completely and secondly by implementing it practically.

For example, His Saying ﷺ which is well-known amongst the scholars, **“And if you disagree over anything, refer it to Allaah and His Messenger, if you believe in Allaah and the Last Day. That is better and more suitable for final determination.”** [An-Nisaa 4:59]. The blind followers from all of the Islamic world when called to Allaah and His Messenger, [when called] to the Book of Allaah and the *hadith* of His Prophet, they say, **“No, we follow our *madhhab*,”** this one says, **“My *madhhab* is Hanafi,”** and this one, **“My *madhhab* is Shaafi’ee,”** and so on.

So have these [people] who have established their blind-following of the Imaams in place of following the Book of Allaah and the *Sunnah* of the Prophet of Allaah ﷺ implemented this noble *ayyah* which I mentioned lastly, **“And if you disagree over anything, refer it to Allaah and His Messenger ...?”**

The answer is that they have not done anything from that, [and] thus their saying, **“We are on the Book and the *Sunnah*,”** did not benefit them because they do not practically implement the Book and the *Sunnah*. This is an example by which I wanted to make clear the topic [at hand] firstly, because I am referring to the blind followers through this example.

As for the first discussion then by it I am referring to the Islamic callers whom it is assumed are not blind followers, from those who give precedence to the sayings of the Imaams who are not infallible over and above the sayings of Allaah and His Prophet who is infallible.

So when the affair, therefore, goes back to creed, and creed is taken from the Book and the *Sunnah* and what the Salaf were upon, because these Salaf are what is referred to in the first *aayah*, **“And whoever contradicts and opposes the Messenger after guidance has become clear to him and follows other than the way of the Believers ...,”** ‘and follows other than the way of the Believers,’ Allaah ﷻ did not mention this sentence in the middle of this *aayah* in mere jest or in vain, but rather to firmly establish a principle by it, and to lay down a foundation through it, which is: that in understanding the Book of our Lord and the *Sunnah* of our Prophet it is not permissible for us to rely on our intellects which are [intellects] that have come later in time [than the Salaf] and which differ in their understanding.

The Muslims will only be following the Book and the *Sunnah*, both in principle and [upon a firm] foundation, when they add to the Book and the *Sunnah*: “... and what the Pious Predecessors were upon.” Because the text of this *aayah* includes [the fact that] it is obligatory upon us not to oppose the Messenger, not to contradict and oppose the Messenger, just as it includes [the fact that] we should not oppose and follow a path other than that of the Believers.

So both the first and second restrictions mentioned in this *aayah* mean that it is obligatory on us to follow the Messenger ﷺ and to abandon contradicting and opposing him, just as it is obligatory on us to follow the path of the Believers and not to oppose it.

Based upon this we say, based upon this firstly we say: it is upon every sect or Islamic group to correct the root of its starting point and [that is done by]: relying on the Book, and the *Sunnah*, and upon what the Pious Predecessors were upon. Hizb at-Tahrir do not adopt this condition/restriction as [part of their] thought nor do the Muslim Brotherhood and nor those like them from the many sects. And we only refer to the Islamic sects [when we say this], as for those that have openly declared war against Islaam like the Ba’athists or the Communists, then we are not talking about them now.

So the point [being established here] is this third principle: following the path of the Believers—Hizb at-Tahrir do not adopt it, nor do all the other sects.

When the affair is as such, then it befits every Muslim male or female to know that when a path is bent or crooked from the top then every time it moves forward it will increase in its deviation or digression and distance from the path that is straight and about which the Lord of all the worlds said in the Noble Quraan, **“And verily, this is my Straight Path, so follow it, and follow not (other) paths, for they will separate you away from His Path.”** [Al-An’aan 6:153]

This *aayah* is explicit and unequivocal in its meaning as Hizb at-Tahrir, from amongst all of the other Islamic groups, constantly love to say in their call, their books, their lectures, ‘This is unequivocal in its meaning.’

That is because the *aayah* says that the path which leads to Allaah is one and that the other paths are the ones which will distance the Muslims from the Path of Allaah, **“And verily, this is my Straight Path, so follow it, and follow not (other) paths, for they will separate you away from His Path.”**

And the Prophet ﷺ further explained and clarified this *aayah*, as is his way ﷺ always and forever, as Allaah ﷻ mentioned in the Noble Quraan when he addressed His Messenger saying, **“And We sent down unto you the Reminder [i.e., the Quraan] that you may explain clearly to the people what was sent down to them,”** [Nahl 16:44]. So the *Sunnah* of the Prophet ﷺ is the complete explanation of the Quraan.

The Quraan is the root/foundation, it is the constitution of Islaam, as for the *Sunnah*, then it is [that which] explains and consolidates it. And without comparing and only by way of clarifying [what I mean]: the Quraan in relation to the system of the earth is like a constitution, and the *Sunnah* is like the Law which explains the constitution.

For this reason it was agreed upon by all of the Muslims without exception that it is not possible to understand the Quraan except with the explanation of the Prophet ﷺ, this is something unanimous.

But the thing in which the Muslims differed, [the thing] in which their footsteps differed, is that all of the misguided groups of the past did not pay any heed to this third principle, which is, “... following the Pious Predecessors,” and by doing so they opposed the *aayah* which I just mentioned over and over again. Thereafter they opposed the Path of Allaah, because the Path of Allaah is one, and it is that which is mentioned in the previous *aayah*, **“And verily, this is my Straight Path, so follow it, and follow not (other) paths, for they will separate you away from His Path.”**

I say: indeed the Prophet ﷺ made this *aayah* even clearer through that which one of his ﷺ Companions reported from him who was well known for his understanding, Abdullaah ibn Mas’ood ؓ where he said, “The Messenger of Allaah ﷺ drew a straight line one day upon the earth, then he drew small lines around this straight one, then he pointed his noble finger to the straight line and recited the *aayah*, **“And verily, this is my Straight Path, so follow it, and follow not (other) paths, for they will separate you away from His Path.”** He ﷺ said, while passing his finger over the straight line, *“This is the Path of Allaah.”* Then he pointed to the short lines around it and said, *“And these are [other] paths, at the head of each one is a devil calling the people to it.”* So this *hadith* also explains another one [which I will mention now], and this other one along with the *hadith* of the straight line are regarded as those which explain the *aayah* about the Path of the Believers.

[And it is] that *hadith* which the companions of the *Sunan* reported, like Abu Dawud and Tirmidhi and their likes from the Imaams of *Hadith* by way of a number of people from a group of the Companions ؓ like Abu Hurairah, Mu’aawiyah, Anas ibn Maalik and other than them, that the Messenger ﷺ said, *“The Jews split into seventy one sects. And the Christians split into seventy two sects. And my nation will split into seventy three sects. All of them are in the Fire except for one.”* They said, “Who are they, O Messenger of Allaah?” He said, *“It is that which I and my Companions are upon.”*



This *hadith* clarifies the aforementioned Path of the Believers in the *aayah* for us. Who are the Believers [being referred to] in it? They are those which the Messenger ﷺ mentioned in the *hadith* of the sects when asked about the Saved Sect, its methodology, its characteristics, its starting point. So he ﷺ said, *"It is that which I and my Companions are upon,"* *"It is that which I and my Companions are upon,"* so I would like you to pay attention, because the answer of the Prophet ﷺ if it isn't revelation from Allaah, then it is an explanation from the Prophet of Allaah regarding 'the Path of the Believers' mentioned in the Saying of Allaah ﷻ which I quoted to you many times just now.

Whereby Allaah ﷻ mentioned the Messenger in the *aayah* and [also] mentioned the Path of the Believers. In the same way the Messenger ﷺ made the [distinguishing] sign of the Saved Sect which is not from the seventy-two misguided ones, he made its sign: that it will be upon what the Prophet and his Companions were upon.

So we find in this *hadith* the same thing we found in the *aayah*. Just as the *aayah* did not restrict itself to making mention of the Prophet alone, then in the same way the *hadith* did not restrict itself to mentioning the Prophet alone—rather the *aayah* mentioned the Path of the Believers and likewise the *hadith* mentioned the Companions of the Noble Prophet, so the *hadith* came together [perfectly] with the Quraan.

This is why he ﷺ said, *"I have left two things among you. You will never go astray so long as you hold on to them: the Book of Allaah and my Sunnah. And they will never split until they return to me at the Lake."*

Many of the sects of the past and [also] modern day ones do not pay attention to the restriction mentioned in the *aayah* and in this *hadith*, the *hadith* about the seventy-three sects, where he ﷺ made the characteristic of the Saved Sect, indeed the [distinguishing] sign of the Saved Sect, that it will be upon what the Messenger and his Companions were upon.

Similar to this *hadith* somewhat is the *hadith* of al-Irbaad ibn Saariyah, and he is from the Companions of the Prophet, from the People of the *Saff*, who were poor and would always stick to the mosque, always being present at the gatherings of the Prophet ﷺ, and he took knowledge from the Book of Allaah and the mouth of the Prophet fresh and new. Al-Irbaad said, *"The Prophet ﷺ gave us an admonition which caused the hearts to fear and the eyes to shed tears, so we said, "Advise us, O Messenger of Allaah." So he said, "I advise you to fear Allaah, and to hear and obey, even if an Abyssinian slave is placed in authority over you. And whoever lives long from amongst you will see great controversy. So stick to my Sunnah and the Sunnah of the orthodox, rightly-guided caliphs after me, cling to that with your molar teeth, and beware of the newly-invented matters, for every newly-invented matter is an innovation and every innovation is misguidance ..."*

The proof [taken from] this *hadith* is that the Prophet ﷺ did not restrict [his answer] to encouraging the Muslims when they differ ... he ﷺ said, *"Indeed whoever lives from you will see great conflict."* For this reason the Prophet ﷺ answered in a wise manner, and who is wiser or more just than him after the Most Just of all judges?

No one from mankind is wiser than the Messenger of Allaah ﷺ.

For this reason when he said, *“Indeed whoever lives from you will see great conflict...”* he answered the mandatory question [which follows such a statement] ... [i.e.,] so what should we do, O Messenger of Allaah, he said, *“So upon you is [to follow] my Sunnah ...”* but he ﷺ did not suffice with ordering those who live in the time of differences like this era of ours, he did not suffice with his saying, *“So upon you is [to follow] my Sunnah ...”* only, rather he increased upon that, saying, *“And the Sunnah [way] of the Rightly Guided Caliphs.”*

Thus, let the Muslim who is sincere to himself add this [condition] to his creed that it is obligatory to return to the Book, the *Sunnah* and to the Path of the Believers [this being based upon] the proof taken from the *aayah*, the *hadith* about the [seventy-three] sects and the *hadith* of al-Irbaad ibn Saariyah.

This is a reality which, very regrettably, all of the Islamic sects are ignorant of, especially Hizb at-Tahrir, which is unique among Islamic groups in giving the human intellect a station greater than that given to it by Islaam.

We know with certainty that when Allaah ﷻ addresses the people with His Speech He is only addressing the intellectuals, He is addressing the scholars, He is addressing those who think and reflect, but we [also] know that the human intellect differs. The intellect is of two types: the Muslim intellect and that of the disbeliever.

This intellect of the disbeliever is not intellect, it may be smartness/cleverness but it is not intellect. Because the [term] intellect in the Arabic language [refers to] that which shackles somebody, binds him and restricts him from going to the right or left. And it is not possible for the intellect not to [incorrectly] turn to the right or left except by following the Book of Allaah and the *Sunnah* of the Messenger of Allaah ﷺ.

For this reason Allaah ﷻ related that when the disbelievers and the polytheists acknowledge the reality of their situation ... that when they are described as Allaah ﷻ said in the Noble Quraan, **“They know what is apparent of the worldly life, but they, of the Hereafter, are unaware ...”** [Room 30:7] ... they will acknowledge that although they were acquainted with worldly matters they were not intellectuals, [which is seen in] their saying which our Lord relates concerning them, **“And they will say, ‘Had we but listened or used our intelligence, we would not have been among the companions of the Blaze.’”** [Al-Mulk 67:10]. Thus, there are two intellects: the true/real intellect and the figurative/metaphorical one.

The true intellect is that of the Muslim who believes in Allaah and His Messenger. As for the figurative one, then it is that of the disbeliever. For this reason, He, the Most High, said in the Quraan as you just heard, **“And they will say, ‘Had we but listened or used our intelligence, we would not have been among the companions of the Blaze.’”** And He said about the disbelievers generally, **“They have hearts wherewith they understand not.”** [Al-A'raaf 7:179]



Thus, they do have hearts, but they do not understand [the Truth] through them, they do not comprehend the Truth with them.

When we have understood this reality, and it is a reality which I do not think any two will differ over, or any two rams will clash horns over, because it is explicitly in the Quraan and in the sayings of the Messenger ﷺ but I want to move from this reality to another which is the [actual] point I am trying to make at this time.

So when the intellect of the disbeliever is not [in fact] intellect, then [in the same way] the intellect of the Muslim is also of two types: that of the scholar and that of the ignorant person.

The intellect of the ignorant Muslim cannot be equal to the intellect and understanding of the scholar, they can never be equal when compared. That is why Allaah, the Most High, said, “... **but none will understand them except those who have knowledge ...**” [Ankaboot 29:43]

Thus, it is not permissible for the true Muslim, the one who truly believes in Allah and His Messenger to invest his intellect with the authority to judge, but he should rather make his intellect submit to what Allaah and His Messenger ﷺ said.

It is from here that I make a point regarding Hizb at-Tahrir: that they were affected by the *Mu'tazilah* in their starting point in the path of faith, and the path of faith is a title they have given in some of the books written by their head, Tadiyud-Deen an-Nabahaani, may Allaah have mercy on him. I met him a number of times and am fully acquainted with him. And I am very well-versed and acquainted with what Hizb at-Tahrir are upon. For this, I speak with knowledge, inshaa Allaah, about that which their call stands upon. So this is the first point made against them: that they gave the intellect an excellence greater than it deserves.

I repeat to you what I just said earlier: I do not deny that the intellect has its importance as has preceded, but it is not for the intellect to judge the Book and the *Sunnah*, rather all that is upon it is to understand what has been reported in the Book and the *Sunnah*.

It is from here that the *Mu'tazilah* went astray in the past, they denied many, very many, legislated realities, due to the fact that they empowered their intellects over the texts of the Book and the *Sunnah* which, as a result, they distorted, altered and changed, and in the expression of the scholars of the Pious Predecessors, “They dispensed with the texts of the Book and the *Sunnah*.”

I want to draw your attention to this point, which is: that it is befitting that the Muslim intellect submit to the text of the Book and the *Sunnah* after having understood the Book and the *Sunnah*.

So the judge is [the saying of] Allaah and the Messenger of Allaah. It is not the human intellect due to [the reason] we have stated that the intellect of humans differs, the intellect of the Muslim and non-Muslim differs [from each other]; the intellect of the Muslim differs, that of the ignorant Muslim differs from that of the Muslim who understands, for the understanding of the Muslim scholar is not like that of the ignorant Muslim.

That is why He, the Most High, said, and there is no harm in repeating [what we said earlier], because I know that this topic is something which millions and millions of Muslims men, let alone the women, do not hear. For this reason I am obliged to repeat these points and these proofs, “... **but none will understand them except those who have knowledge.**”

Here we will stop for a short while [to consider the following]: who are the scholars? Are they the scholars of the disbelievers? No, we give them no weight, due to what we just mentioned that they are not intellectuals, the reality is that they are clever/smart because they have invented and innovated and so on, and have advanced in material civilisation well-known amongst all [but they are not intellectuals].

Likewise the intellect of the Muslims, this intellect [found] in each individual amongst them differs, so the intellect of the scholar is not the same as that of the ignorant one.

And I will say something else: the intellect of the scholar who acts upon his knowledge is not equal to the intellect of the scholar who does not. They will never be equal, ever.

For this [reason] the *Mu'tazilah* deviated in many of the fundamental principles which they laid down and by which they opposed the way of the Legislation: in relation to the Book, the *Sunnah* and the methodology of the Pious Predecessors. This is the first point: the reliance of Hizb at-Tahrir upon the intellect more than should be the case.

The second point, and it branches off from the first one in my view, is that they divided the texts of the Book and the *Sunnah* into two, as regards their chain of narration and the proof taken/derived from them. [Namely, regarding] the chain of narration they said, “[It is possible that] a narration can be unequivocally established and it may also be [the case] that it is hypothetically established. [And in the same way] the point proven by a narration can be unequivocal [but others] can be hypothetical.”

We're not debating this terminology [now], since the situation is as is said, every nation can use the terminology they wish, but what we are discussing is what [happens] when other things are added to this terminology which oppose what the first Muslims were upon.

And from this the importance of the Path of the Believers will become clear to you. Because the Muslim scholar, let alone the ignorant Muslim, was restricted from turning away from the text of the Book and the *Sunnah* by using terminologies like these. And as a result of the terminology of ‘unequivocal’ and ‘hypothetic’, whether concerning the chain of narration of the meaning taken from the text, the following resulted:

They said: when a text comes in the Noble Quraan—and it, without doubt, according to the previous terminology would be regarded as ‘unequivocal in its [textual authenticity] being established—[they said] when a text comes in the Quraan which is not unequivocal in the point being established [or the meaning being conveyed] then it is not obligatory on the Muslim to take the meaning that it contains, because it is something which can only be established hypothetically, so it is not permissible

for him to adopt a point of creed on a text which is unequivocally established [as being true and from Allaah, i.e., the Quraan] but is suppositional in whichever point it is that is trying to be proven.

And likewise the total opposite is also true with them: that when a proof comes which is unequivocal in the meaning it is conveying but is suppositional [according to them] in its being established [as a correct and true text] then in the same way they will not take a point of creed from it.

And so [it is based upon this that] they came with a creed not known to the Pious Predecessors. And they laid down for themselves a new set of terminology, and their books are well-known, and [when I say] their books, it is the old ones I am referring to, because they have made changes therein, and I am from the most well-acquainted of people with those changes, but in reality it is only [change] in form. And [even] if it is conceded [that changes were made] then it only proves that even in their creed they were confused, since they said, “Creed is not established except by way of a proof which is [1] unequivocally established, [2] unequivocal in the point being proven.”

And so it was upon this that they established their creed: that creed is not taken from a *hadith* unequivocal in the proof it is conveying [but only, according to them,] authentic in its chain of narration [i.e., they do not regard a *saheeh*/authentic *hadith* as being unequivocal even though the meaning that it may contain is absolutely clear].

So we said to them in the debates and arguments we had with them, “Where did you get this principle from? And it is a principle which includes issues of creed, so where did you get this creed from? What is the proof that it is not allowed for a Muslim to base his creed on an authentic [saheeh] *hadith* but which is not reported in *mutawaatir* form which [according to them is the only form which] qualifies absolute certainty in the proof it is establishing? Where did you get this from?”

So here they became confused in their answer. And the discussion on this topic is lengthy, very lengthy, and as proof they used [texts] such as His Saying, the Most High, “**They follow nothing but assumption/a guess, and indeed, assumption avails not against the Truth at all.**” [An-Najm 53:28]

Here the discussion will now take us away from what we were in the middle of explaining concerning what we know about Hizb at-Tahrir, because discussing this rule and clarifying the objections to it [shows us] that it is established on proof which is like a mirage in the desert, the thirsty one thinks it to be water [until he comes up to it and finds it to be nothing].

For this reason we will now suffice in clarifying this rule [of theirs], i.e., that it is not permissible for a Muslim to adopt a [point of] creed from an authentic *hadith*—but one which [still has not reached the level of being] ‘unequivocally established’ [according to their] philosophising [which is that it is only a single authentic narration and not *mutawaatir*—even though the *hadith* is unequivocal in the point it is proving. So where did they get this from?

There is no proof for it. Not from the Book, neither from the *Sunnah* and nor from that which the Salaf were upon. Rather, that which the Salaf were upon contradicts that which some of these who

came later have adopted, from the *Mu'tazilah* of old, and their followers today in this creed, Hizb at-Tahrir.

I will say something now and perhaps we will make a quick mention of it so that we can carry on with our topic. All of us know that when Allaah ﷻ sent the Messenger as a giver of glad-tidings and a warner and said, “O Messenger! Proclaim that which has been sent down to you from your Lord. And if you do not, then you have not conveyed His Message,” [Maa'idah 5:67] [all of us know that] his ﷺ proclamation of the Message to the people at times was through himself, whereby he would go to their council meetings and gatherings, speaking to them directly. At other times he would send a messenger from his side calling the polytheists to follow his call, at other times he would send a letter, as was known from his biographical account, to Heraclius, the King of Rome, and to Khosroe the King of Persia and to ... and so on, to the chiefs of the Arabs as has been explained in the books of his biography.

From these [messengers] that he sent [was] Mu'aadh ibn Jabal, Abu Moosaa al-Ash'ari and Alee ibn Abee Taalib to Yemen, and to Rome he sent Dihya al-Kalbi and ... etc. These were all individuals who, or whose reports did not represent an unequivocally established report [according to Hizbut-Tahrir's rule] because they were all individuals, so Mu'aadh was in a certain place, Abu Moosaa in another, and Alee in another place [i.e., this is not *mutawaatir*], and the time also differed, just as the place did.

And there is a *hadith* in the two *Sahibs* with an authentic chain of narration from Anas ibn Maalik ﷺ that when the Messenger ﷺ sent Mu'aadh to Yemen he said to him, “*Let the first thing you call them to be the testification that none has the right to be worshipped except Allaah.*”

So who from the Muslims doubts that this testification is the first pillar of Islaam? i.e. that it is the first [point of] creed upon which faith in Allaah, His Angels, His Books, His Messengers is built, so when Mu'aadh ﷺ went alone delivering and calling the Muslims, sorry, the polytheists to believe in the religion of Islaam ... what do you think?

Was the proof established against them when Mu'aadh ibn Jabal called them to Islaam, and said to them that the Prophet orders you to pray the five daily prayers, and that this prayer is [made up of] two rak'ahs, and that one three, and the remaining ones four, to the last of the details well-known to us know, and all praise is for Allaah? And when he ordered them with zakaah, mentioning to them the details of the rulings concerning zakaah, what is connected to silver, gold, what is connected to fruit, vegetables, what is connected to cows, camels and so on?

Was the proof of Islaam established against these polytheists through Mu'aadh alone?

According to Hizb at-Tahrir, unfortunately, the proof was not established against them—because he was an individual who it was possible, as they say, may lie; and we say that no, lying is far removed from them [i.e., the Companions]. Then [they say] the least that can be said is that it is possible that they make mistakes and forget.

So they came with this philosophizing: that we cannot take the correct Islamic creed from authentic *hadiths*.

Thus when Mu'aadh called the Yemenis to Islaam, and without doubt the first thing that he called them to was creed [*aqidah*], thus [according to them] the proof of Allaah was not established against the Yemenis amongst whom were the idol worshippers, Christians, the Magians—the proof of Allaah was not established against them in [the affairs of] creed.

[But] as for rulings [*abkaam*] Hizb at-Tahrir say as the generality of Muslims do, that yes, legislated rulings are established through the *aabaad hadith*, but as for [the affairs of] creed then they are not established by the *aabaad hadith*. [But here we have] Mu'aadh representing the 'creed of *aabaad*' in all of Islaam [i.e., that he was alone in calling to all of the issues of Islaam in Yemen], in its fundamentals, subsidiary issues, creed and rulings, so where did they get this particularisation [i.e., their aforementioned division] from? **"They are but [mere] names which you have named them [with], you and your forefathers, for which Allaah has sent down no authority."** [Najm 53:23]



And I will end what is being said in connection to the [principle which they made up concerning] *aabaad hadith*, [and] which they used to disregard tens of authentic sayings of the Prophet based upon [their saying] that a point of proof in creed is not established through the *aabaad hadith*.

Someone mentioned the following quip, they allege that one of the callers from Hizb at-Tahrir went to Japan and gave them some lessons one of which was [on], 'The Path of Faith,' and [mentioned] in this path was that creed is not established through an *aabaad hadith*.

So there was an intelligent, astute and sharp youth there who said to him, "O teacher, you came to us as a caller here in Japan, a country of disbelief and polytheism as you say, calling them to Islaam, and you say, "Creed cannot be established through *aabaad hadith*." And you say, "It is from [the correct] creed that you do not take creed from a single individual." Now [here you are] calling us to Islaam now and you are alone [a single individual]. So you should, based upon this your own philosophy, retrace your steps to your country and come back with tens of people like you from the Muslims who say the same thing as you do, and then your narrations will have become unanimous [*mutawaatir*, and so we will be able to accept creed from you then!]."

So he was at a total loss.

So this is an example from one of the many which show the evil ending of opposing the methodology of the Salaf as-Saalih.

Shaikh al-Albaani continues, "From which is that the Muslims know—and I am referring here to the students of knowledge, and I hope that those [sisters] listening to this lecture are from them—that in Sahih al-Bukhaari in the *hadith* of Abu Hurairah  the Messenger  said, "When one of you sits for the final *tashahud* then let him seek refuge with Allaah from four: ..."

This is an *aahaad hadith*, but it is from those wonderful and strange *hadiths* in relation to the philosophising of Hizb at-Tahrir—because on one hand it includes a legislated ruling [i.e., the legislated ruling being the Prophet’s actual order to say this supplication in the last *tashbahud* in the prayer, and this order is not something connected to creed], and in the eyes of Hizb at-Tahrir, legislated rulings can be taken from *aahaad hadith*. So when looking at this *hadith* from that angle, [they hold] that it is obligatory to act upon it, because it is [like we just said] a legislated ruling, he ﷺ said, “*Then let him seek refuge from four things in the final tashbahud.*”

And from another angle it includes [a point of] creed which is that in the grave there is punishment and that there is the trial of *Dajjaal*, but they [i.e., Hizb at-Tahrir] do not believe in the punishment of the grave and they do not believe in the trial of the greatest *Dajjaal* which the Prophet ﷺ spoke about in many *hadiths*, from them is his saying ﷺ, “*There is no fitnah from [the time of] the creation of Adam until the Hour more harmful to my Ummah than the fitnah of the Maseeh ad-Dajjaal.*”

They do not believe in this *Dajjaal*, because according to them the *hadith* [about him] is not *mutawaatir*.

So we now say to them: what will you do with the [*aahaad*] *hadith* of Abu Hurairah [about saying that supplication in the last *tashbahud*]? [Since] from one angle it includes a legislated ruling [which is that] at the end of the prayer you have to say, “*And I seek refuge with You from the punishment of the grave,*” but will you seek refuge from the punishment in the grave when you don’t believe in it? [Transl. note: i.e., you believe that it is legislated to say this supplication in the prayer because saying it is a legislated ruling which, according to you, can be taken from an *aahaad hadith* but what you are actually saying in this supplication, i.e., seeking refuge with Allaah from the punishment in the grave is an affair of creed and such affairs of creed, according to you, cannot be established by this self-same *aahaad hadith*, so how can you accept having to say it but at the same time not believe in it?]

Two opposites that cannot come together.

So they came to us with a way out, a trick from the tricks that Allaah has forbidden the Muslims from. How so? They said, “We hold that the punishment in the grave is true, but we do not believe in it. We hold that the punishment of the grave is true, but we do not believe in it.”

A strange and unusual philosophising. What is it that made them do this? They came with [that] first philosophising and it led them to many other types, such that it took them away from the sound path which the Companions of the Prophet ﷺ were upon.

Now I will continue and this topic, as you said, is a long one ... to explain that the call of Hizb at-Tahrir which they always talk about is that they want to establish the rule of Allaah on the earth. I firstly point out that they are not the only ones with this call, all of the Islamic groups and sects end with this purpose, i.e., they want to establish the rule of Allaah on earth, so they are not the only ones.



A question has come to me now and I wanted to delay it for later since it might cut off my train of thought yet even so I will not forestall the questioner, and will answer the question which is: there is a narration which says that when the Prophet was asked about the Saved Sect he replied by saying it was the *Jamaa'ah*.

Yes, this narration is authentic and we believe in it, but this narration [with the wording] "*Jamaa'ah*" is explained by the one we mentioned, because if we mention the word, "*Jamaa'ah*," i.e., [as occurs in] this narration the question is about, then we must explain it with the explanation that has just passed.

So we will end this sitting by answering the last question. And I say: there are two narrations, when the Prophet ﷺ was asked about the Saved Sect, he answered with two narrations.

The first is the one I mentioned just now, "*That which I and my Companions are upon.*" The other is the one the question is about, "*It is the Jamaa'ah.*"

But I feel as though the questioner thinks that based upon what she has read from the writings of Hizb at-Tahrir that this narration, i.e., that which mentions the *Jamaa'ah* goes against the narration which I spoke about.

So I say to her and to bring this answer which is in the negative closer to home: there is no disparity between the two narrations. Suppose now that the first narration, i.e., "*That which I and my Companions are upon,*" has no basis whatsoever and that the narration is, "*The Jamaa'ah.*" So we will say, "Who is the *Jamaa'ah*? Who is the *Jamaa'ah* today? Is it Hizb at-Tahrir? The Muslim Brotherhood? The *Tableeghee Jamaa'ah*?"

The answer is:

And everyone claims the love of Laylaa but Laylaa does not acknowledge it from [any of] them

The *Jamaa'ah* is, as has authentically been reported from Ibn Mas'ood ؓ "Whoever is upon the Truth even if it is only one person." [Reported by Imaam al-Laalikaa'ee in *Sbarh Usool I'tiqaad Ahlis-Sunnah*, (1/222, no.160), and Shaikh al-Albaani declared it to be authentic as occurs in his checking of *Mishkaatul-Masaabih* and it is also reported by at-Tirmidhee in his *Sunan* (4/467).]

When Allaah ﷻ sent the Messengers and the Prophets as givers of good tidings and warners, they were individuals, [but] they were the *Jamaa'ah*.

Ibrahim was an *Ummah* on his own.

So whoever follows this *Ummah*, i.e., the *Jamaa'ah*, and in reality he was only one person in and of himself but he was the *Jamaa'ah* in his call, and whoever follows his way, traversing upon his path, then he is the *Jamaa'ah* even if he is only a single individual.

So now, [for argument's sake and] upon the supposition that the first narration which described the Saved Sect did not exist at all, this *Jamaa'ah* is the path of the believers, the *Jamaa'ah* is the *Jamaa'ah* of the rightly-guided Caliphs.

So the *hadith* of al-Irbaad ibn Saariyah is not two narrations [as is the case here] such that it can be said or there can be doubt about it, as it is possible someone might want to doubt/distrust the narration, “*That which I and my Companions are upon.*” The *Jamaa’ah* is the Path of the Believers which I have just explained from the Book and the *hadiths*. So how does it harm us to explain the *Jamaa’ah* here with the first narration, “*That which I and my Companions are upon?*”

Because his Companions, his Companions ﷺ are the believers whose opposers have been threatened with Hell in the *aayah* which I first cited as a proof [where I mentioned] that it is not enough to rely solely on the Book and the *Sunnah*, but that the path of the believers mentioned in the noble *aayah* must be added to that.

So whoever explains the *Jamaa’ah* mentioned in the *hadith* about the Saved Sect to mean that it is his group only without bringing any proof from the Book and the *Sunnah* for that: [proving] that he is upon what the first believers were upon, then he would have given it an interpretation other than the correct one, and would thus have explained this *hadith* incorrectly.”

Shaikh al-Albaani continues, “And I will finish my talk by mentioning a discussion that took place between one of the *Salafees* and another person who would call to the Book and the *Sunnah* but was not mindful of this addition, i.e., ‘following the path of the believers.’ And the call of the Islamic groups will not become correct except by adopting it as [their] ideology firstly, and secondly, by implementing it through action.

I said to him: This is a deficient answer.

He said: Why?

I said: Because every Muslim no matter how deviated he is or how upright says, ‘I am a Muslim.’ For example, we’ll start with the easiest first. When a *hanafi* is asked what his *madhhab* is and he doesn’t want to get himself into a debate, he will say, ‘My *madhhab* is Islaam,’ and the *shaafi’ee* will say the same, ‘I am a Muslim ...’ and so on.

But the *Hanafis* say that faith [eemaan] does not increase or decrease, and the *Shaafi’ees* says that faith [eemaan] increases but does not decrease and so on. So your answer that you are a Muslim and that [person’s] answer that he is a Muslim does not specify your *madhhab* fully. So he understood and said, ‘Then I say that I am a Muslim upon the Book and the *Sunnah*.’”

So I said to him: Likewise, all of the Muslims [say the same] even [the people mentioned] in the examples I just showed you, is there a *Hanafi* who says, ‘I am a Muslim [but] not on the Book and the *Sunnah*?’ Is there a *Shaafi’ee* who says, ‘I am not on the Book and the *Sunnah*?’ [Indeed] I say to you is there an *Ibaadee* from the *Khawaarij* present today in the land of the Muslims who says, ‘I am not on the Book and the *Sunnah*?’ Rather, is there a *Shi’ite*, is there a *Raafidee* who says, ‘I am not on the Book and the *Sunnah*?’ This is what was just explained.

All of the Muslims no matter how severe and numerous the differences between them, all of them say, "Upon the Book and the *Sunnah*." But none of them say, "And upon the methodology of the Salaf as-Saalih," except those who affiliate themselves to the methodology of the Salaf as-Saalih. And we say when we are asked, "I am a *Salafi*," end of matter. Because the meaning of *Salafi* is: upon the Book and the *Sunnah* and the methodology of the Salaf as-Saalih.

When I explained this to him I said to him that it is not enough for you to say that I am a Muslim upon the Book and the *Sunnah*, because all of the groups and *Jamaa'ahs* say: upon the Book and the *Sunnah*.

He said, "Then I say, 'I am upon the Book and the *Sunnah* ...' because after this lecture, or lectures he believed along with me ... [so] he said, 'I am upon the Book and the *Sunnah* and the methodology of the Salaf as-Saalih.'"

So I said to him knowing that he was a writer and author, 'Do you not find in your Arabic language that you have learnt, spoken with and authored in, words that will summarise this answer of yours: 'I am a Muslim upon the Book and the *Sunnah* and upon the methodology of the Salaf as-Saalih?'

So he became silent. I said to him that when we say, 'I am a *Salafi*,' doesn't this convey [the same meaning as] your long definition, 'I am upon the Book and the *Sunnah* and ....?'

So he replied in the affirmative.

This is the reality of the *Salafi* call, and those are the mistakes of Hizb al-Tahrir, and all of the other groups ... and it is only our circle that is wider than that of any such adopted by any group on the face of the earth.

I know that the system of Hizb al-Tahrir is that when an individual from their members adopts an opinion that opposes its opinion, i.e., opposes the stance taken by Hizb [al-Tahrir as a group] then he will be expelled and it will be said to him, 'You are not from us.'

We do not say this.

I know for example, that from Hizb al-Tahrir's ideology is that a woman has the right to vote and be voted for, so you will not find a Tahriri from their writers saying that it a woman's field is not to enter into such affairs, which today are called politics, [but that] she has the right to learn that which befits her femininity, that which befits her delicacy, gentleness and so on.

As for her voting and being voted for, if a person from Hizb al-Tahrir adopted an opinion in which he opposed Hizb al-Tahrir then he will be expelled. As for us, then we accept Hizb al-Tahrir, and the Muslim Brotherhood, and the *Tablighi Jamaa'ah*, but upon the basis of: "Say, "O people of the Scripture (Jews and Christians): Come to a word that is just between us and you, that we worship none but Allah, and that we associate no partners with Him, and that none of us shall take others as lords besides Allah." [Aali-Imraan 3:64]

So we call every Muslim to adopt this foundation, and there are many subdivisions which branch off from it, many indeed. [And if they do so] then they will be with us, maybe they will differ with us in its implementation, because the implementation requires knowledge.

We say that very regrettably the Islamic groups do not give importance to the knowledge of the Book and the *Sunnah* yet along with that they want to establish an Islamic state while being ignorant of Islaam.

So we say, “**Indeed in the Messenger of Allah you have a good example to follow for him who hopes in (the Meeting with) Allah and the Last Day and remembers Allah much.**” [Al-Ahzaab 33:21]

The Messenger of Allaah started by teaching the people, by calling them to *aqidah* [creed] first, then to [the matters of] worship and improving their manners secondly, and this is how it is befitting that history repeats itself.

And in this much there is sufficiency, and all praise is due to Allaah, the Lord of all worlds.”

*Maawsoo'atul-Allaamah, al-Imaam, Mujaddidil-Asr, Muhammad Naasirid-Deen al-Albaani, of Shaikh Shady Noaman, vol. 1, pp. 230-254.*



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