

موقف السلفي تجاه الفتن في حلب واليمن

THE POSITION OF THE SALAFĪ REGARDING THE FITNAH IN ALEPPO AND YEMEN

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Contents

1. Introduction.....	4
2. Everything Happens by the Decree of Allāh	5
3. The Plot of the Enemies Against the Muslims	7
4. The Results of Revolting Against the Leader	9
5. We Have to Turn Back to Allāh	13
6. Helping Our Brothers in Syria and Yemen.....	14
7. Victory Is Guaranteed If We Turn to Allāh with Sincerity	16
8. Impermissibility of Committing Suicide When Fearing Rape	19
9. Attaining True Victory from Allāh	21
10. The General Affairs are Not to be Put in the Hands of the Laymen	24



بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِیْمِ

1. Introduction

All praise is due to **Allāh**, Lord of all that exists, and may **Allāh's** peace and salutations be upon the Prophet *Muḥammad*, and upon his family and companions. To proceed:

Indeed, **Allāh's** great wisdom comprises that there is and will always be a struggle between truth and falsehood, and the outcome of that is that **Allāh** will distinguish between the good and the evil, such that those who perish, will perish upon clarity, and those who are given life, will remain alive upon clarity. This is the *Sunnah* of **Allāh**, with regards to His creation.



2. Everything Happens by the Decree of Allāh

Allāh is not to be questioned concerning what He does, rather He is the one who will question the servants concerning what they do. For this reason, there are those from the inhabitants of *Jannah* who are martyred, and from them are those who were afflicted with hardship, so that they reach the level that was written for them. If it weren't for these trials and calamities, they wouldn't have reached these levels. Thus, when a servant is trialed, firstly, he should know with certainty that this trial is from Allāh and He has decreed it. All of the wars that we presently witness, the killings, oppression, wrongdoings, transgression and destruction, all occur by the decree of Allāh. There are certain factors and reasons for this that Allāh has decreed.

From the greatest of reasons which have led up to these wars and the mayhem that we witness in the *Muslim*-world, which no two sane people will differ regarding, is that the people have failed to act with wisdom.

Allāh (عز وجل) says,

ظَهَرَ الْفَسَادُ فِي الْبَرِّ وَالْبَحْرِ بِمَا كَسَبَتْ أَيْدِي النَّاسِ

*“Corruption has appeared on land and at sea, because of what the hands of people have earned...”*¹

Allāh also says,

وَمَا ظَلَمْنَاهُمْ وَلَكِنْ كَانُوا أَنْفُسَهُمْ يَظْلِمُونَ

¹ *Sūrah al-Rūm* 30:41





“We did not wrong them, but it is them who used to wrong themselves.”²

Whenever something occurs in this world, we should know that this is the plan of **Allāh** and there is wisdom and reasons behind it. **Allāh’s** Wisdom necessitates that these steps and reasons have become the keys to this evil.



² *Sūrah al-Naḥl* 16:118



3. The Plot of the Enemies Against the Muslims

From the reasons (that have led up to this war) in our day and time, is that the enemies of *Islām* have plotted against the *Muslims* and their plots have been successful. They initiated a scheme to ensure that the *Muslim*-masses revolt against their leaders. Yes, perhaps the *Muslim*-leaders (that the people revolted against) were oppressors. Yes, perhaps they were hungry for this world, and greedy, but there is no doubt that the textual evidences have foretold of this and informed us that leaders would emerge which match this description. It is as the Prophet (صلى الله عليه وسلم) said, “Listen and obey even if an Abyssinian (Ethiopian) slave is appointed as your leader.” He (صلى الله عليه وسلم) also said, “Certainly those of you who live after me will see much differing, so hold on to my *Sunnah* and the *Sunnah* of my rightly guided *Khulafā*, and hold onto it with your molar teeth and beware of the newly invented matters.”

And on the authority of ‘*Ubādah ibn al-Ṣāmit* (رضي الله عنه) who said, “We gave our pledge to the Messenger of **Allāh** (صلى الله عليه وسلم) to obey our leaders in times of ease and times of hardship, and to give preference over ourselves (i.e. to be obedient to the ruler and give him his right even if he did not give us our right) and that we should not dispute the authority over matters with those charged to lead them. Then the Prophet (صلى الله عليه وسلم) said, ‘Unless you see blatant *Kufr* (disbelief) for which you have a proof from **Allāh**.’”

Now, someone might say that we only revolted against the leader who was guilty of blatant *Kufr*. However, we respond to them by saying: Did revolting against this oppressive leader, with their clear *Kufr*, bring about any (good) results? Did it bring about anything other than shedding the blood of innocent people, the raping of innocent women, the destruction of both worldly and religious symbols, and the destruction of villages and entire cities? Have you thought about





that? So, the question is not, whether or not they revolt against the leader due to his disbelief, rather the question is: will there be any (good) results from revolting, without harming the masses and general folk? Those people who have encouraged others to revolt against their leaders were mistaken and they brought about no good whatsoever.



4. The Results of Revolting Against the Leader

Sadly, these riots, protests and bombings brought about no good for anyone; they brought about no peaceful solutions and no benefit to any society whatsoever. On the contrary, they have harmed every society that they afflicted, like a wildfire. We now look at the condition of Syria, Yemen and other countries and we see that those who have encouraged people to revolt against their leaders were upon clear error, regardless of how oppressive their leaders were. We say to them: think about the consequences before you act! Especially in Syria! The living conditions of the Syrian citizens before these so-called revolutions was not perfect, however, it was in a much-improved state than its current state. At present, there is destruction, bloodshed, absolute fear, and entire cities and villages have been evacuated and have turned into ghost-towns. The outcome is that their enemies from the *rāfiḍah*, the secularists and communists will enter and live in those cities. This is the outcome! Had they considered this before they revolted, they would not have revolted; however, **Allāh** has decreed it, indeed, whatever He Wills takes place.

We do not have a way out except that we, every *Muslim*, male and female, must return to **Allāh** and make *du‘ā’* to Him in the times that *du‘ā’* is accepted. We need to supplicate and beg **Allāh** that He alleviates and removes this oppression from the *Muslim Ummah*, which the disbelieving nations have gathered for.

It is just as the Messenger (صلى الله عليه وسلم) said to his companions, “The nations will gather against you just like those who gather around a table for a feast while they are starving.” The companions asked, ‘Is this going to occur because we will be few in number?’ The Messenger (صلى الله عليه وسلم) replied, ‘No, you will be in large numbers, like the foam that floats on top of the ocean.’”





These tragedies that we have witnessed taking place in the *Muslim*-World occurred as a result of the Zionists, and their plots against the *Muslims*, which have been successful. Currently, they sell weapons, airplanes and sell whatever will destroy the *Muslims*. They are sitting back and laughing at all of the *Muslims* being murdered; watching them slaughter one another, whilst they sit back and laugh as though (killing) is a form of entertainment.



V. Callers at the Gates of Jahannam

Sadly, there are people calling to these so-called revolutions, such callers were described by *Muṣṭafá* (صلى الله عليه وسلم) almost 1440 years ago. *Hudhayfah* (رضي الله عنه) mentioned, “We were in *Jāhiliyyah* and in evil, and then **Allāh** brought about this good, *Islām*. After this good, is there going to be any evil?” The Prophet (صلى الله عليه وسلم) said: ‘Yes.’ He said, ‘Then after that evil, will there be any good?’ He said, ‘Yes. But it will be tainted.’ He asked, ‘What will be its taint?’ He replied, ‘(There will be) some people who will follow other than my tradition and guide others not according to my guidance. You will approve of some of their deeds and disapprove of some others.’ He asked, ‘Then after that good, will there be any evil?’ He (صلى الله عليه وسلم) replied, ‘Yes, there will be callers at the gates of *Jahannam*, inviting people to enter in.’”

Those who encourage the *Muslims* to revolt against their leaders, those who call to explosions and destruction are the people who will be at the gates of *Jahannam*, inviting people to enter. They say ‘such and such people have revolted a blessed revolution!’, we say, what about the results of these revolutions, O oppressive caller? What are the aftereffects that you can see (from all of this)? Do you see anything other than women who have been raped? Do you see anything but widows? Do you see anything but children who have been made orphans, and men who have been slaughtered in mass numbers? Do we see anything except homes that have been destroyed, left abandoned and its people have wandered out in the middle of nowhere, out of fear? They have left civilization, to depart to the middle of nowhere, to face hunger, cold, illnesses and thirst. Their enemies have settled in their countries. This is the result and outcome of your ‘revolutions’ which you call and invite others to.

Yet those callers who call for the revolution to take place question ‘when will such and such country revolt against its leader? When will the women go out to revolt?’ Are these people



anything but callers to the hellfire, standing at its gate, inviting people in? Those individuals who invite the people to revolt against their leaders are not looking out for the rights of the *Muslims*, rather they are waging war against the *Muslims*. They are causing the *Muslims* to be driven out of their homes and causing them to be placed in difficulty.

Even if they (the rulers) are deficient, their deficiency is nothing compared to the state that they (the Syrians citizens) are in now. That which is taking place now in Syria, from destruction, fear and harm, occurred due to their lack of patience with their tyrannical leader. When their tyrannical leader couldn't deal with his people himself, he brought in the disbelievers to exterminate his own people, despite the fact that he (the disbeliever) is not from the people he rules over; his religion is not the same as their religion and his lineage is not their lineage. Yet, he called the communists men with their planes to exterminate the citizens he rules over.



5. We Have to Turn Back to Allāh

This is what is currently taking place in Syria, amongst the male and the female *Muslims*, and **Allāh** tests us, in order to see the servant humble himself towards **Allāh**, and turn towards Him.

We have no choice but to turn back to **Allāh**, humbling ourselves in *du'ā'*, and asking Him to rectify the situation. We should call upon Him whilst performing the obligatory prayers. We should call upon him during the times in which *du'ā'* is accepted, raising our hands to Him, whilst performing the *witr* prayer, between the *adhān* and the *iqāmah*, in the last hour of *Jumu'ah*, when it's raining and the other times when *du'ā'* is accepted.

We beg **Allāh** to remove the crisis and hardship that our brothers and sisters in Syria and elsewhere are facing. This has not occurred except due to these callers, who will be standing at the gates of the Hellfire, inviting others in. The callers to the Hellfire have aided the enemies of the *Islām* enter the lands of the *Muslims* and slaughter them. They have given an open-armed welcome to the *rāfiḍah* to enter and drive people out of their homes, under the guise that they're demanding their rights. Have any of the solutions that they said would come about, actually taken place? Absolutely not! We cannot find a solution except through **Allāh** (سبحانه وتعالى). We need to return to **Allāh**, and command one another with patience and seek His reward, whilst remaining absolutely certain that all of this took place by the Will of **Allāh**.



6. Helping Our Brothers in Syria and Yemen

If any of us are able to assist our brethren financially, or medically, then we should do so. We should not be miserly in aiding them with the wealth that **Allāh** has given us. Our brothers in ash-Sham and in Yemen are dying due to hunger and illnesses and they cannot find the means to cure themselves. So, whoever is able to help, let him do so with the wealth that **Allāh** has given him, and let him not be stingy. If we cannot (assist financially), then the very least that we can do is call upon **Allāh** (عز وجل) to rectify their situation.

Secondly, one must also speak the truth and encourage the *Muslims* to exercise patience and seek the reward from **Allāh**, hoping for victory and relief. The *Muslims* in *Makkah* at the time of the Prophet (before the *hijrah*) encountered similar hardships; the *Muslims* are also currently experiencing hardships and the believers shall continue to be tested until **Allāh** inherits this earth and everyone and everything on it. The prophet (صلى الله عليه وسلم) used to pass by the family of ‘*Ammār ibn Yāsir* who were being tortured because of their *īmān* and he (صلى الله عليه وسلم) said to them, “Be patient, O family of *Yāsir* because you are promised *Jannah*.”

This is what we advise our Muslim brothers and sisters with. As for those who entice those remaining from the Muslims (males and females) by encouraging them to revolt, if you look and ask yourself, who is fighting in Syria? Is it Israel? Who is the one that brought Russia to Syria? Isn’t it the ruler who claims that he is Muslim? How do you know and how do you differentiate? There is no way to recognise the good guys from the bad guys; what war is this? It is absolute chaos.

If you know that there is a banner, and a flag is being raised, just as there is in Yemen, then we say in this case, you are able to go and help them and bring them victory; however, this takes



place with conditions. Whoever wants to travel to help his brothers within their lands, he must first seek permission from the leader of his country. If it's illegal for him to go and fight in Yemen, then Islamically it is likewise impermissible for him to go and fight. If the laws of his land do not permit him to go and fight, then Islamically it is not allowed to go and fight. In addition to this, before seeking permission from the government, he must first seek permission from his parents, such that he doesn't create a bigger problem instead of trying to solve one.



7. Victory Is Guaranteed If We Turn to Allāh with Sincerity

One should also know that within the ranks of those who are fighting, there may be enemies present that have joined the ranks, as took place during the time of the Prophet (صلى الله عليه وسلم).

Allāh told them:

لَوْ حَرَجُوا فِيكُمْ مَا زَادُوكُمْ إِلَّا حَبَالًا

“Had they joined the ranks, they would’ve not increased you in anything except in loss.”³

The Muslims must turn to Allāh upon *ikhhlās* (sincerity), being truthful in their efforts to aid this religion. They must be united. They must not take *jihād* as a profession, and they must not enter into the rank of *jihād* due to some financial benefit (thinking that they will receive some financial assistance). They must not form alliance based on who has the most money, for this is not *jihād*. Nor should they form alliance based on who is the strongest group; this is not *jihād*.

If the people and armies were sincere to Allāh, He would surely guarantee them victory. The Muslims must turn back to Allāh (سبحانه وتعالى), begging Him for victory, because victory comes from no one but Him (سبحانه وتعالى). We ask Allāh (عز وجل) to bless our brothers in Syria and to remove the oppression and nightmare that they’re living in, and we ask Allāh to grant them victory.

Indeed Allāh (عز وجل) is capable of changing that situation for the best. Do you not see when *Abrahah* whom Allāh (عز وجل) informed us concerning, came with his elephants to destroy the *ka’bah* Did Allāh not change that situation without troops, even without fighting? No war took place, yet the enemy was destroyed. He came to destroy the *Ka’bah* with his elephants, even

³ *Sūrah al-Tawbah* 9:47



when ‘Abd al-Muṭallib, despite him being *Mushrik*, went out to him and demanded some camels that this tyrannical king had taken off him and belonged to him. This king said to him, “I had given you more credit than that, such that you’re more intelligent to come to me, asking for some animals that are about to destroy the house of your forefathers’ religion.” ‘Abd al-Muṭallib said, ‘I’m the owner of those camels and this house (the *ka’bah*) has its Lord to protect it.’” Indeed **Allāh** protected it without any war taking place.

We must turn back to **Allāh**, have sincerity and take the necessary steps. We must be truthful to ourselves and to His Creation, for if we do so, **Allāh** will guarantee us victory, by His permission. We ask **Allāh** (سبحانه وتعالى) to grant victory to our brothers in Syria, Iraq, Iran, Yemen and in every other place where terrorism has afflicted. We ask **Allāh** to join their ranks and unite their word, and we ask **Allāh** to place the best of them in charge and to keep the worst of them away, and to unite them upon truth. We ask **Allāh** (عز وجل) to bless the decisions of our brothers and to make them guided and from those who guide others. They must be united and make the proper preparations that **Allāh** (عز وجل) informed us of,

وَأَعِدُّوا لَهُمْ مِمَّا اسْتَطَعْتُمْ مِنْ قُوَّةٍ

“And prepare for them whatever you can of strength.”⁴

The *Muslims* must be united, joint in efforts, one hand against our enemies, rather than fighting one another. If we were to do so upon sincerity, **Allāh** (عز وجل) without a shadow of a doubt, would

⁴ *Sūrah al-Anfāl* 8:60





grant us victory against our enemies. We ask **Allāh** to aid them and to show us His Power against our enemies.



8. Impermissibility of Committing Suicide When Fearing Rape

It is upon the students of knowledge to clarify the truth to the people. Many people in recent times have questioned whether or not it is permissible for a *Muslim* to murder and kill his womenfolk and family, such that they are not victims of rape by their enemies. Which is worse? By **Allāh**, which is worse? *Zinā* or murder? There is no doubt that murder is worse, there is no doubt about this. There is no doubt that **Allāh** has greater shyness for His believing female servants. When *Sa'd ibn 'Ubādah* (رضي الله عنه) heard the Prophet (صلى الله عليه وسلم) commanding him, he asked, "What if I find a man laying down with my wife?" The Prophet (صلى الله عليه وسلم) said, "Go and get witnesses". In *Islām* the punishment for adultery is not carried out unless there are four witnesses. *Sa'd* said, 'I will allow him to continue what he's doing, while I go and search for some witnesses? No way! I will strike him with my sword.' The Prophet (صلى الله عليه وسلم) said, "Are you not amazed at the jealousy of *Sa'd*? I'm even more jealous than *Sa'd* and **Allāh** is more jealous than me."

Thus, you should leave the affair of the creation to the Creator. Leave the affair with **Allāh** and do not spill blood, and do not meet **Allāh** with unlawful blood! Fear **Allāh**! You are not allowed to kill yourself. As for these *Khawārij*, whose efforts have been wasted whilst they thought they were acquiring good by their deeds, such that when one of their followers commit suicide and blow themselves up, they celebrate and claim he will be in paradise with the *Hūr al-'ayn*, *Subhānallāh*! Did they not hear that the Messenger (صلى الله عليه وسلم) said, "The one who stabs himself, commits suicide, killing himself with a piece of iron, that he will be in *Jahannam* stabbing himself over and over again."



Allāh (سبحانه وتعالى) said, “If my servant hastens to me with his soul, then he should have the hellfire.” This is not permissible. It is not permissible under any circumstance for a Muslim to kill his female relative for the purpose of protecting his or her honour. This is not permissible. Likewise, it is not permissible for a Muslim woman to commit suicide if she fears being raped. Her affair is with **Allāh**, and she should ask **Allāh** to protect her from the enemies. We have to clarify the truth to our brothers and sisters, and reassure them that their right is with **Allāh**. We should know that we will be questioned concerning every drop of blood that is spilled. There is no Muslim who is killed unjustly except that he will demand his right on the Day of Judgement.

We have to supplicate for our brothers to turn back to **Allāh** (سبحانه وتعالى). The oppressors, the wrongdoers, the leaders of Iran, the tyrants who send their troops, like *Ḥizbullāh* will be questioned concerning every murder they performed.

In spite of this, we must remain patient and seek **Allāh**'s reward (for remaining patient) and know with certainty that **Allāh** has allowed this to happen and it is decreed, so we must submit and surrender to the decree His decree, and this does not mean that we (Muslims) are cowards. Rather, there is nothing to do whilst the state of the Muslims is weak, scattered and disunited, except to practise patience.



9. Attaining True Victory from Allāh

Before the *hijrah*, the *Muslims* did not possess power, nor did they have ability, or leadership. They complained to the Prophet (صلى الله عليه وسلم) that they were being tortured by the *Mushrikīn* and the prophet instructed them to remain patient and informed them that the believers of the previous nations were likewise trialed, yet their trials were even more severe than theirs. He (صلى الله عليه وسلم) said, “A male would be brought forth and offered either to announce his faith or he would be sawed in half from his head to between his legs and others would get hot coals which ripped the flesh of their bones. This wouldn’t keep them from holding on to their faith.” The Prophet (صلى الله عليه وسلم) then said, “Surely, **Allāh** will complete this affair (*Islām*) until a rider will travel from ‘*Adn* to *San’a*’ not fearing except **Allāh**.”

We must turn back to **Allāh**, practise patience, and rectify our relationship with **Allāh**, with the condition of our *ṣalāh*, our *tawhīd*, and the senses that **Allāh** has blessed us with.

If we want victory, we must take the proper steps to gain victory; we must give **Allāh** His rights and give **Allāh**’s creation their rights, If we do so, we can be sure of victory. As for one who doesn’t give **Allāh** His rights and then demands rights from **Allāh**,

Allāh says concerning such people,

أَفْدَامَكُمْ وَيُثَبِّتْ يَنْصُرْكُمْ اللَّهُ تَنْصُرُوا إِنْ آمَنُوا الَّذِينَ أَيْهَأَ يَا

“O you who believe! If you give Allāh victory, He will give you victory, and make your foothold firm”⁵

⁵ Sūrah Muḥammad 47:7



Thus, we must first, give **Allāh** His rights and carry out that which He obligated upon us, and then give the creation their rights. This is what we must do if we want victory from **Allāh**; and we must exercise patience and remain united. The enemies who fight against us are fighting for this world, however, we are fighting for the Religion, for *Lā illaha ill-Allāh*. If we remain sincere in this fight, we must place our trust and reliance upon **Allāh** that we will be guaranteed victory, so long as we carry out His Obligations. We ask **Allāh** (سبحانه وتعالى) to join the ranks of the *Muslims* and to unite us. We ask **Allāh** to make our leaders a blessing for us, just as **Allāh** has bestowed upon the *Muslim* nation, and blessed the one who is put at service of the two holy cities, *Makkah and Madīnah*, King *Salmān* (حفظه الله), his brothers, and other *Muslim* nations who have taken a firm stance along with him, in their united position. This is how all Muslim leaders should be against their enemies, for if they're scattered then they will be destroyed and killed, nation by nation.

We must listen to and obey our leaders. We must not protest, or go out and perform demonstrations. We are not in need of any more destruction. We have had enough. We have had enough bloodshed. Enough violation of wealth. We must try to ensure the situation is calm now. Upon the student of knowledge is to fear **Allāh**, and clarify to the people that they must hear and obey the rulers, and to bear (these trials) with patience whilst seeking reward from **Allāh**. We are not in need of anymore splitting, nor are we in need of people who have (or spread) doubts concerning their leaders, or those who suspect that their leaders are spies and villains who cooperate with the enemies. Even if they have some deficiency with them, this is not an excuse to revolt against them or encourage the general folk to revolt. Some people will try to go out and demand their rights, but what rights are given to them as a result of these so-called revolutions? Before these revolutions, everything was calm. Thus, it is upon the students of knowledge to fear **Allāh**, and if they are confused concerning an affair, they must return this to the people of knowledge.



Allāh (عز وجل) says,

وَإِذَا جَاءَهُمْ أَمْرٌ مِنَ الْأَمْنِ أَوْ الْخَوْفِ أَذَاعُوا بِهِ وَلَوْ رَدُّوهُ إِلَى الرَّسُولِ وَإِلَى أُولِي الْأَمْرِ مِنْهُمْ لَعَلِمَهُ الَّذِينَ يَسْتَنْبِطُونَهُ مِنْهُمْ

“And if some affair of security or fear comes about, they publicize it. And were they to return that affair to the Messenger and to those in authority over them, it would be known by those who are able to extract illegal rulings.”⁶



⁶ Sūrah An-Nisā' 4:83



10. The General Affairs are Not to be Put in the Hands of the Laymen

Those who publicizing things, post statements on the internet, talk in their (private) gatherings concerning their leaders and set the laymen against their leaders, until the affair is given to the laymen and they try to take control, and ends up in the hands of the ignorant ones! And **Allāh** says,

وَلَوْ رَدُّوهُ إِلَى الرَّسُولِ وَإِلَىٰ أُولِي الْأَمْرِ مِنْهُمْ لَعَلِمَهُ الَّذِينَ يَسْتَنبِطُونَهُ مِنْهُمْ

“If only they had referred it to the Messenger or to those charged with authority among them, the proper investigators would have understood it from them (directly).”⁷

Shaykh Ṣāliḥ al-Fawzān (حفظه الله) said that the affairs of the *ummah* (of the populations), the major concerns of the *ummah* are not for them (the laymen) to take into their own hands; this is the responsibility of their leaders, and in major affairs like this the leaders are the ones who make the decisions, not the laymen.

وَلَوْ رَدُّوهُ إِلَى الرَّسُولِ وَإِلَىٰ أُولِي الْأَمْرِ مِنْهُمْ لَعَلِمَهُ الَّذِينَ يَسْتَنبِطُونَهُ مِنْهُمْ

“If only they had referred it to the Messenger or to those charged with authority among them, the proper investigators would have understood it from them (directly).”⁸

⁷ Sūrah Al-Nisā’ 4:83

⁸ Sūrah Al-Nisā’ 4:83



When the general affairs were in the hands of the laymen, it brought about nothing but chaos. Someone suggests this and another suggests something else but this is not a solution, this is chaos, and it aids the enemies. We need to fear **Allāh**, let us return to our scholars. Let us return to our leaders. Let us be united, O *ummah* of *Islām*, just as the early generation of *Islām* were united, and so they were successful but when the *Muslims* became scattered and they differed, they were defeated by the enemy. We've seen this. Let us not be bitten from the same lizard hole twice.

We ask **Allāh** (سبحانه وتعالى) to protect for us our religion and to guide us in our affairs, giving us the best of this life and the next. We ask **Allāh** to guide and make successful our leaders and to guide them to that which is correct. We ask that the people of *Islām* would be upon the truth, to grant us victory. For indeed, victory will only be given to the people of *Islām*, even if a small group shall remain upon the truth, up until **Allāh** inherits this earth and everything and everyone on it.

We ask **Allāh** (سبحانه وتعالى) to give our brothers victory, those who have been victimized, the hungry, those suffering, those who have died due to hunger, and those who have lost their fathers and their sons. We ask **Allāh** to make the deceased from amongst them martyrs, and to cure those who are sick, and to grant them victory against their enemies. We ask **Allāh** to aid our brothers in every place, and to unite their ranks. Indeed, that which has occurred and is currently taking place is decreed; we must believe that and not question why this is taking place, for **Allāh** has decreed this. Certainly, He did not decree this all, except due to reasons that He is aware of.

Wa Allāhu A'lam Wa ṢallAllāhu wa Sallama wa Bārak 'alā Nabiyyinā Muḥammad wa 'alā Ālihi wa Ṣaḥbihi wa Sallam

