



## The Legislated Islamic Politics

Shaikh Muhammed al- Anjaree

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Important Note : The Shaikh gave the talk and all references and quotes in Arabic but for the purpose of this transcript only the meaning have been given in English for the Arabic you will have to listen to the tape. Also words have been rearranged for fluency in the script.

### **The Talk**

The Shaikh began with Khutbat ul-Haajah.

One of the most important obligations if not the most important obligation on the callers to the Qur'an and Sunnah, who are on the methodology of the Salaf us-Saaleh is to avoid the unclear matters that lead one astray, the desires and the bidah, the innovators and innovations. That which has taken the youth, the Muslim youth and lead them astray away from the Ahl As Sunnah Wa Jummah. It has become (a time of) the cars that have bombs and explosives and suicide as a means to get closer and closeness to Allah. So that many people were killed and bodies were spread so no mercy was shown to the elders or the young. The purpose behind this is to establish the Islamic government. Islaam became in the eyes of some people many mistakes.

So I will mention to you parts of these books. One of these leaders of these groups or parties (Sayyid Qutb) says, "All of mankind along with those who make adhaan upon the tower places of adhaan in the east of the earth and the west of it, saying Allah hu Akhbar (Allah is the greatest) they say this in their statements but with no reality. They have apostatised and are worshipping the slaves (of Allaah). Even if they are making adhaan and prayer" and another one of them says, " Verily our goal that we intend from what we are doing, making jihad, it is our intention to remove those in positions of power in the countries of the Muslims". And another one says as he has passed away, "It is sad for me to say in the schools of Ahl al Hadith is one that is leading the people. The intellectual school has gone away because the most particular and special methodology it is the one that should lead".

It is obligatory upon us to mention after these statements that we strive to expose these statements and the ones who made these statements to protect the ranks of the Muslims and especially the Muslim youth. From these ideas that are trying to lead to the destruction of the Ummah and this is what the Prophet Muhammed meant when he said "Those who amongst you live for long will see lots of controversies", and he said "The Ummah will spit up into many groups", and the Prophet (sallallahu alaihi wasallam) spoke the truth, for the Ummah has split.

It is a group that is present these days that say we must move into the political arena, into elections and voting and other than that and the matter reached such a degree that they began to glorify and praise democracy and to reach such a level that democracy was Islaam and that the Shuraa (Islamic principle of consultation) was democracy. How ignorant this statement is. And there was a group that came out not so long ago that said that Socialism was Islaam. That one wrote that the first thing socialism was in was Islaam - they claim that Abu Dharr (radiallaahu anhu) was the first socialist - do not laugh - because these books are present in the bookstores and the libraries. They do not think that Lenin or Marx bought about socialism but that one of the Sahabah of the Prophet (sallallaahu alaihi wasallam) bought about this.

Similar to all of these innovated view points because of ignorance and the absence of knowledge, and the acceptance of going to and asking the scholars. In the middle of this century many viewpoints, ideas and philosophies are coming about that are calling for the separation between the Deen and the dawla / the government . So that it can move the Ummah into the technological age . This is written by Ali Abdul Razzaq in the book "Islaam and the Principles of Hukm" which was written in 1925. Also Khalid Muhammed Khalid calling to this separation between deen and dawlah, religion and the state.

In the brief introduction we can see the separation of this Ummah and the opposing viewpoints that exist, but the light of the scholars was there and distinguishable and can be seen as the Prophet (Sallallaahu alaihi wasallam) informed us "There will always be a group of my Ummah upon the truth". So these people, these people are the Ulema, they are our direction that we take, they are our qibla /direction in acquiring this ilm / knowledge. Because of this these people who are calling to these viewpoints are either politicians or philosophers, or people using logic, or people that claim to be great thinkers or people who are involved in radical movements or people of the movements as they call themselves and they are not scholars [i.e harakiyyoon, or shabaab us-sahwah etc.].

What has been shown to us by our scholars and has been drawn out for us like a blueprint is that Islaam is the Deen and the Government but that it is on the way of the Prophet (sallallaahu alaihi wasallam) and the Salaf us-Saaleh (our pious predecessors) and therefore there is a great difference between the politics of the politicians and the politics that have been divinely legislated. Because of this the scholars have written many books dealing with the subject amongst them was books by Ibn Taymiyyah "Divinely Legislated Politics" and amongst them was the book by Ibn Qayyim called "as-Siyaasah ash-Shari'iyah".

The politics that accords with the Sharia . Someone may ask what is this siyaasah (politics)? It is to run the affairs of the people - the Prophet (sallallaahu alaihi wasallam) said, "the Banee Israel (the children of Israel), who take care of the affairs, the ones who would guide the matters was the Anbiyaa (the Prophets). " has been collected by Imam Ahmed.

The meaning of this was that the ones running the affairs and taking care of the people and their concerns were the Prophets of Allah. So Islaam has placed general and specific details and principles for guiding and running the affairs of the people. This is the legislated politics does not stop at what has just been related in the Sharia, but it is a condition that whatever principle is placed for running the affairs of the people or any law that is bought about that it does not go against a text from the Qur'an and the Sunnah.

Ibn Qayyim (rahimu Allah)says, “He who says that there is no Islaamic legislated politics except that which has been related in the text, he has made a mistake and he is saying by this that the Sahaabah were mistaken”. What is meant by the political Islaamic system is what Shaikh al Islaam Ibn Taymiyyah said “...is to rectify the deen of the creation, that if which there were to lose, they would have made a clear and mighty loss and alongside which whatever benefit they enjoy from this dunya /world would not benefit them, thereafter”. So the Islaamicly legislated politics came to establish the worship of Allah (tabaraaka wa ta’ala) alone. From this ibaadah or worship of Allah alone is our sticking to His rules that He has ordered in the Sunnah of the Prophet (sallallaahu alaihi wasallam).

One of the Companions Hudaifa (radiallaahu anhu) asked the Prophet (sallallaahu alaihi wasallam), “We were in evil and Allah bought us this good to us (i.e. we are experiencing this goodness), so is there any evil after this?” He said “Yes”, I said “And I said is there any good after that evil?” He said “Yes but it will be tainted.” I asked “What will taint it?” He said “There will be Imaams they are not guided by my Sunnah and there will be amongst them men their hearts are the hearts of the shayaateen (devils)”... “their hearts are the hearts of the shayaateen (devils)” ... “their hearts are the hearts of the shayaateen (devils)..” this is the statement of the Messenger (sallallaahu alaihi wasallam) “... in the bodies of men”. The Companion said, “What should we do O Messenger of Allah (sallallaahu alaihi wasallam)?” He said, “If you reach this time listen and obey even if they beat your back and take your wealth, listen and obey”. Anyone who finds who finds fault with this hadith - Woe !! to his Aqeedah / belief. This is the statement of the Prophet (sallallaahu alaihi wasallam), I have not explained anything from my statements - this is the statement of the Messenger (sallallaahu alaihi wasallam) “they are not following my Sunnah, they are not following my guidance and their hearts are the hearts of the shayaateen (devils)..”

The author of the Aqeedah Tahaweyah Ibn Abil-Izz in explaining the issue of sticking to the rulers and obeying the rulers even if they are wrong because it exiting from their obedience brings about many matters of corruption much more than what happens if one would disobey them, but rather be patient for their injustice, it is an expiation for ones sins and it is obedience to Allah - is this action in agreement with the hadith the Messenger (sallallaahu alaihi wasallam) that we mentioned. Safar [al-Hawaali], Salman [al-Awdah] [i.e. the Qutubiyyah] they did this [went against this Sunnah]. How can we bring together this action and the Hadith of the Prophet (sallallaahu alaihi wasallam). Is it the one that does this [and the Shaikh held up in his hand, some of the writings dissension of these Qutubiyyah, waving them around], is he representing what the Prophet, said, he said “they are not following my guidance, and there will be amongst them men their hearts

are the hearts of the shayaateen (devils), their hearts are the hearts of the shayaateen (devils)” yet, the Messenger (sallallaahu alaihi wasallam) said “ **hear and obey**” - how can we bring these two matters together .... upon you is the answer [i.e. how can we reconcile the behaviour of the Qutubiyyah with the established Sunnah of our Messenger (sallallaahu alaihi wasallam)?].

But we return and we say what is the way to guide the people upon the principles of Muhammed (sallallaahu alaihi wasallam) and his Sunnah - Did the Prophet (sallallaahu alaihi wasallam) leave us with nothing - the Prophet (sallallaahu alaihi wasallam) taught us even how to use the bathroom and do Istinja, so how would he have left us, he has left us upon “**whiteness**”, a clear way, look at what he said “Islaam will be torn apart branch by branch When one branch is broken the people stick to the branch next to it and the first one to go is the hukm / rulership and the last is the Salaah” [Reported by Ibn Hibbaan with a good chain of narration]

The Prophet (sallallaahu alaihi wasallam) informed us of this fourteen centuries ago. Because of this the Prophet (sallallaahu alaihi wasallam) left us after informing us what would happen to this Ummah, the Prophet (sallallaahu alaihi wasallam) who does not speak from his desires guided us to the Straight Way. A cautionary will say what should I do now in this time we are living in. This Ummah has been encompassed with all kinds of difficulties, problems in its beliefs, problems in its economics, problems in its general society and social issues and safety.

### **Where do we start ? We start with Aqeedah / Eemaan / Belief.**

This is first. This is what we took from the Prophets and the Messengers they went to the previous nations and those nations were in all types of problems and difficulties; moral problems, and problems with money and economics. But the first thing they did was to call to Tawheed.

### **But what Tawheed do we mean ?**

We must follow the Tawheed that the Prophets were upon and the guidance they were upon. Allah did not make the responsibility of the Prophets at the beginning of the matter to correct the economics, but rather Allah said in the Qur'an “ **We have sent to every nation a Messenger saying to him to tell them to worship Allah and avoid all false deities**” (16:36). Because the greatest and worst issue is that some associates partners or someone in worship with his Lord, Allah says “**He does not forgive that anyone should ascribe partners with him but that he forgives other than that to whom He Wills.**” (4:48)

When the Prophet (sallallaahu alaihi wasalam) sent Mu'adh Ibn Jabal to Yemen he said, “The first thing you do is to call the people to the worship of Allah, no- one has the right to be worshipped except Allah”, then the Prophet (sallallaahu alaihi wasalam) said “**If they single out Allah alone for worship...**”, so the Prophet (sallallaahu alaihi wasalam) started with the most basic important issue, then he went on to the other issues.

So in this situation we must follow the Islamically legislated politics by reviving the basics and the principles of the Aqeedah, in the correct Aqeedah in the souls or the hearts of the believers and then from their raising them, building, educating them on the principles of the correct methodology.

Can you not see brothers and you are in this city, that there are masjids that have graves in them, in Britain . Look at the Islamic countries - is there not some grave that the people have taken as a place of worship, except the Arabian peninsula; so go to Syria, go to Iraq, go to Pakistan, go to India go to any place but you will find shirk and worshipping at the graves and the Du'at are not warning the people about this and this foolishness has even come to this place.

Therefore the call to Tawheed is the only way that will bring about the Order of Allah. We cannot picture in our minds or legislation that we will change all of the Ummah, from bringing them all to the Straight Path in a few days but it is a long process and a long path which is full of difficulties and problems, and this path will eventually arrive at victory. Allah says **“If you support Allah, Allah will support you.” (47:7)**

Do you see that a few Sahaabah were able to overcome all of the enemies at Al-Badr - listen to the statement of Allah **“We gave you victory at Al-Badr and you were few in number”**. Don't say that today is difficult to yesterday, do not say today is the time of technology and the internet and the weapon systems and planes. I will explain to you what is Eemaan .... When Prophet Sulaiman had soldiers, from men and Jinn and birds - who was more powerful - Sulaiman or today ! The Jinn and the birds were under his control to the point that the ants on the ground were afraid of his caravan. When Sulaiman heard the ants say **“enter your houses”** Sulaimaan smiled laughingly from the statement of the ants. Therefore he had the greatest position and the abilities and he was able to bring the throne of Bilquis with one of his soldiers in the blinking of an eye - can the technology of today do that ! – [the Shaikh said in English “No way!! only fax and paper!!, that's about it they cannot bring a throne”].

The first thing this Prophet called to even though he had been given power and the technologies that today's technology has not reached, What did he call to first, he called to Tawheed. He did not call to anything else. The legislation is Tawheed, the success is Tawheed. Listen and look brothers, all the Islamic groups want to bring between us love and brotherhood, is this not true ? This will not happen unless they come with the correct Tawheed, even if they were to spend all that was on the earth. Look what Allah says to the Prophet (sallallaahu alaihi wasallam) **“Were you to spend all that was in the earth, you would not have bought togetherness between their hearts”** who was it that bought togetherness between their hearts, **“but Allah bought togetherness to their hearts” (8:63)**- at-Tawheed, the belief in Tawheed. Even in love between the Muslims, we must know that it only comes from Allah - togetherness will not come with money or with petroleum.

These people who criticise the Scholars and call them the oil Scholars, the Scholars of oil. By Allah! the love of the hearts cannot be bought by oil - Shaikh Bin Baz all the hearts are gathered upon him - loving him because it comes from Allah. Do you not see what Allah said to the Prophet (sallallahu alaihi wasallam) **“Were you to spend all that was in the earth, you would not have bought togetherness between their hearts, but Allah bought togetherness to their hearts” (8:63)**. That is why Prophet (sallallahu alaihi wasallam) said regarding Aisha **“ O Allah do not call me to account for that which I do not control, my love for Aisha”**.

So the way out of all of these difficulties is through Tawheed and going to the great Scholars, Shaikh Ibn Baz, Shaikh al - Albani, Shaikh Uthaimain. The Scholars are who we go back to and the one who does not have Scholars just have ideas and movements. As Allah has said in a clear verse of the Qur'an, **“Ask the people of Dhikr if you do not know”**, meaning, the Scholars of Islaam, it was not said the people of parties and movements [i.e. the Activists].

## QUESTIONS AND ANSWERS

**1. You said that Tawheed has to be Saheeh or correct, What would you say to those who call to Tawheed Al – Hakimmiyyah.**

**Answer:** This matter of splitting up Tawheed up into branches and this fourth branch is not something that we know as the way of the Scholars. But rather the Scholars speak about the principle that we must judge by the Qur'an and the Sunnah and this is known as the principle of Islaam and no- one can deny that, as Allah says “But no! By your Lord they will not be believers until they make you judge in all their affairs” we know we must go by the Kitaab and go by judging by the Sunnah. We do not know of this thing, of taking that belief, giving it a special title, separating it from the other matters of Aqeedah and giving it special concern. We do not know this to be the way of the Salaf us-Saaleh, the Ulema - but rather it is the way of those out there, these people of movements and writers and ideas who are concerned with the language of Sayyid Qutb, Muhammed Suroor and the likes of them. This matter reminds me of the Khawarij that went out against Ali (radiallahu anhu). And the Prophet (sallallahu alaihi wasallam) warned us about them in a hadith when they first came they said “Verily the rulership is for Allah alone” (i.e the verse in Surah Yusuf). This is true, but is it not that this text they are using are there not many matters under it or not - look at who they were facing and who they were in opposition to - it was Ali Ibn Abi Talib (radiallahu anhu) and his Companions - and the general text they are mentioning is general and it is true. But behind this was some secret and some plan and this is what we fear. Therefore it is because of this that we refer back to the Scholars in these matters as Allah says **“Ask the people of adh-Dikr if you do not know”**, the people of remembrance of the Qur'an, the people of the reminder, the people of the Qur'an and Sunnah and the Prophet (Sallallahu alaihi wasallam) said “There will always be a group of my Nation apparent, victorious and on the Haqq / Truth”. So these are the scholars we go back in this issue and difficulties and problems and matters we do not understand we go back to them.

**2. Where did the three parts of Tawheed come from, and if it came after the Prophet (sallallaahu alaihi wasallam) is it not an innovation - and what points did the Prophet (Sallallaahu alaihi wasallam) use ?**

**Answer:** This approach that the questioner is using is not the correct way, the Muslim must go back to what the Salaf were upon the first generation of Muslims, therefore the Sahabah, and the head of them was Ibn Abbas (radiallaahu anhu), pointed to these three points or branches of Tawheed and also the Scholars of the first three centuries and amongst them Ibn Battah. Also was there anything called Usool ul Fiqh or anything called Arabic grammar, was there anything called "sarf" was there any "comparative", was there any terminology for the science of hadith - none of this was at the time of the Prophet (sallallaahu alaihi wasallam) - So we must understand the religion as the Salaf as Saaleh and the Scholars understand the Deen - and may Allah reward you.

**3. Are the ways and means of Dawh restricted to the Book and the Sunnah or is there ijtihaad can an individual decide for himself what way and means he will call or do dawah to Allah ?**

**Answer:** I do not know these words and these terms like this, we have not heard such a thing - All I know is something Halaal or Haraam, If you say to me is the cinema Haraam. I will say it is Haraam; If you say to me this newspaper has haraam - it is haraam. Unless the Ulema see that there is some overall benefit in it, this is another matter. I do not understand this question other than this so if the questioner can give me an example of this that will show me these two branches of dawah - (no response). Like I will give you an example. like the plays and the acting that they do; if the acting has lying in it and you are using this as a means of Dawah then this is Haraam. if someone is giving dawah using music and beating drums, and so on, it is Haraam and you can judge by this and the Halaal is clear and the Haraam is clear.

**4. Some people say this land is the "land of war" (dar ul-harb) and therefore they also say it is alright to steal and other such things ?**

**Answer:** These matters are a disease in the heart and fabricated ideas. You have entered this country and they have trust with you and they have the upper hand over you - an example of this is those who raise the banner of da'wah when they come here and when they want the ease and comfort of Britain and they think of Sudan the country that supports them - he is getting some benefit from this country - when he has signed and agreed that he is going to live in this country with what is required of him to enter this country. None of the Scholars have said this is permissible to do but these are the ideas of some of the youth who their minds have been affected from the ideas of those who have went astray.

**5. What do you say about the so-called Kingdom of Saudi Arabia who harbours American Troops in the Holy land ?**

**Answer:** I say to this questioner what do you say about the agreement that the Prophet (sallallaahu alaihi wasallam) made with the disbelievers, do you know it was a Covenant between Muhammed (sallallaahu alaihi wasallam) and the disbelievers; these covenants was as follows - that if a man was a Muslim and accepted Islaam in Makkah, migrated to Medinah and came after he has given Dawah to Tawheed and raised the banner of Dawah

and came to Medinah - and if anyone of those in Medinah apostated (left Islaam) and went to Makkah they had no extradition law with him, they would not return him. What led the Prophet (sallallaahu alaihi wasallam) to this agreement? Was he powerful in this condition - No - that is why he needed this kind of contract. The weakness is what made the Prophet (sallallaahu alaihi wasallam) accept this kind of agreement. Now we are in this situation of weakness and were we not in a situation of weakness we would not be sitting here with you - is that not so? What bought all of you here - Is it not weakness, is there anyone here that can say no?

**6. Shaikh I have not seen the Hizbiyyah (partisanship) here in the Islamic Heritage Society - Is it true that they have Hizbiyyah and also greater mistakes, if so, then please will you give evidences to proof - if you do this you will benefit me and many, many other brothers ?**

**Answer:** I'll talk about it, I have to bring something that confirms what I am claiming. The Society of Islamic Heritage have some mistakes and in my opinion they are great mistakes, they are dangerous and they are compromising the Deen. I had a discussion between one of their leaders and me, I asked him "do you request or ask wealth from the Shia, by writing them letters and requesting from them money. Is this something that is in compliance with dawah salafiyah?" He said "yes it is permissible", this is the first matter, and isn't that strange one of their leaders said participating in one of their lectures they were giving - with the head of Hizbullah in Kuwait - you heard his name - Naiban Fahad Kanna - this is a poster [the Shaikh holds it up] I am showing you of him being in a lecture with the Shia - this is not something they are trying to hide this is something from a wall. Because of this we can see in this picture and photograph from the newspaper, that one of their leaders going to the house of the Hizbullah, the leader of the Hizbullah you can see him sitting with the Shia and they say it is for the benefit of the Deen - What is your opinion? - Ahmed Bhakkar sitting with one of the heads of Hizbullah; he was in prison because it was believed that he was one of the ones that was involved in the explosions in Saudi. Because of this do you want to work with someone who works with the Shia. These Shia have cursed Abu Bakr and Umer (radiallaahu anhu) and if we do not stop this foolishness it destroy the Ummah. I am telling you what I am saying and I know I will have to pay for what I am saying - because I know this is a very sensitive point - this matter of dealing with the Shia has increased in these days.

The Shia in Iran have written a letter called 'the letter of bringing us together closely', one of the writers in this letter is Yusuf Qardawi - so that I can show you - that a lot of people are going this way and it is increasing. In the masjid in Kuwait and to add to that one of the heirs of Ikhwaan Muslimeen, what he wants to point out is that this matter is something that is becoming natural with the Shia, they say, "O Shia, if you want to curse Abu Huraira, curse him in your house do not curse him in front of us" just that "do not curse him in front of us" do not you want us to be quiet. THIS IS DANGEROUS, I know I will pay the price, but this is the Deen. We have to explain it .

I say to you that Muhammed Suroor claims that he is against the Shia and he has many great books written on this subject but he has close connection with Hasan Turabi and do you know Hasan Turabi's connection with Khomeini? The biggest picture of Kawmeni was



in the University of Khartoum when you walk in. Because this my brothers, this is dangerous. If the people are on this level now and they are coming out openly in the newspapers with these type of connections what will the future bring. You will see what I mean Shia, Raafidi and Turabi is a part of Ikhwaan Muslimeen, in one photograph - What is going to be the future, if we do not talk now? Because of this we say that they call to Hizbiyyah / partisanship, this is one of their leaders saying the qualities and credentials of someone who is a politician that he is a representative of an Islaamic Organisation after the Liberation of Kuwait. They say “we are organising” or “our organisation” is this not hizbiyyah, is this not party or not, and these are some of the things I have to show they are hizbis (partisans).

**7. Some one says that what you have said about Turaath is that restricted to Kuwait and does not apply to those other countries in which they exist, such as the U.K. and other countries than that. So could you explain if this difference is true ?**

**Answer:** So where is the remote control for the people, in London or Kuwait? Can anyone say it is London? He will laugh at himself.

**8. Do you say then that Shaikh Bin Baaz has erred in his statement about Turaath, recently he was supposed to have praised this group and he said that it is generally a good group and you must co-operate with them . So do you say Shaikh Bin Baz has erred in his statement?**

**Answer:** This is a good question. Some people may get angry as they may say that it is a problematic question and this is not a problem . Personally, a man can come to me with a piece of paper write down and say to me, my programme and my methodology is point one.. two...three...all to ten, and he gives me this paper and I look at it and I say this paper is in agreement with Qur'an and Sunnah. Have I made or given him therefore a reference, in this case, I have agreed with what was on the paper he has given me on what he claimed on the paper he has given me. But regarding that person personally, Allah is Al-Kabeer, Al-Aleem, All-Aware, All-Knowing and what he claimed on that piece of paper, Shaikh Bin Baz gave tazkiyyah for what was written on the paper. He did not say such and such, or such and such represent this society, he did not give them tazkiyyah (reference). And therefore what we do mean - this tazkiyyah that the Shaikh based upon what was written on a piece of paper has not prevented him saying what he said against Muhammed Suroor because he did not give this particular person tazkiyyah in this matter.

A Muslim is just, when he praised the books that Muhammed Suroor wrote, the books concerning the Shia - that he can mention the good qualities also. But those mistakes that we have mentioned this is so we are sticking to justice in Islaam. Because of this I believe may Allah increase his life span, Ameen and he has given tazkiyyah just to the letter that was sent to him.

**9. What would you say to those people who say that you can be Salafi in your Aqeedah and have a different Manhaj and vice-versa ?**

**Answer:** Islaam is one. It does not have this “Do you believe in part of the Book and Disbelief in the rest” this is not the truth - this is enough Insha'Allah.

**10. Some brothers are claiming that one of Shaikh Rabee's teachers from the Islaamic University of Medinah, one of his former teachers, said that he should not have got his Phd and he only passed due to other students, please clarify this about the Shaikh, Jazak Allah Khair ?**

**Answer:** Shaikh Rabee (hafidhahullah) May Allah increase his lifespan with righteous deeds Ameen - in this year - I will relate to you two narrations that will explain: Shaikh Nasir ud Deen Albani stated "we do not oppose or have any difference between us in the Sharia" (i.e. between him and Shaikh Rabee) and Shaikh Albani is the Imaam in this al-Jarh wat-Ta'deel, in this time. Do you know who Shaikh Albani is? It is rare that Shaikh Albani gives tazkiyah for people and it is rare that Shaikh Albani writes introductions for other people's books except the book of Abdul-Malik al-Jazaari because of its strength (referring to Madaarik un-Nadhar fis-Siyaasah ash-Shar'iyah, a refutation of the Qutubiyah who supported and encouraged the Algerian Revolution). And Shaikh Uthaimen, may Allah increase his lifespan three months ago was giving a lecture with Shaikh Rabee'. And someone asked what do you say about Shaikh Rabee and he said how can you ask me that? I am explaining to you about this, when Imaam Ahmed (rahimuallah) was asked about one of our Ulamaa (Ishaq bin Raahawaih) [he replied, you are asking me about him, rather he should be asked about me]. This is what Shaikh Uthaimen said, what do the great scholars say, this is a big responsibility when Shaikh Albaani says this, he did not say this except after many, many years. This is better than any doctorate or Phd. You are asking me about Phd and this is the tazkiyah of the great scholars of this time, in just this year and I am not even talking about the past.