

Response: Abu Hurairah (may Allah be pleased with him) said that the Messenger of Allah *salla allaahu alayhi wa salam* said, "**I was only sent to perfect good character.**" [Saheeh Adab ul-Mufrad no. 273]

Ibn Abdul-Barr (463 H.), may Allah have mercy upon him, said: "**And entering into this meaning is all rectification, good, religion, virtue, chivalry, Ihsaan, and justice. So like that, he was sent to perfect it**" [Tamheed (24/332)]

So rectification is through manners.

Some of an-Nabhani's Strange Fiqh Views

[See: *al-Jamaa'aatul-Islamiyyah* pg. 327-328]

1. Kissing [a woman] with passion is not haram as is found in an-Nabhani's question and answer published 24 Rabi' al-Awwal 1390 H. corresponding to 5/29/1970

Response: Ibn Mas'ud (may Allah be pleased with him) said: A man kissed a woman (unlawfully) and then went to the Prophet *salla allaahu alayhi wa salam* and informed him. Allah revealed: "**And offer prayers perfectly at the two ends of the day and in some hours of the night (i.e. the five compulsory prayers). Verily! good deeds remove the evil deeds (small sins)**" [11:114]..." [Bukhari no. 256]

2. The permissibility of shaking the hands of women as found in his question and answer published 2 Muharram 1392 H. corresponding to 2/27/1972

Response: Umaimah bint Ruqaiqah (may Allah be pleased with her) said: "**The Messenger of Allah *salla allaahu alayhi wa salam* said: I do not shake hands with women**" [Saheeh Nasaai no. 4192]

3. Looking at the image of a woman even with desire is not haram as is found in an-Nabhani's question and answer published 16 Shawwal 1388 H. corresponding to 1/4/1969. He said: "**Thinking [of women] with desire, imagining [them] with desire, and looking at a picture with desire is not haram. Based on this, going to the cinema is not haram because it is a moving picture**".

Response: Jarir (may Allah be pleased with him) said: I asked the Prophet *salla allaahu alayhi wa salam* about an accidental glance (on a woman). He said "**Turn your eyes away.**" [Saheeh Sunan Abi Dawood no. 2148]

4. Mut'ah marriage is not haram as found in an-Nabhani's question 26 published in the month Jumaada 1390 H. corresponding to April 1970.

Response: 'Ali (may Allah be pleased with him) said: "**During the time of Khaibar, the Messenger of Allah *salla allaahu alayhi wa salam* prohibited Mut'ah with women and eating the meat of domesticated donkeys**". [Saheeh Tirmidhi no. 1794]

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WHO ARE HIZBUT-TAHREER?

WRITTEN BY:

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Bismillah ar-Rahman ar-Raheem

All Praise is due to Allah and may Peace and Blessings be upon the Prophet, his Companions, and his followers until the Last Day.

As for what proceeds:

History of the Group

Hizbut-Tahreer was formed by Taqi ud-Deen ibn Ibrahim an-Nabhaani (1350 H.) and he officially began the group Hizbut-Tahreer (the Liberation party) in 1952 [al-Jamaa'aatul-Islamiyyah Fi Dawil-Kitaabi was-Sunnah of Shaikh Saleem al-Hilali pg. 267]

Their Ideology

Hizbut-Tahreer believes in the difference between Aqeedah and the Legislative rulings in terms of evidence.

An-Nabhaani said: **"There is a difference between the Legislated rulings and the Aqeedah in terms of evidence. So it is allowed in Legislated rulings that the evidence be speculative and for it to be definite/clear-cut unlike in Aqeedah. It is obligatory for the evidence in Aqeedah to be definite/clear cut..."** [ad-Dowsiyyah pg. 3-4 as cited in al-Jamaa'aatul-Islamiyyah pg. 274]. So based upon this, Hizbut-Tahreer does not accept Ahaadith that are *Ahaad* [with a single chain of transmission] in creed issues claiming that these Ahaadith do not give definite knowledge or proof.

Shaikh al-Albani (1420 H.), may Allah have mercy upon him, exposed the confusion and contradiction of this principle. He said:

"From that, the Muslims act and I mean from them the students of knowledge. I hope that the loudspeaker is used for this speech. It comes in Saheeh al-Bukhari from the Hadith of Abu Hurairah (may Allah be pleased with him) that the Prophet salla allaaahu alayhi wa salam said: "When any one of you utters tashahhud (in prayer) he must seek refuge with Allah from four (trials) and should thus say: "O Allah! I seek refuge with Thee from the torment of the Hell, from the torment of the grave, from the trial of life and death and from the evil of the trial of Masih al-Dajjal". So this Hadith is an *Ahaad* Hadith. However, it is from the strange Ahaadith in regards to the Hizbut-Tahreer because from one angle it includes a Legislative ruling and according to them an *Ahaad* Hadith is established in Legislative rulings. So if we look at the Hadith from this angle is it obligatory to be taken because it is a Legislative ruling. He said: "Seek refuge from four in the last tashahhud". From another angle it includes Aqeedah and it is the punishment in the grave and that there is an Anti-Christ. They do not believe in the punishment of the grave and they do not believe in the greater Antichrist which the Messenger of Allah salla allaaahu alayhi wa salam narrated a lot of Ahaadith about: "Between time of the creation of Adam and the Resurrection Day,

there is nothing greater than the mischief of Dajjal (the Antichrist)" [Muslim]. They do not believe in this Antichrist because they claim the Hadith is not mutawaatir [a narration that has a multitude of narrators and is accepted by consensus]. So we say to them: What will you do with the Hadith of Abu Hurairah which from one angle includes a Legislative ruling [and mentions the Antichrist]? So it is upon you to say at the end of the prayer I seek refuge in the punishment of the grave, however will you seek refuge in the punishment of the grave which you do not believe in? Two opposites cannot combine. So [will they] bring forth for us, in summary, a trick from the acts of trickery that Allah prohibited for the Muslims? What will they say? We affirm the punishment of the grave, but we do not believe in it? A strange philosophy..." [Silsilatul-Huda wan-Nur no. 740]

Hizbut-Tahreer believes in restoring the confidence in the ideology of Islam through culture and politics. They do not believe that da'wah is by changing the manners/morals of society. An-Nabhaani said: **"The conclusion: that manners are not from the deadly sins of the society, rather it is from the deadly sins of the individual. So like this, the society is not rectified by character/manners. Rather it is rectified by Islamic ideology, Islamic feelings, and by applying the regulations"** [Nidhaam al-Islaam pg. 119 as cited in al-Jamaa'aatul-Islamiyyah pg. 269]