

On election results – It's only the faces that change

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بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

Questioner: Our Shaykh, some Muslims observe the West and their advancements and when something happens there they display joy and happiness, is this regarded as a defect in 'Aqeedah related to actions or the heart? And what do you advise these people with?

Shaykh al-Albaanee (رَحِمَهُ اللهُ)¹: I'm sorry, what do you mean ... what do you mean by ...

Interjection: Clinton, Shaykh.

Questioner: America's Presidents, so and so went and so and so has come.

Shaykh al-Albaanee (رَحِمَهُ اللهُ): Ah.

Questioner: This one is better than that one, this one will benefit the Muslims and so on.

Shaykh al-Albaanee (رَحِمَهُ اللهُ): This is a weakness in both 'Eemaan and intellect, a weakness of 'Eemaan and intellect. The reality which every Muslim must bear in mind regarding such situations is His Saying تَبَارَكَ وَتَعَالَى، "Every time a nation enters, it will curse its sister,"² so that they may taste the punishment.

Someone else: The aayah, "... when they have all overtaken one another therein, the last of them will say about the first of them ..."³

Shaykh al-Albaanee (رَحِمَهُ اللهُ): Allaahu Akbar. Yes, so the point is that in reality this joy is a childish one, not that of men, firstly, and secondly, not that of believing men. [That one becomes joyful] because Bush lost and in his place came ...

Questioner: Clinton.

Shaykh al-Albaanee (رَحِمَهُ اللهُ): I don't know what his name is.

Questioner: [Laughs]

¹ (رَحِمَهُ اللهُ) (rahimahullaah) May Allaah the Most High have mercy on him

² سورة الأعراف – Soorah al-A'raaf [7:38]

³ سورة الأعراف – Soorah al-A'raaf [7:38]

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Shaykh al-Albaanee (رَحِمَهُ اللهُ): Names that are strange to me.

Questioner: By Allaah, O Shaykh of ours, the names of devils.

Shaykh al-Albaanee (رَحِمَهُ اللهُ): [Laughs] so the point is ... Bush lost and so and so won the elections—all of them follow the same policy, it is only the faces that change.

For this reason it is silliness to become happy because Bush has gone and so and so has taken his place, even more so when we don't yet know so and so's [the new leader's] good from his evil, if there is good in them. So why this haste? As long as disbelief is one community, and the politics of the American population as a people is with the Jews, so the fact that Bush lost and so and so won does not change the politics of this populace in such a speedy manner which some of those of weak minds and intellects imagine, [imagining to themselves] that we are rid of Bush [and this new leader will be better] ... ok, maybe this [new leader] is worse than Bush.

Whatever the case, a Muslim does not become joyful when a disbeliever loses and another disbeliever takes his place, because disbelief is one millah, and their politics is one and the same. Look at ... who was it in the ministry of the Jews and someone else took his place ...

Questioner: Yitzhak Shamir and Yitzhak Rabin.

Shaykh al-Albaanee (رَحِمَهُ اللهُ): Yitzhak Rabin, what did we see between this one falling and that one taking his place? Nothing whatsoever. It is just a game they play with the minds of those of weak intellects and unfortunately with some Muslims or politicians who did not lead according to the politics of the Qur'aan and the Sunnah.

So because of that I am able to say concerning this that Allaah ... as He عز وجل said ... "Indeed, Allaah does not like the exultant." [Qasas 28:76], these people who become joyful at the downfall of this person and the success [in becoming leader] of that one, these people are as I just said ... their intellects are like those of children, rather, sparrows.

And Allaah's aid is sought.

Questioner: Does this issue have a connection to 'Aqeedah, i.e., is it possible to call ... i.e., some of our brothers call those who display such joy for those people disbelievers?

Shaykh al-Albaanee (رَحِمَهُ اللهُ): No, no, all of that is a mistake and disobedience, if it has a connection to disbelief then it is to disbelief in action. Yaa akhee, we go by the principle and relax [which is that] the disbelief which takes one out of the religion is that connected to the heart, not the tongue. This question of yours reminds me of another just way of categorising disbelief, so there is disbelief in word [kufr lafdhee] and disbelief of the heart [kufr qalbee], the previous categorization was disbelief in creed [kufr l'tiqaadee] and disbelief in action [kufr amalee].

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Now another just way of categorising disbelief is disbelief in word and disbelief of the heart, the disbelief of the heart is the equivalent of disbelief in action, and disbelief in word equates to disbelief in action.

So a person who displays joy at the loss of Bush and the success of George or Antonius or whoever, there is no doubt that such joy should not emanate from a Muslim, so it is possible for us to term this as disbelief in word, but such a person is not declared a disbeliever based on it, because it happened in the time the Prophet (عليه السلام)⁴, [an incident] I'm sure some of which will not be hidden from any of you, like the hadith of Ibn Abbaas when he said that the Prophet (عليه السلام) gave a sermon to his Companions one day and a man then stood up and said to him, "As Allah and you, will," so he said, "Would you set me up as a partner beside Allaah? Say, 'As Allaah, Alone Wills.'"

So this is disbelief in word, he said to him, "Would you set me up as a partner beside Allaah?" but he did not impose upon him any of the requisites of disbelief in creed [kufri 'tiqaadee].

So we should always keep this correct categorization before our eyes: disbelief in creed or the heart [is the first], and disbelief in action or in word [the second], because uttering a word is an action, so when we see a thing such as this we do not rush to say, 'A disbeliever,' even if he uttered a word of disbelief we do not rush to declare him to be a disbeliever and to remove him from the religion until we clarify what he meant by that statement.

Interjection: With your permission, O Shaykh of ours, if I could please ...

Shaykh al-Albaanee (رَحْمَةُ اللَّهِ): Tafaddal ...

Al-Hudaa wan-Noor, 672. [1/5/708].

⁴ (عليه السلام) ('alaihi-salaam) Peace be upon him