

Secular Politics and the Role of the Muslim Nation towards it: A Descriptive Analytical Study

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Abstract

The study aimed at investigating the ruling of the Imam who does not rule the nation according to the teachings of Islam and the role the nation ought to play to stop that. The study used the descriptive methodology to reach the targets in question. To gather the required data, a review of literature was administered. The study came to the conclusions that: first, the Imam who does not abide by the teaching of Islam is considered to be an apostate and he has to be deposed; second, if the Imam does not adhere to the teachings of Islam, the nation has to oust him from office. The study recommended that the Muslim Scholars as well as the ordinary people ought to work together denounce the country's secular way of administration and to do their best to remove from power those who keep to it by all legal means.

Keywords: Secular Ruling; the Role of the Muslim Nation.

1. INTRODUCTION

Praise be to Allah and Peace and Blessings of Allah upon our Prophet Muhammad, his family, his companions and all who follow his guidance to the Day of Judgment. (O, believers, be pious to Allah and care nothing but to die on Islam). (Surat Al-Imran (The Family of Imran))

(O, people, be pious to Allah Who created all of you from a male and a female and who created the female from the male and created all humans from both of them. O, people, be pious to Allah Who you will stand before for Judgment and He will question you about what you have done with your relatives. Remember that Allah observes you all). (Surat An-Nisaa (The Women))

(O, believers, fear Allah and say what is right in order that Allah mend your deeds and forgive your sins. Whosoever obeys Allah and His Messenger shall win a great victory). (The Holy Quran)

At a quick look at the Muslim countries, one is surprised with those rulers who take control of Muslim countries. Those who are appointed as successors to those who rule in non-Muslim countries. Not only are they their grub hoes that follow in their footsteps, but they also carry out their agendas. If one looks at them, one finds them pretend that they are practicing Muslims in order that the ordinary people be deceived by their appearance. They stitch their constitutions by texts that state that Islam is the established religion of the country and the principles of Islam are the source of legislation. However, they aspire to eradicate Islam and Muslims. They replace the Divine Legislation with the secular one. They are loyal to the non-Muslims and disloyal to the Muslims. They open the mass media doors open for atheists, heretics and wicked people. They do their best to get rid of Islam and destroy Muslims and they carry out their wicked plans in the name of fake calls such as keeping up with modern civilization, renewing Islam, seeking enlightened moderation at times and sometimes fighting dogmatism, extremism and terrorism.

It is also surprising to find the Muslim nation cares about mundane things and pays little, if not no, attention to Islam although Islam is the only way for all good things in this world and the world to come: (Al-Albany, 2000, p. 3)

That is why the question has been raised about the ruling of those Imams of Muslim countries who do not implement the teachings of Islam in all fields of life and the role Muslim nation ought to play to face this problem. This is the core of the current study.

1.2 The Problem of the Study

The study problem is put in the following main question; What is the ruling of the Imam who segregates the teachings of Islam from social, economic and political affairs and what is the role of the nation in this question?

This main question can be divided into the following subcategories;

- What is the ruling of the Imam who does not implement the teachings of Islam in social, economic and political affairs?
- What is the role of the nation towards the Imam who does not carry out the teachings of Islam in social, economic and political affairs?

1.2 The Objectives of the Study

Based on the pre-raised questions, the study objectives are as follows;

- Investigating the ruling of the Imam who does not implement the teachings of Islam in social, economic and political affairs.
- Investigating the role of the nation towards the Imam who does not carry out the teachings of Islam in social, economic and political affairs.

1.3 The importance of the Study

The study importance is shown in two aspects;

- **First: Theoretically:** The study seeks to bridge the gap in this area to develop what previous studies have come to.
- **Second: Practically:** The study draws the attention of the Muslims to be aware of the ruling of the Imam who does not implement the teachings of Islam in social, economic and political affairs and the role the nation ought to play in this situation.

2. METHODOLOGY

The study has used the descriptive methodology to reach the targets in question. To gather the required data, a review of literature has been administered.

The Scheme of the Study

The study has been planned as follows;

- Introduction.
- Chapter I.
- Chapter II.
- Chapter III.
- Conclusion.
- Bibliography.

The coming lines will tackle these points in further detail.

3. The Ruling of the Imam Who does not Implement the Teachings of Islam

"There is no doubt that Allah demands Muslims to implement the Islamic Law and warns them of adopting secular laws. Allah, exalted be He, tells us that those who do not carry out the Islamic Law are hypocrites. He also tells us that all secular laws are pagan. Allah, exalted be He, shows that no Law is better than his. Allah, Glorified and Sublime be He, swears that His servants will not believe the Messenger until they make him the judge regarding the disagreement between them, then, they will not find in themselves any discomfort concerning his verdict. In the Chapter of the Table (Surat Al-Ma'ida), Allah, Glory be to Him, tells us that judging by not what Allah has sent down is disbelief, harm and evil doing" (Ibn Baz, p. 325). Hence, the Imam who rules the Muslim country by not what Allah sent down is considered to be either committing a major grave sin or renouncing his faith. Sheikh Mohamed Ibn Ibrahim-may Allah have mercy on him, said, "The thought that the secular law equals the Divine Law means rejection of faith. It is not reasonable that Allah, exalted be He, calls the person who does not rule by what he sent down a disbeliever and he is not so. Undoubtedly, this person must be a disbeliever ... Disbelief is divided into two categories as follows;

3.1 Major Disbelief

Major disbelief means apostasy. If a Muslim commits one or more of the below mentioned sins, he becomes an apostate. This category is divided into subcategories as follows;

- **First**, thinking that what Allah sent down is not right. This is what is reported by Ibn Abbas and what is supported by Ibn Jarir as well as being unanimously agreed by all Scholars ...
- **Second**, thinking that the Divine Law is right but the secular laws are better and more suitable for regulating people lives ...
- **Third**, thinking that the secular laws are as equal as the Divine Law ...
- **Fourth**, thinking that it is permissible to breach the Divine Law.
- **Fifth**, establishing courts judging under the secular laws. This is the gravest disbelief.
- **Sixth**, judging under the nomads' inherited tribal laws as it is the case of the pagan societies.

3.2 Minor Disbelief

A minor disbelief occurs when a Muslim judges by not what Allah sent down for self-interest although he believes that the Islamic laws are unparalleled. This sin is as grave as committing adultery, alcohol-drinking, theft, perjury. Like them, it is not considered to be apostasy" (Aal-Sheikh, pp. 2-10).

Perjury is the offence of willfully telling an untruth or making a misrepresentation under oath. Perjury is a grave sin. It is evidenced by the Hadith reported by Al-Bukhari that Abdullah Ibn Amr narrated that the Prophet, peace and blessings of Allah be upon him, said, " The grave sins are: polytheism, ingratitude to parents, homicide and perjury". (Al-Buhari, p. 137) (Ibn Abedeen & Ami, 1992)

Sheikh Ahmed Shaker, may Allah be merciful to him, said, " In some Muslim countries, we find secular laws copied from pagan Europe. Not only do these laws infringe many of Islam teachings, but some of them undo Islam as well. This is an intuitive and obvious fact ... It must be borne in mind that judging under these secular laws is not permissible even if they conform with Islam principles since the European laws not Islam principles that have been taken into consideration when making these secular laws. And those who follow in the footsteps of European laws are renegades whether the laid laws are compatible with Islam teachings or not" (Ibn Hanbal, 1995, p. 351).

Those who commit this major disbelief can be divided into three categories; (A-Razi, 1999, p. 56)

- **First**, the legislator who makes the secular laws and believe that they are right and what he does is right as well. This person becomes an apostate even if he establishes the prayers, observes fasting and claims that he is a Muslim.
- **Second**, the advocate who supports the secular laws and argues for them right or false. If he argues for them believing they are right, he becomes a renegade. If he argues for them for self interest and he believes that they are false, he becomes a hypocrite.
- **Third**, the judge ... who puts the secular laws to work. If he judges under these laws believing they are right, he becomes a renegade. If he judges under these laws for self interest and he believes that they are false, he becomes a hypocrite" (Ibn Hanbal, 1995, p. 354).

No doubt that those who judge by not what Allah sent are not fair even if they think they are so since justice is established only under the Islamic Law. Ibn Al-Mawseli, may Allah have mercy on him, pointed out that " Justice is established only by what Allah sent down. This is evidenced by the Holy Verse that says, "Whosoever does not judge according to What Allah has sent down are the harm doers" (Surat Al-Ma'idah (The Table Spread with Food)), and the Holy Verse that says, "Whosoever does not judge according to What Allah has sent down are the unbelievers" (Surat Al-Ma'idah (The Table Spread with Food)), and the Holy Verse that says, "Whosoever does not judge according to What Allah has sent down are the evildoers" (Surat Al-Ma'idah (The Table Spread with Food)). Thus, those who do not judge by what Allah sent down are not only harm and evil doers but they are unbelievers as well" (Ibn Al-Moseli, p. 56).

4. Evidence of the Ruling of the Imam Who does not Implement the Teachings of Islam

The Imam of a Muslim state has to run it legislatively, administratively and judicially according to the teachings of Islam. If he does not run it under Islam teachings believing that these teachings are not right, he becomes an apostate. There is abundant evidence of the apostasy of the ruler who does not run a Muslim country in accordance with Islam as follows;

4.1 First Evidence

Allah, exalted be He, says, "Have you not seen those who claim that they believe in what has been sent down to you and what was sent down before you? They desire to be judged by the idol, although they have been commanded to disbelieve it. But satan desires to lead them astray into far error" (The Holy Quran, p. verse 60). Ibn Al-Arabi, may Allah be merciful to him, said, "Maik said, 'The idol means any thing worshipped but Allah such as the sun, the moon, the trees, the magicians or the soothsayers'" (Ibn Al-Arabi, 2003, p. 578). Ibn Katheer, may Allah have mercy on him, mentioned that " Allah, may He be exalted and glorified, rebukes those who allege that they believe in what Allah has revealed to His Messenger and the Messengers before him and they desire to be judged by not what Allah sent down ... This verse censures those who desire to be judged by the secular laws not by the Islamic laws" (Ibn Katheer, 1999, pp. 302-305). Al-Fakhr A-Razi, may Allah be merciful to him, said, " Qadi Iad said, 'Being judged by the idol is disbelief and not being comforted by the judgment of the Prophet Muhammad, peace and blessings of Allah upon him, is disbelief too. No doubt that the belief in the idol implies the disbelief in Allah and vice versa" (A-Razi A.-F. , p. 121). Ibn Al-Qaiem, may Allah be merciful to him, asserted that: " Allah, exalted be He, tells us that those who accept to be judged by not what Allah sent down are the same as those who accept to be judged by the idol ... and this is the way of disbelievers and the heretics not the way of the Companions, may Allah please them, and those who follow in their steps to the Day of Judgment" (Ibn Al-Qaiem, 1991, p. 40).

Sheih Suliman Ibn Abd Al-Wahaab, may Allah be merciful to him, declared that " Since monotheism which is the meaning of the profession that there is no god but Allah includes and requires the belief in the Messenger, peace and blessings of Allah upon him, ... Allah, exalted be He, draws attention that monotheism implies and entails the believers to make the Messenger the judge regarding the disagreement between them. This is the implication of the profession that there is no god but Allah and what is required from every believer. Who knows the meaning of the profession that there is no god but Allah has to be fully submitting and surrendering to the judgment of Allah that has been revealed to his Messenger Muhammad peace and blessings of Allah upon him. Who professes that there is no

god but Allah and accept to be judged by not what Allah sent down, his profession is false since they are conjoined and indivisible ...

Hence, this verse shows that Allah, blessed and exalted be He, rebukes those who claim that they believe in what Allah sent down and desire to be judged by not what Allah sent down. This Holy verse declares that being judged by the idol breaches one's faith. One's faith won't be accepted unless one disbelieves in being judged by the idol. Those who do not disbelieve in the idol do not believe in Allah ...

His speech, exalted be He, "But satan desires to lead them astray into far error" means that those who desire to be judged by not what Allah sent down are slaves to the Devil who and whose party would like people to enter Hellfire. This verse evidences that those who accept to be judged by any thing other than the Holy Qur'an and the Hadith (Sunna) is unbeliever" (Ibn Abd Al-Wahab, pp. 479-481).

4.2 Second Evidence

Allah, exalted be He, says, "When it is said to them, 'Come to what Allah sent down and to the Messenger, 'you see the hypocrites completely barring the way to you" (The Holy Quran, p. verse 61.). "This means that if the hypocrites are called to be judged by what Allah revealed upon His Messenger, they arrogantly swerve away as Allah, exalted be He, says, (And when they are called to Allah and His Messenger so that he judges between them, a party of them swerve away) (Surat A-Noor (The Light), p. 48) (Ibn Abd Al-Wahab, p. 482). Sheikh Suliman Ibn Abd Al-Wahaab, may Allah have mercy upon him, said, "Ibn Al-Qaiem, may Allah be merciful to him, said, 'This Holy Verse is evidence that those who are called to be judged by the Holy Qur'an and the Hadith (Sunna) and turn away, are hypocrites. If this is the case of those who recant the judgment of Allah, what about those who bar the way for people to be judged by the Holy Qur'an and the Hadith (Sunna) through his words, his action as well as his books?! and at the same time makes allegation that he is acting in good will and he seeks after reconciling his idol with the Holy Qur'an and the Hadith (Sunna). I commented that this is the case of many people in our time who allege that they are informed believers. If it is said to them, 'Come to be judged by what Allah sent down, they arrogantly swerve away and give a plausible explanation that they neither know nor realize anything about this. But the truth is that Allah cursed them because of their disbelief" (Ibn Abd Al-Wahab, p. 482).

4.3 Third Evidence

Allah, exalted be He, says, "But no, by your Lord, they will not believe you until they make you the judge regarding the disagreement between them, then, they will not find in themselves any discomfort concerning your verdict, and will surrender to you in full submission" (Surat An-Nisaa (The Women), p. verse 65). Al-Qurtobi, may Allah have mercy on him, said, "Mujagid and others said, "The

addressed in this verse ... are those who desire to be judged by the idol and for them it was revealed" (Al-Qurtobi, p. 266). Al-Fakhr A-Razi, may Allah be merciful to him, said, "This Holy Verse makes it evident that those who are not comforted by the judgment of the Messenger, peace and blessings of Allah upon him, are unbelievers" (A-Razi A.-F. , p. 121). Ibn Al-Qaiem, may Allah have mercy on him, said, "Allah, exalted be He, swears that people will not believe until they make His Messenger the judge regarding the disagreement between them, and they will not find any discomfort concerning his verdict, and will surrender to him in full submission" (Ibn Al-Qaiem, 1991, p. 40).

4.4 Fourth Evidence

Allah, exalted be He, says, "Whosoever does not judge according to What Allah has sent down are the unbelievers" (Surat Al-Ma'idah (The Table Spread with Food), p. verse 44). Al-Qurtobi, may Allah be merciful to him, said, " Ibn Abbas and Mujad said that this Holy Verse means that people who do not judge in conformity with what Allah sent down are not believers" (A-Tabari, 2001, p. 467).

4.5 Fifth Evidence

Allah, exalted be He, says, "Whosoever does not judge according to What Allah has sent down are the harm doers" (Surat Al-Ma'idah (The Table Spread with Food), p. verse 45). Abu-Al-Ezz Al-Hanafi, may Allah have mercy on him, points out that "Judging by not what Allah sent down may be either major or minor disbelief. If the person thinks that judging by not what Allah sent down is not obligatory or belittle it though he is fully certain that this is truly the judgment of Allah, he becomes unbeliever. This major disbelief. Minor disbelief occurs when a person thinks that judging in accordance with what Allah sent down is obligatory but he does not abide to it and feels remorseful and sinful for what he does" (Al-Hanafi, p. 324).

4.6 Six Evidence

Allah, exalted be He, says, "Whosoever does not judge according to What Allah has sent down are the evildoers" (Surat Al-Ma'idah (The Table Spread with Food), p. verse 45). A-Tabary, may Allah be merciful to him, said, " Ibn Abbas said that this Holy Verse means that people who profess that they are believers and do not judge in accordance with what Allah sent down are evil doers" (Al-Qurtobi, p. 190).

4.7 Seventh Evidence

Allah, exalted be He, says, "They say, 'We believe in Allah and the Messenger and obey, but a party of them turn away after this. Those are not believers. * And when they are called to Allah and His Messenger so that he judges between them, a party of them swerve away'" (Surat A-Noor (The Light), pp. verses 47- 48.). Ibn Katheer, may Allah be merciful to him, explains that "Allah, exalted be He, tells us

about the characteristics of the hypocrites who say that which they do not do. They say that they believe in Allah and the Messenger and obey, but a party of them turn away after this. In other words, they say what they do not do. That's why Allah, exalted be He, says that they are unbelievers. His speech, exalted be He, 'And when they are called to Allah and His Messenger so that he judges between them ...' means that if they are asked to follow the path of Allah and be judged by the Holy Qur'an and the Hadith (Sunna), they arrogantly turn away" (Ibn Katheer, 1999, p. 68).

4.8 Eighth Evidence;

Allah exalted be He, says, "But when the believers are called to Allah and His Messenger, in order that he judges between them, their reply is: 'We hear and obey'. Such are the prosperous" (Surat A-Noor (The Light), p. verse 51). Al-Qurtobi, may Allah be merciful to him, said, "Ibn Abbas said that when the Companions are called to be judged by Allah, they obey straight away whatever it costs them. And if those who follow them are truly believers, they will follow in their steps" (Al-Qurtobi, p. 295).

4.9 Ninth Evidence

Allah exalted be He, says, "Is it pagan laws that they wish to be judged by? Who is a better judge than Allah for a nation whose belief is firm?" (Surat Al-Ma'idah (The Table Spread with Food), p. verse 50). Ibn Katheer, may Allah be merciful to him, asserted that "Allah, exalted be He, rebukes those who do not abide by His judgment and adhere to the secular laws ... following suit of non-Muslims. Those who do this become unbeliever and have to be fought until they turn in penitence to Allah and keep to the judgment of Allah, exalted be He, in every way" (Ibn Katheer, 1999, p. 119). Al-Hassan Al-Basri, may Allah be merciful to him, declares that "Those who are judged by not what Allah sent down are followers of pagans" (Ibn Katheer, 1999, p. 120). Al-Hafez Ibn Hajjar, may Allah have mercy on him, draws attention that "neglecting ordinances of Islam and committing forbidden things are typical of pagans" (Ibn Hajjar, 1987, p. 85).

4.10 Tenth Evidence

Allah, exalted be He, says, "Those who, if We established them in the land, will establish the prayers and pay the obligatory charity, order with honor and forbid dishonor, and to Allah is the end of all affairs" (Surat Al-Hajj (The Pilgrimage), p. verse 41). Al-Qurtobi, may Allah be merciful to him, said, "Ibn Abi Nojaih said, 'His speech, exalted be He, (Those who ...) refers to the rulers'. A-Dahaak said, 'Allah, exalted be He, prescribes that rulers have to keep to His judgments in every affair" (Al-Qurtobi, p. 73).

It is evident that it is not permissible for any Muslim to be judged by not what Allah sent. If a Muslim does this, he becomes a renegade. Sheikh Mustafa Sabry, may Allah be merciful to him, describes judging by not what Allah sent as: "a governmental revolution against the people's religion. It is customary that it is the

people not the government that make revolutions and rebellions. The government rebels against the religion of the nation. It recants from it. The government announces its apostasy. The government embraces unbelief. The individuals who obey this government become apostates too since they listen to this apostatized government that claim that it is independent after it was following Islam. What is the difference if a renegade government or a non-Muslim one runs a Muslim country? To your surprise, the renegade government may be worse and more threatening with regard to the religion of the nation ... since the people are likely to be tricked by this religiously seeming government. By being forced to obey such a government, the individuals are being badly influenced by it and gradually turning away from Islam" (Sabri, 1981, pp. 281-285).

5. The Role of the Nation towards the Imam Who does not rule the Muslim Country according to the Teachings of Islam

The Imam who intentionally neglects Islam teachings in ruling the Muslim country becomes an apostate (Olama' Najd Al-A'lam, 1996, p. 92). Apostasy is the main cause to remove the Imam from office (A-Taftazani, p. 257) (Yusuf, p. 84) (Ghoneim, 2013, p. 283). This is abundantly evidenced from the Qur'an, the Hadith (Sunna) and the consensus of the Scholars as follows;

5.1 First: Evidence from the Qur'an:

Allah, exalted be He, says, "Allah will not grant the unbelievers any way over the believers" (Surat An-Nisaa (The Women), p. verse 141). The Scholars draw upon this Holy verse as evidence that apostasy results in inevitable deposition (A-Taftazani, p. 100) (Ibn Abi-Shoreif, p. 275). The Imam has been appointed in this of religion only to safeguard the religion and to run people according to the teachings of their religion. If he becomes an apostate, he will be a source of danger to the religion and to the people who believe in this religion as well, so he has to be ousted (A-Taftazani, p. 257).

5.2 Second: Evidence from Hadith (Sunna):

Jonada Ibn Abi Umyia (Al-Bukhari, p. 232) (A-Zahabi, 2006, p. 23) (Ibn Hajjar, Tahzeeb A-Tahzeeb, 1906, pp. 115-116), may Allah please him, reported that he and some of the Companions went to Obadah Ibn A-Samit (Ibn Sa'd, p. 621) (A-Zahabi, 2006, p. 10) (Ibn Hajjar, Al-Isaba fe Tamieez A-Sehaba, 1995, pp. 505-507), may Allah please him, when he was ill and said, "May Allah get you speedy recovery, may you narrate to us a Hadith you have heard from the Prophet, peace and blessings of Allah upon him? Obadah said, 'The Prophet, peace and blessings of Allah upon him, called us for Islam and we give a pledge of allegiance to him. Then, he stipulated that we must swear obedience in time of prosperity and time of austerity and we mustn't fight those who are in power even if they are unjust unless there is certain and explicit unbelief" (Al-Bukhari M. I., 2002, p. 1748) (Muslim,

p. 691). This Hadith means that "Muslims are neither allowed to dispute with their rulers nor to challenge them unless they emphatically turn unbelievers" (Al-Nawawi, 2001, p. 470). This Hadith makes it evident that it is not permissible to fight or remove the ruler from power unless it is unequivocally proven that they become unbelievers" (Ibn Hajjar, Fath Al-Bari, 1987, pp. 10-11). Abu-Y'ala Al-Farr'a, may Allah be merciful to him, asserted that "If the Imam recants from Islam, it is agreed that he must be deposed and put to death" (Al-Farra', p. 243).

5.3 Third: Evidence from the Consensus of the Scholars:

The Scholars unanimously agreed that the Imam must be ousted if he becomes apostate (A-Taftazani, p. 257) (Al-Qastalani, p. 217). Qadi Iad, may Allah be merciful to him, reported that "There is consensus among the Scholars that it is not permissible for a non-Muslim to be Imam for Muslims and if the Imam turns away from Islam, he must be removed from power" (Al-Qadi Iad, p. 246) (Al-Nawawi, 2001, p. 407). Ibn Hajjar, may Allah be merciful to him, reported that "The Scholars unanimously agree that the Imam must be ousted if he recants from Islam" (Ibn Hajjar, Fath Al-Bari, 1987, p. 123).

From what is mentioned above, it is clear that if the Imam does not abide by the teachings of Islam, people must warn him. If he does not listen to them and persists in neglecting keeping to the teachings of Islam, the nation must remove him from power and appoint another one from those who adhere to the principles of Islam. Sheikh Abd Al-Qader Ouda, may Allah have mercy on him, states that "Allah prescribes that Muslims must be judged by What Allah sent down. So, Muslims must nominate a government that manage their social, economic and political affairs in accordance with the teachings of the Holy Qur'an and the Hadiths (Sunna) (Ouda, pp. 64-65) as they manage other religious observances such as the prayers and fasting " (Ouda, p. 64).

6. CONCLUSION

The study came to two the following findings:

- **First:** The Imam who rules the Muslim country by not what Allah sent down on the belief that the secular laws are better or equal to the Islamic laws becomes an apostate and apostasy is the main cause to be removed from office.
- **Second:** If the Imam who rules the Muslim country by not what Allah sent down turns in penitence to Allah and abides by what Allah sent down, the nation must depose him and appoint another ruler from those who are religious and committed to Islam teachings.

In the light of these findings. The study makes the following recommendations:

- **First,** The Scholars of Islam discuss the Imam who does not abide by Islam teaching about the reasons that make him keep away from putting teachings of

Secular Politics and the Role of the Muslim Nation towards it: A Descriptive Analytical Study

Islam to work, raise any obscurities about this matter, and tenderly and covertly ask him to make genuine repentance to Allah and adhere to what Allah sent down.

- **Second,** If the Imam does not listen to the Scholars' advice, they take legal actions against him to be accountable for not committing to what Allah sent down and to be expelled.
- **Third,** If the legal actions do not pay, the Scholars raise this question in public, warn people from being misled by what the biased propagandize concerning this issue and urge them to do their best and sacrifice to support those who call for ruling the country in accordance with what Allah sent down.
- **Fourth,** If the legal actions do not pay, the Scholars call people to go on strike, to organize walks, protests and mobilization in public areas, to vow civil disobedience, to stage demonstrations and to make revolutions to remove this Imam from power and to appoint one who is committed to ruling the nation according to the teachings of the Holy Qur'an and the Hadiths.

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