

## **SHAYKH NĀSIR AL-FAḤD PRISON CONDITIONS**

Lecture dedicated to the shaykh, may Allāh hasten his release given by shaykh Ahmad Mūsā Jibrīl.

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A prisoner's audio, within the class I mentioned him a few times, I mentioned a letter he had sent where he was congratulating me and my father upon our release and making du'â for my mother. He had just found out in from within the deep dark cells of the Sa'ūdîy prisons he had sent that letter. So, I announce that if you remember and may Allâh **سُبْحَانَهُ وَتَعَالَى** hasten his release. What happened is, there's a campaign, a Twitter campaign about him in support of him and that's what I want to talk about. He's first of all a 'âlim, he's not an ordinary man, he's a shaykh and he's **إِنْ شَاءَ اللَّهُ، إِنْ شَاءَ اللَّهُ** an imâm. When we said we were going to hold a part three of the Proud Graduates of prophet Yūsūf **عليه السلام** he was going to be a main part of it. But I was just contacted by some brothers in the Arabian Peninsula, to help in a very important and honourable thing and to us in the States, in the West, it may seem like it is a small thing, but it is actually a big thing. First of all: Beg to Allâh Who Calculates every mustard deed, and He puts it on your bell on the Judgement Day. To you it may be small but to Allâh **سُبْحَانَهُ وَتَعَالَى** it's huge. It may be what tips your skill and get you to Firdaus. Showing mercy and compassion to this man, may be a means for Allâh to show you mercy and compassion when you stand before Him on the Judgement Day. Simple little Tweet, that's all it is. There's a campaign to raise awareness to his release and his conditions.

## BIOGRAPHY

Let me just give you quickly a brief biography about this man, he graduated from Jam'âtil 'imâm from Riyâd where about the symptom, actually I graduated from Madinah and right when he graduated, he was appointed as a teacher in the aqīdah section and he had many shuyūgh, so he's not a drive-by shaykh, the ones who pop-up suddenly on YouTube. He's a shaykh very well learned and has many shuyūgh and amongst his shuyūgh are ar-Rājihī, Farrāj, Aṭram, Duwaysh and as-Sidhān, even the mufti of Sa'ūdîy today was amongst his shuyūgh. Shaykh Nāsir al Faḥd memorizes the nine books of hadīth. Do you hear what I said? **Nāsir al Faḥd memorizes nine books of hadīth, not nine volumes, but each one its volumes.** He memorizes the nine first books of hadīth which are: saḥīḥ al Bukhārīy, and you all have saḥīḥ al Bukhārīy, look how many volumes it is, Muslim, you all got saḥīḥ Muslim, look how many volumes it is, sunan abū Dāwūd, at-Tirmidīy, an-Nasā-i, ibn Mājah, Aḥmad, Muwaṭa Mālik, sunan ad-Dārimīy all those, each one its volumes and memorizes it.

So, he doesn't just understand it, but also memorizes it. He also memorizes twenty of the essential books on the Principles of Islām. Some in aqīdah and some in fiqh. He memorizes them and understands them. He also that's in addition of the books of hadīth, he also wrote within his prison days **sixty-five books he authored.** He wrote sixty-five books. This is solid, authentic information. If it wasn't one hundred percent true, I wouldn't even mention it. You may agree with him on certain matters, you may disagree with him. He's not infallible nor is anyone after the Prophet Muḥammed **صلى الله عليه وسلم** but this is not the time to discuss it. You have something against any of his fatāwa, a true believer, this is not the time to discuss it. When he gets out and he's able to defend himself and debate you and he's always called those who are against him, *come on, let's debate* and then he said *let's go on mubāhala* and he said it several times from within the prison world and before that. So, he has said that. When he gets out, then you can go and say "this man did this and I have disagreed with you in that". Anās ibn Mālik **رضي الله عنه** said that the Prophet said **صلى الله عليه وسلم**:

أَنْصِرْ أَخَاكَ ظَالِمًا أَوْ مَظْلُومًا فَقَالَ رَجُلٌ يَا رَسُولَ اللَّهِ أَنْصِرْهُ إِذَا كَانَ مَظْلُومًا أَمْ إِيْتَا إِذَا كَانَ ظَالِمًا كَيْفَ أَنْصِرُ؟ قَالَ تَحْجِزْهُ أَوْ تَمْنَعْهُ مِنَ الظُّلْمِ فَإِنَّ ذَلِكَ نَصْرٌ

Hadīth in saḥīḥ al Bukhārīy and Muslim a man who came to the Prophet صلى الله عليه وسلم and the Prophet صلى الله عليه وسلم before they had said; give victory to your brothers oppressed or oppressor. He confused the people with that statement. Give victory to an oppressor? Oppressed or oppressor? Why would the most eloquent man on the face of the earth, from the heart of the most eloquent tribe ever, say it in a way to confuse people? Why would the man who used to speak so gentle, so nice, so slow that one who he spoke to would be able to count and memorizes his words before he left. Why did he word it like that? He words it like that because he doesn't want you to think that you can go and beat with the oppressor against your brother, even if your brother is wrong. Even if your brother is wrong, you rescue him out of that oppression then you direct him. You stop him if he's wrong before that and if he falls in that oppression, you take him out of it, and then you guide him. You don't go to the man with the whip and tell him "give him ten more lashes, he's wrong". You take him out of his situation and you give him victory. You don't go to the man who has him in prison and say: "give him ten more years". You take him out of the hardship and you stop him, correct his errors. He taught us not to oppress, he is telling, the Prophet صلى الله عليه وسلم taught us not to oppress. So how you going to give the oppressor victory? He said: "go to your brother and you stop him from oppressing". Go to your brother, not to the one who's under his rule, and control he's harming him and oppressing him but go to your brother.

Nāsir al Faḥd just asked the prisoners how many times the goon squads went in and enter the cells. You know what the goon squads are? This is a group who, if there's a troublemaker, their top straight officers they are physically very strong, they guerre up with plastic and leather and they wear their helmets and their shields, and they force their way to a cell. The goons beats and restrains this man, the shaykh, in his own little cell. All that to get a little shaykh, a man who memorizes the nine books of hadīth. You think he is a troublemaker? For the goon squad to go and beat him down in his own cell?

When al Hajjāj was his baddest as he was, he had two issues one time. One was with the enemy and one was with the woman called Ghazāla al Khārijyah. The enemy, he backed away from a war, and Ghazāla al Khārijyah was a woman who took advantage of that and everywhere he goes, she followed him and disrespect him and too he ran away from her. So, he ran away from the outside enemy, and then he began to run away from Ghazālah. So 'Umrān ash-Shaybānīy who was a poet who died 84 years after the hijra of the Prophet صلى الله عليه وسلم wrote two lines about this man, degrading him. He said:

أسد علي وفي الحروب نعامة فتخاء تجفل من صفير الصافر

A lion, an os, because he used to kill and torture and imprison his people, but in wars he flees away from the whistling of the whistle.

هلا برزت إلى غزالة في الوغى بل كان قلبك جوانح طائر

He told al Hajjāj: why don't you stand up to Ghazāla even? You ran away from her like a bird runs away from a human being when he gets near to him.

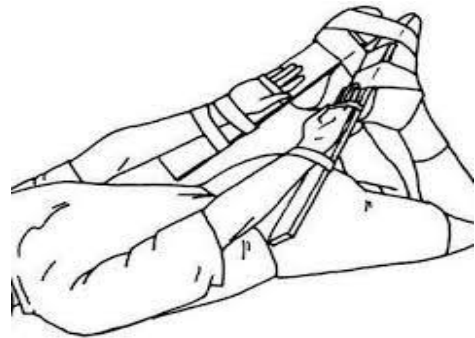
He ran away from the woman like a bird and from the outside enemy like an ostrich but to his own people, he was slaughtering, killing and imprisoning them.

To this something today, from Iran the cowards kissing their feet, seeking anything to please them. Those who curse abū Bakr [رضي الله عنه] and 'Umar [رضي الله عنه] inside their own borders, they give

them whatever they want. Dialogue let's have dialogue, they give them anything they want, they get them the best medical treatment and then so suddenly, he gets released with a pardon. But the people of Ahlu Sunnah Wa'l Jamā'ah get tortured with the goon squad and then to the outside enemy, promoting the call of kufr that their own scholars called it a call of kufr.

Then they go in and they throw Nāsir al Faḥd and tight his hands and feet behind his back as one of the times that the goon squad went in there. He gets dragged on his back through the holes of the prison. He gets thrown on his face and one of the officers puts his foot on his face. Does the face of any human, even a non-Muslim, deserve for someone's feet to go under the face? Does a face that memorizes the Qur'an deserve a shoe on top of it? Does a head that has the nine books of hadīth in it deserve a shoe on top of it? Is this the Ummah of **لَا إِلَهَ إِلَّا اللَّهُ مُحَمَّدٌ رَسُولُ اللَّهِ**?

Nāsir al Faḥd gets thrown on the ground and they tie his hands and his feet together. Imagine, he's on his stomach, imagine this, and his hands and feet are tied together, and they keep him in a cell all day. His hands and feet tied together just like this and he's lying on his stomach. He was able to break, cut away his right arm. Little get it lose. He wasn't able to get his left arm out of it, because it was paralyzed, and it remained paralyzed for a month after that and until today his thumb is still numb from that incident. He doesn't get a medical treatment. None, as you know that causes numbness in prominent numbness when a hand or a body part is paralyzed for a long time. He gets put to sit on some type of a metal and he sat on a very, very hard metal for four hours. It made him so sick that he said *he prayed for some time with only his eyes*. He made the Salāh with his eyes-only gesture. When he needed the bathroom, if he did need it, he would crow on his stomach to go use the bathroom.



A woman, the Prophet **صلى الله عليه وسلم** taught us, goes to hell for imprisoning a cat. What are we going to say to those who do this to an imām? I ask every Muslim who is here, I ask every Muslim who will hear this in the future, if you don't see a human being, no I'm not going to say a human being, if you see a cat, if you see a dog with his hands and legs tied together, would you leave him like that? Wallāhi, I ask you by Allāh, we're asking you to help untie it, untie the hands and legs of a human being with a simple Tweet. Maybe Allāh **سُبْحَانَهُ وَتَعَالَى** will use it as means to release him **إن شاء الله**.

They did not give him medical treatment after he was ill from that metal seat, that hot metal seat that they put him on for four hours and he got sick and remained sick for five days where he wasn't able to eat nor drink. When he was on the verge of dying, literally dying, they went and took him and got him medical treatment, to pump more life into him so that they can torture him more. In the prison years, he has been in prison for nine years, six out of those last nine years, his family all his family members, none of them has ever seen him or spoke to him or heard his voice. When someone recently got released he said *he got seen him in court*, they took him out of the court and he said: *I know I'm going to die in prison like ibn Taymiyyah* **رحمه الله**. If he dies, he dies. He dies in honour, but what about you who was able to possibly help him with a Tweet, that's all that is. A call for a Tweet and you don't even do that.

In my life **الحمد لله** for me personally, I've never asked for anything, da'wah and no one can say that. Da'wah and I've never asked for money or wealth or during my hardships **الحمد لله رب العالمين** for

marriage, for divorce, for lectures, for seminars, for classes, even though some general offers never did I take nothing, الحمد لله. Even before that, when I was gone, and my father was gone, and my family went through the outmost hardship, we didn't take nothing. But actually, that was a little bit different, they weren't offered nothing when we were in the hardship, but today I'm not asking for me that's the point. I'm asking for a brother to send out Tweets for him. Shaykh al 'Ulwān when he was just released from prison, I just wrote an article about him, a week SubhānAllāh, a week before he was released, and I asked the brothers to make du'ā for him. He was released and of course that all goes back to Allāh سُبْحَانَهُ وَ تَعَالَى. What Allāh سُبْحَانَهُ وَ تَعَالَى Says:

وَقَدْ أَحْسَنَ بِي إِذْ أَخْرَجَنِي مِنَ السِّجْنِ

And He was certainly good to me when He took me out of prison <sup>1</sup>

But there're means Allāh سُبْحَانَهُ وَ تَعَالَى uses to give victory, like the stick of Mūsā عليه السلام and among the means that some analysts wrote about why they release al 'Ulwān is because of what was going on Twitter, there was a campaign. When I wrote the article, there was a campaign going on and this was a week before his release. الحمد لله Allāh released him. He wasn't released because he was found innocent in court, there is no court or charge used to begin with. He wasn't released because he was not guilty. There's no court for this kind of people. They just take them and throw them in prison, no trials or anything. The pressure, it was a means Allāh used to get him out الحمد لله. This was a man who memorizes the six books of hadīth. He knows the men in the chain narrations like he knows his own kids and he's in prison now for nine years. Here we may not understand it fully but the campaign of Twitter, we may not understand its effect, but over there it's effective especially as the downfall is working over their skies and it's knocking on their doors, those who are better than them. If you read the history, look at al Bidāya wa'n niḥāya, those who are better than their downfall, so you don't think they're going to have their downfall? They are not going to live forever.

Point of this is inside the Arabian Peninsula they are doing a Twitter campaign to escalate the release of the shaykh. They do it systematically. They specify a certain time, just as a peaceful protest, but this is not a peaceful protest, it's a Twitter protest. Whether it works or not, that's in Allāh's Hand, معركة إلا ربكم. The organizers like I said had called me and they said: *if we get some aid of the West to this, you know, they help us campaign a little bit, coming from the West, it might help.* We actually have hoped it will help. What it is, there's a specific hashtag on Twitter and إن شاء الله we specify it on my site or some other sites and at one time إن شاء الله next Tuesday at 5 pm in New York and 10 pm in London and 9 am in Sydney, December 18th Tuesday, coming up Tuesday, a week from today. All you do is send a hashtag and send a simple Tweet, whatever you want to Tweet at a specific time because it's like a protest. So, it's going to be like: "Free Nāsir al Faḥd", "Help Nāsir al Faḥd, he's being tortured", "Freedom to Nāsir al Faḥd", possibly say "let him get his medical treatment", "let him get a trial", anything to rise sympathy and awareness. Maybe Allāh Will reward you in abundance on this on the Judgement Day. Of course, it's a hundred percent legal nothing going to be said, for those who are scared or anything, there's nothing going to be said on violence or anything that's illegal about it.

Shaykh Sulaymān al 'Ulwān was just released from prison and among the things he said: **keep everybody of the prison in your du'ā, especially Nāsir al Faḥd.** The man we were talking about. Do you know why? Because he's undergoing a special treatment. The Prophet صلى الله عليه وسلم said:

<sup>1</sup> [12:100]

## فكوا العاني

Any prisoner is a 'āni and a 'āni is a prisoner.

Ibn al Athīr said: *anyone who is belittled or degraded is al āni*. So, imagine a prisoner who is belittled, degraded and tortured! That's a 'āni, a 'āni, a 'āni, a 'āni. In saḥīḥ Muslim The Prophet صلى الله عليه وسلم said from abī Hurayrah رضي الله عنه:

عَنْ أَبِي هُرَيْرَةَ - رضي الله عنه - قَالَ: قَالَ رَسُولُ اللَّهِ - صلى الله عليه وسلم ... الْمُسْلِمُ أَخُو الْمُسْلِمِ، لَا يَظْلِمُهُ، وَلَا يَخْذُلُهُ، وَلَا يَكْذِبُهُ، وَلَا يَحْقِرُهُ

A Muslim is a brother of a Muslim, he doesn't turn his back on him يَخْذُلُهُ means turn your back on your brother, means refuse to give support or victory to your brother, that's what it means.

A scholar said; *if it's a brother seeks the help of a brother, he must help him, he's obligated to do so, unless [the exception is] he's got a legitimate excuse.*

وَأِنْ اسْتَنْصَرُوكُمْ فِي الدِّينِ فَعَلَيْكُمُ النَّصْرُ

If they seek victory near the Dīn, you got to give him victory <sup>2</sup>

The scholars of the Islām said, look at this: *if the state was to spend the entire treasure, the money from the Muslims to free the captive, it wouldn't be a waste.*

So, if all the money goes to free the captive, it wouldn't be a waste, because back then, they used to ask for ransom. Likewise, similar today would be returning bills or anything of that sort. In tafsīr al Qurṭūbīy, imām Mālik رحمه الله says about the matter of the captives; *it's obligatory upon the people to ransom the prisoners*. Obligatory. Ya'ni farḍ, wājib, with all that which they possess. The money they possess and there's no difference in this because back then it was ransom. There's no difference amongst this, amongst the 'ulamā and fuqahā. There's no dispute, because the Prophet صلى الله عليه وسلم said: *secure the release of the captives*. Meaning: **you have to secure their release** and he went on to say also you must comfort them, what would that mean? Probably sending them letters, take care of their families, look out for their families. Al Musannaf ibn abī Shaybah, 'Umar ibn al Khaṭāb رضي الله عنه said: *for me to release one prisoner would be better than the entire Arabian Peninsula*. Shaykh Al Islām رحمه الله has many quotes on this, shaykh al Islām has a quote in volume 28 page 635:

فكك الأسارى من أعظم الواجبات، وبذل المال الموقوف وغيره في ذلك من أعظم القربات

Freeing prisoners is among the most honourable of the ordains, and giving wealth to free them, is among the most honourable things to do to bring you closer to Allāh.

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<sup>2</sup> [8:72]

So, a simple Twitter protest next Tuesday **إن شاء الله** everyone sends a message to the hashtag: “free him”, “trial him” everyone around in this area it will be around 5 pm, so you’re either at work and I’m sure everyone has an iPhone or a phone that has Twitter on it. If not, you can use it through the browser on your phone. Be prepared and on that specific time we send a hashtag: may Allāh **سُبْحَانَهُ وَتَعَالَى** hasten his release, or we love him or whatever. It’s your brother, even if your brother is wrong in matters. Wallāhi that little Tweet that you think it’s nothing today, may be take you to Firdaus. May Allāh **سُبْحَانَهُ وَتَعَالَى** hasten his release and hasten the release maybe after al ‘Ulwān and **إن شاء الله** this scholar and Khālid ar-Rāshid **إن شاء الله** and the rest of the scholars and the rest of the Ummah. May Allāh hasten the release of the sister Nem’a Yūsūf who is going today or tomorrow going to trial in San Diego or California. I don’t know Wallāhi much about her case. I have no idea. I know sisters going through a lot of hardship.

*May Allāh break the shackles of all the brothers and sisters. Oh, Allāh they are in urgently of Your Mercy so send upon them Your Mercy yā Allāh. Oh Allāh, whoever tries to harm him, then save him, save our brothers and protect them. Whoever tries to harm him then harm him [the one who harms our brother].*