



The Khawaarij & their Recurring Ideologies

الخوارج

The *Khawaarij*
& Their Recurring Ideologies

By:

Shaykh 'Abdul-Muhsin Ibn Naasir Aali-'Ubaykaan

And

The Islaamic Views Concerning:

Terrorism, Bombings, Hijackings,
& Other Modern-Day Crimes



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BOOK ONE:

The Khawaarij & Their Recurring Ideologies

Indeed, all thanks and praises are for Allaah; we praise Him, seek His help, and His forgiveness. We seek refuge with Allaah from the evils of our own selves and from the evils of our actions. Whomever Allaah guides, none can lead him astray, and whomever He leads astray, there is no guide for him. I testify that nothing deserves any worship except Allaah alone having no partner, and I testify that Muhammad (ﷺ) is His servant and Messenger.

﴿ يَتَأَيُّهَا الَّذِينَ ءَامَنُوا اتَّقُوا اللَّهَ حَقَّ تُقَاتِهِ وَلَا تَمُوتُنَّ إِلَّا وَأَنتُمْ مُسْلِمُونَ ﴾

“O you who believe, fear Allaah as He should be feared and do not die except as Muslims.”

[Aali-'Imraan, 3:102]

﴿ يَتَأَيُّهَا النَّاسُ اتَّقُوا رَبَّكُمُ الَّذِي خَلَقَكُمْ مِنْ نَفْسٍ وَاحِدَةٍ وَخَلَقَ مِنْهَا زَوْجَهَا وَبَثَّ مِنْهُمَا رِجَالًا كَثِيرًا وَنِسَاءً ۚ وَاتَّقُوا اللَّهَ الَّذِي تَسَاءَلُونَ بِهِ وَالْأَرْحَامَ ۚ إِنَّ اللَّهَ كَانَ عَلَيْكُمْ رَقِيبًا ﴾

¹ This introduction and the following topic: “A Concise Biography of the *Khawaaarij*” were both written by Jaabir Ibn 'Aalee al-Mar'ee, a student of Shaykh 'Abdul-Muhsin Aali-'Ubaykaan. They were included in this translation for the purpose of providing the reader with a background to the lecture. - T.N. (Translator's Note).

“O mankind, fear your Lord Who created all of you from a single person (Adam) and from him He created his wife, and from them both He created many men and women. And fear Allaah by Whom you ask (your mutual rights) and (fear severing) the wombs (of kinship). Indeed, Allaah is ever watching over you.

[an-Nisaa, 4:1]

﴿ يٰٓاَيُّهَا الَّذِيْنَ ءَامَنُوْا اتَّقُوْا اللّٰهَ وَقُوْلُوْا قَوْلًا سَدِيْدًا ۝ۙ يُصْلِحْ لَكُمْ اَعْمَالَكُمْ وَيَغْفِرْ لَكُمْ ذُنُوْبَكُمْ ۗ وَمَنْ يُطِيعِ اللّٰهَ وَرَسُوْلَهُ فَقَدْ فَازَ فَوْزًا عَظِيْمًا ﴾

“Oh you who believe, fear Allaah and speak the truth; He will rectify your deeds and forgive your sins. And whoever obeys Allaah and His Messenger, he has achieved a great success.”

[al-Ahzaab, 33:70-71]²

Imaam Muslim records a *Hadeeth* narrated by Aboo Hurayrah (رضي الله عنه) in which the Prophet (ﷺ) says:

² *Khutbah al-Haaajah*: ‘Abdullaah Ibn Mas’ood said, “Allaah’s Messenger (ﷺ) taught us *Khutbah al-Haaajah*: ‘Indeed all thanks and praise is to Allaah...’” - to the end of the *Hadeeth*. It is recorded by *Imaam Ahmad* in his “*Musnad*” (1/392-393), *At-Tirmidhee* (no. 1105), *Aboo Daawood* (no. 2118), *an-Nasaaee* (3/104-105, no. 1404), and by *Ibn Maaajah* (no. 1892). *At-Tirmidhee* said, “The *Hadeeth* of ‘Abdullah is a good (*Hasan*) *Hadeeth* narrated by al-‘Amash from Aboo Ishaq, from Aboo al-Ahwas, from ‘Abdullaah from the Prophet (ﷺ). It is also narrated by Shu’bah, from Aboo Ishaq from, ‘Ubaydah, from ‘Abdullaah, from the Prophet (ﷺ). Both *Hadeeth* are authentic.”

بَادِرُوا بِالْأَعْمَالِ فِتْنًا كَقَطْعِ اللَّيْلِ الْمُظْلَمِ يُصْبِحُ الرَّجُلُ مُؤْمِنًا
 وَيُمْسِي كَافِرًا أَوْ يُمْسِي مُؤْمِنًا وَيُصْبِحُ كَافِرًا يَبِيعُ دِينَهُ بِعَرَضٍ
 مِنَ الدُّنْيَا

“Take the initiative to do righteous deeds before trials and tribulations come like patches of a dark night. Due to it, a man will be a believer at night and disbelieve by morning, or be a believer in the morning and disbelieve by nightfall. He will sell his religion for a mere portion of this worldly life.”³

Great trials and tribulations have already become prevalent during our times, shaking the very fundamentals of the religion within the hearts of many of the people of Islaam.

From the most severe of what this nation has been afflicted with since the killing of the Chief of Believers, ‘Uthmaan Ibn ‘Affaan (رضي الله عنه), until today and until Allaah wills, is the tribulation of opposing and rebelling against the leaders and those in authority.

For this reason, the people firmly-grounded in knowledge have stood up in face of this affliction by refuting, clarifying, and publicizing the methodology of *Ahlus-Sunnah wal-Jamaa’ah* (the people who follow the *Sunnah* and adhere to the main body of Muslims), in order to relieve the distress of the nation. Thereby, they support the religion and ‘*Aqeedah*, give victory to the *Sunnah*, and crush the innovations.

³ Recorded by *Muslim* (no. 118).

May Allaah have mercy upon the *Imaam of Ahlus-Sunnah*, Imaam Ahmad, when he said:

All praise and thanks are due to Allaah Who has left, in every time, a portion of the Messengers remaining - the people of knowledge. They call those astray back to guidance, remaining patient upon the harm they suffer from people. They give life, with the Book of Allaah, back to the dead (metaphorically meaning guidance) and they restore the sight, with the light of Allaah, back to the blind. How many of those who *Iblees* (Satan) has killed have they revived? How many of those who have strayed have they guided? How excellent their effect is upon the people and how evil the people's effect is upon them. They refute the extremists' distortion of the Book of Allaah, the assumptions of the falsifiers, and the misinterpretations of the ignorant - those who establish innovations and let loose the reins of tribulations. They are those who differ regarding the Book, oppose the Book, and collectively gather to break apart the Book. They speak for Allaah, about Allaah, and about the Book of Allaah with no knowledge. They speak with doubts, thereby deceiving the ignorant people with what confuses them. So, we seek refuge with Allaah from the tribulations of those who misguide. ⁴

From such scholars is our noble Shaykh 'Abdul-Muhsin Ibn Naasir Aali-'Ubaykaan, may Allaah preserve and care for him.

⁴ Imaam Ahmad from "*ar-Radd 'alaa az-Zanaadiqah wal-Jahmiyyah*" (pg. 6).

May Allaah reward him with good, for he has clarified the ideology of the *Khawaarij* of the past and present. He has refuted them, exposing the evil of their methodology. This was during a symposium established to clarify some of the confusion regarding the *Khawaarij* and to expose those who still wave the banner of this ideology in our times. Other scholars shared in this seminar such as Shaykh Saalih Aali-Shaykh and others.

The *Shaykh* (Shaykh ‘Abdul-Muhsin Ibn Naasir Aali-‘Ubaykaan) allowed me to transcribe and publish his lecture for the general benefit of everyone. So, I began with a simple, concise biography of the *Khawaarij* sect, as this is the focus of the lecture...



The Identity of the Khawaarij

The 'Arabic word خَوَارِج (Khawaarij) is the plural of خَارِجَة (Khaarijah). It means "sect" or "party."⁵

They are a sect of innovators committing the first detested innovation to emerge out of Islaam and the most harmful in opposition to the *Sunnah* and religious narrations. They are called this due to their "challenging and rebellion" (*Khurooj*) against the best of the Muslims (the Companions of the Prophet Muhammad ﷺ), against the main body of Muslims, and against the leader upon whose authority the people have united and accepted. This sect is always in existence, whether during the time of the Companions in which they revolted and rebelled against the rightly-guided leaders, or rebelling against those after them from the successors to the Companions, or against the leaders in every time.⁶

It is also said they are called this (*Khawaarij*) due to their "leaving" (another meaning of the 'Arabic word: *Khurooj*) the way of the main body of Muslims.

Ash-Shahrastaanee said:

⁵ Ibn Hajar in "Fath al-Baaree" (12/296).

⁶ See Ibn Hajar's "Fath al-Baaree" (12/296-316), an-Nawawee's "Sharh Muslim" (7/170), ash-Shahrastaanee's "al-Milal wan-Nihal" (107), and "Rasaail Shaykh 'Abdur-Razzaaq 'Afeefee" (pg. 332).

“Anyone who rebels and opposes the legitimate leader or ruler upon whose authority the people have united and accepted, such a person is called a *Khaarijee* (one of the *Khawaarij*) regardless if this is during the days of the Companions in which they revolted and rebelled against the rightly-guided leaders, or rebelling against those after them from the successors to the Companions, or against the leaders in any time.”⁷

The *Khawaarij* have also been called other names and descriptions. al-Qaadhee ‘Iyyaadh said, “They have been called ‘The *Maariqah* (Those that pass through)’ based upon the statement of the Prophet (ﷺ):

يَمْرُقُونَ مِنَ الدِّينِ

‘They will pass through the religion...’⁸

And they are pleased with all of the nicknames except ‘The *Maariqah*.’”⁹

They are also known as “The *Harooriyyah*” because they went out to a place called Harooraa which was a village close to al-Koofah (in Iraaq)¹⁰

⁷ “*Al-Milal wan-Nihal*” (pg. 105).

⁸ See As-Suyootee’s “*Sharh Sunan an-Nasaaee*” (7/85). The details of the *Hadeeth* will be given on page 18, footnote no. 18.

⁹ Ibraaheem ar-Ruhaylee’s “*Mawqif Ahlus-Sunnah wal-Jamaa’ah min Ahl al-Ahwaa wal-Bida*” (1/137-139).

¹⁰ An-Nawawee’s “*Sharh Muslim*” (7/170).

They are also called “The People of *an-Nahrawaan*” because ‘Alee (عليه السلام) fought them there.¹¹

They are known as “The *Muhakkimah* (those who seek judgment)” for their denial of any judgment (made by people such as ‘Alee) and due to their apparently truthful, yet deceiving saying, “There is no judgment except for Allaah!”¹²

They say that anyone who commits a major sin is an absolute disbeliever destined to remain in the Fire forever. They are the first people ever to begin declaring Muslims to be disbelievers for committing sins. They declare anyone who opposes them in this innovation of theirs to also be a disbeliever, making his blood and wealth permissible for them to take. It has been reported that they do not follow the Prophet (ﷺ) except in what he conveys directly from Allaah (ﷻ) of the Qur’aan, although the *Sunnah* only explains and clarifies the Qur’aan. So, if what they assume to be the apparent meaning of the Qur’aan contradicts with something from the Messenger (ﷺ) (as they may claim), then they only accept and act according to the Qur’aan.¹³

They say that it is permissible, and often obligatory, to oppose and rebel against an oppressive ruler,¹⁴ and if he contradicts something

¹¹ See page 46, footnote no. 69. - T.N.

¹² Aboo al-Hasan al-Asha’ree’s “*Maqaalaat al-Islaamiyyeen*” (pg. 207).

¹³ See Shaykh Hamood at-Tuwayjiree’s “*Ithaaf al-Jamaa’ah*” (1/274-275) and “*Rasaail Shaykh ‘Abdur-Razzaaq ‘Afeefee*” (pg. 332).

¹⁴ See Aboo Mansoor al-Baghdaadee’s “*al-Farq bayna al-Firaq*” (pg. 17-258) and al-Isfaraayenee’s “*at-Tabseer fid-Deen*” (pg. 45).

from the *Sunnah* (as they may allege), then it (renouncing allegiance to him) is a duty and obligation. ¹⁵

They also declare themselves free of ‘Uthmaan and ‘Alee (رضي الله عنهما), renouncing them and their actions and they give this precedence over all of their other concepts of allegiance. ¹⁶

There has continued to exist from the people of this innovation various sects and groups up until this day. ¹⁷

The First Appearance of the Khawaarij

The origin of their methodology and its first appearance was during the time of the Messenger (ﷺ). The first of them was Dhul-Khuwaysarah Ibn Tameem, about whom the Messenger (ﷺ) said:

إِنَّ لَهُ أَصْحَابًا يَحْقِرُ أَحَدُكُمْ صَلَاتَهُ مَعَ صَلَاتِهِمْ وَصِيَامَهُ مَعَ صِيَامِهِمْ، يَقْرَأُونَ الْقُرْآنَ لَا يُجَاوِزُ تَرَاقِيهِمْ، يَمْرُقُونَ مِنَ الْإِسْلَامِ كَمَا يَمْرُقُ السَّهْمُ مِنَ الرَّمِيَّةِ

“Indeed, he will have companions whom you will belittle your prayer when compared to their prayer and your fasting compared to theirs. They will recite the Qur’aan but it will not even reach beyond their throats. They will pass through Islaam just as an arrow passes through its target.” ¹⁸

¹⁵ Sa’eed Ibn Wahf al-Qahtanee’s “*Qadhiyyah at-Takfeer*” (pg. 159).

¹⁶ Ash-Shahrastanee’s “*al-Milal wan-Nihal*” (pg. 115).

¹⁷ Ibraaheem ar-Ruhaylee’s “*Mawqif Ahlus-Sunnah wal-Jamaa’ah min Ahl al-Ahwaa wal-Bida*” (1/137-139).

¹⁸ Recorded by Imaam Muslim (no. 1064).

As for their first emergence and splitting off from the main group of Muslims, it was during the time of the Chief of Believers, 'Alee Ibn Abee Taalib (ؓ), after the incident in which they rejected his judgments in the year 37 *Hijrah*. However, the leaders of this sect were the very ones who killed 'Uthmaan (ؓ) but it was only during the time of 'Alee that they openly rebelled and broke the allegiance of the Muslims, and Allaah knows best.

The Causes for the Rise of the Khawaarij

First, the people of Iraq rejected 'Uthmaan's appointing some of his relatives to positions of authority, so they criticized him for that.¹⁹

Second, they requested 'Alee Ibn Abee Taalib (ؓ) to refer judgments and rulings back to Allaah instead of to people (as they claim he was not doing). They split from him when he returned back to al-Koofah (in Iraq). It is said they were either six thousand, eight thousand, or more than ten thousand at that time. They gathered at a place known as Harooraa.²⁰

Third, as an example of the very extremism that Allaah has forbidden and the Prophet (ﷺ) warned about, they declare anyone who commits a major sin to be an absolute disbeliever. Some of them even make this claim due to minor sins.²¹

¹⁹ Ibn Hajar's "*Fath al-Baaree*" (12/296).

²⁰ See previous footnote.

²¹ 'Abdullaah Abaabatayn's "*ad-Durar as-Sinniyyah fee al-Ajwibah an-Najdiyyah*" (1/360).

'Alee Ibn Abee Taalib (رضي الله عنه) sent Ibn 'Abbaas (رضي الله عنه) to them to debate with them over the issues in which they differed. Afterwards, many of them returned back with him. It is said that among those who returned, they were four thousand and a man named Ibn al-Kawwaa, one of their leaders, was among them.²² 'Alee also debated with them himself, clarifying and establishing the evidences against them.²³

The Groups Within the Khawaarij

The *Khawaarij* have split up into many groups among themselves. It is said there are eighteen divisions within them²⁴ and some scholars say as many as twenty.²⁵

The main groups from them are "The *Muhakkimah*," "The *Azaariqah*," "The *Najdaat*," "The *Baheesiyyah*," "The *'Ajaaridah*," "The *Tha'aalabah*," "The *Ibaadhiyyah*," "The *Safriyyah*," and the rest are further offshoots of these.²⁶

The Leaders of the Khawaarij

²² See Ibn Hajar's "Fath al-Baaree" (12/298) and Ibn Katheer's "al-Bidaayah wan-Nihaayah" (10/567).

²³ Ibraaheem ar-Ruhaylee's "Mawqif Ahlus-Sunnah wal-Jamaa'ah min Ahl al-Ahwaawal-Bida'" (1/137).

²⁴ Ibn Taymiyyah's "Minhaaj as-Sunnah" (5/11).

²⁵ Aboo Mansoor al-Baghdaadee's "al-Farq bayna al-Firaq" (pg. 54) and al-Isfaraayenee's "at-Tabseer fid-Deen" (pg. 45).

²⁶ Ibraaheem ar-Ruhaylee's "Mawqif Ahlus-Sunnah wal-Jamaa'ah min Ahl al-Ahwaawal-Bida'" (1/137).

The leaders of the *Khawaarij* are “The *Muhakkimah*,”²⁷ the first of them to oppose and rebel against the Chief of the Believers, ‘Alee when the incident of judgments occurred, the *Khawaarij* eventually gathering together at Harooraa, near al-Koofah. At that time, their leaders were ‘Abdullaah Ibn al-Kawwaa al-Yashkaree at-Tameemee, ‘Itaab Ibn al-‘Awar, ‘Abdullaah Ibn Wahb ar-Raasibee, ‘Urwah Ibn Hudayr, Yazeed Ibn Abee ‘Aasim al-Mahaaribee, and Hiraqoos Ibn Zuhayr - known by the nickname “Thu ath-Thadyah” (The Possessor of the Breast).²⁸

Also among their chiefs was ‘Abdur-Rahmaan Ibn Muljam, the man who killed ‘Alee (ﷺ) just after ‘Alee began praying the morning prayer.

Other *Khawaarij* leaders include Naafi’ Ibn al-Azraq in Iraq, Najdah Ibn ‘Aamir in Yamaamah (near present-day Riyadh) and he was the harshest of them in renouncing and opposing ‘Alee (ﷺ), al-Ash’ath Ibn Qays, Mas’ar Ibn Fadkee at-Tameemee, and Zayd Ibn Husayn at-Taaee.²⁹

Some Books About the *Khawaarij*

The following authors are some of the most famous for their writings, informing about this sect known as the *Khawaarij*:

²⁷ See page 17, footnote no. 12. - T.N.

²⁸ Ash-Shahrastanee’s “*al-Milal wan-Nihal*” (pg. 107-115).

²⁹ Ibn Hajar’s “*Fath al-Baaree*” (12/296), “*Rasaail Shaykh ‘Abdur-Razzaaq ‘Afeefee*” (pg. 332), and ash-Shahrastanee’s “*al-Milal wan-Nihal*” (pg. 106).

1. Aboo Mikhnaf Loot Ibn Yahyaa. Imaam at-Tabaree summarized his book in his own book of history.
2. Al-Haytham Ibn 'Adee.
3. Muhammad Ibn Qudaamah al-Jawharee, one of Imaam *al-Bukhaaree's* teachers. He has authored a large book on this topic.
4. Aboo al-'Abbaas Ibn al-Mubarrad in his book "*al-Kaamil*." He collected the statements concerning them, yet without mentioning their respective chains of narration, unlike those authors listed before him.³⁰
5. Aboo al-Fath Muhammad Ibn 'Abdul-Kareem ash-Shahrastaanee in his book, "*al-Milal wan-Nihal*."
6. Aboo Mansoor 'Abdul-Qaadir al-Baghdadee in his book "*al-Farq bayna al-Firaq*."

The Position of Ahlus-Sunnah wal-Jamaa'ah Regarding the Khawaarij

Ahlu-Sunnah wal-Jamaa'ah hold the firm belief that the *Khawaarij* are people following a corrupt and devious methodology that have innovated ideologies and practices into the religion, and they have divided the alliance of the Muslims.

³⁰ Ibn Hajar's "*Fath al-Baaree*" (12/297).

The scholars are of two well-known opinions regarding the *Khawaarij*,³¹ the most correct of them is that they are not considered to be complete disbelievers.³² The Companions were united upon fighting against them, yet they did not declare them to be disbelievers.³³ They did not fight them until they (the *Khawaarij*) began shedding inviolable blood and taking the wealth of the Muslims. So the Muslims fought them for their oppression and transgression, not because they were disbelievers. They did not, in return, capture their families and take their wealth.

Another fact that proves the Companions did not hold the *Khawaarij* to be disbelievers is that they used to pray behind them. ‘Abdullaah Ibn ‘Umar (رضي الله عنه) and others used to pray behind Najdah al-Harooree. The Companions also used to speak to them, advise them, and lecture them as any Muslim may lecture another Muslim. ‘Abdullaah Ibn ‘Abbaas (رضي الله عنه) replied to Najdah al-Harooree when he asked about some issues; this *Hadeeth* is recorded by *al-Bukhaaree* and he (Ibn ‘Abbaas) also replied to Naafi’ Ibn al-Azraq regarding some well-known issues. Naafi’, as well as other Muslims, used to ask him about the Qur’aan.

The Muslims have not ceased to remain on this position - they do not hold the *Khawaarij* to be apostates.³⁴

³¹ *As-Suyootee’s “Sharh an-Nasaaee”* (7/85).

³² An-Nawawee’s “*Sharh Muslim*” (7/170), Ibn Taymiyyah’s “*Minhaaj as-Sunnah*” (5/248), al-Mannaawee’s “*Faydh al-Qadeer*” (3/50), and “*ad-Durar as-Sinniyyah*” (9/290).

³³ Ibn Taymiyyah’s “*Minhaaj as-Sunnah*” (5/248).

³⁴ Ibn Taymiyyah’s “*Minhaaj as-Sunnah*” (5/248).

The Prophet (ﷺ) also did not declare that they are out of Islaam. Rather, he said they are from his nation and he did not say they are destined to reside in the Fire forever. This is a very important, fundamental belief that must be understood.

The leaders in all places and times have never ceased struggling with the *Khawaarij*. The scholars have also aligned themselves with the leaders and encouraged them to confront the *Khawaarij*. They write about the virtues of exposing them and the merits of those who stood up against them.³⁵

The people of knowledge are of the opinion that it is mandatory upon the Muslims at any time, that if this wicked methodology is in existence, it is to be dealt with and corrected with calling back to Allaah first, and exposing them to the people. If they are not suppressed after that, they are to be fought to repel their evil.³⁶



³⁵ “*Ad-Durar as-Sinniyyah*” (9/290).

³⁶ Shaykh Saalih al-Fawzaan’s “*Lamhah ‘an al-Firaq adh-Dhaalah*” (pg. 42).

All praise and thanks is to Allaah, the Lord of all creations. May complete and perfect prayers be upon the last of all the Prophets, the leader of the Messengers, Muhammad, and upon his family, his Companions, and those who follow them in righteousness until the Day of Judgment.

As to what follows:

Certainly, from the most important of topics that must be faced by those who call to Allaah (ﷻ) is that which is of great significance to Muslims in present times, as well as in the future. There is no doubt that the topic of this lecture is extremely important, especially during these times in which division and disagreement have become widespread, and we constantly hear the statement, "I am the one upon the truth!"

Undoubtedly, many people know that the sect that has strayed concerning the issue of *Takfeer*, or at least the most famous sect, is the *Khawaarij* sect. However, one might assume that the *Khawaarij* mentioned by the Prophet (ﷺ) were only those who rebelled against 'Alee Ibn Abee Taalib (ؓ) during that time, those whom he fought severely and killed and that the issue was finished with that.

Yet, in reality, there has not passed a time except that there was in existence a form of this sect, even if they did not adhere to all of their fundamental concepts. This is what we hope to clarify if Allaah wills.

Allaah (ﷻ) has sent His Prophet, Muhammad (ﷺ), with the easiest, most complete, comprehensive, and beneficial legislation for His servants. The Prophet (ﷺ) then established the Islaamic nation in Medina. The legislation was established enjoining the Muslims to remain upon one united foundation, upon one united methodology. There was no differing and division among them except for what might have occurred in matters of detailed and minor issues upon which the people have continuously differed in the past and present. These are the issues in which it is permissible to strive at deducing the rulings, accepting and refuting others' opinions. For every sincere scholar who makes a knowledge-based ruling, there is a reward as the Prophet (ﷺ) said:

إِذَا حَكَّمَ الْحَاكِمُ فَاجْتَهَدَ ثُمَّ أَصَابَ فَلَهُ أَجْرَانِ، وَإِذَا حَكَّمَ
الْحَاكِمُ فَاجْتَهَدَ ثُمَّ أَخْطَأَ فَلَهُ أَجْرٌ

“If a judge rules with a decision, seeking and striving (to attain what is correct) and then he is correct, then he has two rewards. And if a judge rules with a decision, seeking and striving (to attain what is correct) yet he is incorrect, then he still has one reward.” ³⁷

The type of differing and disagreement in which there is no permissibility and no excuse for discretion or interpretive judgment is in relation to any issue associated with ‘Aqeedah or Manhaj. This is the type of differing that was neither found among the Companions of Allaah’s Messenger (ﷺ) during his time, nor during the times of Aboo Bakr and ‘Umar. The Companions were united upon the same ‘Aqeedah and the same Manhaj.

³⁷ Recorded by *al-Bukhaaree (Fathul-Baaree: 12/330, no. 7352)* and *Muslim (no. 1716)*.

Afterwards, there arose division and splitting. In such times, the Prophet (ﷺ) urged people to be easy and not make matters difficult, and he instructed the people to be lenient and gentle. Jaabir Ibn 'Abdullaah (رضي الله عنه) reported that he heard the Messenger of Allaah (ﷺ) say,

مَنْ يُحْرَمُ الرَّفْقَ يُحْرَمُ الْخَيْرَ كُلَّهُ

“Whoever is prevented from leniency, then all good has been prevented.”³⁸

Both Muslim and Aboo Daawood recorded this Hadeeth, yet Muslim did not mention the wording “all.”

Aboo ad-Dardaa narrated that the Prophet (ﷺ) said:

مَنْ أُعْطِيَ حَظَّهُ مِنَ الرَّفْقِ فَقَدْ أُعْطِيَ حَظَّهُ مِنَ الْخَيْرِ، وَمَنْ حُرِمَ حَظَّهُ مِنَ الرَّفْقِ فَقَدْ حُرِمَ حَظَّهُ مِنَ الْخَيْرِ

“Whoever is given his portion of gentleness, then he has been given his portion of good. And whoever has been prevented from his portion of gentleness, he has been prevented from his portion of good.”³⁹

³⁸ Recorded by Muslim (no. 2592) and Aboo Daawood (no. 4809).

³⁹ Recorded by At-Tirmidhee in his “Musnad” (6/451) and At-Tirmidhee (no. 2013) and he said, “This Hadeeth is Hasan Saheeh.” It has also been recorded by al-Humaydee in his “Musnad” (no. 393), Ibn Abee Shaybah in his “Musannaf” (no. 25296), al-Bukhaaree in “al-Adab al-Mufrad” (361), and al-Bayhaqee in “as-Sunan = al-Kubraa” (10/193, no. 20798). Al-Albaanee said it is authentic based upon other narrations.

At-Tirmidhee and others have recorded this *Hadeeth*.

Aboo Moosaa al-Ash'aree reported that whenever Allaah's Messenger (ﷺ) would send anyone of his Companions for some purpose, he would say to him:

بَشِّرُوا وَلَا تُنْفِرُوا، وَيَسِّرُوا وَلَا تُعَسِّرُوا

“Give glad tidings and do not cause the people to run away. Be easy and do not make things difficult.”⁴⁰

Imaam *al-Bukhaaree* and *Muslim* both recorded this *Hadeeth*.

The Prophet (ﷺ) also said,

إِيَّاكُمْ وَالْعُلُوَّ فِي الدِّينِ

“Beware of extremism within the religion.”⁴¹

Extremism is to go beyond the limits in anything. This is what led the *Khawaarij* to misguidance and to leave the correct way. They went beyond their limits, thereby leaving the correct, balanced path. Describing this, the Prophet (ﷺ) said,

⁴⁰ Recorded by *al-Bukhaaree* (*al-Fath*: 1/196, no.69) and *Muslim* (no. 1734).

⁴¹ Recorded by *Imaam Ahmad* in “*al-Musnad*” (1/347), *an-Nasaaee* (no. 3057), *Ibn Maajah* (no. 3029), *Ibn Abee Shaybah* in his “*Musannaf*” (no. 13907), *Ibn Abee 'Aasim* in “*as-Sunnah*” (no. 98), *Ibn Khuzaymah* (4/274, no. 2867), *Ibn Hibaan* (no. 3860), *at-Tabaraanee* in “*al-Mu'jam al-Kabeer*” (12/121, no. 12747), *al-Haakim* (no. 1/466, no. 1711), and *al-Bayhaqee* in “*as-Sunan al-Kubraa*” (5/127, no. 9534). The following scholars have declared this *Hadeeth* authentic: *Ibn Khuzaymah*, *Ibn Hibaan*, *al-Haakim*, *Adh-Dhahabee*, *an-Nawawee* in “*al-Majmoo*” (8/171), *Ibn Taymiyyah* as in “*Majmoo' al-Fataawaa*” (3/383). *Ahmad Shaakir* and *Shaykh al-Albaanee* also declared it to be authentic.

يَمْرُقُونَ مِنَ الدِّينِ كَمَا يَمْرُقُ السَّهْمُ مِنَ الرَّمِيَّةِ

“They will pass through the religion just as an arrow passes through a target.”⁴²

This is because anyone who shoots an arrow at a target or animal, then this arrow may pierce its target and then exit it. So, the Prophet (ﷺ) likened them to this arrow as if they enter Islaam and then leave it as the arrow does with its target.

The Prophet (ﷺ) said,

إِيَّاكُمْ وَالْغُلُوَّ فِي الدِّينِ فَإِنَّهُ أَهْلَكَ مَنْ كَانَ قَبْلَكُمْ

“Beware of extremism in the religion, for it destroyed those who were before you.”⁴³

This means to take heed, because the previous nations went to extremes in their religion, some becoming monks. They imposed upon themselves things Allaah did not obligate them to do. Therefore, Allaah dealt severely with them, making things difficult for them due to their extremism. We will not talk at great length about this for it is a long subject. The Prophet (ﷺ) said:

فَإِنَّهُ أَهْلَكَ مَنْ كَانَ قَبْلَكُمْ، حَمَلَهُمْ عَلَى أَنْ سَفَكُوا دِمَاءَهُمْ
وَاسْتَحَلُّوا مَحَارِمَهُمْ

⁴² Recorded by *al-Bukhaaree* (*al-Fath*: 8/717, no. 5058) and *Muslim* (no. 1064).

⁴³ Recorded by *Ibn Maajah* (3020) and *Ahmad* (1854).

“For it destroyed those before you. It caused them to spill their blood and to make lawful that which was prohibited to them.”⁴⁴

And he (ﷺ) also said:

إِنَّ هَذَا الدِّينَ مَتِينٌ، فَأَوْغِلْ فِيهِ بَرْفِقٍ، فَإِنَّ الْمُنْبِتَّ لَا أَرْضًا
قَطَعَ وَلَا ظَهْرًا أَبْقَى

“Indeed, this religion is strong and well-established so enter deeply into yet with moderateness. For the one who traverses it harshly will neither reach (his goal) nor will it spare anyone.”⁴⁵



⁴⁴ Recorded by Muslim (no. 2578).

⁴⁵ Recorded by Imaam Ahmad in “al-Musnad” (3/199), al-Bayhaqee in “as-Sunan al-Kubraa” (3/18, no. 4743). As-Suyootee hinted to its authenticity in “al-Jaami’ as-Sagheer” (no. 2509) and al-Albaanee declared it to be Hasan in “Saheeh al-Jaami” (no. 2246) from the Hadeeth of Anas. Al-Iraaqee said in “al-Mughnee” (no. 1232), “Its chain of narrators as recorded by al-Bayhaqee from Jaabir is not authentic.” Al-Albaanee also declared it to be weak from the narration of Jaabir as in “Dha’eef al-Jaami” (no. 2022) and “adh-Dha’eefah” (no. 2480).

The Obligation of Sticking to the Main Body of Muslims & Obeying the Leader

The Prophet (ﷺ) has commanded every Muslim to adhere to the main body of Muslims and forbade division and splitting. He likened the main group (of Muslims) to a flock of sheep, and he likened the one who breaks off from the group to a distant, straying sheep that is eaten by a wolf. He said,

إِنَّمَا يَأْكُلُ الذُّبُّ مِنَ الْغَنَمِ الْقَاصِيَةَ

“Surely, the wolf only eats the lone, distant sheep.”⁴⁶

As for a strong, united group, no one would be able to overcome them due to their strength and adherence (to their religion). An enemy will only be able to gain victory over a small number which has broken away. ‘Abdullaah Ibn ‘Umar (رضي الله عنه) reported that ‘Umar (رضي الله عنه) lectured us at al-Jaabiyah (a village near Damascus) and said:

⁴⁶ Recorded by Imaam Ahmad in “al-Musnad” (2/196), Aboo Daawood (no. 547), an-Nasaaee (2/106, no. 846), Ibn Khuzaymah in his authentic collection (no. 1486), Ibn Hibbaan (no. 2098), al-Haakim in “al-Mustadrak” (1/211, no. 765), al-Bayhaquee in “as-Sunan al-Kubraa” (3/54, no. 4929) and in “as-Sughraa” (1/153, no. 474) and in “Shu’ab al-Eemaan” (no. 2859), and by al-Bahgawee in “Sharh as-Sunnah” (no. 794). It was declared to be authentic by Ibn Khuzaymah, Ibn Hibbaan, al-Haakim, Adh-Dhahabee, an-Nawawee in “Khulaasah al-Ahkaam” (no. 784). As-Suyootee indicated its authenticity in “al-Jaami’ as-Sagheer” (no. 8017) and al-Albaanee said it is *Hasan Saheeh*.

O people, I am standing before you in the same location that the Messenger of Allaah (ﷺ) did when he was amongst us. He said:

أَوْصِيَكُمْ بِأَصْحَابِي، ثُمَّ الَّذِينَ يَلُونَهُمْ، ثُمَّ الَّذِينَ يَلُونَهُمْ، ثُمَّ يَفْشُو الْكُذْبُ حَتَّى يَحْلِفَ الرَّجُلُ وَلَا يُسْتَحْلَفُ، وَيَشْهَدُ الشَّاهِدُ وَلَا يُسْتَشْهَدُ، إِلَّا لَا يَخْلُونَ رَجُلًا بِامْرَأَةٍ إِلَّا كَانَ ثَالِثَهُمَا الشَّيْطَانُ، عَلَيْكُمْ بِالْجَمَاعَةِ وَإِيَّاكُمْ وَالْفُرْقَةَ، فَإِنَّ الشَّيْطَانَ مَعَ الْوَاحِدِ وَهُوَ مِنَ الْإِثْنَيْنِ أَبْعَدُ، مَنْ أَرَادَ بُحْبُوحَةَ الْجَنَّةِ فَلْيَلْزِمِ الْجَمَاعَةَ، مَنْ سَرَّتْهُ حَسَنَتُهُ وَسَاءَتْهُ سَيِّئَتُهُ فَذَلِكَ مِنَ الْمُؤْمِنِ

“I advise you (to adhere to, follow, respect, etc.) my Companions, and then those who come after them, and then those who come after them. Afterwards, lying will spread so much that a man will swear often without being asked to and a witness will testify without being asked to. Indeed, no man is alone with a woman except that Shaytaan is the third. Adhere to the main group (of Muslims) and beware of splitting up. Shaytaan is with the lone person yet he is further away from two. Whoever wants the middle, highest part of Paradise, then let him stick to the main group (of Muslims). Whoever’s good deeds make him happy and his sins sadden him - that is the believer.”⁴⁷

⁴⁷ Recorded by Imaam Ahmad in “al-Musnad” (1/18), At-Tirmidhee (no. 2165), Ibn Maajah (no. 2363), ‘Abdur-Razzaaq in “al-Musannaf” (no. 20710), al-Humaydee in his “Musnad” (1/19-20, no. 32), Ibn Abee ‘Aasim in “as-Sunnah” = (no. 88), Ibn Hibbaan (no. 4557), at-Tabaraanee in “al-Mu’jam al-Awsat” (no. 7249) and in “al-

Just as the Prophet (ﷺ) has instructed to adhere to the main group, he also has forbidden splitting up and differing; he said,

إِنَّمَا أَهْلَكَ مَنْ كَانَ قَبْلَكُمْ كَثْرَةُ سُرْأَلِهِمْ وَاخْتِلَافِهِمْ عَلَى
أَنْبِيَائِهِمْ

“Indeed, those before you were only destroyed by their numerous questioning and their differing from their Prophets.”⁴⁸

He also (ﷺ) informed that,

إِنَّ هَذِهِ الْأُمَّةَ سَتَنْفَرِقُ عَلَى ثَلَاثٍ وَسَبْعِينَ فِرْقَةً كُلُّهَا فِي النَّارِ
إِلَّا وَاحِدَةً

“This nation will split up into seventy-three sects - all of them in the Fire except one.”⁴⁹

Mu'jam as-Sagheer” (1/89), Ibn Mundah in “al-Eemaan” (no. 1087), al-Haakim in “al-Mustadrak” (1/114, no. 387), and by al-Bayhaqee in “as-Sunan al-Kubraa” (7/91, no. 13521). It was declared authentic by: Ibn Hibbaan, al-Haakim and he said it is authentic according to the conditions of al-Bukhaaree and Muslim; Adh-Dhahabee agreed with him. Al-Booseeree, Ahmad Shaakir, and al-Albaanee also declared it to be authentic.

⁴⁸ Recorded by al-Bukhaaree (al-Fath: 13/264, no. 7288) and Muslim (no. 1337).

⁴⁹ Recorded by Imaam Ahmad in “al-Musnad” (2/332), At-Tirmidhee (no. 2640), Aboo Daawood (no. 4596), Ibn Maajah (no. 3991), ‘Abdur-Razzaaq in “al-Musannaf” (no. 18675), ad-Daarimee (2/166, no. 2514), Ibn Abee ‘Aasim in “as-Sunnah” (no. 2), al-Bazaar in “al-Musnad” (7/186, no. 2755), Ibn Hibbaan in his authentic collection (14/140, no. 2647), at-Tabaraanee in “al-Mu’jam al-Kabeer” (8/273, no. 8051) and in “al-Mu’jam al-Awsat” (5/137, no. 4886) and in “al-Mu’jam as-Sagheer” (1/256), al-Aajurree in “ash-Sharee’ah” (1/126), al-Haakim in “al-Mustadrak” (4/430, no. 8325), al-Laalakaanee in “Sharh Usool Itiqaad Ahlis-Sunnah = wal-Jamaa’ah” (1/100), and by al-Bayhaqee in “as-Sunan al-Kubraa” (10/208, no. 20901). This is a well-known Hadeeth narrated with many chains. This Hadeeth

Likewise, the Prophet (ﷺ) ordered the people to adhere to and fulfill their pledge of allegiance to the leader of the Muslims and that whoever passes even one night thinking that there is no such pledge binding upon him; then if he were to die in such a state, he would die the death of *Jaahiliyyah* (pre-Islaamic state of ignorance).⁵⁰ Some people are upon misguidance concerning this, thinking that the pledge is not binding upon them since they have not physically gone to the ruler and announced their individual pledges in front of him, taking his hand, etc. This is a wicked mistake, for the Companions (رضي الله عنهم), when they gave the pledge of obedience to Aboo Bakr (رضي الله عنه), not every single one of them actually came to him to give the pledge. Rather, mostly those of position and authority would actually go to give the pledge on behalf of the others. So, the pledge was still valid and binding even upon those who did not physically go to Aboo Bakr or perhaps, even see him. This is the stance unanimously agreed upon by the Muslims in every place and time. It is misunderstood that it is a physical requirement upon every single Muslim, despite their great numbers, to give this pledge personally; otherwise, the oath of allegiance is not binding upon him! On the

was considered authentic by: Ibn Hibbaan, *al-Haakim* and he said it was according to the condition of *Muslim* and *Adh-Dhahabee* agreed with him. Ash-Shaatibee said it was authentic in "*al-Itisaam*" (2/699) and *As-Suyootee* in "*al-Jaami' as-Sagheer*" (no. 1223). Ibn Taymiyyah said, as in "*Majmoo' al-Fataawaa*," "The *Hadeeth* is authentic and well-known in the books of *Sunnah* and collections." Ibn Katheer said in his "*Tafseer*" (2/604), "The *Hadeeth* has been narrated in the collections and books of *Sunnah* by chains supporting each other." Shaykh Ahmad Shaakir said, "Its chain is authentic." *Al-Albaanee* said it is *Hasan Saheeh*.

⁵⁰ Recorded by *Muslim* (no. 1815) from Ibn 'Umar who reported that he heard Allaah's Messenger (ﷺ) saying: "Whoever leaves the obedience (to the leader) even a hand-span, he will meet Allaah on the Day of Resurrection having no excuse for himself. And whoever passes even one night without giving the pledge of allegiance (when required to), then (were he to die,) he would die the death of *Jaahiliyyah*."

contrary, it is definitely binding upon him as long as those in position and authority have given their pledge and the leadership has been established. Regarding this, Imaam Ahmad said:

“Whoever overcomes them (the Muslims) even by the sword, thereby becoming the ruler and he (the Muslim conqueror) is then given the title ‘Chief of the Believers,’ then it is not permissible for anyone believing in Allaah and the Last Day to pass, even one night, believing such a person is really not the legitimate leader, despite the fact that he may be righteous or wicked.” ⁵¹

So it is impermissible for one to assume that such a ruler is not the legitimate leader, not even for one night. If he does so, he puts himself at risk of dying a death in the state of *Jaahiliyyah* (Ignorance), and we seek Allaah’s help from such.

Our Lord (ﷻ) has also commanded us to obey those in authority over us, saying in the most comprehensive of revealed books (the Qur’aan),

﴿يَا أَيُّهَا الَّذِينَ ءَامَنُوا أَطِيعُوا اللَّهَ وَأَطِيعُوا الرَّسُولَ وَأُولِي الْأَمْرِ مِنْكُمْ﴾

⁵¹ It has come in “*al-Masaa’il wal-Rasaa’il fil-‘Aqeedah*” by Imaam Ahmad (2/5). ‘Abdoos Ibn Maalik reported that he heard Ahmad saying: “Whoever rebels against any one of the leaders of the Muslims after the people have already been united and established under his leadership willingly or by force, then such a rebellious person has fractured the support of the Muslims and he has opposed the narrations of Allaah’s Messenger (ﷺ). If he dies, then he dies the death of *Jaahiliyyah*. Fighting the leader and rebelling against him is never permissible for anyone. Anyone who does so is an innovator upon a path other than the *Sunnah*.”

“O you who have believed, obey Allaah and obey the Messenger as well as those in authority among you.”

[an-Nisaa, 4:59]

He commanded one to obey Him, obey His Messenger (ﷺ), and then He commanded the obedience to those in authority when they themselves order something of the obedience of Allaah, or with anything that is not considered a sin. If such a leader orders something that is not prohibited and even may not be explicitly required by Islaam (something having the ruling of *Mubaah*), then it still becomes a duty upon the Muslims to obey him in that. It is not permissible for one to say, “I will not obey them except in what Allaah commands!” For surely, the Prophet (ﷺ) only forbade the obedience to them if in it (the order or command) is something that is in direct disobedience to Allaah. So, it is therefore understood from this that if the leaders were to command something that is not sinful, even though it may not be obligated in Islaam, then it becomes the duty of every Muslim to hear and obey. This is something clear and obvious regarding the *Mubaah* affairs of the nation such as traffic laws for example and similar issues. The origin of these issues is that they are *Mubaah* - meaning they are neither obligated by Islaam nor forbidden. However, if the ruler sees it fit to impose such laws upon the people due to the overall benefit they contain and it helps to organize the Muslims, then obeying him in that becomes an obligation. For this reason, the scholars have said that it is the right of the leader to impose upon the people *Mubaah* issues (those neither explicitly obligated nor forbidden by Islaam) in order to organize the people’s affairs. Obedience to him is then required. Otherwise, chaos would result

and spread and the affairs of the Muslims would become unsettled and disorganized. The Prophet (ﷺ) said:

مَنْ أَطَاعَنِي فَقَدْ أَطَاعَ اللَّهَ، وَمَنْ عَصَانِي فَقَدْ عَصَى اللَّهَ، وَمَنْ
يُطِيعُ الْأَمِيرَ فَقَدْ أَطَاعَنِي، وَمَنْ يَعُصِ الْأَمِيرَ فَقَدْ عَصَانِي

“Whoever obeys me has obeyed Allaah, and whoever disobeys me has disobeyed Allaah. Whoever obeys the leader has obeyed me, and whoever disobeys the leader has disobeyed me.”⁵²

The proofs for this issue are many but we do not want to spend a lot of time on this topic. We have already clarified this subject in depth in “*Huqooq ar-Raa’ee war-Rai’yyah*” (The Rights of the Ruler and the Ruled).⁵³

The Prophet (ﷺ) also instructed that whoever comes and splits the main body of Muslims, causing chaos among them and disorder, then such a person is to be killed.⁵⁴ He (ﷺ) said,

إِذَا بُوِيعَ لِخَلَائِفَتَيْنِ، فَاقْتُلُوا الْآخَرَ مِنْهُمَا

“If two leaders are given the pledge of allegiance, then kill the last of them (to request the pledge from people).”⁵⁵

And he (ﷺ) said,

⁵² Recorded by *al-Bukhaaree (al-Fath: 6/135, no. 2957)* and *Muslim (no. 1835)*.

⁵³ This is another lecture given by Shaykh al-'Ubaykaan with this title.

⁵⁴ This is a legal punishment and is only to be determined and carried out legally by the rulers and governments and those in authority, not individuals, and Allaah knows best. - T.N.

⁵⁵ Recorded by *Muslim (no. 1853)*. See previous footnote.

مَنْ أَتَاكُمْ، وَأَمْرُكُمْ جَمِيعٌ عَلَى رَجُلٍ وَاحِدٍ، يُرِيدُ أَنْ يَشُقَّ
عَصَاكُمْ، أَوْ يُفَرِّقَ جَمَاعَتَكُمْ فَاقْتُلُوهُ

“Whoever comes to you, while all of the people are in a state of unity as one man, and he seeks to break your support (of one another) or tries to split your group, then kill him.” ⁵⁶

This is the case even though the latter may be better than the first, because when the affairs of the Muslims become settled and united, allowing someone to then come and oppose him, seeking to overtake the leadership - this is the path to anarchy and turmoil among the people. It ruins the affairs of the Muslims, resulting in wide-ranging bloodshed, it violates the honor of people, and widespread corruption occurs. And from the fundamental rules of the legislation is that one evil act (such as capital punishment of the one who comes and opposes the leader) is committed if it will prevent a greater harm from taking place. ⁵⁷



⁵⁶ Recorded by Muslim (no. 1852).

⁵⁷ For more details of these fundamentals, see “*al-Qawaa'id*” of Ibn Rajab (2/463), “*Miftaah Daar as-Sa'aadah*” by Ibn al-Qayyim (3/365), and “*Sharh Manthoomah al-Qawaa'id al-Fiqhiyyah*” by as-Sa'dee (pg. 14).

The Rise of the Khawaarij

The *Khawaarij* appeared as soon as there occurred among the Muslims splitting and division which confirms what the Prophet (ﷺ) informed of when he said:

آيَتُهُمْ رَجُلٌ أَسْوَدٌ إِحْدَى عِضْدَيْهِ مِثْلُ تَدْيِ الْمَرْأَةِ، أَوْ مِثْلُ
الْبَضْعَةِ تَدْرَدِرُ، وَيَخْرُجُونَ عَلَى حِينِ فُرْقَةٍ مِنَ النَّاسِ

“The sign of them will be a black man; one of his upper-arms will resemble a woman’s breast or a piece of hanging flesh. They will rise when the people divide.”⁵⁸

Zayd Ibn Wahb al-Juhanee⁵⁹ narrated that he was among the army under the command of ‘Alee (ؓ) that went out to fight the *Khawaarij*. ‘Alee said:

O people, indeed I heard Allaah’s Messenger (ﷺ) saying:

يَخْرُجُ قَوْمٌ مِنْ أُمَّتِي يَقْرَأُونَ الْقُرْآنَ، لَيْسَ قِرَاءَتُكُمْ إِلَيَّ
قِرَاءَتِهِمْ بِشَيْءٍ، وَلَا صَلَاتُكُمْ إِلَيَّ صَلَاتِهِمْ بِشَيْءٍ، وَلَا صِيَامُكُمْ

⁵⁸ Recorded by *al-Bukhaaree* (*al-Fath*: 6/714, no. 3610) and *Muslim* (no. 1064).

⁵⁹ *Adh-Dhahabee* said in “*Siyar ‘Alaam an-Nubalaa*” (4/196): “Zayd Ibn Wahb al-Juhanee al-Koofee was one who lived through both periods, *Jaahiliyyah* and *Islaam*. He journeyed to meet the Prophet (ﷺ) hoping to remain in his companionship. However, he (ؓ) died while Zayd was still on his way traveling. He (Zayd) died around 83 *Hijrah*.”

إِلَى صِيَامِهِمْ بِشَيْءٍ، يَقْرَأُونَ الْقُرْآنَ، يَحْسِبُونَ أَنَّهُ لَهُمْ وَهُوَ
عَلَيْهِمْ، لِأَنَّهُمْ تَرَأَوْهُمْ تَرَأَوْهُمْ، يَمْرُقُونَ مِنَ الْإِسْلَامِ كَمَا
يَمْرُقُ السَّهْمُ مِنَ الرَّمِيَّةِ

“There will arise a people from my nation, those who will recite the Qur’aan; your recitation is nothing (insignificant) compared to theirs, your prayer is nothing compared to theirs, and your fasting is nothing compared to theirs. They recite the Qur’aan believing it is an evidence in support of them yet it is actually against them. Their prayers will not even go beyond their throats (mere reading only). They will pass through and out of Islaam just as an arrow passes out of a target.”

‘Alee continued: “If the army that is to encounter them were to know what (rewards) have been promised to them upon the tongue of their Prophet (ﷺ), then they would almost rely solely upon that deed.

Their (the *Khawaarij*) distinctive mark is that there will be among them a man with one upper-arm having no forearm. Its end will resemble a breast (of a woman) and there will be white hair upon it.

You will march towards Mu’aawiyah and the people of ash-Shaam, leaving them (the *Khawaarij*) behind with your children and wealth! By Allaah, I hope that these are those people (that the Prophet informed of), for they have shed blood that was inviolable and have raided livestock. So go in the name of Allaah.”

Salamah Ibn Kuheel ⁶⁰ said:

Zayd Ibn Wahb was with me at every point until we came to the bridge. That day, 'Abdullaah Ibn Wahb ar-Raasibee⁶¹ was at the head of the *Khawaarij* when we encountered them. He ('Abdullaah) said to his army, "Throw your spears and draw your swords from your sheaths, for I fear that they will confront you in the way they did on the Day of Harooraa." ⁶² So they went back, let loose their spears and drew their swords. The people fought against them with spears, stabbing them and killing them one after another. And no one was killed that day (from 'Alee's army) except two men. 'Alee said,

"Search among them (the casualties) for the deformed one."

So, the people searched but did not find him. 'Alee then stood and began searching himself until he came to a group of people who had been killed. He said,

"Search everyone of these to the last (of them)."

⁶⁰ *Adh-Dhahabee* said in "*Siyar 'Alaam an-Nubalaa*" (5/298): "Salamah Ibn Kuheel Ibn Husayn Aboo Yahyaa al-Hadhramee, al-Tan'ee, al-Koofee. Yahyaa Ibn Salamah said, 'My father was born in the year 47 (Hijrah) and died on the Day of 'Ashooraa in the year 121.'"

⁶¹ *Az-Zarkalee* said in "*al-'Alaam*" (4/288): "He was from the most famous of the leaders of the *Khawaarij* for asceticism. He was a person of knowledge, intellect, eloquence of speech, and bravery. He was amazing in his worship."

⁶² *Yaaqoot al-Hamawee* said in "*Mu'jam al-Buldaan*" (2/283): "It is said that this is a village near al-Koofah (in Iraq) and it has also been said that it is a place branching off from it. The *Khawaarij* who rebelled against 'Alee Ibn Abee Taalib (ؓ) camped there so they have since been attributed to that place."

So they found him at the bottom, on the ground. ‘Alee said:

“Allaah is the greatest! Allaah told the Truth and His Messenger (ﷺ) conveyed it.”

‘Abeedah as-Salmaanee ⁶³ stood before him and asked, “O Chief of the Believers, by Allaah other than Whom there is no god, did you in fact hear this *Hadeeth* from Allaah’s Messenger (ﷺ)?” He replied,

“Yes, by Allaah other than Whom there is no god.”

He (‘Abeedah) asked him (‘Alee) to swear three times in which he did.⁶⁴

This *Hadeeth* is recorded by *Muslim*.



⁶³ *Adh-Dhahabee* said in “*Siyar ‘Alaam an-Nubalaa*” (4/40): “‘Abeedah Ibn ‘Amr as-Salmaanee al-Faqeeh, al-Maraadee, al-Koofee. He was one of the chiefs. He accepted Islaam in Yemen during the year of the conquest of Mecca, yet he did not actually accompany the Prophet (ﷺ). He learned from ‘Alee, Ibn Mas’ood, and others. He excelled in the knowledge of *Fiqh* and he is trustworthy in his *Hadeth* narrations. He died in the year 72 *Hijrah*.”

⁶⁴ Recorded by *Muslim* (no. 1066).

The True Position Regarding What Happened Between 'Alee & Mu'aawiyah

Aboo Sa'eed (رضي الله عنه) also narrated that the Prophet (ﷺ) mentioned a certain people that would be from his nation. They will emerge when the people split and divide. Their distinctive mark is that they constantly shave their heads. He (ﷺ) said:

هُم شَرُّ الْخَلْقِ أَوْ مِنْ أَشْرِّ الْخَلْقِ، يَقْتُلُهُمْ أَدْنَى الطَّائِفَتَيْنِ مِنَ الْحَقِّ

"They are the worst of creation (or he said) from the worst of creation. The closer of the two groups to the truth will kill them."

Aboo Sa'eed then said:

"And you are the ones who killed them, O people of Iraq! ('Alee's army)." ⁶⁵

Ahmad narrated that Muhammad Ibn Ja'far narrated from 'Awf from Aboo Nadhrah from Aboo Sa'eed al-Khudree (رضي الله عنه) that the Messenger of Allaah (ﷺ) said:

تَفْتَرِقُ أُمَّتِي فِرْقَتَيْنِ، فَتَمْرُقُ بَيْنَهُمَا مَارِقَةٌ، فَيَقْتُلُهَا أَوْلَى الطَّائِفَتَيْنِ بِالْحَقِّ

⁶⁵ Recorded by Muslim (no. 1065).

“My nation will split into two groups. Among those two, another sect (the *Khawaarij*) will emerge and pass. The closer of the two groups to the truth will kill them (the *Khawaarij*).”⁶⁶

Ibn Katheer said:

This *Hadeeth* is one of the proofs of Prophethood in that it happened exactly as he (ﷺ) informed it would. Within it is also the ruling that both of those groups - the people of ash-Shaam (the party of Mu'aawiyah) and the people of Iraq (the party of 'Alee) were both considered Muslims. It is not like the extreme *Shee'ahs*, the people of ignorance and transgression, claim by declaring the people of ash-Shaam (Mu'aawiyah's group) to be disbelievers. The *Hadeeth* also proves that the companions of 'Alee were the closest of the two groups to the truth.

This is the position of *Ahlu-Sunnah wal-Jamaa'ah* - that 'Alee was correct. Although Mu'aawiyah made a sincere, knowledge-based decision in fighting him, he was still mistaken. However, he (Mu'aawiyah) will be rewarded (with one reward), if Allaah wills, but it is 'Alee who was correct, if Allaah wills, so he has two rewards as is confirmed in “*Saheeh al-Bukhaaree*” from the *Hadeeth* of 'Amr Ibn al-'Aas (رضي الله عنه) that the Messenger of Allaah (ﷺ) said:

⁶⁶ Recorded by Ahmad in “*al-Musnad*” (3/7) and Muslim (no. 1065).

إِذَا اجْتَهَدَ الْحَاكِمُ فَأَصَابَ فَلَهُ أَجْرَانِ، وَإِذَا اجْتَهَدَ فَأَخْطَأَ فَلَهُ
أَجْرٌ

"If a judge rules with a decision, seeking and striving (to attain what is correct) and then he is correct, then he has two rewards. And if a judge rules with a decision, seeking and striving (to attain what is correct) yet he is incorrect, then he has one reward."^{67 68}

Ibn Katheer further said:

So 'Alee fought against this sect and when he returned from ash-Shaam after the Battle of Siffeen, he went to al-Koofah (in Iraq). After entering the city, a party from his army withdrew and deserted him. It is said their number was sixteen thousand, others say it was twelve thousand, and yet others said they were less than that. They rebelled against 'Alee, opposing him with regards to some issues. He sent 'Abdullaah Ibn 'Abbaas (رضي الله عنه) to them to debate with them on these issues. He refuted the doubts which they were confused about, yet in actuality having no real legitimacy to them. So some of them returned back (to the allegiance of 'Alee) while others refused and remained upon their misguidance.

Some say that it was actually 'Alee that went to debate them regarding the issues over which they criticized him until he returned them back to what they were upon. Afterwards, they entered al-Koofah with him. Then, again they turned

⁶⁷ See page 26, footnote no. 37.

⁶⁸ Ibn Katheer's "al-Bidaayah wan-Nihaayah" (10/563).

back and broke their covenant they had initially contracted in that they would enjoin the good and forbid the evil amongst themselves. They then allied themselves with the other *Khawaarij* in a place known as an-Nahrawaan,⁶⁹ and there 'Alee fought them.⁷⁰

From the characteristics of these ignorant people is that they were known to be from the most devout of people in obedience and worship. The Prophet (ﷺ) informed that they pray in a manner so well that the people traversing the correct path and those of the sound 'Aqeedah do not even compare to them in this, likewise is the rest of their acts of worship.

تَحْقِرُونَ صَلَاتَكُمْ عِنْدَ صَلَاتِهِمْ وَصِيَامَكُمْ عِنْدَ صِيَامِهِمْ

"Your prayer is nothing compared to theirs, and your fasting is nothing compared to theirs."⁷¹

In spite of this, their deeds will not benefit them even if they were to increase in them. Why is this? This is so because Allaah will not accept any deed unless it fulfills two fundamental conditions:

1. The action must sincerely be done solely and completely for the sake of Allaah (ﷻ) without any form of showing off or seeking to please the people.

⁶⁹ Yaaqoot said in "Mu'jam al-Buldaan" (5/375): "Nahrawaan is a district near Baghdad comprising of several towns... It was there that the Chief of the Believers, 'Alee Ibn Abee Taalib, fought the battle against the famous *Khawaarij* sect."

⁷⁰ Ibn Katheer's "al-Bidaayah wan-Nihaayah" (10/564).

⁷¹ See page 40 and footnote no. 64 on page 42.

2. The action must also be correct in accordance with the *Sunnah* of Allaah's Messenger (ﷺ).

Allaah (ﷻ) says,

﴿لِيَبْلُوَكُمْ أَيُّكُمْ أَحْسَنُ عَمَلًا﴾

“...that He might try you to see which of you is the best in deeds.”

[Hood, 11:7]

Al-Fudhayl Ibn 'Iyaadh said “best in deeds” means:

“The most correct and most sincere. So if any deed is correct yet not sincerely done solely for Allaah, then it is not accepted. Similarly, if it were sincerely for Allaah, yet not correct (according to the *Sunnah*), it is not accepted. It must be both sincerely done solely for Allaah alone and be performed correctly in accordance with the *Sunnah*.”⁷²

Therefore, there are conditions for any action that a Muslim does in order to get closer to Allaah (ﷻ). He must strive to perform the action sincerely and solely for the face of Allaah (ﷻ). If he made *Shirk*, associating anything with Allaah in worship, his deed will not be accepted. If he did perform the action solely for Allaah alone without showing off or seeking the praise of people, yet he worships Allaah upon ignorance and misguidance, not following the *Sunnah* regarding his action in the correct way, then it will also not be

⁷² Aboo Na'eem recorded this in “*Hilyah al-Awliyyaa*” (8/95) as well as Ibn Taymiyyah in “*Majmoo' al-Fataawaa*” (1-333).

accepted unless and until it is done correctly according the *Sunnah* of Allaah's Messenger (ﷺ). So every Muslim must strive to make his deeds sincere and correct.

As for these *Khawaarij*, their actions may seem sincere to them but they are definitely not correct. Even if they were to increase in acts of worship and strive therein, still they pass through the religion due to their extremism, ignorance, and their making *Takfeer* of Muslims.



The Khawaarij Kill the People of Islaam and Leave the People of Idol-Worship Alone

From the evidences that demonstrate their ignorance and deviance is the story that occurred during the time of 'Alee. He stood and began lecturing the people, encouraging them to fight and to remain patient upon meeting the enemy. While he was determined to attack the people of ash-Shaam, he was informed that the *Khawaarij* have spread corruption on earth, shed blood, obstructed the paths, and made lawful that which was forbidden. From the many people they killed was 'Abdullaah Ibn Khabbaab (رضي الله عنه), the companion of Allaah's Messenger (ﷺ). They captured both him and his wife while she was pregnant. They asked him, "Who are you?" He replied,

"I am 'Abdullaah Ibn Khabbaab, a companion of Allaah's Messenger (ﷺ) and you have terrorized us without right."

They said: "Do not be afraid. Narrate to us something you have heard from your father." So he said that he heard his father saying that he heard the Messenger of Allaah (ﷺ) say,

سَتَكُونُ فِتْنَةٌ الْقَاعِدُ فِيهَا خَيْرٌ مِنَ الْقَائِمِ، وَالْقَائِمُ خَيْرٌ مِنَ
الْمَاشِي، وَالْمَاشِي خَيْرٌ مِنَ السَّاعِي

"There will come a tribulation (so severe) during which a person sitting will be better than one standing, the one standing better than

the one walking, and the one walking better than the person running.”⁷³

So they led him by the hand. While he was walking with them, some of them found a pig that belonged to some of the non-Muslims living under the Muslim rule (known as a *Dhimmee*). One of them killed it with his sword then skinned it. So another one asked him, “How can you kill it when it belongs to a non-Muslim living legitimately under Muslim rule?” So the man went to that owner to put things right and he satisfied him (by paying him for what he did).

Later, while he was walking along with them, a date fell from a palm tree so one of them took it and placed it in his mouth. Another said to him, “(You eat it) without permission or paying for it!” So,

⁷³ Ahmad said in “*al-Musnad*” (5/110), “Ismaa’eel narrated to us from Aayooob from Humayd Ibn Hilaal from a man from (the tribe of) Abdul-Qays that he used to be with the *Khawarij* but later left them... (to the end of the Hadeeth).” It is recorded by ‘Abdur-Razaq (18578), *at-Tabaraanee* in “*Mu’jam al-Kabeer*” (4/60, no. 3631), *al-Aajuree* in “*ash-Sharee’ah*” (1/165), and by ad-Daaruuqutnee (3/132, no. 157). Al-Haythumee said in “*Mujamma’ az-Zawaa'id*” (7/302), “But I do not know the man from ‘Abdul-Qas, but the rest of the men (in the chain or narrators) are men of authenticity.” Shaykh al-Albaanee said in “*Irwaa al-Ghaleel*” (8/103, no. 2451), “Its men are trustworthy except for the man which his name was not given; however, another *Hadeeth* of Jundub Ibn Sufyaan supports it.” Ahmad also records it in “*al-Musnad*” (1/169), *At-Tirmidhee* (no. 2194) from the Hadeeth of Sa’d Ibn Abee Waqqaas and its chain was declared to be authentic by Shaykh Ahmad Shaakir. Al-Albaanee also said it is authentic. Ahmad also recorded it in another place of “*al-Musnad*” (4/416), as did *Aboo Daawood* (no. 4259) and *Ibn Hibbaan* (no. 5931) from the Hadeeth of Aboo Moosaa which al-Albaanee declared to be authentic. As-San’anee said in “*Subul as-Salaam*” (4/60): “This Hadeeth has been reported with many different chains, yet all of them have within it that one narrator’s name is not given... So the Hadeeth, considering all of these different reports, is strong regarding this topic.”

he spit it out. Even with all of these seemingly good deeds, they still came to 'Abdullaah Ibn Khabbaab and slaughtered him. They then went to his wife while she was saying:

“I am a pregnant woman! Do you all not have any fear of Allaah (ﷻ)?”

They slaughtered her and cut open her stomach exposing her unborn baby. ⁷⁴

Look how they are so devout in something so insignificant, yet they have no concern for the (shedding of) blood of which the sanctity is extremely great. They were so fearful and pious when they killed a disbeliever's pig that they made the efforts to go and pay him. Likewise, they were also fearful of eating one date that fell from a tree. Yet, they feared nothing when it came to killing a Muslim.

This is the case of many people today; they are so apprehensive about eating imported meat, for example, from the countries of the Christians. However, they have no hesitation in the least about declaring other Muslims to be disbelievers. They go around saying, “He is a disbeliever, and she is a disbeliever!” What are your evidences?

You find them trying to find some sort of evidence to support them. They twist and distort texts to be in accordance with their objectives and evil desires so they can prove that this ruler is a disbeliever or that leader or others. They must first misinterpret such texts because the issue will neither be in accordance with what they

⁷⁴ Ibn Katheer's “*al-Bidaayah wan-Nihaayah*” (10/583).

desire, nor will their statements be accepted regarding the permissibility of rebelling and revolting against that ruler or leader, unless they first declare and prove such a person to be a disbeliever.

Most people know that it is not permissible to rebel against the leader unless he is a clear disbeliever. For this reason, these *Khawaarij* first begin by making *Takfeer* - declaring and seeking to prove such leaders to be disbelievers. They then try to persuade the masses, convincing them that this leader is indeed a disbeliever outside the religion of Islaam. If the people accept this, they (the *Khawaarij*) then compel others to join them in their rebellion and opposition against the leader.

It is a tragedy that many Muslims today have fallen into this, even though the issue of *Takfeer* is extremely serious and it is never a matter to be taken lightly. No Muslim is to be declared or believed to be a disbeliever unless and until such a person has clearly and explicitly been confirmed to be so by Allaah (ﷻ) in His Book, or Allaah's Messenger (ﷺ) in his *Sunnah*, or if the Muslims all unanimously attest to his disbelief based on clear proofs.



The Story of Haatib Ibn Abee Balta'ah & the Benefits We Derive from It

'Alee (ﷺ) said:

Allaah's Messenger (ﷺ) sent az-Zubayr, and al-Miqdaad Ibn al-Aswad, and I on a mission, saying,

انْطَلِقُوا حَتَّى تَأْتُوا رَوْضَةَ خَاخٍ فَإِنَّ بِهَا ظِعِينَةً وَمَعَهَا كِتَابٌ
فَخُذُوهُ مِنْهَا

"Travel until you come to the Garden of Khaakh,⁷⁵ for there you will find a woman with a letter; retrieve it from her."

So we rushed our horses until we reached the garden and we found the woman. We said, "Take out the letter." She replied, "I have no letter." We insisted, "You will either take it out or we will search you." She then pulled it out from her braids.

We took it to Allaah's Messenger (ﷺ) and it was written by Haatib Ibn Abee Balta'ah to some of the polytheist leaders of Mecca informing them of some of the plans of the Messenger of Allaah (ﷺ). Allaah's Messenger (ﷺ) asked,

⁷⁵ Yaaqoot said in his "Mu'jam" (2/383), "It is a place between the two Harams (Mecca & Medina), but closer to Medina."

يَا حَاطِبُ مَا هَذَا؟

“Oh Haatib, what is this?”

Haatib replied:

“O Messenger of Allaah, do not be hasty with me. Indeed, I am a person who lived among *Quraysh*, yet I am not actually from them. And there are those with you from the people who immigrated who have relatives in Mecca who protect their family and wealth for them. So since I do not have that genealogical influence with them (*Quraysh*), I wanted to have some means of protecting my relatives there. I neither did it out of disbelief, nor seeking to leave the religion by it, nor did I do it even being pleased with disbelief after *Islaam*.”

So the Messenger of Allaah (ﷺ) said,

لَقَدْ صَدَقَكُمْ

“He has spoken truthfully to you all.”

‘Umar said, “O Messenger of Allaah, let me strike the neck of this hypocrite!” So he replied,

إِنَّهُ شَهِدَ بَدْرًا، وَمَا يُدْرِيكَ لَعَلَّ اللَّهَ أَنْ يَكُونَ قَدْ أَطَّلَعَ عَلَيَّ
أَهْلِي بَدْرٍ فَقَالَ: اْعْمَلُوا مَا شِئْتُمْ فَقَدْ غَفَرْتُ لَكُمْ

“He witnessed (the Battle of) Badr, and how do you know; maybe Allaah looked at the people of Badr and said, ‘Do as you like, for I have forgiven you.’”⁷⁶

Showing loyalty and support to the enemies of Allaah is certainly disbelief, no doubt, based upon His (ﷺ) statement,

﴿يَتَّيِبُوا الَّذِينَ ءَامَنُوا لَا تَتَّخِذُوا عَدُوِّي وَعَدُوَّكُمْ اَوْلِيَاءَ﴾

“O you who believe, do not take My enemies and your enemies as close allies.”

[*al-Mumtahinah*, 60:1]

So outwardly, the action of Haatib apparently seemed to be an act of disbelief. However, the Prophet (ﷺ) first asked him the reason for doing that. He answered that he only did it in order to be able to influence *Quraysh* to protect his wealth and family. He did not do it out of having any doubt in his religion.

His action apparently seemed to be disbelief, yet since what was inside proved otherwise, it was not permissible to pass a ruling of disbelief upon him or take him outside the religion of Islaam.



⁷⁶ Recorded by *al-Bukhaaree* (*al-Fath*: 6/166, no. 3983) and *Muslim* (no. 2494).

The Story of a Man from the Children of Israa'eel & What it Proves

Another similar story is that of the man from the children of Israa'eel in which it is stated:

كَانَ رَجُلًا يُسْرِفُ عَلَى نَفْسِهِ، فَلَمَّا حَضَرَهُ الْمَوْتُ قَالَ لِبَنِيهِ:
 إِذَا أَنَا مُتُّ فَأَحْرِقُونِي، ثُمَّ اطْحِنُونِي، ثُمَّ ذَرُونِي فِي الرِّيحِ،
 فَوَاللَّهِ لَنْ قَدَرَ اللَّهُ عَلَيَّ لِيُعَذِّبَنِي عَذَابًا مَا عَذَّبَهُ أَحَدًا، فَلَمَّا مَاتَ
 فُعِلَ بِهِ ذَلِكَ، فَأَمَرَ اللَّهُ الْأَرْضَ فَقَالَ: اجْمَعِي مَا فِيكَ مِنْهُ،
 فَفَعَلَتْ، فَإِذَا هُوَ قَائِمٌ، فَقَالَ: مَا حَمَلَكَ عَلَيَّ مَا صَنَعْتَ؟ قَالَ:
 يَا رَبُّ خَشِيتُكَ فَغَفَرَ لَهُ

"There was a man who thought he had wasted his life (in disobedience). So when death approached, he said to his children, 'When I die, burn my body and grind it to ashes. Then throw me into the wind. For by Allaah, if Allaah were able (to resurrect me) He would punish me with a punishment He never gave to anyone before.' When he died, they did just that with his body. Allaah commanded the earth, 'Collect together what is within you of him.' So it (the earth) did and he appeared standing. Allaah said, 'What made you do what you did?' He replied, 'O Lord, out of fear of you.' So He forgave him." ⁷⁷

⁷⁷ Recorded by al-Bukhaaree (al-Fath: 6/594, no. 3481) and Muslim (no. 2756).

The famous scholar of Islaam, Ibn Taymiyyah, said:

“This man doubted the Power of Allaah, and His Ability to resurrect him. Rather, he actually believed he would never be returned back to Allaah. This is disbelief as agreed upon by all Muslims. However, he was ignorant, not fully aware of that Capability. He was still a believer, fearing that Allaah would punish him, so He forgave him for what he had done.”⁷⁸

So the issue of *Takfeer* is not a light or easy matter in that you can just declare another Muslim to be a disbeliever without there being any explicit evidence proving his disbelief. This is yet another issue in which one must refer back to the people of knowledge - those who are firmly-grounded therein.

Imaam Ibn Katheer says about the *Khawaarij*:

This is an example of some people who have become from the most severe of the children of Aadam in causing problems. Glory be to the One Who diversifies His creation as He wants - this was all preceded by His wise pre-decree. And how excellent is what some of the *Salaf* have said regarding the *Khawaarij* in that they are the ones mentioned in the saying of Allaah (ﷻ):

﴿ قُلْ هَلْ نُنَبِّئُكُمْ بِالْأَخْسَرِينَ أَعْمَالًا ﴾ الَّذِينَ ضَلَّ سَعِيهِمْ فِي الْحَيَاةِ
الدُّنْيَا وَهُمْ يَحْسَبُونَ أَنَّهُمْ يُحْسِنُونَ صُنْعًا ﴿١٧﴾ أُولَئِكَ الَّذِينَ كَفَرُوا

⁷⁸ “Majmoo’ al-Fataawaa” (3/231).

بِعَايَتِ رَبِّهِمْ وَلِقَائِهِ ۖ فَخِطَّتْ أَعْمَلُهُمْ فَلَا تُقِيمُ هُمْ يَوْمَ الْقِيَامَةِ
 وَزَنَا ﴿

“Say: Shall I inform you of the greatest loser in respect to (their) deeds? Those whose efforts have been wasted in this life while they thought they were doing good. They are those who have denied the verses of their Lord and their meeting with Him. So their deeds are in vain and We will not give them, on the Day of Resurrection, any weight.”

[*al-Kahf*, 18:103-105]

What this means is that these ignorant, misguided people, wicked in speech and actions, gathered together and united upon their ideology of rebellion and revolt against the Muslims. They conspired to go to the cities to conquer them, fortifying themselves therein among the people and thereafter sending for their brothers and those similar to them, those upon the same ideology and methodology, from the people of al-Basrah (in Iraq) and other places. There, they planned to gather and unite. Zayd Ibn Husayn at-Taa’ee said to them, “You will not be able to overtake the cities for there is an army there which you are not capable of overcoming. They will prevent you from entering. So, meet your brothers at the bridge over the river of Jookhaa (near Baghdad), but do not leave al-Koofah all together. Rather, leave one-by-one so that you will remain inconspicuous.”

So they wrote a general letter to those who were upon their same methodology and way from the people of al-Basrah and other places. They sent this letter to them requesting all of

them to meet at the river so that they will be as one united group against the people. So they slipped out one-by-one, so that no one would know of them and thus prevent them from leaving. They left their fathers, mothers, their aunts and uncles, and other relatives, due to their ignorance and lack of knowledge and intellect, believing that this is something that would please the Lord of the heavens and earth. They did not know that this action (of rebellion) of theirs was actually from the major sins, the destructive sins, and the gravest of errors. It is from what *Iblees* (Satan) has made appear to them as something good, he who was cursed and expelled from the heavens, he who has sworn enmity to our father, Aadam, and thereafter all of his (Aadam's) offspring as long as their souls are moving within their bodies. Allaah is the One from Whom we ask protection by His Power and Capability. Indeed, He is the One Who answers supplications.⁷⁹



⁷⁹ Ibn Katheer's "*al-Bidaayah wan-Nihaayah*" (7/228).

The Command to Fight Other Muslims Who Transgress & Rebel Against the Leadership

The Prophet (ﷺ) also instructed us to fight against whoever transgresses and opposes the leader and whoever rebels against his authority. For this, Allaah (ﷻ) says:

﴿ وَإِنْ طَائِفَتَانِ مِنَ الْمُؤْمِنِينَ فَاصْلِحُوا بَيْنَهُمَا فَإِنْ بَغَتْ إِحْدَاهُمَا عَلَى الْأُخْرَى فَقَاتِلُوا الَّتِي تَبْغِي حَتَّى تَفِيءَ إِلَى أَمْرِ اللَّهِ ﴾

“And if two parties among the believers fall into fighting one another, then make peace between them both. But if one of them rebels and transgresses against the other, then fight you (all) against the one that rebels until it complies with the command of Allaah.”

[al-Hujuraat, 49:9]

So He ordered the fighting of the group that transgresses, rebelling against the other.

The Messenger of Allaah (ﷺ) also informed that ‘Alee (رضي الله عنه) would be the one upon the truth and those who fought alongside him would be the ones fighting against the group that transgressed against them.

Based upon this, if any group transgresses and rebels against the leader of Muslims, it then becomes the duty on the Muslim public to fight against those transgressors.



The Ideology of the Khawaarij Still Exists Today

It has also come in the *Hadeeth* that these *Khawaarij* will not come and go during only one specific time period. Rather, they will continue to appear time after time up until they rise up alongside in alliance with the Anti-Christ (*Maseeh ad-Dajjaal*). It has been reported that the Prophet (ﷺ) said:

يَخْرُجُ فِي آخِرِ الزَّمَانِ قَوْمٌ كَأَنَّ هَذَا مِنْهُمْ، يَقْرَأُونَ الْقُرْآنَ لَا يُجَاوِزُ تَرَاقِيهِمْ، يَمْرُقُونَ مِنَ الْإِسْلَامِ كَمَا يَمْرُقُ السَّهْمُ مِنَ الرَّمِيَّةِ، سِيمَاهُمْ التَّحْلِيقُ، لَا يَزَالُونَ يَخْرُجُونَ حَتَّى يَخْرُجَ أَخْرَهُمْ مَعَ الْمَسِيحِ الدَّجَالِ، فَإِذَا لَقِيْتُمُوهُمْ فَاقْتُلُوهُمْ، هُمْ شُرُوكُ الْخَلْقِ وَالْخَلِيقَةِ

“There will appear at the end of time a group of people and it is as if this man ⁸⁰ is from them. They will recite the Qur’aan yet it will not reach beyond their throats. They will pass through Islaam as an arrow passes through a target. Their distinctive mark is their shaven heads. ⁸¹ They will not cease to appear until the last of

⁸⁰ Referring to the man who stood up to the Prophet (ﷺ) when he (the Prophet ﷺ) was given wealth and distributed it yet did not give any to that man. He said to the Prophet (ﷺ), “You were not just in your distribution!”

⁸¹ An-Nawawee said in his explanation of “*Saheeh Muslim*” (7/167), “Some people use this as evidence that shaving one’s head is disliked. However, there is no proof in this (*Hadeeth*) to support that. It is only a characteristic of them and a characteristic could be either forbidden or permissible.”

them rise up alongside with the Anti-Christ. So if you meet them, then kill them for they are the worst of creatures.”⁸²

This *Hadeeth* was recorded by an-Nasaaee.

In this *Hadeeth*, he says, “...until the last of them rise up alongside the Anti-Christ.” So these people will certainly keep emerging until some of them appear with the Anti-Christ at the end of time.

And the scholars mention this point even whenever they mention the *Hadeeth* pertaining to the specific *Khawaarij* that rebelled against ‘Alee (ؓ).



⁸² Recorded by Ahamd in “*al-Musnad*” (4/421), *an-Nasaaee* (7/119-121), Ibn Abee Shaybah in “*al-Musannaf*” (no. 37904), al-Bazaar in “*al-Musnad*” (9/294), and by *al-Haakim* (2/146-147, no. 2647) and he said, “The *Hadeeth* is authentic according to the conditions of *Muslim*, yet he did not record it.” Al-Haythumee said in “*Mujamma’ az-Zawaa’id*” (6/299), “Ahmad recorded it and as for al-Azraq Ibn Qays, Ibn Hibbaan attested to his trustworthiness, and the rest of the narrators are men of authenticity.” However, Shaykh al-Albaanee said it is weak. See also page 37, footnote no. 54.

Characteristics of Today's Khawaarij & the Incident of al-Masjid al-Haraam

After a little contemplation, it is clear that this is the case with other people as well (that the *Khawaarij* continuously emerge at all times), such as those who revolted a few years ago, seizing *al-Masjid al-Haraam* (the central mosque in Mecca). They locked the doors and killed some of the Muslims. They prevented people from praying and doing any acts of worship for about half a month.⁸³

'Alee (ؓ) narrated that he heard the Prophet (ﷺ) saying:

يَأْتِي فِي آخِرِ الزَّمَانِ قَوْمٌ حُدْنَاءُ الْأَسْنَانِ، سُفَهَاءُ الْأَحْلَامِ،
 يَقُولُونَ مِنْ قَوْلِ خَيْرِ الْبَرِيَّةِ، يَمْرُقُونَ مِنَ الْإِسْلَامِ كَمَا يَمْرُقُ
 السَّهْمُ مِنَ الرَّمِيَّةِ، لَا يُجَاوِزُ إِيمَانُهُمْ حَنَاجِرَهُمْ، فَأَيْنَمَا
 لَقِيْتُمُوهُمْ فَاقْتُلُوهُمْ، فَإِنَّ فِي قَتْلِهِمْ أَجْرًا لِمَنْ قَتَلَهُمْ يَوْمَ الْقِيَامَةِ

"There will come, towards the end of time, a people who will be young in age, having reckless and deficient intellects. They will speak with the statements of the best of creation, yet they will pass through Islaam just as an arrow passes through a target. Their faith will not even reach beyond their throats. Wherever you find

⁸³ This incident which occurred in the year 1400 Hijrah in the central mosque in Mecca was known as the "Incident of *Juhaymaan*" because the leader of this oppressive band was a man known as "*Juhaymaan*." During this incident, they killed many people and it went on for days.

them, kill them, for whoever kills them will have a reward on the Day of Resurrection.”⁸⁴

Al-Bukhaaree, Muslim, and Aboo Daawood recorded it.

These words and descriptions do not apply to those who rebelled against ‘Alee before. In the *Hadeeth*, he (ﷺ) says, “Towards the end of time.” There are many other *Hadeeth* referring to the *Khawaarij*, yet do not mention “towards the end of time,” but they mention just that a people will emerge only. Yet here, it says “towards the end of time.” It is well-known that those who rebelled against ‘Alee were considered to be in the first part of those times.

He also said, “young in age.”

Such people are not considered mature until they at least know the truth. This description could be applied to people such as those who seized *al-Masjid al-Haraam* and not to the earlier ones (who rebelled against ‘Alee) because the first *Khawaarij* who opposed ‘Alee; they were from the elders and chiefs of the people.

He (ﷺ) also said, “having reckless and deficient intellects.” This also could be applied to those we mentioned, for the other *Khawaarij* who revolted against ‘Alee were people of intellect.

Then the Prophet (ﷺ) said, “They will speak with the statements of the best of creation.” This has been explained to mean that they will

⁸⁴ Recorded by *al-Bukhaaree* (*al-Fath*: 6/715, no. 361), *Muslim* (no. 1066), and by *Aboo Daawood* (no. 4767) and the wording of the *Hadeeth* is from him. See also page 37, footnote no. 54.

narrate statements of the Prophet (ﷺ). This is the correct explanation as some of the scholars of *Hadeeth* explanation have clarified.⁸⁵ The first *Khawarij* used to say, “The Book of our Lord is sufficient for us!”

As for the others who rebelled (seizing *Masjid al-Haraam* with “*Juhaymaan*”), they claimed they were from the people of *Hadeeth*, but in reality they were completely astray and not from such people. Nevertheless, they used to speak with the statements of the best of creation, claiming they are the people of *Hadeeth* and those who adhere to the *Sunnah*. They were in fact, not like this and they did not even understand the *Hadeeth* of Allaah’s Messenger (ﷺ). They were also young in age and this is something well known to those who remember that incident; most of them were young, and people of deficient, reckless intellects. Most of them were also ignorant and not from well-respected people and they were not from those students who frequent the sittings of knowledge. So this *Hadeeth* is truthful in describing people such as these and could be applied to them, as far as I understand in its application. In any case, they definitely left the obedience that was binding upon them, rebelled against the leader, and committed an evil crime, no doubt.



⁸⁵ Al‘Adheem Aabaadee’s “*Aun al-Ma’bood*” (13/80).

The Correct Ruling Regarding the Khawaarij

By all of this, we do not mean that the *Khawaarij* are complete disbelievers outside the religion of Islaam. ‘Alee (ؓ) did not declare them as such. It is sufficient to say they are the people of deviated misguidance and it is incumbent that they be fought against and stopped so that none of them will remain among the nation of Muhammad (ﷺ). Their corruption is severe and their evil is wide spreading.

Regarding this topic, some scholars mentioned that the following *Hadeeth* refers to the *Mahdee* (the righteous leader who will eventually come unifying all Muslims):

يُبَايِعُ لِرَجُلٍ بَيْنَ الرُّكْنِ وَالْمَقَامِ، وَلَنْ يَسْتَحِلَّ هَذَا الْبَيْتَ إِلَّا
أَهْلُهُ، فَإِذَا اسْتَحْلَوْهُ فَلَا تَسْأَلُ عَنْ هَلَكَةِ الْعَرَبِ

“A man will be given the pledge of obedience between the corner (of the Ka’bah) and the place (of Ibraaheem) and this house (Masjid al-Haraam) will not be seized and occupied except by his people. So when they do seize it, then do not even ask how destroyed the ‘Arabs will be (at that time).” ⁸⁶

⁸⁶ Recorded by Ahmad in “*al-Musnad*” (2/351), Ibn Hibbaan (15/640, no. 6827), *al-Haakim* (4/500, no. 8395), at-Tayaalisee in his “*Musnad*” (1/313, no. 2373), Ibn Abee Shaybah in his “*Musannaf*” (7/462, no. 37244), and by Ibn al-Ja’d in his “*Musnad*” (1/412, no. 2810). Al-Albaanee said in “*as-Saheehah*” (2/120, no. 579), “This chain is authentic, its men are trustworthy, and they= are all men relied

So some scholars were of the opinion that this *Hadeeth* refers to the *Mahdee*. I, however, am of the opinion that it applies to the one who was given the oath of allegiance (“*Juhaymaan*”) during that incident, because the seizing of the *Masjid* will not be during the time of the *Mahdee*’s leadership. However, the seizing and occupying of the *Masjid* did occur under the oath of allegiance of that person during that tribulation, and Allaah knows best.

From what has preceded, it becomes clear to us that anyone who rebels against the leaders and those in authority, regardless of the time period, then they are considered part of the *Khawaarij* and they share in their sin. They deserve the same punishment as the *Khawaarij* which is that they are to be exterminated.⁸⁷

And appropriately, during these times, the person responsible for that horrific crime of bombing and explosions⁸⁸ was legally and justly given the capital punishment. He killed innocent people in this land based upon an incorrect judgment which the legislation (of *Islaam*) never accepts. We have already spoken about the *Hadeeth* in which the Prophet (ﷺ) guaranteed the person who sincerely makes a personal judgment, yet is mistaken, that he will still have a reward,⁸⁹ but this is regarding an incorrect judgment in what? Only in the detailed matters of *Fiqh*.

upon by the two *Shaykhs* (*al-Bukhaaree* & *Muslim*) except for Sa’eed Ibn Sam’aan but he is also trustworthy.”

⁸⁷ See page 37, footnote no. 54. - T.N.

⁸⁸ Which occurred in the al’Ulayaa neighborhood in the city of Riyadh a few years ago in which, the legal punishment was established against the perpetrators.

⁸⁹ See page 26, footnote no. 37. - T.N.

As for making a personal judgment in 'Aqeedah or Manhaj, then in these matters, no one has any right or excuse for making their own judgment, nor does one get any reward. Rather, it is obligatory to only accept and go no further than the texts (of the Qur'aan and Sunnah) dealing with these matters.

This is what is indicated by the statements of the Prophet (ﷺ) pertaining to fighting and establishing the capital punishment against the *Khawaarij*. They are the worst of those to be executed in the site of Allaah as has come in the *Hadeeth*. They will not be rewarded at all for their incorrect personal judgments of killing, rather they are to be executed and in that itself is a reward! They are the worst people, the worst of those to be fought against, and as it has come in some of the narrations, they "...are the dogs of the Fire."⁹⁰

He (ﷺ) instructed that they are to be eradicated in this life, and their recompense in the hereafter is the Fire, as the Prophet (ﷺ) informed us. They will not be excused due to their incorrect personal

⁹⁰ Ibn Abee Awfaa narrated that Allaah's Messenger (ﷺ) said, "The *Khawaarij* are the dogs of the Fire." *Imaam Ahmad* recorded it in his "Musnad" (4/355), as did *Ibn Maajah* (no. 173), *Ibn Abee 'Aasim* in "as-Sunnah" (no. 904), and 'Abdullaah *Ibn Imaam Ahmad* in "as-Sunnah" (no. 1513) - all from the *Hadeeth* of *Ibn Abee Awfaa*. *Al-Haythumee* said in "Mujamma' az-Zawaaid" (6/232), "The men in the chain of *Ahmad* are trustworthy." And *al-Albaanee* said it is authentic. It has also been narrated in the *Hadeeth* of *Abu Umaamah al-Baahilee* which was recorded by *At-Tirmidhee* (no. 300), 'Abdur-Razzaaq (no. 18663), *Ibn Abee Shaybah* in his "Musannaf" (37881), *at-Tabaraanee* in "al-Mu'jam al-Kabeer" (no. 8034) and in "al-Awsat" (9/42, no. 9085) and in "as-Sagheer" (1/117), and by *al-Haakim* (2/149, no. 2655) and *al-Bayhaqee* in "as-Sunan al-Kubraa" (8/188, no. 16782). *Al-Haakim* said, "The *Hadeeth* is authentic according to the conditions of *Muslim* but he did not record it." *Adh-Dhahabee* agreed with him and *al-Albaanee* said that it is *Hasan Saheeh*.

judgment because there is no place for one's own personal judgment in the matters of 'Aqeedah and Manhaj. In these matters, it is essential that one follow the methodology of the righteous predecessors (*as-Salaf as-Saalih*) and to refer back to the reliable scholars - those who know this methodology and are capable of distinguishing between the authentic and deficient.

Ibn Katheer said:

Whenever the battle at *an-Nahrawaan*⁹¹ caused the *Khawaarij* to turn and flee, the people with 'Alee began saying, "Oh Chief of Believers, all thanks and praise are to Allaah Who has exterminated them!" So 'Alee (ﷺ) said,

"No, by Allaah, they are still in the backbones of men and the wombs of women (referring to reproduction, that they will continue to be born)."

Meaning that there will come from them more people just like them. So if one were to be born from such wicked origins, then rarely would it not affect them.

There used to be apparent upon 'Abdullaah Ibn Wahb ar-Raasibee⁹² the scarred marks of prostration (on his forehead) due to his extreme persistence upon worship and many prostrations. He used to be known as "The Possessor of Clear Signs" (clear signs showing his constant worship).

⁹¹ See page 46, footnote no. 69. - T.N.

⁹² See page 41, footnote no. 61. - T.N.

Al-Haytham reported from some of the *Khawaarij* that they said, “Abdullaah Ibn Wahb ar-Raasibee, due to his hatred for ‘Alee, used not to even mention his name. He would refer to him only as ‘*alJaahid*’ (the Disbeliever, or Ingrate).”

Al-Haytham Ibn ‘Adee reported that Ismaa’eel narrated, from Khaalid, from ‘Ilqimah Ibn ‘Aamir that ‘Alee was asked about the people of an-Nahrawaan (the *Khawaarij*),⁹³ “Are they considered to be disbelievers who make *Shirk*?” He replied,

“It is *Shirk* that they flee from.”

It was further asked, “Then are they hypocrites?” He said,

“The hypocrites do not remember Allaah except a little.”

So it was asked, “Then who are they, O Chief of Believers?” He said:

“They are from our brothers, yet they have transgressed upon us. So we fight them for their transgression against us.”

This is what Ibn Katheer has narrated from Ibn Jareer, may Allaah have mercy on them both.⁹⁴



⁹³ See page 46, footnote no. 69. - T.N.

⁹⁴ Ibn Katheer’s “*al-Bidaayah wan-Nihaayah*” (10/590).

Causes for the Revival of the Modern-Day Khawaarij Ideology

Indeed, this country (Saudi Arabia) has never been the place for such methodology - the methodology of *Takfeer*, nor did this corruptive, filthy methodology begin in this country. So how did it now infiltrate into this land?

This country, thanks to Allaah, is upon the methodology of the *Imaams* who propagate the correct Islaam that is none other than the methodology of the *Salaf* of the Islaamic nation. The people began returning back to this methodology during recent times when the scholar, Muhammad Ibn 'Abdul-Wahhaab started re-establishing the *Salafee Da'wah*. He took mainly from the teachings of Ibn Taymiyyah and Ibn al-Qayyim, and other *Imaams* of the *Salaf*. So, he began spreading the correct understanding of Islaam with the assistance of the ruler at that time, Muhammad Ibn Su'ood, as well as his sons and grandsons who exhausted great efforts and spent generously in its propagation. It is from the blessings of such efforts that we live in today, the people remaining upon one united methodology. They do not oppose their scholars as their scholars are also upon this same united way.

Whoever would like to learn more about their methodology, let him read the writings collected in the book, "*ad-Durar as-Sinniyyah*."

This ideology of *Takfeer* began spreading by way of people not upon the blessed *Salafee Da'wah* entering from foreign countries. They

started cultivating this thought among the ranks of the enthusiastic and eager youth. So they managed to harvest among the young people detestable and biased factionalism and the persistence upon the ways of various misguided sects.

Some of the youth left this country heading for Afghanistan. They found there those who would willingly train them, thereby raising them upon the methodology of *Takfeer*. Those instructors and trainers themselves only left their own countries to escape the harm of their governments because they opposed and clashed with their leaders. Each of them should have stayed within their countries, calling to Allaah in the best way, expending their efforts in advising the nation. They should have never interfered and opposed those (rulers) who were fully capable of harming them. However, the methodology of the *Khawaarij* is none other than this very opposition to the rulers. They cause the tribulations, they cause the riots, publicly criticizing the leaders and slandering them openly.

After opposing and challenging their leaders, many of them were imprisoned, harmed, and then banished. Some of them fled to other countries with this enmity and opposition. They influenced their followers, raising them upon this corrupt methodology of *Takfeer*, declaring the scholars to be disbelievers, many of the Muslims to be disbelievers, and their various governments to be such. All the while, these are some of the most ignorant people regarding the issues of *'Aqeedah* and the correct methodology of Islaam. One of them memorizes a few *Hadeeth* and some traces of knowledge, then considers himself a *Muftee* (one capable of issuing religious verdicts) and a scholar of Islaam. He starts making *Takfeer* of the nations and considers himself alone to be upon the truth.

Such people then affect some of the youth, having neither protection nor arming themselves with knowledge.

This is exactly what happened to those people who commit the prevalent crimes of bombings. They consider such attacks to be in support of the truth. They come with their distorted, warped personal judgments and opinions for which they will not be excused because they did not refer back to the scholars.



Success Lies in Constantly Referring Back to the Scholars

It is forever required to constantly turn to and keep close contact with those who sincerely advise the nation (the true scholars) and never remain disconnected or far from them. Ibn 'Abbaas (رضي الله عنه) narrated that Allaah's Messenger (ﷺ) said,

الْبَرَكَاتُ مَعَ الْأَكْبَارِ كُمْ

“Blessings are with your major ones (the scholars).” ⁹⁵

This *Hadeeth* was recorded by Ibn Hibbaan, al-Khateeb, al-Qadhaa'ee, and by Aboo Na'eem with an authentic chain of narration.

However, unfortunately, these people, the *Khawaarij*, influence others' understanding to the extent that they believe the likes of Shaykh 'Abdul-'Azeez Ibn Baaz ⁹⁶ and other scholars to be disbelievers. They only breed such understanding after knowing full-well the soundness of the *Shaykh's* methodology and that he has

⁹⁵ Ibn Hibbaan in his authentic collection (2/319, no. 559), al-Khateeb al-Baghdaadee in “*Taareekh Baghdaad*” (11/165, no. 5862), ash-Sihaab al-Qadhaa'ee in his “*Musnad*” (1/57, no. 36-37), and by Aboo Na'eem in “*al-Hilyah*” (8/172). It is also recorded by *at-Tabaraanee* in “*al-Awsat*” (6/16, no. 8991), *al-Haakim* (1/62, no. 210), and by *al-Bayhaqee* in “*Shu'ab al-Eemaan*” (7/463, no. 11004). *Al-Haakim* said it is authentic according to the conditions of *al-Bukhaaree* but he did not actually record it. *Adh-Dhahabee* agreed with him.

⁹⁶ 'Abdul-'A'zeez Ibn Baaz: The late former Grand Muftee of Saudi Arabia (1330-1420 Hijrah / 1909-1999). - T.N.

remained upon the same methodology of his teachers, Shaykh Muhammad Ibn Ibraaheem and those before him up to Muhammad Ibn 'Abdul-Wahhaab taking from Ibn Taymiyyah and Ibn al-Qayyim, back to the four *Imaams*, back to the *Salaf* of this nation, back to the successors to the Companions, and back to the Companions themselves - this is the correct and sound methodology. These deceived youth are too afraid to return back to the scholars and ask the likes of Shaykh 'Abdul-'Azeez Ibn Baaz so that he could clarify to them that what they are upon is falsehood, they and their teachers. But it is sufficient for them to remain convinced that the *Shaykh* is a disbeliever so that they do not have to accept from him, thus abandoning him.

And how similar today is to yesterday, for the *Khawaarij* during the time of 'Alee used to think, rather they firmly believed, that they were also upon the truth and that what they were doing was bringing them closer to Allaah (ﷻ). During an-Nahrawaan, they were saying: "The decision is for none but Allaah! The departure! The departure to Paradise!" Aboo Ayyoob said:

"I stabbed a man from the *Khawaarij* with my spear and it pierced through his back. I said to him, 'Rejoice, O enemy of Allaah, with the Fire.' The man replied, 'You will come to know which of us is more deserving of it!'"

Look at the conviction and firm will of these people and their perseverance, even during battle. Their belief is extremely strong in what they do, even up until the last moment when their souls are leaving their bodies, yet they are still upon extreme misguidance.

This is one of the greatest causes for this calamity and misguidance - turning towards such young instructors and abandoning scholars who spent sixty, seventy, or eighty years studying the correct knowledge from their scholars, by reading books, and teaching others as they have correctly understood the right methodology. Whoever turns back towards these latter scholars, accepting their statements, he will, with the permission of Allaah, attain success.

As for those who abandon them, disassociate themselves from them and instead rely solely upon his own judgments and opinions regarding a few *Ahaadeeth* or upon the advice of some of their instructors who are completely ignorant of many aspects of religious knowledge; this is the path to being misguided in the religion, and we seek Allaah's protection from this. Regarding the statement of Allaah's Messenger (ﷺ):

الْبِرَّةُ مَعَ أَكْبَرِكُمْ

“Blessings are with your major ones (the scholars).”⁹⁷

Al-Manaawee said in “*Faydh al-Qadeer*” explaining this *Hadeeth*:

“Blessings are with your major ones, those who have knowledge and experience of affairs, thereby attaining many rewards. So sit with them so that you may take examples from their views and be guided by their guidance.”⁹⁸

⁹⁷ See page 75, footnote no. 95.

⁹⁸ al-Manaawee's “*Faydh al-Qadeer*” (3/220).

Indeed, our 'Aqeedah is that we believe that there is no one free from error except the Messenger (ﷺ) (pertaining to affairs of the religion). We believe that anyone else's statement may either be accepted or rejected (based upon its correctness), and that the Ahaadeeth of Allaah's Messenger (ﷺ) is to be given precedence above one's personal opinion, his own preference, what he personally sees as being correct, and in all actions that he may assume and claim there is benefit.

Listen to the statement of Allaah (ﷻ):

﴿ وَإِذَا جَاءَهُمْ أَمْرٌ مِّنَ الْأَمْنِ أَوْ الْخَوْفِ أَدَّعَوْا بِهٖ ۗ وَلَوْ رَدُّوهُ إِلَى
الرَّسُولِ وَإِلَىٰ أُولِي الْأَمْرِ مِنْهُمْ لَعَلِمَهُ الَّذِينَ يَسْتَنْبِطُونَهُ مِنْهُمْ ۗ
وَلَوْلَا فَضْلُ اللَّهِ عَلَيْكُمْ وَرَحْمَتُهُ لَاتَّبَعْتُمُ الشَّيْطَانَ إِلَّا قَلِيلًا ۗ ﴾

“If there comes to them a matter of safety or fear, they (immediately) publicize it. If only they had referred it back to the Messenger and to those charged with authority among them, the proper investigators would have understood it from them (directly). Had it not been for the Grace of Allaah upon you and His Mercy, you would have followed *Shaytaan* (Satan), except a few of you.”

[an-Nisaa, 4:83]

Shaykh 'Abdur-Rahmaan as-Sa'dee said explaining this verse:

“This was a lesson from Allaah, taught to His servants that this action of theirs was inappropriate.

It is incumbent upon them that whenever there comes to them information of any matter of great importance concerning public well-being as it relates to the safety and comfort of the believers. Also relating to something of fear that could result in a catastrophe; then it is incumbent that they first confirm and verify such information and not hastily spread rumors among the people.

Rather, they should refer it back to the Messenger (ﷺ) (his *Sunnah* today) and to those in authority among them - those of wisdom and knowledge, those known for sincerely advising the people, those of intellect, demeanor and respect, and those who know the reality of affairs as they pertain to matters of public welfare or otherwise.”⁹⁹

As for those who may have some knowledge but lack the experience and wisdom of affairs, they are not like the ones who do possess these traits, knowing what is in the best interest of people and what harms them. Based upon this wisdom and experience of theirs, they may rule in favor of one act that may not necessarily be good, but they do so in order to prevent a greater evil. This simple fundamental rule is something that many people somehow seem to be ignorant. So one may take the *Hadeeth* commanding obedience to the leaders in all circumstances:

إِلَّا أَنْ تَرَوْا كُفْرًا بَوَاحًا عِنْدَكُمْ فِيهِ مِنَ اللَّهِ بُرْهَانٌ

⁹⁹ ‘Abdur-Rahmaan as-Sa’dee’s “*Tayseer ar-Rahmaan fee Tafseer Kalaam al-Mannaan*” (2/113).

“...unless you see (from them) clear disbelief for which you have a supporting proof from Allaah.”¹⁰⁰

One of them may assume that upon seeing this “clear disbelief”, as he believes, that he may then go as far as rebelling against the rulers and leaders of the Muslims, declaring them to be disbelievers even if what they assumed to be clear disbelief may have been an issue of personal judgment or error. By such a rebellion and revolt, he then considers himself a fighter making “*Jihaad*” for the sake of Allaah!

This is a completely incorrect understanding of *Jihaad*. Some ignorant people think they can just grab their weapons and simply fight any disbeliever, considering himself to be fighting for the sake of Allaah! This is wrong and a cause for the straying of many people.

Ahlu-Sunnah wal-Jamaa’ah (those who follow the *Sunnah* and stick to the main body of Muslims) have written extensively in the books of ‘*Aqeedah* regarding the rules and limitations for *Jihaad* and that it could be performed (if the proper conditions are met) alongside every leader, despite being righteous or wicked.¹⁰¹ It is not permissible for any *Jihaad* to exist except by the permission and legalization of the rulers. So when a ruler (king, president, government, not just any leading individual) establishes and legitimizes *Jihaad*, only then may one fight with him. If such conditions have not met, then it is not permissible for anyone to do so and it will not be considered a correct *Jihaad*. Such people (the

¹⁰⁰ Recorded by *al-Bukhaaree* (*al-Fath*: 31/7, no. 7056) and *Muslim* (no. 1709).

¹⁰¹ See *al-Laalakaabee’s* “*Sharh Usool ‘Itiqaad Ahlu-Sunnah wal-Jamaa’ah*” (4/1299), *Ibn Abee al-‘Izz al-Hanafee’s* “*Sharh al-‘Aqeedah at-Tahaawiyah*” (2/555), and *Ibn Taymiyyah’s* “*Majmoo’ al-Fataawaa*” (28/503).

Khawaarij) have completely distorted the meaning of *Jihaad*. Even if one is capable, it is not permissible to join them and establish this action with them, even if they twist the meaning of *Jihaad* to represent their crimes. Even if a leader or ruler has in fact disbelieved and we all agree and attest to his disbelief, how is such an opposition and correction of him to be carried out? Aboo al-Ma'aalee al-Juwaynee ¹⁰² says:

“This is not an issue for anyone of the individual citizens to decide and carry out. Rather, it is only for those who are likewise in power.” ¹⁰³

So, if a leader were to disbelieve, then others in power are the ones responsible for removing and replacing him with someone else, yet with the condition that doing so would not cause further bloodshed and tribulation. Imaam Ahmad took this same position when the leaders of Baneel-'Abbaas (the Abbasids) were saying the Qur'aan is created and compelling the people to say likewise. They used to beat Imaam Ahmad and other scholars into accepting the creation of the Qur'aan, which is clear disbelief. Imaam Ahmad used to declare whoever believes that the Qur'aan is created to be a disbeliever, yet when some of the people came to him saying, “We want to oppose and revolt against them as this trial has become so severe”. He replied:

¹⁰² He is 'Abdul-Malik Ibn 'Abdullaah Ibn Yoosuf al-Juwaynee, an-Naysaabooree, ash-Shaafi'ee. He had many writings. He was born in the year 419 *Hijrah* and died in 478 *Hijrah*.

¹⁰³ Al-Juhaynee's “*Ghiyaath al-Umam*” (pg. 96).

“I do not permit you to do that. When the sword is raised during times of tribulation, blood is shed, sanctity is violated, and the pathways are seized, remain patient until the righteous are comforted (by death) and comfort is gained by (the death of) the wicked.”¹⁰⁴

This is a fundamental principle understood by the scholars of the Muslims and scholars of the *Salaf* - that if a particular ruler totally disbelieves, it is not permissible for anyone except those in authority to remove and replace him with the condition that doing so would not result in tribulations and bloodshed.

This is never up to any of the individual citizens for many reasons. From them are the following:

First, they may mistakenly assume and declare a ruler to be a disbeliever while in fact he is not.

Second, if some of the public stand and rebel against the leadership while others do not, this will cause disorder and division among the people.

Third, they do not know the legitimate means of opposing and removing the leader, as others in equal authority do.



¹⁰⁴ Ibn al-Khalaal's "*as-Sunnah*" (1/134).

The Correct Ruling Regarding Those Who Rule with Other Than what Allaah Revealed

If someone were to say, “Indeed, such and such ruler judges with man-made laws, so he is a disbeliever, outside the religion of Islaam!”

We reply to such a person that the respectable, major scholars have already spoken about this matter and it is an issue of ruling with other than what Allaah has revealed (as opposed to ruling by the Qur’aan).

Ibn ‘Abbaas (رضي الله عنه) says this is “Disbelief less than the (major) disbelief, sinning less than the (major) sinning and transgression less than the (major) transgression”.¹⁰⁵

Therefore, whomever rules by man-made laws instead of ruling with what Allaah revealed, it is not permissible for us to say he is a complete disbeliever taken out of the religion of Islaam without first examining his position. Does he actually believe that other laws are better and more appropriate than the rulings of Allaah? Does he not even acknowledge the rulings of Allaah? If this were the case, then he would indeed be a disbeliever, no doubt.

¹⁰⁵ Recorded by Muhammad Ibn Nasr al-Maroozee in *Ta’theem Qadr as-Salaah* (2/522, no. 575), *al-Haakim* in “*al-Mustadrak*” (2/313, no. 3219), and by *al-Bayhaqee* in “*as-Sunan al-Kubraa*” (8/20, no. 15854). *Al-Haakim* said, “This *Hadeeth* has an authentic chain but they (*al-Bukhaaree* & *Muslim*) did not record it.” *Adh-Dhahabee* agreed with him.

However, a person may govern with other than what Allaah revealed out of some personal desires, to achieve some worldly benefit, or out of fear of losing his position or that, perhaps his rulings would not be obeyed in that case. As long as he holds the inward sincere belief that the laws of Allaah are better and the most suitable, then a person of this description, we do not pronounce the judgment of disbelief upon him and we do not take him out of Islaam. An example of this would be a judge who maybe persuaded not to rule with what Allaah has revealed for the sake of bribes. The Muslims agree that such a person is not a disbeliever, yet he is one committing a major sin.

This is the correct position on this issue according to the statements of the people of knowledge.¹⁰⁶ If there exists even a trace of doubt

¹⁰⁶ For more benefit, we will mention some religious edicts given by the Permanent Committee (of the major scholars of Saudi Arabia) regarding this subject.

Question 2 from *Fatwaa* no. 5226:

Q: When is *Takfeer* permissible and when is it not? And what is the type of disbelief mentioned in this verse,

﴿ وَمَنْ لَّمْ يَحْكَمْ بِمَا أَنزَلَ اللَّهُ فَأُولَٰئِكَ هُمُ الْكَافِرُونَ ﴾

“And whoever does not rule by that which Allaah has revealed – those, they are the disbelievers.”

[*al-Maaidah*, 5:44]

A: All praise and thanks are due to Allaah alone, and may He send prayers and peace upon His Messenger, his family, and his Companions.

As for your question, “When is *Takfeer* permissible and when is it not?” then we would like you to first explain to us the specific circumstances about which= =you are doubtful so we can then clarify for you the correct and exact ruling pertaining to them.

As for the type of *Takfeer* mentioned in the verse, “And whoever does not rule by that which Allaah has revealed - those, they are the disbelievers.” This is in reference to the major disbelief. In his “*Tafseer*” al-Qurtubee reports that Ibn ‘Abbaas and Mujaahid said, “Whoever does not rule according to what Allaah has revealed out of denial of the Qur’aan or denial of the Messenger’s statements (ﷺ), then he is a disbeliever.”

As for the one who rules according to other than Allaah’s revelation (the Qur’aan) while he truly believes he is sinning against Allaah and the only thing that has caused him to commit such a sin is what he may obtain of bribes, due to public opposition, due to family ties, due to his partiality towards some people, or otherwise - then this is not actually the major disbelief. Rather, such a person is a sinner that perhaps has fallen into a type of disbelief less than the (major) disbelief, transgression less than (major) transgression, or sinning less than (major) sinning.

With Allaah lies all success and may He send prayers and peace upon our Prophet Muhammad, his family, and his Companions.

- The Permanent Committee For Research & Legal Verdicts:

- ‘Abdullaah Ibn Qu’ood (Member)
- ‘Abdullaah Ibn Ghudayyaan (Member)
- ‘Abdur-Razzaaq ‘Afeefee (Committee Vice-President)
- ‘Abdul-‘Azeez Ibn ‘Abdullaah Ibn Baaz (Committee President)

Question 11 from Fatwaa no. 5741:

Q: The one who does not rule according to what Allaah has revealed, is such a person a *Muslim* or a disbeliever committing major disbelief and are his deed accepted?

A: All praise and thanks are due to Allaah alone, and may He send prayers and peace upon His Messenger, his family, and his Companions.

Allaah (ﷻ) says,

﴿ وَمَنْ لَّمْ يَحْكَمْ بِمَا أَنزَلَ اللَّهُ فَأُولَئِكَ هُمُ الْكَافِرُونَ ﴾

“And whoever does not rule by that which Allaah has revealed - those, they are the disbelievers.”

[al-Maaidah, 5:44]

And He says,

﴿ وَمَنْ لَّمْ يَتَّخِمْ بِمَا أَنْزَلَ اللَّهُ فَأُولَئِكَ هُمُ الظَّالِمُونَ ﴾

“And whoever does not rule by that which Allaah has revealed - those, they are the transgressors.”

[al-Maaidah, 5:45]

And,

﴿ وَمَنْ لَّمْ يَتَّخِمْ بِمَا أَنْزَلَ اللَّهُ فَأُولَئِكَ هُمُ الفَاسِقُونَ ﴾

“And whoever does not rule by that which Allaah has revealed - those, they are the sinners.”

[al-Maaidah, 5:47]

If such a person declares that to be permissible and honestly believes it is acceptable then this is indeed major disbelief, major transgression, and a major sin which takes him out of the religion. However, if he does that for bribes or some other reason while he still believes it is forbidden, then he is a sinner committing minor disbelief, minor transgression, and a type of sin that does not expel him from the religion. This has been clarified by the people of knowledge in reference to the verses mentioned.

With Allaah lies all success and may He send prayers and peace upon our Prophet Muhammad, his family, and his Companions.

- The Permanent Committee For Research & Legal Verdicts:

- ‘Abdullaah Ibn Ghudayyaan (Member)
- ‘Abdur-Razzaaq ‘Afeefee (Committee Vice-President)
- ‘Abdul-‘Azeez Ibn ‘Abdullaah Ibn Baaz (Committee President)

Question 3 from Fatwa no. 6310: =

=Q: What is the ruling of someone who governs according to man-made laws and constitutions yet he knows the falsehood of them but he just does not oppose them nor does he work towards changing or removing them?

A: All praise and thanks are due to Allaah alone, and may He send prayers and peace upon His Messenger, his family, and his Companions.

It is an obligation to govern according to the Book of Allaah and the *Sunnah* of His Messenger (ﷺ) when differences arise. Allaah (ﷻ) said:

﴿ فَإِن تَنزَعْتُمْ فِي شَيْءٍ فَرُدُّوهُ إِلَى اللَّهِ وَالرَّسُولِ إِن كُنتُمْ تُؤْمِنُونَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ
ذَلِكَ خَيْرٌ وَأَحْسَنُ تَأْوِيلًا ﴾

“If you differ in anything, refer it back to Allaah and the Messenger if you believe in Allaah and the Last Day. That is better and more suitable for final determination.”

[an-Nisaa, 4:59]

And He says,

﴿ فَلَا وَرَبِّكَ لَا يُؤْمِنُونَ حَتَّى يُحَكِّمُوكَ فِي مَا شَجَرَ بَيْنَهُمْ ثُمَّ لَا يَجِدُوا فِي
أَنْفُسِهِمْ حَرَجًا مِّمَّا قَضَيْتَ وَاسْلِمُوا تَسْلِيمًا ﴾

“But no, by your Lord, they do not truly believe until they make you the judge in all disputes among them and then find within themselves no resistance in what you decide, and accept with full submission.”

[an-Nisaa, 4:65]

So for the rulings of all matters, the Book of Allaah is to be referred back to as well as the *Sunnah* of the Messenger (ﷺ). So whoever does not govern according to them and instead rules with man-made laws and constitutions desiring some benefit of wealth, position, or status, then he is committing a sin, yet one that does not take him outside the circle of belief.

With Allaah lies all success and may He send prayers and peace upon our Prophet, Muhammad, his family, and his Companions. =

=- The Permanent Committee For Research & Legal Verdicts:

- ‘Abdullaah Ibn Qu’ood (Member)
- ‘Abdullaah Ibn Ghudayyaan (Member)

regarding his disbelief, then this is sufficient to prevent making *Takfeer* of him.

The Prophet (ﷺ) also commanded us to conceal the faults of other Muslims and to look for any excuses for them. It is said, “Search for an excuse for your brother”.¹⁰⁷ It is essential for a Muslim to try to cover the faults of other Muslims to prevent the prescribed legal punishments from being established upon them; this is required in Islaamic legislation.

No one should strive to make *Takfeer* of another when even a trace of doubt exists- this (*Takfeer*) is not from piety.

Piety and righteousness is actually in refraining from making *Takfeer* of the people, withholding one’s tongue from dishonoring them, and withholding one’s hand from spilling their blood.



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- ‘Abdul‘Azeez Ibn ‘Abdullaah Ibn Baaz (Committee President)

¹⁰⁷ *Al-Bayhaqee* mentioned in “*Shu‘ab al-Eemaan*” (6/323) that Muhammad Ibn Seereen said, “If something (of a sin) is conveyed to you about your brother, and if you are not able to find any excuse for what he did, then still say, ‘He must have some excuse to do so.’”

Safety & Security are Blessings for Which One Should Thank Allaah & Preserve

We also advise the people to praise and thank Allaah (ﷻ) for the blessing in which they live. Some people constantly ask, “Why am I in such a situation?” or “Why are the Muslims in this country in such a bad situation?”

They complain, curse, and criticize, hoping they could get out of such circumstances. This is a huge mistake because the Prophet (ﷺ) said:

أَنْظُرُوا إِلَى مَنْ أَسْفَلَ مِنْكُمْ، وَلَا تَنْظُرُوا إِلَى مَنْ هُوَ فَوْقَكُمْ،
فَهُوَ أَجْدَرُ أَنْ لَا تَزِدُّوا نِعْمَةَ اللَّهِ

*“Look to those who are lower than you (in any situation), and do not look to those above you. That will help prevent you from belittling the favors of Allaah (upon you).”*¹⁰⁸

So if a person happens to be sick, he should not look to those who are healthy saying, “Here I am sick while they are healthy!” Rather, he should take notice of those who may be afflicted with diseases more serious than his. If he does so, he will praise and thank Allaah for the blessing he is in.

¹⁰⁸ Recorded by Muslim (no. 2963).

This is the middle course of all circumstances - one should not look up to the wealthy and affluent. Rather, when he looks to the poor and destitute, those who may not even find anything to eat, he thanks Allaah for what he has.

Similarly, a person in this country should thank and praise Allaah (ﷻ) for the blessing in which he lives. He should not look back to the time of the Messenger (ﷺ) and his Companions (رضي الله عنهم), wishing he were in those circumstances. It is correct, of course, to aspire to be in those circumstances but this is not possible.

Those circumstances never prevailed after them (the Companions) except maybe during the time of 'Umar Ibn 'Abdul-'Azeez, may Allaah have mercy on him.

However, these times of ours are full of trials and tribulations, so it is important for people to look to the circumstances of others worse off.

There are some people in other countries that are not able to exhibit the appearance of the righteous people such as, growing the beard and other outward features. If one were to do so, he may be taken to account and punished. Others are not able to go to the *Fajr* (early-morning) prayer. So it is befitting for a Muslim to say, "I thank Allaah (ﷻ) because at least I am able to do such things freely. I am able to hold my head up demonstrating I am a person of religion."

In this country (Saudi Arabia), the people of knowledge and religion are respected. This does not mean there are no mistakes or issues

among us that oppose the religion. Rather these things do exist, but when was there a time completely free of mistakes and things that may oppose the religion?

Therefore, a Muslim must try to preserve the conditions that he is in, trying to rectify and better the situation by the correct means. It is from sheer stupidity that you cause your present situation to worsen, claiming you were only trying to make things better. Maintain and preserve the good that you are in and then seek, by legitimate and correct means, to try to better your situation.

There were some Muslim countries in which disbelief was attributed to their rulers; their scholars were in great danger, some of them were executed, some being hung or tortured. Afterwards, worse trials and tribulations broke out in that country with many of the public persecuted. Legal instability resulted and the people were in a state of chaos. Blood was spilled, people's sanctity was violated, the pathways were seized, and people were killed without right. Some of the scholars in that country regretted their worse situation, saying, "If only we had remained under those former circumstances." It was better for them by far, even if there was corruption among them. A greater evil occurred in which their religion and living conditions have still not recovered. So one evil should always be risked if it would prevent another greater evil from happening; this is a fundamental rule of Islaamic legislation.

We ask Allaah (ﷻ) to provide us all with the correct understanding of His Book and the *Sunnah* of His Messenger upon the methodology of our righteous predecessors (*as-Salaf as-Saalih*). We ask Him to show us the truth as truth and guide us to follow it, and

the falsehood as falsehood and guide us to stay away from it. We ask Him to protect us from doubtful matters that would lead us astray. Indeed, He is capable of that. May He send prayers and peace upon our Prophet Muhammad, his family, and his Companions.



BOOK TWO:

The Islaamic Views Concerning

*Terrorism, Bombings, Hijackings,
& Other Modern-Day Crimes*

*Reason for Appendix to
The Khawaarij & Their Recurring Ideologies*

Indeed, all thanks and praise is to Allaah; we praise Him, seek His help, and His forgiveness. We seek refuge with Allaah from the evils of our own selves and from the evil of our actions. Whomever Allaah guides, none can lead him astray, and whomever He leads astray, there is no guide for him. I testify that nothing deserves any worship except Allaah alone having no partner, and I testify that Muhammad is His servant and Messenger.

We felt it necessary to append to this work of *Shaykh Aali-Ubaykaan's* the Islaamic views regarding modern-day crimes that are often falsely attributed to Islaam and to common Muslims, rather than to their individual perpetrators. Such criminals are none other than the *Khawaarij* and those similar in mind from the terrorists, insurgents, suicide-bombers, and others sharing in their corruptive ideologies. It is true many of these devious criminals attribute themselves to Islaam. However, we hope the following topics will serve as sufficient proof of the genuine *Salafee* scholars' views concerning such crimes as suicide-bombings, hijackings, and other related issues. We also hope that such views will provide a legitimate defense of these scholars when they receive criticism as being extremists, "Wahhaabis", and "those Saudi scholars who never openly condemn terrorist attacks" - criticisms we unfortunately hear so often during our times.

All of these *Fataawaa*, or religious verdicts, were from the book *al-Fataawaa ash-Shar'iyyah fil-Qadaayaa al-'Asriyyah* which was collected

together by *Muhammad Ibn Fahd al-Husayn* and published by *Daar al-Akhyaar* in Riyadh, Saudi Arabia, in 1424 Hijrah. The verdicts therein are the views of prominent contemporary *Salafee* scholars and the major scholars of Saudi Arabia.

We ask Allaah to benefit, by this work, all of mankind, beginning with ourselves.

- Tarbiyyah Bookstore



Specific Incidents of Terrorism

1 - *The Permanent Council of Saudi Arabia's Senior Scholars Condemns the Bombings in Riyadh*

All praise is due to Allaah alone and may He send prayers and peace upon the one after whom there will be no other Prophet - Muhammad, and upon his family and Companions.

The Permanent Council of the Senior Scholars of the Kingdom of Saudi Arabia have come to know of the bombings that occurred in the 'Ulayyaa neighborhood of the city of Riyadh the afternoon of Monday, 6/20/1416 Hijrah (corresponding closely to November 15, 1995) in which innocent souls were massacred, people wounded due to the actions of others and due to which, those who once felt safe were terrorized and common pedestrians threatened.

For this, the Permanent Council holds this to be none other than a sinful act of transgression and an atrocious crime. It is an act of treachery and treason, a public display of breaching that which is held inviolable by religion from people's lives, religion, wealth, their safety, and security. None but a wicked evil person could do such an act - someone full of envy, disloyalty, jealousy, oppression and enmity, and the hatred of life and well-being. Muslims have never differed concerning the forbiddance of such an act, its hideousness, and the great sin acquired thereby. The verses of the Qur'aan and *Hadeeth* (statements of Prophet Muhammad (ﷺ)) regarding the forbiddance of such crimes are well-known.

In establishing the prohibition of this crime, the Permanent Council warns everyone against these evil tendencies, against aligning themselves alongside those of this ideology and corruptive belief and this destructive cause. If a soul inclined to evil takes this matter lightly, someone may make such an act to appear justified to him, thus leading him to the methodology of destruction and murder. In this way, the envious people find an entrance to spread their objectives and desires which they try to beautify within people's hearts. It is obligatory upon anyone and everyone who knows anything about the corruptors that they report it to the appropriate authorities. Allaah (ﷻ) has warned in His revelation of wisdom (the Qur'aan) against the callers to evil and those who spread corruption on earth... He (ﷻ) said:

﴿ وَمِنَ النَّاسِ مَن يُعْجِبُكَ قَوْلُهُ فِي الْحَيَاةِ الدُّنْيَا وَيُشْهَدُ اللَّهَ عَلَىٰ مَا فِي قَلْبِهِ وَهُوَ أَلَدُّ الْخِصَامِ ﴿٢٥﴾ وَإِذَا تَوَلَّىٰ سَعَىٰ فِي الْأَرْضِ لِيُفْسِدَ فِيهَا وَيُهْلِكَ الْحَرْثَ وَالنَّسْلَ ۗ وَاللَّهُ لَا يُحِبُّ الْفُسَادَ ﴿٢٦﴾ وَإِذَا قِيلَ لَهُ اتَّقِ اللَّهَ أَخَذَتْهُ الْعِزَّةُ بِالْإِثْمِ ۗ فَحَسْبُهُمْ جَهَنَّمُ وَلَبِئْسَ الْأَمَهُادُ ﴿٢٧﴾ ﴾

“And of mankind there is he whose speech may please you in this worldly life, and he calls Allaah to witness as to that which is in his heart, yet he is the most severest of opponents. And when he turns away, his effort in the land is to spread corruption therein and to destroy crops and cattle, and Allaah does not like corruption. And when it is said to him, ‘Fear Allaah,’ he is led by arrogance to (more)

crime. So sufficient for him is Hell, and worst indeed is that destination.”

[*al-Baqarah*, 2:204-206]

We ask Allaah by His perfect Names and exalted Attributes that He discloses and exposes those who attack the sanctity of the people’s safety, and that He protects us from their harm and all of the Muslims, and that He safeguards these lands and all Muslim lands from every evil plot. We ask Him to guide our leader and all the leaders of the Muslims to that which establishes the well-being of the servants and their lands. Indeed, He is the best One to ask.

May He send prayers and peace upon our Prophet Muhammad, and upon his family and Companions. ¹⁰⁹

- The Permanent Council of Senior Scholars



¹⁰⁹ Taken from the book, “*Kayfa Nu’aaliju Waaqi’anaa al-Aleem*” (pages. 139-142).

Specific Incidents of Terrorism

2 - Shaykh 'Abdul-'Azeez Ibn Baaz ¹¹⁰ on the Bombings of Riyadh

The following has come as the answer of the esteemed scholar, 'Abdul-'Azeez Ibn Baaz, to a question pertaining to the recompense of those who cause terror among people and infringe upon their safety and security like what occurred with the bombings in Riyadh in the 'Ulayyaa neighborhood last Monday (11/15/1995). An act that was carried out by criminals concerned only with terrorizing those who once felt safe and secure, killing innocent people, thereby causing the servants of Allaah (ﷺ) to remain in constant fear. What follows is the text of his answer:

There is no doubt that this is a grave sinful act and a great evil that results in nothing but widespread corruption and great oppression. There is also no doubt that the execution of such a crime is by someone who does not believe in Allaah and the Last Day. You will never find one who believes in Allaah and the Last Day with correct faith that would do a detestable criminal act like this in that such gain nothing except the harming and injuring of people and mass corruption. Such incidents and similar to them can only be perpetrated by immoral souls full of animosity, envy, evil, corruption, and the lack of faith in Allaah and His Messenger. We ask Allaah for rectification and safety; we ask Him to help those in authority in any way possible to thwart the plans of these people and to retaliate against them because their crime is indeed great and the

¹¹⁰ 'Abdul-'A'zeez Ibn Baaz: The late former *Grand Muftee* of Saudi Arabia (1330-1420 Hijrah / 1909-1999). - T.N.

evil of which is widespread. There is no strength or power except by Allaah. How could a believer or Muslim ever approve of such a horrible crime resulting in such great transgression against people, massacring them, and injuring others without right? All of this is evil and an enormous crime; we ask Allaah to frustrate the plots of these people, restrain them, and tighten their affairs around them. Additionally, we ask Allaah to cause failure to them and their supporters. We ask Him to grant success to the authorities in capturing them, serving justice against them, and exacting retribution from them for this awful act they committed.

I advise and encourage anyone who knows any information about these people to relay it to the appropriate authorities. It is obligatory upon anyone who knows anything about them to report them, as this is a form of cooperating for the prevention of sinning and transgression and to preserve the safety of people. Reporting them is also the way to achieve justice against these oppressors...¹¹¹



¹¹¹ This was published in al-Madeenah newspaper on 6/25/1416 Hijrah. See also "Majmoo' al-Fataawaa wal-Maqalaat" (vol. 9, pg. 253).

Specific Incidents of Terrorism

3 - *The Permanent Council of Saudi Arabia's Senior Scholars Condemns the Bombings of Khobar*

All praise is due to Allaah alone and may He send prayers and peace upon the one after whom there will be no other Prophet - Muhammad, and upon his family and Companions.

The tenth meeting of The Permanent Council of the Senior Scholars of the Kingdom of Saudi Arabia convened in the city of Tayf on Saturday, 2/13/1417 *Hijrah* (corresponding closely to June 29, 1996). In order to review the bombing incident, which occurred in the city of Khobar in the Eastern Province on Tuesday, 2/9/1417 *Hijrah* (corresponding closely to June 25, 1996) and what resulted of murders, destruction, and terror that afflicted Muslims and non-Muslims alike.

After reviewing this incident, The Permanent Council has unanimously come to the following conclusions:

First, this bombing is a crime forbidden by Islaamic legislation as agreed upon by the main body of Muslims for the following reasons:

1. Such bombings are public displays of violating the sanctity of the basic rights that are common knowledge to be sacred by Islaam: the sanctity of innocent people, the sanctity of wealth, of safety and security - the lives of people safe and secure in their dwellings, and the sanctity of comfort. It infringes upon public

well-being without which no one can live. Someone has committed this enormous and horrible crime against the sanctities of Allaah in transgression against His servants as they terrorize Muslims and those living among them. (To such a person we say) Beware: beware of the punishment of Allaah and His Recompense. Beware of supplications made against him. We ask Allaah to expose him and disclose his plots.

2. Islaam's legislation protects every Muslim as well as anyone which their exists between them and the Muslims a trust, as Allaah says,

﴿ وَمَنْ يَقْتُلْ مُؤْمِنًا مُتَعَمِّدًا فَجَزَاؤُهُ جَهَنَّمُ خَالِدًا فِيهَا وَغَضِبَ اللَّهُ عَلَيْهِ وَلَعَنَهُ وَأَعَدَّ لَهُ عَذَابًا عَظِيمًا ﴾

“And whoever kills a believer purposely, his recompense is Hell to reside therein forever, Allaah is angry with him, He curses him, and He has prepared for him a great punishment.”

[an-Nisaa, 4:93]

And He (ﷺ) says regarding the rights of a non-believing resident living under Muslim rule that may be killed unintentionally,

﴿ وَإِنْ كَانَ مِنْ قَوْمٍ بَيْنَكُمْ وَبَيْنَهُمْ مِيثَاقٌ فَدِيَةٌ مُسَلَّمَةٌ إِلَىٰ أَهْلِهِمْ وَتَحْرِيرُ رَقَبَةٍ مُؤْمِنَةٍ ﴾

“And if he belonged to a people with whom you have a treaty of mutual alliance, compensation (blood-money)

must be paid to his family, and a believing slave must be freed.”

[an-Nisaa, 4:92]

So if a non-Muslim living under an Islaamic government is killed by accident and yet he (his family) has the right of blood-money and an expiation must be made in his case, then how about when he is killed intentionally? Of course, the crime would be worse and the sin greater. It has also been authentically reported that Allaah’s Messenger (ﷺ) has said,

مَنْ قَتَلَ مُعَاهِدًا لَمْ يَرِحْ رَائِحَةَ الْجَنَّةِ

“Whoever kills a *Mu’aahad* ¹¹² will not even smell the fragrance of Paradise.” ¹¹³

So harming someone who has been guaranteed safety and security is not permissible, let alone killing him by such a horrendous attack as this. This is a very severe threat to whoever murders a *Mu’aahad*. It is a major sin that has been condemned, its perpetrator threatened with not entering Paradise. We seek refuge with Allaah from being forsaken.

3. This criminal act comprises many things forbidden in Islaam such as treachery, treason, transgression, oppression, open sinning, and the terrorizing of Muslims and others. All of these Allaah, His Messenger, and the believers hate and detest.

¹¹² *Mu’aahid* means an ally whom exists between him and the Muslims a treaty, trust, peace, or agreement. - T.N.

¹¹³ Recorded by *al-Bukhaaree* (no. 3166) from the *Hadeeth* of ‘Abdullaah Ibn ‘Amr (رضي الله عنه).

Second, after The Permanent Council has clarified the forbiddance of this criminal act, we then declare to the world that Islaam is free of such a crime and likewise any Muslim that believes in Allaah and the Last Day should also declare himself free of this crime. It is only the doing of those devious in their ideologies, misguided in their 'Aqeedah. Such a person bears the sin himself and the consequences of his crime. He should neither attribute, nor associate in any way, his action with Islaam nor to the rightly guided Muslims - those who adhere to the Qur'aan and *Sunnah*, holding together collectively to the unbreakable rope of Allaah. It is merely an act of corruption and crime renounced by all religious legislations and people's natural, innate inclinations. For this reason, the texts have come clearly and explicitly forbidding such acts, warning one from befriending such people...

- The Permanent Council of Senior Scholars



Specific Incidents of Terrorism

4 - Shaykh Muhammad Ibn Saalih al-Uthaymeen¹¹⁴ on the Bombing of Khobar

The Shaykh, may Allaah have mercy on him, said regarding the bombing that took place in the city of Khobar:

As for a non-Muslim living under Muslim rule and a *Mu'aahad*,¹¹⁵ it has been authentically established that the Prophet (ﷺ) said,

مَنْ قَتَلَ مُعَاهِدًا لَمْ يَرِحْ رَائِحَةَ الْجَنَّةِ وَإِنَّ رِيحَهَا تُوجَدُ مِنْ
مَسِيرَةِ أَرْبَعِينَ عَامًا

“Whoever kills a *Mu'aahad* will not even smell the fragrance of Paradise and its fragrance can be smelled from the distance of forty years away.”¹¹⁶

And 'Abdullaah Ibn 'Amr (رضي الله عنه) said that Allaah's Messenger (ﷺ) also said,

لَنْ يَزَالَ الْمُؤْمِنُ فِي فُسْحَةٍ مِنْ دِينِهِ مَا لَمْ يُصَبْ دَمًا حَرَامًا

¹¹⁴ Muhammad Ibn Saalih al-Uthaymeen was one of the late leading scholars of Saudi Arabia and the Muslim world and a former member of the Permanent Council of Senior Scholars. (1347-1421 Hijrah / 1926-2001). - T.N.

¹¹⁵ For the definition of *Mu'aahid* see page 110, footnote no. 112.

¹¹⁶ Recorded by *al-Bukhaaree* (no. 3166) from the *Hadeeth* of 'Abdullaah Ibn 'Amr (رضي الله عنه).

*“A Muslim will not cease to be comfortable with regards to his religion as long as he does not shed blood that is inviolable.”*¹¹⁷

And you know that this inviolable blood is of four main types as the Prophet (ﷺ) said,

لَنْ يَزَالَ الْمُؤْمِنُ فِي فُسْحَةٍ مِنْ دِينِهِ مَا لَمْ يُصَبْ دَمًا حَرَامًا

“A Muslim will not cease to be comfortable with regards to his religion as long as he does not shed blood that is inviolable.”

‘Abdullaah Ibn ‘Umar (رضي الله عنه) said,

*“Indeed, one of the most difficult situations for which there is no turning back for whomever casts himself into it - shedding blood that is sacred without right.”*¹¹⁸

‘Abdullaah Ibn ‘Umar spoke the truth when he said this and indeed the blood of a *Mu’aahad* is forbidden and spilling it is a major sin because the Prophet (ﷺ) informed that whoever kills such a person would not even smell the fragrance of Paradise. In addition, any sin that Allaah associates with a specific threat in His Book or His Messenger (ﷺ) in his *Sunnah*, and then know that it is a major sin. As for the person who has been promised safety and security (such as a person who legitimately entered the country with the permission of the government by the granting of a visa), Allaah says in His Book,

¹¹⁷ Recorded by *al-Bukhaaree* (no. 6862).

¹¹⁸ Recorded by *al-Bukhaaree* (no. 6863).

﴿ وَإِنْ أَحَدٌ مِّنَ الْمُشْرِكِينَ اسْتَجَارَكَ فَأَجِرْهُ حَتَّىٰ يَسْمَعَ كَلِمَةَ
 اللَّهِ ثُمَّ أَبْلِغْهُ مَأْمَنَهُ ﴾

“And if anyone of the polytheists (disbelievers, non-Muslims, etc.) seeks your protection, then grant him protection, so that he may hear the word of Allaah (the Qur’aan), and then escort him to his place of safety and security.”

[at-Tawbah, 9:6]

Meaning: make sure he is safe and secure among you until he reaches the place of safety in his country. In *Saheeh al-Bukhaaree* and *Saheeh Muslim*, the Prophet (ﷺ) said:

ذِمَّةُ الْمُسْلِمِينَ وَاحِدَةٌ يَسْعَىٰ بِهَا أَدْنَاهُمْ، فَمَنْ أَخْفَرَ مُسْلِمًا
 فَعَلَيْهِ لَعْنَةُ اللَّهِ وَالْمَلَائِكَةِ وَالنَّاسِ أَجْمَعِينَ لَا يُقْبَلُ مِنْهُ صَرْفٌ
 وَلَا عَدْلٌ

“The asylum (pledge of protection) granted by the Muslims is a joint responsibility that even the lowest in position is to undertake. Whoever disgraces a Muslim (in this respect), then the curse of Allaah is upon him, and that of the angels, and mankind all together and none of his optional or compulsory deeds will be accepted.”¹¹⁹

¹¹⁹ Recorded by *al-Bukhaaree* (no. 6755) and *Muslim* (no. 1370) from the *Hadeeth* of ‘Alee (رضي الله عنه).

The meaning of the *Hadeeth* is that whenever a Muslim guarantees safety to any other person, placing him under his care, then such a person's care becomes the responsibility of all Muslims. Whoever then comes and breaches this trust by acting hostile against this person who has been given a pledge of safety by the Muslim, then upon him (the violator) is the curse of Allaah, the angels, and all of mankind.

Therefore, we curse whomever Allaah, His Messenger, and the angels curse. We do not accept anything from such a person. It is also reported in *Saheeh al-Bukhaaree* that Umm Haani, the daughter of Aboo Taalib, came to the Prophet (ﷺ) on the day of the conquest of Mecca and she greeted him. He (ﷺ) asked,

مَنْ هَذِهِ؟

“Who is this?”

She answered, “I am Umm Haani, the daughter of Aboo Taalib”. Therefore, the Prophet (ﷺ) replied,

مَرْحَبًا بِأُمَّ هَانِيٍّ

“Welcome, Umm Haani.”

She said,

“O Messenger of Allaah, Ibn Umm ‘Alee - meaning ‘Alee Ibn Abee Taalib - claims he is going to kill a man to whom I have promised would not be harmed.”

So the Prophet (ﷺ) said,

قَدْ أَجَرْنَا مَنْ أَجَرْتَ يَا أُمَّ هَانِي

“We will guarantee safety to whom you have guaranteed it, O Umm Haani.”¹²⁰

Therefore, the Prophet (ﷺ) permitted the pledge of security made by a woman and he made her pledge a protection of the blood of a disbeliever. Based on this, whoever is among us from the non-Muslims living in peace, then he has protection and his blood is sacred. Understanding this, you know the wrong of committing crimes such as the bombing that occurred in Khobar in a place occupied by people who are inviolable - their blood and their wealth. This took place Wednesday night, the tenth of this month, the month of *Safar*, in the year 1417 *Hijrah*. This crime resulted in more than eighteen people killed and three hundred and eighty-six people wounded. From these people were Muslims, children, women, the elderly, middle-aged, and the youth. Such an incident devastated wealth and many homes. No doubt, the Islaamic legislation, the intellect, and even human nature do not condone such an action.

As for the Islaamic legislation, you have already heard the Qur'aanic and Prophetic texts proving that a Muslim must respect the rights of other Muslims, their blood and wealth, as well as non-Muslims who have been given a trust, are under a peace treaty, or have been promised safety. Respecting such people - the *Mu'aahad*, anyone

¹²⁰ Recorded by *al-Bukhaaree* (no. 357) and *Muslim* (82/*Kitaab as-Salaah*) from the *Hadeeth* of Umm Haani, the daughter of Aboo Taalib.

promised safety and security, or non-Muslims residing among the Muslims - respecting them is from the good character of the Islaamic religion. Respecting them from the point of honoring the contracts made with them does not necessitate loving them or supporting everything that they do. Rather, it is honoring and fulfilling contracts and trusts as Allaah says,

﴿ إِنَّ الْعَهْدَ كَانَ مَسْئُولًا ﴾

“Surely, the covenant (treaty, contract, etc.) (about it you) will be questioned.”

[*al-Israa*, 17:34]

As for the intellect, a person with common sense would never do something as forbidden as this is because he knows the evil outcomes and results of such a thing. An intelligent person would also not even do something considered permissible until he is sure that it would bring a favorable outcome and consider the consequences that it would bring. An example of this is the Prophet’s statement (ﷺ),

مَنْ كَانَ يُؤْمِنُ بِاللَّهِ وَالْيَوْمِ الْآخِرِ فَلْيَقُلْ خَيْرًا أَوْ لِيَصْمُتْ

“Whoever believes in Allaah and the Last Day, he should speak only good or remain silent.”¹²¹

He made it from the requirements and completion of one’s belief and faith that a person should not say except good things.

¹²¹ Recorded by *al-Bukhaaree* (6018) and *Muslim* (74) from the *Hadeeth* of Aboo Hurayrah (رضي الله عنه).

Otherwise, he should remain silent. Similarly, it states that also from the requirements and completion of one's faith is that he does not do any action except that it is good or he should otherwise refrain. No doubt, this horrible act (bombings) results in tremendous evils of which we will try to mention the main ones, if Allaah wills.

As for the human nature of people, in opposition to this horrible act, everyone with a sound, unadulterated natural disposition would hate that transgression be committed upon someone else, viewing that as something evil. What was the crime of all those Muslims that were afflicted by this?

What was the crime of all those who felt safe and sound in their beds, in their houses, that they must be punished with such a painful incident?

What was the crime of all those afflicted from the non-Muslim *Mu'aahad* and those promised security in the land?

What was the crime of the children, the elderly, and handicapped?

It was definitely an awful, unjustifiable crime!

As for the evil consequences:

First, the foremost of these consequences is that it is a sin and disobedience to Allaah and His Messenger, and it is a violation of those things Allaah has made sacred, the perpetrator of which is threatened with the curse of Allaah, the angels, and all of mankind. No excuses or actions are acceptable from such a person.

Second, from the evil consequences of bombings is that the image of Islaam is disgraced. The enemies of Islaam take advantage of such incidents to criticize Islaam and drive people away from it, yet Islaam is completely free of these crimes. The character of Islaam is truthfulness, righteousness, honor, and loyalty. The religion of Islaam warns against these types of crimes and similar ones in the severest of ways.

Third, people within the country as well as foreigners will all point out that this is from the characteristics of those who strictly adhere to Islaam. However, we know with certainty that the ones who truly adhere to the legislation of Allaah would never condone such things or be pleased with them. Rather, they are the first to declare themselves free of this and renounce it in the greatest possible way. This is because one who truly follows the religion of Allaah acts in accordance with it in the manner in which Allaah wants, not according to his own personal desires or opinions. He does not allow himself to become filled with his own emotions and reckless intentions, turning him to follow a devious methodology. There are many youth that adhere to the Islaamic legislation, and all praise is due to Allaah.

Fourth, many people throughout the world, ignorant of what it means to strictly adhere to Allaah's religion, will look to the ones who do follow Islaam strictly and are completely free of such crimes, with the eye of enmity and hatred. They frighten people from them and warn against them as we have heard from some of the common, ignorant people warning their children from connecting themselves with religion. This is especially the case after witnessing the images of those who were convicted of the earlier bombings in Riyadh.

Fifth, from the consequences of this hideous act, the bombing of Khobar, is that it causes chaos and turmoil in this land, which is the safest and most secure country in the world, and this is well known. It houses the sacred mosque of Allaah (in Mecca), which He has made a place of safety for mankind. Allaah says,

﴿ وَإِذْ جَعَلْنَا الْبَيْتَ مَثَابَةً لِّلنَّاسِ وَأَمْنًا ﴾

“And (remember) when We made the House (the *Ka’bah* in Mecca) a place of resort for mankind and a place of safety.”

[*al-Baqarah*, 2:125]

And,

﴿ جَعَلَ اللَّهُ الْكَعْبَةَ الْبَيْتَ الْحَرَامَ قِيَمًا لِّلنَّاسِ ﴾

“Allaah has made the *Ka’bah*, the Sacred House, an asylum of security established for mankind.”

[*al-Maaidah*, 5:97]

It is well known that people will not be able to arrive at this Sacred House except by means of traveling through this country.

Sixth, from the worst consequences of this act is the devastation of lives and wealth, as people saw by the various means of media. People witnessed such things that caused hearts to burst, stomachs to turn, and the eyes to cry. They saw children lying in hospital beds. Some were wounded in the eyes, ears, hands, legs, and other parts of their bodies. You could see their eyes watching those who visited them yet they were unable to move. Is there actually anyone who condones this or is pleased with it?

Are there living souls actually not moved by these catastrophic tragedies? I do not know what those people (the bombers) desired from such acts. Do they want rectification and the improvement of current affairs?

Rectification will never come by such means. Just as evil does not result from good, likewise rectification will never be the result of evil means. How could something filthy become pure by that which is even filthier?

Indeed, we and other unbiased people with reason and experience know that our country, thanks to Allaah, is the best of the Muslim lands regarding ruling and judging by the Revelation of Allaah, and avoiding idle and useless matters. Destructive behavior has not been known to be from the characteristics of our country nor do we have grave-worship (that is so prevalent in many Muslim lands), and alcohol is not sold and consumed publicly. We have no apparent churches in which other than Allaah is worshipped and we do not have, as far as I know, those things that many other Muslim lands have. So, is it befitting for one sincerely concerned about Allaah, His Messenger, and the believers to bring these trials and tribulations to our country? So let the people fear Allaah and not say anything but true and correct statements. Let them work only praiseworthy actions.

O Allaah, we ask You from this place of ours now, waiting to perform one of the obligations You have placed on us (the prayer) that You eliminate this corruption and the corruptors. Allaah, eliminate this corruption and those who commit it. O Allaah, turn their plots back against themselves, turn their actions into the

destruction of their own selves, O Lord of all creations. Allaah, we ask You to protect our land from the evil of such tribulations, hidden and apparent. Allaah, save us from the evil of ourselves and the evil of Your servants, continue the safety in our land and increase it in well-being, You are certainly able to do anything.

This is what I have to say, I ask Allaah's forgiveness for all of you, as well as myself, and I ask His protection for all the Muslims from every sin. All of you should ask His forgiveness for surely He is the Forgiving, the Most Merciful. ¹²²



¹²² Taken from "*at-Tahdheer min at-Tasarru' fee at-Takfeer*" by Muhammad al-'Uraynee (53-65).

Specific Incidents of Terrorism

5 - Shaykh Muhammad Ibn Saalih al-'Uthaymeen on the Bombings of Riyadh & Khobar

Question:

You are aware of the bombing incident that took place in 'Ulayyaa (a district of Riyadh) that killed innocent people from the non-Muslims living in peace in our Muslim lands and other evils perpetrated by people young in age, having reckless and deficient intellects. Certainly you know the severity of this action and what it contains of opposition to the commands of Allaah and His Messenger, of not being in accordance with the legislative proofs, neglecting the opinions of those scholars firmly-grounded in knowledge, and disobedience and opposition to the leader. Now a new bombing has taken place in Khobar. So could you give a few words explaining the religion of Allaah (ﷻ) regarding this, warning of this dangerous way that a group of the youth, and they are the minority thanks to Allaah, seem to be traversing and that this is an act derived from the actions of the *Khawaarij* although they may not know it? So, is there something of support for Allaah's religion and a clarification (that you could give)?

Answer:

First, no doubt this is an act that no intelligent person would ever be pleased with, especially not a believer. No one should approve of this because it is in complete opposition to the Book (the Qur'aan) and the *Sunnah* and because it is harmful to Islaam domestically and internationally. Everyone who hears of this news will not associate it

to anyone other than those who strictly follow Islaam, saying, “So these are the Muslims? This is the character of Islaam?” Yet, Islaam is free of this. So, these people (the bombers) in actuality before anything else have harmed Islaam. We ask Allaah to pay them back by His Justice for the great evil they have committed.

Second, these people have also harmed, by this action of theirs, fellow Muslims who adhere to the teachings of Islaam because when people imagine - even including some Muslims - when they imagine that this occurs from someone claiming to be a Muslim and claiming to respect Islaam. They will hate this and assume is indicative of Islaam and the Muslims. This does not resemble the behavior of one who truly adheres to Islaam’s teachings and this is well known. Such a person would follow the Book of Allaah and the *Sunnah* of His Messenger (ﷺ) (which both contradicts such acts). All of us know that Allaah has ordered the treaties (of peace with other nations) and contracts to be fulfilled, He said,

﴿ إِنَّ الْعَهْدَ كَانَ مَسْئُولًا ﴾

“Surely, the covenant (treaty, contract, etc.) (about it you) will be questioned.”

[*al-Israa*, 17:34]

Likewise, we all know that Allaah’s Messenger (ﷺ) said,

مَنْ قَتَلَ مُعَاهِدًا لَمْ يَرِحْ رَائِحَةَ الْجَنَّةِ

“Whoever kills a Mu’aahad ¹²³ will not even smell the fragrance of Paradise.” ¹²⁴

And we know he said:

ذِمَّةُ الْمُسْلِمِينَ وَاحِدَةٌ يَسْعَى بِهَا أَدْنَاهُمْ، فَمَنْ أَخْفَرَ مُسْلِمًا
فَعَلَيْهِ لَعْنَةُ اللَّهِ وَالْمَلَائِكَةِ وَالنَّاسِ أَجْمَعِينَ لَا يُقْبَلُ مِنْهُ صَرْفٌ
وَلَا عَدْلٌ

“The asylum (pledge of protection) granted by the Muslims is a joint responsibility that even the lowest in position is to undertake. Whoever disgraces a Muslim (in this respect) then the Curse of Allaah is upon him and that of the angels and mankind all together.” ¹²⁵

So fulfilling this (trust), assuring that it is honored, could even be made by a single Muslim, though he may not be the leader. It could also be a single woman as the Prophet (ﷺ) once said,

قَدْ أَجَرْنَا مَنْ أَجَرْتِ يَا أُمَّ هَانِيٍّ

“We will guarantee safety to whom you have guaranteed it, O Umm Haani.” ¹²⁶

¹²³ For the definition of Mu’aahid see page 110, footnote no. 112.

¹²⁴ Recorded by *al-Bukhaaree* (no. 3166) from the *Hadeeth* of ‘Abdullaah Ibn ‘Amr (رضي الله عنه).

¹²⁵ Recorded by *al-Bukhaaree* (no. 6755) and *Muslim* (no. 1370) from the *Hadeeth* of ‘Alee (رضي الله عنه).

¹²⁶ See page 109, footnote no. 120 for the *Hadeeth*’s details.

So how much more of a duty and trust is it upon us when the ruler makes such a treaty? This (breaking such a treaty) is the very essence of aggressive opposition to Allaah and His Messenger.

Third, even if we were to assume the worst - that the country from which those killed were nationals, was a country that is against Islaam - still, what was the actual crime of those people who were killed? Those people came here for legitimate reasons authorized by their governments. Some of them may not have even wanted to come nor had anything of enmity (towards Islaam). Furthermore, what was the crime of the Muslims who lived there (near the explosions)? Many children, helpless and elderly people were afflicted while they lay safe and secure in their homes, sleeping during the night in their beds!

For these reasons, this crime is considered one of the most abominable crimes ever. Yet, by the grace of Allaah, the transgressors will never be successful. Allaah willing, they will be stopped and receive their justified recompense. Nevertheless, it is required from the students of knowledge to expose and clarify that this methodology is a filthy and devious one - the methodology of the *Khawaarij*, those who make the blood of Muslims lawful to shed while often saving the blood of the polytheists instead. Those people are ignorant, stupid, and extremely envious. They are ignorant for not knowing the religious legislation because it commands that the trusts and treaties be fulfilled and honored, and Islaam is the religion most honoring of such treaties. They are also stupid because such an incident will only result in evils and corruptions, the effect of which only Allaah (ﷻ) knows. This is by no means a way of rectifying anything even though they say they are only intending to

better our situation. Rather, they are nothing but corruptors in reality and those full of envy of this country and its people. We do not know of any other country that implements Islaam as this one does, and all thanks are due to Allaah. What are they trying to accomplish with the action of theirs? They want rectification? I swear by Allaah, they are not those working for rectification of any sort. They are only deviant corruptors. Therefore, it is incumbent upon us to know the risk of how allowing such false honor for Islaam can lead to this extreme.

Fourth, undoubtedly, crimes like these harm this country, its people, and the safety of everyone in it. Everyone wondered how such a thing could happen in a land of safety such as this one.

We ask Allaah (ﷻ) to repay these people for what they did, and that He gives the ruler and government control over them and over whoever assumes their role by committing such crimes so that the ruling of Allaah can be applied against them.¹²⁷



¹²⁷ From the cassette, “*Fataawaa al-Ulamaa fil-Jihaad wal-Amaliyyaat al-Intihaariyyah wal-Irhaab.*”

Specific Incidents of Terrorism

6 - The Permanent Council of Saudi Arabia's Senior Scholars on Terrorist Cells

All praise is due to Allaah, the Lord of all creations. May prayers and peace be upon the noblest of Prophets and Messengers, our Prophet Muhammad (ﷺ), and upon his family and Companions.

The fifty-ninth meeting of The Permanent Council of the Senior Scholars of the Kingdom of Saudi Arabia convened in the city of Tayf beginning on 6/11/1424 Hijrah (corresponding closely to August 10, 2003). It was discussed and reviewed what had taken place in the Kingdom of Saudi Arabia of bombings (in Riyadh) which were committed only to destroy and kill innocent people, resulting in terror and distress.

The Permanent Council also focused on the recent discoveries of illegal dangerous weapon caches including explosive devices prepared for future bombings and destruction to be carried out in this land. This same land that protects the establishment of Islaam and in which is the sacred mosque of Allaah (*al-Masjid al-Haraam* in Mecca), the direction of Muslims' prayers, and the mosque of Allaah's Messenger (ﷺ). Such preparations are being made to commit more of these crimes in order to infringe upon public safety and murder people, thereby causing such extreme devastation that is not specific to anyone or any place. This is one of the greatest, most dangerous obstacles preventing the nation's public well being. We also discussed in this meeting, what is required from the scholars of

this land of clarifications in face of these dangers. There must be cooperation between all individuals to expose and repel these evils and warn others from them. It is absolutely forbidden to remain silent regarding informing of any danger that is being cultivated against public safety and security. The Permanent Council also holds the position that it is obligatory, in light of these matters, to clarify Islaam's innocence to those non-Muslims living in our lands and to advise the nation to have compassion upon the Muslim youth so they are not used as tools for corruption and destruction, following deviant callers calling to tribulations and division. Allaah has taken a covenant from the people of knowledge to make clear such issues to the people. He said,

﴿ وَإِذْ أَخَذَ اللَّهُ مِيثَاقَ الَّذِينَ أُوتُوا الْكِتَابَ لَتُبَيِّنُنَّهُ لِلنَّاسِ وَلَا

تَكْتُمُونَهُ ﴾

“And remember when Allaah took a covenant from those who were given the Scripture that they are to make it known and clear to mankind and not conceal it.”

[Aali-'Imraan, 3:187]

Such a covenant includes all of that as well as reminding people and warning them not to take any matter lightly concerning the preservation of peace in the land and safety from all types of danger. Therefore, the Permanent Council clarifies the following points:

First, such acts of devastation and corruption from bombings, killings, and destruction of property are criminal acts of enmity towards innocent people resulting in the wasting of wealth respectfully spent (on structures, safety, etc.), among other things.

Such a crime is well deserving of the legal deterrent punishments in accordance with the legislative texts that preserve authority, forbid rebelling, and oppose whoever is in authority of the nation's affairs. The Prophet (ﷺ) says regarding this:

مَنْ خَرَجَ مِنَ الطَّاعَةِ وَفَارَقَ الْجَمَاعَةَ فَمَاتَ مَاتَ مِيتَةً جَاهِلِيَّةً،
 وَمَنْ قَاتَلَ تَحْتَ رَايَةٍ عَمِيَّةٍ يَعْضَبُ لِعَصْبَةٍ أَوْ يَدْعُو إِلَى عَصْبَةٍ
 أَوْ يَنْصُرُ عَصْبَةً فَقَتِلَ فَقِتْلَةً جَاهِلِيَّةً، وَمَنْ خَرَجَ عَلَى أُمَّتِي
 يَضْرِبُ بَرَّهَا وَفَاجِرَهَا وَلَا يَتَحَاشَى مِنْ مُؤْمِنِهَا وَلَا يَفِي لِذِي
 عَهْدٍ عَهْدَهُ فَلَيْسَ مِنِّي وَكَلْتُ مِنْهُ

“Whoever rejects obedience (to the leader) thereby separating himself from the main body (of Muslims) and then dies, he dies the death of Jaahiliyyah (the pre-Islaamic period of ignorance). And whoever fights under a banner, blind (to the cause for which he is fighting), gets angry based solely on tribalism (nationalism, racism, factionalism, etc.), calls to tribalism, or supports tribalism, and then is killed, he is killed in the state of Jaahiliyyah. Whoever rebels against my nation, killing both the righteous and wicked (indiscriminately), not even sparing the devout believers, and not fulfilling the obligation towards those given a pledge (of security) - then he is not from me and I am not from him.”¹²⁸

Whoever claims that these destructive crimes and the reasons for the bombings and killings are that these are forms of *Jihaad*, then such a person is totally ignorant and completely astray. They have

¹²⁸ Recorded by Muslim (no. 1848) from the *Hadeeth* of Aboo Hurayrah (رضي الله عنه).

nothing at all to do with *Jihaad* for the sake of Allaah. So, from what has been presented, it is now apparent and known that what those people committed, and those people who may do likewise, is nothing but a crime of corruption, destruction, and complete misguidance. It is incumbent upon them to fear Allaah (ﷻ), return back to Him, repent and to closely examine the current affairs and not be hasty to relay everything heard of false rumors intended to split and divide the nation, causing discord amongst its people. Most of these rumors contain nothing of truth concerning the religion, being only deceptions of the ignorant and plotters. The texts of the legislation contain within them punishments for whoever commits crimes such as these as well as the obligation to deter and prevent those who may commit similar crimes. Such people must be reported and ruled against by the legitimate authorities.

Second, after clarifying the previous point, the Permanent Council of Saudi Arabia's major scholars supports what the country, may Allaah honor it with Islaam, has begun doing of pursuing and persecuting this group, exposing them, protecting the land and servants from their evil, and thus repelling such tribulations from entering the homes of Muslims and safeguarding their children. It is compulsory on everyone to cooperate collectively to eradicate this dangerous problem because this is a form of cooperating in righteousness and piety, which Allaah (ﷻ) commands in His statement:

﴿ وَتَعَاوَنُوا عَلَى الْبِرِّ وَالتَّقْوَىٰ ۗ وَلَا تَعَاوَنُوا عَلَى الْإِثْمِ وَالْعُدْوَانِ
وَاتَّقُوا اللَّهَ ۗ ﴾

“Cooperate with one another in righteous and piety, but do not help one another in sin and transgression. And fear Allaah.”

[al-Maaidah, 5:2]

The Permanent Council also warns anyone from concealing or protecting these people, harboring or accommodating them. This is a major sin that is included in the generality of the Prophet's (ﷺ) threat,

لَعَنَ اللَّهُ مَنْ أَوَى مُحَدِّثًا

“May Allaah curse the one who protects or accommodates an innovator.”¹²⁹

The scholars have explained the “innovator” mentioned in this *Hadeeth* to be anyone who causes corruption on earth. So, if this severe threat is regarding someone who merely accommodates them, then how much more severe would the case be for those who actually support and assist them in their actions?

Third, the Permanent Council calls out to the people of knowledge to carry out what is required of them by concentrating on guiding the public regarding this issue in order to clarify the truth about it.

Fourth, the Permanent Council condemns the issuing of certain religious verdicts and personal opinions allowing such crimes or even encouraging them because this is really the most hazardous and

¹²⁹ Recorded by *al-Bukhaaree* (no. 17) and *Muslim* (no. 1978) from the *Hadeeth* of ‘Alee Ibn Abee Taalib.

disgraceful origin of these matters. Allaah has already shown the severity of giving religious verdicts without knowledge, warning His servants from it, and clarifying that it is from the affairs of *Shaytaan* (Satan). Allaah (ﷻ) says:

﴿ يَتَأْتِيهَا النَّاسُ كُلُّوا مِمَّا فِي الْأَرْضِ حَلَالًا طَيِّبًا وَلَا تَتَّبِعُوا
 خُطُوَاتِ الشَّيْطَانِ ۚ إِنَّهُ لَكُمْ عَدُوٌّ مُبِينٌ ﴿١٦٨﴾ إِنَّمَا يَأْمُرُكُمْ بِالسُّوءِ
 وَالْفَحْشَاءِ وَأَنْ تَقُولُوا عَلَى اللَّهِ مَا لَا تَعْلَمُونَ ﴾

“O mankind, eat of that which is lawful and good on the earth, and do not follow the footsteps of *Shaytaan*.”
 Verily, he is to you an open enemy. He commands you only what is evil and sinful, and that you should say about Allaah what you do not know.”

[al-Baqarah, 2:168-169]

And He (ﷻ) said,

﴿ وَلَا تَقُولُوا لِمَا تَصِفُ أَلْسِنَتُكُمُ الْكَذِبَ هَذَا حَلَالٌ وَهَذَا
 حَرَامٌ لِّتَفْتَرُوا عَلَى اللَّهِ الْكَذِبَ ۚ إِنَّ الَّذِينَ يَفْتَرُونَ عَلَى اللَّهِ الْكَذِبَ
 لَا يُفْلِحُونَ ﴿١٦٩﴾ مَتَّعٌ قَلِيلٌ وَهُمْ عَذَابٌ أَلِيمٌ ﴾

“And do not say concerning that which your tongues put forth falsely, ‘This is lawful and this is forbidden,’ so as to invent lies against Allaah. Verily, those who invent lies against Allaah will never prosper. A brief passing

enjoyment (will be theirs), but they will have a painful torment.”

[an-Nahl, 16:116-117]

And He says (ﷻ):

﴿ وَلَا تَقْفُ مَا لَيْسَ لَكَ بِهِ عِلْمٌ إِنَّ السَّمْعَ وَالْبَصَرَ وَالْفُؤَادَ كُلُّ أُولَئِكَ كَانَ عَنْهُ مَسْئُولًا ﴾

“And follow not (do not say, do not do, do not witness, etc.) that of which you have no knowledge. Certainly, the hearing, the sight, and the heart - of each of those you will be questioned.”

[al-Israa, 17:36]

It has also been authentically narrated that Allaah’s Messenger (ﷺ) said,

مَنْ دَعَا إِلَى ضَلَالَةٍ كَانَ عَلَيْهِ مِنَ الْإِثْمِ مِثْلُ آثَامِ مَنْ تَبِعَهُ لَا يَنْقُصُ ذَلِكَ مِنْ آثَامِهِمْ شَيْئًا

“Whoever calls to misguidance, there is upon him a sin similar to the sin of whoever follows him without diminishing anything from their sins.”¹³⁰

So anyone who issues religious verdicts or propagates personal opinions allowing these kinds of crimes, then it is incumbent upon

¹³⁰ It is recorded by Muslim (no. 2674) from the Hadeeth of Aboo Hurayrah (رضي الله عنه), by At-Tirmidhee (no. 2674), and Aboo Daawood (no. 4709).

the authorities to apprehend him and take the necessary legal actions against him as a form of advice to the nation, a pardon to those living under Muslim rule, and a protection of the religion. It is required from anyone to whom Allaah has given knowledge to warn against these statements of falsehood, explaining their maliciousness, and exposing their lies. No doubt, this is one of the most important obligations today and a way of giving sincere consideration for Allaah, His Book, His Messenger, the leaders of the Muslims, and the fellow common people. The danger of such baseless religious verdicts is even more severe when they intend to jeopardize public safety and security, and cultivate trials and tribulation amongst the people. This is nothing but speaking about Allaah's religion upon ignorance and personal objectives in order to deceive the youth and those having no knowledge of the realities of these verdicts. They fool them with their weak arguments to make their own evil intentions appear correct. These crimes are horrid and detestable in the religion of Islaam and no one from the Muslims having the slightest knowledge of the limits placed by the Islaamic legislation would ever be pleased with them, especially after comprehending the lofty goals of Islaam and its noble objectives. The actions of these speakers (those who issue these destructive verdicts) are some of the greatest means of splitting and dividing the nation, spreading enmity and hatred among its people.

Fifth, it is incumbent upon those in authority to prevent people like these who have the audacity against the religion and its scholars to influence people to take the matters of religion lightly, opposing it and its adherents, trying to connect what has happened of such crimes with religiousness and religious organizations. The Permanent Council also denies the claim made associating these

destructive actions within the school curriculums. Also, it condemns taking advantage of these recent incidents as means of taking the rich resources of this blessed land that has been established upon the 'Aqeedah of the *Salaf as-Saalih* (righteous predecessors), taking from the rectifications called to by the scholar, Muhammad Ibn 'Abdul-Wahhaab.

Sixth, the religion of Islaam has come with the command of social unity and Allaah prescribes this in His Book, forbidding division and any biased factionalism. He (ﷺ) says,

﴿وَأَعْتَصِمُوا بِحَبْلِ اللَّهِ جَمِيعًا وَلَا تَفَرَّقُوا﴾

“And hold fast collectively to the Rope of Allaah all together and do not be divided.”

[Aali-Imraan, 3:103]

And He (ﷺ) says,

﴿إِنَّ الَّذِينَ فَرَّقُوا دِينَهُمْ وَكَانُوا شِيَعًا لَسْتَ مِنْهُمْ فِي شَيْءٍ﴾

“Indeed, those who divide their religion and break up into sects, you (Muhammad (ﷺ)) have nothing to do with them in the least.”

[al-An'aam, 6:159]

Allaah frees His Messenger (ﷺ) from any association with those who split up their religion and divide into separate biased factions. This proves the forbiddance of division and indicates it is from the major sins.

It is well known that from the fundamental necessities of the religion is the command to adhere to the main body and to obey whoever assumes authority of the Muslims in what they instruct of obedience to Allaah. He (ﷺ) says,

﴿ يَا أَيُّهَا الَّذِينَ ءَامَنُوا أَطِيعُوا اللَّهَ وَأَطِيعُوا الرَّسُولَ وَأُولِيَ الْأَمْرِ مِنْكُمْ ﴾

“O you who believe, obey Allaah and obey the Messenger, and those in authority among you.”

[an-Nisaa, 4:59]

Aboo Hurayrah (رضي الله عنه) narrated that Allaah’s Messenger (ﷺ) said,

عَلَيْكَ السَّمْعَ وَالطَّاعَةَ فِي عُسْرِكَ وَيُسْرِكَ وَمَنْشَطِكَ وَمَكْرَهِكَ...

“You must listen to, and obey (the leader) in your (times of) hardship, ease, (your times of) activity, and in what you hate...”¹³¹

Also narrated by Aboo Hurayrah (رضي الله عنه), the Messenger of Allaah (ﷺ) said:

مَنْ أَطَاعَنِي فَقَدْ أَطَاعَ اللَّهَ وَمَنْ عَصَانِي فَقَدْ عَصَى اللَّهَ وَمَنْ يُطِيعِ الْأَمِيرَ فَقَدْ أَطَاعَنِي وَمَنْ يَعْصِ الْأَمِيرَ فَقَدْ عَصَانِي

¹³¹ Recorded by Muslim (no. 1836).

“Whoever obeys me has obeyed Allaah, and whoever disobeys me disobeys Allaah. Whoever obeys the leader obeys me, and whoever disobeys the leader has disobeyed me.”¹³²

The *Salaf* of this nation have always been of this understanding - that of the obligation of listening to and obeying the leaders, from the Companions (رضي الله عنهم) and those who came after them.

After mentioning all that has preceded, the Permanent Council warns those callers to misguidance, to tribulations, to division, those who emerged in recent times turning against the Muslims, instructing and persuading them to disobey the leaders and to rebel and oppose them. Those are from the greatest forbidden sins as the Prophet (ﷺ) said:

إِنَّهُ سَتَكُونُ هَنَاتٌ وَهَنَاتٌ فَمَنْ أَرَادَ أَنْ يُفَرِّقَ أَمْرَ هَذِهِ الْأُمَّةِ
وَهِيَ جَمِيعٌ فَاضْرِبُوهُ بِالسَّيْفِ كَائِنًا مَنْ كَانَ

“Indeed, there will come various evils. So whoever tries to disrupt and divide the affairs of this nation while they are united, you should strike him with the sword whoever he may be.”¹³³

In this is a threat to those callers to misguidance and division and their followers who go to extremes of a punishment in this life and the hereafter. It is essential to adhere to this sound and moderate religion and to traverse the straight path based upon the Qur’aan and *Sunnah* according to the understanding of the Companions (رضي الله عنهم)

¹³² Recorded by *al-Bukhaaree* (no. 7137) and *Muslim* (no. 1835).

¹³³ Recorded by *Muslim* (no. 1852) from the *Hadeeth* of ‘Arfajah Ibn Shurayh (رضي الله عنه). Also refer to page 37 footnote no. 54.

and those who followed them in righteousness. It is also essential to raise the next generation of youth upon this sound methodology and straight path so that they may be safe, with the help of Allaah, from the evil tendencies and effects of these callers to deviance, calamities, and division...

- The Permanent Council of Senior Scholars



Hijackings, Kidnappings, & Bombings

1 - Shaykh 'Abdul-'Azeez Ibn Baaz on Plane Hijackings & Terrorism

He said, may Allaah have mercy on him:

All praise is due to Allaah. May prayers and peace be upon the Messenger of Allaah, his family, his Companions, and upon whoever follows his guidance.

Anyone with the slightest amount of common sense knows that hijacking planes and kidnapping embassy officials and similar acts are some of the greatest universal crimes that result in widespread corruption and severe destruction. They place such extreme hardships and injuries upon innocent people, the extent of which only Allaah knows.

Likewise, the evil and harm of such crimes do not affect one specific country or group, and this is common knowledge. Rather, these dangers affect the whole world over. No doubt, whenever crimes are of this nature, it is obligatory upon the governments and others responsible - such as the scholars and others - to give them the highest concern and attention and to expend all possible efforts in preventing their evils and in eradicating them. ¹³⁴



¹³⁴ From "Majmoo' al-Fataawaa wal-Maqaalaat" (1/276).

Hijackings, Kidnappings, & Bombings

2 - Shaykh Saalih al-Fawzaan¹³⁵ on Plane Hijackings & Bombings

Question:

What is the ruling of hijacking planes, blowing up structures, carrying out acts of rebellion and seeking to overthrow (the rulers), and acts of insurgence and revolution? Are such means legitimate according to Islaam?

Answer:

All of these are despicable matters that Islaam has forbidden. They harm the Muslims and the disbelievers use them as support and substantiations for attacking and conquering Muslims. This is exactly what non-Muslims use to criticize and blame Islaam for, describing it as a religion of terrorism and they do this only because of such incidents. Allaah (ﷻ) has instructed that when at war with enemies such as non-Muslims, they should be fought for a valid purpose, under the support of all Muslims and their leaders. As for the issue of bombings, destruction, and plane hijackings, all of this is impermissible in Islaam because these crimes cause harm to the Muslims first and foremost before anyone else and because they produce no benefits whatsoever.¹³⁶



¹³⁵ Saalih al-Fawzaan is one of the leading scholars of Saudi Arabia today and a member of the Permanent Council of Senior Scholars. (born 1354 Hijrah / 1933). - T.N.

¹³⁶ From the cassette "Mu'aamalah al-Kuffaar."

TOPIC THREE
Suicide-Bombings

1 - Shaykh Saalih al-Fawzaan on Suicide-Bombings

Question:

Are bombings and acts of suicide thought of as a legitimate means of calling to and propagating Islaam?

Answer:

Those people who carry out these kinds of acts assuming they are calling to the Book of Allaah and the *Sunnah* of His Messenger (ﷺ), they themselves are in need of being called to (Islaam and having it propagated to them). How could someone call people to Islaam while at the same time they carry out explosions and acts of destruction? This is not calling and propagation. Rather, it is deterrence and repelling (of people from Islaam).

Did the Prophet (ﷺ) call this way? When he was in Mecca, was there even a single day that he or his Companions destroyed anything, or carried out any act of devastation? Absolutely not! On the contrary, he used to call to his Lord with wisdom and good preaching, requesting the people to join and assist him in this. He never carried out any destructive actions among the people because this harms the Muslims the most and even causes some of the disbelievers to rejoice. Therefore, it is never permissible nor is it condoned. It is from the ways of calling to *Shaytaan* (Satan) and calling to the Fire. Allaah (ﷻ) said,

﴿ وَجَعَلْنَاهُمْ أَيْمَةً يَدْعُونَ إِلَى النَّارِ ﴾

“And We have made them leaders calling to the Fire.”

[al-Qasas, 28:41]

And He (ﷻ) says,

﴿ أُولَئِكَ يَدْعُونَ إِلَى النَّارِ وَاللَّهُ يَدْعُوا إِلَى الْجَنَّةِ ﴾

“Those invite to the Fire, but Allaah invites to Paradise.”

[al-Baqarah, 2:221]

So calling and propagation could actually be a call to the Fire if the call is to misguidance as the Prophet (ﷺ) said,

مَنْ دَعَا إِلَى ضَلَالَةٍ كَانَ عَلَيْهِ مِنَ الْإِثْمِ مِثْلُ آثَامِ مَنْ تَبِعَهُ لَا
يَنْقُصُ ذَلِكَ مِنْ آثَامِهِمْ شَيْئًا

“Whoever calls to misguidance, there is upon him a sin similar to the sin of whoever follows him without diminishing anything from their sins.”¹³⁷

Therefore, it is certainly possible that such a call could be to the Fire and not to the truth.¹³⁸



¹³⁷ It is recorded by Muslim (no. 2674) from the Hadeeth of Aboo Hurayrah (رضي الله عنه).

¹³⁸ From the cassette, “Fataawaa al-Ulamaa fil-Ahdaath ar-Raahinah allatee Hadathat bisharq Madeenah ar-Riyaadh” (1424 Hijrah / 2004).

2 - Shaykh 'Abdul-'Azeez Ibn Baaz on Suicide-Bombings

Question:

What is the ruling of someone committing suicide by strapping explosives to himself in order to kill a number of Jewish people?

Answer:

We have given our opinion of this many times before that such an act is never correct because it is a form of killing oneself and Allaah (ﷻ) says,

﴿ وَلَا تَقْتُلُوا أَنْفُسَكُمْ ﴾

“And do not kill yourselves.”

[an-Nisaa, 4:29]

And the Prophet (ﷺ) said,

مَنْ قَتَلَ نَفْسَهُ بِشَيْءٍ عُدَّ بِهِ يَوْمَ الْقِيَامَةِ

“Whoever kills himself by any means, he will be punished by it on the Day of Resurrection.” ¹⁴⁰

¹³⁹ It is important to note that the religious verdicts in this topic are dealing explicitly with Islaam’s condemnation of suicide itself. The questions are regarding this specific act. As for the general forbiddance of killing people, Muslim or non-Muslim, by explosions whether by suicide or not, this prohibition is clear from the verdicts given throughout the other topics in this book. -T.N.

The person should rather strive and seek to guide them and if fighting is legalized and legislated, then he fights alongside the Muslims. If he is then dies in this way, then Allaah is praised. However, as for killing himself by booby-trapping his body with explosives, thereby killing himself and others, this is wrong and completely impermissible. Rather, he should fight with the Muslims only when fighting is legitimately legislated. As for the actions of the Palestinians, this is wrong and produces no benefit. Instead, it is compulsory upon them to call to Allaah by teaching, guiding, and advising and not by such actions as these. ¹⁴¹



¹⁴⁰ Recorded by *al-Bukhaaree* (no. 6047) and *Muslim* (no. 176) from the *Hadeeth* of Thaabit Ibn adh-Dhahhaak (رضي الله عنه).

¹⁴¹ Taken from the cassette "*Fataawaa al-'Ulamaa fil-Jihaad.*"

Suicide-Bombings

3 - Shaykh Muhammad Ibn Saalih al-'Uthaymeen on Suicidal Car-Bombings

Question:

Some people say it is permissible to carry out suicidal acts of *Jihaad* such as they do by rigging a car with explosives and then storming into the middle of the enemy, all the while the perpetrator knows that he will definitely die.

Answer:

My opinion of this is that it is suicide and that such a person will be punished in Hell just as has been authentically reported from the Prophet (ﷺ).¹⁴²

...I believe that there is no excuse for one who commits this during our time because this is an ill-famed form of suicide that has become widespread among people. So as such, it is incumbent upon every person to ask the people of knowledge regarding such acts so that correct guidance may be distinguished from sin. It is amazing that

¹⁴² The *Hadeeth* is narrated by Aboo Hurayrah (رضي الله عنه) in which he said that Allaah's Messenger (ﷺ) said: "Whoever killed himself with a piece of iron, that piece of iron will be in his hand and he will continue to stab himself with it in the fire of Hell dwelling therein forever. And whoever drank poison to kill himself, he will continue to sip it in the fire of Hell dwelling therein forever. And whoever jumps from a mountain to kill himself, he will continue to jump in the fire of Hell dwelling therein forever." It is recorded by *al-Bukhaaree* (no. 5442) and *Muslim* (no. 109) and has also been narrated by Thaabit Ibn adh-Dhahhaak and others.

these people even kill themselves (along with others) when Allaah (ﷻ) has clearly forbidden that, saying:

﴿ وَلَا تَقْتُلُوا أَنْفُسَكُمْ ۚ إِنَّ اللَّهَ كَانَ بِكُمْ رَحِيمًا ﴾

“And do not kill yourselves. Indeed, Allaah is Merciful to you all.”

[an-Nisaa, 4:29]

Also, many of these people only want revenge on their enemies no matter how they achieve it - whether by permissible or forbidden means. They want nothing more than to relieve their thirst for revenge. We ask Allaah to give us the correct insight in applying His Religion and in doing acts that please Him. He is capable of anything.¹⁴³



¹⁴³ Taken from a conversation with Shaykh Muhammad Ibn Saalih al-Uthaymeen published by “ad-Da’wah” magazine (issue no. 1598, 2/28/1418 Hijrah which corresponds to 7/3/1997).

TOPIC THREE
Suicide-Bombings

4 - Shaykh 'Abdul-'Azeez ar-Raajihee ¹⁴⁴ on Suicidal Acts of
"Martyrdom"

Question:

Many people talk about acts of "martyrdom" that are carried out in Palestine and other places. So, what is the ruling of actions like these?

Answer:

Regarding such actions, I heard the honorable Shaykh 'Abdul-'Azeez Ibn Baaz, may Allaah have mercy on him, pass a religious verdict that they are considered suicide and that it is forbidden for a person to strap explosives to himself and then detonate them because this is suicide combined with murder. ¹⁴⁵



¹⁴⁴ 'Abdul-'Azeez ar-Raajihee is one of the leading scholars and instructors of Saudi Arabia today. - T.N.

¹⁴⁵ Taken from his explanation of "*al-Ibaanah as-Sughraa*" by Ibn Battah.

TOPIC THREE
Suicide-Bombings

5 - Shaykh 'Abdul-Muhsin Aali-'Ubaykaan on Suicidal Acts of
"Martyrdom"

Question:

What is the ruling of these (suicidal) acts that are categorized today by some as "acts of martyrdom?"

Answer:

Referring to these types of acts as "martyrdom" is a lie and totally incorrect. What is correct is that they are nothing but acts of suicide and of killing others without right...

Therefore, whoever allows actions such as these without any explicit proof, then such a person is speaking about Allaah without knowledge. All acts of worship require a supporting proof and there is no proof to be found supporting the permissibility of any actions like these. On the contrary, the texts are explicit in the forbiddance of a person committing suicide - Allaah (ﷻ) says,

﴿ وَلَا تَقْتُلُوا أَنْفُسَكُمْ ﴾

"And do not kill yourselves."

[an-Nisaa, 4:29]

And He says,

﴿ وَلَا تُلْقُوا بِأَيْدِيكُمْ إِلَى التَّهْلُكَةِ ﴾

“And do not throw yourselves into destruction by your own hands.”

[al-Baqarah, 2:195]

The Prophet himself (ﷺ) used to do battle wearing two coats of armor and he used to avoid and forbid people from exposing themselves to destruction and killing. This is what the Companions understood from him (ﷺ). As for the one who tries to substantiate actions like these by referring to some issues that are completely incorrect to be considered supportive proofs for their permissibility, then this person is a follower of his own desires, and we seek refuge with Allaah. And Allaah knows best.¹⁴⁶



¹⁴⁶ From a recorded meeting with Shaykh ‘Abdul-Muhsin Aali-‘Ubaykaan prepared by Muhammad al-Husayn.

Political Overthrows, Revolutions, Demonstrations, & Protests

1 - Shaykh Saalih al-Luhaydaan ¹⁴⁷ on Political Coups & Revolutions

Question:

Are political coups, insurgences, and revolutions from the characteristics of Islaam and are they forms of *Jihaad*?

Answer:

The question should more appropriately be, "Is chaos and the causes of bloodshed without right from Islaam?" because this is the meaning of such things. Such actions are the most severe factors that destroy Islaamic lands. If we look at the disbelievers, for example the Jewish country (Israel), which contains resources and support from all over the world, we find that not once did a political coup occur. We do not find, during these times, coups and revolutions in the major nations of the east and west. No one supports and starts political coups and insurgences except for the one that has no concern for the well-being of his own nation or for its security. These are ways of jeopardizing the very existence of a nation, cultivating enmity among its people, spilling blood, and allowing its enemies to gain control over it. The evil of such tactics are obvious, yet the good of them is rare and minute and most of the time nonexistent. The first coup to occur regarding the Muslims was the insurgency against 'Uthmaan (رضي الله عنه) which eventually resulted

¹⁴⁷ Saalih al-Luhaydaan is one of the leading scholars of Saudi Arabia. He currently holds the position of chief judiciary of The Ministry of Justice in Saudi Arabia. -T.N.

in his murder. All of the Companions unanimously agreed upon the evil of that action. Therefore, it is compulsory upon every single Muslim to free himself and abstain from these affairs. When the Prophet (ﷺ) was asked about the leaders, he commanded that everyone must listen to and obey them, and he forbade division and disunity. Also, when a group of senior scholars from Baghdad (during the Abbasid rule) came to Imaam Ahmad speaking ill of the Abbasid ruler, he became angry with them and warned them from such things. So, these are evil despised actions and the good lies only in following the *Salaf*.¹⁴⁸



¹⁴⁸ From the cassette "*al-Jihaad wa Dhawaabituhu ash-Shar'iyah*."

Political Coups, Revolutions, Demonstrations, & Protests

2 - Shaykh 'Abdul-'Azeez Ibn Baaz on Political Demonstrations

Question:

Are political demonstrations organized and carried out by men and/or women against the rulers and governments considered legitimate ways of calling people to that which is correct? If one dies during such protests, does he take the ruling of a martyr?

Answer:

I do not believe political demonstrations by either men or women are considered a remedy (to influence the leaders). Rather, I see them as ways leading to more tribulations and evils. They bring about oppression of people and violations of their rights. However, the Islaamically legislated ways are things such as writing, sincere advising, calling to that which is good by safe means, the means used by the people of knowledge, the Companions of the Prophet (ﷺ), and those who afterwards followed them in righteousness. Some legitimate means would be by writing (to the leaders and rulers), personally speaking with them, calling them, advising them, or writing to them. One should not publicly slander them upon the pulpits (during sermons in the mosques) and other places saying, "They do this and that!", and "All this evil is because of them!" Allaah is Whom we seek help from. ¹⁴⁹

¹⁴⁹ Taken from the cassette "Fataawaa al-'Ulamaa fee Taa'ah Wulaatil-Amr."

Shaykh Ibn Baaz, may Allaah have mercy on him, also said:

...These and other violent means are some of the most dangerous ways in which people reject the truth. They result in such evils as turmoil, oppression, enmity, and beatings. Similar to this is what some people carry out of political demonstrations, which cause great harm against the callers to the truth. They stage marches in the streets screaming and shouting, all of which has nothing to do with the correct way of reform, correction, and calling to that which is good. The correct way is by visiting and writing in a noble and respectful way.¹⁵⁰



¹⁵⁰ Taken from the magazine "*al-Buhooth al-Islaamiyyah*" (38/210).

Political Coups, Revolutions, Demonstrations, & Protests

3 - Shaykh Muhammad Ibn Saalih al-'Uthaymeen on Political Strikes & Protests

Question:

What is the position, in the Islaamic legislation, of strikes and protests in mosques because some people claim to base these actions of theirs upon a religious verdict that has come from you, as they claim. They allege that during some past circumstances in Algeria, you allowed these actions with the conditions that no rioting would result and no armed resistance or similar evils. So, what is the ruling of this in your opinion and what is your advice to us?

Answer:

As for me, how often lies are made against me! I ask Allaah to guide anyone who lies against me that he never returns to such statements.

It is amazing that people do these sorts of things while being completely unaware of what has taken place as a result in other countries in which the youth took to such methods. What did they achieve? Did they gain anything?

Yesterday, a radio station in London announced that the number of Algerian casualties has reached forty thousand in just three years! Forty thousand people! This is an enormous number of people that the Muslims have lost due to chaotic incidents like these.

A fire, as you know, always begins with a single spark then becomes a burning blaze. How do you prevent people when they begin to hate one another and despise their leaders, eventually leading them to take to arms? Only evil and anarchy result from this. The Prophet (ﷺ) commanded that when a person sees something he dislikes from his leader that he should persevere.¹⁵¹ He also said,

مَنْ مَاتَ عَلَىٰ غَيْرِ إِمَامٍ مَاتَ مَيِّتَةً جَاهِلِيَّةً

“Whoever dies without (allegiance) to any leader, he dies the death of Jaahiliyyah (a pre-Islaamic state of ignorance).”¹⁵²

We must instead sincerely advise as much as we are able. As for staging public confrontations and protests, this is against the guidance of the *Salaf*. So, you now know that these affairs have nothing at all to do with Islaamic legislation nor do they bring about any rectification.

They do nothing but cause more harm... During the time of the ruler, al-Mamoon, many scholars were killed because they refused to accept his order and say the Qur’aan was created. He killed so many of the scholars and forced the people to say this statement of falsehood. Despite this, we have never heard that Imaam Ahmad, or any other of the leading *Imaams*, ever carried out strikes and protests in the mosques. We have also never heard that they publicly spread his (the ruler, al-Mamoon) faults just to instill within the people hatred and enmity against him...

¹⁵¹ This is based upon a *Hadeeth* narrated by Ibn ‘Abbaas (رضي الله عنه) and recorded by *al-Bukhaaree* (no. 7054) and *Muslim* (no. 1849).

¹⁵² Recorded by *Ahmad* (no. 16876), *Aboo Ya’laa* (no. 7357), and *Ibn Hibbaan* (no. 4573) from the *Hadeeth* of *Mu’aawiyah* (رضي الله عنه) which is an authentic *Hadeeth*.

We do not support political demonstrations, protests, strikes, or similar actions. Correction and reconciliation is obtainable without these means. There must be some hidden hand, foreign or native (to the country), which tries to propagate these kinds of things. ¹⁵³



¹⁵³ Taken from the book “*Fataawaa al-Ulamaa al-Akaabir feemaa Ahdara min Dimaa fil-Jazaair*” by ‘Abdul-Maalik Ramadhane (pages. 139-144).

Political Coups, Revolutions, Demonstrations, & Protests

4 - Shaykh Saalih al-Fawzaan about Political Demonstrations

Question:

Is staging political demonstrations from the legitimate means of correcting and resolving the problems of the Islaamic nation?

Answer:

Our religion is not one of chaos and anarchy. Our religion is one of discipline and order, calmness and serenity. Staging political demonstrations is not from the actions of Muslims, as they never knew of such things before. Islaam is a religion of calmness and mercy and discipline. Chaos, disorganization, and the inciting of tribulations are not from Islaam. This is Islaam and the rights of all people must be sought in a manner that Islaam legislates. Demonstrations often result in bloodshed and the destruction of property and wealth. Such things are not permissible. ¹⁵⁴



¹⁵⁴ Taken from the cassette "Fataawaa al-'Ulamaa fee Hukm at-Taffeeraat wal-Muthaaharaat wal-Ightiyaalaat."

TOPIC FOUR
**Political Coups, Revolutions, Demonstrations, &
Protests**

5 - Shaykh 'Abdul-'Azeez ar-Raajihee on Political Demonstrations

Question:

What is your opinion of those who say political demonstrations are permissible in order to pressure the leaders into fulfilling some requests?

Answer:

These demonstrations are not from the actions of Muslims. They are foreign (to Islaam) and were never known except by way of the western countries of disbelief. ¹⁵⁵



¹⁵⁵ Taken from the magazine "Safeenah an-Najaah" (no. 2, January 1997).

Political Coups, Revolutions, Demonstrations, & Protests

6 - Shaykh Saalih Aali-Shaykh ¹⁵⁶ on Demonstrations & the Principle,
“The end justifies the means”

He, may Allaah keep him safe, said:

As for the statement ‘the ends justify the means’, this is wrong and not from our Islaamic legislation. On the contrary, in the legislation, the means have specific rulings and with the condition that they be initially permissible. If the means are forbidden, such as a person drinking alcohol for medicinal purposes, then even if there may be some sort of remedy in it, it is still forbidden. Therefore, not all means may have the same ruling as the end result. Rather, the means must be permissible in themselves.

It is not always the case that a servant may suppose certain means are successful so therefore he is allowed to take them. An example of this is political demonstrations. So, for example, if a large group comes and says, “If we stage a demonstration, this will pressure the leader and then consequently he will rectify the situations as such rectification is necessary. Therefore, the end justifies the means.” We say that this is completely false because the means in themselves are forbidden. So these actions, even though the goal may be sincere and necessary, still in origin are impermissible. This is just like a

¹⁵⁶ Saalih Aali-Shaykh is one of the leading scholars of Saudi Arabia, a member of the Council of Senior Scholars, and the current minister of Islaamic Affairs in Saudi Arabia. (born 1362 Hijrah / 1941). - T.N.

person using a forbidden substance for some cure. Thus, there are many ways that the intellect may innovate yet they are not justified by the result. This is surely a false principle.

The means must be permissible in origin and then the ruling of the result is applied to them; if the end result is allowable, the means are allowed. If it is obligatory, then the means are likewise.¹⁵⁷



¹⁵⁷ Taken from the cassette, “*Fataawaa al-Ulamaa fee Hukm at-Tafjeeraat wal-Muthaaharaat wal-Ightiyaalaat.*”

Takfeer Based Solely Upon Apparent Actions

1 - The Permanent Council of Saudi Arabia's Senior Scholars on Takfeer

All praise is due to Allaah, and may prayers and peace be upon the Messenger of Allaah and upon his family, his Companions, and whoever follows his guidance.

The Permanent Council of the Senior Scholars of the Kingdom of Saudi Arabia, during its forty-ninth meeting which convened in Tayf beginning on 4/2/1419 Hijrah (corresponding closely to July 26, 1998), discussed and reviewed what seems to be prevalent in many Islaamic countries of *Takfeer* (declaring fellow Muslims to be disbelievers) and bombings. Such concepts eventually develop into bloodshed and the devastation of structures. We have looked into the dangers of this matter and what results from it of the murdering of innocent souls, the squandering of wealth, terrorizing of people, and infringing upon the nation's safety and security. The Permanent Council felt it necessary to put forth a clarification to explain the ruling of this issue (*Takfeer*) as a way of showing sincere concern to Allaah and His servants and as a pardon to the non-Muslims residing in Muslim lands. We thereby hope to remove the doubts and confusion that may have crept into the understandings of some people. So, we say beseeching Allaah for correctness and success:

First, *Takfeer* is a legislative ruling that is to be referred back to Allaah and His Messenger (ﷺ). So just as regarding things as permissible, forbidden, or obligatory are matters of decision for only

Allaah and His Messenger, likewise is the issue of *Takfeer*. Not everyone who may be described with disbelief - whether in statement or action - is considered to be an absolute disbeliever having left the religion.

So, since the issue of *Takfeer* is a ruling to be made by Allaah or His Messenger, it is impermissible for us to declare anyone as a disbeliever except someone whom the Qur'aan or *Sunnah* has clearly and blatantly testified to such a person's absolute disbelief. It is not sufficient in this matter to act solely upon suspicion and assumption due to the dangerous consequences that could arise. Since the religiously prescribed punishments can be deterred and postponed due to mere doubts or not being absolutely sure, the consequences of which are less severe than those of *Takfeer*, then the pronouncement of *Takfeer* is even more worthy of being refrained from due to the presence of any uncertainties. For this, the Prophet (ﷺ) warned against making a ruling of disbelief upon a person who may not actually be an absolute disbeliever; he said,

أَيُّمَا امْرَأٍ قَالَ لِأَخِيهِ: يَا كَافِرٌ، فَقَدْ بَاءَ بِهَا أَحَدُهُمَا إِنْ كَانَ
كَمَا قَالَ وَإِلَّا رَجَعَتْ عَلَيْهِ

*“Anyone person who says to his brother, ‘You disbeliever!’ it (such a judgment of disbelief) then falls back upon one of them - he is either as he (the accuser) said or it falls back upon himself.”*¹⁵⁸

There have been circumstances reported in the Qur'aan and *Sunnah* of statements, actions, or beliefs that are understood to be disbelief,

¹⁵⁸ Recorded by *al-Bukhaaree* (no. 6104) and *Muslim* (no. 111) from the *Hadeeth* of Ibn 'Umar (رضي الله عنه).

yet the person they are associated with was not declared to be an absolute disbeliever due to the presence of some excuse preventing this. This (pronouncing a judgment of *Takfeer*) is like other legal rulings in that they are not complete and not applied unless and until all of their conditions reach fulfillment and there exists no reasons preventing such a ruling... Also, a Muslim may utter a statement of disbelief out of extreme joy, anger, etc. yet he is not considered a disbeliever because he did not actually believe and intend what he may have said. This is just as has been reported in the story of the man, who said,

اللَّهُمَّ أَنْتَ عَبْدِي، وَأَنَا رَبُّكَ

“O Allaah, You are my servant and I am Your Lord!”¹⁵⁹

He made this mistake only due to being overcome with extreme happiness.

When such a ruling is made against a Muslim leader or ruler, then the issue is even greater due to the outcomes of such a ruling like rebelling against them, wielding weapons against them, public chaos and bloodshed, all of which corrupt the servants and their nation. Because of such outcomes, the Prophet (ﷺ) prohibited rebelling against them, saying,

إِلَّا أَنْ تَرَوْا كُفْرًا بَوَاحًا عِنْدَكُمْ مِنَ اللَّهِ فِيهِ بُرْهَانٌ

“...Unless you see clear and absolute disbelief from them for which you have an evidence from Allaah to support you in that.”¹⁶⁰

¹⁵⁹ Recorded by *al-Bukhaaree* (no. 6309) and *Muslim* (no. 2747) from the *Hadeeth* of Anas Ibn Maalik (رضي الله عنه).

His statement, **“unless you see,”** indicates that mere assumptions and rumors are not sufficient.

His statement **“disbelief”** indicates that committing evil, crimes, sins, even major sins, is not sufficient, such as if he is oppressive, drinks alcohol, gambles, and allows himself to commit other forbidden sins.

His statement **“clear and absolute”** indicates that an act of disbelief that is not completely apparent and explicit is not sufficient.

His statement **“for which you have an evidence from Allaah to support you in that”** indicates that there must be an explicit supporting proof in that it is authentic and clear in its evidence. So, a proof having a weak chain of narration is not sufficient, nor is a proof that its evidence is not entirely clear and applicable.

His statement **“from Allaah”** indicates that regardless of the statement of any scholar, no matter what level he may have achieved in religious knowledge and trustworthiness, if he does not have a clear explicit proof from the Book of Allaah or the *Sunnah* of His Messenger (ﷺ) to support his statement, then it is rejected. All of these conditions show the danger and severity of this matter of *Takfeer*.

To summarize, being hasty in passing a ruling against someone as being a disbeliever is a very dangerous issue due to the statement of Allaah (ﷻ),

¹⁶⁰ Recorded by *al-Bukhaaree* (no. 7056) and *Muslim* (no. 1709) from the *Hadeeth* of 'Ubaadah Ibn as-Saamit (رضي الله عنه).

﴿ قُلْ إِنَّمَا حَرَّمَ رَبِّيَ الْفَوَاحِشَ مَا ظَهَرَ مِنْهَا وَمَا بَطَّنَ وَالْإِثْمَ وَالْبَغْيَ
بِغَيْرِ الْحَقِّ وَأَنْ تُشْرِكُوا بِاللَّهِ مَا لَمْ يُنَزَّلْ بِهِ سُلْطَانًا وَأَنْ تَقُولُوا عَلَى
اللَّهِ مَا لَا تَعْمُونَ ﴾

“Say: Indeed, my Lord has only forbidden immoral sins, whether committed openly or secretly, sinning (of all kinds), transgression without right, that you join partners (in worship) with Allaah for which He has sent down no authority, and that you say about Allaah what you do not know.”

[al'Araaf, 7:33]

Second, this incorrect belief (*Takfeer*) frequently develops into other crimes such as further declaring people's blood lawful to spill, violating people's honor, plundering private and public wealth and property, bombing homes and structures, and the devastation of buildings.

These acts and anything resembling them are completely forbidden by Islaamic legislation according to the consensus of all Muslims due to what they contain of violating the sanctity of innocent people, the sanctity of wealth, that of safety and security. They infringe upon the rights of people to live their lives safely, sheltered in their homes, during their work and recreation. They destroy the basic well-being without which no people could live their lives.

Islaam has protected the Muslims' wealth, honor, and lives and has forbidden any form of violation of them. Islaam is very strict in this regard and they are from the final things which the Prophet (ﷺ) advised his nation. He said in his Farewell Pilgrimage Sermon,

إِنَّ دِمَاءَكُمْ وَأَمْوَالَكُمْ وَأَعْرَاضَكُمْ عَلَيْكُمْ حَرَامٌ كَحَرَمَةِ يَوْمِكُمْ
هَذَا فِي شَهْرِكُمْ هَذَا فِي بَلَدِكُمْ هَذَا

“Indeed, your blood, wealth, and honor are inviolable to all of you just as the sanctity of this day of yours in this month of your in this city of yours (Mecca).”

He then said:

أَلَا هَلْ بَلَّغْتُ؟ اللَّهُمَّ فَاشْهَدْ

“Have I not conveyed (the complete message to all)? O Allaah, be a witness to this.”¹⁶¹

He (ﷺ) also said,

كُلُّ الْمُسْلِمِ عَلَى الْمُسْلِمِ حَرَامٌ دَمُهُ وَمَالُهُ وَعَرِضُهُ

“Every Muslim is sacred to another Muslim - his blood, wealth, and honor.”¹⁶²

And he (ﷺ) said,

اتَّقُوا الظُّلْمَ فَإِنَّ الظُّلْمَ ظُلُمَاتٌ يَوْمَ الْقِيَامَةِ

“Beware of committing oppression, for oppression will be darkness on the Day of Resurrection.”¹⁶³

¹⁶¹ Recorded by al-Bukhaaree (no. 1741) and Muslim (no. 1679) from the Hadeeth of Aboo Bakrah (رضي الله عنه).

¹⁶² Recorded by Muslim (no. 2564) from the Hadeeth of Aboo Hurayrah (رضي الله عنه).

Allaah has threatened whoever kills an innocent person with the harshest of threats. He (ﷺ) says:

﴿ وَمَنْ يَقْتُلْ مُؤْمِنًا مُتَعَمِّدًا فَجَزَاؤُهُ جَهَنَّمُ خَالِدًا فِيهَا وَغَضِبَ اللَّهُ عَلَيْهِ وَلَعَنَهُ وَأَعَدَّ لَهُ عَذَابًا عَظِيمًا ﴾

“And whoever kills a believer intentionally, his recompense is Hell to abide therein. Allaah is angry with him and curses him, and He has prepared a great punishment for him.”

[an-Nisaa, 4:93]

And He (ﷺ) says with regards to a non-Muslim living legally under Muslim rule,

﴿ وَإِنْ كَانَ مِنْ قَوْمٍ بَيْنَكُمْ وَبَيْنَهُمْ مِيثَاقٌ فَدِيَةٌ مُسَلَّمَةٌ إِلَىٰ آلِهِ وَتَحْرِيرُ رَقَبَةٍ مُؤْمِنَةٍ ﴾

“And if he belonged to a people with whom you have a treaty of mutual alliance, then compensation (blood-money) must be paid to his family, and a believing slave must be freed.”

[an-Nisaa, 4:92]

So, if a disbeliever who has been guaranteed safety is killed in an accident, yet blood money and expiation are still required for such

¹⁶³ Recorded by *al-Bukhaaree* (no. 2447) and *Muslim* (no. 2579) from the *Hadeeth* of Ibn ‘Umar (رضي الله عنه) and *Muslim* also recorded it from the *Hadeeth* of Jaabir (رضي الله عنه) (no. 2578).

an accident, then how about when he is killed intentionally? Of course the crime would be worse and the sin greater. It has also been authentically reported that Allaah's Messenger (ﷺ) has said,

مَنْ قَتَلَ مُعَاهِدًا لَمْ يَرِحْ رَائِحَةَ الْجَنَّةِ

"Whoever kills a Mu'aahad will not even smell the fragrance of Paradise." ¹⁶⁴

Third, after the Permanent Council has clarified the ruling of making *Takfeer* of people with no clear supporting evidence from the Book of Allaah or the *Sunnah* of His Messenger (ﷺ), the comprehensive dangers of such a ruling, and the sins and evils it causes; the Council then further declares before the world that Islaam is free of this corruptive creed. And as for what occurs in some countries of the shedding of innocent blood and bombings of structures, they are criminal acts from which Islaam is also free. Likewise, every Muslim who believes in Allaah and the Last Day is free of this. It is the doing of some people of deviated ideologies and misguided religious beliefs. Those particular individuals bear the burden of such sins and crimes themselves. Their actions should be attributed neither to Islaam nor to those common Muslims who guide themselves by the true teachings of Islaam, those who collectively adhere to the Qur'aan and *Sunnah*... ¹⁶⁵



¹⁶⁴ Recorded by *al-Bukhaaree* (no. 3166) from the *Hadeeth* of 'Abdullaah Ibn 'Amr (رضي الله عنه).

¹⁶⁵ Taken from the magazine "*Majallah al-Buhooth al-Islaamiyyah*" (no. 56, pgs. 357-362).

Takfeer Based Solely Upon Apparent Actions

2 - Shaykh Saalih al-Fawzaan on the Khawaarij Ideology

Question:

Are there present today those who have the ideologies of the *Khawaarij*?

Answer:

And all of this that is prevalent today is it not from the actions of the *Khawaarij* - making *Takfeer* of the Muslims, and even greater, killing fellow Muslims and having enmity of them? This is the exact methodology of the *Khawaarij*. It comprises of three things:

1. Making *Takfeer* of other Muslims.
2. Renouncing obedience to the leader.
3. Declaring the blood of other Muslims lawful for the taking.

This is precisely the methodology of the *Khawaarij*. Even if a person were only to believe any of these things with his heart, yet he does not actually speak or do anything of them, he is still one of the *Khawaarij* in his baseless creed and opinions. ¹⁶⁶



¹⁶⁶ Taken from the cassette, "*Fataawaa al-'Ulamaa fil-Ahdaath ar-Raahinah allatee Hadathat bisharq Madeenah ar-Riyaadh*" (3/11/1424 Hijrah).

Obeying the Rulers & Those in Authority

1 - Shaykh 'Abdul-'Azeez Ibn Baaz on Obedience to the Rulers

Question:

Some people, may Allaah guide them, do not believe the pledge of obedience and allegiance to the governments to be an obligation in these countries. What is your advice regarding this?

Answer:

As we have previously and always said we advise everyone to listen to and obey them. We warn against rebelling and revolting against any of the leaders in authority. These are some of the greatest sins. Rather, they are from the religion of the *Khawaarij*. This is the religion of the *Khawaarij* and *Mu'tazilah*; they reject the command to listen to and obey the leaders if they see them commit a sin, eventually opposing and rising up against them. This is wrong and contradictory to what the Prophet (ﷺ) commanded. He ordered that one must listen to and obey the leaders in the good they command. He said,

مَنْ رَأَى مِنْ أَمِيرِهِ شَيْئًا مِنْ مَعْصِيَةِ اللَّهِ فَلْيُكْرِهْ مَا يَأْتِي مِنْ
مَعْصِيَةِ اللَّهِ وَلَا يَنْزِعَنَّ يَدًا مِنْ طَاعَةٍ

“Whoever sees from his leader something of disobedience to Allaah, then hate what he does of sinning against Allaah but do not remove even a hand-span from obedience (to him).” ¹⁶⁷ And he (ﷺ) said,

مَنْ أَتَاكُمْ وَأَمْرُكُمْ جَمِيعٌ يُرِيدُ أَنْ يَشُقَّ عَصَاكُمْ وَيُفَرِّقَ
جَمَاعَتَكُمْ فَاضْرِبُوا عُنُقَهُ

“Whoever comes to you, while you are all in a state of unity, and he seeks to cause rebellion and tries to divide you, then execute him.”

¹⁶⁸

So, it is not permissible for anyone to revolt against or leave the allegiance and obedience to his legitimate leader. It is not permissible to promote such concepts because these acts are some of the greatest evils and from the foremost means leading to tribulations and enmity among people. As for the one who calls to that, this is the religion of the *Khawaarij*. Such a person deserves capital punishment because he disunites the people and thereby plants the beginnings of a revolution. It is an obligation to warn with the utmost effort against this. It is also an obligation upon the leader of affairs if he comes to know of someone promoting this ideology, that he forcefully apprehends him in order to prevent further calamities among the Muslims. ¹⁶⁹



¹⁶⁷ Recorded by Muslim (no. 1855) from the *Hadeeth* of ‘Awf Ibn Maalik al-Ashja’ee (رضي الله عنه).

¹⁶⁸ Recorded by Muslim (no. 1852) from the *Hadeeth* of ‘Arfajah Ibn Shurayh (رضي الله عنه). Also see page 37 footnote no. 54.

¹⁶⁹ From the cassette, “*Ahdaaf al-Hamalaat al-Ilaamiyyah Dhid Wulaah wa ‘Ulamaa Bilaad al-Haramayn.*”

Obeying the Rulers & Those in Authority

2 - Shaykh 'Abdul-'Azeez Aali-Shaykh ¹⁷⁰ on Disobeying the Rulers & Abandoning the Scholars

Question:

Some biased and questionable people these days are promoting by way of the Internet and calling the youth of this country to disregard obeying the leaders of the country and instead to oppose them. They also call the youth not to listen to the scholars in this regard. So, we ask for your counsel and comments on this.

Answer:

We seek refuge with Allaah from such evil circumstances. These are the hypocrites. They are astray and in their hearts is a disease. They envy Islaam and its people. Whoever calls to opposing and rebelling against the leader, whoever calls to insurgence against the authorities, whoever calls to chaos, then there is hypocrisy in his heart and a disease. May Allaah suppress and disgrace such a person.

This person is, and we seek help from Allaah, one of the callers to evil and wickedness and of those who cause distress to a nation. He is one of those who have a sickness of envy in their hearts towards Islaam and its adherents. They love to spread chaos and anarchy among Muslim societies.

¹⁷⁰ 'Abdul-'Azeez Aali-Shaykh is the current Grand *Muftee* of the Kingdom of Saudi Arabia. (born 1362 Hijrah / 1941). - T.N.

It is required for every Muslim to have insight and to comprehend fully all that he hears. No doubt, the Internet is one of the technological advances in communication. However, unfortunately it sometimes contains websites and allows access to the promotion of criminal, misleading, and hypocritical information that takes others away from Allaah. These are biased people causing nothing but corruption. Allaah (ﷻ) says:

﴿ وَإِذَا قِيلَ لَهُمْ لَا تُفْسِدُوا فِي الْأَرْضِ قَالُوا إِنَّمَا نَحْنُ مُصْلِحُونَ
 ﴿ أَلَا إِنَّهُمْ هُمُ الْمُفْسِدُونَ وَلَكِن لَّا يَشْعُرُونَ ﴾

“And when it is said to them, ‘Do not cause corruption on earth,’ they say, ‘We are only trying to rectify and better the situation.’ For sure, they are the corruptors but they do not perceive it.”

[al-Baqarah, 2:11-12]

Anyone who invites another person to oppose and rebel against the obedience of those in leadership and not to listen to them, then assume the worst of such a person in that he is a hypocrite and a wicked sinner. He has no allegiance, no religion, and no loyalty. This is so because, and we seek refuge with Allaah, as these types of incitements promote chaos, bloodshed, the plundering of property, and the violation of people’s rights. Our society, thanks to Allaah, is a Muslim society under Muslim leadership. There are men in its service working for the rectification of the nation, defending it, working throughout the entire night safeguarding it in order to protect it in every possible way. They sacrifice their time and money for the establishment of this society. Whenever any ways leading to evil arise, Allaah repels them from this country by means of what it

contains of good rectifications, legislative rulings, and good intentions from those in positions of authority within this country. May Allaah grant them success and guide them to all that is good.

Therefore, these types of calls and invitations on the Internet and by other mean originate from envious people and misguided hypocrites. They cannot come from a Muslim who fears Allaah and remains conscious of Him. A Muslim is someone who fears Allaah constantly, calls to that which Allaah calls to of listening to and obeying the leaders in obedience to Allaah, and supports them by cooperation, especially in these recent times of dangers and tribulations, which threaten all Muslim societies. So, alliance, cooperation, mutual support, and the unity of hearts and goals, and of the ranks of the people - this is what is obligated upon us and required from every individual among us. The Prophet (ﷺ) said,

مَنْ لَقِيَ اللَّهَ وَلَيْسَ فِي عُنُقِهِ بَيْعَةٌ، فَإِنَّهُ يَمُوتُ وَمِيتَتُهُ مِيتَةٌ
جَاهِلِيَّةٌ

*“Whoever meets Allaah (dies) with no allegiance of obedience upon him, then he dies a death in a state of Jaahiliyyah (pre-Islaamic state of ignorance).”*¹⁷¹

Whoever has within his heart envy and enmity towards the nation and the disregard for obedience and order, he lives a wretched life and dies the death of Jaahiliyyah.

¹⁷¹ Recorded by Muslim (no 4770).

A Muslim should love the good for other Muslims. He should love that they are united and that their hearts and ranks are one. These enemies desire only chaos, disorder, and not unity and this is obvious.

This country is envied because of its religion, its safety, its leadership, affluence, and rich resources, and due to its unity and homogeneity. So, we ask Allaah for His protection from these misguiding propagations. Every Muslim is required, when hearing such evil, to pay no attention to it, reject it, and make it known that it originates from people with hearts full of envy and animosity, of deviance and evil, from those waging war against Allaah and His Messenger (ﷺ).

May Allaah protect our Muslim lands from every evil. We ask Allaah to preserve for us our religion, our safety, and our leadership. May He unite us on obedience to Him and may He prevent the plots of the treacherous and the hatred of the envious.¹⁷²



¹⁷² From the cassette, "Ahdaaf al-Hamalaat al'Ilaamiyyah Dhid Wulaah wa 'Ulamaa Bilaad al-Haramayn."

Obeying the Rulers & Those in Authority

3 - Shaykh Muhammad Ibn Saalih al-'Uthaymeen on the Government of Saudi Arabia

Question:

What is your reply to one who says that most of the evils present in the land of *Tawheed* (Saudi Arabia) come from the government and that the leaders are not *Salafee* (following the righteous Muslim predecessors)?

Answer:

Our reply is that this is just like those people who used to say the Prophet (ﷺ) was insane or a poet. We reply with the famous 'Arabic phrase,

لا يَضُرُّ السَّحَابَ نَبْحُ الْكِلَابِ

“The barking of hounds will never harm the clouds.”

There does not exist today any other country like ours concerning *Tawheed* and ruling by the Islaamic legislation. Of course, it is not free of problems just like every other country in the world. Even in Medina during the time of the Prophet (ﷺ), some people used to commit evil such as stealing and adultery.¹⁷³

He (Shaykh Ibn al-'Uthaymeen) also said:

¹⁷³ From the cassette, “*ar-Radd ‘alaa Ahmad Salaam.*”

Some people today have been tested with backbiting and speaking ill of certain groups from the Islaamic nation, which are the leaders of its affairs - the scholars and those within the governments. They let their tongues loose among their sittings, talking about the scholars, the callers, those in authority, and the governments, which are higher in position than the general authorities. Backbiting these people is an even greater sin and its effects are worse, causing dissension and division within the Muslim nation...

O brothers, certainly backbiting those in authority such as the leaders and scholars is not only backbiting those individuals, but it is also backbiting and destroying what they stand for regarding their responsibilities. Therefore, when people talk badly about the scholars, the overall status and importance of scholars diminishes in the eyes of the people. Furthermore, what the scholars may say and advise with from the legislation of Allaah then loses its weight. The initial backbiting results in the lack of acting in accordance with the legislation.

In that, there is a weakening of the religion of Allaah (ﷻ) among the common people. So people who speak badly of those in authority from the leaders and governments, they harm the entire society. They do not harm only the government, but the whole society. This leads to infringement upon the safety and security of the society, its stability, and public order. When people dishonor their leaders and governments, their status and reputations are lowered among all of the common masses. They begin to renounce allegiance to them, not acting in compliance with what they command and disregarding whatever they may prohibit. At such a time, anarchy becomes acceptable to the society, each individual becoming his own leader.

Then the affairs of corruption set in and the people live in chaos and disorder having no direction and leadership. Therefore, backbiting is a major sin and not something taken lightly.¹⁷⁴



¹⁷⁴ From the book, “Wujoob Taa’ah as-Sultaan fee Ghayri Ma’siyah ar-Rahmaan by Shaykh Muhammad al-‘Uraynee” (pgs. 51-52).

Obeying the Rulers & Those in Authority

4 - Shaykh Muhammad Ibn Saalih al-'Uthaymeen on Obedience to the Rulers

Question:

Some are confused concerning obeying those in authority. Some say that (1) giving the pledge of allegiance is only for the main leader of all the Muslims in the world. Others say that (2) nothing is binding of obedience upon them because they did not personally go and pledge allegiance before the leader; while others claim that, (3) such obedience is only to the king and not to others in authority. What do you say about this?

Answer:

No doubt, this is incorrect. If such a person were to die, he would die in a state of *Jaahiliyyah* because he would die while not being in the allegiance of anyone.¹⁷⁵ The general rule in Islaamic legislation is that Allaah says:

﴿ذَلِكَ الْكِتَابُ لَا رَيْبَ فِيهِ هُدًى لِّلْمُتَّقِينَ﴾

“That is the Book. There is no doubt in it, and it is guidance for the *Muttaqeen* (those who are constantly fearful of Allaah).”

[al-Baqarah, 2:2]

¹⁷⁵ The Shaykh is referring to the *Hadeeth*, “Whoever meets Allaah (dies) with no allegiance of obedience upon him, he dies in a state of *Jaahiliyyah* (pre-Islaamic state of ignorance).” It is recorded by *Muslim* (no. 4770). - T.N.

If there does not exist a supreme leader over all of the Muslims in the world, then whoever happens to be the leader in one's region, he is his leader. Otherwise, if we were to accept this erroneous opinion, then that would mean that there is no legitimate Muslim leader of anyone today, and everyone that dies does so in a state of *Jaahiliyyah*. Who says this?

The Islaamic nation during the time of the Companions was widely spread out. You know that 'Abdullaah Ibn az-Zubayr was in Mecca, (the leaders of) Banoo Umayyah were in ash-Shaam, some people were in Yemen, and others in Egypt. The Muslims have always held the belief that the pledge of obedience is binding upon them to whoever is in authority over the land in which they reside. They pledge allegiance to him, calling him the 'Leader of the Believers.' No one denies that. Rejecting this is a form of inciting dissension and mutiny among the Muslims from the point of one assuming that there is no obedience to anyone binding upon him and because it is contradictory to the unanimous opinions of the Muslims since the earliest times.

The Messenger (ﷺ) said,

اسْمَعُوا وَأَطِيعُوا وَإِنْ اسْتَعْمَلَ عَلَيْكُمْ عَبْدٌ حَبَشِيٌّ

"Listen to and obey even if an Abyssinian slave is put in authority over you." ¹⁷⁶

This is the reply to the first one.

¹⁷⁶ Recorded by *al-Bukhaaree* (no. 661) and *Muslim* (4732).

The second one says he has not personally given this oath of obedience to anyone. This is actually the call of the ignorant ones from the most ignorant servants of Allaah. When the Companions gave the pledge to Aboo Bakr, did every single crippled person, elderly, and child physically come and give the pledge or was it mainly those of position and authority?

Those people having status among the people and authority were the ones who came and physically gave the pledge of obedience. Did all of the people from the children, elderly, male and female, all come and give the oath personally? If the people of position and authority give, the oath of obedience to the leader of any land, then the pledge of allegiance is complete, such a leader is a legitimate leader, and obedience to him is binding upon the people.

The third says not all of the people gave the pledge to the king. How do they know the people did not give this pledge to the king? Of course, the people gave the oath of obedience to the king. I was present during the pledge of allegiance to King Khalid (the former king of Saudi Arabia) and King Fahad (the present king of Saudi Arabia). Yes, it is correct that every single child and elderly person did not physically come and make this pledge before him, but the people of position and authority made it.

Furthermore, if a person is placed in authority over any land and were to have an heir, then he would be the leader after him. If the leadership of the first ends, the second would become the leader even if the people did not actually come to him personally to renew the allegiance. This is for the ease and well-being of the people.

If we were to say that there is no contract of leadership for the second unless and until the people give him the pledge of obedience again, then turmoil and disorder would result. Shaytaan (Satan) in order to divide the body of Muslims and to sow discord among the people as the Messenger (ﷺ) explained in his statement throws such opinions into the hearts of ignorant people:

إِنَّ الشَّيْطَانَ قَدْ أَيِسَ أَنْ يُعْبَدَ فِي جَزِيرَةِ الْعَرَبِ وَلَكِنْ فِي
التَّحْرِيشِ

*“Indeed, Shaytaan has lost all hope of ever being worshipped in the Arabian Peninsula. However, he will sow discord among them.”*¹⁷⁷

So, convey my advice to such people to fear Allaah (ﷻ) and to know that he is now under the leadership and obedience of the one in authority over him so that he does not die in a state of *Jaahiliyyah*.

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¹⁷⁷ Recorded by *Muslim* (no. 2812).

¹⁷⁸ Taken from “*Natharaat Taseeliyyah*” by Doctor Sulaymaan Ibn ‘Abdullaah Abuoo al-Khayl, the vice president of Imam Muhammad Ibn Saud Islamic University (page. 473).

Obeying the Rulers & Those in Authority

5 - Shaykh Muhammad Ibn Saalih al-'Uthaymeen on the Categories of Obedience to the Leaders

Question:

Is it compulsory to comply with everything that the leaders command? Or is it the case that some commands are obligatory and some merely recommended? How do we distinguish between them, may Allaah reward you?

Answer:

The commands from the leaders are of various categories:

The First Category is those commands that are not permissible to obey him in. That is if he commands something of the disobedience to Allaah such as ordering one to shave his beard or commands other sinful acts. Regarding such things, there is no obedience to him because Allaah (ﷻ) says:

﴿يَا أَيُّهَا الَّذِينَ آمَنُوا أَطِيعُوا اللَّهَ وَأَطِيعُوا الرَّسُولَ وَأُولِي الْأَمْرِ مِنْكُمْ﴾

“O you who believe, obey Allaah and obey the Messenger as well as those in authority among you.”

[an-Nisaa, 4:59]

He connected the obedience to those in authority to the obedience of Allaah and His Messenger without repeating the action (the verb: obey) again, indicating that the obedience to those in authority is

conditional based upon the obedience to Allaah and His Messenger (ﷺ). The Prophet (ﷺ) also said,

إِنَّمَا الطَّاعَةُ فِي الْمَعْرُوفِ

“Obedience is in that which is good.”¹⁷⁹

Meaning whatever does not contain anything of sins. The Prophet (ﷺ) also once sent a man on an expedition and instructed the people with him to obey him. One day, they angered the man so he ordered them to gather wood, so they did. He then ordered them to ignite a large fire in which they did. He then commanded them to throw themselves in it. They refused saying, “We only followed the Messenger (ﷺ) out of fear of the Fire!” When they returned to the Prophet (ﷺ), they informed him of the incident to which he said:

إِنَّهُمْ لَوْ دَخَلُوهَا مَا خَرَجُوا مِنْهَا، إِنَّمَا الطَّاعَةُ فِي الْمَعْرُوفِ

“Indeed, if they had entered it, they would never have come out from it. Obedience is only in that which is good.”¹⁸⁰

This is the first category.

The Second Category is when the leader commands whatever Allaah or His Messenger command of acts of worship. So, if they are religious obligations such as instructing the people to observe the congregational prayer, then obedience here is mandatory from two perspectives:

¹⁷⁹ The full text and details of the *Hadeeth* are given in the following footnote.

¹⁸⁰ Recorded by *al-Bukhaaree* (no. 4085) and *Muslim* (no. 1840).

1. Such acts are obligatory in the Islaamic legislation even if the leader had not ordered it.
2. The reinforcement of this obligation is even more when the leader commands it.

The Third Category is when he orders the performance of acts of worship that are not obligations yet are legislated. An example would be if he were to order the people to fast saying, "O people, fast tomorrow because we are going to all collectively supplicate to Allaah for rain tomorrow and the supplication of the fasting person is accepted, so fast tomorrow". In this case, obedience to him is not actually compulsory because this is an act of worship between the individual servant and his Lord, so obedience is not an obligation.

The Fourth Category is when the leader commands that which helps to preserve public safety and security and the general well being of the society. In this case, obedience to him is an obligation even if Allaah and His Messenger did not explicitly order it, and as long as it contains nothing of sin. An example is the laws prevalent now that have been accepted and they do not contradict Islaamic legislation at all. It is required to obey the leader regarding such laws and whoever breaks these laws and opposes them, he is a sinner. This is what comes to mind right now of the categories of obedience to the leaders.

There is an issue now - some people, out of their pride and honor for the religion of Allaah (ﷻ), if they see crimes and evil deeds among the people which may be circulated in the newspapers, radio stations, or seen on some satellite channels, they begin attacking

and accusing the government of falling short and being responsible for these things. They go and publicize the faults of the government among the people, inciting the hearts against the leadership. In turn, this causes the people to begin hating those in authority over them. This is actually a very serious mistake contradictory to Islaamic legislation, dangerous to the society, and a cause for future trials and tribulations. If such people would only rush to advise and correct the society starting with themselves, it would have been better for them. For example, those things circulated by the various means of communication, whether written, heard, or seen; these people should rather warn others from those specific issues (instead of warning against the government). For example, they could warn against certain magazines, against watching certain shows that are harmful to ones religion and life. They could warn people from dealing with usury, for example. If the whole society begins rectifying and improving itself, the leader is part of this society and would likewise improve, willingly or unwillingly.

As for those who pour out their so-called pride and honor for Islaam upon the leaders in order to incite the people's hearts against them, this results only in evil and corruption and is without doubt an incorrect approach. All of you know the great afflictions that occurred during the time of 'Alee (ؓ). Rather, it even began earlier during the time of 'Uthmaan (ؓ) which resulted in major calamities and people began declaring lawful for the taking other people's blood and wealth. For these reasons, we hold this approach for reform (opposing and criticizing the leadership) to be incorrect and forbidden by Islaam. If a person really had true pride and honor (for this religion), then he would direct others to that which is good. But amazingly, you find some people complaining and accusing the

leaders, while there are people in his society making *Shirk*, worshipping others besides Allaah (ﷻ). Yet, about this, he does not say a word. *Shirk* is much greater than whatever sins committed by the leaders. Or he may come and try to twist the meanings of some verses of the Qur'aan to be in accordance with his desires. So for example, he quotes the verse,

﴿ وَمَنْ لَمْ يَحْكَمْ بِمَا أَنْزَلَ اللَّهُ فَأُولَٰئِكَ هُمُ الْكَافِرُونَ ﴾

“And whoever does not rule by that which Allaah has revealed - those, they are the disbelievers.”

[al-Maaidah, 5:44]

He then says that, based upon this, every law and statute that opposes Islaamic legislation is disbelief! This is also very wrong. Even if we were to assume the most extreme, that a leader is a disbeliever, does this then mean we can incite the people to oppose him, even if it causes revolt, chaos, and killing? This is definitely wrong. The kind of rectification and circumstantial improvement desired will never come about by this approach. Rather, the only thing it will bring about is great corruption because if, for example, groups of people rise up in opposition to the leaders of some country and those leaders have strength and authority that the opposing insurgents do not have, what will happen? Will this insignificant minority prevail? It will not. On the contrary, the opposite will happen. Evil and anarchy will result and the public affairs will be in complete disorder. It is essential that an individual looks firstly from the Islaamic legislative point of view and not just blindly look at the texts (of the Qur'aan or *Sunnah*) from only one perspective. We must take into consideration all of the texts together.

A person must also look at the situation with the eye of intellect and wisdom. What will come about from this thing? So, we believe these ways of rectification (criticizing the leaders, rebellion, etc.) to be wrong and very dangerous. It is impermissible for anyone to support or assist someone in such things. One must instead clearly reject these methods. We do not speak directly against the government, but we speak in general terms.

Concerning this government (of Saudi Arabia), thanks to Allaah, this is a country ruled according to the Islaamic legislation. The judges do not pass rulings except based upon Islaamic legislation. Nation-wide fasting is established, the pilgrimage is established, and religious lessons are given in the mosques. As for whatever occurs of crimes or problems, then we must prevent the further evil and its causes. If we look at our country, thanks to Allaah, we do not see things like tombs and monuments built over graves, religious rites performed at gravesites or other heretical *Soofee* innovations. Some individuals may practice some aspects of *Soofism* and similar things, but they are not open and apparent. Every society has some problems, but if we compare this kingdom to other countries close to it, we notice a big difference. In other countries, alcohol is publicly served and sold in the grocery stores, restaurants remain open during the days of *Ramadhaan*, people eating and drinking, as they like. You even find prostitutes out in the open. Some people told me that when tourists come to certain countries, as soon as they leave the airport young girls and boys confront them and we seek refuge with Allaah from this. They are asked, "What would you prefer, a young boy or girl?" This is open in public! Allaah is far above such deficiencies.

So the individual must look at the reality of his government and country and not go around publicizing and spreading the faults of the rulers, whether they are excused due to some reasons or not. These people are often blind to the overall well-being and benefit of the nation. Such a government may have something of good within it. Overlooking this and focusing on its faults is not justice and Allaah (ﷻ) says:

﴿ يَتَأَيُّهَا الَّذِينَ ءَامَنُوا كُونُوا قَوَّامِينَ لِلَّهِ شُهَدَاءَ بِالْقِسْطِ ۗ وَلَا يَجْرِمَنَّكُمْ شَنَاٰنُ قَوْمٍ عَلٰٓى اَلَّا تَعْدِلُوْا ۗ اَعْدِلُوْا هُوَ اَقْرَبُ لِلتَّقْوٰى ﴾

“O you who believe, stand up firmly for Allaah and be just witnesses and do not let the enmity and hatred for others cause you not to do justice. Be just, that is closer to righteousness.”

[al-Maaidah, 5:8] ¹⁸¹



¹⁸¹ Taken from the cassette, “Ahdaaf al-Hamalaat al-Ilaamiyyah Dhid Wulaah wa ‘Ulamaa Bilaad al-Haramayn.” See also the book, “Natharaat Taseeliyyah” by Dr. Sulaymaan Ibn ‘Abdullaah Abu al-Khayl (page. 468).

Obeying the Rulers & Those in Authority

6 - Shaykh Saalih al-Fawzaan on Harming Muslim Security Officers & Investigators

Question:

It seems to have spread among many of the youth the notion that it is permissible to kill security officers and especially the investigators (in the Muslim lands). Such dubious speech is based upon a religious verdict allegedly attributed to some student of knowledge, claiming that such rulers are considered disbelieving apostates. We hope you will clarify the Islaamic legislative ruling regarding this.

Answer:

This is the methodology of the *Khawaarij*. The *Khawaarij* were the ones who killed 'Alee Ibn Abee Taalib (ؓ), the best of the Companions after Aboo Bakr, 'Umar, and 'Uthmaan. So those who have the audacity to kill 'Alee Ibn Aboo Taalib, would they not then kill security officers? This is exactly from the methodology of the *Khawaarij*. As for the one who issues to them a religious verdict allowing this, then he is just like them and one of them. We seek safety from Allaah. ¹⁸²



¹⁸² From the cassette, "*Fataawaa al-'Ulamaa fil-Ahdaath ar-Raahinah allatee Hadathat bisharq Madeenah ar-Riyaadh*" (1424 Hijrah / 2004).

Obeying the Rulers & Those in Authority

7 - Shaykh Saalih al-Luhaydaan on Harming Muslim Investigators

Question:

What is the ruling of harming the Muslim investigators as someone who considers himself from the people of knowledge is issuing verdicts allowing this?

Answer:

The Prophet (ﷺ) said,

لَنْ يَزَالَ الْمُؤْمِنُ فِي فُسْحَةٍ مِنْ دِينِهِ مَا لَمْ يُصَبْ دَمًا حَرَامًا

“A Muslim will not cease to be comfortable with regards to his religion as long as he does not shed blood that is to be held inviolable.”¹⁸³

Killing a Muslim is never permissible except in what the Prophet (ﷺ) has legislated (such as capital punishment for legitimate crimes). Such a verdict indicates a complete lack of insight and honor. I do not know anyone from the *Salaf* who has ever given permission to kill government officers. There used to be many types of oppression and transgression on the part of some of the leaders of the past, yet not one of the scholars ever gave permission to kill anyone of them. Having the audacity to put forth verdicts like these equates to boldly speaking about the religion of Allaah with ignorance. So if it is asked, “What is the ruling of such a person who issues these

¹⁸³ Recorded by *al-Bukhaaree* (no. 6862).

religious verdicts?” or “What is the ruling of killing those who serve the government even if he were to oppress people by this service of his?” then still, all of this does not make his blood permissible to be spilled. Killing them is transgression, oppression, and tyranny. It is from the means of spreading chaos and anarchy, promoting corruption and disorder. It is unlawful murder, the Prophet (ﷺ) informed that towards the end of time, hardship, and killing would increase. ¹⁸⁴



¹⁸⁴ “Fataawaa al-Ulamaa fil-Ahdaath ar-Raahinah allatee Hadathat bisharq Madeenah ar-Riyaadh” (1424 Hijrah / 2004).

Obeying the Rulers & Those in Authority

8 - Shaykh 'Abdul-Muhsin Aali-'Ubaykaan on Harming Muslim Security & Police Officers

Question:

A verdict is spreading among the youth that permits killing security and police officers and that they consider apostates from Islaam. We hope from your eminence the clarification of the legitimate ruling of this and the dangerous effects of this criminal act upon this land and its security.

Answer:

All praise is for Allaah, the Lord of all creations and may prayers and peace be upon Allaah's Messenger.

Such a religious verdict has no basis to it. It could not have come from a genuine student of knowledge, let alone a scholar who understands the fundamentals of Islaam. Security officers and police officers are Muslims. They assist the government in establishing safety in the land and in arresting criminals. So it is incumbent for all Muslims to cooperate with them, assist and support them, not kill them. As for the one who says it is permissible to kill them, such a person understands nothing of Islaam except its name. Allaah knows best, and we seek refuge with Him. ¹⁸⁵



¹⁸⁵ Taken from a private sitting in the house of Shaykh 'Abdul-Mushin Aali-'Ubaykaan. It was recorded by Muhammad al-Husayn.

Harming Non-Muslims Residing in Muslim Lands

1 - Shaykh 'Abdul'Azeez Ibn Baaz Forbids Hostility towards Foreign Tourists & Visitors to Islaamic Lands

Question:

What is the ruling of showing hostility towards foreign tourists and visitors residing in Islaamic lands?

Answer:

This is not permissible. Showing hostility is not permissible against anyone whether he is a tourist or worker because he has been guaranteed safety and security merely by entering the country legally under a contract of peace. So hostility towards them is not permitted. Rather, if any issues need to be raised, then the proper authorities must be advised in order for them to be prevented (from committing any crimes). Individuals who show hostility and aggression towards them, this is forbidden. Individuals have no right to kill them, beat them, or harm them in any way. Instead, it is binding upon them to bring any matter to the attention of those in authority. Any form of aggression against them is a transgression against someone who has entered the country in peace, being guaranteed safety and this is impermissible. So, if there occurs something from them (foreign tourists and visitors) that is questionable, then the matter must be raised to the appropriate authorities, those who have the capability of preventing them from entering the country or preventing them from the crimes they may be committing.

As for advising them and calling them to Islaam or to abandon committing sins, this is required if they are Muslims. The general legislative evidences indicate this.

Allaah is the One from Whom we seek help as there is no strength or power except by Him. May He send prayers and peace upon our Prophet Muhammad and upon his family and Companions. ¹⁸⁶



¹⁸⁶ "Majmoo' al-Fataawaa wal-Maqalaat" (8/239).

Harming Non-Muslims Residing in Muslim Lands

2 - Shaykh 'Abdul-'Azeez Ibn Baaz Forbids Hostility towards Non-Muslims

Question:

Some young people today think that showing enmity towards disbelievers, those who reside in Islaamic lands or those arriving here, is sanctioned by the Islaamic legislation. For this reason, some of them even think it is permissible to kill them or kidnap them if they see from them something they detest.

Answer:

It is forbidden to kill a non-Muslim resident or anyone who legitimately and legally entered the country with the permission of the government under a contract of safety (indicated by the issuance of a visa). Showing any type of aggression towards them is also impermissible. Any criminal actions that occur from them must be reported to the legitimate Islaamic authorities.¹⁸⁷



¹⁸⁷ "Majmoo' al-Fataawaa wal-Maqaalaat" (8/207).

Harming Non-Muslims Residing in Muslim Lands

3 - Shaykh Saalih al-Fawzaan Forbids Harming Americans

Question:

Some people give religious verdicts allowing the killing of Americans in all lands throughout the world saying they are all at war (with Islaam and the Muslims). What do you say about this?

Answer:

Such a person giving this verdict is ignorant because this is a detailed matter. As for someone who has a peace agreement with us and he enters our country legally in safety or if we (our government) have requested them to come to perform some work we need from them, then such people are under a covenant of safety from us and a peace treaty. It is not permissible for anyone to act treacherously towards such people nor is it permissible to harm or kill them. Any country that there exists between them and us a treaty or diplomatic relations, it is forbidden to act hostile against them. Those disbelievers who have entered our country legitimately with our permission (by obtaining a visa), it is forbidden to harm them. Allaah (ﷻ) says,

﴿ وَإِنْ أَحَدٌ مِنَ الْمُشْرِكِينَ اسْتَجَارَكَ فَأَجِرْهُ حَتَّى يَسْمَعَ كَلِمَ
اللَّهِ ثُمَّ أَبْلِغْهُ مَأْمَنَهُ ﴾

“And if anyone of the polytheists (disbelievers, non-Muslims, etc.) seeks your protection, then grant him

protection, so that he may hear the word of Allaah (the Qur'aan), and then escort him to his place of safety and security.”

[at-Tawbah, 9:6]

So it is not allowed to harm or act treacherously against anyone who enters any land of the Muslims legally with their permission or if the Muslims request their presence. Such talk is forbidden. ¹⁸⁸



¹⁸⁸ Taken from the cassette, “*Fataawaa al-'Ulamaa fil-Ahdaath ar-Raahinah allatee Hadathat bisharq Madeenah ar-Riyaadh.*”

Supplicating for the Absolute Destruction of All Disbelievers

1 - Shaykh Muhammad Ibn Saalih al-'Uthaymeen on Unconditionally Supplicating against Disbelievers

He, may Allaah have mercy on him, said:

As for unconditionally supplicating for destruction against all disbelievers, this is a controversial issue. The Prophet (ﷺ) never prayed for *Quraysh* to be absolutely destroyed. Rather, he supplicated:

اللَّهُمَّ عَلَيْنِكَ بِهِمْ، اللَّهُمَّ اجْعَلْهَا عَلَيْهِمْ سِنِينَ كَسِنِي يُوسُفَ

“O Allaah, take care of them. O Allaah, put them through years (of hardship) like the years of (the people of) Yoosuf.”¹⁸⁹

This is a supplication against them, yet for hardship. Hardship could perhaps be for the benefit of an oppressor for he may return back to Allaah and leave his oppression.

At any rate, the important issue is that overall supplicating against all disbelievers is an issue of hesitation in my opinion. Some people use the following narrated supplication of Khubayb as proof for allowing this,

¹⁸⁹ Recorded by *al-Bukhaaree* (no. 804) from the *Hadeeth* of Aboo Hurayrah (رضي الله عنه).

“O Allaah, count each one of them and do not leave a single one remaining.”¹⁹⁰

This situation happened during the time of the Messenger (ﷺ) and occurred exactly as he supplicated, not one of those particular people remained until the next year. Allaah (ﷻ) did not condemn that nor did the Prophet (ﷺ). In addition, the fact that Allaah answered his supplication indicates His acceptance of it. So, some people use this as a proof to allow praying against disbelievers for destruction. However, we must look into the details of this story. There may have been some specific reasons for it that may not be present under all circumstances. Also, Khubayb prayed for the destruction of only a certain group of disbelievers, not for the overall destruction of every single person who disbelieves in Islaam.¹⁹¹



¹⁹⁰ Recorded by *al-Bukhaaree* (no. 3989) from the *Hadeeth* of Aboo Hurayrah (رضي الله عنه).

¹⁹¹ Taken from Shaykh Ibn al-'Uthaymeen's explanation of "*Kitaab at-Tawheed*" titled, "*al-Qawl al-Mufeed 'alaa Kitaab at-Tawheed*" (vol. 1, page. 302).

Supplicating for the Absolute Destruction of All Disbelievers

2 - Shaykh Saalih al-Fawzaan on Praying for the Absolute Destruction of Disbelievers

Question:

Regarding going to extremes in supplication by asking for the absolute destruction of every disbeliever and for them to be removed from existence, what has been legislated regarding this?

Answer:

What is legislated in supplication is to pray against only the transgressors among the disbelievers. This is because the Prophet (ﷺ), whenever he used to supplicate in prayer, he would specify the transgressors from them. He would not pray against all of them inclusively. Rather, he would say for example, "Oh Allaah, condemn this person and that tribe." He would not absolutely include every single person who disbelieves.¹⁹²



¹⁹² Taken from the magazine "ad-Da'wah" (no. 1869, the month of Ramadhaan 1423 Hijrah).

Supplicating for the Absolute Destruction of All Disbelievers

3 - Shaykh Saalih Aali-Shaykh on Praying for the Absolute Destruction of Jews & Christians

Question:

We have read a verdict from you published in “*ad-Da’wah*” magazine that one should not pray for the overall destruction of all Jews and Christians. Hearing this, we were confused by the seemingly contrasting supplication of Prophet Nooh (عليه السلام). We hope you will explain this verdict of yours along with mentioning the proofs.

Answer:

This is similar to the question that was asked when I visited *ad-Da’wah* Publications that publishes “*ad-Da’wah*” magazine. I have mentioned many times in the past that doing such an action is not in accordance with the fundamentals of our belief and creed. This is the act of supplicating for the overall destruction of the disbelievers and this was specific to Prophet Nooh (عليه السلام). The Messengers after him did not pray inclusively for the absolute destruction of all disbelievers. Allaah (ﷻ) said,

﴿ وَقَالَ نُوحٌ رَبِّ لَا تَذَرْ عَلَى الْأَرْضِ مِنَ الْكَافِرِينَ دَيَّارًا ﴾

“And Nooh said, ‘My Lord, do not leave upon the earth a single one of the disbelievers.’”

[Nooh, 71:26]

An angel said to Prophet Muhammad (ﷺ) (after being rejected and persecuted by the people), “If you want, I will crush the two mountains upon the people of Mecca”. The Prophet (ﷺ) replied saying,

بَلْ أَرْجُو أَنْ يُخْرِجَ اللَّهُ مِنْ أَصْلَابِهِمْ مَنْ يَعْبُدُ اللَّهَ وَحْدَهُ لَا
يُشْرِكُ بِهِ شَيْئًا

“No, I hope Allaah will bring out from their lineage those who will worship Allaah alone ascribing no partner to Him.”¹⁹³

The Prophet (ﷺ) cursed some of the foremost and harshest of the leaders of disbelief so the following verse was revealed upon him, as is mentioned in “*Kitaab at-Tawheed*”, Allaah revealed:

﴿ لَيْسَ لَكَ مِنَ الْأَمْرِ شَيْءٌ أَوْ يَتُوبَ عَلَيْهِمْ أَوْ يُعَذِّبَهُمْ فَإِنَّهُمْ
ظَالِمُونَ ﴾

“You have nothing to do with the decision, whether He pardons them or punishes them. Indeed, they are the transgressors.”

[Aali-Imraan, 3:128]

The guidance of the Prophet (ﷺ) and of his Companions regarding their supplications against the disbelievers is that they would only pray with a supplication specifically against the transgressors among the disbelievers, the oppressors, or those who openly wage war

¹⁹³ Recorded by *al-Bukhaaree* (no. 3231) and *Muslim* (1795) from the *Hadeeth* of ‘Aaishah, (رضي الله عنها).

against Islaam and its people. This is seen in the supplication of ‘Umar when he was in prayer,

“O Allaah, take care of the disbelievers from the People of the Book that hinder others from Your religion and that fight Your righteous servants.”

As for praying against all Jews and Christians for their overall extermination, this is not permissible in Islaam. It is a form of going to extremes in supplication. This is because Allaah informed us that the Jews and Christians would remain until the appearance of the Anti-Christ (*al-Maseeh ad-Dajjaal*) towards the end of time. So, if someone prays to Allaah for Him to remove all of them now before the Anti-Christ appears, this is a contradiction and a form of objection to what Allaah has decreed with His wisdom and capability in that He will make them remain until the end of time. For this, it has never been narrated from anyone of the *Salaf*, or from the *Imaams* of Islaam that they supplicated with an overall prayer against the Jews and Christians. Rather, they would supplicate with a specific prayer only against those who fight, wage war, or harm the believers.¹⁹⁴



¹⁹⁴ Taken from the cassette, “*Asbaab ath-Thabaat ‘alaa ad-Deen.*”

Supplicating for the Absolute Destruction of All Disbelievers

4 - Shaykh 'Abdul-Muhsin Aali-'Ubaykaan on Praying for the Absolute Destruction of Disbelievers

Question:

Is it permissible to go to such extremes while supplicating during prayer in that one asks for complete destruction for every single disbeliever and their removal from existence?

Answer:

Supplicating for the absolute destruction of every disbeliever is one of the widespread mistakes that people make. This is wrong. On the contrary, it is obligatory to pray for the guidance of the disbelievers except for those who specifically show enmity to Islaam and the Muslims, waging war against the religion of Islaam and the Muslims. Against such a person, it is permissible to supplicate. As for a non-believer that does not really know anything about Islaam, do you then pray for his destruction? This is completely wrong. You find many non-believers who enter this country that Allaah guides a great number of them to Islaam. So, is a Muslim then permitted to pray for the utter destruction of people as these so that they are annihilated before learning about and accepting Islaam? Is not a Muslim supposed to love that such people enter Islaam?

لَأَنَّ يَهْدِيَ اللَّهُ بِكَ رَجُلًا وَاحِدًا خَيْرٌ لَكَ مِنْ أَنْ يَكُونَ لَكَ
حُمْرُ النَّعَمِ

“If Allaah should guide even one person by you, it is better for you than if you were to possess the best, most expensive type of red camels.”¹⁹⁵

Based on this, it is incumbent upon a Muslim to ask Allaah (ﷻ) for the guidance of non-Muslims, except for those who wage war against Islaam and show hostility to Islaam and its people. Only these types of people can one supplicate against.¹⁹⁶



¹⁹⁵ Recorded by *al-Bukhaaree* (no. 4210) and *Muslim* (no. 6173).

¹⁹⁶ Taken from a recorded meeting with Shaykh ‘Abdul-Muhsin Aali-‘Ubaykaan prepared by Muhammad al-Husayn.

Boycotting Products Manufactured by Non-Muslims

1 - The Permanent Council of Saudi Arabia's Sr. Scholars on Boycotting Products of the Disbelievers

Question:

Some people these days call others to boycott American products such as Pizza Hut, McDonald's, etc. So, should we answer such calls? Are transactions such as buying and selling with disbelievers in countries at war against us permissible, or are they only allowed with those with whom we have a peace treaty?

Answer:

It is allowed to buy any product that is permissible in itself, no matter where it was produced unless the government commands that we should boycott something for some benefit to Islaam or the Muslims. This is because the general rule regarding buying and selling is that it is allowed, Allaah (ﷻ) says,

﴿وَأَحَلَّ اللَّهُ الْبَيْعَ﴾

“And Allaah has made selling permissible.”

[al-Baqarah, 2:275]

And the Prophet (ﷺ) used to buy things from the Jews. ¹⁹⁷



¹⁹⁷ The Permanent Council for Research and Religious Verdicts (no. 21776, 12/25/1421 Hijrah).

Boycotting the Products Manufactured by Non-Muslims

2 - Shaykh 'Abdul'Azeez Ibn Baaz on Purchasing Products from Disbelievers

He, may Allaah have mercy on him, said:

Purchasing products from disbelievers is permissible. The Prophet (ﷺ) used to buy from the Jews. He (ﷺ) even died while his shield was in the possession of a Jewish man, pawned for food to feed his (the Prophet's) family.

He would clarify to the people their (the non-Muslims) beliefs so that the people may not take them as close companions and intimate friends. As for buying things from them for which there is a need, then this is a simple matter.¹⁹⁸



¹⁹⁸ Taken from the cassette, "Sharh Kashf ash-Shubuhaat."

Boycotting the Products Manufactured by Non-Muslims

3 - Shaykh Muhammad Ibn Saalih al'Uthaymeen on Purchasing Food Products from Disbelievers

Question:

There is a drink called "Cola" which is produced by a Jewish company (as it is said), so what is the ruling of consuming this drink? What is the ruling of selling it? Is this considered cooperating in something that is sin and transgression?

Answer:

Have you not heard that the Prophet (ﷺ) used to buy food from a Jewish man to feed his family? He died while his shield was pawned to this Jewish man.¹⁹⁹ Have not you heard that the Messenger (ﷺ) used to accept gifts from the Jews?²⁰⁰ If we are going to say this, then let us not overlook something even greater, we use automobiles manufactured by Jewish companies. There are other beneficial products made only by them...²⁰¹



¹⁹⁹ This is mentioned in the *Hadeeth* recorded by *al-Bukhaaree* (no. 2068) and *Muslim* (no. 4090).

²⁰⁰ This is mentioned in the *Hadeeth* recorded by *al-Bukhaaree* (no. 5777).

²⁰¹ Taken from, "*al-Baab al-Maftooh*" (no. 61-70, pg. 95).

Boycotting the Products Manufactured by Non-Muslims

4 - Shaykh Saalih al-Fawzaan on Boycotting American Products

Question:

These days, we find written in some newspapers people calling to boycott American products, not to buy or sell them. It was even written today in a newspaper that Muslim scholars themselves call for such boycotts and that taking this action is an obligation upon every single Muslim. It is said that to purchase even one item from these products is forbidden and that anyone who does so commits a major sin and is assisting them and the Jews in killing Muslims. We hope you will clarify this matter, as there is a dire need for such clarification. Also, would a person be rewarded for doing this (boycotting)?

Answer:

First off, I request a copy or the clipping from this newspaper that contains this talk that the questioner mentioned.

Second, this is incorrect. The scholars have never issued religious verdicts indicating that buying American products is forbidden. These American goods are still imported and sold in Muslim markets. Even so, it would not harm America in the least if you yourself did not buy their products. No products are to be boycotted unless the government, the legitimate ruler, issues a sanction or boycott against any country. In this case, the boycott would be legitimate and binding. As for just some individuals wanting to do this and passing their own religious verdicts in support of it, then

this is forbidding something that Allaah has made permissible and this is not allowed.²⁰²



²⁰² Taken from the cassette, “*Fataawaa al’Ulamaa filJihaad wal’Amaliyyaat al-Intihaariyyah.*”

Appendix I:

The Ways to Achieve Victory & Success

By: Shaykh 'Abdul'Azeez Ibn Baaz

He, may Allaah have mercy on him, said:

Indeed, the Islaamic world is in a state of crisis, from the various different methodologies, the problems of belief and creed, political, societal, and economical problems. The only way out of this crisis is by actualizing the true adherence to Islaam and to applying the legislation of Allaah in every matter. Only by this, will the ranks join and the hearts unite.

This is the wholesome remedy for the Islaamic world, rather for the entire world, to cure what it has succumbed to of disorder and division, of grief and corruption. Allaah (ﷻ) says,

﴿يَتَأْتِيهَا الَّذِينَ ءَامَنُوا إِن تَنْصُرُوا اللَّهَ يَنْصُرْكُمْ وَيُثَبِّتْ أَقْدَامَكُمْ﴾

“O you who believe, if you help Allaah, He will help you and firmly establish your feet.”

[Muhammad, 47:7]

And He (ﷻ) says:

﴿ وَلَيَنْصُرَنَّ اللَّهُ مَن يَنْصُرُهُ ۗ إِنَّ اللَّهَ لَقَوِيٌّ عَزِيزٌ ﴿٤١﴾ الَّذِينَ
 إِن مَكَّنَّهُم فِي الْأَرْضِ أَقَامُوا الصَّلَاةَ وَآتَوُا الزَّكَاةَ وَأَمَرُوا
 بِالْمَعْرُوفِ وَنَهَوْا عَنِ الْمُنْكَرِ ۗ وَلِلَّهِ عَاقِبَةُ الْأُمُورِ ﴾

“Surely, Allaah will definitely help whoever helps Him. Indeed, Allaah is powerful and mighty. Those who, if We give them power in the land, (they) establish the prayers, pay the charity, and they enjoin good and forbid evil. And with Allaah rests the end of (all) matters.”

[al-Hajj, 22:40-41]

Allaah (ﷻ) also said:

﴿ وَعَدَ اللَّهُ الَّذِينَ آمَنُوا مِنكُمْ وَعَمِلُوا الصَّالِحَاتِ لَيَسْتَخْلِفَنَّهُمْ فِي
 الْأَرْضِ كَمَا اسْتَخْلَفَ الَّذِينَ مِن قَبْلِهِمْ وَلَيُمَكِّنَنَّ لَهُمْ دِينَهُمُ
 الَّذِي ارْتَضَىٰ لَهُمْ وَلَيُبَدِّلَنَّهُم مِّن بَعْدِ خَوْفِهِمْ أَمْنًا ۗ يَعْبُدُونَنِي لَا
 يُشْرِكُونَ بِي شَيْئًا ﴾

“Allaah has promised those among you who believe and do righteous good deeds that He will certainly grant them succession in the earth as He granted it to those before them and that He will grant them the authority to practice their religion which He has chosen for them. And He will surely give them, in exchange, a safe security after their fear (provided) they worship Me and do not associate anything (in worship) with Me.”

And He says,

﴿وَأَعْتَصِمُوا بِحَبْلِ اللَّهِ جَمِيعًا وَلَا تَفَرَّقُوا﴾

“And hold together all of you to the rope of Allaah and do not be divided.”

[Aali-Imraan, 3:103]

Other verses with similar meanings are numerous. The leadership - except those whom Allaah wills - seeks guidance and counseling from other than the Book of Allaah and the *Sunnah* of His Messenger (ﷺ), and rules by other than His legislation and instead applies rulings from man-made laws their enemies have laid out for them. Sadly, they will never find any escape from what they are in of underdevelopment, fighting each other, their enemies humiliating them, and their rights not being given to them.

﴿وَمَا ظَلَمَهُمُ اللَّهُ وَلَكِنْ أَنْفُسُهُمْ يَظْلِمُونَ﴾

“And Allaah did not oppress them. Rather, they oppressed themselves.”

[Aal-Imraan, 3:117]

We ask Allaah to unite them upon true guidance and to rectify their hearts and deeds. We ask Him to bestow upon them the blessing of applying the rulings of His legislation and remaining steadfast upon that and leaving off whatever opposes it. Indeed, He is fully capable of that. May Allaah send prayers and peace upon our Prophet Muhammad (ﷺ) and upon his family and Companions.

He (Shaykh ‘Abdul-‘Azeez Ibn Baaz) also said:

There is no doubt that its enemies test this nation just as Allaah (ﷻ) says:

﴿ وَلَنَبْلُوَنَّكُمْ حَتَّىٰ نَعْلَمَ الْمُجَاهِدِينَ مِنكُمْ وَالصَّابِرِينَ وَنَبْلُوَنَّكُمْ
أَحْبَارَكُمْ ﴾

“And We will certainly test you so that We may know those who strive among you and the patient ones. And We will test your statements (what you say of yourselves).”

[Muhammad, 47:31]

This nation is definitely being tested and tried by its enemies so it is incumbent upon us to have patience. For this, Allaah (ﷻ) says:

﴿ لَتَبْلُوَنَّ فِي أَمْوَالِكُمْ وَأَنفُسِكُمْ وَلَتَسْمَعُنَّ مِنَ الَّذِينَ
أُوتُوا الْكِتَابَ مِن قَبْلِكُمْ وَمِنَ الَّذِينَ أَشْرَكُوا أَذًى كَثِيرًا وَإِن
تَصْبِرُوا وَتَتَّقُوا فَإِنَّ ذَلِكَ مِن عَزْمِ الْأُمُورِ ﴾

“You will certainly be tried and tested in your wealth and properties and in your personal selves, and you shall certainly hear much that will grieve you from those who received the scripture before you (Jews and Christians) and from those who ascribe partners to Allaah. But if you persevere patiently and have *Taqwaa* (a constant fearful consciousness of Allaah), then verily, that will be a

determining factor in all affairs, and that is from the great matters.”

[Aali-'Imraan, 3:186]

And Allaah (ﷻ) says:

﴿ وَإِنْ تَصَبَرُوا وَتَتَّقُوا لَا يَضُرُّكُمْ كَيْدُهُمْ شَيْئًا إِنَّ اللَّهَ بِمَا
يَعْمَلُونَ مُحِيطٌ ﴾

“And if you persevere patiently and have *Taqwaa*, their plotting will not harm you in the least. Allaah surely encompasses all that they do.”

[Aali-'Imraan, 3:120]

Therefore, it is essential for the Islaamic nation to patiently persevere and seek reward in that from Allaah. This nation must remain firm and steadfast on the religion of Allaah and not pay any attention to what their enemies say. They (the Muslims) must adhere to the Book of Allaah and the *Sunnah* of His Messenger (ﷺ) and remain firm on that in statement, action, and 'Aqeedah. They must apply Allaah's legislation among His servants. This is an obligation upon every Islaamic country, from their governments to the public. For as soon as this nation sincerely establishes itself firmly upon Allaah's religion in statement, action, and 'Aqeedah, then the barking and plotting of its enemies will never harm it as has preceded in the statement of Allaah (ﷻ):

﴿ وَإِنْ تَصَبَرُوا وَتَتَّقُوا لَا يَضُرُّكُمْ كَيْدُهُمْ شَيْئًا ۗ إِنَّ اللَّهَ بِمَا يَعْمَلُونَ مُحِيطٌ ﴾

“And if you persevere patiently and have *Taqwaa*, their plotting will not harm you in the least. Allaah surely encompasses all that they do.”

[Aali-Imraan, 3:120]

And He says in His great Book,

﴿ وَأَصْبِرُوا ۗ إِنَّ اللَّهَ مَعَ الصَّابِرِينَ ﴾

“Be patient, for surely Allaah is with the patient.”

[al-Anfaal, 8:46]

And,

﴿ يَتَأَيُّهَا الَّذِينَ ءَامَنُوا إِن تَنْصُرُوا اللَّهَ يَنْصُرْكُمْ وَيُثَبِّتْ أَقْدَامَكُمْ ﴾

“O you who believe, if you help Allaah, He will help you and firmly establish your feet.”

[Muhammad, 47:7]

And He (ﷺ) says:

﴿ وَلَيَنْصُرَنَّ اللَّهُ مَنْ يَنْصُرُهُ ۗ إِنَّ اللَّهَ لَقَوِيٌّ عَزِيزٌ ﴿١٠١﴾ الَّذِينَ
 فِي الْأَرْضِ أَقَامُوا الصَّلَاةَ وَآتَوُا الزَّكَاةَ وَأَمَرُوا
 بِالْمَعْرُوفِ وَنَهَوْا عَنِ الْمُنْكَرِ ۗ وَاللَّهُ عَقِيبُ الْأُمُورِ ﴾

“Surely, Allaah will definitely help whoever helps Him. Indeed, Allaah is powerful and mighty. Those who, if We give them power in the land, (they) establish the prayers, pay the charity, and they enjoin good and forbid evil. And with Allaah rests the end of (all) matters.”

[al-Hajj, 22:40-41]

And He (ﷺ) said,

﴿ وَكَانَ حَقًّا عَلَيْنَا نَصْرُ الْمُؤْمِنِينَ ﴾

“And it was incumbent upon Us to help the believers.”

[ar-Room, 30:47]

The believers are those who fulfill the commands of Allaah, leaving off what He has forbidden, stopping at the prescribed limits set by Allaah, and they apply the legislation of Allaah. These are the true Muslims. They are the close allies of Allaah as He (ﷺ) says:

﴿ وَعَدَ اللَّهُ الَّذِينَ ءَامَنُوا مِنكُمْ وَعَمِلُوا الصَّالِحَاتِ لَيَسْتَخْلِفَنَّهُمْ فِي
الْأَرْضِ كَمَا اسْتَخْلَفَ الَّذِينَ مِن قَبْلِهِمْ وَلَيُمَكِّنَنَّ لَهُمْ دِينَهُمُ
الَّذِي أَرْتَضَىٰ لَهُمْ وَلَيُبَدِّلَنَّهُم مِّن بَعْدِ خَوْفِهِمْ أَمْنًا ۗ يَعْبُدُونَنِي لَا
يُشْرِكُونَ بِي شَيْئًا ﴾

“Allaah has promised those among you who believe and do righteous good deeds that He will certainly grant them succession in the earth, as He granted it to those before them, and that He will grant them the authority to

practice their religion which He has chosen for them. And He will surely give them, in exchange, a safe security after their fear (provided) they worship Me and do not associate anything (in worship) with Me.”

[an-Noor, 24:55]

So, when Muslims hold fast to the religion of Allaah, fulfilling His obligations, abstaining from what He has forbidden to them, and applying the laws of His legislation, then Allaah (ﷻ) will help them against their enemies and grant them victory. He will also in turn prescribe success and happiness for them in this life and the hereafter, granting them safety and security in both worlds. Allaah (ﷻ) says,

﴿ الَّذِينَ ءَامَنُوا وَلَمْ يَلْبِسُوا ءِيمَانَهُمْ بِظُلْمٍ اُولٰٓئِكَ لَهُمُ الْاَمْنُ وَهُمْ مُهْتَدُونَ ﴾

“It is those who believe and do not confuse their belief with *Dhulm* (wrong, worshipping others besides Allaah), for them there is security and they are the guided.”

[al-An'aam, 6:82]

The word belief, when used in its general sense, includes everything that Allaah and His Messenger (ﷺ) have commanded and everything they have forbidden. So, the meaning is that they firmly establish themselves upon the *Tawheed* of Allaah. They fulfill Allaah's right upon them and abstain from those things He has made unlawful. For such people there is safety, security, and guidance in this life and the hereafter. Their enemies will never harm them if they adhere to the truth. On the contrary, if they commit some of the

things that Allaah has forbidden or belittle things He has made obligatory, then they will be tested and afflicted with that which they hate.

Even the best of creation, Muhammad (ﷺ), when the archers broke their covenant on the day of the Battle of Uhud, that which the Prophet (ﷺ) commanded them to do by remaining in there position; when they broke their agreement, the enemies stormed them from that very position. As a result, a major defeat befell the Muslims. They were killed and wounded because of a sin that Allaah (ﷻ) has mentioned in His statement,

﴿ وَلَقَدْ صَدَقَكُمُ اللَّهُ وَعْدَهُ إِذْ تَحُسُّونَهُم بِإِذْنِهِ ۗ حَتَّىٰ إِذَا فَشِلْتُمْ وَتَنَزَّعْتُمْ فِي الْأَمْرِ وَعَصَيْتُم مِّن بَعْدِ مَا أَرْسَلْنَاكُمْ مَا تُحِبُّونَ ۗ ﴾

“Allaah did indeed fulfill His promise to you when you were overcoming them (your enemy) with His Permission, until (the moment) you lost your courage and fell to disputing about the order (that the Messenger gave), and disobeyed after He showed you (of the booty) which you love.”

[Aali-Imraan, 3:152]

And He (ﷻ) says:

﴿ أَوْلَمَّا أَصَبْتِكُمْ مُصِيبَةً قَدْ أَصَبْتُم مِّثْلَهَا قُلْتُمْ أَنِي هَذَا قُلْ هُوَ مِن عِنْدِ أَنْفُسِكُمْ ۗ ﴾

“Why (is it that) when a (single) disaster struck you (on the day of Uhud), although you had struck (the enemy in the

Battle of Badr) with one twice as great, then you said, 'Where did this come from?' Say, 'It is from your own selves (due to the sin you committed).'"

[Aali-'Imraan, 3:165]

The point is that it is a binding obligation upon all believers, the governments, and citizens, to establish themselves firmly upon the religion of Allaah, holding fast to Allaah's legislation, and stopping at the prescribed limits set by Allaah in statement, action, and in 'Aqeedah. They must show alliance and enmity only based on that. They must love and hate based upon these principles alone. This is the path to victory and happiness. So, if they remain steadfast upon that, then surely their enemies will not harm them as Allaah (ﷻ) says in the previously mentioned verses:

﴿ وَإِنْ تَصَبَرُوا وَتَتَّقُوا لَا يَضُرُّكُمْ كَيْدُهُمْ شَيْئًا ۗ إِنَّ اللَّهَ بِمَا يَعْمَلُونَ مُحِيطٌ ﴾

"And if you persevere patiently and have *Taqwaa*, their plotting will not harm you in the least. Allaah surely encompasses all that they do."

[Aali-'Imraan, 3:120]

The believers are only afflicted due to their own shortcomings and negligence. So if they fall short regarding the commandments of Allaah, neglect some of them, or fail to make the necessary preparations that Allaah (ﷻ) has ordered in His statement,

﴿ وَأَعِدُّوا لَهُمْ مَا اسْتَطَعْتُمْ مِنْ قُوَّةٍ ﴾

“And prepare against them whatever you are able of power.”

[*al-Anfaal*, 8:60]

Or if they fail to take precautions, that Allaah has ordered them to be wary of,

﴿يَا أَيُّهَا الَّذِينَ ءَامَنُوا خُذُوا حِذْرَكُمْ﴾

“O you who believe, take your precautions.”

[*an-Nisaa*, 4:71]

So, whenever the Muslims neglect something Allaah has obligated upon them, or seeks to gain something He has forbidden them, then they will be afflicted or an enemy may be allowed to overcome them.

We ask Allaah to grant success to the Muslims, their governments and individual citizens, to follow that which pleases Him. We ask Him to rectify their hearts and deeds and to help them establish the rulings of Allaah’s legislation, remaining steadfast upon that.²⁰³



²⁰³ “*Majmoo’ al-Fataawaa wal-Maqalaat*” (8/171).

Appendix II:

The Salvation of a Muslim from Tribulations

By: Shaykh Saalih al-Fawzaan

Question:

I hope your eminence would clarify to us the incidents and tribulations that are occurring in these times of ours, and a Muslim's position in the face of them. How do we react regarding them knowing that our youth have a religious fervor and enthusiasm, which must be directed in the proper way?

Answer:

We react in face of these tribulations by adhering to the Book of Allaah and the *Sunnah* of His Messenger (ﷺ). He (ﷺ) said,

أَلَا إِنَّهَا سَتَكُونُ فِتْنَةً

“Indeed there will come a tribulation.”

The narrator of the *Hadeeth* asked, “And what will be the escape from such, oh Messenger of Allaah?”

The Prophet (ﷺ) replied,

كِتَابُ اللَّهِ

“The Book of Allaah...”²⁰⁴

²⁰⁴ Recorded by *At-Tirmidhee* (no. 2906) and he said, “This *Hadeeth* is strange, I do not know it except from this one single chain and it is unknown”. =

Remaining connected to the Book of Allaah, referring to it and the *Sunnah* of Allaah's Messenger (ﷺ) and sticking to the main body of Muslims is essential during times of trials and tribulations. Hudhayfah Ibn al-Yamaan (رضي الله عنه) asked the Prophet (ﷺ) about this tribulation,

“What do you instruct me to do if I encounter that?”

He (ﷺ) replied,

تَلْزِمُ جَمَاعَةَ الْمُسْلِمِينَ وَإِمَامَهُمْ

“Stick to the main body of Muslims and their leader.”

He (Hudhayfah) further asked,

“And what if they have no main body or a leader?”

He said,

فَاعْتَزِلْ تِلْكَ الْفِرْقَ كُلَّهَا وَلَوْ أَنْ تَعْضَّ بِأَصْلِ شَجَرَةٍ حَتَّى
يُذْرِكَ الْمَوْتُ وَأَنْتَ عَلَى ذَلِكَ

= *ad-Daarimee* also recorded it (2/435) and *Ahmad* (1/91). *Shaykh al-Fawzaan* said: But there is another authentic *Hadeeth*, “Indeed, whoever among you lives long enough will see great division and differing. So it is incumbent upon you to hold fast to my *Sunnah* and the *Sunnah* of the rightly-guided successors.”

“Then stay away from all of those different sects even if you have to bite onto the root of a tree, remaining in such a state until death comes to you.”²⁰⁵

This is the Muslim’s position during these trials and tribulations. A person should stay far away from them and preserve his tongue, not speaking anything except good. He should not help stir up the Muslims nor should he praise those deviant corruptors or consider their actions correct. Allaah (ﷻ) says,

﴿ وَلَا تَكُنْ لِلْخَائِبِينَ خَصِيمًا ﴾

“And do not plead for the treacherous.”

[an-Nisaa, 4:105]

And He says:

﴿ وَلَا تَجْدِلْ عَنِ الَّذِينَ يَخْتَانُونَ أَنفُسَهُمْ إِنَّ اللَّهَ لَا يُحِبُّ مَن كَانَ خَوَّانًا أَثِيمًا ﴾

“And do not argue on behalf of those who deceive themselves. Verily, Allaah does not like anyone who is a betrayer of his trust, and indulges in crime.”

[an-Nisaa, 4:107]

²⁰⁵ Recorded by *al-Bukhaaree* (no. 693) and *Muslim* (no. 3528) from the *Hadeeth* of Hudhayfah (رضي الله عنه).

So, it is obligatory upon every individual that he holds his tongue from speaking anything but good speech based upon knowledge. He should avoid all of these matters, sticking to the Book of Allaah and the main group of Muslims. This is compulsory. As for always complaining, "These people of corruption are doing this and that..." we do not know about these affairs nor do we know what is behind them. Instead, we ask Allaah to guide the straying Muslims and that He returns them back to what is correct and to the truth. We ask Him to protect us from the plots of the enemies and the plans of the transgressors. Indeed, He is close and answers supplications. We ask Him to rectify the Muslims' children and to return those who are deluded by these matters back to the main body of Muslims and to seeking the correct knowledge. Such knowledge, thanks to Allaah, is easily obtainable and prevalent. These people should return to seeking knowledge, enroll in some of the institutes and faculties studying the *Sharee'ah*, or religious legislation. They should study from the correct curricula and the methodology of the righteous predecessors (*as-Salaf as-Saalih*) and in this they will find what is correct, Allaah willing.²⁰⁶



²⁰⁶ Taken from the cassette, "*Fataawaa al-'Ulamaa fil-Ahdaath ar-Raahinah allatee Hadathat bisharq Madeenah ar-Riyaadh.*"

Appendix III:

The One Who Kills Himself is Not Considered a Martyr (A Refutation of The Statements of The Ruwaybidhah ²⁰⁷ Ibn Laadin)

By: Muhammad Moosaa ibn 'Abdullaah 'Alee 'Abdul-'Azeez ²⁰⁸

There is no text in the religion of Islaam that allows for a Muslim to kill himself, and this is by consensus of the Companions, even if he was in the ranks fighting in the path of Allaah:

“That is because Allaah (ﷻ) mentions that is it not permissible for anyone to kill himself regardless of his condition.” ²⁰⁹

As for those testimonies that are mentioned by the *Ruwaybidhah* (the evil person who speaks about the affairs of the Muslim community) Ibn Laadin and others from those who call to *at-Takfeer* (declaring believing Muslims as disbelievers) and *at-Tafjeer* (bombings) to allow killing one's self-swiftly or gradually-then there is no juristic chain of authority connected to the rightly guided predecessors, supporting

²⁰⁷ It was narrated by Aboo Hurayrah (رضي الله عنه) that the Messenger of Allaah (ﷺ) stated: “A time will come upon the people that is very deceiving. The liar will be called truthful, and the truthful will be accused of lying; the traitor will be trusted, and the trustworthy will be accused of treachery; at that time the *Ruwaybidhah* will speak”. It was asked “Who are the *Ruwaybidhah*?”, and he (ﷺ) replied: “The shallow one (*As-Safeeh*) who speaks about the public affairs”. Collected in the *Musnad of Imaam Ahmad*

²⁰⁸ He is the author of the book *ad-Daamighatu limaqaalaatil-Maariqti du'aatut-Takfeeri wat-Tafjeeri Raddun 'alaar-Ruwaybidhati Bin Laadin wa marji'yyatit-Takfeeri* (The Irrefutable Argument concerning the heretic doctrine of the callers to *at-Takfeer* (declaring believing muslims as disbelievers) and *at-Tafjeer* (bombings). A refutation against the *ruwaybidhah* (the evil person who speaks about the affairs of the muslim community) Ibn Laadin and the authorities of *at-Takfeer*). From Which we took *Appendix III* for this book.

²⁰⁹ *Tafseer at-Tabaree*: 2/88

their deductions and that which will assist them in suicide bombings, rather the truth is contrary to that.

This story of 'Aamir ibn al-Akwa'a (رضي الله عنه) emphasizes that the companions (رضي الله عنهم) rejected for one to die by taking his own life. They held the one who committed suicide as a sinner, even to the point that if this person was fighting within the ranks as is related in the narrations collected in *al-Bukhaaree* and others with the (following) wording:

“When the army’s files aligned in rows (for battle), ‘Aamir’s sword was very short; he grabbed a Jew by his ankle to strike him when the sharp edge of the sword turned back and hit ‘Aamir’s knee which caused him to die.

When the Muslims returned (from the battle), Salamah said, Allaah's Messenger saw me, took me by the hand and said, ‘What is wrong with you?’ I said, “Let my parents be sacrificed for you! The people claim that all the deeds of ‘Aamir have been annulled.” The Prophet said:

كَذَبَ مَنْ قَالَهُ إِنْ لَهُ لِأَجْرَيْنِ - وَجَمَعَ بَيْنَ إِصْبَعَيْهِ - إِنَّهُ
لَجَاهِدٌ مُجَاهِدٌ

“Whoever says so is telling a lie. Verily, ‘Aamir will have double reward” He then joined his two fingers together and added, “He was one who strove hard, a Mujaahid (one who fights in Allaah's Cause).” To the end of the narration.

In this story are (the following) benefits that we should take:

- The companions rejected it due to what had befallen him as it was a cause of what Allaah had decreed for him. When the tip

of his sword penetrated his knee, it caused him to die, so (others) said his actions were nullified!

- The Companions knew the motives for acceptance of fighting is that a Muslim is to have been killed by the hand of the disbeliever.
- The Prophet (ﷺ) made an exception for the one who killed himself mistakenly while in the ranks fighting so he credited him with two rewards:

1. The first reward is his striving near the enemy, but this is the *Fitnah* (trial or test) connected with facing an enemy while in war, as has been related in another narration that “the martyr is not tested in his grave because of the *Fitnah* (trial or test) that he incurred in battle while fighting under the clashing of swords, and being steadfast upon it.”

2. The second reward was due to his mistakenly killing himself while striving to fight against the enemy. This was the meaning of the statement of the Messenger of Allaah (ﷺ):

إِنَّهُ لَجَاهِدٌ مُّجَاهِدٌ

“He was one who strove hard, a *Mujaahid* (one who fights in Allaah's Cause).”

In this sentence are two present participles, the first meaning one who strives in obedience to Allaah, and the second being one who is a warrior for Allaah's Cause.

- The Companions were united upon one belief regarding the invalidation of the act of suicide even if one was in the ranks fighting! This was in accordance with the statement of the

Prophet (ﷺ) regarding the story of a man who had fought in *Jihaad*, and the people were amazed with the way he fought (and died).

The Prophet (ﷺ) said:

هُوَ فِي النَّارِ

“He will be in the Hellfire.”

And they doubted this as it was related by *al-Bukhaaree* and others that Aboo Hurayrah (رضي الله عنه) said: We participated in Khaibar and the Prophet had said to a man with him who had proclaimed Islaam:

هَذَا مِنْ أَهْلِ النَّارِ

“This one is from the people of the Fire!”

So when the time for battle came this man fought amazingly in the battle until he sustained several wounds to the point that the people were in utter disbelief. The man began feeling the pain of his wound and reached out for his quiver then he extracted the arrow from it and killed him self (with the quiver). The Muslims became aggravated and said: O Messenger of Allaah! Allaah has made your speech true; such a person has committed suicide!!

He said:

قُمْ يَا فُلَانُ فَأَذِّنْ أَنَّهُ لَا يَدْخُلُ الْجَنَّةَ إِلَّا مُؤْمِنٌ إِنَّ اللَّهَ لِيُؤَيِّدَ
الدِّينَ بِالرَّجُلِ الْفَاجِرِ!

“Stand So and So and proclaim, ‘He will not enter the Paradise who is not a believer, verily Allaah supports His religion (even) by way of a sinful person.” ²¹⁰

So the Companions knew the ruling of one who purposely committed suicide and between the one who was killed by the hand of the enemy—a genuine disbeliever—and between one who killed himself mistakenly, and there are extensive evidences (to be taken) from their mannerisms when they were involved in *Jihaad*.

So their bravery did not influence them to the point that they neglected the legislative ruling. From these biographies is what al-Baraa bin Maalik (رضي الله عنه) did when he opened the gate of the garden, he was taken by al-‘Urawaau-((Originally it is the chillness of fever, and he was afflicted with fever of shakes-meaning: accompanied with tremors and cold.)) ²¹¹

“So al-Baraa bin Maalik yelled: ‘O Army of Muslims! Carry me to the fence until you have placed me on top of it.’ So they did that until he was placed on the fence. He looked around then shivered and called out: ‘Lower me!’ Then said: ‘Pull me up’ and he did that several times. ...then they placed him on the wall (of the garden) and he leaped into fight the enemy while on the door until he could open it for the Muslims. The enemy was outside of the door, but when they entered he locked the door on them and threw the key from behind the wall. They began to fight a fierce battle that was never seen before. Whoever was in the garden was annihilated and Allaah willed for Musaylimah (the liar who claimed Prophethood) to be killed.” ²¹²

²¹⁰ Saheeh al-Bukhaaree: 4/1540

²¹¹ Lisan-ul-‘Arab: 15/45

²¹² Taareekh at-Tabaree: 2/282

And in another version of Ibn Katheer and others: "He placed the spear points into the spear staffs until he was able to climb up to the highest portion of its walls. He then met the enemy and rushed towards them swiftly and remained fighting them alone until they killed him. They did not kill him before he opened the door of the garden and the Muslims entered into it while making takbeer (to say Allaahu Akbar; Allaah is great)." ²¹³

So there is a difference between blowing ones self up while on the battlefield against the enemy-for the sake of killing him so an objective can be reached, or being killed by his hand-and between making suicide bombings a means to drive the enemy back. So in the first situation he hopes to live and earn a reward; yet in the second situation, death itself is the objective, even if the means were not legislated! It is a sound fact that one does not obtain anything from the enemy-as is the case and witnessed from present-day incidents. Thus he loses his soul and the reward from Allaah-Mighty & Majestic-due to his opposition to the legislated order regarding the acceptance of the deed.

So the legislation affirms that the martyr (*and Allaah knows best who is killed for His Cause sincerely*) is the one who fights in battle until the enemy kills him, and it is not allowed for the Muslim to kill himself period, because that is despairing of Allaah's Mercy and being impatient with the trial of fighting in the ranks and the test of meeting the enemy face to face.

On the contrary suicide bombings are not from the mannerisms of Islaam. They are from the manners of the nations of idolatry, and the methods of the people of innovation, witnessed by their elders with treachery and assassination! So the legislation does not permit this action even when one intends to punish, exact retribution from

²¹³ *al-Bidaayah wan-Nihaayah*: 6/268

the enemy, and he will be considered a sinner as has been affirmed by our shaykh, al-Imaam, Ibn Baaz (رحمته الله).

One should know that committing suicide is not the obtainment of this high calibre when it comes to the objectives of *Jihaad*, rather the protector of it is the request, if the martyrdom is a personal request on behalf of the Muslim, then it has come with its legislated order and the Messenger forbade longing to meet the enemy face to face as he said:

لَا تَتَمَنَّوْا لِقَاءَ الْعَدُوِّ وَأَسْأَلُوا اللَّهَ الْعَافِيَةَ

“Do not long to face the enemy, rather ask Allaah for pardon.”

As for the story of the boy who was a pupil of the monk; the story does not contain evidence for the rushing to committing suicide - this is the first point.

Secondly, the boy did not commit suicide! Rather he was killed as a martyr for his correctness upon inviting to *Tawheed* which is what all of the messengers called to, and that is known by his request to gather the people to testify to the remembrance of Allaah's Name. It is spreading this invitation, to eliminate the affection towards idols, saints and tombs and to isolate affection only for Allaah, He is alone having no partner.

Thirdly, the scene of the fight of this story is not from the aspect of combat nor from the aspect of establishing the caliphate - as the *Ruwaybidhah* (the evil person who speaks about the affairs of the Muslim community - i.e. Ibn Laadin) claims - rather it was a battle of da'wah between *at-Tawheed* (monotheism) and *ash-Shirk* (polytheism), superstitions and innovations!

Ibn Laadin hides between the innovations and ways that lead to *ash-Shirk* (polytheism) while the tombs which are out front and in plain

view are taken as places of worship and prostration. So where is his da'wah from all of this opposition that is steeped in polytheism? Do the issues of the caliphate and *Jihaad* precede the call to *at-Tawheed* and correcting the beliefs of the people? *At-Tawheed* was the reason for the Books being revealed and the messengers being sent and *Jihaad* being legislated-not for the sake of kingship and leadership.

In summary all of the so-called 'evidences' that are mentioned by those who call to *at-Takfeer* (declaring believing Muslims as disbelievers) and *at-Tafjeer* (bombings)-and from them the *Ruwaybidhah* (the evil person who speaks about the affairs of the Muslim community without knowledge)-then there is no juristic chain of authority connected to the companions that allowed them to commit suicide bombings!!

The rightly guided predecessors had a legislated order that they used to distinguish for those who desired martyrdom and it is to be killed by the enemy while engaged in combat but while in the ranks-even by way of an arrow; as in the story of al-Haarithah-and between one who committed suicide even if he was in the ranks fighting. So the distinguishing factor concerning the occurrence of being killed in battle is by way of the one who actually commits the action not by the person himself. As for the first situation, it is hoped that he obtains martyrdom and in the second situation the rightly guided predecessors did not dispute, because of what they knew the one who committed suicide was not a martyr unless it was done mistakenly (as the explanation has preceded in the story of 'Amir ibn al-Akwa'a (ؓ)).

Allaah Most High says:

﴿ وَلَا تَقْتُلُوا أَنْفُسَكُمْ ۚ إِنَّ اللَّهَ كَانَ بِكُمْ رَحِيمًا ﴾

“Do not kill yourselves verily Allaah is merciful to all of you”

[an-Nisaa, 4:29]

So in totality this verse contains a prohibition (towards committing suicide) even if one was fighting in the ranks as (the evidence) has preceded.



(ﷺ): Pronounced, “*Radhiyallaahu ‘anhu.*” An ‘Arabic phrase usually mentioned after naming a Companion of the Prophet Muhammad, meaning “May Allaah be pleased with him”.

(ﷺ): Pronounced, “*Radhiyallaahu ‘anhum.*” An ‘Arabic phrase usually mentioned after naming three or more Companions of the Prophet Muhammad, meaning “May Allaah be pleased with them”.

(ﷻ): Pronounced, “*Subhaanahu wa Ta’aalaa.*” An ‘Arabic phrase often mentioned after the name of Allaah, meaning, “Glorified and high is He above all imperfections”.

(ﷺ): Pronounced, “*Sallallaahu ‘alayhi wa Sallam.*” An ‘Arabic phrase often mentioned after referring to the Prophet Muhammad, meaning, “May Allaah send peace and prayers upon him.” It is also said that it refers to Allaah praising Prophet Muhammad among the angels.

(ﷻ): Pronounced, “*Azza wa Jall.*” An ‘Arabic phrase mentioned after the name of Allaah, meaning “Honorable and glorified.”

(ﷺ): Pronounced, “*Alayhi as-Salaam.*” An ‘Arabic phrase usually mentioned after naming one of Allaah’s Prophets or Messengers, meaning, “Upon him be peace and safety”.

‘Aqeedah: The creed and beliefs of a person, usually referring to the correct belief in Allaah, His angels, His books, His Messengers, the last day, and in Allaah’s pre-decree of everything, the good and bad.

Aadam: The ‘Arabic name for Adam, the first Prophet, and man created by Allaah.

Ahlu-Sunnah wal-Jamaa’ah: The people who follow the *Sunnah* of the Prophet Muhammad (ﷺ) and stick to the main group of Muslims. Shaykh Muhammad Ibn Saalih al-‘Uthaymeen explained the term in his book “*Muthakkirah ‘alaa ‘Aqeedah al-Waasitiyyah*,” by saying, “They are those who are upon and follow what Allaah’s Messenger (ﷺ) was upon and his Companions in everything regarding beliefs, statements, and actions. They are referred to by this name for their strict adherence to this and their uniting upon it.”

al-Koofah: A city in Iraq.

Allaah: The proper name of God in ‘Arabic.

ash-Shaam: A former name for the areas of Syria, Iraq, Jordan, and other lands.

Banee al-‘Abbaas: The ‘Arabic name for the Abbasids, the dynasty of the *Shee’ah* caliphs of Baghdad that overthrew the Umayyid caliphs, seizing power in 758. Their claim to power was ended in 1258, although they continued to claim religious authority from their base in Egypt.

Dhimmee: Non-Muslims living legitimately under the Muslim rule.

Fataawaa: The plural form of *Fatwaa*, a religious verdict, or edict.

Hadeeth: Shaykh Muhammad Ibn Saalih al-'Uthaymeen explained *Hadeeth* to mean, "Anything that is attributed to the Prophet (ﷺ) of statement, action, approval, or description".²¹⁴ Some of the most famous scholars who have collected and recorded *Hadeeth* (and often referred to in this book) are *al-Bukhaaree*, Muslim, an-Nasaaee, Aboo Daawood, at-Tirmidhee, Ibn Maajah, Imaam Ahmad, and many others.

Harooraa: A village close to al-Koofah, a city in Iraq

Hijrah: The migration of the Prophet (ﷺ) from Mecca to Medina. When associated with a date, it refers to the number of years after this migration.

Iblees: The proper name of Satan.

Ibraaheem: The 'Arabic name for Abraham, the Prophet, and Messenger of Allaah.

Imaam: A leader or scholar.

Jaahiliyyah: A pre-Islaamic state of ignorance.

Jihaad: Striving or fighting to defend or promote Islaam which must only be carried out under the leadership of a legitimate government and in accordance with the utmost humanitarian means as explicitly outlined by Islaam.

²¹⁴ From his book, "*Mustalah al-Hadeeth*."

Ka'bah: The honored, black, cubical structure in the center of the central mosque in Mecca.

Khaarijee: The singular form of *Khawaarij*.

Khawaarij: Refer to page 15, "A Concise Biography of the *Khawaarij*."

Khurooj: Leaving, rebelling, or revolting.

Mahdee: The righteous leader who will eventually come, unifying the Muslims.

Manhaj: A way or methodology.

Maseeh ad-Dajjal: The anti-christ.

Masjid al-Haraam: The central mosque in Mecca.

Mu'aahad: An ally whom exists between him and the Muslims a treaty, trust, peace, or agreement.

Mu'tazilah: A misguided sect following the teachings of man known as Waasil Ibn Ataa'. Some of their corruptive beliefs include holding a sinner to be in level between belief and disbelief, neither being classified as a believer nor a disbeliever, yet will reside eternally in Hell.

Mubaah: A ruling that something is not prohibited in Islaam nor is it explicitly commanded. Shaykh Muhammad Ibn Saalih al-'Uthaymeen explained it as, "Anything that is not associated with a

command nor an explicit prohibition, such as eating at night in *Ramadhaan*.”²¹⁵

Muftee: A person capable of issuing religious verdicts, or *Fataawaa*. A *Muftee* must meet certain conditions²¹⁶ before he or she is qualified to issue verdicts based upon the Islaamic legislation.

Muttaqeen: Those believers who possess *Taqwaa*.

Nooh: The ‘Arabic name for Noah, the Prophet, and Messenger of Allaah.

Qur’aan: The actual speech of Allaah, revealed to His Messenger and final Prophet, Muhammad (ﷺ). It is the final, uncreated revelation from Allaah to all humanity, beginning with *Soorah al-Faatihah* and concluding with *Soorah an-Naas*.

Quraysh: The name of the affluent Meccan tribe from which the Prophet Muhammad (ﷺ) came.

Ramadhaan: The ninth month in the Islaamic calendar in which most Muslims are required to fast throughout its days.

Ruwaybidhah: linguistically: to hide or lurk; to be lowly or humiliated. (2) Individual that speaks about the religion without knowledge. (i.e. Ibn Laadin in the caves)

²¹⁵ See his book, “*al-Usool min ‘Ilm al-Usool*.”

²¹⁶ Shaykh Muhammad Ibn Saalih al-‘Uthaymeen mentions some conditions for the permissibility, and at times the obligation, of issuing *Fataawaa* in his book, “*al-Usool min ‘Ilm al-Usool*.”

Salaf (as-Salaf as-Saalih): Literally, predecessors. It is a term referring to the first three best generations of Islaam: The Prophet (ﷺ) and his Companions, the successors to the Companions, and the students of those successors. See also the similar and complimentary term, *Ahlu-Sunnah wal-Jamaa'ah*.

Salafee: A person who ascribes and follows the way of the *Salaf* - the Prophet (ﷺ) and his Companions and those who followed them in righteousness.

Salafee Da'wah: The call and propagation of returning to the pure sources of Islaam - following the Prophet (ﷺ) and his Companions and those who followed them in righteousness.

Sharee'ah: The pure legislation of Islaam.

Shaykh: Usually referring to a religious scholar.

Shaytaan: Satan or any wicked being from the devils or mankind.

Shee'ahs: A well-known misguided sect. The *Shee'ahs* are further divided among themselves into many different offshoots, each innovating their own set of corruptive beliefs. Some of them go to extremes, attributing divinity to 'Alee, the Prophet's cousin. Others declare all but a few of the Companions to be disbelievers. Others claim their self-appointed scholars possess divine qualities.

Shirk: Ascribing partners to Allaah in His lordship, regarding His names and attributes, or in acts of worship that are due only to Allaah. The opposite of *Shirk* is *Tawheed*.

Sunnah: Usually referring to the way or methodology of the Prophet Muhammad (ﷺ) including his statements, actions, or approvals.

Tafseer: An explanation of the meanings of the Qur'aan.

Takfeer: Declaring someone to be a disbeliever outside the religion of Islaam. It is more often used in reference to declaring another Muslim of being a disbeliever, a distinguishing characteristic of the *Khawaarij* and other similar groups.

Taqwaa: A constant, fearful, consciousness of and obedience to Allaah. A famous successor to the Companions, Talq Ibn Habeeb, was asked the meaning of *Taqwaa* to which he replied, "*Taqwaa* is that you act in obedience to Allaah hoping for His mercy, upon a light from Allaah; and *Taqwaa* is that you leave acts of disobedience to Allaah out of fear of Him, upon a light from Allaah." ²¹⁷

Tawheed: Shaykh Muhammad Ibn Saalih al-'Uthaymeen defined *Tawheed* as, "Singling out Allaah alone in anything that is specific to Him regarding His Lordship, His sole right to be worshipped alone, or His Names and Attributes." ²¹⁸

²¹⁷ Related by Ibn Abee Shaybah in "*Kitaab al-Eemaan*" (no. 99) and Shaykh al-Albaanee declared it to be authentic.

²¹⁸ See Shaykh Ibn al-'Uthaymeen's explanation of "*Kitaab at-Tawheed*" (by Muhammad Ibn 'Abdul-Wahhaab) titled, "*al-Qawl al-Mufeed 'alaa Kitaab at-Tawheed.*"

The ‘Ajaaridah: A name of one of the offshoot sects within the main *Khawaarij* sect. See page 20, “The Groups Within the *Khawaarij*”.

The Azaariqah: A name of one of the offshoot sects within the main *Khawaarij* sect. See page 20, “The Groups Within the *Khawaarij*”.

The Baheesiyyah: A name of one of the offshoot sects within the main *Khawaarij* sect. See page 20, “The Groups Within the *Khawaarij*”.

The Harooriyyah: Another name of the *Khawaarij*. See page 16.

The Ibaadhiyyah: A name of one of the offshoot sects within the main *Khawaarij* sect. See page 20, “The Groups Within the *Khawaarij*.”

The Maariqah: Another name of the *Khawaarij*. See page 16.

The Muhakkimah: Another name of the *Khawaarij*. See page 17.

The Najdaat: A name of one of the offshoot sects within the main *Khawaarij* sect. See page 20, “The Groups Within the *Khawaarij*”.

The People of an-Nahrawaan: Another name of the *Khawaarij*. See pages 16 through 17.

The Safriyyah: A name of one of the offshoot sects within the main *Khawaarij* sect. See page 20, “The Groups Within the *Khawaarij*”.

The Tha'aalabah: A name of one of the offshoot sects within the main *Khawaarij* sect. See page 20, "The Groups Within the *Khawaarij*".

Wahhabis (or Wahhabees): A term most often used by those in opposition to the establishment of pure *Tawheed* to describe those believers who do try to implement *Tawheed* and abstain from *Shirk*. It is a derogatory term to incorrectly criticize and insult anyone who accepts the scholar Muhammad Ibn 'Abdul-Wahhaab to be a legitimate scholar of true Islaam.

Yoosuf: The 'Arabic name for Joseph, the Prophet of Allaah.

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The Khawaarij & their Recurring Ideologies

The Permanent Council holds this (bombing) to be none other than a sinful act of transgression and an atrocious crime. It is an act of treachery and treason, a public display of breaching, that which is held inviolable by religion from people's lives, religion, wealth, their safety, and security. None but a wicked evil person could do such an act - someone full of envy, disloyalty, jealousy, oppression and enmity, and the hatred of life and well-being. Muslims have never differed with regards to the forbiddance of such an act, its hideousness, and the great sin acquired thereby. The verses of the *Qur'aan* and *Hadeeth* (statements of Prophet Muhammad ﷺ) regarding the forbiddance of such crimes are well-known.

-The Permanent Council of Saudi Arabia's Senior Scholars Condemnation of Bombings

Undoubtedly, many people know that the sect that has strayed with regards to the issue of *Takfeer*, or at least the most famous sect, is the Khawaarij sect. However, one might assume that the Khawaarij mentioned by the Prophet (ﷺ) were only those who rebelled against 'Alee Ibn Abee Taalib (رضي الله عنه) during that time, those whom he fought severely and killed and that the issue was finished with that. Yet, in reality, there has not passed a time except that there was in existence a form of this sect, even if they did not adhere to all of their fundamental concepts. This is what we hope to clarify if Allaah wills.

-Shaykh 'Abdul-Muhsin Aali-'Ubaykaan on the Khawaarij



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