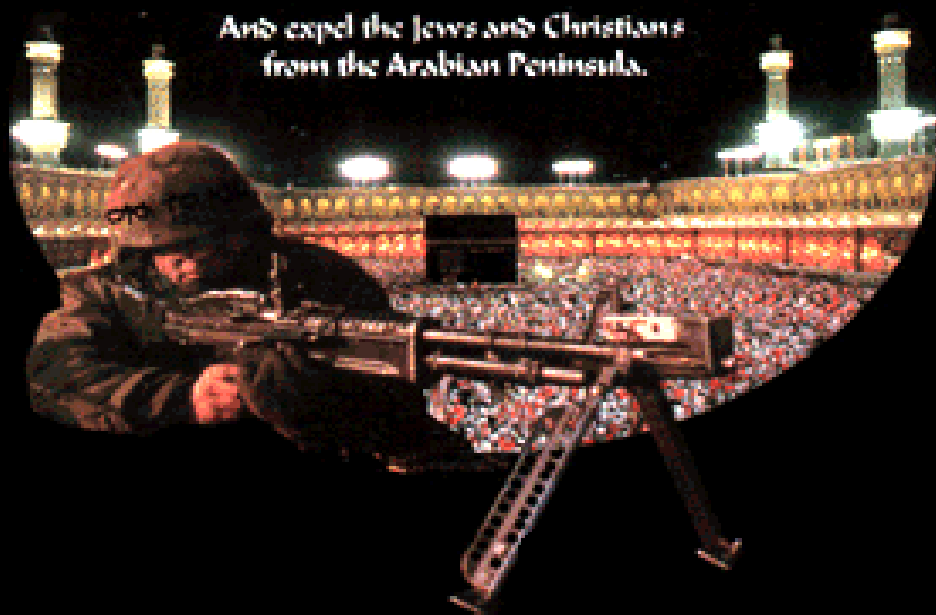


THE ABSENT OBLIGATION

And expel the Jews and Christians
from the Arabian Peninsula.



الجهاد الفريضة القائمة

from the pen of
Muhammad 'Abdus Salam Faraj

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الجهاد

الفريضة الغائبة

بقلم محمد عبدالسلام فرج



Jihaad

The Absent Obligation

From the pen of:

Mohammad 'Abdus Salam Faraj

Edited and annotated by Abu Umamah

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PUBLISHER'S NOTE

الحمد لله رب العالمين و الصلاة و السلام على سيد المرسلين و إمام
المتقين و قائد المجاهدين محمد بن عبد الله و على آله و صحبه و من
اتبعهم بإحسان إلى يوم الدين

This work was originally published in Arabic and has been subsequently re-published on a number of occasions. However, it is the first time that this truly revolutionary work has been produced in the English language. Like with the multitude of writings by Muslims, they were and are in the Arabic language.

The book is revolutionary not just because of the topic at hand, but also by the nature of the title which illustrates so clearly how the obligation of fighting in the cause of Allaah Y is truly absent and forgotten - except by a few Lions and Swords of Allaah Y. Bringing back the desire for Jihaad and establishing the Law of Allaah I upon the earth will surely be a revolutionary step for the Muslims of today.

So when a book such as this is made available to readers in the English language, neglecting it becomes a great disservice to the Islamic obligation of seeking beneficial knowledge as per the hadeeth of the Prophet p:

“Seeking knowledge is an obligation on every Muslim”¹.

It also causes great injury to oneself - in the form of humiliation in this in life, by not practicing what has been clarified and confirmed from the texts, thus being subjugated by the enemies of Allaah, as the Messenger of Allaah p confirmed:

¹ Classified Saheeh by at-Tabarani and al-Bayhaqi. Also classified Saheeh by Jalal-ud-Deen as-Suyuti. (see *al-Jaami' fi Talab al-'Ilm as-Shareef* - Sheikh 'Abdul Qaadir 'Abdul 'Azeez)

“A nation does not abandon Jihaad in the way of Allaah, except that it is humiliated”,²

but also to die and meet the Creator and face His wrath and feed the fire who’s fuel is men and stones, as He I tells us:

‘If you do not go forth (for Jihaad in the cause of Allaah) He will punish you with a great torment, and replace you with another people...’³

Certainly all the issues discussed in this work are of a paramount nature for those who care to live and die according to Islaam. Further, we have been told by Allaah I:

‘Enter into Islaam (submission to the Will of Allaah) wholeheartedly, and do not follow the footsteps of the devil. Indeed for you he is a clear enemy.’⁴

It is therefore imperative, and ordained for us to follow all of the duties and obligations of Islaam and not to pick and choose those parts of the religion, which happen to be in accordance with our weak desires. Care needs to be taken from the words of the Merciful when He says:

‘So do you believe in part of the book and reject a part?’⁵

Indeed the prayer was prescribed for specific times, and Zakaah is obligatory on those who are qualified to pay it after a year, and fasting is compulsory in the month of Ramadhan, and Hajj is compulsory once in a lifetime to whoever has the means to do so. The

² Sunan Abu Dawood

³ Surah at-Tawbah

⁴ Surah al-Baqarah: 208

⁵ Surah al-Baqarah: 85

famous fatwa of our salaf, amongst them Sheikh ul-Islaam Ibn Taymiyyah who said: “ As for the enemy aggressor who destroys religion and life, nothing is more obligatory after faith than repelling him.”

So it is apparent that Islamic duties must be performed at the specified times. The obligation of Jihaad is no different. In fact it is Jihaad that defends the above-mentioned duties and the people who perform them, as the words of Allaah I state:

‘For had it not been that Allaah checks one set of people by means of another, monasteries, churches, synagogues and mosques, wherein the name of Allaah is mentioned much, would surely have been pulled down. Verily Allaah helps those who help (His cause).’⁶

And the words of the Noble Messenger ﷺ clarify the rank of Jihaad and how it even protects the central pillar of prayer, as well as the religion of Islaam itself:

“The most important matter is al-Islaam, its pillar is as-Salaah (the prayer), and thirwat us-sanaamih⁷ (the peak of the matter) is Jihaad in the cause of Allaah.”⁸

So it stands to reason that at the time for prayer we engage in prayer, at the time to fast we fast and at the time for Jihaad we stand and fight:

‘And fight them until there is no more fitnah⁹ (shirk) and the religion is all for Allaah’¹⁰

⁶ Surah al-Hajj: 40

⁷ In Arabic means “the peak of the camel’s hump” i.e. the highest point of the camel

⁸ Authentic hadeeth reported by Ahmad, Tirmidhi and others.

And at what time on earth was Jihaad more needed than it is now, when the enemies of Islaam have surrounded our lands like wolves, taking from there what they wish.

The Law of the Noble Book and the Prophetic way is all but a dream and totally discarded by the puppet rulers in the Muslim lands (who have sold their hereafter and their *Dunya* (life of this world) to the devil and his henchmen), save in the battle scarred mountains of Afghanistan and bombed out villages of Chechnya, or some remote jungles of the Philippines.

When the honour of the Muslim woman can be snatched from her without any response for her protection, and the child's throat is slit so that the enemy of Allaah Y does not have to "waste bullets!" When the prisons of the Muslim and kufr world are filled with men and women who's crimes are none except affirmation of the words of the Merciful:

‘And they resented them not except that they believed in Allaah, the Exalted in Might the Praise Worthy.’¹¹

If not the time for Jihaad now, O Sons of Adam ...when?

Abu Umamah - 1420 AH

⁹ Imaam Ibn Katheer in his tafseer has explained that *fitnah* in this case means association of partners with Allah (polytheism).

¹⁰ Surah al-Anfaal: 39 (see also Surah al-Baqarah: 193)

¹¹ Surah al-Buruj: 8

SUPPLICATION FOR THE MUJAHIDEEN

Finally, as this book goes to print, we remember our family struggling throughout the globe and in particular those in Chechnya and Palestine, so we beseech Allaah with this prayer:

“O Allaah Revealer of the Book, Recompenser of the Final account, Destroyer of the confederates. O Most Powerful, O Most Magnificent! O Allaah, verily we ask you to disperse their (the enemy’s) gunfire (upon our warriors) and to shake the ground from beneath their feet and strike terror into their hearts. O Allaah, cripple their support and blind their vision and send upon them decay and disease. O Allaah, divide them against one another and disperse their unity and strike heavy discord amongst their ranks, and make them flee to their destruction, and show us from amongst your wonders and strength that you mete out to them, and make an example of them for those who are heedless. O Allaah quicken their defeat and make their wealth war booty for the Muslims.”

“O Allaah grant aid and victory to our brothers - the Mujahideen (all over the world in general, and specifically in Chechnya and Palestine - from amongst the people of the land and the Helpers) - and unite their ranks and bring them together upon the word of truth. O Allaah, direct their aim and strengthen their support, and make them steadfast and send upon them your tranquillity and heal their hearts and guide them to all that is good, and cause us (who sit at home) to join their ranks, O Answerer of supplications.”

“O Allaah, give them authority and rule, and aid them with your Army of the Heavens and the Earth, O Lord of the Worlds”

And peace and blessings of Allaah be upon His Messenger and his family and all the companions

ABOUT THE AUTHOR

Mohammad ‘Abdus Salaam Faraj was born in 1952 at al-Baheerah ad-Dalanjaat, in Egypt. By profession he was an electrical engineer at Cairo University. It is said that he was the Ameer of *Tandheem al-Jihaad* since 1979 and was responsible for bringing Khaalid al-Islaambouli into its fold, in 1980

This era was when the legions of the evil leaders of Egypt were carrying out their brutal repression against the Islamic movement. This they did after making unprecedented and unconditional treaties with the illegal state of Israel and subsequently earning the animosity of the Muslims. Indeed through writings such as ‘The Absent Obligation’ the author of this book became a household name amongst the Islamic movement in Egypt, alongside those of Sayyid Qutb and Sheikh ‘Umar Abdur Rahman.¹² These names were characterised with one cause - standing up and calling for the truth of Islaam - even at the cost of their own lives.

Mohammed ‘Abdus Salaam Faraj was sentenced to death and executed by hanging in the Baab al-Khalq prison in central Cairo on 15th April 1982 along with two other companions, by the Phaoronic regime under the leadership of Husni Mubaarak. May Allaah shower his mercy on Mohammed ‘Abdus Salaam Faraj and those who were killed with him. One of his quoted sayings remain: “*Take the news to the Jews: The army of Muhammad has returned! We are on our way to Jerusalem.*” The year prior to his execution saw the assassination of President Anwar Sadat by Khaalid al-Islaambouli, who is reported to have said: “*I have killed Pharaoh.*”

¹² He is serving a life term prison sentence in the USA as a result of a conspiracy between the United States and Egyptian governments. Confirmed reports of his regular abuse at the hands of security guards have filtered through to Muslims around the world. He has been placed in solitary confinement and denied basic rights, beaten, stripped, disallowed visits or contacts with other prisoners and particularly other Muslims - despite the fact that he is old, blind, diabetic and suffering from pneumonia.

‘Has not the time come for the hearts of those who believe (in the Oneness of Allaah, Islamic Monotheism) to be effected by Allaah’s Reminder, and that which has been revealed of the truth, lest they become of those who believed of the Scripture (the Torah and the Gospel) before (i.e. Jews and Christians) and the term was prolonged for them and so their hearts were hardened. And many of them were fasiqoon (rebellious, disobedient to Allaah).’¹³

‘Abdullah ibn Mubaarak ψ said: Saalih al-Murri told us that Qataadah reported Ibn ‘Abbaas ψ to have said:

“Verily Allaah looked into the hearts of the believers and He admonished them after the revelation of the thirteenth verse (of Surah al Hadeed) so He said:

‘Has not the time come for the hearts of those who believe...’

¹³ Surah al-Hadeed: 16

INTRODUCTION

Verily all praise is due to Allaah. We praise him and seek His help, forgiveness and guidance. We seek refuge in Allaah from the evil of ourselves and from the evil consequences of our bad deeds. Whomsoever Allaah guides there is none that can misguide, and whomsoever He leads astray there is none that can guide. I bear witness that there is nothing worthy of worship except Allaah and I bear witness that Muhammad ρ is His servant and Messenger. Verily the most truthful speech is the Book of Allaah and the best guidance is that of Muhammad ρ the most evil of matters are inventions, and every invented matter is a *bid'ah* (innovation), and every *bid'ah* is a going astray, and every going a stray is in the Hellfire.

Jihaad fee sabeel Lillah (in the cause of Allaah), despite its overriding importance and its great influence on the future of Islaam, has been neglected by present scholars, although they know that it is the only way to bring Islaam back and cause it to come to the surface again. Every Muslim seems to prefer the ideas and the philosophies that he fancies instead of the best way that Allaah has drawn for honour, power and glory of His servants. But there is no doubt that the tyrants of this earth will only be removed by the might of the sword, and that is why the Prophet ρ said:

*“I have been sent before the Hour with the sword until Allaah is worshipped alone with no partner, and my sustenance has been placed underneath the shade of my spear, and the disgrace and the abasement have been inflicted on those that oppose my command, and whoever imitates a people is one of them.”*¹⁴

Ibn Rajab al-Hanbali رحمه الله, said: “the saying of the Prophet ρ: “*I have been sent with the sword*”, means that Allaah sent him for the call of

¹⁴ Collected by Ahmad on the authority of Ibn ‘Umar τ.

Tawheed of Allaah by the sword after his call for it by evidence. So whoever does not accept the call of *tawheed* (the Oneness of Allaah) by the Quraan, evidence and eloquence, he will be called by the sword.”

His guidance in Makkah: The Messenger of Allaah ρ said to the tyrants of Makkah when he was there:

“O people of Quraish, listen to me! By the One in whose hand is my soul, indeed I have come to you with slaughter.”

So the people took his word so seriously that each one of them was as if a bird was dropping on his head, and that even those who used to be hardest on him, addressed him with the best talk they could find saying: “...walk away rightly guided O Abul Qasim (i.e. the Prophet ρ), by Allaah you have never been ignorant.”¹⁵ But by saying “*I have come to you with slaughter*”, the Messenger of Allaah ρ drew the straight path which has no debate or compromise with the leaders of kufr and deviance, whilst he was in the heart of Makkah.

15 Seerah ibn Hisham: 1/29

THE ABSENT OBLIGATION

Return of Islaam

Indeed the glad tidings regarding the establishment of the Islamic State and the return of the *Khilaafah* (Islamic State) were given by the Messenger of Allaah ﷺ, not to mention that they are part of the Commandments of Allaah ﷻ. Further, it is obligatory upon every Muslim to do his utmost to implement them.

A: The Prophet ﷺ said:

*“Allaah drew the ends of the world near one another for my sake. And I have seen its eastern and western ends. And the dominion of my Ummah would reach those ends which have been drawn near me.”*¹⁶

This is still occurring, because there are countries, which have not been conquered by Muslims until now, and this will happen Insha-Allaah.

B: The Prophet ﷺ said:

*“The thing (Islaam) will certainly reach that which the night and the day have reached, and Allaah will admit this deen into every house either in the villages, cities or deserts, by the honour of an honourable or the humiliation of a humiliated, an honour by which Allaah will honour Islaam, and a humiliation by which He will abase the disbelievers.”*¹⁷

C: In the Hadeeth, Abu Qubail ؓ said:

“While we were at the home of ‘Abdullah bin Amr ibn al-As someone asked him: “Which one of the two cities will be conquered first

¹⁶ Collected by Muslim, Abu Dawood, Ibn Maajah and Tirmidhi

¹⁷ Ahmad, Tabarani and al-Haithami classified it as saheeh.

Constantinople or Rome?” So Abdullah asked for a box with circles, took a book out of it, then said “While we were sitting around the Messenger of Allaah ρ, writing, he was asked a question: “Which one of the two cities will be conquered first, Constantinople or Rome?” The Messenger of Allaah ρ replied: “The city of Heracleus will be conquered first (i.e. Constantinople).”¹⁸

Indeed the first conquest came true by Muhammad al-Faateh رحمه الله, the Ottoman (caliph), and that was eight centuries after the glad tidings had been given by the Prophet ρ about this. Similarly, the second one shall definitely come true insha-Allaah. And you shall certainly know the truth of it after a while.

D: The Messenger of Allaah ρ said:

“The Prophecy will remain among you for as long as Allaah wills it to remain, then He will lift it when He wills to; then there will be Khilaafah on the method of Prophecy, and it will remain for as long as Allaah wills it to remain, then He will lift it when He wills to; then there will be hereditary reign, and it will remain for as long as Allaah wills it to remain, then He will lift it when He wills to; then there will be tyrannical reign. And it will remain as long as Allaah wills it to remain, then Allaah will lift it when He wills to; then there will be Khilaafah on the method of Prophecy, which shall govern people by the Sunnah of the Prophet ρ, and Islaam will encounter on earth an audacity, which the inhabitants of the Heavens and Earth will be pleased with and the Heaven shall pelt down (by Allaah’s Leave) all its rain it has and the earth shall cause (by Allaah’s Leave) all the vegetation and blessed things to emerge.”¹⁹

¹⁸ Saheeh: Collected by Ahmad and Daarimi

¹⁹ Collected by al-Haafidh al-Iraqi through Ahmad and classified it saheeh.

The hereditary reign was indeed over. As for the tyrannical one it occurs by means of coup d'états, which enable those who are behind them to rule despite the will of the people.

This hadeeth gives us glad tidings about the return of Islaam in our age and provides the Islamic resurgence with (hope) and informs them (the Muslims) that they will have a brilliant future in terms of economy and agriculture.

REPLY TO THOSE IN DESPAIR

Some desperates oppose this hadeeth and those glad tidings by using the hadeeth of the Prophet ρ reported by Anas τ:

*“Be patient because no time shall ever come unless the one coming next is worse than it until you meet your Lord. I heard this from your Prophet.”*²⁰

So they are saying that there is no use wasting effort and time in dreams. But here we mention the saying of the Prophet ρ:

*“My ummah is a blessed ummah, you never know whether its beginning or end is better.”*²¹

Moreover, there is no contradiction between the two hadeeth, because the speech of the Prophet ρ was directed to the generation of the *sahabah* ψ (companions of the Prophet ρ) until they met their Lord. This hadeeth is not general. In contrast, it is the general (hadeeth) that is particularised, and this is proven by the *ahadeeth* (plural of hadeeth) concerning the appearance of the *Mahdi* at the end of time, who will make the earth full of equity and justice after having been

²⁰ Tirmidhi classified this hadeeth saheeh.

²¹ Related by Ibn ‘Asaakir

full of oppression and injustice. Allaah Y gives glad tidings to a group of believers (by saying):

‘Allaah has promised those among you who believe, and do righteous good deeds, that He will certainly grant them succession (to authority) in the earth, just as He has granted it to those before them and that He will grant them the authority to practice their religion, that which He has chosen for them (i.e. Islaam) and He will surely give them in exchange a safe security after their fear (provided) they (Believers) worship Me and do not associate anything (in worship) with Me...’²²

ESTABLISHING THE ISLAMIC STATE

This is an obligation denied by some Muslims and neglected by others, despite that the evidence concerning its obligation is crystal clear in the book of Allaah I, because He says:

‘And so judge you between them by what Allaah has revealed’²³

He I also says:

‘Whoever does not rule by what Allaah has revealed, such are the disbelievers’²⁴

As for the obligation of the Islamic laws Allaah I says:

‘(This is) a Surah (chapter of the Quraan) which we have sent down and which we have enjoined (ordained its legal laws)’²⁵

²² Surah an-Noor: 55

²³ Surah al-Maaidah: 49

²⁴ Surah al-Maaidah: 44

²⁵ Surah Noor: 1

Hence the implementation of Islamic law is incumbent upon the Muslims. Therefore establishing the Islamic State is obligatory upon them because the means by which the obligation is fulfilled becomes obligatory itself. By the same token, if the state can only be established by fighting, then it is compulsory on us to fight. Besides the Muslims were agreed upon the obligation of establishing the Khilaafah, the declaration of which depends on the existence of the core, which is the Islamic State.

“And whosoever dies without having a bai’ah (oath of allegiance) on his neck, he will die the death of a pre Islamic period of ignorance.”²⁶

Thus every Muslim must work to re-establish the Khilaafah in order not to fall into the consequence of the hadeeth, and bai’ah here means the bai’ah of Khilaafah.

AD-DAAR (THE STATE) WHEREIN WE LIVE

A question seems to be raised here: do we live in an Islamic State? One of the necessary conditions of the (Islamic) state is that Islamic laws must govern it. Imaam Abu Haneefah رحمه الله issued a fatwa that *Dar-ul-Islaam* (Islamic State) would be changed to *Dar-ul Kufr* (non-Islamic State) if all these three conditions were fulfilled:

1. When it is governed by Kufr Laws
2. When the Muslims lose their safety
3. Neighbourhood. And that happens if the state has borders with the Kufr state in a way the latter causes danger to the Muslims and becomes the reason behind the loss of their safety.

²⁶ Collected by Muslim

Imaam Muhammad and Imaam Abu Yusuf رحمهما الله, the students and companions of Imaam Abu Haneefah رحمه الله, issued the fatwa that the *hukm* (Islamic ruling) of the state depends on the laws by which it is governed. So when Islamic laws govern the state it is Dar-ul Islaam and when the laws of kufr govern, it is Dar-ul-Kufr.

Sheikh ul-Islaam Ibn Taymiyyah رحمه الله issued a fatwa when he was asked about a town called Mardeen. Mardeen was a town, which used to be ruled by Islamic laws, but those that took it afterwards implemented Kufr laws over it. “Is it *Dar-ul-Harb* (state of war with Islaam) or *Dar-us-Silm* (state at peace with Islaam)?” He replied, “This (Mardeen) contains both meanings. It is neither on the level of Dar-us-Silm, which is governed by Islamic laws because its soldiers are Muslim, nor is it on the level of Dar-ul-Harb which has disbelievers as it’s natives. It is rather a third category wherein a Muslim is treated according to what he deserves and the rebellious against the Islamic Shari’ah is treated according to what he deserves.”²⁷

As a matter of fact, the one who investigates these sayings will not find any contradictions between the (sayings of these) Imaams, because Abu Haneefah τ and his companions did not mention that the natives of the state were disbelievers. So the Muslim who earns to be treated peacefully will not earn to have war waged against him, such as the state which is governed by kufr laws despite that the majority of its people are Muslims.

²⁷ Al-Fataawa: 28/241

RULING BY WHAT ALLAAH HAS NOT REVEALED²⁸

The laws that are above the Muslims today are those of kufr. In fact, they are laws laid down by the disbelievers, who have been misguiding the Muslims by them, while Allaah I says:

‘And whoever does not rule by what Allaah has revealed, such are the disbelievers’²⁹

So after the total loss of the Khilaafah in 1924 and the complete removal of the Islamic laws which have been substituted by laws laid by the disbelievers, their situation has become similar to that of the Tartars, as it was confirmed in the tafseer of Ibn Katheer concerning the saying of Allaah I:

‘Do they then seek the judgement of (the days of) ignorance, and who is better in judgement than Allaah for a people who have firm faith’³⁰

Ibn Katheer said: “Allaah rejects whoever rejects His wisdom which encompasses all that is good and repels all that is evil. Whoever places his opinions and desires, or the customs of his people beside the Shari’ah, is like those who came before Islaam and ruled according to custom, without guidance or knowledge and who followed their own fleeting desires and dreams. Thus the Tartars ruled the kingdom forged by their leader Jengiz Khan, by laws which

²⁸ Amongst the best works written in recent times on this issue is *Hukm al-Jaahiliyyah* by ‘Allama Ahmad Shakir, *Tahkeem al-Qawaneen* by Sheikh Muhammad ibn Ibraheem Aalus Sheikh (previous Mufti of Saudi Arabia) with an explanation by Sheikh Safar al-Hawaali, *Mafhoom al-Haakimiyyah* by Sheikh ‘Abdullah ‘Azzam. See also *as-Siraat: Usul ahlus Sunnah wal Jama’ah fil ‘Itiqaad wal ‘Amal* by Sheikh ‘Abdur Rahman ‘Abdul Khaaliq

²⁹ Surah al-Maaidah: 44

³⁰ Surah al-Maaidah: 50

he gave them, *al-Yaasaq*³¹ (Jasa), which was a book comprising laws taken from several laws, i. e. (Judaism, Christianity, Islaam and others including personal whims and desires). To this law they gave precedence before the book of Allaah Y and the Sunnah of the Messenger of Allaah ρ. Whoever does this is a kaafir. It is the obligation of Muslims to oppose such a ruler by all necessary means until he returns to the rule of Allaah I and His Messenger ρ. So that no other than Him should rule, neither in a minor or major way.”³²

The present rulers have left Islaam through several doors, so that the person who investigates their behaviour has become free of confusions about it, let alone the issue of ruling by what Allaah Y has revealed.

Sheikh-ul-Islaam³³ said: “And it is known from the religion (of Islaam) by necessity and by the consensus of all the Muslims that whoever legalises to follow other than the religion of Islaam or a Shari’ah other than the Shari’ah of Mohammad ρ he is a disbeliever and his disbelief is similar to that of the one who believes in some part of the book (Quraan) and rejects some of it,³⁴ as Allaah Y says:

‘Verily those who disbelieve in Allaah and his messengers and wish to make a distinction between Allaah and His messenger (by believing in Allaah and disbelieving in his Messengers) saying “we believe in some and reject some”, and wish to adopt a way between. They are in truth, disbelievers and we have prepared for the disbelievers a humiliating torment’³⁵

³¹ The law applied by Jengiz Khan and his followers (made up from Christian, Judaic, Islamic and Mongol laws) to rule over the people, even though they (the Mongols or Tartars) later entered the fold of Islaam

³² Tafseer Ibn Katheer vol: 2/ p.64

³³ Referring to Ibn Taymiyyah

³⁴ Al-Fataawa: 28/524

³⁵ Surah an-Nisaa: 150/151

TODAY'S RULERS HAVE APOSTATED FROM ISLAAM

The present rulers have apostatised from Islaam. They have been brought up over colonial tables be they Christian, Communist or Zionist. What they carry of Islaam is nothing but names, even if they pray, fast and claim to be Muslims.

Ibn Taymiyyah said: “And the Sunnah has been established that the punishment of the apostate is greater than the punishment of the original kaafir in many ways: one of them is that the apostate must be killed anyhow, and neither must *Jiziah*³⁶ be imposed on him nor a covenant be made with him, unlike the original kaafir; and another way is that the apostate must be killed even though he is deprived of the ability to fight, unlike the original kaafir who is not from those who fight (the Muslims) and who should be killed in the opinion of Abu Haneefah, Maalik, and Ahmed رحمهم الله. Owing to that, the madhab of the majority, such as Maalik, Shafi’ee and Ahmed is that the apostate must be killed. Another consensus on the apostate is that the apostate must not inherit or be married to and his *qurbani* (animal sacrifice) must not be eaten, unlike the original kaafir and so on. So if the apostasy from Islaam is greater than the disbelief in it, therefore the apostasy from its laws is greater than the rebellion of the original kaafir against them.”³⁷ So what attitude should Muslims have towards those rulers (who have left the laws of Islaam)?

Ibn Taymiyyah also said: “Every group which rebels against *mutawaaṭir* (clear-cut), law of the Islamic Shari’ah must be fought by the consensus of all the *Imaams* (leaders) of Muslims, even if they pronounce the *Shahaadah* (declaration of faith). So if they attest the *Shahaadah* and refuse to perform the five prayers, then they must be fought until they perform them (the prayers): and if they refuse to pay *Zakaah*, then they must be fought until they pay it, and so must they

³⁶ Tax levied on disbelievers living under the protection of the Islamic State

³⁷ Al-Fataawa: 28/354

be (fought) if they refuse to fast in the month of Ramadhan or perform the Hajj. Likewise if they refuse to prohibit *fawaahish* (evil deeds), *zina* (adultery), *maysar* (gambling), *khamr* (wine), and the other things which Shari'ah forbids. Also they must be fought if they refuse to judge between themselves in the affairs of murder, money, honour, marriage and so on by the Quraan and the Sunnah, or if they abstain from *al-amr bil ma'roof wan nahi 'anil munkar* (enjoining good and forbidding evil), fighting the disbelievers until they accept Islaam or pay the Jiziah in order to abase the disbelievers. Likewise if they manifest atheism in Allaah's name, belying his verses, his attributes, decree and destiny and what the *Jam'ah* (group) of Muslims were upon during the time of the rightly guided *khulafaa* (plural of khaleef) or insulting the early *Muhajireen* (those who migrated to Madinah with the Prophet ﷺ and the *Ansaar* (the Helpers - from the city of Madinah) and those who followed them, or fighting Muslims until they obey them in a way that will cause the Muslims to rebel against the Islamic Shari'ah and the like of these things, Allaah ﷻ says:

‘And fight then until there is no fitnah (disbelief and polytheism, worshipping others besides Allaah) **and the religion** (worship) **will all be for Allaah** (in the whole world)³⁸

So if a part of the religion is for Allaah and another is for other than him, fighting is obligatory until the religion is for Allaah (alone). Allaah ﷻ says:

‘O you who believe! Fear Allaah and give up what remains (due to you) **from Riba** (usury) **if you** (really) **are believers, and if you do not do it, then take a notice of war from Allaah and His Messenger**³⁹

³⁸ Surah al-Anfaal: 39

³⁹ Surah al-Baqarah: 278/279

This verse was revealed about *ahl at-Taif* (the people of Taif) who embraced Islaam, prayed and fasted, but they were dealing with usury, which was the final prohibition in the Quraan and it is a money taken by the satisfaction of the dealers. So if the person who does not abstain from it is at war with Allaah and His Messenger ρ, what about those who abandon several Islamic laws or most of them, such as the Tartars?"⁴⁰

He (Ibn Taymiyyah) also said: "Indeed scholars of the Muslims were agreed that when the rebellious group abstains from some *mutawaatir* (clear-cut) obligations of Islaam, fighting them becomes compulsory. If they say the *Shahaadah* (declaration of faith) but refuse to pray, pay Zakaah, fast in the month of Ramadhan, perform Hajj, judge between themselves by the Quraan and Sunnah or refuse to prohibit evil deeds (such as) (consuming) alcohol, marrying those who are prohibited to marry, legalising killing and stealing wealth with no cause, dealing in usury, gambling, or (failing) to fight against the disbelievers or imposing Jiziah on people of the scripture or other things from the Islamic Shari'ah, they must be fought until all of the religion is for Allaah."⁴¹

The Comparison Between The Tartars and The Rulers of Today

1. It is clear from Ibn Katheer's aforementioned saying concerning the tafseer of the words of Allaah Y **'Do they then seek the judgement of (the days of) ignorance? And who is better than Allaah for a people who have a firm faith'**⁴² that he did not differentiate between one who does not judge by what Allaah has revealed and the Tartars. In fact, despite the fact that the Tartars ruled by the Yaasaq, which was taken from various laws and many laws

⁴⁰ Al-Fataawa: 28/510-512

⁴¹ Al-Fataawa: 28/545

⁴² Surah al-Maaidah: 50

that he (Jengiz Khan) made up from his own desires, there is no doubt that it is less criminal than the laws laid down by the west, which have nothing to do with Islaam or any religious laws.

Sheikh-ul-Islaam Ibn Taymiyyah was asked by a devout Muslim, describing the situation to the Imaam, the questioner said: “These tartars who come over to Syria time after time declared the Shahaadah, became among the Muslims and renounced the disbelief that they had previously been upon. Is fighting them obligatory or not?” “And what is the ruling of the person whom they took with them by force,⁴³ and what is the field of knowledge, jurisprudence, *tassawuf* (spiritualism) and the like? And what do we say about the person who has claimed that they are Muslims and those fighting against them are (also) Muslims, so as they are both oppressors and that it is prohibited to fight along with any of them?”⁴⁴

This is the same misconception that exists today and Insha-Allah it will be clarified.

2. Describing the Tartars, Ibn Taymiyyah said: “No one would join their government unless he is one of the most evil of people. Either a hypocrite *zindeeq*,⁴⁵ who does not believe in Islaam inwardly but professes Islaam outwardly, or is one of the people of bid’ah such as the *Rafidhah*, *Jahmiyyah*, *Ittihadiyyah*⁴⁶ and the like, or is one of the most wicked and sinful of people. In their country, although they have the authority, they do not perform Hajj, and if there are amongst them those who pray and fast, establish the prayers and pay Zakaah are not overwhelming over them. Is not that what is happening now!

⁴³ They forced Muslims to join their army for compulsory military service

⁴⁴ Al-Fataawa: 28/509

⁴⁵ An apostate who calls for his apostasy

⁴⁶ These are all names of groups that had previously left the way of *ahlus Sunnah wal Jam’ah*, through deviations in their belief and were opposed by the scholars in word and deed.

3. “Also they are fighting for the reign of Jengiz Khan (their King’s name). Therefore, whoever obeys them they befriend even if he is a kaafir, and whoever rebels against them they regard him as their enemy even if he is one of the best Muslims. They are not fighting for Islaam and they do not impose Jiziah and abasement (on the kuffaar). The aim of most Muslims amongst their leaders and ministers is that the Muslim becomes like those whom they glorify from the polytheists, such as the Jews and Christians.”⁴⁷

Comment: Are not these qualities the same as the qualities of today’s rulers and their supporters, who glorify their leaders more than they do their creator?

4. Describing those who befriended Jengiz Khan, Sheikh-ul-Islaam also said: “How will it be then with the one that manifests Islaam but regards Jengiz Khan as Muhammad ρ? Otherwise, although they manifest Islaam, they glorify Jengiz Khan more than the Muslims who are following the Shari’ah of the Quraan, and do not fight those who follow the laws of Jengiz Khan, the way they fight against Muslims. Those disbelievers offer obedience and submission to him, carry their wealth to him, acknowledge his delegation and do not oppose what he commands them to do, except like the rebellious against the obedience of the leader. They engage in war with the Muslims and are bitterly hostile to them and pursue them to obey their orders. In addition, they seek their (the Muslim’s) wealth and enter into that which was laid down by that kaafir and mushrik king, who is like Pharaoh, Nimrod and the like. In fact, he spreads more mischief on earth than them.”⁴⁸

5. Ibn Taymiyyah added: “Whoever enters into their (non Islamic) and Kufr laws will be regarded as their friend and whoever opposes

⁴⁷ al-Fataawa: 28/520-521

⁴⁸ al-Fataawa: 28/522

them, he will be regarded as their enemy, even if he is from amongst the best of Muslims.

6. Speaking about the judges in the time of the Tartars, Sheikh-ul-Islaam said: “The case is the same with their foolish minister, the so called *ar-Rasheed* (the guided), who is judging between these kind of people, he gives priority to the most wicked of the Muslims, such as *Rafidhah*⁴⁹ and *Malaahida*⁵⁰, over the best of Muslims the people of knowledge and faith, so that the post of the judge and judges has been held by a person who is nearer to *Zandaqa*⁵¹, *Ilhad* and disbelief in Allaah and His Messenger ρ, and whose agreement with the Disbelievers and the hypocrites, from the Jews and *Qaramatiyyah*, and the *Malaahida* and the *Rafidhah* is greater than the others. He manifests of the Islamic Shari’ah that which is necessary for the sake of the Muslims who are there, so much so that their evil, atheist, hypocrite minister has compiled a book whose content is that the Prophet ρ was pleased with the religion of the Jews and Christians and that they must not be repudiated, undermined or asked to renounce their religion or ordered to convert to Islaam. The wicked and ignorant person used as evidence the saying of Allaah Y:

‘Say: O Kaafiroon (disbelievers in the oneness Allaah,) I worship not that which you worship, nor will you worship that which I worship, and I shall not worship that which you are worshipping, nor will you worship that which I worship. To you be your religion and to be my religion (al-Islaam)’⁵²

He claimed that this verse entailed that he (the Prophet ρ) was pleased with their religion by saying, ‘And this verse is clear and not

⁴⁹ *lit.* The rejecters - referring to the Shi’ah sect

⁵⁰ Those who worship no Lord

⁵¹ Proclaimed apostasy

⁵² Surah al-Kafiroon

abrogated.’⁵³ So glory be to Allaah, is not the classified book of the Tartars the same as ‘the Religious Brotherhood’ and ‘the Assembly of Religions’ (in our age today)?” In fact the latter (books) are more horrible and criminal.

Fataawa of Ibn Taymiyyah Beneficial in This Age

It is certainly worth referring to some Fataawa of Ibn Taymiyyah concerning the hukm (of Allaah) about those rulers. Indeed we have already mentioned his fatwa about the hukm of the town of Mardeen, which was governed by the Tartars with laws comprised from Judaism, Christianity, part of Islaam and some Jewish intellect. So he said: “Concerning it’s being Dar-ul-Harb or Dar-us-Silm, it contains both meanings so it is neither on the level of Dar-us-Silm which is governed by Islamic laws because it’s soldiers are Muslims, nor is it Darul-ul-Harb which has disbelievers as it’s natives. But it is a third category wherein a Muslims is treated according to what he deserves and one who rebels against the Shari’ah is treated according to what he deserves.”⁵⁴

The Hukm of Allaah about Helping Them

Sheikh ul-Islaam Ibn Taymiyyah gave an answer to this question saying “And helping those who have rebelled against the Islamic Shari’ah is haraam, be they from people of Mardeen or others. As for the one who resides there (i.e. Mardeen) if he is unable to practise his religion, migration becomes obligatory on him, otherwise it would be recommended and not compulsory. Also helping the enemy of Allaah against the enemies of the Muslims with lives and wealth is forbidden for them. They must abstain from that by any means they are capable of such as keeping themselves away, saying the truth in a way in

⁵³ Al-Fataawa: 28/525-526

⁵⁴ Al-Fataawa: 28/241.

which deceives them (the disbelievers) and trickery. But if that can only happen by migration, the latter becomes obligatory.”⁵⁵

He also said about the people of Mardeen who were helping the Tartars (the ruling power) “It is prohibited to generally insult them or accuse them of hypocrisy. Rather, the insult and accusation of hypocrisy must be applied in accordance with the qualities (of hypocrisy) mentioned in the Quraan and Sunnah, which some people of Mardeen and others had fallen under.” This means not all of them.

Concerning a Muslim soldier who refused to serve in (the Muslim army), Ibn Taymiyyah said: “If the Muslims can benefit from him and he is able to do so, he should not abandon that if it is in the interest of the Muslims. As a matter of fact, his being given priority in Jihaad, which Allaah and His Messenger ﷺ love, is better for him than the voluntary acts of worship such as, voluntary prayer, Hajj and fasting. And Allaah knows best.”⁵⁶

The Hukm of Allaah about Their Money

Question 514: If the Tartars invaded Syria and robbed the Christians and the Muslims of their wealth, then the Muslims took that wealth away from the Tartars, would that be Halaal or Haraam? Ibn Taymiyyah answered: “The fifth of whatever was taken away from the Tartars must be assigned (to Allaah ﷻ and His Messenger ﷺ) and (the rest) would be permissible to make use of.” A fifth: meaning from the war booty.

⁵⁵ Kitaab al-Jihaad: p.240

⁵⁶ Kitaab al-Jihaad: p.26

The Hukm of Allaah about Fighting Them

Ibn Taymiyyah said as mentioned in Majmu'a al-Fataawa: "Fighting the Tartars who came over to Syria is obligatory by the Quraan and Sunnah, because Allaah I says in the Quraan:

'And fight them until there is no more Fitnah, and the religion will be for Allaah Alone.'⁵⁷

And the religion means obedience, so if some part of the religion is for Allaah I and another is for other than Allaah I, fighting becomes obligatory until all of the religion is for Allaah I and that is why Allaah I says:

'O you who believe! Be afraid of Allaah and give up the remains of the from the usury if you are believers, and if you do not then take on a notice of war from Allaah and His Messenger.'⁵⁸

This verse was revealed about the *ahl at-Taif* (the people of Taif), who embraced Islaam and took it as their duty to pray and fast, but they refused to abandon *Riba* (usury). Thus Allaah I showed that they were at war with Him and His Messenger ρ. Therefore if they were at war with Allaah I and His Messenger ρ and fighting them was obligatory, how will it be then with those who abandon several Islamic laws or most of them such as the Tartars?

Indeed the scholars of the Muslims are agreed that if the rebellious group abstain from mutawaatir (clear) obligations of Islaam, fighting them becomes obligatory. Besides, if they pronounce the *Shahaadah* but refuse to pray, pay *Zakaah*, fast in the month of *Ramadhan*, perform *Hajj*, (do not) Judge between themselves by the Quraan and

⁵⁷ Surah al-Anfaal: 39

⁵⁸ Surah al-Baqarah: 287-289

Sunnah, or fail to prohibit *al-Fawahish* (evil deeds) or wine, or marrying those whom it has been prohibited to wed, or legalise killing and taking wealth unjustly, or (dealing in) usury, gambling, (failing) to fight the disbelievers, or refusing to impose the Jiziah on the 'People of the Book' or other things from the Islamic Shari'ah, they must be fought until all of the religion is for Allaah I.

It was confirmed that when 'Umar τ was debating with Abu Bakr τ about those who refused to pay the Zakaah, Abu Bakr τ said to him: *"Why should I not fight the one who has abandoned the laws that Allaah and His Messenger have made obligatory such as Zakaah, even if he has already embraced Islaam?"* Then he said: *"Verily Zakaah deserves that, by Allaah if they refuse to give me a rein (e.g. of a camel or horse) which they used to give the Messenger of Allaah ρ, I will fight them for refusing to do so."* 'Umar said: *"I saw that Allaah opened the breast of Abu Bakr for fighting, therefore I knew that it was the truth."*⁵⁹

Also it was indeed confirmed in the *Saheehain*⁶⁰ in different ways that the Prophet ρ mentioned the Khawaarij and said about them:

"One of you (meaning his companions) will underestimate his prayers comparing to their prayers, his fasting, and his recitation of the Quraan to their recitation, they read the Quraan but it does not go beyond their throats, they go out of the religion as the arrow goes out of game. Wherever you find them, kill them, because the person who has killed them shall have a great reward with Allaah on the Day of Judgement. If I catch them I will kill them the way 'Ad⁶¹ were killed."

⁵⁹ Bukhaari and Muslim

⁶⁰ Bukhaari and Muslim

⁶¹ Mentioned many times in the Quraan, this tribe of people to who the Prophet Hud ρ was sent as a Prophet and warner, committed shirk with Allah by worshipping idols and denying His bounty upon them. They also failed to take heed of the fate of the people

The *salaf* (predecessors) and the Imaams are agreed upon fighting those (*al-Khawaarij*). The first one ever to fight them was ‘Ali ibn Abi Talib τ and the Muslims kept on fighting them during the Khilaafah of the ‘Umayyads and ‘Abbasids along with the leaders even though they were oppressors, and al-Hajjaaj⁶² and his delegates were some of those who used to fight against them. So all the Imaams of the Muslims commanded that they must be fought. The tartars and the like (the rulers of today) have more greatly rebelled against the Islamic Shari’ah than those who refused to pay Zakaah, al-Khawaarij and ahl at-Taif who refused to give up usury. Thus he who has doubts about fighting them is the most ignorant of people about religion of Islaam, and as fighting them has become obligatory then they must be fought by the consensus of Muslims, even if the one who is forced (to fight with their army) is among them.”⁶³

Fighting Them as Rebels

Ibn Taymiyyah said in *Majmu’ a al-Fataawa*: “Indeed some people may think that those Tartars are misconceived rebels.⁶⁴ Therefore

of Nuh (Noah) υ before them and ended up suffering a similar fate and earning the wrath and punishment of Allah I, who caused their destruction.

⁶² He was al-Hajjaaj ibn Yusuf ath-Thaqafi, a governor at the time of the Ummayad Khaleef ‘Abdul Maalik ibn Marwaan. Much has been said of this man, in that he fought and killed some of the companions of the Messenger of Allah ρ , the most famous of whom was ‘Abdullah ibn az-Zubair ψ , and it is accepted that he was a tyrant and often merciless ruler. But a fundamental point is that he never replaced Islamic laws with those from the Kuffaar, neither did he implement them – rather he was known to be a strong supporter and upholder of the Shari’ah. In fact, it was him who sent his nephew Muhammad ibn al-Qasim to rescue Muslim families in Sind (present day Pakistan) that had been attacked by pirates, which led directly to the conquest and Islaamisation of the Western Indian sub-continent.

⁶³ *Al-Fataawa*: 28/544-546

⁶⁴ The Arabic term for this is *ahl-ul-Baghy al-Muta-awwileen* means that the reason behind their understanding of some texts are wrong, yet their misconception is

they should be judged by the same rules that those who refused to pay Zakaah after the death of the Prophet ﷺ and al-Khawaarij were judged by.” We shall clarify the corruption of this illusion, Insha-Allaah.

Ibn Taymiyyah said: “As the Prophet ﷺ said: *“The one who dies while defending his property is a martyr; the one who dies in his own defence is a martyr; and the one defending his family is a martyr.”*⁶⁵

How then about fighting those (Tartars) who have rebelled against the Islamic laws and engaged themselves in war against Allaah Y and His Messenger ﷺ, and whose tyranny and rebellion are the least (evil deeds) within them? Verily fighting those who oppose and transgress is confirmed by the Sunnah and *Ijmaa’* (consensus), and those (Tartars) have oppressed and abused the Muslims in their lives, wealth, honour and religion, and are some of the most evil and misconceived rebels. But the person, who has claimed that they should be fought in the same way as the misconceived rebels are fought, has made a dreadful mistake and been lead far astray. This is because the least thing that the misconceived should have is an acceptable interpretation by which they act as rebels; and that is why they (scholars) said, “the Imaam must send them a letter, so if they have a misconception he should clarify it, and if they have an oppression he should remove it. But what misconception is there for those (Tartars) who have engaged themselves in war with Allaah and His Messenger ﷺ, exerted themselves in spreading corruption on earth and rebelled against the Islamic laws? Undoubtedly, they are not saying that they establish more of the Islamic religion than this group as far as knowledge and actions are concerned.”⁶⁶

considered by the Shari’ah, because the evidence by which they support their opinion implies to some extent the interpretation they make.

⁶⁵ Saheeh, transmitted by Abu Dawood, Tirmidhi, Nisae and Ahmad on the authority of Sa’eed ibn Zayd τ.

⁶⁶ Al-Fataawa: 28/540-541

Befriending them against the Muslims

Ibn Taymiyyah said: “Whoever has joined them from the military leaders or others then the ruling on him is the same as the ruling on them, and that is they have apostated from the laws of Islaam. And if the salaf indeed called those who refused to pay the Zakaah apostates despite that they used to fast, pray and they did not fight (against) the Muslims. How would it be then with the one who is killing Muslims alongside the enemies of Allaah Y and His Messenger ρ?”⁶⁷

Ibn Taymiyyah also said: “Thus it becomes clear that the one who is with them and is a Muslim by origin is more evil than the Turks who are disbelievers (at that time), because when the Muslim apostatises from some of the Shari’ah, his case becomes worse than the one who has not entered into it yet, such as those who refused to pay the Zakaah and the likes of those whom *as-Siddeeq* (Abu Bakr τ) fought against. Even if the apostates understand, write or practice some aspects from the laws of Islaam they are worse than those Turks who have not entered into the fold of Islaam and its laws. Accordingly the Muslims find that they harm the religion more than the others (Turks), and they criticise the laws of Islaam. So obedience to Allaah and His Messenger is greater than saving those whom have apostated from part of the religion and show hypocrisy in part, even if they display some connection with Islamic knowledge and religion.”⁶⁸

Those Forced to Fight in Their Ranks

Ibn Taymiyyah also said: “None of those who behave as Muslims would voluntarily join them unless he is a hypocrite zindiq or a wicked sinner. And the one they took out with them by force will be resurrected according to his intention. But we have to fight the whole

⁶⁷ Kitaab al-Jihaad: p.530-531

⁶⁸ Al-Fataawa: 28/535

army, because it is not possible (for us) to distinguish between the one who is forced and the one who is not.”⁶⁹

To warn the one who is forced, Ibn Taymiyyah said: “How will it be then with the one who is forced to kill Muslims along with the group which has rebelled against the Islamic Laws, such as those who refused to pay Zakaah, the apostates and the like? Such a person must not engage in fighting when forced to attend even if the Muslims kill him. Likewise when the disbelievers force someone (a Muslim) to their front-line to fight the Muslims, or when a man forces another man to kill a innocent Muslim, he is not allowed to kill him (and that is) according to the consensus of the Muslims; even if he (the forcer) uses killing as a means to force him. This is because saving his own life is not to be given priority over that of an innocent. So he must not be unjust to someone else by killing him so as not to be killed (himself).”⁷⁰

Opinions and Desires

In the Islamic field there are opinions concerning the removal of those rulers and the establishment of the rule of Allaah Y. So how correct are these opinions?

Charity Organisations

There are some who say that we should establish organisations which are under the authority of the government, and which will push people to perform Salaah, pay Zakaah, and do good deeds. But Salaah, Zakaah and good deeds are orders of Allaah Y and we must not neglect them. However, if we were to ask ourselves; would these good deeds and the acts of worship establish the Islamic State? Immediately and without the first thought the answer would be NO.

⁶⁹ Al-Fataawa: 28/535

⁷⁰ Al-Fataawa: 28/539

Besides these organisations are basically controlled by the government, restricted by its laws and guided by its orders.

OBEDIANCE, EDUCATION AND INTENSIVE WORSHIP

There are some who say that we have to busy ourselves with obeying Allaah Ψ, educating the Muslims and making effort in worshipping Allaah Ψ, because the humiliation in which we live is the result of our sins, and because of our deeds it was inflicted upon us. To prove this they refer to the wise saying reported by Maalik ibn Dinar τ (in which) Allaah Y; O said:

“I am Allaah, the King of the kings, the hearts of the kings are in my two hands. So whoever obeys Me I will cause them to be merciful on him, and whoever disobeys Me I will cause them to be a disaster on him. Therefore do not busy yourselves with insulting the kings, but repent to Me instead, (and) I will soften their hearts for your service.”

The truth is that whoever thinks that his own wisdom has abrogated the obligation of Jihaad and that of enjoining good and forbidding evil, he has indeed led himself and those who listen to him to destruction. Whoever really desires to be engrossed in the highest degree of obedience and be on the peak of worship, then let him make Jihaad in the cause of Allaah; but without neglecting the other pillars of Islaam. The Prophet ρ describes Jihaad as the peak of Islaam⁷¹. He also said:

⁷¹ The words of the hadeeth are: “ *The most important matter is al Islaam, its pillar is the prayer, and the peak of the matter is Jihaad in the cause of Allah.*” Reported by Ahmad, Tirmidhi and others

“Whoever died and did not take part in a war expedition and did not sincerely intend to do so will die a death of ignorance.”⁷²

Thus the fighter in the cause of Allaah I, ‘Abdullah ibn Mubaarak τ, who made al-Fudhail ibn ‘Iyyadh⁷³ cry, said:

“O worshipper of the two holy mosques if you were to see us
You would surely know that you are only playing with worship
(You) who decorates his cheeks with his tears
But our throats with our blood, are being decorated”⁷⁴

Some say that showing interest in politics hardens the hearts and diverts from remembering Allaah Y. These kinds of people look as if they are intent to ignore the hadeeth of the Prophet ρ in which he said:

“The best Jihaad is to say the word of truth in front of an oppressive ruler.”⁷⁵

In reality whoever utters these philosophies either does not understand Islaam or is a coward who does not want to stand firm for the religion of Allaah Y.

⁷² Collected by Muslim. This hadeeth is also reported with the wording: *“Whoever died and did not take part in a war expedition and did not sincerely intend to do so died on a branch of hypocrisy.”*

⁷³ The famous scholar and *zahid*, known for his sincere worship and devotion to Allah at the two Holy Mosques in Makkah and Madinah.

⁷⁴ Mentioned by Ibn Katheer in his tafseer, from Hafidh ibn ‘Asaakir’s biography of ‘Abdullah ibn Mubarak, by way of Mohammad ibn Ibraheem ibn Abi Sukaynah, who reported that in the year 170_{A.H.} he was sent with these words from the city of Tarsus (in Palestine, where the Muslims were engaged in Jihaad against the Byzantines), to Fudhayl ibn ‘Iyyadh, calling people to fight in the cause of Allah Ψ.

⁷⁵ Collected by Ahmad and Ibn Majah on the authority of Abee Sa’eed al-Khudri τ. Abu Dawood mentions the hadeeth adding the words *“or oppressive ameer.”*

CHASING GOOD PROFESSIONS

There are some that say that we have to endeavour to hold good professions. For instance, we fill the centres with Muslim doctors and architects and this way the Kufr system will collapse by itself effortlessly, then the Muslim ruler will be formed. Should a person hear this for the first time he would think that is a figment of his imagination or a joke, but truly there is in the Islamic field the one who philosophies things in this manner. Such saying, despite having no evidence in the Book of Allaah or the Sunnah, our current situation is an obstacle against achieving it. So even if we manage to form Muslim doctors and architects, they will be part of the government as well, and no way will a Muslim personality hold a ministerial post unless he completely takes those in the system as friends and protectors.

GIVING DA'WAH ALONE

Some of them say that the way to establish the (Islamic) state is by *da'wah* (inviting to Islaam) alone, and forming a wide base (i.e. a large number of practicing Muslims), but this will not do so. Despite that some people have based their abandonment of Jihaad on this point, the truth is that those who will establish the Islamic State are a few believers, and those who stand straight on the obligations of Allaah and the Sunnah of the Messenger of Allaah ρ have always been small in number, as Allaah Y says: **'But few of My servants are grateful'**⁷⁶

He Y also says:

⁷⁶ Surah Sabaa: 13

‘And if you obey most of those on earth, they will mislead you far away from Allaah’s Path’⁷⁷

This is the Sunnah of Allaah ﷻ on this earth, so from where will we bring the desire of hope. Allaah ﷻ also says:

‘And most of mankind will not believe even if you desire eagerly’⁷⁸

Also victory does not come to Islaam through large numbers because Allaah ﷻ says:

‘How often a small group overcame a might host by Allaah’s leave, and Allaah is the patient’⁷⁹

He ﷻ also says:

‘...And on the Day of Hunain (battle) when you rejoiced at your great number but it availed you naught and the earth, vast as it is, has narrowed for you’⁸⁰

The Prophet ﷺ said as well:

“All the nations will call one another to invade you as people call one another to come and eat from one bowl. Someone asked: ‘Will it be because we are so few, O Messenger of Allaah?’ He replied: ‘Indeed no, in these days you will be many but you will be like the filth of the flood water, for Allaah will certainly strip fear from you from the breasts of your enemies and will cast al-wahn (faint-heartedness) in

⁷⁷ Surah al-An’aam: 116

⁷⁸ Surah Yusuf: 103

⁷⁹ Surah al-Baqarah: 249

⁸⁰ Surah at-Tawbah: 25

*your hearts the question asked: 'What is al-wahn O Messenger of Allaah?' He replied: 'The love of this life and dislike of death'*⁸¹

Then how could da'wah alone achieve this large success while all the means of media are under the control of the disbelievers, sinners and those who have engaged themselves in war with Allaah? Thus the useful endeavour is to free these means of information from the hands of those (people). It is known that straight after victory and authority there will be a (great) acceptance of Islaam, as Allaah I says:

'When comes Help of Allaah (to you O Muhammad against your enemies) and the conquest (of Makkah), and you see that the people enter Allaah's religion (Islaam) in crowds'⁸²

As we are tackling this point it is worth answering those who say that in order for Islaam to be implemented people must be Muslims. Thus people will accept it and its implementations will not fail. But the person who says so is accusing Islaam of being incomplete and incapable without realising it. This is because this religion is suitable for implementation at all times and everywhere, and is able to rule the Muslims and the disbelievers, the sinner and the pious, the knowledgeable and the ignorant. Besides, if people have been living under kufr laws, how then if they find themselves under Islamic Law that is completely just?

If a person concludes that what I have said means keeping from *da'wah* (inviting people to Islaam), his understanding is wrong, because the basis is to take Islaam as a complete religion. This is rather a reply to the one who has taken it as his duty to create a large base, which is the reason behind his diversion from Jihaad, and which has lead him to stop and delay it.

⁸¹ Collected by Ahmad, Tabarani and Abu Dawud (this hadeeth is collected again with some different wording by Ahmad with the words: "*Your love of life and your hatred for fighting.*")

⁸² Surah an-Nasr: 1

THE MIGRATION

There are some who say that the way to establish the Islamic State is to migrate to another country, establish the state there, and then come back as conquerors. To save the effort of these people, they have to establish the Islamic State in their country, and then go out from it as conquerors.

But is this migration legal according to Islaam or not? In order to answer this question one should study the types of migration mentioned in the explanation of the hadeeth:

“...So he whose migration was for Allaah and His Messenger, then his migration was for Allaah and His Messenger, and he whose migration was to achieve some worldly object or take a women in marriage, his migration was for that he migrated.”⁸³

Ibn Hajar al-‘Asqalaani said: “And the migration to a thing is to move towards it from another thing.”⁸⁴ In the Shari’ah (it means) “to abandon what Allaah forbids,” this happens in Islaam in two ways:

First: the migration from *Dar-ul Khawf* (a land of fear) to *Dar-ul Aman* (a land of safety) such as when the Muslims migrated to Abyssinia and the start of the migration to Madinah from Makkah.

Second: The migration is from *Dar-ul Kufr* to *Dar-ul Iman* and that was when the Prophet ﷺ migrated from Makkah and settled down in Madinah along with the Muslims who were able to migrate. Concerning this there is nothing strange, but there is the one who says that he will migrate to the mountain then come back to meet *Fir’aun* (Pharaoh) just like Musa ؑ did. Then Allaah will cause the earth to swallow up Fir’aun and his troops. This beating about the bush is but

⁸³ Agreed Upon

⁸⁴ Fath al-Baari

the outcome of abandoning the only correct, and legal methodology to establish the Islamic State. So what is the correct methodology?

Allaah ﷻ says:

‘Fighting is prescribed upon you though you dislike it, and it may be that you dislike a thing, which is good for you’⁸⁵

He also says:

‘And fight them until there is no more Fitnah and all of the religion is for Allaah’⁸⁶

BUSY WITH SEEKING KNOWLEDGE

There are some who say that what we should do now is busy ourselves with seeking knowledge for how can we struggle in the cause of Allaah while we are lacking the knowledge, which is *fardh* (obligatory) to seek? But we have not heard anyone who says that it is permitted to abandon an Islamic order or an obligation of the obligations of Islaam because of knowledge, especially if this obligation is Jihaad. So how can we abandon a *fardh ‘ayn* (individual obligation) because of *fardh kifaayah* (collective obligation)? Then why is it that we know the smallest Sunnah and recommended deeds and call for them, yet we abandon an obligation that was glorified by the Messenger of Allaah ﷺ? Besides, he who has gone so deep in knowledge that he has come to know all the major and minor things about Islaam, how could he overlook the value of Jihaad and punishment of neglecting it?

⁸⁵ Surah al-Baqarah: 216

⁸⁶ Surah al-Anfaal: 39

So he who says that knowledge is Jihaad must realise that what is Fardh is fighting, because Allaah ﷻ says:

‘Fighting is prescribed upon you but you dislike it’⁸⁷

It is known that a man took the Shahaadah in front of the Messenger of Allaah ﷺ, went down to the battlefield and fought until he was killed, before having done nothing, be it in knowledge or in acts of worship. But the Messenger of Allaah ﷺ gave him glad tidings about a big reward of this little deed.⁸⁸

It is also known that he who knows the obligations of Salaah must pray, and he who knows the obligation of *sawm* (fasting in the month of Ramadhan) must fast. Likewise he who knows the obligation of Jihaad must fight in the cause of Allaah ﷻ. But the person who uses the lack of knowledge of the rules of Jihaad as evidence not to fight must know that the rules of Jihaad are simple and available for the one who purifies his intention towards Allaah ﷻ. So he has to make the intention of struggling in the cause of Allaah ﷻ, then the rules of Jihaad could easily be learned in a very short time, because they do not require too much research and study. Then if a person wants to increase his knowledge further than that, he could do so, because there are no restrictions on knowledge, which is available for everybody. But to delay Jihaad because of seeking knowledge is an evidence of the one who has no evidence.

From the beginning of the *da’wah* of the Prophet ﷺ to the time of the *tabi’een* (the generation that followed the companions) and until the recent ages, there were *Mujahideen* (fighters in the cause of Allaah)

⁸⁷ Surah al-Baqarah: 216

⁸⁸ This incident is collected by the group from the Seerah of Ibn Ishaq about a man called ‘Umar ibn ‘Uqaish τ who did not embrace Islaam until the day of Uhud. On his martyrdom the Prophet ﷺ said: “*Such a little work and such a great reward.*”

who were not scholars, but Allaah ﷻ conquered many places by their hands, and they never used seeking knowledge or knowing the science of hadeeth and *Usul ul-Fiqh* (principles of jurisprudence) as excuses. In fact Allaah ﷻ granted, by their hands, a victory to Islaam which the scholars of al-Azhar (university) did not stand up to achieve on the day when Napoleon and his troops entered al-Azhar with their horses and shoes. What did they do with their knowledge towards that humiliation? Therefore knowledge is not the sharp and striking weapon that will cut the roots of the disbelievers. The weapon is that which Allaah ﷻ mentioned in the Quraan.

‘Fight against them so that Allaah will punish them by your hands and disgrace them and give you victory over them and heal the breasts of a believing people’⁸⁹

However we do not underestimate knowledge and scholars, rather we call for that. But we do not use it as evidence to abandon the obligations that Allaah ﷻ ordained.

THE MUSLIM UMMAH AND PREVIOUS NATIONS

Allaah ﷻ illustrates that this Ummah differs from the other nations in the issue of fighting. As for the previous nations, Allaah ﷻ used to send down his punishment on the disbelievers and the enemies of His religion by ‘natural’ phenomena such as causing the earth to swallow them, drowning them, the mighty blast (of the Angel Jibraeel ؑ) and the wind. But the case is different with the ummah of Muhammad ﷺ, because Allaah ﷻ, says to them:

‘Fight against them so that Allaah will punish them by your hands and disgrace them and give you victory over them and heal the breasts of a believing people’⁹⁰

⁸⁹ Surah at-Tawbah: 14

It means that the Muslim must implement the order of fighting first by his hand, then after that Allaah I will intervene by natural phenomena, and this way victory comes to pass by the hands of the believers from Allaah I.

REBELLION AGAINST THE RULER

It was related in that Junadah ibn ‘Umayyah ψ said:

“We visited ‘Ubadah ibn as-Samit while he was sick, and we said: ‘Tell us, may Allaah make you righteous, a hadeeth which Allaah may benefit us with and which you heard from the Prophet ρ.’ So he said: ‘The Messenger of Allaah ρ pledged us to ready service and obedience in what was pleasant to us and in what was unpleasant for us, in what was difficult for us and in what was easy for us, and to give freely of what we had.” He said, ‘We should not challenge those in authority over us unless you see kufrun bawaah and you have proof of it from Allaah.”⁹¹

‘*Kufrun bawaah*’ means clear kufr; ‘*you have proof of it from Allaah*’ means that you know it from the religion of Allaah ρ.

In the explanation of this hadeeth Imaam Nawawi رحمه الله said, al-Qadhi ‘Iyyadh said: “The scholars were agreed that the leadership must not be conferred to a disbeliever, and should the ruler reveal kufr he must be removed. Likewise if he abandons establishing prayers and calling for them, and so is calling for bid’ah, according the majority of the scholars. He said: ‘Some scholars of Basra said that the leadership should be conferred to him and he should still lead, because he is a *muta’awwil* (someone with an accepted wrong opinion).’ Al-Qadhi

⁹⁰ Surah at-Tawbah: 14

⁹¹ Saheeh Muslim

said: ‘If he manifests kufr, a change of Shari’ah or a bid’ah, he is out of leadership and obeying him becomes invalid. It is the obligation of the Muslims to stand up to remove him and replace him with a just ruler, if they are able to do so. But if that can only be done by a group of them it is their obligation to remove the kaafir (ruler).”⁹²

In this (fatwa) there is a reply for those who say that fighting is not permitted except under a Khaleef or Ameer (leader of the Muslims).

Ibn Taymiyyah said: “Every group which rebels against a law of the clear Islamic Law, must be fought by the consensus of the Imaams of the Muslims, even if they pronounce the Shahaadah.”⁹³

THE NEAR AND DISTANT ENEMY

There are some who say that the field of Jihaad today is the liberation of *al-Quds* (the sacred city of Jerusalem), because it is the Holy Land. It is true that liberating the Holy Lands is a legal command, which is compulsory upon every Muslim. However, the Messenger of Allaah ﷺ described the believer as gentle and intelligent, i.e. he is aware of what is beneficial and what is harmful and gives priority to the definite and radical solutions. This point necessitates the illustration of the following:

First: Fighting the enemy that is near to us comes before that which is far.

Second: The blood of Muslims will certainly flow even if victory comes, but the question now is will this victory be beneficial for the established Islamic State? Or will it be beneficial for the kaafir system and a strengthening of the pillars of the state that has rebelled against the laws of Allaah ﷻ? These rulers are but taking advantage of

⁹² Sharh Saheeh Muslim: 12/229

⁹³ al-Fataawa: 28/510

the nationalistic ideas amongst some of the Muslims to achieve their non-Islamic objectives, even though they (objectives) appear Islamic. Thus fighting must be under an Islamic flag and leadership, and there is no disagreement about that.

Third: Verily the main reason behind the existence of Imperialism in the Muslim lands is these rulers. Therefore to begin with destroying the Imperialists is not a useful action and is a waste of time. We have to concentrate on our Islamic issue, which is to establish the laws of Allaah Y in our land first and make the word of Allaah Y the highest. This is because there is no doubt that the prime field of Jihaad is to remove these leaderships and replace them with the complete Islamic system, and from here we start.

REPLY TO THOSE WHO SAY THAT JIHAAD IN ISLAAM IS FOR DEFENCE ONLY

Concerning this, it is worth giving a reply to the one who has said that Jihaad in Islaam is for defence and the sword did not spread Islaam. This is a false saying that has been repeatedly uttered by a lot of those who are known in the domain of the Islamic da'wah. But the truth is in the answer given by the Messenger p when he was asked:

“Which Jihaad is in the cause of Allaah?” He said: “He who has fought to raise the word of Allaah supreme is in the cause of Allaah.”⁹⁴

So fighting in Islaam is to raise Allaah's word highest, either offensively or defensively. Also, Islaam was spread by the sword, but only against the leaders of kufr, who veiled it from reaching the people, and after that no one was forced to embrace it. It is obligatory upon the Muslims to raise their swords against the rulers who are

⁹⁴ Bukhaari, Muslim and Musnad Ahmad narrated by Abu Musa p

hiding the truth and manifesting falsehood, otherwise the truth will never reach the hearts of the people.

Let us read the letter of the Prophet ﷺ to Heracleus.

Ibn Abbas reported the Prophet ﷺ said:

“In the Name of Allaah the Most Compassionate, the Most Merciful. From Muhammad the servant of Allaah and His Messenger to Heracleus the great man of Rome. Peace will be on upon him who follows the guidance! I am calling you by the call of Islaam, accept Islaam and you will be safe, (and) embrace Islaam and Allaah will reward you twice, but if you turn away the sin of Arissiyin will be upon you, and O people of the scripture (Jews and Christians): Come to a word that is just between us and you, that we worship none but Allaah, and that we associate no partners with Him, and that none of us shall take others as lords besides Allaah. Then if they turn away, say: ‘Bear witness that we are Muslims.’”⁹⁵

Also the text of the letter of the Prophet ﷺ to Caesar says:

“In the Name of Allaah, Most Gracious, Most Merciful, from Muhammad the Messenger of Allaah to Caesar the great man of Persia. Peace will be upon him who follows the guidance and believes in Allaah and His Messenger, and bears witness that there is nothing worthy of worship but Allaah Alone with no partner and that Muhammad is His servant and Messenger. I am calling you by the call of Allaah, because verily I am the Messenger of Allaah to all mankind, to give warning to him ho is living and so the word (charge) is justified against the disbelievers: accept Islaam and you will be safe, but if you turn away, then the sin of the fire worshippers will be on you.”⁹⁶

⁹⁵ Saheeh al-Bukhaari

⁹⁶ Saheeh al-Bukhaari

A letter of the Messenger ρ, to the people of Najraan says:

*“In the Name of Allaah the Lord of Ibraheem, Ishaaq, and Ya’qoob, from Muhammad to the bishop of Najraan and the people of Najraan, Peace unto you. Verily, I praise to you the Lord of Is’haaq and Ya’qoob. Truly I am calling you (the bishop of Najraan) to worship Allaah instead of His servants and all of you to the protection of Allaah instead of that of Man. But if you turn away from that you will have to give jiziah, and if you turn away from that, take a notice of war from me. And peace (unto you).”*⁹⁷

The Messenger of Allaah ρ also sent similar letters to Maqauqus, the King of Yamaamah, al-Mundhir ibn Saawa the great man of Bahrain, to al-Haarith ibn Abi Shamr al-Ghassaani, to al-Haarith ibn Abdi Kalal al-Hameeri and the King of Oman and others.

THE VERSE OF THE SWORD

Indeed most of the scholars of tafseer-ul-Quraan spoke about a verse of the Quraan and called it *ayat as-saif* (verse of the sword) and that is the saying of Allaah Y:

‘Then when the Sacred Months (the 1st, 7th, 11th, and 12th months of the Islamic calendar) have passed, then kill the Mushrikun wherever you find them, and capture them and besiege them and prepare for them each and every ambush’⁹⁸

Concerning this verse al-Haafith ibn Katheer said, “ad-Dahkak ibn Muzahim said: ‘Verily it abrogated every treaty, contract and term

⁹⁷ Al-Bayhaqi

⁹⁸ Surah at-Tawbah: 5

between the Prophet ﷺ and anyone from the Mushrikun.’ Al-Awfi reported Ibn Abbas ψ to have said about this verse:

*“No treaty or covenant was left for anyone from the Mushrikun after Surah Baraa (Surah at-Tawbah) was revealed.”*⁹⁹

Al-Haafith Mohammed al-Kalbi said: “And we find here what abrogated the turning away from the disbelievers and keeping patient about the harm they do to us. This is to order us to fight them and to avail us from repeating that which was abrogated, and which was mentioned in 114 verses out of 54 Surahs.¹⁰⁰ But all of that was abrogated by the sayings of Allaah Y :

‘Then kill the Mushrikun wherever you find them’ and ‘Fighting is prescribed for you’¹⁰¹

Al-Hussain ibn Fadhl said about these verses: “The verse of the sword abrogated every verse of the Quraan in which turning away from the harm of the enemies and being patient with them is mentioned. It is strange of the one who (still) uses abrogated verses as evidences to abandon fighting and Jihaad.

Imaam ibn Hazm al-Andalusi said: “In one hundred and fourteen verses out of forty eight surahs, all (these verses) were abrogated by the saying of Allaah Y :

‘Then kill the Mushrikun wherever you find them.’¹⁰²

⁹⁹ Tafseer Ibn Katheer

¹⁰⁰ Tafseer ut-Tas-hil li-‘Ulumi at-Tanzil

¹⁰¹ Surah al-Baqarah: 216

¹⁰² An-Naasikh wal-Mansukh - In the chapter of ‘The Turning away from the Mushrikun’

Imaam Abul-Qasim ibn Salaamah said: **‘Then kill the Muskhrikun wherever you find them’** is the fifth verse of Surah at-Tawbah which is an abrogating (verse), but it abrogated one hundred and twenty-four verses of the Quraan. Then its ending abrogated its beginning, and that is the saying of Allaah Y:

‘But if they repent and offer prayers perfectly, and give Zakaah, then leave their way free’¹⁰³

“SO WHEN YOU MEET THOSE WHO DISBELIEVE SMITE THEIR NECKS”

As-Sudayy and ad-Dhahhak said: “The verse of the sword was abrogated by a verse, which is:

‘So when you meet those who disbelieve (during battle in the cause of Allaah) **smite at their necks till when you have killed and wounded many of them, then bind a bond firmly** (on them i.e. take them as captives). **Thereafter** (is the time) **either for generosity** (i.e. free them without ransom), **or ransom** (according to what benefits Islaam)’¹⁰⁴

And this is harsher on the disbelievers than the verse of the sword.”

Qataadah said: “On the contrary, I do not know anyone who opposed the opinion of the abrogation except as-Suyuti who said: “The Obligation in the time of weakness and when the Muslims are small in number is to keep patient and overlook (the harm of the disbelievers), then this was abrogated by fighting. But this in fact was not an abrogation, it was rather a category of the thing which Allaah Y has caused to be forgotten, as Allaah Y says:

¹⁰³ Surah at-Tawbah: 5

¹⁰⁴ Surah Muhammad: 4

‘Or cause to be forgotten’¹⁰⁵

“Therefore, the thing caused to be forgotten is the order for fighting until the Muslims become powerful, but in the time of weakness it is obligatory to be patient about the harm indicated on us. So this weakens the opinion held by a lot of scholars and which say that this verse was abrogated by the verse of the sword, but this was not so, it was rather a thing caused to be forgotten. Haafidh al-Makki said: “A group of scholars mentioned that what was revealed was hinting at a particular time and aim, such as when Allaah Y says:

‘But forgive and overlook, till Allaah delivers His Command’¹⁰⁶

This is entirely clear and was not abrogated because it was delayed for a particular time to come.”¹⁰⁷

Despite that as-Suyuti opposed all what was previously said, there is no doubt that the correct opinion was the first one. Besides, he indeed failed to understand that to say the verses of forgiving and overlooking (the maltreatment of the disbelievers) were not abrogated means the obligations of Jihaad and that of enjoining good and forbidding evil and cancelling the obligation of Jihaad while the Messenger of Allaah ρ said:

*“Jihaad will continue until the Day of Judgement.”*¹⁰⁸

¹⁰⁵ Surah al-Baqarah: 105

¹⁰⁶ Surah al-Baqarah: 109

¹⁰⁷ Al-‘Itqaan

Professor Abdul Wahaab Khallaf said: “So its being continuous until the Day of Judgement means that it will remain for as long as this life does, and to delay Jihaad because it is one of the things that is caused to be forgotten (in the time of weakness and when Muslims are small in number) does not only stop fighting in the cause of Allaah Y but having the intention of it as well.”¹⁰⁹ The danger of this is shown in the hadeeth of the Prophet ﷺ.

*“He who does not fight in the cause of Allaah, nor expresses the desire for doing so will die a death of ignorance.”*¹¹⁰

The thing agreed upon is that in order for Muslims to struggle in the cause of Allaah Y it is necessary for them to have power, but how can this power be acquired while you are delaying the obligation of Jihaad?

Allaah J said:

‘If they had really intended to march out, certainly they would have made some preparation for it, but Allaah was averse to their being sent forth, so He made them lag behind...’¹¹¹

¹⁰⁸ The full wording of the hadeeth as collected by Abu Dawood from Anas ibn Malik رضي الله عنه the Prophet ﷺ said: “Three things are the roots of faith: to refrain from (killing) a person who utters, “There is no god but Allah” and not to declare him unbeliever whatever sin he commits, and not to excommunicate him from Islaam for his any action; and Jihaad will be performed continuously since the day Allah sent me as a prophet until the day the last member of my community will fight with the Dajjal (Antichrist). The tyranny of any tyrant and the justice of any just (ruler) will not invalidate it. One must have faith in Divine decree (al-Qadr)”

¹⁰⁹ ‘Ilm Usul al-Fiqh: p.277

¹¹⁰ Saheeh Muslim on the authority of Abu Hurairah رضي الله عنه

¹¹¹ Surah at-Tawbah: 46

Thus your being unwilling to march out in the cause of Allaah ﷻ will result in abandoning the preparation for it, so what of the Muslim who cancels the obligation of Jihaad. How can he then, acquire the causes of power?

The Messenger of Allaah ﷺ said:

“When people become niggardly about the dirham and dinar (currencies), deal with al ‘eenah¹¹², abandon Jihaad and follow the tails of the cows (i.e., being diverted from Jihaad in the cause of Allaah by tending cattle), Allaah will cause a humiliation to descend on them, and He will not lift it until they go back to their religion.¹¹³

STANCES OF MUSLIMS IN FIGHTING

Throughout the ages Muslims troops have been little in number and in preparation. However, they used to oppose armies that were far more superior in number. Some people protest that this is specific for the Messenger of Allaah ﷺ and his honourable companions ﷺ. The reply to this is that, Allaah’s promise of granting victory (to His servants) will last for as long as the Heavens and the Earth last.

In addition, it is possible for you to read what happened to Dhahir Uddin Babar¹¹⁴ who opposed the Hindu king (Dana Sinji) and his troops. He had twenty thousand troops while the Hindu King had one hundred thousand troops, but the Muslim leader won the war, after

¹¹² A type of usurious transaction.

¹¹³ Collected by Imaam Ahmad and Abu Dawud on the authority of Ibn ‘Umar ﷺ.

¹¹⁴ The first of the *Mughal* rulers (descendants of the Mongols who had converted to Islaam) of India who invaded the plains of India from Central Asia and finally gained victory after a number of defeats. The Mughals ruled India for many centuries until the entering of the Europeans to the Indian sub-continent.

his repentance from drinking wine. And people like him are numerous.¹¹⁵

There is also the one who claims that we live in the Makkan period, using this *ijtihad*¹¹⁶ so as to get permission to abandon Jihaad in the cause of Allaah I. But the person who places himself in the Makkan society to abandon the obligation of Jihaad must give up fasting, praying and eat from *riba* (usury) because they were made prohibited in Madinah. Nevertheless, the truth is that the Makkan period was the period in which da'wah was founded, and Allaah p says:

‘This day I have perfected your religion for you, and completed My favour upon you and am pleased with Islaam as your religion’¹¹⁷

This verse abrogated all these ideas, which are used to prove that we are in the “Makkan” period. So we do not start as the Prophet p did, but we take what the Shari’ah ended with.

¹¹⁵ The greatest proof of this in our age was the annihilating defeat of the Communist Soviet forces by the Mujahideen in Afghanistan, which is still fresh in the memories of most people today. This Jihaad undoubtedly led to the disintegration of the former Soviet Union (USSR). In fact the fruits of that Jihaad continue to blossom after the implementation of Islamic law and the support for the struggle of the Mujahideen of Kashmir, Chechnya (where Russia was again been defeated in the Jihaad from 1994-1996, and is at present facing its second humiliating defeat), Uzbekistan, Tajikistan and so on has been greatly based there. As the author was executed seven years before this episode took place it is obviously not mentioned, but it is apparent that this would have been one of the examples to illustrate his point.

Further examples of the victories of Muslims faced against great odds are available such as the first major defeat of the Mongols by the Mamelukes under Ameer Saif ud-Deen Qutuz at the battle of ‘*Ayn Jalut* (the Spring of Goliath), the defeat of the Crusaders at the battle of *Hitteen* by Salah ad-Deen al-Ayyubi, the defeat of the Christian Visigoths of Spain by Tariq bin Ziyad and Musa bin Nusayr at the battle of *Guadalete* – in fact a study of Islamic history would illustrate numerous examples like these.

¹¹⁶ Independent reasoning based on Islamic principles

¹¹⁷ Surah al-Maaidah: 3

Besides, we are not in the Makkan society nor a Medinan one, and in order to know the society wherein we live revise the chapter of ‘Ad-Daar: The State In Which We Live.’

FIGHTING IS NOW FARDH UPON EVERY MUSLIM¹¹⁸

When Allaah Y made fasting obligatory He said:

‘Fasting is prescribed for you’¹¹⁹

and concerning the issue of fighting He said:

‘Fighting is prescribed for you.’¹²⁰

This means that fighting is obligatory, and this is a reply to the one who has said that Jihaad is the obligation. So he says: “When I perform the obligation of da’wah I have indeed accomplished the obligation because that is Jihaad; and when I go out to seek knowledge I will be in the cause of Allaah until I come back just as the Hadeeth says, so I have indeed performed the obligation!” But it is clear; by the Quraanic text that fighting means (physical) opposition and killing.

The question now is: “When does Jihaad become an individual obligation?”¹²¹ Jihaad becomes obligatory in three situations:

¹¹⁸ Refer to *Dif’a ‘an Araadh il Muslimeen* (Defence of the Muslim Lands) by Sheikh ‘Abdullah ‘Azzam for a comprehensive ruling on the obligations of Jihaad and to whom it applies.

¹¹⁹ Surah al-Baqarah: 183

¹²⁰ Surah al-Baqarah: 216

¹²¹ An individual obligation, the abandoning of which by definition is a major sin.

First: When the two armies (the Muslims against the disbelievers) meet to fight, it is forbidden for the one who is there to leave, and staying there is incumbent upon him, because Allaah I says,

‘O you who believe! When you meet those who disbelieve, in a battlefield, never turn your back towards them’¹²²

Second: When the disbelievers invade a (Muslim) country it is obligatory on its people to fight them and force them out.

Third: When the Imaam (legitimate Muslim leader) orders a people (among the Muslims) to march forth in the cause of Allaah, they must go forth with him, because Allaah says:

‘O you who believe! What is the matter with you, that when you are asked to march forth in the Cause of Allaah (i.e. Jihaad) you cling heavily to the earth? Are you pleased with the life of this world rather than the Hereafter? But little is the enjoyment of the life of this world as compared to the Hereafter. If you march not forth, He will punish you with a painful torment and will replace you by another people, and you cannot harm Him at all, and Allaah is Able to do all things.’¹²³

Also the Prophet ﷺ said: *“When you are asked to march forth, you must do so.”*¹²⁴

As for the Muslim lands, the enemy resides in their countries. In fact the enemy is controlling every thing. The enemies are these rulers who have snatched the leadership of the Muslims. Thence Jihaad against them is fardh ‘ayn. Besides, the Islamic Jihaad is now in need

¹²² Surah al-Anfaal: 15

¹²³ Surah at-Tawbah: 38-39

¹²⁴ Saheeh Muslim

of the effort of every Muslim. And it should be borne in mind that when Jihaad is *fardh 'ayn* (an individual obligation), it is not required to seek permission from one's parents for the to march forth as scholars said: "it becomes like praying and fasting."

CATEGORIES OF JIHAAD, NOT STAGES

It is clear that Jihaad is now obligatory upon every Muslim, yet there is the one who protests that he is in need of educating himself, that Jihaad is divided into stages, and that he is still in the stage of struggling against his *nafs* (inner self), proving this by the classification of Jihaad made by Imaam Ibn al-Qayyim al-Jawziyyah

رحمه الله:

1. Jihaad of the *nafs* (inner self)
2. Jihaad against the *Shaytan* (the Devil)
3. Jihaad against the disbelievers and hypocrites

Using this as evidence notifies us of either the ignorance or the evil cowardice of the one who is behind it, because Ibn al-Qayyim classified Jihaad into categories and not stages, otherwise we would have to stop struggling against the shaytan until we are finished with the stage of struggling against the inner self!

But the truth is that these three categories proceed together on a straight line. However, we do not deny that the person who has a stronger Iman and practices more Jihaad of the *nafs* among us will be firmer (in Jihaad). But he who studies the *Seerah* (life of the Messenger ﷺ) will find that when Jihaad was called for, all people used to march forth in the cause of Allaah even those who committed *al-Kabaa'ir* (major sins) as well as those who were new in Islaam. It was narrated that a man embraced Islaam during a battle, partook in the battle and was martyred, so the Messenger of Allaah ﷺ said of him:

*“A small amount of deeds but a great reward.”*¹²⁵

Also, there is story of Abu Mahjan ath-Thaqafi τ ¹²⁶ who drank alcohol, but his Jihaad against the Persians was so famous. Ibn al-Qayyim mentioned that the hadeeth saying:

“We have come back from the minor Jihaad to the major one”, someone asked: “What is the major Jihaad O Messenger of Allaah?” he replied: “Jihaad of the nafs,”

It is a fabrication.¹²⁷ The reason behind the fabrication (of this hadeeth) is to be little the value of fighting by the sword so as to divert the Muslims from fighting the disbelievers and hypocrites.

THE FEAR OF FAILURE

There are some who say: “we are afraid of establishing a state if after a day or two retaliative opposition would destroy all that which we have achieved.” The reply to this is that establishment of a state is an implementation of the command of Allaah I and we are not asked about the results. But the person who utters such talk, which does nothing but make the Muslims lag behind concerning the implementation of the obligation of establishing the Shari’ah of

¹²⁵ This was in relation to a man called al-Usairim who did not embrace Islaam until the day of the battle of Uhud, and yet never prayed neither one unit of Salah nor fasted one day of his life, but was given the tidings of such a high reward. (The Sealed Nectar by Safi Uddin Mubarakpuri)

¹²⁶ Freed during the battle of al-Qaadisiyah (against the Persians) by Sa’d ibn Abi Waqqas ψ after his great valour on the battlefield and love for Jihaad in the cause of Allah, eventhough he had previously been imprisoned by him for drinking alcohol. Transmitted by Ibn Abi Shaibah, and Ibn ‘Abdul Barr in *al-Isti’ab*: v.4, p.187 – *Hayatus Sahabah* – al-Kandehlwi.

¹²⁷ This report, collected by Bayhaqi is fabricated as mentioned in *Mannaar as-Subl* of Ibn Qayyim al-Jawziyyah. Also, Ibn Hajar classifies this hadeeth as a saying of a man called Ibraheem ibn Abi Ablah, not a saying of the Messenger of Allah ρ .

Allaah, has forgotten that soon after the collapse of the kufr rule, everything will be in the hands of the Muslims.

Thus it will be impossible for the Islamic State to collapse (insha-Allaah). Moreover, the Islamic laws are not so weak as to yield or be subjugated by anyone who spreads mischief on earth and rebels against the command of Allaah Y. Also, Islamic laws are just in totality and would be welcomed even by those who do not know Islaam. By illustrating the stance of the hypocrites concerning their hostility to the Muslims, those who fear failure shall be eased by the saying of Allaah Ψ:

‘Have you (O Muhammad) not observed the hypocrites who say to their friends among the people of the Scripture who disbelieve: “(By Allaah) if you are expelled, we (too) indeed will go out with you. And we shall not obey anyone against you. And if you are attacked (in fight), we shall indeed help you.” But Allaah is witness that they verily are liars. Surely if they (the Jews) are expelled, never will they (the hypocrites) go out with them, and if they are attacked, they will never help them. And if they do help them they (hypocrites) will turn their backs, so they will not be victorious’¹²⁸

And this is a promise from Allaah Ψ, that when they (the hypocrites) see that power is for Islaam, they shall humbly turn back. So do not be deceived by these rhetorics which fade away quickly; and the stance of the hypocrites will be the same as that of the enemies of Islaam, and Allaah Ψ says:

‘If you help (In the cause of) Allaah He will help you, and make your foot hold firm’¹²⁹

¹²⁸ Surah al-Hashr: 11-12

¹²⁹ Surah Muhammad: 7

LEADERSHIP

There are some who state (their abandonment of Jihaad) by the absence of a leadership that will guide the movement of Jihaad, while others relate the performing of Jihaad to the existence of an Ameer or a Khalifah. Those who say so are the ones who have caused leadership to be lost and the movement of Jihaad to be stopped. But the Messenger of Allaah ρ urged the Muslims to form leaderships in his sayings.

The Messenger of Allaah ρ said:

*“When three people go on a journey they must appoint one of them as their Ameer.”*¹³⁰

Thence we realise that the leadership of the Muslims is in their hands and they are the ones who bring it out. He ρ said:

*“He who has been used as an Ameer over a group while there is among them a person with whom Allaah is pleased more (than him), he has indeed betrayed Allaah, His Messenger and the group of the Muslims.”*¹³¹

So it (i.e. leadership) should be conferred to the person who is better in Islaam. He (ρ) also said to Abu Dharr τ:

*“Verily you are weak and it (leadership) is a responsibility.”*¹³²

So it should also be conferred to the strongest person, and this matter is relative.

¹³⁰ Sunan Abu Dawood: The Chapter of Jihaad

¹³¹ Collected by al-Hakim in his al-Mustadarak, graded saheeh by as-Suyuti

¹³² Saheeh al-Muslim

Therefore, there is no excuse for those who claim that leadership is nonexistent, because they are able to spring it from among themselves, and should there be any shortcoming in the leadership, there is nothing which cannot be acquired. But it is not permitted to lose the leadership because it is non-existent, for we could indeed find a scholar who is not aware of the current affairs, leadership and planning and vice versa. However, this does not exempt us from creating a leadership and presenting the most suitable of us to lead through the process of *Shurah* (consultation between the pious) and shortcomings can be perfected.

Now there is no excuse for any Muslim to abandon the obligation of Jihaad, which is a burden on his shoulder. So it is necessary to do our utmost to start devising for Jihaad so as to bring Islaam back in this Ummah, establish the state and remove the tyrants who are but humans that have not encountered those who will convince them of the command of Allaah Y.

THE PLEDGE FOR FIGHTING AND DEATH

It is reported that Salamah ψ said:

*“I offered my oath of allegiance to the Prophet ρ then I moved towards a shade of a tree, and when people became few he asked me: “O Ibn al Akwaa will you not offer your oath of allegiance?” I replied: “I did O Messenger of Allaah,” he also said: “I did it for the second time.” Then I asked him: “O Abu Salamah for what were you offering your oath of allegiance, then?” He replied: “For death.”*¹³³

It is also reported that ‘Abdullah ibn Zaid τ said:

¹³³Saheeh al-Bukhaari, Muslim and Tirmidhi

“During the time of al-Hirrah (a drought which occurred when ‘Umar τ was Khalifah) a man came to him and said: “Verily Ibn Handhalah is pledging people for death. So he (‘Abdullah ibn Zaid) said: “As for me I shall never pledge anyone for that after the Messenger of Allaah.”¹³⁴

The previous Hadeeth implies the permissibility of pledging for death and we are not studying the stance of ‘Abdullah ibn Zaid τ, for there is a difference between the pledge for death and the absolute pledge, which is offered to the Khalifah only. However this does not mean that the leader of Jihaad should not be obeyed because the Prophet ρ indeed said:

“He who has obeyed me has indeed obeyed Allaah, and he who has disobeyed me has indeed disobeyed Allaah, and he who has obeyed the Ameer has indeed obeyed me, and he who has disobeyed the Ameer has indeed disobeyed me.”¹³⁵

Concerning the saying of Allaah I:

‘Obey Allaah and obey His Messenger and those in authority amongst you’¹³⁶

Ibn ‘Abbaas ψsaid: *“It was revealed about Abdullah ibn Hudhafah, who was sent by the Messenger of Allaah in a battalion (i.e. he was an Ameer of Jihaad)”¹³⁷*

URGING TO FIGHT IN THE CAUSE OF ALLAAH

¹³⁴ al-Bukhaari, Muslim and al-Baihaqi

¹³⁵ Agreed Upon

¹³⁶ Surah an-Nisa: 59

¹³⁷ Refer to Tafseer Ibn Katheer

It is obligatory upon the Muslim to prepare himself for Jihaad in the cause of Allaah. The Messenger of Allaah ρ says:

*“Allaah guarantees the person who marches out in His cause for nothing but to fight In His cause, believe in Him and trust in His Messengers, that He will admit him into Paradise or bring him back to his home from which he has marched forth-along with what he has gained of reward or booty.”*¹³⁸

He ρ also said:

*“He who supplicates Allaah for Martyrdom with sincerity Allaah will raise him to the status of the Martyrs even if he dies on his bed.”*¹³⁹

A man came to the Messenger of Allaah ρ and said: *“Show me a deed which is equal to Jihaad.”* He said: *“I cannot find it.”* Then he asked him: *“When the Mujaahid marches forth to the cause of Allaah, can you enter your Mosque and pray without interruption and fast without breaking it?”* He replied, *“Who has the ability to do that?”*¹⁴⁰

Abu Hurairah ψ said:

*“Verily, the steed of the Mujaahid moves in its length, writing good deeds for him.”*¹⁴¹

The Prophet ρ said:

“Verily, the Shaheed (martyr) has six qualities with Allaah: His sins will be forgiven on the first drop of his blood; he sees his place in

¹³⁸ Collected in Saheeh Muslim on the authority of Abu Hurairah ψ.

¹³⁹ Collected in Saheeh Muslim on the authority of Sahl ibn Haneef ψ

¹⁴⁰ Saheeh al-Bukhaari

¹⁴¹ Saheeh al-Bukhaari

Paradise; he will be adorned by the ornament of Eeman; he will be married to seventy-two Hoor al-‘Ayn (women of Paradise); he will be saved from the Punishment of the grave; he will be safe from the Great Horror (on the Day of Judgment); A crown of respect will be placed upon his head the jewel of which is better than the world and what it contains; he will intercede (on the Day of Judgment) for seventy of his relatives.”¹⁴²

THE PUNISHMENT OF ABANDONING JIHAAD

Abandoning Jihaad is the cause of the humiliation and division in which the Muslims live today. So the saying of Allaah ﷻ indeed came true concerning them:

‘O you who believe! What is the matter with you, that when you are asked to march forth in the Cause of Allaah (i.e., Jihaad) you cling heavily to the earth. Are you pleased with the life of this world rather than the Hereafter? But little is the enjoyment of the life of this world as compared with the Hereafter. If you march not forth He will punish you with a painful torment and will replace you by another people, and you cannot harm Him at all, and Allaah is Able to do all things’¹⁴³

Explaining these verses, Ibn Katheer says: “This is an admonition against those who did not march forth along with the Messenger of Allaah ﷺ in the military expedition of Tabuk, when the fruit and the shades ripened in the exceedingly hot weather, so Allaah ﷻ said:

‘O you who believe! What is the matter with you, that when you are asked to march forth In the Cause of Allaah’ i.e. when you are asked for Jihaad in the Cause of Allaah ‘you cling heavily to the

¹⁴² Classified Saheeh by Tirmidhee. Also collected by Ibn Hibban and Ahmad

¹⁴³ Surah at-Tawbah: 38-39

earth' i.e. you become indolent and incline towards the life of rest and (enjoying) ripe fruit **'Are you pleased with the life of this world rather than the Hereafter?'** i.e. why do you behave like this by being pleased with the life of this world rather than the Hereafter? Then He I diverts us from this life and urges us to look forward for the Hereafter **'But little is the enjoyment of this life as compared with the Hereafter'** Then Allaah I promises punishment for those who abandon Jihaad **'If you march not forth. He will punish you with a painful torment.'**

Ibn 'Abbaas ψ said:

*"The Messenger ρ of Allaah, commanded some people from the Arabs to march forth but they stayed behind, so Allaah caused the rain to stop falling on them and that was a punishment for them: **'and will replace you by another people'** i.e. to help His Prophet and establish His deen as Allaah I says: **'And If you turn away, He will exchange you for some other people, and they will not be your likes and you cannot harm Him at all'** i.e. you cannot harm Allaah at all by your turning away from Jihaad."¹⁴⁴*

The Prophet ρ said:

"When people become niggardly about the Dirham and Dinar (currencies), deal with al-'Eenah (a kind of riba), abandon Jihaad and follow the queues of the cows (i.e. being diverted from Jihaad in the cause of Allaah by tending cattle), Allaah will cause a punishment to descend on them and He will not lift it until they go back to their deen."¹⁴⁵ And it is incumbent upon the Muslim that he not be contented by being in the ranks of women, as was reported by the Prophet ρ:

¹⁴⁴ Tafseer Ibn Katheer: 2/342

¹⁴⁵ Collected by Ahmad and Abu Dawud on the authority of Abdullah ibn 'Umar ψ.

*“Hajj is the Jihaad for the old, the weak and the women”*¹⁴⁶

¹⁴⁶ Collected by Nisae on the authority of Abu Hurairah ψ

A 'FIQHI' MISCONCEPTION AND THE REPLY TO IT

There is the one who is afraid of engaging himself in this kind of fighting because among the soldiers who are opposing him there is the Muslim and the kaafir. How can we then fight Muslims, while the Messenger of Allaah said ρ:

*“Verily the killer and the killed will be in Hell-Fire.”*¹⁴⁷

Sheikh ul-Islaam Ibn Taymiyyah dealt with the same question, which happened to be an issue at the time. He was asked concerning soldiers who refused to fight the Tartars and said that there was a *mukrah* (one who is forced) amongst them. Ibn Taymiyyah answered: “He who doubts fighting them is the most ignorant of people about the religion of Islaam, and as fighting them is obligatory so they must be fought, by the consensus of the Muslims, even if there is the mukrah among them, as al-Abbas said on the day of the battle of Badr when he was taken as a prisoner:

*“O Messenger of Allaah I was forced to march forth.” So the Prophet ρ said: “As for your outward behaviour (i.e. fighting against the Muslims along with the pagans) it was for us (to decide on) but your intention was with Allaah.”*¹⁴⁸

The scholars are agreed that if the kuffaar army take Muslims prisoners as human shields, and it is feared that harm will afflict the Muslims if they do not fight, then they must fight even if it results in the killing of the Muslims prisoners. But when, nothing is feared scholars have two famous opinions concerning the permission of fighting which entails the killing of the Muslims taken as human shields. Such Muslims, if they are killed, will be martyrs but

¹⁴⁷ Saheeh al-Bukhaari: Kitaab al-Fitan

¹⁴⁸ Musnad Ahmad

obligatory Jihaad must not to be abandoned because of the one who will be killed as a *shaheed*¹⁴⁹ (martyr). This is because when the Muslims fight against the disbelievers, the one who is killed from them will be a martyr, and so will be the one who is killed for the benefit of Islaam, although he does not deserve to be killed as far as his intention is concerned.

It is indeed confirmed that the Prophet ﷺ said:

*“This House (Makkah) will be conquered by an army of people, but while they are at Baida’a (a place 60 kilometers from the south of Madinah on the way to Makkah) they will be swallowed (by the earth).” Someone said “O Messenger of Allaah those who are forced will be among them,” he said, “They will be resurrected according to their intentions.”*¹⁵⁰

So if the torment, which Allaah I will cause to descend on the army which, will conquer the Muslims, will affect those who were forced and those who are not, how will it be then with the punishment, which Allaah Y will Himself torment them with or at the hands of the believers? As Allaah Y said:

¹⁴⁹ We do not rule that he who is killed in Jihaad is a shaheed and will definitely enter paradise (yet that is our hope), because entry into paradise is a matter which depends upon the intention of the one killed, and that is in the knowledge of Allah. Calling the one killed in Jihaad shaheed is for the purpose of attaching an apparent ruling to him built upon strong speculation because we do not wash him, shroud him or pray upon him and this is a matter stated by the majority of the salaf. Ibn Hajr al-Asqalaani states: “And for this reason the salaf referred to those killed in Badr and Uhud as *shuhadaa*, and the intent in this is to attach an apparent ruling built upon strong speculation, and Allah knows best.” Fathul-Baari: 6/90

¹⁵⁰ al-Bukhaari and Muslim

‘Do you await for us (anything) except one of the two best things (victory or martyrdom) while we wait for you either that Allaah will afflict you with a punishment from Himself or our hands’¹⁵¹

Moreover, we do not know the one who is forced and are unable to make *at-tamayyuz* (distinguish between them), so if we kill them (i.e. those who are forced) we will be rewarded and excused while they will die according to their intentions. Thus, he who is forced and is unable to abstain (from being among the Tartars’ army) will be raised in accordance with his intention on the Day of Judgment, and if one of them is killed for the sake of establishing the religion, that will not be greater than the killing of the one who is among the Muslims Army.

But when one of them (i.e. the Tartars) escapes, some people regard fighting them as that of fighting the misconceived rebels. These kinds (of rebels) if they have a rebellious group wherein they seek refuge is it permissible to chase their escapees, kill their prisoners, and finish off their wounded? Scholars have two famous opinions about this. It has been said “that must not be done” because the man whom ‘Ali ibn Abi Talib τ ordered to call (his message) on the day of (the battle) of *al-Jamal*¹⁵² shouted that the escaper (of those who rebelled against ‘Ali) must not be chased, the wounded must not be finished off and the prisoner must not be killed. It was also said: “rather this must be done” because on the day of al-Jamal they (the rebels) did not have a rebellious group wherein they sought refuge. So the reason behind fighting them was to force them to retreat and when they did it there

¹⁵¹ Surah at-Tawbah: 52

¹⁵² In the year 36 A.H. Jumada al-Akheera this battle was fought between ‘Ali τ who was the Khalifah of Islaam and the Mother of the Believers ‘Aishah τ (with the battle commanded by Talhah τ and az-Zubayr τ). Finally the forces of ‘Ali were victorious after the legs of the camel (al-Jamal) ‘Aisha was riding were cut and she was removed from the battlefield with the greatest of respect by ‘Ali. Sadly, this was the first battle ever fought between believers, which resulted in the death of many thousands, but also set the rules of engagement if and when two groups of believers fight each other.

was no need in that (i.e. chasing them). They were in the status of forcing *as-saail* (the aggressor) to pull out. And indeed, it was also narrated that on the day of al-Jamal and *Siffeen*¹⁵³ their situation was different from that.

Thus, he who regarded them as misconceived rebels applied these two opinions to them. But what is correct is that they (the Tartars) are not misconceived rebels because they do not have *ta'weel* (accepted misconception) at all, they are rather like al-Khawaarij and those who refused to pay the Zakaah (during the time of Abu Bakr ψ) and ahl at-Ta'if and al-Khuramiyyah and the like of those who were fought according to the Islamic laws that they rebelled against. This thing has misconceived a great deal of jurists.¹⁵⁴

THE SUITABLE METHOD OF FIGHTING

As time advances and mankind develops, a question seems to be raised. There is no doubt that the modern methods of fighting are somewhat different from the methods used in the time of the Prophet ρ . So what is the suitable way of fighting that the Muslims should use in our age? And is it permissible for him to use his brain and opinion?

¹⁵³ In the month of Safar, 37 A.H. the second major battle between Muslims occurred at a place called Siffeen. It was between the forces of Syria under Mu'awiyah ψ against the Commander of the Faithful 'Ali ibn Abee Talib. The confrontation lasted for over three months, the greater part of which was minor skirmishes. Finally when the major battle erupted, many thousands were killed and it came to an end when the army of Syria raised the Qurans on their spears and called for negotiations. Finally arbitration took place, but not without a group leaving the camp of 'Ali ψ opposed to arbitration. They pronounced 'Ali and Mu'awiyah as disbelievers and thus were born the Khawaarij.

¹⁵⁴ Majmu' al-Fatawa: 28/546-548

ONE OF THE ARTS OF FIGHTING IN ISLAAM

The Prophet ﷺ said: “*War is deceit.*”¹⁵⁵

Explaining this hadeeth Imaam Nawawi, said: “The scholars are agreed that it is permissible to deceive the kuffaar in war, unless that breaks a covenant or a promise of protection (in this case) it is not permitted.”¹⁵⁶

It is known that there is no covenant between us and them (i.e. the present rulers of the Muslims), because they are at war with the religion of Islaam. So the Muslims are free to choose the suitable (permitted) method of fighting which will enable them to deceive them and achieve victory with the least of damage in the easiest way.

THE METHOD OF FIGHTING AL AHZAAB¹⁵⁷

After the Jews succeeded in gathering the kaafir confederates against the Prophet ﷺ and his message the situation became dangerous (for Islaam and the believers) the Muslims hurriedly devised a unique plan, which the Arabs had never heard of before. This is because the only way of fighting they used to know was that of the open battlefield. The plan was suggested by Salmaan al-Farsi (the Persian) ؓ and was to dig a deep trench around the city of Madinah from the side of the river, which would separate between the defenders and the raiders. So the method of fighting is not a revelation or a stationary Sunnah, and the Muslim should use his intelligence and plan stratagems. And this matter is referred to the process of *shurah* (consultation).

¹⁵⁵ Bukhaari and Muslim

¹⁵⁶ Sharh Saheeh Muslim

¹⁵⁷ Confederation of the enemies of Islaam, as appeared in the Battle of the Trench with various pagan Arab tribes and the Jews of Madinah

LYING TO THE ENEMIES

It was indeed confirmed in the hadeeth that lying is permitted in three instances¹⁵⁸. At-Tabari said: “The only lying which is permitted, is *at-ta’reedh*¹⁵⁹ and not the actual lying which is not allowed.” That was his personal saying (Imaam an-Nawawi said). In contrast, it is clear that the actual lying itself is permitted. However, to confine it to *at-ta’reedh* is better and Allaah knows best.¹⁶⁰

ISLAMIC PLANNING

By studying the battalions (in the time of the Prophet ρ and His companions ψ) the Muslims will come out with Islamic planning and fighting tricks whose rules can be applied by a lot of Muslims, for instance:

The Killing of Ka’b Bin Ashraf¹⁶¹

Narrated Jabir ibn ‘Abdullah : Allaah’s Messenger ρ said:

“Who is willing to kill Ka’b bin Ashraf who has hurt Allaah and His Apostle?” Thereupon Muhammad bin Maslamah got up saying: “O Allaah’s Messenger would you like that I kill him? The Prophet ρ said: “Yes,” Muhammad bin Maslamah said: “Then allow me to say a (false) thing (i.e., to deceive Ka’b), (a request from the Prophet ρ to say something even if that is contradicting belief, and that is by

¹⁵⁸ As according to the ahadeeth quoted in Muslim, Tirmidhi, Abu Dawood and others, that lying is not permissible except in three circumstances: lying to the enemy, making reconciliation between people and when a husband lies to his wife, or a wife to her husband (for the sake of the greater good).

¹⁵⁹ To say something that is true in a way that the listener understands it wrongly as is intended

¹⁶⁰ From Sharh Saheeh Muslim :12/45.

¹⁶¹ This assassination operation took place in the year 3 AH

manifesting Kufr in front of Ka'b, but he allowed that.)¹⁶² *The Prophet ρ said: "You may say it. Then Muhammad bin Maslamah went to Ka'b and said: "That man (i.e. the Prophetρ) demands Sadaqah (i.e. Zakaah) from us, and he has troubled us, and I have come to borrow something from you." On that Ka'b said: "By Allaah, you will get tired of him! Muhammad bin Maslamah said: "Now as we have followed him, we do not want to leave him until we see how his end is going to be and I want you to lend me something." Ka'b said: "Should you (not) ransom your women to me?" They said: "You are the most handsome of the Arabs, how could we ransom our women to you?" Ka'b said: "Then ransom your sons to me." They said: "Later they would be abused by the people saying so-and-so has been ransomed for two camel loads of dates, however we will ransom our arms to you." Ka'b said: "Yes". Muhammad bin Maslamah promised to bring his men to him, so he went to 'Abs bin Hibr and 'Abbad bin Bishr. Then they all came to Ka'b at night, called him and he came out to see them. Sufyan said: "Other than 'Amr said that Ka'b's wife said: "I hear a voice as if blood is dripping from him". Ka'b said: "They are none but Muhammad and his foster brother Abu Na'ilah. A noble man should respond to a call at night even if invited to be attacked." Muhammad said (to his men): "When Ka'b comes. I will (try to) touch his head, and when you see that I have got hold of his head, then kill him (that*

¹⁶² This saying outwardly denies *sidqah* (bearing witness to the truthfulness of the Prophetρ) and violates (the right of) the Prophet ρ and that is Kufr. It also implies that it is possible for the Muslim to show (not with his heart) his complete friendship with the enemy in war even if that leads to manifest Shirk and Kufr, on the appearance of things, for the sake of deceiving the enemy. This action was of course carried out with the full approval of the Messenger ρ and for a fixed goal, not by an individual who possessed no affiliation with Islamic any leadership. However, for a further detailed account of this issue, please refer to *Badaa'i al-Fawaaid* of Ibn al-Qayyim al-Jawziyyah, where he argues that kufr can not be manifested under any circumstance unless when one is forced, as in the case of 'Ammar Ibn Yaasir ρ (who spoke the word of disbelief under force and torture, whilst his heart was filled with faith), and that in this case what took place was something similar to *at-ta'reedh* (as discussed in the chapter "Lying to the Enemies.")

was the method by which they could kill him because his body was massive and he was robust). *When Ka'b came down to them, wrapped in his clothes, they said: "A very nice smell is coming from you." He said: "Yes, I have got a woman who is the Arabs' best woman at using perfumes." Muhammad bin Salamah requested Ka'b: "Will you allow me to smell it?" Ka'b said: "Yes," and he smelled it and requested him again. Muhammad bin Salamah said: "I got hold of him then I said (to his companions): "Go ahead!" and they killed him.*"¹⁶³

This incident contains much benefit concerning the art of fighting. Some orientalists and those who have a disease in their hearts have indeed claimed that the killing of Ka'b bin Ashraf was a treason to him. The reply to them is that this kaafir indeed broke his covenant and deeply hurt the Muslims. The Jews came to the Prophet ﷺ after the killing of Ka'b bin Ashraf and said:

"O Muhammad, our friend was indeed killed tonight and he was one of our chiefs, and was indeed assassinated without a crime or an occurrence that we knew of." The Prophet ﷺ said: "If he had fled like those who held the same opinion as his he would not have been killed, rather he hurt us and insulted us with poetry, and whoever does this among you will be vulnerable to the sword."

The Battalion of 'Abdullah Bin Anees

It happened in the fourth year and the cause of it was that the Prophet ﷺ was informed that Khalid bin Sufyan al-Hudhali was residing in 'Urnah and was gathering people together to fight the Muslims. So the Messenger of Allaah ﷺ ordered 'Abdullah bin Anees to kill him. 'Abdullah said:

¹⁶³ Hadeeth agreed upon. as-Saarim al-Maslul 'ala Shaatimi ar-Rasool (p.80-81), Ibn Taimiyyah

“O Messenger of Allaah describe him to me so that I will recognise him.” He said: “When you see him he will remind you of the Shaytan and this will be the sign between you and him.” Abdullah said: “I asked the Messenger of Allaah, to allow me to say (something - the same request for permission made by Muhammad bin Maslamah) and he allowed me,” then said “(say) you are from Khuza’ah (and that is a lie but it is permissible) ‘Abdullah said: “I recognised him by the description of the Messenger of Allaah and I was afraid of him. Then I said: “That which the Messenger of Allaah told me was true.” Abdullah said: “When I saw him the ‘Asr prayer time had entered, so as I was afraid that a chase would happen between us and which might divert me from praying, I performed Salaah whilst walking towards him, by moving my head for bowing and prostrating. When I reached him he asked: “Who are you?” I replied: “I am from Khuza’ah. I have heard that you are gathering people together against Muhammad and I want to be with you.” Khalid bin Sufyan said: “Yes I am gathering (people) against him.” ‘Abdullah said: “I took a walk with him, spoke to him and he enjoyed my talk, then I recited (some poetry to him) and said: “It is wonderful of him (i.e. the Prophet ﷺ). Muhammad has made an event out of this religion! He severed between the fathers and made a fool of their minds.” Ibn Sufyan said that he had never encountered someone like me. While he was leaning on a stick by which he was wrecking the earth until he reached his tent, his companions left him and went to some houses that were near him whilst they were bearing with him. Ibn Sufyan said: “Come here brother of Khuza’ah!” I drew near him and he said: “Sit down.” ‘Abdullah said: “I sat down with him until the people slept then I killed him. I beheaded him then went out leaving his wives over of him. “When I arrived in Madinah I found the Messenger of Allaah, who when he saw me said: “Successful is your face!” and I said: “Successful is your face, O Messenger of Allaah”, then I placed the head between his hands and related my story to him.”

The Story of Na'eem Bin Mas'ood

When Na'eem bin Mas'ood τ came (to Madinah) as a Muslim, (the Prophet ρ) enjoined him to conceal his acceptance into the fold of Islaam and sent him back to the pagans to cause them to differ in their ranks. So he went to Banu Quraidha and said to them in a form of advice: *“Do not fight along with those people (i.e. Quraish and Ghatafan) until you keep their chiefs as hostages (as security).”* This was after he had convinced them that because of the fact that the Quraish and the Ghatafan were not from Madinah, they would join their town and leave them for the Prophet ρ if anything happened. So they said to him: *“Indeed you have given us a good advice.”* Then he went to the people of Quraish and informed them that the Jews of Banu Quraidha indeed regretted being in alliance with them and had sent (messages) to Muhammad ρ asking: *“Would you be pleased if we brought the chief men of the two tribes, in order to strike at their necks?”* He then went to Ghatafan and said the same thing. Abu Sufyan and the chiefs of Ghatafan sent 'Ikrimah bin Abi Jahl along with some men from Quraish and Ghatafan to Banu Quraidha and said to them: *“Shall we go to fight in order to destroy Muhammad?”* They replied: *“Today is Saturday (the Jewish sabbath), the day on which we do nothing, and we will not fight along with you until you ransom to us some of your men, who will remain with us so as to provide us with confidence, because we are afraid that you may escape to your tribe when fighting overburdens you.”* Thus when the messengers came back Quraish and Ghatafan said: *“By Allaah that which Na'eem bin Mas'ood told you is the truth. By Allaah we will never ransom any of our men to you.”* Banu Quraidha said: *“That which Na'eem bin Mas'ood told you is the truth.”* Thus Na'eem τ was related to the division which occurred within the ranks of the confederates.

AN IMPORTANT POINT:

It is permissible for a Muslim to plunge himself into the thick of the disbelieving enemy if there is benefit in it for the Muslims. Ibn Taymiyyah says: "...And Muslim narrated in his saheeh that the Prophet ρ reported the story of *Ashaab al-Ukhdu*¹⁶⁴ (the people of the ditch), in which the boy ordered (himself) to be killed¹⁶⁵ for the benefit of the religion. Consequently, the four Imaams permitted the plunging of the Muslims into the kaafir army even if he is overwhelmed by the idea that they will kill him, if there is a benefit for the Muslims in that. What Ibn Taymiyyah said means that it is permissible for the Muslim to plunge himself into the kaafir army even if that leads to his killing and before he sees the benefit of his plunge with his own eyes."¹⁶⁶

DA'WAH BEFORE FIGHTING

It is permissible to make a raid on the disbelievers whom the call of Islaam has reached without prior warning.

Ibn 'Awn was reported to have said:

"I wrote to Nafi'a to ask him about calling (for war) before fighting. He wrote back to me. 'That was only in the beginning of Islaam, (because) the Messenger of Allaah, indeed made a raid on Bani al-Mustalaq while they were inattentive and their cattle were drinking water. So he killed those who fought him and took their women as

¹⁶⁴ Refer to the commentary of Surah al-Buruj: 4-8

¹⁶⁵ By telling the king the only way to kill him, gathering all the people and saying before firing the arrow: "*In the name of Allah, the Lord of the boy*"

¹⁶⁶ al-Fataawa 28:540-541

Refer to appendix: 1 at the end of the book.

booty of war and he took a woman at that time. Yahya said: "I think he said Juwairiyyah" (or said) Ibnatul-Haarith."¹⁶⁷

In the explanation of the hadeeth an-Nawawi said: "From hadeeth there is the permissibility of making a raid on the disbelievers whom the da'wah has reached, without warning them about it. Concerning this issue there are three madhaahib (opinions), which were related by al-Maaziri and al-Qadhi:

The first is that the warning is *mutlaq* (must be given) as Maalik and others have said. And that is weak. The second is that it is must not be done at all. And that is weaker than the first or false. The third is that it is obligatory if the call has not reached them and not obligatory if it has. It is rather recommended and that is the correct opinion. This is what Nafi'a Mawla Ibn 'Umar, Hasan al-Basri, at-Thawri, al-Laith, ash-Shafi'ee, Abu Thawr, Ibn-ul Mundhir and the majority of scholars said. Ibn-ul-Mundhir stated: "This is the opinion of the majority of people of knowledge."¹⁶⁸

WAR RESULTING IN THE KILLING OF CHILDREN

Ibn Abbas τ reported as-Sa'b bin Juthaamah to have said:

*"I said O Messenger of Allaah, during the night raid we killed the offspring of the pagans." He said: "They are of them."*¹⁶⁹

The explanation of the hadeeth: "The Messenger of Allaah ρ , was asked about the hukm of the children of the pagans whose women and children get killed when raided at night. He said that they were from their parents; i. e. there is no harm in that because the rules of their parents are applied to them such as in inheritance, marriage, penal

¹⁶⁷ Saheeh Muslim

¹⁶⁸ An-Nawawi - Sharh Saheeh Muslim: 12/35-36

¹⁶⁹ Saheeh Muslim

code debts and so on, and what is meant is that if they are not aimed at without a necessity.”¹⁷⁰

REFRAINING FROM INTENTIONALLY KILLING WOMEN, PRIESTS AND OLD MEN

Ibn ‘Umar τ said:

*“A women was found killed in one of the battles of the Prophet ρ so the Messenger of Allaah ρ prohibited the killing of women and children.”*¹⁷¹

In one of the battles, the Messenger ρ walked past a killed woman who was at the front and whom they (the companions ψ) were looking at, that is, wondering at her feature until the Messenger of Allaah ρ joined them and said: *“She should not have been killed”*, then said to one of them: *“Join Khalid (ibn al-Waleed) and tell him not to kill posterity (women and children) or a prisoner.”*¹⁷²

The previous hadeeth of Ibn ‘Abbaas which permits the killing of the posterity does not contradict this hadeeth because each one of them is a situation that is different from the other.

SEEKING HELP FROM A MUSHRIK

‘Aisha τ said:

“The Messenger of Allaah ρ, marched forth in the cause of Allaah before the battle of Badr and while he was at Harrat al-Wabrah a man reminiscent of bravery and safety joined him. The companions of the Messenger of Allaah ρ were happy when they saw him. But when

¹⁷⁰ An-Nawawi - Sharh Saheeh Muslim: 12/49

¹⁷¹ Related by al-Jama’ah (the group), except Nisae

¹⁷² Ahmad and Abu Dawood

he reached him the Messenger of Allaah, said to him: “Will you believe in Allaah and His Messenger?” He said: “No”. He said: “Then go back because I will never seek help from a Mushrik.” She (‘Aishah τ) said “Then he came back and joined them at al-Badaa. He said to him the same thing, as before: “Will you believe in Allaah and the Messenger?” He said: “Yes.” So he said: “Go ahead!”¹⁷³

Imaam Nawawi said: “It was mentioned in the other hadeeth that the Prophet ρ sought help from Safwaan bin Umayyah before he embraced Islaam. Some scholars took the first hadeeth (the above mentioned) as an absolute rule. Shafi’ee and others said: “If the kaafir has a good opinion about the Muslims and necessity urges us to seek help from him then it should be done, otherwise it is *makruh* (disliked).”

The two hadeeth have been used in both situations, and if the kaafir is present (in the battle) by permission, recompense should be given to him and not a share from the booty (like what the Muslim gets), and this is the madhab of Maalik, Shafi’ee, Abu Haneefah and the majority. Az-Zuhri and al-Awzaa’ee said: “A share should be given to him and Allaah knows best.”¹⁷⁴ Concerning seeking help from the pagans and the disbelievers, Imaam Maalik said: “If they are servants for the Muslims then it is permissible.” Abu Haneefah said: “Help should always be sought from them and given to them whenever Islaam is overwhelming and governing them, but if their *shirk* (polytheism) is dominant seeking help from them is *makruh*. Shafi’ee said: “It is permissible on two conditions: one of them is when the Muslims are few and the pagans are a host and the second is that we must know that the pagans have a good opinion about Islaam and have an inclination towards it, and whenever help is sought from them a recompense should be given to them and not a share from the *ghaneemah* (war booty).”

¹⁷³ Saheeh Muslim

¹⁷⁴ An-Nawawi - Sharh Saheeh Muslim: 12/199

CUTTING DOWN THE TREES AND BURNING THEM

On the authority of Nafi'a who reported that Ibn 'Umar said:

“The Messenger of Allaah, burned and cut down the palm trees of Bani an-Nadheer and that was at al-Buwairah.”

Qutaibah and Ibn Rumh added in their narration that Allaah Y revealed (on this occasion):

‘What you (O Muslim) cut down of the palm-trees (of the enemy), or you left them standing on their stems, it was by the leave of Allaah, and in order that He might disgrace the faasiqun (rebellious, disobedient to Allaah),’¹⁷⁵

Concerning the explanation of the hadeeth an-Nawawi said: “It is permissible to cut down the trees of the disbelievers and burn them.”¹⁷⁶

Abu Hurairah τ reported:

“The Prophet ρ, sent a battalion and appointed ‘Asim bin Thaabit as an Ameer. They went forth and as they were between ‘Usafaan and Makkah some men from Hudhail called Banu Lihhan, were notified about them. So, about one hundred archers followed their traces till they (i.e. the archers) came to a journey station where they (i.e. ‘Asim and his companions) had encamped and found stones of dates they had brought as journey food from Madinah.

¹⁷⁵ Surah al-Hashr: 5

¹⁷⁶ An-Nawawi Sharh Saheeh Muslim: 12/50

The archers said: “These are the dates of Madinah,” and followed their traces till they took them over. When ‘Asim and his companions were not able to go ahead, they went up a high place, and their pursuers encircled them and said: “You have a covenant and a promise that if you come down to us, we will not kill anyone of you.” ‘Asim said: “As for me, I will never come down on the security of an infidel. O Allaah! Inform Your Prophet about us.” So they fought with them till they killed ‘Asim along with seven of his companions with arrows, and there remained Khubaib, Zaid and another man to whom they gave a promise and a covenant. So when the infidels gave them the covenant and promise, they came down. When they captured them, they opened the strings of their arrow bows and tied them with it. The third man who was with them said: “This is the first breach in the covenant,” and refused to accompany them. They dragged him and tried to make him accompany them, but he refused, and they killed him. Then they proceeded on taking Khubaib and Zaid till they sold them in Mecca.”¹⁷⁷

He (Abu Hurairah) mentioned the story of the killing of Khubaib till he said: “Allaah accepted the du’aa of ‘Asim bin Thaabit when he was killed, and he informed the Prophet ρ and his companions ψ about their story and what happened to them.

ORGANISING THE MUSLIM ARMY

‘Ammaar bin Yaasir τ said:

“The Messenger of Allaah ρ, used to like the man to fight under the flag of his tribe (with his own tribe, under the banner of Islaam).”¹⁷⁸

Al-Baraa ibn ‘Azib τ said:

¹⁷⁷ Saheeh al-Bukhaari. Please refer to Appendix: 3 for the complete of the hadeeth.

¹⁷⁸ Related by Ahmad

“The Messenger of Allaah said: “Verily you shall meet the enemy tomorrow so your slogan should be “and they (i. e. the disbelievers) will not gain victory.””¹⁷⁹

Al-Hasan reported Qais bin ‘Abbaad τ to have said:

“The companions of the Messenger of Allaah used to dislike (raising their) voice during fighting.”¹⁸⁰

Ka’b bin Maalik ψ said:

“The Prophet ρ marched forth for (the expedition of) Tabuk on a Thursday and he used to like marching forth on Thursdays.”¹⁸¹

An-Nu’maan bin Maqran τ said:

“When the Prophet ρ, did not fight in the beginning of the day he would delay it till the sun fell (from when it was hottest), the wind blew and the help (of Allaah) descended.”¹⁸²

RECOMMENDATION TO SUPPLICATE FOR HELP WHEN MEETING THE ENEMY

One of the *du’aa* (supplication) of the Messenger of Allaah ρ in fighting is:

“O Allaah, Revealer of the Book (the Quraan), the Mover of the clouds, the Defeater of the al-Ahzaab (confederation of disbelievers). defeat the infidels and bestow victory upon us.”¹⁸³

¹⁷⁹ Related by Ahmad

¹⁸⁰ Related by Abu Dawood

¹⁸¹ Agreed upon

¹⁸² Related by Abu Dawood and al-Haakim classified it as saheeh and its origin in Bukhaari is: “If he did not fight in the beginning of the day he would wait until the wind blew and prayer (time) came (in).”

SINCERITY IN JIHAAD FOR THE CAUSE OF ALLAAH

Sincerity is to purify the intention of drawing near to Allaah ﷻ from all impurities. It has also been said that it is to forget that people see you by constantly remembering the Creator.

Imaam Ibn al-Jawzi said: “Indeed Iblees confused a lot of people who marched forth for Jihaad with the intention of showing off so as to be said that so and so was a warrior, or perhaps the intention was for the sake of being called a brave man or seeking the booty, however actions are but by intentions.”¹⁸⁴

Abu Musa τ said:

*“A man came to the Prophet ρ and said “O Messenger of Allaah have you seen the man who fights for the sake of bravery, honour or showing off? So which one of that is in the cause of Allaah?” The Messenger of Allaah ρ said: “He who fights so that Allaah’s word is the supreme is in the cause of Allaah.”*¹⁸⁵

Ibn Mas’ood τ said:

“Beware saying that man died as a martyr or was martyred because a man may well fight for the sake of booty, being remembered or making his status noticeable.”

Abu Hurairah τ reported that the Prophet ρ said:

¹⁸³ Saheeh Muslim: 12/47

¹⁸⁴ Talbees Iblees (the Devil’s Deception) p.168-169 in the chapter of ‘the Confusion Plotted by Iblees against the Warriors.’

¹⁸⁵ Bukhaari and Muslim

“The first of all people to be judged on the Day of Judgment are three: a man who was martyred, and who will be brought (before Allaah who will) remind him of His favour which he will know, then He will ask him: “What did you do with it? He will reply: “I fought in your cause until I was killed” (Allaah) will say to him: “You lied but you fought so that it would be said of you “he was brave “ and it was indeed said. Then He will order that he be dragged on his face till he is thrown in Hell. And a man who learned knowledge, taught it and read the Quraan, and who will be brought (before Allaah who will) remind him of His favour which he will know, then He will ask him: “What did you do with it?” he will reply: “I learned knowledge in your cause, taught it and read the Quraan “, He will say to him: “You lied; but you learned so that it would be said: “He is a scholar,” and it was indeed said. Then He will order that he be dragged on his face until he is thrown in Hell. And a man whom Allaah made rich and gave all kinds of wealth, and who will be brought (before Allaah who will) remind him of His favour which he will know, then He will ask him: “What did you do with it?” he will reply: “I did not leave a cause wherein you love spending but donated in it for your sake”, (Allaah) will say to him: “You lied; but you donated so that it would be said: “He is generous”, and it was indeed said. Then He will order that he be dragged on his face until he is thrown in Hell.”¹⁸⁶

Abu Haatim ar-Raazi reported that he heard ‘Abdah bin Sulaiman saying: “We were in a battalion along with ‘Abdullah bin Mubaarak in the land of the Romans wherein the enemy came across us. But when the two fronts met (to fight), a man from the enemy marched forth and asked for a duel. So a man moved forward and fought him for a while then stabbed him to death and this way he killed the second the third and the fourth. Then he himself asked for a duel for which a man (from the kaafir army) came forward and fought him for

¹⁸⁶ Collected by Muslim only

a while then he stabbed him to death. Thereupon people surrounded him and I happened to be one of them. He was a man who was veiled with a cover I undid a piece of his veil and it was ‘Abdullah bin Mubaarak. So he said to me: “Even you O Aba ‘Umar are one of those who want to disclose us.” Thus I said: “Look at this sincere man, may Allaah’s Mercy be upon you, how afraid he was about his sincerity (being affected) by being seen and praised by the people, therefore he covered himself.”

When Ibraheem ibn Adham رَحِمَهُ اللهُ used to fight, he would never take anything from the war booty, in order to save his reward (for the Hereafter).¹⁸⁷ Iblees indeed confused the mujaahid when the latter gained the war booty. So he might have taken from it that which he was not (the right) to take, either because he had little knowledge, or because he regarded taking the wealth of the disbelievers (in every occasion) as permissible, or not knowing that stealing from the booty is a sin.

Abu Hurairah τ reported:

“We marched forth along with the Prophet ρ to Khaibar and Allaah granted us victory. But we did not gain gold or money as booty (rather) we looted luggage, food and clothes. Then we headed towards the valley. The Messenger of Allaah ρ had a servant of his with him. When we were descending, the servant of the Messenger of Allaah ρ stood up to undo his saddle-pack and he was shot to death by an arrow. But when we congratulated him for martyrdom the Messenger of Allaah ρ said: “No! By the One in whose Hand is the life of Muhammad verily the cloak is burning him: he stole it on the Day of (the battle of) Khaibar, without being subjected to division.”

¹⁸⁷ Narrated by ‘Abdullah ibn ‘Amr ibn al-As τ the Messenger of Allah ρ said: “A troop of soldiers who fight in the way of Allah and get their share of the booty receive in advance two-thirds of their reward in the Hereafter and only one-third will remain (to their credit). If they do not receive any booty, they will get their full reward.” Muslim

*(Abu Hurairah) said: "So the people were frightened." Thereupon a man brought a lace or two then said: "I took them on the day of Khaibar." Thus the Messenger of Allaah ρ said "One lace of Hell or two laces of Hell?"*¹⁸⁸

On the other hand, the mujaahid may well have been aware of the prohibition (of stealing from the booty), but having seen a lot of it made him impatient about it. Perhaps he thought that his Jihaad would make up for what he did. Thus, here is made apparent the effect of belief and knowledge.

Narrated on the authority of Hubairah ibn al-Ash'ath who reported that Abu 'Ubaidah al-'Anbari said: "When the Muslims descended to the cities and collected the booty, a man came with booty he had and handed it to the man in charge. So those who were with him said: "We have never seen the like of this before. What we have is neither equal nor near to it." Then he (the man in-charge) asked him: "Did you take anything from it?" He replied: "If it had not been because of Allaah I would not have brought it to you." Thus they realised that this man was important and asked him: "Who are you?" He replied: "By Allaah I will not tell so that you will not praise me, nor will I impress you so that you will lend me, but I praise Allaah and I am pleased with His rewards." So they sent a man after him until he reached his companions. He inquired about him and he was 'Amir bin Qais"

THERE ARE SOME WHO ARE FORCED TO BE AWAY FROM THE PATH (OF JIHAAD)

So be careful because indeed adversities have an origin, and give up that which desires cause to appear as beautiful. Thus He Ψ, requests them to make a fresh joining-up and calls them to reveal what they

¹⁸⁸ Bukhaari and Muslim

have kept secret due to the love of rest (ease) and keeping away from hardships. Besides this is the very same reason why the Quraan narrated concerning those who stayed away from Jihaad, when Allaah ﷻ says:

‘Those who stayed away (from Tabuk expedition) rejoiced in their staying behind the Messenger of Allaah: they hated to strive and fight in the cause of Allaah, and they said: “March not forth in the heat” Say: “the Fire of Hell is more intense in heat, if only they could understand.”¹⁸⁹

“Indeed those kind of people are the example of the weak determination and the immature will, and plenty are those who are afraid of hardship, frightened of strife, and prefer the mean rest to the honourable suffering and the abased peace to the dear danger; and who are falling wearily behind the serious marching lines (of people) who are aware of the implications of the messages. But these lines (of people) remain on their path which is full of obstacles and difficulties because they instinctually know that facing up to obstacles and difficulties is a natural instinct in man, and that it is more delicious and beautiful than lagging behind, abandoning (Jihaad) and the naive rest which is not suitable for men.”¹⁹⁰

“Those, who preferred rest to struggle in the time of *‘usrah* (hardship) and stayed away from the caravan (going for Jihaad) in the first part (of Islamic history) were not fit for strife, not meant for Jihaad and were not to be taken because of forgiving or overlooking, nor be given the honour of Jihaad which they had abandoned willingly:

If Allaah brings you back to a party of them (the hypocrites), and they ask your permission to go out (to fight), say: “Never shall you go out with me, nor fight an enemy with me, you agreed to

¹⁸⁹ Surah at-Tawbah: 81

¹⁹⁰ Sayyid Qutb – Tafseer ‘In the Shade of the Quraan’: 3/1682

sit inactive on the first occasion, then you sit (now) with those who stay behind (i.e. women, children, old men)’¹⁹¹

Indeed the *du’aat* (those who invite) are in need of solid, straightforward and firm character, and are determined to resist during the long, tiring struggle. And the rank (of the Mujahideen), which is penetrated by weak and lazy people, will not stand firm because they will fail it during the difficult time and will spread failure, weakness and unbalance in it. Thus those who get weak and stay away must be kept away from the line to protect it from the instability, defeat and compromise with those who lag behind the rank in the difficult time, then come back to it in the easy time to destroy it completely.”¹⁹²

THE FATWAS OF THE JURISTS ABOUT PURGING THE LINES (OF JIHAAD)

Much was said about this by the salaf (predecessors). For instance, Imaam Shafi’ee’s elaboration in his *Kitaab al-Umm* on the consecutive events concerning the participation of the hypocrites in the honourable Prophetic battles, and his warning of the generations to come from the one who would be known by that which those hypocrites were known, because he would be treated in analogy as them and be punished by that which they were tormented. Imaam Shafi’ee said: “The Messenger of Allaah ρ fought (the disbelievers), and so did some people along with him whose hypocrisy was known, and who failed him by the desertion of three hundred men from them. Then they partook in the battle of *al-Khandaq* (the trench) with him, and said that which Allaah Y unformed about them: **‘Allaah and His Messenger promised us only delusions!’**¹⁹³

¹⁹¹ Surah at-Tawbah: 83

¹⁹² Sayyid Qutb –Tafseer ‘In The Shade of the Quraan’: 3/1683

¹⁹³ Surah al-Ahzaab: 12

Then some of them participated in his battle against Bani al-Mustalaq, and they said that which Allaah Y, narrated about them:

‘If we return to al-Madinah, indeed the more honourable (‘Abdullah ibn Ubayy ibn Sahlool – leader of the hypocrites) **will expel there from the meaner** (the Messenger of Allaah ρ).’¹⁹⁴

along with other things which Allaah Y has narrated about their hypocrisy.

Then he too part in the expedition of Tabuk wherein some of them (i.e. hypocrites) took part, and who had endeavoured to kill him on the night of al-‘Aqabah, but Allaah Y had saved him from their evil. Whilst others stayed away from Jihaad in his presence. Then Allaah Y, revealed their story during the battle of Tabuk:

‘And if they had intended to march out, certainly, they would havemade some preparation for it, but Allaah was averse to their being sent forth, so He made them lag behind so it was said to them: “Stay with those who remain behind (i.e. women, children, old men).’¹⁹⁵

Ash-Shafi’ee said: “So Allaah disclosed their secrets to His Messenger ρ and informed those who used to listen to them (from the believers) that their aim was to create discord among those who were with him, by means of lying, magnifying the power of the enemy and causing the Muslims to stay away from Jihaad. Thus, Allaah informed him (the Prophet ρ) that He was averse to their being sent forth, so He made them lag behind. So if they had this intention, it means that Allaah commands that whoever is known by that which they were known for, he must be forbidden to fight with the Muslims because

¹⁹⁴ Surah al-Munaafiqun: 8

¹⁹⁵ Surah at-Tawbah: 46

he will cause harm to them. Shafi'ee said: "And whoever is known by that which Allaah described the hypocrites, the Imaam is not allowed to let him fight alongside him, and if he does, he must not give him a share of the booty or a recompense, because he is one of those whom Allaah forbade to fight along with the Muslims due to his desire to create fitnah amongst the Muslims and cause them to stay away from Jihaad. This is because some of them (the Muslims) listen to them out of inattention, kinship and friendship: and this man can indeed cause greater fitnah than a lot of their enemy."¹⁹⁶

The Islamic jurisprudence remained like this until its flag was held by Ibn Qudaamah who said:

"The Ameer must not accompany with him a *Mukhadhil* who is the person that causes people to stay away from fighting and discourages them from marching forth for Jihaad, such as saying that it is hot, or severely cold, or there is great hardship ahead and that defeating the enemy is not possible and the like: or a *Murjif* who is the person that says: "The battalion of the Muslims have been destroyed, that they have - no endurance or power against the disbelievers, and that the kuffaar have power, endurance and no one can stand firm against them or something like that; or the person who helps against the Muslims by spying for the disbelievers informing them about the secrets of the Muslims, writing their news to them, directing them to their secrets, putting up their spies: or the person who creates hostility between the Muslims and spreads mischief, because Allaah Y says:

‘But Allaah was averse to their being sent forth, so He made them lag behind so it was said to them: “Stay with those who remain behind (i.e. women, children, old men). Had they marched out with you, they would have added to you nothing except disorder,

¹⁹⁶ Al-Umm: 4/89 (Ash-Shafi'ee)

and they would have hurried about in your midst (spreading corruption) **and sowing sedition among you.**¹⁹⁷

“So because these people are harmful to the Muslims he (i.e. the Ameer) must forbid them to (go with him).”¹⁹⁸

THE JURIST’S SELF-SATISFACTION FORBIDS HIM FROM BEING AN AMEER

We find in the fiqh of ‘Umar bin Abdul ‘Azeez that which legalises the keeping away of the truthful, righteous man from responsibility if he has a kind of liking for appearance and self-conceit, so as to put a stop to this and protect him from falling into fitnah and destroying himself and da’wah. Indeed it was narrated that when the fifth rightly guided Khaleef (‘Umar bin Abdul ‘Azeez) was appointed to take charge of the Khilaafah, he sent to Abu ‘Ubaid al-Mathhaji, who (was a jurist in the Jurisprudence of hadeeth) and one of the sheikhs of al-Awzaa’ee and Maalik and one of the scholars that the Khaleef, Sulaiman bin ‘Abdul-Maalik used to seek help from. But he (‘Umar bin Abdul ‘Azeez) said to him: “This is the way to Palestine from which you come so join it. It was said: “O Commander of the Believers! Have you seen Abi ‘Ubaid and his readiness for doing good?” But he said: “it is rather not to cause him to fall into fitnah, he has been self-conceited towards the masses.”¹⁹⁹

Therefore, the leaders of the Muslim groups of today must say to every *da’ee* (caller to the religion of Islaam), who tends to gain a reputation, wealth or a prestigious position, the same thing that ‘Umar said to ‘Ubaid, and make him understand that he has indeed missed the way to his objective, by going past the places of modest da’wah,

¹⁹⁷ Surah at-Tawbah: 46-47

¹⁹⁸ Al-Mughni (Ibn Qudaamah): 8/ 351

¹⁹⁹ Tahdheeb at-Tahdheeb: 12/158

sacrifice and sticking to the schemes. So this (we should say to him) is the way to the places of people like you, so join them.

< End of Jihaad: The Absent Obligation >

APPENDIX 1: MARTYRDOM OPERATIONS

This issue is of paramount importance in our times as we hear the term “suicide operations” in occupied Palestine and Chechnya, carried out by the Mujahideen. In fact the correct term is martyrdom operation and the people of knowledge both past and present have discussed this issue. Indeed there is a vast difference between the one who ends his life due to his inability to bear the difficulties of life and its various tribulations, and the one who offers his life for the cause of Allaah and to bring benefit and protection to the Muslims. Of the many evidences that are available from the ahadeeth of the Messenger of Allaah ﷺ and from the actions of the companions رضي الله عنهم there are the following:

1. The story of the boy and the king, as mentioned.²⁰⁰
2. From the same story, when the baby spoke to her mother telling her: “*O mother be patient – you are on the truth.*” (So she threw herself into the ditch of fire along with the child to be with the martyrs in Paradise).²⁰¹
3. The Prophet ﷺ said: *Our Lord Most High is pleased with a man who fights in the path of Allaah, the Exalted; then his companions fled away (i.e. retreated). But he knew that it was a sin (to flee away from the battlefield), so he returned, and his blood was shed. Thereupon Allaah, the Exalted, says to His angels: Look at My servant; he returned seeking what I have for him (i.e. the reward), and fearing (the punishment) I have, until his blood was shed.*²⁰²

²⁰⁰ Saheeh Muslim

²⁰¹ Saheeh Muslim

²⁰² Abu Dawood

4. From Anas ψ a man came to the Messenger of Allaah ρ and said: *“How do you see it if I were to throw myself into the midst of the pagans and fought them until I was killed (would I go) to Paradise?”* He replied: *“Yes.”* So the man threw himself into the midst of the pagans and fought until he was killed.²⁰³

5. Abu ‘Imraan ψ said: *We went out on an expedition from Madinah with the intention of (attacking) Constantinople. ‘Abdur Rahman ibn Khalid ibn al-Waleed was the leader of the company. The Romans were keeping their backs to the walls of the city. A man (suddenly) attacked the enemy. Thereupon the people said: “Stop! Stop! Laa ilaha illa Allaah! He is destroying himself with his own hands (committing suicide).”* Abu Ayyub said: *“This verse was revealed about us, the group of the Ansaar (the Helpers). When Allaah helped His Prophet and gave Islaam dominance, we said (i.e. thought): Come on! Let us stay in our property and improve it. Thereupon Allaah, the Exalted, revealed: ‘And spend of your substance in the cause of Allaah, and make not your hands contribute to your destruction.’ To put oneself into danger means that we stay in our property and commit ourselves to its improvement, and abandon fighting (i.e. Jihaad).”* Abu ‘Imraan said: *“Abu Ayyub continued in Jihaad in the cause of Allaah until he (died and) was buried in Constantinople.”*²⁰⁴

6. From ‘Asim ibn ‘Umru ψ : When the people met on the day of (the battle) of Badr ‘Awf ibn al-Haarith said: *“O Messenger of Allaah, what makes Allaah laugh upon His servant?”* He said: *“That He sees him (His servant) throw himself into the midst of*

²⁰³ Haakim, also Nail al-Autaar of ash-Shawkaani

²⁰⁴ Abu Dawood, Tirmidhi, Haakim, Ibn Hibbaan

the fighting with no armour.” So he removed his armour and went forth and fought until he was martyred.”²⁰⁵

7. From Abi Bakr ibn Abi Musa al-Ash’ari ψ who said: *“I heard my father whilst in the presence of the enemy say: The Prophet ρ said: “Indeed paradise is under the shade of swords.” A man in a shabby condition got up and said: “Abu Musa, did you hear the Messenger of Allaah ρ say this?” He said: “Yes.” (The narrator said): He returned to his friends and said: “I greet you (a farewell greeting).” Then he broke the sheath of his sword, threw it away, advanced with his (naked) sword towards the enemy and fought (them) with it until he was slain.”²⁰⁶*
8. Narrated by ‘Urwa ψ on the day of (the battle) of al-Yarmuk, the companions of Allaah's Messenger said to az-Zubair: *“Will you attack the enemy so that we shall attack them with you?” Az-Zubair replied: “If I attack them, you people would not support me.” They said: “No, we will support you.” So az-Zubair attacked them (i.e. Byzantine) and pierced through their lines, and went beyond them and none of his companions was with him (i.e. he was fighting the enemy alone). Then he returned and the enemy got hold of the bridle of his (horse) and struck him two blows (with the sword) on his shoulder. Between these two wounds there was a scar Caused by a blow, he had received on the day of Badr (battle). When I was a child I used to play with those scars by putting my fingers in them. On that day (my brother) ‘Abdullah bin az-Zubair was also with him and he was ten years old. Az-Zubair had carried him on a horse and let him to the care of some men.”²⁰⁷*

²⁰⁵ Al-Isaabah fee Tamayyiz as-Sahaabah of Ibn Hajar and Nail al-Autar of ash-Shawkaani

²⁰⁶ Saheeh Muslim

²⁰⁷ Saheeh al-Bukhaari

9. Yazid ibn Abi Ubaid ψ narrated: I said to Salamah bin al-Akwa: *“For what did you give the pledge of allegiance to the Messenger of Allaah ρ on the day of Al-Hudaibiya?”* He replied: *“For death (in the cause of Islaam).”*²⁰⁸
10. Narrated by Mudrak ibn ‘Awf ψ : *I was with ‘Umar and said (to him): “Next to me was a man who threw himself into battle and was killed, so the people said: He has caused his destruction with his own hands.” So ‘Umar said: “They have lied. In fact he has purchased the Hereafter with (the life of) this world.”*²⁰⁹
11. Narrated by Anas ψ my uncle Anas bin an-Nadhr was absent from the Battle of Badr. He said: *“O Messenger of Allaah! I was absent from the first battle you fought against the pagans. (By Allaah) if Allaah gives me a chance to fight the pagans, no doubt Allaah will see how (bravely) I will fight.”* On the day of Uhud when the Muslims turned their backs and fled, he said: *“O Allaah! I apologize to You for what these (i.e. his companions) have done, and I denounce what these (i.e. the pagans) have done.”* Then he advanced and S’ad bin Mua’dh met him. He said *“O S’ad! By the Lord of an-Nadhr, Paradise! I am smelling its aroma coming from before (the mountain of) Uhud.”* Later on S’ad said: *“O Allaah’s Apostle! I cannot achieve or do what he (i.e. Anas bin an-Nadhr) did. We found more than eighty wounds by swords, spears and arrows on his body. We found him dead and his body was mutilated so badly that none except his sister could recognize him by his fingers.”* We used to think that the following verse was revealed concerning him and other men similar to him: **‘Among the believers are men who have been true to their covenant with Allaah....’**^{210 211}

²⁰⁸ Saheeh al-Bukhaari

²⁰⁹ Ibn Jareer and Ibn Mundhir

²¹⁰ Surah al-Ahzaab: 23

²¹¹ Saheeh al-Bukhaari

Ibn al Qayyim al-Jawziyyah says regarding the benefits taken from the battle of Uhud: “The permissibility of throwing oneself in the heart of the enemy (is proven) the way Anas ibn an-Nadhr and others threw themselves into the midst of the enemy.”²¹²

12. The day of the battle of Yamaamah the Muslims stood firm and pushed forward until they reached the garden, in which Musailimah (the Liar) the enemy of Allaah had fortified himself. So al-Baraa ibn Maalik said: “*Put me on a shield. Raise the shield on spears and hurl me into the garden near the gate. Either I shall die a martyr or I shall open the gate for you.*” So he was placed on a shield and raised and thrown over the wall. He fought his way through the garden until he opened its gates allowing the Muslims to enter and thus kill Musailimah.²¹³

²¹² Za’ad al-Ma’ad: 3:112

²¹³ Al-Isaabah of Ibn Hajar reported from Ibn Ishaq

APPENDIX 2: LET THE SCHOLARS BEWARE!

Abu Hurairah τ reported that the Messenger of Allaah ρ : “*Whoever lives in the desert becomes rough; whoso follows the game becomes careless; and whoso comes to the doors of the rulers falls into fitnah (trouble); and a slave does not come nearer to the ruler, except that he becomes further from Allaah.*”²¹⁴

Ibn Abbas τ reported that the Prophet ρ said: “*Whoever lives in the desert, becomes rough; whoso follows the game, becomes careless; and whoso comes to the door of the ruler falls into fitnah.*”²¹⁵

Abi al-‘Awar as-Silmi τ reported that the Messenger of Allaah ρ said: “*Beware of the doors of the ruler for they have indeed become a source of trouble and humiliation.*”²¹⁶

In explaining the saying of (ρ) “*...and whoso comes to the doors of the rulers falls into fitnah*”, The writer of Tuhfat ul-Ahwadhi said, with reference to the *Qaadhi* (judge): “...i.e. to come to him without any necessity or need, he falls into fitnah. So if he complies with what he wants, and he leaves him (i.e. the ruler leaves the judge), then he has placed his deen in danger. And if he disagrees with him, then he has put his dunya (life of this world) in danger.”²¹⁷

Al-Muthhir said: “The one who stays in the desert and does not attend the salat ul-Jum’ah (Friday prayer), nor the congregational prayer, nor the gatherings of the scholars, then he has indeed oppressed his soul; the one who prepares for a hunt simply for fun and entertainment will become careless because fun and amusement bring about a dead heart- as for the one who hunts for food, then it is permissible for

²¹⁴ Musnad Ahmad, Sheikh Ahmad Shakir said that its chain of narration is saheeh.

²¹⁵ Nisae, Tirmidhi, and Abu Dawood- see Saheeh al-Jam’i: 6296

²¹⁶ Saheeh ad-Dailamee, Ibn Mundah, Ibn ‘Asaakir- see as-Saheehah: 1253)

²¹⁷ Tuhfat ul-Ahwadhee: 6/533

some of the sahabah used to hunt; and whoso enters upon the ruler and flatters him, falls into fitnah, but one who does not flatter but advises him and orders him to do good and prohibits him from doing evil, then his going to him is the best Jihaad.”

The scholars of the salaf were very cautious from going to the rulers for fear of fitnah, and they have spoken much about this issue. Imaam Ibn Rajab رحمه الله said: “Many of the salaf used to forbid from going to the kings even for the one who wished to order them to do good and prohibit them from doing evil. Amongst those who forbade this were ‘Umar bin ‘Abdul-Azeez, Ibn Mubaarak, ath-Thawri, and others from amongst the Imaams. Ibn Mubaarak said: ‘In our opinion, it is not enjoining good and forbidding evil for one to go to them and order and prohibit them, rather enjoining good and forbidding evil is related to avoiding them.’ The reason for this is what is feared in regards to the fitnah by going to them, for when he is far from them, the soul suggests to the man that he should order and prohibit them, and be stern with him; when he is near to them, the soul inclines to them since the love of nobility is hidden in the soul, and therefore he flatters them, is friendly towards them, he may even be biased towards them and love them- especially if they act friendly towards him and are generous to him and he accepts that from them.”²¹⁸

Hudhaifah τ said: “Beware of the places of fitnah.” It was said: ‘What are the places of fitnah O Abu ‘Abdullah?’ He said: “The doors of the princes- one of you enters upon the prince, and he attests to him with lies, and says about him, what is not true.”²¹⁹

Sufyaan ath-Thawri said in a letter to ‘Ibaad bin ‘Ibaad: “Beware of princes that you not become close to them or mix with them in matters, and beware that you are not deceived for you may be asked

²¹⁸ Jaami’ Bayaan al-‘Ilm wa Fadhlah: 1/178-179

²¹⁹ Sifat-us-Safwah:1/614

to mediate, and you find that you turn away from the oppressed one, or seek injustice; that is indeed the deception of Iblees which has been taken by the reciters of evil as a means to progress.”²²⁰ And he also said: “Whoever prepares an inkpot or sharpens a pen for them then he has taken part with them in every blood spilt in the east and west.”

Addressing ‘Ataa al-Khurasani, Wahb ibn Munabbah said: “The scholars before you sufficed with their knowledge doing without the world besides them, they used not to pay attention to the people of the dunya nor with what was in their hands; the people of the dunya used to offer them their worldly possessions desiring their knowledge; today the people of knowledge have come to offer their knowledge to the people of dunya, desiring their dunya, and the people of the dunya have come to renounce their knowledge when they saw the evil sources from where it was coming. So beware O ‘Ataa of the doors of the rulers, for their within their doors is fitnah like that of the camel pen; you will not affect their dunya in anything except that your deen will be affected similarly.”²²¹

Ayyub as-Sakhtiyani said: “Abu Qulaabah said to me: ‘O Abu Ayyub, take three characteristics from me: Beware of the doors of the rulers, beware of the gatherings of the people of desires, and stick with the market for affluence comes from well-being.”²²²

Abu Haazim, one of the foremost *tabi’een* (people who saw the companions ψ but not the Prophet ρ) said that the scholars used to flee from the ruler whilst he sought after them, and today they come to the doors of ruler, whilst the ruler flees from them.²²³

²²⁰ Jaami’ Bayaan al-‘Ilm: 1/179 and Seer ‘Alaam an-Nubalaa: 12/586

²²¹ Al-Bidaayah wan-Nihayah: 9/295

²²² Jaami’ Bayaan al-‘Ilm wa Fadhlah: 1/164

²²³ Jaami’ Bayaan al-‘Ilm wa Fadhlah: 1/164

May Allaah have mercy upon the scholars of the salaf, what eagerness they had for the deen. By Allaah, they were the moons of the skies and the stars of the earth, every oppression was effaced through them, and every confused one was guided through them, and every truthful one followed their path. Then there was the ruler who used to warn them from coming close to him, he used to hold fast to the Shari'ah, implement it, and rule with it in the lives of the people. Then what if they were to see the rulers of our times, those who have transgressed In the lands, created much mischief therein, exchanged the deen of the Lord of the worshippers with their limited minds, dirtied their beliefs with trivialities, and have brought the laws of the Europeans and the Romans with which to govern the Muslims in this day and age?

And what if the scholars of the Salaf saw our scholars of today - except those upon whom Allaah has shown Mercy - who have inclined to these tyrants, beautified their actions to them, made fair their murders of the Muslims, the *muwahideen* (upholders of Tawheed - Oneness of Allaah), weakening their honour by issuing fataawa (legal verdicts) after fataawa to make their thrones firm, and safeguard their kingdoms, by labelling everyone opposed to them as a rebel or khaariji (one of the extreme deviant sect of the khawaarij)? Such that some of them have titled the Nusayri (worshippers of 'Ali τ - we seek refuge in Allaah!) ruler (previous) of Syria as the *Ameer ul-Mu'mineen* (chief believer). They covered the deen for the people until they turned a blind eye to the tyrants; the exchangers of Allaah's law, those who govern the slaves of Allaah with that which Allaah did not reveal- what if the scholars of the salaf saw this group which has sold its deen for worldly gains which will disappear, makes fair seeming for them what they do, and permits the murder of every truthful Muslim and the murders of Sayyid Qutb, Khalid al-Islaambouli, and his brave associates are not far from us.

How beautiful are the words of Ibn al-Qayyim رحمه الله when he said: “The scholars of evil sit at the doors of *al-Jannah* (Paradise) calling the people to it with their speech, but calling to the fire with their actions; every time they speak their words to the people they rush forward whilst their actions suggest not to listen to them - for if what they had been calling to was true, they would have been the first to respond. Thus they are seemingly guides, but are in fact highway robbers.”²²⁴

²²⁴ Al-Fou’ad

APPENDIX 3: THE STORY OF KHUBAIB

The sons of al-Haarith bin ‘Amr bin Naufal bought Khubaib. It was Khubaib who had killed al-Haarith bin ‘Amr on the day of Badr. Khubaib stayed with them for a while as a captive till they decided unanimously to kill him. (At that time) Khubaib borrowed a razor from one of the daughters of al-Haarith to shave his pubic hair. She gave it to him. She said later on: *“I was heedless of a little baby of mine, who moved towards Khubaib, and when it reached him, he put it on his thigh.”*

When I saw it, I got scared so much that Khubaib noticed my distress while he was carrying the razor in his hand. He said: *‘Are you afraid that I will kill him? Allaah willing, I will never do that,’* *“ Later on she used to say: “I have never seen a captive better than Khubaib. Once I saw him eating from a bunch of grapes although at that time no fruits were available at Mecca, and he was fettered with iron chains, and in fact, it was nothing but food bestowed upon him by Allaah.”* So they took him out of the Sanctuary (of Mecca) to kill him. He said: *“Allow me to offer a two-Rak’at prayer.”* Then he went to them and said: *“Had I not been afraid that you would think I was afraid of death, I would have prayed for a longer time.”* So it was Khubaib who first set the tradition of praying two Rakat before being executed. He then said: *“O Allaah! Count them one by one,”* and added: *“When I am being martyred as a Muslim, I do not care in what way I receive my death for the sake of Allaah, because this death is in the cause of Allaah. If He wishes, He will bless the cut limbs.”* Then ‘Uqbah bin al-Harith got up and martyred him. The narrator added: The Quraish (infidels) sent some people to (the grave) ‘Asim in order to bring a part of his body so that his death might be known for certain, for ‘Asim had killed one of their chiefs on the day of Badr. But Allaah sent a cloud of bees which protected his body from their messengers who could not harm his body consequently.”