

The ISIS Papers

A COMPILATION OF STATEMENTS OF THE
SALAFI SCHOLARS REGARDING ISIS/ISIL
[THE SO-CALLED "ISLAMIC STATE OF IRAQ AND SHAM"]

SalafiManhaj.com



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**The Muhaddith of Madeenah,
al-'Allāmah 'AbdulMuhsin al-'Abbād al-Badr
(hafidhahullāh)**

ON THE SO-CALLED 'ISLAMIC STATE OF 'IRĀQ AND SHĀM' [ISIS/ISIL]¹

“AFTER MANY YEARS INTO THE WAR IN SYRIA BETWEEN THE REGIME [OF BASHAR AL-ASAD] AND THE OPPOSING FIGHTERS, MANY HAVE GOT INVOLVED WHO DO NOT ACTUALLY WANT TO FIGHT AGAINST THE REGIME, RATHER THEY FIGHT AND MURDER AHL US-SUNNAH WHO ARE OPPONENTS OF THE REGIME.

IT IS ALSO WIDELY KNOWN THAT WHOEVER THEY WANT TO KILL THEY KILL WITH KNIVES IN THE MOST BRUTAL AND REPREHENSIBLE OF WAYS OF HUMAN EXECUTION.

IT IS INCUMBENT ON THOSE YOUTH WHO SUPPORT THIS SECT [ISIS/ISIL] TO REFLECT ON THEMSELVES, RETURN TO RIGHT GUIDANCE AND NONE OF THEM SHOULD EVEN THINK ABOUT JOINING UP WITH THIS SECT.”

Bismillāh, ir-Rabmān ir-Raheem

¹ From the Shaykh's article entitled *Fitna ul-Khilāfah ad-Dā'ishiyah al-'Irāqiyyah al-Maz'ūmah* [The Tribulation of the Alleged ISIS Caliphate in Iraq]. Dated 26th July 2014/28th Ramadān 1435 AH:
<http://www.al-abbād.com/index.php/articles/125-1435-09-28>

Translated by 'AbdulHaq al-Ashanti

All praise is due to Allāh, and may prayers and peace be upon the whom after whom there is no prophet, our Prophet Muhammad, and upon his family and companions.

To proceed:

A group was born in al-'Irāq a few years ago which calls itself "The Islamic State of 'Irāq and Shām". The so-called state has achieved notoriety by its four-letter abbreviation "Dā'ish" [ISIS/ISIL].² It is led by, as has been mentioned by some of those who keep abreast of its developments, a number of individuals who are known as "Abū Fulān al-Fulānī" or "Abū Fulān bin Fulān", along with a relational adjective ascription to a certain land or tribe, as is the way of the Majāheel [unknown individuals] who hide behind kunyas and ascriptions.

After many years into the war in Syria between the regime [of Bashhar al-Asad] and the opposing fighters, many have got involved who do not actually want to fight against the regime, rather they fight and murder Ahl us-Sunnah who are opponents of the regime. It is also widely known that whoever they want to kill they kill with knives in the most brutal and reprehensible of ways of human execution. At the beginning of this Ramadān they change its name to just the "Islamic State" and their "Caliph", who goes by the name "Abū Bakr al-Baghdādī" gave a khutbah at the Congregational Masjid in Mawsil. He stated in his khutbah "I have assumed authority over you and I am not the best of you". He spoke the truth by saying that he is not the best of them, as killing whoever opposes them with knives, whether by his instruction, or with his knowledge, or by his approval indicates that he would be of the most evil of them. This is based on the Prophet (*sallallāhu 'alayhi wassallam*) saying: "*Whoever calls to guidance will get the reward for it and the reward of whoever follows it, and that will not reduce their reward in the slightest; and whoever calls to misguidance will get the sin for it and the sin for everyone who follows it and that will not reduce their sin in the slightest.*" Reported by Muslim, no.6804.

What he [Abū Bakr al-Baghdādī] stated in his khutbah was first stated by the first Caliph in Islām after Allāh's Messenger (*sallallāhu 'alayhi wassallam*), Abū Bakr as-Siddeeq (*radi Allāhu 'anhu*) and he is the best of this Ummah which is the best. Yet Abū Bakr as-Siddeeq said it with humility and he knew, as did the Sahābah, that he was the best of them based on evidences which indicated that from the words of Allāh's Messenger (*sallallāhu 'alayhi wassallam*). It would be good for this sect [ISIS/ISIL] to check itself before it becomes a state which vanishes in the wind like many others before it throughout the ages.

² [TN]: While in the West it has become famous by its English language abbreviation "ISIS/ISIL" ['Islamic State of Iraq and Sham/Islamic State of Iraq and the Levant'].

What is also unfortunate is that the fitnah of this so-called Khilāfah has found acceptance among some of the youth in the land of the Haramayn. They manifested their joy and happiness with it, just as a thirsty person expresses his joy at a mirage. There are even those among them who claimed to have pledged allegiance to this unknown Caliph! Yet how can there be any good from one who is tried with takfeer and murder in the most brutal of ways?! It is obligatory on those youth to protect themselves from getting carried away and to return every form of behaviour back to what has arrived from Allāh and His Messenger (*sallallāhu 'alayhi wassallam*). This ensures infallibility, safety and salvation in this life and the next, and to return back to the 'Ulama who advise them and the Muslims. Of the examples of safety from misguidance in referring back to the people of knowledge, is what has been reported by Muslim in his *Sabeeh*, no.191 from Yazeed al-Faqeer who said:

“I was infatuated with the view of the Khawārij, and I went out with a group who wanted to make Hajj and then go out in front of the people [with our ideas]. We passed by Madeenah and saw Jābir bin 'Abdullāh speaking with a people, sitting near a column narrating from Allāh's Messenger (*sallallāhu 'alayhi wassallam*) in regards to the people of Hellfire. I said to Jābir: “O companion of Allāh's Messenger! What are you narrating?” Jābir responded:

“...indeed whoever You admit to the Fire – You have disgraced him...”

{*Aali 'Imraan* (3): 192}

And Allāh Says,

“Every time they wish to emerge from it, they will be returned to it...”

{*as-Sajdah* (32): 20}

So what are you saying? Jābir replied: “Do you read the Qur'ān?” I said: yes. Jābir said: “Have you heard about the [elevated] position of Muhammad (*sallallāhu 'alayhi wassallam*)? In which Allāh will resurrect him?” I said: yes. Jābir said: “Indeed, the position of Muhammad (*sallallāhu 'alayhi wassallam*) is praiseworthy from which Allāh will take out whoever He Pleases.” Jābir then described the Sirāt Bridge and the people crossing over it, and said: “I fear that I may not have remembered fully in regards to that.” Yet he did recall a detail in which he claimed that a people will be taken out of the Hellfire after being within it, Jābir saying: “they will come out as wood does out of the ebony tree.” They will enter one of the rivers of Paradise and

bathe within it and come out as if they are Qaratees [white sheets of paper]. We then went back and said: woe to you! Do you think that this Shaykh would lie against Allāh's Messenger (*sallallāhu 'alayhi wassallam*)?! We then retracted [from our support of the views of the Khawārij], by Allāh every last one of us except for one man.

Abū Nu'aym stated similar.”

Abū Nu'aym is al-Fadl bin Dakeen and he is one of the narrators in the chain of transmission, it indicates that this group was tested with amazement with the views of the Khawārij in regards to takfeer of the one who commits major sins and that such a person would eternally dwell in the Hellfire. Yet when they met Jābir (*radi Allāhu 'anhu*) and he explained to them, they left the falsehood which they had understood and left the very Khawārij with whom they went on Hajj with. This is of the greatest benefits which a Muslim can gain by referring back to the people of knowledge.

The danger of extremism in the religion, deviation from the truth and deviating from what Ahl us-Sunnah wa'l-Jama'ah traversed, is the statement of the Prophet (*sallallāhu 'alayhi wassallam*) in the hadeeth of Hudhayfah (*radi Allāhu 'anhu*): “*What I fear the most for you is a man who recites the Qur'ān until his face gleams due to it and he will become a supporter Islām. He will then detach from it, place it behind his back and strive to approach his neighbour with the sword [or with violence] by accusing him of shirk.*” I said: O Allāh's Messenger, which of the two will be more deserving to be accused of shirk? The accuser or the one being accused? The Prophet (*sallallāhu 'alayhi wassallam*) replied: “*The accuser.*” Reported by al-Bukhārī in his *Tārīkh*, Abū Ya'lā, Ibn Hibbān and al-Bazzār, refer to *as-Sabeehah*, no.3201 by al-Albānī.³

³ [TN]: Also graded as hasan by al-Haythamī in *Majma' uz-Zawā'id*.

Shaykh 'Ali bin Yahyā al-Hadādī noted the following benefits from this hadeeth:

- ❖ The Prophet (*sallallāhu 'alayhi wassallam*) did not speak from his own desires, rather from revelation from Allāh. Thus, it was revealed to the Prophet (*sallallāhu 'alayhi wassallam*) that there will come those who will make takfeer of the Muslims without right and shed their blood. We have thus been warned by the Prophet (*sallallāhu 'alayhi wassallam*) that this fitnah will arise so that we will have foresight and know that such methods are incorrect.
- ❖ The person alluded to in the hadeeth, was one who recited the Qur'ān, memorised it and perfected its recitation. Additionally, he became a supporter and defender of Islām. The fitnah of such a person is severe as he is associated with Islām and religion which can cause many people to be tricked by him, rather than a sinful and immoral person.
- ❖ Such a person, after supporting and aiding Islām, then changed, however he was unable to change the Qur'ān as it has been preserved, but he strove to change the correct interpretation, meanings and contexts. So for example, he begins to make takfeer on account of the committal

Those young in age [Hudathā' ul-Asnān] are prone to misunderstandings, what indicates this is what was relayed by al-Bukhārī in his *Sabeeh*, no.4495 with his isnad from Hishām bin 'Urwah from his father who said: I said to 'Ā'ishah, the wife of the Prophet, when I was young at the time: do you view that Allāh's Saying,

“Indeed, as-Safā and al-Marwah are among the symbols of Allāh. So whoever makes Hajj to the House or performs ‘umrah – there is no blame upon him for walking between them.”

of major sins or acts of disobedience. he will also give very general explanations of the Qur'anic verses which do not take into consideration other authentic meanings, as is the case with the tafseer of verse from *al-Mā'idah*: **“Whoever does not judge by what Allāh has revealed then it is they who are the disbelievers”**. They will also apply verses which are directed to the Muslim rulers onto themselves, as in the case of the verses which are related to the instruction of jihad and the implementation of the capital punishments. They will also make takfeer of Muslim countries who have business and economic relationships with disbelieving countries, and claim that it is a form of Muwālāh of the disbelievers. Thus, they change the correct interpretations and became misguided as a result.

- ❖ This changing of the Qur'anic meanings and the Divinely Legislated rulings are due to two core reasons: ignorance based on not taking knowledge from the people of knowledge from the people of Sunnah; and desire, based on personal or partisan interests. This leads them to change their stances and views on a regular basis, not just in regards to fiqh issues but also in regards to creedal matters wherein there can be no room for interpretation.
- ❖ Memorising the Qur'ān by itself is insufficient, as it also has to be accompanied by fiqh and understanding of the regulations and semantics. Thus, the companions of the Prophet used to combine between hifdh and 'ilm, if there is no understanding with hifdh the Qur'ān will not surpass their throats – which is of the most distinguishing features of the Khawārij.
- ❖ The man mentioned in the hadeeth did not suffice with misguiding his own self, but also dealt with his own neighbour, his own Muslim brother, in light of that misguidance. Not by just making takfeer of him, but also by fighting him so as to kill him. This is what they do, they will even make takfeer of their own parents and kill their own parents, degenerating to such a lowly level. Hence, they make takfeer with ease of the scholars, the rulers, the police, security apparatus and the entire society. After which they will then seek to kill them, this is precisely what the Prophet (*sallallāhu 'alayhi wassallam*) warned us about.
- ❖ Whoever makes takfeer without due right, such takfeer will return on to him, Allāh's refuge is sought.
- ❖ Muslims, especially the Muslim youth, have to be aware of those who have this ideology and their associated extremist organisations, and refer back to the people of knowledge.

See: http://www.haddady.com/ra_page_views.php?id=67

{*al-Baqarah* (2): 158}

[Based on this] I therefore do not view that a person has to make Tawāf between Safa and Marwa. 'Ā'ishah (*radi Allāhu 'anhā*) stated: “No! If it was as you say then [the ayah would be] ‘there is no blame upon him if he does not make Tawāf between them’. The ayah was revealed among the Ansār who used to make Ihrām when they worshipped [before Islām] the idol al-Manāt, and whoever made Ihrām did not deem it appropriate to make Tawāf between Safā and Marwa. Then when Islām came they asked Allāh’s Messenger (*sallallāhu 'alayhi wassallam*) about that and then Allāh revealed:

“Indeed, as-Safā and al-Marwah are among the symbols of Allāh. So whoever makes Hajj to the House or performs ‘umrah – there is no blame upon him for walking between them.”

{*al-Baqarah* (2): 158}”

'Urwah bin az-Zubayr was of the best of the Tāib'een [Successors] and he was one of the seven jurists of Madeenah during the time of the Tābi'een. Yet he is excused for the misunderstanding he had as he was young at the time, and thus it is evident that those young in age are prone to misunderstanding and hence referral back to the people of knowledge is better and safe.

In Saheeh ul-Bukhārī, hadeeth no.7152 from Jundub bin 'Abdullāh who said: “The first part of a person’s body to putrefy is the stomach, so whoever is able to eat nothing but good food should do so. He who does as much as he can so that nothing intervenes between him and Paradise by not shedding even a handful of blood, should do so.” Al-Hāfidh Ibn Hajar stated in *al-Fath*, vol.13, p.130:

It is in Marfū' form with at-Tabarānī also via the route of Ismā'īl bin Muslim from al-Hasan from Jundub with his words “You should know that I heard Allah’s Messenger (*sallallāhu 'alayhi wassallam*) say: “*Nothing comes between any of you and Paradise except the shedding a handful of a Muslim’s blood without rightful legality.*”” This, if there was not a clear ascription [back to the Prophet], it would take the ruling of being raised [and ascribed back to the Prophet], as such is not stated out of opinion rather it is a stern threat regarding killing a Muslim without right.

These ahādeeth and narrations are just some of what have been relayed in the treatise *According to Which Religion and Intellect is Bombing and Wreaking Havoc Considered Jihād?!*⁴ The treatise contains numerous verses, ahādeeth and narrations regarding the prohibition of a person killing himself and others without right. This treatise was published in 1424 AH, and again in 1428 AH with another treatise entitled *Badhal un-Nush wa't-Tadhkeer li Baqayā al-Maftūneen bi't-Takfeer wa't-Tafjeer* [Exerting Effort and Reminder to Those Who Remain Still Tested by Takfeer and Bombing] within the compendium of my books and treatises, vol.6, pp.225-279.

It is incumbent on those youth who support this sect [ISIS/ISIL] to reflect on themselves, return to their guidance and none of them should even think about joining up with this sect and leave life via explosive belts which they wear or to kill with knives which have become the distinguishing feature of this sect. They must also adhere to listening and obeying the Saudi State in which they reside, as have their parents and grandparents also resided with security and trust, for it is truly a model state in the world and the best despite its shortcomings mainly due to the fitnah of those who want more Westernisation in the land thereby polluting it behind such blind following of the West.

I ask Allāh to rectify the conditions of the Muslims everywhere and to guide their youth, male and female, to all good, and to preserve the land of the Two Holy Sanctuaries, the government and the people, from all evil, and to grant it success to all good, and to protect it against the evil of the evil ones and the plots of the sinful, indeed Allāh is Hearing and Ever-Answering. And may prayers and peace be upon our Prophet Muhammad (sallallāhu 'alayhi wassallam), his family and his companions.

⁴ [TN]: Translated in English by Daar ul-'I'tisaam, London, 2005.

Shaykh Sālih bin Sa'd as-Suhaymī
(hafidhahullāh)

ON THE SO-CALLED 'ISLAMIC STATE OF 'IRĀQ AND SHĀM' [ISIS/ISIL] AND "CALIPH" (?!) ABŪ BAKR AL-BAGHDĀDĪ⁵

"THEY INTEND TO ESTABLISH THE KHALEEFAH FOR THE MUSLIMS AND BROTHERS THEY HAVE SLAUGHTERED IN AL-'IRĀQ!? NEITHER HE [ABŪ BAKR AL-BAGHDĀDĪ] NOR HIS OPPONENT FROM THE RĀFIDAH ARE UPON GOODNESS. NEITHER OF THEM WANT GOOD FOR THE MUSLIM UMMAH. WE HAVE TO WARN AGAINST BOTH PATHS... THIS DAJJĀL AND LIAR [AL-BAGHDĀDĪ] IS MORE EVIL THAN THE PREACHERS TO FALSEHOOD, FOR HE HAS SLAUGHTERED THE MUSLIMS IN SHĀM [THE LEVANT], SLAUGHTERED THE MUSLIMS IN AL-'IRĀQ AND HE CO-OPERATES WITH THE TYRANT IN SHĀM TO SLAUGHTER MUSLIMS.

FOR THIS REASON, THE TYRANT OF SHĀM HAS TOTALLY WITHHELD FROM FIGHTING AGAINST HIM [AL-BAGHDĀDĪ]. HE DOES NOT FIGHT AGAINST HIM AS HE SUPPLIES HIM WITH PETROL FROM DAYR UZ-ZŪR...

A MUSLIM SHOULD NOT FIGHT WITH ANY OF THESE PARTIES AND GROUPS WHATSOEVER, AS THEY ARE ALL UPON MISGUIDANCE, WHETHER IT IS THE STATE OF THE RĀFIDAH, THE "STATE OF IRĀQ AND SHĀM" [ISIS/ISIL] OR THE SO-CALLED "KHILĀFAH STATE". ALL OF THEM ARE AGAINST AHL US-SUNNAH WA'L-JAMA'AH, SO DO NOT BECOME OCCUPIED WITH THEM AND WE HAVE NOTHING TO DO WITH THEM."

⁵ From the Shaykh's third lesson explaining Imām Ahmad's Usūl us-Sunnah, dated 30th June 2014/3rd Ramadān 1435 AH at Masjid an-Nabawī:

<http://safeshare.tv/w/kVgbshegr>

Translated by 'AbdulHaq al-Ashanti

Question:

“May Allāh show you goodness Shaykh, in regards to some words about the
“Islamic State” which was announced yesterday?”

Answer from Shaykh Sālih as-Suhaymī:

Ah, masha’Allāh! O brothers, Allāh Says,

﴿ظَهَرَ الْفَسَادُ فِي الْبَرِّ وَالْبَحْرِ بِمَا كَسَبَتْ أَيْدِي النَّاسِ لِيُذِيقَهُمْ بَعْضَ الَّذِي عَمِلُوا لَعَلَّهُمْ
يَرْجِعُونَ﴾

“Corruption has appeared throughout the land and sea by [reason of] what the hands of
people have earned so He may let them taste part of [the consequence of] what they
have done that perhaps they will return [to righteousness].”

{Rūm (30): 41}

This corruption is either due to excess or neglect. Due to neglect: as a result of the atheists, secularists, liberals and preachers and promoters of evil, immorality, theatrics, Tāsh Ma Tāsh, and what will make you know what Tāsh Ma Tāsh is!? They cry over it because it is not present?! This is the first part.

The second part is in regards to: the preachers of excess, those who follow the actions of the Khawārij and those who follow their ways. Today the foolish ones have announced the establishment of so-called “the Islamic Khilāfah State”?! This is a common practice which we know from eighty years ago. They pledge allegiance to a leader in secrecy based on their own corrupted methodology and they pledge allegiance to unknown individuals in secret. So today they announce, and how often they announce. If the one who made the announcement is then killed or done away with then another one comes and announces another new Khaleefah! This is closely similar to the concept of the Mahdi according to the Rāfidah, Allāh’s refuge is sought.

This “Islamic State” which has been announced, does it mean that it is the Islamic State for all of the Muslims? They intend to establish the Khaleefah for the Muslims they have slaughtered and

have done what they have done to the brothers in al-'Irāq!⁶ Neither he [Abū Bakr al-Baghdādī] nor his opponent from the Rāfidah are upon goodness. Neither of them want good for the Muslim Ummah. We have to warn against both paths, both him and his opponent from the Rāfidah, as both are upon evil, both are upon misguidance and both secretly agree on enmity towards Ahl us-Sunnah wa'l-Jama'ah.

So be warned of this superstitious pledge of allegiance, this falsehood which they have called “the Khaleefah of the Muslims today”. This dajjāl and liar [al-Baghdādī] is more evil than the preachers to falsehood, for he has slaughtered the Muslims in Shām [the Levant], slaughtered the Muslims in al-'Irāq and he co-operates with the tyrant in Shām to slaughter Muslims. For this reason, the tyrant of Shām [Bashhār] has totally withheld from fighting against him [al-Baghdādī]. He does not fight against him as he [al-Baghdādī] supplies him with petrol from Dayr uz-Zūr [Deir Al-Zor].⁷ However, now all of the forces of evil manifest enmity against Islām and Muslims, with the backing of West, the preachers to the so-called “Islamic Khilāfah State”, the Rāfidah State, and all of such names.

We ask Allāh, Blessed and Exalted, to raise His Word, to Aid His Deen, and to suppress the people of evil and innovation and the enemies of the deen be they those who have excess or neglect. They are major liars [Dajjāloon] so beware of being attached to them. When they established their state in one of their countries, one of their supporters even claimed that he saw the Prophet (sal) and he said to him: “so and so leads you in prayer so I will nto pray with you, so let so and so from among you lead the people in prayer”?! And that JIbrael even prayed with him at such and such location! Can you see the chronic lying and falsehood [Dajl] which they are calling to?

⁶ [TN]: on 28th August 2011 Abū Bakr al-Baghdādī (who now calls himself “Caliph Ibrāheem”?) and his khawārij forces blew up Umm ul-Qurā Mosque, a Sunni Masjid, in Baghdad. Indeed, even Ayman adh-Dhawāhirī, the Khawārij leader of al-Qaeda brands ISIS/ISIL as Khawārij?! That in itself says something about not only the truth which the Prophet (sal) mentioned about the Khawārij but also the extreme violence of the Khawārij throughout history wherein rogue Khawārij units become more and more deceived by Iblees. It is thus no surprise then that many of the ignorant youth from the UK have been duped and deluded into following this group, and many Muslims from London have been killed while thinking that they were fighting jihad, and some of them not even knowing what jihad even means?! An example of ISIL/ISIS ghulū was seen when around 600 Chechen fighters in Syria left a Chechen group merely because their leader gave salāms to some FSA fighters!?

ISIS/ISIL have killed Sunnis and have threatened to kill all Sunnis who do not join them!?! Brazen in their Khārijyyah.

⁷ [TN]: ISIL/ISIS has now withdrawn from the area.

We ask Allāh for good health and safety and it is for the Muslims to pay attention. And just as I advised the brothers in al-ʿIrāq yesterday, is that which I advised them in another country some time ago: stay at home, and if they are transgressed by any of them then they are to defend themselves, as whoever is killed defending his wealth, property, honour and life is a martyr. Yet a Muslim should not fight with any of these parties and groups whatsoever, as they are all upon misguidance, whether it is the state of the Rāfidah, the “State of Irāq and Shām” [ISIS/ISIL] or the so-called “Khilāfah State”. All of them are against Ahl us-Sunnah wa’l-Jama’ah, so do not become occupied with them and we have nothing to do with them. Rather we worship Allāh, learn and gain understanding in Allāh’s deen up until a righteous leader can sit [in authority] with comfort or comfort can be gained via [the departure of] an unjust leader, yes.

Shaykh Sālih bin Sa'd as-Suhaymī
(hafīdhahullāh)

ON TWO OF THE DEVIANT FRONTS FIGHTING IN SYRIA [‘NUSRAH’ AND ISIS/ISIL]⁸

“...IT [ISIS/ISIL] IS A KHĀRIJĪ TAKFĪRĪ GROUP. JUST A FEW DAYS AGO, THEY KILLED THE SON OF THE SON OF MY MATERNAL UNCLE BASED ON THEM JUDGING HIM TO BE A MURTAD [APOSTATE] AS HE WAS WITH ANOTHER OPPOSING FRONT. BOTH FRONTS ARE ON AN ERRONEOUS PATH, WHETHER IT IS NAMED “AN-NUSRAH” OR “ISIS/ISIL”. HOWEVER, THAT ONE [I.E. ISIS/ISIL] IS FAR MORE EVIL...”

Question:

“Some of the enthusiastic youth have gone to fight in Syria and have joined the group which is called ‘The Islamic State’ [ISIS/ISIL]. They mention that which has been spread about them that they kill or participate in terrorism is not accurate, so what is the correct view on this group? May Allāh bless you.”

Answer from Shaykh Sālih as-Suhaymī:

⁸ Dated 5th July 2014:

<https://www.youtube.com/watch?v=Dzxyd07C3No>

Summarised translation by 'AbdulHaq al-Ashanti

The correct view is that it is a Khārijī Takfirī group. Just a few days ago, they killed the son of the son of my maternal uncle based on them judging him to be a Murtaḍ [apostate] as he was with another opposing front.⁹ Both fronts are on an erroneous path, whether it is named “an-Nusraḥ” or “ISIS/ISIL”. However, that one [i.e. ISIS/ISIL] is far more evil, yet both do neither observe for a believer kinship nor protection. What is sufficient is the strange thing which they announced about two or three days ago about the claim that allegiance is to be pledged to the Caliph, who they claim is the Caliph of the Muslims.

The first thing which they make some of our youth who go and join them do is to annul the allegiance which is around their necks, and you know the ruling on breaking one’s pledge of allegiance. All of us have around our necks a pledge of allegiance, you have a pledge of allegiance around your necks, to the leader in authority in this land. This therefore is treachery and betrayal and on the Day of Judgement the one who betrayed his trust will have a flag raised for him which will say that ‘this was the betrayal of so and so’. Whoever breaks his pledge of allegiance is upon danger, [as the Prophet, *sallallahu ‘alayhi wassallam* said] *“whoever splits off from the Jama’ah by an armspan and then dies then he died the death of the pre-Islamic times if ignorance.”* And *“Whoever removes the hand of obedience, and leaves the Jama’ah, will meet Allah with no proof for him.”* Thus, those individuals break covenants and are far as can be from the truth. They make takfeer of the ‘Ulama, make takfeer of the leaders in authority of our affairs and have no interest other than takfeer! This is what they know and believe is the deen.

They are deceived by “fatāwā” which are issued by some of the fools from behind the scenes. They are of two categories: “Muftis” who issue rulings and are with them and are taken as their Mashāyikh and they are attached to them, they do not refer back to Allāh’s Rule or back to the well-grounded ‘Ulama, they are upon their same way. Then there are those “Muftis” who merely sit and could issue rulings while they are [sitting] in our countries and support them and [support] going to participate in that arena of fire in which the Muslim youth are getting burnt without any objective. They fight under a banner of which they are blind [to the cause of the fighting], under the banner of *‘Asabiyyah* [fanatical group think] and under the banner of *Jābiliyyah* [ignorance].

⁹ [TN]: On Youtube can be seen footage of what is apparently *Jabhat un-Nusraḥ* forces executing their own fellow Khawārij from ISIS/ISIL. In any case, other fellow Khawārij, from the contemporary Khawārij Qa’diyyah (Ayman adh-Dhawāhirī, Abū Qataadah and Abū Muhammad al-Maqdisī) also have “freed themselves” (!!?) from ISIS/ISIL and deem them as too extreme?! And 600 Chechen fighters left a Chechen group in Syria to join ISIS/ISIL merely because their leader gave salaams to some FSA fighters at a checkpoint!? Yet the contemporary Khawārij theoreticians and ideologues must reap what their own hands have sown.

The Prophet (*sallallāhu 'alayhi wassallam*) says: *‘The one who fights under the banner of which they are blind [to the cause of the fighting], is not from us. Fighting for 'Asabiyyah or calling to 'Asabiyyah.’*¹⁰ Those individuals are ignorant, foolish, *‘young in age, foolish-minded,’*¹¹ were warned against by the Prophet (*sallallāhu 'alayhi wassallam*) and he said: *‘If I were to come across them I would kill them just as how how 'A'd were.’*¹² And he said (*sallallāhu 'alayhi wassallam*): *‘The best of those killed are those killed at their hands’*¹³ and he said: *‘They are the most evil of those killed under the canopy of the sky’*¹⁴ and the Prophet (*sallallāhu 'alayhi wassallam*) informed also that they are *‘dogs of the Hellfire’*¹⁵ and that *‘they recite the Qur'an yet it does not reach passed their throats’*¹⁶ and that *‘they pass throw the deen just as an arrow passes through its target’*.¹⁷ The Prophet (*sallallāhu 'alayhi wassallam*) informed also that *‘they will manifest in every century and whenever a faction of them manifests it will be severed, until the Dajjal will manifest among them.’*¹⁸ The Prophet (*sallallāhu 'alayhi wassallam*) informed also that *‘you will deem your prayer as insignificant compared to their prayer, and your fasting as insignificant compared to their fasting’*,¹⁹ to the other descriptions which the Prophet clarified about them (*sallallāhu 'alayhi wassallam*). They killed 'Ali, 'Uthmān and *‘they kill the people of Islām and leave the people of Anthān [idolatry]’*²⁰ as the truthful one who is believed informed about them (*sallallāhu 'alayhi wassallam*).

Their predecessors killed 'Uthmān and one of them seized the skull of 'Uthmān after they had severed it from his pure body and said: *‘this accursed man, by Allāh I never knew a day of Allāh,*

¹⁰ [TN]: Saheeh Muslim from Abū Hurayrah (*radi Allāhu 'anhu*).

¹¹ [TN]: Bukhārī and Muslim from 'Ali ibn Abī Tālib (*radi Allāhu 'anhu*).

¹² [TN]: Reported by Bukhārī (Beirut: Dār Ihyā Turāth al-'Arabi, n.d), hadeeth no.3344; Muslim, hadeeth nos. 1064, 143; Sunan Abū Dāwūd, Muhammad Muhiydeen 'AbdulHameed (ed.) (Dār Ihyā as-Sunnah an-Nabawiyyah, n.d.), hadeeth no. 4764; an-Nasā'ī (Mu'asasat ir-Risālah, 2001 CE/1422 AH), Hasan 'AbdulMun'im Shilbī (ed.)vol.5, p.87, hadeeth no.2577, vol.7, p.4112 – from the *hadeeth* of Abū Sa'eed al-Khudrī (*radi Allāhu 'anhu*).

¹³ Bukhārī and Muslim from 'Ali ibn Abī Tālib (*radi Allāhu 'anhu*).

¹⁴ Ibn Mājah from Abū Umāmah al-Bāhilī (*radi Allāhu 'anhu*), hasan.

¹⁵ [TN]: Tirmidhī, Ibn Mājah and Ahmad from Abū Umāmah al-Bāhilī, and also from Abū 'Awfī (*radi Allāhu 'anhum*).

¹⁶ [TN]: Muslim reported this hadeeth with this wording, hadeeth no.1063 from the hadeeth of Jābir bin 'Abdullāh (*radi Allāhu 'anhu*) and it is in Musnad Ahmad, vol.13, p.112, hadeeth no.14804.

¹⁷ [TN]: ibid

¹⁸ [TN]: Ibn Mājah from Ibn 'Umar (*radi Allāhu 'anhu*), Imām al-Albānī graded is as hasan in Saheeh Ibn Mājah, chapter on the Khawārij

¹⁹ [TN]: Bukhārī and Muslim from Abū Sa'eed al-Khudrī (*radi Allāhu 'anhu*).

²⁰ Bukhārī, Muslim and Musnad Ahmad.

or a day of jihad, better than this day”. As for the one who killed ‘Ali (*radi Allāhu ‘anhu*), his name was ‘AbdurRahmān ibn Muljam...his companion ‘Imrān ibn Hattān²¹ eulogized him in some Khawārij poetry saying,

*How excellent was the strike of the pious one,
Who did not want but to reach the pleasure of The Owner of the Throne,
And each time that I remember him,
(I think that) to be the best of creation with Allāh’*

One of Ahl us-Sunnah replied with some counter-poetry,

*It was rather a strike from a wretch,
Who did not want but to attain loss from The Owner of the Throne,
And each time that I remember him,
I think him to be the most wretched of creation with Allāh’*

Of their signs O brothers, is hiding. Is our deen one of candidness or concealment? It is a deen of candidness, there is nothing which we have which we conceal, and for that reason Sufyān (*rahimahullāh*) stated: “If you see a people having secret gatherings away from the public then know that they are upon the foundation of misguidance.” Four days ago I gave some words from al-Masjid an-Nabawī refuting the one who has claimed the Khilāfah and his dajjāl adherents and false claimants who pledge allegiance to him, so I hope that you disseminate it everywhere as perhaps it will be placed in our account [of goods] with Allāh. Likewise with this answer, whoever can spread then should do so, yes.

²¹ [TN]: The condition of ‘Imrān ibn Hattān is well known and within his similitude is a lesson, for those who reflect. Ibn Hattān used to be on the sunnah and the way of the saḥābah however he married a woman (who was his cousin) in order to try and pull her away from the ideology and madhhab of the Khawārij, which she belonged to. However, even though Ibn Hattān had the intention to change her, she was rather successful in pulling him to the way of the Khawārij!

Shaykh Mashhūr Hasan Āl Salmān
(hafīdhahullāh)

ON THE SO-CALLED ‘ISLAMIC STATE OF ‘IRĀQ AND SHĀM’ [ISIS/ISIL]²²

“...THIS “KHILĀFAH” IS NOT ESTABLISHED UPON THE SUNAN OF ALLĀH AND ALL THAT IS BASED ON SOMETHING CONTRARY TO THE SUNNAH OF ALLĀH WILL NEVER EVER REMAIN FIRM OR WITH LONGEVITY. IN THIS VERY GATHERING RIGHT HERE, ON THE DAY MORSI WON THE ELECTION IN EGYPT I SAID THAT WHATEVER IS NOT ESTABLISHED IN ACCORDANCE WITH THE SUNNAH OF ALLĀH WILL NOT REMAIN. I SAID THIS RIGHT HERE THAT MORSI WOULD NOT REMAIN A YEAR! THEN AFTER NINE MONTHS WHAT HAPPENED DID. ALLĀH, THE MIGHTY AND MAJESTIC, HAS SUNAN.”

Question:

“What of the Khilāfah which has been recently announced for ‘Irāq and Shām?”

Answer from Shaykh Mashhūr:

What is apparent to me, and Allāh knows best, is that what is taking place currently in Irāq is a major tribulation, for there is expulsion and killing and I ask Allāh to preserve our land and our abode. Our country [i.e. Jordan] despite its poverty received nearly a million Syrian refugees and it is not far off to say that even a greater number of refugees were received from ‘Irāq. I ask Allāh to preserve ‘Irāq and the lives of Ahl us-Sunnah. What is happening today is the flip side of the

²² From the Shaykh’s Q and Q session dated Friday 18th July 2014/21st Ramadān 1435 AH:
<https://www.youtube.com/watch?v=MZxhtejVYI&index=13&list=UU5zBCGzT2TI-CQgkNUpTHvA>

Translated by ‘AbdulHaq al-Ashanti

Shi'a, the scales have become lopsided and now some who ascribe to the Sunnah feel the need to raise their heads.

Is what is taking place [with the emergence of ISIS and their announcement of an “Islamic State”] a form of victory [for Islām and Muslims]? No, it is not victory. I focus on this within the lessons on tafseer and I will remain focusing on this up until the last day, and I hope that Allāh teaches me and you His Book and the Sunnah of His Messenger (*sallAllāhu 'alayhi wassallam*). Allāh has Sunan which the person who has the natural disposition and acumen will comprehend, the one who understands the Qur'ān with an understanding of the Sunan, it will not be possible for him to make huge mistakes. A righteous man make errors and slip-ups here and there but it is not possible for him to fall into major errors involving killings and so forth, as he will be somewhat protected. **It is not possible for the one who understands the Qur'ān to fall into major mistakes, this is not possible. It is not possible to say that Syria is a jihād, it is not possible at all! It is not possible to wait for victory [for Islām and Muslims] from Saddam [Hussein], it is not possible! The mere beginnings of these tribulations indicates that with Allāh this is a very huge error. It requires someone to go back and re-read the Qur'ān over again and understand the Qur'ān over again. The one who understands the Qur'ān with an understanding of the Sunan then it will be impossible for such a person to fall into certain errors.**

What is happening today with the Muslims, and I do not mean the common folk rather their notables, and the notables of the notables, there are such errors which indicate that the people have averted from the Qur'ān and though their lips may mention the Qur'ān, the Sunnah of Allāh is absent from them. What is happening in al-'Irāq [with ISIS/ISIL and the announcement of their “Khilāfah”] is not from

“...if you support Allāh, He will support you and plant firmly your feet.”

{*Muhammad* (47): 7}

And I do not at all imagine that such a type of people will ever remain present in a way of steadfastness and longevity. What is taking place is from,

“And were it not that Allāh checks the people, some by means of others...”

{*al-Hajj* (22): 40}

What is taking place is from,

“And these days [of varying conditions] We alternate among the people...”

{*Āli 'Imrān (3): 140*}

When we discussed this topic in our tafseer lessons of Soorat ul-Baqarah, we noted that the Sunnah of Allāh of Mudāfa'ah and Mudāwalah is not specifically for the people of eemān. For Allāh Says,

“and these days [of varying conditions] We alternate among the people...”

i.e. the people. And Allāh Says,

“And were it not that Allāh checks the people, some by means of others...”

Again, “the people”. This is a Sunnah of Allāh.

Our brothers from Ahl us-Sunnah in al-'Irāq experience oppression after which there is none. They experience immense oppression, and now has come a period in which Allāh has granted them some respite from that. Yet with this, the specific segment of Ahl us-Sunnah [in al-'Irāq] are frightened of them [i.e. ISIS/ISIL] as the common people from Ahl us-Sunnah do not really understand, yet Ahl us-Sunnah in the specific meaning of the term are scared of them. Thus, during these days there is Mudāwalah [alternation of the people who run things] which indicates the absence of stability.

In reality, I do not say that the people [from ISIS/ISIL] in al-'Irāq are a specific group who carry a certain ideology, I do not say this. They are common people, a mixture of people, yet unfortunately they are led by people who have an ideology which involves making takfeer of Muslims and how easy it is for them to kill whomever they make takfeer of. **Thus, this “Khilāfah” is not established upon the Sunan of Allāh and all that is based on something contrary to the Sunnah of Allāh will never ever remain firm or with longevity. In this very gathering right here, on the day Morsi won the election in Egypt I said that whatever is not established in accordance with the Sunnah of Allāh will not remain. I said this right here that Morsi would not remain a year! Then after nine months what happened did. Allāh, the Mighty and Majestic, has Sunan.**

There are many things to bring to attention and which need to be discussed, I am mentioning these points briefly and perhaps later I will talk about this with detail and foundation, yet I will say this my brothers: that whenever you find the Rāfidah rearing its horns you will also find the Khawārij present. Whenever you find the Khawārij, look out for the Rāfidah and vice-versa. From the very beginning they have both been two sides of the same coin. The Prophet (*sallAllāhu 'alayhi wassallam*) stated in the Sunan of Ibn Mājah in regards to the Khawārij that “they will manifest in every

*century and whenever a faction of them manifests it will be severed, until the Dajjāl will manifest among them.*²³

Thus, the Khawārij and the Rāfidah will remain throughout history and time emerging and then dying out.

Of the vile errors which many people fall into is that they believe that the Khawārij was a historical period which passed and finished.²⁴ The Khawārij are not like this, for in the hadeeth of 'Ali in Saheeh Bukhārī: *“The hour will not be established until a people emerge “you will deem your prayer as insignificant compared to their prayer, and your fasting as insignificant compared to their fasting”.*²⁵ So the Prophet (*sallAllāhu 'alayhi wassallam*) mentioned the Khawārij, when will they emerge? At the end of time. Some people think that the Khawārij were merely a historical period which passed and ended, this is not the case. The Khawārij are a manhaj. Within the Sunnah of Allāh in His Creation is that, as the Prophet (*sallAllāhu 'alayhi wassallam*) informed in the hadeeth in Ibn Mājah: *“they will manifest in every century and whenever a faction of them manifests it will be severed, until the Dajjāl will manifest among them.”* Meaning: the Khurūj [rebellion] will be throughout the centuries, they will emerge and then be severed, emerge and be severed, and emerge and then again be severed – up until the Last Hour is established. The Rāfidah and the Khawārij are two heads of the same needle, whenever one emerges so does the other, there will be detailed words on this soon insha'Allāh.

²³ [TN]: Ibn Mājah from Ibn 'Umar (*radi Allāhu 'anhu*), Imām al-Albānī graded is as hasan in Saheeh Ibn Mājah, chapter on the Khawārij

²⁴ [TN]: Interestingly, many of the theoreticians and intelligentsia of contemporary Jihādī-Takfīr methodology have rushed to condemn their ex-followers from ISIS/ISIL as “Khawārij”!? This is after years of denial that their method contributes to Khārījīyyah or has any relation to it. Thus, Ayman adh-Dhawāhirī, Abū Qatādah al-Filistīnī and Abū Muhammad al-Maqdisī, in what is one of the most vivid examples of chickens coming home to roost and of the magic overcoming the magician, have all risen to condemn ISIS/ISIL and brand them as being Khawārij entrenched in takfeer?!

²⁵ [TN]: Bukhārī and Muslim from Abū Sa'īd al-Khudrī (*radi Allāhu 'anhu*).

Shaykh 'Ali bin Hasan al-Halabī al-Atharī
(hafīdhahullāh)

THE SO-CALLED “ISLAMIC STATE OF 'IRĀQ AND SHĀM” [ISIS/ISIL]

**A RESULT OF THE PROCESS OF
ORGANISATION TO “JIHĀD” TO PLEDGING
ALLEGIANCE AND THEN TO ANNOUNCEMENT
OF A “STATE” (!)
DIVINELY LEGISLATED FOUNDATIONS AND
REALISTIC POINTS TO BRING TO
ATTENTION²⁶**

**“AS FOR THE “PLEDGE OF ALLEGIANCE” THEN IT IS THE COMMON
CUSTOM WHICH WE HAVE KNOWN SINCE THE TIME SHUKRĪ
MUSTAFĀ AL-MISRĪ ANNOUNCED “JAMA'AT UL-MUSLIMEEN” AND
THAT HE IS THE LEADER TO WHOM ALLEGIANCE HAS TO BE
PLEDGED. THEN WHEN HE WAS EXECUTED AT THE END OF THE
1970S ANOTHER “AMEER UL-MUMINEEN” SUCCEEDED HIM, ABU'L-
GHAWTH MUHAMMAD AL-AMEEN 'ABDULFATTĀH; AND THEN
AFTER HIM ANOTHER “AMEER UL-MUMINEEN” (!?) WAHEED
'UTHMĀN, WHO IS PERHAPS STILL THEIR LEADER. THEN CAME THE
TĀLIBĀN IN AFGHANISTAN AND IT ANNOUNCED THAT MULĀ 'UMAR
WAS “AMEER UL-MUMINEEN”, AND I ALSO THINK THAT HE IS STILL
ALIVE.**

²⁶ From the Shaykh's article entitled *Dā'ish: at-Tandheem...Jihād...al-Bay'ah...Thumma al-Khilāfah! Ta'seelāt Shar'iyyah wa Tanbeehāt Wāqi'iyyah* [ISIS/ISIL: Organisation...Jihād...The Pledge of Allegiance and then an Islamic State! Divinely Legislated Foundations and Realistic Points to Bring to Attention]. Dated 21st July 2014/23rd Ramadān 1435 AH:

<http://kulalsalafiyeen.com/vb/showthread.php?t=60126>

Translated by 'AbdulHaq al-Ashanti

BETWEEN BOTH THE JAMA'AT UL-MUSLIMEEN AND THE TALIBĀN WAS TANDHEEM UT-TAWHEED WA'L-JIHĀD FĪ BILĀD IR-RĀFIDAYN WHICH IN 2007 ANNOUNCED THE ESTABLISHMENT OF AN ISLAMIC STATE IN IRĀQ, WHICH SET IN MOTION THE "ISLAMIC STATE OF IRĀQ AND SHĀM" AND THEN INTO THE "KHILĀFAH STATE"... THEN NOT LONG AGO ANOTHER "AMEER UL-MUMINEEN", ABŪ 'ISĀ AL-QURASHĪ AL-URDUNĪ IN PAKISTAN, ANNOUNCED A KHILĀFAH OUTSIDE OF THE CONTROL OF THE TĀLIBĀN, AFTER HE HAD MADE TAKFEER OF THE TĀLIBĀN AND REBELLED AGAINST IT! SO THEN WHO IS THE KHALEEFAH OF WHO?! WHO KILLS WHO?! AND WHO WAS BEFORE WHO?!"

Bismillāh, ir-Rabmān ir-Raheem

For whoever still does not know the meaning of this label "ISIS/ISIL" and the reason for it, then it is an abbreviation of the title of their movement and organisation: the 'I' stands for 'Islamic', the 'S' stands for 'State', the 'I' stands for 'Iraq' and the 'S' stands for 'Shām'/the 'L' for the 'Levant'²⁷ And even if now they view themselves as going through a new stage: from organisation to 'state' and from movement to 'Khilāfah', which will practically dissolve the term 'ISIS/ISIL' bit by bit.

First of all: I view that some important words have to be mentioned:

The major media focus, or the amplification, currently of ISIS/ISIL and its emergence, spread, tyranny, violence, strength, is of matters most of which it is guilty of. This is especially with its embrace, whatever the case may be, of continuous Zionist intimidation of our blessed land Jordan and others, which is also is of its dangers.

The truth is that: we, by Allāh's Virtue and Mercy, in this safe land particularly [i.e. Jordan], are the most distant, insha'Allāh, from these alleged dangers and those intimidations. This is due to many reasons: religious, national, political, social or ideological, yet this is not the place to clarify its full trajectories,

"And whatever you have of favour – it is from Allāh."

{an-Nabl (16): 53}

²⁷ [TN]: The Arabic abbreviation "Dā'ish" therefore derives from the letters: ad-Dawlah ['D'], al-Islāmiyyah ['I'] fī'l-'Irāq ['I'] wa'sh-Shām ['Sh']. I translated in the main text however the English rendition while in the original article the Shaykh referred to the Arabic abbreviation.

However, this current issue does not prevent us from cautioning and bringing to attention (both of which hold a lofty position, all praise is due to Allāh) to some of the arbitrary and abrupt adventures committed by some foolish enthusiastic and emotional individuals here and there. Based on this I say: this organisation [ISIS/ISIL] emerged suddenly, came onto the scene suddenly, expanded suddenly and then it announced an Islamic state with a Caliph, suddenly! All of this, with amazing acceleration, opens up a thousand and one doors to domains of logical thinking and multiple possibilities. However, we will not at all enter into speculation and guesswork; rather we will move, with steadfastness and verification, from the door of knowledge, proof and evidence, which is the perspective of all.

Generally, the roots of this organisation are connected to the ideological foundations traversed by the al-Qaeda movement, namely the claim to wage jihād, extremism in takfeer and whatever is based on this. All praise is due to Allāh we have warned against this and brought attention to this early on, well over ten years ago, before the 9/11 attacks on the Twin Towers in New York and the 11/9²⁸ attacks on the hotels in Amman. And we have written a number of books and articles on this, the most important of them being: *at-Tabdbeer min Fitnat it-Takfeer* [Warning from the Tribulation of Takfeer], *Sayhat un-Nadbeer bi Khatr it-Takfeer* [The Cry of the Warner of the Danger of Takfeer],²⁹ as well as other books, Allāhu Mustaʿān.

Jabhat un-Nusra [an-Nusra Front] branched off from al-Qaeda within the arena of the Syrian revolution, and then later the emergence of ISIS/ISIL was also from the arena of the Syrian revolution. Then there developed in-fighting and killing between the two [i.e. an-Nusra and ISIS/ISIL]. Due to the emergence of ISIS/ISIL, which was for a number of reasons, this led to disengagement with ISIS/ISIL, via an open and famous announcement from Ayman adh-Dhawāhirī (the current leader of the al-Qaeda organisation) connections to be made between al-

²⁸ [TN]: i.e. the 11 of September, in that “9/11” is an American rendition of what in the UK for example would be referred to as “11/9”, i.e. the 11th of September (September being the ninth month of the year). So both attacks actually took place on the 11th of September.

²⁹ [TN]: Both books commended by Imām al-Albānī before his death, may Allāh have mercy on him. The claim of restricting kufr to just *takdheeb* (denial) and *juhūd* (rejection) was also erroneously levelled at Shaykh ʿAli Hasan al-Halabī al-Atharī by the likes of the Muhammad ibn Sālim ad-Dawsarī (the unknown one who was later arrested by Saudi authorities for being linked to terrorists and rebels). Ad-Dawsarī, in a clear example of intellectual denial and partisan polemic, claimed in his book *Rafʿ ul-Lāʾimah* that Shaykh ʿAli Hasan al-Halabī al-Atharī restricted and limited kufr to just *takdheeb* (denial) and *juhūd* (rejection), even though in *Sayhat un-Nadbeer* [The Call of the Warner] Shaykh ʿAli Hasan al-Halabī al-Atharī clearly mentions in detail the types of kufr.

Qaeda and its announced branch in Shām for all of its [al-Qaeda's] factions to fall underneath Jabhat un-Nusra and nothing else.

Let's return to the start, in regards to "organisation" then the like of them are in abundance everywhere in the partisan Islamic movement arena. They all continue to puncture the unity of the Islamic Ummah, bring tribulation to it and tear it apart, without any benefit, as experience has demonstrated, and without any result.

As for "Jihād" then it is the trump card which many partisan groups and movements still use with strength up to this day so as to be more attractive to many good and truthful Muslim youth, from the east and west, for blind partisan involvement in groups which they neither know what or who is behind them. The desire of these youth, may Allāh keep them on the right path and increase them in guidance, is to attain Allāh's Pleasure and to gain success into His Paradise. Jihād, as it is, love it who loves it and hate it who hates it, represents the "pinnacle of Islām" as stated by our kind Prophet (*sallAllāhu 'alayhi wassallam*). However, the issue and lesson is in regards to its obligation and potential legitimacy in its rules, and establishment of its duties and reasons for its existence.

Thus, the criterion between recklessness and courage is a thin line, just as the difference between Jihād and fasād [corruption] is also, an even thinner line. From the precise and lofty details of Islamic fiqh in this issue, which is unheeded and unknown of by many contemporary "Jihād" theorists today, not to mention by most of their youth, and which leads them all into destruction which almost has no end, is what was mentioned by Imām Abu'l-Mudhaffar as-Sam'ānī. Imām as-Sam'ānī died nearly 950 years ago in the year 489 AH [1096 CE]. He mentioned in his tafseer, when explaining Allāh's Saying:

“O you who have believed, when you meet those who disbelieve advancing [for battle], do not turn to them your backs [in flight]. And whoever turns his back to them on such a day, unless swerving [as a strategy] for war or joining [another] company, has certainly returned with anger [upon him] from Allāh, and his refuge is Hell – and wretched is the destination.”

{*al-Anfāl (8): 15-16*}

He stated:

There is another view in regards to the verse, which is a Madhhab, today, and which most of the jurists hold, which is that: if the kuffār are more than the Muslims [on

the battlefield] then it is allowed for the Muslims to flee. This is based on Allāh Saying,

“...and do not throw (yourselves) with your own hands into destruction.”
{*Baqarah (2): 195*}

If they remain patience [with the onslaught] then that is also permitted, except that if they know for certain that it is not possible to resist them, then at that point it is not allowed for them to be patient as they will be throwing themselves into destruction.

The same was stated by the Imām and Usūlī, 'Izzaddeen ibn 'AbdusSalām who died around two hundred years after al-'Allāmah as-Sam'ānī in 660 AH [CE] in his book *Qawā'id ul-Abkām fī Masālib il-Anām*:

The Muslims retreating from the kuffār is a harm, however it is allowed: if there are more disbelievers than Muslims, then it is allowed as a concession for them as otherwise it will be difficult for them [to face the larger number] and as an aversion of the harm of the disbelievers overcoming the Muslims due to their increased number over the Muslims.

The contemporary Jihādī experience, due to the errors and deficiencies upon which it is based, serves to only confirm the accuracy and confirmation of these lofty foundational principles. After all these years and centuries, all of those adventures (!!) have not produced anything fruitful except for the entry of multiple states upon peoples and increased distortion of Islām's upright image around the world. There is not a true Muslim who rejects Divinely Legislated Jihād with its true rules – this has to be said so that the contrary of this true and pure acknowledgement is not understood from the ignorant blind followers and deceivers hiding in the shadows.

As for the “pledge of allegiance” then it is the common custom which we have known, with clarity, since the time Shukrī Mustafā al-Misrī announced the establishment of “Jama'at ul-Muslimeen” and that he is the leader to whom allegiance has to be pledged. Then when he was executed at the end of the 1970s another “Ameer ul-Mumineen” succeeded him, Abu'l-Ghawth Muhammad al-Ameen 'AbdulFattāh, and then after him another “Ameer ul-Mumineen” (!!?) Waheed 'Uthmān who perhaps is still their leader. Then came the Tālibān group in Afghanistan and it announced that Mulā 'Umar was “Ameer ul-Mumineen”, and I also think that he is still alive. Between both the Jama'at ul-Muslimeen and the Talibān was Tandheem ut-Tawheed wa'l-Jihād fī Bilād ir-Rāfidayn [The Organisation of Tawheed and Jihād in the Land of the Two Rivers] which in 2007

announced the establishment of an Islamic State in Iraq, which set in motion, and I do not say “evolved into” the ‘Islamic State of Iraq and Sham’ and then into the ‘Khilāfah State’ generally as is the case today and the topic of our article. Then not long ago another “Ameer ul-Mumineen”, Abū ’Īsā al-Qurashī al-Urdunī in Pakistan, who dons a black turban and black robe, announced a Khilāfah outside of the control of the Tālibān, after he had made takfeer of the Tālibān and rebelled against it!

This therefore is an ongoing sequence of events of pledges of allegiance which has not ended, and perhaps never will. The issue of these pledges of allegiance and their very dangerous growth has major realistic consequences and the actual consequences are bitter. Via this reality, which is intermingled with tribulation, we came across the warning of “Ameer ul-Mumineen” (!!) Abū ’Īsā al-Qurashī to Abū Bakr al-Baghdādī (“Ameer” of the “Khilāfah” of ISIS/ISIL) nine months ago, and requesting him to pledge allegiance to him as the Caliph!!? He used as proof for this the hadeeth of the Prophet (*sallAllāhu ’alayhi wassallam*): “Whoever pledges allegiance to a leader should give him the pledge with his hand and the sincerity of his heart, he should obey him as much as he is able. If another comes to dispute [the Khilāfah], then that other man should have his neck struck [i.e. be executed].”³⁰ and in another wording: “...then kill the later of them from the two.”³¹ **So then who is the Khaleefah of whom?! Who kills whom?! Who was before whom?! In another chain of events of claims for pledges of allegiance to be made, the Khilāfah, Khulafā’ and then death and killing! All of which is but mere jest with the Ummah and its deen and creed.**

From a second historical angle, the foundational seeds of these pledges of allegiance, which are also unrelated to the Divine Legislation, are rooted many years ago from the ideas of the Sūfī cults which passed on to the partisan Islamic movements such as the Muslim Brotherhood and the Tablighi Jamāt which are based on allegiance, disavowal, hearing and obeying. This is not even rejected by the very leaders of these groups themselves. So after this historical journey let us look at this guided knowledge-based fiqh which was substantiated by Shaykh ul-Islām Ibn Taymiyyah (*rahimahullāh*) in regards to the reality of the pledge of allegiance to the first rightly guided Caliph Abū Bakr as-Siddeeq (*radi Allāhu ’anhu*) and its ruling and the process of its confirmation. Ibn Taymiyyah stated:

If ’Umar, and a group with him, were able to pledge allegiance to him and the remaining Companions did not pledge allegiance to him, he [i.e. Abū Bakr] would not become the Imām [leader of the Muslims] due to that.

³⁰ [TN]: this hadeeth is narrated by ’Abdullāh bin ’Amr ibn al-’Ās, Kitāb ul-’Imārah, Saheeh Muslim.

³¹ [TN]: narrated on the authority of Abū Sa’eed al-Khudrī, Kitāb ul-’Imārah, Saheeh Muslim.

Rather he would become the leader when all of the Sahābah, who are people of influence and authority, pledge allegiance. For this reason, the refusal of Sa'd bin 'Ubādah [to swear allegiance] did not harm that as that does not affect the intent of rulership. As the intent is to obtain influence and authority [and the support of the people who wield this] with which the benefits of the leadership can be obtained.

So let us reflect on the benefits that Ibn Taymiyyah mentioned which are many are ignorant of, and also on the contradiction of the claimants to pledges of allegiance in the modern innovated way. For they, both the heads and the followers, claim allegiance should be pledged to a group from the Islamic Ummah, no matter how small or large, without the involvement from the majority of the Ummah – this is not to be taken into consideration according to the Divine Legislation. For there has to be the involvement of Ahl ush-Shawkah [the people of influence and power] which can only be gained via obtaining influence and authority, and by which the interests of rulership are ascertained. All of these terms, generally and specifically, are not realised even in the slightest with the modern forms of continuous claims to pledge allegiance to a “Caliph”.

We want those who are conscious of Allāh, from those claimants to a pledge of allegiance, as well as those who have been deceived by them and have divided the Ummah due to their actions, to be fearful of what was stated by the rightly-guided Khaleefah 'Umar bin al-Khattāb (*radi Allāhu 'anhu*): “Whoever pledges allegiance to a man, without consultation with the Muslims, then neither he nor the one to whom he is pledging allegiance are to be supported, lest they both be killed.”³² Thus, the Divinely Legislated Khilāfah which the Arab Qurashī Hāshimī Prophet (*sallAllāhu 'alayhi wassallam*) promised would arrive at the end of time, is the Khilāfah which is on “the Prophetic manhaj”, which is “Shūrā” in its controlled meaning and true academic principles. As for other than it then it is nothing but a partial particular rule like other republics, kingdoms or modern nation states, all of which ISIS/ISIL regards as outside the fold of the deen!

If we comprehend with certainty that the meaning of “Khilāfah” with ISIS/ISIL and its followers is not too far from the limits of the void Rāfidah Shi'a viewpoint of Khilāfah! For they say **“the Imāmah is from the Usūl of the deen, and the defining factor for takfeer and imān”** – this is sufficient as a calamity! What confirms the correct and true Islamic method regarding Imāmah [leadership] which I have presented here, is what has been relayed in *Kitāb us-Sunnah* of Imām Khallāl from Imām Ahmad bin Hanbal (*rahimahullāh*) that he was asked about the hadeeth of the Prophet (*sallAllāhu 'alayhi wassallam*): “Whoever dies and does not have an Imām has died the death of

³² [TN]: This hadeeth was narrated by Ibn 'Abbās, Saheeh ul-Bukhārī.

Jābiliyyah.” Imām Ahmad said about this hadeeth: **“Do you know who the Imām is? The Imām is the one upon whom the Muslims are united and all of them say: “this is the Imām”.”**

As for “Abū Bakr al-Baghdādī” and his group “ISIS/ISIL” who number a few thousand simple and enthusiastic and emotional Muslims, as is apparent from them, then they announced a comprehensive “Khilāfah” upon the Muslim Ummah, East and West, length and breadth, as if they were the first to announce one! Without even the slightest referral back to any credible scholar of the Ummah! This in itself exposes the reality of their stance towards whoever is not from them or with them from the common Muslims and scholars. As Divinely Legislated and Prophetic “Shūrā” [counsel] is without any factional isms and schisms, or bigoted machinations; and a Khilāfah will not be considered credible unless all of the Ummah concur, not just a political party or group. Of the least, and clearest, fiqh conditions for a credible Khilāfah is that the true people of power and authority have knowledge of the Caliph and his person and the condition of his character – both of which are absolutely missing in the case of “Abū Bakr al-Baghdādī”!

Of the greatest statements is what has been noted by our teacher, the upright ‘Allāmah, the Muhaddith of Madeenah an-Nabawiyah, Shaykh ‘AbdulMuhsin al-‘Abbād al-Badr (may Allāh bring benefit by him) as transmitted from him by his noble son al-Hasan. Shaykh ‘AbdulMuhsin was asked about those who pledge allegiance to Abū Bakr al-Baghdādī on the basis on him being “the Khaleefah of the Muslims”, and our Shaykh [‘AbdulMuhsin al-‘Abbād] answered: **“They have given their allegiance to Shaytān!”**

And what reinforces what we have previously acknowledged are the words of Abū Muhammad al-Maqdisī who has a lofty rank of credibility with many of the Jihādīs [Takfeerees], even ISIS/ISIL, around the world due to their agreement in general ideology and perspectives! Abū Muhammad al-Maqdisī described the **“legitimate people in charge”** of **“ISIS/ISIL”** as having **“deception, and toing and froing, and lying against the leadership of the Mujāhideen”**, and that ISIS/ISIL **“have shed sanctified blood”** and that **“extremism has entered the ranks of some of their followers, rather of their very legitimate leaders”** (!) and that **“within their ranks are Khawārij”**! Likewise, what was recently disseminated with the strong censure of ISIS/ISIL from Abū Qatādah al-Filistīnī, of the most famous heads of the Jihādīs today. Abū Qatādah censured the ISIS/ISIL and their ideas, “Khilāfah” and “Khaleefah” in what was exactly the same vein as that of Abū Muhammad al-Maqdisī’s criticism of them.

The shameful realities and vile events, which have been widely reported via multiple routes of transmission are not hidden from the one who has foresight and insight. Reports of ISIS/ISIL and their cold blooded and brutal killings, devoid of fiqh and mercy, of any Muslim who opposes

them or criticises their movement – this is even if their ideas are actually similar! As has occurred in the case of the Jabhat un-Nusra and the war between them, so then what in the case of those who totally oppose their creed from the very basis, and refute their extremism from the outset?! By your Lord, where are those vile and shameful killings from the guidance of our great Islamic deen of mercy which wants good and guidance for all people? Allāh Says,

“And We have not sent you, [O Muhammad], except as a mercy to the worlds.”

{*al-Anbiyaa* (21): 107}

To proceed:

All of this, along with the enmity of the Shi’a, against our people from Ahl us-Sunnah in ‘Irāq is another matter. It is a frightening situation which is above description, the maltreatment of Ahl us-Sunnah and their execution, expulsion and oppression. It all necessitates a decisive stance from the leaders of the Muslims particularly, and from the rest of their Muslim brothers generally, to liberate the remaining people of the Sunnah there who are living between expulsion, torture and execution. And Allāh Says,

“And if they seek help of you for the religion, then you must help...”

{*al-Anfāl* (8): 82}

And Allāh Says,

“And indeed, the wrongdoers are allies of one another; but Allāh is the protector of the righteous. This [Qur’ān] is enlightenment for mankind and guidance and mercy for a people who are certain [in faith].”

{*al-Jātibiyah* (45): 19-20}

In conclusion I state, with clarity and frankness: that the loss of unity and conscious, true, trustful co-operation based on piety and righteousness, firstly between the states within Shām [the Levant] and its surrounding regions itself, and secondly between the scholars and rulers in holding firm to the rope of Allāh, and then thirdly between Ahl us-Sunnah with each other in mutually advising each other to truth, patience and mercy – has all contributed to the emergence of ISIS/ISIL and then the announcement of their very own so-called “Khilāfah”. And perhaps, if the intelligent ones do not realise, and quickly, the imminent danger from its start then their delay could contribute to the emergence of other things which may not be far off from being much worse than it. While a positive realisation of what is taking place on the ground, as is hoped for will certainly lead to

resourceful steady social inclusion which eliminates all forms of erosion, laceration and infiltration. So that subsequently the end of those who formed these deviant partisan groups, with all their various names and kinds, will either dissolve or repent. And by Allāh their repentance is the most precious thing which we strive for with them and it is the loftiest that we want from them, as [Ibn Taymiyyah] said: **“Ahl us-Sunnah are the most knowing of the truth and the most merciful with the creation.”**

Shaykh Mashhūr Hasan Āl Salmān
(hafidhahullāh)

ON THE AUTHENTICITY OF THE NARRATIONS WHICH APPEAR TO MENTION ISIS/ISIL³³

Question:

“Our Shaykh, what is your view on the narration which is mawqūf up to ‘Ali (radi Allāhu ‘anhu) in describing a people at the end of time as if the description is precisely that of the organisation ISIS/ISIL? It is found in Kitāb ul-Fitan of Nu‘aym ibn Hammād (rahimahullāh) from ‘Ali (radi Allāhu ‘anhu): “When you see the black flags, remain where you are and do not move your hands or your feet (this is an Arabic phrase meaning: ‘Stay put and do not get involved in the fighting’). Thereafter there shall appear a feeble folk to whom no concern is given. Their hearts will be like fragments of iron. They are the representatives of the State. They will fulfil neither covenant nor agreement. They will invite to the Truth, though they are not from its people. Their names will be Kunā’ [agnomens, i.e., Abū Mus’ab, Abū Bakr, etc.], and their ascriptions will be to Qurā’ [villages, or places, i.e. al-Misrī, al-Harrānī, al-Baghdādī etc.]. Their hair will be long like that of women. [They shall remain so] till they differ among themselves, and then God will bring forth the Truth from whomever He wills.””

³³ From the Q&A session of our Shaykh dated 28th March 2014, after 41 minutes:

<https://www.youtube.com/watch?v=B7wFPqe-oTc>

Summarised translation by ‘AbdulHaq al-Ashanti

Answer from Shaykh Mashhūr:

First of all you should know, may Allāh teach me and you, that Nu'aym ibn Hammād is a man who has been considered as suspect, Imām al-Bukhārī took from him and criticised him and did not report from him in his Saheeh. The book of Nu'aym ibn Hammād, *Kitāb ul-Fitan*, is a book which needs a deep tahqeeq and for every single hadeeth in it to be studied in-depth, and I do not think that anyone is able to do this except for someone like Imām adh-Dhahabī from the previous scholars and those who are broad in transmission and possesses knowledge of the narrations and hadeeth. Thus, dependence on Nu'aym bin Hammād is incorrect and I wanted to present this isnad of Nu'aym from 'Ali (*radi Allāhu 'anhu*), let's see it:

Nu'aym said: al-Waleed³⁴ narrated to us from Rushadyn³⁵ from Abdullāh ibn Laee'ah al-Misrī³⁶ from Abū Qabeel³⁷ from Abū Rūmān³⁸ from Ali ibn Abī Tālib.³⁹

³⁴ [TN]: al-Waleed ibn Muslim is Mudallis and is known for committing *Tadlees ut-Taswiyah* - this is the most serious type of Tadlees as it is when a narrator purposefully leaves out and drops someone in his chain of transmission because he is weak and it will weaken his narrations. So for example, a Shaykh who is *thiqah* heard from one who was weak who heard from one who is *thiqah*, yet the weak one is left out of the chain in order to make it seem as if the two *thiqāt* heard directly from each other without anyone in the middle.

³⁵ [TN]: Rushdayn bin Sa'd is a weak narrator.

³⁶ [TN]: 'Abdullāh ibn Lahee'ah al-Misrī is a weak narrator: al-Bukhārī reported from al-Humaydī who said that Yahyā ibn Sa'eed al-Qattān said: "I do not narrate from him." Ali bin al-Madeenah said: "I heard 'AbdurRahmān ibn Mahdī say, when asked about taking the narration of Abdullāh bin Yazeed al-Qaseer from Ibn Lahee'ah: "I do not take/carry anything from Ibn Lahee'ah either a little or a lot." Ali bin al-Madīnī said: "Bishr bin as-Surrā said to me: 'If you see Ibn Lahee'ah do not take from him.'" 'AbdulKareem bin AbdurRahmān an-Nasā'ī reported that his father said: "He [Ibn Lahee'ah] is not trustworthy." Yahyā ibn Ma'een said: "He is weak and his hadeeth are not to be utilised. He used to narrate from anyone."

³⁷ [TN]: Ibn Lahee'ah's Shaykh, Abū Qabeel al-Mu'āfirī is trustworthy yet there are some words regarding him.

³⁸ [TN]: Abū Rūmān is Majhūl; Ibn Mandah mentioned him but with neither a jarh nor a ta'deel; he also reports Munkar hadeeth. There are many fabricated hadeeth which he relays from 'Ali ibn Abī Tālib.

³⁹ [TN]: Nu'aym relays the hadeeth with a different wording within his book also.

Ibn Laee'ah is of those who became confused after his library of books was destroyed by fire, and he is weak. The narrations of ibn Laee'ah are accepted if he narrates from four certain narrators, and this narration is not of those. Some add two further narrators to these four: Qutaybah ibn Sa'eed al-Balkhī and Ishāq ibn 'Īsā at-Tabā', and this is what our Shaykh judged towards the end of his life, he added these two to the four narrators who are accepted from ibn Laee'ah. As for Abū Rūmān then I think he is Majhūl. In any case the isnad is da'eef, it is neither corroborated nor authentic from the Prophet (*sallallāhu 'alayhi wassallam*).