

# 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 SO-CALLED “ISLAMIC STATE OF IRAQ AND SHAM”]**

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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]<sup>1</sup>**

**“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.**

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<sup>1</sup> 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 26<sup>th</sup> July 2014/28<sup>th</sup> Ramadān 1435 AH:

<http://www.al-abbād.com/index.php/articles/125-1435-09-28>

Translated by 'AbdulHaq al-Ashanti

**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.”**

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*Bismillāh, ir-Rahmān ir-Rabeem*

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].<sup>2</sup> 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

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<sup>2</sup> [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’].

*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.

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 *Saheeh*, 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...”**

{*Āli ’Imrān (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 *Tārikh*, Abū Ya’lā, Ibn Hibbān and al-Bazzār, refer to *as-Sabeehah*, no.3201 by al-Albānī.<sup>3</sup>

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<sup>3</sup> [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 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 Muwālah 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.

Those young in age [Hudathā' ul-Asnān] are prone to misunderstandings, what indicates this is what was relayed by al-Bukhārī in his *Saheeh*, 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.”**

{*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 'anbā*) 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*

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See: [http://www.haddady.com/ra\\_page\\_views.php?id=67](http://www.haddady.com/ra_page_views.php?id=67)

*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 Jibād?!*<sup>4</sup> 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-Tadbkeer 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.*

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<sup>4</sup> [TN]: Translated in English by Dār ul-'I'tisām, 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-BAGHDĀDĪ<sup>5</sup>**

**"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".**

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

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

Translated by 'AbdulHaq al-Ashanti

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**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.”**

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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].”

{*Rām (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!<sup>6</sup> 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].<sup>7</sup> 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 (*sallAllāhu 'alayhi wassallam*) 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 JIbreeel even prayed with him at such and such location! Can you see the chronic lying and falsehood [Dajl] which they are calling to?

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<sup>6</sup> [TN]: on 28<sup>th</sup> 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 (*sallAllāhu 'alayhi wassallam*) 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 Khārijjiyah.

<sup>7</sup> [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-'Irāq 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**  
*(hafidhahullāh)*

## **ON TWO OF THE DEVIANT FRONTS FIGHTING IN SYRIA [‘NUSRAH’ AND ISIS/ISIL]<sup>8</sup>**

**“...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...”**

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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:

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<sup>8</sup> Dated 5<sup>th</sup> July 2014:

<https://www.youtube.com/watch?v=Dzxydo7C3No>

Summarised translation by 'AbdulHaq al-Ashanti

The correct view is that it 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 Murtaḍ [apostate] as he was with another opposing front.<sup>9</sup> 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, *sallallāhu ’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 band of obedience, and leaves the Jama’ah, will meet Allāh 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].

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<sup>9</sup> [TN]: Footage can be seen on Youtube of what are 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 Qatādah and Abū Muhammad al-Maqḍisī) 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 salāms 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.”<sup>10</sup> Those individuals are ignorant, foolish, “young in age, foolish-minded,”<sup>11</sup> 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 'Ād were.”<sup>12</sup> And he said (*sallallāhu 'alayhi wassallam*): “The best of those killed are those killed at their hands”<sup>13</sup> and he said: “They are the most evil of those killed under the canopy of the sky”<sup>14</sup> and the Prophet (*sallallāhu 'alayhi wassallam*) informed also that they are “dogs of the Hellfire”<sup>15</sup> and that “they recite the Qur'ān yet it does not reach passed their throats”<sup>16</sup> and that “they pass throw the deen just as an arrow passes through its target”.<sup>17</sup> 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 Dajjāl will manifest among them.”<sup>18</sup> 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”,<sup>19</sup> 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]”<sup>20</sup> 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, or a day of jihad, better than this day”. As for the one who killed 'Ali (*radi Allāhu 'anhu*), his name

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

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

<sup>12</sup> [TN]: Reported by Bukhārī (Beirut: Dār Ihyā Turāth al-'Arabi, n.d), hadeeth no.3344; Muslim, hadeeth nos. 1064, 143; Sunan Abū Dāwūd, Muhammad Muhiyydeen '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*).

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

<sup>14</sup> Ibn Mājah from Abū Umāmah al-Bāhili (*radi Allāhu 'anhu*), hasan.

<sup>15</sup> [TN]: Tirmidhī, Ibn Mājah and Ahmad from Abū Umāmah al-Bāhili, and also from Abū 'Awfi (*radi Allāhu 'anhum*).

<sup>16</sup> [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.

<sup>17</sup> [TN]: ibid

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

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

<sup>20</sup> Bukhārī, Muslim and Musnad Ahmad.

was 'AbdurRahmān ibn Muljam...his companion 'Imrān ibn Hattān<sup>21</sup> 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 (*rahimabullāh*) 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.

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<sup>21</sup> [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**  
*(hafidhahullāh)*

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

**“...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.”**

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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

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<sup>22</sup> From the Shaykh’s Q and Q session dated Friday 18<sup>th</sup> July 2014/21<sup>st</sup> Ramadān 1435 AH:

<https://www.youtube.com/watch?v=MZxhtejlVYI&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 Sūrat 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*

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

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.<sup>24</sup> 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”.*<sup>25</sup> 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.

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

<sup>24</sup> [TN]: Interestingly, many of the theoreticians and intelligentsia of contemporary Jihādī-Takfirī methodology have rushed to condemn their ex-followers from ISIS/ISIL as “Khawārij”?! This is after years of denial that their method contributes to Khārijīyah 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”?!

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

**Shaykh 'Ali bin Hasan al-Halabī al-Atharī**  
*(hafidhahullāh)*

# **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  
ATTENTION<sup>26</sup>**

**“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**

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<sup>26</sup> From the Shaykh's article entitled *Dā'ish: at-Tandheem...Jihād...al-Bay'ah...Thumma al-Khilāfah! Ta'seelāt Shar'iyyah wa Tanbeehāt Wāq'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 21<sup>st</sup> July 2014/23<sup>rd</sup> Ramadān 1435 AH:

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

Translated by 'AbdulHaq al-Ashanti

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**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 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?!”**

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*Bismillāh, ir-Rahmān ir-Rabeem*

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’!<sup>27</sup> 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}*

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<sup>27</sup> [TN]: The Arabic abbreviation “Dā’ish” therefore derives from the letters: ad-Dawlah [‘D’], al-Islāmiyyah [‘I’] fi’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 11/9<sup>28</sup> 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-Tahdbeer 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],<sup>29</sup> as well as other books, Allāhu Musta’ān.

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-

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<sup>28</sup> [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 11<sup>th</sup> of September (September being the ninth month of the year). So both attacks actually took place on the 11<sup>th</sup> of September.

<sup>29</sup> [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 ‘Ali 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 *Raf’ ul-Lā’imah* that Shaykh ‘Ali 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 ‘Ali 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-Nusrah 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].”*<sup>30</sup> and in another wording: *“...then kill the later of them from the two.”*<sup>31</sup> **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 (*rahimabullāh*) 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. 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**

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

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

**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-Showkah [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, aswell 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.”<sup>32</sup> 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 *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”.”**

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<sup>32</sup> [TN]: This hadeeth was narrated by Ibn ‘Abbās, Saheeh ul-Bukhārī.

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-Nusrah 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-Anbiyā’* (21): 107}

To proceed:

All of this, along with the enmity of the Shi’a, against our people from Ahl us-Sunnah in ʿIrāq 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 Sa’d ash-Shithrī**  
*(hafidhahullāh)*

# THE SO-CALLED “ISLAMIC STATE OF ‘IRĀQ AND SHĀM” [ISIS/ISIL]<sup>33</sup>

**“...AFFILIATION TO THIS ORGANISATION IS APOSTASY FROM THE ISLAMIC RELIGION FOR THE ONE WHO KNOWS THE REALITY OF THIS ORGANISATION.<sup>34</sup> IT IS INCUMBENT ON ANYONE WHO IS A**

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<sup>33</sup> From the Shaykh’s Q&A session regarding the movement.

Dated 21<sup>st</sup> July 2014/23<sup>rd</sup> Ramadān 1435 AH:

<https://www.youtube.com/watch?v=RiSPNIKD1LY&feature=youtu.be>

Translated by ‘AbdulHaq al-Ashanti

<sup>34</sup> [TN]: this is based on Shaykh Sa’d ash-Shithrī having trustworthy reports from those who left ISIS/ISIL and noted that the organisation is led by former Ba’athist military officers and generals and still retains Ba’athist ideology in its methodology. In an article on the NPR website dated June 19 2014 by Leila Fadel entitled ‘Saddam’s Ex-Officer: We’ve Played Key Role in Helping Militants’ it is mentioned:

**...sunni militants had important help from an old power in the country—former members of Saddam Hussein’s Bā’th Party and his army. One retired air force colonel said he is a member of a newly formed military council overseeing Mosul, the large city captured last week by ISIS, the Islamic State of Iraq and Syria, and its allies from Sunni Arab armed factions. [He said:] “They [ISIS] are not in charge. They are not responsible for everything.” ...the goal, he said, is to remove Maliki and take over the country.**

See:

**PART OF THEM TO LEAVE THEM IMMEDIATELY... WHOEVER OF THEM (ISIS MEMBERS) IS KILLED IS NOT A MARTYR, RATHER WE THINK THAT HIS ABODE WILL BE JAHANNAM AND WHAT A WRETCHED RESTING PLACE THAT IS... CO-OPERATION WITH THEM IN ANY WAY WHATSOEVER IS PROHIBITED, RATHER THAT IS CONSIDERED TO BE TREACHERY TO ALLĀH, HIS MESSENGER AND THE BELIEVERS... AS A RESULT IT IS OBLIGATORY ON EVERY MUSLIM TO EXPOSE WHAT THEY KNOW REGARDING THEM AND TO INFORM ON ALL WHO WORK WITH ISIS OR CALL TO THEIR WAY. THUS, ACCORDING TO THE DIVINE LEGISLATION IT IS OBLIGATORY [TO INFORM ON THEM], AND IT IS A SIN TO LEAVE THEM AND NOT EXPOSE THEIR EVIL AND DEBAUCHERY. A MOTHER NOTIFYING THE AUTHORITIES ABOUT HER SON SO THAT HE BE IMPRISONED AND RETURN TO GUIDANCE IS BETTER THAN HIM FIGHTING ALONGSIDE THEM DEVIANTS [ISIS].”**

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*Bismillāh, ir-Rahmān ir-Raheem*

The organisation known as [the so-called] ‘Islamic State of ‘Irāq and Shām’ [ISIS/ISIL] fights against Allāh and His Messenger, strives in causing corruption, opposes the Divine Legislation of Allāh, the All-Mighty, closes the houses of Allāh, kills the ‘Ulama of the Sharee’ah, prohibits the books of knowledge, prohibits the Shari’ hijab and tortures the believing servants of Allāh. For that reason I will clarify a number of Divinely Legislated issues connected to this topic:

1. The tremendous sin of the one who is affiliated to this group, rather affiliation to this organisation is apostasy from the Islamic religion for the one who knows the reality of this organisation.<sup>35</sup> It is incumbent on anyone who is a part of them to leave them immediately. And based on the fact that they kill whoever tries to leave them we say: kill your senior commander and the largest amount of those with him, perhaps Allāh will pardon you for being a part of them.

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<http://www.npr.org/blogs/parallels/2014/06/19/323691052/saddams-ex-officer-weve-played-key-role-in-helping-militants>

Moreover, there are secularists, Druze and Rāfidah all within the higher echelons of ISIS, not to mention the presence of ignorant non-Arabs, highway robbers, militias of fortune and opportunist mercenaries – not exactly the best set of individuals with the requisite knowledge to claim to represent the beauty of Islām and establish an Islamic State. For more refer to:

<http://uk.reuters.com/article/2014/07/08/uk-iraq-islamic-state-mosul-idUKKBNoFD1A20140708>

<sup>35</sup> See footnote above.

2. Whoever of them (ISIS members) is killed is not a martyr, rather we think that his abode will be Jahannam and what a wretched resting place that is, this is in agreement with what the Divinely Legislated texts indicate.
3. Pledging allegiance to them is null and void, and it is not permissible to continue with it or adhere to it for it has no value in the Divine Legislation.
4. Co-operation with them in any way whatsoever is prohibited, rather that is considered to be treachery to Allāh, His Messenger and the believers. The basis is that it is not permissible to make any contract, agreement or treaty with them.
5. Fighting against them and standing up to them is of the most important obligations in the Divine Legislation and is from supporting Allāh's religion. Whoever is killed while fighting against them, and intending Allāh's Countenance, we hope that such a person will be of the martyrs.
6. They have followers and supporters in many countries, as a result it is obligatory on every Muslim to expose what they know regarding them and to inform on all who work with ISIS or call to their way. The Hizb has members in all Arab countries, some of whom who operate openly and some who work in secret. Thus, according to the Divine Legislation it is obligatory [to inform on them], and it is a sin to leave them and not expose their evil and debauchery. A mother notifying the authorities about her son so that he be imprisoned and return to guidance is better than him fighting alongside them deviants [ISIS]. Likewise, a husband is to inform about his wife, a sister about her brother, a neighbour about another neighbour – this is all out of their love of the ones about whom they are informing.

I ask Allāh to aid the people of Shām in their dire situation, and to take them out of the circumstances they are in, and to aid the people of al-'Irāq who have been through so many difficult periods: the abominable period of Ba'athist rule; then the brutal occupation; then oppressive sectarian rule and then now this organisation which fights against Allāh and His Messenger and is void of the rules of good character and the Divine Legislation. For this reason, I exhort the people of al-'Irāq and Shām to organise their ranks based on what Allāh and His Messenger love. In this regard I will mention that the 'Ulama of the Sharee'ah clarify the truth based on what is apparent to them and not fall short: those who give khutbah at Masājid, and that they exert efforts in exposing them as much as they are able. For this reason, we ask Allah to reward them with good however the problem is what I mentioned with some forms of media who have tried to seize the opportunity to censure those who in fact in opposition to them, as Allāh Says,

**“And they will approach one another, inquiring of each other.”**

{*as-Saffāt* (37): 50}

Today we are in the most need of increased determination and not throwing void accusations, we want to stand today for Allāh, clarifying the truth and acquainting people with the deen of Allāh, the Lord of the Worlds. Thus, this is the reality of this organisation and it has no relation to the da'wah of Shaykh Muhammad ibn 'AbdulWahhāb. Their use of some words from the scholars of the Madhhab is to deceive people, just like their use of verses from the Qur'ān, statements of the Mālikī jurists and some Shari' terminologies.

**Shaykh Mashhūr Hasan Āl Salmān**  
*(hafidhahullāh)*

## **ON THE AUTHENTICITY OF THE NARRATIONS WHICH APPEAR TO MENTION ISIS/ISIL<sup>36</sup>**

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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

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<sup>36</sup> From the Q&A session of our Shaykh dated 28<sup>th</sup> March 2014, after 41 minutes:

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

Summarised translation by ‘AbdulHaq al-Ashanti

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.””

**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-Waleed<sup>37</sup> narrated to us from Rushadyn<sup>38</sup> from Abdullāh ibn Laee'ah al-Misri<sup>39</sup> from Abū Qabeel<sup>40</sup> from Abū Rūmān<sup>41</sup> from Ali ibn Abī Tālib.<sup>42</sup>**

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*).

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<sup>37</sup> [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.

<sup>38</sup> [TN]: Rushdayn bin Sa'd is a weak narrator.

<sup>39</sup> [TN]: 'Abdullāh ibn Lahee'ah al-Misri 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."

<sup>40</sup> [TN]: Ibn Lahee'ah's Shaykh, Abū Qabeel al-Mu'āfirī is trustworthy yet there are some words regarding him.

<sup>41</sup> [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.

<sup>42</sup> [TN]: Nu'aym relays the hadeeth with a different wording within his book also.

**Shaykh Sālih as-Sindī**  
*(hafīdhahullāh)*

[Associate Professor of Creed, Islamic University of Madeenah, KSA]

**SALAFIYYAH IS FREE FROM  
ISIS/ISIL  
A REPLY TO HĀTIM SHAREEF AL-'AWNĪ'S  
CLAIM THAT ISIS IS INTERLINKED TO**

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## THE DA'WAH OF IMĀM MUHAMMAD BIN 'ABDULWAHHĀB<sup>43</sup>

**“DOES THE METHODOLOGY OF THE KHAWĀRIJ SUCH AS ISIS/ISIL HAVE ANY CONNECTION TO THE DA'WAH OF SHAYKH MUHAMMAD BIN 'ABDULWAHHĀB AND THE SALAFI DA'WAH? WHAT FOLLOWS IS AN EXPLANATION OF THE LIE OF THIS CLAIM THESE ACKNOWLEDGEMENTS FROM THE IMĀMS OF THE DA'WAH [NAJDIYYAH], FROM SHAYKH MUHAMMAD IBN 'ABDULWAHHĀB, HIS SONS, GRANDSONS, STUDENTS AND THEIR STUDENTS IN REGARDS TO THE ISSUE OF TAKFEER, SO HOW COULD THIS HAVE CREATED A CLIMATE FOR ISIS?! AS FOR THE ONE WHO IS ALIEN TO THIS PURE SALAFI SCHOOL HE WILL, DUE TO HIS IGNORANCE, CONFUSE THEIR WORDS REGARDING SPECIFIC CIRCUMSTANCES...”**

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*Bismillāh, ir-Rahmān ir-Raheem*

Does the methodology of the Khawārij such as ISIS/ISIL have any connection to the da'wah of Shaykh Muhammad bin 'AbdulWahhāb and the Salafi da'wah?

Answer:

What follows is an explanation of the lie of this claim. Hātīm ash-Shareef in his article convulses against the book *ad-Durar as-Saniyyah* which is a compilation of treatises by Shaykh Muhammad bin 'AbdulWahhāb and his students regarding tawheed which the messengers came with. Hātīm ash-Shareef claimed that it is responsible for the spread of extremism, takfeer and the manhaj of ISIS!?

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<sup>43</sup> Summarised translation from an article by the Shaykh dated 21<sup>st</sup> September 2014:

<http://islamancient.com/play.php?catsmktba=214649>

Translated by 'AbdulHaq al-Ashanti

Dr Shareef Hātīm al-'Awnī was heavily repudiated for his assertions by a number of prominent Salafi Shaykhs including: Shaykh 'Abdul'Azeez ar-Rājihī, Shaykh 'AbdurRahmān as-Sudays, Shaykh Sulaymān al-Kharāshī, Shaykh Badr al-'Utaybī and others.

The words of Shaykh 'Abdul'Azeez ar-Rājihī in regards to Hātīm Shareef al-'Awnī can be heard here:

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

Dr Hātīm Shareef al-'Awnī's original article in the Saudi newspaper *al-Madīna* can be found Online.

Let us contemplate on this book with justice and calmness so that we can see if Shareef's claim is truthful, and if it is true that the book incites to extremism in takfeer or if rather it exhort to moderation. Has ISIS relayed unto us the statement of Shaykh Muhammad bin 'AbdulWahhāb that:

**“Takfeer is not to be made of the specific person except if the proof is established...if the Words of Allāh and of His Messenger reach him and he is free of that which can excuse him – then he is a disbeliever.”<sup>44</sup>**

Or this statement:

**We only make takfeer of the one who associates partners with Allāh in His Divinity after we have clarified to him the proofs for the invalidity of shirk.<sup>45</sup>**

Or this statement:

**We make takfeer of the one who acknowledges the deen of Allāh and His Messenger and then shows enmity to it and blocks the people from it, and likewise [we make takfeer of] the one who worships idols after knowing that it is the deen of the Mushrikeen and adorns it to people – this is the one whom I make takfeer of, and every scholar on the face of the earth makes takfeer of such people except a stubborn or ignorant person.<sup>46</sup>**

Or this statement:

**If he performs kufr and shirk due to his ignorance, or due to the absence of one who will remind him, then we do not judge him to have kufr until the proof is established.<sup>47</sup>**

Or this statement:

**If a person, who believes in Allāh and His Messenger, does that which is kufr or has a belief which is kufr, out of ignorance of what Allāh sent His Messenger with (sallallāhu 'alayhi wassallam) – then such a person is not deemed as a disbeliever according to us. We do not judge him with kufr until the proof from the message is established, which if opposed a person is deemed as having disbelieved.<sup>48</sup>**

Or this statement:

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<sup>44</sup> *Ad-Durar as-Saniyyah*, vol.10, p.69

<sup>45</sup> *Ibid.*, vol.10, p.128

<sup>46</sup> *Ibid.*, vol.10, 131

<sup>47</sup> *Ibid.*, vol.10, 136

<sup>48</sup> *Ibid.*, vol.10, 239

All to whom the Qur'ān has reached then the proof in the Messenger (sallallāhu'alayhi wassallam) has been established on him. However, the ignorant person needs one of the people of knowledge to inform him of that.<sup>49</sup>

Or perhaps this statement:

**Takfeer of a specific person from those ignorant people and their likes, wherein one of them is judged to be with the kuffār, is not allowed to be resorted to except after the proof of the message is established on them.**<sup>50</sup>

It should also be brought to attention that some of the statements are from Shaykh Muhammad bin 'AbdulWahhāb and some are from others. Perhaps the following statement escaped ISIS:

**During times when ignorance is dominant a specific person is not be made takfeer of until the proof is established on him and is made clear to him.**<sup>51</sup>

Or this statement:

**We do not make takfeer except of the one whom Allāh and His Messenger have made takfeer of and after the proof has been established on him.**

Or this one:

**We do not make takfeer except based on what all of the scholars have agreed upon and the Two Shahādahs.**<sup>52</sup>

And also:

**We make takfeer after knowing, if he knows and rejects.**<sup>53</sup>

Or this:

**We do not make takfeer except of the one who knew tawheed and then cursed it referring to it as the religion of the Khawārij; and knew shirk and then loved it and its people, calling to it and exhorting people to it after the proof had been established on him, even if he does not commit shirk. Or he commits shirk and names it as "Tawassul via the righteous" after knowing that Allāh has prohibited it.**<sup>54</sup>

Or this:

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<sup>49</sup> Ibid., vol.10, 240

<sup>50</sup> Ibid., vol.10, 248

<sup>51</sup> Ibid., vol.10, 274

<sup>52</sup> Ibid., vol.10, 471

<sup>53</sup> Ibid., vol.1, 102

<sup>54</sup> Ibid., vol.1, 264

**The genus of those Mushrikeen and their likes who worship the prophets and the righteous, we judge them to be Mushrikeen and we view them to have kufr – when the proof is established on them.<sup>55</sup>**

The intent [of this] is to show Hātim Shareef's transgression against the book *ad-Durar as-Saniyyah* and the Imāms of the da'wah [Najdiyyah]. These acknowledgements from the Imāms of the da'wah [Najdiyyah], from Shaykh Muhammad ibn 'AbdulWahhāb, his sons, grandsons, students and their students in regards to the issue of takfeer, so how could this have created a climate for ISIS?! As for the one who is alien to this pure Salafi school he will, due to his ignorance, confuse their words regarding specific circumstances which have their own context which are based on their ijtihād in *Tahqeeq ul-Manāt* [Extraction of the Grounds and Defining Factors for a Divinely Legislated Ruling]. Turning away from this clear foundation is not the way of the one who strives to seek the truth. Thus, this miskeen should be kind to himself and remember the hadeeth: *"Whoever shows enmity to a Walī of mine I have prepared to wage war against."*

**Shaykh 'AbdulHaq at-Turkumānī**  
**(hafidhahullāh)**

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<sup>55</sup> Ibid., vol.1, p.522

# **A REFUTATION OF THOSE WHO PERMIT THE KILLING OF AID WORKERS FROM RELIEF ORGANISATIONS<sup>56</sup>**

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All praise is due to the Lord of the Worlds, I bear witness that there is no god worthy of worship except Allāh alone who has no partner, and I bear witness that Muhammad is His servant and Messenger, may prayers and peace be upon him, his family and his companions. To proceed: indeed the religion of Islām is the religion of truth, goodness, justice, mercy, fulfilment of agreements and covenants. Many Muslims have been greatly tested with opposition to the Divinely Legislated regulations and to the prophetic character, due to their ignorance of the Qur’ān and Sunnah, their distance from sound fiqh and due to following people with deviated understandings and religious extremism. As a result, they commit vile crimes which distort the image of Islām and Muslims, block from Allāh’s true religion and break agreements and covenants which Allāh Instructs us to fulfil and Warns us from breaking them as He also Warns us from betrayal and treachery.

Of the manifestations of such dangerous deviation in understanding the Divine Legislation, and of such betrayal, oppression and treachery, is what the extremists fanatics commit when they transgress against aid workers from humanitarian relief agencies by taking them as hostages and captives. Then these captives are trafficked for a ransom or weapons of war are used to kill them or they are decapitated and all of this is filmed and distributed in order to instil panic and fear among people. The most recent of such cases is their kidnapping of the peaceful British citizen Alan Henning who went to Syria to aid the suffering and help the needy. There is no doubt that this man deserves thanks and gratitude, it is not permissible to return his goodness with betrayal and treachery, let alone with oppression and transgression. His killers are criminals, who neither adhere to the Islamic Sharee’ah nor do they know the prophetic character, they are devoid of

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<sup>56</sup> From an article by ’AbdulHaq at-Turkumānī sent to the translator in early October 2014.

Translated by ’AbdulHaq al-Ashanti

religion and good character. Yet despite that they want to ascribe their vile actions to the religion of Islām and the message they present to people is: ‘the religion of Islām is one of betrayal, treachery, lowly manners and takes delight in decapitating people and shedding blood.’

All who study the Qur’ān and Sunnah, and have some knowledge of fiqh and Sharee’ah, knows for certain that those Khawārij about whom Allāh’s Messenger (*sallAllāhu ‘alayhi wassallam*) warned us about are liars and falsifiers against the Sharee’ah. They are, as Allāh’s Messenger (*sallAllāhu ‘alayhi wassallam*) said: “*the most evil of creation*” because they distort the religion of Islām and substitute the Divine Legislation of Allāh, Mighty and Majestic. Some of the noble brothers notified me of a doubt which those evil people bring up and with which they deceive Muslim youth, presenting to such youth that they follow the Qur’ān and Sunnah.

The doubt: makes reference to the hadeeth reported by Muslim (no. 1641) from ‘Imrān bin Husayn who said: the tribe of Thaqeef was the ally of Banu ‘Uqayl. Thaqeef took two people from the companions of Allāh’s Messenger (*sallAllāhu ‘alayhi wassallam*) as prisoners, while the companions of Allāh’s Messenger (*sallAllāhu ‘alayhi wassallam*) took a man from Banu ‘Uqayl as a prisoner and they captured a she-camel along with him. Allāh’s Messenger (*sallAllāhu ‘alayhi wassallam*) came to him while the man was tied up and the man said: “O Muhammad.” The Prophet (*sallAllāhu ‘alayhi wassallam*) replied: “*what is the matter?*” The man said: “Why have you taken me as a prisoner and why have you captured the one who proceeds the pilgrims (i.e. my camel named al-’Adbā)?” The Prophet said: “*That is for a great reason: I captured you due to the crimes of your allies, the Thaqeef.*” Then he turned away from him. The man called the Prophet back saying: “O Muhammad.” And Allāh’s Messenger (*sallAllāhu ‘alayhi wassallam*) was merciful and kind, he went back to the prisoner and said: “*What is the matter?*” The prisoner said: “I am a Muslim.” The Prophet (*sallAllāhu ‘alayhi wassallam*) said: “If you say this while being in control of your affair then you will be successful with the utmost success.” Then the Prophet turned away from him. The man called the Prophet (*sallAllāhu ‘alayhi wassallam*) back again saying: “O Muhammad.” Allāh’s Messenger (*sallAllāhu ‘alayhi wassallam*) went back to the prisoner and said: “*What is the matter?*” The man said: “I am hungry, feed me, and I am thirsty, give me something to drink.” The Prophet (*sallAllāhu ‘alayhi wassallam*) said: “*Here are your [rightful] needs.*” Then the prisoner was exchanged for two men. They [the extremists] say:

**“Allāh’s Messenger (*sallAllāhu ‘alayhi wassallam*) took this man as a prisoner of war even though he was not a combatant. Rather he captured him merely on account of him being from the tribe of Banu ‘Uqayl, this is the meaning of “I captured you due to the crimes of your allies, the Thaqeef”.”**

Meaning: he took him on account of the sin of someone else. Thus, they argue that it is justified to take a British citizen as a captive as he is from a state which is fighting against them.

A summarised answer to this doubt from three angles:

**One**

The context of the hadeeth clearly indicates that the man was a disbeliever and a combatant, he had neither an agreement nor a covenant of security with Muslims. Whoever claims that he was under an agreement of safety and security yet was captured by the Prophet (*sallAllāhu 'alayhi wassallam*) has accused the Prophet of betrayal, treachery and oppression. For this reason, al-'Allāmah Abū 'Abdullāh Muhammad bin 'Ali al-Māzarī al-Mālikī (*rahimahullāh*, d. 536 AH) stated in *al-Mu'lim bi Qawā'id Saheeb Muslim*, vol.2, p.361:

What is asked about regarding this hadeeth is that the Prophet said (*sallAllāhu 'alayhi wassallam*): “I captured you due to the crimes of your allies” so “how can this be when Allāh Says

**“...and no bearer of burdens will bear the burden of another.”**

{*al-An'ām* (6): 164}?

There are three answers to this:

**One:** it is possible that they made a covenant to not oppose the companions yet their allies broke the covenant and as a result they were allowed to be treated in this way.

**Two:** that they are disbelievers who have no covenant and such disbeliever can be treated in this way, even if their allies did nothing.

**Three:** that there is omission within the Prophet's words and that the meaning is: “we captured you so as to exchange you [with the Muslim men captured] by your allies”.

I also hold that it is possible for there to be a fourth answer, which is that: that his answer was showed the just reward and exchange as when the prisoner said to him: “Why have you taken me as a prisoner and why have you captured the one who proceeds the pilgrims (i.e. my camel named al-'Adbā')?” As that was highly honoured among them. The Prophet (*sallAllāhu 'alayhi wassallam*) said: “I captured you due to the crimes of your allies” as they were also demanding the custody of the allies. This is clear from their custom [at the time], and it was as if the Prophet (*sallAllāhu 'alayhi wassallam*) had deemed violable yet when he mentioned proceeding during Hajj the prophet mentioned the crime of the allies as an exchange based on their

custom [that a allied tribe bears responsibility for what is done by any of its members].

## Two

If this is clear, and it is known that the Prophet (*sallAllāhu 'alayhi wassallam*) took him as a captive based on that being the deserved result which was a mode of practice well-known among them. What is a well-known procedure today among states and nations is that: people who enter conflict zones in order to provide humanitarian relief, medical supplies and media are not permitted to harm and their lives are to be protected. This is agreed upon by all human beings today, thus is it obligatory for Muslims to treat people according to this custom which is acknowledged globally and not to face it with betrayal and treachery.

## Three

If we were to accept for arguments sake that this peaceful civilian was a combatant fighting against Muslims, however he went among the Muslims this time in a different way, in that he was part of a relief agency, with a different intent, that being to aid and assistance, the Sharee'ah ruling is that in this case, as agree upon by all jurists, is that on account of this way and intent he deserves an Amān [Covenant of Security] which renders his life and wealth sanctified and it would not be permissible to transgress against him. Rather it is obligatory for Muslims to protect and defend him even if that will lead to fighting in order to protect his life. Thus, a Muslim puts his life on the line in order to preserve the Covenant of Security which necessitates the protection of that disbeliever. Imām Ibn Hazm (*rahimahullāh*) stated:

**Whoever has a Dhimmah, and the people of war comes to our lands intending to wage war, we have to go out to meet them in battle with weapons and we die in protecting those who are under Allāh's Dhimmah [protection] and the Dhimmah of Allāh's Messenger (*sallAllāhu 'alayhi wassallam*). Doing other than this is neglecting the Dhimmah contract.<sup>57</sup>**

This is what we mention here and this is based on a great principle which is agreed on by the jurists of Islām, which is: *Istihqāq ul-Amān* [the Eligibility of the Covenant] it does not need to be written or documented, and it neither has a specified formula nor any harsh conditions. Rather, the Covenant is affirmed via any word, action or behaviour which indicates one and that shows the

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<sup>57</sup> Ibn Hazm, *al-Furūq*, vol.3, p.14

elevated status of the Covenant of Security and how priority is given to the protection of life. The jurists have many words acknowledging this and it would be very lengthy to mention it all. I mentioned some of it within my book *ad-Dukhool fi Amān Ghayri'l-Muslimeen* [Entering into Covenants of Security with Non-Muslims].

For this reason I will suffice with one narration from the rightly guided Caliph 'Umar ibn al-Khattāb (*radi Allāhu 'anhu*) which contains a powerful reminder and lesson for the people of understanding. Ibn Abī Shaybah reported in *al-Musannaf* (hadeeth no.34082) with an authentic chain of transmission from Abū 'Atiyah who said: 'Umar wrote to the people of Kūfah and mentioned to me [the word] “Mattaras” which was from the Persian language and meant “safety”, so if you say it to those who do not understand your language the person is to be granted security. Ibn Abī Shaybah also reported in his *Musannaf* (hadeeth no. 34085) from Abū Wā'il who said: “the letter of 'Umar reached us and we were in Khāniqeen (in eastern 'Irāq, south of the Kurdish regions and near the Irānian border): if a man says to another **“la tadhul (do not be scared)”** then he has granted him safety and security. If a man says to another: **“do not fear”** then he has granted him safety and security. If he says **“matras”** then he has granted him safety and security, because Allāh knows all languages.”<sup>58</sup>

This is the Islām with which Allāh Sent Muhammad (*sallAllāhu 'alayhi wassallam*) and upon which the noble companions and rightly guided caliphs were cultivated, all praise is due to Allāh, Lord of the Worlds.

**Written by 'AbdulHaqq at-Turkumānī**

**Thursday 1 Dhu'l-Hijjah 1435 AH/25 September 2014 CE**

#### **Appendix 1:**

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<sup>58</sup> Translator's note ['AbdulHaqq]: See *al-Musannaf li Ibn Abī Shaybah: al-Imām Abū Bakr 'Abdullāh bin Muhammad bin Abī Shaybah al'Absī al-Kūfī (159-235 AH)*, ed. Muhammad 'Awwāmah (Jeddah, KSA: Dār ul-Qiblah li'th-Thaqāfat il-Islāmiyyah, 1427 AH/2006 CE), vol.18, pp.108-116.

**Analysis of 'Abdullah Faisal al-Jamaykee's "Plea" for the Release of Alan Henning; a Recap of Faisal's Statements Over the Last Twenty Years**

'Abdullāh Faisal al-Jamaykee<sup>59</sup> made a plea for the release of Alan Henning, the plea is on Youtube and can be seen here:

<https://www.youtube.com/watch?v=YNKt1UqDPL4>

Within the video, Faisal's makes reference to the ayah in Sūrat ul-Mumtahinah, where Allāh says:

لَا يَنْهَىٰكُمْ اللَّهُ عَنِ الَّذِينَ لَمْ يُقَاتِلُوكُمْ فِي الدِّينِ وَلَمْ يُخْرِجُوكُم مِّن دِيَارِكُمْ  
أَن تَبَرُّوهُمْ وَتُقْسِطُوا إِلَيْهِمْ ۗ إِنَّ اللَّهَ يُحِبُّ الْمُقْسِطِينَ ﴿٨١﴾  
إِنَّمَا يَنْهَىٰكُمْ اللَّهُ عَنِ الَّذِينَ قَاتَلُوكُمْ فِي الدِّينِ وَأَخْرَجُوكُم مِّن دِيَارِكُمْ  
وَوَظَّهَرُوا عَلَىٰ إِخْرَاجِكُمْ أَن تَوَلَّوهُمْ ۗ  
وَمَن يَتَوَلَّهُمْ فَأُولَٰئِكَ هُمُ الظَّالِمُونَ ﴿٨٢﴾

“Allāh does not forbid you from those who do not fight you because of religion and do not expel you from your homes – from being righteous toward them<sup>60</sup> and acting justly toward them.<sup>61</sup> Indeed, Allāh loves those who act justly.<sup>62</sup> Allāh only forbids

<sup>59</sup> For more on 'Abdullāh el-Faisal al-Jamaykī refer to Abū Ameenah 'AbdurRahmān as-Salafī and 'AbdulHaq al-Ashanti, 'Abdullāh El-Faisal al-Jamaykī: A Critical Study of his Statements, Errors and Extremism in Takfeer (London: Jamiah Media, 2009).

<sup>60</sup> Ibn Katheer (*rahimahullāh*) says about this: “to be gentle with them.”

<sup>61</sup> Ibn Katheer (*rahimahullāh*) says about this: “to be fair with them.”

<sup>62</sup> Ibn Katheer (*rahimahullāh*) transmits in regards to this in the *ayah*: Imām Ahmad recorded that Asmā' bint Abū Bakr (*radi Allahu 'anha*) said, “My mother, who was an idolatress at the time, came to me during the Treaty of Peace, the Prophet conducted with the Quraysh. I came to the Prophet and said, ‘O Allāh’s Messenger! My mother came visiting, desiring something from me, should I treat her with good relations.’ The Prophet said,

«نَعَمْ صِلِي أُمَّكَ»

**‘Yes. Keep good relations with your mother.’**

The Two Saheehs recorded this hadeeth. Imām Ahmad recorded that 'Abdullah bin Zubayr (*radi Allahu 'anhu*) said, “Qutaylah came visiting her daughter, Asmā' bint Abī Bakr (*radi Allahu 'anha*), with some gifts, such as Dibab, cheese and clarified (cooking) butter, and she was an idolatress at that time. Asmā'

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you from those who fight you because of religion and expel you from your homes and aid in your expulsion – (forbids) that you make allies of them.<sup>63</sup> And whoever makes allies of them, then it is those who are the wrongdoers.”

{*al-Mumtabinah* (60): 8-9}

As a result, Faisal al-Jamaykee says that the killing of Alan Henning is not allowed. However, if only such messages could have been disseminated years ago. Instead, Faisal drummed into the ears of his blind followers, who would later become propagandists and defenders of groups like ISIS (as in the case of the Bakri blind followers), statements such as:

“The language that the *kāfir* respects does not come from your mouth, it comes from your Kalashnikov! That’s the only language *kāfirs* respect, this is why the Prophet said *jihād* is compulsory until *Yawm ul-Qiyāmah*.”<sup>64</sup>

✓ Faisal said in the lecture *al-Walā’ wa’l-Barā’* (a)<sup>65</sup>:

“And if you are living in this country and a person approaches you and asks you “what do you think about the system” and you say to yourself, or you

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(*radi Allahu ’anha*) refused to accept her mother's gifts and did not let her enter her house. ’Ā’ishah (*radi Allahu ’anha*) asked the Prophet about his verdict and Allāh sent down the ayah,

لَا يَنْهَىٰكُمْ اللَّهُ عَنِ الَّذِينَ لَمْ يُقَاتِلُوكُمْ فِي الدِّينِ

“Allāh does not forbid you with those who fought not against you on account of religion...”

{*al-Mumtahanah* (60): 8}

until the end of the ayah. Allāh’s Messenger ordered *Asmā’* (*radi Allahu ’anha*) to accept her mother’s gifts and to let her enter her house.” Allāh’s statement,

إِنَّ اللَّهَ يُحِبُّ الْمُقْسِطِينَ

“.....Indeed Allāh loves those who act justly.”

{*al-Mumtahanah* (60): 8}

<sup>63</sup> Ibn Katheer (*rahimahullāh*) states about this part of the verse:

“Allah forbids you from being kind and befriending with the disbelievers who are openly hostile to you, those who fought against you, expelled you and helped to expel you. Allah the Exalted forbids you from being their friends and orders you to be their enemy.”

<sup>64</sup> From Faisal’s lecture ‘Enjoining the Good and Forbidding the Evil’.

<sup>65</sup> The lecture can be heard in full here: [www.archive.org/stream/alwala1/alwala.rmvb](http://www.archive.org/stream/alwala1/alwala.rmvb)

say to the person, “Alhamdulillah, it’s not a bad system, it’s a good system, even though my name is Muhammad I’m allowed to sign on and on top of that I live in the Royal Borough of Kensington and Chelsea, I can’t complain.” Now you are in this system and you can’t see anything wrong with the system you say “it’s okay”! Just to give that answer “it’s okay” you become a kāfir!” (!!!)

Faisal also says in the same lecture:

**“Kāfirs will always be kāfirs, every kāfir will always find a time to make you feel ashamed of your religion, every kāfir!...Kāfirs will always be Kāfirs!”**

Faisal says after 49 minutes into the lecture entitled *Jihad* (which was available on the old ‘Inshallah Shabeed’ Jihadi website):

**“Every Muslim would like to kill the kuffār, unless you’re a munāfiq and you have no al-walā wa’l-barā’ in your heart or you love kāfirs. I wouldn’t be surprised if some of you love Hindus and Sikhs and Buddhists and Christians, only munāfiqoon love kuffār.” (!!!)**

Then Faisal says in the same lecture:

**“You can even use chemical weapons to exterminate kāfirs. Now if you have cockroaches in your house would you spray them? Huh? Yes! With chemicals! Who has more dignity the cockroach or the kāfir? The cockroach, the Qur’ān tells you that! Which ayah in the Qur’ān tells you that? Huh?!”**

In the same lecture Faisal also says:

**“So you want to go to jannah, put up your hands those who want to go to jannah. It’s easy just kill a kāfir, just kill a kāfir!”!**

In the vile lecture entitled *The Devil’s Deception of the 21<sup>st</sup> Century House Niggers* (!!?) Faisal says to the audience,

**“What do you think we should do with this person (i.e. Aboo Usāmah adh-Dhahabi)?”**

**Audience: Kill him!**

**Faysal: “I can’t hear you?”**

**Audience: “Kill him!”**

**Faysal: I still can’t hear you?**

**Audience: “Kill him!”**

**Faysal: OK that makes sense.” (!!!)**

In a lecture by Faisal entitled *Challenges Facing the Youth*, he says:

**“If he is a supporter of kufr, a Saudi Salafee, you have to kill him and chop of his head...”!!**

In the same lecture Faisal says in the so-called ‘question and answer session’:

**“You’re allowed to take all these benefits that these kāfirs offer you, because everything that the kāfir owns is yours. Every single thing that the kāfir owns is yours so you’re allowed to take all the benefits that they offer you and you’re even allowed to have four wives and put them on benefit, so hope that they give you a mansion in Hampstead Heath!”**

If only Faisal realised the importance of compassion and mercy all those years when he was preaching falsehood and extremism, for which he is yet to openly and clearly recant, then maybe many of the British Muslim youth would not have succumb to erroneous views on jihad in the first instance.

**ISIS/ISIL Are Not Salafi**

From what we have read in this study in regards to the methodology and beliefs of ISIS/ISIL, it is erroneous to present them as being “Salafi” as their Usūl [legal principles] and Manhaj [religious methodology] are not those of Ahl us-Sunnah, rather those of the heretical Khawārij sect. ISIS/ISIL were never known to call to Salafīyyah, they do not refer to themselves as such and are rejected by the Salafis. Indeed, ISIS/ISIL do not view themselves as being Salafis, their aims and objectives owe more to religious ignorance, politics and youth enthusiasm than it does to the blessed way of Salafīyyah. Yet there has been a recent drive, maybe due to events in certain lands where affiliates to Salafīyyah are gaining political power, to brand Salafīyyah as a “movement” and Khārijīyyah as a splinter of that “movement”. There are not “two strains of Salafīyyah”, which was a thesis erroneously presented by Marc Sageman (who coined, somewhat unwisely and with little understanding of the discourse among Muslims themselves, the ‘Global Salafi Jihad’!?) and Quintan Wiktorowicz (who claimed that there were three modes of Salafīyyah) in their writings on Salafīyyah. They were the ones who unfortunately, along with Silber and Bhatt’s NYPD report which the SalafiManhaj.com research team critiqued upon the report’s publication, popularised the notions of “strands of Salafīyyah”.

It has become even worse today in that it is almost as if some journalists and academics are describing any Muslim with a beard and traditional clothing as being “Salafi”. Even Deobandis, Hanafi-Sufis and other groups who self-identify as being non-Salafi, are now described as being “Salafi”. Alongside this have been partisan Sūfi and “liberal” Muslims cheering along at the sidelines, while many people are unaware, this is why there is the need to relay the same proofs over again for those who may be familiar with the historical and theological nuances. Yet to confuse Salafīyyah, the Salafi method, which has been the most active and vocal of classical Islamic trends, in refuting, rebutting and condemning Takfīrīs as being actually a sister “movement” of them is not only a huge disservice but also ignorance of trends among Islamic understandings, beliefs and approaches.

This misconstruction of Salafīyyah, borne out of a lack of adequate interaction with adherents of the Salafi tradition coupled with unfamiliarity with normative traditions within Islamic jurisprudence, is unfortunately widespread with some researchers. Writings from Vincenzo Oliveti (2001), Marc Sageman (2004), Anne Sofie Roald (2004), Stemmann (2006), Mitchell D. Sibling and Arvin Bhatt (2007), Jocelyn Cesari (2008), Namira Nahouza (2009), Adis Duderija (2010), Abd al-Hakim Abu Louz (2010), Ramadan (2012) and Yasir Qadhi (2013) are all in this very vein.

Without going into an exhaustive history of the Islamic jurisprudence, it is important here to look at the suggestion that the Salafī trend has no roots within the Islamic tradition. This, and similar arguments, posit that Salafīyyah only became popularised in either one of the following historical points in history:

- ❖ After the time of Ibn Taymiyyah
- ❖ the nineteenth century after the successful efforts of Muhammad bin 'AbdulWahhāb
- ❖ or in the 1980s with the boom of “Gulf Arab-Petro-dollars” as is often claimed!

The impression given is that Salafism has concocted a new approach which has no roots in the traditionalist and juristic-classicist approach of normative Islamic scholarship, yet even Goldziher recognised, based on the research of other scholars, that:

...it cannot be doubted that the two designations *ahl al-hadith* and *ahl al-ra'y* originally referred to branches of legists occupied with the investigation of Islamic law: the former concerned with the study of transmitted sources, and the latter with the practical aspects of the law.<sup>66</sup>

Shah states:

The Sunnites or *ahl-al-Sunna* represent the principal religious denomination within the Islamic tradition and are divided along theological lines into several camps: the staunch traditionalists (*ahl-al-hadith*); the Ash'arites and the Māturīdites.<sup>67</sup>

Brown also explains the roots of Salafism well when he states (bold type his):

In the wake of the tenth-century 'Ash'arī synthesis, some Muslim theologians still maintained the strict details of the early Sunni creed. This continuation of the original Sunni theological school is often referred to as the **Salafī** school of theology (because they claim to follow the righteous early Muslim community, or the Salaf) or as followers of “Traditional (Atharī) or *ahl al-hadith* theology. Famous adherents of this school include the Sūfī 'Abdulāh al-Ansārī (d. 481/1089) of Herat and the Damascene scholar Ibn Taymiyya (d. 728/1328). For this Salafī school, reason, has no role in determining theological beliefs. It is nothing more than a tool for distinguishing things.<sup>68</sup>

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<sup>66</sup> Ignaz Goldziher, trans. and ed. Wolfgang Behn, *The Zahiris: Their Doctrine and Their History* (Leiden: Brill, 1971), p.3.

<sup>67</sup> Mustafa Shah, “Trajectories in the Development of Islamic Theological Thought: the Synthesis of Kalām” in *Religion Compass*, vol.1, no.4 (2007), pp.430-454.

<sup>68</sup> Jonathan A.C. Brown, *Hadith: Muhammad's Legacy in the Medieval and Modern World* (Oxford: Oneworld Publications, 2009), pp.181-182.

Brown then states:

Adherents of the Salafī school felt that the 'Ash'arīs had allowed the influence of rationalism to lead them astray from the true beliefs of Muhammad. How could they claim that a *sahīb* hadith cannot provide a reliable basis for belief, demanded the Salafī scholar Abū Nasr al-Wā'ilī of Mecca (d. 444/1052), but that frail human reason can?<sup>69</sup>

Brown then goes on to note that the Ahl ul-Hadīth methodology is espoused by contemporary hadīth-based Salafī trends around the world today. This historical background to Salafism however is absent from these rather unreasonable caricaturing of Salafīyah. Richard Gauvin also states in his book *Salafī Ritual Purity: In the Presence of God* some very relevant points. Gauvin noted that other, more impartial, Western academics, such as Scott Lucas (in a paper entitled 'The Legal Principles of Muhammad Isma'il al-Bukhari and their Relationship to Classical Salafi Islam'),<sup>70</sup> have also noticed this without bias and thus Lucas 'makes a convincing case for the scholarly foundations of Salafism to be traced back earlier than Ibn 'Taymiyyah' and that the roots of the Salafī method in a systemised form should actually go back initially to Imām al-Bukhārī.<sup>71</sup>

Unfortunately however, a number of articles have been written which have tried to present the newly-fangled Khawārij group of ISIS/ISIL as "Salafī", even though the the dissimilarity between approaches, beliefs and method is as clear as the sun at noon. Herein the normative tradition which Salafīyah is based on, and supported by centuries of scholarship, is effectively denied and removed from the historical record and then presented as being in sync with modern-day extremist cults and groups. It is a travesty that individuals can come along in 2014 with poorly researched three page articles positing that one of the most extreme Takfiri-Kharijī movements is Salafī, as if the Salafīs who have been adhering to the Salafī method and ethos for twenty years or more are somehow either in cahoots with such movements as part of a conspiracy, or share the same ethos and creed as them. This has become so replete that we will list and document in this appendix the main offending articles, some of the authors of such articles are in some cases merely trying to point score or to tarnish the Salafī ethos so as to effectively criminalise Salafīs, while some of these authors are conspiracy theorists or a mixture of both in some cases.

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<sup>69</sup> Ibid., p.182

<sup>70</sup> Scott Lucas, 'The Legal Principles of Muhammad Isma'il al-Bukhari and their Relationship to Classical Salafī Islam', *Islamic Law and Society*, vol.13, no.3, 2006, pp.289-324

<sup>71</sup> Richard Gauvin, *Salafī Ritual Purity: In the Presence of God* (Abingdon, OXON and New York, NY: Routledge, 2013), p.269, ftn.11.

Yet before we mention the offending pieces will note primarily that Salafīyah is not “a modern movement”, unless of course the word “modern” can somehow be stretched to include eleven centuries! Indeed, Muhammad bin Khalaf bin Hayyān (also well known as Wakī’ and died in 306 AH/918 CE) the famous scholar, geographer and historian stated in his book *Akhbār ul-Qudāt* when discussing the biography of Ismā’eel bin Hammād:

قالوا: وكان إسماعيل بن حماد بن أبي حنيفة سلفياً صحيحاً.

**“They said: Ismā’eel bin Hammād bin Abī Hanifah was a true Salafī (Kānā Salafīyyan Saheehan).”<sup>72</sup>**

Imām Abū Sa’d ’AbdulKareem as-Sam’ānī (d.562 AH/1166 CE) stating in his book *al-Ansāb*, vol.7, p.104:

**As-Salafī: this is an ascription to the Salaf and following their ways, in that which is related from them.<sup>73</sup>**

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<sup>72</sup> Abū Bakr Muhammad bin Khalaf bin Hayyān bin Sadaq bin ad-Dabbī al-Baghdīdī (Wakī’), *Akhbār ul-Qudāt* (Beirut: Ālam ul-Kutub, n.d., ed. Sa’eed Muhammad al-Lahhām), p.342. The work was also printed by Matba’ah at-Tijāriyyah al-Kubrā in Cairo with the edit of ’Abdul’Azeez Mustafā al-Marāghī in 1366 AH/1947 CE.

<sup>73</sup> Imām Abū Sa’d ’AbdulKareem bin Muhammad bin Mansūr at-Tamīmī as-Sam’ānī, *al-Ansāb* (Cairo: Maktabah Ibn Taymiyyah, 1396 AH/1976 CE, ed. Muhammad ’Awwāmah), vol.7, p.104.

Imām Abū Sa’d ’AbdulKareem (d. 562 AH/1167 CE) was from a well-known lineage of scholars and was the grandson of Imām Abu’l-Mudhaffar bin Muhammad bin ’AbdulJabbār bin Ahmad at-Tamīmī as-Sam’ānī al-Marwazī, who was a Hanafī and then a Shāfi’ī (426-489 AH/1035-1096 CE), the author of *al-Intisār li Ashāb il-Hadīth*.

The work, *al-Ansāb*, was originally edited by Shaykh ’AbdurRahmān bin Yahyā al-Mu’allimī al-Yamānī who completed up to the sixth volume of it, this was printed in Hyderabad, India by Dā’irat ul-Ma’ārif al-Islāmiyyah in 1382 AH/1962 CE. Then under the supervision of Sharafuddeen Ahmad, the director of Dā’irat ul-Ma’ārif al-’Uthmāniyyah, it was continued in 1396/1976 and completed in 1402/1982. In 1400/1980 Maktabat Ibn Taymiyyah in Cairo printed the first six volumes of al-Mu’allimī and then Muhammad ’Awwāmah completed vols.7 and 8. Professor Riyadh ’AbdulHameed Murād edited the ninth volume of it and Dr ’AbdulFattāh al-Hilwu edited the tenth volume, while Riyadh ’AbdulHameed Murād along with Muhammad Mutī’ al-Hāfidh supervised editing the eleventh volume in 1404 /1984. Professor Akram al-Būshī edited the twelfth volume which was the completion of the entire work. The book was also published in Beirut by Dār ul-Jannān (aka Dār ul-Fikr) in 1408/1988 with an introduction and commentary by ’Abdullāh ’Umar al-Bārūdī. The work was also printed by Dār Ihyā Turāth al-Islāmī with an introduction by Muhammad Ahmad Hallāq with a signature of Muhammad ’Abdurrahmān al-Mar’ashlī. This print claims to be the first authentic edition of the work based on the manuscript of the

Ibn ul-Athīr (d.630 AH/1233 CE) said in *al-Lubāb fī Tabdhīb ul-Insāb* (vol.2, p.162), commenting upon the previous saying of as-Sam’ānī: **“And a group were known by this ascription.”**  
The historian of Islām, Imām Muhammad bin Ahmad adh-Dhahabī (673-748 or 776 AH/1274-1348 or 1374 CE) stated in *Siyar A’lām un-Nubalā’* [Biographies of Notable Figures] when presenting the biography of ‘Uthmān bin Khurrazād:

قلتُ : الأمانةُ جزءٌ من الدين ، والضبطُ داخلٌ في الحدق ، فالذي  
يحتاج إليه الحافظُ أن يكونَ تقياً ذكياً ، نحوياً لغوياً ، زكياً حياً ، سلفياً ،

“I say: trust is a part of the religion and precision is included within meticulousness, so what the Hāfidh needs is to be: pious, intelligent, a grammarian, purified, shy and Salafi...”<sup>74</sup>

Adh-Dhahabī also stated in the biography of al-Fasawī:

قلتُ : هذه حكايةٌ منقطعةٌ ، فالله أعلم ، وما علمتُ يعقوبَ النسوي  
إلا سلفياً ، وقد صنّف كتاباً صغيراً في السنة .

I say: this story is disconnected and Allāh knows best. For I did not know Ya’qūb al-Fasawī except that he was Salafi and he authored a small book on the Sunnah.<sup>75</sup>

Imām Adh-Dhahabī also transmitted in *Siyar A’lām un-Nubalā’*, vol.16, p.457 (Beirut: Mu’assasat ur-Risālah, 1417 AH/1996 CE, 11<sup>th</sup> Print, critically edited by Shu’ayb al-Arna’ūt and Akram al-Būshayī), from ad-Dāraqutnī that he said:

ما شيءٌ أبغض إليّ من علم الكلام .

“...there is nothing more despised to me than ‘Ilm ul-Kalām...”

Then adh-Dhahabī said about ad-Dāraqutnī:

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work from Muhamamd Ameen Damaj in Beirut, yet this is exactly the same manuscript which was utilised by Maktabat Ibn Taymiyyah in Cairo anyway!

<sup>74</sup> Imām Shamsuddeen Muhammad bin Ahmad adh-Dhahabī, *Siyar A’lām un-Nubalā’* (Beirut: Mu’assasat ur-Risālah, 9<sup>th</sup> Print, 1413 AH/1993, eds. Shu’ayb al-Arna’ūt and ‘Ali Abū Zayd), vol.13, p.380.

<sup>75</sup> Ibid., vol.13, p.183.

قلت : لم يدخل الرجلُ أبداً في علم الكلام ولا الجدل ، ولا خاض في ذلك ، بل كان سلفياً ، سمع هذا القول منه أبو عبد الرحمن السُّلَمي .

“I say: the man never ever got involved in 'Ilm ul-Kalām or argumentation – rather he was Salafī. This statement (about the dislike of 'Ilm ul-Kalām) was heard from him by Abū 'AbdurRahmān as-Sulamī.”<sup>76</sup>

And much more can be relayed in this regard. Thus, the Salafī Imām Muhammad Nāsīruddeen al-Albānī stated:

“There is no doubt that the naming is clear, lucid, distinguished and apparent, that we say: ‘I am a Muslim who follows the Book and Sunnah in accordance with the methodology of our pious predecessors’ which is that you say in brief: ‘I am Salafī’.”<sup>77</sup>

Shaykh Mashhūr Hasan Āl Salmān, one of the foremost students of Imām al-Albānī, stated recently:

Salafīyah is a methodological, creedal and educational approach of preaching which believes in obeying those in authority and prohibits revolting against them... There are many conspiracies against this blessed da'wah, the most dangerous being by those who are not from the da'wah adopting its attire. There has thus been an intense effort from our scholars to challenge this by exposing such people and their corrupt methodology.

These conspiracies renew themselves so it is obligatory upon the children of this da'wah to distinguish themselves from them and strive to clarify Allāh's deen. The Salafī da'wah is not a da'wah of politics it is a da'wah of safety, knowledge, a methodology of understanding Allāh's deen, education, knowledge and action – this is the Salafī da'wah, it is not Hizbiyah.

Whoever has the correct belief in Islām is Salafī meaning: he holds in esteem the Book of Allāh, the Sunnah of Allāh's Messenger, the Companions, the Successors and their Successors - whoever affirms this is

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<sup>76</sup> Imām Shamsuddeen Muhammad bin Ahmad adh-Dhahabī, *Siyar A'lām un-Nubalā'*, (Beirut: Mu'assasat ur-Risālah, 1417 AH/1996, 11<sup>th</sup> Print, eds. Shu'ayb al-Arna'ūt and Akram al-Būshayī), vol.16, p.457.

<sup>77</sup> *Majallat al-Asālah*, vol.9, p.90.

**Salafī. We do not have a da'wah which is based upon Hizbiyyah and regionalism, however we do not want those to come into our ranks those who are not from it, holding their own ideas which are opposed to us and destroy our da'wah due to this deception.<sup>78</sup>**

Shaykh 'Ali Hasan al-Halabī al-Atharī, another of the main students of Imām al-Albānī, stated in his 2008 book *as-Salafīyyatu, limādhā? Ma'ādhan wa Malādhān: Abbāthun wa Maqalātun wa Haqā'iq wa Bayyināt wa Radd 'ala Shubuhāt* [Why Salafīyyah? As a Refuge and Safe-Haven: Research, Articles, Realities and Responses to Doubts]:

**Upon mention of the terms 'Salafīyyah' and 'the Salafis', many people are deluded into thinking about the existence of a hizb or the development of hizbiyyah (biased partisanship) or the likes which go through their minds. Yet none of that is the real case in regards to the upright Salafī manhaj and the ideas of its carriers and preachers. For Salafīyyah really means: the correct comprehensive Islām which Allāh revealed upon the heart of Muhammad (sallallāhu 'alayhi wassallam). Salafīyyah is not at all a restricted term for a group of people, rather it is an ascription to the Salaf (the praiseworthy and righteous predecessors) mentioned in the Book and the Sunnah.**

**So all who understand the deen according to the understanding of the righteous Salaf of the Ummah, is Salafī whether he mentions this frankly and openly or is quiet about it of fear (or whisperings)! So Salafīyyah is not a party, group or organised movement rather it is for all Muslims, groups and individuals because it is comprehensive Islām according to the Book and Sunnah with the understanding of the Salaf us-Sālih, radi Allāhu 'anhum. So it is incumbent on the Ummah to compare its situation, ideologically, practically, perceptively and executively – with the manhaj of the Salaf and their understanding and application of the deen.**

Then al-Halabī al-Atharī precisely notes further in the book:

I may not be exaggerating if I was to say, clearly and frankly, that no term has been transgressed against within this era as the term "Salafīyyah" has been transgressed against by its sons and enemies:

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<sup>78</sup> Dated 19<sup>th</sup> April 2011 CE and it can be accessed here:

<http://www.mashhoor.net/>

- ✓ By its sons, due to their lack of establishing it rightfully and the lack of the correct estimation of it.
- ✓ And by its enemies, due to their mixing of papers and ignorance of its Usūl and horizons.

Many writers, politicians and commentators become perplexed when they speak about Salafīyyah, mostly due to their lack of precision with regards to the term, not to mention their distance from comprehending the reality of its meaning, definition and goal.

I will present example of this with three types of people who utilise the term without due right:

**First:** Whoever ascribes to Salafīyyah methodologies which oppose what the 'Ulama and seniors of the Salafī da'wah traverse, not to mention oppose their proofs and evidences. Such as some of the violent armed groups in Algeria and the likes. I wish to suffix that the reason for those (violent armed) people falsely ascribing themselves to Salafīyyah is only due to the fact that they want to distinguish themselves from other older partisan groups present, such as *Ikhwān ul-Muslimeem* [Muslim Brotherhood], *Hizb ut-Tabreer* and others. **The evidence of this is: many of them changed their ascriptions and their skins as soon as they had the opportunity to!**<sup>79</sup> Another point to mention is that: Salafīyyah is not a hizb (partisan political group) that has a legislative structure which is difficult to penetrate, rather it is an academic and proselytising methodology which all are able to be a part of...

**Therefore, the real affair of one who covers himself, with the gowns of Salafīyyah, is only exposed by the level of his agreement with the Manhaj of the Salaf us-Sālih in: the Usūl of understanding and istidlāl (deriving rulings); and respect for the people of knowledge who have carried the Manhaj throughout every time and place. Respect of the 'Ulama is taqdeer (holding them in high estimation) and not taqdees (veneration) of them. As**

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<sup>79</sup> **Translator's note:** Indeed, we have examples of this with the Algerian Takfiri group the '*Salafi Group for Da'wah and Combat*' which changed its name to '*al-Qā'idah in the Islamic Maghrib*'! Also in the UK, a branch of the cult followers of Omar Bakrī Muhammad Fustuq change their names more frequently than a baby changes its nappies! For recently they have branded themselves as '*the Salafi Youth for Islamic Propagation*', '*the Salafi Youth Movement*' and '*the Salafi Youth Association*'!! No doubt they will change these names within time, as they have changed their names, titles and appearances for the last 20 years.

for what is inside a person, who ascribes himself to Salafīyyah, then we defer his case to the Lord of the Worlds as He knows better about us and him.

**Second:** Those who make Salafīyyah synonymous with backwardness due to imprisoning Salafīyyah in a prison of time! And then basing upon this that Salafīyyah negates benefitting from developments of the age! In this way then, the claimant considers Salafīyyah not as a practical Islamic method, but rather as an expired and former periodic stage! This is a defective linguistic process which expels from the academic and methodological term Salafīyyah its spirit, content and intents of its preachers who in reality know more about its reality.

Therefore, in this way the real connotations of the basis of the term have been expunged and the real understanding of the term has been distanced to that which does not indicate its meaning whatsoever.

**Third:** Those who attach a broad pompous meaning to Salafīyyah which includes all who call to Islam and emphasise returning to Islamic heritage and way of the past Islamic peoples. **They thus include under the title ‘Salafi’ a large amount of ideologues which even include those who totally reject the Salafi manhaj and distance themselves from its ascription and name!** The reality of the matter is that there is nothing which would lead to including them (as being ‘Salafi’) except for the fact that they generally seek a return to Islām by returning to its heritage and past, regardless of their methodologies in practically ascertaining that.<sup>80</sup>

Shaykh ‘AbdulMālīk ar-Ramadani al-Jazā’iri, an Algerian Salafī scholar, stated in 2005 about the Algerian Takfirī group known as the ‘Salafī Group for Da’wah and Combat’:

**How can, with all of this, making permissible the blood of the police and killing them, be clean (i.e. permitted)? Then they live on stolen monies which have been ransacked from people by force! They destroy the souls of the Muslim soldiers...As a result, we do not however absolve ourselves from ‘Salafīyyah’ as it is the truth, yet we absolve ourselves for Allāh from the**

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<sup>80</sup> From ‘Ali bin Hasan bin ‘Ali bin ‘AbdulHameed al-Halabī al-Atharī, *as-Salafīyyatu, limādhā? Ma’ādhan wa Malāadhan: Abhāthun wa Maqālātun wa Haqā’iq wa Bayyināt wa Radd ‘ala Shubuhāt* [Why Salafīyyah? As a Refuge and Safe-Haven: A Response to Doubts]. ‘Ammān, Jordan: Dār ul-Athariyyah, 1429 AH/2008 CE, pp.61-85.

‘Salafist Group for Dawah and Combat’ and from all those who grasp weapons today in our country against the system or the people.

I say this so that the creation know that the ascription of those revolutionary groups (i.e. the GSPC) to Salafiyyah is a distortion of Salafiyyah, just as how ascribing deviant Muslims to Islam is also a distortion of Islam, blocking the true path of Allāh and causing people to flee from the victorious ones (firqat un-Nājiyah). However, Salafiyyah is Salafiyyah, just as Islām is Islām, even though it is distorted by the deviants.<sup>81</sup>

Shaykh, Dr ‘AbdusSalām bin Sālim bin Rajā’ as-Sihaymī (Associate Professor at the Department of Fiqh in the Sharee’ah College, the Islamic University of Madeenah) stated in his book *Be a Serious Salafi on the Right Path*:

This is even though the Da’wah Salafiyyah is the furthest from takfeer (to brand a Muslim as an disbeliever), tabdī’ (to brand a Muslim as an innovator) and tafseeq (to brand a Muslim as a sinner) without evidence, it is also the furthest from extremism and fanaticism. Yet this blessed da’wah has been associated with things which are not from it and it has been ascribed to things which are not from its manhaj which all distorts its beauty and reality.

One of the most glaring factors for this is: the existence of contemporary partisan Islamic groups affected by the Khawārij ideology and their well-known leaders agreed with a few things from the Salafi manhaj in some matters. Indeed, some of them even spoke in the name of Salafiyyah when the reality is that they were not from it and this confused many people and the reality was hidden from them as they thought that these groups were Salafi or “Wahhabi” as some of them named it. What is really strange is that some of these partisan Islamic groups named themselves “Salafi Jihadis”, yet how can they be Salafi when they oppose its ‘aqedah and manhaj?! The reality however is in the application and meanings not in mere terms and

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<sup>81</sup> Shaykh ‘AbdulMālik bin Ahmad bin al-Mubārak Ramadānī al-Jazā’irī, *Fatāwā al-‘Ulamā al-Akābir fīmā Uhdira min Dimā fi’l-Jazā’ir* [The Legal Verdicts of the Senior Scholars Regarding the Killings in Algeria] . Cairo: Dār Imām Ahmad, 1426 AH/2005 CE, pp.16-17.

names and as a result it is a must to bring attention to this confusion and misguidance which is present in the Islamic world today.<sup>82</sup>

Imām Muhammad Ibn Sālih al-ʿUthaymeen (*rabeemahullāb*) of ʿUnayza, Saudi Arabia, also affirms the Islamic belief of tolerance of non-Muslims. Prior to his passing away, he gave some advice to a Salafī community in the city of Birmingham (UK), via tele-link from Saudi Arabia. Speaking about several different topics, he had the following advice for the Salafī youth of Great Britain regarding interaction between Muslims and non-Muslims:

Likewise I invite you to have respect for those people who have the right that they should be respected, from those between you and whom there is an agreement. For the land in which you are living is such that there is an agreement between you and them. If this were not the case, they would have killed you or expelled you. So preserve this agreement, and do not prove treacherous to it, since treachery is a sign of the hypocrites, and it is not from the way of the Believers. And know that it is authentically reported from the Prophet that he said, *“Whoever kills one who is under an agreement of protection will not smell the fragrance of Paradise.”*<sup>83</sup> Do not be deceived by the sayings of the foolish people who say, *“Those people are not Muslims, so their wealth is lawful for us.”* For I swear by Allāh - this is a lie; a lie about Allāh’s Religion, and a lie that Islamic societies (hold this to be true). So we may not say that it is lawful to be treacherous towards people whom we have an agreement with. O my brothers. O youth. O Muslims. Be truthful in your buying and selling, and renting, and leasing, and in all mutual transactions. Because truthfulness is from the characteristics of the Believers, and Allāh, the Most High, has commanded truthfulness,

﴿يَا أَيُّهَا الَّذِينَ آمَنُوا اتَّقُوا اللَّهَ وَكُونُوا مَعَ الصَّادِقِينَ﴾

“O you who believe - keep your duty to Allāh,  
and be with the truthful.”

{*at-Tamba (9): 119*}

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<sup>82</sup> From Shaykh, Dr ʿAbdusSalām bin Sālim bin Rajāʾ as-Sihaymī (Associate Professor in the Department of Fiqh, College of Shareeʿah, Islamic University of Madeenah), *Kun Salafīyyan ʿalāʾl-Jādah!* [Be a Serious Salafī on the Right Path!] Cairo: Dār ul-Manhaj, 1426 AH/2005.

<sup>83</sup> Al-Bukhārī, *hadeeth* no.3166

**And the Prophet encouraged truthfulness and said,** “*Adhere to truthfulness, because truthfulness leads to goodness, and goodness leads to Paradise; and a person will continue to be truthful, and strive to be truthful, until he will be written down with Allāh as a truthful person.*”

**And he warned against falsehood, and said,** “*Beware of falsehood, because falsehood leads to wickedness, and wickedness leads to the Fire. And a person will continue lying and striving to lie until he is written down with Allāh as a great liar.*”<sup>84</sup> **O my brother Muslims. O youth. Be true in your sayings with your brothers, and with those non-Muslims whom you live along with - so that by your actions, you will be inviters to the religion of Islam - in reality. And indeed, how many people first entered into Islam because of the behaviour and manners of the Muslims, and their truthfulness, and their being true in their dealings.**<sup>85</sup>

As for the poorly researched and dubious articles which have boldly asserted that ISIS/ISIL are Salafi, then we will note here some of the main ones which stand out. The articles not only reveal that those penning these pieces have no understanding of what Salafiyyah is, interestingly none of these writers define Salafiyyah, but also show the danger of those who have prejudice against Salafiyyah to the extent that they will effectively seek to criminalise Salafis for just being Salafi.

### One

Mehboob “Ed” Husain, formerly of the highly controversial “think-tank” the Quilliam Foundation, in an article entitled *Saudis Must Stop Exporting Extremism: ISIS Atrocities Started with Saudi Support for Salafi Hate* in the *New York Times* on 23 August 2014.<sup>86</sup> The appalling piece managed to conflate modern Khawārij groups, which never ever even claim themselves to be Salafi, with Salafiyyah. The article is a polemical fusion of logical flaws and false links that asserts a causal relationship between Salafiyyah and ISIS/ISIL, and Husain has become famed for droning on about this *ad nauseam*. What further shows that what Husain has written here is disingenuous is the fact that his name appears as a signatory to a document condemning ISIS, yet within that very

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<sup>84</sup> al-Albānī, *Saheeh al-Jāmi' as-Sagheer* (no. 4071)

<sup>85</sup> Shaykh al-'Uthaymeen on ‘*Interacting With non-Muslims in Western Countries*’, Tele-link (28th July 2000, Birmingham UK); Article ID: LSC010001 (www.spubs.com).

<sup>86</sup> Refer to article here:

<http://www.nytimes.com/2014/08/23/opinion/isis-atrocities-started-with-saudi-support-for-salafi-hate.html>

document are names of Salafi Shaykhs also! This is enough to show how duplicitous Ed Husain is on the matter of Salafiyyah being the cause of Takfiri-Jihadi movements. Husain states in his article:

**Let's be clear: Al Qaeda, the Islamic State in Iraq and Syria, Boko Haram, the Shabab and others are all violent Sunni Salafi groupings. For five decades, Saudi Arabia has been the official sponsor of Sunni Salafism across the globe.**

First of all, this statement is not only fallacious, but also very deceptive. Husain lists Takfiri-Jihadi cults and groups, brands them as “Salafi” (even though incidentally the very cults themselves do not refer to themselves as such!) and then Husain links Saudi Arabia to exporting Salafism around the globe, so as to give the impression that Saudi Arabia is responsible for the rise of these cults across the whole world!? A veritable master-class in fallacious linking and erroneous thinking, as even if there was any correlation between the Salafism of Saudi Arabia and those extremist cults it would not imply causation, yet more importantly there is not even any correlation in their Islamic methodologies in the first instance! Here Ed Husain seeks to deny the normative tradition and approach of Salafiyyah so as to link it to heterodox extremist cults and methodologies which Salafiyyah has always opposed.

The religious tradition and method held by the Salafi scholars of Saudi Arabia is diametrically opposed to the ignorant, fringe and extreme practices of ISIS/ISIL. Yet, Husain, like other commentators such as George Galloway, has repeated this assertion *ad nauseam*. However, serious academics and researchers, not to mention Salafi scholars themselves as we have seen in this very compilation, have noted contrary to this biased assertion forwarded by Husain. Of the academics that have provided sound insights into this matter is Professor Juan Cole of the University of Michigan in his book *Engaging the Muslim World* wherein he has a chapter entitled ‘The Wahhabi Myth’. In this chapter Juan Cole identifies and recognises the Wahhabi Myth as a reality and relays a number of interesting findings in the book which are well worth relaying. Professor Cole states in the second chapter on ‘Muslim Activism, Muslim Radicalism’:

**For this reason, I will refer to followers of this tendency as fundamentalist vigilantes. Some scholars call them Salafi Jihadis. But “Salafi” refers to reformists who want to go back to early Islamic practice, and jihad is a formal legal doctrine, whereas the followers of Qutb and Farag violate both of these normative traditions.<sup>87</sup>**

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<sup>87</sup> Juan Cole, *Engaging the Muslim World* (New York: Palgrave Macmillan, 2009), p.65

Indeed, something Ed Husain to take into consideration. Professor Cole also notes:

**The key planners of September 11 were an Egyptian, a Lebanese, and a Baluchi from Pakistan brought up in Kuwait, none of them Wahhabis. Even Usamah Bin Laden's family is from southern Yemen, and although he was raised in Saudi Arabia, it is not clear that he is a Wahhabi; Yemenis tend to the Shafi'i school of Islamic law and to Sufi mysticism, a very different set of traditions. Of the twelve members of the al-Qaeda board of directors, formed in 1998, nine were Egyptians (and thus from a Sunni background, not a Wahhabi one).**

**The Saudi al-Qaeda members chosen as hijackers, in exile in Qandahar, would have been shot on sight if they had shown up in the Saudi capital Riyadh, since they were part of a terrorist group that had openly called for the overthrow of the royal family, as did Bin Laden himself after he broke with King Fahd in 1990. For Westerners to use his nationality as a propaganda point against the Saudi monarchy is bizarre, and likely a source of pleasure to Bin Laden himself.<sup>88</sup>**

So here we see that Saudi has not been the only country to produce extremists and those extremists in any case cannot be said to represent the dominant Islamic trend within Saudi Arabia in any case. Moving on from Husain's usage of the fallacy of *post hoc ergo propter hoc*, he continues:

**Most Sunni Muslims around the world, approximately 90 percent of the Muslim population, are not Salafis. Salafism is seen as too rigid, too literalist, too detached from mainstream Islam. While Shiite and other denominations account for 10 percent of the total, Salafi adherents and other fundamentalists represent 3 percent of the world's Muslims.**

First of all, here we observe that Husain then makes an appeal to numbers, an *argumentum ad populum* or *argumentum ad numerum*. Secondly, not only does he fail to justify his 'census figures' but he also argues as if he, not exactly seen as the most credible voice in the Muslim world (!), is able to gauge how Salafiyah is seen across the entire Muslim world!? Thirdly, such statements contain a degree of intellectual duplicity as *most* of the Muslims around the world, we are sure Husain would agree, are in fact totally ignorant of the basics of their religion. Indeed, *most* Muslims may concur with forced marriages, baseless cultural practices, superstitious beliefs, honour attacks, FGM and so forth – all practices which occur among *many* if not *most* Muslim communities around the world.

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<sup>88</sup> Ibid., p.84

Since when has what *most* Muslims do and practice been the benchmark by which to assess the religion? To the extent that some of these practices are seen as being “mainstream Islam” in parts of the world. Interesting to see just how Husain arrives at such figures, and it will also be interesting to see when he will take it upon himself to address those practices which really are committed by *most* Muslims. Fifthly, Professor Juan Cole also states:

**Saudi Arabia is often slammed for the influence of its puritan Wahhabi form of Islam on supposedly more tolerant Sunni traditions. Saudi religious norms are more rigid than those of most Sunnis, but there are some Sunnis who also insist on strict gender segregation, Puritanism in public morals, and a fundamentalist approach to Islamic law.<sup>89</sup>**

Then Husain posits:

**Unlike a majority of Sunnis, Salafis are evangelicals who wish to convert Muslims and others to their “purer” form of Islam — unpolluted, as they see it, by modernity. In this effort, they have been lavishly supported by the Saudi government, which has appointed emissaries to its embassies in Muslim countries who proselytize for Salafism.**

Again here Husain claims to be able to access and know the “wishes” of all Salafis?! Such generalised statements are the domain of polemic rather than a serious assessment. He does not think that many Salafis are happy to live their lives simply and educate their families who may be entrenched in ignorant cultural practices. Professor Cole then states in regards to the da’wah (“missionary work”) that Saudi Arabia has been involved in that:

**And yet it is ironic that Americans in particular should fault these missionary enterprises, which are far less extensive than those of American evangelicals who also fish for souls abroad and promote Puritanism and scriptural norms, and, sometimes, the repression of women’s rights. It is sometimes implied that the Saudi effort to spread Wahhabism has the effect of spreading terrorism and anti-Americanism. That outcome would be difficult to demonstrate.<sup>90</sup>**

Also, the issue is not about “modernity” which is sleight of hand trick utilised by Husain here. The issue of “modernity” has never been an issue except in regards to that which opposed Islamic precepts. Husain then asserts that Salafis and the Salafi da’wah has been “lavishly supported by the

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<sup>89</sup> Juan Cole, *op.cit.*, p.96

<sup>90</sup> *Ibid.*, pp.96-97

Saudi government’”. Well here at SalafiManhaj.com we have not been included in any of such “lavish support”!

It is important to highlight therefore that Salafis around the world, whether in Jordan, Yemen, Indonesia, Morocco, Algeria, Nigeria, Albania, France, the UK, America, Pakistan and wherever conduct their affairs independently, even those found in one country. The idea that there are all interlinked as a network in the manner which Husain’s suggests, which is more characteristic of political and partisan operations, is not a systemic approach which can adequately be ascribed to adherents of the Salafi tradition. Moreover, the insinuation that Saudi Arabia is central to supporting the global Salafi da’wah in the way which Husain has described is somewhat naïve.

Husain also appears to claim that the few public beheadings which take place within Saudi Arabia has influenced ISIS, which is akin to saying that the death penalty in parts of America has influenced the criminal gangs, the mafia and the regular street murders in America. Another weak line of argument for Husain to posit, he states for instance:

**By licensing such barbarity, the kingdom normalizes and indirectly encourages such punishments elsewhere.**

Yet can the same then be equally said by Husain for the major Western nations which license, and on a larger scale, lethal injections, executions and capital punishments? Does “such barbarity”, which is “normalized”, “indirectly encourage such punishments elsewhere”, hereby resulting in rallying the world for illegal wars, drone attacks which kill thousands of innocents and decapitate and paralyse women and children, dropping bombs on whole cities and towns, human rights abuses such as Abu Ghraib and other escapades which result in more harm than good for the Middle East?! If only Husain was to apply his message to his paymasters aswell then he may be viewed as being an impartial commentator.

Within the article Husain demonstrates that he has little understanding of Salafiyah and its teachings and ethos in that he notes certain prominent and famous Saudi preachers, such as Muhammad al-Arifi, but Husain appears to assert that Arifi is somehow a representative and adherent of Salafiyah. Yet Arifi has been refuted by the actual Salafi scholars from Saudi for his statements, pronouncements and lack of knowledge, all of this Husain is absolutely oblivious. Husain states that while he was in Jeddah in 2005 mosque Imams were promoting intolerance and inadvertently aiding extremism. However, in Riyadh in 2003-2004 mosque Imams were openly repudiating al-Qaeda on a weekly basis from the minbars. Riyadh having faced a heavy spate of bomb attacks during 2003-2004. Again, all of this is missing from Husain’s biased article. Then Husain argues that Salafis are destroying Islamic heritage around the Muslim world, he states:

**Salafi intolerance has led to the destruction of Islamic heritage in Mecca and Medina. If ISIS is detonating shrines, it learned to do so from the precedent set in 1925 by the House of Saud with the Wahhabi-inspired demolition of 1,400-year-old tombs in the Jannat Al Baqi cemetery in Medina. In the last two years, violent Salafis have carried out similar sectarian vandalism, blowing up shrines from Libya to Pakistan, from Mali to Iraq. Fighters from Hezbollah have even entered Syria to protect holy sites.**

A potpourri of duplicitous statements peppered with scare-mongering and topped off with praise for Hezbollah! Let's dissect this hotchpotch of bizarre claims. First of all, Husain refers to "Salafi intolerance" which has "led to the destruction of Islamic heritage in Mecca and Medina". Husain may not be aware that it was actually the practice of the early Muslims to level graves, so this is not something Salafis have come along and done in the 21<sup>st</sup> century without a precedent. On the authority of Thamamah bin Shafi' who said: We were with Fadālat bin 'Ubayd in the land of the Romans in a place called Baroodus, and one of our companions died, so Fadālat bin 'Ubayd ordered for him to be buried in a grave. The grave was levelled off, and then he said: "I heard the Messenger of Allāh order with the levelling off of graves." Narrated by Muslim (vol.7 p.39), Abu Dawood (vol.3 p.208), an-Nisa'i (vol.4 p.72), Ahmad (vol.6 p.18) and in it is mentioned: *"level off your graves with the ground."* If Husain has a problem with this, then he can take it up with the Islamic tradition and corpus which has been transmitted with an unbroken chain over the centuries within actual mainstream traditional Islam, not the non-existent brand which he has conjured up for himself, yet in maintaining such intellectual dishonesty the buck is passed on to the Salafis in the 21<sup>st</sup> Century.

Secondly, we now come onto the issue of the alleged destruction of Islamic heritage in Saudi Arabia, which incidentally is also a claim which has been made by the author of the subsequent writer who we will assess shortly, namely Irfan al-Alawi. As a result, we will address that subject when we analyse Irfan Alawi's excessive piece.

Thirdly, Husain commits the fallacy again of a correlation equating to causation when he links what has occurred in Saudi to what ISIS do, so why does he not link it to what the first Muslims did instead then? Fourthly, Husain refers to those who have blown up shrines in Libya, Pakistan, Mali and Iraq as also being Salafi, albeit "violent Salafis" – and description has to be thoroughly questioned. These individuals are not Salafi and Husain, similar to Dr Yasir Qadhi, cannot just pick and mix whatever he wants to fit under the rubric of "Salafi". Salafiyyah has core principles and a tradition which, as we highlighted at the start of this appendix, has been documented for centuries. Within Salafiyyah is the importance of referring back to qualified scholarship before

undertaken any action and it is not known that these individuals in Libya, Mali, Iraq and elsewhere have any regard for that whatsoever let alone them adhering to the Salafi tradition and creed. Moreover, these elements within Libya, Mali etc are actually adherents to Jihadi-Takfiri groups and not Salafiyyah, these elements cannot pick and mix whatever they like from the early tradition of the first Muslims and deny the rest. In fact, their hotchpotch and selective approach to the religion is not only the antithesis to Salafiyyah but also is akin to the approach of the very individual whom we are critiquing here. Husain then ends his article with an archetypal *ad hominem* blow followed up with a polemical punch to the lower extremities when he states:

**Saudi Arabia created the monster that is Salafi terrorism. It cannot now outsource the slaying of this beast to the United Nations. It must address the theological and ideological roots of extremism at home, starting in Mecca and Medina.**

Well thankfully, long before Husain had graced the scene with dubious stories of major involvement in deviant groups such as Hizb ut-Tahreer in the 1990s, the Salafi scholars of Saudi Arabia, had been directly addressing the likes of Bin Ladin before it became a fashion trend to do so after 9/11. The former Mufti of Saudi Arabia, Imām 'Abdul'Azeez ibn 'Abdullāh ibn Bāz (*rahimabullāh*) stated in the late 1990s in regards to Usāmah Bin Lādin, Muhammad al-Mas'ari and Sa'd al-Faqeeh:

**These publications from al-Faqeeh, al-Mas'ari or other callers to evil, bātil (falsehood) and division must be totally destroyed and no lenience should be shown to them. It is incumbent to advise and guide them to the truth and warn them from this bātil. It is not permissible for anyone to co-operate with them in this evil, they must be advised and referred back to (true) guidance. And leave this bātil. And my advice to al-Mas'ari, al-Faqeeh, Ibn Lādin and all who traverse their way is that they leave off this dangerous path, to fear Allāh and be warned of His Wrath and Anger, to return back to (true) guidance, to repent to Allāh from they have done before.<sup>91</sup>**

Not mentioned by Ed Husain. Imām Bin Bāz (*rahimabullāh*) also stated this in the Arabic newspaper *al-Muslimoon* and also reported in *ash-Sharq al-Awsat*, on 9 Jumadā al-Ulā 1417 AH corresponding to 21 September 1996 CE. It can be heard in audio Online where Imām Bin Bāz (*rahimabullāh*) further emphasises that no co-operation should be made with the likes of Usāmah Bin Lādin due

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<sup>91</sup> 'Abdul'Azeez bin 'Abdullāh bin 'AbdurRahmān bin Bāz, *Majmū' Fatāwā wa Māqālāt Mutanawwi'ah* (Buraydah, Saudi: Dār Asdā' al-Mujtama', 1421 AH/2000 CE, Third Edition), vol.9, p.100

to their harms for safety and security – again, not mentioned by Ed Husain. Imām Bin Bāz (*rahimahullāh*) also stated:

From that which is known to anyone who has the slightest bit of common sense, is that hijacking airplanes and kidnapping children and the like are extremely great crimes the world over. Their evil effects are far and wide, as is the great harm and inconvenience caused to the innocent; the total effect of which none can comprehend except Allāh. Likewise, from that which is known is that these crimes are not specific to any particular country over and above another country, nor any specific group over and above another group; rather, it encompasses the whole world. There is no doubt about the effect of these crimes; so it is obligatory upon the governments and those responsible from amongst the scholars and others to afford these issues great concern, and to exert themselves as much as possible in ending this evil.<sup>92</sup>

Not mentioned by Ed Husain. Imām Bin Bāz (*rahimahullāh*) also stated with regards to the terror attack in Riyadh in 1416 AH that:

There is no doubt that this incident is great evil which is based upon causing major corruption, major evil and serious transgression. And there is no doubt that this incident can only be done by one who does not believe in Allāh or in the Last Day, with correct and sound faith, performing such a criminal and filthy act which has brought about great harms and corruption. Only those with filthy souls filled with hatred, envy, evil and corruption, and devoid of (sound and correct) faith, would do the likes of such actions.

We ask Allāh for well-being and safety and to help the people in authority in all that will affect those people because their crime is severe and their corruption is huge. There is no power or movement except with Allāh! How can a believer or a Muslim perform such a serious crime which is based upon such huge transgression, corruption and destroying lives and injuring others without due right?

Not referred to Ed Husain. Imām Bin Bāz further stated:

I exhort all who know anything about these (terrorists) to convey that info to the relevant people. It is upon all who know about their condition and about them should convey that about them, because this is from the avenue of co-

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<sup>92</sup> *Kayfa Nu'ālij Wāqi'unal-Aleem* pp. 113, 114

operation in order to prevent sin and transgression and in order to secure safety of the people from evil, sin and transgression; and to establish justice from the transgressions of those oppressors...

There is no doubt that this is from the greatest of crimes and corruptions on the earth and those who commit such actions are more deserving to be killed and restrained due to the heinous crime that they have committed. We ask Allāh that He makes them fail and that He shackles them and their likes and that He saves us from their evil and the evil of those like them and that He totally destroys their plots, indeed He is Lofty and Majestic, Generous and Kind.<sup>93</sup>

Not noted by Ed Husain. Professor Juan Cole states: "...only a minority of Muslim terrorists have come from that branch of Islam".<sup>94</sup> Professor Cole continues: "Many of the charges against the Kingdom involve illogical arguments, from guilt by association to stereotyping."<sup>95</sup> Indeed, then Professor Cole states:

Most suicide bombings in the past thirty years have not been carried out by Wahhabis or persons influenced by them, but rather by individuals fighting what they see as the foreign military occupation of their country. Lebanese Shiites under Israeli occupation from 1982 to 2000, Iraqis of various ideologies after 2003, Hindu-background Marxists of the Tamil Tigers in Sri Lanka, and Palestinians, many of them leftist secularists, are more typical suicide bombers. Connecting a religious tradition to terrorism would require more evidence than a few instances of guilt by association. In Uganda, Western missionaries succeeded in converting Africans to Christianity, but some of those converts and their descendents went on to establish the violent Lord's Resistance Army, which deploys thousands of fighters and terrorism in the quest for a theocratic state. Western Christian missionaries are no more directly implicated in that terrorism than Wahhabi preachers are in some of the small rogue groups that have misused Muslim Puritanism.<sup>96</sup>

Professor Cole also states in the chapter 'The Wahhabi Myth' in his book:

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<sup>93</sup> 'Abdul'Azeez bin 'Abdullāh bin 'AbdurRahmān bin Bāz, *Majmū' Fatāwā wa Māqālāt Mutanawwi'ah* (Buraydah, Saudi: Dār Asdā' al-Mujtama', 1421 AH/2000 CE, Third Edition), vol.9, pp.253-255

<sup>94</sup> Juan Cole, *op.cit.*, p.83

<sup>95</sup> Ibid.

<sup>96</sup> Ibid., p.97

In short, a distinction must be made between a simple critique of Wahhabi fundamentalism and a concern about militancy or terrorism. Many fundamentalist Muslims are political quietists and leave the affairs of this world in the hands of God. It is not at all clear that Wahhabis in general have in modern history been more militant, or more likely to commit terrorism, than Egyptian Sunnis, for instance, or for that matter Northern Irish Catholics and Protestants. Egypt fought four wars in the second half of the twentieth century, Saudi Arabia could not be said to have fought any, though it played the role of a helpmeet in others' wars (it sent some token forces for the 1973 Arab-Israeli War and was involved in the Reagan administration's covert struggle against the Soviets in Afghanistan).

If religious conservatism, as opposed to violence, were the issue, then many of the objections to Wahhabi Islam voiced by critics – literalism, legalism, suspicion of modernity, insistence on modest dress for women, patriarchy, shunning of individuals for nonconformity, advocating harsh criminal and moral punishments, and so forth – could also be lodged against many other religious or even political groups. They would include non-Muslims ones such as the Haredim of Israel, who have been important in the illegal Israel colonization of the Palestinian West Bank, or to some extent the Amish of Pennsylvania. Relatively few calls for diplomatic boycotts are launched against those groups.<sup>97</sup>

Dr Natana DeLong-Bas highlights in chapter six of her book *Wahhabi Islam: From Revival and Reform to Global Jihad*:

The global jihad espoused by Osama bin Laden and other contemporary extremists is clearly rooted in contemporary issues and interpretations of Islam. It owes little to the Wahhabi tradition, outside of the nineteenth-century incorporation of the teachings of Ibn Taymiyya and the Ibn al-Qayyim al-Jawziyyah into the Wahhabi worldview as Wahhabism moved beyond the confines of Najd and into the broader Muslim world. The

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<sup>97</sup> Ibid., p.98

differences between the worldviews of bin Laden and Ibn Abd al-Wahhab are numerous.

Bin Laden preaches jihad; Ibn Abd al-Wahhab preached monotheism. Bin Laden preaches a global jihad of cosmic importance that recognizes no compromise; Ibn Abd al-Wahhab's jihad was narrow in geographic focus, of localized importance, and had engagement in a treaty relationship between the fighting parties as a goal. Bin Laden preaches war against Christians and Jews; Ibn Abd al-Wahhab called for treaty relationships with them. Bin Laden's jihad proclaims an ideology of the necessity of war in the face of unbelief; Ibn Abd al-Wahhab preached the benefits of peaceful coexistence, social order, and business relationships.

Bin Laden calls for the killing of all infidels and the destruction of their money and property; Ibn Abd al-Wahhab restricted killing and the destruction of property. Bin Laden calls for jihad as a broad universal prescription for Muslims of every time and place; Ibn Abd al-Wahhab confined jihad to specific and limited circumstances and contexts. Bin Laden issues calls to violence and fighting; Ibn Abd al-Wahhab sought to curtail violence and fighting.

Bin Laden provides an ideological worldview based on jihad; Ibn Abd al-Wahhab provided legal justifications for the mechanics of jihad. Bin Laden calls for jihad as an individual duty; Ibn Abd al-Wahhab upheld jihad as a collective duty. Bin Laden requires no justification for jihad outside of the declaration of another as an infidel; Ibn Abd al-Wahhab limited justifications for jihad and restricted the use of the label infidel. Bin Laden's vision of jihad clearly belongs to the category of contemporary fundamentalists; Ibn Abd al-Wahhab's vision of jihad contains elements of both classical and modernist interpretations of Islam.

Wahhabi Islam is neither monolithic nor stagnant. Changes in thought, topics addressed, and emphases on different themes have clearly occurred over the past 250 years. The militant Islam of Osama bin Laden does not have its origins in the teachings of Ibn Abd al-Wahhab and is not representative of Wahhabi Islam as it is practiced in contemporary Saudi Arabia, yet for the media it has come to define Wahhabi Islam in the contemporary era. However, "unrepresentative" bin Laden's global jihad of

Islam in general and Wahhabi Islam in particular, its prominence in headline news has taken Wahhabi Islam across the spectrum from revival and reform to global jihad.<sup>98</sup>

After the London bombings, Mushtak Parker and P.K. Abdul Ghafour report in an article in the *Arab News* dated: Saturday 9 July 2005 that:

**Grand Mufti and Others Denounce London Bombings**

The Kingdom's grand mufti yesterday strongly denounced the deadly blasts that rocked London, saying Islam strictly prohibits the killing of innocent people. He also censured the terrorists for tarnishing the image of Islam by attaching their heinous crimes to the religion. The explosions that ripped through central London's transport system on Thursday, "targeting peaceful people, are not condoned by Islam, and are indeed prohibited by our religion," [Sheikh Abdul Aziz Al-Asheikh](#) said in a statement carried by the Saudi Press Agency.

"Attributing to Islam acts of individual or collective killings, bombings, destruction of properties and the terrorizing of peaceful people is unfair, because they are alien to the divine religion," said the mufti, who also heads the Council of Senior Islamic Scholars, Saudi Arabia's highest religious authority. "Islam is a religion of reforms and righteousness. It envisages the progress of humanity and takes it from darkness to light. It also calls for respecting agreements and prohibits their violation," the mufti said referring to accords binding governments. "Causing corruption on earth is one of the biggest crimes in Islam," he explained. [Sheikh Abdul Mohsen Al-Obaikan](#), a senior Saudi scholar and a Shoura member, said there was no justification, whatsoever, for the killing of innocent people. Speaking to *MBC* television, he urged all members of the Muslim community in Britain to cooperate with British authorities in tracking down the criminals behind the attacks.

Professor Juan Cole thus states:

Tarring this friendly government and its favoured tradition of worship with the brush of terrorism is mere propaganda. To the extent that Saudi Arabia is indirectly implicated in the rise of al-Qaeda in the 1980s, its partner in

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<sup>98</sup> Natana DeLong Bas, *Wahhabi Islam: From Revival and Reform to Global Jihad* (New York: Oxford University Press, 2004), pp.278-279

crime was surely the Reagan administration, the US Congress, and the American religious right – who, by encouraging brigades of Muslim volunteers to go to Afghanistan, created the preconditions for al-Qaeda’s rise.<sup>99</sup>

Professor Cole therefore concludes towards the end of the chapter ‘The Wahhabi Myth’ in his book:

**It is wrong to tar all the members of a religious tradition with the brush of terrorism based on the actions of a small number of persons among them.<sup>100</sup>**

So who are the main players who have been trying to simplistically assert that “Wahhabism” and Salafiyah is some sort of fast-track to terrorism? Well, these individuals represent a kind of Rogues Gallery of propagandists, some of whom have little credibility among the Muslim community or are not known for objective academic writing.

## Two

Irfan al-Alawi’s article entitled *Why it Matters that ISIS is not a ‘Sunni’ Outfit*, dated 25<sup>th</sup> June 2014.<sup>101</sup> It would initially be pertinent to provide some background to Irfan Alawi. Irfan Ahmed Alawi has become renowned for his ad nauseam claims, particularly with the newspaper *The Independent* (spinning a story for Daniel Howden on 6<sup>th</sup> August 2005 and the exact same info for Jerome Taylor on Friday 26 October 2012)<sup>102</sup> that Saudi Arabia are purposefully destroying historic Islamic monuments, he has been doing this for the last 8 years or so. Presenting himself as a ‘director’ of a largely non-existent research foundation based in Coventry which he has called the *Islamic Heritage and Research Foundation*, in the *Islamica Magazine* he wrote an article entitled *Destruction of Holy Sites in Mecca and Medina*’ (February 2006). Irfan Ahmed Alawi has also been associated with some discredited neo-con Sufi writers from America and other such individuals. Without going

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<sup>99</sup> Ibid., 101-102

<sup>100</sup> Ibid., p.111

<sup>101</sup> See: <http://www.lapidomedia.com/node/4368>

<sup>102</sup> See the Howden article here from 2005:

<http://www.rense.com/general67/mecca.htm>

And the Taylor article here from 2012:

<http://www.independent.co.uk/news/world/middle-east/medina-saudis-take-a-bulldozer-to-islams-history-8228795.html>

Anyone would think that this is all Alawi does for a living! He regurgitated the same claims seven years later!

too much into Irfan Ahmed's arguments, the main thrust of his enmity against Saudi Arabia is due to his claim that the Saudi authorities are purposefully estorying heritage sites. Let's assess this claim via referral to what is actually taking place in Saudi Arabia and has been reported in the media, yet denied. Yousef Muhammad writing in the *Arab News* on 21 December 2006 CE/30 Dhu'l-Qa'dah 1427AH in the article *'Demolition of Historic Madinah Mountain Halted'* states:

MADINAH, 21 December 2006 — **As part of efforts to preserve the Islamic heritage and antiquities in the holy city of Madinah, Crown Prince Sultan has instructed the authorities to stop demolition works on the historic Salae Mountain, located northwest of the Prophet's Mosque.**<sup>103</sup>

“The crown prince has also ordered the formation of a committee to study the present condition of the mountain and expropriate real estate properties near the mountain to complete the ring road surrounding it,” said a statement carried by the Saudi Press Agency. Madinah Governor Prince Abdul Aziz ibn Majed thanked the crown prince for his action and praised his efforts in preserving Islamic landmarks. **Prince Sultan earlier instructed authorities to restore the centuries-old Osaifreen Mountain in Madinah. “Salae and Osaifreen mountains are great historic sites as they have witnessed a number of important Islamic events,” the governor said, adding that a number of tourism projects would be established at the historical sites in the near future.**<sup>104</sup> The historic Khandaq Battle took place near Salae Mountain in the fifth year of Hijrah. The commander of the Muslim force took position on top of the mountain where the Prophet Muhammad (peace be upon him) and many of his companions had their camps. Prince Sultan stopped demolition of the historic site in response to the demand of people living in the area who wanted to preserve the location. The famous Seven Mosques were located west of Salae Mountain, which is situated close to the trench (khandaq) dug by the Prophet and his companions to protect them from invaders. Prophet Muhammad (pbuh) used to stay at Banu Haram Mosque that was built on the western side of the mountain. Old Kufic writings on its northern side are still visible. A famous place called Dakkat Jalal is located to the east. Located about 700 meters away from the Prophet's Mosque, Salae Mountain is composed of basalt rocks; it is nearly a kilometer in length, 80 meters high and 300 to 800 meters wide.

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<sup>103</sup> Does this sound as if the Saudis are purposefully destroying Islamic heritage?

<sup>104</sup> So obviously it would not be in the interest to “destroy Islamic heritage” as the likes of Irfan Ahmed assert.

The Madinah Municipality caused another controversy earlier this year when it pulled down the Aqeeq Valley Bridge, which was part of the historic Hejaz Railway, in August. **Prince Sultan ibn Salman, secretary-general of the Supreme Commission for Tourism (SCT), then said that the demolition of the bridge was an unacceptable mistake.<sup>105</sup> There are some 1,000 tourist sites in Madinah with Islamic monuments representing about 50 percent of the total. Efforts are being made to develop these sites as part of a major effort by the Supreme Commission for Tourism to promote domestic tourism and attract foreign tourists.<sup>106</sup>**

Does this sound like Saudi Arabia is intentionally destroying historic Islamic sites? M. Ghazanfar Ali Khan in an article entitled *'New Laws Planned to Preserve Historical Monuments'* dated: 13 May 2004 CE/23 Rabee' al-Awwal 1425 AH in the *Arab News* highlights:

RIYADH, 13 May 2004 — **The government is formulating new laws to preserve historical monuments and other sites of archaeological importance as well as to encourage the spread of museums across the country. The move, promoted by the Supreme Commission for Tourism, is intended to end the destruction of scores of historical and Islamic sites which could be developed as tourist and cultural attractions.**

Prince Sultan ibn Salman, SCT's secretary-general, appointed an international agency last week to draw up a four-year strategy to develop museums and to package and promote the country's wealth of antiquities for the tourist market. **"Efforts have already been intensified to develop important historical sites and to merge the Deputy Ministry of Antiquities and Museum with the SCT from next fiscal year," said Professor Sād Abdul Aziz Al-Rashid, deputy minister for antiquities at the Ministry of Education. Professor Al-Rashid expressed his concern over the destruction and decay of old architectural and Islamic monuments and sites.**

However, the sheer size of the country was part of the problem, he said. "Geographically, the Kingdom is so big that it is not possible for us to look after a relatively low-value historical site. We can't put obstacles also in the development of the country." **The issue of destruction of historic sites was recently raised**

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<sup>105</sup> Therefore, this shows that in some cases historic Islamic sites may have been demolished without the knowledge of the people in authority.

<sup>106</sup> <http://www.arabnews.com/?page=1&section=0&article=90238&d=21&m=12&y=2006>

**in a lecture organized by the UK-based Barakat Trust, a charity that promotes the study and awareness of Islamic art and architecture. Asked about the situation in the holy cities of Makkah and Madinah, Professor Al-Rashid said attempts to preserve the cultural heritage in the two cities are a particularly difficult task, because the priority “is to carry out expansion to accommodate an ever-growing number of pilgrims.”**

However, he added that future plans, including the preservation and development of historical sites and monuments, “will be governed by the new laws.” **Professor Al-Rashid said eight excavation teams had been working in different parts of the Kingdom last year and some 20 archaeological projects were currently being undertaken. Dr. Khaleel Ibrahim Al-Muaikel, head of archaeology at King Saud University, said the university has also started an excavation at Al-Oula region, where pre-Islamic materials including pottery have been found. The findings there are expected to shed new light on the history and heritage of the Arabian Peninsula in general and Saudi Arabia in particular.**<sup>107</sup>

Does this sound like Saudi Arabia is intentionally destroying historic Islamic sites? In an article entitled ‘*SCT to Focus on Preservation of Historic Sites*’ by M. Ghazanfar Ali Khan again writing in the *Arab News* on 23 June 2004/5 Jumadā al-Ulā 1425 AH states:

RIYADH, 23 June 2004 — **The Supreme Commission for Tourism is to focus increasingly on the preservation of the Kingdom’s threatened historical sites,** highlighting a recently restored palace in Taif as an example of the cultural attractions the Kingdom has to offer.

Shubra Palace, once the summer residence of King Abdul Aziz and the seat of the government, has been opened for public after the completion of massive renovation works. Crown Prince Abdullah recently led a group of officials on a visit of the palace, which consists of a five-story building and a sprawling estate. At an event mapping out strategies to promote the Kingdom’s historical and cultural monuments, the commission said Shubra Palace embodied the Kingdom’s history of unification and Islamic art. The SCT workshop, which drew more than 100 people from the public and private sector, discussed the imminent merger of the deputy ministry of antiquities and museums with the SCT, its Secretary-General

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<sup>107</sup> <http://www.arabnews.com/?page=1&section=0&article=44850&d=13&m=5&y=2004>

Prince Sultan ibn Salman said. Once it is complete, the commission will be better able to focus on preserving and promoting heritage sites. **Several experts at the workshop expressed concern over the destruction of venerable architectural and Islamic monuments. Professor Sād Al-Rashid, the deputy minister for antiquities and museums at the Ministry of Education, said the SCT has already started work on some projects to preserve historical sites and turn them into valuable tourist attractions in the process. Al-Rashid said the move would allow the SCT to curb the wanton destruction of scores of historical and Islamic sites, either by government agencies or by individuals.** “We dispatched eight scientific excavation teams in different parts of the Kingdom last year alone and we are handling some 20 archaeological projects at the moment,” he said. A group of experts from King Saud University has also started excavation works in the Al-Oula region, where pre-Islamic findings will shed new light on the history of the Arabian Peninsula.<sup>108</sup>

Does this sound like Saudi Arabia is intentionally destroying historic Islamic sites? In fact if Jerome Taylor, Daniel Howden and Irfan Ahmed were really aware, and genuine enough to have adequately checked, they would have known what M. Ghazanfar Ali Khan reported in January 2005 for the *Arab News* in a very interesting article entitled ‘*Tighter Rules to Protect Heritage Sites*’, way before their articles, that:

RIYADH, 2 January 2005 — **The government will impose tighter rules and restrictions in order to protect and restore rare architectural and heritage sites. The government, which is awaiting the final draft from the Shoura Council of the rules governing the tourism and heritage sector, is also discussing the option of penalizing people for the wanton destruction of rare historical sites or buildings in the country. This was revealed by Prince Sultan ibn Salman, secretary-general of the Supreme Commission for Tourism (SCT), at a press conference here yesterday. The conference was convened to announce the institution of an award for architectural heritage under the aegis of Al-Turath Foundation, a nonprofit organization established by Prince Sultan himself with a mandate to preserve antiquities. The briefing was also attended by Riyadh Mayor Prince Abdul Aziz ibn Muhammad**

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See

for

example:

<http://www.arabnews.com/?page=21&section=0&article=81033&d=20&m=4&y=2006>

ibn Ayyaf Al-Muqrin and Professor Sād Abdul Aziz Al-Rashid, deputy minister for antiquities.

**Speaking about the destruction of some historical and Islamic sites in Saudi Arabia as reported in the past, Prince Sultan said: “We have gone through enough destruction in the past. We will not allow it any longer. In fact, the government is now committed to protecting the rare sites and buildings of archaeological and historical importance. The government has already allocated SR300 million for the restoration or, I may say, revival of the famous old Dirriyah historical village near the capital city.” At the moment, there are some 1,679 archaeological sites, 143 historical sites and 184 sites related to Prophet Muhammad (peace be upon him). The sites have been documented by the SCT.**

Spelling out the details of the new prize, Prince Sultan said: “This award will help promote awareness about the architectural heritage and the importance of preserving it.” The award — called “Prince Sultan ibn Salman Award for Architectural Heritage” — will be presented in three fields — research related to architectural heritage, use of architectural heritage in new designs and heritage restoration and rehabilitation. The prince said the award is the first initiative to generate greater awareness about the preservation of architectural sites and buildings. It will be given away every two years. Candidates interested in obtaining information on applying for the award should contact Al-Turath Foundation.

**The prince said: “The government is exerting more efforts to restore historical sites and recently we sent some 25 municipal officials to the Italian city of Tuscany on a week-long familiarization trip during which the officials learnt about how the Italians restored the old historical sites and even the whole ancient cities.” On the role of municipalities in ensuring protection for rare architectural sites, Prince Al-Ayyaf reaffirmed his commitment to work closely with Prince Sultan, saying that “new regulations to be announced soon will help to streamline this sector.”**

He said Al-Turath has been organizing cultural and educational activities that stress the importance of national heritage.<sup>109</sup>

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<sup>109</sup> <http://www.arabnews.com/?page=1&section=0&article=56929&d=2&m=1&y=2005>

Does this sound like Saudi Arabia is intentionally destroying historic Islamic sites? Habib Shaikh in an article entitled '*Saudi Arabia Rich in Islamic Sites*' on 28 December 2006 CE/7 Dhu'l-Hijjah 1427AH in the *Arab News* throws into question the claims of Irfan Ahmed and Daniel Howden in their somewhat alarmist articles with regards to the "destruction of historic Islamic sites" which were uncritically followed by many Muslims, particularly after Howden's front-page spread.<sup>110</sup>

Habib Shaikh informs:

**As the birthplace of Islam, Saudi Arabia abounds in historical sites. There is hardly an account of a visit to Makkah, Madinah or other parts of the country made by travelers of years past that does not mention one of them. Although the very existence of some is questionable, there are other sites of which the historical significance is beyond doubt.**

There are supposed to be no less than 300 locations between Makkah and Madinah. Some were old mosques built on an older site related to the Prophet, (Peace Be Upon Him) or one of his companions. Very few of the holy sites are documented. Some people in Makkah and Madinah make individual efforts, but they are not scientific and don't have proper documentation. Many of the sites outside of Makkah and Madinah are still there in some form. Unfortunately, many of the sites once in Makkah and Madinah and in between no longer exist. Some are left to oblivion for fear of 'shirk' and 'bidat,' especially when it comes to sites involved with the life and times of the Prophet Muhammad (pbuh); others have been demolished in the interest of development.

Rutter, who visited the Kingdom in 1925 and met Abdul Aziz ibn Saud, notes that "in different parts of the Manakha there are several little mosques. These are cool silent places in the heat of the day. All are swept and garnished, and have grass mats on the floor. Some of them have small gardens beside them, and green branches and trees may be seen through the iron-barred windows by the sitters

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<sup>110</sup> Howden yet again wrote an article on 19 April 2006 entitled '*Shame on the House of Saud: Shadows Over Mecca*' in *The Independent* (of London) wherein he repeated his early claims of August 2005 and worked in conjunction with Irfan Ahmed. See: [http://news.independent.co.uk/world/middle\\_east/article358577.ece](http://news.independent.co.uk/world/middle_east/article358577.ece) also see: <http://www.savethehijaz.org/> which is a site that also regurgitates this polemic, and has not been updated since 2005!?! Evidently, they have had little of the Hijaz to "save" over the last nine years!?! Perhaps due to the realisation that Saudi Arabia, as we read here, have actually been doing a lot to preserve the historical sites in the land.

within. Among these mosques are the Masjid Al-Ghamama, Masjid Ali, Masjid Abi Bakr, Masjid ibn Anas, and the Masjid Umar.” He also notes that “behind the hill Jabal Sil’a, to north-westward of the city, there are seven little mosques — Al-Masajid Al-Saba’a — scattered in the valley. One of these is known as the Mosque of the Two Qiblas.” “Underneath this mosque there is a well, which is reached by means of a flight of steps,” he adds, and continues: “On our way we passed by the Masjid Al-Ijaba, where the Prophet (pbuh) is said to have prayed to God...”

Writing about Jeddah in his “Travels,” Ibn Jubayr says that “in it is a place having an ancient and lofty dome, which is said to have been the lodging place of Eve, the mother of mankind, — God’s blessing upon her — when on her way to Makkah. This edifice was erected to illustrate its blessedness and excellence. God best knows concerning it.” Ibn Al-Mujawir also describes the tomb as a place having a lofty dome. Al-Hamdani mentions the site in his “Sifat Jazirat Al-Arab” (Description of the Island of the Arabs). Mention of Eve also is made by Idrisi in his “Nuzhat Al-Mushtaq fi Ikhtiraq Al-Afaq” (The Delight of Those Who Seek to Wander Through the Regions of the World); in the words “it is there that her mortal remains are buried.”

In “Travels to the Coast of Arabia,” published in 1788, the Western adventurer H. Rooke, wrote: “About a quarter of a mile north of the town is a white building called Eve’s sepulcher, and they tell you that she was certainly buried there, and her grave is 20 feet in length, which they determine to have been the standard height of mankind at that early period of the world; the two Arabic words Oumana Houa, signifying Eve, the mother of all, are inscribed on the building.” Ibn Jubayr goes on to mention that the city has “a blessed mosque attributed to ‘Umar ibn Al-Khattab — May God hold him in His favor — and another with two pillars of ebony wood, also attributed to him — May God hold him in His favor — though some attribute it to Harun Al-Rashid — May God have mercy on him.”

It is said that in Makkah there are two houses related directly to the Prophet — the birthplace of the Prophet now is where the library is, and the house in which he lived with Lady Khadeeja. That is the house that is sometimes called the Lady Khadeeja House, sometimes called the birthplace of Fatima because she was born in that house, and all his children were born in that house. He lived for 18 years in that house and received the wahi (revelation) in that house on many occasions.

In his book, “Mekka: In the Latter Part of the 19th Century,” author C. Snouk Hurgronje mentions the house of Abu Bakr, the house where Ali was born. He also mentions the “many yards long” grave of the Mother of Mankind. Hurgronje tells about the tomb of Maimunah, a wife of the Prophet, as being “on the road to Medina, half a day’s journey northwestward from Mekka.” There are many houses in which the Prophet and others used to gather, such as Dar Ul Arkam, which “one could say it to be the first school in Islam.” There are also many mosques related to the Prophet. **And there are natural locations, such as Mount Hira, Mount of Noor (Jabal Al-Noor) and the Mount of Mercy (Jabal Rahma). It was at a cave in Jabal Hira that the first wahi (revelation) came to the Prophet. “History of Makkah” and “History of Madinah,” two books prepared by a group of scholars under the supervision of Shaikh Saifur-Rahman Mubarakpuri, throw light on many such sites.** It was at Jabal Thawr, that the Prophet and Abu Bakr hid in a cave on their migration (Hijra) from Makkah to Madinah.

The mosque in Mina, Masjid-Al-Khaif, is a place where Prophet Mohammed prayed during the Haj, and according to the marfu’ hadith (traceable) of Ibn Abbas 70 prophets prayed there. The Masjid At-Tani’m, also known as the Mosque of A’ishah — Ummul Mu’minin (mother of the believers) — is situated 7.5 kms from the Makkah Haram on the road from Makkah to Madinah. It is the place where she went to enter ihram for Umrah when the Prophet told her to do so during the Farewell Pilgrimage. Masjid Al-Ji’ranah is situated between Taif and Makkah, closer to Makkah. The Prophet stopped at that location on his way back from the campaign of Hunain and entered Ihram from there.

Masjid Al-Jinn (Mosque of the Jinn) is the place where Allah had commanded the Prophet to recite the Quran to the Jinn. It is on the edge of Al-Hajun. One finds mentioned in books, the houses of Abu Sufyan, Abdullah bin Abdul-Mutallib, and Ali bin Abi Talib in Makkah. The Quba Mosque in Madinah, the first mosque in the Holy City built by the Prophet after his migration there, had a well related to the Prophet. The other historical mosques in Madinah include Al-Ijabah Mosque, Al-Jumu’ah Mosque, Al-Qiblatain Mosque (Mosque of the Two Qiblahs), Masjid Al-Mustarah (Mosque of Banu Harithah), Al-Fath Mosque, Al-Miqat Mosque, Al-Musalla Mosque and Al-Fash Mosque.

Al-Ijabah Mosque is also known as the Mosque of Banu Mu'awiyah because of its location in the district of Banu Mu'awiyah from the Ansar. It is named Al-Ijabah because the Prophet supplicated Allah for three things, and had two prayers granted. The third was declined. The prayers granted were that the Ummah would not be destroyed by famine and by drowning. The third was about fighting among the people of the Ummah. The Al-Jumu'ah mosque is so called because the Prophet prayed at the location on the first Friday after he arrived in the village of Quba on his way to Madinah. It is also known by other names, such as Masjid Bani Salim, Masjid Al-Wadi (the Valley Mosque, because it is in the middle of the Valley of Ranuna), Masjid Al-Ghubaib and Masjid 'Atikah.

Al-Qiblatain Mosque is so named because one prayer was offered therein facing two Qiblahs — Baitul-Maqdis (Jerusalem) and Bait Al-Haram (the Sacred House in Makkah). The Prophet was offering Zuhr (afternoon) prayers with his companions when he was commanded to face towards the Ka'aba. It is also known as Masjid Bani Salamah, because of its location in the village of Banu Salamah. The Mosque of Banu Harithah was built during the time of the Prophet, and the people of the Banu Harithah tribe used to pray there. It is reported that the Prophet also prayed there.

Al-Fath Mosque is so called because Allah revealed to His Prophet the glad tidings of victory during the Battle of the Trench. It is located in the north of Madinah on a mountain called Sal'a. It is also known as the Mosque of the Confederates because the Prophet (pbuh) supplicated against the Confederates (of Quraish), saying: "O Allah! Vanquish the Confederates!" Jabir bin Abdullah narrated that the Prophet supplicated in Al-Fath Mosque three times — on Monday, Tuesday and Wednesday, and he was answered on the Wednesday between the two prayers with the good news. Al-Miqat Mosque is so called because it is the miqat for the people of Madinah and is also known as the Mosque of Al-Ihram. The Prophet prayed therein and entered into a state of ihram from there. The mosque is also known as the Ash-Shajarah (the tree) Mosque, because it was built near a tree under which the Prophet used to rest. As is it located in Dhul-Hulaifah area, it is also called by that name.

Al-Musalla Mosque is located southwest of the Prophet's Mosque. It is in a place that he used for Eid prayer, and was also called Maidan Al-Musalla. It has been confirmed that he performed the rain prayer in Maidan Al-Musalla. It is also

known as Al-Ghamama Mosque because it is said that a cloud shaded him from the sun when he was performing the rain prayer. Al-Fash Mosque is a small mosque under the cave at Mount Uhud. It is reported that the Prophet performed Zuhr prayer sitting at its location after the fighting on the day of Uhud, because of the injuries sustained during the battle and the Muslims prayed sitting behind him. It was perhaps built by Umar bin Abdul Aziz during his governorship of Madinah. The structure is Ottoman. The Al Katibiyya mosque in Madinah is at least 300 something years old. Next to it is the grave of one of the sahaba who fought at Badr. There are many such places in the Kingdom, but they are concentrated around Makkah or Madinah or in-between. For those looking for a new perspective — or a reminder of the old one — a little historical tourism might be in order over the next vacation time.<sup>111</sup>

Does this sound like Saudi Arabia is intentionally destroying historic Islamic sites? In another article in the *Arab News* entitled '*Historical sites in Madinah to be identified*', dated 28 October 2013 it was reported:

**Madinah Gov. Prince Faisal bin Salman has ordered the constitution of a committee to identify historical sites in the central area next to the Prophet's Mosque. The committee, to be headed by Madinah's secretary-general, Khalid Abdulqader Taher, will comprise representatives from the province's governorate, the Madinah Monawarah Development Authority (MMDA), the Saudi Commission for Tourism and Antiquities (SCTA), and the Ministries of Islamic Affairs, Education and Finance. The committee, which is expected to submit its report in a month, will come up with recommendations to preserve these sites during the process of renovation and expansion of the Prophet's Mosque with the aim of retaining the identity of Madinah.**

According to reports in the local media, the directions came following a letter written by the Education Directorate in Madinah to Prince Faisal, clarifying the importance of preserving historical landmarks in the central area, including Teibah Secondary School, Dar Al-Qalam and two archaeological buildings constructed in 2011. The Madinah Educational Directorate is entrusted with the task of preserving the identity of these

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<sup>111</sup> See <http://www.arabnews.com/?page=21&section=0&article=90452&d=28&m=12&y=2006>

buildings. They called on the Ministry of Finance to exempt these sites from expropriation because they are archaeological sites. The contention is that the expansion program affects archaeological sites like mosques, buildings, mountains, valleys and wells and that these should be out of the purview since they are Islamic, historical archaeological sites that carry the identity of Madinah.<sup>112</sup>

Does this sound like Saudi Arabia is intentionally destroying historic Islamic sites? In the *Arab News* in an article by Rashid Hassan entitled ‘Historic Jeddah to be included in World Heritage list’, dated 29 January 2014, it was reported:

The Saudi Commission for Tourism and Antiquities (SCTA) in coordination with Jeddah municipality and other government agencies has completed the nomination file for registration of Jeddah historic area in the UNESCO’s World Heritage site list, the SCTA’s media center said on Monday. Stating that the file has since been submitted to the UNESCO, an SCTA official said: “According to the established procedure for seeking inclusion in the World Heritage site list, after formal acceptance, the file should be referred to the International Council on Monuments and Sites (ICOMOS) to ensure the site’s eligibility for joining the heritage list before the final stage of registration.” The final stage includes voting on the site at the meeting of the UNESCO’s World Heritage Committee,” the officials said, adding the various stages progress as per a specific time-frame, and in concurrence with the work of a number of committees and sectors specialized in studying, evaluating and analyzing the nomination.

Accordingly, the Jeddah historic area file is expected to be submitted for voting by the World Heritage Committee during its 38th session to be held in Qatar in June 2014, he said. The commission is also putting in all effort in Jeddah historic area in accordance with the project for development and rehabilitation of historic centers which is carried out by the SCTA in collaboration with the Ministry of Municipal and Rural Affairs, the official underlined. He said the project aims to develop and preserve important historic sites and transform them into tourism and business locations to score points for inclusion in the list. From Thursday, Jeddah city will be hosting

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<sup>112</sup> See: <http://www.arabnews.com/news/469070>

the 10-day “Jeddah Historic Area Festival” under the patronage of Prince Mesh’al bin Abdullah, Governor of Makkah. It will also be attended by the SCTA president Prince Sultan bin Salman, the official informed. Through development of the historic area, the SCTA aims to preserve, rehabilitate and develop it architecturally, culturally and economically in a sustainable manner and highlight its heritage, urban and cultural features and encourage area owners to preserve and protect their properties.

Earlier, the SCTA in collaboration with Jeddah municipality, had conducted a number of workshops and participated jointly in evaluation of schematic studies for the development of the area. It was also involved in preparing the plan for executive projects, besides signing a contract with an international consulting firm to set up preservation plan and management of the historic area in preparation of finalizing its registration in UNESCO’s heritage list.

Besides, several heritage buildings were chosen and one of them was selected for restoration and conversion into a heritage hotel by the Saudi Heritage Hospitality Company. Moreover, the SCTA in collaboration with the Ministry of Finance and the Ministry for Islamic Affairs, Endowment, Dawa and Guidance, undertakes several issues related to endowment as it is keen to develop and preserve the historic area in a sustainable manner since it is considered to be only remaining city representing the architectural style of the Red Sea basin.<sup>113</sup>

Does this sound like Saudi Arabia is intentionally destroying historic Islamic sites? In the *Arab News* in an article entitled ‘*Experts want Makkah’s Islamic sites preserved*’, dated 27 October 2013, it was reported:

Experts have called on the government to protect various ancient sites and mosques in Makkah because of their religious and historical importance. Talal Al-Sharif, an Islamic antiquities expert, said the buildings include mosques built during the Umayyad period and the house of Khadeeja, the first wife of Prophet Muhammad (peace be upon him). This site is thought to be on the square close to the Marwa hillock. He said the area where the house stood should be protected as an

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<sup>113</sup> See: <http://www.arabnews.com/news/508856>

archaeological site and not used as a prayer area of the Grand Mosque. He said it was important for it to have an entrance, and identified as the home of the Prophet (pbuh).

Al-Sharif said the protection of these mosques would help preserve the country's Islamic history. He said researchers have identified several sites of major archaeological importance in Makkah. He said various agencies have started to preserve these sites, including the Saudi Commission for Tourism and Antiquities. He said the Al-Jinn Mosque was modernized under Saudi rule. He said the Al-Baiah Mosque still exists and goes back to the time of Abu Jāfer Al-Mansour, and Abbasid rule. It was modernized with extensions during the Mamluk and Ottoman periods.

Fawaz Al-Dahas, professor of Arab history, supervisor of museums at Um Al-Qura University, and member of the advisory committee on Islamic historical sites, said Yathrib tribes met the Prophet (pbuh) at the Al-Baiah Mosque when the Quraish opposed him. He said Islam was launched from Al-Baiah Mosque, which used to be a ravine between the mountains, known as Al-Ansar Ravine. This was done in the presence of Al-Abbas, the Prophet's uncle. He said the ravine was kept intact until the beginning of the Abbasid period. Abu Jafar Al-Mansour built the mosque after Al-Abbas took a pledge to revive his grandfather's memory. Al-Mustansir Billah renovated the mosque in 1232.

He said other sites include the Al-Rayah Mosque, at the Makkah entrance from the Al-Ghazah side, which was given this name because the Prophet (pbuh) stuck his flagpole there. There is also Al-Jinn Mosque next to Al-Muallah, which was given its name because the Prophet (pbuh) reportedly told his companions, when they saw him coming out of the mosque, that he was teaching the jinn about Islam. It is also known as Masjid Al-Haras (Mosque of the Guards) because the old guards of Makkah used to meet there.<sup>114</sup>

Based on all of this, it will be evident to a just observer that Saudi Arabia are not at all “purposefully destroying Islamic heritage sites” – as Irfan Ahmed Alawi has become famed for asserting over the last eight years.

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<sup>114</sup> See: <http://www.arabnews.com/news/468970>

Now going back to Irfan Ahmed Alawi's article on ISIS, then one quote from it is sufficient in detailing the excessive hatred he has for Salafis, despite positioning himself as some sort of liberal pluralistic and tolerant voice. It demonstrates that what he says cannot be deemed as acceptable or impartial in the slightest. Irfan Ahmed Alawi suggests:

**The Salafis believe that it is permissible to rape Muslim and Christian women which will lead them to heaven...**

Do they?! This is news to us at SalafiManhaj.com! We have never heard such nonsense in twenty years of adherence to Islam and Salafiyyah. This is the extent which some are prepared to go in their polemic against Salafiyyah, blatant lies and slander all in order to defame and criminalise Salafis. Irfan Ahmed Alawi, like Ed Husain, then makes reference for this assertion to the Saudi preacher Muhammad al-Arifi - who always seems to conveniently pop up whenever the anti-Salafi writers want to prove their arguments against Saudi Arabia and Salafiyyah. Yet it has already been shown here that al-Arifi is neither regarded by the Salafi scholars as being a Salafi, nor is he held to be a scholarly authority among Salafis, hence this modern referral to him as some sort of Salafi spokesman is ridiculous. It is all the more risible considering that al-Arifi has actually been severely criticised by Salafi scholars for his mode of preaching and any serious researcher would be aware of that.

### Three

Hassan Hassan's article in *The Guardian* newspaper, dated 16<sup>th</sup> August 2014 entitled *Isis: A Portrait of the Menace which is sweeping my homeland*.<sup>115</sup> Hassan states in the article:

**The second trend that makes Isis a more perilous phenomenon is the neglected ideological shakeup of Sunni Islam's traditional Salafism. This has been taking place more noticeably since the Arab spring, when Salafis became increasingly politicised.**

Here Hassan, like many other commentators who rose to the occasion to become experts on Salafiyyah after the Arab Spring, suggests that just because a group of those who supposedly adhered to Salafiyyah had begun to involve themselves in politics (namely Hizb un-Noor) then this means that Salafiyyah has had an "ideological shakeup" and that Salafis generally have become

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<sup>115</sup> See: <http://www.theguardian.com/world/2014/aug/16/isis-salafi-menace-jihadist-homeland-syria>

“politicised”. Yet the actions of a small group of individuals, whose Salafiyyah was in question to begin with, are taken as the default basis for Salafiyyah around the world.

Then Hassan states:

**Salafism, not to be conflated with Wahhabism, was traditionally inward-looking and loyal to the political establishment.**

When using these terms, some of which have no meaning to them whatsoever (as in the case of the concocted term ‘Wahhabism’), it can lead to such confusion as in the case of Hassan here. In fact what he asserts to be ‘Wahhabism’, which he has not even defined for our benefit, upon inspection would be shown to in fact be exactly Salafiyyah. What has been pejoratively termed “Wahhabism” is in fact the Hanbali tradition, a Sunni legal code of law, as it has developed in Saudi Arabia and its context.

Hassan posits, without a shred of evidence as to what he means and apparently with little analysis of what he is actually writing, that: **“Salafists, religiously speaking, hold extremist views, but also tend to hold pragmatic political positions.”** Yet Hassan does not explain at all what these supposed “extremist views” are, so his assertion here has to be taken with a very large pinch of salt. Hassan claims:

**Jihadists, who are heavily influenced by Salafi ideas but equally influenced by political Islam, started polarising the Salafi landscape and steadily, if slowly, eroding traditional Salafism.**

This statement is very problematic indeed. First of all, like many of the other poorly written and researched articles we have assessed over the years on the SalafiManhaj.com site, Hassan is arguing that such Jihadis in some way are acting in favour of, and on a mission to champion, Salafiyyah. When it is known that such groups are largely made up of enthusiastic youth from irreligious backgrounds whom are motivated more by what they view on international media outlets. This is their main influence rather than what is within the Qur’ān, Sunnah, manhaj of the Salaf and the views of the well-known modern Salafi scholars. It is actually in deference to all of this normative tradition that such Takfiris operate. Thus, to claim that they are in some way acting *based* on Salafiyyah is not only disingenuous but also wholly inaccurate. Such remarks demonstrate that even though all and sundry wish to write on Salafiyyah they are still absolutely ignorant as to what it actually is and its normative tradition and basis. Hassan asserts:

**Because revolutionary groups such as Sururiyya and Isis derive their religious concepts almost exclusively from Salafism, they are invigorating, polarising and animating Salafism. They are also drawing mainstream Sunnis who objected to Salafists' practices, such as the blind obedience to**

**rulers. Isis is not a disease. It is a symptom – of a political vacuum, a sense of rejection among Sunnis, and an ideological shakeup within Salafism.**

Again, this statement is awkward, and it is made all the more difficult as Hassan has not adequately explained what he holds Salafism to be. It appears that Hassan, and many other commentators unfamiliar with the discourse among adherents to Islām, are conflating any Islamic movement wherein its followers have beards and may incline towards revolutionary ideas as being ‘Salafi’, and such a definition is not only flawed but also one not recognised by more serious academics in the field, let alone adherents to Salafīyah in the modern era. The Suroorees and ISIS, as this very document and compilation of statements of Salafi scholars from around the Muslim world has demonstrated, do not share the same religious basis as Salafīyah. To claim that they do necessitates those who claim this to provide a thorough explanation of what they mean when they say “Salafism”, yet such detailed explanations are not provided and thus rendered these arguments to be rejected.

The revolutionary movements in fact based their ideas on political revolutionary concepts developed by Sayyid Qutb or other individuals who have tried to politicise Islām in order for it to be implemented on people at a state level – this is not however Salafīyah and the Salafi scholars over the last thirty years or so have been highlighting this. Yet the pronouncements of the Salafi scholars have been overlooked, ignored and denied as if non-existent, only for some journalists and academics to come along now and claim that Salafīyah is in fact the form of Islām practised by those who the Salafi scholars have been repudiating for years before it became trendy to do so! What a tragedy indeed.

#### **Four**

David Livingstone in an article on the terrorism-illuminati website dated 18<sup>th</sup> August 2014 entitled: *Isis are not Sunnis: they are a British and Salafi Plot to Create Neo-Caliphate*.<sup>116</sup> The epitome of conspiracy theory claptrap. Livingstone states, in claiming to have an understanding of the Islamic tradition:

**ISIS are Salafis, a leading manifestation of a modern phenomenon in Islam which scholars have referred to as “Revivalism.” The Islamic revivalists have two important things in common: they have all been British-sponsored, and are marked by a rejection of Islamic legal tradition.**

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<sup>116</sup> See:

<http://www.terrorism-illuminati.com/blog/isis-are-not-sunnis-they-are-british-and-salafi-plot-create-neo-caliphate#.VErcOPnF-So>

So here Livingstone, in a different spin on the conspiracy theories of Ed Husain and Irfan Alawi, asserts that the British have supported Salafiyah?! Is this Livingstone fellow mentally stable? Livingstone then goes on to assert that Imām Muhammad bin 'AbdulWahhāb and the founders of Saudi Arabia were in fact all Jews!?

## Five

Peter Welby in his article for Tony Blair's Faith Foundation, entitled *Muslim Scholars Denounce ISIS 'Caliphate'*, dated 14 October 2014.<sup>117</sup> Welby states in his piece:

**A central tenet of Salafi belief is that the practice of Islam has been corrupted over the course of its history and so it must be brought back to the conduct of the salaf, or the first generations of Muslims – including the first four successors to Muhammad, the 'Rightly Guided' caliphs. The majority of Salafis are not jihadis and many oppose groups such as al-Qaeda or ISIS. However, such jihadi groups rely on Salafi modes of thought and their potential recruits will almost always be inclined towards Salafism themselves...**

Here Welby, like Hassan in the *Guardian*, asserts that Jihadi groups “rely on Salafi modes of thought”. Firstly, what precisely are these “modes of thought”? We are still waiting for one of these commentators to succinctly explain them! Secondly, if we were to investigate further and ask Welby to fully explain what he means by this it would largely be discovered that these “modes of thought” are actually shared by many practising Muslims across the world, so are they also to be regarded as “Salafi” aswell.

Thirdly, the suggestion that “potential recruits will almost always be inclined towards Salafism” is a misnomer which has largely been argued by some academics who have little experience in the actual field. We have seen where youth have gone to Syria for example with absolutely no sense of what the religion says on participation in such conflicts, and in some cases do not even understand the rudimentary aspects of Islām. Indeed, some of the British fighters in Syria have not even been able to explain what ‘jihad’ even means! Hardly a glowing endorsement of their adherence to the Jihadi cause, let alone to Salafiyah. Thus, such an argument is simplistic,

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<sup>117</sup> See:

<http://tonyblairfaithfoundation.org/religion-geopolitics/commentaries/opinion/muslim-scholars-denounce-isis-caliphate>

inaccurate and not evidenced by examples of those British youth, and others, who have ended up within the ranks of ISIS.

### Six

A poorly written article, likewise complete with poor English, in the Online Indian news site 'Kobram' titled *'ISIS-chief, Abu Bakr al-Baghdadi in video, confirmed Salafi'*, dated 6 July 2014.<sup>118</sup>

The article states, in utter ignorance of not only Salafiyyah but also of Jihadi-Takfiri trends:

**As he starts Prayers with the verses from Holy Quran *{sic}* after giving a Juma sermon in Arabic, his loudly calling Ameen (Ameen bil Jahar) and putting his hands on chest confirms that he is not traditional Sunni Muslim rather Salafi or Ahle Hadith in ideology. His followers presents *{sic}* in the Mosque at that time also offered the prayer in the Salafi way.**

So merely by the way in which he prays this must indicate that he is Salafi?! As if Salafiyyah is merely about the way and format in which a Muslim prays. So what about all of the other ISIS ignoramuses, some of whom do not even know what 'jihad' means, are they also to be branded as Salafi? Or the ISIS fighters who pray in accordance with the Hanafi Madhhab, are they also then to be deemed as Salafi? The weak link merely based on this aspect is enough to pull the rug from underneath this flimsy logic. Then the article states that Salafiyyah is: **"Strict interpretation of Islam *{sic}* and sees other majority Sunni Muslism and Shias as heretics."** Again, a risible portrayal of Salafiyyah based on conspiracy theory, prejudice, ignorance and poor communication with actual Salafi adherents and scholars.

### Seven

An anonymous writer by the name of 'Abu Hashim', a name which appears to be pseudonym, authored a piece entitled *Uncomfortable Contradictions: The Hidden Problem with Modern Salafism in Relation to Takfir*, dated 20<sup>th</sup> Saturday September 2014 on the 'Islamic Village.me' website.<sup>119</sup> The article is part of a serialisation of translated extracts from *ad-Durar as-Saniyyah*. Abu Hashim argues that condemnations of ISIS from Saudi-based Salafi scholars who come from the Najdi Salafi

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<sup>118</sup> See: <http://kohram.in/isis-chief-abu-bakr-al-baghdadi-in-videoconfirmed-salafi/>

<sup>119</sup> See:

<http://islamicvillage.me/2014/09/20/uncomfortable-contraditions-the-hidden-problem-within-modern-salafism-in-relation-to-takfir-part-1/>

tradition are: “...problematic as their own founding fathers were engaged in similar activities as ISIS.” This issue has actually been dealt with in the translation of Shaykh Sālih as-Sindī’s response to Hātim Shareef al-’Awnī who has asserted the same, yet here we will provide further statements. First of all, let us refer to the statements of Imām Muhammad ibn ’AbdulWahhāb himself regarding takfeer, which ‘Abu Hashim’ did not relay at all – an “uncomfortable contradiction” in and of itself. In fact ‘Abu Hashim’ only made reference to about 3 or 4 statements and none of the being from Muhammad ibn ’AbdulWahhāb himself! As when we turn to the actual statements of Muhammad ibn ’AbdulWahhāb, which are moreso than what has been transmitted by Shareef Hātim al-Awnī and Abu Hashim, we find the contrary. Muhammad ibn ’AbdulWahhāb (*rahimabullāh*) stated:

**As for takfeer: then I make takfeer of whoever knows the deen of the Messenger of Allāh (sallallāhu ’alayhi wassallam) and then after this abuses it, forbids the people from it and oppresses whoever practices it, this is the one who I make takfeer of and most of the Ummah, all praise is due to Allāh, are not like this (category of people).<sup>120</sup>**

He also said:

**We only make takfeer of whoever associates partners in worship with Allāh and we likewise make takfeer of those who beautify this for the people.<sup>121</sup>**

However, this takfeer is based on the manhaj of Ahl us-Sunnah wa’l-Jama’ah which safeguards the principles of the Sharee’ah which the Imāms of the da’wah have highlighted in many instances; and this is only for the people of knowledge who are firmly grounded in Islamic knowledge. The Imāms of the da’wah make a distinction between *takfeer un-naw’* (making *takfeer* on account of the act) and *takfeer al-’ayn* (making specific *takfeer* of the person who committed the act of kufr). They apply kufr to the statement and the action, as mentioned in the Divine Legislation in the Qur’ān and Sunnah, but this does not necessitate making *takfeer* of whoever falls into those (sayings or actions of *kufr*). Shaykh ’AbdulLateef bin ’AbdurRahmān bin Hasan, a descendent of Muhammad ibn ’AbdulWahhāb stated in explaining this, not referred to at all by ‘Abu Hashim’:

**The fifth principle: it does not necessitate that doing one of the branches of imān by the servant leads him to be called ‘a believer’, just as it does not necessitate doing one of the branches of kufr leads him to be called ‘a disbeliever’. Even if the kufr committed is as mentioned in the hadeeth:**

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<sup>120</sup> *Ad-Durur as-Saniyyah*, vol.1, p.83

<sup>121</sup> *Ibid.*, vol.10, p.128

**“Two from my Ummah have kufr: those who curse the lineages of people and those who wail over the dead”; and the hadeeth, “Whoever swears and oath to other than Allāh has disbelieved”, these hadeeth however do not rightfully allow the term ‘kufr’ to be applied to a person absolutely.<sup>122</sup>**

Rather, just we mentioned previously: the conditions have to be maintained and the preventative factors have to be exhausted. In regards to a specific (takfeer of someone) then the da’wah of Muhammad ibn ‘AbdulWahhāb narrowed the scope for takfeer in accordance with the texts of the Sharee’ah and in any case takfeer exists within all of the Islamic Madhāhib that are linked to the Sunnah. You will not find a book of fiqh except that within it will be the regulations regarding the apostate, Muhammad ibn ‘AbdulWahhāb did not make takfeer on account of sins as the Khawārij did. Muhammad ibn ‘AbdulWahhāb said:

**I do not make takfeer of any of the Muslims due to sins and I do not expel them from the fold of Islām.**

He also said in another instance:

**Another matter that is mentioned to us from the enemies of Islām is that we make takfeer due to sins such as: using tobacco, drinking alcohol, committing zinā or due to any other major sin. We free ourselves for Allāh from even saying this.**

The Shaykh (*rahimabullāh*) neither made takfeer generally nor of those who opposed him or did not pledge obedience to him. The Shaykh said in a letter to one of the scholars of ‘Irāq:

**Also from them (false allegations) is that you mentioned that I make takfeer of all the (Muslim) people except for those who follow me, this is incorrect. It is strange how this could even enter the mind of an intelligent person, or is this stated by a Muslim or a disbeliever or an astrologer or a madman?<sup>123</sup>**

Muhammad ibn ‘AbdulWahhāb also said, in a letter to Ismā’īl al-Jara’ī of Yemen:

**As for the saying that we make takfeer generally then that is a falsehood invented by the enemies who block people from the deen by it. We say: glory be to Allāh! This is a sheer lie!<sup>124</sup>**

Muhammad bin ‘AbdulWahhāb did not make takfeer via conjecture, rather there has to be verification and in this way the ignorant is excused due to his ignorance and the proofs have to be

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<sup>122</sup> Ibid., vol.1, p.484

<sup>123</sup> Ibid., vol.1, p.80

<sup>124</sup> Ibid. vol.1, p.10; also *Majmū’ Mu’allafāt is’-Shaykh*, vol.5, p.100

established. Muhammad bin 'AbdulWahhāb said when explaining this in a letter to Muhammad ibn 'Eid, one of the religious personalities of Tharmada:

**As for the assertion of the enemies that I hold them to be disbelievers only by conjecture, or I hold an ignorant person against whom no argument has been established to be a disbeliever, then these are sheer lies and false accusations by those who intend to drive the people away from the deen of Allāh and His Messenger.**<sup>125</sup>

Shaykh 'Abdullāh bin ash-Shaykh Muhammad bin 'AbdulWahhāb:

We say about those who have died: those nations are gone and we do not make takfeer except of those to whom the truth of our da'wah was conveyed to, clarified to and the proofs were established upon and then rejected it out of pride and stubbornness.<sup>126</sup>

Shaykh 'Abdullāh bin 'AbdulLateef said:

**Shaykh Muhammad (rahimahullāh) did not make takfeer of the people except via beginning with establishing the proofs and the da'wah, because at that time there was a dearth of knowledge of the message (of Islām) and for that reason he said 'due to their ignorance and the lack of anyone who makes them aware'. However, as for those who the proofs are established upon then there is nothing to prevent takfeer being made on such people.**<sup>127</sup>

Muhammad ibn 'AbdulWahhāb (*rahimahullāh*) did not make takfeer except in matters wherein there was a consensus, the Shaykh said with regards to the issue of abandoning the prayer out of laziness but without rejecting (the obligation of the prayer):

**We do not make takfeer except on those matters which all of the scholars have reached a consensus on.**<sup>128</sup>

The Imām also stated (*rahimahullāh*) in a letter exonerating himself from fabrications concocted by Ibn Suhaym:

**Allāh knows that the man ascribed to me what I never said and did not even occur to me. One such ascription is that "the people for the last six hundred years had not been on the right path" and that I hold anyone who seeks the**

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<sup>125</sup> *Ar-Rasā'il ash-Shakhsiyyah, ar-Risālah ath-Thālitha* [The Third Treatise], pp.24-5; also *Majmoo' Mu'allafāt is'-Shaykh*, vol.5, p.25

<sup>126</sup> *Ad-Durar as-Saniyyah*, vol,1, p.134

<sup>127</sup> *Ibid.*, vol.10, p.434

<sup>128</sup> *Ibid.*, vol.1, p.102

intercession of pious people to be a disbeliever” and that I hold al-Busayree to be a disbeliever. My answer to all of these is: this is nothing more than false accusations!<sup>129</sup>

In a letter to the Shareef of Makkah at the time, Imām Muhammad ibn ‘AbdulWahhāb stated:

As for falsehoods and accusations, their example is the assertion that we hold the people to be disbelievers in general; that we hold migrating to us obligatory and that we affirm the disbelief of a person who does not hold to what we do and does not fight with us to be disbelievers. This and other such assertions are totally false levelled against us in order to drive the people away from the deen of Allāh and His Messenger.<sup>130</sup>

Rasheed Ridā stated:

The books of the Shaykh contain what is contrary to the allegations. These books tell us that they do not pass the verdict of disbelief except against those who commit acts that are acts of disbelief according to the consensus of the Muslims.<sup>131</sup>

Imām Muhammad ibn ‘AbdulWahhāb (*rahimahullāh*) also stated:

In regards to what has been said of me, that I make takfeer on the general body of Muslims then this a slander of the Enemies, as well as their saying that I say whoever adheres to the Religion of Allah and His Messenger while living in another land then it will not suffice him until he comes to me first then this also is a false accusation. Rather adherence to the Religion of Allah and His Messenger is done in any land however we do make takfeer of the one who affirms belief in the Religion of Allah and His Messenger then turns away from it and diverts the people from it, likewise whoever worships idols after knowing that it is the religion of the Polytheists and a form of beautification to the common people, then this is what we make takfeer of as does every scholar on the face of the earth, they make takfeer of these

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<sup>129</sup> Ibid. vol.5, pp.11-12, 62

<sup>130</sup> Ibid. vol.3, p.11

<sup>131</sup> Muhammad Basheer ash-Sahaswani, *Siyānat ul-Insān min Wasawis id-Dahlān* (Riyadh: Najd Press, 1396 AH), p.485

people, except for the stubborn or ignorant person and Allah knows best, Wa Salām.<sup>132</sup>

Henceforth, the Shaykh, Dr 'AbdusSalām as-Sihaymī, a Professor from the Fiqh Department at the Sharee'ah College of the Islamic University of Madeenah stated in his book *Fikr ul-Irhāb wa'l-'Unf fi'l-Mamlakati'l-'Arabīyyah as-Saudiyyah* [The Ideology of Terrorism and Political Violence in the Kingdom of Saudi Arabia]:

After reviewing these transmitted statements it becomes clear that Imām Muhammad ibn 'AbdulWahhāb and the Imāms of the da'wah after him traversed the methodology that the Prophet (*sallallāhu 'alayhi wassallam*) and his companions traversed along with the successors (tābi'een) and those who followed their way such as the four Imāms, Shaykh ul-Islām Ibn Taymiyyah, Ibn ul-Qayyim and others from Ahl us-Sunnah wa'l-Jama'ah. Shaykh Muhammad ibn 'AbdulWahhab did not oppose them at all.<sup>133</sup>

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<sup>132</sup> Taken from *ad-Durar-us-Saniyyah* (The Personal Letters of ash-Shaykh Muhammad bin 'Abdil-Wahhāb, *rahimahullāh*) letter no.19 page 57. Some of the quotes here were originally translated by our respected brother Abū 'Imrān al-Mekseekee.

<sup>133</sup> 'AbdusSalām bin Sālim bin Rajā' as-Sihaymī, *Fikr ul-Irhāb wa'l-'Unf fi'l-Mamlakati'l-'Arabīyyah as-Saudiyyah: Masdaruhu, Asbābu Instishāruhu, 'Ilāj* [The Ideology of Terrorism and Political Violence in the Kingdom of Saudi Arabia: Its Origins, the Reasons for its Spread and the Solution]. Cairo: Dar ul-Menhaj, 1426 AH/2005 CE, p.45.

