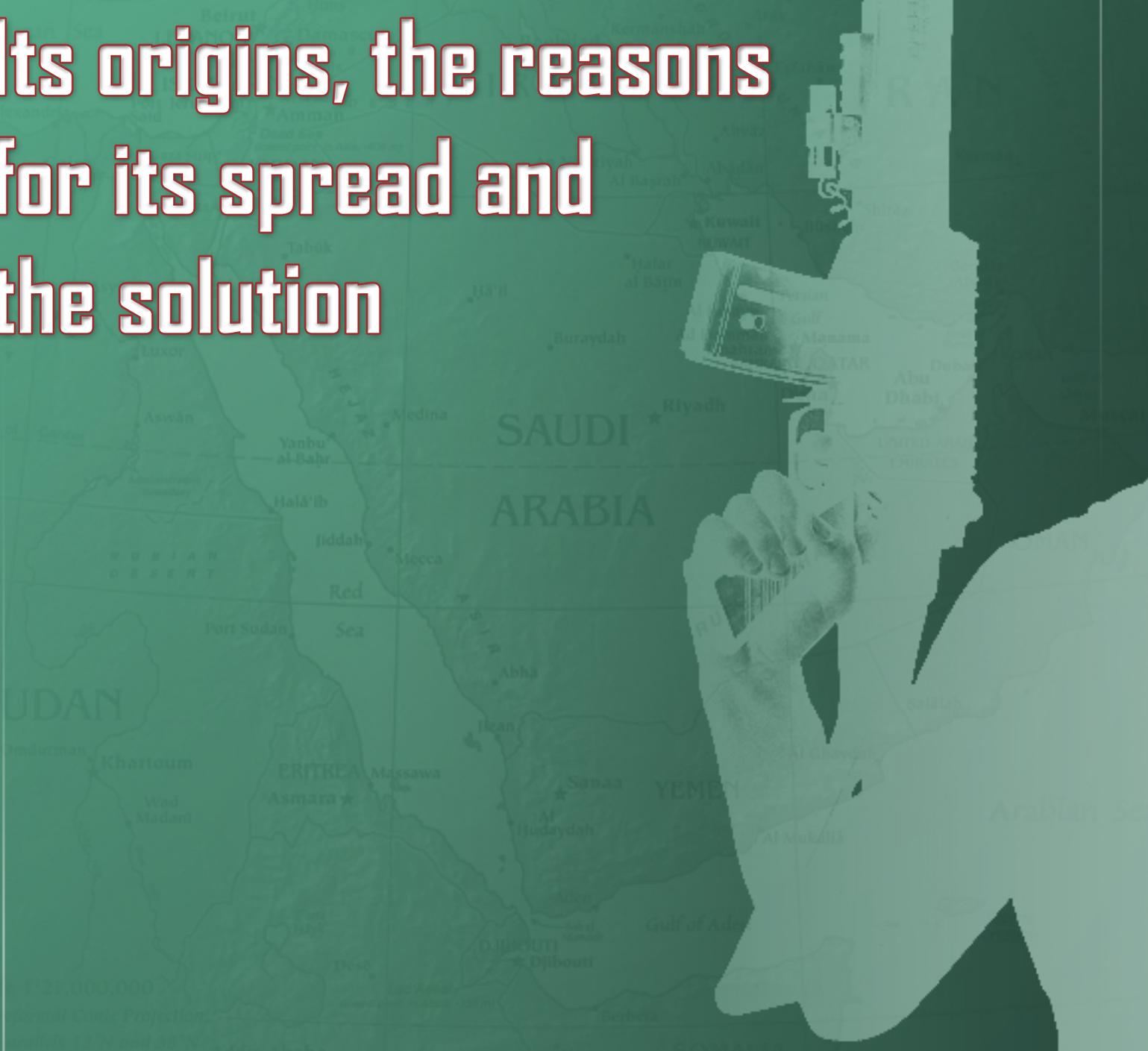


The Ideology of Terrorism and Violence in the Kingdom of Saudi Arabia: Its origins, the reasons for its spread and the solution



**فِكْرُ الْإِرْهَابِ وَالْعُنْفِ
فِي الْمَمْلَكَةِ الْعَرَبِيَّةِ السُّعُودِيَّةِ
﴿مَصْدَرُهُ، أَسْبَابُ انْتِشَارِهِ، عِلَاجُهُ﴾**

**The Ideology of Terrorism
and Violence in the
Kingdom of Saudi Arabia:
Its origins, the reasons for its spread
and the solution¹**

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¹ Abridged from 'AbdusSalaam bin Saalim bin Rajaa' as-Sihaymee, *Fikr ul-Irhaab wa'l-Unf fi'l-Mamlakati'l-Arabiyyah as-Saudiyyah: Masdaruhu, Asbaabu Instishaaruhu, Ilaaj* (Cairo: Dar ul-Menhaj, 1426 AH/2005 CE), pp.5-132. As Shaykh'AbdusSalaam utilizes copious footnotes, any footnotes by the translator will be clearly demarcated by 'Translator's Note' in bold type or by '[TN]'.

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INTRODUCTION

Indeed, all praise is due to Allaah, we praise Him, we seek His aid, and we ask for His forgiveness. We seek refuge in Allaah from the evil of our actions and from the evil consequences of our actions. Whomever Allaah guides, there is none to misguide and whoever Allaah misguides there is none to guide. I bear witness that there is no god worthy of worship except Allaah and I bear witness that Muhammad is the servant and messenger of Allaah.

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“O you who have believed, fear Allaah as He should be feared and do not die except as Muslims (in submission to Him).”

{Aali-Imraan (3): 102}

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“O mankind, fear your Lord, who created you from one soul and created from it its mate and dispersed from both of them many men and women. And fear Allaah through whom you ask things from each other, and (respect) the wombs. Indeed Allaah is ever, over you, an Observer.”

{an-Nisaa (4): 1}

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“O you who have believed, fear Allaah and speak words of appropriate justice. He will amend for you your deeds and forgive your sins. And whoever obeys Allaah and His Messenger has certainly attained a great attainment.”

{*al-Abzaab* (33): 70-71}

To proceed:

Allaah has certainly favoured the Ummah of His Prophet Muhammad (*sallallaahu 'alayhi wassallam*) with perfecting the Ummah's *deen* and completing His favour upon the Ummah, and He was pleased with Islaam as being the *deen* of the Ummah and Allaah will not accept from anything else from anyone,

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“This day I have perfected for you your religion and completed My favor upon you and have approved for you Islam as religion.”

{*al-Maa'idah* (5): 3}

And Allaah says,

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“And, [moreover], this is My path, which is straight, so follow it; and do not follow [other] ways, for you will be separated from His way.”

{*al-An'aam* (6): 153}

Ibn ul-Qayyim said:

This is because the path to reach Allaah is one and it is the way that His Messenger was sent with and the path that He revealed His books with, and none is able to reach Him except by this path. Even if a person tried to reach Him by all paths and try to open all

doors they will find that the paths are blocked and the doors are closed except the one path which is connected to Allaah and reaches Him.¹

Allaah instructed us to return to Him and His Messenger at times of dispute and referring to Allaah is by referring back to His Book and referring back to the Messenger is by referring back to his life and Sunnah after his death, Allaah says,

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“And if you disagree over anything, refer it to Allaah and the Messenger, if you should believe in Allaah and the Last Day. That is the best [way] and best in result.”

{*an-Nisaa* (4): 59}

The word,

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“...anything...”

Here is in the context of every difference in principles and subsidiary matters.²

If the ruling of a matter, about which people are disputing over, is not explained in the Book of Allaah and the Sunnah of His Messenger and is not sufficient then Allaah would not have instructed to refer matters back to them (i.e. Allaah and the Messenger). It is unsuitable that Allaah would instruct to refer back to someone at a time of dispute who does not have the ability to explain the matter of dispute.³

Allaah says,

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“Indeed, those who have divided their religion and become sects you, [O Muhammad], are not [associated] with them in anything.”

{*al-Anaam* (6): 159}

¹ Tafseer Ibn ul-Qayyim, pp.14-15

² As stated by Shaykh Shinqeete (*rahimahullaah*) in *Adwaa' ul-Bayaan*, vol.1, p.323

³ Stated by Ibn ul-Qayyim in *T'laam ul-Muwaqqi'een*, vol.1, p.49

Allaah also says,

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“And whoever opposes the Messenger after guidance has become clear to him and follows other than the way of the believers We will give him what he has taken and drive him into Hell, and evil it is as a destination.”

{*an-Nisaa (4): 115*}

Allaah threatens whoever follows other than the way of the believers and indicates that following the way of the believers in understanding the Divine Legislation of Allaah is obligatory and opposing this is misguidance. Those believers who are the first that have to be followed are the Companions of the Messenger of Allaah (*sallallaahu 'alayhi wassallam*). Ibn ul-Qayyim (*rahimabullaah*) said: “All of the Companions turned to Allaah in repentance, so it is a must to follow His path, sayings and beliefs which are the most important of His path.”¹

Allaah praised the foremost from the Muhaajireen and Ansaar and whoever follows them, He said

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“The Foremost to embrace Islaam from the Emigrants and the Helpers and also those who followed them in good conduct, Allaah is pleased with them and they are pleased with Him. He has prepared for them gardens beneath which rivers flow, wherein they will abide by forever...”

{*at-Tawbah (9): 100*}

¹ *I'laam ul-Muwaqqi'een*, vol.4, p.120

The Prophet (*sallallaahu 'alayhi wassallam*) instructed to follow his Sunnah and the Sunnah of the Khulafaa' ar-Raashideen and he (*sallallaahu 'alayhi wassallam*) warned against opposing them, he said: “Stick to my Sunnah and the Sunnah of the Rightly guided Caliphs after me. Hold firm to it and bite onto it with the molars, and beware of newly invented matters for every newly-invented matter is an innovation and every innovation is misguidance.”¹

The Muslim has to combine between two aspects: sincerity to Allaah and excellent following of what the Prophet (*sallallaahu 'alayhi wassallam*) was upon, the Prophet (*sallallaahu'alayhi wassallam*) said: “The yahood split up into 71 sects, the Nasaara split up into 72 sects and this Ummah will split up into 73 sects – one will be in Paradise and the remaining 72 will be in the Hell-fire. It was said “O Messenger of Allaah, who are they (i.e. the ones in Paradise)?” He (*sallallaahu 'alayhi wassallam*) said: They are the Jama'ah, and they will emerge within this Ummah a people who are affected by their desires just like one who is affected by al-Kalab (rabies)²; there will be no vein or joint except that these desires will enter into them.”³ In another narration: “What I and my companions are upon today.”

These texts, and others, indicate the obligation of following the Book of Allaah and the Sunnah and the obligation of following the way of the believers, meaning: the understanding of the *Salaf us-Saalib* of the book of Allaah and the Sunnah. Imaam Ahmad (*rahimabullaah*) said: “The Foundations of the Sunnah with us is: Holding firm to what the Companions of the Messenger of Allaah (*sallallaahu alayhi wassallam*) and following them and abandoning innovation.”⁴

Ibn ul-Qayyim said:

Whoever spreads statements or forms principles based on his understanding and interpretation then it is not obligatory for the *Ummah* to follow this or to refer judgement to this (i.e. the man's own principles and interpretations) until it is compared to what the Messenger of Allaah (*sallallaahu alayhi wassallam*) came with. If it agrees with it and its authenticity is authenticated then at that time it (i.e. a person's own principles and interpretations) will be accepted, but if it opposes what the Messenger of Allaah came with then it will be rejected and discarded. If none of these sides are clarified then the matter becomes deferred (and one should hesitate in making a definite decision).

¹ Reported by Aboo Daawood, at-Tirmidhee and Ibn Maajah and it is *Saheeh*.

² Al-Kalab (rabies): is the illness which affects people after being bitten by a rabid dog. It affects the person in a similar way to madness and no one is bitten except that they suffer the symptoms of rabies. See Ibn ul-Atheer, *an-Nihaayah*, vol.4, p.195.

³ Reported by Aboo Daawood (in *Kitaab us-Sunnah*) – *hadeeth* no.4597; also reported by Ahmad in *al-Musnad*, vol.3, p.12; al-Haakim in *al-Mustadrak*, vol.1, pp.128-29. Albaanee graded the *hadeeth Saheeh* in *as-Saheehah*, vol.1, p.204.

⁴ Al-Laalikaa'ee, *Sharh Usool T'tiqaad Ahl us-Sunnah*, vol.1, p.156

The best case is that it is allowed to accept such views and issue *fataawaa* based on them, or they can be rejected.¹

This is oft-repeated with the Imaams of the *Salaf us-Saalib*: that the statements of people and their actions have to be weighed against the text and the consensus. So whoever agrees with the text or the consensus is accepted and whoever differs with one of them is refuted whoever he may be.

If this is known, then from the doors of the *deen* which open up to huge tribulations and tests, open up to much division and open up to the spread of vain desires and opinions, is: *takfeer*, *tabdee'* and *tasfeeq*. This is because *takfeer* begets terrorism, bombings and havoc as we see currently in Saudi Arabia, may Allaah safeguard it. Ahlus-Sunnah wa'l-Jama'ah who follow the *manhaj* of the *Salaf us-Saalib* resort to explaining this issue (of *takfeer*, *tabdee'* and *tasfeeq*): which is that the people of innovation and sin are not all on the same level, for some of them are to be made *takfeer* of such as the one who has a statement or action which necessitates *takfeer* to be made – after the conditions of *takfeer* have been rightly applied and the preventative factors removed. And there are some who are not to be made *takfeer* of, due to the conditions not rightly applicable to those people.

It is not from the *manhaj* of the *Salaf* to make *takfeer* upon those to whom it does not rightly apply to from the Muslims who commit major sins. They, I mean the *Salaf*, do not make *takfeer* of anyone from the people of *bida'* or brand them as being people of *fisq* except with evidence. The *Salaf* also warn greatly from *tabdee'* and *tasfeeq* of anyone, except with evidence, and they consider doing that as being from the actions of the people of innovation. The *Salaf* also make a distinction between absolute *takfeer* or *tasfeeq* (such as complete *takfeer* or *tasfeeq* due to actions or of some of the sects of the people of innovation); and between specific *takfeer*. The *Salaf* thus say: not all who say or do kufr or *fisq* are disbelievers or sinners, until the proofs are established,² and this is in following the Divinely Legislated texts which strongly warn against that, such as:

In the Two Saheehs from Ibn 'Umar (*radi Allaahu 'anhu*) who said: the Messenger of Allaah (*sallallaahu 'alayhi wassallam*) said:

روي ان رسول الله صلى الله عليه وسلم قال: إذا قال الرجل لصاحبه "يا كافر" فإنها تجب على أحدهما. فإن كان الذي قيل له كافر فهو كافر. وإلا رجع إليه ما قال.

"Whenever a man says to his brother: "O kaafir!" then it applies to one of them or it returns to the one who actually said it first."³

¹ *Zaad ul-Ma'ad*, vol.1, p.38

² More on this issue will be mentioned in detail later.

³ Al-Bukhaaree, *as-Saheeh*, hadeeth no.5752; Muslim, *as-Saheeh*, hadeeth no. 60

In the Two Saheehs it is reported that the Messenger of Allaah (*sallallaahu 'alayhi wassallam*) said: "Cursing a Muslim is sin and killing him is kufr."¹ He also said (*sallallaahu 'alayhi wassallam*): "Whoever accuses a believer of kufr then it is as if he has killed him."²

Those who followed this methodology, of not making *takfeer* of Muslims who do not rightfully deserve it, were the companions of the Messenger of Allaah (*sallallaahu 'alayhi wassallam*), the Successors (Taabi'oon) and the Imaams who came after them including the four Imaams: Aboo Haneefah, Maalik, Shaafi'ee and Ahmad. Then those Imaams who came after them such as Shaykh ul-Islaam Ibn Taymiyyah and his students; then those who came after them such as Shaykh ul-Islaam Muhammad bin 'AbdulWahhaab and the Imaams of *da'wab* after him; then the contemporary scholars of the Sunnah such as Bin Baaz, Ibn 'Uthaymeen, al-Albaanee (*rabeemabumullaah*), and the respected Mufti Shaykh 'Abdul'Azeez bin 'Abdullaah Aal ush-Shaykh and others from the senior scholars of this land who follow the Book of Allaah and the Sunnah of His Messenger (*sallallaahu 'alayhi wassallam*).

Those who were the most well-known in the past for *takfeer*, violence and terrorism were: the Khawaarij who made *takfeer* of those Muslims who did not rightfully deserve it and they revolted against those in authority and they became a huge evil and tribulation for Islaam and the Muslims. The ideology of the *takfeeree* terrorist remained within the ranks of the youth of the Ummah from the time when the Harooree Khawarij began it and I would not be exaggerating if I say that it is the main reason for the calamities which have befallen this Ummah past and present. For what are all these devastating bombings, booby-trapped cars, unjust riots, evil massacres of those who pray and even of the scholars and Imaams – what is all of this except the disgusting and distasteful fruits of the *takfeeree* ideology and its end results.³

There is no doubt that this is the description which we are living through today, as these revolutionary groups here and there were originally influenced by the ideology of the Khawaarij, however most people do not know about the Khawaarij except in regards to their fighting against the Muslims. For this reason Shaykh ul-Islaam Ibn Taymiyyah (*rabimahullaah*) said:

¹ Al-Bukhaaree, *as-Saheeh*, hadeeth no.48; Muslim, *as-Saheeh*, hadeeth no. 64

² Reported by at-Tabaraanee from the *hadeeth* of Hishaam bin 'Urwah – *hadeeth* graded *Saheeh* by al-Albaanee as in *Saheeh al-Jaami' as-Sagheer* (1269).

³ From the words of Dr Khaalid al-'Anbaree in the book *Hazeemat ul-Fikr it-Takfeeree* [The Defeat of the Takfeeree Ideology].

For that reason, when the Khawaarij emerged as people of the sword and fighting, their opposition to the Jama'ah manifested, when they were fighting the people. But as for today, then most of the people do not know about them.¹

This was during the time of Shaykh ul-Islaam Ibn Taymiyyah (*rahimahullaah*), that most of the people did not know the well-known characteristics of the Khawaarij according to Ahl us-Sunnah, until their affair manifested directly to the people when the Khawaarij began fighting against the Muslims. So how about if Shaykh ul-Islaam saw what we are going through today from people being deluded by the actions and words of the Khawaarij of the era and even praise them with descriptions of veneration?! And some people have been deluded due to the manifestation of actions of worship, heedless to the reality of the creed of these Khawaarij.

The Imaams of the Islaam have brought attention to this and Imaam Aboo Bakr al-Aajooree said:

It is not befitting for one who sees the efforts of a Khaarijee who has revolted against the just or sinful leader and has gathered a following with him and brandished his sword, making it permissible to fight against the Muslims – it is not befitting to be deceived by his recitation of the Qur'aan, or by the length of his standing in prayer, or by how much he fasts or by the excellence of his words in regards to knowledge, if he is from the madhhab of the Khawaarij.²

Some of the contemporary groups have embraced the *takfeeree* ideology of the Khawaarij and then given it to the Muslims. Some people from our country (i.e. Saudi Arabia) have been influenced by this *takfeeree* ideology and by what it has begotten from terrorism, bombings and destruction. Unfortunate and painful actions have occurred from these misguided criminal groups who have become convinced by this ideology, such actions cause all Muslims who love Allaah, His messenger and His *deen* to grieve – especially when such actions have occurred on the holiest and purest of lands, the Kingdom of Saudi Arabia. For the shameful actions that we see within our country (i.e. Saudi Arabia) necessitate that the people of knowledge, ideas and opinions study its reasons and preventions and understand where this ideology came from and how it penetrated our country (i.e. Saudi Arabia), and understand the reasons for the spread of the ideology and the way to solve it. Moreover, this has to be done frankly and with clarity because the matter is very dangerous, and understanding the sickness helps to find an adequate cure.

For this reason I strove hard in studying this topic and I have tried to contribute in regards to what is taking place in our country (Saudi Arabia) and I ask Allaah for success and aid. The Prophet (*sallallaahu 'alayhi wassallam*) feared for his Ummah the Imaams of misguidance, he said

¹ *An-Nabawaat*, p.193

² *Al-Aajooree, ash-Sharee'ah*, vol.1, p.345

(*sallallaahu 'alayhi wassallam*): “What I fear for my Ummah are the Imaams of misguidance.”¹ He warned about them in the context of the *hadeeth* about the Dajjaal when he (*sallallaahu 'alayhi wassallam*) said: “I fear for you other matters besides the Dajjaal.”² Within this study, O respected reader, I will transmit to you that the first to manifest this terrorist and *takfeeree* ideology in the past were the Khawaarij. I will also transmit to you some of their plans and methods in order to achieve the state that they want to establish according to their understanding and creed, which is largely based upon ignorance of the *deen* of Islaam. Then I will transmit to you how the ideology of terrorism and *takfeer* is found at present and that some of the contemporary groups embraced the ideology of the Khawaarij. I will also transmit to you some of the beliefs of the main heads, leaders and callers of these groups and some of their plans and methods, within all of the countries wherein they are to be found with their *da'wah*, in order to establish their claimed state and achieve rule in the name of *deen* and *jihad*. Alongside this, I will highlight how this ideology penetrated our country (Saudi Arabia) and became widespread and then led to that which makes every Muslim who loves Allaah and His Messenger grieve and become angered: such as *takfeer*, bombings and wreaking havoc in the name of Islaam and *jihad*. For Islaam and *jihad* are free from such actions and you will see O respected reader, with what I transmit to you, that this type is a severer danger to Islaam than the Dajjaal and than the clear enemies of Islaam. For these types of people do not wage war against Islaam openly and clearly, rather they manifest themselves in the gowns of Islaam and deceptively carry the symbols yet at the same time carry the murderous poisons.

It is very unfortunate to find that these types of people have followers and soldiers who praise them greatly and exalt them above the level of criticism despite the misguidance and deviations that they have and belittle such calamitous deviations,

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“For indeed, it is not eyes that are blinded, but blinded are the hearts which are within the breasts.”

{*al-Hajj* (22): 46}

¹ Reported by Aboo Daawood , ad-Daarimee, at-Tirmidhee and Ahmad

² Saheeh Muslim

We seek refuge in Allaah from the condition that those people are in and we ask Allaah to aid the Muslims and protect them from this calamity and to take by the forelocks those who have affected them with this calamity.¹

To conclude:

I thank Allaah for granting me the success to finish this research and I remind myself and my Muslim brothers generally and the children of Saudi particularly after the unfortunate events that have occurred and harmed Islaam and the Muslims due to a misguided group who accepted what was given to it by partisan *takfeeree* terrorist groups outside this country (of Saudi Arabia) who were satisfied with the ideology of the Khawaarij. I remind everyone, especially those whose ideas were a reason for this ideology to spread, that it is neither permissible to be quiet about what happened nor to try and free the people of that ideology and the partisan groups of innovation who oppose the truth or to hate that they be spoken about.

I remind everyone of the statement of Shaykh ul-Islaam Ibn Taymiyyah (*rabimahullaah*) with regards to a sect of innovation during his time and his words apply to the people of innovation past and present, groups and individuals. He said (*rabimahullaah*):

All who are attached to them (the people of innovation) have to be punished; (this includes): the one who defends them, praises them, reveres their books, is known to support and help them, hates that they be spoken about, tries to make excuses for them by saying he does not understand what these words mean or by saying that the person “has authored another book” and the likes of these excuses which are not stated except by an ignoramus (jaahil) or hypocrite (munaafiq). Rather, all who know about the situation of them (the people of innovation) and do not help in rebuking them – have to be punished. This is because rebuking them (the people of innovation) is from the greatest of obligations, as they (the people of innovation) have corrupted the minds and religion of many scholars, kings and leaders and they strive hard causing corruption throughout the earth and blocking people off from the path of Allaah.²

I remind all that we in the Muslim land of Saudi Arabia have been blessed, and all praise is due to Allaah, with Islaam and according in accordance with it and calling to it upon guidance from the Book and the Sunnah in agreement with the understanding of the Salaf us-Saalih and under an Islamic authority which rules by the Divine Legislation of Allaah. As a result, it is not for anyone to increase upon this except one who has oppressed his own self. So it is not permissible for anyone from this country (i.e. Saudi Arabia) to try and find a *hizb* to be a part of or to try and form a group or to join a group which opposes the true *manhaj* which this country

¹ From the book *Nadharaat fee Kitaab it-Tasweer al-Fannee li's-Sayyid Qutb* by Dr Rabee' bin Haadee al-Madkhalee, with some slight changes.

² *Majmoo' al-Fataawaa*, vol.2, p.132

(Saudi Arabia) is built upon and the *manhaj* that our scholars traverse. For that will lead to obedience being reneged and opposition to the Jama'ah emerging which will cause division and differing. May Allaah preserve our land, those in authority over us, our scholars and the people of our land from all evils and may He return the plots of our enemies unto them and may He protect us and all the Muslims from their evils.

And may peace and blessings be upon His servant and messenger, our Prophet Muhammad, and upon his family and all of his companions.

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Madeenah, 9/6/1425 AH

ISLAM'S MIDDLE WAY AND ITS OPPOSITION TO EXTREMISM AND TERRORISM

Allaah sent His Prophet (*sallallaahu 'alayhi wassallam*) as a mercy to the people:

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“And We have not sent you except as a mercy to the Worlds.”

{*al-Anbiya'* (21): 107}

Allaah made the Ummah a balanced nation:

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**“And this We have made you a median (i.e. just) nation so that you will be witnesses
over the people and the Messenger will be a witness over you.”**

{*al-Baqarah* (2): 143}

Meaning: just and balanced, not straying from the truth into extremism or to negligence, rather they are median and balanced. For the religion of Islaam has prohibited extremism and negligence and instructs balance in all matters and from the most prominent characteristics of this religion is: justice and avoiding oppression and judging with the just balance (*Qistaas al-Mustaqeem*). *Ghuloo'* and *tatarruf* have the same meaning, which is: transgressing the bounds and the legislated amount to what is not legislated. It can be committed by individuals, groups, states and from those who belong to different religions and sects. The lack of being on the middle-way and balanced in matters is considered to be extremism (*ghuloo'* and *tatarruf*), whether that is in the religion, out of rejection or deviation. Extremism is not restricted to extremism in religion only, rather whoever strays from the correct balanced path and traverses the path of extremism and misguidance whether that be the misguidance of innovation or completely leaving the *deen*. Extremism has levels and can be committed by the religious and the irreligious however when it is committed by the religious more often and its danger is worse because it is dressed in the garments of religion, even though religion is actually free from such extremism. Islaam cautions against this sternly, Allaah says:

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“Say: O People of the Scripture do not go to extremes in your religion...”

{*al-Maa'idah* (5): 77}

The Prophet (*sallallaahu 'alayhi wassallam*) stated *“Beware of extremism, for the people before you were destroyed due to extremism.”*¹

As for terrorism: it is frightening people and transgressing against them via attacking them or killing them without right and rather with ignorance and a lack of foresight. Shaykh al-'Allaamah 'Abdul'Azeez Bin Baaz (*rahimahullaah*) said:

The terrorists are those who kill people without right and without a Divinely Legislated proof, in doing so they alter security for people thereby causing problems between themselves and their governments.²

He also said:

Those who kill and attack people without a Divinely Legislated proof are terrorists and in turn they are corrupt. They affect security and cause mayhem for people within their societies.³

It (terrorism) includes: making permissible sanctified blood to be shed, taking people's honour, taking peoples wealth, blowing up residential areas and modes of transport, damaging properties etc. All of these actions are evil and prohibited within the Divine Legislation with the consensus of the Muslims due to what they involve of:

- ✓ taking away the honour of the sanctified soul, and
- ✓ taking away the honour of wealth, and
- ✓ taking away the sanctity of safety, security and residential dwellings of people
- ✓ affecting the lives of people who are safe and assured within their homes, lives, travels
- ✓ taking away general benefits from people⁴

From the Divinely Legislated evidences which prohibit that are the saying of the Prophet (*sallallaahu 'alayhi wassallam*): *“Verily your blood, your property and your honour are as sacred and inviolable as the sanctity of this day of yours, in this month of yours and in this town of yours. Verily! I have conveyed this message to you.”*⁵ Agreed upon. This is mentioned in the farewell sermon. The Prophet

¹ Reported by Ahmad and Ibn Maajah

² *Al-Fataawaa ash-Shar'iyyah fi'l-Qadaayaa al-'Asriyyah* [Contemporary Divinely Legislated Rulings for Modern Issues], p.112

³ Ibid.

⁴ See the statement from the Permanent Committee of Senior Scholars regarding the manifestation of emergence of *takfeer* at its ninth conference dated: 2/4/1419 AH. See: *Al-Fataawaa ash-Shar'iyyah fi'l-Qadaayaa al-'Asriyyah* [Contemporary Divinely Legislated Rulings for Modern Issues], compiled by Muhammad bin Fahd al-Husayn, p.67

⁵ Bukhaaree and Muslim – reported by Aboo Bakrah

(*sallallaahu'alayhi wassallam*) also said “The blood, honour and property of a Muslim is inviolable for another Muslim.”¹

The Prophet (*sallallaahu 'alayhi wassallam*) also said ‘*Fear oppressions, for oppression is darknesses on the Day of Judgement.*’²

Allaah made a severe threat to the one who kills a sanctified soul, He said about the right of the believer:

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“But whoever kills a believer intentionally – his recompense is Hell, wherein he will abide eternally, and Allaah has become angry with him and has cursed him and has prepared for him a great punishment.”

{*an-Nisaa' (4): 93*}

Allaah says in regards to ruling of the accidental killing of a disbeliever who has *Dhimmah* (protection):

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“But if the deceased was from a people at war with you and he was a believer - then [only] the freeing of a believing slave; and if he was from a people with whom you have a treaty - then a compensation payment presented to his family and the freeing of a believing slave.”

{*an-Nisaa' (4): 92*}

If the disbeliever was one who had a covenant and trust (with a Muslim) is killed accidentally then blood-money and expiation has to be paid. So what about if he was killed intentionally?! The crime is serious and the sin of the act is great and it is authenticated from the Prophet

¹ Muslim (reported by Aboo Hurayrah)

² Bukhaaree and Muslim

(*sallallaahu 'alayhi wassallam*) that he said *“Whoever kills a Mu'aabid will not smell the fragrance of Paradise.”*¹

The best example of balance and the middle-way which Islaam came with, in statements, actions and beliefs, is with Ahl us-Sunnah wa'l-Jama'ah who practice Islaam in all of their matters based on the guidance of the Prophet and his rightly guided Caliphs and their following of the Book and the Sunnah, in accordance with the understanding of the *Salaf* of this Ummah. Because the *Salaf* were the first people to exemplify this balanced and middle-way and if all meanings of 'balance' are affirmed for this Ummah, Ahl us-Sunnah wa'l-Jama'ah have a great portion of this, this is because they are the main example for the *Ummah* which Allaah made balanced and Allaah made the *Ummah* the best which has been brought forth for the people. For they are the only group to implement complete following of the Book of Allaah and the Sunnah of his Messenger (*sallallaahu 'alayhi wassallam*) as opposed to other groups and sects of the Ummah. For there is not a group or sect except that it has statements and beliefs which oppose the Book of Allaah and the Sunnah of His Messenger (*sallallaahu 'alayhi wassallam*),² for this reason Ahl us-Sunnah are the best group from this Ummah and the most balanced of its sects, for they are the victorious group and the saved sect.³ They are, as Shaykh ul-Islaam Ibn Taymiyyah (*rahimahullaah*) said, **“The middle way among the groups just as how Islaam is the middle way among the religions.”**⁴

¹ Bukhaaree

² Shaykh ul-Islaam Ibn Taymiyyah said: **“True sincerity which has no falsehood in it is with Ahl us-Sunnah wa'l-Jama'ah, this is well-known as being following in beliefs and Usool.”** See *Tareeq al-Wusool ila'l-Ilm al-Ma'mool*.

³ *Wasitiyyatu Ahl us-Sunnah Bayna'l-Firqah*, p.287

⁴ *Al-Fataawaa*, vol.4, p.140

THE REALITY OF SAUDI ARABIA

If we look at the situation of the Muslim country of Saudi Arabia we see that the Divinely Legislated group which agrees with what is mentioned in the noble *hadeeth* is what the Muslims of this country are, along with their leaders and scholars. The *da'wah* which the country is based upon and which the leaders and scholars adhere to, is the *da'wah* to Islaam in its correct meaning which the Book and the Sunnah show and what the *Salaf us-Saalih* traversed.

The leader of this Muslim country was given the pledge of allegiance from the people of responsibility from the community and then the majority became pleased with this leadership and he became the leader of the Muslims within this country, the Kingdom of Saudi Arabia, and then obedience to him in good became obligatory for the Muslims. Since the first days of its establishment at the hands of Imaam Muhammad bin Sa'ood (*rahimahullaah*) up until the time of the Custodian of the Two Holy Sanctuaries, King Fahd bin 'Abdul'Azeez, may Allaah preserve him and support him,¹ this country has adhered to Islaam in creed, worship, Divine Legislation, ruling and at a state level. The state believes in Islaam and calls to it Islaam and its rulings being applied clearly in all of people's affairs. With its adherence, it also takes on all new and beneficial technological developments and systems in a variety of arenas as long as these do not conflict with Islaam. The country also achieved success in the political, economical, societal, developmental and educational arenas to the extent that illiteracy has almost disappeared from the KSA.

The attempt by the Kingdom of Saudi Arabia to apply the Divine Legislation (Sharee'ah) was a complete attempt and it succeeded greatly in crushing backwardness, ignorance and crime and preserving security. People still remember the days when security was disturbed within the districts of the country and when their wealth, lives and honours were not safe. But then the situation turned around after the coming to power of King 'Abdul'Azeez and his sons after him, as safety and security came along with assurance, the times of kidnapping,² looting, greed,

¹ He died in 2006, may Allaah have mercy on him. [TN]

² Via this kidnapping many Muslim visitors for *Hajj*, *'Umrah* and trade were 'enslaved' yet this kidnapping/slavery was in total contradiction to Islamic teachings. The *Lajna ad-Daa'imah (Permanent Committee for Islamic Research)* of the top Islamic scholars in Saudi Arabia issued a *Fatwa* wherein they were asked about the issue of slavery and why does not Islaam outlaw slavery, from their reply:

By this it is known that the basis of slavery is only through prisoners-of-war or captives obtained when fighting Jihad against the disbelievers. Its purpose is to reform those enslaved by removing them from an evil environment and allowing them to live in a Muslim

banditry ended. Crime became a thing of the past to the extent that people were almost unable to believe it. People near and far, enemies and friends, bore witness to what the rule of the Sharee'ah achieved in our country, Saudi, may Allaah protect it. George Antonius stated:

We would not be exaggerating if we say that the Kingdom of Saudi Arabia has today obtained security and safety which has exceeded all of the countries of the world, and the most civilized states are not exempted from this.¹

The Saudi state, throughout its different periods, embraced the *Salafi da'wah* and King 'Abdul'Azeez (*rahimahullaah*) revived the state and re-established the major Islamic essence in keeping with the *manhaj* of his forefathers and safeguarded the 'aqeedah of *tawbeed*, spread it and defended it. They made clear to people the correct meaning of *Salafiyah* which is following the Book and the Sunnah, he said (*rahimahullaah*):

I directly call to the religion of Islaam and spreading it amongst the peoples, I call to the 'aqeedah of the Salaf us-Saalih and the 'aqeedah of the Salaf us-Saalih is holding firm to the Book of Allaah and the Sunnah of His Messenger and what the rightly guided Caliphs came with.²

He (*rahimahullaah*) also said in another speech in Makkah al-Mukarramah:

They call us "Wahhabis" and they call our madhhab "Wahhabi" with the idea that it is a distinct madhhab. This is incorrect and it emerged from false propaganda which is spread by the biased people with personal interests, for we are not people of a new madhhab or a new 'aqeedah. Muhammad ibn 'AbdulWahhaab did not come with anything new for our 'aqeedah is the 'aqeedah of the Salaf us-Saalih which is transmitted in the Book of Allaah, the Sunnah of His Messenger and what the Salaf us-Saalih followed.³

This indicates his shrewd understanding, may Allaah have mercy on him, of Islaam and that the correct meaning of Islaam is exemplified in following the Book and Sunnah in agreement with the Salaf us-Saalih, Allaah said,

society, who will guide them to the path of goodness, save them from the clutches of evil, purify them from the filth of disbelief and misguidance, and make them deserving of a life of freedom in which they enjoy security and peace.

They furthered stated:

And if there are no lawful Islamic wars, then it is not permissible to establish or institute slavery.

See *Fatawa Islamiyah, Islamic Verdicts, Vol. 5* (Darussalam: 2002), pp.96-99. [TN]

¹ From the speech of King Faisal, p.57

² *Al-Wajeez fee Seerati'l-Malik 'Abdil'Azeez*, p.216

³ *Ibid.*, p.217

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“And whoever opposes the Messenger after guidance has become clear to him and follows other than the way of the believers We will give him what he has taken and drive him into Hell, and evil it is as a destination.”

{*an-Nisaa (4): 115*}

Allaah added to opposing the Messenger (*sallallaahu 'alayhi wassallam*) following other than they way of the believers, this indicates that following their way is obligatory and that differing from them is misguidance, Allaah says,

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“The Foremost to embrace Islaam from the Emigrants and the Helpers and also those who followed them in good conduct, Allaah is pleased with them and they are pleased with Him. He has prepared for them gardens beneath which rivers flow, wherein they will abide by forever...”

{*at-Tawbah (9): 100*}

And Allaah says,

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“...and follow the way of those who turn back to Me [in repentance].”

{*Luqmaan (31): 15*}

All of the companions who turned back to Allaah in repentance then their way has to be followed, the Prophet (*sallallaahu 'alayhi wassallam*) instructed to follow his Sunnah and the Sunnah of the Rightly guided Caliphs after him. He (*sallallaahu 'alayhi wassallam*) said: “*Stick to my Sunnah and the Sunnah of the Rightly guided Caliphs after me. Hold firm to it and bite onto it with the molars,*

*and beware of newly invented matters for every newly-invented matter is an innovation and every innovation is misguidance.*¹

When the Prophet (*sallallaahu 'alayhi wassallam*) mentioned the division of the Ummah into 73 sects all of which will be in the hellfire except for one he was asked “Which one is it O Messenger of Allaah?” He replied “**The Jama’ah.**”² And in another narration: “What I am upon today and my companions.”³

The intent of presenting these texts is: to make certain that the *manhaj* that King ‘Abdul’Azeez (*rahimahullaah*) traversed was following the Book and Sunnah in agreement with the *Salaf us-Saalih* which the Divine Legislated texts show. So the Kingdom of Saudi Arabia established true Islaam based upon the Book of Allaah and the Sunnah of the Messenger of Allaah (*sallallaahu 'alayhi wassallam*) in agreement with the *Salaf us-Saalih*. As a result, its politics became characterized by wisdom, justice and tolerance of the well-known schools of *fiqh* and based on this, students in the Sharee’ah Colleges within the Kingdom of Saudi Arabia study the *fiqh* of the four *madhhab*s: Abu Haneefah, Maalik, ash-Shaafi’ee and Ahmad. This is because the differences between the *madhhab* is not in *‘aqeedah* only in the subsidiary branches of *fiqh*. For this reason King ‘Abdul’Azeez said:

What we traverse is the way of the Salaf us-Saalih⁴ and we do not make takfeer of anyone except those who Allaah and His Messenger make takfeer of.⁵ There is not a madhhab like the madhhab of the Salaf us-Saalih⁶ and we do not support one particular madhhab

¹ Reported by Aboo Daawood, at-Tirmidhee and Ibn Maajah and it is *Saheeh*.

² Ibn Maajah, Ibn Abee’Aasim in *as-Sunnah*, vol.1, p.32, no.63; Tabaraanee in *al-Kabeer*, vol.18, p.70; al-Laalikaa’ee in *Sharh Usool ‘Ttiqaad Ahl us-Sunnah*, vol.1, p.101; al-Haakim in *al-Mustadrak*, vol.1, p.47 – from the *hadeeth* of ‘Awf bin Maalik and Shaykh al-Albaanee authenticated the *isnad* in *Silsilat as-Saheehah*, no.203 and no.1492. also *Dhilaal ul-Jannah* (63) and reported by Aboo Dawood; Ahmad in *al-Musnad*, vol.4, p.102; al-Haakim in *al-Mustadrak*, vol.1, p.28; Ibn Abee ‘Aasim in *as-Sunnah*, vol.1, p.7 and others from the *hadeeth* of Mu’aawiyah (*radi Allaahu ‘anhu*).

³ Tirmidhee; al-Haakim in *al-Mustadrak*, vol.1, p.218; al-Laalikaa’ee in *Sharh Usool ‘Ttiqaad Ahl us-Sunnah*, vol.1, p.99; al-Aajuree in *ash-Sharee’ah*, vol.5, p.17; al-Marwazee in *as-Sunnah* (18) – from the *hadeeth* of ‘Abdullaah bin ‘Amru and Shaykh al-Albaanee made it *hasan* as in *as-Silsilat as-Saheehah*, no.203 and no.1492 and *Dhilaal ul-Jannah* (63).

⁴ Because it is the most just way.

⁵ Because within the *madhhab* of the *Salaf us-Saalih* *takfeer* is not made except of those who Allaah and His Messenger make *takfeer* of, because *takfeer* has to have a Divinely Legislated proof which shows that the thing is *kufr*. As for a *takfeer* of a specific person then if anything is found from the person which indicates *kufr* from a statement or action then he is not judged with *kufr* except when the conditions and the preventative factors are safeguarded, an explanation of this will follow later.

⁶ Because it is the true *madhhab* that is in agreement with the Book and the Sunnah, and the intent of the *madhhab* of the *Salaf us-Saalih* is that which the evidences indicate and it is not a *madhhab* that is merely claimed. Because they are those who claim *Salafiyah* yet they are not upon *Salafiyah* and for this reason we

over another, for Aboo Haneefah, Maalik, ash-Shaafi'ee and Ibn Hanbal are all our Imaams.

These are precious words which exemplify the correct meaning of *Salafiyah*, which means correct Islaam. So when the Islamic world was invaded by the destructive groups and schools of thoughts of communism, atheism, nationalism and profligacy the people in authority of these countries stood against these schools of thoughts and movements observantly and forcibly prevented any destructive ideology, *madhab*, disbelieving creed or false innovation. King 'Abdul'Azeez said:

We have no honour except with Islaam and we have no weapon except holding firm to it (i.e. Islaam). If we preserve it then we will preserve our honour and our weapon, but if we let it go then we would have let ourselves go and gained the anger of Allaah.¹

He also said;

I warn you from two matters: firstly, deviation in the deen and leaving Islaam within this blessed country, for by Allaah I will not go easy on this matter ever. So whoever sees from a person deviation from the Islamic 'aqedah then such a person has no reward except that he has to be treated sternly and the punishment is greater. Secondly, (I warn you from) the foolish-minded ones who Shaytaan affects with some issues which remove safety from the country along with its comfort.²

King Faisal bin 'Abdul'Azeez (*rabimabullaah*) said when the Communist threat began to wage war against some Muslims within their lands:

Attacking Communism in its persistence and working to demolish its very foundations is from the primary principles which should be a duty for every Muslim, and the first duty for me as King of the Kingdom of Saudi Arabia which is a land that Allaah chose and entrusted His Two Holy Sanctuaries.³

He also said (*rabimabullaah*) during Hajj in 1389 AH/1969 CE wherein he rejected ideas and imported principles that differ from Islaam:

Many of us, and Allaah's refuge is sought, take from their creed and religion and adhere to the view, ideas and strange principles that they deliver which were mothered by the east but all of it has one main point: to try to destroy this deen and destroy the Islamic 'aqedah. This is because they feel that Islaam is the only system of rule that protects its children from the evil of their enmity and plots against the Muslims; and prevents all

hear today about those who call themselves "Salafiyah Jihaadiyyah" [Salafi Jihadis] or "the Salafi movement" – yet they all oppose the Salaf in creed and methodology.

¹ *Al-Mushaf wa's-Sayf*, p.101

² Ibid.

³ *Malik Faisal fee Qimmatit-Taareekh*, p.429

Muslims throughout the world from falling under the mercy of their enemies and under their control.¹

This blessed state still proclaims its adherence to the Book and the Prophetic Sunnah just how the *Salaf us-Saalih* did in all circumstances as the Custodian of the Two Holy Sanctuaries, king Fahd bin 'Abdul'Azeez stated, may Allaah preserve and help him, said when he met the *Masjis asb-Shuraa* on 15 Rajab 1404 AH:

We are a country which will, by the will of Allaah, adhere to the Book of Allaah and the Sunnah of His Messenger and we will not leave off it in any situation.

The concern of the people in authority in the Kingdom of Saudi Arabia with the *deen*, teaching it, acting in accordance with it, calling to it and exhorting the people to hold firm to it is seen in that they set-up specific ministries and administrations which are concerned with the *deen*, spreading it, calling to it and defending it, such as:

1. *The Ministry of Islamic Affairs and Endowments, Da'wah and Guidance*
2. *The Ministry of Justice*
3. *The Committee of Senior Scholars for Rulings*
4. *General Supervision of the Affairs of Masjid al-Haraam and Masjid an-Nabawee*
5. *The Organisation for Commanding the Good and Forbidding the Evil*
6. *The Islamic World League*
7. *The Islamic World Relief Committee*
8. *The Organization of Islamic Conferences*
9. *The Islamic Development Bank*
10. *The King Fahd Complex for the Noble Qur'an in Madeenah*

Additionally, the Islamic universities which specialize in the *Sharee'ah* and its sciences such as:

1. *The Islamic University of Madeenah* – most of its students are from outside the Kingdom of Saudi Arabia and it is a gift from the Saudi government to the Muslims everywhere.
2. *Imam Muhammad bin Saud Islamic University*
3. *Umm ul-Qura' University.*

Then the other universities which do not specialize in the *Sharee'ah* yet have Islamic studies departments. There are also religious affairs within the military, national security, defense and air forces. Studies within Saudi schools from elementary primary levels up to the Doctoral stage were put into place without contradicting the *Sharee'ah* whatsoever.

The Kingdom of Saudi Arabia also has great efforts outside of it in terms of *da'wah*, relief work, distributing beneficial books, building *masajid* and Islamic centres, sending *du'aat* around

¹ *Faisal fee Qimmatit-Taareekh*, p.429

the world, aiding the Muslims all over the world. These successful and great efforts are not conducted by any other country, for the Kingdom of Saudi Arabia practices the religion of Islaam in all matters of its life, it is the care-taker of the Islamic *Salafi da'wah* which is clear from deviations and doubts since the time it was established up to today. It is therefore not permissible for a *da'ee* to be heedless to this neither inside the kingdom nor outside of it and neither of the virtue of the people after Allaah. And there are not others who outbid the Kingdom of Saudi Arabia in this issue. Shaykh 'Abdul'Azeez bin 'Abdullaah bin Baaz (*rahimahullaah*) said:

Since the time of the message up to today, Allaah has pre-destined that only the rectifying scholars are to take Islaam to the people, explain its rulings, protect it and cure people's issues and affairs with it; they also extracted rulings for all situations when there was no text for that particular situation. From the most prominent of these scholars and rectifying du'aat are: Imaam, Shaykh Muhammad ibn 'AbdulWahhaab, the Mujaddid of the 12th Century AH, may Allaah have mercy on him. Allaah granted him success to establish the tremendous da'wah of rectification and bring (true) Islaam back to the Arabian Peninsula in its strength, purity and prestige. The effects of this blessed da'wah extended to many parts of the Islamic world and many scholars of rectification were affected by it. From the strongest reasons for the success of this da'wah is that Allaah summoned rulers who believed in it, supported it and cultivated its da'wah. These rulers are those of Aali-Sa'ud beginning with the Imaam, the Mujaahid, Muhammad bin Sa'ud (*rahimahullaah*), the founder of the Saudi state and then his sons and his grandsons after him.

Then Imaam Bin Baaz (*rahimahullaah*) said:

This da'wah was a transmission of the da'wah of rectification connected to the madhhab of the Salaf us-Saalih. Nothing came from it except that it achieved teaching and providing insight to people, because many people are still ignorant of its reality and because it gave rise to tremendous fruits of rectification which have not been reached after the period of the virtuous ones. It was based upon establishing a society that is ruled by Islaam and to bring into existence a state that believes in this da'wah and in applying it in its pure form in all of the people's affairs. What some historians say about this da'wah is that: history after the time of the Message and the rightly guided ones did not witness adherence to the rulings of Islaam as it can be witnessed in the Arabian Peninsula under the shade of Saudi Arabia which supported this da'wah. This country is still, all praise is due to Allaah, being blessed with the fruits of this da'wah in terms of safety, security and comfortable living. It is distant from innovations and superstitions which have harmed many Islamic lands from whence they spread.¹

¹ *Majmoo' ul-Kutub wa'l-Maqaalaat Shaykh ibn Baaz (rahimahullaah)*, vol.1, pp.383-84

Shaykh Muhammad bin Saalih al-'Uthaymeen (*rahimahullaah*) said in his rebuttal of those who bombed 'Ulaya district (in central Riyadh) in 1416 AH/1995 CE:

This is not the means to rectification even though they may say "...we were only reformers" for rather they are corrupters in reality or they have hatred against this state (i.e. Saudi Arabia) and its people. For we do not know, and all praise is due to Allaah, a country that implements Islaam as this country does.¹

The senior scholars and people of virtue admit the virtue of the state of *tawheed* in addition to what was mentioned by these two senior scholars, for al-'Allaamah al-Albaanee (*rahimahullaah*) said:

I ask Allaah to preserve the state of tawheed under the leadership of the custodian of the Two Noble Sanctuaries, King Fahd bin 'Abdul'Azeez; and that Allaah grants him longevity in obedience to Allaah and success.

He stated this while he was sick and unable to visit Saudi to receive the reward from King Faisal (*rahimahullaah*) for his Islamic contributions. He testified to the state of *tawheed* as possessing *tawheed* and no one denies this except one who has envy or hatred or is a *mubtadi'* that has deviated from *tawheed*. For *tawheed* is the strongest bond among the believers.

The 'Allaamah of Yemen, Shaykh Muqbil (*rahimahullaah*) indicated the tremendous efforts and success of the Saudi state in its adherence to Islaam, giving *da'wah* to it, helping its people, supporting the building of *masajid* and Islamic centres. He also testified to the security it had been blessed with and the high estimation that those in authority in this country (Saudi Arabia) give to knowledge and the 'Ulama. He said: **"All Muslims all over the Islamic world have to co-operate with this government, even by saying a good word about it."** He also said "As has preceded, all Muslims all over the Islamic world have to co-operate with this government, even by saying a good word about it, for Allaah says in His Book

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"Co-operate upon righteousness and consciousness (of Allaah) and do not co-operate upon sin and transgression."

{*al-Maa'idah* (5): 2}

The Prophet (*sallallaahu alayhi wassallam*) said: *"The believer to the believer is like a building, some parts of it support other parts."* Hadeeth agreed upon and narrated by Aboo Moosaa al-'Ash'aree. The

¹ From the audio cassette '*Fataawaa al-'Ulama fi'l-Jihaad wa'l-'Amaliyyaat al-Intihaariyyah wa'l-Irhaab.*' Also see: *Fataawaa ash-Shar'iyyah fi'l-Qadaayaa al-'Asriyyah*, edited and compiled by Muhammad bin Fahd al-Husayn, p.53.

Prophet (*sallallaahu 'alayhi wassallam*) also said “*The likeness of the believers in their love, compassion and mercy is like the body. If one part of it suffers the rest of the body becomes affected with fever and sleeplessness.*”¹

Shaykh 'AbdulMaalik bin Ahmad Ramadaanee al-Jazaa'iree stated after indicating the efforts of the Kingdom of Saudi Arabia in supporting Islaam and its people and establishing *tawbeed* and calling to it:

What should not be hidden from the sight of those who are just is that the land of Saudi from the time of Aal Sa'ud reached a level of security, stability and comfortable living standards which was not seen (in Arabia) in the times before them, except if one was to look back at the early times. This is nothing but the fruits of ruling by the Sharee'ah, as Allaah said,

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“And if only they upheld [the law of] the Torah, the Gospel, and what has been revealed to them from their Lord, they would have consumed [provision] from above them and from beneath their feet. Among them are a moderate community, but many of them evil is that which they do.”

{*al-Maa'idah* (5): 66}²

¹ This is from Shaykh Muqbil's words just before his death and it is recorded on the audio cassette entitled '*Mashahaadaatee fi'l-Mamlakat il'Arabiyyat is-Saudiyyah*' [What I witnessed in Saudi Arabia] it is also entitled '*Bara'atudh-Dhimmah*', see the book *Takhlees al-'Ibaad min Wahshiyyat abi'l-Qataad*, p.419.

² *Takhlees al-'Ibaad min Wahshiyyati Abi'l-Qataad*, p.419

OUR MANHAJ AND OUR COUNTRY ARE FREE FROM TERRORIST AND EXTREMIST IDEOLOGIES: AN EXPLANATION THAT THIS (EXTREMIST-TERRORIST) IDEOLOGY IS FOREIGN TO US (IN SAUDI ARABIA)

The statement of King 'Abdul'Azeez (*rahimabullaah*) has preceded wherein he said "The reality is that we are Salafis preserving our deen and following the Book of Allaah and the Sunnah of His Messenger (*sallallaahu 'alayhi wassallam*)." He also said; "What we traverse is the way of the Salaf us-Saalih." It is well-known that it is obligatory for the Muslim to follow the book of Allaah and the Sunnah in agreement with the understanding of the *Salaf us-Saalih* and this is what the Kingdom of Saudi Arabia has traversed since its beginning. Ahl us-Sunnah wa'l-Jama'ah who traverse the *manhaj* of the *Salaf us-Saalih* are the furthest as can be from extremism, terrorism and fanaticism. The basis that Ahl us-Sunnah wa'l-Jama'ah, from the Companions of the messenger of Allaah (*sallallaahu 'alayhi wassallam*) adhere to today is that the foundational and subsidiary regulations are not perfected except with two matters which are: the existence of the conditions and the absence of the preventative factors.¹

I say: this is a tremendous basis for all of the Divinely Legislated regulations whether they are foundational or subsidiary. There has to be the presence of the conditions and the absence of the preventative factors, if a condition is found but there is also a preventing factor then the ruling is not correct, for example: the verses which mention threats of Allaah's punishment for the one who commits prohibited matters, then the person (who commits those actions) is from the people which those texts threaten. However, there could be a preventative factor which prevents punishment, such as *tawbah*, the believers seeking forgiveness from Allaah, calamities² or other things which expiate sins.

From this basis is: *takfeer*, *tabdee'* and *tasfeeq* and "it is a door that opens up to huge tribulations and tests, causes confusion, increases division and causes vain desires and mere opinions to become widespread."³ The position of Ahl us-Sunnah wa'l-Jama'ah, who traverse the

¹ *Sharh al-Qawaa'id is-Sa'diyyah*, p.89

² *Ibid*.

³ *Mawqif Ahl us-Sunnah wa'l-Jama'ah min Ahl ul-Bida' wa'l-Hawaa'*, vol.1, p.237

manhaj of the *Salaf us-Saalih*, in the issue of *takfeer* of the people of innovation and corrupted beliefs requires some explanation¹:

Ahl ul-Bida' are not all of the same one level, for some of them are to be severed off from due to *takfeer* having been made on them, like the one who says or commits *kufr* and after the conditions of *takfeer* have been rightfully applied to the person and the preventative factors have been removed. Yet there are those who are not ruled with *takfeer* due to the absence of *kufr* in respect to the person.² As for making *takfeer* of the people of innovation then general *takfeer* is based on the following two great principles:

1. Evidences from the Book and the Sunnah that the saying or action that has come from the person necessitates making *takfeer* of the person.
2. Applying this ruling upon a specific person who said it, or upon the specific person who done the action – so that the conditions of *takfeer* will have been completed and the preventative factors removed.³

These two principles are also applied to a person who is judged with innovating or sinning, there has to be evidences from the Book and the Sunnah which prove that the saying or action which was committed by the person is judged to be innovation. The state of the specific person who said or did the innovation is completed after the conditions of *tabdee'* are applied along with the absence of the preventative factors.⁴ This way was followed by: the Imaams of Islaam from the Companions, the successors and the successors of the successors, the four Imaams (Aboo Haneefah, Maalik, ash-Shaafi'ee, Ahmad); and those after them such as Shaykh ul-Islaam Ibn Taymiyyah, Ibn ul-Qayyim, adh-Dhahabee, Ibn Katheer, then Shaykh ul-Islaam Muhammad bin 'AbdulWahhaab; and the Imaams of the *da'wab* after him up till today which includes the Imaams of Islaam of the contemporary period, Ibn Baaz, Ibn 'Uthaymeen and al-Albaanee, may Allaah

¹ Within this topic is the opinion which completely negates *takfeer* to be made on anyone from the *Ahl ul-Qibla* and that no one from the people of Qibla should be made *takfeer* of. Then there is an opinion which views that there is absolute *takfeer* of the people of innovation and that all of them are *kuffaar* outside the fold of Islaam. Both of these opinions are incorrect and contradict the evidences from the *Sharee'ah*. Shaykh ul-Islaam Ibn Taymiyyah (*rahimahullaah*) mentioned the error of attributing any of these two views to an Imaam from the Salaf. Rather the correct view is that the matter needs some detailed investigation and this is the true view of the Imaams of the Salaf. See *Majmoo' al-Fataawaa*, vol.7, pp.337, 340.

² See *Majmoo' al-Fataawaa*, vol.3, pp.352-53, vol.12, pp.497-98; *Sharh ul-'Aqeedah at-Tahaawiyiyah*, pp.338-40; *ad-Durur as-Saniyyah*, vol.1, pp.100, 243, vol.3, p.434 and other sources. Also see the statements in regards to this issue in the book *Mawqif Ahl us-Sunnah wa'l-Jama'ah min Ahl il-Ahwaa wa'l-Bida* by the noble brother, Shaykh Dr. Ibraaheem bin 'Aamir ar-Ruhaylee, vol.1, pp.163-235. See the statement issued by the Council of Senior Scholars during its 49th conference dated 2/4/1419 AH regarding *takfeer* and *tajfeer* (bombings).

³ Ibid.

⁴ Ibid.

have mercy on them; and then the *'Ulama* of this country, Saudi, such as the *Council of Senior Scholars*. I will mention:

- ✓ The answer of Shaykh al-Albaanee in the issue of *takfeer* which is an issue which the Muslims have been tested with during the current era. This answer of Shaykh al-Albaanee was commented on and appended to by Shaykh 'Abdul'Azeez bin Baaz who agreed with him.
- ✓ Shaykh Ibn 'Uthaymeen's (*rahimahullaab*) commentary on the statement of the two Shaykhs.
- ✓ The respected Mufti Shaykh 'Abdul'Azeez ibn 'Abdullaah Aali Shaykh's warning against those calls which make *takfeer* of Muslim societies.
- ✓ The article by Shaykh Saalih al-Fawzaan in regards to the events which took place in Saudi Arabia.
- ✓ the *bayaan* by the *Council of Senior Scholars* of KSA in regards to *takfeer* and *taffeer* (bombings)

...in order to make clear to all that all of them above traversed what the Prophet (*sallallaahu 'alayhi wassallam*) did along with his companions and those who followed them in goodness from the Imaams of guidance; and that Shaykh Muhammad bin 'AbdulWahhab and the Imaams of *da'wab* after him did not come with anything new in regards to *'aqeedah*, for that would be an innovation, but rather they revived what had become wiped out and forgotten from Islaam. They revived the Sunnah and caused innovation to cease and they brought the people back to their (correct) *'aqeedah* and *deen* as was practiced by the Prophet (*sallallaahu 'alayhi wassallam*), his companions and the *Salaf* of the Ummah – may Allaah have mercy on all of them.

In what will follow are some of statements of Shaykh ul-Islaam Muhammad Ibn 'AbdulWahhaab in regards to the issue of *takfeer*, these will be transmitted in order to refute the claim that his *da'wab* was based on making *takfeer* of Muslims. This is all the more the case when we read the current statements of some of those so-called *du'aat* of the *Sahwa* (so-called 'Islamic awakening') wherein they ascribe the ideology of a deviant group to the influence of Imaam Muhammad bin 'AbdulWahhaab (*rahimahullaab*) even though his *da'wab* is the *da'wab* of Islaam and is free from that (*Sahwa* ideology). Shaykh Muhammad ibn 'AbdulWahhaab (*rahimahullaab*) stated:

As for takfeer: then I make takfeer of whoever knows the deen of the Messenger of Allaah (sallallaahu '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 Allaah, are not like this (category of people).¹

He also said:

We only make takfeer of whoever associates partners in worship with Allaah and we likewise make takfeer of those who beautify this for the people.²

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 Imaams 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 Imaams 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 *kufri*). They apply *kufri* to the statement and the action, as mentioned in the Divine Legislation in the Qur'aan and Sunnah, but this does not necessitate making *takfeer* of whoever falls into those (sayings or actions of *kufri*). Shaykh 'AbdulLateef bin 'AbdurRahmaan bin Hasan stated:

The fifth principle: it does not necessitate that doing one of the branches of eemaan 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: *"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 Allaah has disbelieved"*, these hadeeth however do not rightfully allow the term 'kufr' to be applied to a person absolutely.³

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 Shaykh Muhammad ibn 'AbdulWahhaab 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 *madhaabib* 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, the Shaykh then (*rabimabullaah*) did not make *takfeer* on account of sins as the Khawaarij did. The Shaykh (*rabimabullaah*) said:

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

He also said in another instance:

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

¹ *Ad-Durur as-Saniyyah*, vol.1, p.83

² *Ibid.*, vol.10, p.128

³ *Ibid.*, vol.1, p.484

The Shaykh (*rahimahullaah*) 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 'Iraq:

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?¹

The Shaykh also said:

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 Allaah! This is a sheer lie!²

The Shaykh (*rahimahullaah*) 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 established. The Shaykh (*rahimahullaah*) said in explaining this:

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 Allaah and His Messenger.³

Shaykh 'Abdullaah bin ash-Shaykh Muhammad bin 'AbdulWahhaab:

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.⁴

Shaykh 'Abdullaah bin 'AbdulLateef said:

Shaykh Muhammad (*rahimahullaah*) 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 Islaam) 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.⁵

The Shaykh (*rahimahullaah*) 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.⁶

¹ Ibid., vol.1, p.80

² Ibid.1, vol., p.10

³ *Ar-Rasaa'il ash-Shakhsiyyah, ar-Risaalah ath-Thaalitha* [The Third Treatise], pp.24-5

⁴ *Ad-Durar as-Saniyyah*, vol,1, p.134

⁵ Ibid., vol.10, p.434

⁶ Ibid., vol.1, p.102

After reviewing these transmitted statements it becomes clear that Imaam Muhammad ibn 'AbdulWahhaab and the Imaams of the *da'wah* after him traversed the methodology that the Prophet (*sallallaahu 'alayhi wassallam*) and his companions traversed along with the successors (taabi'een) and those who followed their way such as the four Imaams, Shaykh ul-Islam 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.

I will mention shortly the answers of the 'Ulama of this era with regards to the ideology of terrorism, *takfeer* and bombings. Shaykh al-Albaanee (*rahimabullaah*) stated in a long answer that:

The issue of takfeer generally is not only to be applied to the rulers, rather also to those being ruled. It (takfeer) is a huge and old fitna which was started by one of the Islamic sects of the past well known as 'the Khawaarij'. Except that the contemporary Khawaarij have one of the traits of the Shee'ah which is taqiyyah (deception), for they say "we are not Khawaarij" but it is well-known that the name does not change the reality at all. For they agree totally with the Khawaarij in making takfeer of those who commit major sins. Today there are some groups which agree with the true da'wah in regards to following the Qur'aan and Sunnah but unfortunately some enthusiastic du'aat fall into rebelling against the Book and the Sunnah in the name of the Book and the Sunnah. Another important matter is that they do not agree with the *Qawaa'id ash-Shar'iyyah* [Principles of the Divine Legislation] which is the foundation of the correct Islamic *da'wah* and which result in all those who break away from these principles to be counted among the deviant sects who contradict the Jama'ah who was praised by the Messenger of Allaah (*sallallaahu 'alayhi wassallam*) in not just the hadeeth but rather our Lord mentioned this Jama'ah and clarified that whoever rebels against it has differed with Allaah and His Messenger.

Then al-Albaanee (*rahimabullaah*) said:

The origin of the fitna of takfeer during this era, and within all times, is due to the verses which are always droned on about around takfeer, these are the verses of Allaah,

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“And whoever does not judge by what Allah has revealed – then it is those who are disbelievers.”

{*al-Maa'idah* (5): 44}

And

ä ã ä

“And whoever does not judge by what Allāh has revealed then it is those who are the wrongdoers.”

{*al-Maa'idab (5): 45*}

And

ä ð ä

“And whoever does not judge by what Allāh has revealed then it is those who are the defiantly disobedient.”

{*al-Maa'idab(5): 47*}

From the complete ignorance of those who use these verses is that they refer to the following first words only “...then it is those who are the disbelievers.” They do not in the slightest refer to those Divine Legislated texts, whether from the Qur'aan or the Sunnah, wherein the word 'kufr' is mentioned. So they took this verse, without reflection, to mean 'leaving the deen' and that there is no difference between the one who falls into kufr and the Mushrikeen from the yahood, nasaaraa and those who follow other religions other than Islaam.

Whereas the word 'kufr' in the context of the language of the Book and Sunnah does not mean, always, what they drone on about it meaning (i.e. that the person has left the deen of Islaam) and focus on this incorrect understanding.

Then he – Imaam al-Albaanee- (*rahimabullaah*) mentioned the evidences that indicate the point that *kufr* can either be major or minor and that what indicates this is the *tafseer* of Ibn 'Abbaas (*radi Allaahu 'anhu*) of the verse,

ä ð ä

“And whoever does not judge by what Allah has revealed – then it is those who are disbelievers.”

{*al-Maa'idab (5): 44*}

Al-Albaanee said:

I say: there must be precision in understanding this verse, for it means kufr 'amali (kufr of actions) which is departing (from some rulings of Islaam) via actions. What helps us in this understanding is what was said by the Commentator of the Qur'aan, 'Abdullaah bin 'Abbaas (*radi Allaahu 'anhu*) who by the agreement of all the Muslims, except for the deviant sects, is the main Imaam in tafseer. And it is almost as if the way that he heard things about the verses is exactly what we hear

about the verse today, as there were people (during his time) that understood the verse incorrectly and without any correct explanation. For Ibn 'Abbaas (radi Allaahu 'anhu) said: **“It is not the kufr that they incline towards (in their thinking)....”** and that **“it is not the kufr that expels one from the religion”** and **“it is kufr less than kufr.”**¹ It is as if he meant by that: the Khawaarij who rebelled against the Leader of the Believers, Ali (radi Allaahu 'anhu) and the end results of this were that they shed the blood of the believers and done to the believers what they did not even do to the Mushrikeen. Ibn 'Abbaas said: **“The matter is not as how they said, or as how they think, rather it is kufr less than kufr.”** This is a clear and abridged answer from the Tarjuman ul-Qur'aan in regards to the ayah...

Then he ended by noting that there has to be explanation, for *kufr* can either be major or minor and that it is not permissible to make *takfeer* of those who do not rule by what Allaah

¹ The narration is verified by al-Haakim in *al-Mustadrak* (vol.2, p.313) and he said that the *isnad* is *saheeh* and adh-Dhahabee agreed with him. See *Qurrat ul-'Uyoon fee Tasheeh Tafseer Ibn'Abbaas (radi Allaahu 'anhu) li-Qawlihi Ta'ala* “*Wa man lam yahikum bimaa Anzala Allaah fa Oolaaika hum al-Kaafiroon*”, by Shaykh Saleem bin 'Eeid al-Hilaalee.

Shaykh Ibn 'Uthaymeen (*rahimahullaah*) stated in his commentary of the statements of Shaykh al-Albaanee:

Albaanee used this narration from Ibn 'Abbaas (radi Allaahu 'anhu) and from other than him from the scholars who accepted the narration due to the truth of its reality in light of many texts, such as the saying of the Prophet (sallallaahu 'alayhi wassallam): “Cursing a Muslim is sin and killing him is kufr”, yet even with this, killing him does not expel the murderer from the religion of Islaam, for Allaah says,

(وَإِنْ طَائِفَتَانِ مِنَ الْمُؤْمِنِينَ اقْتَتَلُوا)

“And if two factions among the believers should fight then make a settlement between the two factions”

{*al-Hujuraat* (49): 9-10}

However, when this does not please those who have been tried and tested with making *takfeer*, they began to say “this narration is unacceptable because it is not authentic from Ibn 'Abbaas”. So we say to them: “how is it inauthentic? And those who are greater, more virtuous and more knowledgeable in hadeeth than them have accepted it and you say that you do not accept it?!”

It is enough for us that scholars such as Shaykh ul-Islaam Ibn Taymiyyah, Ibn ul-Qayyim and others accepted it and spoke with it and transmitted it. So the narration is authentic and then even if the matter is as how you say that the narration of Ibn 'Abbaas is inauthentic then we have other texts which indicate that the term 'kufr' can be applied but it does not intend the kufr which expels one from the religion of Islaam, as in the aforementioned verse. This is also like the saying of the Prophet (*sallallaahu 'alayhi wassallam*): “Two from the people have kufr: those who curse the lineages and those who wail over the dead.” These (two categories of people) are not expelled from the fold of the religion of Islaam as Shaykh al-Albaanee said in the first part of his words, may Allaah grant him success. The lack of knowledge and the lack of understanding the general principles of the Sharee'ah is what cause this misguidance. Then another thing we can add to that is ill-intent which necessitates such misunderstandings, because if a person wants something then he will transmit his understanding of a situation to whatever he wants and will distort the texts for this end. It is from the well-known principles with the scholars is that they say: extract (the proofs) then believe and do not believe and then proceed to extract the proofs. So it is important that the three reasons are:

1. The lack of *Shar'ee* knowledge
2. The lack of *fiqh* of the general *qawaa'id shari'yyah*
3. Misunderstanding based on ill-intent.

See Shaykh Ibn 'Uthaymeen's commentary on the book *Fitnat ut-Takfeer* by Shaykh al-Albaanee, pp.24-5.

has revealed due to the mere action without knowing if he made it legal and lawful to do this with his heart.¹

Shaykh 'Abdul'Azeez Bin Baaz (*rahimahullaah*) stated, commenting on the statements of al-Albaanee (*rahimahullaah*):

I came across a beneficial answer from the noble Shaykh Muhammad Naasiruddeen al-Albaanee, may Allaah grant him success, which was printed in the newspapers ash-Sharq al-Awsat and al-Muslimoon wherein the noble Shaykh answered a question that was put to him regarding takfeer due to not ruling by what Allaah has revealed without explanation. He made it clear, may Allaah grant him success, that it is not permissible for anyone to make takfeer of whoever does not rule by other than what Allaah has revealed due to the mere action without knowing if he considered it lawful to do that in his heart. He made use of what is found from Ibn 'Abbaas (radi Allaahu 'anhuma), and others from the Salaf of the Ummah. There is no doubt that what he mentioned in his answer in the tafseer of the verse,

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“Whoever does not rule by what Allaah has revealed, then they are the disbelievers.”

{*al-Maa'idab: 44*}

ä ð ä

“Whoever does not rule by what Allaah has revealed then they are the transgressors.”

{*al-Maa'idab: 45*}

ä ð ä

“Whoever does not rule by what Allaah has revealed then they are the sinful.”

{*al-Maa'idab: 47*}

Is correct, and he, may Allaah grant him success, made it clear that kufr is of two types, major and minor, just as transgression is two, and likewise sin is major or minor. So whoever makes it lawful to rule by other than what Allaah has revealed or makes it lawful

¹ See al-'Allamah Shaykh Muhammad Naasiruddeen al-Albaanee, *Fitnat ut-Takfeer* with prefaces by 'Abdul'Azeez bin 'Abdillaah bin Baaz and the commentary of Shaykh Muhammad bin Saalih al-'Uthaymeen, 'Ali bin Husayn Aboo Lawz (ed.), pp.13-44.

to make zinaa or to legalise interest or legalises anything else from the prohibited acts, which are agreed upon as being impermissible, has disbelieved due to major kufr. Whoever does such actions however, without making them lawful, then his kufr is minor kufr and his transgression (dhulm) is minor transgression and likewise is his sin (fisq). For the Prophet (sallallaahu'alayhi wassallam) said in the hadeeth of Ibn Mas'ood (radi Allaahu 'anhu): "Cursing a Muslim is sin and killing him is kufr." The Prophet (sallallaahu 'alayhi wassallam) intended by this minor fisq and minor kufr and applied an expression in order to make people flee from such evil actions.¹

Shaykh Ibn 'Uthaymeen stated in adding to the words of al-Albaanee and Bin Baaz:

What is understood from the two Shaykhs is: that the kufr is for the one who makes it halaal, as for the one who rules by it (other than what Allaah has revealed) and contradicts out of disobedience, then this person is not a disbeliever because he has not made it halaal and he could have done it out of fear, inability or the likes. Based on this the three verses (of al-Maa'idah) are applied in three instances:

1. Whoever rules by other than what Allaah has revealed via changing the deen of Allaah – this is major kufr which expels one out of the religion, because he has made himself a legislator with Allaah and because he hates Allaah's Sharee'ah.
2. Whoever rules (by other than what Allaah has revealed) due to following his desires in himself, or out of fear or the likes – this person has not disbelieved but has fallen into fisq.
3. Whoever rules with transgression and oppression and this is not related to the ruling of man-made laws but related to a specific ruling like ruling the people by other than what Allaah has revealed to avenge himself then it is said that this type is a dhaalim and the descriptions differ depending on the conditions. Some scholars say that the descriptions for one description and that every kaafir is a dhaalim and every kaafir is a faasiq, they use as evidence for this the saying of Allaah,

ä ä

"...and the disbelievers they are the wrong-doers"

{*al-Baqarah* (2): 254}

And,

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"But as for those who defiantly disobeyed, their refuge is the Fire."

¹ Abridged from *Fataawaa al-'A'immah fee Nawaazil al-Mudalahimah*.

It also featured in the newspaper *ash-Sharq al-Awsat* (no.6156, dated 12/5/1416 AH) – [TN]

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

This is major fisq.¹

He (i.e. Shaykh 'Uthaymeen) also said in answering a question that was posed to him (*rahimahullaah*):

A misunderstanding is that: the statement which has been attributed to Shaykh ul-Islam Ibn Taymiyyah that he said: “when the term ‘al-kufr’ is applied (with alif laam as the definite article) then the intent is major kufr” and (to) then try to justify takfeer due to the ayah “...then those are the disbelievers” – even though the ayah does not contain anything to show that it is ‘al-kufr’ (which expels one from Islaam).

As for the correct view of Shaykh ul-Islam Ibn Taymiyyah (*rahimahullaah*) then it is that he made a distinction between “al-kufr” which is well-known as having the ‘alif laam’ in front of it and “kufr”...hence he made a distinction between the action (that was described) and the one doing the action (that was described).

Based on this, along with our explanation of this ayah in the way which has been mentioned, we judge that ruling by other than what Allaah has revealed is not the kufr which expels one from the religion. Rather, it is kufr 'amal (kufr of action) because the ruler who does this act has left the correct way and there is no difference in this between a man who takes a man-made law from others and rules by it within his state and one who starts a law and applies it. So the important thing is: does this law oppose the Divine Law or not?²

The noble Shaykh 'Abdul'Azeez bin 'Abdillaah Aali Shaykh also warned against the preaching which makes *takfeer* of Muslim societies and calls to rebelling against the leaders. During one of his classes at *Masjid al-Haraam* he stated in response to a question on the topic of dealing with those who traverse this *manhaj*:

Many of those who ascribe to this ideology are ignoramus who have been deluded due to their lack of knowledge and insight, and they thus accepted these *takfeere* views from a group who had this as their *manhaj* to achieve their assumed aims. This group came with this ideology to delude those who had little knowledge, understanding and insight. However, everyone who knows about one who believes in this ideology has to remind him of Allaah and of the falsehood of that creed, and the *manhaj* should be clarified to him. If he returns to guidance this is sought after, but if he

¹ *Fataawaa al-A'immah fi'n-Nawaazil al-Mudalahimah*, pp.226-27, transmitted from the book *Kayfa Nu'aalij Waaqi'una al-Aleem*.

Also mentioned in: *Tahdheer min Fitnat it-Takfeer*, pp.103-04 – [TN]

² *Fataawaa al-A'immah fi'n-Nawaazil al-Mudalahimah*, pp.226-27, transmitted from the book *Fitnat it-Takfeer* edited by 'Ali Hasan Aboo Lawz.

For more on this in the English language then the following pdf is of use:
<http://www.sahihbukhari.com/sps/downloads/pdf/GRV070027.pdf> - [TN]

continues in his falsehood and does not take heed then such people are not left to corrupt our youth and their *deen*. For the ideology of *takfeer* is misguided and behind it are those who want to harm the *Ummah* and traverse every path in order to achieve their aims.

I advise my brothers: be warned against the preaching which makes takfeer of Muslim societies and calls to rebelling against the Imaams and taking up arms against the Muslims. In the same way, I advise the one who gives fataawa to those people: to fear Allaah with regards to himself, to fear Allaah in regards to His Muslim servants and to fear Allaah with regards to the Muslim societies. He should also know that this is the way of the people of innovation, but the Salaf us-Saalih are the furthest from this dangerous path and in fact they used to exhort to listen and obey the leader and be patient with the leaders even if they transgress and oppress. They (the Salaf us-Saalih) also used to forbid khurooj (revolting and rebellion) against the leaders in order to safeguard the blood of the Muslims, unify their word and unite their ranks. So fear Allaah with regards to the Muslims and be warned of the punishment of Allaah, whoever from those who have been deceived due to a lack of knowledge and does not repent has to be abandoned, warned against and distanced by the people of Islaam. May Allaah protect the Muslims from evil and tribulation, the apparent and unapparent aspects of it.¹

Shaykh Saalih bin Fawzaan bin 'Abdillaah al-Fawzaan stated, deploring the criminal terrorist actions that took place in our country (i.e. Saudi Arabia) in the past:

All praise is due to Allaah and may prayers and peace be upon our Prophet, his family and his companions:

There is no doubt that safeguarding security is obligatory and people are in more need of it than they are of food and drink. For this reason Ibraaheem (*'alayhi salaam*) in his *da'wah* gave precedence to it before provision,

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“And [mention] when Abraham said, “My Lord, make this a secure city and provide its people with fruits...”

{*Baqarah (2): 126*}

This is because people are not satisfied with food and drink if there is fear as fear cuts off the path to attain provisions from other lands. For this reason, Allaah assigned to highway robbery the most severe of punishments,

¹ *Fataawaa al-A'immah fi'n-Nawaazil al-Mudalahimah*, pp.198-99, transmitted from *Okaz* newspaper, no.676, dated: 4/7/1424 AH – corresponding to 2nd August 2003 CE.

Al-Musta'min (a non-Muslim that has safe-passage and safe-conduct): the one who enters the Muslim countries with a bond of safety from the Muslims. He enters the country for an important reason and then leaves after he has fulfilled his reason (for entering the country).¹

Al-Mu'aahad (a non-Muslim who has an agreement or pact with the Muslims): the one who is included under the treaty that the Muslims have with the kuffaar, he has safety until the agreement expires between the two groups. It is not permissible for anyone to violate his rights, just as it is not permissible violate any of the Muslim's rights.

Adh-Dhimmi: the one who pays the jizyah to the Muslims and lives under their rule.

Islaam grants safety and security to these types of kuffaar in terms of their blood, wealth and honour and those who violate these trusts have acted treacherously towards Islaam and punishment is justified (for these violators of the trusts) as a deterrent. The Muslims have to be just with the kuffaar even the ones who are not Mu'aahideen, Musta'mineen or Ahl udh-Dhimmah,

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“And do not let the hatred of a people for having obstructed you from al-Masjid al-Harām lead you to transgress.”

{*al-Maa'idah* (5): 2}

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“O you who have believed, be persistently standing firm for Allāh, witnesses in justice, and do not let the hatred of a people prevent you from being just. Be just; that is nearer to righteousness.”

{*al-Maa'idah* (5): 8}

Those who threaten safety: either they are Khawaarij, highway robbers or transgressors and to each is a decisive position which stops them at their limit and withholds their evil from the Muslims, the Musta'mineen, the Mu'aahadeen and the Ahl udh-Dhimmah. Those who partake in bombings, anywhere, violate inviolable souls and wealth of both Muslims and Mu'aahadeen. They also make women become widows and cause children to become orphans, they are the ones about whom Allaah said,

¹ Such as messengers, merchants, visitors, or student wanting to learn about Islam.

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“And of the people is he whose speech pleases you in worldly life, and he calls Allāh to witness as to what is in his heart, yet he is the fiercest of opponents. And when he goes away, he strives throughout the land to cause corruption therein and destroy crops and animals. And Allāh does not like corruption. And when it is said to him, "Fear Allāh," pride in the sin takes hold of him. Sufficient for him is Hellfire, and how wretched is the resting place.”

{*al-Baqarah* (2): 204-206}

What is also strange is that those transgressors who rebel against Islamic authority call their actions “jihad in the way of Allaah” and this is from the greatest of lies against Allaah. For Allaah has classified all of this as corruption and He did not classify it as being jihad, however we are not amazed when we know that their predecessors from the Khawaarij made takfeer of the Sahaabah and killed 'Uthmaan and 'Ali (radi Allaahu 'anhuma) who were from the Rightly Guided Khulafaa' and from the ten promised Paradise. Yet they killed them both and called their actions “jihad in the way of Allaah” but rather it was jihad in the way of Shaytaan, Allaah says,

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“Those who believe fight in the cause of Allāh, and those who disbelieve fight in the cause of taghūt...”

{*an-Nisaa* (4): 76}

Islaam does not support their (terrorist) actions as the enemies of Islaam claim, from the kuffaar and the munaafiqeen, when they say that: “Islaam is a deen of terrorism” and they use those criminal's (terrorist) actions as a proof. Their actions are not from Islaam and Islaam does not approve of it because it is the ideology of the Khawaarij about which the Prophet (sallallaahu 'alayhi wassallam) said to his companions: “*Wherever you find them (the khawaarij) – kill them (i.e.*

execute!” and he enumerated a great reward for whoever kills them (khawaarij), for they only kill the leaders of the Muslims just as they also fought against the Sahaabah when they were under the leadership of the Leader of the Believer, 'Ali bin Abee Taalib (radi Allaahu 'anhu).

Some of the hypocrites or ignoramuses claim that the Muslim schools (within the Kingdom of Saudi Arabia) taught this (terrorist) ideology and that the curricula used in teaching includes this deviant ideology. As a result, they seek that the curriculum be changed, but we say: the people who have this (terrorist) ideology neither graduated from Muslim schools (in the Kingdom of Saudi Arabia) nor took knowledge from the 'Ulama of the Muslims. This is because they actually prohibit studying within the schools, institutes and colleges (of the KSA). They also hate the 'Ulama of the Muslims and claim that these scholars are ignorant, describing them as being employees for the Salaateen (rulers), as a result, they studied with people who shared this deviant ideology and with the youngsters who were foolish minded, just as their predecessors branded the Sahaabah as being ignorant.

So what is hoped for after today is: for fathers to turn to their children and not leave them to those who have this destructive ideology who may try and guide their children to these misguided ideologies and deviated methodologies. They should not let their children join any suspicious organizations or go on mysterious journeys which are organized by people who have this misguided ideology. Parents should not let their children travel outside the Kingdom while their children are young in age. The 'Ulama have to give correct guidance and teach the correct creed in schools, masaajid and via the mass media in order to leave no opportunity for the people of misguidance who are in darkness and heedlessness of the rectifiers. May Allaah grant success to all in beneficial knowledge and righteous action, and may prayers be upon our Prophet Muhammad, his family and his companions.¹

From what has preceded from this clarification of the *manhaj* that the Kingdom of Saudi Arabia follows since its beginning - and from what has preceded from the statements from the 'Ulama of the Salaf from the *Sahaabah*, *Taabi'een*, the four Imaams, Shaykh ul-Islaam Ibn Taymiyyah, Shaykh ul-Islaam Muhammad bin 'AbdulWahhaab and the Imaams of the *da'wah* after him; also from what has preceded from the answers of the 'Ulama of this country regarding the ideologies of terrorism, *takfeer* and bombing – it is clear with all lucidity that there is no link whatsoever between the ideology of terrorism which gave rise to bombings and causing devastation and the methodology that is implemented by our country (Saudi Arabia) and our scholars. What also certifies this is what has been admitted by a group who had this deviant ideology that they did not take their ideas from the educational curriculum of our country (Saudi Arabia). Rather, they took the ideology from members of organizations that they met who had the deviant ideology.

¹ *Fataawaa al-A'immah fi'n-Nawaazil al-Mudalahimah*, pp.228-232, transmitted from *ar-Riyadh* newspaper, dated: Thursday 21/3/1424 AH – corresponding to 22nd May 2003 CE.

Different forms of mass media have aired these clarifications and admissions and from those who they admitted influenced them (and the names they mentioned were): Aboo Muhammad al-Maqdisee, Aboo Qataadah¹ and the book *adb-Dbilaal* by Sayyid Qutb.² The admissions left no room for doubt that our *manhaj*, and to all praise is due to Allaah, is totally free from those corrupt ideologies, and that our *manhaj* teaches good creed and conduct, exhorts to adhering to the Jama'ah and the obligation of listening and obeying (the Muslim leaders).³ It is also clear that our *da'wah* which our country (Saudi Arabia) was established upon and what our *'Ulama* traverse, is free from the ideology of *takfeer* which is on the *manhaj* of the *khawaarij*. This was spread by those youth from the *sabwa* (awakening) due to some organizations and extreme individuals whose books and tapes make general *takfeer* of all who do not agree with them.⁴

¹ Both of them were followers of *Ikhwaan ul-Muslimeen* and an elucidation of their *takfeeree* ideas will follow shortly.

² Sayyid Qutb was from those who viewed that violence was an acceptable method for change and more on this will be explained shortly.

³ From an article by Shaykh Saalih al-Fawzaan in the newspaper *al-Jazeera*, no.11434 dated: 26/11/1424 AH/18th January 2004 CE.

⁴ From the article by Shaykh Muhammad bin Raashid al-Habshaan of the *Ma'had 'Ilmee* in Riyadh. The article featured in the newspaper *al-Iqtisaadiyyah* dated: Rabee' al-Aakhar 1425 AH/May 2004 CE, no.3861. His observations were correct and the following case study will corroborate this.

THE CONTEMPORARY TAKFEER IDEOLOGY OF TERRORISM: ITS EFFECTS ON SOME PEOPLE FROM SAUDI ARABIA

We know, from what has preceded, the ideology of the *khawarij* and how it truly harmed the Muslims throughout different times, it is a destructive ideology of terrorism which is contrary to the reality of the correct Islamic religion. The effect of this ideology makes it hard to prevent the one who takes it up to implement due to the intensity of its deviation and misguidance and history is the best witness of this. Some Islamic countries have suffered due to some of those who had been affected by the ideology, countries such as Egypt then Algeria and recently Saudi, as many victims and innocent people have lost their lives.

The reasons for these terrorist activities are: Firstly, due to some people from these countries being affected by the *takfeere-khawiirijee* ideology which is ascribed to the *khawarij*. And from the reasons for the existence of this ideology during this era is due to the presence of many contemporary writings, which take on many names and various means, but in the end is nothing but the *takfeere-khawiirijee* ideology. These writings follow the ideology of certain Islamic organizations which are secretive organizations and do much of their *da'wab* in secret without making apparent their true affair. The greatest example of this which has caused tribulation to the Muslims during this era is the group *Ikhwaan ul-Muslimeen* [The Muslim Brotherhood] with three main orientations.¹ *Ikhwaan ul-Muslimeen* [The Muslim Brotherhood] is the mother of the Islamic organizations in the Arab world as it gave birth to its chicks in the form of the other organizations after. Deviation began due to the different strands within the *Ikhwaan ul-Muslimeen* themselves²:

1. *al-Banna'iyah*: ascribed to the founder of the *Ikhwaan ul-Muslimeen* [The Muslim Brotherhood], Hasan al-Banna.
2. *Al-Qutbiyyah*: ascribed to Sayyid Qutb
3. *As-Surooriyyah*: ascribed to Muhammad Suroor

Their ideology included *khurooj* (rebellion) in the vilest of meanings: for they rebelled against the Sunnah³ and against the Jama'ah (main body of Muslims). As for *khurooj* against the Sunnah then the Prophet (*sallallaahu 'alayhi wassallam*) said when he was asked about the *Firqat un-Naa'ijyyah*:

¹ A definition of all of each orientation will follow shortly.

² This was stated by one of the leaders of the *Ikhwaan*, al-'Ashmaawee in his book *at-Taareekh as-Sirree li-Jamaa'at il-Ikhwaan il-Muslimeen* [The Secret History of the Muslim Brotherhood], pp.3-4.

³ The intent of the *sunnah* here is: what agrees with the Book of Allaah and the *Sunnah* of the Messenger of Allaah (*sallallaahu 'alayhi wassallam*) whether this is in regards to beliefs or acts of worship, all that is contrary to it is innovation.

“*What I am upon and my companions.*”¹ He (*sallallaahu ‘alayhi wassallam*) instructed to follow his *Sunnah* and the *sunna* of the Righteous Khulafaa’ after him, for he said: “*Stick to my Sunnah and the Sunnah of the Rightly guided Caliphs after me. Hold firm to it and bite onto it with the molars, and beware of newly invented matters for every newly-invented matter is an innovation and every innovation is misguidance.*”²

This *khurooj* against the *sunna* is apparent in their books, writings and articles which are filled with much that is in opposition to the Sunnah. These works also contain censuring those who follow the *manhaj* of the *Salaf us-Saalib* just as they contain praise of innovation and its people.

Secondly, (a reason for terrorist activities are due to) a lack of obedience to the Muslim leaders in authority and then rebelling against him, inciting the general masses against them in every land wherein their *da’wah* is. They also make false interpretations of the texts which instruct to obeying the Muslim leader in authority or encourage adhering to the Jama’ah and anything else what the Prophet (*sallallaahu ‘alayhi wassallam*) and his companions were upon. This has two meanings from the *Salaf*:

1. That the Jama’ah are those who they agree on as being in authority, and this person is the Imaam (leader) who agrees with the Book and the Sunnah. This is the perceptual meaning of “the Jama’ah” and sometimes it is known as the political meaning (of Jama’ah).
2. The Jama’ah are those who are upon what the Prophet (*sallallaahu ‘alayhi wassallam*) and his companions were upon, whether they have an Imaam or not. This is the academic or essential meaning of a Jama’ah.³

Then they said that the Muslims today neither have a Jama’ah nor an Imaam that can be perceived.⁴ For this reason they said that the Muslims today neither have a Jama’ah nor an Imaam that can be perceived, even though the Saudi state exists which is a state that applies the Divine Legislation. There also exist other Islamic states which are very difficult to define with *kufr* on the basis of their leaders. However, due to camouflaging and deception, and out of them trying to get out of this deadlock, they began to interpret the texts and distort them to mean that the only state that should be taken into consideration is the state of the Khilaafah or the state

¹ Reported by Tirmidhee, *hadeeth* no.2641; al-Laalikaa’ee in *Sharh T’tiqaad Ahl is-Sunnah* (147); al-Aajuree in *Sharee’ah*, p.15; al-Marwazee in *as-Sunnah*, p.8; Ibn Battah in *al-Ibaanah al-Kubraa*, (160, 264) – the *hadeeth* his *saheeh* with its supporting witnesses.

² Reported Ahmad in his *Musnad* (vol.4, pp.126-27); Tirmidhee (2676); Aboo Daawood (4607); Ibn Maajah in his introduction (34) and by others, the *hadeeth* is *saheeh*.

³ Dr Saalih as-Saawee, *ath-Thawaabit wa’l-Mutaghayyaraat*, p.19

⁴ Dr’AbdulHameed Hindaawee, *Kayfa’l-Amr idha lam takun Jama’ah Daraasah Hawla’l-Jama’ah wa’l-Jama’aat* [How will the Matter be if there is not a Jama’ah], p.51.

that proclaims that its leader is a leader of all of the Muslims. Here then, they fell into many opposing matters such as:

- ✓ Falsely interpreting Divine Legislated texts with invalid and void interpretations
- ✓ Their opposition to the *ijmaa'* (consensus) of the 'Ulama
- ✓ Their opposition to the reality to the extent that some of them were even bold enough in falsehood to make *takfeer* of the leaders of this country and of other Muslim countries. Those who made this *takfeer* were the likes of Aboo Qataadah, al-Maqdisee, Muhammad Suroor and others.

For this reason, as-Saawee said:

The basis for all of that is so that the Islamic movement today is represented by an army which all of the Ummah has be a part of in order to avert the tribulation of kufr and apostasy and their harms from the abode of Islaam. It (the contemporary Islamic movement) is a replacement for the Islamic state.¹

I say: there will be more clarity to come in regards to these false interpretations which were a reason for rebelling against the Sunnah and the leaders in many Islamic countries. From the most prominent works by which some of the religious youth in our country took on board the *khawarij* ideology were some of the writings of Sayyid Qutb and those who were influenced by him afterwards like Muhammad Qutb,² Muhammad Suroor,³ at-Turaabee, Muhammad Ahmad ar-Raashid, Salaah as-Saawee, 'AbdurRahmaan 'AbdulKhaaliq, Jamaal Sultaan and others. Those who have been called "du'aat of the Sahwa (awakening)" in this country (Saudi Arabia) were also in turn affected by the ideology of these individuals. Sayyid Qutb is also regarded as one of those who revived the *khawarij* ideology of *takfeer* in this era, as a result his writings are considered to be the most dangerous because they are the reference point for those who have been influenced by this ideology from those of this country and other countries. This is because these works of Sayyid Qutb are: found in the general and specialist bookstores; are found in middle and secondary boys and girls schools; are also found in colleges and universities. Indeed, students are encouraged to refer back to these books and benefit from them, and there are hardly to be found anyone who warns against the errors within his writings. Rather, the heads of the extremist groups and theories have made the books of Sayyid as the basis for youth to be cultivated upon. Dr Sa'eed Muraad states:

¹ Dr Salaah as-Saawee, *ath-Thawaabit wa'l-Mutaghayyaraat*, p.19

² His direct influence was made apparent within the works of some of his students from this country.

³ He is like the one mentioned before him, rather he is worse!

The third stage of the group Ikhwaan ul-Muslimeen, 1965 – organization of the Qutbees, the followers of Sayyid Qutb: this stage was the most dangerous that the Ikhwaan ul-Muslimeen went through because it re-directed itself towards violent ideas as a means for change.¹

There is also ideological terrorism in an organized form that is used by these partisan groups which includes opposing all who either criticize the partisan group's ideology generally or the ideology of Sayyid Qutb especially. This group with its three main strands took a methodology which differed from the methodology of the *Salaf* in knowledge and action.

¹ *Al-Firqah wa'-Jama'at ad-Deeniyyah fi'l-Watan al-'Arabee: Qadeeman wa Hadeethan*, p.370

SECRET ORGANISATION AND THE PLEDGE OF ALLEGIANCE WITH THE MUSLIM BROTHERHOOD GENERALLY AND WITH THE QUTBIS PARTICULARLY

'Ali 'Ashmaawee states in his book *at-Taareekh as-Sirri li-Jama'atil-Ikhwaan il-Muslimeen* [The Secret of the Muslim Brotherhood], pp.94-5, 99:

During this stage individual members of the movement had to have a sense of separation from the society and to not participate in anything between them (the society) and themselves. They did not manifest this until they gained maturity and completed their cultivation and increased their numbers as much as possible. Then after that stage came another which was the separation stage wherein the men of this da'wah separated from the society and said "This is our path and that is your path and whoever wants to be attached to us is a Muslim and whoever stands in our way against us has ruled themselves with kufr. And each should take the position that they view during this stage, at that point Allaah will separate between the two groups and Allaah will either help the believing group which will take control of affairs or the other group will, just as what happened to the people of the ditch who split off from their people and then it was ordained for them that they be buried in the ditch as mentioned in the Noble Qur'aan."

In addition to that, Ustaadh Sayyid Qutb viewed that the Islamic movement had fiqh principles and regulations which in many instances greatly differ from that which is well-established in general Islamic fiqh. For the first time we heard from him the concept of "fiqh of the Islamic movement" and he used to say its established regulations differ from general regulations. Within his book which was not distributed, the second volume to *Ma'aalim fi't-Tareeq* [Milestones], he dedicated this volume to speaking about what he termed "fiqh of the movement". However, when he took my view about distributing the book I hoped that it not be distributed because it would have led to much division and differing, and the world would be against us saying that: "Sayyid Qutb introduced something new, an innovation, into Islaam", so he agreed with my view and did not publish the book and I do not know what was the end of it (the second volume of the book) after that.

Ustaadh Sayyid Qutb informed us that this view had been clarified to him during his time in prison when he was arrested in 1954 CE and was sentenced to ten years in prison. During this time he contemplated what happened and so did Ustaadh Muhammad Yusuf Hawwaash,¹ who was

¹ Muhammad Yusuf Hawwaash was born on October 12th 1922 CE He achieved a diploma from Industrial Schools in 1943. He joined Ikhwaan, during his studies in the Gharbiyyah province and had two children who were both doctors. He was imprisoned on several occasions in Egypt and whilst in prison with Sayyid Qutb he claimed that he had a dream wherein Yusuf (*'alayhi-salaam*) who told him: "Inform Sayyid that the surah has what he is looking for: {Indeed judgment is only for Allah}." He was executed on 29th August 1966 CE. [TN]

executed in 1965 CE, who agreed with Sayyid views. Ustaadh Muhammad Yusuf Hawwaash has to be considered as the second person, he almost had exactly the same ideology and view and gave the same advice.

Then there was agreement that what should take precedence is a general ideological plan for the organization which we are talking about here. And that what we should immediately begin with is a reconstructed and re-drafted version of the ideology of the people, meaning the members of the Ikhwaan, according to what Sayyid Qutb said and thought. It was thus suggested that we begin with (studying and cultivating upon) some books such as:

- ✓ *Are we Muslims?*
- ✓ *Social Justice in Islam*
- ✓ *Milestones*
- ✓ *Raid on the Islamic World*
- ✓ *Social Directions in Islam*
- ✓ *National Directions in Contemporary Literature* by Dr. Muhammad Husayn
- ✓ *Islamic Belief in a New Age* by Ustaadh al-Bannaa
- ✓ *Islam: Between the Ignorance of its Followers and the Inability of its Scholars* by AbdulQadir Awdah.

Sayyid Qutb viewed – after he asked us about the number of individuals that we had and we informed him that there were about 300 – that at least seventy of them will be the foremost leaders and more positive (for the Ikhwaan) and said: ‘We have to look for these seventy people and work on providing them more doses of the ideology and begin to give them hidden training so as to serve as the beginning stages of regenerating them to be the working leaders of what we are talking about (i.e. Ikhwaan) in the future.’

The reconstruction of the (different Ikwaani) groups was complete and there were about 3 to 5 individuals (leading them). An agreement was made that each of the five groups should have leaders and each of these five leaders will have a direct link with the head of the organization. In this way we could safeguard isolating any (of the) groups from being detected or arrested and can deflect responsibility away from these groups. In this way, the whole organization would not be detected as happened previously with most of the pyramid-structured organizations of the Ikhwaan wherein if one person was arrested the whole organization would be exposed with immense ease.

The enlisting of new groups began drawing upon those youth who were enthusiastic for Islam.

Also read what Muhammad Muhammad Badree wrote in an article which featured in the magazine *al-Bayaan* (no. 83) on Rajab 1415 AH entitled *Rooh ut-Tafreeq wa'l-Mubaadaraat adh-Dhaatiyyah* [Team Spirit and Self-Initiative]:

No nation will be able to achieve even its furthest plans, at home or abroad, except if there is a collective organization which can facilitate the plans of its members. From here then, the first obligation for all levels of contemporary Islamic work is: beginning with facilitating co-operation in order to build a strong Islamic nation which is able to confront all its enemies and carry out its

civilized message to all of humanity. That message which cannot be carried by individuals, or a group of individuals – it can only be carried by a collective co-operation in line with an integrated and deliberate plan based on team spirit and self-initiative.

Read here what was mentioned in the bulletin of the *Markaz Bubooth Tatbeeq ash-Shar'eeah Islamiyyah* [The Research Centre for the Application of Islamic Law], no.4, p.34:

Jihad, which has an Imaam in order to establish the deen and judge by the Sharee'ah, is totally obligatory in this instance and there is no way to this with a Diaspora and interspersions. Establishing collective obligations are very expansive and so are establishing the proof, commanding the good and forbidding the evil, mutual advice to the Muslims and all of this does not mean neglecting the responsibilities of these obligations. There is no way to bring these about with division and tahaaruj (chaos), so then what is the way out of this? At this stage comes the role of the Islamic groups as an assembling stage in the path to Muslim organization. For example, as has preceded, that the people of authority gather in order to look over the issues affecting the Ummah and put forward solutions. They carry the flag and gather the word of the Ummah around it so that the people fight behind it.

If this is difficult, or takes a long time, or some barriers are placed in front of it (such as: numerous independent ideas, varying methods proposed for change, disputes over knowledge-related issues and practices – like those issues which are related to documenting the current situation or adapting the situation) – here then comes the role of Islamic groups. The aim of these groups is to oversee the preparation of an arising and striving faith-based home which puts the issue of Islam as its main priority and preoccupation in this life. This is done by enacting an organized programme and group-spirit which encourages rushing to do good actions and competing in doing the obligations. They serve as a faith-based incubator for this striving home in order to deflect from it, by the permission of Allaah, doubts and desires. They (Islamic groups) also ingrain within themselves the realities of tawheed and eemaan and free themselves from the remnants of ignorance and its legacies and apply intelligence and spirit with the nature of eemaan and jihad.

Also read this in bulletin of the *Markaz Bubooth Tatbeeq ash-Shar'eeah Islamiyyah* [The Research Centre for the Application of Islamic Law], no.12, p.16:

...(the Islamic movement) is a substitute for the Islamic state which enlists the Muslims when the enemies encroach on the abode of Islam, it does not conceal anyone whose Islam is proved from participating in this jihad and it does not prevent them from the spoils of war as long as he is with the Muslims. This is the framework which the Islamic movement has to put in place when it is in its defensive phase challenging those who are involved with the war against Islaam and the genocide of its people. In most instances this is the case as long as the sovereignty is to other than Islam in the lands of Allaah, and as long as its army is concealed from the Sharee'ah in these lands.

That is because with the fall of the Islamic Khaleefah and the absence of the flag of the Sharee'ah in most of the Islamic lands, its dependence on secularism, ruling by man-made laws and referring judgment to the affairs of the Ummah as opposed to referring judgment to the Book and the Sunnah - the Islamic movement took on its shoulders the importance of jihad¹ in order to resume the Islamic existence and the establishment of the Islamic state and to stand in the face of kufr from the west and from the east.

Muhammad Qutb says on page 486 of his book *Waaqi'unaa al-Mu'aasir* [Our Contemporary Situation] in regards to the importance of education and refuting those who prolong the path to it and want to fruit-pick before ripening:

As for those who ask "until when do we continue educating without action?" We are not able to give them a specific date and we say to them: ten years from now or twenty years from now, this is from mere guess-work about the unseen which is not based on clear evidence. We are only able to say to them: we continue to educate until the desired leadership is formed to a reasonable size.

He intends by action: revolting against the system and if not then the method is to cultivate this action. Now look at what was stated by one of the *Sabwa* preachers in our country (i.e. Saudi Arabia) in a lecture entitled *Islam wa'l-Hizbiyyah* [Islam and Partisanship], wherein he stated:

As for the bay'ah (pledge of allegiance) which exists with some Islamic groups, what I view is that at least it is disliked due to its resemblance or likeness to making vows and swearing oaths.

It is well known that the ruling of making vows of allegiance is that it is disliked, however an individual may hold that it is obligatory (to swear an oath of allegiance) and if this was the case then the pledges of allegiance which are given to Islamic groups, by them, is initially disliked like swearing oaths and making vows are. But if an individual holds it to be obligatory on him then he has to remain loyal to it such as when after making an oath.

¹ They intend by this here: fighting against Muslims, as from here they make *takfeer* of those who differ from them and of those who are not pleased with their organisation.

SOME PLANS AND METHODS THAT THE MUSLIM BROTHERHOOD OUTLINE FOR THEIR FOLLOWERS IN ORDER TO BRING ABOUT THEIR DESIRED STATE¹

After mentioning some statements of some of the figureheads of the *Muslim Brotherhood* in regards to their organization, pledges of allegiance and reliance on secrecy, I will now mention some statements from them which clearly shows the *manhaj* that this group traverses and outlines for its followers in order to apply the group's *da'wah*.² So even though the basis of the *da'wah* of it may be correct, calling to Islam and the *deen*, yet the errors are in regards to the means of this *da'wah* and its path which includes many opposing matters which lead their followers to fall into many tribulations. This is due to the group's opposition to many matters of the *manhaj* that the Prophet (*sallallaahu 'alayhi wassallam*) and his companions traversed.³ All of the info that I rely on are taken from their own books and articles and are transmitted with their page numbers, volume numbers and editions for these books and articles.⁴

Following the Sunnah of the Prophet (*sallallaahu 'alayhi wassallam*) and the correct *Shari'* position is to be caution and warn against the ways of the innovator and hold firm to the Sunnah, safeguarding it and calling to it, and those who turn away from it then let them turn

¹ **Translator's Note:** These same plans and methods are utilized by those Islamic groups who have been fathered by the *Ikhwan ul-Muslimeen* such as *Hamas* (the Palestinian wing of the *Ikhwan ul-Muslimeen*), *FIS* (in Algeria), the *National Islamic Front* of Hasan at-Turaabee in Sudan, *Harakat ul-Islaah* of Somalia, *an-Nahdah* of Rasheed Ghannouchi in Tunisia, the *Jama'at Islami* (of Egypt, Pakistan and Indonesia – however the ones of Egypt and of Indonesia, of Abu Bakr Baa Basheer, are more *takfeeree* and *khaarijee* in their nature), *Hizb ut-Tahreer*, *al-Muhajiroun* and the other sects devised by al-Bakri, and by *Ikhwani* ideologues such as Sayyid Qub, Maududi, Muhammad Suroor, 'AbdurRahmaan 'AbdulKhaaliq, Yusuf al-Qaradawi, Salman al-'Awda, Safar al-Hawali and their ideological offspring in the West, such as Salaah as-Saawee, 'AbdurRahmaan al-Amoodee, Aboo Baseer at-Tartoosee and many others.

² The followers of the group traverse this way in all of the Muslim countries wherein their *da'wah* is found including our country Saudi Arabia, may Allaah safeguard it, and some of them are from those who are called the **“du'aat of the Sahwa (Islamic awakening).”**

³ We are not able to take away sincerity from them, however this condition (of sincerity) is not correctly reached except if this is combined with another condition which is following the Messenger of Allaah (*sallallaahu 'alayhi wassallam*), meaning: that it has to be in agreement with the Divine Legislation. This is what is missing from many foundations, principles and ways of the *da'wah* of the *Ikhwaan ul-Muslimeen* [Muslim Brotherhood], for sincerity is even found among the *khawaarij* who were described as having it, indeed they were the most sincere in their beliefs and yet the most misguided due to their opposition to the guidance of the Prophet (*sallallaahu 'alayhi wassallam*).

⁴ **Translator's Note:** I will append the publishers, place of publication and year of publication of the works where possible.

away, and those who object to it then let them object, as for the Sunnah then it is as the 'Ulama say:

*The Sunnah is like the Ark of Noah,
Whoever embarks on it is saved,
And whoever leaves it is destroyed*

From the methods and plans that its followers (*Ikhwaan ul-Muslimeen*) put forth and restrict themselves to, are the following:

1. THEIR DA'WAH INCLUDES: PRAISING THE LEADERS AND FIGUREHEADS OF THE GROUP AND CALLING PEOPLE TO JOIN THE GROUP AND IMAGINING IT TO BE THAT (GROUP) WHICH ALL HOPES ARE TO ATTACHED TO

One of their writers, 'Abdullaah Naasih 'Ulwaan¹ stated in his book *'Aqabaat fee Tareeq id-Du'aat* [Obstacles in the Path of the Preachers], (vol.1, p.261):

Whoever wants to work for Islam should look for the group which is widespread throughout the whole earth, it has branches in the Islamic world which belong to the organization in all countries. This group- with such vastness, comprehensiveness and upright goals- is present and widespread in the Islamic world all praise is due to Allaah. For it is the group that was formed, and its milestones and system² were put in place, in Egyptian society and declared by Hasan al-Banna and a whole generation of Muslims today in the east and west attach great hope to it.

He then says within his praise of members of the group (vol.1, p.196):

Such as: Imaam Hasan al-Banna, ash-Shaheed Sayyid Qutb, Shaykh Mustaphaa as-Subaa'ee, al-Murshid Hasan al-Hudaybee, then they will remain in history as notables.³

2. CALLING TO FORM ORGANISATIONS AND GIVE ALLEGIANCE AND OBEDIENCE TO THE GROUP- ALONG WITH PUTTING MEMBERS OF THE GROUP IN SUITABLE

¹ A former professor of *tafseer* at King 'Abdul'Azeez University, Jeddah.

² Pay attention to this expression here, for it indicates their partisanship and that it is not a *da'wah* for rectification of what has crept into the *deen*, rather it is party which aims to achieve power and authority.

³ Some of those so-called "du'aat of the Sahwa (Islamic awakening)" in our country have praised these same individuals also, as is found in the audio lecture entitled *Taqweem ar-Rijaal* and the treatise entitled *Hadhahi Sabeel* [This is our Path] and *Kutub fi's-Saahatil-Islamiyyah* [Books within the Islamic World] and in other sources.

POSITIONS,¹ SO AS NOT TO CRACK THE STRUCTURE OF THE GROUP

Unto you are some of their own words in regards to this-

The author of *al-'Aqabaat* (vol.2, p.512) states:

The issue of forming an organization is from the important issues which the Islamic movement and da'wah groups have to give importance to and exert effort in. This is because any mistake in the organization, or any deficiencies in the formation, leads to the group facing violent tremors and dangerous ruptures.

He also says (vol.2, p.517):

From the defects in leadership is not taking what is required, for a contemporary stage, in building a generation and preparing them in regards to da'wah and cultivation.

He also says (vol.2, p.563):

The conscious mature Islamic movement is a movement that knows the capabilities, orientations and talents of its members. From this, it chooses every individual to do that which suits them based on their ability, orientation and natural moods.

He also says (vol.2, p.484):

Cultivation is based on the discipline: giving allegiance to the head of the group, implementing its orders, adhering to all that emanates from the head without the youth having any hesitation whatsoever and without giving in to apathy.

3. THEIR CONCERN WITH CORRUPTED UNITY AMONG THE DIFFERENT ISLAMIC GROUPS WITHOUT ANY DISTINCTION UNDER THE BANNER OF “WE CO-OPERATE IN WHAT WE AGREE UPON AND WE ALLOW EACH OTHER OVER WHAT WE DISAGREE ON”²

¹ In their view and imagination.

² This principle, along with it being contrary to the Divine Legislation, only extends to those who agree with them in forming an organisation despite the oppositions to the Divine Legislation it has. As for those who do not agree with them in forming an organisation then they do not give any weight to him whatever his knowledge, *taqwa* and abstinence from the *dunya*; as some of their leaders have been frank about.

Translator's Note: This method is traversed by the Saudi *Ikhwani* Salman al-'Awda and has unfortunately been evoked recently by his mentee in the West, Yasir Qadhi. See for example: http://www.salafimanhaj.com/pdf/SalafiManhaj_AlAwda

Yasir Qadhi stated in a lecture entitled *Muslims in the West* that:

“The reality that many of us, from all different groups are coming to realise, is that in the secular democracies we are living in – quantity counts, numbers make a difference. When

The author of *al-'Aqabaat* says (vol.1, p.312):

All groups within the realm of their competence in cultivating, educating and organising the Muslim generation, should deal with each other by working upon what they agree on and excusing each other for they differ on. So one form of da'wah focuses on purifying the souls, then another da'wah is concerned with education, while a third (form of da'wah) delves into political action, so that they can all complement each other in forming the Islamic personality.

4. THEIR WAYS OF FACING PRESSURES THAT HAVE BEEN PLACED ON THEM AND THE WAY TO WORK WITHIN SUCH SITUATIONS

The author of *al-'Aqabaat* says (vol.2, p.596):

When the Islamic movement is tested with a terrorist leader that is not religious and who arrests the du'aat, then the plan is as follows:

you have a petition that is signed by ten, twenty thirty thousand people it will weigh much more than if five, ten fifteen do something about it. When the certain constituents of a certain member of parliament when thousands gather together and say 'we are not going to help you', or 'do this and that' – it has more of an effect that if a few people do so...So we have to think about co-operating with different Muslim groups, each group is small in quantity but put each together and we can form a much larger number....But, my general point is: that the different Muslim groups who ascribe to the Sunnah and call themselves Sunni, who respect the sahabah and the authority of hadeeth – the reality is that we have to form bonds with these groups, so much so that the average person need not be aware of any differences amongst us. No doubt at a higher level, if I'm teaching a class on theology, I will teach what I believe to be correct and a person who opposes me will teach another theology, but still calls himself Sunni and thinks he is Sunni – I believe that when it comes to for example building masjids, building Islamic schools or organising general events such as events of this nature, then all of those who ascrib to the Sunnah, general Sunni Muslims, we all have to unite. (!!?)

La hawla wa quwwata ila billaah! Refer to the lecture here: <http://www.youtube.com/watch?v=O15jOAP-hY8> - It's as if you're listening to Salmaan al-'Awda! This is straight from the *Ikhwaanee* handbook, co-operate with all and sundry and play down any differences. As for the issue related to gaining "the numbers" then "the numbers" and quantities did not seem to count when the UK went to war "not in the names of" the overwhelming majority of Britons did it??!

There are a number of naive views within this lecture by Yasir Qadhi (which was also somewhat prematurely praised and promoted by the likes of Abu Zubayr Saleem "al-Azzaami" – an ascription that he used to call himself by the way and has not been fully or adequately clarified) which demonstrate that he has a rather unsophisticated understanding of the West. The lecture also seems to reflect his own recent realisation of living in the West, with respect he went to primary and secondary school in Saudi and this is reflected in his recent "enlightened" views about Muslims living in the West.

- ✓ lessening the conveyance of the da'wah in order to do secretly, via individual da'wah and contacts
- ✓ apparent membership to an organization that is concerned with the spirit of education and limit their da'wah to purifying the souls
- ✓ Linking up with organizations that teach the Qur'aan and charitable, educational foundations that work for Islam and da'wah underneath them.
- ✓ Working hard and striving vigorously in order to receive invitations to give lessons in mosques, give khutbahs or teach in schools.

He says (vol.1, p.306):

And have they considered that from the positive aspects of this stage is that they progress along with these implementers and co-operate, beginning with conviction and if this cannot be attained then mudaarah,¹ and if that cannot be attained then secret da'wah.

¹ **Translator's Note:** *Mudaarah* literally means to be amicable, affable and harmonious and in the context of the *Sharee'ah* the scholars have noted that it is giving away some of your *dunya* for the preservation of the *deen*. It is known by the scholars that *mudaarah* is different from *mudaahanah* (to compromise). Imaams Bukhaaree and Muslim (*raheemahumullaah*) in their *saheehs* within their sections on manners then include chapters on *mudaarah*. Al-Haafidh Ibn Hajar stated: **"..the intent of it is to ward off via kindness."** In *al-Qaamoos al-Muheet* it is stated about the definition of *daraa'*: **"To make something a deterrent, and to deter is to rebut, i.e. they rebutted each other in the argument."** Examples of *mudaarah* in the Qur'aan are:

"And do not insult those they invoke other than Allāh, lest they insult Allāh in enmity without knowledge."

{*Soorah al-An'aam* (6): 108}

and

"Those will be given their reward twice for what they patiently endured and [because] they avert evil through good..."

{*al-Qasas* (28): 54}

Evidences from the *sunnah* for this are the *hadeeth* from Abi'l-Dardaa' that "We smile in the faces of people yet our hearts are cursing them." (*Fath al-Baaree*, vol.10, p.527, *Kitaab al-Adab, Baab al-Mudaarah ma'a'n-Naas*). Also when 'Urwah ibn al-Zubayr reported that 'Aa'ishah told him: "A man sought permission to enter upon the Prophet (*sallallaahu alayhi wassallam*), and he said, "Let him in, what a bad son of his tribe (or bad brother of his tribe) he is!" When the man came in, the Prophet (*sallallaahu alayhi wassallam*) spoke to him kindly and gently. I said: "O Messenger of Allaah, you said what you said, then you spoke to him kindly." He said, "O 'Aa'ishah, the worst of the people in the sight of Allaah is the one who is shunned by others or whom people treat nicely because they fear his sharp tongue." (*Fath al-Baaree*, vol.10, p.528, *Kitaab al-Adab, Baab al-Mudaarah ma'a'n-Naas*). Ibn Hajar said about these two *hadeeth*:

"Ibn Battaal said: Mudaarah is from the good character of the believers, to be responsive to people, even with a word, without being coarse with them in speech, this is one of the strongest causes of harmony. Some people think that mudaarah is mudahaanah and this is an error, as mudaarah is regrettable and mudaahanah is prohibited. The difference is: mudaahanah is taken from the word ad-Dahhaan (the painter) who glosses over something and covers what is actually there. The scholars have explained it as lying with a sinner and openly displaying happiness with what he is doing without forbidding him at all. Mudaarah

Then he says (vol.2, p.393):

However, those who work for Islam in every country will not refrain from the means and they will not be incapable from the items of work: communicating with individuals, adapting the way such as the regular way of scholarly councils in order for the groups to follow in its name and call to Allaah under its umbrella or working to form establishments which teach the Qur'aan and its memorization in order for da'wah groups to perform its mission of gathering Muslim children under its banner.

5. THEIR DEPENDENCE ON POPULIST PRINCIPLES AND THEIR PENETRATION IN AMONGST INDIVIDUALS IN THE POPULATION AND FORMING SPECIAL DA'WAH COMMITTEES

Unto you are their statements in this regard-

The author of *al-'Aqabaat* says (vol.2, p.368):

When the Muslims reach the stage of forming the populist principle and increase their movement to include multitudes of offspring from the Islamic Ummah and they penetrate the believing people in every place- then the executive stage and decisive moment comes.¹

He then says (vol.2, p.408):

If it is not possible for the Islamists¹ to reach the position of establishing rule and authority² via military coups and there does not remain in front of them any realistic solution then it is only reasonable to rely on a people's revolution.

is being kind with the ignorant in order to teach him, being kind with the sinner in order to forbid him from what he is doing, without being harsh with him so that he does not expose what he does, and forbidding him with gentle speech and action, especially if his comradeship is needed and the likes of that.” (*Fath ul-Baaree* (Daar ur-Rayyaan), vol.10, p.545)

Imaam al-Qurtubee stated:

“The difference between mudaarah and mudaahanah is that mudaarah is to surrender the dunya for the benefit of the deen and it is permissible and even recommended. Mudaahanah is leaving the deen for the dunya.” (*Fath ul-Baaree* (Daar ur-Rayyaan), vol.10, p.469)

Ibn Qayyim al-Jawziyyah (*rahimahullaah*):

“Thus mudaarah is praiseworthy and mudaahanah is censured , so there is a difference between the two. The one who is mudaaree uses kindness with a person in order for the truth to manifest from the person or make him retract from falsehood. The mudaahin (compromiser) uses kindness in order for the person to remain established upon falsehood and leaves him upon his desires. Mudaarah is for the people of eemaan while mudaahanah is for the hypocrites. “ (*ar-Rooh*, p.231)

¹ The intent of 'decisive' here is: a populist people's revolution as he mentions later, and a revolt against the leader.

He also says (vol.2, p.209): “Forming the populist principle which includes all levels of the people and all factions.” He also says (vol.2, p.388):

It is not possible for us to say about the principle that it is so widespread that it has penetrated the midst of the cultured, laborers, citizens, doctors, engineers, the wealthy and the 'Ulama. So overall the principle has to penetrate all environments and levels: a da'wah committee which encompasses students, another committee that is responsible for women and female students, a section that is concerned with village and rural areas and the last section that is responsible for the sphere of large families and general living.

One of the *du'aat* (preachers) of the *Sabwa* ('Islamic awakening') in our country (i.e. Saudi Arabia) stated in an audio entitled *al-Ummatul-Ghaa'ibah* [The Absent Nation]:

For every issue that we want to succeed then we have to muster the hearts and minds of the majority of the Ummah and their participation.

6. DISTRIBUTING WORK AND DIVIDING ROLES BASED ON ITS SPECIALIZATION AND WORK

Unto you are their statements in this regard-

The author of *al-'Aqabaat* says (vol.2, p.564):

The movement has to categorise the energies of its elements according to their specialization and sufficiency, so a faction is responsible for financial and economic affairs, another faction is responsible sports activities and another faction is responsible for students.

He also says (vol.2, p.523):

Those who are in the ranks of leadership have to be dedicated full-time to da'wah and some of them have to be complementary in their specialities. So one works in the domain of the organization, another works in the arena of sports and the means of gaining strength and another works in the arena of administrative and educational devices all in order to achieve co-operation and become fully complete.

7. THEIR DA'WAH METHODS

Unto you are their statements in this regard-

The author of *al-'Aqabaat* says (vol.2, p.382):

From these means are: open sessions which includes questions asked via phone; from these means are: Islamic audios wherein the most powerful audios are chosen by people to listen to; from these

¹ This is a word that is frequently used by the *Ikhwaani* ideologues, “Islaamiyyeen”, “Muslim” is not used thus highlighting the political focus within this train of thought. [TN]

² This clearly shows that the reality of these groups are to achieve power and rule.

means are: distributing Islamic books wherein the best books are chosen to be read in the fields of ideology, da'wah and history.

He then says (vol.2, p.382):

From these means are: via giving general lectures with active da'wah which attracts the listeners to the lecture wherein the daa'iyah diagnoses the issues affecting the Muslims; distributing Islamic magazines, da'wah newspapers and ideological publications amidst the youth; lectures wherein memorable Islamic events are told such as the battle of Badr; preparing visits, journeys and outings; anaasheeds for da'wah, history and guidance; and finally from these means of da'wah are: Islamic theatrics and historical plays.

8. THEIR DEPENDENCE ON ADMINISTRATIVE PLANNING AND THEIR PATH WITHIN THIS

The author of *al-'Aqabaat* (vol.2, p.276) said:

The positive solutions in avoiding administrative errors of the jama'ah are therefore:

- ✓ Employ all individuals within da'wah work
- ✓ Members of the group holding themselves accountable in the work they are reasonable for
- ✓ Resolving problems of the movement swiftly, precisely and wisely
- ✓ Solving any individual problems with care and attention
- ✓ Stopping whoever instigates machinations and tribulations with resolve and strength.

9. THEIR WAYS OF ORGANISING THE YOUTH: THE PROGRAMS OF THIS STAGE AND THEIR CONCERN WITH FEMALE DA'WAH

The author of *al-'Aqabaat* (vol.2, p.579) says:

The du'aat should begin their work with a cultivating emphasis and self-preparation of the soul, the focus should be on this at this initial stage for the freshmans/undergraduates who enter into the da'wah at a young age, such as the adolescents and youth. This stage should select from the mass of undergraduates/freshmans those who are the most eloquent, show the most initiative and tact and are the most enthusiastic- then after their preparation and graduation they are arranged in accordance with their maturity, education and talent in order for them to assume their positions.

Then the author of *al-'Aqabaat* (vol.2, p.533) says about cub-scouts programs:

Within the cub-scouts the following are safeguarded: the definition of da'wah and the factors of advancing it; how it cultivates the stances of eemaan and good character from the history of the cub-scouts.

Then he says with regards to women's *da'wab* (vol.2, p.580):

Da'wah groups should not be heedless to the role of women in conveying da'wah with the consideration that they are half of the society.

Ar-Raashid states in the book *al-Masfaar* (p.145):

The emerging ones are the main resource for a solid quality: we do not mean the young who get tired and if this was the case then the da'wah would have crossed over into children's sports. Rather, they (the merging ones) are those who have approached maturity, we select the virtuous, well-mannered, sociable, physically active one who is strong in his education from them. The love of sticking to the masaajid must be instilled within them, so should competing in sports teams and they should be taken on journeys to the green rural suburbs. Even if one of them comes of age, is sensible and about to start university, if you find him to be a daa'iyah with chastity and modesty then you should rush towards him (to utilize his skills) without any misgivings.

10. THEIR DA'WAH TO INDIVIDUAL MEMBERS OF THE GROUP TO ADAPT TO THE CIRCUMSTANCES SURROUNDING THEM AND THEN TO PENETRATE THE SOCIETY BASED ON THESE CIRCUMSTANCES

Unto you are their statements in this regard-

The author of *al-'Aqabaat* (vol.2, pp.600-01):

Those who work in the field of Islam have to look at the nature of the circumstances they are in and the condition of the governments that they are living under when the Islamic movement puts in place its plan and manhaj for the progress of da'wah work. So if the circumstances are difficult and the governments are oppressive, then the sought-after plan is to traverse the manhaj of the Prophet (sallallahu 'alayhi wassallam) and his companions when they were in the Makkan period.

Meaning by this: a return to secret organizing. He likewise says (vol.2, p.601):

If the situation and circumstances are based on a moderate government overlooking matters and being easy in its dealings, then the plan can be more manifest and open and thus more far-reaching. At this point then, there is no problem in the means for the plan being to:

- ✓ **Open specialist schools**
- ✓ **Accept teaching positions within institutes and masaajid**
- ✓ **Establish suitable Islamic social gatherings for festivities**
- ✓ **Establish open-evenings for the youth**
- ✓ **Giving out Islamic books or loaning out da'wah tapes**

Salaah as-Saawee, one of the major *Ikbwani-Qutbi* theorists, says in his book *ath-Thawaabit wa'l-Mutaghayyiraat* [Constants and Variables], which is a book that is considered to be the *fiqh* of the

stages of how they implement their *da'wah* and from which their protocols are extracted, says on page 265:

It is not far off to say that the interests of Islamic action may require that a team of men have to perform some jihadi efforts and apparently let others bear blame. It is not far off to achieve that in practice if the Islamic action reaches a stage of consciousness wherein it is possible to at least agree on anything that is likely to help the continuation of the Islamist message within these circles without confusion or agitation.

There is to be found similar to this within the book (pp.281-285) and before this he stated (p.264):

Not getting involved in condemning factions which work for Islam with academic knowledge-based condemnations under the banner of (it being) “extremism and radicalization”, no matter what those factions may be involved in which may appear to be contrary to moderation, intent and maturity.

And he said: “Unless there is prior co-ordination and a mutual distribution of roles.” From what has preceded it is apparent that they all allow a faction of them to perform bombings and devastation – which they call “jihad” – in order to justify such actions; and another faction to manifest rejection of such actions in order for their continuation, benefit and staying power close to governments, this is mutual distribution of roles. This makes it evident that the aim justifies the means for them and that for them there is no difference between an open moderate state which is based upon the correct Islamic *da'wah* and any other state. The only thing they strive for is to achieve rule regardless of the state they are in, even if it is one that implements the *Sharee'ah*.

11. THEIR DESCRIBING OF THOSE WRITERS WHO CRITICISE THEM, AND MAKE CLEAR THEIR ERRORS AND DANGERS TO THE UMMAH, AS BEING GOVERNMENT EMPLOYEES FILLED WITH ENVY AND HATRED – AND CONSIDERING THEM TO BE EMPLOYEES AND SPIES WHO ALSO AVERT FROM THE FIQH OF THE IMAAMS, AND AS BEING PEOPLE OF IGNORANCE WHO MISGUIDE MUSLIMS¹

¹ **Translator's Note:** This is an oft-repeated claim by those affected by this *Ikhwani* methodology, such as those anonymous (*majaheel*) who post on *takfeeree* forums, such as the one on the forum of Abu Zubayr Saleem “al-Azzaami”!) Herein, we find a barrage of simplistic attacks upon those who merely criticize the *Ikhwani-Qutbi-Suroori manhaj* which are devoid of justice whatsoever, along with self-righteous claims of exclusively having the correct views yet devoid of precise research.

This kind of speech is in most of their books, tapes, articles and lectures, unto you are some of their speech in this regard-

The author of *al-'Aqabaat* (vol.1, p.107) says:

As for the man who works for the government then he can come in the attire of the 'Ulama and du'aat, so the government use him to perform this despicable role and disgraceful task. The government's use of him is a trumpet for it and justifies its crimes in fighting against Islam and hunting down the du'aat and the governments uses him to pursue the sincere Islamic groups and to hunt down the sincere du'aat.

He also says (vol.2, p.528):

The group which focuses on: cultivating those who join it by teaching the 'aqeedah of the Salaf, ijtihaad based on the Book and the Sunnah, averting from the fiqh of the Imaams, criticizing the Islamic groups and branding all of the Muslims as being ignorant and misguided.

12. THEY DO NOT VIEW THAT OTHERS BESIDES THEM ARE UPON THE TRUTH AND THEY DO NOT VIEW THE CORRECTNESS OF THE DIVINELY LEGISLATED PLEDGES OF ALLEGIANCE WHICH EXIST IN THE ISLAMIC WORLD TODAY

Tawfeeq al-Waa'ee said in his book *Dawr ul-Muslim* [The Role of the Muslim] (p. 57) transmitting from Hasan al-Banna's treatise on the youth:

We want a Muslim government after that and we do not recognize these political parties and we want all members of our Islamic nation to join us after that. For Egypt, Syria, 'Iraq and the Hijaz, and all spans of the earth wherein there is to be found a Muslim who says "La ilaha il-Allaah" – are all part of our great nation which we are striving to liberate and join together.

What is also interesting is that some of them who accuse their detractors of this are the quickest to seek safe-haven and agreements with intelligence services and the like. Indeed, some of them have even been sheltered in safe-houses and have provided an abundance of intelligence to non-Muslim agencies as has happened with the cases of Abu Qataadah al-Filisteenee and Muhammad Junaid Babar – a blind follower of Omar Bakri from Queens, New York who turned Supergrass for intelligence gathering. As for Abu Qataadah then even French intelligence services accused their British counterparts of sheltering him! While the Salafis of Jordan relate that during an incident in the 1990s all of the Salafi Shaykhs, along with others, were arrested except for Abu Qataadah!!? So beware!

13. THEIR DEPENDENCE ON MULTIPLE IDEOLOGIES AND POLITICS IN ORDER TO ACHIEVE THEIR GOALS¹

Unto you are some of the statements in this regard-

'Isaam al-Basheer stated in the journal *al-Mujtama'* (no. 1231) with regards to this:

There are cadres (*kawaadir*)² in the world which do not disagree with the Islamic current such as that which emphasizes love of the nation. So from here then benefit has to be taken from all strengths and segments of the society within the institutions of civil society which work to influence the leaders.

14. THEIR FOCUS ON YOUTH CLUBS WHICH HAVE BEEN OFFICIALLY SANCTIONED BY THE STATE: BY PARTICIPAING IN YOUTH CLUBS, SOCIAL CENTRES AND CHARITABLE FOUNDATIONS, AND POLARISING THE YOUTH WITHIN THEM

'Abbaas as-Seese, one of their *du'aat*, stated in his book *Min al-Madbbab ilaa Saabaat it-Da'wah* [From Massacre to the Da'wah Arena]³, p.42:

Some of the brothers indicated a new idea which included us becoming participating members of social and sports clubs which have been recently established in order to occupy the youth in the

¹ **Translator's Note:** We see this shrewd and pragmatic method utilised with those who have fallen into the *Ikhwani modus operandi* in the West also. As a result, we find individuals, some of whom claim to be *Salafi*, encourage participation in innovated rallies, protests and demonstrations, sometimes even for known Khawarij and terrorists, thinking that prancing around on such marches is somehow an indicator of one's *eemaan*?!

One of the more despicable examples of this in the West is with the hardcore *ikhwani* and founder of the *American Muslim Council* in the US, AbdurRahmaan al-Amoodee, originally from Eritrea. Al-Amoodee founded the AMC in 1990 CE in order to lobby American politicians and was a consultant to the Pentagon for over a decade, he also served as an Islamic advisor to Bill Clinton and raised funds for both Republican and Democrat political parties. In September 2000 CE he, along with others, met with Bush Jnr. saying that they would vote for him if he repealed some anti-terror laws. On July 30 2004 CE he pled guilty to illegal dealings with Libya after admitting that he participated in a plot to murder Prince Abdullah bin 'Abdul'Azeez Aal Saud for Colonel Gaddaafi and accepting hundreds of thousands of dollars from top Libyan officials in order for this end. La hawla wa la quwwata ila billaah! He was imprisoned for 23 years and all praise is due to Allaah.

² **Translator's Note:** This is interesting in terms of the language being used here which indicates again a very shrewd political methodology, for a 'cadre' (possibly originally from Arabic or an Arabic word taken from it) refer to the backbone of an organisation, usually a political organisation, which is a small faction of hardcore members who can recreate the organisations structure and ideological direction, even if the current organisational form has been destroyed and most of the members have been imprisoned or killed. This is actually the western definition yet we find the word '*kawaadir*' used frequently by the *Ikhwan ul-Muslimeen*.

³ Alexandria: Daar at-Tibaa' wa'n-Nashr wa's-Sawtiyyah, 1988 CE. [TN]

free-time with cultural, artistic and sporting pursuits under the supervision of the youth ministry.

The administrations of the clubs began to open up to us and co-operated with us, so the ship sailed with the help of Allaah via official and legal institutions.

One of their *du'aat*, 'AbdulBadee' Saqr, stated in his book *Kayfa Tadu' an-Naas* [How to Call the People], p.122:

And for this reason it necessitates preachers to contribute within social services as they are necessary and from the means of generally making the da'wah successful.

15. THEIR VIEW THAT WARNING FROM INNOVATION IS CONSIDERED A STUMBLING BLOCK WHICH DISRUPTS THE REASONS FOR THE VICTORY OF THE MUSLIMS

Unto you are the transmitted statements in this regard-

Fathi Yakin says in his book *Abadharoo al-Ieedbaaz al-Harakee*, pp.32-33:

What do they want? They want to disrupt all means, atmospheres and events that Muslims utilize to study their Islam on the basis that it is an innovation, so if a celebration is organized for the remembrance of al-Israa wa'l-Mi'raaj, they say "these celebrations are innovations", and if a celebration is organized for the remembrance of the battle of Badr, they say "this is an innovation".

16. THEIR DISRESPECT OF THE 'ULAMA BY BELITTLING THEM IN ORDER FOR THE PEOPLE TO ACCEPT THEIR DA'WAH, OUT OF POLITICAL EXTREMISM

Yoosuf al-Qaradaawee says in his book *Ayna'l-Kbalal?* [Where is the Deficiency?], p.24:

...just as the problem of the 'Ulama today is that they have become employees of those leaders who possess their appointment and their dismissal.

Mawdudi said in his book *Waaajib ush-Shabaab* [The Obligation of the Youth]¹, pp.15-6 within his words regarding the 'Ulama and their distance from politics:

Their task within civilized social life is no more than the position of the brakes of a car wherein they occupy a remit below the pace of social life.

Al-Qaradaawee says in the *Majallat ul-Ba'th al-Islami* [Journal of Islamic Research], no.3, p.57, while discussing the *da'wah* of Shaykh Muhammad ibn 'AbdulWahhaab (*rabimabullaab*):

However it (i.e. the da'wah of Imaam Muhammad ibn 'AbdulWahhaab) is not known for revival in terms of ijtihaad and for this reason Dr Muhammad 'Ammarah called it "as-

¹ Cairo: Dar al-Ansar, 1978

Salafiyyah an-Nusoosiyah” [Textual Salafism] and he intends by it being textual: literalist in its understanding of the texts. The excuse of this movement can be that it began in a simple society which was far from the arena of civilization and was overwhelmed by Bedouin life.¹

Unfortunately, this disrespect of the 'Ulama such as the *Organization of Senior Scholars of Saudi Arabia*, is (also) shown by some of those so-called “du’aat of the Sahwa” (Islamic awakening).

17. THEY HAVE MORE THAN ONE FACE WHICH THEY PRESENT TO DIFFERENT ORGANISATIONS ACCORDINGLY;²

¹ **Translator’s Note:** these are exactly the same views that are expressed by Abdal-Hakim Murad (aka TJ Winter), professor of Divinity theology at *Cambridge University*.

² This method is traversed by the Saudi *Ikhwani* Salman al-'Awda and his mentee in the West Yasir Qadhi. See for example: http://www.salafimanhaj.com/pdf/SalafiManhaj_ALAwda

Yasir Qadhi for example has also unfortunately fallen into this, in an article in the *Christian Science Monitor* entitled *Backstory: What it Means to be Muslim*, dated: 16 August 2006 CE written by none other than the so-called “progressive Muslim” and neo-con journalist Mona Eltahawy (!!!?). For some background on Mona Eltahawy see a *salafimanhaj.com* article from 2004 CE here: <http://www.salafimanhaj.com/pdf/Eltahawy.pdf> Eltahawy stated in her article:

COPENHAGEN, DENMARK – Yasir Kazi was the last person I wanted to sit next to on the plane taking us from the US to Copenhagen for the *Muslim Leaders of Tomorrow (MLT)* conference last month. But airline ticket counter agents - and divine intervention perhaps - determined otherwise, for there he was, on the aisle seat of my row as we boarded a connecting flight from Iceland to Denmark...

We'd been called to Copenhagen to discuss the integration of Muslims in the West. But it was really the question "What does being a Muslim mean?" that boarded the plane and sat in the empty seat between Yasir and me. The brainchild of the not-for-profit New York-based American Society for Muslim Advancement and the multifaith Cordoba Initiative, the conference brought 100 Muslims of diverse backgrounds from 15 countries to Denmark to discuss how Muslims are faring in integrating in Western societies, in light of the clash of civilizations mentality that has set in since the terrorist attacks in London, Madrid, and New York. But Yasir and I hadn't even landed yet. We'll get to Denmark later.

I'm a board member of the Progressive Muslim Union of North America. A core tenet of our mission is that anyone who calls him or herself a Muslim is a Muslim - no litmus test, no scorecard for ritual or dogma. Self identity is all we consider. Perhaps it really was divine intervention that I was seated by the window and Yasir by the aisle - that empty chair between us couldn't even begin to convey the space between our outlooks on religion and life. "Are you going to the MLT conference?" he asked as he made way for me to take my seat. "I guessed you were from your Arabic jewelry." So something about me *did* scream "Muslim"? Or give a hint, at least? When he said his name, I realized he was someone rumored to be balking at even speaking to some of the liberal women attendees. So I hesitated, unsure whether to extend a hand to shake because some conservative Muslims don't want to touch a woman's hand.

After tentative conversation about the panels that awaited us at the conference and polite questions about our backgrounds - he's pursuing a PhD in Islamic studies at Yale, I'm a journalist - we found what appeared to be common ground: Saudi Arabia. But "never trust appearances" seemed to be the aphorism

THIS IS TO ENSURE THE SURVIVAL OF THEIR GROUP EVEN UP UNTIL THE LAST HOUR

Ayman adh-Dhawaahiree says in his memoirs, in *ash-Sharq al-Amsat* (no.8406):

that we both were trying to prove. If you saw him (the Muslim man with the big beard) and me (the Muslim woman without the head scarf) would you figure he was the American and I the Egyptian?

It turned out we went to the same school in Jeddah, Saudi Arabia - though a few years apart, and he in the boys' section which was several miles from the girls' section that I attended. Our brothers might have been in the same grade, and our fathers surely taught and worked together at the King Abdul-Aziz Medical School. "It's a long way from Saudi Arabia to the Progressive Muslim Union of North America," Yasir said after our memories had drawn such mirror images. "Saudi Arabia is the reason I am what I am," I replied quickly. "Saudi Arabia is the reason I am what I am, too," he said. How did one starting point lead to such different lives? That may sound like the inverse of the integration debate, but it's really the heart of it. It's not about Muslims' ability to talk to the "West." In Copenhagen, when a group exercise brought together at my table Muslims from Australia, Portugal, France, Belgium, Germany, and Canada, there was no monolithic "Muslim" and there was no monolithic "West." It was about Muslims' ability to talk to one another.

Yasir and I had to talk. In his view, "liberal" Muslims outnumbered "conservatives" at the conference. What a relief, I thought. I'm fed up with Muslim conferences at which conservative views are presented as the "real" Islam and against which liberal views must justify their validity. But to Yasir's credit, he wasn't beyond making a joke out of the stereotypes that many of us hold of conservatives. A conference assignment was to talk to those we normally wouldn't talk to. **So at a coffee break, there I was - a woman wearing T-shirt and jeans attempting to schmooze with Yasir, in his traditional Pakistani-style tunic and baggy pants, and his friend Abu Eesa Niamatullah, a British Muslim in a flowing white robe.** I asked them how they thought the conference was going. "I wasn't going to come at first," said Abu Eesa, founder of an educational institute and publishing house and author of a Muslim blog, who'd been outspoken in conference sessions about how he didn't think Muslims had a problem integrating. "I've been writing an essay called 'No to Integration, Yes to Disintegration.'" Immediately Yasir jokingly interjected with a suggestion: "Explain to her what you mean by that. You know what she'll think." Was Yasir joking about the assumption that Muslim men who have long beards blow things up? Now we're talking, Yasir! It was true - I'd stereotyped the men with big beards...

At a coffee break soon after the panel, I ran into Yasir, fresh from an hour-long meeting with one of the liberal women I had heard he didn't want to meet. He looked stunned. "But did you shake her hand?" asked another attendee after Yasir told us of the meeting. "Yes." It was my turn to be stunned: "You shake women's hands? I didn't offer mine on the plane because I wasn't sure." Yasir stuck his hand out for a firm shake. I plan on writing to Yasir to continue our conversation. Maybe I'll even suggest that we write a book together on how Saudi Arabia made us who we are today.

See: <http://www.csmonitor.com/2006/0816/p20s01-lire.html>

The formation of the Ikhwan ul-Muslimeen was strange, for the apparent leadership was in the form of the Murshid al- 'Aam [General Supervisor]¹ in front of the people and the organization, but as for the real leadership then it was in the hand of a group from a specialized organization.²

These plans and methods were based upon a lack of consideration of the Divinely Legislated pledges of allegiance that exist in the Muslim world today. As a result, for them there are no Divinely Legislated pledges of allegiance except that of the Muslims pledging allegiance to one *Khaleefah* for all of the Muslims. They distorted the texts of the Divine Legislation due to this and they based on this distortion and interpretation of the texts: the obligation of revolting against the leaders and fighting against them in order to revive the claimed state. In order to achieve that, they exploited all means even if this included ways which are not Divinely Legislated (*Shari'*). To the extent that they proclaimed and allowed alliances with the secularists who are *kuffaar* in their thought without explanation- all in order to achieve their goals.

What is really unfortunate is that they claimed that they were upon the *manhaj* of Ahl us-Sunnah and some of them even claimed that they were upon the *manhaj* of the *Salaf* even though are the furthest that can be from it. To make the image clearer I will proceed to make a critical study of some of their works regarding this, I mean: their lack of a Divinely Legislated (*Shari'*) consideration in regards to the pledges that exist in the Islamic world, and their consideration that Islamic groups assume the position of the state in regards to this (i.e. pledges) until the state of the *Khilaafah* comes into existence.

¹ Sometimes translated as a 'supreme guide'.

² The special organisation is the secret armed faction which was created by Hasan al-Banna, refer to article by Dr Khaalis Jalbee in the newspaper *al-Watan* (Riyadh), no.1225, Jumu'ah 15th Dhu'l-Hijjah 1424 AH.

**CRITICAL STUDIES OF SOME BASIC PUBLICATIONS THAT
OUTLINE THE IKHWANI METHODOLOGY:
ESPECIALLY THOSE WORKS WHICH CRITIQUE PLEDGES OF
ALLEGIANCE (TO THE RULERS) BECAUSE THEY ARE NOT
SHARI' IN THEIR VIEW, AND THEIR CLAIM THAT THEIR
METHODOLOGY IS THAT OF AHL US-SUNNAH WA'L-JAMA'AH**

From these books are:

Firstly: *Kayfa'l-Amr idha lam takun Jama'ah: Darasaat Hawla'l-Jama'ah wa'l-Jama'at* [How will it be if there isn't a Jama'ah? Studies Regarding the Group and Groups]

Name of Author: 'AbdulHameed Hindaawee, as indicated on the cover of the book. It is also mentioned on the cover of the book that the book was reviewed and praised by the noble Shaykh Muhammad 'AbdulMaqsood 'Afeefee and also by Professor, Dr Sa'ood ibn 'Abdullaah al-Funaysaan, Dean of the *Sharee'ah College at Imaam Muhammad bin Saud Islamic University*, as mentioned on the sleeve of the book.

Publishing and Distributing: Cairo: Maktabat ut-Taabi'een, 2nd Edition, 1418 AH.

Topic of the book: the author discussed the meaning of *Jama'ah*, *imaamah* and contemporary Islamic groups. He also discusses the obligation of a Muslim during this age with regards to the *Jama'ah* and *imaamah* and how the meaning of *Jama'ah* and *imaamah* can be applied for the Muslims during this era. He also discusses the ruling of isolation and confusion during the absence of the *Khilaafah* and about the legality of collective work.

The most important observations about the book:

Firstly: in his introduction he refers to those whom he benefited from within his research, and those who read and praised it, he says that one of them was Dr Salaah as-Saawee and his book *Jamaa'at ul-Muslimeen Mafboomahaa wa Kayfiyyat Lazoomihaa*,¹ he also refers other books of as-Saawee. Most of those who he refers to are well known as being ideological heads of the *Ikhwan ul-Muslimeen* via their books² which are considered the cloak and cover for most of the

¹ This book is no less in danger than the book *Kayfa'l-Amr idha lam takun Jamaa'ah*, and I will mention at the end of this a segment from this book.

² He also mentions Dr Bakr Aboo Zayd and I view that he mentioned Dr Bakr Aboo Zayd only to deceive the reader. For the books of Dr Bakr Aboo Zayd refute this ideology especially his books *Hukm al-Intimaa' li-Jama'at wa'l-Afraad* and *Min Usool Ahl is-Sunnah wa'l-Jama'ah ar-Rad 'ala'l-Mukhaalif*. Within these two

contemporary *da'wah* groups whether they profess *takfeer* or not. For the *Surooriyyah*, *Jamaa'at ul-Jibaad*, *Jamaa'at ut-Takfeer* and others all resulted from the *Ikbwan ul-Muslimeen* and the *manhaj* of the *Ikbwan ul-Muslimeen* accepts anyone to join it, as long as they profess Islaam and even if they are hypocritical or cover up the needs that they want.

The most dangerous of what is in the books of those whom we have mentioned and of others such as Muhammad Suroor Zayn ul-'Aabideen, is that they write and speak:-

- ✓ in the name of Ahl us-Sunnah wa'l-Jama'ah
- ✓ with the belief of Ahl us-Sunnah wa'l-Jama'ah,
- ✓ with the *manhaj* of Ahl us-Sunnah wa'l-Jama'ah

If they were to write in the name of the *Ikbwaan ul-Muslimeen* or expound the reality of their agenda they would be known, however they authored their publications and articles in the name of *Ahl us-Sunnah wa'l-Jama'ah* and mixed the truth with falsehood in many matters, in keeping with the way of the innovators. Some of the *Salaf* said: "If a person of innovation sits and talks to you about his innovation, you would warn and flee from him. But if he speaks to you with the *hadeeth* of the Sunnah his innovation will enter upon you!"

The author of the book which I am discussing is Dr 'AbdulHameed Hindaawee who himself follows this way of speaking and talking in the name of Ahl us-Sunnah wa'l-Jama'ah and the *manhaj* of Ahl us-Sunnah wa'l-Jama'ah. He rather goes to the furthest extent in this regard and speaks in the name of the *Salaf* and the *manhaj* of the *Salaf* and the Imaams, however he falsely interprets some of the transmissions from the *Salaf* to form incorrect meanings within this book of his. Ibn ul-Qayyim (*rahimabullaah*) said:

The basis of destruction of the deen and the dunya is corrupt false interpretations which have neither been relayed from Allaah nor from His Messenger (*sallallaahu 'alayhi wassallam*) in his words and do not indicate what he intended.

Therefore, a summary of what is found in the introduction is:

- a. Referring to some of those who are known to have deviant *manhaj* and boldly announcing them to be scholars of guidance.
- b. Ideological membership with the *Ikbwaan ul-Muslimeen*
- c. Deceiving the people by writing in the name of the *manhaj* of Ahl us-Sunnah wa'l-Jama'ah and their beliefs, when the reality is that they are the furthest people from that.

books is a refutation of what the book of Hindaawee, and those similar, contains. Just as the Dr Aboo Bakr (*hafidhahullaah*) is well known for his 'ilm, *Salafi* beliefs and good *manhaj*, this is how I regard him, and I do not praise anyone besides Allaah.

Secondly: he divides the meaning of “al-Jama’ah” in the *manhaj* of the *Salaf* into two: sensory and academic, and claims that the statements which have been relayed from the *Salaf us-Saalib* in regards to the meaning of “Jama’ah” indicate these two categories. He also bases on these categories and definitions incorrect assumptions and I will transmit some of his errors in this regard, he says (p.15):

The documented statements from the Imaams in regards to the meaning of “Jama’ah” indicate two views upon inspection:

The first view: that the Jama’ah are those who gather in obedience of the Imaam (the leader) and his instructions, the Imaam who agrees with the Book and the Sunnah – this is the sensory meaning of Jama’ah and at times it is called “political”.

The second view: The Jama’ah are those who are upon what the Prophet (sallallaahu ‘alayhi wassallam) and his companions were upon, whether they have an Imaam or not, this is the academic (*’ilme*) or spiritual definition of Jama’ah.

He says about leadership (*Imaamah*): “It carries all from what is required in the Divine Legislation what will benefit them...” Up to where he says:

While looking at the condition of the Muslims, it becomes clear that the Muslims today do not have a Jama’ah in the sensory meaning of Jama’ah. This is due to the lack of them gathering and uniting on an Imaam who agrees with the Divine Legislation and who the people of authority have gathered to pledge allegiance to. Likewise, there does not exist an Imaam who has succeeded another or an Imaam who has assumed power (*mutaghallib*) over the *Khilaafah* who is responsible for all that is required in the Divine Legislation. So as a result, the Muslims today do not have a Jama’ah or an Imaam in the sensory meaning of the term.

He (Hindaawee) also says:

The contemporary Islamic groups, with the exception of those odd groups which deviate from the Usool of Ahl us-Sunnah wa’l-Jama’ah such as Jama’at it-Takfeer for example¹, can appropriately have the description of adhering to the Jama’ah of the Muslims in this sense, this is due to their total adherence of the Usool of Ahl us-Sunnah wa’l-Jama’ah in *’aqedah* and *manhaj*.

Up to where Hindaawee says:

Adhering to the Jama’ah in the academic (*’ilme*) meaning in our contemporary situation does not have the condition of being part of any of the current Islamic groups. This is ascertained by adhering to what the people in authority have gathered upon and adhering to what the Prophet

¹ The names do not change the reality, what Dr ‘AbdulHameed Hindaawee is asserting here is nothing but the result of *takfeer* anyway. If this is not so then what is the meaning of not recognising the legitimacy of any extant pledge of allegiance except that of the *bay’ah* to the main *Khaleefah* for all of the Muslims? And what is the meaning of suggesting that Islamic groups having their own partisan and innovated pledges of allegiance in some way can take the place of the *bay’ah* to the Imaam (leader of a country)? There is no doubt that this results from *takfeer* of the existing leaders even if the terms of expression are not clear in asserting this.

(sallallaahu 'alayhi wassallam) was upon in terms of 'aqeedah and manhaj in keeping with the 'Ulama of the Sunnah wa'l-Jama'ah, without bias....

He also says:

Adhering to the Jama'ah in the sensory meaning in our contemporary situation is adhering to whatever the people in authority of the Ummah have agreed upon; or adhering to whatever the majority are upon.

He says (p.101):

The reality is that whoever seeks to read the situation of the Muslims today, will be able to clearly see that all of the Muslims today, from the east of the earth to the west, do not have a Jama'ah in the sensory definition of a Jama'ah, or what has been called by some the "political" definition of a Jama'ah, meaning that they are not gathered and united under obedience to a single Imaam. Furthermore, they have neither an Imaam nor a Khaleefah, this is because both matters complement the other wherein if an Imaam is to be found then the Jama'ah is to be found, and if the Jama'ah is to be found, then the Imaam is likewise to be found. They both compliment each other and one is not found without the other, so there is no Jama'ah without an Imaam. This is for the sensory definition of Jama'ah. As for the adherence of the Jama'ah in the sense that it adheres to the manhaj that was traversed by the Messenger of Allaah and his companions – then this definition will remain until the Last Hour is established.

He then said:

All of the Muslims currently¹ have no Jama'ah and no Imaam, some may object to this due to the presence of Afghanistan which has an Islamic government and flag established and based upon jihad in the path of raising the word of "la ilaha il-Allaah, Muhammad ur-Rasoolullaah" and challenging the powers of kufr and tughyaan who have enmity to Allaah. However, the truth is that the state of Afghanistan, despite it being Muslim and producing a superb Islamic jihad, neither pronounced that it was a Khilaafah nor that its leader was the Khaleefah of the Muslims, it neither seeks the bay'ah to made to it nor have the people in authority of the Muslims made bay'ah to it. Therefore, the likes of this are not a Khilaafah and there is no certain Imaam for the Muslims. Even if it did rightfully have leadership, with all of the characteristics and it was said that an Imaam is calling for the bay'ah to made to him which was made, then possibly we could say that the Muslims have an abode of the Khilaafah, a Jama'ah and an Imaam who has to be returned to, then in such a case hijrah to him would be waajib.

Then he says:

However, the reality which supports this is the fact that this did not occur. From here then: the correct description of the jama'ah of Muslims in Afghanistan is that it is a jama'ah of Muslims who are Mujaahideen in the path of Allaah and it is permissible for the Muslim to migrate to them and

¹ Pay attention to the word "all" used here.

operate under its banner. Just as it is permissible to operate with other groups who work to aid the deen of Allaah.

Then he says:

From here then, if it is understood that a state such as Muslim Afghanistan is not a Khilaaifah state and its leader is not the Khaleefah of the Muslims, then this is all the more reason that it takes the hukm of being of those states which do not have this description (of being a khilaaifah) and of being one of those states which proclaims to apply the Divine Legislation of Allaah¹ and adhere to it, even if it is marred by some blemishes. Especially when there is not a single state which announces that it is the Khilaaifah state, that its leader is the Khaleefah of the Muslims and that people should make bay'ah to him based on this; for this has not occurred in any country whatsoever even within one country itself. Rather, the countries are either hereditary kingships or based on presidential elections, not for a Khilaaifah. So as long as the description of "al-Jama'ah" is negated from those states, which no one disagrees are Islamic such as Afghanistan, then I say²: as long as the description of al-Jama'ah is negated by agreement from these states³ - which proclaim adherence to the Islamic 'aqeedah, the Sharee'ah and the manhaj, because they do not call for the Khilaaifah and are not pledged allegiance to – then this is all the more reason for the description of 'Jama'ah' to be negated from the secular states...

Then he says:

It has to be understood that with the termination of the description of Jama'ah from those states which proclaim their complete adherence to Islaam in 'aqeedah, Sharee'ah and manhaj, due to them not establishing the Khilaaifah – then the description of 'Jama'ah' in the sense of adhering to what the Prophet (sallallaahu 'alayhi wassallam) and his companions were upon⁴, is not terminated from them. This therefore should not prevent a Muslim from entering those countries and adhering to them, rather indeed this remains recommended depending on the amount of adherence to the Islamic Sharee'ah and manhaj that these countries possess in actuality...

Then he asserts (pp.106-07) that whoever is in *Daar ul-Kufr* and assuming the role of *da'wah* or *jihad*, and is able to establish his *deen* then the ruling of his making *hijrah* to the countries which announce their adherence to Islaam remains permissible only; this is because these states have not announced that they are *Khilaaifah* states and as a result *hijrah* to them is not specified. Rather, his residency in this condition of being a *da'ee* to Allaah within the states of *kufr* is likewise permissible. This is especially if this is with the *Jama'ah* of the believers, for there is no virtue of a *Jama'ah* over another *Jama'ah* except the *Jama'ah* of the *Khilaaifah*.

¹ Do you see a state which applies the Divine Legislation of Allaah like the Kingdom of Saudi Arabia?!

² The author's words.

³ Where is this "agreement" that he claims?!

⁴ Meaning: the academic understanding, not the sensory one as the existence of the Imaam, or leader or head of state is not considered as long as he is not the Khaleefah of all of the Muslims.

Rather indeed, he mentions on pp.85-6 that it is not permissible to have two people as Imaams at any one time even if the abode of Islaam widens and he transmits this from some of the 'Ulama. So you see that he does not differentiate between the Muslim state which rules by the *Sharee'ah* and an Islamic *da'wab* group. This is because he neither views a Muslim state as being Divinely Legislated nor its leader, as long as they do not announce that they are the *Khilaafah*. It is possible to summarise some observations in light of my readings of the book with what follows:

Firstly: he claims that the documented statements from the *Salaf* indicate the two meanings of Jama'ah being: sensory and actual, as has preceded. The fact that this division is not affirmed whatsoever from the *Salaf* is not hidden, rather what is affirmed from them is their saying: "whatever the Messenger of Allaah and his companions were upon" and not the division that Hindaawee mentioned. They also said: the *Jama'ah* are the people of truth and the *Firqat un-Naajiyah* [The Saved Sect], and they are the companions of the Messenger of Allaah (*sallallaahu 'alayhi wassallam*) and those who followed them in goodness from the Imaams of guidance, the Ahl ul-Hadeeth, the people of *fiqh* of the *deen*, who practice the Sunnah and unite upon this. The manifest meaning of the word 'Jama'ah' which has been relayed in the *abaadeeth* of the Messenger of Allaah (*sallallaahu 'alayhi wassallam*) is the *Jama'ah* of the Muslims who gather and agree upon a leader. At-Tabaree (*rahimahullaah*) stated:

The intent of the reports regarding adhering to the Jama'ah are those who have obedience to whoever they agree to his instructions. Whoever reneges on the bay'ah to him has made khurooj from the jama'ah.¹

Secondly: he connects the *Sharee'ah* to any Muslim state with the existence of the main *Khilaafah*. So if a head of a state or a ruler of the affairs of the people does not call to the main pledge of allegiance and allegiance is not pledged to him based on this, then leadership is negated and annulled from him and his state. Further, his pledge of allegiance and obedience to him is not to be adhered to, rather he is co-operated with just as one would co-operate with any group which calls to Islaam. They all co-operate to bring back the *Khaleefah* and the Islamic state.

All of what he mentions in this regard contradicts the saying of the Prophet (*sallallaahu 'alayhi wassallam*) that: "there will not cease to be a group from my Ummaah apparent on the truth, their opposers will not harm them." The '*taa'ifah*' here is not everyone; rather it is only some people. The *hadeeth* also indicates that this *taa'ifah* will be on the truth up until the Last Hour, this indicates the existence of this *Jama'ah* and its Imaam.

¹ *Fath ul-Baaree*, vol.13, pp.37, 316; al-Laalikaa'ee, *Sharh Usool ul-'Ttiqaad Ahl us-Sunnah wa'l-Jama'ah*, vol.1, p.109 and ash-Shaatibee, *al-'Ttisaam*, vol.2, p.262.

Also what he mentions in this regard opposes the *ijmaa'* and the reality, as for his contradicting the *ijmaa'* then Imaam Muhammad ibn 'AbdulWahhaab said:

The Imaams from every Madhhab are agreed concerning the one the forcefully took over a region, or regions, that he has the ruling of "Imaam" in all matters. If this had not been so then the affairs of the world would never have been established. This is because for a very long time, before the era of Imaam Ahmad till this day of ours, the people have never gathered behind a single Imaam. And they do not know anyone from the Scholars who has mentioned that any of the Sharee'ah rulings cannot be correct (effected or implemented) except by the overall Imaam (the Khaleefah).¹

Imaam as-San'aanee stated similar to what was mentioned by Imaam Muhammad bin 'AbdulWahhaab:

The people did not agree on a Khaleefah in all of the Islamic lands during the period of the Abbasid state, rather every region was independent running their own affairs.

Imaams ash-Shawkaanee mentioned this similar view:

As for after the spread of Islaam and the different sections broadened then it is well known that every country had allegiance to an Imaam or Sultaan (of their own) and the countries did not rebuke each other. So there is no problem in having multiple leaders and rulers, each have to be obeyed and the bay'ah is made to them from the people being ruled over wherein his orders are to be enacted. If someone rises to remove a leader from a country who has already assumed authority and after the people have pledged allegiance to him, then the dissenter should be executed if he does not repent.²

So based on this he confirmed for the multiple Imaams what is confirmed for the main Imaam when he is present, they implement the *hudood* and the likes³ and they are to be heard and obeyed and it is not a condition that anyone of these leaders calls to the greater *Khilaafah*. Shaykh ul-Islaam Ibn Taymiyyah (*rahimabullaah*):

The Sunnah is that the Muslims have one leader and the rest are his deputies, but if the Ummah leave off this foundation due to their disobedience or inability resulting in the leaders being numerous, then each leader (within his country) has to establish the hudood and maintain the rights.⁴

As for Hindaawee's opposition to the reality: then as has preceded, from the era of the Abbasids up to today the Muslims in the totality of all of their countries have not all agreed and united under one *Khaleefah*. Therefore, to link the *Sharee'ah* to Muslim states by the presence of the

¹ *ad-Durarus-Sunniyyah fil-Ajwibatun-Najdiyyah* vol.7,p.239

² *As-Sayl al-Jarraar al-Mutadaffiq 'alaa Hadaa'iq il-Azhaar*, vol.4, p.512

³ Shaykh, Dr 'AbdusSalaam Burjiss, *Mu'aamalat ul-Hukkaam fee Daw' al-Kitaab wa's-Sunnah*, p.28

⁴ *Majmoo' al-Fataawaa*, vol.35, pp.175-176

greater *Khilaafah* is something which is unsafe and opposes the *ijmaa'* and the reality, and the Prophet (*sallallaahu 'alayhi wassallam*) informed that the *Khilaafah* would be for thirty years and then after it would be Kingships. As for what the author (Hindaawee) relayed from the scholars regarding the impermissibility of numerous Imaams then: the intent is numerous *Khulafaa* in greater leadership or within one state after one has already been pledged allegiance to and this has been affirmed.

Thirdly: The author falsely interprets the *Shari'* texts which instruct obeying the ruler and caution against revolting and disobeying him to mean the main Imaam only (i.e. the *Khaleefah*). The major corruptions that this is based upon are not hidden and the worst of them is falsely interpreting the texts in a way which they do not indicate, such as: rationalizing *khurooj* against the leaders as long as they are not the *Khaleefah* of the Muslims generally and neither taking into consideration the *bay'ah* to such a leader nor viewing his leadership to be *Shari'* (Divinely Legitimate) for obedience to be made to them; and other corrupted views. The statements of Ibn ul-Qayyim (*rahimahullaah*) have preceded wherein he mentioned falsely interpreting the texts is the basis for destroying the *deen* and the *dunya*.

Fourthly: He holds the contemporary *da'wah* groups to be on the *manhaj* of Ahl us-Sunah wa'l-Jama'ah in totality except for Jama'at ut-Takfeer. Furthermore, he views that a Muslim has to come under the ideology and *manhaj* of these contemporary *da'wah* groups even if he is not an actual member of the group. The deception and deceit that this involves is evident, for the condition of these groups, their multiplicity, their variant methodologies and their different beliefs all bear testimony to their opposition to the *'aqeedah* of Ahl us-Sunnah wa'l-Jama'ah especially in regards to *Haakimiyyah*, obeying the Muslim ruler and other matters. Having multiple groups in itself is not from the *deen* because the *deen* instructs the Muslims to be one Ummah and one Jama'ah.

Fifthly: he equates the Muslim state that rules by the Divine Legislation and has a leader with *da'wah* groups and even less than that. For he mentions that it is permissible for a group of believers, even within a disbelieving country, to call to Islaam and that they are like any other Jama'ah, for no Jama'ah has virtue over another except if it is the Jama'ah of the *Khilaafah*!! This is what he says! The error of this, and the corruptions that this is based on, is not hidden. The worst of which is the lack of believing in the *bay'ah* to the ruler within any country, unless the ruler is the *Khaleefah* of all of the Muslims.

Sixthly: he holds that due to the non-existence of the *Khaleefah*, or the Imaam of the Muslims, a Muslim has to co-operate with the existing (partisan 'Islamic') groups who assume the position

of the leader, if the Muslim is not a member of any of the groups. It is apparent that this makes it easy to join up as a member of these *da'wab* groups even if it be ideologically.¹

The writers who totally call to the Jama'ah of the Ikhwaan ul-Muslimeen, who claim that they are striving to revive the Muslim state and *Khaleefah*, do not view that there is a Divinely Legislated (*Shari'*) legitimacy to the pledges of allegiance that exist within the Islamic countries today. However, as I have mentioned, these writers who ascribe to the ideology of this group, and to the groups which have risen out of it, deceive many people due to their writings which are presented in the name of Ahl us-Sunnah wa'l-Jama'ah, in the name of the *manhaj* of Ahl us-Sunnah wa'l-Jama'ah and with the beliefs of Ahl us-Sunnah wa'l-Jama'ah – in order for the Islamic groups to come under one Jama'ah.

What also makes their writings be promoted and trick those who have no knowledge is the fact that most of their words are general with possible meanings that can be inferred, resembling political speech. The danger of this way is manifest because it is generalized with a lack of clarity and explanation within that which needs it. Imaam Ibn ul-Qayyim (*rahimahullaah*) said:

Those who avert from the Book and the Sunnah on account of their intellects, which in reality are ignorant notions, only reached this due to following unspecific statements which could have many possible different meanings to them. These statements may contain that which has similar meanings and may be general linguistically which necessitates dealing with truth and falsehood. So whatever is within these (general statements) that is true accepts whatever they contain of falsehood due to this resemblance and confusion. So if *bida'* is presented as clearly false it would not be accepted and everyone would rush to refute and reject it, however if it contains both truth and falsehood it confuses the truth with falsehood.²

There are other books which are no lesser in dangers than this book (of Hindaawee) and traverse the exact same way in regards to many issues, like for example:

1. Muhammad 'AbdulHaadee al-Misree, *Ahl us-Sunnah wa'l-Jama'ab: Ma'aalim al-Intilaaqat il-Kubraa* [Ahl us-Sunnah wa'l-Jamah: Milestones for a Major Breakthrough].
2. Husayn Muhammad 'Ali Jaabir, *at-Tareeq ilaa Jama'at il-Muslimeen* [The Path to the Jama'ah of the Muslims]. He says in this book (p.11): "The aim of this piece of research is to explain to the Islamic Ummah that the Jama'ah of the Muslim is non-existent even though it is obligatory of all of the Muslims have to establish it and establish the Islamic state."
3. Dr Salaah as-Saawee, *ath-Thawaabit wa'l-Mutaghayyiraat* [Constants and Variables]

¹ Meaning: it is easy to leave off the pledge of allegiance and obedience and go over to any other *bay'ah* because there is no difference between a *Jama'ah* and a state which is not the *Jama'ah* of the *Khilaafah*.

² *As-Sawaa'iq ul-Mursalati 'ala'l-Jahmiyyah wa'l-Mu'attilah*, vol.3, pp.925-928.

4. -----, *Jama'at ul-Muslimeen: Mafboomubaa wa Kayfiyyatu Luẓoomibaa* [The Jama'ah of the Muslims: Its Understanding and How to Adhere to it].

The last book of the above list is considered the basis for the book *Kayfa'l-Amr idha lam takun Jama'ah: Darasaat Hawla'l-Jama'ah wa'l-Jama'at* [How will it be If there isn't a Jama'ah? Studies Regarding the Group and Groups], which we discussed beforehand. For he (Hindaawee) bases his words on what as-Saawee mentioned in his book and does not differ at all except in some ways. These four books, and books with the same emphasis, strive to revive the Jama'ah of the Muslims, as their authors claim, and then bring about their Imaam and state. Just as they make out the Islamic groups to be steps of a stage in order to get to this desired Jama'ah of Muslims, they likewise do not recognize the legitimacy of any *bay'ah* in any Islamic country – even though their terms of expression may differ from each other depending on the circumstances. Just as they view that the Divinely Legislated texts which obligate obeying the leader and warn from opposing him and revolting against him, are only in reference to the main Imaam, the *Khaleefah* of all Muslims and not referring to anyone else- even if be a ruler who rules over an Islamic land with the Divine Legislation of Allaah. As-Saawee says in his book *Jama'at ul-Muslimeen* (p.122):

The foundation of our contemporary situation is to adhere to obedience to a group of people in authority and this is fulfilled by being affiliated to an organized group that has a political framework within the general Islamic ranks, and temporarily adhere to obedience to one of the established groups. This is in order to strive to establish the Jama'ah of the Muslims,¹ so one has to choose from these groupings that which pleases Allaah the most, is the most dedicated to Him and the more beneficial for His deen and for His believing servants.

Then he says within his response to those who do not view that such groupings are *Shari'* except after empowerment in the earth along with an Imaam:

If their intent is that the Jama'ah relayed in the texts is the main Jama'ah of the Muslims then this however does not prohibit co-operating on righteousness and piety.

So he views that the relayed Divinely Legislated texts in regard to obedience to leadership is only for the main *Khaleefah*, so it is understood from his speech that the existence of an Islamic state which rules by the *Sharee'ah* is not included within this definition as long as it is not a *Khaleefah*. After he asserts that the Jama'ah intended, to which obedience has to be adhered to, is the Jama'ah of the *Khilaafah* and that there is no other kind of grouping whatever it may be, he says

¹ So the pledges of allegiance that exist in the Muslim states today are not obligatory to adhere to and are not binding upon a person to stick to. Rather they are temporal pledges which can be disengaged from by making *kaffaaratu yameen* (expiation for breaking, or failing to fulfil, an oath) if the matter necessitates that – as he claims later as we shall see from his statements.

(on p.125) that this does not mean a suspension of the covenants to groupings that are established at present. As-Saawee suggests a number of matters such as reviewing the *fiqh* of these groupings in light of the *bay'ah* and the limitations of obedience and the likes. He says:

These groupings in their formation do not go back to the relayed texts in regards to adhering to the Jama'ah and the obligation of the *bay'ah* that is mentioned within the purified Sunnah, except in a familiar way. But rather they are based on the general texts which emphasise co-operation on righteousness and piety and forbid failure and argumentation.

Then he says:

The bay'ah which is binding to these groupings represents a view or a covenant and can be disengaged from when appropriate by making expiation for breaking, or failing to fulfill, an oath (*kaffaarat ul-yameen*).

His speech here, even though it is has a general intent, is based on what we mentioned beforehand with regards to the methodology of these individuals. For it is understood from him that any *bay'ah*, even if it is to a Muslim state, is a temporary and limited *bay'ah* which can possibly be disengaged from by making expiation for breaking, or failing to fulfill, the oath. This definition makes many of the enthusiastic Muslim youth, who have care for the *deen* but without *fiqh* or insight, disregard the pledges of allegiance which are binding upon them within their countries. These are pledges which the *Shari'* sees as appropriate for adhering to obedience to the leader in good and also include not revolting against the leader via weapons, verbally or any other way that leads to that. Rather, this view sees that his existence, meaning the existence of the leader or ruler, is just like the existence of one who heads a group or organization whom they cooperate with based on the benefits of that until the Imaam or claimed *Khaleefah* is present.

Muhammad Ahmad ar-Raashid also follows this line in his writings especially within his book entitled *al-Misaar* and likewise so does Jamaal Sultaan, 'AbdurRahmaan'AbdulKhaaliq, Muhammad Qutb, Fathi Yakin, al-Qaradaawee and al-Bayānūnī. Many contemporary magazines and journals follow this line such as *as-Sunnab*, *al-Bayaan*, *as-Samoo*, *al-Mujtama'*, *al-Asaalab*¹ and others. The journal *as-Sunnab*² is considered the main news source for the "Sahwa youth" and it is one of their main reference points for global news. It is published in Britain and disparages the Sunnah and its scholars, so even though it is called '*as-Sunnab*' it is filled with *bida'* and in reality

¹ This is not referring to the *Salafi* journal that is produced by the *Imaam al-Albaanee Centre* in 'Ammaan, Jordan but rather to another well-known Arabic *ikhwani* journal that is printed in Algeria which reviews Arabic and Islamic literature. Or it could refer to a yearly journal that is published in Kuwait and bears the exact same name also. [TN]

² It spreads the *takfeeree* ideology and lays the foundation for the *manhaj* of the *Khawaarij*.

should be called “al-Bida”! As was stated by the ‘Allamah of Yemen, Shaykh Muqbil al-Waadi’ee (*rahimabullaah*).

Some statements from Dr as-Saawee from his book *ath-Thawaabit wa’l-Mutaghayyiraat* [Constants and Variables] were mentioned beforehand wherein he disregards the Divinely Legislated basis of contemporary Islamic countries; views that it is obligatory to announce jihad against these countries; and outlines some plans that are to be followed in order to achieve the claimed Muslim state that they want. I will comment on the words of as-Saawee in the footnotes in order to explain his opposition to the truth and in order to present his words in full. As-Saawee says (p.19):

The basis of all of this is that the Islamic movements today, represented by the Islamic armies¹ which are necessary for all of the Ummah to be a part of in order to prevent the fitna of kufr and apostasy and in order to avert their dangers from the abode of Islaam – **are a substitute for the Islamic state which all of the Muslims are enlisted into when the enemies approach the abode of Islaam.** Whoever has a contract with Islaam is not hidden from participating in this jihad and is not prevent from the spoils of war and booty, as long as he is with the Muslims.

Then he says (p.237):

If time passes without a leader and devoid of a ruler² to maintain the Ummah based upon the Sharee’ah and governments are set up which are based on secularism and rule by man-made laws - then matters are to be overseen by the people in authority within the Ummah. These are the people of knowledge and ability who take responsibility of the important matters and general interests of those who are still upon their foundation of adhering to Islaam and having eemaan in the Sharee’ah who reject those who depart from the Sharee’ah and support the da’wah to rule by it (the Sharee’ah). So if the word of these is united and they organise their case around a person to be followed and obeyed, then their following (of that individual) is a legislated obligation. Then they strive via their organization to establish the deen as an individual obligation not tricking anyone in this, then such people will represent the jama’ah which the texts mentioned to adhere to, warned from splitting away from and threatened against leaving.³

Up to where he (as-Saawee) says (p.238):

¹ This is due to him not recognising the *Shari’* legitimacy of the extant regional pledges of allegiance within the Islamic world today. Rather, the only *bay’ah* that he recognises, and which the *ikhwan* generally only recognise, is that of the major ruler ruling over all of the Muslims.

² This affirms that he mentioned repeatedly that the people of authority in his view are a substitute for the ruler when the *Khaleefah* is not present.

³ This is a false interpretation of the texts which instruct obeying the Muslim leader to mean obeying whoever sets up a *jama’ah* or organisation.

The basis of all of this is what is outlined in the Usool about the governance being for the Ummah just as overseeing the Divine legislation is for the Islamic society. For the Ummah itself is upon the truth in terms of overseeing its regulations for the peoples control and isolation when necessary.¹

What also affirms for them that the end justifies the means is that they recognize the *ba'yah* to multiple parties and groups and dealing with them if that brings about any benefit. As-Saawee says (p.248):

The foundation of the bay'ah which is given to the Islamic groups is a mutual agreement which aims to affirm what Allaah and His Messenger have obligated from co-operating in righteousness and piety. The adherence of its members to co-operation with a team of people in order to establish da'wah and jihad is not obligatory for everyone initially. This can be considered in regards to restricting this bay'ah to a time or place, or being exempted from it when necessary. Or, to combine between more than two pledges of allegiance for two groups as long as there is no opposition to this from any of the two groups and as long as combining between the two pledges of allegiance do not lead to harms for either of the two groups. All of this is from the resources of ijtihaad, and it is upon the groups and individuals to choose from that what they view will achieve the benefits for da'wah and jihad within a time and place wherein realization of these views are desired. This does not mean that the pledges of allegiance which were given throughout Islamic history were restricted or numerous because the analogy here has a distinction in that the general pledges are for the benefit of the Muslims in a general sense. All of the Ummah have to be included within them (i.e. pledges of allegiance) and numerous pledges are prohibited.² As for these pledges of allegiance then they are contractual mutual agreements and the scope of its tasks are that which they were made for, its influence are in with regards to the right of those who are pleased with it and contracted it. For this reason, it is for them to put in place its conditions and restrict what they wish, with the condition however that within this they do not oppose any conditions in the Book of Allaah which has more right and to rule by it is more trustworthy.

Then he says on pp.264-265, referring to avoiding refutations of the errors and oppositions which emanate from them, and those who float in their ideological orbit, regardless of the extent of these (errors and oppositions):

Not getting involved in denouncing other factions who work for Islaam via knowledge-based condemnations for example under the banner of “condemning extremism and radicalisation” regardless of what operations these factions get involved in, which may appear to be contrary to moderation, good intent and maturity. If it is a necessity to comment on some crude actions that have been committed then what firstly should be condemned is state terrorism which manifests extremism and harshness, this represents an

¹ This is the democracy which the *ikhwaan* call for which intends revolting against the government which they view does not achieve people's demands, so where is the following of the *Sharee'ah* in this?!

² He deems it permissible to have multiplicity in leadership of Islamic groups, but he does not allow it for states?!

anticipated reaction to what the governments do out of their extremism and enmity against Islaam and the extremism of the governments in rejecting ruling by the Sharee'ah. There is no way to resolve these repercussions and prevent the means to the extremism of the two camps however except by ruling by the Sharee'ah and establishing the Book of Allaah within the Ummah which deters extremism and austerity. Because of the absolute condemnation of these jihadi acts rivalry naturally developed among these factions and filled the arena of Islamic action with tribulations and agitation, unless there was prior co-ordination and mutual distribution of roles. Jaahiliyyah is the most careful in questioning the Islamists within these gatherings in order to get condemnation of jihadi actions which are conducted by some factions under the banner of "the war on extremism". Due to this, much pressure will be exerted and they will accuse them of colluding with the conspirators in these operations if they do not condemn them and openly free themselves from such actions. With this, its aims are achieved with full precision and the Islamic trends will split apart and fuel fitna between the factions from one angle and make an example out of these jihadi manifestations by punishing them, from another angle. From here comes the necessity of fully safeguarding and utterly detailing what the Islamists do within such gatherings from statements and sayings which affect any one of these factions. It is not far off to say that the interests of Islamic action may require that a team of men have to perform some jihadi efforts¹ and apparently let others bear blame.² It is not far off to achieve that in practice if the Islamic action reaches a stage of consciousness wherein it is possible to at least agree on anything that is likely to help the continuation of the Islamist message within these circles without confusion or agitation.

He then says, regarding arousing the general populace with what harms them out of gaining a benefit (p.272):

For this reason there has to be a distinction in these acts between the system and the Ummah and limitation of the sphere of conflict with these secular systems. Caution has to be made against increasing the sphere of conflict which includes a group of the Ummah or is conducive to

¹ Meaning: causing devastation and bombings which they think will harm the established system.

² Out of prior co-ordination and mutual distribution of roles as he mentioned before, this is placed under the principle "the ends justify the means". So in order for their true situation not to be exposed some of them will denounce the bombings and havoc that some cause, while some others will support such actions. This indicates that the Muslim Brotherhood, and those groups that were born out of it, have two wings: a political-ideological wing and also a paramilitary wing. Between the two are mutual exchanging of roles via the use of different names according to the time and circumstances of the country that they are in. This is what he mentioned in regards to not denouncing errors which contradict moderation regardless of what these groups may get involved in, which are actions which oppose the regulations of the Divine Legislation. How can he permit for them what he prohibits to others and prohibit to them what he permits to others? What is this except for playing about with the *deen* and the minds of the followers?

conflicting with national interests that affect people's livelihoods, sustenance and vital needs. This then, not to mention that it is prohibited due to it affecting vital general needs such as the Ummah's possessions which is considered sanctified wealth, agitates the general populace against Islamic work and gives the tawaagheet an opportunity to alert the people against the Islamic movement which assumes the place of a destructive force against national interests.

He says (p.275):

If the matter is linked to confrontation and alerting the general populace against the tawaagheet¹ then the matter has to be referred back to the people in authority, and these are those who are followed and obeyed with the arena of Islamic work and are responsible for important matters and general interests. These people in reality are exemplified with the heads of the factions of Islamic work and others such as the people of knowledge and influence who are accepted by the general Ummah. They are still upon the foundation of Islaam and their ascription to the Divine Legislation and their faith in the necessity of working to establish the Islamic state.²

Then as-Saawee states (p.279):

However, the interests depend on the stage of partial reforms and interests and temporal co-ordination along with some moderate secular trends³ in order to accomplish a matter that all of the people will accept.⁴ Islamic work has been disadvantaged in some countries by the annulment of customary regulations and emergency laws which are sought after by the general masses. So there is no problem in this situation to prepare for this sought-after victory by utilizing all religious and secular trends⁵ and this will be a type of alliance of virtue⁶ and all alliances are legislated which are based on aiding the oppressed and taking the hand of the

¹ **At-Tawaagheet:** he intends by this all of the rulers of the Muslims and for this reason he does not make any exceptions to this in his entire book, not even one ruler at least! Likewise, this is the way of the writers, thinkers and heads of the *Ikhwaani* groups, there is no position for the one who does not agree with them even if he rules by the *Sharee'ah*! This is a feature of the people of desires just as the Prophet (*sallallahu 'alayhi wassallam*) informed about that the desires flow through the veins like one affected by rabies.

² Because in their view there does not exist an Islamic state on the face of the earth.

³ From here we can see the model of the statement that was issued and signed by some of the *Sahwa* personalities in our country in the name of being "Saudi intellectuals" which they signed to respond to the statement that was drafted up by the American intellectuals, along with some of those who they used to call secularists themselves!?

⁴ Such alliances with the secularists when the necessity arises is a political matter which in its very basis is political covered in the garb of the *deen* and if this was not the case then they would obligate abandoning the secularists as according to them (*Ikhwanis*) they are *kuffaar* in their view.

⁵ Read the previous footnote.

⁶ This alliance (*Hilf ul-Fudool*) is sometimes translated as an 'order of chivalry' (a rather odd translation) or as 'a league of nobility', 'an alliance of excellence', 'an alliance of the virtuous', 'a committee of wisemen', 'an alliance for charity', 'a treaty for mutual assistance and goodness', 'a pact of the virtuous' most of these different translations capture the essence of the *hilf ul-fudool* which was to help the poor, needy and oppressed and assure justice and human rights. [TN]

oppressor¹ and based on spreading justice and the likes. The likes of this matter are within the scope of ijtihaad and the issue is wide, the sayings of Ibn ul-Atheer and an-Nawawee have preceded wherein they permitted the likes of these (alliances) and there is a distinction between them and prohibited alliances which are based fitna and killing and whatever else the Shar' prohibits.²

How to interact when some of them get arrested for operations that they call “jihadi”:

He says (pp.284-285):

What is connected to this point also is the method that has to be followed when the affair of those who commit these actions is exposed and people are herded into prisons of jaahiliyyah.³ Do they pronounce their responsibility in these actions and provide evidence of the legitimacy of such actions, using this to serve their case and establish the proof upon all involved even if this includes betrayal due to what is outlines about the virtue of betrayal in order to bring honour to the deen and glorify the Lord of the Worlds? Or do they remain upon their original plan and deny involvement and play ignorant, and outline their politic in defence of this basis? There is no doubt both matters are from the realms of ijtihaad.

What he and other always refer to is **“being Salafi in manhaj and modernist in facing challenges”**, to the extent that he (as-Saawee) says (p.318):

The Salafiyah which is the sought-after aim and objective is the Salafi manhaj,⁴ meaning a return to the Usool of understanding which is the Book, the Sunnah and the principles of understanding from the first three generations. This is in order to establish, via this methodology, a contemporary Salafi opposition to the new problems in our lives. The intent of Salafiyah therefore, is not the mere reflection of some understandings or 'aqedah issues like the deviations which our Salaf us-Saalih faced during their times, as during that time it was obligatory. As for within contemporary societies the fierce battles

¹ I.e. to prevent the oppressor from oppression. [TN]

² Depending on the interests at hand and if there is not a general benefit except for them and their Jama'ah, so if the benefit is found for them then they make alliances even with those who they usually make *takfeer* of and do not allow to be allied with for anyone else other than them, as happened during the second Gulf Crisis. For all of them despite their different factions, groups, personalities and heads all stood as one row against the oppressor at that time.

³ The intent by this is: all who oppose them in regards to rulership so they use all of the evidences that are related to *kuffaar* and transmit them upon those who oppose them and at times call them “Ahl ul-Jaahiliyyah” and at other times call them “tawaagheet”.

⁴ La hawla wa la Quwwatta ila billaah! Then people wonder we have to clarify the *Salafi manhaj*? After all of the political intrigues, designs and machinations that Salaah as-Saawee has put forth as we have seen, he then puts into practice his political manoeuvres by then claiming on top of all that his “sought-after aim” is the *Salafi manhaj*?! Such playing about with the true *manhaj* just increases confusion about *Salafiyah* among Muslims and non-Muslims alike. [TN]

that jaahiliyyah went through should be abandoned or omitted as they destroy the milestones of Islaam and result in totally destroying the Muslims.

I say: if they were true in their claim of being upon the correct creed and *manhaj* in what has just been mentioned and in what has been shown from their books. Rather, it is a distortion of the *Salafi manhaj* and within the field of *da'wah* it is far from it in reality. How many movements have been called 'Salafi Jihadi' when in reality they were neither Salafi nor Jihadi, rather they were *takfeeree*, *khaarijee* and overall destructive.