



TERRORISM

ITS REASONS AND THE MEANS TO REMEDY IT

BY SHAYKH 'ABDUL-'AZĪZ ĀL ASH-SHAYKH

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Transliteration Table

Consonants

ء	ا	د	d	ض	ḍ	ك	k
ب	b	ذ	dh	ط	ṭ	ل	l
ت	t	ر	r	ظ	ẓ	م	m
ث	th	ز	z	ع	‘	ن	n
ج	j	س	s	غ	gh	ه	h
ح	ḥ	ش	sh	ف	f	و	w
خ	kh	ص	ṣ	ق	q	ي	y

Vowels

Short	ـَ	a	ـِ	i	ـُ	u
Long	ـَا	ā	ـِي	ī	ـُو	ū
Diphthongs	ـَايَ	ay/ai	ـَاوَ	aw		

Glyphs

ﷺ *Ṣallāllāhu ‘alayhi wa sallam* (May Allāh’s praise & salutations be upon him)

ﷺ *‘Alayhis-salām* (Peace be upon him)

ﷺ *Radīyallāhu ‘anhū* (May Allāh be pleased with him)

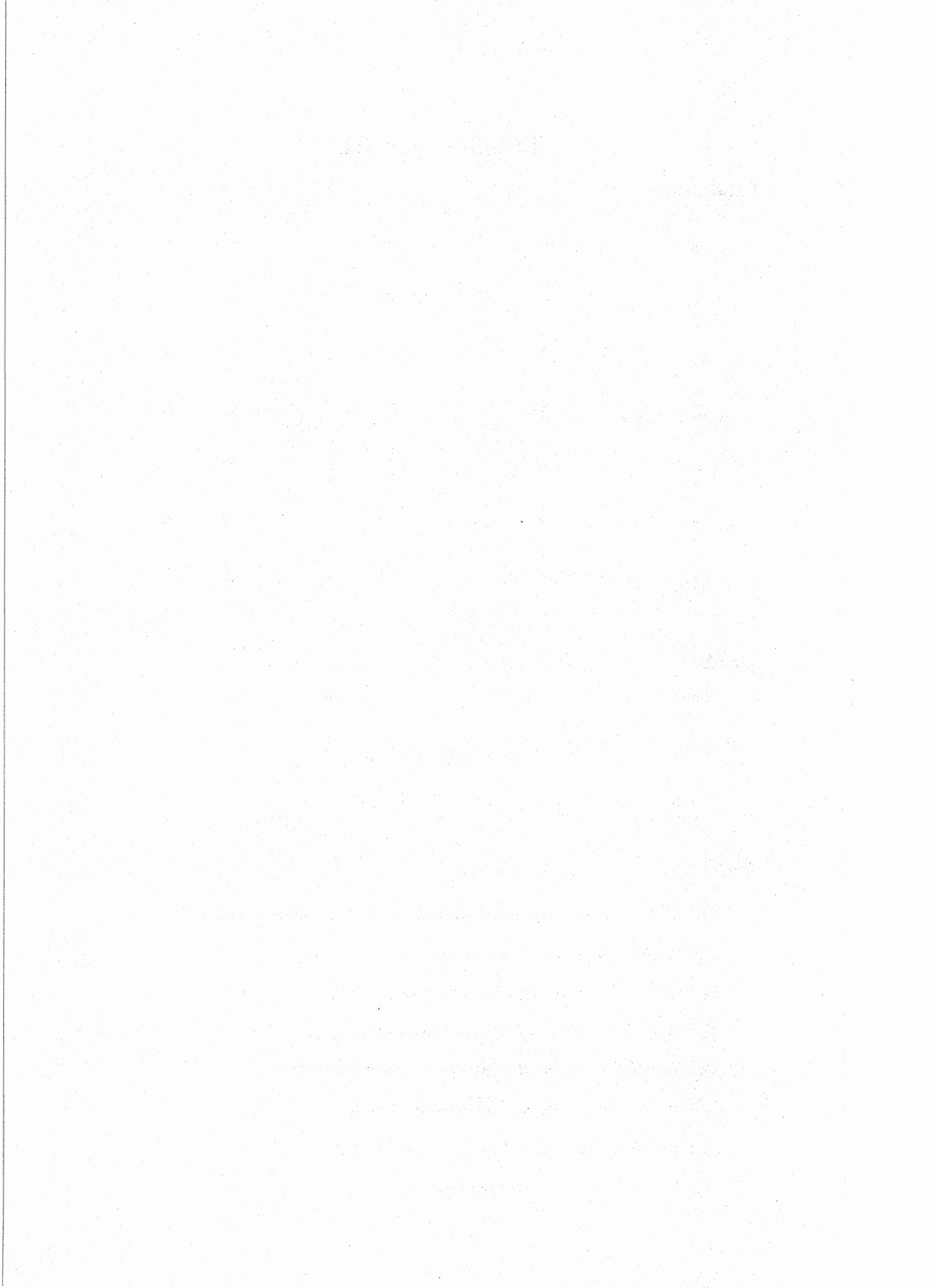
ﷺ *Radīyallāhu ‘anhā* (May Allāh be pleased with her)

ﷺ *Radīyallāhu ‘anhum* (May Allāh be pleased with them)

ﷻ *Raḥimahullāh* (May Allāh have mercy on him)

ﷻ *Subḥānahu wa-ta‘Ālā* (Glorious and Exalted is He)

ﷻ *‘Azza wa-Jall* (The Mighty and Majestic)

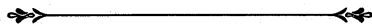


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BRIEF BIOGRAPHY OF THE NOBLE SHAYKH 'ABDUL-'AZĪZ BIN 'ABDULLĀH ĀL ASH-SHAYKH



His Name, Lineage, & Birth

He is the noble Shaykh, 'Abdul-'Azīz bin 'Abdullāh bin Muḥammad bin 'Abdul-Laṭīf Āl ash-Shaykh at-Tamīmi, from the descendants of Shaykh Muḥammad bin 'Abdul-Wahhāb. He was born in Riyād in 1362 AH.

His Upbringing

His father died while he was a child of no more than eight years old, in 1370 AH. From the time of his birth, he was being treated for weakness in his eyesight, until he lost it completely in 1371 AH.

He began seeking knowledge by studying the Noble Qur'ān in Masjid Aḥmad bin Sinān. He memorized the Qur'ān when he was 12 years old. Then he sought knowledge from some of the scholars in the circles of knowledge, and in 1375 AH, he enrolled in the Imām ad-Da'wah Institute. He graduated from the College of Sharī'ah in 1383/1384 AH. He used to attend some of the circles of the scholars in the *masājid*.

His Pursuit of Knowledge & His Teachers

He studied with Shaykh Muḥammad bin Ibrāhīm Āl ash-Shaykh, the Mufti of the Saudi lands, studying with him: *Kitāb at-Tawḥīd, al-Uṣūl*

ath-Thalāthah, and *al-Arba'ūn an-Nawawiyyah* from 1374–1380 AH.

He likewise studied *farā'id* with Shaykh 'Abdul-'Azīz bin Bāz, the Mufti of the Kingdom of Saudi Arabia and the head of the Committee of Senior Scholars in 1377 AH and 1380 AH.

He also studied *farā'id*, grammar, and *tawhīd* with Shaykh 'Abdul-'Azīz bin Šālīḥ al-Murshid in 1379 AH. From 1375–1376 AH, he studied '*Umdah al-Aḥkām* and *Zād al-Mustaḥṣin*' with Shaykh 'Abdul-'Azīz ash-Shithri, and in 1374 AH he enrolled in the Imām ad-Da'wah Institute in Riyāḍ and he graduated from it. He enrolled at the College of Shari'ah Studies in Riyāḍ in 1380 AH; there, he attained his bachelor's degree in *Shari'ah* Sciences and Arabic Language. This was in 1383–1384 AH.

His Occupational Posts

The noble Shaykh gradually excelled in his work in *da'wah*, teaching, and *fatāwā*; he began as a teacher in the Imām ad-Da'wah Educational Institute on 1/7/1384 AH. Then he was appointed as the *imām* and *khatīb* of Muḥammad bin Ibrāhīm Congregational Mosque in Daknah, Riyāḍ, after the death of Shaykh Muḥammad bin Ibrāhīm. This was in 1389 AH.

He was appointed assistant professor in the College of Shari'ah in 1399 AH, and thereafter, he was promoted to associate professor in the College of Shari'ah in 1400 AH.

In 1402 AH, he was appointed as the *imām* of Masjid Namrah at 'Arafah. In Shawwāl of 1407, he was appointed as a member of the Committee of Senior Scholars.

He then transferred from the University on 15/7/1412 AH, due to being appointed as a member of the Permanent Committee of Knowledge Based Research and Religious Verdicts.

In Ramaḍān 1412 AH, he was appointed as *imām* and *khatīb* of Imām Turki bin 'Abdullāh Congregational Mosque in Riyāḍ. Thereafter, Royal Mandate #838 was issued on 25/7/1416 appointing him as

deputy to the Grand Mufti as a minister.

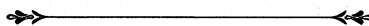
Then, Royal Mandate #20A was issued on 29/1/1420 AH, appointing him as Grand Mufti of the Kingdom of Saudi Arabia and the head of the Committee of Senior Scholars for Knowledge Based Research and Religious Verdicts after the death of the noble Shaykh 'Abdul-'Azīz bin Bāz رحمته الله.

His Efforts in His Work

He was the overseer of some of the University booklets and participated in the discussions, as well as issuing verdicts, on the program *Nūr 'Alad-Darb* from the year 1412 AH. He has distinguished attendance in knowledge-based forums, in addition to participating in committees and delivering lectures and classes. Likewise, he participates in religious programs on the radio and television.

May Allāh preserve our Shaykh 'Abdul-'Azīz bin 'Abdullāh Āl ash-Shaykh and lengthen his life upon His obedience and seal his life upon goodness. May Allāh bless him in his knowledge and *da'wah* as well as the rest of his efforts, and accept from him his work in serving Islām and the Muslims.

INTRODUCTION



All praise is for Allāh, Lord of all that exists. May prayers and peace be upon the noblest of prophets and messengers, our Prophet Muḥammad, and upon his family and his Companions all together.

To proceed: The 17th Conference for the Islamic Fiqh Council in 1424 AH in Makkah al-Mukarramah convened, and the topics discussed were of the utmost importance to the Muslims and centered around the treatment of their issues. At the head of these issues is the problem of the threat of terrorism—its reasons, its effects, and its legislative ruling, as well as the means of protection from it. Given the importance of this topic—particularly in this time and due to the great need for it—I deemed it suitable to participate in this by doing research regarding the reality of terrorism, and subsequently clarify the reasons for it and the means to treat it.

Before speaking about the reasons for it and its treatment, I would like to begin by speaking about the legislative use of the word “terrorism” and that which is connected to this legislative use, as well as what is intended by it, and some points that I deemed important and obligatory for the people of Islām as well as non-Muslims to pay heed to, and Allāh is the Granter of aid and success.

**Grand Mufti of the Kingdom of Saudi Arabia/Head of the
Committee of Senior Scholars & Board of Knowledge Based
Research & Religious Verdicts**

‘Abdul-‘Azīz bin ‘Abdullāh Āl ash-Shaykh

LEGISLATIVE MEANING OF THE WORD “TERRORISM” (AL-IRHĀB)



This term appeared in recent times, particularly after the incident of September 11th, 2001 CE, and the concern with it was at the highest level in the media and government; and a campaign was launched against this affair and against this term (terrorism), and a war was waged against those who ascribe to it, i.e., he who is known as a terrorist.

However, we see that this campaign has begun to restrict its course bit by bit, and its borders have been narrowed to the point that this term is almost exclusively applied to Islām and the Muslims. Fingers have begun to always point towards them with this accusation, an accusation that is considered—in international norms—to be from the greatest crimes of this era.

However, it is amazing that the understanding of this term, until now, has not been clearly defined. Rather, the campaign has been launched against it without clearly defining what terrorism is, who a terrorist is, and when one becomes a terrorist. How does a person, group, government, or governments become (known as) “terrorist”? None of this has been defined internationally. Some have said that the lack of defining it is intentional. At any rate, warfare terminology and launching successive campaigns have been on the highest media, security, and international level, and without clearly defining it, this is considered waging war against an unknown (enemy). And this will cause many problems to occur for us.

From them: We will wrongfully accuse certain classes of people of

being terrorists while in fact, they are not. This is apparent among those who wage war and fight to remove those who have occupied their land, for example.

Also, from the problems [this causes] is that the groups who are, in fact, the worst in their transgression and corruption are left and not brought to justice, nor are their actions repudiated. This is because this term (terrorism) is not applied to them, even though it is in agreement with them (i.e., their actions are acts of terrorism).

In the religion of Islām, we do not approve of using terms that can be interpreted in several ways without distinguishing the intended meaning. This is because our religion has only brought clarity, transparency, and truthfulness. Allāh the Exalted has said:

﴿ يَا أَيُّهَا الَّذِينَ آمَنُوا اتَّقُوا اللَّهَ وَكُونُوا مَعَ الصَّادِقِينَ ﴾

O you who believe! Be afraid of Allāh, and be with those who are true (in words and deeds).

[Sūrah at-Tawbah 9:119]

Our religion has come with justice. Therefore, it is not conceivable that our hatred and enmity for a people can cause us to transgress against them, even by way of names that are not applicable to them. Allāh the Exalted has said:

﴿ وَلَا يَجْرِمَنَّكُمْ شَنَاٰنُ قَوْمٍ عَلَىٰ ۤأَلَّا تَعْدِلُوا ۗ اَعْدِلُوا هُوَ أَقْرَبُ لِلتَّقْوَىٰ ﴾

Let not the enmity and hatred of others make you avoid justice. Be just; that is nearer to piety.

[Sūrah al-Mā'idah 5:8]

We have learned, in the religion of Islām, that it is not possible to make one group bear the sins of another. In other words, it is not possible to punish some for the crimes of others, no matter who they are.

Allāh ﷻ said:

﴿ وَلَا تَزِرُ وَازِرَةٌ وِزْرَ أُخْرَىٰ ﴾

And no bearer of burdens shall bear the burden of another.

[Sūrah al-An'ām 6:164]

The Islamic religion is extremely clear in this regard. Due to this, we find that the creed, legislative rulings, worship, the rulings of social interactions, and the regulations of familial dealings, etc., are crystal-clear in the Islamic legislation.

Based upon all this, we say: The Muslims, in application of their religion, are required to clearly define terms and phrases and to define their meanings. It is not possible for the Muslims to use coded terms, because this religion prohibits it. However, we know (based on what we see occurring) that there are terms intentionally left vague and not clarified, and there is a benefit and gain for the one who strives to ensure that it is not clarified and remains ambiguous. But our Islamic religion prohibits us from this, so there is to be no delusion, deception, trickery, dishonesty, or lying in Islām. Rather, it is the religion of clarity and truthfulness. It is the clear and evident path.

If we want to define this term in our religion, it is appropriate that we search for its linguistic origin, for the Islamic religion has come in the Arabic language. Therefore, we must look at its origin and what it means in the language; then, we will look at its legislative usage using the texts that mention this term.

From that which we must draw attention to in relation to this is that there are three categories of the realities of terms:

- 1) The linguistic reality
- 2) The legislative reality
- 3) Its reality as it is used in the custom of the people

Since we are researching a term or a legislative terminology, then we must firstly look to whether we should search for it by way of its linguistic indication. If so, then we must accept the statement of those who specialize in linguistics regarding it. And if we are looking at it from the perspective of its legislative indications, then what we give due consideration to is the statement of the people who specialize in the legislation by way of the texts of the legislation. And if we are looking at it from the perspective of its usage in the custom of the people, then we accept the statement of the people of customs and what they work by.

The term “terrorism” (الإرهاب, *al-irhāb*), concerning which this speech is about, has its origin in the Arabic language from the letters *rā*, *hā*, *bā* (ر , ه , ب). This origin, as Ibn Fāris رحمته الله said, “...has two foundations in the Arabic language: the first of them indicates fear and the second of them indicates scantiness and lightness. Regarding the first, which is fear (الرهبَة, *ar-rahbah*), one says, ‘I was in fear of something.’ The term *at-tarrahhub* (الترهب) means worship; this is from *al-irhāb* (الإرهاب), and (linguistically) this is to prevent the camel from drinking from the pond and to protect it.”¹

From this, we note that the linguistic origin of the word indicates fear and that which brings about fear. Therefore, *al-irhāb* (terrorism) is based upon the statement: “He caused fear.” Or, “He causes fear.” Meaning, he strikes terror. Therefore, this is the origin of the term, as has preceded. This meaning in itself does not necessitate [that it is] something praiseworthy or blameworthy, because fear and causing fear is not unrestrictedly blameworthy nor is it unrestrictedly praiseworthy. When a person fears a beast of prey, then this is a natural fear, and it is not possible to criticize the person for it. When a person fears an enemy who wants to transgress against him, then this also does not dictate that one should be blamed for this. This is innate in the person; rather, it is also innate in animals, for Allāh has given the creation that with which it can ward off danger from itself.

Allāh has said:

¹ Refer to *Muʿjam Maqāyīs al-Lughah* by Ibn Fāris (2/447), under the definition of رهب.

﴿ قَالَ رَبُّنَا الَّذِي أَعْطَى كُلَّ شَيْءٍ خَلْقَهُ ثُمَّ هَدَى ﴾

[Moosā (Moses)] said, "Our Lord is He Who gave to each thing its form and nature, then guided it aright."

[Sūrah Tā-Hā 20:50]

And usage of this when danger strikes or when it is anticipated does not necessitate that one should be blamed.

As for the reality of this term from the legislative perspective, then we do not find that this exact term is mentioned in the text of the legislation—only its three-letter root is found, and that which is derived from it. Likewise, that which is derived from its four-letter root.

From this is the statement of Allāh the Exalted:

﴿ وَأَوْفُوا بِعَهْدِي أُوفِ بِعَهْدِكُمْ وَإِيَّايَ فَارْهَبُونِ ﴾

And fulfill My covenant (with you) so that I fulfill your covenant (with Me), and fear none but Me.

[Sūrah al-Baqarah 2:40]

Likewise, the statement of Allāh the Exalted:

﴿ وَلَمَّا سَكَتَ عَن مُّوسَى الْعَصْبُ أَخَذَ الْأَلْوَاحَ ۗ وَفِي نُسُخَتِهَا هُدًى وَرَحْمَةٌ لِّلَّذِينَ هُمْ لِرَبِّهِمْ يَرْهَبُونَ ﴾

And when the anger of Moosā (Moses) was appeased, he took up the tablets, and in their inscription was guidance and mercy for those who fear their Lord.

[Sūrah al-A'raf 7:154]

Also from this is the statement of Allāh:

﴿ وَقَالَ اللَّهُ لَا تَتَّخِذُوا إِلَهَيْنِ اثْنَيْنِ ۗ إِنَّمَا هُوَ إِلَهُ وَاحِدٌ ۗ فَإِيَّايَ فَارْهَبُونِ ﴾

And Allāh said (O mankind!), “Take not two gods in worship. Verily, He (Allāh) is (the) only One (true) God. Then, fear Me.”

[*Sūrah an-Nahl* 16:51]

Also, His statement, Exalted be He:

﴿ إِنَّهُمْ كَانُوا يُسَارِعُونَ فِي الْخَيْرَاتِ وَيَدْعُونَنَا رِعْبًا وَرَهْبًا ﴾

Verily, they used to hasten to do good deeds, and they used to call on Us with hope and fear.

[*Sūrah al-Anbiyā'* 21:90]

These texts all indicate that the fear of Allāh the Exalted is required, and one is praised for this and it is from the acts of worship.

That which comes closest [to the exact term] from the uses of this term in the texts is the statement of Allāh the Exalted:

﴿ وَأَعِدُّوا لَهُمْ مِمَّا اسْتَطَعْتُمْ مِنْ قُوَّةٍ وَمِنْ رِبَاطِ الْخَيْلِ تُرْهِبُونَ بِهِ عَدُوَّ اللَّهِ وَعَدُوَّكُمْ ﴾

And make ready against them all you can of power, including steeds of war to frighten the enemy of Allāh and your enemy.

[*Sūrah al-Anfāl* 8:60]

Ibn Jarīr at-Ṭabari رحمته الله said, “It is said, ‘I terrorized the enemy and struck fear into him; therefore, I frightened him.’ It is also said, ‘I strike fear into him.’ And this is *ar-rahab* (fear) and *ar-rahb* (terror), and from it is the statement of Tufayl al-Ghanawī² رحمته الله, who said:

ويل أم حي دفعتم في نحورهم
بني كلاب غداة الرعب والرهب

² Refer to *Ad-Daywān al-Ghanawī* (p. 56), as well as the book *Majāz al-Qur’ān* by Abū ‘Ubaydah (1/249). Banū Ja’far bin Kilāb praised him (al-Ghanawī).

*"Woe to Umm Ḥayy, you have pushed in their throats
Banū Kilāb on the morning of fright and terror."*

Concerning the meaning of the verse wherein Allāh said:

﴿ وَأَعِدُّوا لَهُمْ ﴾

And make ready against them...

[Aṭ-Ṭabari said]: "And prepare for those who disbelieve in their Lord and have a covenant with you, if you fear that they will betray you and deceive you, O believers in Allāh and His Messenger..."

﴿ مَا اسْتَطَعْتُمْ مِنْ قُوَّةٍ ﴾

'...all you can of power...'

"And that which you can prepare from tools that will bring about strength for you against them, from weaponry and horses."

﴿ تُرْهِبُونَ بِهِ عَدُوَّ اللَّهِ وَعَدُوَّكُمْ ﴾

'...to frighten the enemy of Allāh and your enemy.'

"Meaning: You will strike fear in Allāh's enemies and your enemies from among the polytheists by way of what you have prepared."³

From this, it becomes clear that what is intended is preparing strength and displaying it in order to strike fear into those from whom you fear deception, trickery, and transgression. This is an affair that is legislated, and it is an affair in which there is a clear benefit for all those who are knowledgeable and for governments. It is not possible for any government to do without this, because doing without this would mean submission to every enemy who wants to transgress against the government. Therefore, the government would be

³ *Tafsīr at-Ṭabari* by Abū Ja'far bin Jarīr at-Ṭabari (14/31), at verse 60 from Sūrah al-Anfāl.

free for the taking by every enemy. This is in addition to the fact that it is impermissible for the Muslims, in the legislation of Islām, [to do without this], because that opposes sound intellect. Rather, international regulations necessitate that this is from the perspective of self-defense, and this indicates that it is a general custom for all mankind.

This has been mentioned in Chapter VII of the United Nations Charter,⁴ which has 51 points; from them is the statement: “Nothing in the present Charter shall impair the inherent right of individual or collective self-defense if an armed attack occurs against a Member of the United Nations.”

What is intended is that this is a right that no one can object to. From this, we know that the term “terrorism” in this context has not come in the legislation at all, based on what we know; only some of its derivatives have come.

Due to this, it is not possible for us to find a legislative definition for this term, although its linguistic indications are clear—they all call to fear. And just because we say we are unable to find a legislative definition for this term, this does not mean that the legislation is deficient in clarifying the actions that can be classified as terrorism. For indeed, Islām has clarified it with the utmost clarity, and I shall present some of this shortly, if Allāh wills. However, as we have previously mentioned, our religion is a religion of clarity. Therefore, it is not possible for us to present a legislative definition for a term for which there is no basis in the Islamic legislation upon which to predicate its rulings and boundaries. One is not able to do this arbitrarily.

Along with this, the linguistic reality is clear regarding it, and it is that this term (terrorism) denotes the bringing about of fear and terror. In other words, it means “to strike fear.” There still remains a formal definition, and it is something that has not been clearly defined to this day. We will present some of the definitions we have found.

⁴ **Translator’s Note:** Refer to the official website of the United Nations: <http://www.un.org/en/sections/un-charter/chapter-vii/>

In the encyclopedia known as *Politics*, it mentions: "Terrorism is the use of unauthorized violence or threats of it in various forms, such as assassinations, torture, torment, and destruction, in hopes of accomplishing a specific political goal, such as breaking the resolve of the people and destroying, figuratively, their committees and foundations; utilizing this to acquire information or wealth in general through compulsion; [and/or] in order to subjugate opposing forces by way of terroristic means."

In the *Arab World Encyclopedia*, it is written: "Terrorism is the use of violence, or the threat thereof, to bring about fear."

In the *Oxford Dictionary*, it is written: "A person who uses unlawful violence and intimidation, especially against civilians, in the pursuit of political aims."

By reviewing these definitions, we find that they agree with the linguistic definition (of terrorism) in the Arabic language, for terrorism is based upon striking fear or seeking to bring about fear and fright. However, in these definitions, there remain some terms for which there are no guidelines, such as the phrase "unauthorized" and "opposing forces," as came in the first definition.

The response to this is that (it is asked): What is this aforementioned "official law" based upon? If we were to review the structure of each government in accordance with its constitution, terrorism would remain something relative to each government. Therefore, when can an action be determined to be terrorism? And according to which constitution are we defining the term?

Similarly, the term "opposing forces"; it is possible that it can be asked: Who is the original force, and is everyone that opposes it considered a terrorist? These are phrases that have not been defined.

In the second definition, as well, one can possibly say: Does all violence cause fear and is thus considered terrorism? The answer is an emphatic no. This is because we see in our lives thousands of incidents that cause fear on some level, but they are not called terrorism.

This is also the case with the definition mentioned in the *Oxford Dictionary*, for it is not a comprehensive definition. Hence, an action could be [defined as] terrorism even if the one who did it had no political goal.

Therefore, all or most of the definitions agree that terrorism is based upon fear, but on what level, and by way of which means? When does it reach this point? Research has been conducted in various manners for all of these questions; however, they have not arrived at any acceptable definition.

As for when this term first appeared, then according to the *Arabic World Encyclopedia*, it appeared at the beginning of the French Revolution in 1789 through 1799 CE, wherein the revolutionists who had taken control of the authority in France utilized violence against their enemies, and they were defined at that time and ruled as being terrorists. After this, operations, groups, and terrorist movements began to form. From the most prominent of them is the group known as the KKK (Ku Klux Klan). This is an American group that used violence to terrorize Black people and those who sympathized with them.

There is also the group known as the Red Brigade in Italy and the Red Army Faction in Germany. Both groups were present in the 1960s, and both groups sought to destroy the political and economic structures in their respective countries in order to bring about a new regime.

There were Jewish terrorist gangs well-known before the Jews took control of Palestine. From them were the Jewish parliamentary organizations, Hashomer and Haganah, as well as the strike forces known as Palmach and Irgun, and the gangs known as Kach and Kahane Chai.

From the infamous figureheads who used violence and terrorism to suppress their enemies were Adolf Hitler in Germany and Benito Mussolini in Italy, as well as Joseph Stalin in the former Soviet Union.

By way of this brief historic overview, we can understand several matters:

1) The term "terrorism" appeared at the end of the 18th century, whereas Islām appeared more than 12 centuries before that.

2) The first people known as terrorists, according to historical facts, were in Europe, and they were not Arabs or Muslims.

3) The history of this term and its gradual usage all show that the terrorists were not Muslims; rather, they were not even Arabs.

4) The existence of groups and individuals known as terrorists, in one sense or another (all of them being reprehensible), who ascribed themselves to Islām, does not mean that their religion is the cause of terrorism. This is shown by the historical facts we have mentioned and by way of common sense.

If we accept, for the sake of argument, that Islām is the cause of terrorism, while we know that Islām appeared over 1400 years ago, then the world would have been filled with terrorism for the past 1400 years. It is inconceivable that anyone can perceive or believe this. For more than 1400 years, the religion of Islām has classified these actions as the most reprehensible of crimes and from the greatest of atrocities, and in the contemporary law, these actions are classified as terrorism. This shows that Islām is at the forefront of combating this heinous crime.

From the crimes that Islām prohibits is unjustly taking the life of another. The punishment for one who does so is that he must face death himself. Allāh has said:

﴿ مِنْ أَجْلِ ذَلِكَ كَتَبْنَا عَلَىٰ بَنِي إِسْرَائِيلَ أَنَّهُ مَن قَتَلَ نَفْسًا
بِغَيْرِ نَفْسٍ أَوْ فَسَادٍ فِي الْأَرْضِ فَكَأَنَّمَا قَتَلَ النَّاسَ جَمِيعًا ﴾

Because of that, We ordained for the Children of Israel that if anyone killed a person not in retaliation of murder, or (and) to spread mischief in the land, it

would be as if he killed all mankind.

[*Sūrah al-Mā'idah* 5:32]

Causing corruption in the land by way of highway robbery, terrorizing the people, bombings, explosions, or hijacking planes, ships, and trains, is from the major sins. The recompense for one who commits this crime is that he is either executed, crucified, imprisoned, or his limbs are cut off on opposite sides. Then, a more severe punishment will come from Allāh on the Day of Judgment.

Allāh has said:

﴿ إِنَّمَا جَزَاءُ الَّذِينَ يُحَارِبُونَ اللَّهَ وَرَسُولَهُ وَيَسْعَوْنَ فِي الْأَرْضِ فَسَادًا أَنْ يُقَتَّلُوا أَوْ يُصَلَّبُوا أَوْ تُقَطَّعَ أَيْدِيهِمْ وَأَرْجُلُهُمْ مِنْ خِلَافٍ أَوْ يُنْفَوْا مِنَ الْأَرْضِ ذَلِكَ لَهُمْ خِزْيٌ فِي الدُّنْيَا وَلَهُمْ فِي الْآخِرَةِ عَذَابٌ عَظِيمٌ ﴾

The recompense of those who wage war against Allāh and His Messenger and do mischief in the land is only that they shall be killed or crucified, or their hands and their feet be cut off on the opposite sides, or be exiled from the land. That is their disgrace in this world, and a great torment is theirs in the hereafter.

[*Sūrah al-Mā'idah* 5:33]

Also, seeking to change policies by force while the ruler has set them in place is from the major sins, and its punishment is also execution. The Prophet ﷺ said:

من أتاكم وأمركم جميعا على رجل واحد يريد أن يشق عصاكم، ويفرق جماعتكم فاقتلوه.

He who comes to you seeking to split your ranks and separate your group while you are united under one ruler, then execute him.⁵

⁵ *Ṣaḥīh Muslim* in "The Book of Leadership" (1852), as well as the *Musnad* of Imām Aḥmad (4/341).

This is from the diligence of Islām in preserving general policies in the Islamic society.

Also, the affair of theft: its recompense in Islām is cutting off the hand. Allāh has said:

﴿ وَالسَّارِقُ وَالسَّارِقَةُ فَاقْطَعُوا أَيْدِيَهُمَا جِزَاءً بِمَا كَسَبَا
نَكَالًا مِّنَ اللَّهِ ۗ وَاللَّهُ عَزِيزٌ حَكِيمٌ ﴾

Cut off (from the wrist joint) the (right) hand of the thief, male or female, as a recompense for what they committed, a punishment by way of example from Allāh. And Allāh is All-Powerful, All-Wise.

[Sūrah al-Mā'idah 5:38]

And the other examples of this are many. Due to this, we find that this divine legislation alone is fit to set the entire world in order despite the differences in structures, governments, languages, and customs; and when it is in place, humanity will attain happiness and safety.

This is the affair, and the Islamic Fiqh Council, in conjunction with the Islamic World League, in its 16th convention in 1422 AH in Makkah al-Mukarramah, defined terrorism in its clarification. And from what came in [this definition] is that terrorism is: "...transgression against individuals, societies, or governments and oppressing the people in their religion, intellect, wealth, or honor. This comprises striking fear, causing harm, [making] threats, and murdering without right; and whatever resembles warfare and brings about fear in the pathways, as well as highway robbery and all acts of violence and the threats to do so by criminal individuals or organizations that seek to cause fear among the people, harm them, or subject their life, freedom, safety, or environment to danger. And from its categories is environmental harm or harming those who serve it or have ownership, in general or specific, of some parts of it. Or subjecting employees or civil servants to danger. All of this is from the forms of corruption in the earth that Allaah ﷻ has prohibited the Muslims from."

This is from the examples of definitions given in this regard. And from that which we must draw attention to from the dangerous affairs, which has caused great evil to spread to all of humanity, is seeking to do away with Islamic terminology that has come in the Book of Allāh ﷻ. And this is the term “*jihād* in Allāh’s path,” as well as the term *al-walā’ wal-barā’* (allegiance and disassociation), and the likes of this from the legislative terms. For indeed, there are those from the governments and individuals who seek to erase this from the educational and general lives of the people, and they apply pressure in this regard on the basis that they are combating terrorism and spreading tolerance. This affair is the greatest reason for the spread of modern terrorism. Why is this? This is due to several affairs:

Firstly: This causes foreign ideas to enter the legislation that was sent down by the Lord of all that exists, which He is pleased with and has commanded with. And this foreign interference is, itself, from the greatest types of ideological and creed-based terrorism.

Secondly: These legislative terms, no matter how much one strives to eradicate them, shall remain due to a reason that the Muslim and the disbeliever knows, and it is the fact that this religion and this Qur’ān are from that which Allāh has taken upon Himself to safeguard and keep in place, as Allāh said:

﴿ إِنَّا نَحْنُ نَزَّلْنَا الذِّكْرَ وَإِنَّا لَهُ لَحَافِظُونَ ﴾

Verily We: It is We Who have sent down the *dhikr* (i.e., the Qur’ān) and surely, We will guard it (from corruption).

[Sūrah al-Hijr 15:9]

Therefore, attempts to remove legislative terminologies and divine acts of worship will not be successful no matter how earnest they are. They will only have one result, and it is a failed attempt and only removes these terms outwardly; meaning, on the surface. However, the knowledge of them shall remain in the Qur’ān and in the hearts of the Muslims in terms of the belief system with which they worship Allāh.

This means that the mention of [these terms] shall remain, and this indicates that there will be an excellent climate for the merchants of evil who will take advantage of these conditions and the prevention of teaching these terms and acts of worship in a legislatively correct manner according to its guidelines. Therefore, they will institute slogans with which they rally the people, and the explanation of them shall be in accordance with their desires and aims, and this is dangerous. So it is inconceivable for the Muslim to reject the legislative nature of these terms.

The truest speech and the most correct book has come in the Book of Allāh; however, the meaning remains, and when clarification of the correct meaning according to its guidelines is prevented and hidden, false meanings will appear in an evident way without any legislative authority to clarify it. At this time, mankind will be in a state of loss and will be suppressed by way of terrorism, until this evil affair returns back into its hole. This is what I wanted to clarify regarding this term and some of what is connected to it.

THE REASONS FOR TERRORISM



In relation to the reasons for terrorism, I will make general mention of them in that which follows:

The first of the reasons, and the most dangerous of them and that which occurs most often and is more widespread:

- 1) Turning away from the application of Allāh's legislation on earth.

When Allāh ﷻ created His creation, He knew best what would benefit them. Allāh said:

﴿ أَلَا يَعْلَمُ مَنْ خَلَقَ وَهُوَ اللَّطِيفُ الْخَبِيرُ ﴾

Should not He Who has created know? And He is the Most Kind and Courteous (to His slaves), All-Aware (of everything).

[Sūrah al-Mulk 67:14]

Allāh the Glorified has placed in this Islamic religion — which is the seal of all religions — everything that will bring about the rectification of mankind in their worldly affairs and the hereafter, if they apply it. And Allāh, Glorified be He, has preserved this religion for mankind by preserving its constitution, which is the Noble Qur'ān, which is, in reality, the speech of the Lord of all that exists.

There is a reality that escapes the minds of many people, which is that

although we, as Muslims, desire that the legislation be applied in the entire world, this does not mean that we wish to force all people to enter Islām. Indeed, this is something that is not intended. Allāh the Exalted has said:

﴿ لَا إِكْرَاهَ فِي الدِّينِ ﴾

There is no compulsion in religion.

[Sūrah al-Baqarah 2:256]

We call all to enter this religion and we desire good for all; however, we do not compel anyone to enter the religion. Allāh the Exalted says:

﴿ وَلَوْ شَاءَ رَبُّكَ لَأَمَنَّ مِنَ فِي الْأَرْضِ كُلَّهُمْ جَمِيعًا ۖ
أَفَأَنْتَ تُكْرِهُ النَّاسَ حَتَّىٰ يَكُونُوا مُؤْمِنِينَ ﴾

And had your Lord willed, those on earth would have believed, all of them together. So, will you (O Muḥammad) then compel mankind, until they become believers.

[Sūrah Yūnus 10:99]

In this regard, specifically, we desire all to apply Islām's legislative rulings. By way of this, everyone will be safe and secure. In the first generations of Islām, mankind was living in a state of safety because of the legislative rulings, and [living] in a time of overwhelming bounty from which the Muslim and the non-Muslim benefited. The rulings of Islām applied to all of them. Allāh the Exalted has directed us to the manners with which we are to deal with the non-Muslims in rulings and judgments. Allāh has said:

﴿ فَإِن جَاءُوكَ فَاحْكُم بَيْنَهُمْ أَوْ أَعْرِضْ عَنْهُمْ ۗ وَإِن تُعْرِضْ
عَنْهُمْ فَلَن يَضُرُّوكَ شَيْئًا ۗ وَإِن حَكَمْتَ فَاحْكُم بَيْنَهُمْ
بِالْقِسْطِ ۗ إِنَّ اللَّهَ يُحِبُّ الْمُقْسِطِينَ ﴾

So if they come to you (O Muḥammad), either judge between them or turn away from them. If you turn away from them, they cannot hurt you in the least. And if you judge, judge with justice between them. Verily, Allāh loves those who act justly.

[Sūrah al-Mā'idah 5:42]

Distance from the legislation of Allāh is the reason for the misguidance, blindness, and misery we see today. Allāh the Exalted has said:

﴿ وَمَنْ أَعْرَضَ عَن ذِكْرِي فَإِنَّ لَهُ مَعِيشَةً ضَنْكًا وَنَحْشُرُهُ يَوْمَ الْقِيَامَةِ أَعْمَى ﴾

But whosoever turns away from My reminder, verily, for him is a life of hardship, and We shall raise him up blind on the Day of Resurrection.

[Sūrah Tā-Hā 20:124]

And the life of hardship is one that is restricted and full of misery. Therefore, distance from applying policies that correspond with Islām's legislation—in the affairs of life, politics, economics, society, safety, and other than that; all of these affairs are such that clarification for them has come in Islām in a clear manner—turning away from this is a reason for misery. And from that misery is the affair of terrorism.

2) The second reason for terrorism is extremism, which is to go beyond the bounds. This extremism, or that which is known as *at-taṭarruf* (التطرف, fanaticism) is very dangerous in any field, even if it is camouflaged as religiousness.

Our religion of Islām has warned against it even if it is in the name of religion. The Prophet ﷺ said:

إِيَّاكُمْ وَالْغُلُو.

Beware of extremism.⁶

⁶ Reported by an-Nasā'i in "The Book of Ritual Acts of Ḥajj" (3057).

And he ﷺ also said:

هلك المتنتعون.

Those who went to extremes were destroyed.⁷

Extremism or fanaticism takes place in the religion at times—this is prohibited. At other times, it takes place in fighting against the religion, and this is fanaticism in opposition. It is known that these two are extreme opposites, and the connection between them is that each of them is the antithesis of the other. Extremism in fighting against the religion results in extremism and pigheadedness in the religion; and the reverse is also true.

The religion of Allāh is balanced between the two extremes of going too far and being overly negligent. The Islamic *ummah* is balanced between the various nations, and the extremists, in reality, do not cling to the religion.

The Messenger of Allāh ﷺ said regarding the likes of these people:

فمن رغب عن سنتي فليس مني.

He who turns away from my Sunnah is not from me.⁸

In opposition to them (i.e., those who are extreme in the religion) are those who turn away from the religion and fight against it. This is fanaticism in turning away from the religion, and it results in various types of ideological or combative terrorism, or it can be a reason for the growth of terrorism in response to this corrupt and deviant methodology.

3) The third reason for terrorism is misconceptions. This means that those who do these types of operations do not do them except after mental and ideological preparations, and these preparations are perhaps erroneous—either the individual is ignorant and thus

⁷ Reported by Muslim in “The Book of Knowledge” (2670), as well as by Abū Dāwūd in “The Book of *as-Sunnah*” (4608), and in the *Musnad* of Imām Aḥmad (1/386).

⁸ *Ṣaḥīḥ al-Bukhārī* 5063 and *Ṣaḥīḥ Muslim* 1401

perceives things upon other than their reality, or he is a person of desires and his whims have overtaken him to the point that he has forgotten the truth or he feigns forgetfulness of it. Thus, he has begun to search for what will make his criminal activity righteous.

Erroneous misconceptions can perhaps emanate from a past deviation, and thus, deviant information reaches his hands. So he begins to act based on that information, and he falls into that of which the end result is not praiseworthy.

Allāh ﷻ has informed us regarding people who are from the inhabitants of the Fire and those who shall have a painful punishment while they wrongfully believed they were upon the truth. Allāh has said:

﴿ قُلْ هَلْ نُنَبِّئُكُمْ بِالْأَخْسَرِينَ أَعْمَالًا ﴿١١٣﴾ الَّذِينَ ضَلَّ سَعِيَّهُمْ فِي الْحَيَاةِ الدُّنْيَا وَهُمْ يَحْسَبُونَ أَنَّهُمْ يُحْسِنُونَ صُنْعًا ﴿١١٤﴾ أُولَئِكَ الَّذِينَ كَفَرُوا بِآيَاتِ رَبِّهِمْ وَلِقَائِهِ فَحَبِطَتْ أَعْمَالُهُمْ فَلَا نُقِيمُ لَهُمْ يَوْمَ الْقِيَامَةِ وَزَنًا ﴿١١٥﴾ ﴾

Say (O Muḥammad): “Shall We tell you the greatest losers in respect of (their) deeds? Those whose efforts have been wasted in this life while they thought they were acquiring good by their deeds! They are those who deny the verses of their Lord and the meeting with Him (in the hereafter). So their works are in vain, and on the Day of Resurrection, We shall not give them any weight.”

[Sūrah al-Kahf 18:103-105]

4) The fourth reason for terrorism is obstacles that stand in the face of the true call. Placing obstacles by way of media, security, or other than them in the face of the true call, which calls to Allāh’s religion upon clear insight and purification of the religion from the filth of extremism, negligence, and the filth of fanaticism in all its forms, is a reason for the appearance of terrorism. Rather, it is a primary cause for its appearance and a facilitator for it entering the

idle minds of those who are astray. The affair revolves around truth and falsehood, so when the side of truth is weakened, then the side of falsehood will manifest. And the reverse is also true.

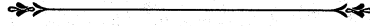
Allāh has said:

﴿ فَمَاذَا بَعْدَ الْحَقِّ إِلَّا الضَّلَالُ فَأَنَّى تُصْرَفُونَ ﴾

**So after the truth, what else can there be, save error?
How then are you turned away?**

[Sūrah Yūnus 10:32]

THE REMEDY FOR TERRORISM



The remedy for terrorism can possibly be found in several affairs; from them is serious work in spreading and implementing the teachings of Islām. This is done through a simplified presentation of Islām's teachings and its policies in the field of politics, the military, economics, society, and other than that. Likewise, [this is done through] spreading these teachings among the people and implementing them. This is because [these teachings] alone are what will actualize justice and eradicate evil in all its forms. This places a great responsibility upon those who specialize in this field, from the scholars, analysts, and media experts in the Islamic world, upon whom it is obligatory to fulfill (this duty) out of obedience to Allāh, seeking His pleasure.

Also from the means to remedy terrorism is implementation and institution of legislative knowledge that is predicated upon the Book and the Sunnah with the understanding of the Salaf of this *ummah*.

When we affirm that balance is the remedy for extremism in all its forms—what is known from it today, as well as what is unknown—then it is obligatory upon us to search for the balanced and equitable path. Indeed, the true balanced path that will guarantee strength and continuation upon that is completely clinging to the Book and the Sunnah in accordance with the understanding of the Pious Predecessors, because they were present when the revelation was sent down, and they are the most knowledgeable of what Allāh ﷻ intended and what the Messenger ﷺ intended, more so than other than them.

Allāh the Exalted says:

﴿ وَأَنَّ هَذَا صِرَاطِي مُسْتَقِيمًا فَاتَّبِعُوهُ ۖ وَلَا تَتَّبِعُوا السَّبِيلَ
فَتَفَرَّقَ بِكُمْ عَنْ سَبِيلِهِ ﴾

And verily, this is My Straight Path, so follow it, and follow not (other) paths, for they will separate you away from His Path.

[Sūrah al-An'ām 6:153]

Therefore, there are no paths other than the Straight Path of Allāh or the path of deviation and misguidance.

Allāh the Exalted has said:

﴿ وَمَنْ يُشَاقِقِ الرَّسُولَ مِنْ بَعْدِ مَا تَبَيَّنَ لَهُ الْهُدَىٰ وَيَتَّبِعْ
غَيْرَ سَبِيلِ الْمُؤْمِنِينَ نُوَلِّهِ مَا تَوَلَّىٰ وَنُصَلِّهِ جَهَنَّمَ ۖ وَسَاءَتْ
مَصِيرًا ﴾

And whoever contradicts and opposes the Messenger (Muḥammad) after the right path has been shown clearly to him, and follows other than the believers' way. We shall keep him in the path he has chosen, and burn him in Hell — what an evil destination.

[Sūrah an-Nisā' 4:115]

The implementation of this balanced and upright methodology is obligatory in the educational curriculums. It must also be spread via media outlets by those who are in charge of mainstream media, and also by the scholars, callers, and employees. It is a must that they make the society aware of this affair, anticipating the reward of Allāh, the Majestic and High, from that. At that time, all will achieve happiness, safety, and security.

From the means of treating terrorism is clarity and explicitness, and fighting against this evil using media outlets, Islamic propagation,

and other than this. There is no room for ambiguous terms, nor is there room for the use of words that are vast in their meanings and implications. We have a dangerous disease before us, and it is being combated in the Islamic societies and other than them. Either we will stand alongside them with firm resolve, feeling a sense of responsibility before Allāh ﷻ, or we will be negligent in that. And this negligence will bring about that of which the end result is not praiseworthy. And we will bear a part of the responsibility and be questioned before Allāh ﷻ.

Allāh has said:

﴿ وَإِذْ أَخَذَ اللَّهُ مِيثَاقَ الَّذِينَ أُوتُوا الْكِتَابَ لَتُبَيِّنُنَّهُ لِلنَّاسِ
وَلَا تَكْتُمُونَهُ فَنَبَذُوهُ وَرَاءَ ظُهُورِهِمْ وَاشْتَرَوْا بِهِ ثَمَنًا قَلِيلًا
فَبَشَسَ مَا يَشْتَرُونَ ﴾

(And remember) when Allāh took a covenant from those who were given the Scripture (Jews and Christians) to make it known and clear to mankind, and not to hide it, but they threw it away behind their backs, and purchased with it some miserable gain! And indeed worst is that which they bought.

[Sūrah Āli 'Imrān 3:187]

Also from the means to remedy terrorism is free usage of the Islamic terminologies and using them with clear guidelines so that there will not be any room for the proponents of corruption and oppression. And from them is the term *jihād*, the term *dār al-ḥarb* (دار الحرب, land of war), the term *dār al-Islām* (دار الإسلام, land of Islām), and the term *waliyyul-amr* (ولي الأمر, Muslim ruler)—that which is obligatory for him (the ruler) and obligatory upon [the people in regard to] him.

Also, regarding covenants: their ratification and their nullification, and who has the right to do so. Also, rebellion against the rulers: what is its ruling? And other than this from the topics that are widespread

in the Islamic environments and have a very strong effect.

It is obligatory upon us to implement guidelines regarding these terminologies. At this time, I call the Fiqh Council to hold a specific convention in which the scholars of the Muslims can meet and present clarity therein, so we can extract legislative guidelines for these terms in order for there to be no room for discussion from the proponents of oppression.

Before I conclude this speech, I would like to draw attention to the fact that the greatest means to trials and calamities—from terrorism and other than it—is the appearance and spread of sins.

Allāh the Exalted has said:

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

Evil has appeared on land and sea because of what the hands of men have earned (by oppression and evil deeds, etc.), that Allāh may make them taste a part of what they have done, in order that they may return.

[*Sūrah ar-Rūm* 30:41]

Allāh, Glorified be He, has also said:

﴿ وَمَا أَصَابَكُمْ مِنْ مُصِيبَةٍ فَبِمَا كَسَبَتْ أَيْدِيكُمْ وَيَعْفُو
عَنْ كَثِيرٍ ﴾

And whatever of misfortune befalls you, it is because of what your hands have earned. And He pardons much.

[*Sūrah ash-Shūrā* 42:30]

The path to treatment is repentance, and indeed, Allāh has not sent down any calamity except due to sins, nor has He removed any

calamity except due to repentance.⁹

May Allāh give everyone success in making sincere repentance; may Allāh rectify the affairs of the Muslims and protect us from evil and calamities. Indeed, He is responsible for this and He is able to do so.

⁹ Refer to *Fath al-Bāri* by Ibn Hajar (2/497, #964), the statement of ‘Abbās رضي الله عنه.

SUMMARY OF THIS RESEARCH AND THE MOST IMPORTANT POINTS



1) "Terrorism" is a term coined in order to combat it by way of media outlets and by way of security on behalf of governments. However, the understanding of it has not been clearly defined to this day.

2) "Terrorism" in the Arabic language is the bringing about of fear and terror; meaning, to cause fear.

3) The term *al-irhāb* (الإرهاب), terrorism) has not come in any of the legislative texts — only its derivatives have come.

4) There is no legislative definition for terrorism, because this term has not come in the legislative text.

5) The advent of the appearance of the term "terrorism" was in the era between 1789 and 1799 CE at the hands of the French, and this was known as the Era of Terror.

6) There is no connection between Islām and terrorism. This is attested to by history, texts, and common sense.

7) Islām is at the forefront of combating this evil.

8) A number of technical definitions have come for the term

“terrorism”; from them is the definition that was given by the Fiqh Council, in conjunction with the Islamic World League, in its 16th convention in Makkah in 1422 AH, wherein it was stated [that its definition is]: “Transgression against individuals, societies, or governments and oppressing the people in their religion, intellect, wealth, or honor. This comprises striking fear, causing harm, [making] threats, and murdering without right; and whatever resembles warfare and brings about fear in the pathways, as well as highway robbery and all acts of violence and the threats to do so by criminal individuals or organizations that seek to cause fear among the people, harm them, or subject their life, freedom, safety, or environment to danger. And from its categories is environmental harm or harming those who serve it or have ownership, in general or specific, of some parts of it. Or subjecting employees or civil servants to danger. All of this is from the forms of corruption in the earth that Allāh ﷻ has prohibited the Muslims from.”

9) Seeking to combat some religious terms on the basis of fighting against terrorism and spreading tolerance is, itself, ideological and belief-based terrorism. And it is a reason for the growth of terrorism in all its forms.

10) Terrorism has various reasons: from them is negation of Allāh’s legislation and not applying it on the earth; extremism and fanaticism; erroneous misconceptions; and obstacles that stand in the face of the true Islamic call.

11) The remedy for terrorism lies in a number of means, such as:

- Spreading the application of the Islamic legislation, as well as instituting legislative knowledge.
- Clarity and explicitness in combating this evil.
- Having guidelines for the usage of Islamic terminologies.

12) The call for the establishment of a committee in which the scholars take part in clarifying the legislative terminologies that are

important in this regard, and providing guidelines for them from a legislative perspective.

13) From the greatest means and causes for calamities in all their various forms is the spread of sins and their existence, and not having one who will repudiate and call to account for them. And the greatest treatment for this is repentance to Allāh ﷻ.

This is what I wanted to compile, and I ask Allāh the Most High, the Powerful, to benefit the one who wrote it, the one who reads it, and the one who reviews it by way of this effort, and that he protect our *ummah* from the evil of calamities, what is apparent from them and what is hidden. And that He show us the truth as being the truth and provide us with following it. And that He show us falsehood as being falsehood and provide us with avoidance of it. Indeed, Allāh is responsible for this and able to do so.

APPENDIX: ISIS IS A TERRORIST ORGANIZATION¹⁰



Shaykh Muḥammad bin Hādi

This is deception, and this is beguilement of our children and our youth. They take the children and use them to push forward to the various locations; fierce battles! Only Allāh knows what has occurred therein! No, what is more than that: these very groups that call themselves *jihād* groups are warring against each other!

The group ISIS (Islamic State in Iraq and Syria) is fighting the group ISIJ (Islamic State in Iraq and the Arabian Peninsula) while the group ISIJ is fighting al-Qaeda! And I don't know who al-Qaeda is fighting! Killing and fighting! This is their condition. We have seen this with our own eyes; meaning, we are not absent from what occurs on the scene.

So where is this “Islām” they are calling to?! Where is this *jihād* they are calling to?!

Allāh has honored this *ummah* with *jihād*—the *ummah* of *jihād*, the *ummah* of Muḥammad ﷺ—but *jihād* has guidelines, conditions, and principles; and there are qualified people who clarify its legislative rulings. And there are people responsible for declaring war as leaders; they are those who are listened to and obeyed.

As for these individuals (meaning, ISIS, ISIJ, al-Qaeda, and all other terrorist groups), they are only callers to *fitnah* (disorder

¹⁰ Translated by Rasheed Barbee; this is a segment taken from a longer speech.

and mayhem). And what they call *jihād* is, in reality, disorder and mayhem. Whether they like it or not, we say it loudly: it is disorder and mayhem.

We ask Allāh the Exalted to save our children from them. And all praises belong to Allāh, the One who has granted our leaders in this land the ability to explain this. From the very first day, they clarified the difference between *jihād* and terrorism. This is from the disasters brought upon the Islamic nation, from Afghanistan to Tunisia to the borders of Turkey, and in the Arab world, and they call it *jihād!* In reality, it is not *jihād*; rather, it is calamity and corruption. We ask Allāh for safety and security.

O Allāh, grant us safety and security. I ask Allāh the Exalted to return the misguided Muslims to Him with a good return. I ask Him to give us success to every good, and to distance our land and the Muslim lands from every evil, and to divert every type of evil from the people of Islām. Verily, He is Generous and Kind.

APPENDIX: IT IS NOT PERMISSIBLE FOR A MUSLIM TO LOVE ISIS¹¹



Shaykh Sulaymān ar-Ruḥayli

Question: O Shaykh—may Allāh bless you—what is your statement concerning ISIS, that which is being disseminated by the broadcast, the television, and other means of communication? May Allāh bless you.

Shaykh Sulaymān ar-Ruḥayli: All praises belong to Allāh, the Lord of all that exists, and may the most complete prayers and blessings be upon the one who was sent as a mercy for the creation, and upon his family and his Companions collectively.

As to what follows:

From the undeniable affairs of the religion is that all good is found in what was brought by Muḥammad ﷺ and practiced by the Companions ﷺ, as Allāh the Exalted sent Muḥammad ﷺ as a mercy for all the creation.

﴿ وَمَا أَرْسَلْنَاكَ إِلَّا رَحْمَةً لِّلْعَالَمِينَ ﴾

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

[Sūrah al-Anbiyā' 21:107]

He completed the religion for him. And the Companions ﷺ

¹¹ Translated by Rasheed Barbee

understood Allāh's religion with a sound understanding, and they implemented it in an upright manner. Thus, they filled the parts of the earth that they reached with good and blessings, and the people entered Islām in crowds. This was until a people appeared in Islām who began to sprout seeds; they believed they had a better understanding of Allāh's religion than the Companions of the Messenger of Allāh ﷺ. And they believed they had a greater jealousy for Allāh's religion than the Companions of the Messenger of Allāh ﷺ. And they were none other than the Khawārij. These Khawārij appear in every generation, and each time they appear, they will be cut off (disappear).

The first of them and the last of them are as they have been described by the Prophet ﷺ: they are those with new teeth (i.e., young in age), with foolish thoughts and ideas; they will speak with the best speeches. They will recite the Qur'ān while believing it is in their favor, while in reality, it will be against them. Their faith will not go beyond their throats. They will kill the people of Islām and leave the idol worshipers alone. They will declare everyone who opposes them to be a disbeliever. Consequently, whoever opposes them is a disbeliever [in their view], one whose blood is permissible, and whose wealth can be forcefully taken and their women enslaved.

One of them said during Ḥajj, "Do you see those pilgrims performing Ḥajj? Their number is about three million, while there is not one man among them who knows Allāh." (Meaning, none of them are Muslim).

O my brothers: The Khawārij—meaning, their forefathers—declared 'Alī ؑ to be a disbeliever because he fought without taking the wealth or enslaving the women. So this is their mindset.

And those who are from the Khawārij are present in ISIS! Thus, they have every description found in the Khawārij, while others from them have some traits of the Khawārij. And all of them are in opposition to the Sunnah and harmful to the *ummah*, turning their weapons upon Ahlus-Sunnah with the argument that they (Ahlus-Sunnah) are apostates and hypocrites, so killing them (Ahlus-Sunnah) takes prece-

dence over killing a Jew or a Christian.

During Ramaḍān, the Jews attacked Gaza and killed the Muslims, while they (ISIS) were in Iraq and Shām. Did they turn to Palestine to protect the Muslims? No, by Allāh; rather, they turned toward the borders of Saudi Arabia, the country of *tawhīd* and the Sunnah, on Jumu'ah, the first Jumu'ah of the month of Ramaḍān, during the time for Jumu'ah prayer. This is because they knew the Saudi military would be praying Jumu'ah. And they blew up a car on those who were present to perform security; and they entered the country to cause corruption, but Allāh caused them to fail.

Our brothers from Ahlus-Sunnah in Yemen were being killed by the Houthi Rāfiḍah (Shī'ah) while al-Qaeda was present in Yemen with their weapons and munitions. They did not move, not even once, to protect Ahlus-Sunnah. Rather, they mocked them and were happy at their loss.

Do you anticipate any good from the likes of these individuals? They oppose the scholars, while the *ummah* will not gain strength except by adhering to the scholars. Thus, it is not permissible, O brothers, to be deceived by beautiful speech, because it comes in a *ḥadīth* that the Prophet ﷺ said about them:

يُحَسِّنُونَ الْقِيلَ وَيُسَيِّئُونَ الْفِعْلَ .

They beautify speech while having evil actions.¹²

They beautify speech while having evil actions. Now they are saying they want to establish the *khilāfah*, they want to rule by the legislation of Allāh upon some of the Muslims, upon Ahlus-Sunnah. They want to imprison everyone who opposes them.

So I swear by the One besides whom there is no deity worthy of worship, I swear by the One besides whom there is no deity worthy of worship, I swear by the One besides whom there is no deity worthy of worship: It is not permissible for a Muslim to love them! And it is

¹² *Sunan Abi Dāwūd* 4765

not permissible for a Muslim to supplicate for them except for [their] guidance. And it is not permissible for the Muslim, in whatever land he may be, to give them the pledge of allegiance.

My advice, O brothers, is to praise Allāh for what you are upon. Stay in your houses, and obey the rulers except in disobedience to Allāh. And advise them using the legislated paths, and call to *tawhīd* and the Sunnah. And you are upon good, *inshāAllāh*.

APPENDIX: ISIS IS NOT A SALAFI GROUP¹³



Shaykh 'Ubayd al-Jābiri

All of the new *dā'wah* groups are upon misguidance and the path of desires, so let the Muslims beware of them, their commoners and their elite. If they do not respond to this clarification, then they are disobedient to Allāh and His Messenger and the leaders of the Muslims. This is a major sin from the major sins. We say this, and we couldn't care less about these groups of opposition, from the Tablīghis, the Ikhwānis, and those who have emanated from them and who take from them. The *jamā'ah* that is the *jamā'ah* of the truth, guidance, and the Sunnah, is the Salafis. The enemy of Allāh has lied when he said that ISIS is an offshoot of Salafiyah.

O Allāh, make him stand for dispute (on the Day of Judgment); cause him to be preoccupied with himself and his wealth such that it harms him; allow us to see a lesson in him and those like him, and make him a lesson for those who reflect, O Ever-Living Sustainer, O Owner of Majesty and Honor.

¹³ Source: <http://www.sahab.net/forums/index.php?showtopic=146597>

APPENDIX: THE KHAWĀRIJ (RENEGADE
TERRORISTS) ARE THE DOGS OF THE
HELLFIRE¹⁴



Shaykh ‘Abdul-Qādir al-Junayd

Question: The second question: What is the meaning of the statement of the Prophet ﷺ [in which he said] that the Khawārij are the dogs of the Fire?

Answer: Dogs of the Fire; it has been said that they are the dogs of the Fire because they will be in Jahannam in the image of dogs. Or (it is also said) that they, in the Hellfire, will be transformed into dogs due to the severity of their punishment.

Questioner: May Allāh reward you, O Shaykh.

Shaykh: Āmīn.

¹⁴ Translated by Raha Batts

APPENDIX: WHAT DO AL-QAEDA, ISIS, AL-IKHWĀN AL-MUSLIMĪN, AND JABHAH AN-NUṢRAH ALL HAVE IN COMMON?¹⁵



Shaykh Muḥammad Ramzān

These Khawārij stood in opposition to ‘Alī bin Abī Ṭālib. They came to an area called Ḥarūrā’, hence, they were called al-Ḥarūriyyah. You will find the Khawārij under the names al-Qaeda, ISIS, etc.; the names are not important, all of them are Khawārij. (They are known as): al-Azāriqah, al-Ḥarūriyyah, al-Qaeda; and they are the most despicable of the Khawārij.

They incite the people, while they do not go out, and how numerous are they in our lands! As Abū Umāmah said when the heads of the Khawārij in Shām were killed: “(They are) dogs of the Hellfire.” A man nearby said, “Did you say this?” He said, “The Messenger of Allāh ﷺ said it.” The man said, “Did you hear him say it?” He said, “By Allāh, I would never be so bold (as to lie on the Prophet). Indeed, I have heard it, I have heard it, I have heard it.” Then he turned to the youth and said, “Indeed, they are abundant in your land.”

Yes! By Allāh, they are abundant in our lands. May Allāh cut off their evil, uproot them, and place their affairs in disarray. May Allāh expose their covering and not actualize their objectives for them and may Allāh not raise their flag. They are a devious plot and conspiracy against Islām and its people. Then after this, there come those who praise them just as ‘Imrān bin Ḥiṭṭān praised the murderer of ‘Alī

¹⁵ Translated by Raha Batts

bin Abī Ṭālib; he venerated him by calling him the best of Allāh's creation, (saying in lines of poetry):

يا ضربة من تقي ما أراد بها
إلا ليبلغ من ذي العرش رضوانا
إني لأذكره يوما فأحسبه
أزكى البرية عند الله ميزانا

What a blow from a pious person who did not seek by way of it,

Except to attain from the Possessor of the Throne, His pleasure.

Indeed, I remembered him one day and deem him to be,

The purest of the creation with Allāh in the scales (of good deeds).

Look at this false praise! Do not be shocked, for there comes from the callers to falsehood he who praises them. Their callers and their icons are known. The Rawāfiḍ, we know that they have a state and they have icons. The Khawārij are the same; thus, we read throughout history. The greatest of that which has spread the ideology of the modern Khawārij is the Egyptian group al-Ikhwān al-Muslimīn, which was founded by Ḥasan al-Banna. And Sayyid Quṭb (likewise) spewed the venom of the Khawārij. And 'Abdullāh 'Azzām took his cup and az-Zawāhiri and Osama bin Laden drank it. They spread it by injecting it in all their followers until they became poisoned with this ideology.

This is the reality, for we still find those who praise them among our sons. You wouldn't be amazed that this is present when you hear who nurtured and taught them the praise and magnification of these people. Al-Qaeda is the foundation in this era, and it gave rise to those groups and parties. Now its offspring is ISIS and Jabhah an-Nuṣrah. There is no difference between Jabhah an-Nuṣrah and ISIS except like that of a coin which flips like this and like that (i.e., they are two sides of the same coin). Their differences are political

and worldly differences. As for their methods, their ideologies, and their creed, they are one. I am amazed at those who speak and implicate specific people sternly and talk about ISIS, but they are silent regarding Jabhah (an-Nuṣrah) as if it is purer and closer to Allāh. Rather, all of them are Khawārij and utilize the same methods, creed, and ideologies, even if they are different [in name].

The Khawārij fall into three affairs:

- 1) Withdrawing from the Jamā'ah
- 2) Declaring the rulers to be disbelievers
- 3) Isolating themselves

And how similar is tonight to last night (i.e., they are the same today as they were in former times).

I will mention to you an incident that occurred with 'Ā'ishah رضي الله عنها. A woman named Mu'ādhah came to her. Pay attention; why is it that we warn? Because warning is a legislative methodology. Are the likes of this speech suitable for the common folk? Listen to what occurred. A woman came to 'Ā'ishah رضي الله عنها and said, "O dear mother, why is it that the menstruating woman makes up the fast but does not make up the prayer?"

It is known that the Khawārij desired to oppose the evidences and texts. So when ['Ā'ishah] saw this divergence that contained something problematic for this questioner, it was a must that the question be answered so as to clear up the problematic issue and to make the affair clear. What did ['Ā'ishah] say to her? She said, "Are you a Ḥarūriyyah?" Pay attention. She said, "Are you a Ḥarūriyyah?" This is a class of the Khawārij. They are called Khawārij due to their creed, as the Prophet صلى الله عليه وسلم described them.

I add to what my brother, Shaykh 'Awād, mentioned, that there are ten *ahādīth*. Rather, there are more than a hundred! In the *Ṣaḥīḥayn*¹⁶ there are 30 *ahādīth*. In the *Ṣaḥīḥayn* there are more than 30 *ahādīth*

¹⁶ **Translator's Note:** Meaning, *Ṣaḥīḥ al-Bukhārī* and *Ṣaḥīḥ Muslim*

regarding the Khawārij and their description.

She said, “Are you a Ḥarūriyyah?” The woman was a small Tābi‘iyyah who was ignorant of the rulings of fasting and prayer and making up (the two) and menses, but she was not ignorant of the Ḥarūriyyah. She didn’t say, “O dear mother, who are the Ḥarūriyyah? I don’t know what you are saying, what do you intend?”

She said, “Are you a Ḥarūriyyah?” [And the woman] replied, “No, dear mother.” For she knew the meaning of al-Ḥarūriyyah, because the voice of warning had reached the common folk so they could beware of the groups and the Khawārij. She said, “No, dear mother. However, I am only asking.” So she saw that it was not proper for the answer to be a detailed one; rather, the answer was in connection to the issue she had.

What did [‘Ā’ishah] say? “This is what we have been commanded with.” This is the detailed answer by way of which guidelines are formulated for many issues; the legislative affair is for us to say, “We hear and we obey.” However, the Khawārij say, “We hear and we disobey.” And how similar is tonight to last night.

Today, they withdraw from the Jamā‘ah, make *takfir* of the rulers, and formulate their own *jamā‘ah*. I am not saying anything except what has emanated from our lands in warning against and categorizing these people as being from the Khawārij, may Allāh give them (those who warn) success.

In reality, [the Khawārij] have many branches. From them are the Surūriyyah (السرورية), who are no different from the Ḥarūriyyah (الحرورية) with the exception of the *sīn* (س) and the *ḥā* (ح) only. Besides this, (they both display) withdrawal from the Jamā‘ah, declaration of the ruler being a disbeliever, and refusal of allegiance to him. These are the Khawārij; and the Khāriji is not only the one who deems those who commit major sins to be disbelievers. This is (only) some of what the Khawārij are described with, while they are (of different) groups.

APPENDIX: THEY SAY THAT HEARING AND OBEYING THE RULERS IS THE MANHAJ OF THE JĀMIS¹⁷



Shaykh Ṣāliḥ al-Fawzān

Questioner: Eminent Shaykh, this question is: What is your view regarding the one who says that (the concept of) hearing and obeying the leader is Jāmi terminology? And who are the Jāmis?

Shaykh: Who is the one who said:

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

O you who believe! Obey Allāh and obey the Messenger, and those who are in authority amongst you.

[Sūrah an-Nisā' 4:59]

Who is the one who said this; al-Jāmi? Allāh ﷻ said it. Who is the one who said:

أوصيكم بتقوى الله، والسمع والطاعة، وإن تأمر عليكم عبد.

It is upon you to have *taqwā* of Allāh, and to hear and obey; even if a slave is appointed to lead over you.¹⁸

¹⁷ Translated by Raha Batts

¹⁸ *Sunan Abī Dāwūd* 4607

Did al-Jāmi say it? Or did this sinful hypocrite say it? We ask Allāh for security. What is important is that you should not pay attention to these affairs.

Questioner: However, they always say that this is the *manhaj* of the Jāmis; is there a *jamā'ah* called the Jāmis?

Shaykh: They are the ones who contrived this name. This is like when they said “Wahhābis”; are there some Wahhābis who depart from what the Salaf of this *ummah* and its Imāms were upon? These are names that they use to chase (people) away from the truth; [only] names that they use to chase (people) away from the truth. They should be paid no mind.

APPENDIX: FROM DHIKR BEADS TO KHURŪJ (REBELLION): THE DANGER OF SMALL INNOVATIONS^{19 20}



Shaykh Khālid ‘Uthmān al-Miṣri

It is upon he who desires safety in his religion to beware of innovations, both small and large; and he should not belittle any innovation. For example, there are those who make light of the innovation of *tasbīḥ*²¹ upon *dhikr* beads. Had the Companions seen these *dhikr* beads, they would have repudiated them sternly, as Ibn Mas‘ūd criticized the people counting out the *takbīr*,²² the *tablīl*,²³ the *tasbīḥ*, and the *tahmīd*²⁴ with stones. There is no difference between the one who makes *tasbīḥ* with stones and the one who does so with *dhikr* beads. This one is an innovation and that one is an innovation.

The *dhikr* beads are a small innovation in the eyes of some, and they think it is only disliked and that it (simply) opposes what is better. But the strongest view is that it is prohibited. The prohibition is from two perspectives:

First: It is from the newly-invented matters in *dhikr* that neither the

¹⁹ Translated by Raha Batts

²⁰ **Translator’s Note:** This is excerpted from a class with Shaykh Khālid on the book *Sharḥ as-Sunnah* by Imām al-Barbahāri.

²¹ Saying *SubḥānAllāh* (Glorified be Allāh).

²² Saying *Allāhu Akbar* (Allāh is Great).

²³ Saying *lā ilāha ill-Allāh* (None has the right to be worshiped except Allāh).

²⁴ Saying *al-ḥamdu lillāh* (All praise is for Allāh).

Messenger ﷺ nor anyone from his Companions did.

Second: The verifiers have affirmed that these *dhikr* beads were taken from the Christians and the Hindus. He who enters the Christian churches will find these *dhikr* beads, as will he who enters the Hindu temples. The Prophet ﷺ said:

مَنْ تَشَبَّهَ بِقَوْمٍ فَهُوَ مِنْهُمْ.

He who imitates a people is from them.²⁵

Therefore, it is not permissible to resemble the polytheists in their practices. This is a great prohibited matter that could lead to *kufr*.

Due to this, using *dhikr* beads to make *tasbīh*, *tahlīl*, and *tahmīd* is a prohibited innovation, and he who does it is on the verge of falling into a larger innovation. This is the case of many people. You find him making light of an innovation, then after that you find him falling into big innovations, like *khurūj*, which is the *manhaj* of the Khawārij that is based upon declaring the sinners from the Muslims to be disbelievers and deeming their blood to be permissible; this was the case of those people who were making *tasbīh* with the stones. Their end result was the same.

²⁵ *Sunan Abi Dāwūd* 4031

APPENDIX: DEMOLISHING THE STATEMENT OF AL-KALBĀNI²⁶ THAT ISIS IS AN OFFSHOOT OF SALAFIYYAH²⁷



Shaykh ‘Abdullāh al-Bukhāri

That which you saw last night or a few days ago from the Tweet, as they say, or the offensive screech, or the (donkey’s) bray, from one of the deviant astray individuals, wherein he described and attributed to this blessed *da’wah*, the true and pure *madhhab* of the true victorious group—as-Salafiyyah, the pure *da’wah* which is true Islām, the true statement—this person named al-Kalbāni, the slanderous one who Tweeted, as they say, or let out an offensive screech, that those deviant renegade Khawārij called ISIS are a branch of Salafiyyah; he has lied and done evil. He has only said slander and falsehood.

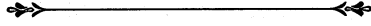
This speech is such that its falsity is obvious and suffices us from having to refute it. As it is said: “Habits that we are familiar with from Akhzam.”²⁸ Every calamity that they are behind, once its hideousness becomes clear to the people, they attach those despicable and abhorrent acts to the blessed Salafi *da’wah*. This is what they do; and this is how they succeed one another from former times, just as their deviant predecessors would do likewise.

²⁶ This is a reference to the reciter ‘Adil al-Kalbāni, who is very active on Twitter and has more than 1 million followers.

²⁷ Translated by Raha Batts

²⁸ **Translator’s Note:** This is an Arab proverb, the meaning of which is: These are wayward and ill behaviors that we are accustomed to from this person.

APPENDIX: HOW CAN YOU BE A MARTYR IF YOU ARE IN THE HELLFIRE?!²⁹



Shaykh Ṣāliḥ al-Fawzān

Some people say these individuals are martyrs. *SubḥānAllāh!* The person who kills himself is a martyr?! The person who burns himself up is a martyr?! As for the person who kills himself, Allāh has threatened him with the Hellfire. Allāh the Exalted said:

﴿ وَلَا تَقْتُلُوا أَنْفُسَكُمْ ۚ إِنَّ اللَّهَ كَانَ بِكُمْ رَحِيمًا ﴿١٩﴾ وَمَنْ
يَفْعَلْ ذَلِكَ عُدْوَانًا وَظُلْمًا فَسَوْفَ نُصَلِّيهِ نَارًا ۚ وَكَانَ ذَلِكَ
عَلَى اللَّهِ يَسِيرًا ﴿٣٠﴾ ﴾

And do not kill yourselves. Surely, Allāh is Most Merciful to you. And whoever commits that through aggression and injustice, We shall cast him into the Fire, and that is easy for Allāh.

[*Sūrah an-Nisā'* 4:29-30]

Is the person who kills his Muslim brother, his Muslim sister, and the Muslim children, a martyr?! This person is an aggressor, an oppressive transgressor. How can an oppressive, transgressing aggressor be a martyr?!

A man came to the Messenger of Allāh and said:

²⁹ Translated by Rasheed Barbee

يَا رَسُولَ اللَّهِ، أَرَأَيْتَ إِنْ جَاءَ رَجُلٌ يُرِيدُ أَخْذَ مَالِي؟ قَالَ: فَلَا تُعْطِهِ
مَالَكَ. قَالَ: أَرَأَيْتَ إِنْ قَتَلَنِي؟ قَالَ: فَأَنْتَ شَهِيدٌ. قَالَ: أَرَأَيْتَ إِنْ قَتَلْتَهُ؟
قَالَ هُوَ فِي النَّارِ.

“O Messenger of Allāh, what should I do if a man comes wanting to take my wealth?” He replied, “Don’t give him your wealth.” [The man] said, “What if he kills me?” He replied, “You will be a martyr.” [The man] said, “What if I kill him?” He replied, “He will be in the Fire.”³⁰

He will be in the Hellfire. The person who oppresses the Muslims, kills them, and violates them—if this person is killed, he will be in the Fire. How can he be a martyr while he is in the Hellfire?

³⁰ *Ṣaḥīḥ Muslim* 140

APPENDIX: AN APPEAL TO THE SUICIDE BOMBERS^{31 32}



Shaykh Ṣāliḥ al-Fawzān

All praises belong to Allāh who sent His Prophet with the guidance and the religion of truth, so he conveyed the truth, carried out the trust, and made clear to the people what was revealed to them from their Lord; may the peace and blessings of Allāh be upon him, his family, and his Companions, the flag bearers of guidance, the radiant lamps in the darkness of night. Allāh the Exalted said:

﴿هُوَ الَّذِي أَنْزَلَ عَلَيْكَ الْكِتَابَ مِنْهُ آيَاتٌ مُحْكَمَاتٌ هُنَّ
أُمُّ الْكِتَابِ وَأُخَرُ مُتَشَابِهَاتٌ ط فَأَمَّا الَّذِينَ فِي قُلُوبِهِمْ زَيْغٌ
فَيَتَّبِعُونَ مَا تَشَابَهَ مِنْهُ ابْتِغَاءَ الْفِتْنَةِ وَابْتِغَاءَ تَأْوِيلِهِ ظ وَمَا يَعْلَمُ
تَأْوِيلَهُ إِلَّا اللَّهُ ظ وَالرَّاسِخُونَ فِي الْعِلْمِ يَقُولُونَ آمَنَّا بِهِ كُلٌّ
مِّنْ عِنْدِ رَبِّنَا ﴿﴾

It is He Who has sent down to you (Muḥammad) the Book (this Qur'an). In it are verses that are entirely clear; they are the foundations of the Book, and others not entirely clear. So as for those in whose hearts there

³¹ Translated by Rasheed Barbee

³² **Translator's Note:** This article was published in the Al Jazeera newspaper in 2004, translated into English in 2006, and disseminated online in both languages. The author of this article is the well-known, highly respected scholar, Shaykh Ṣāliḥ al-Fawzān, a member of the Permanent Committee of Senior Scholars in Saudi Arabia.

is a deviation (from the truth), they follow what is not entirely clear thereof, seeking *al-fitnah* (trials, tribulations, etc.), and seeking for its hidden meanings, but none knows its hidden meanings except Allāh. And those who are firmly grounded in knowledge say, “We believe in it; the whole of it (clear and unclear verses) is from our Lord.”

[*Sūrah Āli ‘Imrān* 3:7]

The “unclear verses” are those verses where the intended meaning is not understood until it is referred back to other texts; and the other texts explain the meaning. And the “clear verses” are those verses that do not need other verses to explain their intended meaning. This is similar to the unrestricted and the restricted; the specific and the general; what is stated in brief and what is mentioned in detail; and the verse that abrogates another verse and the verse that is abrogated.

This level of discernment is not known except by those who are firm in knowledge, those who refer the unclear verses back to the clear verses in order for the clear verses to explain the unclear verses. And the scholars say, “We believe in it; the whole of it (clear and unclear verses) is from our Lord.” Therefore, some of Allāh’s speech explains other parts of His speech, and parts of His speech make clear other parts of His speech.

But as for the people who have a disease in their hearts and those who are astray, then they seek proof from the unclear verses; just like Imam Aḥmad رحمته الله said: “And they leave the clear verses alone, seeking some *fitnah* (trials, tribulations, etc.), and they split apart what Allāh has commanded them to join, and they spread corruption in the land, and they say, ‘We are taking our proofs from the Qur’ān,’ but in reality, they don’t take their proofs from the Qur’ān; rather, they take parts of it and leave other parts.”

They are like the ones who use as a proof the statement of Allāh the Exalted:

﴿ فَوَيْلٌ لِّلْمُصَلِّينَ ﴾

Woe be to those who pray...

[Sūrah al-Mā'ūn 107:4]

[They use this] as a proof to leave off the prayer. But they don't use the verse that comes after that, which is:

﴿الَّذِينَ هُمْ عَنْ صَلَاتِهِمْ سَاهُونَ﴾

...those who delay their prayer from their stated fixed times.

[Sūrah al-Mā'ūn 107:5]

And it is possible that they are not from those who have a disease in their hearts; rather, they could be from those who are ignorant, from those who pretend to have knowledge, or from those who are overzealous upon ignorance; and they are not from those who are firm upon knowledge, nor do they return their affairs back to those who are firm upon knowledge. So they fall into destruction and they cause others to fall into destruction.

Take, for example, those during our time who cause havoc and destruction, those who terrorize the people and cause corruption throughout the land. They have taken to blowing up buildings and demolishing them upon whoever is inside them. And they are killing the people that Allāh has forbidden them to kill; (and they have been forbidden to be killed) either because they are Muslims, they are non-Muslims who have a covenant with the Muslims, or they are non-Muslims under the protection of the Muslims.

And they use as a proof (to terrorize and kill them) the statement of the Messenger of Allāh ﷺ, "Remove the Jews and Christians from the Arabian Peninsula."

But what they don't know is:

1) The one being addressed here is the Muslim ruler who is in charge of the affairs of the people, and [the Prophet] is not addressing just anyone from among the people. And the proof for this is that

the Companions of the Messenger of Allāh ﷺ never acted upon this individually; rather, the only one who acted upon this was 'Umar bin al-Khaṭṭāb, who was the second Muslim ruler (after the death of the Prophet ﷺ). This is proof that the one who is to carry out this action is the leader of the Muslims, if he sees a greater benefit in carrying out this action.

2) The Messenger of Allāh ﷺ said, "Remove them"; he did not say "kill them" and he did not say "act treacherously towards them when you have given them safety."

Rather, Allāh the Exalted said to His Prophet ﷺ:

﴿ وَإِنْ أَحَدٌ مِّنَ الْمُشْرِكِينَ اسْتَجَارَكَ فَأَجِرْهُ حَتَّى يَسْمَعَ
كَلَامَ اللَّهِ ثُمَّ أُنبِئْهُ مَأْمَنَهُ ﴾

And if any one of the pagans seeks your protection, then grant him protection, so that he may hear the word of Allāh (the Qur'ān), and then escort him to where he can be secure.

[Sūrah at-Tawbah 9:6]

And "returning him to where he can be secured" means returning him to his land, safe and sound, because Islām is a religion that calls for one to fulfill his promises. It is not a religion that calls for treachery.

The Prophet Muḥammad ﷺ said, "Whoever has killed a person that had a treaty with the Muslims shall not smell the fragrance of Paradise, though its fragrance is found for a span of 40 years."³³

3) Removing the Jews and Christians from the Arabian Peninsula does not prohibit them from being employed to perform the jobs that they do, and then returning them to their lands after they have completed their task; such as the ambassadors, the workers, the merchants, or the ones who have specialty skills that the Muslims

³³ Related in *Ṣaḥīḥ al-Bukhārī* and *Ṣaḥīḥ Muslim*

need while they don't have anyone to fulfill that certain need.

And the Prophet Muḥammad ﷺ hired a pagan to show him the way to Madīnah during his migration. And the Prophet ﷺ took a loan from a Jewish man in his city of Madīnah. And a Christian man from Najrān (a city in southwestern Saudi Arabia near the Yemeni border) entered upon him while he was in his *masjid* and negotiated with him. And Thamāmah bin Uthāl³⁴ was tied up in the *masjid* while he was a pagan.

Verily, what those ignorant people are doing by way of destruction and killing those who have been giving safety by the Muslims is only a distortion of Islām, and it is turning people away from Islām. It is not permissible, and it is disobedience to Allāh and His Messenger. Therefore, it is obligatory for those who want to save themselves and those who have any sense left to return to what is correct and to repent to his Lord.

And the leader of the Muslims has presented them with the chance to return to what is correct and to repent, and if they do that then they will be treated fairly. And the one who repents from a sin is like the one who does not have a sin, and the repentance wipes out what came before it. So it is obligatory upon them to repent to Allāh and to throw down their weapons, and to put their hands in the hands of their Muslim brothers, and to adhere to listening to and being obedient to the Muslim leaders.

And Allāh the Exalted said:

﴿ يَا أَيُّهَا الَّذِينَ آمَنُوا أَطِيعُوا اللَّهَ وَأَطِيعُوا الرَّسُولَ وَأُولِي
الْأَمْرِ مِنْكُمْ ط فَإِن تَنَازَعْتُمْ فِي شَيْءٍ فَرُدُّوهُ إِلَى اللَّهِ
وَالرَّسُولِ إِن كُنتُمْ تُؤْمِنُونَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ ۚ ذَلِكَ خَيْرٌ

³⁴ **Translator's Note:** Thumāmah bin Uthāl was a prisoner of war who was tied in the Prophet's *masjid* in Madinah. The Prophet Muḥammad ﷺ ordered that he be treated well and brought food. He was released after his third day of captivity, whereupon he accepted Islām.

﴿ وَأَحْسَنُ تَأْوِيلًا ﴾

O you who have believed, obey Allāh and obey the Messenger and those in authority among you. And if you disagree over anything, refer it to Allāh and the Messenger, if you should believe in Allāh and the Last Day. That is the best [way] and best in result.

[*Sūrah an-Nisā'* 4:59]

And the Prophet ﷺ said, “I command you to hear and obey even if a slave is put in charge of you.”

And he said, “Whoever defected from the obedience (to the ruler) and separated from the main body and dies would have died the death of the times of ignorance.”

Ending with this, I ask Allāh to guide those Muslims who are astray and to return their mistakes to what is correct; and may the peace and blessings be upon our Prophet Muḥammad, his family, and his Companions.

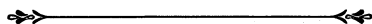
Ṣāliḥ al-Fawzān

Member of the Permanent Committee of Scholars

Thursday 22 Rabī' ath-Thāni 1425 AH³⁵

³⁵ Taken from: <http://www.sahab.net/forums/index.php?showtopic=45122>

APPENDIX: THE STRANGEST DREAM IN HISTORY³⁶



Shaykh Raslān

(Listen) to the evidence that will prove to you the ignorance of ISIS. They permit the spilling of blood, killing, explosions, and causing chaos in the Muslim lands all based upon a dream! Abū Yahyā al-Libi—his real name is Muḥammad Qā'id—had the strangest dream in the history of mankind! This is the man Ayman az-Zawāhiri said is one of their major scholars. He collected what the Shayṭān showed him in a dream into three essays. This was to justify killing the Muslims!

The First Dream: He said he saw the Prophet ﷺ while he was delivering a sermon on the pulpit and he was wearing a white turban. As he was speaking about the current events, he said, “All of the blood spilled during these calamities in the Muslim world is on my neck.” And then he placed his hand on his neck (a gesture the Arabs do to show their truthfulness).

Thus, he claims that all of the unjustified killings perpetrated at the hands of the Khawārij are on the Prophet ﷺ?! Have you (ever) seen a greater crime than this?! The devils from mankind play with the Jihādīs, corrupting their belief system and thus allowing the devils from the *jinn* to play with them. And perhaps these devils from the *jinn* are also from the Khawārij.

³⁶ Translated by Rasheed Barbee

The Second Dream: He said, “While I was asleep, I heard a voice from the heavens—and I believe it was the voice of Prophet Dāwūd ؑ—and he was saying to the *mujāhidīn*, ‘Be patient; verily, you are upon the truth. Be patient, for verily you will be victorious.’ Then I entered a room and I heard Allāh say in a clear voice, ‘Is it not enough for the *mujāhidīn* that I am pleased with them and I will never be angry with them?’”

They tell one another, “Kill, spill blood, blow things up, Allāh is pleased with you; the Prophet ﷺ will bear your sins.” And they expect to achieve victory by lying on Allāh and His Messenger. Allāh is free from them; the Messenger of Allāh ﷺ is free from them!³⁷

³⁷ **Translator’s Note:** Dreams are *not* a source of legislation. Ibn al-Qayyim ؒ said, “Dreams are similar to *déjà vu*: some of it is from the Most Merciful, while some of it is from the Shayṭān. The dreams of the prophets are revelation because they are protected from the Shayṭān. And the *ummah* agrees upon this. For this reason, Ibrāhīm ؑ started to sacrifice his son Ismā‘īl ؑ based upon his dream. But as for everyone other than the prophets, their dreams must be viewed in light of clear revelation. And if it does not agree with revelation, it cannot be implemented.” (*Madārij as-Sālikīn* 1/81)

APPENDIX: THE CONNECTION BETWEEN DRUGS AND TERRORISM³⁸



Shaykh Muḥammad Bāzmūl

I have no doubt, as it relates to this occurrence, that drugs are from the nearest paths that lead a person to terrorism. Perhaps the desire to actualize repentance from drugs is a reason for traversing upon the path of terrorism, since the people of falsehood beautify acts of terrorism for him, calling them by other than their (actual) name, so he begins murdering the innocent and those with whom there is a treaty (of peace) as an act in which (according to their claim) martyrdom is sought; blowing up the resources of the land and deeming it to be a heroic act; striking fear and causing chaos, (deeming it to be) legislative *jihād*.

Perhaps he has repented; however, he wants to affirm that he is truthful in his *tawbah*. He wants to cut off, from himself, all paths that could lead him to his previous state, so he traverses upon this path to emphasize his repentance in himself and cut off the path to relapse.

Perhaps he traverses upon (the path of) extremism to stress to the people that he has repented and turned back (to Allāh), so these people use him to carry out what they want and they deceive him. This is the connection between drugs and terrorism. You see it and it has become clear!

From what has preceded, you know one of the reasons for the immoral backgrounds found in many of those who delve into terror-

³⁸ Taken from the book *Drugs and Their Effect Upon the Mind*, translated by Raha Batts.

ism. The Royal Prince Nāyif bin ‘Abdul-‘Azīz Āl Sa‘ūd, Minister of Internal Affairs, said in an interview: “Unfortunately, many of them have backgrounds that are immoral. Know that by way of this extremism or this action, or those who say to them or deceive them (into thinking that) this action shall erase all of their sins, this (extremism) increases them in sin; and it is more and more evil.”³⁹

So the connection between drugs and terrorism is very clear.

Shaykh Bāzmūl continues later in the book:

Practical experience affirms that approaching terrorism and drugs from a security standpoint alone is not feasible.

As for drugs, its history makes clear that addiction to it is an old human practice, and many times it is connected to the culture of the people, the societies, habits, and customs. Similarly, addiction to drugs, and their manufacture and sale, is organized, or it is a network based upon connections, circumstances, supply, and demand. So the treatment of the problem must be done in a systematic fashion, focusing on the societies, trade, supply, and demand. Hence, the treatment is by way of the following affairs:

1) Decreasing the demand for drugs by way of awareness.

2) Addressing the economical and societal reasons for addiction. In some of the provinces and areas, the life of the people depends on drugs, and it is impossible to eliminate their production except by establishing projects for economic growth in their place.

From that which gradually leads the youth to addiction is:

1) Deeming experimentation to be light, which curiosity and so-called “courage” leads to.

2) Breakdown of the family

3) Educational failure

³⁹ Ar-Riyād Newspaper 21/2/1428 AH.

- 4) Poverty
- 5) Unemployment
- 6) Being influenced by one's environment, from one's friends, town, schools, and universities.

Drug dealers utilize economic and legal covering, as well as societal activities and politics, to protect them from prosecution. Therefore, the treatment needs leadership and political and security-conscious initiatives for the many facets of the problem; this will protect the society from the infiltration of drug gangs into the influential institutions, affecting them and preventing them from attempting to launder the drug money.

The centers for treating addicts in the Arab and Islamic lands are still deficient in meeting the needs of all the sick. Similarly, their methods bring about many hindrances and problems. They still are looked at as a branch of the mental health facilities. Treatment takes a long time and substantial costs, and most people are not able to afford it, nor are most governments.⁴⁰

Since prevention is better than treatment, and “an ounce of prevention is better than a pound of cure” (as they say), then we will mention the following matters:

- 1) The importance of legal and societal awareness of the dangers of drugs.
- 2) The importance of building individuals who have the skills and religious abilities to combat life's problems and treat them without weakness, dejectedness, or a defeatist mentality.
- 3) The necessity of the family to respond to all its members with this awareness such that they are vigilant in dealing with each member about whom it is feared he is involved with (drugs); ready to respond,

⁴⁰ Source: Al Jazeera website, 2001 archives: “Drugs are the Scourge of the Era” (with additions).

by Allāh's permission, to his falling into it. If the family notices a change in their son's behavior, such that he becomes neglectful in his studies, his food, and his clothing, and he is frequently missing from the home, has lost what he used to have from manners and etiquettes, has become poor in terms of his interactions, and is frequently introverted and withdrawn, then these are from the primary signs befitting for the family to observe. It is upon them, as well, to take notice of his friends. Has his group of friends changed, or is there a new element therein? It is also upon the family to cooperate with the authorities in order to protect their son from circles around him that they begin to notice are seeking to drive him towards this calamity.⁴¹

4) It is upon the family to spare its members from psychological problems by exerting increased efforts in giving importance to its members. So it is upon the parents to allow the children the opportunity to have their opinions and thoughts heard, as well as their views, aspirations, problems, and what they encounter in their lives. They (the parents) should give them a level of respect and consideration, as well as encouragement towards what they see to be from the good affairs. They should also aid them in projects that they see to be beneficial. And there is no harm in giving some help in projects in which they (the parents) see that he will not be successful—if the costs are inexpensive—for the purpose of teaching and supporting him, for error is a means to learning what is correct. If the children miss out on this in the family, they will search for it outside the family, such that the likelihood of evil will be increased.

5) Giving consideration to lectures and sermons that clarify and uncover the dangers of drugs and the ploys of the dealers.

As for terrorism, then its remedy and prevention takes place on several levels. On the general level, (it is done by) teaching the people the fundamentals of Islām, which will protect them from this ideology and erect a protective wall, by Allāh's permission, in front of the shady campaigns against our society causing chaos and unrest. That is by removing the doubts they set out to spread so this path may be

⁴¹ Refer to *Health Premises of the Divine Order: The Health Harms of Drugs* (p. 22).

actualized for them. Similarly, the ideologies that are imported and what they bring into the fold from oppositions to the legislation. They cause corruption, plain and simple. Safety is something that cannot be compromised.

The reality is that the fabric of the society is a strong leader. However, prevention is important, so it is a must that lectures are given concentrating on clarifying these legislative affairs to the people, from the obligation of hearing and obeying the ruler, clinging to the Jamā'ah, the dangers of separation, and avoiding the causes of separation and differing. One cannot be silent from exposing the goals of the groups and their leaders and warning against partisanship.