

أَلَا إِنَّ
نَصْرَ اللَّهِ قَرِيبٌ
VERILY,
THE VICTORY OF ALLAAH IS NEAR

تأليف

فضيلة الشيخ

سليمان بن ناصر بن عبد الله العلوان

Written by
the virtuous Shaykh

Sulaymaan bin Naasir bin 'Abdullah Al-'Ulwaan



Rendered in English with additional footnotes by
Abu Huthayfah Yusuf Al-Canadee

TRANSLATORS FORWARD

In the name of Allaah, the Beneficent the Merciful...

Verily all praise is due to Allaah and may the Blessing and Peace of Allaah, be upon the Final Messenger of Allaah, Muhammad and his family and companions.

This small treatise from the noble *Shaykh* Sulaymaan bin Naasir Al-'Ulwaan, may Allaah preserve him, is both topical and relevant, concerning the current state of affairs, which the nation of *Islaam* is now facing. And due to this fact, we found it beneficial for the many English-speaking Muslims to read and perhaps learn and grasp its meanings.

We have added several additional footnotes (with **Trans. note**) in order to aid the translation, clarify certain points and lastly, to add additional evidences in order to make the issues raised, less ambiguous. And I wish to thank my brother, Abu Sulaymaan, who greatly contributed to the translation of the text, seeking the pleasure of Allaah. And it is no exaggeration to say that without his aid – by the permission of Allaah, the Most High – this translation would not have been possible. May Allaah reward him and grant him success in this life and then next.

We have also added an appendix to the text of the book with a short biographical account of the *Shaykh* and his background, in order to introduce the author to the English reader. We have summarised this from a larger treatise, which will be referenced in that section, *inshaa'Allaah*.

And I ask Allaah to accept this small effort from us and help it to benefit the young men and women of the nation of *Islaam* and be a source of inspiration for them upon the truth. *Ameen*.

In the name of Allaah, the Beneficent the Merciful...

Many of the *Islaamic* peoples live in a variety of different countries and an array of cities within a heap of blunders and mischievous conduct with an exposure of their honour and a lose of their rights and property. And (they live among) confusions in their ideologies and in a scarcity of successes and attempts (to reform) and they are increasingly turning away with an outpouring of misguidance in belief (*'Aqeedah*) and methodology (*Menhaj*) both in the political life and economical life, during a time of the spreading of nationalism and the ideologies of secularism and the currents of atheism and the symbols of mysticism (*Soofiyyah*) and idolatry. And this mischief has spread in their nation (*Ummah*) and many of them are submerged in that which harms him and does not benefit him. And he is unmindful of that which he was created for and his duty and his message in this life.

And (he is unaware of his duty) to destroy this misguidance and these things that are worshipped besides Allaah and these traits of the Days of Ignorance (*Jaahiliyyah*) that are present everywhere and these ideas, which oppose the *Sharee'ah* and these institutions that are astray from what was legislated by Allaah. So it is a must to return to *Islaam* in its established form, including the submission to Him with *Tawheed* and obedience to Him with devotion while being free from *Shirk* and its people and ruling with the legislation of Allaah in His Earth with sincerity towards Him with one's actions.

So this is the basis of *Tawheed* and without it, there is no meaning for life. Allaah, the Most High said:

And I (Allâh) created not the jinns and humans except they should worship Me (Alone).¹

In other words, to make Him one, and the *Tawheed* is the basis of the religion (*Deen*) and its foundation. And it is the reality, which the people of truth must not turn away from, (including) the establishment of its rights and facing the societies with it. And this is the (proper) institution of the world and it is the message of the Muslims to all of the nations and peoples. He, the Most High said:

Say: "O people of the Scripture (Jews and Christians): Come to a word that is just between us and you, that we worship none but Allâh, and that we associate no partners with Him, and that none of us shall take others as lords besides Allâh. Then, if they turn away, say: "Bear witness that we are Muslims."

And He, the Most High said:

Say: "Come, I will recite what your Lord has prohibited you from: Join not anything in worship with Him; be good and dutiful to your parents; kill not your children because of

¹ *Adh-Dhariyat*, 56

poverty - We provide sustenance for you and for them; come not near to Al-Fawâhish (shameful sins, illegal sexual intercourse, etc.) whether committed openly or secretly, and kill not anyone whom Allâh has forbidden, except for a just cause (according to Islâmic law). This He has commanded you that you may understand. "And come not near to the orphan's property, except to improve it, until he (or she) attains the age of full strength; and give full measure and full weight with justice. We burden not any person, but that which he can bear. And whenever you give your word (i.e. judge between men or give evidence, etc.), say the truth even if a near relative is concerned, and fulfill the Covenant of Allâh, This He commands you, that you may remember. "And verily, this is my Straight Path, so follow it, and follow not (other) paths, for they will separate you away from His Path. This He has ordained for you that you may become Al-Muttaqûn (the pious)." ²

And He, the Most High said:

And verily, We have sent among every Ummah (community, nation) a Messenger (proclaiming): "Worship Allâh (Alone), and avoid (or keep away from) Tâghût. ³

And the reality of complete submission (*Al-'Uboodiyyah*) to Allaah; the One, the Powerful – is making Him one, in all types of worship and adoring Him and fearing Him and loving Him and putting one's hope in Him and obeying Him.

So whoever claims faith (*Eemaan*) in Allaah and His *Tawheed* and His love and His fear and His hope, while not submitting to Allaah's orders and the orders of His Messenger , and

² *Al-An'am*, 151-153

³ *An-Nahl*, 36

takes the judgment (*Hukm*) to other than the legislation of Allaah and allies himself with the enemies of Allaah, then he has not been truthful in his claim, rather he is a follower of Satan (*Shaytaan*) and obedient to him. Allaah, the Most High said:

Say: "If you (really) love Allâh then follow me (i.e. accept Islâmîc Monotheism, follow the Qur'ân and the Sunnah), Allâh will love you."⁴

And His statement: "...and avoid (or keep away from) **Tâghût.**" It is said that it is Satan (*Shaytaan*). This was stated by 'Umar Ibn Al-Khattab, may Allaah be pleased with him, and this was narrated by Al-Bukhaaree *Mu'aliq*⁵ in his *Saheeh* (8/251) with a phrasing of certainty. And it was completed by Ibn Jareer (3/18) and others and it is said that it (i.e. *Taaghoot*) is the idols and whatever is worshipped other than Allaah. And it is said other than that.

And all of them are correct and there is no contradiction or difference between any of them and every one of them has expressed the general meaning (of *Taaghoot*) through one of its manifestations. And this (method of defining something through one of its forms), is found abundantly in the words of the predecessors (*Salaf*). They (often) explain the verse with some of its individual (components), yet they do not intend restriction (to that one component alone).

And Ibn Al-Qayyim, may Allaah be merciful to him, mentioned an encompassing definition for the *Taaghoot* when he said, "The term '*Taaghoot*' refers to all things by which the slave (i.e. man) exceeds his limits whether it takes the form of someone who is

⁴ *Aal-'Imraan*, 31

⁵ **Trans. note:** *Mu'aliq* literally means dangling; however, in *Hadeeth* terminology and classification it refers to a narration, which is not reported with all the narrators to its source, so that the chain "dangles" and does not extend all the way from its narrator to the source.

worshiped or obeyed. So *Taaghoot* refers to all people who rule by other than what Allaah ruled or His Messenger. This would also apply in the case that the people worship him besides Allaah or they follow him (blindly,) without clear vision from Allaah or they obey him when they aren't certain if they are obeying Allaah. So these are the *Tawagheet* (i.e. plural of *Taaghoot*) of the world. And if you look at them, and see the condition of the people with them, you will see that most of them have switched from worshipping Allaah, to worshipping the *Taaghoot*, from ruling by what Allaah and His Messenger ruled, to the ruling of the *Taaghoot*. And from obeying Him and His Messenger to obeying the *Taaghoot* and following him.”⁶ And Allaah has prefaced it (i.e. to disbelieve in *Taaghoot*) ahead of faith (*Eemaan*) in Allaah just as He preceded the negation ahead of the affirmation in the phrase of *Tawheed*, “There is nothing worthy of worship besides Allaah. (*La Ilaaha Il-Allaah*)” And a person cannot become a believer in Allaah until he disbelieves in the *Taaghoot* in its full meaning. He, the Most High said:

Whoever disbelieves in Tâghût and believes in Allâh, then he has grasped the most trustworthy handhold that will never break. And Allâh is All-Hearer, All-Knower.⁷

And in *Saheeh* Muslim (#23) from the path of Marwaan Al-Fazzaaree from Abee Maalik from his father who said, “I heard the Messenger of Allaah saying, “Whoever says, ‘There is nothing worthy of worship besides Allaah (*La Ilaaha Il-Allaah*)’, while disbelieving in everything that is worshipped besides Allaah, his wealth and his blood become sacred and his reckoning is with Allaah.”

⁶ **Trans. note:** Look to “*Alaam al-Mawaqi'een*”, Pg. 50

⁷ *Al-Baqarah*, 256

And this is a clarification of the phrase of sincerity (i.e. *La Ilaaha Il-Allaah*) and that, what is intended by it is not the mere uttering of it alone, because this does not protect the blood and the wealth and it does not save a person from the punishment of the fire. And this issue, in reality, is the issue of acting upon what this phrase implies from the *Tawheed* of Allaah and the sincerity of worship towards Him and being free from everything that is worshipped or followed or obeyed other than Allaah and His Messenger

And Allaah, the Powerful, Most High, mentioned, concerning His beloved Ibraheem, in an instance of praise, that he freed himself from his people and what they worshiped besides Allaah as He said:

Indeed there has been an excellent example for you in Ibrâhim (Abraham) and those with him, when they said to their people: "Verily, we are free from you and whatever you worship besides Allâh, we have rejected you, and there has started between us and you, hostility and hatred for ever, until you believe in Allâh Alone."⁸

And He, the Most High, said:

"And I shall turn away from you and from those whom you invoke besides Allâh. And I shall call on my Lord; and I hope that I shall not be unblessed in my invocation to my Lord." So when he had turned away from them and from those whom

⁸ *Al-Mumtahinah*, 4

they worshipped besides Allâh, We gave him Ishâq (Isaac) and Ya'qûb (Jacob), and each one of them We made a Prophet.⁹

And He, the Most High, said:

"And when you withdraw from them, and that which they worship, except Allâh, then seek refuge in the Cave, your Lord will open a way for you from His Mercy and will make easy for you your affair."¹⁰

...and other than these from the evidences, which indicate the legislation of leaving the people of disbelief (*Kufr*) and avoiding their misguidance and withdrawing from their gatherings.

Yet many of the sons of the Muslims have ridden themselves of this great basis and they have inclined towards those who have transgressed against themselves and those who have spread mischief in the land and have dismantled the legislation of Allaah and have called to the ruling with the laws of disbelief (*Kufr*) and defended them, both financially and militarily and attacked those who stood in its face and refused to take their rulings to it.

He, the Most High, said:

...they wish to go for judgment (in their disputes) to the Tâghût (false judges, etc.) while they have been ordered to reject them.¹¹

⁹ *Maryam*, 48-49

¹⁰ *Al-Kahf*, 16

¹¹ *An-Nisaa'*, 60

And the meaning of ‘*Taaghoot*’ in this verse is the one who rules by other than the legislation of Allaah, making himself a legislator alongside Allaah, or besides Allaah. And Allaah has labeled him an associator (*Mushrik*) with His statement:

...and He makes none to share in His Decision and His Rule.¹²

And He said:

...and if you obey them, then you would indeed be Mushrikûn.¹³

And He labeled him a disbeliever (*Kaafir*) in His, the Most High’s, statement:

And whosoever does not judge by what Allâh has revealed, such are the Kâfirûn.¹⁴

And when the (word) ‘*Kufr*’ is generalized and it is preceded with the ‘*Alif* (ا) and *Lam* (ل), then what is meant by it is major (*Akbaar*).¹⁵ And what is said from Ibn ‘Abbass, may Allaah be

¹² *Al-Kahf*, 26

¹³ *Al-An’am*, 121

¹⁴ *Al-Maa’idah*, 44

¹⁵ **Trans. note:** The ‘*Alif Lam* ()’, which precedes the word *Kaafiroon* () in the aforementioned verse, means that it takes the form *Al-Kaafiroon* () or “The Disbelievers”, and can only take the form of major disbelief (*Kufr Akbaar*), which causes one to leave the realm of *Islaam*, unlike the minor disbelief (*Kufr Ashghaar*), which does not nullify a person’s faith (*Eemaan*) completely. The author clarifies this rule shortly. And the argument of those who say, “It could be that Allaah called them *Al-Kaafiroon* meaning that they are disbelievers with the minor form of *Kufr* (*Kufr Asghaar*),” is false as this

pleased with him, that he said, “Disbelief (*Kufr*) less than disbelief (*Kufr*),”¹⁶ is not authentic from him as it is narrated by Al-Marwizee in “*Tah’theem Qadr As-Salaat*” (2/512) and Al-Haakim in his “*Mustadrak*” (2/313) from the path of Hishaam bin Hujayr from Tawoos from Ibn ‘Abbass. However, Hishaam was weakened by *Imaam* Ahmad and Yahya bin Ma’een and Al-‘Uqaylee¹⁷ as well as another group. And ‘Alee Al-Madeenee said, “I read upon Yahya bin Sa’eed, “Narrated to us, Ibn Jurayj from Hishaam bin Hujayr...” So Yahya bin Sa’eed said, ‘It is befitting that I disregard him.’ I said, “Should I cross out his *Hadeeth*?” He said, ‘Yes.’ And Ibn ‘Uyaynah said, “We did not used to take from Hishaam bin Hujayr, that which we did not find with other than him.”

And this (statement of Ibn ‘Abbass) is something that Hishaam narrated alone (i.e. without being affirmed by others) and furthermore, he contradicted others besides him from the trustworthy (narrators) as it was mentioned by ‘Abdullah bin Tawoos from his father who said, “Ibn ‘Abbass was asked about His, the Most High’s statement: “**And whosoever does not judge by what Allâh has revealed, such are the Kâfirûn.**” He said, ‘It is disbelief (*Kufr*).’”¹⁸ And in a narration: “It is disbelief (*Kufr*) in him.”¹⁹ And in another: “This is sufficient for his disbelief

would mean that it would be acceptable to say about a person, who is guilty of some minor form of *Kufr* (*Kufr Asghaar*), “He is *Al-Kaafir*,” in an unrestricted form with nothing to alter the meaning. Would anyone accept this?!

¹⁶ **Trans. note:** Arabic: (()) Transliteration: “*Kufr dun Kufr.*”

Translation: “Disbelief (*Kufr*) less than disbelief (*Kufr*).”

¹⁷ Look to “*Adh-Dhu’afaa*” by Al-‘Uqaylee (4/337-338) and “*Al-Kamal*” (7/2569) by Ibn ‘Adee and “*Tah’theeb Al-Kamal*” (30/179-180) and “*Hadee As-Saaree*” (447-448).

¹⁸ **Trans. note:** Arabic: (()) Transliteration: “*Heeyah Kufr.*” Translation:

“It is disbelief (*Kufr*).”

¹⁹ **Trans. note:** Arabic: (()) Transliteration: “*Heeyah beehee Kufr.*”

Translation: “It is disbelief (*Kufr*) in him,” or it could take the meaning, “In it, there is disbelief (*Kufr*).”

(*Kufr*).”²⁰ – narrated by ‘Abdur-Razaaq in his *Tafseer* (1/191) and Ibn Jareer (6/256) and Wakee’ah in “*Akbaar Al-Qudhaat* ” (1/41) and others with an authentic (*Saheeh*) chain. And this is what is confirmed from Ibn ‘Abbass, may Allaah be pleased with him, as he generalized the phrasing and did not restrict it.

And the path of Hishaam bin Hujayr is *Munkar*²¹ from two angles:

The first angle: The isolated (unsubstantiated) narration of Hishaam

The second angle: His contradiction of those who are more trustworthy than him.

And his saying, “It is disbelief (*Kufr*),” and the other phrase, “It is disbelief (*Kufr*) in him,” means that the verse is upon its generalization.²² And the basis (*Usl*) concerning *Kufr* is that it is major *Kufr* [*Kufr Akbaar* (i.e. the type which expels one outside the realm of *Islaam*)] as *Shaykh Al-Islaam* (Ibn Taymiyyah), may Allaah be merciful to him, said in “*Al-Iqtidhaa* ” (1/208)²³ unless it is restricted or something comes to alter it.

²⁰ **Trans. note:** Arabic: (()) Transliteration: “*Kafaa beehee Kufruhoo.*” Translation: “**This is sufficient for his disbelief (*Kufr*).**”

²¹ **Trans. note:** *Munkar* literally means objectionable; however, in *Hadeeth* terminology and classification it refers to a narration, which is weak due to a defect in its chain as well as its contradiction of an authentic text concerning the same subject.

²² And the ruling by other than what Allaah revealed is at different levels and the discussion at this point is concerning those who fabricate laws which oppose the legislation of Allaah and the ruling (*Hukm*) of Allaah and the ruling (*Hukm*) of His Messenger

²³ **Trans. note:** The statement of Ibn Taymiyyah, may Allaah be merciful to him: “There is a difference between the *Kufr*, which comes attached with ‘*Alif Lam*, as in the Prophet’s saying, ‘There is nothing between the slave and *Al-Kufr* or *Al-Shirk*, except abandoning the *Salaat*,’ and between *Kufr* which is not attached with *Alif Lam*.” – “*Al-Iqtidhaa As-Siraat Al-Mustaqeem* ”

And the statement of the wife of Thaabit bin Qais, “But I hate the disbelief (*Al-Kufr*) in *Al-Islam*.” – narrated by Al-Bukhaaree (#5,273) from Ibn ‘Abbass, does not contradict this rule and does not negate this approved basis (*‘Usl*), in this section, as she said, “...in the *Islam*.” And this is a clear alteration, that (indicates) the meaning of ‘*Kufr*’ here is less than major (*Akbaar*) and it is not correct to say that major disbelief (*Kufr Akbaar*) can exist within *Islam*. And if it had been generalized, while being preceded with the *Lam* (ل), and not being restricted, then it would have come to the minds, the reality of the phrase and what it was used for (i.e. people would assume that she meant *Kufr Akbaar*). So she negated that misunderstanding with this restriction (i.e. “...in the *Islam*.”) and this is clear to he who contemplates.²⁴

And *Al-Haafidh* Ibn Katheer, may Allaah be merciful to him, said in “*Al-Bidayyah wa Nihayyah*” (13/119), “So whoever leaves the clear *Sharee’ah*, which was revealed to Muhammad Ibn Abdullah, the Seal of the Prophets, and takes the ruling (*Hukm*) to other than it from the laws of disbelief (*Kufr*) which are abrogated, he has disbelieved. So what about the one who takes the ruling (*Hukm*) to the ‘*Yaasiq*’²⁵ and puts it before it?! Whoever does that, he has disbelieved according to the consensus (*Ijmaa’*) of the Muslims.”

And this is correct and there is no disagreement concerning it. And what is even greater than that and even more deserving of the narration of consensus (*Ijmaa’*), upon his disbelief (*Kufr*), is the one who prevents the path to the legislation of Allaah and who changes the laws of the religion (*Deen*) and obligates upon his

²⁴ **Trans. note:** And there are several other texts, which include *Kufr* preceded with the ‘*Alif Lam*’ whereby other texts exist which restrict its usage and alter its meaning to indicate minor *Kufr*. However this is not the place for a detailed discussion on this subject.

²⁵ **Trans. note:** The ‘*Yaasiq*’ was a book of laws and rulings, which were used by the Tartars as a constitution for their governing. It was a mixture of laws derived from Christianity and Judaism and *Islam* as well as tribal laws from the traditions of their ancestors.

people, legislations for them to take their judgments to concerning their wealth and blood and private parts. And even greater than this, is their defending these (manmade) legislations and putting forth their efforts and abilities to codify them and their arguing in favor of them.

And the saying of some of the contemporaries, concerning this consensus (*Ijmaa'*), which was narrated by Ibn Katheer, may Allaah be merciful to him, that it is "...limited to the Kings of the Tartars and those who fall into the likes of what they have fallen into from the nullifications of *Islaam*, which include willful rejection (*Juhood*) and making permissible (*Istih'laal*), their ruling by other than what the Most Merciful (i.e. Allaah) revealed,"²⁶ is mere speculation (of the author) and unsubstantiated by any true knowledge and neither with any established arguments.

And I noticed, while reading the words of the author, a blind attack upon the defenders of *Tawheed* and the callers to reform and reckless phrases and a poor understanding of the statements of the *Imaams* and holding their words upon that, which they do not mean. And the best examples of this were the words of *Al-Haafidh* Ibn Katheer and his statement concerning them, which he wrote despite the fact that *Al-Haafidh* was not alone in this statement nor in his narrating the consensus (*Ijmaa'*) as many from the early and later (generations) mentioned the same and even greater.

And how could we not judge with (the ruling of) disbelief (*Kufr*) upon the one who dismantles the *Sharee'ah* and raises himself up

²⁶ **Trans. note:** And it has been attempted by some of the people of today to twist the words of Ibn Katheer to imply this meaning from his narration of consensus (*Ijmaa'*) about the one who rules by the manmade laws, yet his words are clear and it is clear that he has referred to the action of ruling and fabricating the manmade laws rather than holding them to be permissible or rejecting the laws of the *Sharee'ah*. So although *Shaykh* Sulaymaan is referring to a particular author here, the warning is extended to all those who have attempted the twist his words to imply what he did not say.

as one who makes permissible (*Halaal*) and makes impermissible (*Haraam*) and makes good and bad and supplies the courts with these laws and the right to rule and judge (with them), making it impossible to question it or to criticize it or turn away from its laws?²⁷

And the carrying of the (aforementioned) author, concerning the disbelief (*Kufr*) of the Tartars, upon willful rejection (*Juhood*) or making (their ruling) permissible (*Istih'laal*), does not have any validity except his being influenced by the people of *Irjaa'*²⁸ who make the cause of *Kufr* to be making the impermissible to be

²⁷ **Trans note:** And *Shaykh* Ahmad Shaakir, may Allaah be merciful to him, summed up this issue profoundly when he said, “The matter in these fabricated laws is clear with the clearness of the sun. It is clear disbelief (*Kufr*) and there is nothing hidden about it and there is no excuse for anyone who attributes themselves to *Islaam*, whoever they may be, to act according to them or to submit to them or to approve of them. So each person should beware and every person is responsible for himself. And the scholars (*Ulaama*) must make the truth clear and declare what they have been ordered to declare, without concealing anything.” – “*Umdaat At-Tafseer Mukhtaasir Tafseer Ibn Katheer of Ahmad Shaakir*”, Vol. 4/173-174

²⁸ **Trans note:** The term *Irjaa'* refers to the concepts of the astray schools of the *Murji'ah* sects. They differ amongst one another in their varying degrees of misguidance but most of them hold as their basis in beliefs, the differentiation between actions as they relate to faith (*Eemaan*). And many of them say that actions are not required for *Eemaan* to exist and that actions are mere evidence for faith (*Eemaan*), which is in the heart and upon the tongue. So they pervert the understanding of *Ahl us-Sunnah wa'l-Jamaa'ah* in the issue of *Eemaan*, which is that *Eemaan* is actions and statements and beliefs, without differentiating between actions and statements or actions and beliefs. And this mistaken concept from them caused them to innovate mistaken concepts in the subject of declaring a Muslim to be a disbeliever (*Takfeer*) such as their idea that actions of *Kufr* merely provide evidence for the presence of disbelief in the heart and their refusal to declare a Muslim to be a disbeliever (*Takfeer*) based upon actions of *Kufr* themselves. And they rely upon confirmation of willful rejection (*Juhood*) or making the impermissible to be permissible (*Istih'laal*) as a condition for the declaration that a Muslim has become a disbeliever (*Takfeer*). So this has led to a severe negligence in the subject of *Eemaan* and *Kufr* and *Takfeer* and a great deal of confusion for the students of knowledge. And may Allaah protect us from this evil.

permissible (*Istih'laal*) or willful rejection (*Juhood*) and this is false according to the *Sharee'ah* and the intellect, because making the impermissible to be permissible (*Istih'laal*) is disbelief (*Kufr*) even if it is not accompanied by the ruling with other than what Allaah revealed. And the verse is clear in the cause of disbelief (*Kufr*) being their refusal to rule by what Allaah revealed.

And many of the contemporaries are influenced by the various schools of *Irjaa'*, who say that anyone who performs an action or statement of disbelief (*Kufr*), then he is a *Kaafir* but his *Kufr* is not due to the action itself, rather it merely indicates disbelief (*Kufr*) and is an evidence for the absence of inward assent (*Tasdeeq*) of the heart and a sign of inward unbelief (*Tak'theeb*).

And others from the extremist *Murji'ah* (*Ghulaat Al-Murji'ah*) who prevent *Takfeer* based upon actions²⁹ absolutely as long as there is no confirmed willful rejection (*Juhood*) or making the impermissible to be permissible (*Istih'laal*).

²⁹ And the saying of some of the people of knowledge, “We do not make *Takfeer* to anyone due to a sin as long as he does not make it *Halaal*,”— they intend, by this, a refutation of the *Khawaarij* who make *Takfeer* due to any sin such as fornication and theft and lying and consuming intoxicants and things such as this. But they do not mean by this, the prevention of *Takfeer* based upon all sinful actions, as this is false and no one from *Ahl us-Sunnah* says this. And the evidences are abundantly narrated (*Mutawaatir*) which show the opposite, because slaughtering for other than Allaah and sorcery and performing circulation (*Tawaaf*) around graves and the likes of these actions – he who performs them disbelieves by the action alone. And also there are statements with which a person disbelieves due to the statement itself.

And the companions (*Sahaabah*) and those who came after them (*Taabi'oon*) and the people of knowledge, who attribute themselves to the *Sunnah*, have agreed that whoever says of does something of the clear *Kufr*, then he disbelieves without limiting it to willful rejection (*Juhood*) or making the impermissible to be permissible (*Istih'laal*) because this is falsehood and there is no basis for it and it is a contradictory statement of which the revealed texts and the intellect indicate its mischief.

And this contradicts the Book of Allaah and the *Sunnah* of His Messenger of Allaah and the consensus (*Ijmaa'*) of the Muslims.

And the people of knowledge have agreed that swearing at Allaah and swearing at the Messenger is *Kufr* and not one of them has placed the condition of his making it permissible (*Istih'laal*) or belief [*'Atiqaad* (i.e. in correctness of his swearing at Allaah)], rather it is sufficient, on its own, for his *Kufr* to clearly confirm that he did swear.³⁰

And they have agreed upon the *Kufr* of he who mocks the religion (*Deen*) without the condition of believing in it (*'Atiqaad*) or making it permissible (*Istih'laal*), rather he disbelieves even if he is joking or playing.³¹

And they agreed that drawing near to the dead from prostration (*Sujood*) to them or performing circulation (*Tawaaf*) around their graves is *Kufr* and they agreed that placing the book of the *Qur'aan* (*Mus'haaf*) in the feces is *Kufr*.

³⁰ **Trans. note:** Ibn Hazm, may Allaah be merciful to him said, "But as far as the one who swears at Allaah, the Most High, there is not on the face of the Earth a Muslim who disagrees that it is disbelief (*Kufr*) on its own except the *Jah'meeyah* and the *Ashar'eeyah* (i.e. two groups of the *Murji'ah*) – and they are two groups who are not even considered – who clearly state that swearing at Allaah, the Most High and uttering disbelief (*Kufr*) itself is not disbelief (*Kufr*). And some of them say it is only evidence that he believes disbelief (*Kufr*), not that he is certainly a disbeliever (*Kaafir*) due to his swearing at Allaah, the Most High." – "*Al-Fasil fi Al-Milal wal-Ah'wahee wa-Na'hil*", Vol. 13/498

³¹ **Trans note:** *Shaykh Al-Islaam* Ibn Taymiyyah, may Allaah be merciful to him, said, "Whoever swears at Allaah and His Messenger due to mocking, while not being forced and whoever says words of *Kufr* out of mocking while not being forced and whoever makes fun of Allaah and his signs and His Messenger, then he is a disbeliever (*Kaafir*) on his inside and his outside. And those who say, 'The one like this (description) may be a believer in Allaah on the inside while is only a *Kaafir* in his outside,' – then surely he has uttered a saying of evil mischief in the *Deen!*" – "*Al-Fataawa*", Vol. 7/557

And this is the saying of everyone who says, “*Eemaan* is statements and actions; statements of the heart and tongue and actions of the heart and tongue and body. It increases with obediences and decreases with disobediences.”³²

And the people of the *Sunnah* (*Ahl us-Sunnah*) have agreed that the *Kufr* can be due to a statement, such as clear mockery (*Istih'zaa*) of the religion (*Deen*) and it can occur due to actions such as prostrating to an idol or the sun or the moon or slaughtering for other than Allaah.

And the evidences from the Book and the *Sunnah* are clear concerning the *Kufr* of someone who commits something of *Kufr*, and this is due to the statements or actions alone, without tying this to willful rejection (*Juhood*) or making it permissible (*Istih'laal*) as this is erroneous and no one from the companions (*Sahaabah*) or those who came after them (*Taabi'een*) nor the known *Imaams* of the *Sunnah* have said this.

Allaah, the Most High, said:

³² **Trans note:** The belief that faith (*Eemaan*) is actions and statements is a matter, about which there is no doubt. And this is a matter of consensus (*Ijmaa'*) of the scholars and the predecessors (*Salaf*). *Shaykh Al-Islam* Ibn Taymiyyah, may Allaah be merciful to him, said, “The *Salaf* have *Ijmaa'* upon (the fact that) *Eemaan* is sayings and actions. It increases and decreases and this means the sayings of the heart and actions of the body as well as the sayings of the tongue and actions of the body.” – “*Al-Fataawa*”, Vol. 7/672 Also, look to the sayings of the scholars (*Ulamaa*) concerning their affirmation of this definition in “*Al-Eemaan*” by Abee ‘Ubayd, Pg. 9-19 and “*Al-Eemaan*” by Ibn Abee Shaybah, Pg. 16-50 and “*Al-Ibaanah*” by Ibnu Battah, Pg. 176 and “*At-Tamheed*”, Vol. 9/248 of Ibn ‘Abdul-Barr and “*Al-Hujjah fi Bayaan Al-Ma'hajah*”, Vol. 1/403 and “*As-Sunnah*” by Imaam Abdullah bin Ahmad bin Hanbal, Pg. 81-127 and “*Sharh' us-Sunnah*” by Al-Baghawee, Vol.1/38 and “*Sharh' 'Atiqaad Ahl us-Sunnah wa'l-Jamaa'ah*”, Vol. 4/832 and “*Ash-Sharee'ah*”, Pg. 119-133 and “*Tah'theeb Al-Aathaar*”, Vol. 1/97-199.

If you ask them (about this), they declare: "We were only talking idly and joking." Say: "Was it at Allâh, and His Ayât (proofs, evidences, verses, lessons, signs, revelations, etc.) and His Messenger that you were mocking?" Make no excuse; you have disbelieved after you had believed. If We pardon some of you, We will punish others amongst you because they were Mujrimûn (disbelievers, polytheists, sinners, criminals, etc.). ³³

And the cause of *Kufr* was the statement, which they uttered alone.³⁴ And Allaah, the Most High, said:

³³ *Tauba*, 65-66

³⁴ **Trans. note:** *Shaykh Al-Islaam* Ibn Taymiyyah, may Allaah be merciful to him, said in his commentary of this verse:

“This is a text which indicates that mocking Allaah and His verses (*Ayaat*) and His Messenger is disbelief (*Kufr*). So the cursing, which is intended here, is more deserving of verses (*Kufr*) and these verses (*Ayaat*) have indicated that everyone who belittles the Messenger of Allaah whether seriously or jokingly, then he has disbelieved. And it has been narrated from men of the people of knowledge; among them Ibn ‘Umar and Muhammad Ibn Ka’b and Zayd Ibn Aslam and Qatadah, that a man from the Hypocrites (*Munafiqeen*) said, during the battle of *Tabuk*, ‘I have not seen the likes of our reciters [of the *Qur’aan* (i.e. the Prophet and the companions)] bigger stomachs and more dishonest tongues and more negligent in meeting the enemy (in battle)’ – meaning the Messenger and his companions who were reciters (of the *Qur’aan*). So ‘Awf Ibn Malik said to him, ‘You have lied and you are a Hypocrite (*Munafiq*)! I will inform the Messenger of Allaah!’ So ‘Awf went to the Messenger of Allaah to inform him but he found that the *Qur’aan* had preceded him to it. So that man came to the Messenger of Allaah

and joined him in this camel ride and said, ‘O Messenger of Allaah, verily we were only playing and we were making conversation to lessen the difficulty of the trail. Ibn ‘Umar said, ‘It is as if I saw him hanging on the reigns of the camel of the Messenger of Allaah and the rocks would scrape under his two feet and he would say, ‘Verily, we were only joking and playing!’ So the Messenger of Allaah would say to him:

They swear by Allâh that they said nothing (bad), but really they said the word of disbelief, and they disbelieved after accepting Islâm, and they resolved that (plot to murder Prophet Muhammad) which they were unable to carry out, and they could not find any cause to do so except that Allâh and His Messenger had enriched them of His Bounty. If then they repent, it will be better for them, but if they turn away, Allâh will punish them with a painful torment in this worldly life and in the Hereafter. And there is none for them on earth as a *Wâlî* (supporter, protector) or a helper. ³⁵

So ultimately, anyone who says or does something, which is clear *Kufr*, he disbelieves as long as nothing prevents that from the preventative factors such as compulsion (*Ikraah*) or misinterpretation (*Ta'weel*) or accidental mistakes (*Khataa'*) or a slip of the tongue or an ignorance, which is considered.

And from the clear *Kufr* is abandoning the category of actions (*Jins Al-'Amal*) completely, without tying that to the actions of the heart because the absolute abandonment of the category of actions (*Jins Al-'Amal*) on its own is *Kufr Akbaar*, yet we use this as evidence for the inside, without making this a condition for the judgment (*Hukm*) and this is clear from the Book and the *Sunnah* as the judgment is upon the actions of the body and not upon what

“Was it at Allâh, and His *Ayât* and His Messenger that you were mocking?”
...and he would not add anything further.” – “*As-Saraam al-Maslool 'ala Shaatim Ar-Rasool*”, Pg. 31

³⁵ *Tauba*, 74

lies in the hearts because this is for the Knower of the Unseen (i.e. Allaah).³⁶

And *Al-Haafidh* Ibn Rajab, may Allaah be merciful to him, mentioned in “*Fat’h Al-Baaree*” (1/23) from Sufyaan Ibn ‘Uyaynah that he said, “The *Murji’ah* called abandoning the obligatory deeds (*Al-Faraa’idh*) a sin at the level of performing the impermissible (deeds) but they are not equal because committing the impermissible (deeds) intentionally while not making them permissible (*Istih’laal*) is a disobedience, while abandoning the obligatory deeds (*Al-Faraa’idh*) while not being ignorant (of the duty to perform them) and without an excuse, is *Kufr*.’

“And the clarification of that is in the issue of Adam and Iblees and the scholars of the Jews who accepted the Prophet’s being sent, upon their tongues, yet they did not act upon his legislations.’

“And Harb narrated from Ishaq that he said, ‘The *Murji’ah* continued to go to extremes until, from their statements, was that a people said, ‘Whoever leaves the prescribed prayers and the fasting of *Ramadhan* and the *Zakaat* and the *Hajj* and all of the obligatory deeds (*Faraa’idh*), without rejecting them (*Juhood*), we do not make *Takfeer* to him. His reckoning is left to Allaah after he has become from those who accept them (i.e. the obligatory

³⁶ **Trans note:** And the reason that abandoning the category of actions (*Jins Al-‘Amal*) completely, is disbelief (*Kufr*) on its own, is because the actions are considered a pillar for faith (*Eemaan*) to exist, just as statements and beliefs are. This means that if one of its pillars is absent, then the faith (*Eemaan*) ceases to exist. This is clear from the point of view of the intellect as well as the texts of the religion as the author will demonstrate shortly, *inshaa’Allaah*. And the concept that the category of actions (*Jins Al-‘Amal*) are merely a fulfillment of one’s faith (*Eemaan*) and not necessary for it to exist is from the filthy influence of the *Murji’ah* and their differentiation between actions as they relate to faith (*Eemaan*).

deeds).’ So those are the ones about whom there is no doubt; meaning the *Murji’ah*.”

And Al-Khalaal narrated in “*As-Sunnah*” (3/568) from ‘Ubayd-Allaah bin Hanbal, who said, “Narrated to me Abee Hanbal bin Ishaq bin Hanbal, who said, ‘Al-Humaydee who said, ‘I was informed that there are people who say, ‘Whoever accepts the *Salaat* and the *Zakaat* and fasting and *Hajj* but does not do any of them until he dies while facing the opposite direction of the direction of prayer (*Qiblah*) until he dies, then he is a believer (*Mu’min*) as long as he does not reject (their obligations).’ And they hold that abandoning them, while believing in them – and as long as he accepts these things as obligatory – (even while) facing opposite to the direction of prayer (*Qiblah*).’ So I said, ‘This is clear *Kufr* and it contradicts the Book of Allaah and the *Sunnah* of His Messenger and the scholars (‘*Ulamaa*) of the Muslims. Allaah, the Most High, said:

And they were commanded not, but that they should worship Allâh, and worship none but Him Alone...³⁷

And Hanbal said, “I heard Abu ‘Abdullah bin Al-Hanbal saying, ‘Whoever says this, then he has disbelieved in Allaah and rejected His commands and what the Messenger came with.”

And *Al-Imaam* Ibnu Battah, may Allaah be merciful to him, said, “So anyone who abandons anything from the obligatory deeds (*Al-Faraa’idh*), which Allaah, the Powerful, the Mighty, prescribed in His Book or that His Messenger confirmed in his *Sunnah*, due to willful denial (*Juhood*) of it or inward unbelief (*Tak’theeb*) in it, then he is a disbeliever (*Kaafir*) with clear *Kufr*. No intelligent person, who believes in Allaah and the Last Day, would doubt that. And whoever accepts it and declares this upon

³⁷ *Al-Bayinah*, 5

his tongue but abandons it (totally), due to negligence or playing or due to believing the opinion of the *Murji'ah* and following their school of thought (*Meth'hab*), then he has abandoned faith (*Eemaan*). None of it exists; neither a small nor a large quantity in his heart. And he is in the group of Hypocrites (*Munafiqeen*) who committed Hypocrisy (*Nifaaq*) with the Messenger of Allaah

. So the *Qur'aan* was revealed with their descriptions and what was in store for them and that they are in the lowest depths of the Hellfire. We seek refuge with Allaah from the astray schools of the *Murji'ah*.³⁸

And the leaders (*Imaams*) among the predecessors (*Salaf*) have warned concerning them and made clear the error of their statements and the danger of their innovation (*Bid'ah*).

Imaam Az-Zuh'ree, may Allaah be merciful to him, said, "No innovation (*Bid'ah*) was innovated in *Islaam* that was more harmful to its people than this; meaning *Al-Irjaa'*."³⁹

And Al-Awza'ee said, "Yahya and Qatadah used to say, 'There is nothing from the desires, which was more feared by them upon the nation (*Ummah*) than *Al-Irjaa'*.'"⁴⁰

And Shareek said, "They are the worst of people. The extreme Shi'ites (*Rawaafidh*) are sufficient in evil, but the *Murji'ah* lie against Allaah, the Powerful, the Mighty."⁴¹

And the words of the predecessors (*Salaf*) are abundant as they advised for Allaah and His Messenger and to the leaders of the

³⁸ "*Al-Ibaanah*", Vol. 2/764

³⁹ "*Al-Ibaanah*", Vol. 2/885 by Ibnu Battah and "*Ash-Sharee'ah*", Vol. 2/676 by Al-Aajooree

⁴⁰ "*Al-Ibaanah*", Vol. 2/885-886

⁴¹ The aforementioned text (2/886) plus 'Abdullah bin Ahmad in "*As-Sunnah*", Vol.1/312

Muslims and their general masses. And they have clarified the harm of this innovation (*Bid'ah*) and threat upon the individual and the society and that it is the basis ('*Usl*) of all the trials and causes of straying of the nation (*Ummah*). And the riding beast of many of the rotten ideologies and astray opinions is this *Irjaa'*, which states that faith (*Eemaan*) is statements and beliefs or inward assent (*Tasdeeq*) and knowledge (*Ma'arifah*) alone and that no one disbelieves except by making the impermissible to be permissible (*Istih'laal*) and inward unbelief (*Tak'theeb*).

They want to extinguish Allâh's Light with their mouths, but Allâh will not allow except that His Light should be perfected even though the Kâfirûn (disbelievers) hate (it).⁴²

And the enemies of *Tawheed* and the callers to the abandonment of morals and proper etiquette along with the extinction of the commands and forbiddances are increasing in our era rather than decreasing. And they are announcing that whoever says, "There is nothing worthy or worship besides Allaah (*La Ilaaha Il-Allaah*)," is a believer even if he does not act upon the *Sharee'ah* of Allaah. And in their eyes, their beliefs dictate that the rulings (of the *Sharee'ah*) merely concern the heart and not the actions. And the jewel of them is he who says that '*La Ilaaha Il-Allaah*' does not cover all aspect of life! So from the deception of this ideology, is that it spreads mischief in the Earth and disables the *Jihaad* in the Path of Allaah and it spreads *Shirk* and innovation (*Bid'ah*) and misguidance; politically, economically, ideologically and sociologically among the Muslims.

And with that, the *Sharee'ah*-based understandings were lost to the school of *Irjaa'* and was mixed with the secular ideology, which is based upon separating the religion (*Deen*) from the life and the life from the religion (*Deen*). And this caused it to appear to the people

⁴² *At-Tauba*, 32

that worship was limited to the outward acts of worship within the home or in the Mosques and that the religion (*Deen*) had no tie with the ruling or politics and they said with their tongues, the words of *Kufr*, “Render unto Caesar, what is for Caesar’s and render Allaah unto, what is for Allaah,”⁴³ because these ignorant misguidances are not limited by any boundaries or rules, so it has deteriorated from bad to worse.

Verily, the misguidance and leaving the Path of Allaah; it makes savages out of societies, much less the individuals, until it makes them a slave to their desires, slaves of the *Taaghoot*, slaves of money, slaves of materialism, and slaves to their lineage and ancestry. They become advocates of their base urges without even realizing it.

And depending on the amount that they distance themselves from the legislation of Allaah and His Straight Path, they will be taken over with humiliation from their worshipping of the *Taaghoot* and the manmade judgments. And depending on the amount, which they submit and lower themselves to this legislation (i.e. the *Sharee’ah*) and rule with it upon the individuals and the society and the strong and the weak and distance themselves from associationism (*Shirk*) and innovation (*Bid’ah*), and taking their judgments to the institutions of the league of nations and their tribunals, Allaah will establish them in His Earth and reinforce, for them, their religion (*Deen*), which He was pleased with for them. He, the Most High, said:

⁴³ **Trans. note:** The author is referring to the comment made by one of the *Murji’ah* of our time, who said in his book, “The statement, ‘Render unto Caesar, what is for Caesar’s and render Allaah unto, what is for Allaah,’ is a wise statement; beneficial for our times.” So look to the secularist ties between the *Murji’ah* and their concepts as relate to ruling by other than what Allaah revealed!

Allâh has promised those among you who believe, and do righteous good deeds, that He will certainly grant them succession to (the present rulers) in the earth, as He granted it to those before them, and that He will grant them the authority to practice their religion, that which He has chosen for them (i.e. Islâm). And He will surely give them in exchange a safe security after their fear (provided) they (believers) worship Me and do not associate anything (in worship) with Me. But whoever disbelieved after this, they are the Fâsiqûn (rebellious, disobedient to Allâh).⁴⁴

And He, the Most High, said:

Those who avoid At-Tâghût (false deities) by not worshipping them and turn to Allâh in repentance, for them are glad tidings; so announce the good news to My slaves, those who listen to the Word [good advice Lâ ilâha ill-Allâh (none has the right to be worshipped but Allâh) and Islâmic Monotheism, etc.] and follow the best thereof (i.e. worship Allâh Alone, repent to Him and avoid Tâghût, etc.) those are (the ones) whom Allâh has guided and those are men of understanding.⁴⁵

And when the companions (*Sahaabah*), may Allaah be pleased with them, gave victory to the religion (*Deen*) and raised the word of *Tawheed* and established its rights and rushed to establish the prayer (*As-Salaat*) and pay the charity (*Az-Zakaat*) and command the good and forbid the evil and perform *Jihaad* in the Path of

⁴⁴ *An-Nur*, 55

⁴⁵ *Az-Zumar*, 17-18

Allaah, in His Earth and judge between the people with justice, Allaah established them in the land and reinforced them in it and gave them victory over His enemies and their enemies.

He, the Most High, said:

O you who believe! If you help (in the cause of) Allâh, He will help you, and make your foothold firm. ⁴⁶

And He, the Most High said – affirming this victory:

Verily, Allâh will help those who help His (Cause). Truly, Allâh is All-Strong, All-Mighty. ⁴⁷

And He, the Most High, said:

...and (as for) the believers, it was incumbent upon Us to help (them). ⁴⁸

And this victory did not come to the believers due to wishing and hoping alone. Rather, it came by giving victory to the religion (*Deen*) because Allaah, the Powerful, Most High, will give victory to His slaves whom give victory to His religion (*Deen*). And whoever Allaah gives victory to, there is none to defeat him. He, the Most High, said:

⁴⁶ *Muhammad*, 7

⁴⁷ *Al-Hajj*, 40

⁴⁸ *Rum*, 47

If Allâh helps you, none can overcome you; and if He forsakes you, who is there after Him that can help you? And in Allâh (Alone) let believers put their trust. ⁴⁹

And the greatest preparation and resource, which the believers have over the disbelievers (*Kaafiroon*), and the criminals, is the fear (*Taqwa*) of Allaah and the reform of the self; both externally and internally. And this does not negate taking the precautions for victory as He, the Most High, said:

And make ready against them all you can of power, including steeds of war (tanks, planes, missiles, artillery, etc.) to threaten the enemy of Allâh and your enemy, and others besides whom, you may not know but whom Allâh does know. And whatever you shall spend in the Cause of Allâh shall be repaid unto you, and you shall not be treated unjustly. ⁵⁰

And the greatest factor in their victory and its greatest establisher, is the presence of truthful believers:

Men whom neither trade nor sale diverts them from the Remembrance of Allâh (with heart and tongue), nor from performing AsSalât (Iqâmat-as-Salât), nor from giving the Zakât. They fear a Day when hearts and eyes will be overturned (from the horror of the torment of the Day of Resurrection). ⁵¹

⁴⁹ *Aal-Imraan*, 160

⁵⁰ *Al-Anfaal*, 60

⁵¹ *An-Nur*, 37

And Allaah gave victory to His Prophet, Muhammad on the Day of the Cave, without any army or weapons. And Allaah gave victory to His Messenger on the Day of *Badr*, through the Angles (*Malaa'ikah*). And Allaah gave victory to His Messenger and His believing party (*Hizb*) on the Day of the Confederates (*Al-Ah'zaab*) with the wind and the soldiers and other than that from the victory of Allaah to His army and His party (*Hizb*) through the abundant factors for victory.

So the matter – the entire matter – lies in the presence of a believing group who understands *Islaam* with the correct understanding and lives with it in all aspects of life. And it establishes, beneath its shade, a truthful people who know the truth from the falsehood and *Islaam* from disbelief (*Kufr*). It does not back away from its beliefs ('*Aqeedah*) and its goals and it does not accept bargaining and allurements to back down, no matter how much it is harmed or punished or imprisoned.

And it is not a disaster or a loss if anyone is harmed or killed in the path of his religion (*Deen*) and his beliefs ('*Aqeedah*) and the steadfastness of his spreading the Message (*Da'wah*) and his concepts and his statements. Pharaoh promised and warned the magicians of execution when they believed in their Lord and they did not submit to Pharaoh and they did not tire and become weakened and there matter what nothing less than:

They said: "We prefer you not over the clear signs that have come to us, and to Him (Allâh) Who created us. So decree whatever you desire to decree, for you can only decree (regarding) this life of the world. "Verily! We have believed in our Lord, that He may forgive us our faults, and the magic to which you did compel us. And Allâh is better as regards reward in comparison to your [Fir'aun's (Pharaoh)] reward,

and more lasting (as regards punishment in comparison to your punishment)."⁵²

So when faith (*Eemaan*) penetrates the screen of the heart, it does not compromise with falsehood (*Baatil*) and does not switch from the truth, no matter what the trial is, such as beating or imprisonment or execution or from secret trials or from bargaining with money or position or glory.

And in *Saheeh Al-Bukhaaree* (#3,612) from the path of Isma'eel from Qays from Khabaab bin Al-Art, who said, "We complained to the Messenger of Allaah while he was wrapped in a garment of his, beneath of shade of the *Ka'bah*. We said to him, 'Will you not ask for victory for us? Will you make supplication (*Du'aa*) for us?' He said, 'A man, from those who preceded you, used to have a hole dug for him in the ground and he would be placed in it and a saw would be brought and placed upon his head and he would be cut in two, yet that would not deter him from his religion (*Deen*). By Allaah, this matter will be completed to the point where a rider will travel from *Sanaa'* to *Hadhradmout* without fearing anything except Allaah and the wolf upon his sheep. However, you are too hasty."

So the trials and tests do not increase the believers – especially the scholars – in anything except faith (*Eemaan*) in Allaah and in submission. He, the Most High, said:

And when the believers saw Al-Ahzâb (the Confederates), they said: "This is what Allâh and His Messenger had promised us,"

⁵² *Taha*, 72-73

and Allâh and His Messenger had spoken the truth, and it only added to their faith and to their submissiveness (to Allâh).⁵³

And it is asked, “How many tests result in rewards?”

And this is correct because how many scholars were killed due to filthy intentions and political desires, and afterwards, his ideas and statements lived on among the people and he was grieved and missed by the sons of the Muslims after him? And the examples and evidences for this are abundant.

And the important thing in that we declare the truth and do not shroud it in falsehood (*Baatil*) and that we stand firm from what we know from religion *Deen* and its legislation (*Sharee’ah*) and beliefs (*Aqeedah*) and methodology (*Menhaj*). He, the Most High, said:

So do not become weak (against your enemy), nor be sad, and you will be superior (in victory) if you are indeed (true) believers.⁵⁴

And Muslim narrated in his *Saheeh* (#3,005) from the path of Hammad bin Salamah, “Narrated to us, Thaabit, from ‘Abdur-Rahmaan bin Abee Laylaa from Suhayb from the Prophet

in the story of the King and the sorcerer and the monk and the boy. – The *Hadeeth*.

And in it, “...then the boy was brought...’ meaning to the King, “...and it was said to him, ‘Turn back from your religion.’ But he refused so he (i.e. the King) presented him to some of his companions and said to them, ‘Go to mountain so-and-so with him

⁵³ *Al-Ah’zaab*, 22

⁵⁴ *Aal-’Imraan*, 139

and climb the mountain and when you reach its peak and he turns back from his religion, (let him live) otherwise, throw him off. So they accompanied him and climbed the mountain with him and he said, 'O Allaah, protect me by whatever you will.' So the mountain trembled and they fell off and he came walking to the King. So the King said to him, 'What did your companions do?' He said, 'Allaah protected me from them.' So he (i.e. the King) gave him to a group of his companions and said to them, 'Accompany him and carry in boat and travel to the middle of the sea. Then if he turns back from his religion, (let him live) otherwise, throw him in. So he said, 'O Allaah, protect me by whatever you will.' So the ship capsized and they drowned and he came walking to the King. So the King said to him, 'Allaah protected me from them.' Then he (i.e. the boy) said to him, 'You will not be able to kill me until you do what I order you to do.' He said, 'And what is that?' He said, 'You must join all the people on an upland plain and crucify me to a tree trunk. Then take an arrow from my quiver and place the arrow in center of the bow and then say, 'In the Name of Allaah, the Lord of the boy,' and then shoot me. And verily, if you do that, you will kill me. So he joined all the people on an upland plain and crucified him to a tree trunk and then he took an arrow from his quiver. Then he placed it in the bow and said, 'In the Name of Allaah, the Lord of the boy,' and then he shot him and the arrow pierced his temporal region of his skull. So the boy put his hand over the spot where the arrow pierced and then he died. So the people said, 'We have believed in the Lord of the boy! We have believed in the Lord of the boy! We have believed in the Lord of the boy!' So the king was approached and it was said to him, 'You know what you were afraid of? I swear by Allaah that that which you were afraid of has befallen you. The people have believed.' So he ordered for trenches to be dug out of the mouths of hills. Then fires were lit (in them) and he said, 'Whoever does not return from their religion (i.e. *Islam*), I will throw him in it or he will be commanded, 'Jump in it!' So they did that (i.e. jumped in) until a woman came and she had with her a boy and she was afraid to

enter it. So the boy said to her, ‘O mother, be patient because verily, you are upon the truth!’⁵⁵

⁵⁵ And in this, there is an evidence for the permissibility of the martyrdom operations, which the fighters (*Mujaahidoon*) in the Path of Allaah, perform; those who are waging war against the disbelievers (*Kuffar*) who spread mischief in the land.

This is because; the Muslim boy said to the disbelieving (*Kaafir*) King, “You will not be able to kill me until you do what I order you to do.” So he instructed him with the method to kill him when the King was unable to do so. Therefore, the boy was instrumental in the killing of himself and a partner in that. And the reconciler between the action of the boy and the martyrdom operations is clear because being instrumental in the killing of oneself, and being a partner to that, takes the same ruling as that of the one who directly participates in his killing.

And the point of both of these two issues, is the spreading of the religion (*Deen*) and giving power to its people. So if the martyrdom operations are restoring glory to the religion (*Deen*) and terrorizing the associationists (*Mushrikeen*) and are healing to the hearts of the believing people, then these operations are allowed without any objection. And the benefits call for the slaughtering of a man from the Muslims, in the path of terrorizing the disbelievers (*Kuffar*) and weakening their power. And most of the people of knowledge have permitted the Muslim to plunge himself into the ranks of the disbelievers (*Kuffar*), even when he is certain that they will kill him and the evidence for that is abundant.

And most of the people of knowledge have permitted the killing of the Muslim prisoners if the disbelievers (*Kuffar*) use them as shields and if the evil of the disbelievers (*Kuffar*) and their harm cannot be repelled except by killing the prisoners of our brothers. So the killer would be a rewarded fighter (*Mujaahid*) and the slain, a martyr (*Shaheed*).

And it has been confirmed in the recent knowledge of current affairs, the benefits of these operations and their enormous impact because it has caused fear in the enemies and has it has become woeful and destructive towards them and it has become a cause for the fleeing of many of the Jews from the land of Palestine and a great cause in reducing the numbers of immigrants to the Holy Land. He, the Most High, said:

And verily, it is a great thing and a major matter that a boy or men from humanity go forth as a sacrifice for understandable motives and desired goals because the preservation of the truth is a higher priority to the preservation of the body. So often, the people of truth leave with their bodies yet their ideas and words live on. Just as the *Hadeeth* narrated about the boy and his spilling of his blood, desiring the *Islaam* of the people and their faith (*Eemaan*) in Allaah.

And make ready against them all you can of power, including steeds of war (tanks, planes, missiles, artillery, etc.) to threaten the enemy of Allâh and your enemy, and others besides whom, you may not know but whom Allâh does know. And whatever you shall spend in the Cause of Allâh shall be repaid unto you, and you shall not be treated unjustly. [Al-Ah'zaab, 60]

And the “power” is with everything, which terrorizes the Jews and Christians and weakens their power. And I have written, concerning this, many declarations and several legal verdicts (*Fataawa*) and I mentioned tens of evidences for the permissibility of these operations in the path of terrorizing the usurping Jews and the transgressing Christians. And I have clarified the error of making equal, these operations of *Jihaad* with the suicide, which is forbidden, by consensus (*Ijmaa'*). And (I clarified) that he who commits suicide, kills himself due to his self-desires (*Naffs*) as a result of anxiety and lack of patience and weak faith (*Eemaan*) in (Allaah's) decree; the good and evil effects thereof (*Qadhaa wa'l-Qadr*). While, on the other hand, the one who sacrifices himself (*Al-Fidaa'ee*) kills himself – or becomes instrumental in his death – does so in order to preserve the religion (*Deen*) and its honor, and to terrorize the transgressing disbelievers (*Kuffar*) and expel them from the lands and their Holy places. And the Prophet said, “Whoever is killed for his property, then he is a martyr (*Shaheed*)” – Agreed upon (i.e. Bukhaaree and Muslim) from the *Hadeeth* of ‘Abdullah bin ‘Amr Ibn Al-Aws.

And it has come in *Saheeh Muslim*, in the *Hadeeth* of Abee Hurayrah, that the Prophet said, “Whoever is killed in the Path of Allaah, then he is a martyr (*Shaheed*). And whoever dies in the Path of Allaah, then he is a martyr (*Shaheed*)...”

So the desired goal was achieved and that, which was sought after, was attained. And the intention of the boy was realized from the reaching of faith (*Eemaan*) and *Tawheed* to the innermost depths of their hearts.

So his people believed and they made their Lord one whereas they had previously been in clear misguidance. They neither knew *Islaam* nor the true religion (*Deen*). They used to worship materialism and life (itself) and they submitted to humanity through worship and obedience and their acceptance of the institutions of the kings and their legislations. Even so, this did not remain a feeling of duty to the boy with his realization of the matter (i.e. *Islaam*) coming between them. So he declared the word of truth in his recent state of affairs and put forth his blood in the path of reforming mankind and eliminating idolatry. And at this point, the hearts were freed from their worship of the law of the King; and the stone (idols) and the (worldly) life and the land. And they (i.e. the people) shouted with loud spirits and calm souls and firm hearts, “We have believed in the Lord of the boy! We have believed in the Lord of the boy! We have believed in the Lord of the boy!” And they did not back down from the attack of their compeller nor the torture of the criminals.

But the ones of defeated souls and ideologies and the hypocrites and the people who shy away from *Jihaad* and slaughtering and the facing the ideologies and fundamentals of the days of ignorance (*Jaahiliyyah*) and the legislations of disbelief (*Kufr*), do not support these faithful causes.

And they may shift between remaining patient with the tyranny of the rulers and between the remaining upon faith (*Eemaan*) and facing the ruling of the days of ignorance (*Jaahiliyyah*) and the political tribunals, which are harmful to the flock. And until now, the truthful leaders (*Imaams*) and the advising callers (*Du'aat*), in all the countries of *Islaam*, have differentiated between the two

matters and they face the desires and the ideological and political and economic and straying of belief ('*Aqeedah*), with the zeal of the truthful and the strength of the fearful of Allaah (*Mutaqeen*) and they have endured the sort of harm that is received that the commanders and forbidders receive. So this is the role of the scholars ('*Ulamaa*) and this is their message. He, the Most High, said:

Let there arise out of you a group of people inviting to all that is good (Islâm), enjoining Al-Ma'rûf (i.e. Islâmic Monotheism and all that Islâm orders one to do) and forbidding Al-Munkar (polytheism and disbelief and all that Islâm has forbidden). And it is they who are the successful. ⁵⁶

And He, the Most High, said:

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You are the best of peoples ever raised up for mankind; you enjoin Al-Ma'rûf (i.e. Islâmic Monotheism and all that Islâm has ordained) and forbid Al-Munkar (polytheism, disbelief and all that Islâm has forbidden), and you believe in Allâh. And had the people of the Scripture (Jews and Christians) believed, it would have been better for them; among them are some who have faith, but most of them are Al-Fâsiqûn (disobedient to Allâh - and rebellious against Allâh's Command). ⁵⁷

And He, the Most High, said:

⁵⁶ *Aal-'Imraan*, 104

⁵⁷ *Aal-'Imraan*, 110

The believers, men and women, are Auliyâ' (helpers, supporters, friends, protectors) of one another, they enjoin (on the people) Al-Ma'rûf (i.e. Islâmic Monotheism and all that Islâm orders one to do), and forbid (people) from Al-Munkar (i.e. polytheism and disbelief of all kinds, and all that Islâm has forbidden); they perform As-Salât (Iqâmat-as-Salât) and give the Zakât, and obey Allâh and His Messenger. Allâh will have His Mercy on them. Surely Allâh is All-Mighty, All-Wise. ⁵⁸

And from the legacies, which Luqmaan, the Wise, left to his son:

“O my son! Aqimis-Salât (perform As-Salât), enjoin (people) for Al-Ma'rûf (Islâmic Monotheism and all that is good), and forbid (people) from Al-Munkar (i.e. disbelief in the Oneness of Allâh, polytheism of all kinds and all that is evil and bad), and bear with patience whatever befall you. Verily! These are some of the important commandments ordered by Allâh with no exemption.” ⁵⁹

And in *Saheeh Muslim* (#49) from the path of Qays bin Muslim from Taariq bin Sheehaab who said, “The first one who began delivering the sermon (*Khutbah*) prior to the prayer (*Salaat*) on the Day of ‘Eid, was Marwaan. So a man stood up to him and said, ‘The prayer (*Salaat*) is to precede the sermon (*Khutbah*).’ So he (i.e. Marwaan) said, ‘This (practice) has been abandoned.’ So Abu Sa’eed said, ‘As far as this one, he has fulfilled his duty. I heard the Messenger of Allaah saying, ‘Whosoever from you sees something objectionable (*Munkar*), then he must change it by his hand, and if he is unable, then he must change it with his tongue, and if he is unable, then he must change it by his heart. And that is the weakest of faith (*Eemaan*).’”

⁵⁸ *At-Tauba*, 71

⁵⁹ *Luqmaan*, 17

And ‘Abdullah bin Masood, may Allaah be pleased with him, said, “The Messenger of Allaah said, ‘There is no Prophet whom Allaah sent to any nation before me, except that he had, from his nation (*Ummah*), apostles and companions, who took from his Sunnah and takes his commands and his authority. Then after that, they will be succeeded by successors who will say that which they do not do and they will commit that which they were not ordered to. So whoever makes *Jihaad* against them with his hands, then he is a believer. And whoever makes *Jihaad* against them with his tongue, then he is a believer. And whoever makes *Jihaad* against them with his heart, then he is a believer. And there is not a mustard seed of faith (*Eemaan*) beyond that.” – narrated by Muslim in his *Saheeh* (#50) from the path of ‘Abdur-Rahmaan bin Al-Miswar from Abee Rafee’ from Ibn Masood.

And Ad-Daarimee narrated in his *Sunan* (#545) with an authentic (*Saheeh*) chain, from the path of Al-‘Awzaa’ee, “Narrated to me, Abu Katheer, ‘Narrated to me, my father who said, ‘I came to Aba Thar, while he was sitting near the center stone [i.e. where the pebbles are thrown during *Hajj* (*Al-Jamrah Al-Wustaa*)] and the people were gathering around him, seeking religious legal verdicts (*Fataawa*). Then a man came to him saying, ‘Were you not forbidden from the legal religious verdicts (*Fataawa*)?’ So he raised his head and said, ‘Are you a watcher over me?! Don’t you know that even if you put the *Samsaamah*⁶⁰ upon this...’ and he pointed to his throat, ‘...assuming that I would not carry out the command of the Messenger of Allaah, before you allow me to, that I would still carry it out?!’” And Al-Bukhaaree dangled it (‘*Alaqahu*’)⁶¹ in his *Saheeh*, with the phrasing of certainty.⁶²

⁶⁰ A sword, which does not become dull. He (i.e. the author) said this in “*Mukhtaar As-Sihaah*”, #370

⁶¹ **Trans note:** Root word: *Mu’aliq*. Refer to footnote #5, for translation and definition.

⁶² “*Fat’h Al-Baaree*”, Vol. 1/160

And the history of the scholars (*'Ulamaa*) and the environment of the *Imaams* of *Islaam*, in the likes of this, were common.⁶³ And not one of them experienced the slightest unease with commanding the good and forbidding the evil and issuing religious legal verdicts (*Fataawa*) with what he knew to be true and spreading the voice of *Islaam* to their people and speaking about *Islaam* and its realities and its components and its individual characteristics.

And they did not remain in their homes, waiting for political permission to declare the word of truth and object to (*Inkaar*) the people of falsehood (*Baatil*).

However, nowadays, many of the people of knowledge have become employees to the *Sultaans*. So the greed has silenced their tongues such that they are unable to fulfill the covenants and agreements, which were taken from them, in the Book.

So they have become unable to prevent the falsehood (*Baatil*) nor can they combat the mischief. And on this point, most of the leaders (*Imaams*) of the predecessors (*Salaf*) used to call to unrestricted trade, without limiting it to the sanction of the government. And they used to despise the presents of the *Sultaans* and the gifts of the Kings. And they used to reject their acceptance in case they might incline towards them with hypocrisy and obedience of *Sultaans*, concerning their objectives and their whims.

And I look with great honor and respect to a scholar, who, because of his self-dignity, would not lower himself by hesitating due to the palaces of the *Sultaans*, while avoiding what was in their hands, making the knowledge a servant to the religion (*Deen*) and not to

⁶³ Review for that, "*Al-Islaam Bayn Al-'Ulamaa wa'l-Huh'kaam*", by 'Abdul-'Azeez Al-Badree and the book, "*Menhaj Al-'Ulamaa fi Al-Amr bi'l-Ma'roof wa Nahee an Al-Munkar*", by Farooq As-Saamaraa'ee

the politics. And he put forth the religious legal verdict (*Fatwaa*) solely for the religion (*Deen*) and not for livelihood.

And the slave of this life (*Dunya*) and the desires will reject these words and they will resist this concept as they continue to dwell in the darkness of wandering and depravity and straying from the reality of the current state of affairs.

And what is even stranger than this, is that they reject this concept in the name of religion (*Deen*) and knowledge or progress and revival of civilization.

But far removed – far removed, is the knowledge and religion having ties with these corruptions and this backsliding, because the truth will always rise and the falsehood (*Baatil*) will always set.

And the “revival of civilization” and “progress” both are dependant upon the *Islaamic Sharee’ah* and the purification of societies from oppression (*Thulm*) and transgression (*‘Adwan*) and the consumption of the wealth of the people through falsehood (*Baatil*).

And if there were another image of the “revival of civilization” and “progress”, which results from blind following (*Taqleed*) and customs (*‘Aadaat*) and partisanship of the days of ignorance (*Jaahiliyyah*) and ignorance, concerning the reality of the religion (*Deen*), then it is not from *Islaam* in any way. And the image of the reality of *Islaam* is to be taken from the Book and the *Sunnah* and there is no power to those who purchase with the verses (*Ayaat*) of Allaah, a miserable gain,⁶⁴ and restricted the laws of the religion (*Deen*).

⁶⁴ **Trans note:** Referring to the words of Allaah:

And those who dispute concerning this, do not grasp the origins of treason nor the division of its different paths. And many of them speak about religion (*Deen*) and *Islaam* and governance (*Haakimiyyah*) and benefits and justice and unity with mere fantasies and assumptions. And other times, they speak about the legislations (of *Islaam*) with the tongue of the secularists and they say, concerning the religion (*Deen*), that is a specific tie between the slave and his Lord and that it does not include the issues of life. So they distance *Islaam* from and the matters of politics and economics and society. But Allaah, the Most High, has said:

Say: “Verily, my Salât (prayer), my sacrifice, my living, and my dying are for Allâh, the Lord of the 'Alamîn (mankind, jinns and all that exists). He has no partner. And of this I have been commanded, and I am the first of the Muslims.”⁶⁵

So *Islaam* is worship (*'Ibaadah*) and interactions (*Mu'aamilah*) and law (*Sharee'ah*) and methodology (*Menhaj*). Therefore, whoever believes in some and disbelieves in some, then he is a disbeliever (*Kaafir*) in all of the legislation and his prayers (*Salaat*) and charity (*Zakaat*), will not benefit him, nor will his pilgrimage (*Hajj*) nor his fasting (*Sawm*). He, the Most High, said:

(And remember) when Allâh 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. [Aal-Imraan, 187]

⁶⁵ *Al-An'am*, 162-163

Then do you believe in a part of the Scripture and reject the rest? Then what is the recompense of those who do so among you, except disgrace in the life of this world, and on the Day of Resurrection they shall be consigned to the most grievous torment. And Allâh is not unaware of what you do. ⁶⁶

And sometimes they speak about *Jihaad* and the warriors (*Mujaahideen*) with defeated souls while playing with its rulings (*Ah'kaam*) and abolishing its realities.

But this is nothing strange because they are the most pursuant people of this life and upon following their desires and interests.

And how many men have we seen carrying the name of *Islaam*, yet they only even speak about it from time to time? And they are founded upon these mistaken concepts and astray understandings of the legislation (*Sharaa'*) of Allaah. He, the Most High, said:

And when they meet those who believe, they say: "We believe," but when they are alone with their Shayâtin (devils - polytheists, hypocrites, etc.), they say: "Truly, we are with you; verily, we were but mocking." Allâh mocks at them and gives them increase in their wrong-doings to wander blindly. These are they who have purchased error for guidance, so their commerce was profitless. And they were not guided. ⁶⁷

⁶⁶ *Al-Baqarah*, 85

⁶⁷ *Al-Baqarah*, 14-16

And *Al-Islam* has enemies from within as well as on its outside who cooperate in their common goals of separating *Islaam* from life and pushing its people into the bosom of the Jews and Christians by putting obstacles in the way of its expansion and the movement of its people. Yet even so, this group of ignorance (*Jaahiliyyah*) and this sect, which opposes Allaah and His Messenger , will not fully fulfill their promise to become powerful over the Earth and control its people, even if it is able to become powerful over many of its areas for an extended period. This is because the days are plentiful and the glory is for Allaah and His Messenger and the believers.

And the promise that Allaah will give victory to His religion (*Deen*) and His Messenger and His believing party and that they will destroy the disbelievers, is a confirmed promise without doubt. And these environment, which are based upon *Shirk* and *Kufr* and legislations of ignorance (*Jaahiliyyah*) and taking over the countries and breaking the honor and attacking the noble concepts, will not remain, no matter how many paths it has and no matter how strong its power is and no matter how long its presence in the Earth has lasted!

And this is a reality that it is obligatory (*Waajib*) to believe in, and to put forth the efforts to establish it. But the condition for that, is that we must establish *Islaam* and we must move the bodies and hearts with it and that we must act for Allaah, with honesty (*Sidq*) and certainty (*Yaqeen*). He, the Most High, said:

...and (as for) the believers it was incumbent upon Us to help (them).⁶⁸

And He, the Most High, said:

⁶⁸ *Ar-Rum*, 47

And, verily, Our Word has gone forth of old for Our slaves, the Messengers, that they verily would be made triumphant. And that Our hosts, they verily would be the victors. ⁶⁹

So the victory to the believers is a promise from Allaah and there is no doubt concerning its reality in this life, even if it is delayed by the reckoning of man, who considers it to be late. This is because man has been created from haste. He, the Most High, said:

Verily, the Victory of Allâh is near! ⁷⁰

And He, the Most High, said:

(It is) a Promise of Allâh, and Allâh fails not in His Promise, but most of men know not. ⁷¹

And *Imaam* Ahmad narrated in his *Musnad* (4/103) with an authentic (*Saheeh*) chain, from the path of Safwaan bin Muslim, who said, ‘Narrated to me, Saleem bin ‘Aamr, from Tameem Ad-Daaree, who said, ‘I heard the Messenger of Allaah saying, ‘This matter (i.e. *Islaam*) will reach to wherever night and day reach. And Allaah will not leave a clay house nor a house made from hides, except that Allaah will enter this religion into it with the strength of the powerful or the humiliation of the humiliated; strength by which Allaah strengthens with *Islaam*, or humiliation by which Allaah humiliates with *Kufr*.’

⁶⁹ *As-Saffat*, 171-173

⁷⁰ *Baqarah*, 214 [**Trans note:** It was this verse, for which the book was entitled.]

⁷¹ *Ar-Rum*, 6

‘And Tameem Ad-Daaree used to say, ‘I knew this from the people in my own household because those who entered *Islaam*, were reached with goodness and nobility and strength while those who were disbelievers (*Kaafir*) from them, were reached with humiliation and inferiority and *Jizyah*.’⁷²

And the glad tidings of the return of *Islaam* and the appearance of its people and the reaching of its present people with the (goals of the) people of its past, are many. And this will occur with no doubt, either by the strength of the strong or the humiliation of the humiliated. And what flows into the hearts of some Muslims, from despair and helplessness from what they see in our painful present, is ignorance, which has no approval.

So no matter how much the astrayness spreads, and no matter how much sinfulness takes power and the mischief is purchased and the honors are broken, *Islaam* will remain and its region will spread to reach wherever night and day reaches from the honesty (*Sidq*) of the scholars (*‘Ulamaa*) and the efforts of the callers (*Du‘aat*) and the blood of the martyrs (*Shuhudaa*).

So there is no time for weaknesses or inactivity or sitting back with those who remain behind, because *Islaam* is established with diligence as opposed to sport, and with actions as opposed to mere hopes and with truthful hearts as opposed to deceived souls. He, the Most High, said:

O you who believe! What is the matter with you, that when you are asked to march forth in the Cause of Allâh (i.e. Jihâd) you

⁷² **Trans note:** *Jizyah* is the tax, which the Jews and Christians must pay for protection within the Muslim state if they do not embrace *Islaam*.

cling heavily to the earth? Are you pleased with the life of this world rather than the Hereafter? But little is the enjoyment of the life of this world as compared with the Hereafter. If you march not forth, He will punish you with a painful torment and will replace you by another people, and you cannot harm Him at all, and Allâh is Able to do all things.⁷³

And He, the Most High, said:

Verily, Allâh has purchased of the believers their lives and their properties; for the price that theirs shall be the Paradise. They fight in Allâh's Cause, so they kill (others) and are killed. It is a promise in truth, which is binding on Him in the Taurât (Torah) and the Injeel (Gospel) and the Qur'ân. And who is truer to his covenant than Allâh? Then rejoice in the bargain, which you have concluded. That is the supreme success.⁷⁴

And the reality of faith (*Eemaan*) in Allaah and the reality of the selling of (oneself) to Allaah, was manifested in the companions (*Sahaabah*), may Allaah be merciful to them, when they gave their wealth, while hoping and they put forth their souls, while being patient. And they performed *Jihaad* in the Path of Allaah, marching forward and never turning back, until the truth struck its target and mankind knew its Lord and they submitted to their Originator [*Al-Baaree* (i.e. Allaah)] until there was no one left in that land except the Muslim Monotheist (*Mu'aahid*) or the humiliated disbeliever (*Kaafir*) who succumbed to the *Jizyah*, and submitted to the authority of the truth while remaining beneath the protection of the Muslims and their security. This was the day

⁷³ *At-Tauba*, 38-39

⁷⁴ *At-Tauba*, 111

when the reality of faith (*Eemaan*) in Allaah was established during the generation of the *Qur'aan* and a day when the earliest Muslims knew their importance in life.

But as for our people today, when we move along their courses and we endow ourselves with religion (*Deen*), and we move along the path of truth, unafraid of creation, we will move beyond these days of constraint and our opposing defects and the humiliating defeats, and we will crush the thrones of disbelief (*Kufr*) and defeat the slaves of desires and we will control the necks of our enemies. This is what our Lord promised us, if we reform and we prepare for our guidance because *Islaam* prevails and is not prevailed over.

And from the beauty of the *Hadeeth* of Al-Mugheerah bin Shu'abah, may Allaah be merciful to him, when the deputy of Kisra came out against the Muslims, along with forty thousand (troops): "So the interpreter stood up and said, 'A man from you will speak to me.' So Al-Mugheerah said, 'Ask about whatever you want.' He said, 'What are you (people)?' He said, 'We are a people from the Arabs who were in extreme misery and extreme trials. We used to suck the hides and the (date) pits, due to hunger and we used to wear hides and furs and we used to worship the trees and stones. And while we were in this condition, the Lord of the Heavens and Earths – whose mentioning is High and whose Greatness is Majestic – sent to us, a Prophet from ourselves. We knew his father and mother. So our Prophet, the Messenger of our Lord , ordered us to fight you until you worship Allaah alone or until you pay the *Jizyah*. And our Prophet

informed us, from the message of our Lord, that whoever from us is killed, he will go to Paradise in an esteemed virtue, the likes of which have never been seen. And whoever from us remains (i.e. survives), they will control your necks!" – Narrated by Al-Bukhaaree (#3,159)

And based upon this, *Al-Islaam* arose and its strength grew and its people became proud. And the nights and the days will not vanish until this religion is solely for Allaah, so that there is no Jew or Christian left on Earth, and there will remain no one from the people of the book (*Ahl Al-Kitaab*) to pay the *Jizyah*.

And in the two *Saheehs (As-Saheehayn)* ⁷⁵ from the path of Ibn Sheehab from Ibn Al-Musayab that he heard Abu Hurayrah, may Allaah be pleased with him, saying, “The Messenger of Allaah

said, ‘By Him, in Whose Hand is my soul, it might be that Ibn Maryam will descend (soon) upon you as a just ruler, then he will break the cross and exterminate the pig and abolish ⁷⁶ the *Jizyah*. And the wealth will become so abundant that no one will be able to accept it.’”

And the meaning of his statement, “...and abolish the *Jizyah*...” – in other words, he will not accept anything besides *Islaam* so that the religion (*Deen*) will become solely for Allaah and there won’t exist on Earth, a single Jew or Christian. And this was the opinion of a group of jurists (*Fuqahaa*) and their *Mujtahideen* ⁷⁷ *Imaams*.

⁷⁵ Al-Bukhaaree, #2,222 and Muslim, #155

⁷⁶ **Trans. note:** Arabic: (()) Transliteration: “...*yadh’a*...” Translation: “...put down...” In the narration the words “...*yadh’a*...” literally means “...put down...”, but the more correct view is that it means, “...abolish...” or “...remove...”. However, as the author clarifies shortly, the phrasing was understood by some to mean that he will “implement” or “enforce” the *Jizyah*, as the word “...*yadh’a*...” (i.e. put down) can also take this meaning.

⁷⁷ **Trans. note:** *Mujtahideen* is the plural form of the word *Mujtahid*, which is rooted in the word *Ijtihad*. And *Ijtihad* is the application of deductive reasoning, whereby a scholar attempts to arrive at the truth in a matter, where there is no direct clear text stating its ruling. So the “*Mujtahid*” applies his “*Ijtihad*” in order to arrive at the correct ruling by the approved methods of *Islaamic* jurisprudence (*Fiqh*) and this is restricted to the one who is qualified to do so.

Still, others besides them said that it meant that the wealth will grow and become so abundant, that there will be no one to whom the *Jizyah* could be paid to. So the (payment of the) *Jizyah* would be left, due to the absence of a need for it.

And a third group stated that the meaning of “putting down”⁷⁸ the *Jizyah* refers to the (total) implication of the *Jizyah* upon the disbelievers (*Kuffar*) indiscriminately. So at that time, the wealth would become plentiful.

However, many narrations have come, which would support the first saying, and that ‘Eesa calls to *Islaam* and does not accept the *Jizyah* and that Allaah destroys all religions, during his reign, except *Islaam*.

And Al-Bukhaaree narrated⁷⁹ from the path of Jareer from ‘Amarah bin Al-Q’aq’a from Abee Zur’a from Abee Hurayrah, may Allaah be pleased with him, from the Messenger of Allaah

who said, “The Hour will not arrive until you fight the Jews to the point where the rock, which has a Jew behind it, will say, ‘O Muslim, this is a Jew behind me. Come and kill him.’” And Muslim (also) narrated it⁸⁰ from the Hadeeth of Suhayb bin Abee Saalih, from his father, from Abee Hurayrah. And the two *Shaykhs* (i.e. Bukhaaree and Muslim) have agreed upon⁸¹ the narration of Ibn ‘Umar, may Allaah be pleased with them, (who also narrated this).

So the time has come for the Muslims in the East and the West to return to their guidance and unite in their cause and perform

⁷⁸ **Trans. note:** This appears to be an opinion based upon the interpretation of the word “...*yadh’a*...” to mean “...put down...” as opposed to “...abolish...”, as stated earlier. And Allaah knows best.

⁷⁹ #2,926

⁸⁰ #2,922

⁸¹ Al-Bukhaaree, #2,925 and Muslim, #2,921

Jihaad against the enemy of Allaah and their enemy, because the sons of the Muslims have become incapacitated from blood and wounds, within their homelands and they have endured much from the treachery of the Jews and the plotting of the Christians and their filthy politics, concerning the land and honors. He, the Most High, said:

Permission to fight is given to those (i.e. believers against disbelievers), who are fighting them, (and) because they (believers) have been wronged, and surely, Allâh is Able to give them (believers) victory. Those who have been expelled from their homes unjustly only because they said: "Our Lord is Allâh." - For had it not been that Allâh checks one set of people by means of another, monasteries, churches, synagogues, and mosques, wherein the Name of Allâh is mentioned much would surely have been pulled down. Verily, Allâh will help those who help His (Cause). Truly, Allâh is All-Strong, All-Mighty.⁸²

And we, the Muslims, throughout our history, have not received from the Jews and the Christians, wrongdoings and slaughter greater than or more harmful than the slaughter of our current era.⁸³ It has reached the point where they (i.e. the Jews and

⁸² *Al-Hajj*, 39-40

⁸³ And the catastrophe of the Muslims in the year 617 H. at the hands of the Tartars was a great trial and a tremendous test. Ibn 'Atheer said, concerning it, in "*Al-Kamal*", Vol. 10/399, "So if someone had said that the world, from the time that Allaah – the Glorified, Most High – created Adam, until now, was not tested with the likes of it, then he would be correct, because all of the histories combined cannot produce anything near it." Still, the Tartars were a mixed people, who did not have a (specific) religion and this discussion is concerning the tribulation (*Fitnah*) of the Jews and Christians, with what they have in them from astrayness.

Christians) base their pleasure upon our sorrow and their countries within our lands while some of the Muslims sit like paralyzed corpses, who do not even incline towards *Jihaad* and the changing of these conditions. And they promote delay and they await relief without any resistance to speak of or any efforts to appreciate. And *Islaam* rejects all of that and it rejects weakness and ignorance and laziness. And it rejects the calls, which lead to the destructions of the Muslims and the violation of their sacredness. But it commands *Al-Jihaad* and fighting the treacherous and the transgressors and the cleansing of the lands of the Muslims from the hands of the usurpers, until the promise arrives, while we are upon it. Allaah, the Most High, said:

March forth, whether you are light (being healthy, young and wealthy) or heavy (being ill, old and poor), strive hard with your wealth and your lives in the Cause of Allâh. This is better for you, if you but knew. ⁸⁴

And He, the Most High, said:

And fight them until there is no more Fitnah (disbelief and worshipping of others along with Allâh) and (all and every kind of) worship is for Allâh (Alone). But if they cease, let there be no transgression except against Az-Zâlimûn (the polytheists, and wrong-doers, etc.) ⁸⁵

And the people of knowledge have agreed upon the obligation of fighting the disbelievers (*Kuffar*) who transgress upon the countries of the Muslims. And if their evil is repelled by the people whose country has been violated, then that is sufficient for the (fulfillment of the duty of) the others. But if the repulsion of their

⁸⁴ *At-Tauba*, 41

⁸⁵ *Al-Baqarah*, 193

plots and their removal is not achieved, then it becomes obligatory (*Waaajib*) upon those who are near the enemy from the people of the other countries to battle the disbelievers (*Kuffar*) and end their transgression. And this is an issue, which is known from the legislation (*Sharaa'*) and no Muslim would disagree concerning it.⁸⁶

He, the Most High, said:

O you who believe! Fight those of the disbelievers who are close to you, and let them find harshness in you, and know that Allâh is with those who are the Al-Muttaqûn.⁸⁷

And He, the Most High, said:

And what is wrong with you that you fight not in the Cause of Allâh, and for those weak, ill-treated and oppressed among men, women, and children, whose cry is: "Our Lord! Rescue us from this town whose people are oppressors; and raise for us from You one who will protect, and raise for us from You one who will help." Those who believe, fight in the Cause of Allâh, and those who disbelieve, fight in the cause of Tâghût

⁸⁶ Look to "*Sharh' As-Sunnah*", by Al-Baghawee (10/374) and "*Tafseer Al-Qurtabee*", (5/279) and (8/151) and "*Al-Mughnee*", (10/366) and "*Al-Muhalee*", (5/341) and "*Hashiyaat Ibn Abee Deen*", (4/124) and "*As-Sayl Al-Jaraar*", (4/520) and "*Al-Jihaad wa'l-Kitaal fi As-Seeyasah Ash-Shara'eeyah*", (1/636-638)

⁸⁷ *At-Tauba*, 123

(Satan, etc.). So fight you against the friends of Shaitân (Satan); Ever feeble indeed is the plot of Shaitân (Satan).⁸⁸

Al-Qurtabee, may Allaah be pleased with him, said, “His, the Most High’s, statement: **And what is wrong with you that you fight not in the Cause of Allâh...**’ is an incitement towards *Jihaad* and it includes rescuing the weak (Muslims) from the disbelieving associators (*Mushrikeen*), who inflict upon them, a terrible punishment and put them through trials in order to lure them away from their religion (*Deen*). So He, the Most High, obligated *Jihaad* to raise His Word and spread His religion (*Deen*) and to rescue His weak, believing slaves, even if that necessitates a loss of life.”⁸⁹

So they will have the rewards of the Martyrs (*Shuhudaa*) who were killed in the Path of Allaah. The Prophet said, “Whoever is killed in the Path of Allaah, then he is a Martyr (*Shaheed*) and whoever dies in the Path of Allaah, then he is a Martyr (*Shaheed*).” – the *Hadeeth*; narrated by Muslim (#1,915) from the path of Suhayl bin Abee Saalih from his father, from Abee Hurayrah.

And He, the Most High, said concerning the those who are killed in the Path of Allaah and those who sacrificed their souls:

Think not of those who are killed in the Way of Allâh as dead. Nay, they are alive, with their Lord, and they have provision. They rejoice in what Allâh has bestowed upon them of His Bounty, rejoicing for the sake of those who have not yet joined

⁸⁸ *An-Nisaa*, 75-76

⁸⁹ “*Tafseer Al-Qurtabee*”, (5/279) and look to “*Mashaar’a Al-Ashwaaq ila-Masaar’a Al-Ushaaq*”, (2/828-839)

them, but are left behind (not yet martyred) that on them no fear shall come, nor shall they grieve. They rejoice in a Grace and a Bounty from Allâh, and that Allâh will not waste the reward of the believers.⁹⁰

And in *Saheeh Muslim* (#8,087) from the path of Al-‘Amash from ‘Abdullah bin Marrah from Masrooq, who said, “We asked ‘Abdullah bin Masood about this verse and he said, ‘We asked (the Messenger of Allaah) about this verse, and he said, ‘Their (i.e. the Martyr’s) souls are in the chests of green birds. They have lanterns hanging from the Throne [*‘Arsh* (of Allaah)] and they move about, in Paradise as they please and then they return to these lanterns. Then their Lord looks to them saying, ‘Do you desire anything?’ They reply, ‘What could we desire, while we are free to move about in Paradise as we please?’ So he asks this from them three times. And when they understand that they will not be left until they ask (for something), they say, ‘O our Lord, we wish for our souls to be returned to our bodies, so that we can be killed in Your Path once more.’ So when He sees that they did not have any needs, He leaves them.”

And he said, “No one from those who enter Paradise would like to return to this life, even if they had everything in the Earth, except he, who wishes to return to this life and be killed ten times over because of what he sees from honor.” – Agreed upon.⁹¹

And the authentic (*Saheeh*) *Hadeeths* indicate that *Jihaad* in the Path of Allaah is from the best deeds and that those who perform it are from the best slaves.

And this is what motivated the companions (Sahaabah) from the Emigrants (*Muhaajireen*) and those who helped them (*Ansaar*) and

⁹⁰ *Aal-‘Imraan*, 169-171

⁹¹ Al-Bukhaaree (#2,817) and Muslim (#1,877) from the *Hadeeth* of Shu’abah, from Qatadah from Anas, may Allaah be pleased with him.

those who succeeded them in goodness to race one other and breathing (the Spirit of Jihaad) in an attempt to receive its rewards. And it was said to the Prophet ﷺ, “What is equal to *Al-Jihaad* in the Path of Allaah?” He said, ‘You are unable to do it.’⁹² ⁹³ He said, ‘So they repeated this to him two or three times and each time he would say, ‘You are unable to do it.’ And (finally) he said, upon the third time, ‘The similitude of the fighter (*Mujaahid*) in the Path of Allaah is like he, who fasts and stands devoutly (in prayer), reciting the verses of Allaah. He does not break his fast or his prayers (*Salaat*) until the fighter (*Mujaahid*), in the Path of Allaah, the Most High, returns.” – Narrated by Muslim in his *Saheeh* (#1,878) from the path of his father, from Abee Hurayrah. And Al-Bukhaaree narrated it (#2,785) with the same meaning from the *Hadeeth* of Abee Husayn, from Thak’waan from Abee Hurayrah. And in the two *Saheehs* ⁹⁴ from the path of Az-Zuh’ree, from ‘Ataa bin Yazeed Al-Laythee, from Abee Sa’eed Al-Khudree, may Allaah be please with him, who said, “It was asked, ‘O Messenger of Allaah, who are the best of people?’ So the Messenger of Allaah ﷺ said, ‘A believer who wages *Jihaad* in the Path of Allaah, with his (physical) self and his money.’ They said, ‘And then who?’ He said, ‘A believer on a mountain, from the mountains who fear Allaah and leaves the people from his evil.’”

And the texts, which indicate the virtues of *Jihaad* and its people are many and the fighters (*Mujaahidoon*) in the Path of Allaah, who achieved it, before the latter ones, have beaten them to it. How great are the souls that utilize their bodies and the blood,

⁹² **Trans. note:** Arabic: (()) Transliteration: “*La tastatee’oohu.*” Translation: “**You are unable to do it.**”

⁹³ And in another manuscript: (()) [**Trans note:** Transliteration: “*La tastatee’oonahu.*”] with the (letter) (*noon*), which is more common in the language.

⁹⁴ Al-Bukhaaree (#2,786) and Muslim (#1,888)

which is spilled in the defense of *Islaam* and the weakening the strength of its enemies?

This, while some of those, whose souls are defeated and whose concepts have been influenced by the books of the orientalist, have raised the issue of *Jihaad* and limited it to the defensive *Jihaad* against the transgression. And they have striven to form an interpretation upon the *Qat'iee'ah* evidences in this (matter) while being blinded to the evidences and the proofs, which indicate the (legitimacy of the) offensive *Jihaad* in order to make the religion (*Deen*) solely for Allaah and the relieve the wronged and oppressed people from the transgression (*Thulm*) of the institutions and laws. And behind their defeat was ignorance of the reality of *Islaam* and the reality of *Jihaad* in the *Islaamic* law (*Sharee'ah*). He, the Most High, said:

(_____)

And fight them until there is no more *Fitnah* (disbelief and polytheism) and the religion (worship) will all be for Allâh Alone [in the whole of the world]. But if they cease (In other words, from their *Shirk* and *Fitnah* towards the believers) (worshipping others besides Allâh), then certainly, Allâh is All-Seer of what they do.⁹⁵

And He, the Most High, said:

Then when the Sacred Months (of the Islâmic calendar) have passed, then kill the *Mushrikûn* wherever you find them, and capture them and besiege them, and prepare for them each and every ambush. But if they repent and perform *As-Salât*

⁹⁵ *Al-Anfaal*, 39

(*Iqâmat-as-Salât*), and give *Zakât*, then leave their way free. Verily, Allâh is Oft-Forgiving, Most Merciful. ⁹⁶

And He, the Most High, said:

Fight against those who believe not in Allâh, nor in the Last Day, nor forbid that which has been forbidden by Allâh and His Messenger and those who acknowledge not the religion of truth (i.e. Islâm) among the people of the Scripture (Jews and Christians), until they pay the *Jizyah* with willing submission, and feel themselves subdued. ⁹⁷

And in the two *Saheehs* ⁹⁸ from the path of Shu'abah, from Waaqid bin Muhammad bin Zayd bin 'Abdullah bin 'Umar, from his father, from Ibn 'Umar, that the Messenger of Allaah said, "I was ordered to fight the people until they say bear witness that there is nothing worthy or worship besides Allaah and that Muhammad is the Messenger of Allaah, and they establish the prayer (*Salaat*) and give the charity (*Zakaat*). So if they do that, then their blood is protected by me except for the right of Allaah (i.e. punishment etc.) and their reckoning is with Allaah."

And all of these evidences are concerning the offensive *Jihaad* and it intends the disbelievers (*Kuffar*) and battling them within their lands, even if there has not been any aggression from them, so that they might enter into the religion (*Deen*) altogether. (And this is conditional) upon there being no outweighing harms resulting from that, and (assuming) they are not prevented from that due to inability or weakness.

⁹⁶ *At-Tauba*, 5

⁹⁷ *At-Tauba*, 29

⁹⁸ Al-Bukhaaree (#25) and Muslim (#22)

And the second type of *Jihaad*, is the *Jihaad* of repelling the transgressors of our lands and all of the countries of the Muslims. And this is obligatory (*Waaajib*), according to consensus (*Ijmaa'*) and it is from the necessities and from the matters, which are agreed upon in all the legislations and in the international customs and in all of the political institutions (i.e. the entire world is in agreement of the legitimacy of this type of defense). And this is indicated by the narrated texts (*Samaa'*) and the intellect (*'Aql*) and the natural state of mankind (*Fitrah*). And some of this has passed (earlier) and Allaah, the Most High, has obligated *Jihaad* to raise His Word and spread His religion (*Deen*) and to rescue the weak believers from the hands of the disbelieving criminals. And Allaah, the Most High, knows best.

Written by
Sulaymaan bin Naasir Al-'Ulwaan
Al-Qaseem, Buraydhah
7/8/1422 H.

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1422 / 8 / 7

Appendix:

A brief Biography of *Shaykh* Sulaymaan bin Naasir Al-‘Ulwaan, may Allaah preserve him.⁹⁹

Sulaymaan bin Naasir bin ‘Abdullah Al-‘Ulwaan was born and raised in the city of Buraydhah in the province of Qaseem, in the Kingdom of Saudi Arabia, in the year 1389 H. He was one of nine sons; three older brothers and five younger. *Shaykh* Sulaymaan began his studies in the year 1404 H. when he was fifteen years old, in his third year of middle school. Upon completion of middle school, he spent no more than fifteen days in high school before deciding to leave the institution and completely enter the study of the *Sharee’ah* sciences and *Islaamic* knowledge, by studying from the scholars (‘*Ulamaa*) and reading and reviewing their books. He was married in the year 1410 H. and has three sons, the oldest of which is ‘Abdullah, who is nine years old.

During his early days, he demonstrated an impressive ability to memorize and showed a very deep understanding of the writings of the various sciences of *Sharee’ah*. And from the origins of his exclusive studies, *Shaykh* Sulaymaan has spent most of his days in memorizing and reviewing and reading the books of knowledge.

Initially, he focussed upon the writings of Ibn Taymiyyah, Ibn Al-Qayyim, the *Imaams* of Najd, Ibn Rajib, the *Seerah* (history) of Ibn Hishaam and “*Al-Bidiyyah wa Nihyyah*” of Ibn Katheer. And he would review with the scholars (‘*Ulamaa*), depending on their areas of expertise. He used to visit four different *scholars* daily; one after *Fajr*, another after *Thu’hur*, another after *Maghrib* and another after *Ishaa*’. And he stayed upon this routine day in and

⁹⁹ This has been summarized from the short treatise entitled, “*Safahat min Hayaat Fadhilaat Ash-Shaykh Sulaymaan bin Naasir Al-Ulwaan*”, (“Pages from the Life of the Virtuous *Shaykh* Sulaymaan bin Naasir Al-‘Ulwaan”), prepared by Abee Muhammad Yusuf As-Saalih.

day out, except for Fridays, until he began studying from all the schools of *Fiqh* (*Metha'hab*) and the selected opinions of Ibn Hazm and Ibn Taymiyyah and Ibn Al-Qayyim, may Allaah be pleased with them. When asked about how much time he spends in reading, memorizing and reviewing, the *Shaykh* responds, "A little more than fifteen hours per day."

In the year 1410 H., he began giving lessons in his home and in 1411 H., he began giving lessons in the Mosque during the week after *Fajr*, *Thu'hur* and *Maghrib*, except on Fridays.

When he traveled to Madinah, he sat with *Shaykh* Hammad Al-Ansaaree, who issued him the license (*Al-Ijaazah*) to teach in the Six Books (of *Hadeeth*) as well as "*Musnad Ahmad*", "*Mu'atta Imaam Maalik*", the two *Saheehs* of Ibn Khuzaymah and Ibn Hibban and the *Sunan* of Ibn Abee Shaybah. He also issued him the license (*Al-Ijaazah*) of the *Tafseer* of Ibn Jarer and "*Tafseer Ibn Katheer*" and Ibn Abee Shaybah. And in grammar, "*Al-Elfiyyah*" by *Imaam* Maalik and many of the books of jurisprudence (*Fiqh*). And during this visit, he heard the *Shaykh* narrate the *Hadeeth*, "The Most Merciful (*Ar-Rah'maan*) has mercy upon those who show mercy (to others)." And this was the first *Hadeeth* he heard with the chain of narration, from the scholar's lips, extending all the way back to the Messenger of Allaah . This took place on 18/8/ 1413 H. Latter, he traveled to Makkah and sat with the scholars there and received similar license to teach in the other books of the *Sunnah*, *Tafseer* and jurisprudence (*Fiqh*).

He returned to giving his lessons in the Mosque offering lessons in the books of *Hadeeth*, which included:

Al-Bukhaaree, At-Tirmidhee, Abu Dawood, Maalik, "*Buloogh Al-Maram*", "*Umdaat Al-Ah'kaam*", and "*'Arbayn An-Nawaweeyah* (An-Nawawee's Forty *Hadeeth*)".

He also gave lessons in the classification and terminology of *Hadeeth* (*Mustaalih Al-Hadeeth*) as well as their defects (*Ilil*), jurisprudence (*Fiqh*), grammar and *Tafseer*. And from the lessons, which he gave from the books of belief (*Aqeedah*), were:

“*At-Tadmuriyyah*”, “*Al-Hamawiyyah*” and “*Al-Waasitiyyah*”, of *Shaykh Al-Islam* Ibn Taymiyyah, “*Kitaab At-Tawheed*” of Muhammad Ibn ‘Abdul-Wahhab, “*Ash-Sharee’ah*” from Al-Aajooree, “*As-Sunnah*” from ‘Abdullah bin Ahmad, “*As-Sunnah*” by Ibn Naasir, “*Al-Ibaanah*” by Ibnu Battah and “*As-Sawaa’iq*” and “*An-Nooniyyah*”; both of Ibn Al-Qayyim.

However, the *Shaykh* was later prevented from offering lessons in the Mosque by the authorities due to undeclared reasons, and has not been allowed to give his lessons there until today.

During this period, *Shaykh* Ibn Baaz, may Allaah be merciful to him, made several attempts, from writing to the authorities and asking them to allow the *Shaykh* to resume his lessons in the Mosque. But these pleas were ignored time after time. And beforehand, *Shaykh* Ibn Baaz urged the *Shaykh* to remain patient and to continue giving his lessons. And he praised his books in a letter, which he wrote with the following text:



1417/5/11

/840 :

“From ‘Abdul-‘Azeez bin ‘Abdullah bin Baaz, to the respected son, the virtuous Shaykh Sulaymaan Al-‘Ulwaan, may Allaah allow him to attain His pleasure and increase him in knowledge and faith (Eemaan). Ameen.

‘May the Peace and Mercy of Allaah and His Blessings be upon you.

‘To proceed:

‘I have examined some of your writings and read some of what you have written in the refutation of Ibn Al-Jawzee and As-Saqqaf and I became quite pleased with that. And I praised Allaah – Glorified be He – for what he gave you from the comprehension of the religion (Deen) and your holding steadfast to the predecessors’ beliefs (Salafee ‘Aqeedah) and teaching it to the students and refuting those who oppose it. So I ask Allaah to reward you with goodness and multiply your rewards and increase you in knowledge and guidance and make ourselves and you and the rest of our brothers, to be among His righteous slaves and His successful party (Hizb). Verily, He is the Guardian (Walee) of that and the One who is capable to do so. And we advise you with the fear of Allaah – Glorified be He – and putting forth all efforts in teaching the people in Sharee’ah-based knowledge and inspiring them to act upon it and emphasizing the correct issues in belief (‘Aqeedah) and clarifying them to the students, as well as others, in your specific and general lessons. And keep encouraging the people, from the students and others, in reading the Noble Qur’aan often, while contemplating its meanings and acting upon it. And keep emphasizing the Sunnah of the Prophet ﷺ, which is confirmed from him, and the benefit from it, as it is the secondary revelation and it is the explanation of the Book of Allaah and a clarification for that, which might not be apparent from its meaning. May Allaah guide your steps and increase you in beneficial knowledge and righteous deeds and may He keep ourselves and you, steadfast upon the guidance and make

ourselves and you, from His successful party (Hizb) and His highest supporters, protectors ('Awliyyah) and from the callers who are upon sure-sightedness (Al-Baseera). Verily, He is Generous and Bountiful.

'And may the Peace and Mercy of Allaah and His Blessings be upon you.

'The Head Cleric (Muftee) of the Kingdom of Saudi Arabia and the President of the Council of Senior Scholars and the Administrator of Knowledge and Research and Legal Verdicts.

'#840 – dated 11/5/1417 H.'

The *Shaykh* has also faced some opposition from his contemporaries regarding some of the jurisprudence (*Fiqh*) related opinions he holds, such as the purity (*Taharah*) of blood and alcohol [i.e. that they are not essentially filthy (*Najaasa*)] and the permissibility of the sexual defiled one, reciting (but not touching) the *Qur'aan*, and other things of this nature. And one time, the *Shaykh* was imprisoned for a treatise he wrote concerning innovation (*Bid'ah*) of holding congratulatory celebrations for those who complete the memorization of the *Qur'aan*, due to his opinion that these celebrations were not known at the time of the Prophet nor the time of his companions (*Sahaabah*) nor the *Imaams* of those who succeeded them (*Tabi'een*) nor the four *Imaams*. And this was one of the things that these generations could have done as there was nothing to prevent them that except that the Messenger of Allaah said, "Whoever innovates something into this matter of ours, will have it rejected." (– Agreed upon, from the *Hadeeth* of 'Aa'ishah.) So he was imprisoned along with others, who held the same opinion, in Riyaadh, near the end of *Thul-Hijjah* in 1407, for eighteen days.

From the published books of the *Shaykh* are:

- “*Tanbee’h Al-Akhyaar ‘ala Adamfina An-Naar*” (“Reminding the Righteous, Concerning the Eternity of the Hellfire”)
- “*At-Tibyaan fee Sharh’ Nawaaqith Al-Islaam*” (“Clarification of the Explanation of ‘The Nullifications of *Islaam*’”)
- “*Sharh’ Buloogh Al-Maram*” (“Explanation of ‘*Bulugh Al-Maram*’”)
- “*Ah’kaam Qiyaam Al-Layl* ” (Regulations concerning of the Night Prayer”)
- “*Al-Istinfaar li’Thab an As-Sahaabah Al-Akhyaar* ” (“Calling to Arms in Defense of the Righteous Companions”)
- “*Ala ina Nasrullaah Qareeb*” (“Verily, the Victory of Allaah is Near”)

...as well as ten others. And from the yet-to-be-published writings, are:

- “*Sharh’ Usool Ath-Thalaathah*” (“Explanation of ‘The Three Fundamentals’”)
- “*Sharh’ Kitaab At-Tawheed* ” (“Explanation of ‘The Book of *Tawheed*’”)
- “*Hukm As-Salaat ‘ala Al-Ma’it Al-Gha’ib*” (“The Ruling Concerning the Prayers upon the Absent Deceased”)
- “*Hukm Al-Ih’tifaal bi’l-Iyaad* ” (“Celebrating the Various Celebrations of Others”)

... as well as four others.

So we ask Allaah to reward the *Shaykh* and preserve him and cause others to benefit from his knowledge. And may the Peace and Blessings of Allah, be upon our Final Prophet, Muhammad and his family and companions and those who follow them in truth until the Final Hour. And all Praise is due to Allaah, the Lord of all that exists.