

# Fataawa Sheikh ul Islam ibn Taymiyyah on Jihad

Against whom should we Wage Jihad and Kill and Why?



Fataawa Sheikh ul Islam ibn Taymiyyah may Allah be pleased with him

Verily, Allah praise is due to Allah. And peace and blessings be upon the last Prophet, Muhammad [Salallahu 'alayhi wasallam], his family, and his companions. To proceed:

This short extract/treatise has been taken from the Fatawa, of the esteemed Scholar, Ash-Sheikh-Al Islam Ibn Taymiyyah [May Allah have mercy upon him]. Ibn Taymiyyah had a life full of tests and continuous trials, he was an 'Alim that manifested his knowledge with action, in which this brief extract covers matters of Jihad, He himself, engaged in Jihad in his life time during the Jihad against the Tatars, who took rule and and judged by al-Yasiq, a book in which they ruled the people by the previous scriptures. Due to this, Sheikh-Al Islam Ibn Taymiyyah declared Kufr upon them for this act of apostasy, and waged Jihad against them for consecutive years by forming many battalions, until the ruling state returned to the Muwahidoon.

In this time, where the concept of Jihad is taboo, in which the rulings of Jihad have been distorted, whether it be by the modernists who water down the Religion of Allah, or the Salafiyyah Jadeedah that distort the texts and place restricted conditions of Jihad, that no classical scholar has preceded them in, in which they do this only to protect and defend their Tawaghit governments. The legislated Jihad, that was sent to the Prophet Muhammad (salallahu 'alayhi wasallam), firstly , to fight those who are fighting them [Jihad ad-Daf] , then the order to fight the Mushrikin until the religion is for Allah alone [Jihad at-Talab].

Imam Ibn Taymiyyah covers an important aspect that majority of the Muslims are ignorant about, and from the Ahlul Ilm that exists among the ranks of the Murji'ah, such texts are neglected and abandoned although this same party claims to follow the Sheikh. As for one extreme, among the Ghulaat al-Murji'ah who claim as long as one testifies the Shahadatyn, his faith is protected and it is Haram for the Muslims to fight or declare Takfir upon such a person, where as on the other hand there are some whom claim that no one [Specifically the Rulers] are to be fought, regardless or not if they implement or abandon the Shari'ah, but are to be obeyed restrictively, and from Allah we seek refuge in this for no text backs such a claim. Sheikh Al-Islam Ibn Taymiyyah covers extensively in his works within Majmu al-Fatawa, the obligation of fighting those who abandon any of the Wajibaat [Obligatory actions], or refuse to make forbidden the prohibited matters in the Shari'ah, as well as those who refuse to apply the Ahkam [Laws] in the Shari'ah concerning many matters, where such judgments have been evident in the Quran and Sunnah.

And from Allah is all Success.

Your brothers at Descendants of the Sahaba, the works of Sheikh ul Islam ibn Taymiyyah were translated by a brother on the Ansar Mujahidin English Forum with nick name "*tarbiya*". Don't forget him and us in your Du'a.

Sheikh ul-Islam Ibn Taymiyyah rahimahullah, said: “Whomsoever the Da'wah [invitation] of the Messenger sallallahu alayhi was salama has reached them- and that [da'wah] is to the Deen of Allah, with which he was sent -and they do not respond to [and accept] it, it then becomes an obligation to fight them [1] *“..until there is no more Fitnah [shirk], and the Deen [religion] is for Allah alone.”* [Surat al-Baqarah: 193]

When Allah sent His Prophet and commanded him to invite the creation to His Deen, Allah did not give permission to him to kill anyone or to fight them until after the hijrah [migration] to al-Madeenah. Then he permitted the Prophet and the Believers in Allah The Most High's saying: *“Permission is given to those who are being fought against, as they are oppressed, and indeed Allah is able to give them victory, those who have been driven out of their homes [unjustly] without due right, only due to them saying 'Allah [alone] is our Lord'. And if Allah did not repel one group of people by way of another, the monasteries, houses of worship and Masaajid, wherein Allah's name is mentioned abundantly would have been pulled down [destroyed]. Truly Allah will assist those who assist in His cause. Indeed Allah is the All-Powerful, the All-Mighty. Those whom, if we establish them in the land, establish the Salaat, and pay the Zakaat, and enjoin good and forbid evil, and the end of [all] the affairs is with Allah.”* [Surah al-Hajj: 39-41]

Then after this, Allah obligated upon them fighting with Allah The Most High's saying: *“Fighting is prescribed for you though you dislike it, and it may be that you dislike something which is good for you, and you may like something which is bad for you, and Allah knows and you do not know.”* [Surat al-Baqarah: 216]

And in numerous chapters of the Qur'aan which were revealed in Madeenah, the importance of the obligation of Jihad is greatly stressed upon, and [also] the condemnation of those who abandon it, describing them with Nifaaq [hypocrisy] and [having] a disease in their hearts, as Allah The Most High says: “O you who believe, do not take as Awliyaa' [allies] your fathers or your brothers if they prefer disbelief over belief, and whoever takes them as allies, then they are the Thaalimoon [wrongdoers]. Say, *“If your fathers, and your sons, and your brothers, and your wives, and your families, and the wealth you have gathered, and the business in which you fear a decline, and the homes in which you take pleasure are more beloved to you than Allah and His Messenger and Jihad in His cause, then wait until Allah brings about His decree, and Allah does not guide the rebellious group.”* [Surat at-Tawbah: 23-24]

And Allah The Most High says: *“Verily the believers are those who have believed in Allah and His Messenger, and after they do not doubt, and they perform Jihad in the path of Allah with their wealth and with their lives, those are the Truthful [believers].”* [Surat Al-Hujuraat: 15]

And Allah The Most High said: *“When a Mukkam [categorical, clear] Surah is revealed wherein fighting is mentioned, you will see those with a disease in their hearts looking at you with a look of one who is about to faint from [fear of] death, but it was better for them to [have] obedience and good words. When the matter [of fighting] was decided, if they had been truthful to Allah that would have been better for them. So would you then, if you had turned away [from Jihad] spread corruption in the land and sever the ties of kinship.”* [Surat Muhammed: 20-22] And many other [similar verses] in the Qur'aan.”

**See:** "Majmoo' al-Fataawa' Vol 28/349"

**Footnote:**

[1] In the Two Saheeh collections the Messenger sallallahu alayhi was salama said:

أُمِرْتُ أَنْ أَقَاتِلَ النَّاسَ حَتَّى يَقُولُوا لَا إِلَهَ إِلَّا اللَّهُ، فَإِذَا قَالُواهَا عَصَمُوا مِنِّي دِمَاءَهُمْ وَأَمْوَالَهُمْ إِلَّا بِحَقِّهَا وَحِسَابُهُمْ عَلَى اللَّهِ

*“I have been commanded to fight the people up until they bear witness that there is no deity worthy of worship except Allah alone. Whoever declares that, then their blood and their wealth are safeguarded from me, except that which [Allah] has a right upon, and their account is with Allah.”* [Al-Bukhari #2946 and Muslim #21]

**Arabic:**

قال شيخ الإسلام ابن تيمية رحمه الله: فكل من بلغته دعوة رسول الله صلى الله عليه وسلم الى دين الله الذي بعثه به فلم يستجب له فانه يجب قتاله ( حتى لا تكون فتنة ويكون الدين كله لله ) ولأن الله لما بعث نبيه وأمره بدعوة الخلق الى دينه لم يأذن له فى قتل أحد على ذلك ولا قتاله حتى هاجر الى المدينة فأذن له وللمسلمين بقوله تعالى: (أذن للذين يقاتلون بأنهم ظلموا وان الله على نصرهم لقدير الذين اخرجوا من ديارهم بغير حق الا ان يقولوا ربنا الله ولولا دفع الله للناس بعضهم ببعض لهدمت صوامع وبيع وصلوات ومساجد يذكر فيها اسم الله كثيرا ولينصرن الله من ينصره ان الله لقوى عزيز الذين إن مكناهم فى الارض أقاموا الصلاة وآتوا الزكاة وأمروا بالمعروف ونهوا عن المنكر والله عاقبة الأمور ) ثم إنه بعد ذلك أوجب عليهم القتال بقوله تعالى ( كتب عليكم القتال وهو كره لكم وعسى أن تكرهوا شيئاً وهو خير لكم وعسى أن تحبوا شيئاً وهو شر لكم والله يعلم وأنتم لا تعلمون )

واكد الايجاب وعظم أمر الجهاد فى عامة السور المدينة وذم التاركين له ووصفهم بالنفاق ومرض القلوب فقال تعالى ( قل ان كان آباؤكم وأبناؤكم وإخوانكم وأزواجكم وعشيرتكم وأموال اقترفتموها وتجارة تخشون كسادها ومساكن ترضونها أحب إليكم من الله ورسوله وجهاد فى سبيله فتربصوا حتى يأتى الله بأمره والله لا يهدى القوم الفاسقين ) وقال تعالى ( انما المؤمنون الذين آمنوا بالله ورسوله ثم لم يرتابوا وجاهدوا بأموالهم وأنفسهم فى سبيل الله أولئك هم الصادقون ) وقال تعالى ( فاذا أنزلت سورة محكمة وذكر فيها القتال رأيت الذين فى قلوبهم مرض ينظرون اليك نظر المغشى عليه من الموت فأولى لهم طاعة وقول معروف فاذا عزم الأمر فلو صدقوا الله لكان خيرا لهم فهل عسيتم ان توليتم ان تفسدوا فى الارض وتقطعوا ارحامكم ) فهذا كثير فى القرآن

**Sheikh ul-Islam continues:**

“Just as Allah has venerated it [al-Jihad], He similarly venerates the people [of Jihad], in Surah as-Saff He The Most High says: *“O you who believe! Shall I direct you towards a trade which shall save you from a grave punishment - Believe in Allah and His Messenger and perform al-Jihad in His Path with your wealth and with your persons, that is better for you if you but knew. [By way of that, Allah will] forgive your sins and enter you into Gardens under which rivers flow, and pleasant dwellings in the Eternal Gardens. That is the supreme success – and after that which you will love, help from Allah and a victory [which is] near, and glad tidings for the believers.”* [Surat as-Saff: 10-13]

And the saying of Allah The most High: *“Do you think that giving drinks to the pilgrims and maintaining the Sacred Masjid [makes you] equal to those who believe in Allah and the Last Day and the perform al-Jihad in the Path of Allah. They are not equal before Allah, and Allah does not guide a people who are oppressors. Those who have believed, and performed the migration, and perform al-Jihad in the Path of Allah with their wealth and their persons have an exalted status before Allah, and they are the successful. Their Lord gives them the glad tidings of Mercy from him and His Pleasure, and gardens for them in which there are eternal delights. They shall dwell therein forever, and Allah has [prepared for them] tremendous rewards.”* [Surat at-Tawbah:19-21]

And the saying of Allah: *“Whoever from amongst you abandons his Deen [religion], then Allah will bring a people whom He loves and they love Him, [they will be] merciful to the believers, stern to the unbelievers, performing al-Jihad in the Path of Allah, not fearing the blame of the blamers, and this is a virtue from Allah which He bestows upon whomsoever He desires, and Allah's is All-Sufficient and All-Knowing.”* [Surat al-Maa'idah:54]

And Allah The Most High says: *“That is because they do not suffer any thirst, nor fatigue, nor hunger in the Path of Allah, nor do they take a step to enrage the disbelievers, nor inflict [damages] upon the enemy, except that it is written for them as a righteous action. Indeed Allah does not waste the reward of the Mubsineen [righteous]. Neither do they spend any contribution small or large, nor do they cross a valley, except that it is written for them for Allah to reward them according to the best of their actions.”* [Surat at-Tawbah: 120-121]

What has been mentioned [in these verses] is what they have brought about by way of their actions, and from the glad tidings of their actions [in the afterlife], and the matters of Jihad and it's virtues [contained] in The Book and The Sunnah are too numerous to enumerate, and it is due to this that [al-Jihad] is the most virtuous supererogatory action that people can perform.

It is unanimously agreed by the Scholars [of Islam] that it is more virtuous that performing Hajj and 'Umrah [pilgrimages] or performing supererogatory prayers or supererogatory fasting, as has been proven in The Book and The Sunnah, to the extent that the Prophet sallallahu alayhi was salama said: *“The head of the affair is al-Islam, and it's pillar is the Prayer, and it's upper most part is al-Jihad.”* [1]

And he said: *“Indeed, within the Gardens of Paradise there are 100 levels, the [distance between] one level and another is like the [distance between] the sky and the earth. Allah has prepared these levels [specifically] for those who perform al-Jibaad in His Path.”* agreed upon by both Imam al-Bukhari and Imam Muslim in their two saheeh collections.

And The Prophet sallahu alayhi was salama also said: *“One whose feet are covered in dust [by performing al-Jihad] in the Path of Allah, Allah has prohibited the Hellfire from touching him.”* Narrated by Imam al-Bukhari.

And the Prophet sallallahu alayhi was salama said: *“Ribaat [standing on guard] for a day and a night in the Path of Allah is better than fasting and standing in prayer for one month. And if he dies [whilst on guard] then Allah will write for him his regular actions of ibaadah [that he would have done had he lived], and provide him with provision, and protect his from the trials [of the grave].”* narrated by Imam Muslim.

In the Sunan: *“[Standing] a day in Ribaat in the Path of Allah is better than settling for a thousand days anywhere else.”*

And he sallallahu alayhi was salama said: *“There are two eyes which the Hellfire will never touch, the eye which wept out of Khashiyah [humility] before Allah, and the eye which spends the night guarding in the Path of Allah.”* An authentic hadeth as stated by Imam at-Tirmithi.

And also it is [authentically narrated] in the Musnad of Imaam Ahmad: *“Standing on guard for a night in the Path of Allah is more virtuous than a thousand nights standing in prayer and fasting in the days.”*

And in the two sahih collections: *“A man said: 'O Messenger of Allah, Inform me of something which is equal to al-Jihad in the Path of Allah?' He replied: “You do not have the ability to do it.” So the man said: “Inform me of it?” He said: “From the time the one who goes out to perform al-Jihad, can you fast continuously without breaking the fast, and stand in prayer continuously without resting?” He said: “No.” So he said: “That is equivalent to al-Jihad.”*

In the Sunan, he sallallahu alayhi was salama said: *“Every ummah has it's Siyaabah [travelling], and the Siyaabah of my ummah is al-Jihad in the Path of Allah.”*

And this subject [of al-Jihad] is extensive, [so much so that] no other actions [of ibaadah] are rewarded like it is, nor are they as virtuous like it is."

"Majmoo' al-Fataawa' Vol 28/351"

#### Footnote:

[1] A da'eef [weak] hadeeth collected by Imam at-Tirmidhee and Imam Ahmad, which is however correct in its meaning, even though the isnaad is weak.

#### Arabic:

وكذلك تعظيمه وتعظيم وأهله فى سورة الصف التى يقول فيها ( يا أيها الذين آمنوا هل أدلكم على تجارة تنجيكم من عذاب أليم تؤمنون بالله ورسوله وتجاهدون فى سبيل الله بأموالكم وأنفسكم ذلكم خير لكم إن كنتم تعلمون يغفر لكم ذنوبكم ويدخلكم جنات تجرى من تحتها الأنهار ومساكن طيبة فى جنات عدن ذلك الفوز العظيم وأخرى تحبونها نصر من الله وفتح قريب وبشر المؤمنين ) وقوله تعالى ( أجعلتم سقاية الحاج وعمارة المسجد الحرام كمن آمن بالله واليوم الآخر وجاهد فى سبيل الله لا يستون عند الله والله لا يهدى القوم الظالمين الذين آمنوا وهاجروا وجاهدوا فى سبيل الله بأموالهم و أنفسهم أعظم درجة عند الله وأولئك هم الفائزون يبشركم ربهم برحمة منه ورضوان و جنات لهم فيها نعيم مقيم خالدين فيها ابدأ إن الله عنده أجر عظيم ) وقوله تعالى ( من يرتد منكم عن دينه فسوف يأتى الله بقوم يحبهم ويحبونه أذلة على المؤمنين أعزة على الكافرين يجاهدون فى سبيل الله ولا يخافون لومة لائم ذلك فضل الله يؤتيه من يشاء والله واسع عليهم ) وقال تعالى ( ذلك بأنهم لا يصيبهم ظمأ ولا نصب ولا مخمصة فى سبيل الله ولا يظنون موطناً يغيب الكفار ولا ينالون من عدو نيلاً الا كتب لهم به عمل صالح إن الله لا يضيع أجر المحسنين ولا ينفقون نفقه صغيرة ولا كبيرة ولا يقطعون وادياً الا كتب لهم ليجزيهم الله أحسن ما كانوا يعملون ) فذكر ما يتولد من أعمالهم وما يباشرونه من الأعمال. والأمر بالجهاد وذكر فضائله فى الكتاب والسنة أكثر من أن يحصر

ولهذا كان أفضل ما تطوع به الانسان وكان باتفاق العلماء أفضل من الحج والعمرة ومن الصلاة التطوع والصوم التطوع كما دل عليه الكتاب والسنة حتى قال النبى صلى الله عليه وسلم ( رأس الأمر الاسلام وعموده الصلاة وذروة سنامه الجهاد ) وقال ( ان فى الجنة مائة درجة ما بين الدرجة والدرجة كما بين السماء والارض أعدها الله للمجاهدين فى سبيله ) متفق عليه وقال ( من اغبرت قدماه فى سبيل الله حرمه الله على النار ) رواه البخارى وقال صلى الله عليه وسلم ( رباط يوم وليلة فى سبيل الله خير من صيام شهر وقيامه وإن مات أجرى عليه عمله الذى كان يعمل وأجرى عليه رزقه وأمن الفتان ) رواه مسلم وفى السنن ( رباط يوم فى سبيل الله خير من الف يوم فيما سواه من المنازل ) وقال ( عينان لاتمسها النار عين بكت من خشية الله وعين باتت تحرس فى سبيل الله ) قال الترمذى حديث حسن وفى مسند الامام احمد ( حرس ليلة فى سبيل الله أفضل من ألف ليلة يقام ليلها ويصام نهارها ) وفى الصحيحين ( ان رجلاً قال يارسول الله أخبرنى بشئ يعدل الجهاد فى سبيل الله قال لاتستطيع قال أخبرنى به قال هل تستطيع إذا خرج المجاهد أن تصوم لا تقطر وتقوم لاتفتقر قال لا قال فذلك الذى يعدل الجهاد ) وفى السنن انه قال ( إن لكل أمة سياحة وسياحة أمتى الجهاد فى سبيل الله ) وهذا باب واسع لم يرد فى ثواب الأعمال وفضلها مثل ما ورد فيه

## Sheikh ul-Islam continued and said:

“And the [superior status of al-Jihad] is obvious considering the prevalent benefits of al-Jihad to both the one who performs it and others, in both this worldly life and in the afterlife. It encompasses a combination of types of ibaadaat [acts of worship], inward and outward, as it includes [true] love of Allah The Most High, ikhlaas [sincerity] to Allah, tawakkul [complete reliance] upon Allah and surrendering [completely] one's life and wealth to Allah, patient perseverance, [worldly] abstinence and remembrance of Allah, and [many] other the types of [righteous] actions which others deeds do not encompass.

By way of it, the individual and the Ummah will always be between one of two outcomes; either [divine] aid and [military] victory, or martyrdom and the Gardens of Paradise. Certainly, man must live and die, and in this way [of al-Jihad], he will be in extreme bliss in both this worldly life and in the afterlife, and by abandoning it [al-Jihad] the extreme bliss [in this worldly life and the afterlife] will leave, or be decreased.

And from the people, are those who desire to perform extreme [severe] actions in their religious and worldly life, and [yet] these [actions] scarcely [achieve any] benefits. [Whereas] al-Jihad is the more beneficial than all of their actions in both [worldly and religious benefits]. [Another] person may busy himself in it [al-Jihad] desiring [an easy] death, as it is the easiest [least painful] of all [types of] deaths [1], and it is the most virtuous of deaths [2].

"Majmoo' al-Fataawa' Vol 28/353"

### Footnotes:

[1] It is authentically reported in the Sunan collections that the Messenger of Allah sallallahu alayhi was salama said: *“The Martyr does not feel anything from the pains of death, except [something] similar to what you you would feel from the sting [bite] of an insect.”*

[2] From the virtues of the Martyr are; All his sins will be forgiven. The angels will provide shade for the martyr with their wings. Martyrdom guarantees Paradise. The martyr is inside green birds in Paradise until the day of Qiyaamah. They are not punished in their graves [except if they have a financial debt not paid back!] The Martyr is protected from the terror the blow of the Horn signifying Qiyaamah. He can intercede for seventy of his family members. He will feel tranquil instead of terror on the Day of Judgment. The angels continuously visit the martyrs and deliver their greetings to them.

### Arabic:

وهو ظاهر عند الاعتبار فان نفع الجهاد عام لفاعله ولغيره في الدين والدنيا ومشمتم على جميع أنواع العبادات الباطنة والظاهرة فانه مشتمل من محبة الله تعالى والاخلاص له والتوكل عليه وتسليم النفس والمال له والصبر والزهد وذكر الله سائر أنواع الأعمال على ما لا يشتمل عليه عمل آخر



والقائم به من الشخص والأمة بين إحدى الحسنين دائماً إما النصر والظفر وإما الشهادة والجنة فإن الخلق لابد لهم من محيا وممات ففيه استعمال محياهم ومماتهم فى غاية سعادتهم فى الدنيا والآخرة وفى تركه ذهاب السعادتين أو نقصهما فإن من الناس من يرغب فى الأعمال الشديدة فى الدين أو الدنيا مع قله منفعتها فالجهاد أنفع فيهما من كل عمل شديد وقد يرغب فى ترفيه نفسه حتى يصادفه الموت فموت الشهيد أيسر من كل ميتة وهى أفضل الميتات

كتاب مجموع الفتاوى، الجزء 28، صفحة 353

### Sheikh ul-Islaam continues:

“Since the foundation of the legislated combat is al-Jihad, and the objective of al-Jihad is to make all of the religion [purely] for Allah [1], and to make the Kalimah of Allah [Tawheed] uppermost [2], then whoever prevents that should be fought by the unanimous agreement of the Muslims. As for those [disbelievers] who are not preventing, or fighting [against the Muslims] such as women, children, monks, the elderly, the blind, the infirm, and others [similar] to them, the majority of Scholars agree they are not to be fought, unless they fight us in their speech [such as propaganda or incitement against the Muslims] or in their actions [such as assisting those who fight or prevent the Muslims], [whereas] some of the Scholars hold the opinion they can all be fought except women and children, because they [become] the property of the Muslims [i.e. ghaneemah; war booty].

The first opinion [however], is the correct opinion, as the [legislated form of] fighting, is to fight those who fight us when whenever we intend to make the religion uppermost as Allah the Most High said: *“And fight in the Path of Allah, those who fight you and do not transgress, indeed Allah does not like the transgressors.”* [Surat al-Baqarah: 190]

And in the Sunan [collections of hadith] it is [authentically] reported that the Prophet sallallahu alayhi was salaam came across a woman who had been killed in one of the battles, so he stopped and said to the people: *‘She is not one who is to be killed.’* So he told one of them to catch up with Khalid ibn al-Waleed and tell him not to kill [women or] children nor [non combatant] servants.” [Musnad Ahmad 3/488], and it is reported in the Sunan that he said: *“Do not kill the very elderly, small children or women.”* [3]

So for this [reason], Allah the Most High has permitted the killing of people if it is necessary for the welfare of the creation just as Allah the Most High says: *“And fitnah is worse than killing.”* [Surat al-Baqarah: 191]

So in killing there is a harm and evil, but the harm and evil of the fitnah of the disbelievers [their obstructing the religion of Allah] is far worse. As for the one who does not obstruct the establishment of the religion of Allah, then his harm is only towards himself, just as the Scholars have said that the one who invites to innovation which opposes the Qur'aan and the Sunnah, his punishment is not like the one who is silent [and who does not invite to it], as comes in the [authentic] hadith: *"A sin which is committed in private only harms it's doer, whereas a sin which is committed openly, and it is not prevented, harm the community."*

So for this reason the Shari'ah obligates fighting the disbelievers, but not the killing of captives from amongst them. If a man is captured from them in fighting them, or not by fighting them, such as [being captured on] a [shipwrecked] boat or [from] losing his way, by a stratagem, then the Imam [leader] may do whatever [he decides] is best, from killing him, or enslaving him, or freeing him, or ransoming him for property or people [in exchange for his freedom]. This is [the agreed opinion] with most of the Scholars as is proven in the Qur'aan and the Sunnah. Some of the Scholars are of the opinion that ransoming is abrogated.

So then [in this way], the People of the Book [the Jews and the Christians] and the Majoos [Zoroastrians] are to be fought until they accept al-Islam [as their new faith], or *"..until they pay the Jizyah [tribute] by their hands, and they are belittled."* Surah Tawbah:29 [4]

With regards to others [such as the pagans, Sabians, etc], the Scholars differed as to whether the Jizyah should be taken from them, but the generality of Scholars agreed that the Jizyah is not to be taken from the [pagan] Arabs.

"Majmoo' al-Fataawa' Vol 28/354"

#### **Footnotes:**

[1] Allah says: *"And fight them until there is no more Fitnah [sbirk], and the Deen[religion] is for Allah alone."* [Surat al-Baqarah: 193]

[2] The Messenger sallallahu alayhi was salama said: *"Whoever fights in order that the Kalimah of Allah becomes uppermost, then he is the one [who is truly] in the Path of Allah."* [agreed upon hadith]

[3] So in summary those women and children who are not fighting or preventing are not to be killed as they become the property of the Muslims, whereas those women and children who fight and prevent are to be killed as combatants, and this is the majority opinion of the Scholars of Ahl us-Sunnati wa al-Jama'ah

[4] Imaam Ibni Katheer rahimahullah, said in his tafsir of this ayah,

Allah said:

حَتَّىٰ يُعْطُوا الْجِزْيَةَ

(until they pay the Jizyah), if they do not choose to embrace Islam,

عَنْ يَدٍ

(with willing submission), in defeat and subservience,

وَهُمْ صَافِرُونَ

(and feel themselves subdued.), disgraced, humiliated and belittled. Therefore, Muslims are not allowed to honour the people of Dhimmah or elevate them above Muslims, for they are miserable, disgraced and humiliated. Imaam Muslim recorded from Abu Hurayrah radi Allahu 'anhu that the Prophet sallallahu alayhi was salama said:

«لَا تَبْدَعُوا الْيَهُودَ وَالنَّصَارَى بِالسَّلَامِ، وَإِذَا لَقَيْتُمْ أَحَدَهُمْ فِي طَرِيقٍ فَاضْطَرُّوهُ إِلَى أَضْيَقِهِ»

*"Do not initiate the Salaams to the Jews and Christians, and if you meet any of them in a road, force them to its narrowest alley."*

This is why Ameer ul Mu'mineen 'Umar bin al-Khattaab, radi Allahu 'anhu, demanded his well-known conditions [of the Jizyah protectional tribute] be met by the Christians, it was these conditions that ensured their continued humiliation, degradation and disgrace.

The scholars of Hadeeth narrated from 'Abdur-Rahman bin Ghanam Al-Ash'aree that he said, "I wrote down [the following] for 'Umar bin Al-Khattab, radi Allahu 'anhu, as the terms of the treaty of peace he conducted with the Christians of Ash-Sham: *"In the Name of Allah, the Owner and Bestower of all Mercy.*

*This is a document to the servant of Allah 'Umar, the Leader of the faithful, from the Christians of such and such city. When you (Muslims) came to us we requested safety for ourselves, children, property and followers of our religion. We made a condition on ourselves that we will neither erect in our areas a monastery, church, or a sanctuary for a monk, nor restore any place of worship that needs restoration nor use any of them for the purpose of enmity against Muslims.*

*We will not prevent any Muslim from resting in our churches whether they come by day or night, and we will open the doors of our houses of worship for the wayfarer and traveler. Those Muslims who come as guests, will enjoy boarding and food for three days. We will not allow a spy against Muslims into our churches and homes or hide deceit or betrayal against Muslims. We will not teach our children the Qur'aan, publicize practices of Shirk, invite anyone to Shirk or prevent any of our fellows from embracing Islam, if they choose to do so.*

*We will respect Muslims, move from the places we sit in if they choose to sit in them. We will not imitate their clothing, caps, turbans, sandals, hairstyles, speech, nicknames and title names, or ride on saddles, hang swords on the shoulders, collect weapons of any kind or carry these weapons. We will not encrypt our stamps in Arabic, or sell alcoholic drinks.*

*We will have the front [half] of our hair shaved, wear our customary clothes wherever we are, wear belts around our waist, refrain from erecting crosses on the outside of our churches and demonstrating them and our books in public in Muslim fairways and markets.*

*We will not sound the bells in our churches, except discretely, or raise our voices while reciting our holy books inside our churches in the presence of Muslims, nor raise our voices with prayer at our funerals, or light torches in funeral processions in the fairways of Muslims, or their markets. We will not bury our dead next to Muslim dead, or buy servants who were captured by Muslims.*

*We will be guides for Muslims and refrain from breaching their privacy in their homes.' When I gave this document to 'Umar, he added to it, 'We will not beat any Muslim.*

*These are the conditions that we set against ourselves and followers of our religion in return for safety and protection. If we break any of these promises that we set for your benefit against ourselves, then our Dhimmah (promise of protection) is broken and you are allowed to do with us what you are allowed of people of defiance and rebellion."*

Imaam Ibni Katheer also mentioned that the Messenger sallallahu alayhi was salama took Jizyah from the Zoroastrians of Hajar. and from some of the border lands of Syria.

## Arabic:

وإذا كان أصل القتال المشروع هو الجهاد ومصودة هو ان يكون الدين كله لله وان تكون كلمة الله هي العليا فمن امتنع من هذا قوتل باتفاق المسلمين واما من لم يكن من أهل الممانعة والمقاتلة كالنساء والصبيان والراهب والشيخ الكبير والأعمى والزمن ونحوهم فلا يقتل عند جمهور العلماء إلا ان يقاتل بقوله او فعله وإن كان بعضهم يرى إباحة قتل الجميع لمجرد الكفر إلا النساء والصبيان لكونهم مالا للمسلمين والأول هو الصواب لأن القتال هو لمن يقاتلنا إذا أردنا إظهار دين الله كما قال الله تعالى ( وقاتلوا فى سبيل الله الذين يقاتلونكم ولا تعتدوا إن الله لا يحب المعتدين ) وفى السنن عنه ( أنه مر على امرأة مقتولة فى بعض مغازيه قد وقف عليها الناس فقال ماكانت هذه لتقاتل ( وقال لأحدهم ( إلحق خالدًا فقل له لا تقتلوا ذرية ولا عسيفاً . وفيهما أيضا عنه أنه كان يقول: لا تقتلوا شيئا فانيا ولا طفلا صغيرا ولا امرأة

وذلك ان الله تعالى أباح من قتل النفوس ما يحتاج اليه فى صلاح الخلق كما قال تعالى ( والفتنة أكبر من القتل ) أى ان القتل وإن كان فيه شر وفساد ففى فتنة الكفار من الشر والفساد ما هو أكبر منه فمن لم يمنع المسلمين من إقامة دين الله لم تكن مضرة كفره إلا على نفسه ولهذا قال الفقهاء إن الداعية إلى البدع المخالفة للكتاب والسنة يعاقب بما لا يعاقب به الساكت وجاء فى الحديث: أن الخطيئة إذا أخفيت لم تضر إلا صاحبها ولكن إذا ظهرت فلم تنكر ضرت العامة

ولهذا أوجبت الشريعة قتال الكفار ولم توجب قتل المقدور عليهم منهم بل إذا أسر الرجل منهم فى القتال او غير القتال مثل ان تلقيه السفينة إلينا او يضل الطريق او يؤخذ بحيلة فانه يفعل فيه الامام الأصلاح من قتله او استعباده او المن عليه او مفاداته بمال او نفس عند أكثر الفقهاء كما دل عليه الكتاب والسنة وإن كان من الفقهاء من يرى المن عليه ومفاداته منسوخا

فأما أهل الكتاب والمجوس فيقاتلون حتى يسلموا او يعطوا الجزية عن يد وهم صاغرون ومن سواهم فقد اختلف الفقهاء فى أخذ الجزية منهم الا إن عامتهم لا يأخذونها من العرب

كتاب مجموع الفتاوى، الجزء 28، صفحة 354

## **Sheikh ul-Islam continues:**

"If a group from those who ascribe themselves to al-Islam, deny a part of the Shari'ah [the divinely revealed legislation] which is categorically established, it then becomes obligatory to fight them by the unanimous agreement of the Muslims, up until the point that all of the Deen is for Allah, just as Abu Bakr as-Siddeeq and the Companions radi Allahu 'anhum 'ajma'een fought those who refused to pay the Zakaat.

Before they all agreed to fight them, some of the Companions [initially] declined to fight, such as when 'Umar Ibn al-Khattaab said to Abu Bakr radi Allahu 'anhum:

*“How can you fight the people when the Prophet sallallahu alayhi was salama said: “I have been ordered to fight the people up until they bear witness that none has the right to be worshipped except Allah alone, and that they also bear witness that Mubammed is the Messenger of Allah, and if they say this then their blood and their property are protected, except that which Allah has rights upon, and their account is with Allah.” So Abu Bakr replied to 'Umar: “And is Zakaat not from the rights of Allah [upon their wealth]? I swear by Allah, if they withhold a hobbling cord which they used to give to the Messenger of Allah I will fight them due to them withholding it.” 'Umar then said: “It was nothing other than I saw that Allah had given the heart of Abu Bakr clarity in the issue of fighting, and I knew that he was right.”*

It has been authentically established in numerous authentic narrations that the Prophet sallallahu alayhi wa salama, ordered that the Khawaarij [1] should be killed, as in the hadith of Ali ibn Abi Taalib reported in the two sahih collections, who said: *“I heard the Messenger of Allah sallallahu alayhi was salama say: “There will emerge a group towards the end of time who will be young in age and have foolish minds, they will speak with the speech of the best of creation, but eemaan [true faith] will not go beyond their throats, they will exit from the Deen just as an arrow goes through it's target. And if you encounter them, then kill them, for in fighting them there is a great reward on the Day of Judgement.”*

And in a hadith recorded by Imm Muslim [in his Sahih], Ali ibn Abu Taalib radi Allahu 'anhu said: *“I heard the Messenger of Allah sallallahu alayhi was salama say: “There will emerge from my Ummah a group whose recitation of the Qur'aan will make your recitation appear as nothing [in comparison], and their prayers will make your prayers appear as nothing [in comparison], they will recite the Qur'aan, thinking it will be for them but it will be against them, their recitation will not go beyond their throats. They will exit al-Islam just the arrow goes through it's target. If the army [of Muslims] who were sent to pursue them knew what their Prophets has said [about the rewards of killing them] they would abandon all their other actions.”*

On the authority of Abu Sa'eed al-Khudri radi Allahu 'anhu, who said the Messenger sallallahu alayhi was salama said [about the Khawaarij]: *“They will kill the People of al-Islam and spare the people of the Idols, and if I were to see meet them, I would kill them in the same manner as the People of 'Aad were killed.”* This hadith is agreed upon by both Imam al-Bukhaari and Imam Muslim in their sahih collections.

In a narration in the sahih collection of Imam Muslim it says: *“My Ummah will split into two groups and between them there will be one group who renegade [apostate from al-Islam] they will be killed by the other group that will be upon the Truth.”* And these were the group that were killed by The Commander of the Believers Ali ibn Abi Taalib radi Allahu 'anhu, when the people of Shaam separated from the people of Iraaq. They became known as the Harooriyyah.

The Prophet sallallahu alayhi was salama explained that from the two groups of the Ummah that separated, the group that were with Ali ibn Abi Taalib were the People of the Truth, and the group that he killed were renegades who had exited from the fold of al-Islam, they separated themselves from the Jamaa'ah [of Ahl us-Sunnah] and they made legally permissible for themselves the blood and the wealth of the Muslims.

#### Footnotes:

[1] Sheikh ul-Islam goes on to explain: the Khawaarij were a deviant sect who emerged in the time of the Companions. They rebelled against the leadership of the Companions and declared anyone who opposed them as disbelieving kuffaar. They held many deviant beliefs, among them that the major sins [like fornication, theft etc] cause apostasy [riddah]. The Prophet sallallahu alayhi was salama informed us that there will be a group of Khawaarij in every generation, up until they fight WITH the Maseeh ud-Dajjaal AGAINST Prophet Eesa alayhis salaam. The level of the deviation of some of the Khawaarij actually reached the level of apostasy, but the majority of them are classed as within the fold of Islam, but held as deviant rebels and fought as such.

#### Arabic:

وأیما طائفة انتسبت إلى الاسلام وامتنت من بعض شرائعه الظاهرة المتواترة فانه يجب جهادها باتفاق المسلمين حتى يكون الدين كله لله كما قاتل أبو بكر الصديق رضى الله عنه وسائر الصحابة رضى الله عنهم مانعى الزكاة وكان قد توقف فى قتالهم بعض الصحابة ثم اتفقوا حتى قال عمر بن الخطاب لأبى بكر رضى الله عنهما كيف تقاتل الناس وقد قال رسول الله ( أمرت ان أقاتل الناس حتى يشهدوا أن لا إله إلا الله وأن محمدا رسول الله فاذا قالوها فقد عصموا منى دماءهم وأموالهم إلا بحقها وحسابهم على الله ) فقال له أبو بكر فان الزكاة من حقها والله لو منعونى عناقا كانوا يؤدونها إلى رسول الله لقاتلتهم على منعها قال عمر فما هو إلا ان رأيت الله قد شرح صدر أبى بكر للقتال فعلمت أنه الحق

وقد ثبت عنه من وجوه كثيرة أنه أمر بقتال الخوارج ففى الصحيحين عن على بن أبى طالب رضى الله عنه قال سمعت رسول الله يقول ( سيخرج قوم فى آخر الزمان حداث الأسنان سفهاء الأحلام يقولون من قول خير البرية ليجاوز إيمانهم حناجرهم يمرقون من الدين كما يمرق السهم من الرمية فأينما لقيتموهم فاقتلوهم فان فى قتلهم أجرا لمن قتلهم يوم القيامة ) وفى رواية لمسلم عن على رضى الله عنه قال سمعت رسول الله يقول ( يخرج قوم من أمتى يقرءون القرآن ليس قراءتكم الى قراءتهم بشئ ولا صلاتكم الى صلاتهم بشئ يقرءون القرآن يحسبون أنه لهم وهو عليهم لاتجاوز قراءتهم تراقيهم يمرقون من الاسلام كما يمرق السهم من الرمية لو يعلم الجيش الذين يصيبونهم ما قضى لهم على لسان نبيهم لنكلوا عن العمل ) وعن أبى سعيد عن رسول الله فى هذا الحديث ( يقتلون أهل الاسلام ويدعون أهل الأوثان لئن أدركتم لأقتلنهم قتل عاد ) متفق عليه وفى رواية لمسلم: تكون أمتى فرقتين فتخرج من بينهما مارقة بلى قتلهم أولى الطائفتين بالحق

فهؤلاء الذين قتلهم أمير المؤمنين على رضى الله عنه لما حصلت الفرقة بين أهل العراق والشام وكانوا يسمون الحرورية بين النبى صلى الله عليه وسلم ان كلا الطائفتين المفترقتين من أمتة وان أصحاب على أولى الطائفتين بالحق ولم يحرص إلا على قتال أولئك المارقين الذين خرجوا من الاسلام وفارقوا الجماعة واستحلوا دماء من سواهم من المسلمين وأموالهم

### Sheikh ul-Islam continues:

"Thus, it is established in the Book and the Sunnah, and by the unanimous agreement of the Imams of Islam that those who depart from the Shari'ah should be fought, even though they may say the two declarations of faith. The Scholars have [however] differed over [fighting] a group that abandon those actions from the Sunnah which are Raatibah [1] like the two units of prayer before Fajr prayer.

As for those actions which are from the Waajibaat [obligatory] actions or from the clearly prohibited actions which are well known [to all], then fighting them is agreed upon, up until they [repent and] hold fast to offering the Prayers at their prescribed times and offering the Zakaat, and fasting in the month of Ramadan and making the pilgrimage to the House, and that they hold fast to the abandonment of performing prohibited actions, [for example] from marrying [two] sisters, or consuming impurities, or transgressing the persons and properties of the Muslims and similar acts [of disobedience].

Fighting such people is obligatory, and can be initiated once they have been informed of why the Prophet has ordered that they are to be fought. If it is they who initiate [fighting against] the Muslims, then it is even more obligatory to fight them."

Just as we mentioned that fighting [is prescribed against] those who deny [a part of the Shari'ah], or highway robbers [bandits], it is even more critical to establish the obligation of al-Jihad against the Kuffaar [disbelievers] and [against] those who deny a part of the Shari'ah like those who refused the Zakaat, and the Khawaarij and others like them.

We are obligated to initiate [fighting] against them, and to repel them. Initiating [fighting] is a communal obligation [fardh ul-kifayyah], if some [of the Ummah] establish it, then the rest of the [Ummah] are exempted from it's obligation, but it's virtue will go to those who establish it, just as Allah says: *"Not equal are those of the believers who sit, except those who are disabled, and those who perform al-Jihad in the cause of Allah with their wealth and their lives. Allah has preferred in grades those who perform al-Jibaaḍ with their wealth and their lives above those who sit."* [Surat an-Nisaa': 95]

If the enemies attack the Muslims, then it becomes obligatory upon all of those who are attacked to repel them, and it an obligation upon those who are not attacked to aid and assist them just as Allah the Most High said: *"And if they seek your help in the Deen, it is upon you to help them, except against those with whom you have a treaty."* [Surat Anfaal: 72]

And just as the Prophet sallallahu alayhi was salama, ordered [us] to assist and aid the Muslims, whether they are a person who is a soldier who is paid to fight or not. And this is an obligation upon every single Muslim to perform with their lives and their wealth, [whether they are] small in number or large in number, marching or riding, just as when the Muslims were pursued by large enemy at the battle of the Ditch [al-Khandaq], Allah did not excuse anyone from abstaining from the battle. Unlike in the beginning, when some were permitted to abstain from al-Jihad and could leave [for al-Jihad] or remain sitting, rather [at al-Khandaq] they were dispraised when they asked The Prophet for permission to abstain: *“And a group of them ask for permission of the Prophet saying: "Indeed, our homes lie open.", And they lay not open. Indeed they but wished to flee.”* [Surat al-Ahzaab: 13]

So [repelling the attack of the enemy] is defending the Deen, the Honours and the lives [of the Muslims], and this is the fighting which is forced [upon the Ummah].

And [offensive Jihad] the fighting which is chosen [voluntarily] to increase [the status] of the Deen, and to frighten the enemy like the battle of Tabook and similar to it, is a form of punishment for those groups who deny [a part of the Sharee'ah].

"Majmoo' al-Fataawa' Vol 28/358"

#### Footnote:

[1] Sunnah “raatibah” means those supererogatory actions which are linked to an obligatory act of worship.

#### Arabic:

فثبت بالكتاب والسنة وإجماع الأمة أنه يقاتل من خرج عن شريعة الاسلام وان تكلم بالشهادتين

وقد اختلف الفقهاء فى الطائفة الممتنعة لو تركت السنة الراتبه كركعتى الفجر هل يجوز قتالها على قولين فأمأ الواجبات والمحرمات الظاهرة والمستفيضة فيقاتل عليها بالانفاق حتى يلتزموا ان يقيموا الصلوات المكتوبات ويؤدوا الزكاة ويصوموا شهر رمضان ويحجوا البيت ويلتزموا ترك المحرمات من نكاح الأخوات وأكل الخبائث والاعتداء على المسلمين فى النفوس والأموال ونحو ذلك وقتال هؤلاء واجب ابتداء بعد بلوغ دعوة النبى إليهم بما يقاتلون عليه فأمأ إذا بدأوا المسلمين فيتأكد قتالهم

كما ذكرناه فى قتال الممتنعين من المعتدين قطاع الطرق وأبلغ الجهاد الواجب للكفار والممتنعين عن بعض الشرائع كما نعى الزكاة والخارج ونحوهم يجب ابتداء ودفعاً فاذا كان ابتداء فهو فرض على الكفاية إذا قام به البعض سقط الفرض عن الباقيين وكان الفضل لمن قام به كما قال الله تعالى ( \* لا يستوى القاعدون من المؤمنين غير أولى الضرر ) الآية



فأما إذا أراد العدو الهجوم على المسلمين فإنه يصير دفعه واجبا على المقصودين كلهم وعلى غير المقصودين لاعانتهم كما قال الله تعالى ( وان استنصروكم فى الدين فعليكم النصر إلا على قوم بينكم وبينهم ميثاق ) وكما امر النبى بنصر المسلم وسواء كان الرجل من المرتزقه للقتال او لم يكن وهذا يجب بحسب الامكان على كل احد بنفسه وماله مع القله والكثره والمشى والركوب كما كان المسلمون لما قصدهم العدو عام الخندق لم يأذن الله فى تركه لأحد كما أذن فى ترك الجهاد ابتداء لطلب العدو الذى قسمهم فيه إلى قاعد وخارج بل ذم الذين يستأذنون النبى: يقولون إن بيوتنا عورة وما هى بعورة ان يريدون إلا فرارا

فهذا دفع عن الدين والحرمة والأنفس وهو قتال اضطرار وذلك قتال اختيار للزيادة فى الدين وإعلائه ولارهاب العدو كغزاة تبوك ونحوها فهذا النوع من العقوبة هو للطوائف الممتنعة

كتاب مجموع الفتاوى، الجزء 28، صفحة 358

### Sheikh ul-Islam continues:

“As for the people [Muslims] in the lands of al-Islaam who do not deny [part of the Sharee'ah], then it is a [waaajib] duty to ensure they perform their [religious] obligations from the five Pillars of al-Islaam and other obligations, such as fulfilling their trusts, keeping to their covenants in their [social and business] interactions, and similar matters.

Those who do not pray their [obligatory] prayers in congregation, from the men or the women, should be ordered to pray them. If they refuse, then they should be punished up until they pray, by the unanimous agreement of the Scholars.

The majority of the Scholars hold that they should be asked to repent, but then, if they [still] do not pray after that, then they should be killed. As to whether they are they killed as a kaafir, or an apostate, or as a faasiq, then there are two well known sayings [opinons] in the math-hab of Imaam Ahmad and other than him. It has been transmitted that the majority of the Salaf judged them to be kaafir as long as they admitted the obligation of Prayers [1]. If they denied the obligation of Prayers, they they unanimously agreed that they are a disbeliever [who has rejected faith].

The parents are obliged to command their children to Prayer when they reach seven years of age, and to beat them [for not praying] at the age of ten years, just as the Prophet sallallahu alayhi was salama, has said: **“Order them to pray at seven years of age, and beat them [for not praying] at ten years of age and separate them in their beds [boys and girls].”** Similarly they should also be commanded to perform whatever else is required for prayer such as performing the ritual purification etc.

And from the completion of the obligation to pray, is that those who are in charge of the Masaajid and those Imaams [who lead the prayers] order those who prayer in them to pray as the Prophet prayed, just as he sallallahu alayhi was salama said: *"Offer your prayers in the same way that you see me praying."* [Narrated by Imam al-Bukhari, and the Prophet prayed once upon the minbar in front of a group of his Companions and said to them: *"I have done this, so that you may learn the manner of your prayers from my prayer."*

"*Majmoo' al-Fataawa'* Vol 28/359"

#### Footnote:

[1] Ibn Taymiyyah rahimahullah also said concerning this point: *"And when a man refuses to pray even if he is to be killed [due to refusing] then he will not be inwardly agreeing to the obligation of Prayer, nor will he be one who establishes it - and he is a Kaafir by agreement of the Muslims as is shown by the many reports from the Companions that such a one is a Kaafir - and as is shown by the authentic texts."*

#### Arabic:

فأما غير الممتنعين من أهل ديار الاسلام ونحوهم فيجب إلزامهم بالواجبات التي هي مباني الاسلام  
الخمس وغيرها من أداء الأمانات والوفاء بالعهود في المعاملات وغير ذلك

فمن كان لا يصلى من جميع الناس من رجالهم ونسائهم فإنه يؤمر بالصلاة فان امتنع عوقب حتى يصلى  
باجماع العلماء ثم ان أكثرهم يوجبون قتله إذا لم يصل فيستتاب فان تاب وإلا قتل وهل يقتل كافرا أو مرتدا  
او فاسقا على قولين مشهورين فى مذهب أحمد وغيره والمنقول عن أكثر السلف يقتضى كفره وهذا مع  
الاقرار بالوجوب

فأما من جحد الوجوب فهو كافر بالاتفاق بل يجب على الأولياء ان يأمرؤا الصبى بالصلاة إذا بلغ سبعا  
ويضربوه عليها لعشر كما أمر النبي صلى الله عليه وسلم حيث قال (مروهم بالصلاة لسبع واضربوهم  
عليها لعشر وفرقوا بينهم فى المضاجع) وكذلك ماتحتاج إليه الصلاة من الطهارة الواجبة ونحوها

ومن تمام ذلك تعاهد مساجد المسلمين وأنتمتهم وأمرهم بأن يصلوا بهم صلاة النبي حيث قال (صلوا كما  
رأيتمنى أصلى) رواه البخارى وصلى مرة بأصحابه على طرف المنبر فقال: إنما فعلت هذا لتأتموا بى  
ولتعلموا صلاتى

كتاب مجموع الفتاوى، الجزء 28، صفحة 359

#### **Sheikh ul-Islam continues on page 510:**

"Any group which leave [by abandoning or going against] something from the Shari'ah which is known and categorically established, it then becomes obligatory to fight them by the unanimous agreement of the Imams [i.e. Senior scholars] of the Muslims, even if they pronounce the Shahaadatayn [the two Declarations of Faith].

So if they pronounce the Shahaadatayn, but [at the same time] they refuse to pray

the five obligatory prayers, then it is an obligation to fight them until they pray. And if they refuse to give the Zakaat, it is an obligation to fight them until they give the Zakaat, and likewise with those who refuse to perform the Fasting of Ramadan, or to perform the pilgrimage to the Ancient House.

Similarly, [it is an obligation to fight] those who refuse to make forbidden al-Fawaahish [lewdness, obscenity], fornication, gambling, or [the consumption of] wine, and other such matters which are prohibited in the Shari'ah matters.

Similarly, [it is an obligation to fight] those who refuse to [apply] the Shari'ah judgements/laws concerning [the spilling of] Blood, wealth, honour, trade and other such matters where the judgements are [clearly found within] the Kitaab and the Sunnah.

Likewise, [it is an obligation to fight] those who refuse to enjoin the Good and forbid the Evil, [or those who refuse to] establish al-Jihad against the disbelievers until they enter into al-Islam, or the pay the Jizyah tribute whilst they are humiliated.

Likewise, [it is an obligation to fight] those who openly promote innovations which oppose the Book and the Sunnah, and the way of the Salaf of the Ummah and it's Imams, like those who distort the divinely revealed Names of Allah and His verses of the Qur'aan, or those who deny the divinely revealed Names and Attributes of Allah, or those who deny His Qadr [divine decree] and Qadaar [preordainment], or those who deny [anything from] that which the Muslims have agreed upon in the time of the Khulafaa' ir-Raashideen [the rightly guided khaleefahs], or those who speak in a bad way [ta'aan] about the first and foremost of the Muhaajireen and the Ansaar and those who follow them in al-Ihsaan [righteousness], or those who fight against the Muslims until they obey them in their opposition to the Islamic Shari'ah and other similar affairs.

Allah the Most High says: *“And fight them until there is no more Fitnah [shirk], and the Deen [religion] is for Allah alone.”* [Surat al-Baqarah: 193]

So if they make a part of the Deen for Allah, and another part for other than Allah, then it becomes an obligation to fight them until all of the Deen is for Allah alone. And Allah says: *“O you who believe! Have Taqwah of Allah, and give up what remains from Riba, if you are truly believers. And if you do not do it, then take a notice of war from Allah and His Messenger.”* [Surat al-Baqarah: 279]

And this verse was revealed regarding the people of Taa'if who has had accepted al-Islam, and they prayed, and they fasted, yet they dealt in Riba [usury], so Allah revealed this verse to them and ordered the Believers amongst them to leave what was remaining from previous Riba [transactions].

And Allah said, “And if you do not do it, then take a notice of war from Allah and

His Messenger.”, and it can also be read [in the revealed variant recitations] as “فَأَذِنُوا”, or “وَأَذِنُوا” [“take note of” or “be warned of”], and all of these meanings are correct. And Riba was one of the final things to be prohibited in the Qur'aan, and this was wealth which was willingly given and received by the two parties concerned, and they have been given a notice of war by Allah and His Messenger, so how about those who refuse to desist engaging in those matters which were prohibited [way] before the prohibition of Riba, and which are even greater prohibitions?

### Arabic:

كل طائفة خرجت عن شريعة من شرائع الإسلام الظاهرة المتواترة فإنه يجب قتالها بإتفاق أئمة المسلمين

وإن تكلمت بالشهادتين فإذا أقروا بالشهادتين وإمتنعوا عن الصلوات الخمس وجب قتالهم حتى يصلوا  
وإن إمتنعوا عن الزكاة وجب قتالهم حتى يؤدوا الزكاة وكذلك إن إمتنعوا عن صيام شهر رمضان أو حج  
البيت العتيق

وكذلك أن إمتنعوا عن تحريم الفواحش أو الزنا أو الميسر أو الخمر أو غير ذلك من محرمات الشريعة وكذلك  
إن إمتنعوا عن الحكم فى الدماء والأموال والأعراض والإبضاع ونحوها بحكم الكتاب والسنة

وكذلك إن إمتنعوا عن الأمر بالمعروف والنهى عن المنكر وجهاد الكفار إلى أن يسلموا ويؤدوا الجزية عن يد  
وهم صاغرون

وكذلك إن أظهروا البدع المخالفة للكتاب والسنة وإتباع سلف الأمة وأئمتها مثل أن يظهروا الأحاد فى  
أسماء الله وآياته أو التكذيب بأسماء الله وصفاته أو التكذيب بقدره وقضائه أو التكذيب بما كان عليه جماعة  
المسلمين على عهد الخلفاء الراشدين أو الطعن فى السابقين الأولين من المهاجرين والأنصار والذين  
إتبعوهم بإحسان أو مقاتلة المسلمين حتى يدخلوا فى طاعتهم التى توجب الخروج عن شريعة الإسلام  
وأمثال هذه الأمور

قال الله تعالى (وقاتلوهم حتى لا تكون فتنة ويكون الدين كله لله) فإذا كان بعض الدين لله وبعضه لغير الله  
وجب القتال حتى يكون الدين كله لله

وقال تعالى (يا أيها الذين آمنوا إتقوا الله وذروا ما بقى من الربا إن كنتم مؤمنين فإن لم تفعلوا فأذِنُوا بحرب  
من الله ورسوله وهذه الآية نزلت فى أهل الطائف وكانوا قد أسلموا وصلوا وصاموا لكن كانوا يتعاملون  
بالربا فأنزل الله هذه الآية وأمر المؤمنين فيها بترك ما بقى من الربا وقال: فإن لم تفعلوا فأذِنُوا بحرب من الله  
ورسوله

وقد قرئ \* (فَأَذِنُوا) \* (وَأَذِنُوا) \* وكلا المعنيين صحيح والربا

آخر المحرمات فى القرآن وهو مال يؤخذ بتراضى المتعاملين فإذا كان من لم ينته عنه محاربا لله ورسوله  
فكيف بمن لم ينته عن غيره من المحرمات التى هى أسبق تحريما وأعظم تحريما