

# VERILY, THE VICTORY OF ALLAH IS NEAR

BY AL-IMĀM, AL-HĀFITH, ASH-SHAYKH  
ABŪ 'ABDILLĀH SULAYMĀN IBN NĀSIR IBN  
'ABDILLĀH AL-'ULWĀN  
(MAY ALLĀH RELEASE HIM FROM PRISON)

EDITED BY ISLAMFUTURE

SECOND EDITION

AT-TIBYĀN PUBLICATIONS  
THUL-QI'DAH, 1425 H.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

*Bismi Allahi Alrrahmani Alrraheemi  
In the name of Allah, the most  
Beneficent, the most Merciful*

# ***Verily, the Victory of Allāh Is Near***

لإمام الحافظ الشيخ  
سليمان بن ناصر بن عبد الله العلوان  
(فك الله أسره)

By *Al-Imām, Al-Hāfith, Ash-Shaykh*  
Abū ‘Abdillāh Sulaymān Ibn Nāsir Ibn  
‘Abdillāh Al-‘Ulwān  
(May Allāh Release him from prison)

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## TRANSLATORS FORWARD

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

**In the name of Allāh, the Beneficent the Merciful**

This small treatise from the noble *Shaykh, Imām Sulaymān Ibn Nāsir Al-'Ulwān*, may Allāh free him, is both topical and relevant, concerning the current state of affairs which the *Islāmic* nation 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 that are raised, less ambiguous. 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 summarized this from a larger treatise, which will be referenced in that section, *In Shā' Allāh*. And we ask Allāh to accept this small effort from us and help it to benefit the young men and women of the *Islāmic* nation and be a source of inspiration for them upon the truth.

At-Tibyān Publications

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

**In the name of Allāh, the Beneficent the Merciful**

Many of the *Islāmic* 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 loss of their rights and property. And (they live among) confusions in their ideologies and in a scarcity and weakness of successes and attempts (to reform) and they are increasingly turning away with an outpouring of misguidance in belief (*Aqīdah*) and methodology (*Manhaj*) both in the political and economical life, during a time of the spreading of the calls of nationalism and the ideologies of secularism and the currents of atheism and the symbols of mysticism (*Sūfiyyah*) and idolatry. And this corruption 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 in order to destroy this misguidance and these things that are worshipped besides Allāh and these traits of the Days of Ignorance (*Jāhiliyyah*) that are present everywhere, and these ideas which oppose the *Sharī'ah* and these institutions that are astray from Legislation of Allāh, it is a must to return to *Islām* in its established form, including the submission to Allāh with *Tawhīd* and obedience to Him with devotion while being free from *Shirk* and its people and ruling with the Legislation of Allāh in His Earth with sincerity towards Him with one's actions.

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

وَمَا خَلَقْتُ الْجِنَّ وَالْإِنْسَ إِلَّا لِيَعْبُدُونِ

**And I (Allāh) created not the *Jinns* and humans except they should worship Me (Alone).<sup>1</sup>**

In other words, to make Him One. And the *Tawhīd* is the basis of the religion (*Dīn*) and its foundation. And it is the reality, which the People of Truth must not take any path in turning away from it, (including) the establishment of its rights and confronting 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:

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<sup>1</sup> *Ath-Thāriyāt*, 56

Say: "O people of the Scripture (Jews and Christians): Come to a word that is equal between us and you, that we worship none but Allāh, and that we associate no partners with Him, and that none of us shall take others as lords besides Allāh. Then, if they turn away, then say: "Bear witness that we are Muslims." <sup>2</sup>

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 poverty - We provide sustenance for you and for them; come not near to *Al-Fawāhish* (shameful sins, illegal sexual intercourse, etc.) whether committed openly or secretly, and kill not anyone whom Allāh has forbidden, except for a just cause (according to *Islāmic* law). This He has commanded you with, 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 Allāh, This He commands you with, that you may remember. And verily, this is my Straight Path, so follow it, and follow not the (other) paths, for they will separate you away from His Path. This He has ordained for you that you may be pious." <sup>3</sup>

And He, the Most High said:

And verily, We have sent among every *Ummah* (community, nation) a Messenger (proclaiming): "Worship Allāh (Alone), and avoid (or keep away from) the *Tāghūt*." <sup>4</sup>

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<sup>2</sup> *Āl 'Imrān*, 64

<sup>3</sup> *Al-An'am*, 151-153

<sup>4</sup> *An-Nahl*, 36

And the reality of complete submission (*Al-'Ubūdiyyah*) to Allāh; 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 (*Īmān*) in Allāh and (claims) His *Tawhūd* and His love and His fear and His hope, while not submitting to Allāh's Orders and the Orders of His Messenger and takes the judgment (*Hukm*) to other than the Legislation of Allāh and allies himself with the enemies of Allāh, then he has not been truthful with Allāh in his claim, rather he is a follower of Satan (*Shaytān*) and obedient to him. Allāh, the Most High said:

**Say: "If you (really) love Allāh then follow me (i.e. accept *Islāmic Monotheism*, follow the *Qur'ān* and the *Sunnah*), Allāh will love you. <sup>5</sup>**

And His statement: "...and avoid (or keep away from) the *Tāghūt*." It is said that it is Satan (*Shaytān*). This was stated by 'Umar Ibn Al-Khattāb, may Allāh be pleased with him, and this was narrated by Al-Bukhārī *Mu'allaq* <sup>6</sup> in his *Sahīh* (8/251) with a phrasing of certainty. And Ibn Jarīr completed it (i.e. The chain of narration) (3/18) and other than him and it is said that it (i.e. the *Tāghūt*) is the idols and that which is worshipped besides Allāh. 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 the *Tāghūt*) 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 Allāh be merciful to him, mentioned an encompassing definition for the *Tāghūt* when he said, "The term '*Tāghūt*' refers to all things by which the slave (i.e. man) exceeds his limits whether it takes the form of someone who is worshiped or followed or obeyed. So the *Tāghūt* of every people is he who they take the judgments to instead of Allāh or His Messenger . Or if they worship him besides Allāh or they follow him (blindly,) without clear vision from Allāh or they obey him in that which they don't know if it is obedience to Allāh. So these are the *Tawāghūt* (i.e. plural of *Tāghūt*) of the world.

<sup>5</sup> *Āl 'Imrān*, 31

<sup>6</sup> **Trans. Note:** *Mu'allaq* literally means dangling; however, in *Hadīth* 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.



(And) if you contemplate them, and contemplate the condition of the people with them, you will see that most of them have switched from worshipping Allāh, to worshipping the *Tāghūt*, and from taking the judgments to Allāh and to the Messenger , to taking the judgments to the *Tāghūt*. And from His obedience and following His Messenger to the obedience of the *Tāghūt* and following it." <sup>7</sup> And Allāh has Ordered the disbelief in the *Tāghūt* and prefaced it ahead of faith (*Īmān*) in Allāh just as He preceded the negation ahead of the affirmation in the phrase of *Tawhīd*, "There is nothing worthy of worship except Allāh. (*La Ilāha Il-Allāh*)" And a person cannot become a believer in Allāh until he disbelieves in the *Tāghūt* in its full meaning. He, the Most High said:

**Whoever disbelieves in the *Tāghūt* and believes in Allāh, then he has grasped the most trustworthy handhold that will never break. And Allāh is All-Hearer, All-Knower.** <sup>8</sup>

And in "*Sahīh Muslim*" (#23) from the path of Marwān Al-Fazzārī from Abī Mālik from his father who said, "I heard the Messenger of Allāh saying, "*Whoever says, 'There is nothing worthy of worship except Allāh (La Ilāha Il-Allāh)', while disbelieving in everything that is worshipped besides Allāh, his wealth and his blood become sacred and his reckoning is with Allāh.*"

And this is a clarification of the phrase of sincerity (i.e. *Lā Ilāha Il-Allāh*) 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 an issue of acting upon what this phrase implies from the *Tawhīd* of Allāh and the sincerity of worship towards Him and being free from everything that is worshipped or followed or obeyed other than Allāh and His Messenger .

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

**Indeed there has been an excellent example for you in Ibrāhīm (Abraham) and those with him, when they said to their people: "Verily, we are free from you and whatever you worship besides Allāh, we have rejected you, and there has**

<sup>7</sup> **Trans. Note:** Look to "*I'lām Al-Muwaqqi'in*", Pg. 50

<sup>8</sup> *Al-Baqarah*, 256

**become apparent between us and you, hostility and hatred for ever, until you believe in Allāh Alone." <sup>9</sup>**

And He, the Most High, said:

**"And I shall turn away from you and from those whom you invoke besides Allāh. 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 they worshipped besides Allāh, We gave him Is'hāq (Isaac) and Ya'qūb (Jacob), and each one of them We made a Prophet. <sup>10</sup>**

And He, the Most High, said:

**"And when you withdraw from them, and that which they worship, except Allāh, 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." <sup>11</sup>**

...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 corruption in the land and have dismantled the legislation of Allāh and have called to the ruling with the laws of disbelief (*Kufr*) and its defense, both financially and with men (i.e. 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 *Tāghūt* (false judges, etc.) while they have been ordered to reject them. <sup>12</sup>**

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<sup>9</sup> *Al-Mumtahinah*, 4

<sup>10</sup> *Maryam*, 48-49

<sup>11</sup> *Al-Kahf*, 16

<sup>12</sup> *An-Nisā'*, 60

And the meaning of 'Tāghūt' in this Verse is the one who rules by other than the Legislation of Allāh, making himself a legislator alongside Allāh, or besides Allāh. And Allāh has labeled him an idolater (*Mushrik*) with His statement:

**...and He makes none to share in His Rule.** <sup>13</sup>

And He said:

**...and if you obey them, then you are indeed *Mushrikūn*.** <sup>14</sup>

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

**And whosoever does not judge by what Allāh has revealed, such are *Al-Kāfirūn*.** <sup>15</sup>

And when the (word) 'Kufr' is unrestricted and it is preceded with the 'Alif ( ) and Lam ( ), then what is meant by it is major (*Akbar*). <sup>16</sup> And what is said from Ibn 'Abbās, may Allāh be pleased with them, that he said, "Disbelief (*Kufr*) less than disbelief (*Kufr*)," <sup>17</sup> is not authentic from him as it is narrated by Al-Marwazī in "*Ta'thīm Qadr As-Salāt*" (2/521) and Al-Hākim in his "*Mustadrak*" (2/313) from the path of Hishām Ibn Hujayr from Tāwūs from Ibn 'Abbās. However, Hishām was weakened by *Imām* Ahmad and Yahya Ibn Ma'in and Al-'Uqaylī <sup>18</sup> as well as another group. And 'Alī Ibn Al-Madīnī said, "I read upon Yahya Ibn Sa'id, "Ibn Jurayj narrated to us from Hishām Ibn Hujayr..." So Yahya Ibn Sa'id

<sup>13</sup> *Al-Kahf*, 26

<sup>14</sup> *Al-An'am*, 121

<sup>15</sup> *Al-Mā'idah*, 44

<sup>16</sup> **Trans. Note:** The 'Alif Lam (ال), which precedes the word *Kāfirūn* (كافرون) in the aforementioned Verse, means that it takes the form *Al-Kāfirūn* (الكافرون) or "The Disbelievers", and can only take the form of major disbelief (*Kufr Akbar*), which causes one to leave the realm of *Islām*, unlike the minor disbelief (*Kufr Asghar*), which does not nullify a person's faith (*Īmān*) completely. The author clarifies this rule shortly. And the argument of those who say, "It could be that Allāh called them *Al-Kāfirūn* meaning that they are disbelievers with the minor form of *Kufr* (*Kufr Asghar*)," is false as this would mean that it would be acceptable to say about a person, who is guilty of some minor form of *Kufr* (*Kufr Asghar*), "He is *Al-Kāfir*," in an unrestricted form with nothing to alter the meaning. Would anyone accept this?!

<sup>17</sup> **Trans. Note:** Arabic: ((كفر دون كفر)) Transliteration: "*Kufrun Dūna Kufr*" Translation: "**Disbelief less than disbelief.**"

<sup>18</sup> Look to "*Adh-Dhu'afā*" by Al-'Uqaylī (4/337-338) and "*Al-Kamāl*" (7/2569) by Ibn 'Adī and "*Tah'thīb Al-Kamāl*" (30/179-180) and "*Hadī As-Sārī*" (447-448).

said, 'It is befitting that I disregard him.' I said, "Should I cross out his *Hadīth*?' He said, 'Yes.'" And Ibn 'Uyaynah said, "We did not used to take from Hishām Ibn Hujayr, that which we did not find with other than him."

And this (statement of Ibn 'Abbās) is something that Hishām 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 'Abdullāh Ibn Tāwūs from his father who said, "Ibn 'Abbās was asked about His, the Most High's statement: **"And whosoever does not judge by what Allāh has revealed, such are *Al-Kāfirūn*."** <sup>19</sup> He said, 'It is disbelief (*Kufr*).'" <sup>20</sup> And in a narration: "It is disbelief (*Kufr*) within him." <sup>21</sup> And in another: "This is sufficient for his disbelief (*Kufr*).'" <sup>22</sup> - narrated by 'Abdur-Razzāq in his *Tafsīr* (1/191) and Ibn Jarīr (6/256) and Wakī' in "*Akhhbār Al-Qudhāt*" (1/41) and others with an authentic (*Sahīh*) chain. And this is what is confirmed from Ibn 'Abbās, may Allāh be pleased with him, as he generalized the phrasing and did not restrict it.

And the path of Hishām Ibn Hujayr is *Munkar* <sup>23</sup> from two angles:

**The first angle:** The isolated (unsubstantiated) narration of Hishām.

**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*) within him," means that the Verse is upon its generality. <sup>24</sup> And the basic rule ('*Asl*) concerning *Kufr* if it is preceded with the (*Lām*) ( ) is that it is major *Kufr* [*Kufr Akbar* (i.e. the type which expels one outside the realm of *Islām*)] as *Shaykh*

<sup>19</sup> *Al-Mā'idah*, 44

<sup>20</sup> **Trans. Note:** Arabic: ((هي كفر)) Transliteration: "*Hiya Kufr.*" Translation: "**It is disbelief (*Kufr*).**"

<sup>21</sup> **Trans. Note:** Arabic: ((هي به كفر)) Transliteration: "*Hiya Bihi Kufr.*" Translation: "**It is disbelief (*Kufr*) within him.**"

<sup>22</sup> **Trans. Note:** Arabic: ((كفى به كفره)) Transliteration: "*Kafā Bihi Kufruhu.*" Translation: "**This is sufficient for his disbelief (*Kufr*).**"

<sup>23</sup> **Trans. Note:** *Munkar* literally means objectionable; however, in *Hadīth* terminology and classification it refers to a narration, which is in contradiction of a stronger, more authentic narration. This was according to the early scholars. The later scholars used it to describe 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. The *Shaykh* himself generally uses it in the way that the earlier scholars used it.

<sup>24</sup> And the ruling by other than what Allāh revealed is at different levels and the discussion at this point is concerning those who have fabricated the laws which contradict the Legislation of Allāh, and have ruled with them between the people, and have put them in the place of the Rulings of Allāh and the Rulings of His Messenger .

*Al-Islām* (Ibn Taymiyyah), may Allāh be merciful to him, established in “*Al-Iqtidhā*” (1/208)<sup>25</sup> unless it is restricted or something comes to alter it.

And the statement of the wife of Thābit Ibn Qays, “But I hate the disbelief (*Al-Kufr*) in *Al-Islām*.” – narrated by Al-Bukhārī (#5,273) from Ibn ‘Abbās, does not contradict this rule and does not negate this established principle (*Asl*), in this section, as she said, “...in *Al-Islām*.” And this is a clear alteration, that (indicates) the meaning of ‘*Kufr*’ here is less than major (*Akbar*) and it is not correct to say major disbelief (*Kufr Akbar*) within *Islām*. And if it had been generalized, while being preceded with the *Lam* ( ), 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 Akbar*). So she negated that misunderstanding with this restriction (i.e. “...in *Al-Islām*.”) and this is clear to he who contemplates.<sup>26</sup>

And *Al-Hāfith* Ibn Kathīr, may Allāh be merciful to him, has said in “*Al-Bidāyah Wan-Nihāyah*” (13/119), “So whoever leaves the Precise *Sharī’ah*, which was revealed upon Muhammad Ibn Abdillāh, the Seal of the Prophets, and takes the ruling (*Hukm*) to other than it from the abrogated Legislations, has disbelieved. So what about the one who takes the ruling (*Hukm*) to the ‘*Yāsiq*’<sup>27</sup> and puts it before it?! Whoever does that has disbelieved according to the consensus (*Ijmā*) 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 (*Ijmā*), upon his disbelief (*Kufr*), is the one who prevents the path to the Legislation of Allāh and who changes the Laws of the Religion (*Dīn*) and obligates upon his people, legislations for them to take their judgments to concerning their wealth, blood and honour. 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.

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<sup>25</sup> **Trans. Note:** The statement of Ibn Taymiyyah, may Allāh be merciful to him: “There is a difference between the *Kufr*, which comes attached with the *Lam*, as in the Prophet’s saying, ‘There is nothing between the slave and *Al-Kufr* or *Al-Shirk*, except abandoning the *Salāt*,’ and between *Kufr* which comes unattached in a phrasing of confirmation.” – “*Iqtidhā*’ *As-Sirāt Al-Mustaqīm*”

<sup>26</sup> **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.

<sup>27</sup> **Trans. Note:** The ‘*Yāsiq*’ 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 *Islām*, Christianity and Judaism, as well as tribal laws from the traditions of their ancestors.

And the saying of some of the contemporaries, concerning this consensus (*Ijmā'*), which was narrated by Ibn Kathīr, may Allāh 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 *Islām*, which include willful rejection (*Juhūd*) and making permissible (*Istih'lāl*), of ruling by other than what the Most Merciful (i.e. Allāh) revealed,"<sup>28</sup> is mere speculation (by the author) and unsubstantiated by any knowledge based facts and neither with any established arguments.

And I noticed, while reading the words of the author, a blind attack upon the defenders of *Tawhīd* and the callers to reform and reckless phrases and a poor understanding of the statements of the *Imāms* and holding their words upon that which they cannot possibly mean. And the best examples of this were the words of *Al-Hāfith* Ibn Kathīr, as he said about them what he said.

Even though *Al-Hāfith* was not alone in this statement nor in his narrating the consensus (*Ijmā'*), as many individuals 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 *Sharī'ah* and raises himself up as one who makes permissible (*Halāl*) and impermissible (*Harām*) and makes good and bad and makes law courts to be the source in the rulings and the judgments, while it is not possible to question it or to criticize it or to turn away from its laws?<sup>29</sup>

And the carrying of the (aforementioned) author, concerning the disbelief (*Kufr*) of the Tartars, upon willful rejection (*Juhūd*) or making (their ruling) permissible (*Istih'lāl*), does not have any validity except his being influenced by the people of

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<sup>28</sup> **Trans. Note:** And it has been attempted by some of the people of today to twist the words of Ibn Kathīr to imply this meaning from his narration of consensus (*Ijmā'*) 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 *Sharī'ah*. So although *Shaykh* Sulaymān is referring to a particular author here, the warning is extended to all those who have attempted to twist his words to imply that which he did not say.

<sup>29</sup> **Trans. Note:** And *Shaykh* Ahmad Shākir, may Allāh be merciful to him, summed up this issue profoundly when he said: "The matter in these fabricated laws is clear, with the clarity 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 *Islām*, whoever they may be, to act according to them or to submit to them or to approve of them. So each person should be aware and every person is responsible for himself. And the scholars (*'Ulamā'*) must make the truth clear and declare what they have been ordered to declare without concealing anything." "*Umdat At-Tafsīr Mukhtasar Tafsīr Ibn Kathīr*" By Ahmad Shākir: Vol. 4/173-174

*Irijā'* <sup>30</sup> who make the cause of *Kufr* to be making the impermissible to be permissible (*Istih'lāl*) or willful rejection (*Juhūd*) and this is false according to the *Shara'* and the intellect, because making the impermissible to be permissible (*Istih'lāl*) is disbelief (*Kufr*) even if it is not accompanied by the ruling with other than what Allāh revealed. And the Verse is clear in the cause of disbelief (*Kufr*) being their refusal to rule by what Allāh revealed.

And many of the contemporaries are influenced by the various schools of *Irijā'*, who say that anyone who performs an action or statement of disbelief (*Kufr*), then he is a *Kāfir* 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 (*Tasdīq*) of the heart and a sign of inward disbelief (*Tak'thib*).

And others from the extremist *Murji'ah* (*Ghulāt Al-Murji'ah*) prevent *Takfīr* based upon actions <sup>31</sup> absolutely as long as there is no confirmed willful rejection (*Juhūd*) or making the impermissible to be permissible (*Istih'lāl*).

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<sup>30</sup> **Trans. Note:** The term *Irijā'* 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 (*Īmān*). And many of them say that actions are not required for *Īmān* to exist and that actions are mere evidence for faith (*Īmān*), which is in the heart and upon the tongue. So they pervert the understanding of *Ahl As-Sunnah Wal-Jamā'ah* in the issue of *Īmān*, which is that *Īmān* is actions, 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 (*Takfīr*), 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 (*Takfīr*) based upon actions of *Kufr* themselves. And they rely upon confirmation of willful rejection (*Juhūd*) or making the impermissible to be permissible (*Istih'lāl*) as a condition for the declaration that a Muslim has become a disbeliever (*Takfīr*). So this has led to a severe negligence in the subject of *Īmān*, *Kufr* and *Takfīr* and a great deal of confusion for the students of knowledge. And may Allāh protect us from this evil.

<sup>31</sup> And the saying of some of the people of knowledge, "We do not make *Takfīr* to anyone due to a sin as long as he does not make it *Halāl*," – they intend by this, a refutation of the *Khawārij* who make *Takfīr* 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 *Takfīr* based upon all sinful actions, as this is false and no one from *Ahl As-Sunnah* says this. And the evidences are abundantly narrated (*Mutawātir*) which show the opposite, because slaughtering for other than Allāh and sorcery and performing circulation (*Tawāf*) 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 (*Sahābah*) and the generation that came after them (*Tābi'ūn*) and the people of knowledge, who attribute themselves to the *Sunnah*, have agreed that whoever says or performs something of the clear *Kufr*, then he disbelieves, without limiting it to willful rejection (*Juhūd*) or making the impermissible to be permissible (*Istih'lāl*), because this is falsehood and there is no basis for it and it is a contradictory statement, which the Revealed Texts and the intellect indicate its incorrectness.

And this is in contradiction to the Book of Allāh and the *Sunnah* of His Messenger and the consensus (*Ijmā'*) of the Muslims.

And the people of knowledge have agreed that swearing at Allāh and swearing at the Messenger is *Kufr* and not one of them has placed the condition of his making it permissible (*Istih'lāl*) or belief [*I'tiqād* (i.e. in correctness of his swearing at Allāh)], rather sufficient for his *Kufr* is the confirmation of the unambiguous swearing.<sup>32</sup>

And they have agreed upon the *Kufr* of he who mocks the religion (*Dīn*) without the condition of believing in it (*I'tiqād*) or making it permissible (*Istih'lāl*), rather he disbelieves even if he is joking or playing.<sup>33</sup>

And they agreed that drawing near to the dead from prostration (*Sujūd*) to them or performing circulation (*Tawāf*) around their graves is *Kufr* and they agreed that placing the book of the *Qur'ān* (*Mus'haf*) in the impurities is *Kufr*.

And this is the saying of everyone who says, "*Īmān* 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."<sup>34</sup>

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<sup>32</sup> **Trans. Note:** Ibn Hazm, may Allāh be merciful to him said, "But as far as the one who swears at Allāh, 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 *Jahmīyah* and the *Ash'arīyyah* (i.e. two groups of the *Murji'ah*) – and they are two groups who are not even considered – who clearly state that swearing at Allāh, 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 (*Kāfir*) due to his swearing at Allāh, the Most High." – "*Al-Fisal Fī Al-Milal Wal-Ahwā Wan-Nihal*", Vol. 13/498

<sup>33</sup> **Trans. Note:** *Shaykh Al-Islām* Ibn Taymiyyah, may Allāh be merciful to him, said, "Whoever swears at Allāh 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 Allāh and His Signs and His Messenger, then he is a disbeliever (*Kāfir*) on his inside and his outside. And those who say, 'The one like this (description) may be a believer in Allāh on the inside while he is only a *Kāfir* on his outside,' – then surely he has uttered a saying of evil corruption in the *Dīn!*" – "*Al-Fatāwa*", Vol. 7/557

<sup>34</sup> **Trans. Note:** The belief that faith (*Īmān*) is actions and statements is a matter, about which there is no doubt. And this is a matter of consensus (*Ijmā'*) of the scholars and the predecessors (*Salaf*). *Shaykh Al-Islām* Ibn Taymiyyah, may Allāh be merciful to him, said, "The *Salaf* have *Ijmā'* upon (the fact that) *Īmān* is sayings and actions. It increases and decreases. And this means the sayings of the heart and actions of the heart, then the sayings of the tongue and actions of the body." – "*Al-Fatāwa*", Vol. 7/672 Also, look to the sayings of the scholars (*Ulamā'*) concerning their affirmation of this definition in "*Al-Īmān*" by Abī 'Ubayd, Pg. 9-19 and "*Al-Īmān*" by Ibn Abī Shaybah, Pg. 16-50 and "*Al-Ibānah*" by Ibn Battah, Pg. 176 and "*At-Tamhūd*", Vol. 9/248 of Ibn 'Abdil-Barr and "*Al-Hujjah Fī Bayān Al-Mahajjah*" by Al-Asbahānī, Vol. 1/403 and "*As-Sunnah*" by Abdullāh Ibn Ahmad Ibn Hanbal, Pg. 81-127 and "*Sharh As-Sunnah*" by Al-Baghawī, Vol.1/38



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

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 (*Juhūd*) or making it permissible (*Istih'lāl*) as this is erroneous and no one from the companions (*Sahābah*) or the generation that came after them (*Tābi'in*) nor the known *Imāms* of the *Sunnah* have said this.

Allāh, the Most High, said:

**And if you ask them (about this), they will declare: "We were only talking idly and joking." Say: "Was it at Allāh, and His *Ayāt* (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 *Mujrimīn* (disbelievers, polytheists, sinners, criminals, etc.).** <sup>35</sup>

And the cause of *Kufr* was the statement, which they uttered alone. <sup>36</sup> And Allāh, the Most High, said:

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and "*Sharh Usūl I'tiqād Ahl As-Sunnah Wal-Jamā'ah*" by Al-Lālakā'ī Vol. 4/832 and "*Ash-Sharī'ah*" by Al-Ājurri, Pg. 119-133 and "*Tahthīb Al-Āthār*" Ibn Jarir At-Tabarī, Vol. 1/97-199.

<sup>35</sup> *At-Tawbah*, 65-66

<sup>36</sup> **Trans. Note:** *Shaykh Al-Islām* Ibn Taymiyyah, may Allāh be merciful to him, said in his commentary on this Verse: "And this is a text concerning that mocking Allāh and His Verses (*Ayāt*) and His Messenger is disbelief (*Kufr*). So the cursing, which is intended here, is more deserving, and this Verse (*Āyah*) indicated that everyone who belittles the Messenger of Allāh

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 Qatādah, each of their *Hadīths* being mixed with each other's, that a man from the hypocrites (*Munāfiqīn*) said, during the Battle of *Tabūk*, 'I have not seen the likes of those reciters of ours [of the *Qur'ān* (i.e. the Prophet and the companions)] with more desirous stomachs and more lying tongues and more cowardly in meeting (the enemy in battle) - meaning the Messenger of Allāh and his companions who were reciters (of the *Qur'ān*). So 'Awf Ibn Mālik said to him, 'You have lied and you are a hypocrite (*Munāfiq*)! I will inform the Messenger of Allāh !' So 'Awf went to the Messenger of Allāh to inform him but he found that the *Qur'ān* had beat him (to it). So that man came to the Messenger of Allāh and he had begun to travel and ride his camel, so he said, 'O Messenger

**They swear by Allāh that they did not say (anything bad), but really they said the word of disbelief, and they disbelieved after their Islām, 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 Allāh and His Messenger had enriched them of His Bounty. If then they repent, it will be better for them, but if they turn away, Allāh 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 *Walī* (supporter, protector) or a helper.** <sup>37</sup>

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 (*Ikrāh*) or misinterpretation (*Ta'wīl*) or accidental mistakes (*Khata'*) like the slipping 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 Akbar*, yet we use the absence of that which is necessitated 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 lays in the hearts because this is for the Knower of the Unseen (i.e. Allāh). <sup>38</sup>

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of Allāh, verily we were only playing and we were speaking the conversation of riders, with which we would 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 Allāh and the rocks would scrape under his two feet and he would say, 'Verily, we were only joking and playing!' So the Messenger of Allāh would say to him:

**"Was it at Allāh, and His *Ayāt* and His Messenger that you were mocking?"**

...he would not look at him, and he would not add anything further." – "As-Sāram Al-Maslūl 'Alā Shātim Ar-Rasūl", Pg. 31

<sup>37</sup> *At-Tawbah*, 74

<sup>38</sup> **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 (*Īmān*) to exist, just as statements and beliefs are. This means that if one of its pillars is absent, then the faith (*Īmān*) 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, *In Shā'Allāh*. And the concept that the category of actions (*Jins Al-'Amal*) are merely a fulfillment of one's faith (*Īmān*) and not necessary for it to

And *Al-Hāfith* Ibn Rajab, may Allāh be merciful to him, mentioned in “*Fat’h Al-Bārī*” (1/23) from Sufyān Ibn ‘Uyaynah that he said, “The *Murji’ah* called abandoning the obligatory deeds (*Al-Farā’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’lāl*) is a disobedience, while abandoning the obligatory deeds (*Al-Farā’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 Ādam and Iblīs 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 Is’hāq 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 *Ramadhān* and the *Zakāt* and the *Hajj* and all of the obligatory deeds (*Al-Farā’idh*), without rejecting them (*Juhūd*), we do not make *Takfīr* to him. His reckoning is left to Allāh after he has become from those who accept them (i.e. the obligatory deeds).’ So those are the ones about whom there is no doubt; meaning the *Murji’ah*.”

And *Al-Khallāl* narrated in “*As-Sunnah*” (3/586) from ‘Ubayd-Allāh Ibn Hanbal, who said, “*Abī Hanbal* Ibn Is’hāq Ibn Hanbal narrated to me, he said, ‘*Al-Humaydī* said, ‘I was informed that there are people who say, ‘Whoever accepts the *Salāt* and the *Zakāt* and the fasting and the *Hajj* but does not do any of them until he dies, or prays leaning on his back 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). If he knows that his abandoning of those things with his belief, if he accepts the obligations and the facing towards the *Qiblah*.’ So I said, ‘This is clear *Kufr* in Allāh and contrary to the Book of Allāh and the *Sunnah* of His Messenger and the actions of the Muslims. Allāh, the Powerful, the Mighty, said:

***Hunafā’*, and perform *As-Salāt* and give *Az-Zakāt*: and that is the right religion.**<sup>39</sup>

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exist is from the filthy influence of the *Murji’ah* and their differentiation between actions as they relate to faith (*Īmān*).

<sup>39</sup> *Al-Bayyinah*, 5

And Hanbal said, "I heard Abū 'Abdillāh, or I heard him saying, 'Whoever says this, then he has disbelieved in Allāh and rejected His Commands and upon the Messenger that which he came with.'"

And *Al-Imām* Ibn Battah, may Allāh be merciful to him, said, "So anyone who abandons anything from the obligatory deeds (*Al-Farā'idh*), which Allāh, the Powerful, the Mighty, prescribed in His Book or that His Messenger

confirmed in his *Sunnah*, due to willful denial (*Juhūd*) of it or inward disbelief (*Tak'thib*) in it, then he is a disbeliever (*Kāfir*) with clear *Kufr*. No intelligent person, who believes in Allāh and the Last Day, would doubt that. And whoever accepts it and declares this upon 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 (*Math'hab*), then he is an abandoner of the faith (*Īmān*). None of it exists; neither a small nor a large quantity in his heart. And he is in the group of hypocrites (*Munafiqīn*) who committed hypocrisy (*Nifāq*) with the Messenger of Allāh . So the *Qur'ān* 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 Allāh from the misguided schools of thought of the *Murji'ah*." <sup>40</sup>

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

*Imām* Az-Zuh'rī, may Allāh be merciful to him, said, "No innovation (*Bid'ah*) was innovated in *Islām* that was more harmful to its people than this; meaning *Al-Irjā'*." <sup>41</sup>

And Al-Awzā'ī said, "Yahya and Qatādah used to say, 'There is nothing from the desires, which was more feared by them upon the nation (*Ummah*) than *Al-Irjā'*.'" <sup>42</sup>

And Shurayk said, "They are the worst of people. The extreme Shi'ites (*Rawāfidh*) are sufficient in evil, but the *Murji'ah* lie against Allāh, the Powerful, the Mighty." <sup>43</sup>

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<sup>40</sup> "Al-Ibānah", Vol. 2/764

<sup>41</sup> "Al-Ibānah", Vol. 2/885 by Ibn Battah and "Ash-Sharī'ah", Vol. 2/676 by Al-Ājurri

<sup>42</sup> "Al-Ibānah", Vol. 2/885-886

<sup>43</sup> The aforementioned text (2/886) and 'Abdullāh Ibn Ahmad in "As-Sunnah", Vol.1/312

And the words of the predecessors (*Salaf*) are abundant as they advised for Allāh and His Messenger and to the leaders of the Muslims and their general masses. And they have clarified the harm of this innovation (*Bid'ah*) and its danger upon the individual and the society and that it is the basis ('*Asl*) of every trial and straying in the nation (*Ummah*). And the riding beast of many of the rotten ideologies and misguided opinions is this *Irjā'*, which states that faith (*Īmān*) is statements and beliefs or inward assent (*Tasdīq*) and knowledge (*Ma'rifah*) alone and that no one disbelieves except by making the impermissible to be permissible (*Istih'lāl*) and inward disbelief (*Tak'thīb*).

**They want to extinguish Allāh's Light with their mouths, but Allāh will not allow except that His Light should be perfected even though the *Kāfirūn* (disbelievers) hate (it).<sup>44</sup>**

And the enemies of *Tawhīd* 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 of worship except Allāh (*La Ilāha Il-Allāh*)," is a believer even if he does not act upon the *Sharī'ah* of Allāh. And in their view and their beliefs, the Rulings (of the *Sharī'ah*) merely concern the heart and not the actions. And the jewel of them is he who says that '*La Ilāha Il-Allāh*' does not cover all aspects of life! So from the deception of this ideology, is that it spreads corruption in the Earth and disables the *Jihād* in the Path of Allāh and it spreads *Shirk* and innovation (*Bid'ah*) and misguidance; politically, economically, ideologically and socially among the Muslims. And with that, the *Sharī'ah*-based understandings were lost, and the school of thought of *Irjā'* was mixed with the secular ideology, which is based upon separating the religion (*Dīn*) from the life and the life from the religion (*Dīn*). And this caused it to appear to the people that worship was limited to the outward acts of worship within the home and the Mosque and that the religion (*Dīn*) had no tie with the ruling and politics and they said with their tongues, the words of *Kufr*, "Render unto Allāh, what is for Allāh, and render unto Caesar, what is for Caesar"<sup>45</sup> because these ignorant

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<sup>44</sup> *At-Tawbah*, 32

<sup>45</sup> **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 Allāh, what is for Allāh, and render unto Caesar, what is for Caesar,' is a wise statement; beneficial for our times." So look to the secularist ties between the *Murji'ah* and their concepts with relation to ruling by other than what Allāh revealed!

misguidances are not limited by any boundaries or rules, so it has deteriorated from bad to worse.

Verily, it is the misguidance and leaving the Path of Allāh, which makes savages out of societies, much less the individuals, until it makes them slaves to their desires, slaves of the *Tāghūt*, 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 transgress past the Legislation of Allāh and His Straight Path, they will be taken over by humiliation, from their worshipping of the *Tāghūt* and seeking judgments from the humans.

And depending on the amount which they submit and lower themselves to the Legislation (i.e. the *Shari'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 conventions, Allāh will establish them in His Earth and reinforce for them, their religion (*Dīn*), which He chose for them. He, the Most High, said:

**Allāh 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. *Islām*). 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 *Fāsiqūn* (rebellious, disobedient to Allāh).<sup>46</sup>**

And He, the Most High, said:

**Those who avoid *At-Tāghūt* (false deities) by not worshipping them and turn to Allāh in repentance, for them are glad tidings; so announce the good news to My slaves, those who listen to the Word [good advice, *Lā ilāha ill-Allāh*]**

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<sup>46</sup> *An-Nūr*, 55

**and follow the best thereof, those are (the ones) whom Allāh has guided and those are men of understanding.** <sup>47</sup>

And when the companions (*Sahābah*), may Allāh be pleased with them, supported the religion (*Dīn*) and raised the word of *Tawhīd* and established its rights and rushed to establish the prayer (*As-Salāt*) and pay the charity (*Az-Zakāt*) and command the good and forbid the evil and (perform) *Jihād* in the Path of Allāh, and establish the Legislation of Allāh in His Earth and judge between the people with justice, Allāh 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) Allāh, He will help you, and make your foothold firm.** <sup>48</sup>

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

**Verily, Allāh will help those who help His (Cause). Truly, Allāh is All-Strong, All-Mighty.** <sup>49</sup>

And He, the Most High, said:

**...and it was incumbent upon Us to help the believers.** <sup>50</sup>

And this victory did not come to the believers due to wishing and hoping alone. Rather, it came by supporting the religion (*Dīn*), because Allāh, the Powerful, Most High, will give victory to His slave who supports His religion (*Dīn*). And whoever Allāh gives victory to, there is none to defeat him. He, the Most High, said:

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<sup>47</sup> *Az-Zumur*, 17-18

<sup>48</sup> *Muhammad*, 7

<sup>49</sup> *Al-Hajj*, 40

<sup>50</sup> *Ar-Rūm*, 47

**If Allāh helps you, none can overcome you; and if He forsakes you, who is there after Him that can help you? And in Allāh (Alone) let believers put their trust.** <sup>51</sup>

And the greatest equipment and resource, which the believers have over the disbelievers (*Kāfirūn*), and the criminals, is the fear (*Taqwa*) of Allāh and the reform of the self; 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 Allāh and your enemy, and others besides whom, you may not know but whom Allāh does know. And whatever you shall spend in the Cause of Allāh shall be repaid unto you, and you shall not be treated unjustly.** <sup>52</sup>

Rather, the greatest factor of victory and its greatest element, is the presence of truthful believers:

**Men whom neither trade nor sale diverts them from the Remembrance of Allāh (with heart and tongue), nor from performing *As-Salāt*, nor from giving *Az-Zakāt*. They fear a Day when hearts and eyes will be overturned (from the horror of the torment of the Day of Resurrection).** <sup>53</sup>

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

So the matter – the entire matter – lays in the presence of a believing group who understands *Islām* with the correct understanding and lives with it in all aspects

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<sup>51</sup> *Āl-'Imrān*, 160

<sup>52</sup> *Al-Anfāl*, 60

<sup>53</sup> *An-Nūr*, 37



of life. And it establishes, beneath its shade, a truthful people who know the Truth from the falsehood and *Islām* from disbelief (*Kufr*). It does not back away from its beliefs (*'Aqīdah*) and its goals and it does not accept bargaining and allurements to back down from that, 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 (*Dīn*) and his beliefs (*'Aqīdah*) and the steadfastness upon his spreading the Message (*Da'wah*) and his ideologies and his opinions. 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 their matter was nothing less than:

**They said: "We prefer you not over the clear signs that have come to us, and to Him (Allāh) 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 Allāh is better (with regards to rewards in comparison to your reward), and more lasting (with regards to punishment in comparison to your punishment)." <sup>54</sup>**

So when faith (*Īmān*) penetrates the screen of the heart, it does not compromise with falsehood (*Bātil*) and does not switch from the Truth, no matter what the trial is, such as beating and imprisonment or execution or from promises of well being from deceptions with money or position or glory.

And in *Sahīh Al-Bukhārī* (#3,612) from the path of Isma'īl from Qays from Khabbāb Ibn Al-Aratt, who said, "We complained to the Messenger of Allāh

while he was wrapped in a garment of his, beneath the shade of the *Ka'bah*. We said to him, 'Will you not ask for victory for us? Will you not make supplication (*Du'ā'*) to Allāh 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 (Dīn). And he would be combed with combs of steel, til there was no flesh or sinew upon his bones, yet that would not deter him from his religion (Dīn). By Allāh, this matter will be completed to the point where a rider will travel from San'ā' to Hadhradmawt without fearing (anything) except Allāh and the wolf upon his sheep. However, you are too hasty.*))"

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<sup>54</sup> *Tāha*, 72-73

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

**And when the believers saw *Al-Ahzāb* (the Confederates), they said: “This is what Allāh and His Messenger had promised us,” and Allāh and His Messenger had spoken the Truth, and it did not increase them except faith and submissiveness (to Allāh).<sup>55</sup>**

And it is said, “How many tests turned into graces?”

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 what is important is that we declare the Truth and do not shroud it in falsehood (*Bātil*) and that we only declare what we know from Religion (*Dīn*) and Legislation (*Shari’ah*) and beliefs (*Aqīdah*) and methodology (*Manhaj*). 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.<sup>56</sup>**

And Muslim narrated in his *Sahīh* (#3,005) from the path of Hammād Ibn Salamah, Thābit narrated to us, from ‘Abdur-Rahmān Ibn Abī Laylā from Suhayb from the Prophet in the story of the King and the sorcerer and the monk and the boy. – The *Hadīth*. 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) gave him to a group of his companions and said to them, ‘Go to such-and-such mountain with him and climb the mountain with him and when you reach its peak, then if 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 Allāh, protect me from them by whatever you will.’ So the mountain trembled with them on it and they fell off and he came walking to the King. So the King said to him, ‘What did your companions do?’ He said, ‘Allāh protected me from them.’ So he (i.e. the King) gave him to a group of his companions, then said, ‘Accompany him and carry him in a boat, then 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 Allāh, protect me from them by whatever you will.’ So the ship capsized with them in it, so they drowned and he came walking to the

<sup>55</sup> *Al-Ah’zāb*, 22

<sup>56</sup> *Āl-‘Imrān*, 139

King. So the King said to him, 'What did your companions do?' He said, 'Allāh protected me from them.' Then he (i.e. the boy) said to the king, '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 gather all the people on one upland plain and crucify me to a tree trunk. Then take an arrow from my quiver and place the arrow in the centre of the bow and then say, 'In the Name of Allāh, the Lord of the boy,' and then shoot me. So verily, if you do that, you will kill me.' So he gathered all the people on one upland plain and crucified him to a tree trunk. Then he took an arrow from his quiver. Then he placed it in the centre of the bow then he said, 'In the Name of Allāh, the Lord of the boy,' then he shot him and the arrow landed at his temple. So he put his hand over his temple at the spot where the arrow landed, 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, 'Do you see that which you were afraid of? I swear by Allāh 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 the paths. So they were dug and fires were lit (in them) and he said, 'Whoever does not turn back from their religion (i.e. Islām), I will throw him in it or it will be said to him, 'Jump in it!' So they did that, until a woman came and she had with her a boy of hers and she was afraid to enter it. So the boy said to her, 'O mother, be patient because verily, you are upon the truth!'" <sup>57</sup>

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<sup>57</sup> And in it, there is an evidence for the permissibility of the martyrdom operations, which the fighters (*Mujāhidūn*) in the Path of Allāh perform; those who are waging war against the disbelievers (*Kuffār*) who spread corruption in the Earth.

As the Muslim boy said to the disbelieving (*Kāfir*) 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 thing which joins between the action of the boy and the martyrdom (operations) is clear because being instrumental in the killing of one's self, and being a partner in that, takes the same ruling as that of the one who directly participates in his killing.

And the point of these two issues is the spreading of the religion (*Dīn*) and giving glory to its people. So if in the martyrdom operations there is a restoring of glory to the religion (*Dīn*) and crushing the associationists (*Mushrikīn*) and a healing of the hearts of a believing people, then these operations are allowed without any objection (*Karāhah*). And the benefits call for the Muslims to sacrifice one man from them, in the path of crushing the disbelievers (*Kuffār*) and weakening their power. And most of the People of Knowledge have permitted the Muslim to plunge into the ranks of the disbelievers (*Kuffār*), even when he is certain that they will kill him, and the evidence for this is abundant.

And most of the People of Knowledge have permitted the killing of the Muslim prisoners if the disbelievers (*Kuffār*) use them as shields and if the evil of the disbelievers (*Kuffār*) and their harm cannot be repelled except by killing the prisoners from our brothers. So the killer would be a rewarded fighter (*Mujāhid*) and the slain, a martyr (*Shahīd*).

And it has been confirmed in reality, the benefits of these operations and their enormous impact, because it has shocked the enemies and sown fear in their hearts and it has become woeful and

And verily, it is a great thing and a major matter that a boy or men from humanity go forth as a sacrifice for comprehensible motives and desired goals, because the preservation of the Truth is a higher priority than the preservation of the body. So often, the People of Truth leave with their bodies yet their ideas and words live on.

And the *Hadīth* discussed the boy and his spilling of his blood, out of desiring the *Islām* of the people and their faith (*Īmān*) in Allāh.

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 the Faith (*Īmān*) and the *Tawhīd* to the innermost depths of the hearts.

So his people believed and they made their Lord One, whereas they had previously been in clear misguidance. They neither knew *Islām* nor the True Religion (*Dīn*). They used to worship materialism and life (itself) and they submitted to humans through worship and obedience, and the institutions of the kings and their legislations dominated them.

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destructive towards them and it has become a cause for the fleeing of many of the Jews from the lands of Palestine and a great cause in reducing the numbers of immigrants to the Holy Land. 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 Allāh and your enemy [Sūrat Al-Anfāl, 60]**

And the “power” would be with everything which terrorizes the Jews and the Christians and weakens their power.

And I have written, concerning this, many declarations and several legal verdicts (*Fatāwa*) 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 *Jihād*, with the suicide, which is forbidden by consensus (*Ijmā'*). And (I clarified) that he who commits suicide, kills himself due to his desires and his self (*Nafs*) as a result of anxiety and lack of patience and weak faith (*Īmān*) in the Decree and Destiny (*Al-Qadhā' Wal-Qadr*). While, on the other hand, the one who sacrifices himself (*Al-Fidā'ī*) kills himself – or becomes instrumental in his death– does so in order to preserve the religion (*Dīn*) and the honour, and to crush the transgressing disbelievers (*Kuffār*) and expel them from the lands of the Muslims and their Holy places. And the Prophet has said, “Whoever is killed for his property, then he is a martyr (*Shahīd*)” – Agreed upon (i.e. Al-Bukhārī and Muslim) from the *Hadīth* of 'Abdullāh Ibn 'Amr Ibn Al-'Ās.

And it has come in *Sahīh Muslim*, from the *Hadīth* of Abi Hurayrah, that the Prophet

said, “Whoever is killed in the Path of Allāh, then he is a martyr (*Shahīd*). And whoever dies in the Path of Allāh, then he is a martyr (*Shahīd*)...”

Even so, this did not remain, as the feeling of responsibility from the boy and his reverence of the matter (i.e. *Islām*) came between that. So he declared the Word of Truth in reality 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 soil. And they (i.e. the people) shouted with high 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 the oppressors nor the torture of the criminals.

But the ones of defeated souls and ideologies and the shaky ones and the people who shy away from the *Jihād* and the sacrifices and the confronting of the ideologies and fundamentals of the days of ignorance (*Jāhiliyyah*) and the legislations of disbelief (*Kufr*), do not support these faithful causes.

And they may confusingly mix between remaining patient with the tyranny of the rulers and between the remaining steadfast upon faith (*Īmān*) and confronting the ruling of the days of ignorance (*Jāhiliyyah*) and the political judgments, which are harmful to the flock. And the truthful leaders (*Imāms*) and the sincere callers (*Du'āt*), in the rest of the generations of *Islām* have not ceased to differentiate between the two matters, and they face the desires and the ideological and political and economic and belief (*'Aqadī*) misguidances, and other than those, with the zeal of the truthful and the bravery of the fearful of Allāh (*Mutaqīn*), enduring the harm, the likes of what befalls the commanders and forbidders. So this is the role of the scholars (*'Ulamā'*) 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 (*Islām*), enjoining *Al-Ma'rūf* (i.e. *Islām*ic Monotheism and all that *Islām* orders one to do) and forbidding *Al-Munkar* (polytheism and disbelief and all that *Islām* has forbidden). And it is they who are the successful. <sup>58</sup>**

And He, the Most High, said:

**You are the best of peoples ever raised up for mankind; you enjoin *Al-Ma'rūf* (i.e. *Islām*ic Monotheism and all that *Islām* has ordained) and forbid *Al-Munkar* (polytheism, disbelief and all that *Islām* has forbidden), and you**

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<sup>58</sup> *Āl-'Imrān*, 104

believe in Allāh. 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-Fāsiqūn* (disobedient to Allāh - and rebellious against Allāh's Command).<sup>59</sup>

And He, the Most High, said:

The believers, men and women, are *Awliyā'* (helpers, supporters, friends, protectors) of one another, they enjoin (on the people) *Al-Ma'rūf* (i.e. *Islām* Monotheism and all that *Islām* orders one to do), and forbid (people) from *Al-Munkar* (i.e. polytheism and disbelief of all kinds, and all that *Islām* has forbidden); they perform *As-Salāt* and give *Az-Zakāt*, and obey Allāh and His Messenger. Those are the ones who Allāh will have Mercy upon. Surely Allāh is All-Mighty, All-Wise.<sup>60</sup>

And from the advices, which Luqmān, the Wise, left to his son:

“O my son! Perform *As-Salāt*, enjoin (people) for *Al-Ma'rūf* (*Islām* Monotheism and all that is good), and forbid (people) from *Al-Munkar* (i.e. disbelief in the Oneness of Allāh, polytheism of all kinds and all that is evil and bad), and bear with patience whatever befalls you. Verily! These are from the most important matters.”<sup>61</sup>

And in *Sahīh* Muslim (#49) from the path of Qays Ibn Muslim from Tāriq Ibn Shihāb who said, “The first one who began delivering the sermon (*Khutbah*) prior to the prayer (*Salāt*) on the Day of the 'Īd, was Marwān. So a man stood up to him and said, ‘The prayer (*Salāt*) precedes the sermon (*Khutbah*).’ So he (i.e. Marwān) said, ‘What is there has been abandoned.’ So Abū Sa'īd said, ‘As for this one, he has fulfilled what is upon him. I heard the Messenger of Allāh

saying, ‘Whosoever from you sees something objectionable (*Munkar*), then he must change it by his hand, then if he is unable, then with his tongue, then if he is unable, then with his heart. And that is the weakest of faith (*Īmān*).’”

And 'Abdullāh Ibn Masūd, may Allāh be pleased with him, said, “The Messenger of Allāh said, ‘There was no Prophet whom Allāh sent in a

<sup>59</sup> *Āl-'Imrān*, 110

<sup>60</sup> *At-Tawbah*, 71

<sup>61</sup> *Luqmān*, 17

nation before me, except that he had from his nation (Ummah), apostles and companions, who took his Sunnah and followed his commands. 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 Jihād against them with his hand, then he is a believer. And whoever makes Jihād against them with his tongue, then he is a believer. And whoever makes Jihād against them with his heart, then he is a believer. And there is not a mustard seed of faith (Imān) after that.” – narrated by Muslim in his *Sahīh* (#50) from the path of ‘Abdur-Rahmān Ibn Al-Miswar from Abī Rāfi’ from Ibn Masūd.

And Ad-Dārimī narrated in his *Sunan* (#545) with an authentic (*Sahīh*) chain, from the path of Al-‘Awzā’ī, “Abū Kathīr narrated to me, ‘My father narrated to me, he said, ‘I came to Abū Tharr, while he was sitting near the center stone [i.e. where the pebbles are thrown during *Hajj* (*Al-Jamrah Al-Wustā*)] and the people were gathering around him, seeking religious legal verdicts (*Fatāwa*). Then a man came to him and stood over him then said, ‘Were you not forbidden from the legal religious verdicts (*Fatāwa*)?’ So he raised his head to him then said, ‘Are you a watcher over me?! Don’t you know that even if you put the *Samsāmah* <sup>62</sup> upon this...’ and he pointed to the back of his neck, ‘...and I assumed that I could carry out a word which I heard from the Messenger of Allāh , before you finish me off, then I would carry it out!’” And Al-Bukhārī narrated it *Mu’allaq* (*‘Alaqahu*) <sup>63</sup> in his *Sahīh*, with the phrasing of certainty. <sup>64</sup>

And the history of the scholars (*‘Ulamā’*) and the stances of the *Imāms* of *Islām*, in the likes of this, are many. <sup>65</sup> And not one of them experienced the slightest unease with commanding the good and forbidding the evil and issuing religious legal verdicts (*Fatāwa*) with what he knew to be true and spreading the *Islāmic* voice to their world and speaking about *Islām* and its realities and its components and its individual characteristics.

And they did not used to hide in their homes, waiting for political permission to declare the Word of Truth and object to (*Inkār*) the people of falsehood (*Bātil*).

However, now, many of the People of Knowledge have become employees of the *Sultāns*. So the greed has silenced their tongues such that they are unable to fulfill the covenant and agreement, which was taken from them in the Book. <sup>66</sup>

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<sup>62</sup> A saber sword which does not become dull. He (i.e. the author) said it in “*Mukhtār As-Sihāh*”, pg. 370

<sup>63</sup> **Trans. Note:** Root word: *Mu’allaq*. Refer to footnote #5, for translation and definition.

<sup>64</sup> “*Fat’h Al-Bārī*”, Vol. 1/160

<sup>65</sup> Review for that, “*Al-Islām Bayn Al-‘Ulamā’ Wal-Hukkām*”, by ‘Abdul-‘Azīz Al-Badrī and the book, “*Minhāj Al-‘Ulamā’ Fī Al-Amr Bil-Ma’rūf Wan-Nahī ‘An Al-Munkar*”, by Farūq As-Sāmurrā’ī

<sup>66</sup> **Trans. Note:** Referring to the words of Allāh:

And they are not able to overcome the falsehood (*Bātil*) nor can they combat the corruption. And from here, most of the leaders (*Imāms*) of the predecessors (*Salaf*) used to call to the employment in free trade, instead of being restricted by government employment. And they used to despise the presents of the *Sultāns* and the gifts of the Kings. And they used to reject their acceptance incase they might incline towards them with *Mudāhanah* <sup>67</sup> and hypocrisy and obedience of *Sultāns*, concerning their objectives and their whims.

And I look with esteem and high regard to a scholar, who, because of his self-dignity, would not lower himself by hesitating due to the palaces of the *Sultāns*, while avoiding what was in their hands, making the knowledge a servant to the religion (*Dīn*) and not to the politics. And he put forth the religious legal verdict (*Fatwā*) solely for the religion (*Dīn*) and not for livelihood.

And the slaves of this life (*Dunyā*) and the desires reject these words and they struggle against this concept as they dwell in the darkneses of deviation and vices and wandering 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 (*Dīn*) and knowledge or progress and revival of civilization.

But far removed – far removed, is it that the knowledge and religion would have ties with these deviations and these slippings; because the Truth rises and the falsehood (*Bātil*) falters.

And the “revival of civilization” and “progress”, both are dependant upon the *Islāmic Sharī’ah* and the purification of societies from oppression (*Thulm*) and transgression (*Udwān*) and the consumption of the wealth of the people through falsehood (*Bātil*).

And if there is another image of the “revival of civilization” and “progress”, which results from blind following (*Taqīd*) and customs (*Ādāt*) and twangs of the days of ignorance (*Jāhiliyyah*) and ignorance concerning the reality of the religion (*Dīn*), then it is not from *Islām* in any way. And the image of the reality of *Islām* is to be taken from the Book and the *Sunnah* and it is not sought from those who purchase with the Verses (*Ayāt*) of Allāh, a miserable gain, and restricted the power with the Laws of the Religion (*Dīn*).

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**(And remember) when Allāh took a covenant from those who were given the Scripture (Jews and Christians) to make it known and clear to mankind, and not to hide it, but they threw it away behind their backs, and purchased with it some miserable gain! And indeed worst is that which they bought. [Āl-‘Imrān, 187]**

<sup>67</sup> Leaving something of the Religion for a worldly gain.



And those who dispute concerning this, do not grasp the doorways to corruption nor the divider of the paths. And many of them speak about religion (*Dīn*) and *Islām* and *Shūrā* and governance (*Hukm*) and benefits and societal justice with mere mistaken ideas and assumptions. And sometimes, they speak about the Legislations (of *Islām*) with the tongue of the secularists and they say, concerning the religion (*Dīn*), that it is a tie that is specific between the slave and his Lord and that it does not include the issues of life. So they distance *Islām* from the ruling (*Hukm*) and the legislation (*Tashrīʿ*) and the political, economical and social matters. But Allāh, the Most High, has said:

**Say: "Verily, my *Salāt* (prayer), my sacrifice, my living, and my dying are for Allāh, the Lord of *Al-'Ālamīn* (mankind, *Jinns* and all that exists). He has no partner. And with this I have been commanded, and I am the first of the Muslims." <sup>68</sup>**

So *Islām* is worship (*Ibādah*) and interactions (*Mu'āmalah*) and law (*Sharī'ah*) and methodology (*Manhaj*). So whoever believes in some and disbelieves in some, then he is a disbeliever (*Kāfir*) in all of the Legislation, so his prayers (*Salāt*) and charity (*Zakāt*) will not benefit him, nor will his pilgrimage (*Hajj*) and his fasting (*Sawm*). He, the Most High, said:

**Then do you believe in a part of the Scripture and reject the rest? Then nothing 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 Allāh is not unaware of what you do. <sup>69</sup>**

And sometimes they speak about *Jihād* and the warriors (*Mujāhidīn*) with defeated souls while playing with its rulings (*Ah'kām*) 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 pleasures.

And the faith (*Īmān*) and the *Jihād* forbid them much of that and it throws them into the afflictions of death.

And how many men have we seen carrying the name of *Islām*, and they speak about *Islām* time after time, while they are upon these abnormal ideologies and

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<sup>68</sup> *Al-An'ām*, 162-163

<sup>69</sup> *Al-Baqarah*, 85

understandings which are astray from the Legislation (*Sharā'*) of Allāh. He, the Most High, said:

**And when they meet those who believe, they say: "We believe," and when they are alone with their *Shayātīn* (devils - polytheists, hypocrites, etc.), they say: "Truly, we are with you; verily, we were but mocking." Allāh mocks them and gives them increase in their wrong-doings to wander blindly. These are they who have purchased error with guidance, so their commerce was profitless. And they were not guided.** <sup>70</sup>

And *Islām* has enemies from within as well as enemies on the outside who come together for common benefits with regards to separating *Islām* from life and forcing its people into the laps of the Jews and the Christians and putting obstacles in the way of its expansion and the movement of its people. (This is) because it is not possible for the group of ignorance (*Jāhiliyyah*) and the sect which opposes Allāh and His Messenger to completely fulfill their promise and to become absolute rulers over the Earth and conquer its people, even if it is able to overpower many of its areas for an extended period. This is because the days pass by and the glory is for Allāh and His Messenger and the believers.

And the promise from Allāh that He will give victory to His Religion (*Dīn*) and His Messenger and His believing party and that He will disgrace the disbelievers, is an undeniable promise without any uncertainty.

And the conditions which are based upon *Shirk* and *Kufr* and legislations of ignorance (*Jāhili*) and unlawful seizing of countries and violating of the honours and forbidding the noble ideologies, will not remain, no matter how many of its paths are paved and (no matter) how strong its force becomes and (no matter) how long its presence in the Earth has lasted! And this is a reality that it is obligatory (*Wājib*) to believe in, and to put forth the efforts in order to establish it. But the condition for that, is that we must establish *Islām* and we must move the bodies and hearts with it and that we must act for Allāh, truthfully (*Sidq*) and with certainty (*Yaqīn*). He, the Most High, said:

**...and it was incumbent upon Us to help the believers.** <sup>71</sup>

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<sup>70</sup> *Al-Baqarah*, 14-16

<sup>71</sup> *Ar-Rūm*, 47

And He, the Most High, said:

**And, verily, Our Word has gone forth of old for Our slaves, the Messengers, that they verily would be made triumphant. And that Our soldiers, they verily would be the victors.** <sup>72</sup>

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

أَلَا إِنَّ تَصْرَ اللَّهِ قَرِيبٌ

**Verily, the Victory of Allāh is near!** <sup>73</sup>

And He, the Most High, said:

**(It is) a Promise of Allāh, and Allāh fails not in His Promise, but most of men know not.** <sup>74</sup>

And *Imām* Ahmad narrated in his *Musnad* (4/103) with an authentic (*Sahīh*) chain, from the path of Safwān Ibn Muslim, who said, "Salīm Ibn 'Āmr narrated to me, , from Tamīm Ad-Dārī, who said, 'I heard the Messenger of Allāh

saying, 'This matter (i.e. *Islām*) will reach to wherever night and day reach. And Allāh will not leave a clay house nor a house made from hides covered in fur, except that Allāh will enter this religion into it with the glory of the noble one or the humiliation of the humiliated one; glory by which Allāh gives glory to *Islām*, or humiliation by which Allāh humiliates *Kufr*.'

'And Tamīm Ad-Dārī used to say, 'I knew this from the people in my own household, as those who entered *Islām* were reached with goodness and nobility and glory, while those who were disbelievers (*Kāfir*) from them were reached with humiliation and inferiority and *Jizyah*.'" <sup>75</sup>

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<sup>72</sup> *As-Sāffāt*, 171-173

<sup>73</sup> *Al-Baqarah*, 214 [Trans. Note: It was this Verse, for which the book was entitled.]

<sup>74</sup> *Ar-Rūm*, 6

<sup>75</sup> **Trans. Note:** *Jizyah* is the tax, which the Jews and Christians must pay for protection within the Muslim state if they do not embrace *Islām*.

And the joyful signs of the return of *Islām* and the empowering of its people and the linking of its present people with the people of its past, are many. And this will occur incontestably, by the glory of the noble one or the humiliation of the humiliated one. And what flowed into the hearts of a group of the Muslims, from despair and helplessness from what they see from the painful present, is ignorance, which has no stability.

So no matter how much the misguidance spreads, and no matter how much temptation becomes deep-rooted and the corruption becomes progressive and the honours are violated, *Islām* will remain and its region will spread and reach wherever night and day reaches from the truthfulness (*Sidq*) of the scholars ('*Ulamā'*) and the efforts of the callers (*Du'āt*) and the blood of the martyrs (*Shuhadā'*).

So there is no room for weaknesses or inactivity or sitting back with those who remain behind, because *Islām* is established with diligence, not with sport, and with actions, not with mere hopes, and with truthful hearts, not with treacherous 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 Allāh (i.e. *Jihād*) you 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 with another people, and you cannot harm Him at all, and Allāh is Able to do all things.** <sup>76</sup>

And He, the Most High, said:

**Verily, Allāh has purchased of the believers their lives and their properties; for the price that theirs shall be the Paradise. They fight in Allāh's Cause, so they kill (others) and are killed. It is a promise in Truth, which is binding on Him in the *Tawrāt* (Torah) and the *Injīl* (Gospel) and the *Qur'ān*. And who is truer**

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<sup>76</sup> *At-Tawbah*, 38-39

**to his covenant than Allāh? So rejoice in the bargain, which you have concluded. That is the supreme success.**<sup>77</sup>

And the reality of faith (*Īmān*) in Allāh and the reality of the pledging (of oneself) to Allāh, was manifested in the companions (*Sahābah*), may Allāh be pleased with them, when they gave their wealth, while hoping and they put forth their souls, while being patient. And they performed *Jihād* in the Path of Allāh, marching forward and never turning back, until the Truth became well established and mankind knew its Lord and they submitted to their Originator [*Al-Bārī* (i.e. Allāh)] until there was no one left in the land except the Muslim Monotheist (*Muwahhid*) or the humiliated disbeliever (*Kāfir*) who succumbed to the *Jizyah*, and submitted to the authority of the Truth, that he would remain beneath the protection of the Muslims and their security. This was a day when the reality of faith (*Īmān*) in Allāh was established during the generation of the *Qur'ān* and a day when the earliest Muslims knew their duty in life.

And we people of today, when we move along their influences and we endow ourselves with religion (*Dīn*), and we move along the path of Truth, unafraid of the creation, we will move beyond these days of weakness and the opposing defects and the humiliating defeats, and we will crush the thrones of disbelief (*Kufr*) and defeat the slaves of desires and we will own the necks of our enemies. This is what our Lord promised us, if we reform and we return to our guidance, because *Islām* prevails and is not prevailed over.

And from the beauty of the *Hadīth* of Al-Mughīrah Ibn Shu'bah, may Allāh be pleased with him, when the agent of Kisra came out against the Muslims, along with forty thousand (troops): "So an interpreter stood up and said, 'A man from you will speak to me.' So Al-Mughīrah 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. So while we were like this, the Lord of the Heavens and the Lord of the Earths- High be His mentioning and Majestic be His Greatness- sent to us a Prophet from ourselves. We knew his father and his mother. So our Prophet, the Messenger of our Lord, \_\_\_\_\_, ordered us to fight you until you worship Allāh 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), he will own your necks!" - Narrated by Al-Bukhārī (#3,159)

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<sup>77</sup> *At-Tawbah*, 111

And upon this basis, *Islām* rose and its force became stronger and its people became honoured. And the nights and the days will not vanish until this Religion will be solely for Allāh, so that there is no Judaism or Christianity left on Earth, and there will remain no one from the People of the Book (*Ahl Al-Kitāb*) to pay the *Jizyah*.

And in the two *Sahīhs* (*As-Sahīhayn*)<sup>78</sup> from the path of Ibn Shīhab from Ibn Al-Musayyib that he heard Abū Hurayrah, may Allāh be pleased with him, saying, "The Messenger of Allāh 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<sup>79</sup> the *Jizyah*. And the wealth will become (so) abundant that no one will accept it.'"

And the meaning of his statement, "...and abolish the *Jizyah*..." - in other words, he will not accept anything besides *Islām*, so that the religion (*Dīn*) will become solely for Allāh, then there won't exist on Earth, a single Jew or Christian. And this is the opinion of a group of jurists (*Fuqahā'*) and the *Mujtahidīn*<sup>80</sup> *Imāms*.

And others said that its meaning is 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"<sup>81</sup> the *Jizyah* refers to the (total) implementation of the *Jizyah* upon the disbelievers (*Kuffār*) indiscriminately. And at that time, the wealth would become plentiful.

However, many narrations have come, which support the first saying, and that 'Īsa calls to *Islām* and does not accept the *Jizyah* and that Allāh destroys all the religions, during his time, except *Islām*.

<sup>78</sup> Al-Bukhārī, #2,222 and Muslim, #155

<sup>79</sup> **Trans. Note:** Arabic: (بَضَعَ) Transliteration: "...*yadha'a*..." Translation: "...put down..." In the narration, the word "...*yadha'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 "...*yadha'a*..." (i.e. put down) can also take this meaning.

<sup>80</sup> **Trans. Note:** *Mujtahidīn* is the plural form of the word *Mujtahid*, which is rooted in the word *Ijtihād*. And *Ijtihād* 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 "*Ijtihād*" in order to arrive at the correct ruling by the approved methods of *Islāmic* jurisprudence (*Fiqh*) and this is restricted to the one who is qualified to do so.

<sup>81</sup> **Trans. Note:** This appears to be an opinion based upon the interpretation of the word "...*yadha'a*..." to mean "...put down..." as opposed to "...abolish...", as stated earlier. And Allāh knows best.

And Al-Bukhārī narrated <sup>82</sup> from the path of Jarīr from ‘Umārah Ibn Al-Qa’qā’ from Abī Zur’ah from Abī Hurayrah, may Allāh be pleased with him, from the Messenger of Allāh 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, so kill him.’”* And Muslim (also) narrated it <sup>83</sup> from the *Hadīth* of Suhayl Ibn Abī Sālih, from his father, from Abī Hurayrah. And the two *Shaykhs* (i.e. Al-Bukhārī and Muslim) have agreed upon <sup>84</sup> its narration from Ibn ‘Umar, may Allāh be pleased with them, (who also narrated this).

So the time has come for the Muslims in the East of the Earth and its West, to return to their guidance and unite in their cause and perform *Jihād* against the enemy of Allāh 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 lands and the honours. 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, Allāh is Able to give them (believers) victory. Those who have been expelled from their homes unjustly only because they said: "Our Lord is Allāh." - For had it not been that Allāh checks one set of people by means of another, monasteries, churches, synagogues, and mosques, wherein the Name of Allāh is mentioned much would surely have been destroyed. Verily, Allāh will help those who help His (Cause). Truly, Allāh is All-Strong, All-Mighty.** <sup>85</sup>

And we, the Muslims, throughout our history, have not received from the Jews and the Christians, wrongdoings and slaughterings greater than or more harmful than the slaughter of our current era, <sup>86</sup> to the point that they (i.e. the Jews and

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<sup>82</sup> #2,926

<sup>83</sup> #2,922

<sup>84</sup> Al-Bukhārī, #2,925 and Muslim, #2,921

<sup>85</sup> *Al-Hajj*, 39-40

<sup>86</sup> And the catastrophe of the Muslims in the year six hundred seventeen *Hijrī*, at the hands of the Tartars was a great trial and a tremendous calamity. Ibn Athīr said, concerning it, in *“Al-Kāmil”*, 10/399, *“So if someone had said that the world, from the time that Allāh – the Glorified, Most High – created Ādam, until now, was not tested with the likes of it, then he would be truthful, because (all of) the histories have not included anything that comes close to it nor that which proximates it.”* Still, the Tartars were a mixed people, who did not have a (specific) religion and

the Christians) base their pleasure upon our sorrow and their countries upon our lands while some of the Muslims are (like) motionless corpses, who do not move towards *Jihād* and the changing of the conditions. And they choose to wait, and they await relief without any resistance to speak of or any efforts to appreciate.

And *Islām* rejects all of that and it rejects weakness and ignorance and laziness. And it rejects the calls which lead to the destruction of the Muslims and the violation of their sanctities. And it commands *Jihād* and fighting the treacherous ones and the transgressors and the cleansing of the lands of the Muslims from the hands of the usurpers, until the Promise of Allāh arrives, while we are upon that. Allāh, the Most High, said:

**March forth, light (being healthy, young and wealthy) and heavy (being ill, old and poor), and strive hard with your wealth and your lives in the Cause of Allāh. This is better for you, if you but knew.** <sup>87</sup>

And He, the Most High, said:

**And fight them until there is no more *Fitnah* (disbelief and worshipping of others along with Allāh) and (all and every kind of) worship is for Allāh (Alone). But if they cease, let there be no transgression except against *Ath-Thālimīn* (the polytheists, and wrong-doers, etc.)** <sup>88</sup>

And the people of knowledge have agreed upon the obligation of fighting the disbelievers (*Kuffār*) who transgress upon the countries of the Muslims. Then if their evil is repelled by the people of the country that has been occupied, then that is sufficient for the (fulfillment of the duty of) the others. But if the repulsion of their plot and their expulsion is not achieved, then it becomes obligatory (*Wājib*) upon those who are near the enemy from the people of the other countries to battle the disbelievers (*Kuffār*) and prevent their transgression. And this is a matter, which is known in the Legislation (*Sharā'*) and no Muslim would disagree concerning it. <sup>89</sup>

He, the Most High, said:

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this discussion is concerning the tribulation (*Fitnah*) of the Jews and the Christians, with what they have in them from astrayness.

<sup>87</sup> *At-Tawbah*, 41

<sup>88</sup> *Al-Baqarah*, 193

<sup>89</sup> Look to "*Sharh As-Sunnah*", by Al-Baghawī (10/374) and "*Tafsīr Al-Qurtubī*", (5/279) and (8/151) and "*Al-Mughnī*", (10/366) and "*Al-Muhallā*", (5/341) and "*Hāshiyat Ibn 'Ābidīn*", (4/124) and "*As-Sayl Al-Jarrār*", (4/520) and "*Al-Jihād Wal-Qitāl Fī As-Sīyāsah Ash-Shar'īyyah*", (1/636-638)



**O you who believe! Fight those of the disbelievers who are close to you, and let them find harshness in you, and know that Allāh is with those who are *Al-Muttaqīn*.** <sup>90</sup>

And He, the Most High, said:

**And what is wrong with you that you fight not in the Cause of Allāh, and for those weak, ill-treated and oppressed among men, women, and children, those who say: "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 Allāh, and those who disbelieve, fight in the cause of the *Tāghūt* (Satan, etc.). So fight you against the allies of *Shaytān* (Satan); Ever feeble indeed is the plot of *Shaytān* (Satan).** <sup>91</sup>

Al-Qurtubī, may Allāh be merciful to him, said, "His, the Most High's, statement: '**And what is wrong with you that you fight not in the Cause of Allāh...**' is an incitement towards *Jihād* and it includes rescuing the weak (Muslims) from the disbelieving associators (*Mushrikīn*), who inflict upon them, a terrible punishment and put them through trials in order to lure them away from their religion (*Dīn*). So He, the Most High, obligated *Jihād* to raise His Word and openly spread His Religion (*Dīn*) and to rescue the weak believers from His slaves, even if that necessitates a loss of life." <sup>92</sup>

So with that, they will have the rewards of the Martyrs (*Shuhadā'*) who were killed in the Path of Allāh. The Prophet said, "*Whoever is killed in the Path of Allāh, then he is a Martyr (Shahīd) and whoever dies in the Path of Allāh, then he is a Martyr (Shahīd).*" – the *Hadīth*; narrated by Muslim (#1,915) from the path of Suhayl Ibn Abī Sālih from his father, from Abī Hurayrah.

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

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<sup>90</sup> *At-Tawbah*, 123

<sup>91</sup> *An-Nisā'*, 75-76

<sup>92</sup> "*Tafsīr Al-Qurtubī*", (5/279) and look to "*Mashāri' Al-Ashwāq Ilā Masāri' Al-'Ush'shāq*", (2/828-838)

**Think not of those who are killed in the Way of Allāh as dead. Nay, they are alive, with their Lord, and they have provision. They rejoice in what Allāh has bestowed upon them of His Bounty, rejoicing for the sake of those who have not yet joined 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 Allāh, and that Allāh will not waste the reward of the believers.** <sup>93</sup>

And in *Sahīh Muslim* (#1887) from the path of Al-A'mash from 'Abdullāh Ibn Murrah from Masrūq, who said, "We asked 'Abdullāh Ibn Masūd about this Verse and he said, 'Verily, we asked (the Messenger of Allāh about that, so he said, '*Their (i.e. the Martyrs') souls are in the chests of green birds. They have lanterns hanging from the Throne [Arsh (of Allāh)] and they move about in Paradise wherever they will and then they return to these lanterns. Then their Lord comes out to them then says, 'Do you desire anything?' They say, 'What could we desire, while we are free to move about in Paradise wherever we will?'* So he does this with them three times. So when they see that they will not be left until they ask (for something), they say, 'O Lord, we want for You to return our souls into 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 the Martyr (Shahīd), he wishes to return to this life and be killed ten times over because of what he sees from the honour." - Agreed upon <sup>94</sup> from the *Hadīth* of Shu'bah, from Qatādah from Anas, may Allāh be pleased with him.

And the authentic (*Sahīh*) *Hadīths* have indicated that *Jihād* in the Path of Allāh is from the best deeds and that those who perform it are the best of the slaves.

And this is what motivated the companions (*Sahābah*) from the Emigrants (*Muhājirīn*) and those who supported them (*Ansār*) and those who followed them in righteousness, to race upon its race track and compete (in an attempt) to receive its rewards. And it was said to the Prophet "What is equal to *Al-Jihād* in the Path of Allāh, the Powerful, the Majestic?" He said, 'You are

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<sup>93</sup> Āl 'Imrān, 169-171

<sup>94</sup> Al-Bukhārī (#2,817) and Muslim (#1,877)

unable to do it.'<sup>95</sup> <sup>96</sup> 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 (Mujāhid) in the Path of Allāh is like he, who fasts and stands (in prayer) and is devoted (obedient) to the Verses of Allāh. He does not become less intense in (his) fast or (his) prayers (Salāt) until the fighter (Mujāhid), in the Path of Allāh, the Most High, returns.'" – Narrated by Muslim in his *Sahīh* (#1,878) from the path of Suhayl Ibn Abī Sālih, from his father, from Abī Hurayrah. And Al-Bukhārī narrated it (#2,785) with the same meaning from the *Hadīth* of Abī Husayn, from Thakwān from Abī Hurayrah. And in the two *Sahīhs* <sup>97</sup> from the path of Az-Zuhri, from 'Atā' Ibn Yazīd Al-Laythī, from Abī Sa'īd Al-Khudrī, may Allāh be please with him, who said, "It was asked, 'O Messenger of Allāh, who is the best of people?' So the Messenger of Allāh said, 'A believer who wages Jihād in the Path of Allāh, with his (physical) self and his money.' They said, 'Then who?' He said, 'A believer in a mountain pass from the mountain passes who fears Allāh and leaves the people from his evil.'"

And the texts, which indicate the virtues of *Jihād* and its people are many and the fighters (*Mujāhidūn*) in the Path of Allāh, who achieved it, before the latter ones, have beaten them to it. How great are the souls which their bodies contain them, and blood which is spilled in the defense of *Islām* and the breaking the force of its enemies.

This, while some of those who have defeated souls and ideologies, and have been influenced by the writings of the orientalist, have raised the issue of *Jihād* and restricted it to the defensive *Jihād* against the transgression. And they have striven to form an interpretation upon the *Qat'iyah* <sup>98</sup> evidences in this (matter) while being blind to the evidences and the proofs, which indicate the (legitimacy of the) offensive *Jihād*, so that all of the religion (*Dīn*) will be for Allāh and so that the oppressed and subdued people will be relieved from the transgression (*Thulm*) of the institutions and the laws. And behind their defeat was ignorance regarding the reality of *Islām* and the reality of *Jihād* in the *Islāmic Law* (*Sharī'ah*). He, the Most High, said:

**And fight them until there is no more *Fitnah* (disbelief and polytheism) and the religion will all be for Allāh (Alone). But if they cease In other words,**

<sup>95</sup> **Trans. Note:** Arabic: (( )) Transliteration: "*La Tastatī'ūhu.*" Translation: "**You are unable to do it.**"

<sup>96</sup> And in another manuscript: (( )) [**Trans. Note:** Transliteration: "*La Tastatī'ūnahū.*"] with the (letter) (*nūn*), which is more common in the language.

<sup>97</sup> Al-Bukhārī (#2,786) and Muslim (#1,888)

<sup>98</sup> **Trans. Note:** Clear, unambiguous, authentic texts.

from their *Shirk* and *Fitnah* towards the believers), **then certainly, Allāh is All-  
Seer of what they do.** <sup>99</sup>

And He, the Most High, said:

**Then when the Sacred Months (of the *Islāmic* calendar) have passed, then kill the *Mushrikīn* 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-Salāt*, and give *Az-Zakāt*, then leave their way free. Verily, Allāh is Oft-Forgiving, Most Merciful.** <sup>100</sup>

And He, the Most High, said:

**Fight against those who believe not in Allāh, nor in the Last Day, nor forbid that which has been forbidden by Allāh and His Messenger and those who acknowledge not the Religion of Truth (i.e. *Islām*) among the people of the Scripture (Jews and Christians), until they pay the *Jizyah* with willing submission, and feel themselves subdued.** <sup>101</sup>

And in the two *Sahīhs* <sup>102</sup> from the path of Shu'bah, from Wāqid Ibn Muhammad Ibn Zayd Ibn 'Abdillāh Ibn 'Umar, from his father, from Ibn 'Umar, that the Messenger of Allāh said, "*I was ordered to fight the people until they bear witness that there is nothing worthy of worship besides Allāh and that Muhammad is the Messenger of Allāh, and they establish the prayer (Salāt) and give the charity (Zakāt). So if they do that, then they protect their blood and their wealth from me, except in the right of Islām (i.e. punishment etc.) and their reckoning is with Allāh.*"

And all of these evidences are concerning the offensive *Jihād* and it is targetting the disbelievers (*Kuffār*) and battling them within their lands, even if there has not been any aggression from them, so that they might enter into the Religion (*Dīn*) altogether. As long as there is no outweighing harms resulting from that, or that no inability or weakness prevents the Muslims from that from.

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<sup>99</sup> *Al-Anfāl*, 39

<sup>100</sup> *At-Tawbah*, 5

<sup>101</sup> *At-Tawbah*, 29

<sup>102</sup> *Al-Bukhārī* (#25) and *Muslim* (#22)

**And the second type of *Jihād*, is the *Jihād* of repelling the transgression** off of our lands and all of the countries of the Muslims. And this is obligatory (*Wājib*), according to consensus (*Ijmā'*) 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 (*As-Sama'*) and the intellect (*Al-'Aql*) and the natural state of mankind (*Al-Fitrah*). And some of this has passed (earlier) and that Allāh, the Most High, has obligated *Jihād* to raise His Word and openly spread His Religion (*Dīn*) and to rescue the weak ones from the believers from the hands of the criminal disbelievers. And Allāh knows best.

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1422 / 8 / 7

Written by  
Sulaymān Ibn Nāsir Al-'Ulwān  
Al-Qasīm, Buraydah  
7/8/1422 H.

**Appendix:**

**A brief Biography of *Shaykh Sulaymān Ibn Nāsir Ibn ‘Abdillāh Al-‘Ulwān*,  
may Allāh preserve him.** <sup>103</sup>

Sulaymān Ibn Nāsir Ibn ‘Abdillāh Al-‘Ulwān was born and raised in the city of Buraydah in the province of Al-Qasīm, in the Kingdom of Saudi Arabia, in the year 1389 H. He was one of nine sons; three older brothers and five younger. *Shaykh Sulaymān* 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 *Shari’ah* sciences and *Islāmic* knowledge, by studying from the scholars (*‘Ulamā’*) and reading and reviewing their books. He was married in the year 1410 H. and has three sons, the oldest of which is ‘Abdullāh, 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 the *Shari’ah*. And from the origins of his exclusive studies, *Shaykh Sulaymān* has spent most of his days in reading, memorizing and reviewing the books of knowledge.

Initially, he focussed upon the writings of Ibn Taymiyyah, Ibn Al-Qayyim, the *Imāms* of Najd, Ibn Rajab, the *Sīrah* (Prophetic Biographical Accounts) of Ibn Hishām and “*Al-Bidiyāh Wan-Nihiyāh*” of Ibn Kathīr. And he would review with the scholars (*‘Ulamā’*), depending on their areas of expertise. He used to visit four different *scholars* daily; one after *Fajr*, another after *Thuhur*, another after *Maghrib* and another after *Ishā’*. And he stayed upon this routine day in and day out, except for Fridays, until he began studying from all the schools of *Fiqh* (*Mathāhib*) and the selected opinions of Ibn Taymiyyah, Ibn Al-Qayyim and Ibn Hazm may Allāh be merciful to them. When asked about how much time he spends in reading, memorizing and reviewing, the *Shaykh* responded, “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*, *Thuhur* and *Maghrib*, except on Fridays.

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<sup>103</sup> This has been summarized from the short treatise entitled, “*Safahāt Min Hayāt Fadhīlat Ash-Shaykh Sulaymān Ibn Nāsir Al-‘Ulwān*”, (“Pages from the Life of the Virtuous *Shaykh Sulaymān Ibn Nāsir Al-‘Ulwān*”), prepared by Abū Muhammad Yūsuf As-Sālih. As well as things added by the translators that have happened to the *Shaykh* since the publishing of his above mentioned biography.

When he traveled to Al-Madīnah, he sat with *Shaykh* Hammād Al-Ansārī, who issued him the license (*Al-Ijāzah*) to teach the Six Books (of *Hadīth*) as well as “*Musnad Ahmad*”, “*Muwatta’ Imām Mālik*”, the two *Sahīhs* of Ibn Khuzaymah and Ibn Hibbān and the two *Musannafs* of ‘Abdur-Razzāq and Ibn Abī Shaybah. He also issued him the license (*Al-Ijāzah*) of the *Tafsīr* of Ibn Jarīr and “*Tafsīr Ibn Kathīr*”. And in grammar, “*Al-Alfiyyah*” by Ibn Mālik and many of the books of jurisprudence (*Fiqh*). And during this visit, he heard the *Shaykh* narrate the *Hadīth*, “The Most Merciful (*Ar-Rahmān*) has mercy upon those who show mercy (to others).” And this was the first *Hadīth* he heard with the chain of narration, from the scholar’s lips, extending all the way back to the Messenger of Allāh

. This took place on 18/8/1413 H. Later, he traveled to Makkah and sat with the scholars there and received similar licenses to teach in the other books of the *Sunnah*, *Tafsīr* and jurisprudence (*Fiqh*).

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

“*Sahīh Al-Bukhārī*”, “*Jāmi’ At-Tirmithī*”, “*Sunan Abī Dāwūd*”, “*Muwatta’ Mālik*”, “*Bulūgh Al-Marām*”, “*Umdat Al-Ahkām*”, and “*Al-Arba’in An-Nawawiyyah* (An-Nawawī’s Forty *Hadīth*)”.

He also gave lessons in the classification and terminology of *Hadīth* (*Mustalah Al-Hadīth*) as well as their defects (*Ilal*), jurisprudence (*Fiqh*), grammar and *Tafsīr*. And from the lessons, which he gave from the books of belief (*Aqīdah*), were:

“*Al-‘Aqīdah At-Tadmuriyyah*”, “*Al-‘Aqīdah Al-Hamawiyyah*” and “*Al-‘Aqīdah Al-Wāsitiyyah*”, of *Shaykh Al-Islām* Ibn Taymiyyah, “*Kitāb At-Tawhīd*” of Muhammad Ibn ‘Abdil-Wahhāb, “*Ash-Sharī’ah*” from Al-Ājurri, “*As-Sunnah*” by ‘Abdullāh Ibn Ahmad, “*As-Sunnah*” by Ibn Nasr, “*Al-Ibānah*” by Ibn Battah and “*As-Sawā’iq*” and “*An-Nūniyyah*”; both by Ibn Al-Qayyim.

However, the *Shaykh* was later prevented from offering lessons in the Mosque by the authorities due to undeclared reasons.

During this period, *Shaykh* Ibn Bāz, may Allāh 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 Bāz 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:

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1417/5/11 /840 :

*“From ‘Abdul-‘Azīz Ibn ‘Abdillāh Ibn Bāz, to the respected son, the virtuous Shaykh Sulaymān Ibn Nāsir Al-‘Ulwān, may Allāh allow him to attain His pleasure and increase him in knowledge and faith (Īmān). Amīn.*

*As-Salāmu ‘Alaykum Wa Rahmatullāhi Wa Barakātuh*

*‘To proceed:*

*‘I have examined some of your writings and read some of what you have written in the refutation of Ibn Al-Jawzī and As-Saqqāf and I became very happy with that. And I*



praised Allāh – Glorified be He – for what he gave you from the comprehension of the religion (Dīn) and your holding steadfast to the predecessors' beliefs (Salafī 'Aqīdah) and teaching it to the students and refuting those who oppose it. So I ask Allāh 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 (Walī) of that and the One who is capable to do so. And we advise you with the fear of Allāh – Glorified be He – and putting forth all efforts in teaching the people in Shari'ah-based knowledge and insiting them to act upon it and emphasizing the correct issues in belief ('Aqīdah) and clarifying them to the students, as well as others, in your specific and general lessons. And encouraging the people, from the students and others, in reading the Noble Qur'ān often, while contemplating its meanings and acting upon it. And emphasizing the Sunnah of the Messenger which is confirmed from him, and the benefitting from it, because it is the Secondary Revelation and it is the explanation of the Book of Allāh and a clarification for that which might not be apparent from its meaning. May Allāh 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 fearful allies ('Awliyā') and from the callers to Him who are upon sure-sightedness (Basīrah). Verily, He is Generous and Bountiful.

Wa As-Salāmu 'Alaykum Wa Rahmatullāhi Wa Barakātuh

'The Head Cleric (Muftī) of the Kingdom of Saudi Arabia and the President of the Council of Senior Scholars and the Administration of Knowledge-Base Research and Legal Verdicts. '#840 – dated 11/5/1417 H."

The *Shaykh* was then allowed to give the lessons to the general public in the Mosques again on the date 6/3/1424 H. after seven years of being prevented.

The *Shaykh* has also faced some opposition from his contemporaries regarding some of the jurisprudence (*Fiqh*) related opinions he holds, such as the purity (*Tahārah*) of blood and alcohol [i.e. that they are not essentially filthy (*Najāsah*)] and the permissibility of the sexual defiled one, reciting (but not touching) the *Qur'ān*, and other things of this nature. And one time, the *Shaykh* was imprisoned for a treatise he wrote concerning the innovation (*Bid'ah*) of holding congratulatory celebrations for those who complete the memorization of the *Qur'ān*, due to his opinion that these celebrations were not known at the time of the Prophet nor the time of his companions (*Sahābah*) nor the *Imāms* of those who succeeded them (*Tābi'īn*) nor the four *Imāms*. And this was one of the things that these generations could have done as there was nothing to prevent them from that except that the Messenger of Allāh said,

“Whoever innovates something into this matter of ours that which is not from it, then it is rejected.” (- Agreed upon, from the *Hadīth* of ‘Ā’ishah, may Allāh be pleased with her.) So he was imprisoned along with others, who held the same opinion, in Riyādh, near the end of *Thul-Hijjah* in 1407, for eighteen days.

From the published books of the *Shaykh* are:

- “*Tanbīh Al-Akhyār ‘Alā ‘Adam Finā’ An-Nār*” (“Reminding the Righteous, Concerning the Eternity of the Hellfire”)
- “*At-Tibyān Fī Sharh Nawāqidh Al-Islām*” (“The Clarification Regarding the Explanation of ‘The Nullifications of *Islām*’”)
- “*Sharh Bulūgh Al-Marām*” (“Explanation of *Bulūgh Al-Marām*”)
- “*Ahkām Qiyām Al-Layl*” (Regulations of the Night Prayer”)
- “*Al-Istinfār Lith-Thabb ‘An As-Sahābah Al-Akhyār*” (“Calling to Arms in Defense of the Righteous Companions”)
- “*Alā Inna Nasrullāhī Qarīb*” (“Verily, the Victory of Allāh is Near”)

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

- “*Sharh Al-Usūl Ath-Thalāthah*” (“Explanation of ‘The Three Fundamentals’”)
- “*Sharh Kitāb At-Tawhīd*” (“Explanation of ‘The Book of *Tawhīd*’”)
- “*Hukm As-Salāt ‘Ala Al-Mayyit Al-Ghā’ib*” (“The Ruling Concerning the Prayers upon the Absent Deceased”)
- “*Hukm Al-Ihtifāl Bil-A’yād*” (“Celebrating the Various Celebrations (of others)”)

... as well as four others.

The *Shaykh* was arrested again on the date 9/3/1425 at ‘*Asr* time for unspecified reasons, and remains imprisoned to this day.

So we ask Allāh to reward the *Shaykh* and preserve him and free him from the prison of the *Tawāghūt* 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 Allāh, the Lord of all that exists.