

*Giftng The Brothers With
The Dangers of Al-'Alwaan!*



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**GIFTING THE
BROTHERS WITH THE
DANGERS OF
AL-'ALWAAN!¹**

*By Shaykh Abee 'Abdillaah 'AbdurRahmaan
bin 'Abdullaah Aal Ibraaheem*

¹ Abridged and summarized from Abee 'Abdillaah 'AbdurRahmaan bin 'Abdullaah Aal Ibraaheem, *Ithaaf ul-Ikhwaan bi Mazaaliq il-'Alwaan*, www.islamancient.net

Translated by 'AbdulHaq ibn Kofi ibn Kwesi al-Asbanti

In the Name of Allaah, Most Beneficent, Most Merciful

All praise is due to Allaah, Lord of the worlds and may prayers and peace be upon the master of the messengers

To proceed:

I read the short treatise entitled *Alaa inna Nasrallaahi Qareeb (Indeed, the Help of Allaah is Near)*² authored by the Shaykh Sulaymaan bin Naasir al-'Alwaan, may Allaah bless him and us with His guidance, yet I saw that he has been afflicted with a certain degree of haziness regarding diagnosing the sickness of the Muslims, as for the cure then he is far from any useful effect in describing it and confusion in it. So for example, at times he makes the cure as being jihaad and describes those who do not make *jihaad* as being unstable and apathetic he says:

“The defeatists, in soul and thought, and those who are unstable and apathetic towards jihaad, sacrifices and confronting the ideologies and basis of jaahiliyyah and legislations of disbelief, do not aid these faith-based causes.”³

Even though he himself establishes that it is correct to leave off *jihaad* during times of weakness or inability, saying:

² It was completed by al-'Alwaan in 7/8/1422 AH corresponding to 24 October 2001 CE. It was translated into English by *Tibyaan (Tughyaan!) Publications* as *Verily, the Victory of Allah is Near* (Second Edition, Dhu'l-Qa'dah, 1425 AH/December 2004 AH) and available online.

³ Pp.27 and 36; also p.27 of the English trans. by *Tibyaan* ([TN])

“As long as there are no overarching harms or that no inability or weakness impedes the Muslims from that.”⁴

Within his treatise he establishes that the Muslims are in a state of weakness saying;

“...and (the Muslims exist with) a loss of their rights and properties, confusion in their ideas, scarcity and weakness in success, in producing and in action, increasingly turning away and (have) destructive deviations in creed, methodology and affairs of political and economic life.”⁵

The effect of his speech is not understandable: he does not hold it correct to wage (armed) *jihad* as the Muslims are weak and unable, so why does he attribute that as being apathy, instability and defeatist? This confusion comes about due to his lack of understanding the situation of the Muslims and the inability of his understanding of what is present in the Revelation. Or if he does understand the situation of the Muslims, as has arrived in the Revelation, it has bypassed him and the spirit of revolution and confrontation has confused him, this is what he has preferred, yet from what I know about him he is still young, about forty years old,⁶ Allaah says,

⁴ Page 46; *Tibyaan* trans. p.42 ([TN])

⁵ Page 2; *Tibyaan* trans. p.4 ([TN])

⁶ Indeed, as a result the hastiness of Sulaymaan al-'Alwaan is well-known by the people of knowledge. Some time ago al-'Alwaan went to Makkah to try and get an *ijazah* from one of the *muhadditheen* there, the noble Shaykh Muhammad 'Alee Aadam al-Ethiopee (*hafidhahullaah*). The Shaykh requested al-'Alwaan to remain with him and the Shaykh's other main students so that they can monitor his progress over the course of a few months, the response of al-'Alwaan was **“I don't have time for that now”!**? as relayed to us by the brother Muhammad al-Maaliqee.

Al-'Alwaan was born in 1389 AH/1969 CE in Buraydah (Qaseem, KSA) and was said to have memorised the whole Qur'aan at the age of 18 after beginning at the age of 16. He is also said to have memorised some books of *hadeeth* and is also said to have been given *ijazah* by Shaykh Hamaad al-Ansaaree to teach the *Kutub as-Sittah*, *Musnad Ahmad*, *Muwatta* of Imaam Maalik and other books of

hadeeth. In Buraydah he also taught in his Masjid explanations of *Saheeh Bukhaaree*, *Jaami' ut-Tirmihhee*, *Sunan Aboo Daawood*, *Bulugh ul-Maraam*, *Umdat ul-Ahkaam* and *al-Arba'een an-Nawawiyyah*. He also taught the books of *'aqeedah* of Ibn Taymiyyah, along with *Kitaab ut-Tawheed*, *ash-Sharee'ah*, *Kitaab us-Sunnah* of Imaam 'Abdullaah Ibn Imaam Ahmad, *al-Ibaanah* of Ibn Battaah, *an-Nooniyyah* of Ibn Qayyim and other works. Yet al-'Alwaan did not study within any of the Islamic institutions in Saudi ruling them to be connected to the government and thus he did not have any teachers. In terms of the books that he has authored then he has written about 15 books with some others pending, including an explanation of *Bulugh al-Maraam*, an explanation of *Nawaaqid ul-Islam*, an explanation of *Usool uth-Thalaathah*, an explanation of *Kitaab ut-Tawheed*. Imaam 'Abdul'Azeez Bin Baaz (*raheemahullaah*) wrote to him advising him to seek knowledge, acknowledged his efforts in having good *'aqeedah* in terms of *Asmaa' wa's-Sifaat*, exhorting him to be in close contact with the senior scholars, this was *fatwaa* no.840 dated: 11/5/1417 AH corresponding to 13 March 1997 CE. Al-'Alwaan was imprisoned (again, after having been imprisoned for writing a treatise on Qur'aan competitions and criticising them as they take place in Saudi) in August 2003 CE corresponding to 6/3/1424 AH.

Al'Alwaan, in following a *manhaj* which has more in common with the *khawarij*, mentions in his book *Indeed, the Help of Allaah is Near*, that to be punished is a hallmark that one is on the truth and this is *baatil*. Al'Alwaan mentions on page 23 of the *Tibyaan* translation:

“And it is not a disaster or loss if anyone is harmed or killed in the path of deen and his beliefs and the steadfastness in upon his spreading of the da'wah , ideas and opinions.”

This is what many of the *takfeerees* claim, that merely due to the fact that they are punished with imprisonment for example, this must prove that what they are upon is the truth and makes apparent their 'enmity' to the *kuffaar* along their perceived and deluded idea of 'bravery'. As a result of this corrupt idea, some of the youth will say “He is imprisoned so he must be on the truth!” even though the individual imprisoned was an extremist *khaarijee* or one who caused more harm than good for the Muslims. Another example of this can be seen with the likes of Faysal al-Jamaykee al-Khaarijee in his lecture entitled *The Devil's Deception of the Saudi Salafis* wherein he says that the fact that Safar and Salmaan were in prison (at the time of his lecture in 1997 CE) this proves that they are upon the truth and the people in authority in Saudi hate Islaam! So what would Faysal say now then when Salmaan (along with Aa'id al-Qarnee) is on nearly all of the Arabic satellite channels and has been raised in Saudi by the government and appears on TV with government officials?? For many *takfeerees* who supported Safar, this alone has been enough for them to consider Salmaan has “off”, with no mention whatsoever of the actual errors that he made, they are only concerned due to Salmaan's co-operations with the people in authority now. As a result, some of the *khawarij* do idiotic stunts in order to implicate themselves and even get arrested in order to look like some sort of 'martyr for the cause.' A further example of this lunacy is with the likes of the blind followers of 'Umar Bakree Muhammad al-Lubnaanee: 'AbdurRahmaan Saleem, Aboo 'Uzayr, Aboo 'Izzadeen (Aboo Istihzaabiddeen!) 'Umar Brooks (all three from East London, with the latter two being from Leyton more specifically and the former from Stepney Green) who for the past ten years, after receiving guidance from

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“...until when he reaches maturity and reaches forty years (of age)...”

{*Al-Ahqaaf* (46): 15}

Within the treatise, despite its brevity, are other hazards, such as mocking the scholars and accusing them with evil and calling to revolt and tribulation. Broad claims and allegations have no correct basis to it and the other matters and dangers that I mention, are in the context of advising the *ummah* and the youth in particular who have been carried away with the winds of tribulation from the left and from the right, and they are lost and drowned in their feelings, and they

their *jaahil* and *mudallis* teacher ‘Umar Bakree al-Lubnaanee, have been ranting and raving all over London calling to *khurooj*, agitation, *takfeer* and *jihad* in repulsive and foolish manner, see for example:

<http://www.youtube.com/watch?v=zOv5X18SD9w>

<http://www.youtube.com/watch?v=zxA4lmxjIbk&mode=related&search=>

<http://www.youtube.com/watch?v=7paINhyXmk4>

http://news.bbc.co.uk/newswatch/ifs/low/newsid_4740000/newsid_4742600/4742625.stm

This is as the *manhaj* of ‘Umar Bakree al-Lubnaanee (who wanted to run back to the UK when bombs were being dropped on his country!!) was to implement the *kuffaar* methodology of publicity stunts in order to gain attention. Yet, the results of these stunts have only lead to mockery of the *deen* (with Aboo Istihzabideen for example being exposed as living off welfare state benefits and the *National Health Service*), increased distrust of Muslim communities in the UK, led to even more draconian measures against the Muslims and using the likes of Aboo ‘Istihzabideen to show that the Muslims are extreme like him and therefore must be monitored and suspected even more.

With regards to saying that Shaykh al-'Alwaan was imprisoned for “unspecified reasons” as occurs in *Tibyaan*'s translation of his biography, is not entirely accurate. Al-'Alwaan is well known for his agitation within his writings and his opposition to the people in authority and the scholars in Saudi. Furthermore, he has been linked to two of the 9/11 bombers and Allaah knows best. This should not be surprising in any case due to al-'Alwaan's support of suicide bombings and what he terms as being ‘martyrdom’ operations, as shall be seen within this very treatise, *inshaa'Allaah*. [TN]

are distant from the path of success which is to hold firm to the stirrup of the firmly grounded scholars, except whoever Allaah is merciful to...

FOURTH DANGER

Shaykh al-'Alwaan attributes to the *Salaf* that they hated receiving presents from the leaders, he said:

“From here, most of the Imaams of the Salaf used to call to working in free trade, as opposed to being restricted by government employment. They also used to hate the presents of the rulers (Salaateen) and the gifts of kings, they refused to accept them!”⁷

What he stated about the majority of the Imaams of the *Salaf* having this view requires some inspection as it does not agree with what Ibn ul-Wazeer states, as was mentioned, that the vast majority of the Companions and Successors were upon this.

FIFTH DANGER

Al-'Alwaan states:

“...and he puts forth the fatwa for the deen and not for livelihood. The slaves of this life, and of desires, reject these words and they struggle against this idea as they dwell in the darkness of deviation and evil, wandering from the reality of current affairs. What is all the more strange

⁷ Page 30; also *Tibyaan* trans. p.30 ([TN])

is that they reject this idea in the name of the deen and ‘ilm, or (in the name of) progress, civilisation and modernity.”⁸

His words here remind me of what Muhammad Suroor Zayn ul-'Aabideen⁹ said in his magazine (*majallah*) entitled, deceptively and falsely, as ‘*as-Sunnah*’ wherein he stated:

“The other types take and are not ashamed and connect their positions to the position of their masters. So if the masters seek the help of America, the slaves amass evidences to allow such work and if the masters disagree with Raafidee Iraan, the slaves then begin to mention the dispraise of the Rawaafid...”

Then he said:

“Slavery in the past was simple as the slave master was directly present, as for today slavery is more complex and it never ceases to amaze me those who talk about tawheed yet they are slaves of slaves of slaves of slaves of the slaves, and their last slave-master is a Christian.”¹⁰

How can you see those people talking about *tawheed* yet are not its people? Allaah spoke the truth when he said,

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“Their hearts resemble each other. We have shown clearly the signs to a people who are certain (in faith).”

⁸ ibid

⁹ A Syrian who is about 75 years of age and was a member of the *Ikhwaan ul-Muslimeen* but left Syria in the 1960s to teach *fiqh* in Saudi Arabia, where one of his students was Salman al-Awdah. Suroor then moved on to Kuwait before settling in the UK in 1984. Suroor began publishing the magazine *al-Sunnah* from Birmingham, and supervised a website called ‘*as-Sunnah*’ that was shut down on May 20, 2006. Suroor left Britain and went to Jordan in October 2004, and contributed to *jahaadee* ideology by emphasizing the *haakimiyyah* theories of Sayyid Qutb. [TN]

¹⁰ *Majallah as-Sunnah*, no.26, pp.29-30

{*Baqarah (2): 118*}

My intent in mentioning this fifth danger is to deter Shaykh al-'Alwaan, his ilk and those who are deceived by his speech, from falling into devouring the flesh of the scholars and encouraging the fools in doing that. Ibn ul-Wazeer said:

“The intent that I mentioned with regards to reprimanding for backbiting and in believing in the dispraise of the one who does it from the people of deen and ‘ilm, is as the scholars mentioned from the different types of backbiting the one who says “Fulaan is tested by mixing with the rulers, Allaah will allow him” and the likes of such backbiting of the reciters.”¹¹

EIGHTH DANGER

Shaykh al-'Alwaan mentioned ‘martyrdom’ operations within his treatise and used as an evidence for it the story of the boy and the king (who killed the boy).¹² The *hadeeth* is reported by Imaam Muslim in his *Saheeh* and from what can be deduced from the *hadeeth* is the following:

1. This *hadeeth* mentions the previous Divine Legislation and is to whether the Divine Legislations that came before us is also Divinely Legislated

¹¹ *Al'Awaasim wa'l-Qawaasim*, vol.8, p.199

¹² The blind followers of ‘Umar Bakree Muhammad al-Lubnaanee, in particular Aboo Istihzabiddeen and Aboo ‘Uzayr stated on national British TV (BBC2’s *Newsnight* programme) last year after 7/7 that **“martyrdom operations are completely praiseworthy”** (!) and Aboo ‘Uzayr described the 9/11 bombers as being **“the magnificent 19”**!!? Then they wonder why police raid as they do in East London!? They only do so due to the agitation and negative image of Islaam that they hear from the likes of the blind followers of Bakree Lubnaanee! See:

<http://www.youtube.com/watch?v=vDmK933BvXg&mode=related&search=>

<http://www.youtube.com/watch?v=FjdT7THoAUA&mode=related&search=>

for us is something which the scholars have differed over, as is mentioned in the books of *Usool ul-Fiqh*.

2. When looking at the story of the boy it is seen that it mentions some miracles and affairs of the unseen realm of existence and from what is well-known is that miracles, universal signs and the unseen realm of existence is from Allaah's doing and there is no analogy to be made from Allaah's miraculous actions with the creation. If not, then from whence was the knowledge of the boy that the king should shoot at him in this way to kill him? When the boy said "*You will not be able to kill me until you do what I tell you to do.*" The king replied "*And what is that?*" The boy said "*Gather all the people on one plain and crucify me to a tree trunk. Then take an arrow from my quiver and put the arrow in the middle of the bow and then say 'In the name of Allaah, Lord of the boy', then shoot me. So if you do that, you will kill me.*" Is this not from knowledge of the unseen realm?!
3. When the king killed the boy there was great good as many people entered into Islaam, as the people said after he had been killed: "*We believe in the Lord of the boy! We believe in the Lord of the boy! We believe in the Lord of the boy!*" this is a benefit which we do not see produced from these operations which are branded as being for "martyrdom"¹³, rather when (one performs such operations) killing ten or twenty *kuffaar*, a hundred, two hundred or even more Muslims are killed in retaliation! Along with hardships that the Muslims face within themselves and their honour, Allaah will aid them and will hasten assistance, He is the Most

¹³ Indeed, some have fell into *ghuloo* in this regard as they invent a whole culture involving songs and *anaasheeds* which praise blowing oneself up under the pretext of 'martyrdom' and also young children are encouraged as youth centres are even formed around the concept of 'martyrdom' and none of it is based on 'ilm whatsoever, it is rather based on emotions which have been stirred due to the oppression of the *yahood*. [TN]

Merciful of those who show mercy. Everyone who has knowledge of the situation, even be it scant, knows this and comprehends it and upon this is made clear the difference between the action of the boy and such operations that are branded as being for 'martyrdom.' As the action of the boy produced benefits as for these ('martyrdom') operations then they only produce harms.¹⁴

As for Shaykh al-'Alwaan's statement:

“The benefits of such operations and their great impact have been realistically affirmed as they ('martyrdom' operations) have shocked the enemies and sown fear into their hearts. They ('martyrdom' operations) have become useful and destructive towards the kuffaar and they have been reasons for many of the Jews to flee from the lands of Palestine. They ('martyrdom' operations) have also been a major cause in reducing the numbers of immigrants to the Holy Land.”¹⁵

Those who note that such operations are prohibited do not deny the benefits of such operations, however they highlight with clarity that such 'benefits' are miniscule in comparison to the major harms that are connected to such

¹⁴ Indeed, we only have to look at what has happened to the image of Islaam all over the world as a result of the horrific acts of suicide bombings that have taken place in Saudi Arabia (in 2004 CE there were about five attacks upon; Jordan (the suicide bomb attack at the hotel in 'Ammaan, killing a whole load of people that had nothing to do with any kind of war and were just at a *waleemah*); Morocco (like the bombings conducted by the *takfeeree* and *jahaadee* youth of Sidi Momin in Daar ul-Baydaa'/Casablanca in 2003 CE); Egypt (such as the Sharm e-Sheikh bombings in 2005 CE); 'Iraq (wherein it has been estimated that around 650,000 Iraqees have been killed largely by *Khawaarij* and *Rawaafid* killing each other and within other Muslim countries. With regards to the effects of such operations upon Muslims who live in non-Muslim countries and how it has affected the image of Islaam, then the treatment against Muslims after such 'operations' have become much more draconian. This increased after 7/7, 9/11 and the Madrid bombings. Incidentally, two of the 9/11 bombers were linked to al-'Alwaan and Allaah knows best. [TN]

¹⁵ Page 25; *Tibyaan* trans, p.25 ([TN])

operations. So whatever is like this is prohibited in the Divine Legislation of Allaah, as he said about alcohol and gambling,

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“They ask you about alcohol and gambling. Say, “In them is great sin and (yet, some) benefit for people. but their sin is greater than their benefit.”

{*Baqarah (2): 219*}

Ibn Taymiyyah said:

“As the benefit occurs or is predominant and much of that which deludes the people is that something could be beneficial in the deen and dunya, and within it is a possible benefit yet with harm. As Allaah said about alcohol and gambling,

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“They ask you about alcohol and gambling. Say, “In them is great sin and (yet, some) benefit for people. but their sin is greater than their benefit.”

{*Baqarah (2): 219*}

Much of that which the people innovate from the innovated creeds and actions of the people of kalaam, tasawwuf and opinion. They hold these creeds and actions of innovation to be useful, beneficial, true and correct when it is not so.”¹⁶

¹⁶ Ibn Taymiyyah, *Majmoo' al-Fataawaa*, vol.11, p.345

For this reason the firmly grounded scholars of the Divine Legislation of Allaah viewed the impermissibility of such ('martyrdom') operations, such as Shaykh Muhammad bin Saalh al-'Uthaymeen, Shaykh Muhammad Naasiruddeen al-Albaanee, Shaykh Saalih bin Fawzaan al-Fawzaan, Shaykh 'Abdul'Azeez Aal ush-Shaykh and others.¹⁷ It will suffice to transmit the statement of one of them, Shaykh Muhammad bin Saalih al-'Uthaymeen (*raheemabullaah*) in his explanation of this *hadeeth* which al-'Alwaan tries to utilise as a proof, the *hadeeth* of the boy with the king, he said:

"But as for what some people do regarding activities of suicide, tying explosives to themselves and then approaching Unbelievers and detonating them amongst them, then this is a case of suicide and Allaah's refuge is sought. So whoever commits suicide then he will be consigned eternally to Hell Fire, remaining there forever, as occurs in the hadeeth of the Prophet, (sallallaahu alayhi wasallam).¹⁸ Because this person has killed himself and has not benefited Islaam, so if he kills himself along with ten, or a hundred, or two hundred other people, then Islaam will not benefit by that, since the people will not accept Islaam, contrary to the story of the boy. Rather it will probably just make the enemy more determined, and this action will provoke malice and bitterness in his heart to an extent that he may seek to annihilate the Muslims even more, as is what is found from the practice of the Jews with the people of Palestine. So when one of the Palestinians dies by

¹⁷ Refer to their statements via the audio *Aqwaal ul-'Ulama fee Hukm it-Tafjeeraat wa'l-Mudhaaharaat wa'l-Ightiyaalaat wa'l-Amaliyaat al-Intihaariyyah (Statements of the Scholars Regarding the Ruling of Bombings, Demonstrations, Protests and Suicide Missions)*

¹⁸ For example, the Prophet's (sallallaahu alayhi wasallam), saying, "and whoever kills himself with an iron weapon, then the iron weapon will remain in his hand, and he will continuously stab himself in his belly with it in the Fire of Hell eternally, forever and ever." Reported by al-Bukhaaree, no. 5778 and Muslim, no. 109 in *Kitaab ul-Eemaan*

these (suicide) bombings and kills six or seven people, they take sixty or more people in retaliation. So this does not produce any benefit for the Muslims and does not benefit those amongst whose ranks bombs are detonated. So for this reason, we view that those people who perform these suicide (bombings) have killed themselves without right and that this necessitates entry into Hell Fire. Allaah's refuge is sought and such a person is not a martyr (shaheed). However, if a person has done this based upon misinterpretation, thinking that it is allowed, then we hope that he will be saved from sin. As for martyrdom being written for him, then no, since he has not taken the path of martyrdom. But whoever performs ijtihaad and makes a mistake will receive a single reward.”¹⁹

The discussion about these ('martyrdom') operations and when they are permissible, is extensive and this summary is not appropriate. The intent is to merely clarify the invalidity of deducing the permissibility of so-called 'martyrdom' operations in the land of Palestine based on the *hadeeth* of the boy, by referring back to the indistinguishable nature of the *hadeeth* between absolute benefit and overwhelming benefits. The Divine Legislation approves of the latter as opposed to the former.

NINTH DANGER

Shaykh al-'Alwaan stated:

“Al-Haafidh Ibn Rajab (raheemahullaah) mentioned in Fath ul-Baaree (vol.1, p.230) from Sufyaan Ibn 'Uyaynah that he said: “The Murji'ah branded the abandonment of obligatory actions (al-Faraa'idh) as being a

¹⁹ *Sharh Riyaadh us-Saaliheen*, vol.1, p.124 and it is also present in audio

sin at the level of committing the prohibited actions, yet they are not the same because committing prohibited actions deliberately, whilst not making them lawful is a sin, while leaving the obligatory actions without being ignorant and without an excuse, is kufr.”²⁰

There are two issues in this:

1. He (al-'Alwaan) ascribed this to Ibn Rajab in his explanation of *Sabeeh al-Bukhaaree* and he did not ascribe the original source with its fully verified chain of transmission and this is deficient. Especially his verified sources that he refers to are extant with the people of investigation and understanding and Imaam 'Abdullaah bin Imaam Ahmad verified it in a similar way in *Kitaab as-Sunnah* (no.745).
2. The chain of transmission of the narration is weak and unauthentic as it contains Suwayd bin Sa'eed al-Harawee about whom Imaam 'Alee al-Madanees stated: **“He is insignificant.”** Ya'qoob bin Shaybah said about him: **“He is truthful (sadooq) but gets confused in his memorization especially after he became blind.”** Ibn Hajar said about him: **“He is truthful himself, but he became blind and began prompting things which were not from the hadeeth.”**²¹

²⁰ Page14; *Tibyaan* trans. p.17 ([TN])

²¹ In *hadeeth* science there are grades of reliable narrators, for example 'Haafidh', 'Hujjah', 'Thabt', 'Thiqah', 'Sadooq' and others grades. The lowest grade out of them is 'Sadooq'. [TN]

ELEVENTH DANGER²²

Al-'Alwaan tries to weaken the narration of Ibn 'Abbaas (*radi Allaahu 'anhu*) in his judgement that ruling by other than what Allaah has revealed is minor *kufir*, by saying:

“What Ibn 'Abbaas (radi Allaahu 'anhu) said about “kufir less than kufir” is not affirmed from him...”²³

Then he mentions that the narration indicates major *kufir* and this is what Ibn 'Abbaas intended saying

“It is kufir, and in another meaning ‘within him is kufir’.”²⁴

He delivers that the narration of Hishaam bin Hujayr is weak²⁵, this being the narration of **“within him is kufir”** is verified and was authenticated by al-'Alwaan himself and all of this indicates that the intent is minor *kufir* and major *kufir* due to what follows:

²² This danger is actually what many blind followers of *takfeeree* propagandists fall into, so for example the *juhaal* from the website 'Islamic Thinkers' (which should actually be called 'Frantic Stinkers'!) who slander the *Salafee* scholars and equate them with the *Soofees*, have a simplistic and futile article entitled 'The Apostasy of the Rulers' which was authored exactly last (22 October 2005 CE). They try to mention that the *sanad* of **“kufir less than kufir”** is weak due to the presence of **'Hishaam ibn Hajar'** getting the name wrong, as it is Hishaam ibn **Hujayr** not **'Hajar'**!! Thinking that this is the only extant *athar* of *“kufir less than kufir”* and trying to dupe the reader into blindly following them. [TN]

²³ *Ala in Nasr Allaah Qareeb*, p.8; see page 9 of the *Tibyaan* translation 'Verily, the Victory of Allaah is Near' ([TN])

²⁴ *Ibid.* p.9; see page 10 of the *Tibyaan* translation ([TN])

²⁵ See a beneficial book which confirms and verifies this narration by Shaykh Saleem al-Hilaalee entitled *Qurraat ul-'Uyoon fee Tasheeh Tafseer 'Abdullaah Ibn 'Abbaas 'alaa Qawlihi Ta'ala “Wa man lam yahkum bi ma Anzala Allaah fa Oolayika hum ul-Kaafiroon”* which numbers 256 pages.

1. The students of Ibn 'Abbaas viewed that the “disbelievers” mentioned in the verses is regarding minor *kufr* and the speech of the scholar is understood from the statements of his students who are more aware of what is narrated from their Shaykh²⁶ and Imaam. Imaam Ahmad verified²⁷ as did at-Tabaree²⁸ and Ibn Nasr²⁹, with an authentic chain of transmission from 'Ataa bin Abee Rabaah that he said **“Kufr less than kufr, dhulm less than dhulm and fisq less than fisq.”** Imaam Ahmad³⁰, at-Tabaree and Ibn Nasr³¹ reported with an authentic chain of transmission via Taawoos that he said **“kufr which does not expel one from the religion.”** This is sufficient in clarifying the intent of Ibn 'Abbaas and I do not think that an intelligent person would put forth the possible view of al-'Alwaan over what the students of Ibn 'Abbaas (*radi Allaahu 'anhu*) adhered to, such as Taawoos and 'Ataa'?!

2. The scholars, whose school of thought is safer and wiser, did not understand that the intent of this narration³² is major *kufr*. You should take from the books of *tafseer*, creed and narrations, so guide me to who

²⁶ For that reason you'll see that the Imaams of *hadeeth* raise narrations from a Shaykh due to him opposing what his students are upon, as is done with Imaam Yahyaa ibn Sa'eed who weakened a statement narrated from Ibn Mas'ood as his followers opposed this. Aboo 'Ubayd al-Qaasim bin Sallaam said “I saw Yahyaa ibn Sa'eed deny and criticise the chain of transmission because the companions of Abdullaah opposed it.” (*Kitaab ul-Eemaan*, p.22) see the likes of this from Imaam Ahmad in *as-Sunnah* of Khallaal (vol.3, p.559), so if they raised the narration of a scholar out of him opposing what his students were upon in their understanding, how then can the scholar be understood on the basis of the views of his students.

²⁷ *Masaa'il Abee Daawood*, p.209

²⁸ *Tafseer*, vol.6, p.116

²⁹ *Ta'dheem Qadr us-Salah*, vol.2, pp.522, 575

³⁰ *Masaa'il Abee Daawood*, p.209

³¹ *Ta'dheem Qadr us-Salah*, vol.2, pp.522, 574

³² I mean here the narration “kufr less than kufr” not the narration relayed from Ibn 'Abbaas which is explained as being rejection.

preceded al-'Alwaan with this understanding, indeed ask him who preceded him? Is it possible for one who possesses proofs to guide al-'Alwaan to the truth and good other than the scholars of this *ummah*?! So should I wait for al-'Alwaan himself, or one close to him, to guide me to the ones who preceded al-'Alwaan? So if they do not find anything, then it is upon them to stop and if they have any covetousness for the *deen* of Allaah then they should not speak about it with things that are not from it. From Jaabir ibn 'Abdullaah that the Messenger of Allaah (*sallallaahu alayhi wassallam*) said "Every innovation is misguidance," narrated by Muslim.

TWELFTH DANGER

Al-'Alwaan claimed, in a strange manner, that the narration of *kufr* less than *kufr* is rejected, he said:

"The route of transmission via Hishaam bin Hujayr (kufr less than kufr) is rejected from two aspects, the first being that only Hishaam narrated it and secondly: he opposes what has been reported from those who are more trustworthy than him."³³

He claimed that this narration is rejected and absolutely refuted, as there is no opposition, as proceeds in the narration "**kufr less than kufr**" and the narration "**within it is kufr**" as has preceded.

Then many groups of verifying scholars refer to the narration of "**kufr less than kufr**" and to require it is a branch of verification and authenticity, such as with Imaam Abee 'Ubayd al-Qaasim ibn as-Sallaam³⁴, al-Marwazee in *Ta'dbeem Qadr us-Salaab*³⁵ and Abee Madhfar as-Sama'aneh when he stated:

³³ *Ala in Nasr Allaah Qareeb*, p.9; see page 10 of the *Tibyaan* translation ([TN])

³⁴ *Kitaab ul-Eemaan*, p.45

³⁵ Vol.2, p.250

“Ibn ‘Abbaas said “The verse is about the Muslims and intends kufr less than kufr and I know that the Khawaarij make deductions from these verses and say that: “whoever does not rule by what Allaah has revealed is a disbeliever” but the people of sunnah say: “he is not to be considered a disbeliever due to leaving off judgement.”³⁶

Al-Baghawee in his *tafseer*³⁷, Ibn ‘Arabee al-Maalikee³⁸, Imaam Ibn Taymiyyah³⁹, Ibn Qayyim⁴⁰, Shaykh al-‘Allaamah Muhammad Naasirrudeen al-Albaanee⁴¹, Shaykh al-‘Allaamah ‘Abdul’Azeez bin ‘Abdullaah bin Baaz⁴² and finally Shaykh al-‘Allaamah Muhammad bin Saalih al-‘Uthaymeen wherein he said:

“However, due to this narration those who have been tested with takfeer have not been pleased and begin to say “this narration is unacceptable! It is not authentically relayed from Ibn ‘Abbaas!” so it can be said to them: “How can it not be authentic when those who are more virtuous and greater in knowledge than you in hadeeth have accepted the narration?! In relation to the narration of Ibn ‘Abbaas, then it is sufficient for us that the noteworthy scholars such as Shaykh ul-Islaam Ibn Taymiyyah, Ibn Qayyim and others have all received the narration with acceptance and relay it as being an authentic narration.”⁴³

³⁶ *Tafseer ul-Qur’aan*, vol.2, p.42

³⁷ Vol.3, p.61

³⁸ *Ahkaam ul-Qur’aan*, vol.2, pp.624-625

³⁹ *Majmoo’ al-Fataawaa*, vol.7, pp.315 and 522.

⁴⁰ *Madaarij us-Saalikeen*, vol.1, p.335

⁴¹ *Silsilat as-Saheehah*, vol.6, pp.109-116

⁴² *Majmoo’ Fataawaa wa Maqaalaat*, vol.2, pp.326-330

⁴³ From his notes to the book *Tahdheer min Fitnat it-Takfeer*, pp.68-69, also see for additional info, *Qurraat ul-‘Uyoon fee Tasheeh Tafseer ‘Abdullaah Ibn ‘Abbaas ‘alaa Qawlihi Ta’ala “Wa man lam yahkum bi ma Anzala Allaah fa Oolayika hum ul-Kaafiroon”* pp.87-94 by Shaykh Saleem al-Hilaalee.

So did these illustrious scholars and notable Imaams use as proof that which is rejected? How can it be rejected when the scholars have received it with acceptance? Then do they necessitate the apparentness of the verses and make *takfeer* of all who do not rule by what Allaah has revealed? So do they make *takfeer* of the transgressor between a husband and wife or of one who is a transgressor to his workers as they do not rule by what Allaah has revealed? As the general application of “whoever” is comprehensive for everyone and the general basis of “whatever” is comprehensive for all issues without difference?! So the texts indicate the avoidance of making *takfeer* of the one who is an oppressor, averting the meaning of “disbelievers” from major to minor.

SIXTEENTH DANGER

Al-'Alwaan said:

“And the carrying of the (aforementioned) author, concerning the disbelief (kufr) of the Tartars, upon wilful rejection (juhood) or making (their ruling) permissible (istihlaal), does not have any validity except his being influenced by the people of Irjaa who make the cause of kufr to be making the impermissible to be permissible (istihlaal) or wilful rejection (juhood) and this is false according to the Divine Legislation and the intellect, because making the impermissible to be permissible (istihlaal) is disbelief (kufr) even if it is not accompanied by the ruling with other than what Allaah revealed. And the verse is clear in the cause of disbelief (kufr) being their refusal to rule by what Allaah has revealed.”⁴⁴

This is al-'Alwaan, along with all that has gone before, accusing the scholars who do not make *takfeer* of the ruler by other than what Allaah has revealed, due to the mere action, as being affected with *Irjaa'*. So due to this saying

⁴⁴ P.11; pp.12-13 of *Tibyaan* trans ([TN])

Imaam 'Abdul'Azeez bin 'Abdullaah bin Baaz (*rabeemabullaah*) is affected with *Irjaa'*, the *Lajnah ad-Daa'imah* (*The Standing Committee for Research and Verdicts*) headed by Shaykh 'Abdul'Azeez bin Baaz with the members Shaykh 'AbdurRazzaaq 'Afeefee, Shaykh 'Abdullaah al-Ghudayaan are also affected by *Irjaa'*, Shaykh Muhammad Naasirruddeen al-Albaanee was also "affected by *Irjaa'*", Shaykh Muhammad bin Saalih al-Uthaymeen was "affected with *Irjaa'*", Shaykh 'AbdulLateef bin 'AbdurRahmaan bin Hasan was "affected with *Irjaa'*" and likewise many of the people of knowledge, truthfulness and justice. Unto you is a sample of their speech: Ibn Taymiyyah said:

"Regarding this the verse of Allaah was revealed,

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

{*al-Maa'idah: 44*}

Meaning: he has made lawful ruling by other than what Allaah has revealed."⁴⁵

Shaykh 'AbdulLateef bin 'AbdurRahmaan bin Hasan said:

"The ruling is only prohibited if it classified as being of the invalid legislations that oppose the Book and the sunnah, such as the regulations of the Greeks, Franks and Mongols and their codes of law which was founded on their own views and desires, likewise, the Bedouins who rule by customary law and their related culture. So whoever makes lawful ruling by these (laws) in regards to blood or anything else is a disbeliever, Allaah says,

⁴⁵ *Majmoo' al-Fataawaa*, vol.3, p.267

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

{*al-Maa'idah: 44*}

Some commentators mentioned regarding these verses: the kufr which is intended here is the kufr less than major kufr, however they do not dispute in its general application to the one who makes it lawful and that his disbelief expels from the religion.”⁴⁶

The *Lajnah ad-Daa'imah (Standing Committee for Research and Verdicts)* in Saudi stated:

“However, if he makes that lawful and believes that it is permissible then he has committed major kufr, major dhulm and major fisq which expels from the religion.

Head: Shaykh Ibn Baaz

Deputy: ‘AbdurRazzaaq al-'Afeefee

Member: ‘Abdullaah Ghudayaan.”⁴⁷

Shaykh ‘Abdul’Azeez bin Baaz (*rabeemahullaah*) stated:

“I came across a beneficial answer from the noble Shaykh Muhammad Naasiruddeen al-Albaanee, may Allaah grant him success, which was printed in the newspapers ash-Sharq al-Awsat and al-Muslimoon wherein the noble Shaykh answered a question that was put to him regarding takfeer due to not ruling by what Allaah has revealed without explanation. He made it clear, may Allaah grant him success, that it is not permissible for anyone to make takfeer of whoever does not rule by

⁴⁶ *Manaahij ut-Ta'sees wa't-Taqdees*, p.71

⁴⁷ Fatwa no. 5741

other than what Allaah has revealed due to the mere action without knowing if he considered it lawful to do that in his heart.”⁴⁸

Shaykh Muhammad bin Saalih al-'Uthaymeen in his recorded statement is that one is not to be made *takefeer* of unless he makes it lawful.⁴⁹

Al-'Alwaan is not alone in disseminating this evil ideology, rather indeed he is joined in this by other contemporary peoples such as Safar al-Hawaalee and 'AbdurRahmaan al-Mahmood, and Allaah spoke the truth when He said,

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“Did they suggest it to them? Rather, they (themselves) are a transgressing people.”

{*adb-Dhaariyaat (51): 53*}:

1. Safar al-Hawaalee: he said in his book *Dhaahirat ul-Irjaa'*: **“As you imagine the contemporary Murji'ah came along and said “Whoever does not rule by the Book of Allaah and the Sunnah of the Messenger (sallallahu alayhi wassallam) and does not establish the Divine Legislation of Allaah, except a part of it whether a little or a lot”, and this does not hold as the actions are from Allaah's commands and must be submitted to and believed in within His deen. Then (the contemporary Murji'ee) says “whoever does not establish this then all of his actions are on the level of disobedience” and then says “all of that is disobedience and does not expel him from Islaam as long as it does not reach**

⁴⁸ *Ash-Sharq al-Awsat* newspaper (no.6156, dated 12/5/1416 AH/6 October 1996 CE)

⁴⁹ On an audio tape entitled *Su'aal al-'Uthaymeen 'an al-Hukmi bi-Ghayri Maa Anzala Allaah [Shaykh 'Uthaymeen's about Ruling by Other than what Allaah has revealed]*, (no.18), distributed by *Tasjeelaat al-Asalah al-Athariyyah*.

- what is in his heart and we know that we prefers legislating and ruling by other than the Divine Legislation of Allaah and rules by it over the Divine Legislation of Allaah, or if he states publicly that he intends kufr and believes it, and that he has made it lawful to rule by other than what Allaah has revealed”!! the Murji’ah of our time are the most extreme from the aspect of them not judging anything with the regulations of kufr neither externally nor internally...”⁵⁰
2. ‘AbdurRahmaan bin Saalih al-Mahmood: he stated in his book *al-Hukm bi-Ghayri Maa Anzala Allaah, Ahwaaluhu wa Ahkaamuhu*⁵¹: “...and in the issue which is with us, is the issue of ruling by other than what Allaah has revealed, we find that those that incline to the school of thought of the Murji’ah stop at an opposite position saying “One is not to be branded with disbelief except if he rejects or denies what Allaah has revealed, as for ruling by other than what Allaah has revealed in all of its types and forms, then as long as the person does not make apparent his rejection, then it is minor kufr like falling into other major sins”.”

Do you see they incite the people against our scholars? Do you see how they make the scholars of the *sunnah* affected by the innovation of *irjaa*? What I call my brothers to, who know the right of their scholars, and those who wage war against them, is to refer back to the likes of such (senior scholars). Cursing the scholars of the people of *Sunnah wa'l-Jamaa'ah* is to curse the *manhaj* of the

⁵⁰ Vol.2, pp.695-696 and he did not restrict it, may Allaah guide him, to just Irjaa’ rather he made the foremost scholars to be hardcore Murji’ah from one aspect

⁵¹ Translated as ‘*Man-made laws Versus Shariah*’ and is available in English, so beware!
<http://www.islamicbookstore.com/b7932.html>

people of *sunnab*. So take from their books and their treatises despite their many critics and make them clear to the people, as advice for the sake of the *deen*, and leave the issue of acceptance and dissemination to Allaah as He is responsible for aiding His *deen* and aiding His pious friends.

EIGHTEENTH DANGER

Shaykh al-'Alwaan deduces from Allaah's saying,

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**“And if you were to obey them, then indeed you would surely be
mushrikeen.”⁵²**

{*al-An'aam* (6): 121}

...that the ruler by other than what Allaah has revealed is a disbeliever due to merely ruling and this is an error according to the scholars. As the intent of the verse is not absolute obedience rather it is specific obedience in regards to legalising the *haraam* and prohibiting the *halaal*, not absolute general obedience. Shaykh 'AbdulLateef bin 'AbdurRahmaan bin Hasan bin Muhammad bin 'AbdulWahhaab stated:

“Contemplate on the saying of Allaah,

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**“And indeed do they devils inspire their allies (among men) to dispure
with you. And if you were to obey them, then indeed you would surely be
mushrikeen.”**

{*al-An'aam* (6): 121}

⁵² I.e. by your obedience to them, obedience being the basis of worship

...how He rules that the one who obeys the allies of the devils in legalising what Allaah has prohibited is a Mushrik.”⁵³

So whoever obeys other than Allaah in the prohibitions and believes that it is permitted then such a person is a disbeliever and a *mushrik* and the *ayah* applies to them. But if a person does not believe in it being allowed but fell into it out of disobedience then such a person is sinful not a disbeliever. Ibn Taymiyyah stated:

“Those who take their rabbis and monks as lords did so via obeying them in legalising what Allaah had prohibited and outlawing what Allaah allowed are of two types:

1. Those who knew that they (religious leaders) changed the deen of Allaah and a person followed them in that change and believed in legalising what Allaah had prohibited and outlawing what Allaah allowed, while knowing that these religious leaders opposed the deen of the Messengers, then this is kufr and Allaah and His Messenger branded it as shirk.”
2. That their belief and eemaan in prohibiting the lawful and legalising the prohibited affirmed however they obeyed them (the religious leaders) in disobedience to Allaah just as a Muslim does when the Muslim disobeys and sins yet believes that the action was disobedience. So these types are ruled as being people of sin.”⁵⁴

This is the explanation that the scholars of the *sunnah* have presented and I did not find anyone who ruled that mere obedience is *kufr* except for Sayyid Qutb

⁵³ *Ar-Rasaa'il wa'l-Masaa'il an-Nadiyyah*, vol.3, pp.45-46

⁵⁴ *Majmoo' al-Fataawaa*, vol.7, p.71

in *adh-Dhilaal* who preceded al-'Alwaan, as for the people of *sunnah* then there is some explanation. Also from his erroneous deductions is his deducing from the saying of Allaah,

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“...and He does not share with anyone in His legislation.”

{*al-Kahf* (18): 26}

The ‘legislation’ here mentioned in the verse means the Divine Universal and Regulatory Legislation. The Divine Universal Controlling Legislation is when Allaah judges that a person will die and likewise from the universal predestined matters. So whoever thinks that he himself or someone else has associated with Allaah in this then such a person is a *mushrik* by consensus as this Legislation is particular to Allaah. As for the Divine (Regulatory) Legislation wherein Allaah Legislates of the prohibition of something and the permissibility of something, then whoever makes lawful the prohibited is a disbeliever by consensus. As for whoever obeys a person in the prohibited matters, whilst believing that it is prohibited or his ordered to do the prohibited matters while believing that it is prohibited, then such a person is not to be made *takefeer* of, as they is no evidence for his disbelief and utilising the verse for such a deduction is erroneous and I fear that this is distorting the words from their proper places. The reason for al-'Alwaan’s confusion of these two verses is due to him not viewing any difference between the ruler by other than what Allaah has revealed via legalisation and the ruler by other than what Allaah has revealed in another way.

NINETEENTH DANGER

Much of that which al-'Alwaan repeats is that to connect disbelief to ruling by other than what Allaah has revealed in legalisation is not correct. Because legalisation is *kufr* on its own merits like legislating or not, however if he rules by other than what Allaah has revealed, he has combined within himself two forms of disbelief, via legalisation and ruling.⁵⁵ He repeats the likes of this speech in his refutation of whoever makes disbelieving allegiance as being helping the *kuffaar* in order to aid their *deen*. He mentioned that helping the *deen* of the *kuffaar* is *kufr* on its own merits so if a person combines within oneself helping (the *kuffaar*) then he has two forms of *kufr* within him. This is the path which al-'Alwaan treads in dealing with the Divinely Legislated regulations and it is a well-known erroneous path that the people of *Usool* know as being deducing from a source if dispute and this is as he (al-'Alwaan) deduces from what he thinks opposes his own view. The case is that the situation which opposes him is not what he wants and he mentions that ruling by other than what Allaah has revealed is *kufr* on its own merit and if one was to also legalise something which is prohibited, then the person would have combined within them two forms of disbelief: ruling by other than what Allaah has revealed along with legalisation. This is the path that al-'Alwaan traverses in criticising that absolute helping of the *kuffaar* is major *kufr*, rather he transgresses, oppresses and insults whoever disagrees with him in this issue by saying that they are *Murji'ee* without paying attention to the fact that the Imaams of the four madhabs⁵⁶, Aboo Haneefah, Maalik, ash-Shaafi'ee and Ahmad and also

⁵⁵ Page 11; *Tibyaan* trans. p.13 ([TN])

⁵⁶ *Zaad ul-Ma'ad*, vol.5, p.64

other scholars such as Ibn Taymiyyah⁵⁷ and Ibn Qayyim⁵⁸ did not make *takefeer* due to absolute helping (of the *kuffaar*) and for that reason they do not make *takefeer* of the spy. So are these Imaams *Murji'ah*? Yes! According to whoever oppresses himself and does not adorn his words.

TWENTIETH DANGER

Al-'Alwaan said:

“Many of the later scholars have become affected by the schools of thought of the Murji’ah who say that all of what a person comes with of (things which necessitate) disbelief from statements and actions, then indeed the person is a disbeliever. However, his kufr is not on account of action rather it indicates kufr and proves that affirmation in the heart has terminated and indicates denial.”⁵⁹

Where are these numerous people who do not make *takefeer* of any actions whatsoever and do not describe any action as being an action of *kufr*? Or is this just pure exaggeration!!? If this is not (exaggeration) then you have falsified within yourself all who do not make *takefeer* on account of ruling by other than what Allaah has revealed and included in your speech are Shaykh ‘Abdul’Azeez bin Baaz, Shaykh ‘AbdulRazzaaq ‘Afeefee, Shaykh ‘Abdullaah Ghudayaan, Shaykh al-Albaanee, Shaykh Ibn ‘Uthaymeen and many others! If this is not (exaggeration) then you have falsified within yourself all who do not make *takefeer* of absolute helping of the *kuffaar* in following of Imaam Maalik, ash-Shaafi’ee, Ahmad, Ibn Taymiyyah and Ibn Qayyim, and Shaykh Muhammad bin Saalih al-'Uthaymeen from the contemporaries. So if your intent is this, and

⁵⁷ *As-Saarim al-Maslool*, vol.2, p.372

⁵⁸ *Zaad ul-Ma'ad*, vol.5, p.64; also see vol.3, pp.422-424

⁵⁹ Page 11; *Tibyaan* trans. p.13 ([TN])

all praise is due to Allaah, then plain and simply he is causing extremism and negligence in knowledge.