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ANWAR AL-'AWLAKĪ AND HIS ERRORS IN THE FIQH OF JIHĀD
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(hafidhahullāh)

ON ANWAR AL-'AWLAKĪ AND HIS ERRORS IN THE FIQH OF JIHĀD¹

**SHAYKH SAYS AL-'AWLAKĪ IS:
“AN IGNORANT TRANSGRESSOR” WHO “RULES BY
OTHER THAN WHAT ALLĀH HAS REVEALED”!**

Question 1:

What's your view on Anwar al-'Awlakī propagating and translating the book *Thawābit 'ala'd-Darb il-Jihād* [Constants on the Path of Jihād] by Yūsuf al-'Ayrī who was part of *al-Qā'idah fi Jaʿeerat il-'Arab* [al-Qā'idah in the Arabian Peninsula]?

Answer:

Yūsuf al-'Ayrī had *ghulū* [extremism] in the issues of jihad and *takefeer* so it is not permissible to translate his words and disseminate this among the people.

Question 2:

Anwar al-'Awlakī stated in one of his lectures that Imām Muhammad bin 'AbdulWahhāb (*rabimabullāh*) had a bay'ah with the Ottoman Khaleefah, what's your view on this?

Answer:

This is incorrect and there is no proof for this, Najd was independent and was not under the authority of the Ottoman State.

Question 3:

Al-'Awlakī also states that the people who pay taxes to Western governments have co-operated with the Western governments in fighting against the Muslims and in supporting the disbelievers against the Muslims. So the mere payment of taxes according to 'Awlakī is supporting the kuffār against the Muslims.

¹ Dated Monday 7 December 2009 CE, at 09:35 AM, questions asked by 'AbdulHaq ibn Kofi ibn Kwesi al-Ashanti.

Answer:

This is jahl (ignorance) and ghulū (extremism)! A disbeliever who obligates that money be paid to him is one thing, yet supporting a disbeliever (for the sake of the deen) against a Muslim is another thing. Allāh knows best but it seems that the man (i.e. Anwar al-'Awlakī) is extreme and ignorant, and if he had intelligence and knowledge he would not say the likes of these things.

Question 4:

Also al-'Awlakī always tries to make analogies between *al-Inghimās fi'l-'Aduw* [Lone Fighters Challenging Large Enemy Ranks] and so-called “martyrdom operations”, what do you think about this?

Answer:

Such a Qiyās would only be correct if jihad was taking place with its conditions and with what the Sharee'ah necessitates – if all of this was correctly fulfilled then such a Qiyās would likewise be correct. Yet if jihad was not correctly fulfilled then from the very foundation such a Qiyās is incorrect. Some of Ahl ul-'Ilm view that there is no Qiyās to be made between the two because with *Inghimās fi'l-'Aduw* the fighter does not directly aim to kill himself as opposed to suicide bombings wherein the person directly intends to kill himself.

Question 5:

Al-'Awlakī has also stated, and this is also dangerous as many of the youth in London have been influenced by it, - 'Awlakī was asked **“is this country (i.e. Britain) Dār ul-Harb and is it allowed to extract Ghaneemah from them?”** 'Awlakī answered: “Firstly, this does not need an answer as the condition of this country is clear” then 'Awlakī stated **“so what remains is the issue of Ghaneemah and from a fiqh point of view there is no problem in taking Ghaneemah from them however with conditions”** then 'Awlakī says: **“the money which is taken is not Ghaneemah rather it is al-Fay”**!!!? What is your view on this?

Answer:

This man is ignorant! I suggest 'AbdulHaq that you do not waste time with him as the man is an ignorant transgressor! How can he say that Britain is at war with the Muslims?! Let's say for argument sake that Britain announced that it is at (religious) war with a particular state, meaning: let us say that Britain is at war with a Muslim state. It would still not be allowed for those Muslims in Britain, with an 'Ahd and Amān, to treat them with the ways of the disbeliever by killing them, taking their women and taking their wealth. The proofs for this are many, the most important of which is what the Prophet (*sallallāhu 'alayhi wassallam*) stated in the hadeeth of Hudhayfah ibn al-Yamān (*radi Allāhu 'anhu*) in Saheeh Muslim: **“Go! For you have made**

a promise with them and we seek Allāh's help against them." This hadeeth is relevant because when Hudhayfah and his father want to go to Madeenah the kuffār from the Quraysh seized them and took a promise and covenant from the two of them that they would not go to support Muhammad (*sallallāhu 'alayhi wassallam*). When Hudhayfah and his father left and arrived in Madeenah they informed the Prophet (*sallallāhu 'alayhi wassallam*) of the matter and the Prophet (*sallallāhu 'alayhi wassallam*) said to them: "Go! For you have made a promise with them and we seek Allāh's help against them." If you make an agreement with them you must fulfil your agreement with them. Compare this Prophetic hadeeth, and the Prophet (*sallallāhu 'alayhi wassallam*) did, with what this man (i.e. al-'Awlakī) calls to. Akhī, these Takfīrīs and Jihādīs - and I mean by this term "Jihādīs" those who go to excess in the issue of armed jīhad – due to their ignorance from one angle, and their enthusiasm from another angle, have become extremists in this issue. The Sunnah of the Prophet (*sallallāhu 'alayhi wassallam*) is clear and apparent.

Question 6:

However, Shaykh 'Abdul'Azeez these people do not recognise 'Ahd al-Amān, so why do they deny it even though it is well-known from the books of fiqh and jīhad?

Answer:

This is ignorance and ruling by other than what Allāh has revealed! For the ruling according to what Allāh has revealed, from the Book and Sunnah, includes fulfilling promises, covenants and agreements. Also the hadeeth of Buraydah in Saheeh Muslim the Prophet (*sallallāhu 'alayhi wassallam*) said: "Do battle, do not steal from the spoils of war and do not betray..." - so betrayal is not allowed whether in warfare or outside of it. There is a difference between *ghadr* (betrayal) and *kbuda'* (deception) in warfare: if warfare is established with its conditions then a Muslim can deceive the disbelieving enemy as has been authenticated from the Prophet (*sallallāhu 'alayhi wassallam*) in Saheeh Muslim who said: "warfare is deception." As for betrayal then that is not allowed and the difference between the two is that the betrayer has given the enemies an Amān (covenant of safety and security) as opposed to the one who deceives them as he has not given them an Amān.

Question 7:

Awlaki does not recognise Maslahah and Mafsadah within the fiqh of jīhad and has stated that "all of jīhad is Mafsadah"! What's your view on this?

Answer:

This man (al-'Awlakī) does not understand this principle and does not know how it is applied. The principle itself includes two factors: averting the harms takes precedence over achieving benefits but if obtaining benefits outweighs averting the harms then obtaining the

benefits will take precedence. As for jihad then it is not a “Mafsadah”, Allāh’s refuge is sought, rather it is good even if souls are lost and bloodshed is involved in it, it is still good as it raises “**la ilaha il Allāh**” and spreads Islām throughout the whole earth, it is a tremendous act of worship among the actions of worship; so how can it be said that “**all of jihad is Mafsadah**”, Allāh’s refuge is sought!

Question 8:

Also al-'Awlakī stated recently in one of his articles that “**Āl Saud play a central role in fighting against Islām**” and that “**Āl Saud today are the 'Abdullāh ibn 'Ubayy of yesterday**”.

Answer:

Anyone who does not understand the clear *Shari'* [Divinely Legislated] evidences which are mentioned in the Book and Sunnah then woe to him to try and criticise the Saudi State! How can he say this transgressive statement about the Saudi State?! I do not defend it just because I am Saudi, no by Allāh! Rather, I defend it for the truth as do I any state which is Sunnī and Salafī, be it Saudi or any other country; not a Bid'ī or Hizbī or Rāfidī state – even if it is Saudi. And Saudi is an abode of Tawheed and the Sunnah and the proof of this is the educational curriculum from primary education level to secondary school which contains studies of the books of Tawheed, *Thalāthat ul-Usūl*, *Qawā'id ul-Arba'*, *Nawāqid ul-Islām*, *Kitāb ut-Tawbeed* of Imām Muhammad ibn 'AbdulWahhāb and the creeds in regards to Allāh’s Names and Attributes as understood by the *Salaf us-Sālih*. So from this level up until when they study their specialised fields of study – students are still required to learn, for more than an hour, *Shari'* sciences. This is in regards to educating students, as for in regards to what they strive to do in order to spread Islām then the clearest example is what we went through recently with Hajj. For they (i.e. Saudi Arabia) sends out hundreds of du'āt to teach the people Tawheed and the Sunnah and they focus on teaching people Tawheed and Sunnah. People from the East and West of the earth come and are taught by those who call to tawheed and the Sunnah and millions of books on Islām are distributed among the people. So how can it be said that this is “an enemy of Islām”?! Whoever says this does not know what he is saying! I explained some of this and refuted this claim in my book, which can be found on our website: www.islamancient.com *Tabdeed Kawāshif ul-'Aneed li't-Takfirībi li'd-Dawlat it-Tawbeed* which is a refutation of the book *Kawāshif al-Jalīyyah* by **Abū Muhammad al-Maqdisī**² who, out of transgression and enmity, makes *takefeer* of the state of Tawheed Saudi Arabia.

² **Translator’s note:** he is one of Anwar al-'Awlakī’s ideological inspirations!

Questioner:

BarakAllāhu feekum Shaykh 'Abdul'Azeez, may Allāh increase you in good!