

## Fitnah of the so-called Khilafah of ISIS of Iraq

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بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

In the Name of Allaah the most Kind the most Merciful

All praise be to Allaah alone, may Allaah send praise and peace upon whom there is no Prophet after him, our Prophet Muhammad, upon his family and upon his Companions.

To proceed:

A few years ago a sect was born in Iraq, which titled itself as the 'Islaamic State of Iraq & Syria'. Its name became well known by four letters; they are the first letters of the title of this so-called state, so it is called [in Arabic] 'Da'ish' (ISIS).

At the head of this sect – as some of those who have been following its initiation and its events – there have been a number of different people, the names they give themselves are: 'Aboo so and so' from 'such and such ascription', or 'Aboo so and so the son of so and so'. A kuniya (nickname) along with an ascription to a city or tribe, as is the case with Majaheel (completely unknown individuals), disguising themselves with kunaa<sup>1</sup> and ascriptions.

After some time had elapsed in the war, which occurred in Syria between the government and those fighting against it, there entered a number of people from this sect, not those fighting against the government, but rather fighting against the Ahl-ul-Sunnah, who were resisting and struggling against the government and had broken away from them.

It had become well-known that when this sect killed anyone, they would do so using knives, which is the most disgusting and torturous way a human being can be killed.

In the beginning of this current month of Ramadan [1435 A.H. /2014 C.E.], they changed the name of their sect to the title 'Khilafah Islameeyah' (Islaamic Caliphate). Their Khaleefah who is called Aboo Bakr al-Baghdadi gave a Khutbah in a congregational Masjid in Mosul.

From what he said in his Khutbah is: 'Indeed I have been placed in authority over you and I am not the best from among you. 'Indeed he was truthful that he is not the best of them, because those who are fighting against him are killed with knives, and if it is with his orders or with his knowledge and his acceptance then he is the most evil of them.

<sup>1</sup> Plural of Kuniya, meaning nickname/title.

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This is due to the saying of the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ)<sup>2</sup>:

من دعا إلى هدى كان له من الأجر مثل أجر من تبعه، لا ينقص ذلك من أجرهم شيئاً، ومن دعا إلى ضلالة كان عليه من الإثم مثل آثام من تبعه، لا ينقص ذلك من آثامهم شيئاً

**'Whoever calls to guidance then he will have the rewards the like of the reward of the one who follows him, it will not decrease anything from their rewards. Whoever calls to misguidance then he will have the sin the like of the sin of the one who follows him, it will not decrease anything from their sins.'**<sup>3</sup>

This statement which he said in his Khutbah, has indeed been said by the first Khaleefah in Islaam after the Messenger of Allaah (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) Aboo Bakr as-Siddeeq (رضي الله عنه وأرضاه) and he was the best of this Ummah<sup>4</sup> which is the best Ummah out of all the nations.

Aboo Bakr (رضي الله عنه) said this out of humility, while he knew and likewise the Companions knew, that he was the best of them due to the evidences which indicate to this, from the speech of the Messenger of Allaah (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ).

It would be good for this sect to withdraw and have a change of mind and return to its senses before its state faces a threatening wind storm, as was the situation with groups similar to it, who have preceded this sect through different time periods.

Of what is very regretful is that the Fitnah of this so-called Khilafah which was born a few days ago has found acceptance by some of the deviant youth in the country of the Haramain.<sup>5</sup>

They began displaying their delight and happiness of this so-called Khilafah, the like of which, is when an extremely thirsty person sees a mirage, and amongst them are those who claim oath of allegiance for this Khaleefah a Majhool (completely unknown individual)!! How can any good be hoped for, from those trialled and afflicted with pronouncing Takfeer<sup>6</sup> and killing in the most hideous and atrocious way?!

It is obligatory upon these youth that they step away from being emotionally carried away by following the bleating of anybody and everybody. Also that they turn back, away from these types of actions, to that which came from Allaah (عزوجل)<sup>7</sup> and what came from His Messenger (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) since in this is protection and preservation, security, and salvation in this world and the hereafter. They should return to the scholars who advise them and the Muslims.

<sup>2</sup> (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) (sallallahu 'alayhi wa sallam) May the peace and blessings of Allaah the Most High be upon him

<sup>3</sup> Collected by Muslim 6804

<sup>4</sup> See: <http://followingthesunnah.wordpress.com/2009/03/24/206/>

<sup>5</sup> The lands of Makkah & Madeenah

<sup>6</sup> Excommunicating Muslims & declaring them to be exited from Islaam.

<sup>7</sup> (عزوجل) (Azza wa Jaal) Mighty and Majestic is He

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Examples of how to return to the people of knowledge and a means of being secure from those who contemplate misguidance, is what has been collected by Muslim in his book 'as-Saheeh' (191) from Yazeed al-Faqeer who said:

'I was passionately infatuated with an opinion from the opinions of the Khawaarij, so we travelled in a band of a number of people. We wanted to perform the Hajj and then after that rebel and call the people to the opinion of the Khawaarij. So we passed by al-Madeenah and Jabir bin Abdullaah was narrating to the people -whilst leaning against a pillar- from the Hadeeth of the Messenger of Allaah (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ).

Jabir mentioned the Jahanameeyeen (those who will be taken out of the Hell-Fire), so I said to him: 'O Companion of the Messenger of Allaah! What is this that you are narrating? While Allaah says:

[إِنَّكَ مَنْ تَدْخُلِ النَّارَ فَقَدْ أَخْرَيْتَهُ]

[Verily, whom You admit to the Fire, indeed, You have disgraced him]<sup>8</sup>

[كُلَّمَا أَرَادُوا أَنْ يَخْرُجُوا مِنْهَا أُعِيدُوا فِيهَا]

[Every time they seek to get away therefrom, from anguish, they will be driven back therein]<sup>9</sup>

So what is this that you are saying?'

Jabir replied: 'Do you read the Qur'aan?'

I said: 'Yes!'

He said: 'Have you heard of the Maqqam<sup>10</sup> of Muhammad (عليه السلام)<sup>11</sup>, the place that he will be resurrected at?'

I said: 'Yes!'

He said: 'Indeed it is the Maqqam of Muhammad (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ), the praiseworthy status & station by which Allaah will take out who He wants to take out from the Hell-Fire.

Then Jabir went on to describe the situation of the Siraat (the bridge) and how the people will pass over it, [the narrator adds] and I fear that I have not memorised it exactly, but excluding that, Jabir was indeed certain that people will be taken out of the Hell-Fire after having been in it.

<sup>8</sup> سورة آل عمران – Soorah Ala-Imraan [3:192]

<sup>9</sup> سورة الحج – Soorah al-Hajj [22:22]

<sup>10</sup> The great status & station of the Prophet Muhammad (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ).

<sup>11</sup> (عليه السلام) ('alaihi-salaam) Peace be upon him

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Jabir said: They will be taken out and they will be as if they are toasted sesame seeds so then they will be placed into a river from the rivers of Paradise and they will wash there, and they will come out as if they were a clean sheet of paper.

Then we returned to our native place and we said to the others: 'Woe be to you! Do you think that the Shaykh (Jabir) would lie against the Messenger of Allaah (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ)?!' so we came back from that deviant ideology, and I swear by Allaah! None of us rebelled, except one man from amongst us.'

Imam Muslim added or as Aboo Na'eem mentioned the story.

Aboo Na'eem is al-Fadal bin Dakwaan and he is one of the narrators of this Isnaad. This narration indicates that this band of people were afflicted with being amazed with the opinion of the Khawaarij, in that the Khawaarij would pronounce Takfeer of the one who would commit a major sin, and that those who have had Takfeer pronounced against them would remain in the Hell-Fire for ever.

Also, this narration indicates that when they had met Jabir (رضي الله عنه) and he had clarified the issue to them, and when they had accepted that which he directed them to, they left the falsehood which they had understood to be correct. They corrected themselves from the opinion of the Khawaarij which they had intended to fulfil after performing the Hajj, and this is from the greatest of benefits which a Muslim profits from, by returning back to the people of knowledge.

What indicates to the dangers of being extreme in the religion and deviancy from the truth and from keeping away from the Ahl ul Sunnah wal Jammah is the statement of the Messenger (رضي الله عنه) from the Hadeeth of Hudayfah (رضي الله عنه):

إِنَّ أَخَوْفَ مَا أَخَافُ عَلَيْكُمْ رَجُلٌ قَرَأَ الْقُرْآنَ، حَتَّى إِذَا رُئِيَ بِهِجْتَهُ عَلَيْهِ وَكَانَ رَدْعًا لِلْإِسْلَامِ، انْسَلَخَ مِنْهُ ((  
ونبذه وراء ظهره، وسعى على جاره بالسيف ورماه بالشرك، قلت: يا نبي الله! أيهما أولى بالشرك:  
(الرامي أو المرمي؟ قال: بل الرامي))

**'Indeed the thing I fear the most for you is a man who recites the Qur'aan, so much so that if he is witnessed he will have delight and joy upon him, he will aid Islaam. Then later he will abandon Islaam and throw it behind his back, then he will attack his neighbour with the sword and accuse him of Shirk.'**

So I asked: 'O Prophet of Allaah, who is more foremost with Shirk, the one accusing or the accused?'

He answered: **'The accuser.'**<sup>12</sup>

<sup>12</sup> Collected by Bukhaaree in his book 'Tareekh' and by Aboo Ya'ala, Ibn Hibban and al-Bazzar see 'as-Saheehah' by Albaanee (3201).

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Being young is a most likely condition for adhering to a wrong understanding. What indicates to this is what Bukhaaree narrated in his book 'as-Saheeh' (4495) with an Isnaad to Hisham bin Urwaa from his father that he said:

'I said to 'Aaishah, the wife of the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ), and at that time I was young: Do you see the statement of Allaah (تبارك وتعالى)<sup>13</sup>:

( إِنَّ الصَّفَا وَالْمَرْوَةَ مِنْ شَعَائِرِ اللَّهِ فَمَنْ حَجَّ الْبَيْتَ أَوْ اعْتَمَرَ فَلَا جُنَاحَ عَلَيْهِ أَنْ يَطَّوَّفَ بِهِمَا )

**[Verily! As-Safa and Al-Marwah (two mountains in Makkah) are of the Symbols of Allaah. So it is not a sin on him who perform Hajj or 'Umrah (pilgrimage) of the House (the Ka'bah at Makkah) to perform the going (Tawwaf) between them (As-Safa and Al-Marwah).]**

I do not see anything wrong for anyone not to perform the walk between Safa and Marwa, so 'Aaishah said: No! if it had been as you have said, then it would say: So it is not a sin on him who perform Hajj or 'Umrah (pilgrimage) of the House (the Ka'bah at Makkah) to not perform the going (Tawwaf) between them (As-Safa and Al-Marwah). But rather this Ayaah was revealed regarding the Ansaar, they used to perform the Hajj to the idol Mannat, and this idol Mannat was opposite to a village where there was a lot of water, and they would find it awkward to go between Safa and Marwa, so when Islaam came they asked the Messenger of Allaah (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) about this then Allaah revealed:

( إِنَّ الصَّفَا وَالْمَرْوَةَ مِنْ شَعَائِرِ اللَّهِ فَمَنْ حَجَّ الْبَيْتَ أَوْ اعْتَمَرَ فَلَا جُنَاحَ عَلَيْهِ أَنْ يَطَّوَّفَ بِهِمَا )

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Urwaa bin az-Zubayr was from the best of the Taabi'een<sup>14</sup>, he was one of the seven scholars of Fiqh of al-Madeenah at the time of the Taabi'een, what makes it easier to understand his excuse of him having made a mistake, in his understanding, is at that time when he asked the actual question he was young.

It is clear that being young is a most likely condition for adhering to a wrong understanding and that in returning to the people of knowledge there is goodness and safety.

In Saheeh al-Bukhaaree (7152) from Jundab bin Abdullaah who said: the Messenger of Allaah (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) said:

( إِنَّ أَوَّلَ مَا يَنْتَنُ مِنَ الْإِنْسَانِ بَطْنُهُ، فَمَنْ اسْتَطَاعَ أَنْ لَا يَأْكُلَ إِلَّا طَيِّبًا فَلْيَفْعَلْ، وَمَنْ اسْتَطَاعَ أَنْ لَا يُحَالَ )  
(بينه وبين الجنة بملء كف من دم هراقه فليفعل)،

<sup>13</sup> (تبارك وتعالى) (Tabaraka wa Ta'ala) The Blessed and the Most High

<sup>14</sup> Those who came after the Companions.

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**‘The first thing that rots from a human is his stomach, so if one of you cannot eat except that which is good then he should do so. If one of you can try to prevent an intervention coming between himself and between Paradise, it is by not spilling a Muslim’s blood even if it is a handful then he should do so.’**

Al-Haafidh<sup>15</sup> said in ‘al-Fath’ (13/130):

‘What occurred in Tabaraanee from the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) also from the way of Ismaaeel bin Muslim, from al-Hasan, from Jundub, and its wording is:

‘Know that I heard the Messenger of Allaah (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) saying:

لا يحولنَّ بين أحدكم وبين الجنَّة وهو يراها ملء كفِّ دم من مسلم أهرأقه بغير حلِّه

**‘There is nothing that prevents an intervention coming between one of you and between Paradise, while he spills a handful of a Muslim’s blood unlawfully.’**

If this narration was not mentioned clearly as being narrated from the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ), the ruling upon it would still be the same, since it is not something that is said from one’s own opinion, and it is a severe threat about killing a Muslim unlawfully.’

These narrations and Ahadeeth are taken from what I presented in a booklet entitled: ‘With which intellect and religion are bombings and destruction regarded as Jihaad?! Woe be to you O Youth awaken’

In this booklet there are many Ayaat, Ahadeeth and many Athaar which show that it is prohibited for a human to commit suicide and to kill others unlawfully.

This booklet was printed separately in the year 1424 A.H. and again in 1428 A.H. along with another booklet titled: ‘Striving to advise & a reminder to those remaining afflicted with Takfeer & bombing’ along with a collection of my books and booklets. (6/225-279)

It is upon these youth who have followed the bleating of anybody and everybody from this sect to check themselves and to correct their way and that none of them should contemplate joining them, so they end up leaving this life by wearing an explosive belt or being slaughtered with knives which is a peculiarity for this sect. It is upon them to adhere to hearing and obeying the country of Saudi<sup>16</sup> where they have lived and where their fathers and grandfathers live, under its authority with peace and security.

<sup>15</sup> Haafidh Ibn Hajr al-Asqalanee (رَحِمَهُ اللهُ) wrote the famous explanation of Saheeh al Bukhaaree called Fath ul-Baaree.

<sup>16</sup> The Kingdom of Saudi Arabia

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It is truly an exemplary country for the world and the best country even with its deficiencies, of which the greatest reasons for the Fitnah in this country are those who have been exiled, and pant after imitating the west in everything which is harmful.

I ask Allaah (عزوجل) to rectify the condition of the Muslims in every place, and to guide their young men and women to all that is good, and to protect the lands of the Haramain, their government and their people from all evil. To give it success in all that is good, and protect it.

Indeed Allaah is the One who hears and responds, may Allaah send praise and peace upon our Prophet Muhammad and upon his family and upon his Companions.