

RELIGIOUS EXTREMISM

Topic	Notes on Religious Extremism
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Chapter 1: Introduction to Extremism

Story of Abdur Rahman ibn Muljim

Ali ibn Abi Talib

- First young man to accept Islaam
- Son in law of the Prophet (ﷺ)

Ibn Muljim

- He met a woman who demanded the dowry that Ali should be killed
- He made a special sword to kill Ali and that was his goal in life
- He attacked Ali and killed him when he was going to Fajr
- Ali told, "If I die, kill him with the same sword"
- Do you see how things can be completely switched?
- These people are not raised upon drugs, Alcohol and so on. At the same time, they are not raised up by Companions
- They never took the religion from right sources

Killing of Uthmaan

- In the name of Amr bil Munkar, Fitnah mongers killed Uthmaan
- When you read this you will realize the importance of the du'aa which is Qur'aan 1:5-7

Don't transgress the boundaries

- Among the people who came before us, some were very strict and some were very loose
 - *"And it is not lawful for you to take anything of what you have given them unless both fear that they will not be able to keep [within] the limits of Allah . But if you fear that they will not keep [within] the limits of Allah , then there is no blame upon either of them concerning that by which she ransoms herself. These are the limits of Allah , so do not transgress them. And whoever transgresses the limits of Allah - it is those who are the wrongdoers."* (Qur'aan 2:229)
 - *"So remain on a right course as you have been commanded, [you] and those who have turned back with you [to Allah], and do not transgress. Indeed, He is Seeing of what you do."* (Qur'aan 11:112)
- People of the book went to extreme
 - *"O People of the Scripture, do not commit excess in your religion or say about Allah except the truth. The Messiah, Jesus, the son of Mary, was but a messenger of Allah and His word which He directed to Mary and a soul [created at a command] from Him. So believe in Allah and His messengers"* (Qur'aan 4:171)
 - *"Say, "O People of the Scripture, do not exceed limits in your religion beyond the truth and do not follow the inclinations of a people who had gone astray before and misled many and have strayed from the soundness of the way."* (Qur'aan 5:77)

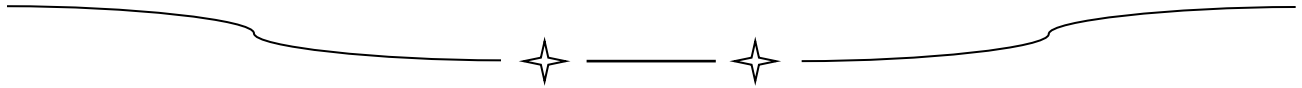
- The reason why Qur'aan has stories of deviated Christians and Jews is to learn from their experiences
- Nature of our religion is easy, moderate and balanced

What this Course is all about?

- Religious extremism among Muslims and not in Islaam
- Islaam as a religion is free from extremism
- We will study about individuals, organization, movements and so on
- We study this to protect ourselves from Extremism

Extremism vs Terrorism

- Extremism is when person is extreme in his ideas (Tashaddud, Tanakhu, Tahyan)
- Terrorism is when person transgresses and attacks others; harming others who should not be harmed
- Extremist is the one who goes beyond the limit. The limit is set by Allaah



Chapter 2: Example of extremism during the time of the Prophet

Extremism in belief System

- A Man from Banu Tameem told when Prophet was distributing wealth *“O Muhammad! Be just and fair.”*
- Prophet told *“What’s wrong with you? If I don’t judge who will judge with justice”*
- Umar asked permission to strike his neck.
- Prophet told *“Leave him, from this tribe a group will arise. They will read Qur’aan and it will not reach their throats. They will exit Islaam very fast as arrow will exit the bow. They will fight Islaam”*
- They were later become known as Khawarij

Extremism in Action

Hadeeth of Three people

- Three people came and asked the mother of the believers about worship of the Prophet. Then they told *“Wallahi, I will not sleep pray throughout the night”* other person told *“I will not marry”* The third one told *“I will never breakfast ever again”* Prophet heard about them and called them *“I am the one who fear Allaah more, more righteous than anyone of you. I fast and break my fast. I sleep a while and pray. I marry women. This is my Sunnah”*

Prophet cutting down the rope of Zaynab in the Masjid

- Once Prophet asked why this ropes is hanging here in the Masjid. Companions replied that was the rope of Zaynab. She ties herself to it and prays in the night. When she gets tired, rope will hold her. Prophet cut the rope and told let her sleep and pray

Abu Isra’eel

- Man standing in the Sun (Muslim)

Extremism in understanding the religion

- Some people twist the understanding
- Some people come up with an weird idea
- Some Mufassir said that there are 10000 things that can be discussed regarding *“Isti’aadha”* Similarly, *“Basmallaah”* and so on. This is extremism. He may have to interpret in a undesired manner that may lead to innovation
- Some people said, *“You can kill anyone who works for the government”* They said Allaah destroyed Pharaoh and his army. However, they are applying what is applied on disbelieving people over believing people

- Sometimes-rigid interpretation of text like the Khawarij. They said “Allaah alone can judge and no humans can judge”

Story of Abu Darda and Salmaan

- They were made brothers by the Prophet
- Salmaan came to visit Abu Dardaa and saw Umm Dardaa¹ not caring to take care of herself
- When he asked why you are behaving like this? She told “Your brother has no desire for this world”
- Abu Dardaa arranged dinner but he did not eat as he was fasting. Salmaan replied “I am not going to eat until you eat with me” So he broke the fast
- Similarly in the night, he wanted to pray whole night. Salmaan was holding him until little time before Fajr. Then he advised “You body, Your wife has right over you”

Extremism by Exaggeration

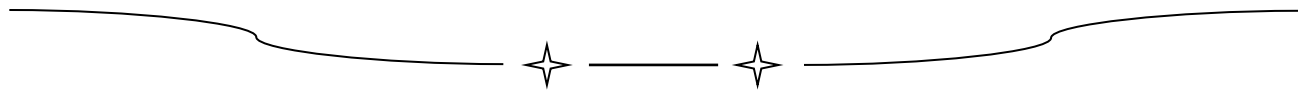
- Hadeeth of Ayesha describing women who worships entire night to the Prophet
- “They have taken their Rabbais and Monks to be their Lord” - Adiy ibn Hatim

Poetry

- Many poetry exaggerate people above their status

Belief of Shi’ah

- Imams have divine qualities
- Ali has divine attributes



¹ This happened before the commandment of Hijaab

² Non Muslims living in Muslim lands under treaty

³ Salafi movement/Wahabi Movement

Chapter 3: Extremism Today

Extremism in criticizing others

- Khawarij criticized the companions and Muslims
- Takfiris in Egypt
- People remove Scholars from Ahlu Sunnah because they made few mistakes
- Some people say every kafir can be killed as they have kufr

Nature of Extremism

- It is like a phenomenon and it will develop very quickly
- If we want to call someone as Extremist, certain conditions should exist
- Prophet spoke lot about Khawarij because they will confuse us a lot as though they are enjoining good and forbidding evil. This is the nature of extremists
- As they confuse us, so many people sympathize with them
- They may have good intention but they should have good approach as well i.e., Sharee'ah

Guidelines in using the term Extremism

- It is a boundary and whoever goes beyond it will be called as Extremists
- The boundary here is limit of Sharee'ah
- Ibn Taymeeah said: "Dispute that happened to the people and only way to solve it is to use the book revealed from heaven"
- It cannot be based on the desire of one person. Like they say common sense is not so common
- The way to judge whether something is beyond the limit or not is by using Sharee'ah
- We should understand the levels of extremism
- We should use terminologies that are there in the Sharee'ah
- When some people attack us due to their extremism, we do not react
- *"O you who have believed, be persistently standing firm for Allah, witnesses in justice, and do not let the hatred of a people prevent you from being just. Be just; that is nearer to righteousness. And fear Allah; indeed, Allah is Acquainted with what you do"* (Qur'aan 5:8)

Levels of Extremism

1. Sometimes extremism may lead to Kufr like people who worshipped Ali
2. Another level may not lead to kufr. They may have committed extreme action still we consider them as Muslims

Extremism is haram in Islaam

- (Qur'aan 4:171)
- On looking at people who were throwing big stones with force at Jamraat, Prophet (ﷺ) said: *"Beware of being extreme in the religion and that is what destroyed the nations before you"*

- “... people will run away...” (Qur’aan)
- Muslim Scholars issued fatwa against terrorism in 1980s
- *“And cause not corruption upon the earth after its reformation. And invoke Him in fear and aspiration. Indeed, the mercy of Allah is near to the doers of good” (Qur’aan 7:56)*

Killing is a highest level of extremism

- *“And never is it for a believer to kill a believer except by mistake. And whoever kills a believer by mistake - then the freeing of a believing slave and a compensation payment presented to the deceased's family [is required] unless they give [up their right as] charity. But if the deceased was from a people at war with you and he was a believer - then [only] the freeing of a believing slave; and if he was from a people with whom you have a treaty - then a compensation payment presented to his family and the freeing of a believing slave. And whoever does not find [one or cannot afford to buy one] - then [instead], a fast for two months consecutively, [seeking] acceptance of repentance from Allah . And Allah is ever Knowing and Wise.” (Qur’aan 4:92)*
- Prophet told that “The handful of Muslim’s blood will forbid a person from Jannah”
- Today, we hear Muslims killing their fellow Muslim. This happens at the level of individual to group
- Killing a Muslim or non Muslim unjustly is a serious crime
 - a. *“Because of that, We decreed upon the Children of Israel that whoever kills a soul unless for a soul or for corruption [done] in the land - it is as if he had slain mankind entirely. And whoever saves one - it is as if he had saved mankind entirely.”(Qur’aan 5:31)*
- Ibn Umar said “Killing of a believer is more severe than destroying Kabah” It implies blood of a Muslim is more honored than Kabah
- Prophet said: *“Those who abuse the Dhimmies², I will be the one who will stand against them on the day of Judgment”* Subhanallah, imagine Prophet standing against you on the day of Judgment
- Ibn Umar narrated that the Prophet said *“Anywho kills Dhimmies will not smell the fragrance of Jannah even you can smell it from 40 years of travel”*
- Ibn Umar narrated that the Prophet said *“The Muslim will be at ease on Day of Judgment when did not harm someone who is not supposed to harmed”*
- Ibn Umar said *“One of the biggest trouble person can put himself into, that has no exit, is to spill the blood of a person unjustly”*
- What about Policemen, military, leaders, people in riots killing the people unjustly?
- In today’s context, treaties mean visas issued at countries and so on
- Umar ibn al Khattab said *“You give any sign to warrior indicating safety but you kill him, then I am going to kill you”*

² Non Muslims living in Muslim lands under treaty

Calling a Muslim a Kafir

- Prophet said: *"If someone says to someone that you are enemy of Allaah and Kafir, if he is not, it will turn to him"* (Muslim)
- Calling a Muslim a kafir is called Takfir. However, it should be done after fulfilling certain conditions
 - a. They should have made statement of Kufr
 - b. He should not be committing without any ignorance on his part
 - c. He should not be coerced
 - d. He should be explained and if he persists on it, he will be called as Kafir
- This can be exercised only by the Knowledgeable, not just the Student of Knowledge

Reaction - One of the reasons of Extremism

- For example, In order to defend the Prophet, Muslims broke/fired embassies and so on
- People react due to instigation/provoking/wrong belief

How can we reduce Extremism?

- Removing what adds fuel to the fire will reduce extremism
- Education will reduce extremism
- We should solve the issues of these extremists
- Fighting terrorism alone will not solve it

Is terrorism a home grown problem or outside?

- There is possibility of both
- With Globalization of information today, there is no more one country rather it is more of a one village

Is extremism an individual problem or group?

- It is both
- It is an educational, social, economical and political problem. Sometimes it is all of them together

Our Understanding and Extremism

- Sometimes people may have wrong understanding and with that they do acts of extremism
 - For example, the man saw Prophet distributing on different measures so he said "Justify.."
- Certain times people have incorrect understanding regarding American system and attack America
- Sometime people have proper understanding but still people will do it
- Reading the books, attending the Classes of Extremist groups will give a different understanding

- For example, Takfiri group of Egypt claimed Qur'aanic ayah 4:14 evidence for their Takfir
 - *“And whoever disobeys Allah and His Messenger and transgresses His limits - He will put him into the Fire to abide eternally therein, and he will have a humiliating punishment.”* (Qur'aan 4:14)

Is extremism comes from people who follow the Sunnah of the Prophet³?

- Absolutely it is not true or fair to say one group is responsible for terrorism
- Person can carry a terrorist attack still he may be Shi'ah or non Muslim
- Sometimes it comes from people who do not carry any ideology
- One possible reason given was Salafi methodology. This is due to the fact each movement claims it is following the Salafi methodology.
- They say this so that they will be considered as legitimate group and make it attractive
- They use the materials, references of followers of Salafus-Salih
- As there is no central authority for Salafi movement, it is a scattered group and sometimes people bring terrorism into it

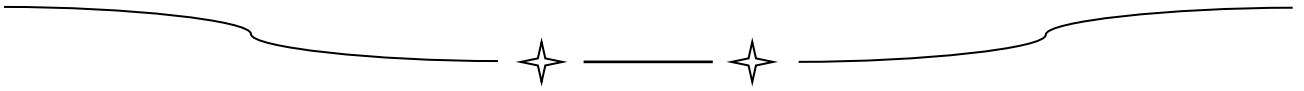
Factors that contribute to Extremism

- We Muslims are in the middle of several conflicts, injustice which grooms terrorism
- We are very young nation and we lack in bringing them upon Islamic values
- Misdirected provoking through Sermons and so on
 - You speak about importance of honor of prophet, hadeeth of Prophet sending a person who killed the one who cursed the Prophet and then say person who cursed Prophet is in town. What's the idea you are giving?
 - You may be legally correct but what about Islamic correctness. We want people to do good and not evil
- So many youth traveled to military camp⁴ where learnt so many different ideologies and extreme ideas
- When the Scholars/Student of Knowledge do not stand for truth
- Youth have so much energy/emotions which will be exploited, if it was not directed properly
- Some Scholars/Students of Knowledge don't talk about this issue openly. However scholars of the past talked about Khawarij and extreme group openly to the extent some of them repented and joined Ahlus Sunnah
- So called Terrorist group were planted/conspired by intelligent nations to achieve their own interests
- Youth study about Islam but they are not allowed to live according to Islam even in some Islamic countries

³ Salafi movement/Wahabi Movement

⁴ By no means we are not commenting it is wrong. We say is good to be part of the Jihad but we are against the extreme ideas

- Looking down upon their dress
- Picked up because of their appearance/identity
- Discrimination based on nationality
- Oppression by states
- Internet like youtube video clips and such instigating content



Chapter 4: Reasons behind Extremism

Overview

1. Lack of Knowledge
2. Lack of good methodology of understanding
3. Psychological reasons
4. Economical factors
5. Political factors

Lack of Knowledge

Ignorance about Qur'aan

- This book is Guidance without it you will be misguided
- This book is Light without it you will be darkness
- This book is Soul without it you will be lifeless
- *"Follow, [O mankind], what has been revealed to you from your Lord and do not follow other than Him any allies. Little do you remember."* (Qur'aan 7:3)
- *"[Allah] said, "Descend from Paradise - all, [your descendants] being enemies to one another. And if there should come to you guidance from Me - then whoever follows My guidance will neither go astray [in the world] nor suffer [in the Hereafter]."* (Qur'aan 20:123)
- This book is source of wisdom, guidance, and foundation

Kharijites

- In the conflict between Ali and Muawwiyah, suggestion was made to take arbitrator
- Khawarij said it is wrong quoting
 - *"Say, "Indeed, I am on clear evidence from my Lord, and you have denied it. I do not have that for which you are impatient. The decision is only for Allah . He relates the truth, and He is the best of deciders."* (Qur'aan 6:57)
- Ali called all of them to discuss and around 700,000 people gathered. Ali told I would only speak to those who have knowledge of the Qur'aan. Around 700 entered. Then Ali was spooking it in front them. They asked what you are doing. He said I am asking Mushaf to answer. They said you could have asked yourself. Then he explained we need someone who understands the Qur'aan to be Arbitrator
- Here they are ignorant that they are ignorant

Ignorance about Sunnah

- Allah spoke more than 30 times in Qur'aan to obey the Prophet
 - Qur'aan 4:83
 - Qur'aan 4:80
 - Qur'aan 59:7

- Imam Shafi'ee said "I don't anything Companions or Tabiee said about the Prophet except it was taken as sunnah. Whoever leaves the sunnah, had left the way of Companions, Scholars and so on"
- Some of Khwarij said we should sacrifice the fish, 3 times prayer is fine according to Qur'aan (rejecting the Sunnah)
- **Some group fabricate hadeeth to support their views**
 - Some of Ahnaf claimed that the Prophet said "Man will come to my ummah who is more dangerous than Ibless and his name is Muhammad ash-Shafiee"
- **Arguing based on weak hadeeth**
 - Prophet said "Jihad will continue until Yawm ul Qiyamah"
 - This is not an authentic hadeeth
- **Misunderstanding about the hadeeth**
 - When Prophet said this ummah would be an illiterate ummah, Mustafa-ash-Shkri, founder of takfiri in Egypt commented this ummah will dominate all civilizations and we will be illiterate. So we should not go to School/Colleges
 - We know Prophet encouraged seeking knowledge like condition for freeing PoW
 - People interpret the hadeeth as "I have been ordered to kill until people say lailahailla Allaah" as evidence for killing the Kuffar
 - Did not Prophet forgive people on Fath al Makkah?
 - Have Prophet killed the jews and kuffar in his place?

Not following the way of the Salaf

- Prophet ordered to stick to his sunnah and sunnah of Khulafah ar-Rashidoon
- Their heart were pure, free from jealousy and their knowledge were very deep
- Even in the war between Ali and Muawwiyah, both the parties pray together in Jam'ah led by Ali
- Ibn Taymee'ah said "One of the clear signs of deviations is that they don't follow the way of Salaf"
- Some deviants claimed "Qur'aan was created"
 - Imam Ahmad asked, "Is it something Abu Bakr, Umar, Uthmaan, Ali are aware of? Even if they are aware of, have they ever forced their opinion on others?"

Ignorance about the goals of the Sharee'ah

- Sharee'ah intends to reduce the evil in the Society and increase the good

- In anything we do, we have to look what is the overall good that is going to come out for action
- We should weigh between Maslaha and mafsadah
- It is extreme way to think using only pure good
- Allaah intends ease for us (Qur'aan 2:185, 7:157)

Ignorance about Allah's Sunan (سنن)

- Sunan means Allaah's laws/ways
- Allaah is the most capable of everything
- Understanding that there will be always good and bad in the society
 - 6:35 | 10:99 → If Allaah wished, he would have guided all of them
- Understanding that change takes time
 - When Umar ibn Abdul Aziz became Khalif, his son came and told him: *"We have to change this and that. Umar said "Son! What have been accumulated over years cannot be changed by overnight"*
 - 29:14 → Nuh spent 950 years to bring a change
- Understanding that Test/calamity are part of our life
 - 29:1-2
- Understanding changing people should be gradual
 - If we make quick change, it will lead to quick change again. It will not stay for long time
 - In terms of forbidding Alcohol, Allaah criticized Alcohol first, and then forbidding it from those who pray and then it was completely forbidden
 - Prophet never looked at the society as evil, corrupt, bad society
- Understanding the nature of human beings

Ignorance about Al-Eemaan (الإيمان)

- Eemaan is based on three pillars: Action of Heart, tongue and limbs
- Eemaan increases and decreases
 - *"Those to whom hypocrites said, "Indeed, the people have gathered against you, so fear them." But it [merely] increased them in faith, and they said, "Sufficient for us is Allah, and [He is] the best Disposer of affairs." "* (Qur'aan 3:173)
- Prophet told "Eemaan is made of 73 branches. Highest is Kalimah and lowest is to remove the stones from the road. One of its branches is Modesty"
- Ahlus Sunnah believes certain actions like Shirk (شرك) and Kufr (كفر) will completely destroy the Eemaan but others may decrease it and will not destroy it
- Murjiaah claimed even kufr will not decrease the Eemaan
- Khawarij claimed major sin will completely destroy the Eemaan making the person a Kaafir
- Mu'atazilah believed the same but they said that they will treat that person as Muslim in this world

Ignorance about different levels in the religion

- There are certain acts which are

- Wajib (Obligatory)
- Mustahab (Recommended)
- Makrooh (Disliked)
- Haraam (forbidden)
- Even in obligatory, there are 100's of levels
- For example giving Sadaqah of \$10 is different making a Dhikr
- There are kabaair, Fusuq, Shirk al Akbar, Shirk al Asghar, Kufr, Nifaq and so on
- Abi Murayqah reported: "I met 30 of Prophets companions and all of them were afraid of hypocrisy (like lying, abusing and so on)"
- Every Kufr is a sin and not every sin is a Kufr

Ignorance about Arabic Language

- Imam Shafi'ee said "No innovation/nobody went astray except they went away from Arabic language"
- Khawarij said "ان الحكم الا لله" to mean, "Humans cannot be an Arbitrators"
- And they misunderstood the word وعد and وعيد
- For example, الساعة was not 60 minutes during the Prophet rather it is a short period of time
- The word الخليفة known today or during Abbasid is not the same used in the Qur'aan

Ignorance about History

- It leads to same mistake that happened before
- People did not learn the consequences of revolution and started revolutions to bring down the government
- King Khawarizim shah killed one of the ambassadors of Mongol Emperor thinking Mughals will not dare to fight him back. However, it led to sacking of Muslim empire at that time

Lack of good methodology in understanding the religion

They disrespect/ignore the scholars

- Certain deviant groups make sure their followers loose respect for the scholars
 - One of Shaykh Waleed's friend called Shaykh bin baaz and Shaykh Uthaymeen as jibt and taghoot
 - "so ask the people of the message if you do not know" (Qur'aan 21:7)
- Imam ash Shaatibee "The fatwa of a scholar to a layman is like a textual evidence"
- Allaah says they are the ones who understand the Qur'aan
- Scholars are like stars
 - They beautify community as stars beautify the sky
 - They guide people as stars guide the people on the sea to identify direction
 - They refute and protect the deen as stars burn the eavesdroppers from the Jinn
- Prophet said "Allaah will not take knowledge at once rather through death of the scholars"
- Khawarij killed Abdullaah ibn Khabbab ibn al Arat after hearing hadeeth from him
- Mu'atazilah mocked Hasan al Basri (rahimmahullah) and said he has no knowledge

- They disrespect the leaders as well (Qur'aan 4:59)

Incorrect Interpretation (Ta'weel)

- The word "Ta'weel" is found in the Qur'aan
- Misguided groups give another unexpected meaning through their Ta'weel. It will be valid only on two conditions:
 - The word in Arabic language can be used in metaphorical sense
 - Evidence that this is an intended meaning
- They interpreted prayer as different, fasting as keeping the secrets of the shuyookh
- They try to interpret ayah that are muhkam as Mutashaabih and vice versa
 - Qur'aan 3:7
- They come to their conclusion and then try to find the evidence
- They pick and choose evidences to support their ideas
- They misinterpret that Muslims cannot coexist with non muslims in any society. Default status is status of war by picking up certain ayah and hadeeth
- Some sects go to another extreme of loving kuffar more than loving muslim brothers and sisters
- Some groups were very keen about hadeeth of fitan. They interpret and apply it to what is happening today. In those hadeeth, some of them are authentic and some of them are not authentic. It should be studied as hadeeth of warning, information, not as legislative hadeeth

Lack of good methodology in practicing the religion

They are very hasty

- These groups are in tremendous amount of pressure like followed up by Securities always, leaving the countries, loosing the friends, some of their members were killed in jail, children raised in the jail and so on
- Sahaabah were in tremendous amount of pressure in Makkah but they did not haste
- Anyway, Injustice cannot be fought with injustice

They want quick change

- These groups also appeared in the times where moralities were on rise
- They don't wait for Da'wah, Education to change the nation
- Shaykh Ibn Baaz once said: *"It is easy to die for the sake of Allaah but it is hard to live for the sake of Allaah"*

They don't understand the struggle between Truth and Falsehood

- They may have good intention but their means are evil
- We are not going to be better than Nuh, Ibrahim, Moosa but even it took lot of time for them

They want the punishment to be implemented instantly

- *"So be not impatient over them. We only count out to them a [limited] number."* (Qur'aan 19:84)
- Prophet forgave People of Taif

- Prophet sought forgiveness for people who injured him in Battle of Uhud. He said: *“O Allaah, Forgive them and they do not know that I am the true Prophet”*

They want quick victory

- Quick victory comes easy and goes easy

They are very extreme

- Some of them said *“You are allowed to marry women from Christians and Jews but not Shafiees”*
- Some of them said *“You cannot pray behind Hanafis except by necessity”*
- Even in Kabah, four Imams of each madhab in four corners of Kabah

Most of them are Youth

- They lack experience/knowledge
- They see things black and white
- Driven by emotions and desires
- Prophet described the youth as saying: *“... They are young in age and ignorant...”*
- *“But if they do not respond to you - then know that they only follow their [own] desires. And who is more astray than one who follows his desire without guidance from Allah ? Indeed, Allah does not guide the wrongdoing people.”* (Qur’aan 28:50)
- Imam Shatibee *“Sharee’ah came for us to leave our own desires and follow the guidance”*

They argue a lot

- In general, Argument is not a good sign
- Kuffar used to have lot of argument with their Prophets
- *“And of the people is he who disputes about Allah without knowledge or guidance or an enlightening book [from Him]”* (Qur’aan 22:3,8)
- In few places, argument is praised like in Da’wah (16:125)
- Arguing make people change their positions showing sign of hypocrisy

Triggers for these group

- Social factors like unjust treatment by their rulers
- Economical factors
- Immorality in the society
- Role of the Scholar is very weak. Scholars are seen as tool in the hands of the King
- Lack of Identity like person from Pakistan born in America do not feel like they belong to that country
- Discrimination in the society
- Biased opinions from the leaders
- Movies against Islaam

Chapter 5: Manifestation of Extreme views

Takfeer

- Literally, Kufr means covering
- Person is covering his Eemaan and it is covered to the extent that Eemaan doesn't exist anymore
- Prophet said: "Kufr has 70 plus branches..."
- Ulema categorized Kufr into Major and Minor
- Qur'aan 3:86, 2:253

Types of Major Kufr

1. Kufr at Takdeeb (Kufr of Denial)
 - a. They believe Allaah and His Messenger are lying
2. Kufr al Kibr
 - a. Some people become Kafir due to Pride like Iblees
3. Kufr al -I'raab
 - a. Kufr motivated by person turning away from truth
 - b. Qur'aan 71:9
4. Kufr ash-Shaqq
 - a. Doubting Allah and His Messenger
5. Kufr an Nifaaq
 - a. It is kufr of hypocrite

These categories are matters of Ijtihaad

Minor Kufr

- It doesn't take the person out of fold of Islam like changing the lineage, Fighting a Muslim and so on
- Prophet told "Two qualities of Kufr will remain in this ummah: Attacking others lineage and wailing over the dead"

Hastiness and unclear

- Extreme group delved too much in this issue
- They misjudged minor kufr for Major kufr
- They became hasty

Ruling by other than Allaah

- These groups talked a lot about ruling by other Sharee'ah
 - Some body rules by other than Sharee'ah is Kufr
 - Some body believes it is optional to rule by Sharee'ah is a Kufr
 - Rejecting the Sharee'ah as a whole is Kufr
 - Someone rules by other than Sharee'ah but he is trying his best to implement Sharee'ah but we cannot call it as Kufr

- We differentiate one who legislates from one who is a judge or police or in Executive position or one as a citizen go to this system to get his right
- We cannot find detailed ruling for issues like Ministry of Education, internal affairs and so on. We have to make sure it should not contradict the law of Sharee'ah
- Some people believe Shaykh has to write detailed fiqh and fatwa for each and every affair of government
- They judge the rulers and classify them to be a Kafir
- They say you cannot work in a country where it is ruled by other than Allaah. When you work you are working for the betterment of the society. Shaykhul Islam Ibn Taymeah allowed people working for Tartars
- We do not judge specifically this person goes to hell fire as it is the right of Allaah
- They judged so many people and nations into Kuffar

Iqaamatul Hujjah

- To call some one as Kafir, there are certain conditions to be fulfilled
- You should explain the person whom you are calling as Kafir about his situation, opinion and so on
- Ulema says Iqaamatul Hujjah should be done by Scholars
- These groups use these terminologies very loosely

Killing a Muslim

- In general, Killing become easier for them
- During the time of Prophet, "Companion told that person said Lailaha illa Allaah in the battle in order to protect himself so I allowed him to go. Should I have to kill him? Prophet said "If you have killed him, you would have been like him" (Sahih Muslim)
- Prophet was upset with Usamah when he killed a person who said Kalimah in the midst of the battle
- Prophet forbade shedding blood of a Muslim in his final sermon
- Qur'aan 25:68-70

Suicide Bombing

- They permit suicide bombing
- Sometimes enemy escapes as it kills a bomber first
- It caused more damage for Muslim Ummah

Assassination

- They say Allaah said You can kill non Muslims wherever you find them
- When Prophet killed every single Mushrik who came across?
- They use killing of Kaab ibn al Ashraf, Salam Ibn Abi Huqayl as an evidence
- Order came from Prophet to kill them when he was the President or Sultan of the society
- If you kill such people, 100's and 1000's of people will be destroyed, Dawah will be stopped

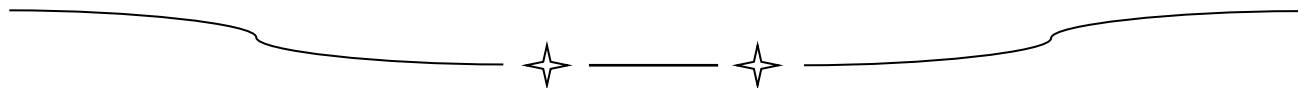
- Jamat-e-Islami killed their Country's President which stopped entire Da'wah at Egypt, so many people imprisoned
- Ibn al Jawzi said *"When Prophet allowed companions to kill Kaab ibn al Ashraf, he broken treaty with Prophet already"*

Human Shield

- They argued "Prophet used catapult attack in Taif" to defend their killing of human shield
 - There is no proof Prophet was targeting killing of woman and children
 - He was targeting harder walls which were occupied by Soldiers
 - This happened under direct supervision of Muslim leader
 - They use anything to justify their views which is hawaa (desires)
- Prophet forbade killing women, children, Elderly, Religious leaders, slaves, farmers, businessmen i.e., the civilians. There is Ijmaa among companions in this matter
- Now extreme groups are killing the above list
- Imam Malik and Imam Awzaae "If the kuffar used human shield of women and children in the ship, you cannot attack the ship or sink the ship"

Rebelling against Muslim Leaders

- If leader is just and fair, it is forbidden to rebel against him
 - Qur'aan 4:59
 - It goes to King, prince, governors and so on
- If the ruler is unjust and unfair, Muslims having power can remove him from position peacefully without greater evil
- If greater evil is feared, it is forbidden. People have to be patient with it
 - Prophet said *"Do not fight them as long as they perform their Salah"*
- Sometimes Power breeds corruption. If person promotes clear Kufr or changing the principles of Islam, then Muslim should change this ruler without creating evil in the society. This should be judged by people of knowledge and experience
- These days, people attack rulers of Kufr when their act is not Kufr or ruler may have an excuse
- In Arab spring, the movement started in Libya, Egypt, Indonesia, Yemen was started in peaceful manner and these extreme movements do not start them. This civil way is better than barbaric way



Chapter 6: Misunderstood Concepts

Jihaad

- Jihad fee sabeelillah is part of our deen
- It is a high level of worship and something seen as positive
- Unfortunately, people see this as negative even among some Muslims

History of Jihaad

- Before Moosa (a), Allaah sent punishment on the kuffar through calamities, birds throwing stones, Angels and so on
- Then Allaah decreed Jihaad over the people of Moosa (a). From there onwards, punishment of kuffar lie in the hands of Muslims
- For Prophet, even war booties were made halal
- Jihad in Islam was not ordained at once
 - In Makkah, Muslims were forbidden from fighting
 - In Madeenah, Muslims were allowed to fight through Saraayah (Raiding non Muslims), Ghazwah (war) like Badr, Uhud, Khandaq and so on
- Ibn al Qayyim said Prophet never started any war rather they are for defense or because injustice that happened

Levels of Jihaad

- Prophet would follow two steps before Jihaad
 - Da'wah - If accepted, he would leave there
 - If not, they will be asked to pay Jizyah. If accepted, he would leave there
 - If not, Jihad will be established
- In many places, non muslims themselves invited Muslims to rule over them after seeing justice of Muslims

Jihaad today and yesterday

- Jihaad is a mean (for protection/security/removing injustice/fighting the party of satan) and not a Goal
- Jihaad is not a tool of giving Da'wah and converting people to Islaam. Jihaad was established in places where people have free choice to make
- Jihaad was symbol of freedom and justice
 - Response to Rustum, General of Persian by Raabi ibn Amr
 - In 1980's, Jihaad was considered a positive word when Mujahideen fought in Afghanistan against Russians, in Algeria, and Muslims in India against colonization
- These days Jihaad is used for terrorism, suicide bombing and so on
- Every nation has a defense department which are established to establish the concept of Jihaad
 - Protecting the border
 - Protecting the citizens

Who can start a Jihaad?

- Jihaad is a duty of Walee al Amr i.e., Leader of the Muslims
- Only Leader of the Muslims can take a decision on war
- If someone is attacking your city, then you can start fighting without waiting for Imam's decision which is a different type of Jihaad altogether

Al Wala wal Baraa

- The word 'Wala' means loyalty/to love/to support/association
- The word 'Baraa' means disloyalty/to hate/disassociation
- Ulemaa say there are 100 ayaat on this concept
- Abdullaah ibn Masud said "One of the most important branch of Eemaan is Al Wala wal Baraa"
- Qur'aan 5:55 → *"Your ally is none but Allah and [therefore] His Messenger and those who have believed - those who establish prayer and give zakah, and they bow [in worship]."*
- Qur'aan 60:1 → *"O you who have believed, do not take My enemies and your enemies as allies, extending to them affection while they have disbelieved in what came to you of the truth, having driven out the Prophet and yourselves [only] because you believe in Allah, your Lord."*
- Qur'aan 3:28 → *"Let not believers take disbelievers as allies rather than believers."*
- Imam Jareer at Tabaree said: *"Don't take kuffar as supporter by supporting their religion against the believers. You support them by telling weakness of the believers"*

Examples of Extremism

- Extremists claim so many rulers become non Muslims because they gave their wala to non Muslims
- When Muslims die in non Muslim country, these extremists say *"They deserve it as they have given their wala to kuffar"*
- Some deviant sects such as Ahbaash use this word to treat the kuffar with complete harshness like stealing, fornicating and so on
- In England, one of the speaker said Kuffar are like cattle which you can take and slaughter them anytime you want
- They always focus on disassociation with kuffar but forget about association with Muslims by killing them, harming them and so on

Is any form of support to Kuffar is Kufr?

- Qur'aan 60:8 → *"Allah does not forbid you from those who do not fight you because of religion and do not expel you from your homes - from being righteous toward them and acting justly toward them. Indeed, Allah loves those who act justly."*
- Allaah told "O Prophet you cannot guide whom you love" It implies Prophet loved some of kuffar like his uncle
- If you do business with them, it is a support.
- All these are halal. Not all forms of love and support is considered as Kufr

Atawlee and Muwallat

- Atawalee means kufr and Muwallat means major sin
- When you support and love their religion like Jesus in Son of God or secularism is Atawalee
- When a person supports their sin like Haatim ibn Abi Baltah giving intelligence for safety of his family and finance is a Major sin
- Supporting medical Centers of non Muslims is perfectly alright

Breaking the Treaties

- Prophet favored Hilful Fudool that happened during Jahiliyah
- These days extremists call for breaking the UN's treaty

Examples of Prophet dealing with Kuffar

- Prophet accepted the invitation of Kuffar like what happened in Khaybar
- He accepted Gifts from Kuffar like Mariyah al Kibtayah
- Prophet used Mushrikeen as Guide
- Prophet signed a treaty with Jews in Madeenah (Ahlul Dhimmah)

Fiqhee Discussion on Al walaa wal Baraa

Opinion 1

- First group that includes some of the scholars of four Madaahib have said *"Default rule between Muslims and non Muslims is status of war"*
- They used verses from Qur'aan like 22:39, 2:216, 9:5, 9:123 as evidence
- They use that you don't take kuffar as Awliyah quoting Qur'aan 5:51 also as evidence
- Prophet said *"I was ordered to fight people until they say Lailaha illa Allah"*
- Does these verses abrogate all the verses regarding Jihaad i.e., not fighting women, children, and so on? No. These verses are not defining relationship between individual Muslim with individual non Muslim
- You have to note that these statements were made during the time when Muslims were fighting non Muslims

Opinion 2

- The second group that includes Umar ibn al Khattab, Ibn Taymeah, Ibn al Qayyim and all said: *"Default rule between Muslims and non Muslims is status of peace. We are in peace unless they start the war"*
- Qur'aan 2:208, 4:94, 8:61 (If peace was an option over war, you have to prefer peace)
- Verses of first group should be understood in the light of Qur'aan 2:109, 4:75, 22:39
- Qur'aan 2:256 → There is no compulsion in the religion
- Default ruling between Muslim and non Muslim is Da'wah
- Mu'aadah → Prophet said, *"Leave the turk as long as they leave you. Leave the Habasah as long as they leave you"*

- When one of the leaders of Syria stood in Umayyad mosque and said *"If you French are coming here to protect the Christians, I am the Christian and we don't need you"*
- Egyptian Pope once said during British colonization: *"If they are coming here to protect Christians, we all will die so that rest of Egyptians can live in peace"*
- These issues are complicated as it contains element of truth and falsehood
- You should listen to both sides before making any judgment
- Sometimes when you are in a process of creating understanding, they may call you as extremists

Having Non Muslim forces in the Arab peninsula

- During Gulf war, huge number of American and western sources were stationed in Saudi Arabia to fight Saddam Hussain and his regime
- Scholars of that time stated clearly the permissibility of using non muslim forces to bring justice for Kuwaiti people
- However, people argued Prophet told *"you cannot bring non Muslims into Arab peninsula"*
- This hadeeth was never used for those who got invitation from Muslims to come to Arab peninsula
- Prophet said *"Whoever kills one who is in treaty with muslims, he is not one among us"*
- In an another hadeeth he said *"I will be an enemy to him"*
- Imam shafiee said in Al Umm *"Prophet abstained from declaring war against Arab pagans without any treaty. Prophet also signed treaty with Jews of Madeenah"*
- Ibn Taymeah *"It is allowed to sign treaty with non muslims with or without expiry date"*

What is Arab Peninsula (Jazeeraatul Arab) Prophet intended?

- Scholars differed on this matter
- Some Scholars say it is Makkah and Madeenah alone
- Some Scholars say it is Whole Arab peninsula without Najd
- It means you cannot bring non muslims for work in Arab peninsula
- If such is the case how Abu lulu al Majoosi who killed Umar was brought by Abbas, uncle of the Prophet
- How can you kill these non-Muslims when you are not a leader of the society to make such decisions?
- Ikhwanul Muslimeen targeted Tourists who came to Egypt. Later, they repented publicly

Using Incident of Abu Bashir as evidence

- After Prophet signed treaty with Quraish, Abu Bashir came to Prophet. Quraish came to take back Abu Bashir according to the treaty. Prophet gave him
- On his way, Abu Bashir managed to kill one of the escorts. The other man ran away and came to Prophet complaining about this. Treaty is not to return Abu Bashir particularly
- Abu Bashir stayed far away from Madeenah, near Red sea.
- After that, people who ran away from Makkah will go and stay with Abu Bashir

- They tell people who got killed never expected Abu Bashir will kill them, so when we kill it is the same
- Prophet neither encouraged nor approved the actions of Abu Bashir
- He did this when he was not part of the Muslim society

Conclusion

- We have to talk about both the terrorist groups as well as Governments/Media
- We are not going to win the battle until we understand the reality of the Problem
- We should be careful about the way we confront these ideologies
- We don't have many studies analyzing the terrorist group understanding reason behind their existences
- We are not involving Scholars along with specialists to solve the problem
- We need academic approach to doubts raised by terrorist groups

Some recommendations to solve extremism

- To solve this problem, there is role for individual, organization, society, government to play
- We must educate ourselves about enjoining good and forbid evil, Al walaa and Al Baraa and so on
 - Today's groups are outcome of our failure in not educating our youth properly
- We should counter ideology of terrorism with ideology of Mercy
 - Terrorism and Extremism are not always a military movement. It always start as ideology and Police cannot fight ideology.
- We should separate the Terrorist group from their case
- We should not contradict ourselves
 - Saying bombing happened at Riyadh is haram but what happened in US is right
- We should be just in dealing with Terrorist groups
- We have to be very firm with those who break the law
- We should use Religious Scholars to counter the doubts created by these groups
 - Great success was seen at Saudi Arabia, Egypt, Singapore through this method
- We should give safe environment for Youth to discuss about these concepts like Jihaad and so on
- We should have strong presence online to engage with them as many extreme groups have strong presence online