



**THE ADVICE OF SHAYKHUL-ISLAAM IBN BAAZ (D.1420H)
TO USAAMAH IBN LAADIN AL-KHAARJEE**

AND A WARNING AND ADVICE TO ALL THOSE WHO TRAVERSE HIS PATH

Shaykhul-Islam 'Abdul-'Azeez Ibn 'Abdullaah Ibn Baaz (d.1420H)
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V e r s i o n 1 . 0

Said Imaam Aboo Bakr al-Aajurree (d.360H) – *rahimahullaah*, “It is not permissible for the one who sees the uprising of a *khaarjee* who has revolted against the leader, whether he is just or oppressive - so this person has revolted and gathered a group behind him, has pulled out his sword and has made lawful the killing of Muslims - it is not fitting for the one who sees this, that he becomes deceived by this person’s recitation of the *Qur’aan*, the length of his standing in Prayer, nor his constant fasting, nor his good and excellent words in knowledge when it is clear to him that this person’s way and methodology is that of the *Khawaarij*.” Refer to *ash-Sharee’ah* (p. 28).

The Prophet (*sallallaahu ‘alayhi wa sallam*) said, “There are three things towards which the heart of a Muslim never shows hatred or rancour: Making one’s action sincerely for Allaah; giving obedience to the rulers (*wulaatul-umoon*); and sticking to the *Jamaa’ah* (united body). Since their supplication encompasses those who are behind them (i.e. those whom they rule over).” This narration was related by Ahmad (4/80), and at-Tirmidhee (no. 2567), and it was authenticated by al-Haythamee in *al-Majma’uz-Zawaa’id* (1/137).

Said Shaykhul-Islam 'Abdul-'Azeez Ibn 'Abdullaah Ibn Baaz (d.1420H) – *rahimahullaah*, “So my advice to al-Mas’aree, al-Faqeeh and Ibn Laadin and all those who traverse their way is to leave alone this disastrous path, and to fear Allaah and to beware of His revenge and His anger, and to return to guidance and to repent to Allaah from whatever has preceded from them.”

BENEFIT - THE GREAT EVIL IN REBELLING AGAINST THE MUSLIM RULERS:

Said Imaam al-Barbahaaree (d.329H) – *rahimahullaah*, “If you find a man making supplication against the ruler, know that he is a person of innovation. If you find a person making supplication for the ruler to be upright, know that he is a person of the *Sunnah*, if Allaah wills. Fudayl Ibn 'Iyaad (d.187H) said, “If I had an invocation which was to be answered, I would not make it except for the ruler.” It was said to him, ‘O Abaa 'Alee, explain that to us,’ he replied, “If I made an invocation for myself, it would not go beyond me. Whereas if I make it for the ruler, he is corrected and through that, the servants and the land are set in order.”¹

Shaykhul-Islam 'Abdul-'Azeez Ibn 'Abdullaah Ibn Baaz (d.1420H) – *rahimahullaah* – was asked, “Is it from the methodology of the *Salaf* to criticize the rulers from the pulpits? And what is the methodology of the rulers in advising the rulers?” So he answered, “It is not from the methodology of the *Salaf* to criticize the rulers from the pulpits, because that would incite chaos, and it would involve not listening and obeying in that which is good. And this would mean becoming engrossed in that which harms and does not benefit. However, the way of advising that the *Salaf* followed was to write to the ruler, or to convey it (the advice) to the Scholars who would then convey it to him, until he has been directed towards good. So opposing the evil can be done without mentioning the doer. So adultery, intoxicants and interest can be opposed without mentioning the one who is involved in them. And it is enough of an opposition to sins that they be warned against without mentioning that so and so is involved in them, whether it is the ruler, or other than the ruler.

And when the *fitnah* (trial, discord) occurred in the time of 'Uthmaan (*radiyallaahu 'anhu*), some people said to Usaamah Ibn Zayd (*radiyallaahu 'anhu*), ‘Will you not speak to 'Uthmaan?’ So he said, ‘Do you think that I have not spoken to him, just because you have not heard it from me? Verily I will speak to him concerning what is between him and me, without opening an affair which I would not like to be the first to open.’² So when they (the *Khawaarij*) opened it, evil took place in the time of 'Uthmaan (*radiyallaahu 'anhu*). They opposed 'Uthmaan openly, thus completing the *fitnah*, fighting and corruption which has not ceased to affect the people to this day, was brought about. And this caused the *fitnah* to occur between 'Alee and Mu'aawiyah and 'Uthmaan was killed for these reasons...

Furthermore, a large number of Companions and others besides them were killed due to this open rebellion and the open proclamation of the faults of the ruler, until the people began to hate the one charged with authority over them and killed him. We ask Allaah for success.” End of the words of Ibn Baaz.³

¹ Related by Aboo Nu'aym in *al-Hilyah* (8/91) with a *saheeh isnaad* and al-Khallaal in *as-Sunnah* (no.9).

² **Saheeh:** Related by Ahmad (3/403) and Ibn Abee 'Aasim (2/521).

³ Refer to *al-Ma'loom min Waajibil-'Ilaaqah baynal-Haakim wal-Mahkoom* (pp.22-33).

Abou Jamrah ad-Dubay'ee said, "When the news of the burning house reached me, I left for Makkah and visited Ibn 'Abbaas there frequently until he recognised me and was amicable to me. Then I reviled al-Hajjaaj in the presence of Ibn 'Abbaas and he said to me, "Do not be a helper to Shaytaan."⁴

Anas Ibn Maalik (*radiyallaahu 'anhu*) said, "The most senior amongst us from the Companions of Allaah's Messenger (*sallallaahu 'alayhi wa sallam*), forbade us saying, 'Do not revile your rulers (*umaraa*), nor act dishonestly with them, nor hate them and have *taqwaa* of Allaah and be patient-for verily the matter is close at hand."⁵

Imaam al-Barbahaaree (d.329H) – *rahimahullaah*, "When you see a man making a supplication against the ruler (*sultaan*) then know that he is a person of desires. And when you hear a man making a supplication for the ruler, for his rectification, then know that he is a person of the *Sunnah*, If Allah the Exalted wills. Fudayl Ibn 'Iyaad says, "If I had a supplication that would be answered I would not make it except for the Ruler." So we have been commanded that we supplicate for them, for their rectification, and we have not been commanded to make a supplication against them, even if they oppress and commit injustice, and this is because their oppression and injustice is against themselves but their rectification is for them and for the Muslims."⁶

Said Imaam ash-Shawkaanee (d.1250H) – *rahimahullaah*, "It is desirable for the one to whom a mistake of the leader appears in certain matters that he advises him but does not openly rebuke him in front of all the people to see. Rather, it should be done, as reported in the *hadeeth* – by the hand in seclusion to advise him...and he should not humiliate the Sultaan of Allaah. And we have seen already said in the beginning of the book of *Siyar* (biographies) that it is not permissible to revolt against the leaders even if they reach excessive levels of oppression, as long as they establish the Prayer and no manifest disbelief appears from them. However, it is necessary for the follower that he follow the leader in obedience to Allaah and he disobeys him in what entails disobedience to Allaah, for verily there is no obedience to creation in disobedience to the Creator."⁷

⁴ Refer to *Taareekhul-Kabeer* (8/104) of Imaam al-Bukhaaree.

⁵ Refer to the *Sunan* of Ibn Abee 'Aasim (2/488), *al-Jaami' Li-Shu'abil-Eemaan* (13/186-202) of al-Bayhaqee, *at-Tamheed* (21/287) of Ibn 'Abdul-Barr and *at-Targheeb wat-Tarheeb* (3/68) of al-Haafidh Abul-Qaasim al-Asbahaanee.

⁶ *Tabaqaatul-Hanaabilah* (2/36)

⁷ *as-Saylul-Jarraar* (4/556)

SHAYKHUL-ISLAAM IBN BAAZ'S ADVICE CONCERNING USAAMAH IBN LAADIN:⁸

It is obligatory upon the constituents to co-operate with the rulers and the committees. So along with every caller to the truth, there must be co-operation upon the truth and upon making it apparent and calling to it and abandoning the corruption and judging with it. This is obligatory upon all of the Muslims to do, through the means that Allaah the Glorified has legislated in His statement,

“Call to the Path of your Lord, with wisdom and a good admonition. And debate with them with that which is best.” [Sooratun-Nahl 16:125]

And there is the statement of Allaah the Glorified,

“And who is better in statement than he who calls to Allaah and does righteous deeds.” [Soorah Ibraaheem 41:33]

And there is the statement of Allaah the Glorified,

“And do not debate with the People of the Book, except with that which is best, except with those who transgress against you.” [Sooratul-'Ankaboot 29:46]

And there is the statement of Allaah the Glorified,

“And by the Mercy of Allaah, you dealt with them gently. And had you been severe and harsh-hearted, they would have broken away from about you; so pass over their faults, and ask Allaah's Forgiveness for them; and consult them in the affairs. Then when you have taken a decision, put your trust in Allaah, certainly, Allaah loves those who put their trust in Him.” [Soorah Aali-'Imraan 3:159]

And there is the statement of Allaah the Mighty and Majestic, when He sent Moosaa and Haaron to Fir'awn,

“So speak to him with a word that is soft, so that perhaps he may remember or fear.” [Soorah Taa Haa 20:44]

As for what Muhammad al-Mas'aree and Sa'd al-Faqeeh and whomsoever resembles them have established now from the spreading of corrupt and misguided calls, then this is without a doubt a great evil. And they are callers to great evil and immense corruption. So the obligation is to warn against their publications and to eliminate them and to annihilate

⁸ This *fatwaa* can be found in the ninth volume of *Majmoo'ul-Fataawaa wa Maqaalaatul-Mutanawwi'ah*. Refer to <http://search.ibnbaz.org/display.asp?f=bz01711.htm>.

them. And one must not co-operate with them in anything calling to corruption, evil, falsehood and *fitan* (trials), because Allaah has commanded co-operation upon righteousness and piety, not co-operation upon corruption and evil, nor upon spreading lies, nor upon false calls that cause division and break the trust and other than that.

It is obligatory to destroy and annihilate these publications that have emanated from al-Faqeeh, or from al-Mas'aree, or from other than the two of them from the callers to falsehood, or from the callers to evil and falsehood, and to not be lenient towards them. And it is obligatory to advise them and to guide them towards the truth and to warn them against this falsehood. It is not permissible for anyone to co-operate with them in this evil. And it is obligatory upon them to be sincere and to come back to guidance and to leave alone and abandon this falsehood. So my advice to al-Mas'aree, al-Faqeeh and Ibn Laadin⁹ and all those who traverse their way is to leave alone this disastrous path, and to fear Allaah and to beware of His revenge and His anger, and to return to guidance and to repent to Allaah from whatever has preceded from them. And Allaah the Glorified has promised his repentant servants that He will accept their repentance (*tawbah*) and be good to them. So Allaah the Glorified said,

“Say, ‘O My servants who have transgressed against themselves. Do not despair of the mercy of Allaah, since Allaah forgives all sins.’ Verily, He is Oft-Forgiving, the Most Merciful.” [Sooratur-Zumar 39:53]

And Allaah the Glorified said,

“And repent to Allaah altogether O believers, so that perhaps you may become successful.” [Sooratun-Noor 24:31]

⁹ And we say Usaamah Ibn Laadin al-Khaarijee, because of his blanket *Takfeer* upon the leaders of the Muslims today. Said the Khaarijee in his interview with the Nidaul-Islam magazine (issue no. 15), “At the same time that some of the leaders are engaging in the major Kufr, which takes them out of the fold of Islam in broad daylight and in front of all the people, you would find a Fatwa from their religious organisation. In particular, the role of the religious organisation in the country of the two sacred mosques is of the most ominous of roles, this is overlooking whether it fulfilled this role intentionally or unintentionally, the harm which eventuated from their efforts is no different from the role of the most ardent enemies of the nation.” So towards the end of this statement, Ibn Laadin not only performs *takfeer mu'ayyin* upon the ruler of Saudi Arabia – a move which no Scholar has preceded him in – but he goes further to attack the Scholars of Saudi, in saying that their efforts were ‘no different from the role of the most ardent enemies of the nation.’ Then he made a scathing, evil and treacherous attack upon Shaykhul-Islam 'Abdul-Azeez Ibn 'Abdullaah Ibn Baaz (d.1420H), when he said, “During the preceding two decades, the regime enlarged the role of Bin Baz (Grand Mufti) because of what it knows of his weakness and flexibility and the ease of influencing him with the various means which the interior ministry practices through providing him with false information. So, a generation of youth were raised believing that the most pious and knowledgeable of people is Bin Baz as a result of the media promotion through a well-studied policy which had been progressed over twenty years.” Now Ibn Laadin al-Khaarijee attached the Imaam, Ibn Baaz to that which he considers to be an apostate regime, again, not having any Scholars to precede him in this. Said Imaam Ahmad Ibn Hanbal (d.241H) – *rahimahullaah*, “You should beware of speaking about an issue in which you are not preceded by a scholar,” Quoted by Ibnul-Qayyim in *I'laamul-Muwwaqi'een* (4/266).

So the intended meaning is that it is obligatory upon all of the Muslims to co-operate with the rulers in goodness, guidance and benefit so that goodness may be attained and so that it may bring about security and so that it may remove the oppression and bring victory to the oppressed and so that the rights may be conveyed. This is the obligation upon the Muslims, it is to co-operate with the rulers, judges and callers to Allaah, and with everyone who is working to make the truth manifest. It is obligatory to call to this, whether it is in a state of victory or oppression, and to prevent the oppressor and to establish the Command of Allaah, and to enjoin the good and to prohibit the evil and to call to goodness and avoid the falsehood. So it is obligatory to co-operate and to sincerely work with whomsoever inclines towards good, so he is willing to be advised and directed towards good and to the reasons for salvation, until abundant good and general benefit is achieved and until the corruption, evil and difference by means of the *Sharee'ah* is removed and until the people are in a state of goodness, being sincere co-operating upon righteousness and piety. So when they co-operate upon falsehood, evil and corruption, then calamities and disturbances of the peace will prevail and falsehood will be granted victory. So the truth will be buried, and this is what is loved by Shaytaan and those *shayaateen* (devils) from amongst Jinn and mankind. So the obligation is to warn against whatever the *shayaateen* from the Jinn and mankind call to and to advise with all the causes for safety and all the causes of goodness and guidance and to advise co-operation with the rulers in everything that is good and to co-operate with everyone who calls to goodness. And it is obligatory to establish the Command of Allaah and to give victory to the truth and to establish what is good. And it is obligatory to co-operate with everyone who works for rectification and in warning against and driving away the falsehood and who warns against the reasons for division and differing.

This is the obligation, as Allaah the Glorified and Exalted said,

“And co-operate upon righteousness and piety and do not co-operate upon sin and transgression. And fear Allaah, since Allaah is severe in punishment.” [Sooratul-Maa'idah 5:2]

And Allaah the Majestic and Exalted said,

“By the time! Verily man is at a loss, except for those who believe and do righteous deeds, and those who advise each other to the truth and to patience.” [Sooratul-'Asr 103:1-3]

And Allaah the Glorified said,

“And hold onto the Rope of Allaah altogether and do not be divided.” [Soorah Aali-'Imraan 3:103]

This is what contains salvation, true *emaan* (faith), righteous action and a good end. It is with this that goodness is attained and co-operation upon righteousness and piety is

achieved, just as this is how evil is prevented and the countries remain in security and trust is kept. And this is how co-operation upon goodness is achieved and the ignoramus causing corruption is eliminated and the person of truth and guidance is granted victory.

So we ask Allaah by His Beautiful Names and Lofty Attributes to grant everyone success upon goodness and to grant them understanding (*fiqh*) in the Religion and to correct the conditions of the all of the Muslims. And we ask Allaah to grant everyone refuge from the evils of their own selves, sinful actions and the following of desires. And we ask Allaah to grant all of us refuge from the misguided *fitan* (trials, tribulations), just as we ask Allaah to grant our rulers success upon every good and to support them upon every good and to grant victory to the truth through them. And we ask Allaah to grant them understanding of the Religion and to grant them success when they support the good and to grant them refuge from everyone who opposes the *Sharee'ah* of Allaah. And we ask Allaah to make us and them from amongst those who are guided and guide others, just as we ask Allaah the Glorified to rectify the conditions of the Muslims in every age. And we ask Allaah to grant them understanding of the Religion, and we ask Allaah to appoint the best of them to take care of them and to rectify their directors and to unite the word of the Muslims upon the truth and guidance. Verily, He is close and All-Hearing. And may the Peace and Greetings of Allaah be upon our Prophet Muhammad and upon his Family and his Companions.

CONCLUSION – THE ADVICE OF WAHB IBN MUNABBIIH TO A MAN AFFECTED BY THE WAY OF THE KHAWAARIJ:¹⁰

INTRODUCTION:

All praise is to Allaah. And may Allaah bless and send peace upon His Messenger, and upon his family, and upon his Companions, and he whom He has befriended.

Verily the *Khawaarij*¹¹ are an evil people, advocates of *fitnah* (trials, tribulations) and the standards of division. If the Muslims affairs had been settled, and they were organized collectively, the duty left to the *Khawaarij* is to rupture that progress, and spoil what had been accomplished.

Ever since they appeared they never ceased. There has never been a time free from them, the last of them will be with the *Dajjaal* (Anti-Christ). The narrations concerning them from the Prophet (*sallallaahu 'alayhi wa sallam*) are multiple. Warning from them, making known their characteristics, and the verdict of Allaah the Exalted regarding them.

As that was understood, the Companions of the Messenger and those after them of the scholars fought the *Khawaarij*, as time went on in Islaam. No one is safe from their slander, not 'Alee nor Mu'aawiyah, they even plotted against 'Uthmaan (*radiyallaahu 'anhu*). Even the Caliph 'Umar Ibn 'Abdul-'Azeez was not safe from them; they also revolted against him.

So they are actually enemies to the people of Islaam. Nor are they pleased with the verdict of any of the Muslims, despite what good may be intended by it. Even the Messenger of Allaah himself wasn't safe from their slander. In which their Imaam, Dhul-Khuwaysirah said, 'Oh Muhammad, be fair!' So he defamed the fairness and judgment of the Messenger of Allaah (*sallallaahu 'alayhi wa sallam*).

In every time and place, among the *Khawaarij*, is a certain resemblance. Their hearts, tongues and deeds all have similarities. And in this writing, which I retrieved from the

¹⁰ Being a translation of the book, *Munaasihatul-Imaam Wahb Ibn Munabbih li-Rajul Muta'aththir minal-Khawaarij*, checked by Shaykh 'Abdus-Salaam Ibn Burjiss.

¹¹ **Translators Note:** The *Khawaarij*. They are the people who revolted against the Leader of the Believers (*Ameerul-Mu'mineen*), 'Alee Ibn Abee Taalib (*radiyallaahu 'anhu*) after the dispute of *tahkeem* (judgement). They are sects well spread out, they are united upon the *takfeer* of 'Alee and 'Uthmaan and the two judges ('Amr Ibnul-'Aas and Aboo Moosaa al-Ash'aree) and those who participated at the battle of *al-Jaml*. And they are united upon the disbelief of the one who has committed a major sin, and that he is in the fire eternally. And they are united upon the revolting of our leaders if they had been oppressive or committed an act of ill. Some of the names which they are known by are: *al-Khawaarij*, *al-Harooriyyah*, *al-Qa'adiyyah*, and *al-Ibaadiyyah*. Refer to *at-Tabseer fid-Deen* (p. 26); *at-Tanbeeh war-Radd* (p. 47); and *Maqaalaatul-Islaamiyyeen* (p. 86).

biography of Wahb Ibn Munabbih (*rahimahullaah*) is what illustrates this image exactly clearly and plainly. Since it was they who raised various well-known issues. Such as:

a) Treating the payment of *zakaat* (charity) to those disposed with the affairs of the Muslims as not being permissible. Supported by their opinion of them being disbelievers (*kuffaar*), and their claim that they do not render the *zakaat* to those deserving it.

b) Their deeming that seeking forgiveness for those who do not agree with their views as not being permissible. Their opinion of them being *kuffaar* supported this view.

So these notions affected whomever they affected, from the people who lacked knowledge. And they were also deceived by the strict devoutness, which they displayed. And from among those who the *Khawaarij* had an impact on was a man, both rich and elderly, from Yemen, and when Allaah desired to bestow upon him some good, he led him to Imaam Wahb Ibn Munabbih. And the *Imaam* advised him concerning his situation clearly, with proofs, understood by people who think. Convincing him about the corruption of the views held by the *Khawaarij*, and the danger they are to a man's Religion and worldly life (*dunyaa*). By reading carefully, you can see that the notions and opinions of *Khawaarij* then, are the same today. Recall the saying of Allaah,

“Their hearts are alike, We have made clear the signs for a people who believe with certainty.” [Sooratul-Baqarah 2:118]

A BIOGRAPHY OF IMAAM WAHB IBN MUNABBIH:

His name is Wahb Ibn Munabbih Ibn Kaamil Ibn Siraajud-Deen Dhee Kibaar, Aboo 'Abdullaah al-Yamaanee as-San'aanee. His father came to Yemen from Haraah, Khurasaan (Persia). He was born 34H, during the Caliphate of 'Uthmaan Ibn 'Affaan.

He narrated from numerous Companions, among them: Anas Ibn Maalik, Jaabir Ibn 'Abdullah, 'Abdullaah Ibn 'Abbaas, 'Abdullaah Ibn 'Umar, Aboo Hurayrah, and Aboo Sa'eed al-Khudree. He also narrated from Taawoos Ibn Kayaan, 'Amr Ibn Deenaar, 'Amr Ibn Shu'ayb, and his own brother Hamaam Ibn Munabbih, and others.

Imaam Ahmad said: ‘...He was a man of Persian decent.’

And he said, ‘Anyone from Yemen and has ‘Dhee’ in his name, then his lineage is noble. It is said: So and so has Dhee and so and so has no Dhee.’¹²

Al-'Ijlee said: ‘He was a trustworthy *Taabi'ee*, and the judge over San'aa.’¹³

¹² *al-'Illal* (2/52)

¹³ *Thiqaatul-'Ijlee* (no. 476)

Abou Zur'ah, an-Nisa'ee and others attested to his trustworthiness.

He assumed the judiciary over San'aa under the Caliph 'Umar Ibn 'Abdul-'Azeez. His narrations have been recorded in the *Saheehayn*¹⁴ (al-Bukharee and Muslim). He had much knowledge regarding the people of the Book, and was counted among the pious and God-fearing, who was occupied with worship.

He died 110H in San'aa at the beginning of the Caliphate of Hishaam Ibn 'Abdul-Maalik. It is also said that he died 114H. Yaqoot agreed with the latter in his book, *Mu'jamul-Udabaa*.

THE ORIGINS OF THIS WRITING:

This writing comes in the biography of Wahb Ibn Munabbih, in each of the following books,

Taareekhud-Dimashq (18/. . ./alif483)by Ibn 'Asaakir.

The abridgement of *Taareekhud-Dimashq* (26/388) by Ibn Mandhoor. *Tahdheebul-Kamaal* by al-Mizzee (31/150 the published version) I had checked it with the manuscript (3/1481).

Siyar A'laamun-Nubalaa (4/557) by adh-Dhahabee.

WHAT I DID IN THIS BOOK:

I used the wording of the narration found in *Tahdheebul-Kamaal* as the basis. I then referred it to the other wordings of the remaining texts previously mentioned. And from there I established the proper wordings. Just as I denoted brief footnotes where it was necessary.

I beseech Allaah for his success and aid, and may He shower upon our Prophet Muhammad, His blessings, and upon his family and his all of his Companions.

'Abdus-Salaam Ibn Burjiss Aal-'Abdul-Kareem

6/6/1418H

THE TEXT:

'Alee Ibnul-Madeenee said, "Hishaam Ibn Yoosuf, Abou 'Abdur-Rahmaan, the Judge of San'aa said that Daawood Ibn Qays informed us saying,

¹⁴ **Translators Note:** Literally, 'the two *saheehs*.'

'I had a friend of Khawlaan, from Hadoor, called Aboo Shaamir Dhoo Khawlaan. I left San'aa headed towards his village, and as I approached I found a letter with a seal on the back reading: "To Abee Shamir Dhee Khawlaan."

So I went to him, and discovered him frantically sad. I asked why he was in that state. He said, 'A messenger from San'aa came and he mentioned that some friends of mine wrote to me, but the messenger had lost it. So I sent with him a servant of mine, someone who could search for it. To search between our village and San'aa, But they did not come up with it. So I have become sorrowful due to that.'

I said: 'I have found this letter.'

He said: 'The praise is due to Allaah who facilitated you to find it!' He opened it.

I said: 'Read it to me.'

He said: 'I will introduce you to something as if you were a child.'

I asked: 'What is it?' 'A smote on their necks', he replied.

I said: 'Perhaps it was written to you by some of the Harooraa,¹⁵ about the *zakaah* (charity).'

He said: 'From where do you know these people?'

I said, 'My friends and I we sit with Wahb Ibn Munabbih, and he tells, "O you inexperienced ones, beware of the Harooraa. Do not allow them to submit you to their devious views. For verily, they are scabies of this *Ummah*".'

So he handed me the letter and I read it. This is what it said,

"With the Name of Allaah, the Merciful, the Bestower of Mercy. To Abee Shaamir Dhee Khawlaan, may peace be upon you. We praise Allaah for you. The one whom there is nothing worthy of worship besides him. And we commend you to have *taqwa* (fear, reverence) of Allaah alone He has no partners. For verily, the Religion of Allaah is sensible and guidance in this world, and a rescue and a success in the Hereafter. The Religion of Allaah is obedience to Allaah and indifference to those who deviate from the *Sunnah* of His Prophet and his *Sharee'ah* (legislation). So if this writing of ours reaches you then consider that you give – if Allaah wills - what Allaah has made obligatory upon you from his rights. Deserving from that the friendship of Allaah, and the friendship of Allah friends, and may the peace be upon you and the mercy of Allaah"

I said, 'I prohibit you from them.'

¹⁵ **Translators Note:** The singular form is '*Haroree*' (A man from the *Harooriyyah*), see footnote (no. 1).

He said: 'How can I take your advice, and leave the advice of one older than you?'

I said: 'Would you like me to take you to visit Wahb Ibn Munabbih, so that you can hear him yourself and he can tell you about them exactly?' He said, 'Yes.'

So I went to San'aa and he came with me. We left early so as to bring him to see Wahb Ibn Munabbih and Mas'ood Ibn 'Awf, a governor over Yemen, under 'Urwah Ibn Muhammad."

At this point 'Alee Ibnul-Madeene¹⁶ said, "'Urwah Ibn Muhammad Ibn 'Atiyyah as-Sa'dee was our governor in Yemen; appointed by Sa'd Ibn Huwaazin."¹⁷

He continued: "So we entered and discovered there were already some people in his company. Some of them asked me: 'Who is the *Shaykh*?' I told them, "This is Aboo Shaamir Dhoo Khawlaan of Hadoor. He has a special request for Abee 'Abdullaah.'

They asked, 'Won't he say it, please?'

I said, 'It is a request that he would like to consult with him about some personal matters.' So the people left.

Wahb said: 'What is it you need, O Dhoo Khawlaan?' So he stuttered and refrained.

So Wahb went on saying to me, 'Speak for this *Shaykh* of yours.'

I said, 'Okay, Aboo 'Abdullaah, verily Dhoo Khawlaan is from the people of the *Qur'aan* and goodwill, as far as I know, and Allaah knows best about that which is hidden. He told me that he made acquaintances with some Harooraa of San'aa, and they have said to him, "The *zakaat* you pay the leaders, goes un-rewarded. As far as what is between you and Allaah, because they don't put it in its proper place. So render it to us, and we will see that it gets where it should, by distributing it among the needy Muslims, and establish the bounds."

'So I felt, O Aboo 'Abdullaah, that your speech would be more healing than mine. He has informed of how he gives them a fruit for every one hundred *firaq*,¹⁸ for his cattle, and how he sends it to them with his servant.'

Wahb said unto him, 'O Dhoo Khawlaan, do you want to be from the Harooraa in your old age now, declaring that those who are better than you are lost? What will you say tomorrow when Allaah takes you?'

¹⁶ **Translators Note:** The narrator of this story.

¹⁷ The one who appointed him was the Caliph, *Ameerul-Mu'mineen* (leader of the Believers), 'Umar Ibn 'Abdul-'Azeez (*rahimahullaah*). Refer to *at-Tabaqaat* by Ibn Sa'd (5/341).

¹⁸ It is said to be three handfals. According Muslim's narration on the authority of Sufyaan Ibn 'Uyaynah.

'He who you testified against, Allaah has attested to the faith of, he who you attested to his disbelief. And Allaah has witnessed the guidance of he who you have witnessed his deviance, so where do you fall if your opinions and testimonies are contrary to Allaah's Decree and Testimony?

'Tell me, Dhoo Khawlaan, what do they say to you?' He spoke at that moment.

He said to Wahb, 'They order me not to be charitable to anyone who doesn't agree with them, nor seek forgiveness for them.'

Wahb said, 'You are right, this is their phony love.'

'As for their remark about charity, it has reached me that the Messenger of Allaah (*sallallahu 'alayhi wa sallam*) once mentioned that a woman from Yemen entered the fire because of a kitten. She didn't give it food, nor did she leave it to eat the dirt off the ground.¹⁹ Isn't a man who worships Allaah and designates him alone, and doesn't take any partners with him in worship, more beloved to Allaah than feeding from hunger, or a kitten? Allaah says in his book,

"And they give food, in spite of their love for Him, to the poor, the orphan, and the captive. Saying, 'We feed you seeking Allaah's Face only. We don't wish from you any reward or thanks. Verily we fear from our Lord a day hard and distressful, which will make the face look horrible (from extreme dislike).'" [Sooratul-Insaan 76:8-10]

'He says, a day difficult and harsh upon the people who sinned to incur his anger,

"So Allaah saved them from the evil of that day and gave them a light of beauty and joy. And their recompense shall be paradise, and silken garments because they were patient. Reclining therein on raised thrones, they will see there neither the excessive heat of the sun, nor the excessive bitter cold. And the shade thereof is close to them and the bunches of fruit will hang low within their reach. And amongst them will be passed round vessels of silver and cots of crystal, crystal clear, made of silver. They will determine the measure thereof as they wish. And they will be given to drink a cup of wine mixed with ginger, A spring there is called Salsabeel. And round about them will serve boys of everlasting youth. If you see them you would think they are scattered pearls. And when you look at paradise you will see a delight and a great dominion. Their garments will be of fine green silk and gold embroidery. They will be adorned with bracelets of silver, and their Lord will give them a pure drink." [Sooratul-Insaan 76:11-22]

Wahb continued, 'Nor will Allaah cease to disburse these attributes which He prepared for them of the bounty in paradise.

¹⁹ Related by al-Bukhaaree (6/254), Muslim (no. 2242), upon the authority of Ibn 'Umar, and Muslim related it upon the authority of Aboo Hurayrah.

'As for their saying, "Don't seek forgiveness those who disagree with us." Are they better than the Angels are? Allaah says in Soorah Haa-Meem 'Ayn-Seen-Qaaf,

"Nearly the heavens might be rent asunder from above them (by His Majesty), and the angels glorify the praises of their Lord, and ask forgiveness for those on the earth. Verily Allaah is al-Ghafoor ar-Raheem."²⁰ [Sooratush-Shoorah 42:5]

'I swear by Allaah, the Angels were not given the choice to do that, nor do they do it until they had been commanded to do so, because Allaah says,

"They speak not until He has spoken, and they act on His command." [Sooratul-Anbiyaa' 21:27]

'This verse is affirmed in Sooratush-Shoorah and explained in Sooratul-Ghaafir; he says,

"Those who bear the throne of Allaah with those around it glorify the praise of their Lord, believing in Him, and asking forgiveness for those who believe saying, "Our Lord You comprehend all things in mercy and knowledge, so forgive those who repent and follow Your way, and save them from the torment of the blazing fire! Our Lord, and make them enter the 'Adn, Paradise, which you have promised them – and to the righteous among the fathers, their wives, and offspring! Verily you are al-'Azeez, al-Hakeem. [11] And save them from the evil deeds, and whomsoever You save from the evil deeds that day, then You have had mercy upon him." And that is the supreme success." [Sooratul-Ghaafir 40:7-9]

Don't you see, O Dhoo Khawlaan, that I have arrived at the heart of Islaam?

By Allaah the *Khawaarij* were never a *jamaa'ah* (united body), except that Allaah split them up into their worse condition. Nor has anyone of them opened his mouth except that Allaah smote him on his neck. Never has the *Ummah* united under a man from the *Khawaarij*.

If Allaah had given the *Khawaarij* authority then the world have certainly been corrupted, the roads would be closed, thus the Pilgrimage (*hajj*) would cease. Then what was once Islaam would end as *jaahiliyyah* (ignorance). Until the people would wind up beseeching the mountaintops as they did in the time of *Jaahiliyyah*. And at that time there would arise more than ten or twenty men, where would not be one among them, except he would claim to be the Caliph. Each one of them would possess ten thousand fighting men, fighting each other, attesting to one another's disbelief. A believing man will become fearful for himself, his Religion, blood, family, and money; not knowing where he will be, or with whom he is with.

²⁰ **Translators Note:** Literally, 'Oft Forgiving, the Most Merciful.'

Except that Allaah, out of His Wisdom, Knowledge, and Mercy, looked at this *Ummah* and made good His consideration of it. So he gathered them and united them in their hearts under one man, not of the Khawaarij. So Allaah injected him in their blood, covered them and their children with him, gathered their sects together with him, secured their roads with him, fought the enemy with him with the Muslim Cavalry, established with him the legal boundaries, was just to their oppressed with him, and opposed their oppressors with him. As a mercy from Allaah he was merciful to them with him. He said in his book,

“And if Allaah did not check one set of people by means of another the earth would indeed be full of mischief, but Allaah is full of bounty to all that exists.” [Sooratul-Baqarah 2:251]

“And hold fast to the rope of Allaah together, and don’t divide among yourselves. And remember Allaah’s favor upon you, for you were enemies of one another, but he joined your hearts together, so that by his grace you became brethren, and you were on the brink of a pit of fire, and he saved you from it. Thus Allaah makes clear His signs to you, that you may be guided.” [Soorah Aali-’Imraan 3:103]

And Allaah said,

“Verily we will indeed make victorious our Messengers and those who believe, in this world’s life and on the day when the witness will stand forth.” [Sooratul-Ghaafir 40:51]

So where are they in the light of this statement? If they were true believers, they would have triumphed, and He said,

“And verily, Our word has gone forth of old for Our slaves, the Messengers, That they verily would be made triumphant, and that Our hosts! They verily would be victors.” [Sooratus-Saaffaat 37:171-173]

So if they were the soldiers of Allaah, they would have triumphed, even if it were just once in Islaam. Allaah says,

“And indeed we did send Messengers before you to their own peoples. They came to them with clear proofs, then, We took vengeance on those who committed crimes, and as for the believers it was incumbent upon us to help them.” [Sooratur-Room 30:47]

If they were true believers, they would have been triumphant. And He said,

“Allaah has promised those among you who believe and do righteous good deeds, that He will certainly grant them succession to the present rulers in the land. As he will grant them the authority to practice the religion which he has chosen for them (i.e. Islaam). And he will surely, give them in exchange a safe security after their fear, provided that they worship me and do not associate anything with me...” [Sooratur-Noor 24:55]

'So where are they in the light of this statement? Has anyone of them ever been more informed of Islaam with no Caliph, nor *jamaa'ah*, nor *nadhhr*²¹ from the days of 'Umar Ibnul-Khattaab, and Allaah said,

"It is he who sent His Messenger with guidance and the religion of truth to make it superior over all religions..." [Sooratut-Tawbah 9:33]

And I bare witness that Allaah already bestowed upon them what He had promised them what He had promised them of success, and triumph over their enemies and those who deviated from the way of the *jamaa'ah*.

O Dhoo Khawlaan, aren't the people of *Tawheed*, and the *Qiblah*, and those who affirm the Laws of Islaam, its *Sunnahs*, and obligations more sufficient for you than what Nooh could handle of the idol worship and disbelievers of his time? As his people said to him,

"They said, "Shall we believe in you and the meanest of people follow you?" He said, "And what do I know of what they used to do? Their account is with my Lord if you only knew."" [Sooratush-Shu'araa 26:111-113]

Or don't they suffice for you more than what Allaah's Prophet and Beloved, Ibraaheem, could take of the afflictions he suffered of idol worship. Allaah said,

"And remember when Ibraaheem said, "O my Lord! Make this city one of peace and security, and keep me, and my offspring away from idol worship. O my Lord! They have indeed led many astray. But whoever follows me, then he is of me. And whoever disobeys me, then still You are Ghafoor, Raheem..." [Soorah Ibraaheem 14:35-36]

Or don't they suffice more for you than what was enough for 'Eesaa of the disbelievers who took him as an object for worship without Allaah. Verily Allaah has been pleased with Nooh, Ibraaheem, and 'Eesaa. Saying until the Day of Resurrection, the believers will hold fast to this statement,

"If you punish them, then they are your slaves and if you forgive them, then verily, You, only You are al-'Azeez, al-Hakeem." [Sooratul-Maa'idah 5:118]

And neither will they differ a saying, or the opinion held by the Prophets. So whom will he follow if he won't follow the Book of Allaah, or the statement of His Prophets and the opinion they held?

And know that your visiting me has been a mercy for you, if you heard my advice and took it. If you abandon it and return to the Harooraa however, it will be a held against you in the future when you meet Allaah.'

²¹ Just like this in all of the texts, nor was I able to read the sentence accurately.

Dhoo Khawlaan said, 'What do you order me to do?'

Wahb said unto him, "Consider the *zakaat*, which has been made upon you obligatory, and give it to the one who Allaah has placed in authority over this *Ummah*. And unified the *Ummah* together, under him. For verily all sovereignty is from Allaah, and it is in His Hand alone. He bestows it to whom He wills and he takes it from whom He wills. So whomever Allaah has made sovereign, then none can take it from him except Allaah. So if you gave your *zakaat* to the one in charged, then you have relieved yourself of this burden. If it is excess, then relatives, bondsmen, neighbors, those in need of it, or a man who may have hosted you, allow them to benefit."

So Dhoo Khawlaan arose to his feet, and said, 'Bear witness that I have relinquished my dealings with the Harooraa. And have affirmed what you have said.'

After this Dhoo Khawlaan didn't live but a short while, until he died."