

It is Not the Salafis Guilty of Terrorist Acts

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All praise and thanks are for Allāh. May prayers and peace be on the messenger of Allāh, his family, and companions.

Allāh sent his messenger with guidance and the true religion so that he may make it clear over all other religions even if the people who worship others besides Allāh may hate it. And the life of Allāh's Messenger (صلى الله عليه وسلم) is a practical example of living the legislation of Allāh (ﷻ). It's the same legislation that was revealed to him and he was commanded to follow as Allāh (ﷻ) says:

﴿ثُمَّ جَعَلْنَاكَ عَلَىٰ شَرِيعَةٍ مِّنَ الْأَمْرِ فَاتَّبِعْهَا وَلَا تَتَّبِعْ أَهْوَاءَ الَّذِينَ لَا يَعْلَمُونَ
إِنَّهُمْ لَنُغْنُوا عَنْكَ مِنَ اللَّهِ شَيْئًا وَإِنَّ الظَّالِمِينَ بَعْضُهُمْ أَوْلِيَاءُ بَعْضٍ وَاللَّهُ
وَلِيُّ الْمُتَّقِينَ﴾

Then We established you on a legislation so follow it and don't follow the desires of those who don't know. They won't help you at all with Allāh. And certainly the wrongdoers are supporters of one another. And Allāh is the supported of the righteous.

[Sūrah al-Jāhiyah, 45:18-19]

The prophet (صلى الله عليه وسلم) used to forbid disloyalty and treachery, instead commanding honesty, decency, and loyalty. It is reported that whenever he would appoint a leader of any (legitimate) army or expedition, he would advise him privately to be conscientious and fearful of Allāh and to be good to the Muslims with him, then he would say:

اغزوا باسم الله في سبيل الله قاتلوا من كفر بالله اغزوا، ولا تغلوا، ولا
تغدروا، ولا تمثلوا، ولا تقتلوا، وليدا

“Go forth in the name of Allāh, in the way of Allāh. Fight those who have disbelieved in Allāh. Go forth, but do not exceed the bounds. Do not be treacherous, do not mutilate, and do not kill children.”¹

And the wording of the same ḥadīth recorded by al-Ṭabarānī in “al-Mu’jam al-Saghīr”² is:

ولا تجبنوا، ولا تقتلوا وليدا، ولا امرأة، ولا شيخا كبيرا

“And do not be cowardly and do not murder children, women, or the elderly.”

So, the Messenger (صلى الله عليه وسلم) forbade disloyalty and treachery – the very ways of the terrorists. He also forbade killing women, children, and the elderly – those who aren’t even capable of fighting. He prohibited killing those people as he did the spreading of corruption. Allāh (صلى الله عليه وسلم) says:

﴿ وَلَا تُفْسِدُوا فِي الْأَرْضِ بَعْدَ إِصْلَاحِهَا وَادْعُوهُ خَوْفًا وَطَمَعًا إِنَّ رَحْمَتَ اللَّهِ قَرِيبٌ مِّنَ الْمُحْسِنِينَ ﴾

And don’t spread corruption on earth after order has been established. And call on Him with fear and hope, certainly Allāh is close to the good-doers.

[Sūrah al-‘Arāf, 7:56]

In other places, Allāh mentions He does not like corruptors nor does He guide the plan of the deceptive.

On this same way and method, the companions lived and acted. (When they were in power), they used to come to any disbelieving people (in a state of legitimate war), they would first invite them to Islam. If they denied and were Christians or Jews, they would

¹ Recorded by Muslim (no. 4294).

² Ḥadīth no. 340.

then invite them to pay the Jizyah.³ If they then denied, the companions would openly declare to them a state of fighting. They would clearly inform them that they would meet them militarily; they would fight only after making this open, clear declaration. As for those who worshiped idols, they would be given the choice of entering Islam or fighting; they too would only be fought once a clear and public declaration of intent was made to them.

As for those who commit terrorist acts these days – those who strap themselves with explosive belts or drive booby-trapped cars rigged with explosives – they go to any gathering of people and detonate their devices or cars all by themselves. Such an act is built solely on disloyalty and treachery; Islam is far removed from this and is never in support of this in any circumstances.

The actions committed these days like suicide attacks in Britain or other countries, they are carried out and devised by those who make Takfir⁴, the Khawārij. They are the very ones condemned by the messenger when he (صلى الله عليه وسلم) said:

يأتي في آخر الزمان قوم حدثاء الأسنان؛ سفهاء الأحلام؛ يقولون من خير قول البرية؛ يمرقون من الإسلام كما يمرق السهم من الرمية؛ لا يجاوز إيمانهم حناجرهم، فأينما لقيتموهم فاقتلوهم فإن في قتلهم أجرا لمن قتلهم يوم القيامة

“Toward the end of time, there will come people young in age and irrational in discretion. They will speak with the best statements, yet will pass in and out of Islam just like an arrow passes through its target. Their faith will not even go beyond their throats. Wherever you find them, kill them⁵ for in that there’s a reward on the Day of Resurrection.”

³ Jizyah: the tax that non-Muslims living in Muslim lands would pay to the legitimate Muslim government in exchange for safety rights. This was done in order to avoid fighting. [Translator’s Note]

⁴ Takfir: The indiscriminate stating that people are disbelievers regardless if they declare belief or not. [T.N.]

⁵ Like many other legislations in the Quran and Sunnah, this is a conditional, legitimate capital punishment verdict to be determined and carried out by legitimate leaderships or governments, not unconditionally by individuals.

And it's also been authentically reported that he said:

شَرُّ قُتْلَى تَحْتَ أَدِيمِ السَّمَاءِ

“(If killed) they are the worst people to be executed under the sky.”

And:

خَيْرُ قُتْلَى مَنْ قَتَلُوهُ

“They are the best people to have been murdered – those whom they (the Khawārij) kill.”

And he (صلى الله عليه وسلم) said:

طُوبَى لِمَنْ قَتَلَهُمْ أَوْ قَتَلُوهُ

“Ṭūbá⁶ is for whoever kills them or for whom they kill.”

And:

أَيْنَ مَا لَقَيْتُمُوهُمْ فَاقْتُلُوهُمْ فَإِنَّ فِي قَتْلِهِمْ أَجْرًا عِنْدَ اللَّهِ

“Wherever you find them, fight them for in that there is a reward with Allāh.”

And he said about them:

كِلَابُ النَّارِ

It should also be understood that these texts that mention capital punishment don't simply illustrate an Islamic thirst for blood. Not only are they conditional, but there're many other texts that should also be considered – texts that prohibit killing without right. Considering only the texts mentioned here, one may say, "You see, Islam encourages killing!" But regarding something as serious as a capital punishment verdict against people, the question is: Who should decide when and to whom it applies, other people or someone higher? [T.N.]

⁶ Ṭūbá: A tree in paradise. [T.N.]

“They are the dogs of Hell.”

And:

لَئِنْ أَدْرَكْتَهُمْ لَأَقْتُلَنَّهِنَّ قَتَلَ عَادَ

“If I were to meet them, I would destroy them like the people of ‘Ād were destroyed.”

And in another wording, “...like the people of Thamūd were destroyed.”

And he said:

أَمَّا إِنَّهُ سَتَمَرِقُ مَارِقَةً يَمْرُقُونَ مِنَ الدِّينِ مُرُوقَ السَّهْمِ مِنَ الرَّمِيَّةِ ثُمَّ لَا يَعُودُونَ
إِلَيْهِ حَتَّى يَرْجِعَ السَّهْمُ عَلَى فُوقِهِ

“They will definitely pass straight through the religion as an arrow passes through its target. Then they will never return to it until the arrow returns to its bowstring.”

And the meaning of “they will pass through” is that they will leave it by going through it to the opposite side. The Khawārij do just that – they go through the religion, out of it while nothing of it remains on them.

Based on this, we recognize that Islam is free and innocent of this kind of reckless, violent behavior. And this (Islam’s rejection) only disheartens and grieves the perpetrators who commit such crimes. Still, their actions are rejected.

And the people who accuse Salafis – those who follow the Book of Allāh and the Sunnah of his messenger (صلى الله عليه وسلم) and who’ve remained on the way of the companions – those who accuse them as being the ones who carried out the bombings in Britain and other places, that murder people, destroy property, spill blood, cause people to be afraid, and renounce obedience to the governments (under which they reside); the ones who accuse Salafis of this are the very ones who’re committing these crimes. But they want to associate those acts with someone else; they are in actuality the people of the al-Qaeda

organization, the followers of Osama bin Laden, al-Mas'arī, Sa'd al-Faqīh, and others like them. These people have been raised on books by authors bent on Takfīr like Sayyid Qutb and others with him on their misguided methodology. They declare at will just about anyone from the nation of Muhammad (صلى الله عليه وسلم) to be disbelievers without right. They make Takfīr of someone just because he commits sins, and really there's no one who doesn't commit them.

It's actually impermissible to declare any Muslim a disbeliever unless Allāh (ﷻ) himself has done so like he does with those who worship others besides him, committing major Shirk (worshipping others instead of or along with Allāh). Allāh (ﷻ) says:

﴿ وَلَقَدْ أُوحِيَ إِلَيْكَ وَإِلَى الَّذِينَ مِنْ قَبْلِكَ لَئِنْ أَشْرَكْتَ لَيَحْبَطَنَّ عَمَلُكَ
وَلَتَكُونَنَّ مِنَ الْخَاسِرِينَ ﴾

And it was revealed to you and to those before you that if you associate partners with Allāh, your deeds would be nullified and you will be one of the losers.

[Sūrah al-Zumar, 39:65]

And he (ﷻ) also says:

﴿ وَمَنْ يَدْعُ مَعَ اللَّهِ إِلَهًا آخَرَ لَا بُرْهَانَ لَهُ بِهِ فَإِنَّمَا حِسَابُهُ عِنْدَ رَبِّهِ إِنَّهُ لَا يُفْلِحُ
الْكَافِرُونَ ﴾

And whoever calls upon a god other than Allāh having no evidence to do so, then certainly his reckoning is with his Lord. Surely, the disbelievers will never prosper.

[Sūrah al-Mu'minūn, 23:117]

And he says:

﴿ فَلَا تَدْعُ مَعَ اللَّهِ إِلَهًا آخَرَ فَتَكُونَنَّ مِنَ الْمُعْذَبِينَ ﴾

And don't call upon any other god besides Allāh, you will then be among the punished.

[Sūrah al-Shu'arā, 26:213]

And He quotes 'Īsá Ibn Maryam (Prophet Jesus, the son of Mary) as saying:

﴿ يَا بَنِي إِسْرَائِيلَ اعْبُدُوا اللَّهَ رَبِّي وَرَبَّكُمْ إِنَّهُ مَنْ يُشْرِكْ بِاللَّهِ فَقَدْ حَرَّمَ اللَّهُ عَلَيْهِ الْجَنَّةَ وَمَأْوَاهُ النَّارُ وَمَا لِلظَّالِمِينَ مِنْ أَنْصَارٍ ﴾

Oh children of Israel, worship Allāh, my Lord and your Lord. Surely, whoever associates partners with Allāh, Allāh has forbidden paradise for him and his destination will be the fire. And for the wrongdoers, there is no one to help.

[Sūrah al-Mā'idah, 5:72]

This is the reality (of the disbelievers) and no one should try and twist it. And whoever claims something different than this is a liar just like those obsessed with making Takfir, branding as disbelievers those who believe in and worship only Allāh, those who pray and fast. These kinds of people propagate and call to falsehood and deception.

This is the real truth and no one should doubt it or try and ignore it. And with Allāh is all success. May Allāh send prayers upon our prophet, Muhammad, and on his family and companions.

Dictated by: Aḥmad Ibn Yaḥyá al-Najmī, 7/22/1426.