



## Salafee Guidelines Concerning the Issues Pertaining to Jihaad: Part 2

Questions and Answers from Shaykh Ubayd al-Jaabiree

التوجيهات السلفية في قضايا جهادية  
لفضيلة الشيخ عبيد بن عبد الله الجابري حفظه الله  
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**Question 2: Is the one who dies in the plains of battle whilst not having sought permission from the one in authority over him considered to be a martyr (shaheed)?**

**Shaykh `Ubayd al-Jaabiree:** [The answer to] this is built upon what has just preceded, and that he, if Allaah wills, is rewarded for what he has performed of Jihaad, however he is sinful for this behaviour. And if this behaviour of his was based upon what he held of the absence of giving the bay'ah and of (the permissibility) of abstaining from obedience, then his death is a death of Jaahiliyyah<sup>2</sup>.

**Question 3: There is a person who gives the verdict for the permissibility of trimming the beard for the purpose of going out on Jihaad. What is Sharee'ah view about that?**

**Shaykh `Ubayd al-Jaabiree:** The ahaadeeth concerning leaving the beard alone and letting it grow are mutawaatir, or they almost reach the level of tawaatur (overwhelming successive transmission), and amongst them, "leave alone the beard...", "let the beard grow...", "leave off (cutting) the beard...", "ennoble the beard (by letting it grow)...", "let the beard flow...". And all of these are commands, the basis with respect to the command is that it (necessitates)

<sup>1</sup> This was posted, transcribed, on AnaSalafi.Net by the brothers, Abu Abdullaah al-Ghazzee as-Salafee and Abu Akram as-Salafee.

<sup>2</sup> [Translator's Note]: Abu Hurairah (radiyallaahu `anhu) reports that the Messenger (sallallaahu `alayhi wa sallam) said, "Whoever exits from the Jamaa'ah and dies, he dies the death of Jaahiliyyah". Reported by Muslim in his Saheeh. Ibn `Umar (radiyallaahu `anhu) reports that the Messenger of Allaah (sallallaahu `alayhi wa sallam) said, "Whoever removes his hand from obedience (to the ruler), he will not have any proof on the day of Judgement". Reported by Ahmad, Ibn Abee 'Aasim and it is Saheeh. Refer to "Aqeedat Ahl is-Sunnah wal-Jamaa'ah Fil-Bay'ah wal-Imaamah", by Fawwaaz bin Yahyaa al-Ghaslaan.

obligation, so long as there does not exist anything from the various surrounding factors that would reduce it (from an obligation) to either (the level of) recommendation or permissibility and other than that. And there does not exist anything in this particular issue to turn these commands away (from indicating an obligation). Hence, anyone who claims this particular call or other than it, then it is upon him to provide the evidence, otherwise it is binding upon him to inwardly submit to these commands and show submission and compliance towards them. This is the first matter.

And secondly, forgoing that, we say what is your reason (illah) for that, in what is apparent, you do not have any texts, however your reason for this, what is it? So if they bring a justifying reason that is textually stated or which is unanimously agreed upon in the view of the people of knowledge - and how can they bring that - then it will be accepted, but otherwise it is rejected from them.