



Salafee Guidelines Concerning the Issues Pertaining to Jihaad: Part 3

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 4: Is Jihaad permissible alongside Ahl ul-Bida` against the Kuffar in order to aid Islaam?

Shaykh `Ubayd al-Jaabiree: We hate the innovations and their people, and we warn from innovations and their people, and we refute the innovations with evidence, and we encourage the people upon the Sunnah. And this is from the Jihaad with the tongue. And the affair of innovations is dangerous, for they comprise a belittlement of the deen, and a belittlement of the Prophet (sallallaahu `alayhi wa sallam), and a revilement upon his Messengership, and as if he had not explained (the deen) as Allaah had ordered him to explain it with His saying, “And we revealed the Remembrance upon you that you may explain to mankind what has been revealed upon them”. And [the innovations] also comprise [the implication] that the deen is deficient, and that nothing perfects it except the innovations. And these innovations are not all at the same level, amongst them are those that expel from Islaam, and amongst them are those that necessitate sin. And we do not judge that anyone is a kaafir or a faasiq until the Islaamic proof has been established upon him, the one that cannot be repelled, just as Allaah, lofty be His praise, said, “And whoever contends with the Messenger after guidance has been conveyed to him and follows a path other than the path of the Believers, we shall leave him in the path that he has chosen and burn him in Jahannam, an evil refuge” (4:115), and just as His, the Exalted’s saying, “Verily those who have turned back (as disbelievers), after the guidance has been made clear to them, then Shaytaan has prolonged their (false) hopes and (Allaah) has prolonged their term” (47:25).

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

So these verses and whatever else from them is of the same meaning, from the verses of the Noble Revelation, and likewise what is in the Sunnah of the Prophet (sallallaahu `alayhi wa sallam) decisively (indicate) that no one is to be declared a kaafir or a faasiq until the Islamic proof reaches him, until the truth becomes clear to him from the falsehood.

This is one matter.

As for the second matter, then we do not make takfeer of the people of innovations with unrestricted or general takfeer, except for the one whose innovation is mukaffirah (expels from Islaam), and upon whom the proof is established, such as (the innovations) of ar-Rafd, and at-Tajahhum, and Wahdat ul-Wujood, and al-Hulool. So built upon this, it is permissible to make Jihaad alongside a Muslim, regardless as to whether he is an Innovator, or a person of the Sunnah. However, under the banner that the Imaam raises, as we have already mentioned, a Muslim Imaam, and not (under the banner of) parties and groups, with every party in a particular direction. This is because the intent behind Jihaad, if the Jihaad is that of seeking increase, then it is to enter all the servants of Allaah into His deen, the deen of Islaam, and if the Jihaad is one of defence, then it is to aid the people of Islaam and to repel the aggressors, and to turn them away from them. And as for parties, then their word does not unite, rather it is well known about their condition that they turn upon each other, kill each other, devour each other, and declare each other disbelievers. And this is well known, both in the past and more recently. Thus, it is vital for there to be an Imaam who raises the banner (of fighting), and the Muslims are under this banner, without anyone splitting away from it, and nor does anyone flee from it, all of them are ruled over by this banner (of the Imaam), both in command and prohibition, and in everything that the Jihaad requires. And Shaykh ul-Islaam used to fight alongside the people of deviation and the people of innovation, he would fight the Tartars and other than them from amongst the Kuffar, because the intent is what? To protect the people of Islaam.