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[The Basic Ruling of the Armies That Support the Disbelieving Governments](#)

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The Basic Ruling of the Armies That Support the Disbelieving Governments

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Introduction

Verily, all praise is due to Allāh and may the Blessings and Peace of Allāh be upon our Prophet Muhammad and upon his family and his companions until the Last Day.

To proceed:

Recently, some statements have been reported in the news media, which are attributed to Al-Mullâ, Muhammad 'Umar, may Allāh preserve him and give him victory, ordering the Tâlibân of Pakistan must cease their attacks against the Pakistani military.

Many Islâmic blogs, posting boards and forums have come out praising these words, saying that it shouldn't be for Muslims to attack another Muslims, and that this conflict between the Tâlibân and the Pakistani military has brought about bad views and harm to the Mujâhidîn.

Regardless of whether or not these orders are authentic, [1] the issue of fighting this army and the likes of it should be made clear, because this type of scenario is not one without a historical precedent, and the Sharī'ah rulings in these matters are clear. And due to some of the reactions by our brothers to these alleged orders, and their welcoming this cease-fire on the basis that the Pakistani military are to be afforded the rights of Islâm and treated as Muslims, we hope to put forward some clarification on this issue.

Preliminary Points of Benefit

To begin, we need to put forth some points in order for the topic to be understood:

1. The Government Itself

The Pakistani government is a non-Islâmic government which has abandoned the Sharī'ah and put in its place, a democracy in some ways, and a military dictatorship in others. It has formed allegiances with the disbelievers against the Muslims in Afghanistan, as well as in Pakistan. [2] Both of these are clear nullifications of Islam as is well known. Allāh, ﷻ stated:

(وَ)

(*And whosoever does not judge by what Allâh has revealed, such are Al-Kâfirûn (the disbelievers).*) [3]

And He, قَالَ:

دُيُوتُ بِهِ زُرُفُكَيْنِ أ

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نَ يَذَلِّي لِرِوْثِهِمْ ذُقْتَ وَعْظًا لِي لَأُؤْمَدَنَّ أَنْ وَدُّوكَ لِيَقْنِ مَلَزْنًا
لَيُؤْبَلَاكُمُ مَّهْطٌ يَنْ أَنْ طَائِدًا

(*Have you seen those (hypocrites) who claim that they believe in that which has been sent down to you, and that which was sent down before you, and they wish to go for judgement (in their disputes) to the Tâghût [4] (i.e. false judges, rulers etc.) while they have been ordered to reject them. But Shaitân (Satan) wishes to lead them far astray.*) [5]

And regarding the issue of forming allegiances with the enemies of Islâm against the Muslims, Allâh, لَجُوزِ said:

(نَ يَمْلِكُ لِمَا قُلِي بِهِ)

أَن يَذَلَّ لَهُمْ أَيْ يَلَا لَأَنَّ إِيَّاهُمْ تَقْدِمُكُمْ هَهُوَ تَيْنَ مَوْصٍ عَبْدُ أَيُّوْ أَمْ

(*O you who believe! Take not the Jews and the Christians as allies; they are but allies to one another. And if any amongst you takes them as allies then surely he is one of them. Verily, Allâh guides not those people who are the wrongdoers.*) [6]

And He, قَالَ:

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ءَ أَيُّوْ أَمْ هَهُوَ عَبْدُ زُرُفَكَ يَذَلُّ

(*And those who disbelieve are allies to one another.*) [7]

And the evidences for these two actions being acts of major disbelief are more than can be mentioned, and here is not the place. [8]

2. The Supporters / Defenders of Such a Government

Once it is clear that the government itself is a Tâghût, without going into the issues of individual people within the government, [9] what is the ruling on the groups and institutions that fight to defend it?

It must be understood that the military of any country are the main protectors of that government, and it is what keeps it in power. They support and preserve its rule and implement its mandate with respect to foreign and even domestic defence.

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نَ وَصَدْنَا نَشَأَ مَثَدُ أَيُّوْ أَنْ مِهْلًا

أَلَا مَهْدَ مَثَدُ لِمُظَن يَذَلِّي لَأُؤْمَرُ تَلَاو

(*And incline not toward those who do wrong, lest the Fire should touch you, and you have no protectors other than Allâh, nor you would then be helped.*) [10]

Therefore, Allâh, قَالَ added His threat of punishment (i.e. the Fire) towards the wrongdoers, along with those who support and assist them.

And Shaykh al-Islâm, Ibn Taymiyyah, قَالَ “And likewise the (Prophetic) narration: ‘When the Day of Resurrection arrives, it will be asked: ‘Where are the oppressors and their supporters?’ (And the narrator added): Or he said: ‘And those like them?’ Then they will be joined together in coffins of fire, then they will be thrown into the Fire.’ And more than one of the Salaf has said: ‘The supporters of the oppressors are those who help them, even if he fills an inkwell or sharpens a pencil for them.’ Even from them (i.e. then

Salaf) were those who said: ‘Whoever washes their clothes from the helpers. And their helpers, they are from their spouses who were mentioned in the (aforementioned) verse. Because the one who helps upon righteousness and piety is from the people of that (i.e. righteousness and piety), whereas the one who helps upon sin and transgression is from the people of that (i.e. sin and transgression):

(يَنْبَغِي لَهُ أَنْ كُيِّمَ مَعَهُ قَدْ يَلَمُّ لَهُمْ أَجْرٌ فَكَيْفَ أَنْ كُيِّمَ نَدَى)

(*Whosoever intercedes for a good cause will have the reward thereof, and whosoever intercedes for an evil cause will have a share in its burden.*) [11]

“And the Shâfi’ (interceder) is the one who helps another. So, with him, he becomes a Shafi’ (even number, i.e. in a pair, no longer alone) after he was a Witr (odd number, i.e. alone). And due to this, the intercession for a good cause was explained as helping the Believers in Jihâd, and the Intercession for an evil cause was explained as helping the disbelievers in fighting the Believers, as Ibn Jarîr and Abû Sulaymân mentioned.” [12]

And Allâh, يُرِيدُ about Fir’awn (Pharaoh):

(بِأَقْوَالِي ذِينَ وَعَدَ لَهُ)

(*And (with) Fir’awn (Pharaoh), the one who had pegs?*) [13]

In this Tafsîr of this verse, Ibn Jarîr at-Tabarî, يُرِيدُ said: “He, may His, يُرِيدُ: ‘Have you not seen what your Lord did also with Fir’awn, the one who had the pegs?’ And the people of interpretation have differed with regards to the meaning of His saying: ‘The one who had pegs’, and why that was said about him. So some of them said: ‘The meaning of that is the one who had soldiers who strengthened his status for him, and they said: ‘The pegs in this instance referred to the soldiers (of Fir’awn).’” [14]

So it is clear from what has passed that helping them stay in power, through protecting them, and even things far less than this, are great crimes in and of themselves.

Fighting the Army as a Group, Which Takes the Ruling of the Government

After these preliminary points have been clarified, the next issue is that the group, or the followers, take the same general ruling as the leader that they follow, even if they might differ with them in reality. And the Shar’iah is filled with texts alluding to the followers taking the general rulings of their leaders, as Allâh, يُرِيدُ said:

(مَهُمَّ لَمَّيْنِ إِذْ أَتَاكَ دُودُنْكَ يَ)

(*The Day when We shall call together all human beings with their Imâm.*) [15]

Some examples to illustrate this point are:

1. The Deputies and Military of Fir’awn (Pharaoh):

When describing the deputies, supporters and the military of Fir’awn (Pharaoh), we see that Allâh, لِجُوزِ made no distinction between them, as He said:

(نَ يَطِخُ وَ لَوْ لَمْ يَكُنْ لَمْ يَكُنْ وَ لَوْ لَمْ يَكُنْ لَمْ يَكُنْ)

(*Verily! Fir’awn, Hâmân and their soldiers were sinners.*) [16]

And He, يُرِيدُ:

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(*And We let Fir'awn and Hâmân and their soldiers receive from them that which they feared.*) [17]

And He, وَجَعَلْنَاهُمْ سَوَآءٍ:

(نَوْصَهُ نِيَالًا ذَنْبُهُمْ نَجَوْ هَانَحْرَاقِمَآيَدَا حَوْ رَآدَلَّى لِنَ وَعُدِيَةًمَذَامُهُمُ التَّعَجُونَ يَرْيَظُ لَآ

(*So We seized him and his soldiers, and We threw them all into the sea. So behold what was the end of the Thâlimîn (wrongdoers). And We made them leaders, calling to the Fire, and on the Day of Resurrection, they will not be helped.*) [18]

Therefore Allâh, وَجَعَلْنَاهُمْ سَوَآءٍ made them equal in sin: (*were sinners*) as well as in His threat of punishment: (*that which they feared*) and in His punishment in this worldly-life (Dunyâ): (*and We threw them all into the sea*) and in the punishment of the Hereafter: (*and on the Day of Resurrection, they will not be helped.*) And He described them as being: (*leaders, calling to the Fire.*)

2. The Military of Quraysh on the Day of Badr:

On the day of the Battle of Badr, when the Muslim army was victorious against the army of Quraysh, we see that the Sunnah of the Messenger of Allâh, وَجَعَلْنَاهُمْ سَوَآءٍ all the prisoners according to the rulings upon the army itself, despite the fact that there were Muslims present within their ranks who had been compelled to join them.

The ruling upon the prisoners was that they (or their families in Makkah) must pay ransom in order for the prisoners to be freed. And this ruling was even held upon the Muslim prisoners who were captured that day. And this example was particularly noteworthy in the case of the Prophet's, وَجَعَلْنَاهُمْ سَوَآءٍ Al-'Abbâs, وَجَعَلْنَاهُمْ سَوَآءٍ a Muslim at the time.

Anas, وَجَعَلْنَاهُمْ سَوَآءٍ that some men from the Ansâr asked permission from the Messenger of Allâh, وَجَعَلْنَاهُمْ سَوَآءٍ Give us permission so that we may spare 'Abbâs - the son of our sister [19] - (from paying) his ransom." He said: "By Allâh, you will not leave a Dirham from it." [20]

Ibn Hajar said: "His saying: 'That some men from the Ansâr', in other words, from those who witnessed Badr, because Al-'Abbâs was taken prisoner in Badr, as will follow. And the polytheists took him out with them to Badr, as Ibn Is'hâq narrated from the Hadîth of Ibn 'Abbâs: 'That the Prophet, وَجَعَلْنَاهُمْ سَوَآءٍ Companions on the Day of Badr: 'I know that men from Banî Hâshim were brought out by compulsion, so whoever finds anyone of them, then he must not kill him.'

Until Ibn Hajar said:

"And Ibn Is'hâq narrated from the Hadîth of Ibn 'Abbâs, that the Prophet, وَجَعَلْنَاهُمْ سَوَآءٍ O 'Abbâs, pay your ransom and the ransom of the sons of your two brothers, 'Aqîl ibn Abî Tâlib and Nawfal ibn al-Hârith, and your ally 'Utbah ibn 'Amr, as you are a wealthy man.' He said: 'I am Muslim, but the people compelled me!' He, وَجَعَلْنَاهُمْ سَوَآءٍ knows best regarding what you say. If what you say is true, then Allâh will reward you, but what is apparent from your condition is that you were against us." [21]

The origin of the first Hadîth was narrated by Ahmad from 'Alî Ibn Abî Tâlib, [22] , وَجَعَلْنَاهُمْ سَوَآءٍ the second one was narrated by Ahmad from the path of Ibn Is'hâq. [23]

And Shaykh al-Islâm, Ibn Taymiyyah, وَجَعَلْنَاهُمْ سَوَآءٍ the Hadîth of Ibn 'Abbâs as evidence for applying the rulings of disbelief upon those who go out in the fighting alongside the disbelievers, even if he is a believer who was actually compelled, as he said:

“And they may fight (against us), while within (their ranks) is a believer who is concealing his faith. And he might be present in the fighting alongside them while he was unable to emigrate (beforehand), and then he becomes compelled upon the fighting. (If so), he will be raised up on the Day of Resurrection upon his intention. As it is in the Sahîh from the Prophet, ~~عن أبي هريرة~~ *‘An army will battle against this House (i.e. the Ka’bah), then while they (i.e. that army) are in a wilderness of the Earth, they will be swallowed up.’* So it was asked: ‘O Messenger of Allâh, yet within them are those who were compelled?’ He said: *‘They will be raised up upon their intentions.’* [24] This is in the outward matter. And if he is killed and judged upon with that which is judged upon the disbelievers, then Allâh will raise him up upon his intention. Just as the hypocrites from us are judged upon what is apparent from the ruling of Islâm (i.e. that they are Muslims) yet they will be raised up (on the Day of Resurrection) upon their (true) intentions. And the recompense on the Day of Resurrection is based upon what lies in the hearts - not only upon (what is seen on) the outside. And due to this, it was narrated that Al-’Abbâs said: *‘O Messenger of Allâh, I was compelled.’* He said: *‘As for your outside, then it was against us. As for your inside, then it is (left up) to Allâh.’*” [25]

And similarly, when Ibn Taymiyyah, ~~رحمته الله~~ *discussed the rulings upon the Resisting Group (At-Tâ’ifah al-Mumtan’iah) - those being a faction which resists the valid authority of the Islâmic State, he described this group as collectively taking the rulings of its leadership. As he said:*

“And the group; if each part of it supports the other, to the point where they resist (militarily), then they are partners with respect to the rewards and the punishments, just as the Mujâhidîn are, because the Prophet said: *‘The believers’ blood is equal and the protection (they offer) includes the least of them (in numbers and status). And they are a (single) hand against those other than them. And (that which) their platoons acquire goes (also) to those who were sitting.’* [26] Meaning, that if a platoon from the Muslim army goes out and acquires some property (in spoils of war), then the (whole) army is partners with it (i.e. the platoon) in that (i.e. each being entitled to a share), because with its support and its strength, this made it possible.”

Until he said:

“So those who assist the resisting group (At-Tâ’ifah al-Mumtan’iah) and its supporters are from it (i.e. included) with regards to that which is for it and against it.”

Until he said:

“Because the single group which resists as a whole, is like one individual.” [27]

3. The Fatwâ (#9,247) From Al-Lajnah ad-Dâ’imah lil-Buhûth al-’Ilmiyyah wal-Iftâ’ in Saudi Arabia:

The Question: “What is the ruling of the general population of the Rawâfidh al-Imâmiyyah al-Ithnâ ‘Ashariyyah? And is there a difference between the scholars of any group from the groups that are outside of Islâm and between its followers with regards to the labeling of them as disbelievers and transgressor (Fâsiq)?”

Answer: “All praise be to Allâh, Alone, and may the Blessings and Peace be upon His Messenger and his family and his companions, and to proceed:

Whoever from the general people joins the group of an Imâm from the Imâms of disbelief and misguidance, and supports their masters and their superiors out of transgression and tyranny, then he is judged upon with their ruling from disbelief and transgression. Allâh, ~~سبحانه~~:

(~~يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَتَّبِعُوا هَؤُلَاءِ~~)

(*The people ask you concerning the Hour.*)

Until He (i.e. Allâh) said:

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(And they will say: “Our Lord! Verily, we obeyed our chiefs and our great ones, and they misled us from the (Right) Way. Our Lord! give them double torment and curse them with a mighty curse!)

And read the Verse number 165, 166, 167 from Sûrat al-Baqarah, and the Verse number 37, 38, 39 from Sûrat al-A'râf and the Verse number 21, 22 from Sûrat Ibrâhîm and the Verse number 28, 29 from Sûrat al-Furqân and the Verses number 62, 63, 64 from Sûrat al-Qasas and the Verses number 31, 32, 33 from Sûrat Saba' and the Verses number 20 until 36 from Sûrat as-Sâffât and the Verses number 47 until 50 from Sûrat Ghâfir and other than that in the Book and the Sunnah are many. And because the Prophet, ﷺ, heads of the polytheists and their followers, and likewise did the Sahâbah, and they did not differentiate between the masters and the followers.

And with Allâh is the granting of success, and may Allâh send Blessings and Peace upon our Prophet Muhammad, and his family and his companions.”

Al-Lajnah ad-Dâ'imah lil-Buhûth al-'Ilmiyyah wal-Iftâ'

Signed by:

'Abd Allâh ibn Qa'ûd, Member

'Abd Allâh ibn Ghudyân, Member

'Abd ar-Razzâq 'Afîfî, Council Vice President

'Abd al-'Azîz ibn Bâz, President [\[28\]](#)

Closing Summary

And in closing, the issue of the Pakistani army is no different in terms of collective rulings by the Mujâhidîn or other than them from the Muslims. And they are to be treated according the same standards as their disbelieving government, which they protect, defend and support. There is nothing to differentiate them from the heads of state collectively and even if it is conceivable that some of their members could be excused, due to some type of compulsion, or misinterpretation or ignorance, it does not change the way in with they are to be responded with in implementing the mandate of the government.

And considering that there is a difference of opinion on what type of disbelieve the armies are labelled with, as a group of scholars have taken the opinion that being in a resisting group automatically brings about a declaration of specific disbelief, we left out that issue. We take the more lenient of the two opinions, in that the individuals can have a spate ruling from the army. We are also not saying that all armies are equal in their attacks on Islâm, or that they should all be attacked equally. The point is to show that the basic rule is that they follow the ruling of their leader and what they are defending. For those who want more information and details on this issue, they may look to the following resources:

“Majmû' al-Fatâwâ”, Vol. 28/277-301, publication of “Dâr al-Wafâ”; al-Mansûrah, 3rd Edition, 1426 H. as well as nearly any of the Fatâwâ regarding fighting the Tartars, as Ibn Taymiyyah discussed the issues of the preence of believers amongst the army of the disbelievers.

“Al-Jâmi' Fî Talab al-'Ilm ash-Sharîf”, by Shaykh 'Abd al-Qâdir ibn 'Abd al-'Azîz, Vol. 2/656-665 and elsewhere

“Natharât fil-Ijmâ' al-Qat'î” by Shaykh Hasan Muhammad Qâ'id “Abû Yahyâ al-Lîbî”

“Ar-Risâlah ath-Thalâthîniyyah” by Shaykh Abû Muhammad al-Maqdisî pages 306-314 and elsewhere.

“Jihâd at-Tawâghît Sunnah Rabbâniyyah Lâ Tatabaddal” by the Shar’î Council of Jamâ’at al-Jihâd in Egypt

“Al-Bâhith ‘An Hukm Qatl Afrâd wa Dhubbât al-Mabâhith” by Shaykh Abû Jandal Fâris Âl Shuwayl az-Zahrânî

“Nathr al-Lu’lu’ wal-Yâqût li-Bayân Hukm ash-Shara’ Fî A’wân wa Ansâr at-Tâghût” by Shaykh ‘Abd ar-Rahmân ibn ‘Abd al-Hamîd al-Amîn

“Al-Îdhâh wat-Tabyîn Fî Anna al-Hukkâm at-Tawâghît wa Juyûshaham Kuffâr ‘Alat-Ta’yîn” by Shaykh ‘Abd al-Hakîm Hassân

“Hidâyat as-Sârî Fî Hukm Istihdâf at-Tawâri’” by Shaykh Abû Bakr Muhammad ibn Ibrâhîm al-Husnî

“Masâ’il Hâmah Fî Bayân Hâl Juyûsh al-Ummah” by Shaykh Abû Basîr at-Tartûsî

We ask Allâh, **اللهم** accept this small effort on our behalf and to guide the Muslims to the knowledge of His Religion and its rulings. And we ask Allâh, **والله** grant victory to those of His slaves fighting against the apostates and their armies and allies throughout the Earth. And may the Peace and Blessings of Allâh be upon the Messenger of Allâh and upon his family and companions until the Last Day.

[1] Sadly, the assumption on the part of many of our brothers has been that, not only are these reports genuine, but that this cease-fire was due to the “Islâm” of the Pakistani military. It seems very few have even considered that even if these reported cease-fire orders are authentic, they could be due to military strategies, such as pausing the hostilities in order to consolidate the control over the regions now under Tâlibân control in Northern Pakistan, etc.

[2] For more details on the nature of this allegiance and the Pakistani-US relationship founded on the elimination of Islâmist influences in the region, please see the two Reports for Congress: “Pakistan-U.S. Anti-Terrorism Cooperation” & “Pakistan-U.S. Relations”, written by K. Alan Kronstadt, Analyst in Asian Affairs, Foreign Affairs. And the new president of Pakistan, Asif Ali Zardari, said recently in a 60 Minutes interview: “It’s important to stop them and make sure that it doesn’t happen again and they don’t take over our way of life. That’s what they want to do.” - Feb. 15th, interviewed by Steve Kroft. And in the same interview, the army general, Tariq Khan - who leads the fight against the Tâlibân in the Northern Pakistani region called “Bajaur” - was asked by Steve Kroft: “What surprised you? What gave them their (i.e. the Tâlibân’s) strength?” To which the general replied: “The kind of tenacity... the need to hold onto ground. There were no surrenders... as much as people willing to die.”

[3] Sûrat al-Mâ’idah, 44

[4] Ibn Taymiyyah, may Allâh be merciful to him, said: “The person who is obeyed in disobedience of Allâh or the person who is obeyed in following other than the guidance and the religion of truth; whether his information which contradicts the Book of Allâh is accepted or his order which contradicts the Order of Allâh is followed, he is a Tâghût. For this reason, the one from whom judgments are sought, who rules by other than the Book of Allâh is called a ‘Tâghût’.” - “Majmû’ al-Fatâwa”, Vol. 28/113, publication of “Dâr al-Wafâ”; al-Mansûrah, 3rd Edition, 1426 H.

[5] Sûrat an-Nisâ’, 60

[6] Sûrat al-Mâ’idah, 51

[7] Sûrat al-Anfâl, 73

[8] For those who want more clarification on the two issues, they may review the book “Why The Governments Have Disbelieved”, as well as the releases from At-Tibyân Publications: “A Decisive Refutation of Salafî Publications”, and for the issue of allegiance, “Ad-Dalâ’il Fî Hukm Muwâlât Ahl al-Ishrâk” by Imâm Sulaymân ibn ‘Abdillâh Âl ash-Shaykh, “At-Tibyân Fî Kufri Man A’ân al-Amrîkân” by Shaykh Nâsir ibn Hamad al-Fahd, “As-Sayf al-Battâr ‘Alâ Man Yuwâlî al-Kuffâr” by Imâm ‘Abd Allâh ibn ‘Abd al-Bârî al-Ahdal, may Allâh be merciful to him, and “Millat Ibrâhîm” by Shaykh Abû Muhammad al-Maqdisî.

[9] And this is a separate topic, wherein there are differences of opinion among both our past, and our contemporary scholars. And due to the fact that this essay specifically relates to the ruling on fighting an army, which takes the general rulings of its government, we will not be digressing into this separate topic here.

[10] Sûrat Hûd, 113

[11] Sûrat an-Nisâ’, 85

[12] “Majmû’ al-Fatawâ”, Vol. 7/45, publication of “Dâr al-Wafâ”; al-Mansûrah, 3rd Edition, 1426 H.

[13] Sûrat al-Fajr, 10

[14] “Tafsîr at-Tabarî”, Vol. 24/370-371, publication of “Dâr Hajr”; Cairo, 1st Edition, 1422 H. Tahqîq of Dr. ‘Abd Allâh ibn ‘Abd al-Muhsin at-Turkî

[15] Sûrat al-Isrâ’, 71

[16] Sûrat al-Qasas, 8

[17] Sûrat al-Qasas, 6

[18] Sûrat al-Qasas, 40-41

[19] Al-’Abbâs, ~~ابن عبد المطلب~~ referred to as “the son of our sister” by the people of Al-Madînah because his paternal grandmother (i.e. the mother of his father, ‘Abd Al-Muttalib) was a woman from Banû Najjâr, a tribe belonging to Al-Khazraj from Al-Madînah.

[20] “Sahîh al-Bukhârî” (#4,018) and (#2,537)

[21] “Fat’h al-Bârî”, Vol. 7/322, publication of “Dâr al-Ma’rifah”; Beirut, original transcript reviewed by Shaykh ‘Abd al-’Azîz ibn ‘Abd Allâh ibn Bâz

[22] “Musnad al-Imâm Ahmad”, Vol. 2/77, publication of “Dâr al-Jîl”. Declared “Sahîh” by Ahmad Shâkir

[23] “Musnad al-Imâm Ahmad”, Vol. 5/105. publication of “Dâr al-Jîl”. Declared “Dha’îf” by Ahmad Shâkir.

[24] Narrated by al-Bukhârî, (#2,118), and others from ‘Âishah, ~~ابن عبد المطلب~~ and others

[25] “Majmû’ al-Fatâwâ”, Vol. 19/120-121, publication of “Dâr al-Wafâ”; al-Mansûrah, 3rd Edition, 1426 H.

and like it in “Minhâj as-Sunnah”, Vol. 5/121-122 with the Tahqîq of Dr. Muhammad Rashâd Sâlim

[26] Narrated by Abû Dâwûd (#2,751) and Ibn Mâjah (#2,191) and al-Albânî declared it “Hasan Sahîh” in both instances. Also narrated by An-Nasâ’î (#4,760) and Ibn Mâjah (#2,189) and al-Albânî declared it “Sahîh”

in both instances. All with similar phrasings.

[27] “Majmû’ al-Fatâwâ”, Vol. 28/173, publication of “Dâr al-Wafâ”; al-Mansûrah, 3rd Edition, 1426 H.

[28] From “Fatâwâ al-Lajnah ad-Dâ’imah lil-Buhûth al-’Ilmiyyah wal-Iftâ”, Vol. 2/267-268, publication of “Dâr al-’Âsimah”; Riyadh, 1411 H. Compiled by Ahmad ibn ‘Abd ar-Razzâq ad-Duwaysh,

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1. [The Ignored Puzzle Pieces of Knowledge » At-Tibyan Publications: The Basic Ruling of the Armies That Support the Disbelieving Governments](#) said,

March 2, 2009 at [3:48 pm](#)

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2.

abu_taqiyyuddin said,

March 3, 2009 at [12:43 am](#)

jazakallah khayran, brother, for the above invalueable matter. it would be very2 useful for having pure, true and correct perception on such cases.



3.

abdhameed said,

March 3, 2009 at [7:57 pm](#)

what do you think of sheikh abdallah faisal cos i dnt see him in the list of your recommended scholar.



4.

tibyan said,

March 3, 2009 at [10:52 pm](#)

As-Salaamu ‘Alayk,

To be honest, we don’t really follow any of his tapes, etc. All we are aware of really is the meeting between him and Shaykh Aboo Qataadah, may Allaah free him and the supposed Fitnah between him and Shaykh Anwar, may Allaah protect him. Also, his Takfeer of Ibn Baaz, which we have not agreed with from the beginning. If there are more materials that aren’t around these issues, and are beneficial, let us know, and we can try to look into them In Shaa’ Allaah.

Jazaak Allaahu Khayran.

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