Translation of the Summary & Conclusion of Abu Muhammad al-Maqdisi’s letter:

“The killing of ‘Ad and fighting to uproot. Between international desires and the words of Ibn Taymiyyah (RA)”

Translation: Abu ‘Amr al-Ansari & Abu Fatimah al-Ansari

Summary & Conclusion

The words of the Khawarij are used by the people of innovation and the scholars of the tyrants, past and present, to slander the people of truth. Thus, it is no surprise that they describe as Khawarij any party that rebels against their ruler and makes takfir on them. How then if said party expanded in takfir? Slaughtering and detonating many of those who differ with them from among the Mujahidin.

Some of the scholars of the tyrants, those who follow their whims and those seeking revenge, chose to declare takfir on the Khawarij, even though that ruling is disputed. Rather, its application here is incorrect, because those who made takfir on the Khawarij from among the Salaf made takfir on specific parties from among them - those who committed clear acts of disbelief - while they did not declare takfir on the general masses of the Khawarij.
The scholars of the tyrants, the takfiris from among the Murjia and those seeking revenge chose this disputed ruling (making takfir of the Khawarij), exaggerating in order to pick an evil fruit. Thus, they made permissible assisting the infidels against those whom they described as ‘Khawarij’, to seek help from the polytheists to uproot the ‘Khawarij’ and to kill them as ‘Ad were killed. Even if such words are mentioned in the hadith of the Prophet (PBUH), they exploited them in this takfiri fashion, inventing a lie against the Sharia, distorting the words of the Prophet (PBUH) and misleading their followers. Let those who follow these scholars beware of being led astray by them! Do not imitate them in become entangled in spilling the blood of Muslims! They will be no use of you before Allah. Remember:

إذْ تَبَرَّأَ الَّذِينَ اتُّبِعُواْ مِنَ الَّذِينَ اتَّبَعُواْ وَرَأَوُاْ الْعَذَابَ وَتَقَطَّعَتْ بِهِمُ الأسْبَابُ. وَقَالَ الَّذِينَ اتَّبَعُواْ لَوْ أَنَّ لَنَا كَرَّةً فَنَتَبَرَّأَ مِنْهُمْ كَمَا تَبَرَّؤُواْ مِنَّا كَذَلِكَ يُرِيهِمُ الله أَعْمَالَهُمْ حَسَرَاتٍ عَلَيْهِمْ وَمَا هُم بِخَارِجِينَ مِنَ النَّارِ (البَاقِرَةٍ:١٦٦-١٦٧)

“When those who have been followed shall disassociate themselves from those who followed them, and they all see the punishment, and all ties of relationship between them will be severed. Those who followed will say, “If only we had another turn at worldly life so we could disassociate ourselves from them as they have disassociated themselves from us!” Thus will Allah show them their deeds as regrets upon them, and they shall never be brought out of the fire.” (al-Baqarah 2:166-167)

They should know that a party from among the scholars have considered as equal the Khawarij and the Bughat (oppressors), as Sheikh al-Islam (RA) mentioned when he rejected the call to consensus over this claim. He (RA) said,
“Verily, rejecting the difference between the Bughat and the Khawarij is only the saying of a number of the scholars from the followers of Abu Haneefah, al-Shafi’, Ahmad and others. Such as those who described Abu Bakr’s fighting those who refused to pay the zakat, Ali’s fighting the Khawarij as well as his fighting against those in the Battle of the Camel and Siffin and other incidences as fighting against those affiliated to Islam, under the heading of, ‘fighting the oppressors’.”

Our Sheikh (RA) differed with this other view. However, from his being just, his investigation and his diligence is that he related the opposing view, and we do the same, taking him as our example in such. The people of truth relate what verifies their stance, and that which opposes them, whereas the people of innovation only relate that which they assume supports their stance and hide that which opposes them.

There was no doubt in the slightest regarding the Khawarij that the Sahaba applied against the description mentioned by the Prophet (PBUH), those whom he (PBUH) called to uproot and to kill as ‘Ad were killed. They had rebelled against the leaders of the best generation, ‘Uthman and ‘Ali, killing the best of them and fighting them based on a matter of jurisprudence, which was permissible under the Sharia. Rather, they accused them of ruling with other than what Allah’s revelation, in spite of the fact that the Sahaba and the Rightly Guided Caliphs were at that time the ones who ruled according to Allah’s revelation, and they were the ones most worthy of that. They were the ones who watered the banner of Sharia with their blood and raised it with their skulls. As for those today who wish to apply against their enemies the title of ‘Khawarij’ and the rulings that come with it, in order to uproot them and kill them as ‘Ad were killed, most of them are like the scholars of the tyrants, or like the nationalist, externally funded and directed factions. Most of them reject
the Sharia, or claim to rule by the Sharia but in reality apply it like the Jews, “If a weak man stole they applied the punishment, but if a noble man stole they let him be” – or they claim to rule by the Sharia but in reality they are allied with the crusaders and apostates.

Sheikh al-Islam (RA) made clear in his fatwa – that which delighted and was embraced by those who called to uproot IS and kill them as ‘Ad were killed - that the interpretations of the original Khawarij are from the most evil interpretations of those who follow their own desires. Such as the likes of the interpretations of those who refused to pay the zakat, the Jews, the Christians and the people of Taif, who did not forbid usury. Such is not the case with the interpretations of those who wished to unjustly apply the fatwas of Sheikh al-Islam (RA) against IS. Sheikh al-Islam (RA) mentioned also that the reason for the difference in the ruling of fighting the Bughat is that they abstained from some rulings of the Sharia. As such, he stated that they are to be fought until they return to those clearly established rulings.

When we come to look at the situation on the Levantine front fairly and objectively, not based on personal interests or desires, it becomes clear that the interpretations of IS are not at all the same kind of interpretations as those of those who refused to pay the zakat, nor of those of the Jews and Christians. Rather, among the interpretations of their enemies are those who refuse the Sharia, or call for a ‘multicultural’ state, where the rule returns to the people. These are exactly those referred to by Sheikh al-Islam (RA).

Sheikh al-Islam did not release his fatwa in which he described fighting al-Mariqin (the Khawarij), those who had no viable excuse for their false interpretation for those who falsely claimed it and unjustly applied it against another
people who can be excused in part for some of their false interpretations. Sheikh al-Islam (RA) did not give this fatwa for a people who are supporting the crusader enemy, the tyrants and their likes against the Khawarij. Likewise, Sheikh al-Islam (RA) did not give this fatwa for a people who refuse the Sharia and desire other than Allah as a legislator, and other than his religion as legislation. Likewise, our Sheikh (RA) did not give this fatwa for a people who defer a part of the legislation to the people, seeking democracy as a way to achieving the rule, and taking the legislation of the public as an ideology.

The jurisprudence of Sheikh al-Islam (RA) is not like the jurisprudence of the sheikhs of the burrows or the scholars of the palaces. Due to his foresight and his knowledge, it is not conceivable that he could simplify what we have mentioned from him. Likewise, it is from our high esteem of our Sheikh (RA) that he is not a mufti for the sahawat, and it is not plausible for him, due to his knowledge and understanding, to release such a fatwa to be gifted to the allies of NATO or those directed by the tyrants.

IS has committed many crimes against those with whom they differ. They refused any coordination or cooperation with even the factions who were closest to them. They made takfir on those factions, declaring them as apostates after the initial dispute between them being that of leadership. Due to all of this, and IS’s exaggeration in takfir and thirst for blood, my words may come across as heavy to their enemies, as any call to coordinate with them might, without mentioning cooperation. That is if we think positively about some of those factions – without generalizing - that the decision lies in their hands, and not in the hands of their backers.
It is essential to know that the mullahs of the burrows and palaces and their tyrants will not stop at applying this fatwa against IS. Rather, this is a phase which where after they shall apply it to all those who refuse to integrate into the American project that the backers will impose. Beginning with Jabhat al-Nusra and Jund al-Aqsa and their likes from those who insist that the goal of their jihad is the establishment of the Sharia. The signs of this have already become clear on the ground and their conspiracy has already been exposed shortly before the release of this statement.

I ask Allah to repel the might of the infidels, to make their plans turn against them, to make their destruction in their plotting, to guide the misguided Muslims and to unite the mujahidin under the flag of Tawhid.

May Allah’s prayers and peace be upon our Prophet Muhammad (PBUH) and upon his family and his companions.