

Shaykh Ṣāliḥ al-Fawzān: The Islāmic Sharī'ah Provides Security for Muslims and non-Muslims and Those Who Violate it Are Khārijites Who Are to Be Fought and Severely Punished

All praise is due to Allāh, the Lord of the Worlds, the Lord of Noah, Abraham, Moses, Jesus and Muḥammad. May the peace and blessings be upon them all. To proceed:

Al-Riyāḍ newspaper published the following review of a statement published by the Salafī Shaykh, Ṣāliḥ al-Fawzān:¹

The spread of security (in a society) is considered a human necessity and humanity is in greater need of security than it is for food and drink. This is because people find no enjoyment in food and drink in the presence of fear which cuts off transportation of sustenance from city to city. Hence, Prophet Ibrāhīm (عَلَيْهِ السَّلَام) gave precedence to security over sustenance when he supplicated, saying, "**O my Lord, make this city secure and provide its inhabitants with fruits**" (2:126) and He, the Exalted also said, "**Indeed, the penalty for those who wage war against Allāh and His Messenger and strive upon earth [to cause] corruption is none but that they be killed or crucified or that their hands and feet be cut off from opposite sides or that they be exiled from the land. That is for them a disgrace in this world and for them in the Hereafter is a great punishment**" (5:33).

This was made clear by the esteemed Shaykh and member of the Committee of Senior Scholars, Ṣāliḥ bin Fawzān al-Fawzān in a newspaper article in which he emphasized that Islām has guaranteed the protection of five necessities for a person which are sound religion, life, intellect, honour [lineage] and wealth and that it has laid down

¹ Refer to http://www.alriyadh.com/Contents/29-09-2003/Mainpage/LOCAL1_10993.php

firmly prescribed penalties against the one who transgresses against any of these five necessities, irrespective of whether these necessities relate to Muslims or non-Muslims with agreements with Muslims.

The esteemed Shaykh said, "The non-Muslim who has been granted protection through agreement and covenant (mu'āhad) has the same rights and duties as a Muslim. There has come in the ḥadīth of the Prophet (صلى الله عليه وسلم), "Whoever killed a mu'āhad will not smell the fragrance of Paradise." And Allāh (تبارك وتعالى) said, "**And if any one of the polytheists seeks your protection, then grant him protection so that he may hear the words of Allāh . Then deliver him to his place of safety.**" (9:6). The esteemed Shaykh explained that when the Muslims fear that such non-Muslims [with whom they have a covenant] might behave treacherously, it is not permissible to fight against them until they first inform them of the termination of the prior agreement (treaty, covenant) between them, and it is not permissible for them to attack them by surprise without informing them that the agreement has been ended. Allāh, the Exalted said, "**If you [have reason to] fear betrayal from a people, throw [their treaty] back to them, [putting you] on equal terms. Indeed, Allāh does not like traitors.**" (8:58)."

The esteemed Shaykh, Ṣāliḥ al-Fawzān explained that Islām has guaranteed those non-Muslims who come are under covenant with the Muslims - whether they are those granted safe pasasge (musta'man), or under a treaty (mu'āhad) or those who live under Muslim protection (dhimmī) - it has guaranteed security for their lives, wealth and honour in that whoever transgresses against them has acted treacherously towards Islām and deserves a disciplinary, preventive punishment.

And the esteemed Shaykh said that justice (ʿadl) is obligatory towards all, the Muslims, the non-Muslims, or non-Muslims living under protection of the Muslims, due to His, the Exalted's saying, "**O you who have believed, be persistently standing firm for Allāh , witnesses in justice, and do not let the hatred of a people prevent you from being just. Be just, that is nearer to piety.**" (5:8). The Shaykh also added,

saying, "Those who violate security are either Khārijites, highway bandits or rebels and a stern enforcement of (the appropriate) penalty is made against all three of these categories so that they are halted in their tracks and so that his evil is prevented from reaching the Muslims, those granted safe passage, those with a covenant and those under protection."

The member of the Committee of Major Scholars, Shaykh al-Fawzān also described the condition of those who instill fear in people who live in security by way of bombings in various places, and those who kill souls (protected by the Sharī'ah) and destroy the wealth of Muslims and non-Muslims with a covenant, those who cause women to become widows and children to become orphans, that they are the very ones about whom Allāh said, **"And of the people is he whose speech amazes you in worldly life, and he calls Allah to witness as to what is in his heart, yet he is the fiercest of disputants."** (2:204).

The esteemed Shaykh also said, "It is strange that these transgressors who depart from the judgement of Islām describe their action to be jihād in the path of Allāh and this is from the greatest of lies against Allāh, the Exalted, for Allāh has declared this to be corruption and did not declare it jihād. However, we are not so surprised when we know that the predecessors of these people are from the Khārijites who declared the Companions to be disbelievers and killed 'Uthmān and 'Alī (رضي الله عنهما) and they are from the Rightly-guided Caliphs. And even though (these people) may not be disbelievers, disbelief is feared for them, for they are fighting in the cause of al-Ṭāghūt (a false diety) [not in the path of Allāh]."

The esteemed Shaykh also explained in his statement that due to the actions of this astray group, the enemies of Islām from amongst the disbelievers and hypocrites have thrown the attribute of "terrorism" (irhāb) upon Islām, and he denied that their action is from Islām, rather it is a Khārijite ideology the killing of whose proponents the Prophet (صلى الله عليه وسلم) encouraged when he said, *"Wherever you meet them [the*

Khārijites], kill them." And this endeavour is for the ruler of the Muslims to embark upon, just as the Companions fought against them under the leadership of 'Alī bin Abī Ṭālib, the Chief of the Believers (رَضِيَ اللهُ عَنْهُ).

The esteemed Shaykh also refuted what is claimed by some that Muslim schools (in the Kingdom) teach terrorist ideology and that its curriculum comprises deviant ideas, and (addressed) their demands for change. He explained that the people of the misguided Khārijite ideology learned from the those with deviant ideologies and from the young and foolish-minded like themselves, that they did not graduate from the schools of the Muslims and nor did they take knowledge from the Scholars of the Muslims because they (the Extremists) themselves prohibit from studying in the schools, colleges and institutions, they belittle the (orthodox Salafī) scholars, declare them to be ignorant and describe them as agents for the rulers.

The esteemed Shaykh called upon parents to show concern for their children and not to leave them for the people of destructive ideologies so that they are not led to misguided ideologies and a deviated path. He encouraged parents not to leave their children to attend dubious gatherings, and embark upon unknown excursions and journeys whilst they are only young in age. He emphasized the teaching of sound creed in schools and mosques and through the media so that no opportunity is left for the people of misguidance who emerge during the dark of night and upon the heedlessness of the rectifiers, and he asked Allāh to grant success to every Muslim in beneficial knowledge and righteous action.

Translated by Abū 'Iyaad
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Refer also to:
<http://IslamAgainstExtremism.Com>
<http://Takfiris.Com>