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MISCONCEPTIONS OF THE "ISLAMIC STATE"

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Abstract

Since 9/11 attack, Islamic terms are being misused by Western intellectuals. Among them, the term "Islamic State" is highly misused. As if Islamic state means a state of fundamentalism and terrorism. This is not the right interpretation of Islamic state. Islam ruled half of the world, and a civilization developed based on Islamic state. The western narrative of Islamic state is highly problematic, and it can create confusion among future generation. This research uses qualitative methodology. The research finds that there are numerous misconceptions around the idea of Islamic State. This research suggests that the definition of Islamic State should be defined by Muslim intellectuals and should understand the concept of Islamic State in light of history of Islamic civilization.

Keywords: Islamic State, misconception, Western Narrative, Radicalism, Islam

INTRODUCTION

All praise is due to Allah; peace and blessings are upon His Final Messenger, his pure family, his noble Companions, and all those who follow them with righteousness until the Day of Judgment. One of the greatest dangers facing Islamic societies in our present time is the waves of extremism that appear from time

to time. The propagation of intellectual deviations among its individuals is one of the most significant threats facing Islamic societies, with the idea of Takfeer (تَكْفِير) being

¹ "Takfeer" (considering someone an apostate) means ascribing a Muslim to disbelief and apostasy (i.e., that he has left the religion

among the most harmful. When a person adopts strict extremist views due to corrupt interpretations of some Islamic texts, he considers a Muslim society as a non-Muslim society, resulting in the permissibility (إِذْ بَارَكُوا فِي دِمَائِهِمْ وَوَالِدِيهِمْ وَأَزْوَاجِهِمْ مَا اتَّخَذُوا فِي الْكُفْرِ أَزْوَاجًا يُضِلُّونَ) of their blood, honour, and wealth.

Since some of these organisations with extremist views have emerged, the "Islamic State," often known as ISIS, is the most well-known. It attempts to mislead and deceive people, create doubt in opposers, and cast suspicions and fallacies that support its extreme beliefs and opinions.

Because of the potential that this suspicion could induce to confuse the truth with falsehood, misleading Muslims with erroneous sayings and beliefs, deviating the Islamic rulings from their reality, and the consequences of that making Muslims unbelievers, declaring their blood and wealth permissible and stirring up sedition, it was an obligation upon the bearers of knowledge to clarify what is correct in these issues for the protection of "Aqedah" (creed) and Muslim communities.

We pray to Allah Almighty that He makes the best of it, uses it as evidence for us rather than against us, brings back the wandering Muslims, enlightens their confusion, and exterminates the corrupt and deviant.

A BRIEF OVERVIEW OF THE ISLAMIC STATE

The formation of the Islamic State, commonly referred to as "ISIS" in the media, in the nations of Iraq and Syria, took place in a cumulative manner that was gradually reflected by the declaration of Abu Musab al-Zarqawi's² announcement of the group's establishment - Monotheism and Jihad in يد. وال جهاد ال توح يد. (Mesopotamia)³

Al-Zarqawi then declared his allegiance to Osama bin Laden⁴, at that time the leader of Al-Qaeda⁵, and announced the founding of Al-Qaeda in the Land of Mesopotamia. This was followed by the

of Islam) when he commits an action that invalidates his religion. Calling someone an apostate is an Islamic ruling that Allah and His Messenger decide, just like deeming something lawful, unlawful, or obligatory. Not every word or deed described as "kufr" is major "kufr", and not everyone who commits an act of "kufr" is judged to be an apostate. Apostasy is established only when the causes of "kufr" exist, its conditions are met, and its impediments are absent. The reason why a person is called a disbeliever is that it covers the heart of the disbeliever.

² Ahmad Fadeel al-Nazal al-Khalayleh is believed to have been al-Zarqawi's real name (October 30, 1966 – June 7, 2006), a Jordanian who ran a training camp in Afghanistan. He became known after going to Iraq, formed Jama'at al-Tawhid wal-Jihad in 1999, and led it until his death in June 2006.

³ Mesopotamia is a historical region of Western Asia situated within the Tigris–Euphrates River system in the northern part of the Fertile Crescent. Today, Mesopotamia occupies modern Iraq. In the broader sense, the historical region included present-day Iraq and parts of present-day Iran, Kuwait, Syria, and Turkey.

⁴ Osama bin Laden also spelt Usāmah ibn Lādin (born 1957, Riyadh, Saudi Arabia—died May 2, 2011, in Abbottabad, Pakistan), was the founder of the militant Islamist organisation al-Qaeda.

⁵ Al-Qaeda, Arabic Al-Qā'idah (the Base), broad-based militant Islamist organisation founded in the late 1980s.

Islamic State of Iraq declaration, which ended after the Iraqi clans battled the group and nearly destroyed it.

After the Syrian Revolution, the group emerged again, changing its name to the Islamic State in Syria and Iraq and being led by Abu Bakr Al-Baghdadi⁶, who later declared himself as the caliph of the Muslims. Following this declaration, there was a dispute between al-Qaeda and the new organisation, which resulted in an armed conflict between al-Nusra⁷, an al-Qaeda affiliate, and ISIS in Syria after Ayman al-Zawahiri⁸ declared that he had disowned him from ISIS.

As a result of expanding its grip over large portions of Iraq and Syria, ISIS declared the creation of the Islamic State and the appointment of Abu Bakr al-Baghdadi as the caliph of all Muslims.

American and Iraqi forces killed Abu Omar al-Baghdadi⁹ and Abu Hamza al-Muhajir¹⁰ on April 19, 2010. After about ten days, the Shura Council of the state convened to choose Abu Bakr Al-Baghdadi as his successor and An-Nasir Lid- Dinillah Suleiman as its Minister of War. According to an audio tape that surfaced on April 9, 2013, Abu Bakr Al-Baghdadi declared that the Jabhat al Nusra in Syria is an extension of the Islamic State of Iraq. He also proclaimed the unification of Jabhat al-Nusra and the Islamic State of Iraq under the name of the Islamic State in Iraq and Syria.

Jabhat al-Nusra first agreed to join the Islamic State but with provisos. However, when other resistance groups, including al-Nusra, accused the organisation of the state of seeking to dominate independently, influence, be rigorous in applying Sharia, and carry out arbitrary executions, the conflicts and clashes escalated. This was especially true given that the Islamic State openly objected to Ayman al-Zawahiri, the commander of Al-Qaeda, focusing on Iraq rather than Syria and leaving Syria to the Jabhat al-Nusra.

The conflict between them started when Abu Bakr Al- Baghdadi split away from Al-Zawahiri. It eventually escalated to the point where the two organisations engaged in a battle in Syria.

As the other resistance organisations battling it withdrew, ISIS strengthened its authority over the whole Syrian city of Raqqa, the governorate that bears its name. The town eventually became a centre for the Islamic state. During the rapid progression of events, the organisation took control of Mosul, Iraq's second-largest city,

⁶ Ibrahim Awad Ibrahim Ali Muhammad al-Badri al-Samarrai, known as Abu Bakr al-Baghdadi, was born in Samarra, Iraq, on July 28, 1971, and died on October 27, 2019. Baghdadi was Chosen caliph of ISIL by the Shura Council, representing members of the Islamic State qualified to elect a caliph.

⁷ Al-Nusra Front or Jabhat al-Nusra, known as Jabhat Fatah al-Sham after July 2016, and described as al-Qaeda in Syria or al-Qaeda in the Levant, was a Salafist jihadist organisation fighting against Syrian government forces in the Syrian War.

⁸ Ayman Mohammed Rabie al-Zawahiri (June 19, 1951 – July 31, 2022) was an Egyptian-born who served as the second emir of al-Qaeda from June 16, 2011, until his death on July 31, 2022.

⁹ He was the leader of Mujahideen Shura Council's militant groups and its successor, the Islamic State of Iraq, which fought against US forces and Iraqi allies in the Iraq War.

¹⁰ He was the leader of Al-Qaeda in Iraq during the Iraqi insurgency following the death of Abu Musab al-Zarqawi in June 2006. He was killed during a raid on his safe house on 18 April 2010.

followed by command of several Iraqi provinces, Salah Al-Din, and parts of Diyala and Al Anbar.

Abu Muhammad al-Adnani¹¹, the ISIS spokesperson, announced the establishment of the Islamic caliphate at the end of June 2014, the selection of Abu Bakr al-Baghdadi as the caliph for Muslims, and the change of the name of the Islamic State in Syria and Iraq to the Islamic State.

Ever since it began, this organisation has threatened the Islamic nation in all categories due to significant intellectual deviations resulting in ruin and destruction in the Islamic world.

ISIS, the Islamic state, is not content with simply overthrowing the opposer. Nonetheless, it intends to brand as an unbeliever and expel him from the Islamic community; his blood, wealth, and honour are all permissible. Their actions distort the religion and its rules, causing heresy and spreading suspicion. Instead, they divert the Islamic nation's attention away from its real battles of defending the occupying enemies who lurk in our religion, causing conflict among Muslims and blasphemy against each other based on suspicions and deviations.

It is critical to emphasise that the Islamic State was not the first and will not be the last group of extremists and that its demise or decline does not imply the end of its ideals and suspicions. This necessitates ongoing efforts to expound on the rules of true religion, instil them in future generations, and protect them from being misled by these deviations.

MISCONCEPTIONS OF THE "ISLAMIC STATE"

How do you judge the Islamic state that they are Kharijites¹²? It is well known that the Kharijites are the ones who revolted against the Muslim ruler, and whoever labels anyone who commits a major sin as an unbeliever? In terms of the Islamic State, they did not rebel against a Muslim ruler or declare that a major sinner was a disbeliever.

The guiding concept and concluding words used to define the Kharijites can be found in Shariah texts. As a mercy to the Islamic ummah and a warning to it regarding the immense intellectual threat of the Kharijites, the Prophet's Sunnah has explained and outlined the characteristics of the Kharijites, which it did not express for any other sect.

¹¹ Abū Muḥammad al-ʿAdnānī aš-Šāmī was the official spokesperson and a senior leader of the Islamic State. He was described as the chief of its external operations. He was the second most senior leader of the Islamic State after its leader Abu Bakr al-Baghdadi

¹² "Khawaarij" (Kharijites) is a deviant sect that emerged in (37 A.H.) during the caliphate of ʿAli ibn Abi Taalib - may Allah be pleased with him - after the Battle of Siffeen. When ʿAli, may Allah be pleased with him, accepted arbitration, they bitterly condemned him and labelled him as an unbeliever, saying: "judgement belongs to none but Allah." They were later divided into several sects. Central deviant beliefs: 1- Judging ʿAli ibn Abi Taalib, ʿUthmaan ibn ʿAffaan, and the two arbitrators as unbelievers. 2- The obligation to rebel against Muslim rulers who are involved in corruption and injustice. 3- Committing major sins is tantamount to disbelief and leads to eternal Hell.

The Shariah texts did not include rebellion against the Muslim ruler or declaring that a major sinner as a disbeliever as features of the Kharijites, but they did emphasise two essential characteristics:

- Killing Muslims and considering their blood as permissible.
- Deviating from the straight religion's rules and separating from the Muslim community.

In addition to other characteristics like unwisdom, foolishness, young age, self-centeredness, and conceit over others.

According to numerous scholars, the Kharijites' belief that declaring a major sinner¹³ was a disbeliever is not a comprehensive description of all the Kharijites'. Instead, as stated in the prophetic narrative, they kill Muslims, and the scholars note that this killing is justified since they unjustly classify their opponents as disbelief and apostasy.

Thus, it applies to the Kharijite, anyone who unjustly considers Muslims as unbelievers and deems their blood to be permissible, even though he does not think that a Muslim who commits a major sin is an unbeliever.

Ibn Taymiyyah, may Allah have mercy on him, said: "The highly glorified religion of the Kharijites is isolation from the Muslim community and the permissibility of their blood and wealth."¹⁴

And he continued, "They consider the blood of the people of the qiblah (أَهْلُ الْبَيْتِ) permissible because they believe they are more apostates than they believe it is permissible to spill the blood of non-apostate unbelievers."¹⁶

May Allah have mercy on Ibn Abd al-Barr, who added: "And they are a people who, according to their interpretation of the Book of Allah Almighty, permitted the blood of Muslims, declared them unbelievers for their sins and carried the sword against them."¹⁷

The viewpoint that someone who declares that a major sinner is not as to be conditioned as Kharijites is shown by the following:

- That the Kharijites who rebelled against Ali Ibn Abi Talib and the Companions, may Allah be pleased with them, were not among those who held the view that the ones who commit major sins like adultery, robbery, and drinking alcohol are disbelievers. Instead, they declared Ali, Muawiya, the two arbitrators, and those with them to be unbelievers; may Allah be pleased with them. This is because they accepted arbitration, which is not a sin. Kharijites allowed their blood to be spilt; therefore, companions assumed that they were the Kharijites whom the Prophet had informed of this action. They did not inquire about their beliefs towards other sins that would be regarded as believers or unbelievers.

¹³ Major sins (كَبَائِرٌ). The plural form of kabīrah refers to any serious act of disobeying God and every sin that incurs a particular punishment, such as adultery, theft, undutifulness to parents, cheating, and wishing evil to befall the Muslim community, etc.

¹⁴ Majmoo' Al Fatawa, 13/209.

¹⁵ People declare themselves Muslims and pray to face the Ka'bah (the qiblah) if they acknowledge the message of the prophet Muhammad (peace be upon him), even though they belong to a deviant group or indulge in sinful actions.

¹⁶ Majmoo' Al Fatawa, 27/497.

¹⁷ Al-Istidhkar, 2/499.

- The al-Najdāt¹⁸ are among the heads of the Kharijites, according to the agreement of the scholars. They do not claim that the one who commits a major sin is a disbeliever. When describing the Kharijites' faith, Abu al- Hasan al-Ash'ari, may Allah have mercy on him, said: "And they agreed that every major sin is disbelief, except for al-Najdāt, who does not say that."¹⁹

And Abd al-Qaher al-Baghdadi - may Allah have mercy on him - stated, after outlining what the Kharijite sects had in common: "Al-Kaabi erred in his claim that the Kharijites agreed upon the disbelief of the one who commits a major sin," And the reason for such is that those who agreed with the Kharijites' al-Najdāt did not pronounce takfir."²⁰

The words of Abi al-Hasan al-Ash'ari indicate that the description of the Kharijites as takfir with a major sin is only a statement of their condition in some eras and is always not a necessary description for all the Kharijites: "As for monotheism, the Kharijites' saying about it is like the Mu'tazila's saying... and the Kharijites all say that the Qur'an is created."²¹

It is well known that the first Kharijites and many Kharijite sects do not believe that the Qur'an was created.

It implies that this is only one of their sayings.

The comprehensive description of the Kharijites is defined as "unjustly branding Muslims as unbelievers and thus making their blood permissible." And this takfir can take many other forms, such as takfir for a major sin or takfir for sinning, takfir for something that is not sinful, takfir based on conjecture, suspicions, and possible matters, or by issues in which disagreement and ijthihad are justified, or without verifying the constraints and the prevention of qualities and conditions.

The Islamic State and many modern extremists fell into takfir for reasons related to ijthihad²². Even if it is said that it is a mistake or a taboo, takfir is the same as takfir for the sins and disobedience fell into by the first Kharijites.

There is no evidence in the Shariah texts that a rebellion against a Muslim ruler is required to describe the Khuruj. Instead, everyone, on their beliefs and methodology, is a Kharijite, regardless of whether they revolted against the ruler.

Due to unjust blasphemy and the acceptance of Muslim blood, the Kharijites revolted against the rulers. If the ruler is found, they rebel against him and make blood and wealth permissible; if not, they make the blood of ordinary Muslims, scholars, and preachers permissible.

¹⁸ One of the early splinter groups of the Khawārij, the followers of Najdah ibn ʿĀmir al-Ḥanafī. He split up with Nāfiʿ ibn al-Azraq when the latter ruled that killing the children of those opposed to him was lawful and ruled that people who did not join him were unbelievers. Najdah then returned to Yamāmah, where he was confirmed as the leader. He permitted Taqīyyah, i.e., a pretence to share the beliefs of one's opponents. He also permitted non-participation in jihad.

¹⁹ Maqālāt al-Islāmīyīn, 1/86.

²⁰ Al-Farq-Bayna-Al-firaq, 1/55.

²¹ Maqālāt al-Islāmīyīn, 1/124.

²² Exerting reasonable effort in examining evidence by a qualified scholar to arrive at a sound religious ruling. When the term is used generally, it refers to an individual, not collective, ijthihad.

Thus, the only reason they are referred to be Kharijites is that they leave the rulings of the religion and separated from the Muslim community as Allah's Messenger (ﷺ) reported: "During the last days there will appear some young, foolish people who will say the best words but their faith will not go beyond their throats (i.e., they will have no faith) and will go out from (leave) their religion as an arrow goes out of the game. So, wherever you find them, kill them, for whoever kills them shall be rewarded on the Day of Resurrection."²³

Al-Hafiz Ibn Hajar, may Allah have mercy on him, stated: "They were termed that (al-Khawarij) because they leave religion and their revolt against the very best of Muslims."²⁴

Allah's Messenger (ﷺ) said: "He who abandons obedience and separates from the community and then dies, will die like those of pre-Islamic times; he who fights under a banner of ignorance showing anger in support of party spirit, or summoning people to party spirit, or helping party spirit, and then is killed will be killed like those of pre-Islamic times; and he who goes out against my people with his sword smiting the virtuous and the reprobate, not keeping away from those who are believers or observing covenants which have been made, has nothing to do with me and I have nothing to do with him."²⁵

When the people disagreed with the Tatars' ruling, Ibn Taymiyyah classified them as Kharijites, although they did not rebel against a ruler. Al-Hafiz Ibn Katheer, may Allah have mercy on him, said: "People have discussed how to fight these Tatars; what kind are they? They exemplified Islam and did not oppose the ruler. They were not in his obedience at the time, so they violated him! According to Sheikh Taqi al-Din, these are the types of Kharijites who revolted against Ali and Muawiya and saw that they were more worthy of the matter than them. They claimed they deserved more to establish the truth than the Muslims."²⁶

Instead, several scholars emphasised that the Kharijites were described as people who rebelled against the rulers because this was their habit and the majority of their dealings. They first revolted against the Rightly Guided Caliphs, then against the Umayyad and Abbasid states, and this was their affair with every Muslim ruler.

However, even if the Kharijites did establish their state, that does not take away from them the Kharijite characteristic. Throughout history, the Kharijites continued to create governments and emirates, and among them were those who claimed the caliphate. However, just because they gained power did not absolve them of the Kharijite label if they considered the people of Islam unbelievers, and their blood was permissible.

The rebel does not need to carry weapons; instead, it is sufficient to deviate from dogma, go to extremes in takfir, and deviate from Sunnite methodology.

It is agreed upon among the scholars that among the Kharijite sects, some do not necessitate rebellion against the ruler or carrying arms, such as the "Al-Qa'dah" or "Al-Qa'diyah" sect, due to their inaction from fighting. They are a group that adorns the Kharijites' beliefs and sayings but does not direct their actions.

²³ Narrated by Bukhari and Muslim.

²⁴ Fathul al-Bari Sharh Sahih al-Bukhari, 12/283.

²⁵ Narrated by Muslim.

²⁶ Al-Bidaya wa'l-Nihaya, 14/27.

Ibn Hajar, may Allah have mercy on him, said: "Al-Qa'diyah: A people from the Kharijites used to say what they said, and they did not see the revolt. They instead decorated it." And he said: "And the Al-Qa'dah Kharijites were not seen by war, but rather denounced oppressive rulers to the best of their abilities, and they will call for their opinion. And they make it appealing to a rebel and pump it up."²⁷

Even though they did not engage in war and did not revolt against the ruler, they were referred to as Kharijites by scholars and are considered one of their sects. Instead, several scholars ranked them as some of the cruellest Kharijites.

Abu Dawud narrated in Imam Ahmad's issues on the authority of Abdullah bin Muhammad Abi Abdullah Al-Da'eef that he said: "The Al-Qa'dah Kharijites' are the most vicious of the Kharijites."²⁸

And it is because of what they're doing to sow division and mislead the people by falsely labelling Muslims as nonbelievers. If someone advises, calls for, or directs others to kill Muslims because they are believed to be unbelievers, they are complicit even if they do not participate in the deed.

The Islamic State has committed numerous violations, which are spread out from their words and frequent and continuous from their actions, necessitating judging them as Kharijites who deviate from the prophetic method, which are;

- The ruling on Muslim countries is that they are lands of and apostasy (أَرْضُ كُفْرٍ وَرِثَةٌ),²⁹ with the unbelief obligation to migrate from them to areas under their control and influence.
- Judging those who disagree with them as apostates and disbelievers, accusing them of treason and betrayal with non-believers, and participating in an activity that is not even blasphemy in the first place, such as dealing with other systems and governments, meeting with their leaders, or even simply being against their organisation!
- They legitimised the murdering and torture of Muslims by kidnapping, betraying, imprisoning, and executing those who disagreed with their approach or refused to conform to their supposititious state. And all of this supports what the Prophet said (ﷺ): "They will kill the Muslims but leave the idol worshippers alone..."³⁰
- They separate from the Muslim community and restrict the truth to their methodology. The result is their claim to the caliphate and the obligation of allegiance to all Muslims.
- Taking Muslim wealth under the guise of fighting deviant groups, unfairly confiscating it, monopolising public income resources such as oil wells, grain silos, and so on, and making use of it is similar to how an established ruler acts on it.

Finally, it demonstrates to the organisation of the state that they are Kharijites; for their deviation from the correct faith and the Muslim community and for allowing their blood to be shed unjustly. They are, in fact, more severe than the first Kharijites and pose a more significant threat to Muslims than enemies.

²⁷ Fathul al-Bari Sharh Sahih al-Bukhari, 1/432.

²⁸ Masa'il al-Imam Ahmad, narrated By Abi Dawood, 1/362.

²⁹ Areas where non-Islamic law is implemented and power belong to unbelievers.

³⁰ Narrated by Bukhari and Muslim.

For the sake of Allah, the emigrants left their homes and families behind, showing that they were following the truth and the proper methodology. The fact that most of them are part of the Islamic State proves that the organisation's methodology is correct.

It is unacceptable to call people who travel to Syria and other jihadi and resistance countries immigrants.

Migration has several linguistic meanings, but the most significant are cutting, leaving, separating, and moving to another nation.

According to Shariah, it means, To leave the land of unbelievers and settle in the land of Islam.

Emigration would be solely religious or based on Shariah if fleeing to protect the religion and avoid persecution. Al- Qurtubi, may Allah have mercy on him, stated in this verse:

{And fear a trial which will not strike those who have wronged among you exclusively.}³¹ "Our scholars said that if dissension is widespread, everyone is destroyed, and that is when sins appear, evil spreads and no change occurs, and if it does not change, believers who deny it in their hearts must abandon that nation and flee from it. And this was ruling for those who came before us from the nations. This is what the "Salaf" (predecessor), may Allah have mercy on them, said."³²

Most of these individuals came from Muslim-majority nations rather than from the lands of non-believers. Those who did not come from non-Muslim countries did not escape those nations to protect their religion or avoid persecution or repression; instead, they lived there safely and peacefully before moving.

Even if the linguistic meaning is intended, it is not appropriate to call these migrants by the name of immigrants because hijra is a Shariah term with its meaning and rulings, mainly since they base rulings and stances on this name.

Even if they were immigrants, mere migration does not prove that a method is correct or gives preference between right and wrong.

In the words of the Islamic State, there was an apparent excessive in understanding and applying the immigration texts, including:

- Application of Shariah texts mentioned in immigrant companions (الصحابة المهاجرون) to those who joined the organisation.
- Nothing in these Shariah writings suggests that merely migrating requires escape from going astray and the correctness of words and acts.
- The claim that Muhajireen and Ansar only undertake jihad is false and has no basis in Sharia. Instead, defensive jihad (جهاد الردع), or the jihad of unbelievers who attack Muslim countries, is obligatory on the people of those countries but not on the people of other countries unless they are required.

On the other hand, whoever came to Iraq and Syria to victory found the country's citizens welcoming and accepting. They opened their hearts to them before their homes, sheltered and helped them, provided them with what they needed, and rejoiced with them.

But if this arriver transforms into someone who declares the nation's citizens to be unbelievers, considers their blood and money

³¹ Al-Anfal, 25.

³² Tafsir al-Qurtubi, 7/932.

to be permissible, accuses them of treachery and conspiring against them, wants to use their revolution for purposes and projects that are not in the best interests of the nation or the citizens, and stands up for the tyrant dictator, or the await colonialist, whether on purpose or not. There is no way around retaliating for his transgression and aggression; to uphold the revolution, restore rights, and carry out the jihad, it makes no difference whether the offender came from within the country or from abroad, and even if his intentions were good, he is still accountable for his actions.

Conclusion: It is incorrect to refer to anyone who joined ISIS or any other group to engage in jihad for the sake of God as an immigrant, and even if the term is correct, the immigrant's mere emigration has no impact on the correctness of his methodology or the authenticity of his actions.

The Islamic State has many enemies who rage against them, such as unbelievers of various categories, ruler traitors, and puppet factions. All of this demonstrates the correctness of their methodology and the rightness of their path and that whoever opposes them is incorrect. It makes no difference if they are few, as the Almighty stated: {And if you obey most of those upon the earth, they will mislead you from the way of Allah.}³³ And He said: {And most people, although you strive [for it], are not believers.}³⁴

Imam Al-Sahafi was questioned. How do you discern the truth amid all these tribulations? Follow the arrows of the enemies of Allah and His Messenger; wherever they fall, they will direct you to the people of truth.

This suspicion is filled with many falsehoods, which include the following:

Having many enemies indicate that the methodology is correct, is an invented and deviation (إِدْوَاعَة)³⁵, saying that it has no basis in Sharia. The person's agreement with the truth should be considered, not the number of violators.

If it were true, the first Kharijites would have been on the correct path, and most Muslim ummah, including the Companions, Followers, Umayyads, and all Muslims, would have been against them.

This saying contains a fallacy. Thus, even though the enemies will gather against the holder of the truth and the unbelievers will be hostile toward him, not everyone opposed to him will be the owner of the truth. Instead, the way to determine the truth is through evidence and agreement with the Sunnah, not by enmity or peace with others.

It is stated in the Shariah Commands about adhering to the Muslim community and not separating from it in belief, saying, or deed. Because the origin and most likely is that the truth is with it, it was one of the Sunni characteristics: unity on the truth and adhering to the Muslim community and not separate from them.

In this context, the following are some texts from the Shariah:

³³ Al-An'am, 116.

³⁴ Yusuf, 103.

³⁵ Whatever is introduced into the religion and is contrary to what has been known from the prophet (peace be upon him) and has no basis in Islam. It is of two types: a heretical deviation that makes its perpetrator an unbeliever and one leading to transgression.

- {And hold firmly to the rope of Allah all together and do not become divided. And remember the favour of Allah upon you - when you were enemies, and He brought your hearts together, and you became, by His favour, brothers.}³⁶
- {And whoever opposes the Messenger after guidance has become clear to him and follows other than the way of the believers - We will give him what he has taken and drive him into Hell, and evil it is as a destination.}³⁷
- Abu Huraira reported Allah's Messenger (ﷺ) as saying: "Verily Allah likes three things for you, and He disapproves three things for you. He is pleased with you that you worship Him and associate nor anything with Him, that you hold fast the rope of Allah, and be not scattered; and He disapproves of your irrelevant talk, persistent questioning, and the wasting of wealth."³⁸
- Narrated Hudhaifa bin Al-Yaman: The people used to ask Allah's Messenger (ﷺ) about the good, but I used to ask him about the evil lest they should overtake me. So, I said, "O Allah's Messenger (ﷺ)! We were living in ignorance and an (extremely) worst atmosphere, then Allah brought to us this good (i.e., Islam); will there be any evil after this good?" He said, "Yes." I said, "Will there be any good after that evil?" He replied, "Yes, but it will be tainted (not pure)." I asked, "What will be its taint?" He replied, "(There will be) some people who will guide others not according to my tradition? You will approve of some of their deeds and disapprove of others." I asked, "Will there be any evil after that good?" He replied, "Yes, (there will be) some people calling at the gates of the (Hell) Fire, and whoever will respond to their call will be thrown by them into the (Hell) Fire." I said, "O Allah's Apostle! Will you describe them to us?" He said, "They will be from our people and will speak our language." I said, "What do you order me to do if such a state should take place in my life?" He said, "Stick to the group of Muslims and their Imam (ruler)." I said, "If there is neither a group of Muslims nor an Imam (ruler)?" He said, "Then turn away from all those sects even if you were to bite (eat) the roots of a tree till death overtakes you while you are in that state."³⁹
- Umar addressed the people in al-Jabiyah and said: "Whoever among you would like to attain the best place in Paradise, let him adhere to the jama'ah (the main body of Muslims), for the Shaitan is with one, and he is further away from two."⁴⁰

It could be argued that the entire ummah and its general population can corrupt and lead astray. In this situation, we have been commanded to follow the truth, even with one person.

In the hadith of Hudhaifa bin Al-Yaman - may Allah be pleased with him - that he asked the Messenger of Allah (ﷺ) about evil at the end of time, then he said to him: "I said, "What do you order me to do if such a state should take place in my life?" He said, "Stick to the group of Muslims and their Imam (ruler)." I said, "If

³⁶ Aal-i-Imran, 103.

³⁷ An-Nisa, 115.

³⁸ Narrated by Muslim.

³⁹ Narrated by Bukhari and Muslim.

⁴⁰ Narrated by Ahmed.

there is neither a group of Muslims nor an Imam (ruler)?" He said, "Then turn away from all those sects even if you were to bite (eat) the roots of a tree till death overtakes you while you are in that state."⁴¹

This indicates that the truth may not be related to the Muslim community.

The truth may be a small number in some cases. Still, its criterion is that it agrees with the guidance of the Messenger (ﷺ) and the group of Muslims from among the Companions, followers, and people of the first preferred generations. When the Prophet was asked how to get out of the reprehensible separation, he advised following this path: "What I am upon and my Companions."⁴²

The Islamic State is the one that deviates from and opposes the Muslim community in belief, word, and deed since it is not a proper Muslim organisation but rather a seceded Kharijite organisation.

Many of those who oppose the Islamic State and blame it for takfir fall into the takfir of the Islamic state, so they fight and advocate for it, citing hadiths that show they are non-Muslims, such as hadith: "They will kill the Muslims but leave the idol worshippers alone. Suppose I live to see them. I will kill them all, as the people of 'Ad were killed." They describe them as "Those (Khawarij) are the dogs of Hell." "They pass through the religion clean as the arrow passes through the prey." "(The Khawarij) are the worst of the slain killed under the heaven."

This is branding the organisation and its members as unbelievers. So, how did you end up doing what you accused the organisation of doing?

This suspicion contains errors and misunderstandings regarding several issues, and it is making up accusations against the organisation's opponents. The following explains:

The command to kill or fight does not signify takfir, yet there is what is known as Shariah fighting (قِتال رَشِيح) for people who are not non-believers.

- When the rebels (أَغَاة) reject the reconciliation and engage in rebellion, Allah Almighty has commanded that they be fought. Nonetheless, scholars agree that rebellions are Muslim.
- According to Sharia, the assailant's aggressor (مُضَاهِي) must be fought and defended against.
- In Sharia, it is required to defend against highwaymen (مُضَاهِي) who disobey who those are Allah.

⁴¹ Narrated by Bukhari and Muslim.

⁴² Narrated by al-Tirmidhi and Abu Dawud.

⁴³ Bughaah" (rebels) are a group of Muslims who have rebelled against the Muslim ruler and ceased to obey him, believing that they are upon the truth and that the Imam is upon falsehood, justifying their attitude on a defective interpretation and assumption. They can only be called "bughaah" if they have power (supporters) and a fortified place to take refuge.

⁴⁴ Whoever aims to inflict harm on someone, whether the aggressor is a Muslim, non-Muslim, a free person, a slave, a child, a madman or an animal.

⁴⁵ People who stay in hiding intercept travellers and rob them of their money.

Even though a Muslim is not an unbeliever in these cases, fighting him is permissible.

Fighting and disbelief do not correlate because not everyone allowed to be killed or fought is an unbeliever. The fatwas enabling the fight against ISIS are not due to their disbelief but rather their rebelliousness and criminality.

According to most scholars, the Kharijites are not unbelievers.

Most scholars from the predecessors and successors agree that the Kharijites should not be labelled takfir. And they deduced that the Companions, may Allah be pleased with them, did not judge the Kharijites as unbelievers despite their battle against them.

"Ali ibn Abi Talib (may Allah be pleased with him) was asked about them: Are they, disbelievers? He said: They fled from disbelief, but they fell into the innovation of labelling others as disbelievers; we will not fall into the innovation of labelling others as disbelievers and thus label them as such."⁴⁶

An-Nawawi (may Allah have mercy on him) said: "The view of ash-Shafi'i and most of his fellow scholars is that the Khawarij are not to be described as disbelievers; this also applies to the Qadariyyah and most of the Mu'tazilah and other groups that follow whims and desires."⁴⁷

Shaykh al-Islam Ibn Taymiyah (may Allah have mercy on him) said: "The Khawarij who deviated, whom the Prophet (blessings and peace of Allah be upon him) enjoined us to fight, and whom Amir al-Muminin 'Ali (may Allah be pleased with him), one of the Rightly-Guided Caliphs fought, and whom the leading scholars of Islam among the Sahabah, Taabi'in and those who came after them were unanimously agreed upon fighting, were not described as disbelievers by 'Ali ibn Abi Talib, Sa'd ibn Abi Waqqas and others among the Sahabah; rather they regarded them as Muslims even though they fought them, and 'Ali did not fight them until they shed blood unlawfully and raided the property of the Muslims; then he fought them to ward off their wrongdoing and aggression, not because they were disbelievers. Hence, he did not take their womenfolk captive, and he did not seize their wealth as booty."⁴⁸

Ibn 'Abidin (may Allah have mercy on him) said: "Even though you may find that some scholars, within the context of debating with the Mu'tazilah and other groups, use the word kufr (disbelief) when refuting their arguments, what they meant is that their (the Mu'tazilah's) arguments would inevitably constitute disbelief, without implying that they were disbelievers because what may be concluded from a view is not necessarily to be attributed to the one who holds that view. Moreover, they think that they have Shariah evidence to support their view, even though they are wrong and are falling into error."⁴⁹

Therefore, it is incorrect to judge the Islamic State as disbelievers but as heresy, misguidance, and deviation from the true religion.

Nonetheless, the methodology of Ahl al-Sunnah is a method of justice, so they do not label those who accuse them of disbelief as disbelievers, and they do not wrong those who oppress them, even if they judge them as extremism and tyranny. Because labelling disbelief is a Shariah ruling, a person has no right to be punished

⁴⁶ Lam'at al-I'tiqad, 7/26.

⁴⁷ Sharh Muslim, 7/160.

⁴⁸ Majmu' al-Fatawa, 3/282.

⁴⁹ Hashiyat Ibn 'Abidin, 3/46.

with the equivalent. For this reason, the people of knowledge and the Sunnah did not proclaim those who opposed them takfir, even if that opposing party regarded them as kafir.

The Prophet's sayings such as "They pass through the religion", "the worst of the slain who are killed under heaven", and "are the dogs of Hell", It does not denote takfir or falling into disbelief and apostasy but rather indicates leaving from the correct religion and falling into heresy, in addition to the threat and warning it contains.

- Describing them as those who pass through the religion means one who passes through from the true religion.
- Referring to them as the worst of the slain emphasises the heinousness of their act, the severity of its harm, and the greatness of their danger to Muslims.
- Describing them as the dogs of Hell compares their despicable actions against Muslims to despicable dogs.

As is known from Ahl al-Sunnah wal Jama'ah's methodology, the disobedient monotheistic Muslim is threatened with entering Hell as punishment for his sins and misdeeds, yet, he enters there to purify himself of his sins. Entering Hell does not signify the judgement of disbelief or eternity there.

In conclusion, the description of the Kharijites as "They pass through the religion", "the worst of the slain who are killed under heaven", and "are the dogs of Hell" does not mean they are non-Muslims or will be abiding eternally in Hell. Still, it indicates their deviation from the true religion and the threat of torment, even if they do not live in it forever. The permission to fight the Kharijites is the same. Killing them does not imply takfir or a judgement of their apostasy, but rather their deviation and hostility to Muslims and their fighting against them.

CONCLUSION

The formation of the organisation of the state, known as ISIS, did not occur suddenly; instead, it happened in a series of events that started with the creation of the Jama'at al-Tawhid wa'l Jihad fil Iraq and ended with the establishment of the Islamic State.

The ISIS organisation is not content with excluding the violator; it intends to excommunicate him and remove him from the Islamic circle. It considers his blood, wealth, and honour permissible.

It is applicable for the organisation of the state that they are Kharijites; for their deviation from the correct Aqedah, separation from the Muslim community, and unjustly shedding their blood.

It is evident from this research on some of the suspicions stated by the state organisation, many of which are made by general extremists of varying degrees that this extreme organisation combines ignorance of the Sharia and the statements of the scholars.

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