

Bismillaahir Rahmaanir Raheem

Are the Tālibān from Ahl as-Sunnah?

Based upon the books

Afghānistān wat-Tālibān wa Ma'rikah al-Islām al-Yawm

“Afghānistān, the Tālibān, and the Battle for Islām Today”

[written in 1998, Kābul, Afghānistān]

by the Mujāhid Shaykh

Abū Mus'ab 'Umar 'Abdul-Hakīm as-Sūrī

(May Allāh preserve him)

&

Al-Mīzān li Harakati Tālibān

“The Scale for the Tālibān Movement”

[written in 2002, Afghānistān]

by the Martyred Mujāhid Shaykh

Yūsuf ibn Sālih al-'Uyayrī

(May Allāh have mercy upon him)

All praise is due to Allāh, the Lord of the Supreme Throne. And prayers and blessing be showered upon the Last Messenger, and his Companions, and his family.

Ammā Ba'd:

Those who have diseases in their hearts, the *munāfiqūn* and *ruwaybidhah*, have recently started to call *Amīr al-Mu'minīn al-Mullā* Muhammad 'Umar and the Tālibān with vile names. All these accusations revolve around the Tālibān and them falling into five matters:

- 1) Qubūriyyah
- 2) Irjā' in Takfir
- 3) Sūfiyyah and Deobandiyyah
- 4) Ta'assub and Taqlīd
- 5) Joining the United Nations

If those who had labeled *Amīr al-Mu'minīn* as a “*Murji'ī*” had only researched the matter before opening their mouths, which have been proven time and again to actually be ‘mouths of ignorance’- then they would have found the truth regarding this matter. But *Shaytān* whispered into their ears, to deceive mankind, and to speak regarding the affairs of the Muslim Ummah even though they have not the slightest knowledge regarding them. The Prophet of Allāh said,

كفى بالمرء إثماً أن يحدث بكل ما سمع

“It is enough as a sin for an individual that he narrates everything he hears.” [1]

So what about the one who labels the *Amīr al-Mu'minīn* as a *Murji'ī*, based on hearsay,

without having the shame to at least research the matter, nor ask the trustworthy ones who have been with Amīr al-Mu'minīn, nor even been to Afghānistān?! And why did these people wish to interfere in the affairs of the Muslim Ummah? Nay- It is as in the Hadīth:

“There shall come deceptive years. The truthful shall be deemed liars, while the liars shall be believed. The honest shall be deemed dishonest, while the dishonest shall be deemed honest. (And) the *Ruwaybidhah* will speak in these times.

It was asked: What is “*Ruwaybidhah*” O Messenger of Allāh??

He replied: An insignificant man who shall speak on behalf of the general population.” [2]

And in other narrations, “A *Fuwaysiq* [a sinful and rebellious person] who shall speak on behalf of the general population.”

And this is exactly the situation of these people- insignificant *Fuwaysiqah*.

So it became necessary to clarify these things, based upon authentic knowledge of the affairs and the true situation on the ground. And Allāh is sought for assistance.

Before addressing those five points, some important factors which our ‘Ulamā have mentioned must be remembered:

- a) Shaykh Yūsuf al-‘Uyayrī (ra) said, “A word which we would like to record here for the reader, to clarify that which is after it from within the midst of this book: We do not claim that the Tālibān Movement is a Movement of *Salafiyyah*, and whosoever says that regarding their *Jumlah* [totality, completely], then they are mistaken. And likewise, we deny that the

Tālibān are Qubūriyyah who are upon *shirk akbar*. So instead we say- There are from amongst the Tālibān those who are upon *Salafiyyah*, and also there are amongst them innovative Sufis- but the great majority of them are upon the *Math'hab* of Abū Hanīfah with regards to '*Aqīdah*, and *Fiqh*, and manner. This is what we know them by, and we have not said this except to elucidate the matter in summary.”

- b) The Shaykh then continued, “Because we have seen people who have confused the affairs, and they claim that the Tālibān are “*Deobandiyyah*”, while thinking that “*Deobandiyyah*” is an independent '*Aqīdah* by itself. But in reality, *Deobandiyyah* is not a new '*Aqīdah*- rather, it is a university which was founded in India, and it is attributed to the city of Deoband, in which it was founded more than 200 years ago. And this university is upon the *Hanafi Math'hab* with regards to *Fiqh*...”

Thus Deobandiyyah is a university, not an independent '*Aqīdah* by itself. It is like Azhar in Egypt. Azhar is a university which was founded in Egypt and its branches are widespread. Yet, not every graduate from Azhar is *Shāfi'ī* in *Math'hab*, and *Ash'arī* in '*Aqīdah*. So 'Ulamā graduate from Azhar who are upon Salafiyyah, and 'Ulamā of the Ahl al-Hadīth. Just like that is the situation of the University of Deoband. So the University of Deoband is influenced – to a certain extent - by the '*Aqīdah* and path of its founder...

And it is very important to correct this understanding upon which the *Hukm* regarding the Tālibān Movement is based... And even, the Tālibān are not all graduates of the University of Deoband- rather, the majority of them are graduates of the Haqqānī University for the Sciences of Hadīth in Peshawar; and another (major) part of the Tālibān are graduates from the Islāmic University of Karachi, and the greatest influence upon them (in the Islāmic University of Karachi) is the noble Shaykh, Nithām ad-Dīn Shāmizī, the Dean of the Faculty of Hadīth at the University.

So it is injustice against the rights of the Tālibān that we judge upon them with the mistakes of the University of Deoband; and this is because the mistakes of the *Deobandiyyah* does not lead to a valid ruling against the Tālibān. And this is because the ruling regarding the Tālibān, is a ruling regarding individuals- and individuals are more specific than the University of Deoband. So how can it be possible for us to rule upon that which is specific [*Akhass*], by that which is general [*A'amm*]? Despite the fact that most of those individuals did not even come from that University! So if someone wanted to edict upon the *Deobandiyyah* that they are Hindus, based on the fact that their University was founded in Hindu India- this

ruling will not be correct. And this is due to there being no connection between the '*Aqīdah* of the University, and the '*Aqīdah* of the land in which it was founded. And likewise we say, there is no connection between the '*Aqīdah* of the University of Deoband and the Tālibān Movement. Because before (we can claim) that, we are in need of establishing that the Tālibān, as a whole, graduated from that University- and after that also, we are in need of establishing that the Tālibān are committed to the '*Aqīdah* of that University- if anything is established from its branches, from which they graduated, that there are reprehensible things in their [curriculum's] '*Aqīdah*. And (if) after that (is established) - we should look into if the Tālibān are satisfied with that which they studied, and they believe in that which they studied, and act upon it; Because it is not inevitable that a person takes as his '*Aqīdah* everything that he studies. And (all these) universities and schools today which are spread throughout the world- it is not possible for us to say regarding a specific individual that he believes in such and such - or disbelieves in such and such - (merely) because he graduated from such and such university which utilizes a deviant book in teaching the matters of '*Aqīdah*.

And this elucidation is not presented except to let the reader comprehend these meanings before entering into the midst of the book.”

- c) Shaykh Abū Mus'ab as-Sūrī (ha) said while mentioning some of the shortcomings of the Tālibān, “Thirdly, general ignorance regarding the affairs of this world- and from that, is international and regional politics, and the condition of the rulers of the lands of the Muslims, from amongst the tyrannical apostate puppets. And a general ignorance regarding the international political problems - generally- and specifically, the role of the traitor countries, such as Saudi Arabia and Pakistan. And this ignorance is reflected in their political stances- nay, even in their *Shar'ī* verdict upon these governments and their stances from them- especially Saudi Arabia, Pakistan, and the Emirates, and those who recognized them (i.e. the Tālibān)...

And I do not think that fighting against the (apostate) governments in the Arab and Islāmic World, like Saddām, and especially countries like Pakistan and the Emirates and Saudi Arabia - or Bilād al-Haramayn as they call it - (I do not think) the Tālibān will have a stance regarding this as they have for fighting against the Jews and Americans- and Allāh knows best...

And yet, this problem does not negate the fact that some of the

commanders of the Tālibān, and their individuals also- understand these affairs just as we understand them [Trans. Note: the Shaykh later mentions their names, such as Shaykh Jalāl ad-Dīn al-Haqqānī and Shaykh Yūnus Khālis, and others]. And I debated some of the senior Tālibān, and I found that with them is a very clear understanding in the matters of *Walā'* and *Barā'*, and *Hākimīyyah*, and other such matters- a correct understanding.

And I believe that time shall unravel this; Now, these puppet regimes have an evil stance regarding the Tālibān, upon the orders of their masters- as was done by Saudi Arabia just recently when they expelled the Tālibān representative (and imprisoned their ambassador).

And I believe that a global conflict against the Tālibān will reveal the reality of these governments, and it will be possible to convince the Tālibān of the apostasy of these governments, and the obligation of waging Jihād against them.”

So after this important introduction- we will begin to address some of the claims, Inshā' Allāh.

1) What is the stance of the Tālibān regarding Qubūriyyah?

Said Moulvi Jalāl ad-Dīn Shīnwārī Sayab^[3], “Indeed we teach, educate, and clarify to the people that it [building structures over graves] is not permissible, and that it is in contradiction to the Shari'ah, and that it is not a part of the Dīn of Islām. And Amīr al-Mu'minīn is at *Harb* (war) with this, but with calmness and *Hikmah* (wisdom). And I myself personally have *broken a tomb* which used to be worshipped and had a structure on it, which was near the Ministry of Justice.”

The Governor of Kabul said, “(Regarding graves) our *manhaj* is the same as the *manhaj* of Ahl as-Sunnah. And everything which takes place next to these (graves), there is no evidence to support them in Islām. And the Tālibān are waging *Harb* (war) against this corruption- and these heresies do not have *any evidences* supporting them in Islām.”

Said the Deputy Minister of Enjoining the Good and Forbidding the Evil, “The (Afghani) population used to live under the shadow of the communist regime for many years, and these heresies became widespread- and now we are striving hard to prevent these and similar evils. And likewise, we strive to explain to the people the Sunnah method of *Ziyārah* [visiting the graves], and prohibit anything which contradicts this (i.e. the Sunnah method), and to prevent those evils which take place at the graves. And we are in need of books and distribution booklets to clarify for the people their Dīn, and their ‘Aqīdah, and all of the matters of the Sharī’ah. *So if it is possible, help us in this matter.*”

Al-Mullā Muhammad Hasan[4] said, “There used to be many (forms of) *shirk* and *bid’ah* here, and many strange things. Then (we came) and strived to prohibit people from these things and teaching them, because many of them are ignorant. And we have continued to prohibit acts of *shirk*, such as circumambulation and slaughtering for the graves, and wiping them for blessings. *And we notify them that these are in opposition to the Sharī’ah-* and these (acts of *shirk* and heresies) have since decreased in a great amount.”

The martyred Shaykh, Yūsuf al-‘Uyayrī (ra) commented, “As for what people do from the places of *shirk* [i.e. tombs]- then without a doubt, the (Tālibān) Movement cannot be blamed for that; And this is similar to any country which has places of *shirk* and apostasy- It is not possible to blame the government for those places, unless if the government constructs this *shirk*, or calls to it, or is lenient towards it. But as for the government (being labeled) as *kāfir* due to the actions of some of the laymen, then this is a great injustice. And they cannot be labeled *kāfir* until it is known that they are pleased (with the acts and places of *shirk*), or they invite to it, or they are lenient towards this *kufir*- And this is something which we have not found them upon, rather, we found them upon the opposite (i.e., we found them at war against graves and tombs and *shirk*).

And the lack of removing each and every single place of *shirk* from Afghānistān completely, does not mean that the Tālibān are lenient on this matter. Because some classes of the population are prepared to fight in order to defend their tombs and their creed; thus steadily dealing (i.e. educating them first, etc) with them is something which might sometimes be desirable, to lessen the tribulations and evils (of bloodshed and destruction).”

2) Are the Tālibān *Murji'ah*?

Muftī Nithām ad-Dīn Shāmizī was asked, “What is their [i.e. the Tālibān’s] ‘*Aqīdah* with regards to Īmān?” He answered, “It is the same as Abū Hanīfah[5] (ra), as was explained upon in *at-Tahāwiyyah*, which they use (in their curriculum).”

Now do the Tālibān believe that there are actions which are *kufir akbar*? Even though many of them did not apply *Takfir al-'Ayn* upon the governments- what is apparent is that they affirm that actions can lead to *kufir akbar*. As the Council of Scholars of Afghānistān said on 3/8/1420, “But we have seen that if Usāmah is handed over, then America will desire again, to lift the *Hijāb* from the women, and to stop the *Hudūd* and *Qisās*, and such things; and they will want to end the Divine Laws. And they will want a pure *Hukūmah Kufriyyah* (disbelieving regime) which will apply their fabricated man-made laws, and that is what they desire... And thus I say, and I stress that this – meaning handing over Usāmah ibn Lādin – is rejected according to the Sharī'ah, and even politically, and it is not permissible; and do not to this, for this action [‘Amal] is amount to declaring war against Allāh [i.e. *kufir akbar*].”

3) Are the Tālibān *Sūfiyyah* and *Deobandiyyah*?

Said Muftī Nithām ad-Dīn Shāmizī[6], “*Sūfiyyah* has (some) things which are correct, such as those things which the Prophet (saw) was upon, of righteousness and *Zuhd* [abstinence] from the worldly things. But as for what [Muhiy ad-Dīn] Ibn ‘Arabī and others were upon, believing in *Wahdat al-Wujūd* [“the oneness of existence”], and the evil *Tasawwuf*- Then the Tālibān are not upon this, Rather- they are at war [*Harb*] against this.”

Said Moulvi Jalāl ad-Dīn Shīnwārī Sayab, “We are not happy with it (Sufism), and any person whom we know to be a “murīd” [a follower of any “*Tarīqah*” of Sufism]- we throw him out of authority and (expel him from) any work for the government. And in Kabul, there were two men who were not capable of walking due to their old age, and

they were from amongst the *Naqshabandiyyah* Sufis. The people used to go to them by the hundreds. So Amīr al-Mu'minīn (Muhammad 'Umar) came, and imprisoned both of them for a period of time, and then released them, and warned them from repeating what they had done. So they returned to Kabul, and they did not repeat those actions even till now, and all praise is to Allāh. All these things- following the Sūfiyyah and being preoccupied (with *Tasawwuf*), this is what the Americans and the enemies of Allāh desire, so that (the people) do not stand up against them (the Americans), and so that they forsake Jihād; and all of that (i.e. Sūfiyyah) is not the Path of the Dīn and Jihād.”

The Former Ambassador to the Tālibān from the Emirates said, “*Anyone who visits Afghānistān will now see that these places of shirk have ceased*, and the annual celebrations at the mausoleums have been stopped. And likewise, the celebrations which were a remainder from the religion of the Magians which were acted upon before the arrival of the Tālibān have been stopped. And also, the (Islāmic) Emirate has ended those things which used to take place in the city of Mazār-e-Sharīf after they had conquered it- things such as celebrations around that which was claimed to be the grave of 'Alī (ra). So these things have been put to an end from the first day from a decree from the Council of Scholars. And the women have been prevented from visiting the graves, and signs have been put on the entrances of the cemeteries explaining the manners of *Ziyārah* according to the Sharī'ah. And in addition to this, is what you all have heard and read about, the breaking of the Buddhist idols, for which the entire world has stood up and did not accept...

But we admit that there are still some places of *bid'ah* still existent- but the 'Ulamā are looking for ways to cure it, discerning how to do will be most beneficial and without harms; And this is because there are laymen there who are still extremely ignorant. And of these things, there are those who have been trialed by these *bid'ah*, and it has settled into their minds firmly (i.e. that the heresies are correct, etc)- and the Tālibān are cautious that these people might revolt against them, at a time when they are still fighting against the North (i.e. Northern Alliance). And they (the Northern Alliance) want to exploit this – those (Sufis) who oppose the Tālibān – by arming them and equipping them to fight against the Tālibān. And it is for this reason, the 'Ulamā have decided that some of the *bid'ah* – other than those which compromise shirk – are in need for some time to educate (the masses). And yet, they banned the activities of the deviant Sufi *Tarīqah's*, such as the *Qādiriyyah* and others- they prohibited their open and public activities, which were known as “*Halaqāt al-Thikr*” (Circles of *Thikr*), but in reality it was not true *Thikr*. And this ban was to such a degree, that some of the Sufi *Tarīqah's*, when they could not live with the Tālibān (in such a condition), they left Afghānistān and went to Pakistan, *and they even announced Harb (war) against the regime of Afghānistān (i.e. the Tālibān)!*”

Said Muftī Nithām ad-Dīn Shāmizī also regarding the ‘*Aqīdah* of the *Deobandiyyah* on the Names and Attributes of Allāh, and that of the Tālibān, “Generally, the *Deobandiyyah* are *Ashā’irah* and *Māturīdiyyah*, but they also have amongst them Ahl as-Sunnah. So I try to clarify for the (Afghan) people the true *Manhaj* [methodology]- the methodology of the *Salaf*; and I warn from the methodology of the *Khalaf*. But it is hard to speak regarding the *Ashā’irah* and *Māturīdiyyah* as openly as the ‘Ulamā of the Arabian Peninsula do. And as for the Tālibān, the *Ra’īs al-Iftā’* [Head of Issuing Religious Verdicts] is one of my students, and he is upon this (Salaf’s) *Manhaj*. And likewise is the great scholar, ‘Abdullāh Thākiri. And we strive to clarify the truth.”

Moulvi Ahmad Jān^[7] was asked, “We hear, and it is being spread in the lands of the Muslims, specifically in Bilād al-Haramayn, that this (Tālibān) Movement is a movement which is mixed with some of the ‘*Aqīdah* of the *Sūfiyyah*, *Qubūriyyah*, and *Māturīdiyyah*. So what is the extent of these beliefs and things being existent in your (Movement) in your country?”

He answered, “Yes, it is true that people say regarding Afghānistān and the Islāmic Tālibān Movement these types of rumors, and many types of rumors; whether it be regarding the *Math’hab*, or regarding its understanding of the Dīn, or whether it be regarding its implementation of the Islāmic Sharī’ah. And this obscurity has created a concealing of the clear matters, unfortunately- till people stay away from this Movement, and refrain from assisting it. But as for what we (the Tālibān) say- and with all clarity- that the ‘*Aqīdah* which the Afghan (Mujāhidīn) and the (Islāmic) Emirate (of Afghānistān) strives to spread, by its radio and its media, and by its schools and curriculums in the universities- it is the ‘*Aqīdah* of Ahl as-Sunnah wal-Jamā’ah, which is explained by *al-‘Aqīdah at-Tahāwiyyah*.”

Said Shaykh Yūsuf al-‘Uyayrī (ra), “As for those who say we should leave them (the Tālibān) because they are *Māturīdiyyah*, then we say- We do not negate that, nor do we affirm it, because this is in need of asking and testing them- and testing people regarding *al-Masā’il al-Khafīyyah* [intricate and complex matters] of ‘*Aqīdah* is something which was first brought by the *Khawārij*. And we are upon the foundation that they are Muslims, and whosoever claims that they are *Māturīdiyyah*, then it is binding upon him to bring forth the evidence, and let him specify and name who from them are *Māturīdiyyah*, so that we can look into their affairs! And this is besides the fact that the ‘Ulamā which we asked, such as ‘Abdullāh Thākiri, Moulvi Ihsānullaah Ihsān (ra), al-Mullā Muhammad Rabbānī (ra), and Muftī Nithām ad-Dīn who said, “We indeed

reject the '*Aqīdah* of the *Māturīdiyyah*, and we teach the students the '*Aqīdah* of Ahl as-Sunnah."

The Shaykh then continued regarding those who accuse them of being *Māturīdiyyah*, "So we just stumble upon a book of some Afghani which mentions that the '*Aqīdah* of Pakistan and Afghānistān is *Māturīdiyyah*, and so we generalize this ruling... Indeed this is something strange!!"

So this is the stance of the Tālibān regarding these matters. Who are the Tālibān following in these matters? And what did the general Afghani laymen, many of whom are Sūfiyyah and *Deobandiyyah*, say about the Tālibān?

The Head of the Council of Scholars of Afghānistān said, "Do not ask too much regarding the Sūfiyyah, nor speak too much against them- because some of the laymen follow the *Shayātīn* [devils] from amongst the humans, and they will instigate them against you, and they will say, "You [Mujāhidīn] are followers of (Muhammad) ibn 'Abdil-Wahhāb!"

Said Muftī Nithām ad-Dīn Shāmizī, "The Afghan people, generally, and the Pakistanis have not heard anything from the *Shayātīn* [devils] amongst the humans and from the ignorant except evil regarding the "*Wahhābiyyah*". But I myself, and many from the Tālibān, and their commanders, and their 'Ulamā- we know those are lies. We view the "*Wahhābiyyah*" as actually being upon the methodology of the Salaf- I myself have studied many books by Shaykh Muhammad (Ibn 'Abdil-Wahhāb), may Allāh have mercy upon him."

Said the Deputy Minister of Enjoining the Good and Forbidding the Evil, "And we are humans, [sometimes] we make mistakes and [sometimes] we are correct. And specifically, we do not have experience, thus we are in need of *our* '*Ulamā and teachers in the Arabian Peninsula* to advice us, and to come to us, and to clarify the Truth to us.

As for them to criticize us from far away (from their countries), then this is not beneficial- it is necessary that they come and advice us (here), and we will seek their consultation. And if then, we do not apply what they advice us with, then they have

the right to criticize us. And we (are indeed) in need of that [i.e. advice and consultation]- because *they are our 'Ulamā*, and we honor them, welcome them, and we defend them.”

Said Moulvi Shihāb ad-Dīn[8], “We do not deny that there are many heresies present within Afghānistān- But when the Tālibān came, they prohibited these (acts of heresies), and with wisdom, and slowly, they banned (them). For example, there was a garment attributed to the Prophet (saw), and there used to be two days from the week for “*Tabarruk*” [seeking blessings] from it, one day for men, and one day for women. So the Tālibān banned all this, and they prohibited going to it.

So we continue to explain to the people that the One Who benefits, and the One Who harms, is but Allāh. And the Tālibān are *Muwahhidūn* [with regards to Tawhīd al-'Ulūhiyyah] who prohibit wiping (the tombs for blessings), circumambulation (around the tombs), and prostration (towards the tombs). They prohibit that, and explain to the people that these (actions) are not permissible. And likewise, another example, there was a stone and a cloth which was brought by a man in ancient (times), and the people made it something great in respect and honor, and they used to wipe it for blessings. So the Tālibān banned these, and put [i.e. built] an iron wall over them, and prohibited the people from coming close to it- and now, and all praise is due to Allāh, no one goes to it. [And then he mentioned the story of the two *Naqshabandīs* which was mentioned by the Deputy Minister of Justice].

And I continue to speak at the *Jāmi'* [Central Masjid] in Qandahār against the heresies, and that Allāh is the One Who Benefits, and the One Who Harms. And I also explain to them the Sunnah method of *Ziyārah* [visiting graves] is only to give *Salām* and pray for the deceased, and then to leave.”

4) Are the Tālibān biased and blind followers of the Hanafī *Math'hab*?

Said Muftī Nithām ad-Dīn Shāmizī, “The Afghans – and in Pakistan also- the laymen generally, and their scholars, have a lot of bias (towards the *Hanafī Math'hab*). But when the 'Arabs came during the days of Jihād (against the Russians), and the Afghans intermixed with the 'Arabs, and they began to travel to the Arabian Peninsula (to seek knowledge)- *Ta'assub* [bias/prejudice] diminished within their scholars, and (even)

ceased to exist in some of the scholars and laymen. But as for the Tālibān, then there is no *Ta'assub* towards the *Hanafī Math'hab*, except in a few of them- and the Tālibān are working to stop it and educate the people.”

Said the Deputy Minister of Enjoining the Good and Forbidding the Evil, “Now, the Muslims are disunited, and the Jews and Christians want this- and it is for this, they have spread evil ideas amongst the Muslims to split their ranks, “This is a *Wahhābī*”, “This is a *Hanafī*”, “This is a *Shāfi'ī*”. This is to split them up. And we do not want this, and we strive to stop this- and we want solidity between all the Muslims, so that we can be one Ummah, as one body.”

Shaykh Abū Mus'ab as-Sūrī (ha) said, “And it is narrated from *al-Mullā* Muhammad 'Umar (ha) himself and several senior Tālibān leaders that they agreed with the evidences in many occasions with regards to *Fiqh* and judicial matters in which they opposed their [*Hanafī*] *Math'hab*.”

5) The Tālibān and the United Nations.

Shaykh Abū Mus'ab as-Sūrī (ra) narrated while explaining the *Ta'wīl* that the Tālibān had used to justify their request to enter the U.N., “Amīr al-Mu'minīn clarified for some of the brothers who had visited him, that the Tālibān stipulated a condition in their request to join the United Nations- the stipulation that the Tālibān Government is not required to follow or implement any article or regulation which contradicts the Islāmic Shari'ah.

And it is clear from the sayings of the Tālibān that they wish to put the ball in the court of the U.N. So if they refuse to let them enter, then the *Hujjah* is for the Tālibān. So they requested entrance with stipulations with which they were satisfied (were not *kufir*). And this (stipulation request) is not done by the type which desires to perform an act of *kufir* – so he does not want to join the U.N. actually [unless the stipulation is fulfilled], rather it is only a tactic.” So this was the *Ta'wīl* which the Tālibān had when they desired to enter the U.N., initially.

The Official Spokesperson for the Islāmic Emirate, Amīn Khān Muttaqī, when asked by Shaykh Sa'īd al-Misrī, “Why do the Tālibān request to be seated with the United Nations, even though that contradicts what the Tālibān call towards of implementing the Sharī'ah?” – so Muttaqī answered, “Indeed the Tālibān never sought, in even a single day from amongst the days, to sit in the United Nations unrestrictedly. Rather, they were only always stressing upon the stipulation that they will not abide by any requirement by the United Nations if it contradicts the Sharī'ah.” So Shaykh Sa'īd said, “But this form of request in such a manner, it is unlikely that it will be fulfilled, because it contradicts the charter of the United Nations?” So Muttaqī replied, “If they do not accept, then likewise we will not accept stepping down from our fundamentals beliefs.”

When Shaykh Yūsuf al-'Uyayrī (ra) asked Muftī Nithām ad-Dīn Shāmizī, “We heard that the Tālibān requested to join the United Nations, (is this true)?” – he replied, “Yes, it is true. And I myself and some of the 'Ulamā went and advised Amīr al-Mu'minīn. So he (Amīr al-Mu'minīn) said, “I do not want anything except recognition (of the Islāmic Emirate), and we will only apply from their laws that which is in harmony with the Sharī'ah.” So we said to him, “This is not possible in the reality of the ground today- merely entering into the United Nations is *kufir*, due to what they obligate from regulations of *kufir*.” So we left him, and he remained in doubt and unsure. And when we visited him this year, we found that this idea (of requesting joining the U.N.) had ceased to be in his mind.”

Shaykh Yūsuf al-'Uyayrī (ra) then commented, “We should point out that there were about nine months between what Abū Mus'ab narrated and what Muftī Nithām ad-Dīn narrated.”

So this is what Allāh has allowed me to compile, and all praise belongs to Him, in the beginning and in the end. May Allāh assist the Tālibān and return them to authority and power over the lands.

And I leave everyone with some of the words of Amīr al-Mu'minīn, which he wrote on 7/16/1422 (October 2001)- after the entire globe joined together against the Tālibān.

“And what is the ruling of those who ally themselves with these Crusaders, and stands

on their side with any type from the various types of support and assistance?

Indeed from that which the Ummah of Islām has *Ijmā'* upon, and all the Imāms are united upon- is that in such a situation in which we are in today- Jihād against these Crusaders becomes *Fardh 'Ayn* upon each and every Muslim. There is no need for the father to give permission to his son, nor the master to his slave, nor the spouse to the spouse- nor is there any need for the one who is in debt to have permission from the one whom he owes- and there is no difference of opinion regarding this between the 'Ulamā. So this is the ruling regarding Jihād against these invaders, and it is the obligation of the Muslims.

As for the ruling regarding those who collaborate with these Crusaders, then Allāh (Most High) clarified this in the clearest words:

يا أيها الذين آمنوا لا تتخذوا اليهود والنصارى أولياء بعضهم أولياء بعض، ومن يتولهم منكم فإنه منهم، إن الله لا يهدي القوم الظالمين ، فترى الذين في قلوبهم مرض يسارعون فيهم يقولون نخشى أن تصيبنا دائرة ، فعسى الله أن يأتي بالفتح أو أمر من عنده فيصبحوا على ما أسروا في أنفسهم نادمين

“O you who believe! Do not take the Jews and Christians as *Awliyā'* [allies]. They are but *Awliyā'* of each other. And if any amongst you takes them as *Awliyā'*, then surely he is one of them. Verily, Allāh guides not those people who are the *Thālimūn* [wrong-doers]. And you see in those in whose hearts there is a disease (of hypocrisy), they hurry to their friendship, saying: ‘We fear lest some misfortune of a disaster may befall us.’ Perhaps Allāh may bring a victory or a decision according to His Will. Then they would become regretful for what they have been keeping as a secret in themselves.” [9]

So Allāh (Most High) has clarified in these verses a number of matters, amongst them:

- 1) The prohibition of *Muwālat* (alliance, friendship) with the Jews and Christians, and supporting them, and *Muthāharah* (assisting them against the Muslims).
- 2) That whosoever allies with them, assists them, and supports them against the Muslims, then they have the same ruling as them [i.e. he is one of them].
- 3) That alliance with them is from the attributes and manners of the *munāfiqīn*.

And He (Most High) has explained that alliance with the *mushrikān* negates *Īmān* in Allāh and His Messenger. As He said:

ترى كثيراً منهم يتولون الذين كفروا لبئس ما قدمت لهم أنفسهم أن سخط الله عليهم وفي العذاب هم خالدون. ولو كانوا يؤمنون بالله والنبي وما أنزل إليه ما اتخذوهم أولياء

“You see many of them taking the disbelievers as their *Awliyā’*. Evil indeed is that which their own selves have sent forth before them; for that (reason) Allāh’s Wrath fell upon them, and in torment they will abide forever. And had they believed in Allāh, and in the Prophet, and in what has been revealed to him- they would have never taken them (the *kuffār*) as *Awliyā’*. But many of them are *fāsiqūn* [rebellious].” [10]

And from these verses and other verses, the ‘Ulamā have stated that *Muthāharah* [assisting] the *mushrikān* against the Muslims is a Nullification from the *Nawāqidh al-Islām* (Nullifications of Islām)- and it is judged upon the individual that he has apostatized and exited from Islām...”

Signed, “The Servant of Islām and the Muslims, Amīr al-Mu’minīn, *al-Mullā* Muhammad ‘Umar Mujāhid.”

[1] Refer to *as-Silsilah as-Sahīhah* (2025), and *Sahīh al-Jāmi’* (4480). And in a different narration, “It is enough as a lie for an individual that he narrates everything he hears.” Refer to *Sahīh al-Jāmi’* (4482).

[2] Refer to *Fat'h al-Bārī* (13/91), *al-Bidāyah wan-Nihāyah* (1/87, 214), *as-Silsilah as-Sahīhah* (1887, 2253), *Sahīh Ibn Mājah* (3261), *Sahīh al-Jāmi'* of al-Albānī (3650), *al-Jāmi' as-Sahīh* of al-Wādi'ī (1/380, 3/496, 5/369), and *as-Sahīh al-Musnad* by al-Wādi'ī (27).

[3] He was the Deputy Minister of Justice of the Islamic Emirate of Afghānistān. And in Afghan society, he was also the Amīr of the tribes of eastern Afghānistān.

[4] He was the governor of Qandahār province, and was known as the “Second Man” in the Tālibān Movement, and he was the “second-in-command” after Amīr al-Mu'minīn; he was from the old Mujāhidīn who fought against the Russians, when he lost one of his legs. And we [i.e. Shaykh Yūsuf al-'Uyayrī (ra) and those who were with him] noticed some hardship in him during the interview, due to his not knowing Arabic fluently. And he is highly regarded amongst the Arabs, and they praise him and his strength in prohibiting evils. This answer was given by the governor regarding the question, “What is the position of the Tālibān regarding graves and circumambulation around them, and the *bid'ah* which takes place near them?”

[5] Even though most of his life he held the opinion that actions are not a part of Īmān- it is narrated that he gave that opinion up, and took the opinion of Ahl as-Sunnah with regards to actions being a part of Īmān. Refer to *at-Tamhīd* of Ibn 'Abdil-Barr (9/247), and *Sharh at-Tahāwīyyah* of Ibn Abil-'Izz al-Hanafī (395).

[6] He is one of the Senior Scholars of the Tālibān, and many of the Tālibān studied under him. He is the Dean of the Faculty of Hadīth at the University of Islāmic Sciences in Karachi, Pakistan.

[7] He was the Communications Representative of the Office of Amīr al-Mu'minīn.

[8] He was the Qādhi and Head of the Courts in Qandahār District, Afghānistān.

[9] al-Mā'idah: 51-52

[10] al-Mā'idah: 80-81