

Islamic Condemnation Of Terrorists, Hijackers, & Suicide Bombers “The Brothers Of The Devils”

Ibn Baaz said, regarding a group called *Jamaa'at ul-Jihaad* that is involved in terrorism and suicide bombings,

"... they are not to be co-operated with, nor are they to be given salutations. Rather, they are to be cut off from, and the people are to be warned against their evil. Since they are a fitnah (tribulation/trial) and are harmful to the Muslims, and they are the brothers of the Devils (Shayateen)!"

Translations

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Introduction¹

Dear reader, know that the events of terrorism that have taken place over the last few years supposedly in the name of Islaam are in fact totally contrary to the teachings of Islaam as understood and preserved by the orthodox Muslim scholars of the first three centuries after the passing away of the Prophet of Allaah, Muhammad, may the peace and blessings of Allaah be upon him.

This treatise, though small in size, aims to highlight the roots of this Marxist-type, revolutionary ideology² that makes permissible the taking of life and spreading of corruption. Unfortunately many western governments such as that of the United Kingdom have given

¹ From the compiler.

² The group names and leaderships may differ but the ideology is one. Groups upon this corrupted ideology include: *Hizbut-Tahrir*, *Al-Muhajiroun*, *Jamaa'at al-Jihaad*, *Jama'atul-Hijrah wat-Takfeer*, *Hamas*, *Jamaa'at ul-Islaamee* of Pakistan and the group with the same name in Egypt, also *Islamic Jihaad* of Palestine, *Hizbollah* of South Lebanon, *FIS* and *GLA*, the '*Salafist Group For Preaching and Combat*', of Algeria, *Al-Qaeda* headed by Usaamah Bin Laaden and other groupings similar to this.

The reviver of this corrupted ideology in the 20th century was Syed Qutb, a pivotal guide for '*Al-Ikwaanul-Muslimoon*' (The Muslim Brotherhood) of Egypt and also Syed Abul-Ala Maududi, the founder of *Jamaa'atul-Islaamee* of Pakistan. Referring to this political-revolutionary ideology as a '*Wahhaabi*' or '*Salafi*' is incorrect and shows lack of true understanding of the sects of Islaam. Sayyid Qutb derived his extremist teachings by mixing his Social Marxist background with the ideas of the French Philosopher Alexis Carrel pertaining to "Barbarism", and Sayed Abul-Ala Mawdudi's notions of "Divine Government". Qutb's fusion of these ideas, led to an ideology that revived one of first innovated sects to appear in the history of islaam, the *Khawaarij*. This sect was warned against severely by the Prophet Muhammad (*sallallaahu `alayhi wasallam*).

Please refer to the book, "**The Wahhabi Myth - Dispelling Prevalent Fallacies And The Fictitious Link With Bin Laden**" available from SalafiBookstore.com and Salafi Publications, Birmingham, UK . Also look to the website www.SalafiPublications.com

refuge to the heads of these ideologies. Further, many of these political agitators³ are given platforms and exposure in the Western media so as to further propagate their hatred, corruption and incitement of Muslim youth, and to further disfigure the beauty of Islaam.

The roots of this revolutionary political ideology dates right back to the first century of Islaam and is known as the 'Khawaarij'. This group declared the Companions of the Prophet (*salallaahu 'alayhi wassalam*) to be apostates and rebelled against their leadership. Their claims of piety and noble goals should not fool the people. Imaam Aboo Bakr al-Aajurree (died 360AH), *rahimahullaah*, said, "It is not permissible for the one who sees the uprising of a *khaarijee*⁴ who has revolted against the leader, whether he is just or oppressive - so this person has revolted and gathered a group behind him, has pulled out his sword and has made lawful the killing of Muslims - it is not fitting for the one who sees this, that he becomes deceived by this person's recitation of the *Qur'aan*, the length of his standing in Prayer, nor his constant fasting, nor his good and excellent words in knowledge when it is clear to him that this person's way and methodology is that of the *Khawaarij*." Refer to *ash-Sharee'ah* (p. 28).

³ The likes of Abu Qataadah, Abu Hamza Al-Misree, Muhammad Al-Mas'aree, Faisal Abdullaah, Omar Bakree Muhammad, Muhammad Suroor and others. Rather, there is no doubt that had Usaamah Bin Laaden sought political asylum in the UK prior to September 11th, he would have received it!

⁴ *Khawaarij*: A sect that appeared in the early part of Islaam that were responsible for the killing of many of the Prophet's (*salallaahu 'alayhi wassalam*) Companions. From their distinguishing signs are: Declaring Muslims to be unbelievers due to sins, rebelling against the Muslim rulers, making permissible the taking of human life unlawfully.

Khaarijee: One who follows the ways and means of the *Khawaarij* in any era and place. Note that no *khaarijee* will ever admit to being a *khaarijee*, rather most of them prefer hiding their true roots and give the mselves other titles such as 'The Party Of Liberation' (*Hizbut-Tahrir*) or 'The Jihadist Group' (*Jamaa'atul-Jihaad*) etc. Yet others are upon this methodology and do not even realise it! Some have gone as far as to claim that they are Salafis!!!

In fact the Prophet, (*salallaahu 'alayhi wassalam*) himself said about them, **"There will arise a people from the progeny of this man [the founder of the *khawaarij*] who will recite the Qur'aan, but it will not go beyond their throats - they will pass through the religion as an arrow passes through its target"**⁵

The Prophet (*sallallaahu 'alayhi wa sallam*) said, **"There are three things towards which the heart of a Muslim never shows hatred or rancour: Making one's action sincerely for Allaah; giving obedience to the rulers (*wulaatul-umoor*); and sticking to the *Jamaa'ah* (united body). Since their supplication encompasses those who are behind them (i.e. those whom they rule over)."**⁶

Shaykhul-Islam 'Abdul-'Azeez Ibn 'Abdullaah Ibn Baaz (d.1420H) - *rahimahullaah*, said **"So my advice to al-Mas'aree, al-Faqeeh⁷ and Ibn Laadin and all those who traverse their way is to leave alone this disastrous path, and to fear Allaah and to beware of His revenge and His anger, and to return to guidance and to repent to Allaah from whatever has preceded from them."**

⁵ Reported by al-Bukhaaree and Muslim.

⁶ This narration was related by Ahmad (4/80), and at-Tirmidhee (no. 2567), and it was authenticated by al-Haythamee in *al-Majma'uz-Zawaa'id* (1/137).

⁷ These are two political agitators who tried to cause rebellion in the Kingdom of Saudi Arabia and the Gulf countries in general. Eventually they fled to the United Kingdom where they were given refuge in the name of 'Political Asylum'. They are behind the group CDLR. Mas'ari has since aligned himself with *Hizbut-Tahrir*. The IANA group (behind *Jumu'ah Magazine*) in the USA has also promoted the ideology of CDLR.

Crown Prince Abdullaah⁸ & Ameer Naa'if⁹ Speak In Line With The Qur'aan & Sunnah After The Riyaadh Bombings Of May 2003¹⁰

Crown Prince Abdullah of Saudi Arabia stated, in an address to the nation after four major bomb blasts in the capital which killed 30 people and injured 194 others, Prince Abdullah said: "The bloody and painful events in Riyadh... have once again proved that the terrorists are criminals and butchers."

"I pledge to my fellow citizens and to the friends who live among us that the state will be vigilant about their security and well-being. Our nation is capable, by the grace of Allaah and the unity of its citizens, to confront and destroy the threat posed by a deviant few and those who support them,"

⁸ Deputy premier and commander of the National Guard of the Kingdom Of Saudi Arabia.

⁹ Ameer Naa'if is the Interior Minister of the Kingdom Of Saudi Arabia. The great Scholar Muqbil bin Haadee al-Waadi'ee (died 1422AH) said about Ameer Naa'if and the Interior Ministry Of Saudi Arabia, "...and may Allaah reward the Ameer [Naa'if], the Minister of Internal Affairs, with good, since we were received and treated generously, so *Jazaakallaahu khaira*". He also said, "So, may Allaah preserve you, it is a must that we praise Allaah, just as it obligatory upon the people of this country [of Saudi Arabia] to praise Allaah, the Most High, because there are certain people in this country who might be people of desires - some of them might be anarchists or 'free-thinkers' and so on who might demand [unreasonable] things from the government. But, may Allaah reward the ones in authority with good - Verily it is an obligation upon every Muslim in all Islamic lands to co-operate with and assist this government [of Saudi Arabia], even if it be by uttering a good word about it." From the final tape of the Shaykh called *'What I Witnessed In Saudi Arabia'*. For full translated text of this tape, please visit: <http://www.spubs.com/sps/downloads/pdf/MS060012.pdf>

¹⁰ Abridged from the 'Arab News', Jeddah, Wed 14 & Thurs 15 May, 2003 / 13 & 14 Rabi` al-Awwal 1424.

"These painful incidents should wake up the unwary, bring those who are deceived by their senses to return things to the right course. There are only a few deviants and criminals who try to attack this society,"

Prince Abdullah reaffirmed that the Saudi people who have accepted the Holy Qur'aan as their system and the *Share'ah* as their way of life would never be disturbed by such criminal incidents.

"They will stand firm by their leadership and will not allow a few corrupt people to spill the blood of the innocent... and terrorize children and women," he said.

The Crown Prince also warned that those who sympathize with terrorists and try to find justification for their acts in the name of religion would be considered accomplices. "We say that anyone who tries to do so will be considered a full accomplice to the terrorists and will meet the same fate," the Prince said.

Prince Abdullah quoted verses from the Holy Qur'aan that prohibit killing of innocent people and said they did not require interpretation.

"These revelations... provide clear evidence that these murderers are damned on earth and the fury of Hell will befall them in the hereafter," the Prince said.

Interior Minister Prince Naa'if has warned that Saudi Arabia will take strong action against religious leaders who instigate violence and terrorism here in the Kingdom.

"We will not remain idle and watch certain religious figures who instigate violence by issuing edicts [*fataawa*] branding certain people as infidels [*kuffaar*]¹¹," the Prince said.

¹¹ This declaring of Muslims to be disbelievers due to committing sins is from the specific characteristics of the *khawaarij* of old and new. As for the belief of the *Ahlu-Sunnah wal-Jama'ah*, then they hold that major sins such as murder,

The Major Scholars On The Salafee Position Towards The Suicide Bombings In Riyaadh, May 2003

All Praise is for Allaah Alone, may the *Salaah* and *Salaam* be upon the last Prophet and his family and Companions. To proceed:

The council of senior scholars held a special sitting in Riyaadh, Wednesday the 13th of *Rabee' Al-Awwal*, 1424, about the explosions that occurred in the city of Riyaadh on Monday, the 11th of *Rabee' Al-Awwal*, 1424, regarding what took place of the killing, destruction, terrorizing, and damage inflicted upon people, (both) Muslims and other than them.

And it is well known that the *Sharee'ah* of Islaam came to protect the five necessary things and prohibit transgression against them, and they are:

1) The religion, 2) Life, 3) Wealth, 4) Honour, and 5) Intellect

And the Muslims do not differ over the prohibition of transgression against persons who have a right to be protected. The people who have a right to be protected, according to the Religion of Islaam, are:

Muslims - It is never permissible to transgress against any Muslim person or to kill one without right. Whoever does this has committed a major sin, one of the huge major sins (*kabaa'ir*)! And Allaah the Most High has said,

stealing, fornicating, gambling, taking of intoxicants, etc, do not exit the door from the fold of Islaam. Please read the articles at: <http://www.spubs.com/sps/sp.cfm?secID=MNI&subsecID=MNI09&loadpage=displaysubsection.cfm>

for a fuller discussion regarding the principles surrounding this important matter. The books of the great scholars of the past dating back to the first three centuries are replete with refutations of the *khawaarij* and in this matter.

"And whoever kills a Muslim intentionally, then his recompense is Jahannam, he will reside there for an extensive amount of time, and Allaah's Anger and Curses are upon him, and He has prepared a great torment for him..."

...And He, the One free from all imperfections, has said, **"And due to that we prescribed for the Children of Israa'eel that whoever kills a person, not as a recompense for his killing of another, or to spread corruption on earth, then it is as if he has killed all of mankind..."** till the end of the verse.

Mujaahid¹² said, may Allaah have Mercy on him, "By his sin, meaning: His sin is as heavy as the one who has actually killed all of mankind), this shows the severity of killing a person with no due (legal) right."

And the Prophet (*sallAllaahu 'alayhi wasallam*) said,

*"The blood of a Muslim that bears witness that none has the right to be worshipped (in truth) except Allaah and that I am the Messenger of Allaah is not permissible (to spill), except in three cases: 1) recompense for killing someone else, 2) stoning the adulterer, 3) the one who leaves his Deen, abandoning the jamaa'ah."*¹³

And the Prophet (*sallAllaahu 'alayhi wasallam*) said,

"I have been ordered to fight the people until they testify that there is no deity worthy of worship other than Allaah and that Muhammad is the Messenger of Allaah, establish the prayer, and pay zakaat, and if they do this,

¹² Mujaahid was the great scholar, an explainer of the Qur'aan who studied directly under the noble companion 'Abdullaah ibn Abbaas (*radhi Allaahu 'anhu*).

¹³ Agreed upon (Bukhaaree and Muslim). This is the version of Al-Bukhaaree.

*then their blood and money shall be protected from me, except by an Islaamic right, and their account will be with Allaah."*¹⁴

And in the *Sunan* of An-Nasaa'ee, on the authority of 'Abdullaah ibn 'Amr, (*radiyAllaahu `anhhu*), the Prophet (*sallAllaahu `alayhi wasallam*) said,

"The cessation of the world is less significant to Allaah than the killing of a single Muslim man (i.e. person)."

And one day, Ibn 'Umar looked to the House, or the Ka'bah, and said, *"How great you are, and how great is your sanctity, and the believer is even greater in sanctity to Allaah than you."* (Meaning that the *haram*, the Sacred Mosque in Makkah, is safe and protected from fighting and bloodshed, and the believer has even more right to be safe and protected from bloodshed)

All of these texts and others show the serious reality of the sanctity of a Muslim's blood, and the prohibition of killing a Muslim for any reason other than what has been mentioned in the *Sharee'ah's* texts, so it is not permissible to transgress against any Muslim without right...

Usaamah bin Zaid reported,

*"Allah's Messenger sent us towards Al-Huruqa, and in the morning we attacked them and defeated them. I and an Ansari man followed a man from among them and when we overwhelmed him, he said, "La ilaha illal-Lah." On hearing that, the Ansari man stopped, but I killed him by stabbing him with my spear. When we returned, the Prophet (sallAllaahu `alayhi wasallam) came to know about that and he said, "O Usaamah! Did you kill him after he had said "La ilaha ilal-Lah?" I said, "But he said so only to save himself." He kept on repeating that so often that I wished I had not embraced Islam before that day."*¹⁵

¹⁴ Agreed upon, from the hadeeth of Ibn 'Umar, may Allaah be pleased with him.

¹⁵ Agreed upon, and this is the wording of al-Bukhari.

This shows, with the greatest of indications, the sanctity of life. This was a polytheist (*mushrik*) man, and they were making *Jihaad*, on the plains of battle (fighting), and when they overwhelmed him, and gained power over him, he spoke with (the utterance of) *Tawheed*, singling Allaah out for worship, and Usaamah bin Zaid killed him, holding that he only said it in order to prevent his own death, and the Prophet (*sallAllaahu 'alayhi wasallam*) did not accept his excuse, and his interpretation (of the situation). And this is from the greatest of (affairs) that indicates the sanctity of the blood of the Muslims and the mighty crime of the one who violates it.

Just like the blood of the Muslims is prohibited, then their wealth is also protected by the saying of the Prophet (*sallAllaahu 'alayhi wasallam*),

"Your blood and your properties are sacred to one another like the sanctity of this day of yours, in this (sacred) town (Mecca) of yours, in this month of yours." Reported by Muslim, and this speech was said by the Prophet (*sallAllaahu 'alayhi wasallam*) in the sermon of the Day of Arafah, and both Bukhari and Muslim reported its like regarding the Day of An-Nahr.

From what has preceded, the prohibition of killing the soul that has been protected without any due right becomes clear.

Also from the lives that are protected in Islaam, are the lives of

- 1) those (non-Muslims) who are given agreements (guarantees),
- 2) the *dhimmees* (non-muslims living in the land of the Muslims), and
- 3) those who seek protection (from the Muslims).

From 'Abdullah bin Amr bin al-Aaas (*radiallahu anhumaa*) from the Prophet (*sallAllaahu 'alayhi wasallam*) who said,

"Whoever killed a person having a treaty with the Muslims, shall not smell the smell of Paradise though its smell is perceived from a distance of forty

years." [Related by al-Bukharee]

And to whomever the Muslim ruler (*wali ul-amr*) allows entry (into the land) with the covenant and promise of ensuring his safety and security, then his life and wealth are protected, it is not permissible to harm him, and whoever kills him, then he is as the Prophet (*sallallahu 'alayhi wasallam*) said, "...he will not smell the smell of Paradise...". And this is a very severe warning for the one who turns upon those who have been given agreements.

And it is known that the custody (protection) of the people of Islaam is a single entity (i.e. a collective whole, equal), the Prophet (*sallAllaahu 'alayhi wasallam*) said, "*The blood of the Believers is equal (one to another), and the least of them strives for their protection...*"

And when Umm Haani (*radiyAllaahu `anhaa*) granted sanctuary (i.e. protection, on account of a benefit arising from that) to a man from the *Mushriks* (polytheists) in the year of the conquest, and when Alee bin Abee Taalib (*radiyAllaahu `anhu*) desired to kill him, she went to the Prophet (*sallAllaahu 'alayhi wasallam*), and informed him (of that) so he (*sallAllaahu 'alayhi wasallam*) said, "*We have granted sanctuary to the one you have granted sanctuary O Umm Haani*". Reported by al-Bukhaari and Muslim.

The intent here is that the one who entered (the land) with an agreement of personal security, or who had a pledge from the one in authority, due to a *maslahah* (benefit) that he (the one in authority) saw (in giving this person that pledge), then it is not permissible to turn upon him and nor to transgress upon him or his wealth.

When all of this has become clear, then what occurred of the bombing incidents in the city of Riyaadh is a prohibited matter that the religion of Islaam does not affirm, and its unlawfulness has come from numerous angles:

1) That this action is a transgression upon the sanctity of the land of

the Muslims, and frightening of those who are secure and safe therein

- 2) That it contains the killing of lives that the Islaamic *Sharee'ah* protects
- 3) That it is causing corruption upon the earth
- 4) That it contains destruction of wealth and belongings that are protected

And the gathering of the Committee of the Major Scholars explains this matter in order to warn the Muslims from falling into the destroying prohibited matters, and in order to warn them from the plots of *Shaytaan*, for he never ceases to work upon the servant until he enters him into the things that destroy, either with extremism, exaggeration in the religion or with disaffection towards it, and fighting against it, and refuge is with Allaah. And *Shaytaan* does not care by which of the two he can triumph over the servant, because both of these paths, that of extremism and that of disaffection are from the paths of *Shaytaan* that make a person fall under the wrath and punishment of *ar-Rahmaan*.

And what was done by those who performed these actions, of killing themselves by blowing themselves up, then that enters into the generality of the saying of the Prophet (*sallAllaahu 'alayhi wasallam*),

"Whoever killed himself in the world with anything, then Allaah will punish him by that same thing on the Day of Judgement", reported by Abu Awaanah in his *Mustakhraj* from the *hadeeth* of Thaabit bin ad-Dahak, (*radiyAllaahu `anhu*).

The Prophet said,

"He who commits suicide by stabbing himself with an iron (blade) shall that have that iron (blade) in his hand, and he will thrust it into his body in the fire of Hell, remaining therein forever (in that state), and whoever took poison and killed himself, then he will drink it in the Fire of Hell, remaining therein forever (in that state), and whoever threw himself off a mountain and killed himself, then he will be falling in the Fire of Hell, remaining therein for

ever (in that state) ." And this is also in al-Bukhaaree with something similar.

Then let everyone know that the enemies, from every angle, have designated today the Islamic *Ummah* for domination. They (the enemies) rejoice with all the ways that justify this domination for them, over the people of Islaam, and (which justify) humiliating them, and taking advantage of their resources and riches. Hence, whoever aided them in their goal, and opened up avenues amongst the Muslims and in the Muslim lands for them, then he has aided in (bringing about) harm upon the Muslims and in dominating their lands. This is from the greatest of oppression.

It is obligatory (upon all) to be concerned with the *Sharee'ah* knowledge that is founded upon the Book and the Sunnah in accordance with the understanding of the Salaf of the *Ummah*, and this occurs in the schools, universities and the mosques, and the media of information. Just like it is also obligatory to be concerned with commanding the good and prohibiting the evil, and giving mutual advice upon the truth. This is because the need, rather the necessity, calls to this now more than any time that has passed before. And it is upon the Muslim youth to have a good opinion of their Scholars and to take from them so that they come to know that what the enemies of the religion are striving towards is revilement between the *Ummah's* youth and (revilement) of the Scholars and (revilement) between them and the Rulers, so that their strength weakens, and therefore, taking control over them (as a result) becomes easier. Hence, it is obligatory to be aware of this.

May Allaah protect everyone from the plot of the enemies, and it is upon all the Muslims to have fear of Allaah in the secret and in the open, and to make a sincere, truthful repentance from all sins. For no calamity has descended except due to a sin, and no (calamity) has been raised except due to repentance. We ask Allaah that He rectifies the condition of the Muslims, and distances the lands of the Muslims

from every evil and dislikeable thing, and prayers and peace be upon our Prophet Muhammad, his family and his companions.¹⁶

Usaamah Ibn Laaden Praises & Promotes Terrorism

Usaamah bin Laaden said, concerning those who resort to terrorism, **"I look with great veneration and respect at those great men in that they lifted the humiliation from the forehead of our Ummah¹⁷, whether it was those who bombed in Riyaadh or those in Khobar or in East Africa, and whatever resembles these acts"**. In his interview with "*Al-Jazeera*" at the end of 1998.

¹⁶ The Committee of Major Scholars:

The Head of the gathering, 'Abdul-Azeez bin Abdullaah bin Muhammad Aalush-Shaykh,

Saalih bin Muhammad al-Lahaydaan,

Abdullaah bin Sulaymaan al-Munee',

Abdullaah bin Abdur-Rahmaan al-Ghudayaan,

Dr. Saalih bin Saalih al-Fawzaan,

Hasan bin Ja'far al-'Atamee,

Muhammad bin Abdullaah as-Subayyil,

Dr. Abdullaah bin Muhammad bin Ibraaheem Aal ash-Shaykh,

Muhammad bin Sulaymaan al-Badr,

Dr. Abdullaah bin Muhsin al-Turkee,

Muhammad bin Zaid as-Sulaymaan,

Dr. Bakr bin Abdullaah Abu Zaid (was not present due to illness),

Dr. Abdul-Wahhaab bin Ibraaheem as-Sulaymaan (was not present),

Dr. Saalih bin Abdullaah al-Humayd,

Dr. Ahmad bin Sayr al-Mubaarakee,

Dr. Abdullaah bin 'Alee ar-Rukbaan,

Dr. Abdullaah bin Muhammad al-Mutlaq,

¹⁷ *Ummah*: Muslim nation.

Salafi Imaam Ibn Baaz* Rebukes Bin Laaden's Activities & Those Behind The Riyaadh Bombings In The 90's.

*The Former Muftee of the Kingdom of Saudi Arabia¹⁸

Imaam Ibn Baaz said, concerning the terrorist attack in Riyaadh, "**And there is no doubt that this act can only be undertaken by one who does not believe in Allaah or the Last Day. You will not find anyone who believes in Allaah, or the Last Day, with correct and sound faith (Imaan), performing this criminal, vile act due to which great harm and corruption has occurred. Only vile souls which are filled with enmity, jealousy, evil, corruption and absence of faith in Allaah and His Messenger¹⁹ can perform the likes of these acts. We ask Allaah for pardon and safety.**"

And he also said, "**And there is no doubt that this is from the greatest of crimes and from the greatest types of corruption in the earth. And those who perform the likes of this are more deserving of being killed and being restrained on account of what they have committed of great sin. We ask Allaah that He makes them lose their efforts and shackles them and their likes and that He saves us from their evil and the evil of those like them, and that He utterly destroys their plots, indeed He is Lofty and Majestic, and Generous and Kind.**" (*Majmoo Fataawaa Ibn Baaz* 9/253-255).

¹⁸ It is strange how the Western media speak of the inaction of the Salafi scholars and also of the Saudi authorities in dealing with the terrorist activities of the likes of 'Al-Qaeda' and 'Jamaatul-Jihaad', whereas the reality is that the Salafi scholars have always spoken against the evil activities of these *Khaarijee/Quutubee* groups. So whilst the Salafi scholars and the Saudi authorities were seeking out and warning against these false and corrupted ideologies over many years, the West was busy giving the perpetrators of these ideologies refuge in their lands, in the name of 'Freedom of Speech', 'Democracy' and 'Freedom of Expression'. So ponder!

¹⁹ And this does not mean that *Shaykh* Ibn Baaz has negated for them complete faith, but rather he negates from them 'correct and sound faith', meaning, that which is deficient and incomplete. This is clear from many of the recorded *fatwas* of *Shaykh* Ibn Baaz.

The Advice of Shaykhul-Islaam Ibn Baaz (d.1420H) To Usaamah Ibn Laadin ²⁰

Shaykh Ibn Baaz said, "It is obligatory upon the constituents to cooperate with the rulers and the committees. So along with every caller to the truth, there must be co-operation upon the truth and upon making it apparent and calling to it and abandoning the corruption and judging with it. This is obligatory upon all of the Muslims to do, through the means that Allaah the Glorified has legislated in His statement,

"Call to the Path of your Lord, with wisdom and a good admonition. And debate with them with that which is best." [Sooratun-Nahl 16:125]

And there is the statement of Allaah the Glorified,

"And who is better in statement than he who calls to Allaah and does righteous deeds." [Soorah Ibraaheem 41:33]

And there is the statement of Allaah the Glorified,

"And do not debate with the People of the Book, except with that which is best, except with those who transgress against you." [Sooratul-'Ankaboot 29:46]

And there is the statement of Allaah the Glorified,

"And by the Mercy of Allaah, you dealt with them gently. And had you been severe and harsh-hearted, they would have broken away from about you; so pass over their faults, and ask Allaah's

²⁰ This *fatwaa* can be found in the ninth volume of *Majmoo'ul-Fataawaa wa Maqaalaatul-Mutanawwi'ah*.

Refer to <http://search.ibnbaz.org/display.asp?f=bz01711.htm>

Forgiveness for them; and consult them in the affairs. Then when you have taken a decision, put your trust in Allaah, certainly, Allaah loves those who put their trust in Him."

[Soorah Aali-'Imraan 3:159]

And there is the statement of Allaah the Mighty and Majestic, when He sent Moosaa (Moses) and Haaroon to Fir'awn (The Pharaoh),

"So speak to him with a word that is soft, so that perhaps he may remember or fear." [Soorah Taa Haa 20:44]

As for what Muhammad al-Mas'aree²¹ and Sa'd al-Faqeeh and whomsoever resembles them have established now from the spreading of corrupt and misguided calls, then this is without a doubt a great evil. And they are callers to great evil and immense corruption. So the obligation is to warn against their publications and to eliminate them and to annihilate them. And one must not co-operate with them in anything calling to corruption, evil, falsehood and *fitan* (trials), because Allaah has commanded co-operation upon righteousness and piety, not co-operation upon corruption and evil, nor upon spreading lies, nor upon false calls that cause division and break the trust and other than that.

It is obligatory to destroy and annihilate these publications that have emanated from al-Faqeeh, or from al-Mas'aree, or from other than the two of them from the callers to falsehood, or from the callers to evil and falsehood, and to not be lenient towards them. And it is obligatory to advise them and to guide them towards the truth and to warn them against this falsehood. It is not permissible for anyone to co-operate with them in this evil. And it is obligatory upon them to be sincere and to come back to guidance and to leave alone and abandon this falsehood. So my advice to al-Mas'aree, al-Faqeeh and

²¹ Currently this astray is residing in London.

Ibn Laadin²² and all those who traverse their way is to leave alone this disastrous path, and to fear Allaah and to beware of His revenge and His anger, and to return to guidance and to repent to Allaah from whatever has preceded from them. And Allaah the Glorified has promised his repentant servants that He will accept their repentance (*tawbah*) and be good to them. So Allaah the Glorified said,

²² And we say Usaamah Ibn Laadin al-Khaarijee, because of his blanket *Takfeer* (to declare Muslims to unbelievers and therefore make allowable the spilling of their blood) upon the leaders of the Muslims today. Said the *Khaarijee* (Usaamah Ibn Laaden) in his interview with the *Nida'ul-Islam* magazine (issue no. 15), **"At the same time that some of the leaders are engaging in the major *Kufr*, which takes them out of the fold of Islam in broad daylight and in front of all the people, you would find a *Fatwa* from their religious organisation. In particular, the role of the religious organisation in the country of the two sacred mosques is of the most ominous of roles, this is overlooking whether it fulfilled this role intentionally or unintentionally, the harm which eventuated from their efforts is no different from the role of the most ardent enemies of the nation."** So towards the end of this statement, Ibn Laadin not only performs *takfeer mu'ayyin* (declaring a specific individual to be an unbeliever) upon the rulers of Saudi Arabia - a move which no Scholar from the Salafis has preceded him in - but he goes further to attack the Scholars of Saudi, in saying that their efforts were 'no different from the role of the most ardent enemies of the nation.' Then he made a scathing, evil and treacherous attack upon Shaykhul-Islam 'Abdul-'Azeez Ibn 'Abdullaah Ibn Baaz (d.1420H), when he said, **"During the preceding two decades, the regime enlarged the role of Bin Baz (Grand Mufti) because of what it knows of his weakness and flexibility and the ease of influencing him with the various means which the interior ministry practices through providing him with false information. So, a generation of youth were raised believing that the most pious and knowledgeable of people is Bin Baz as a result of the media promotion through a well-studied policy which had been progressed over twenty years."** Now Ibn Laadin al-Khaarijee attached the Imaam, Ibn Baaz to that which he considers to be an apostate regime, again, not having any Scholars to precede him in this. Said Imaam Ahmad Ibn Hanbal (d.241H) - *rahimahullaah*, "You should beware of speaking about an issue in which you are not preceded by a scholar," Quoted by Ibnul-Qayyim in *I'laamul-Muwwaqi'een* (4/266).

"Say, 'O My servants who have transgressed against themselves. Do not despair of the mercy of Allaah, since Allaah forgives all sins.' Verily, He is Oft-Forgiving, the Most Merciful." [Sooratuz-Zumar 39:53]

And Allaah the Glorified said,

"And repent to Allaah altogether O believers, so that perhaps you may become successful." [Sooratun-Noor 24:31]

So the intended meaning is that it is obligatory upon all of the Muslims to co-operate with the rulers in goodness, guidance and benefit so that goodness may be attained and so that it may bring about security and so that it may remove the oppression and bring victory to the oppressed and so that the rights may be conveyed. This is the obligation upon the Muslims, it is to co-operate with the rulers, judges and callers to Allaah, and with everyone who is working to make the truth manifest. It is obligatory to call to this, whether it is in a state of victory or oppression, and to prevent the oppressor and to establish the Command of Allaah, and to enjoin the good and to prohibit the evil and to call to goodness and avoid the falsehood. So it is obligatory to co-operate and to sincerely work with whomsoever inclines towards good, so he is willing to be advised and directed towards good and to the reasons for salvation, until abundant good and general benefit is achieved and until the corruption, evil and difference by means of the *Sharee'ah*²³ is removed and until the people are in a state of goodness, being sincere co-operating upon righteousness and piety. So when they co-operate upon falsehood, evil and corruption, then calamities and disturbances of the peace will prevail and falsehood will be granted victory. So the truth will be buried, and this is what is loved by Shaytaan and those *shayaateen*

²³ *Sharee'ah*: The Islamic legislation taken purely from the Qur'aan, authentic narrations of the Prophet (*salallaahu 'alayhi wassallam*) and the understanding of the Companions of the Prophet.

(devils) from amongst Jinn and mankind. So the obligation is to warn against whatever the *shayaateen* from the Jinn and mankind call to and to advise with all the causes for safety and all the causes of goodness and guidance and to advise co-operation with the rulers in everything that is good and to co-operate with everyone who calls to goodness. And it is obligatory to establish the Command of Allaah and to give victory to the truth and to establish what is good. And it is obligatory to co-operate with everyone who works for rectification and in warning against and driving away the falsehood and who warns against the reasons for division and differing.

This is the obligation, as Allaah the Glorified and Exalted said,

"And co-operate upon righteousness and piety and do not co-operate upon sin and transgression. And fear Allaah, since Allaah is severe in punishment." [Sooratul-Maa'idah 5:2]

And Allaah the Majestic and Exalted said,

"By the time! Verily man is at a loss, except for those who believe and do righteous deeds, and those who advise each other to the truth and to patience." [Sooratul-'Asr 103:1-3]

And Allaah the Glorified said,

"And hold onto the Rope of Allaah altogether and do not be divided." [Soorah Aali-'Imraan 3:103]

This is what contains salvation, true *eemaan* (faith), righteous action and a good end. It is with this that goodness is attained and co-operation upon righteousness and piety is achieved, just as this is how evil is prevented and the countries remain in security and trust is kept. And this is how co-operation upon goodness is achieved and the ignoramus causing corruption is eliminated and the person of truth and guidance is granted victory.

So we ask Allaah by His Beautiful Names and Lofty Attributes to grant everyone success upon goodness and to grant them understanding (*fiqh*) in the Religion and to correct the conditions of the all of the Muslims. And we ask Allaah to grant everyone refuge from the evils of their own selves, sinful actions and the following of desires. And we ask Allaah to grant all of us refuge from the misguided *fitan* (trials, tribulations), just as we ask Allaah to grant our rulers success upon every good and to support them upon every good and to grant victory to the truth through them. And we ask Allaah to grant them understanding of the Religion and to grant them success when they support the good and to grant them refuge from everyone who opposes the *Share'ah* of Allaah. And we ask Allaah to make us and them from amongst those who are guided and guide others, just as we ask Allaah the Glorified to rectify the conditions of the Muslims in every age. And we ask Allaah to grant them understanding of the Religion, and we ask Allaah to appoint the best of them to take care of them and to rectify their directors and to unite the word of the Muslims upon the truth and guidance. Verily, He is close and All-Hearing. And may the Peace and Greetings of Allaah be upon our Prophet Muhammad and upon his Family and his Companions."

The Great Evil in Rebelling Against the Muslim Rulers

The Messenger Of Allaah (may the peace and blessings of Allaah be upon him) said,

"There will come leaders who will not follow my guidance and not follow my *Sunnah*²⁴. There will be among them men who will have hearts of devils in the bodies of humans." He (the Companion of the Prophet) asked, "What shall I do, O Messenger Of Allaah, if I reach that?" **He replied, "You should hear and obey the ruler even if he flogs your back and takes your wealth, then still hear and obey."**²⁵

And the true believer is the one who submits when he hears or reads the commands of the Messenger Muhammad (*salallaahu 'alayhi wassallam*), whether the command is bitter or sweet upon him, he knows all of it is from Allaah, the Most High and the Most Wise.

The Imaam Of *Ahlu-Sunnah wal-Jamaa'ah* al-Barbahaaree (died 329AH) - *rahimahullaah*, said, "If you find a man making supplication against the ruler, know that he is a person of innovation²⁶. If you find a person making supplication for the ruler to be upright, know that he is a person of the *Sunnah*, if Allaah wills. Fudayl Ibn 'Iyaad (died

²⁴ The way of Messenger of Allaah (*salallaahu 'alayhi wassallam*).

²⁵ Reported by Imaam Muslim (Eng. Translation 3/ 1029/ no.4554). This narration is explained by the Messenger Of Allaah (*salallaahu 'alayhi wassallam*) when he said, "Obedience is only in what is good." Reported by Bukhaaree (Eng. Transl. 9/ 193/ 259) and Muslim (Eng. Transl. 3/ 1022/ no.4535).

²⁶ Literally a person of *bid'ah*: A follower of his own desires in opposition to the divine revelation. They (i.e. people of *bid'ah*) innovate into the matters of worship and Islaam, that which has no proof from the Book Of Allaah nor from the *Sunnah* (legislated way) of His Prophet and nor from the understanding of the Companions (may Allaah be pleased with them all).

Note: That which Islaam opposes is innovations into the aspects of worship and divine legislation. Islaam does **not** oppose technological advances as long as they do not oppose divine legislation!

187AH) said, "If I had an invocation which was to be answered, I would not make it except for the ruler." It was said to him, 'O Abaa 'Alee, explain that to us,' he replied, "If I made an invocation for myself, it would not go beyond me. Whereas if I make it for the ruler, he is corrected and through that, the servants and the land are set in order."²⁷

Shaykhul-Islam 'Abdul-'Azeez Ibn 'Abdullaah Ibn Baaz (died 1420AH), *rahimahullaah*, was asked, "Is it from the methodology of the *Salaf* to criticize the rulers from the pulpits? And what is the methodology of the rulers in advising the rulers?" So he answered, "It is not from the methodology of the *Salaf*²⁸ to criticize the rulers from the pulpits, because that would incite chaos, and it would involve not listening and obeying in that which is good. And this would mean becoming engrossed in that which harms and does not benefit. However, the way of advising that the *Salaf* followed was to write to the ruler, or to convey it (the advice) to the Scholars who would then convey it to him, until he has been directed towards good. So opposing the evil can be done without mentioning the doer. So adultery, intoxicants and interest can be opposed without mentioning the one who is involved in them. And it is enough of an opposition to sins that they be warned against without mentioning that so and so is involved in them, whether it is the ruler, or other than the ruler.

And when the *fitnah* (trial, discord) occurred in the time of 'Uthmaan²⁹ (*radiyallaahu 'anhu*), some people said to Usaamah Ibn

²⁷ Related by Aboo Nu'aym in *al-Hilyah* (8/91) with a *saheeh isnaad* (authentic chain) and al-Khallaal in *as-Sunnah* (no.9).

²⁸ *Salaf*: Those who came before us from the earliest generations of Muslims. In the purest sense, the term refers to the Companions of the Prophet (may the peace and blessings of Allaah be upon him). And thus, the "*Salafi*" is the Muslim who strictly follows their way in creed, methodology and every affair of religion.

²⁹ Uthmaan Ibn Affaan: The noble Companion of the Prophet (*salallaahu 'alayhi wassallam*), who married two of his daughters (after one died, the Prophet offered him the other - thus nicknamed "*Dhun-Nurayn*", Possessor of

Zayd (*radiyallaahu 'anhu*), 'Will you not speak to 'Uthmaan?' So he said, 'Do you think that I have not spoken to him, just because you have not heard it from me? Verily I will speak to him concerning what is between him and me, without opening an affair which I would not like to be the first to open.'³⁰ So when they (the *Khawaarij*) opened it, evil took place in the time of 'Uthmaan (*radiyallaahu 'anhu*). They opposed 'Uthmaan openly, thus completing the *fitnah*, fighting and corruption which has not ceased to affect the people to this day, was brought about. And this caused the *fitnah* to occur between 'Alee and Mu'aawiyah³¹ and 'Uthmaan was killed for these reasons...

Furthermore, a large number of Companions and others besides them were killed due to this open rebellion and the open proclamation of the faults of the ruler, until the people began to hate the one charged with authority over them and killed him. We ask Allaah for success." End of the words of Ibn Baaz.³²

Aboo Jamrah ad-Dubay'ee said, "When the news of the burning house reached me, I left for Makkah and visited [the Companion of the Prophet] Ibn 'Abbaas there frequently until he recognised me and was amicable to me. Then I reviled al-Hajjaaj³³ in the presence of Ibn 'Abbaas and he said to me, "Do not be a helper to *Shaytaan*." ³⁴

The Two Lights). He was the third Rightly Guided Caliph of Islaam. It is not permissible to criticise or attack his person nor his character, may Allaah be pleased with him.

³⁰ Saheeh: Related by Ahmad (3/403) and Ibn Abee 'Aasim (2/521).

³¹ Ali Ibn Abee Taalib and Mu'aawiyah Ibn Abee Sufyaan (may Allaah be pleased with them) were both noble Companions of the Prophet (*salallaahu 'alayhi wassallam*) and fourth and fifth Caliphs respectively.

³² Refer to *al-Ma'loom min Waajibil-'Ilaaqah baynal-Haakim wal-Mahkoom* (pp.22-33).

³³ He was an oppressive ruler who lived at the end of the time of the Companions. He was responsible for the killing of the Companion, Abdullaah Ibnuz-Zubayr (may Allaah be pleased with him). Great Scholars of the time like Hasan al-Basree (died 110H) strictly forbade rebelling against him. See the books translated into English called "Mountains Of Knowledge"

Ijmaa (Consensus) Of The Sahaabah In Forbidding Revolt Against The Rulers

Anas Ibn Maalik (*radiyallaahu 'anhu*) said, **"The most senior amongst us from the Companions of Allaah's Messenger (*sallallaahu 'alayhi wa sallam*), forbade us saying, 'Do not revile your rulers (*umaraa'*), nor act dishonestly with them, nor hate them and have *taqwaa* of Allaah and be patient-for verily the matter is close at hand."**³⁵

Imaam ash-Shawkaanee (d.1250H) - *rahimahullaah*, said, "It is desirable for the one to whom a mistake of the leader appears in certain matters that he advises him but does not openly rebuke him in front of all the people to see. Rather, it should be done, as reported in the *hadeeths* (narrations of the Prophet) - by the hand in seclusion to advise him...and he should not humiliate the *Sultaan* (ruler) of Allaah. And we have already said in the beginning of the book of *Siyar* (biographies) that it is not permissible to revolt against the leaders even if they reach excessive levels of oppression, as long as they establish the Prayer and no manifest disbelief appears from them. However, it is necessary for the follower that he follow the leader in obedience to Allaah and he disobeys him in what entails disobedience to Allaah, for verily there is no obedience to creation in disobedience to the Creator."³⁶

Wahb Ibn Munabbih³⁷ (died 110H) said:

(a collection of the creeds of the great Scholars of the past stretching over eight centuries) and "Foundations Of The Sunnah" by Imaam Ahmed Ibn Hanbal (died 241H) and "Explanation Of The Creed" by Imaam Al-Barbahaaree (died 329H) - All available from SalafiBookstore.com.

³⁴ Refer to *Taareekhul-Kabeer* (8/104) of Imaam al-Bukhaaree.

³⁵ Refer to the *Sunan* of Ibn Abee 'Aasim (2/488), *al-Jaami' Li-Shu'abil-Eemaan* (13/186-202) of al-Bayhaqee, *at-Tamheed* (21/287) of Ibn 'Abdul-Barr and *at-Targheeb wat-Tarheeb* (3/68) of al-Haafidh Abul-Qaasim al-Asbahaanee.

³⁶ *as-Saylul-Jarraar* (4/556)

³⁷ He was the great *Taabi'ee* who took studied with some of the great Companions like: Anas Ibn Maalik, Jaabir Ibn 'Abdillaah, Ibn Abbaas, Ibn

"By Allaah the *Khawaarij* were never a *jamaa'ah* (united body), except that Allaah split them up into their worse condition. Nor has anyone of them opened his mouth except that Allaah smote him on his neck. Never has the *Ummah* united under a man from the *Khawaarij*. If Allaah had given the *Khawaarij* authority then the world have certainly been corrupted, the roads would be closed³⁸, thus the Pilgrimage (*hajj*) would cease. Then what was once Islaam would end as *jaahiliyyah* (ignorance). Until the people would wind up beseeking the mountaintops as they did in the time of *Jaahiliyyah* (pre-Islamic ignorance). And at that time there would arise more than ten or twenty men, there would not be one among them, except he would claim to be the Caliph. Each one of them would possess ten thousand fighting men, fighting each other, attesting to one another's disbelief. A believing man will become fearful for himself, his Religion, blood, family, and money; not knowing where he will be, or with whom he is with."³⁹

'Umar, Aboo Hurayrah and Aboo Sa'eed al-Khudree (may Allaah be pleased with all of them).

³⁸ A trait of the *khawaarij*, they cause the means of travel to be constricted for the Muslims and cause them great harm in this regard. To the extent that the people become fearful of travel due to the harms that may come upon them. And Allaah's aid is sought.

³⁹ *Taareekhud-Dimashq* (18/. . ./alif 483) by Ibn 'Asaakir. The abridgement of *Taareekhud-Dimashq* (26/388) by Ibn Mandhooor. *Tahdheebul-Kamaal* by al-Mizzee (31/150 the published version) I [Shaykh Abdus-Salaam Burjiss] had checked it with the manuscript (3/1481).

The Verdicts Of The Major Scholars Regarding Hijackings & Suicide Bombings.

This brief section has been compiled to get across the true position of Islaam and the people of *Sunnah* towards the evils of those who hold permissible the shedding of blood without just cause.

The sect behind such behaviour first appeared in the first generations of Islaam and this sect was responsible for the killing and murder of many Companions of the Prophet (*salallaahu alayhi wassallam*). Since then they have not stopped their evil and they have appeared with their ignorance and evil in every generation. It is upon the Muslims to recognise their evil and keep away from their false ideologies which are in opposition to the *Qur'aan*, *Sunnah* and the *Sahaabah*.

The Words of Al-Allaamah Ash-Shaikh Muhammad Ibn Saaleh Ibn Al-Uthaymeen Concerning Suicide Bombings In Palestine & Elsewhere.

The Noble Scholar Ash-Shaykh Ibn Uthaymeen, may Allaah have mercy upon him, said in his explanation of *Riyaadus-Saaliheen* (1/165-166), whilst giving some points of benefit from the *hadeeth* of Suhayb, may Allaah be pleased with him:

"That Allaah's Messenger, *sallallaahu alaihi wa sallam*, said, "There used to be a king amongst those who came before you, and he had a sorcerer. So when he grew old he said to the king, 'I have become old so send a boy to me so that I can teach him sorcery'..." - the *hadeeth* continues.⁴⁰

⁴⁰ See *Riyaadhus-Saaliheen*, no. 30 for full text. The narration finishes by mentioning how the young boy whom the King wanted to kill and was not able to, taught the King the way in which he could be killed, so then the King used that method to kill the boy.

[Shaykh Ibn Al-Uthaymeen said] It is permissible for a person to expose himself to danger for a matter of general benefit to the Muslims, because the boy indicated to the king the way in which he would be able to kill him, and which would lead to his demise, which was that he should take an arrow from his quiver, etc.

Shaykhul-Islam (Ibn Taymiyyah) said, "Because this was a *Jihaad* in Allaah's cause, which caused a whole nation to truly believe (and become Muslims), and he did not really lose anything, since although he died he would have to die anyway, sooner or later."

But as for what some people do regarding activities of suicide, tying explosives to themselves and then approaching unbelievers and detonating them amongst them, then this is a case of suicide - and Allaah's refuge is sought. So whoever commits suicide then he will be considered eternally to Hell-Fire, remaining there forever, as occurs in the *hadeeth* of the Prophet, *sallallahu alaihi wa sallam*, his saying, **"And whoever kills himself with an iron weapon, then the iron weapon will remain in his hand, and he will continuously stab himself in his belly with it in the Fire of Hell eternally, forever and ever."**⁴¹

Because this person has killed himself and has not benefited Islaam. So if he kills himself along with ten, or a hundred, or two hundred other people, then Islaam will not benefit by that, since the people will not accept Islaam, contrary to the story of the boy. Rather it will probably just make the enemy more determined, and this action will provoke malice and bitterness in his heart to such an extent that he may seek to wreak havoc upon the Muslims.

This is what is found from the practice of the Jews with the people of Palestine - so when one of the Palestinian blows himself up and kills six or seven people, then in retaliation they take sixty or more. So this

⁴¹ Reported by al-Bukhaaree, no. 5778 and Muslim, no. 109, in the Book of *Eemaan*.

does not produce any benefit for the Muslims, and does not benefit those amongst whose ranks explosives are detonated.

So what we hold is that those people who perform these suicide (bombings) have wrongfully committed suicide, and that this necessitates entry into Hell-Fire, and Allaah's refuge is sought and that this person is not a martyr (*shaheed*). However if a person has done this based upon misinterpretation, thinking that it is permissible, then we hope that he will be saved from sin, but as for martyrdom being written for him, then no, since he has not taken the path of martyrdom. But whoever performs *ijtihaad*⁴² and errs will receive a single reward (if he is a person qualified to make *ijtihaad*)."

Imaam Ibn Baaz on Hijacking Planes and Kidnappings

"From that which is known to everyone who has the slightest bit of common sense is that hijacking airplanes and kidnapping children and the like are extremely great crimes, the world over. Their evil effects are far and wide, as is the great harm and inconvenience caused to the innocent; the total effect of which none can comprehend except Allaah.

Likewise, from that which is known is that these crimes are not specific to any particular country over and above another country, nor any specific group over and above another group, rather it encompasses the whole world.

There is no doubt about the effect of these crimes; so it is obligatory upon the governments and those responsible from amongst the

⁴² This is the striving of a scholar to come to the truth in a particular matter about which there is no clear text from the Qur'aan and *Sunnah*. This is for scholars only and not self-made writers or thinkers.

scholars and other than them to afford these issues great concern, and to exert themselves as much as possible in ending this evil."⁴³

Ash-Shaykh Ibn Uthaymeen On Attacking The Enemy By Blowing Oneself Up In A Car.

Question: What is the ruling regarding acts of *Jihaad* by means of suicide, such as attaching explosives to a car and storming the enemy, whereby he knows without a doubt that he shall die as a result of this action?

Answer: Indeed, my opinion is that he is regarded as one who has killed himself (committed suicide), and as a result he shall be punished in Hell, for that which is authenticated on the authority of the Prophet (*sal-Allaahu `alayhe wa sallam*).

*"Indeed, whoever (intentionally) kills himself, then certainly he will be punished in the Fire of Hell, wherein he shall dwell forever"*⁴⁴

However, one who is ignorant and does not know, and assumes his action was good and pleasing to Allaah (*Subhaanahu wa Ta'aala*), then we hope Allaah (*Subhaanahu wa Ta'aala*) forgives him for that which he did out of [ignorant] *ijtihaad*, even though I do not find any excuse for him in the present day. This is because this type of suicide is well known and widespread amongst the people, so it is upon the person to ask the people of knowledge (scholars) regarding it, until the right guidance for him is differentiated from the error.

And from that which is surprising, is that these people kill themselves despite Allaah having forbidden this, as He (*Subhaanahu wa Ta'aala*) says:

⁴³ Shaykh Ibn Baaz, *Kayfa Nu'aaliy Waaqi'unaa al-Aleem* - Page 108-109

⁴⁴ Bukhaaree (5778) and Muslim (109, 110)

"And do not kill yourselves. Surely, Allaah is Most Merciful to you" *Soorah an-Nisaa., Aayah 29*

And many amongst them do not desire anything except revenge of the enemy, by whatever means, be it *halaal* (permissible) or *haraam* (impermissible). So they only want to satisfy their thirst for revenge.

We ask Allaah to bless us with foresight in His Deen and [give us] actions which please Him, indeed He is all Powerful over all things.⁴⁵

Shaykh Ibn Uthaymeen On Committing Suicide

Question: What is the ruling regarding suicide in Islaam?

Response: Suicide is when a person kills himself intentionally by whatever means. This is *haraam* (forbidden) and regarded as amongst the major sins, and likewise included in the general statement of Allaah (*Subhaanahu wa Ta'aala*):

"And whoever kills a believer intentionally, his recompense is Hell to abide therein, and the Wrath and the Curse of Allaah are upon him, and a great punishment is prepared for him". *Soorah an-Nisaa, Aayah 93*

And it is established from the *Sunnah* on the authority of the Prophet (*salAllaahu `alayhi wa sallam*) who said:

"Indeed, whoever (intentionally) kills himself, then certainly he will be punished in the Fire of Hell, wherein he shall dwell forever"⁴⁶

⁴⁵ Shaykh Ibn 'Uthaymeen, *Kayfa Nu'aaliq Waaqi'unaa al-Aleem* - Page 119

⁴⁶ Bukhaaree (5778) and Muslim (109 and 110).

In reality, the one who commits suicide, generally does so because of his desperate situation, either as a direct result of an act of Allaah or a human being. So you find him unable to cope with that which has afflicted him, and in actual fact he is like one who is calling for help from the scorching heat of the fire. So he has progressed from that which was tough (bad) to that which is worse. And if he was patient, then Allaah would have assisted him in dealing with the difficulty.⁴⁷

The Reality Of The Rebellious Khawaarij *Shaykhul-Islam Ibn Taymiyyah (died 728AH)*

The *khawaarij* are those who make the unlawful blood lawful. They declare Muslims to be unbelievers on accounts of sins they commit. They declare all the Muslim rulers to be unbelievers and call for revolution and rebellion and bloodshed.

Shaikh ul-Islam Ibn Taymiyyah said,

"And the way, *seerah*, of the Muslims has never ceased upon this (methodology). They did not declare them (i.e. the *Khawarij*) to be apostates like those whom [Abu Bakr] as-Siddeeq (*radiallaahu anhu*) fought against. And this despite the command of the Messenger of Allaah (*sallallaahu alaihi wasallam*) to fight against them, as occurs in the authentic narrations, and also despite what has been reported about them in the narration of Abu Umaamah, collected by at-Tirmidhi and others [*] that they are **"the most evil of those who are killed under the sky and how excellent is the one killed by them"**. Meaning that they are more harmful to the Muslims than others, for there are none which are more harmful to the Muslims than them, neither the Jews and nor the Christians. For they strived to kill every Muslim who did not agree with their view, declaring the blood of the Muslims, their wealth, and the slaying of their children to be lawful, while making *takfeer* (declaring Muslims to

⁴⁷ Shaykh Ibn 'Uthaymeen, *Kayfa Nu'aaliq Waaqi' unaa al-Aleem* - Page 120

be unbelievers) of them. And they considered this to be worship, due to their ignorance and their innovation that caused to stray.⁴⁸

Imaam Ibn Baaz Concerning Those Who Partake In Bombings, Hijackings

Question: [What is the ruling] concerning *Jamaatul-Jihaad* (a group responsible for bombings and terrorism and other evils) and co-operation with them?

Answers Imaam Ibn Baaz: "... **they are not to be co-operated with, nor are they to be given salaams to. Rather, they are to be cut off from, and the people are to be warned against their evil. Since they are a *fitnah* (tribulation/trial) and are harmful to the Muslims, and they are the brothers of the Devil (*Shaytaan*)!**⁴⁹

Advice Of The Great Scholar Muhammad Ibn Saaleh Ibn Al-Uthaymeen On Dealing With Non-Muslims⁵⁰

The *Shaikh* stated, during a tele-link, on the 28th July 2000:

"...Likewise I invite you to have respect for those people who have the right that they should be respected, from those between you (meaning Muslims) and whom there is an agreement (of protection) [i.e. Non-Muslims]. For the land which you are living in is such that there is an agreement between you and them. If this were not the case they

⁴⁸ *Minhaj us-Sunnah* 5/248. [*] declared authentic by Shaikhul-Islam al-Albaanee (died 1421AH) in *Saheeh Sunan at-Tirmidhi* (no. 2398)

⁴⁹ From the taped cassette (no.11), recorded in the month of *Dhul-Hijjah* 1408H (1987CE) at *at-Tawiiyyatul-Islaamiyyah*.

⁵⁰ Source: Tele-link (28th July 2000, Birmingham UK)

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would have killed you or expelled you. So preserve this agreement, and do not prove treacherous to it, since treachery is a sign of the hypocrites, and it is not from the way of the Believers.

And know that it is authentically reported from the Prophet (*salallaahu 'alayhi wassallaam*) that he said, "*Whoever kills one who is under an agreement of protection will not smell the fragrance of Paradise.*"

Do not be fooled by those sayings of the foolish people: those who say: 'Those people are Non-Muslims, so their wealth is lawful for us [i.e. to misappropriate or take by way of murder and killing].' For by Allaah - this is a lie. A lie about Allaah's Religion, and a lie in Islamic societies. So we may not say that it is lawful to be treacherous towards people whom we have an agreement with.

O my brothers! O youth! O Muslims! Be truthful in your buying and selling, and renting, and leasing, and in all mutual transactions. Because truthfulness is from the characteristics of the Believers, and Allaah - the Most High - has commanded truthfulness - in the saying of Allaah - the Most High,

"O you who believe - fear and keep you duty to Allaah and be with the truthful"

And the Prophet encouraged truthfulness and said, "*Adhere to truthfulness, because truthfulness leads to goodness, and goodness leads to Paradise; and a person will continue to be truthful, and strive to be truthful until he will be written down with Allaah as a truthful person.*"

And he warned against falsehood, and said, "*Beware of falsehood, because falsehood leads to wickedness, and wickedness leads to the Fire. And a person will continue lying, and striving to lie until he is written down with Allaah as a great liar.*"

O my brother Muslims! O youth! Be true in your sayings with your brothers, and with those Non-Muslims whom you live along with - so

that you will be inviters to the Religion of Islaam, by your actions and in reality. So how many people there are who first entered into Islaam because of the behaviour and manners of the Muslims, and their truthfulness, and their being true in their dealings."

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