

An appeal to the suicide bombers

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بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

In the Name of Allaah the most Kind the most Merciful

Important translator's note: This article was published in Al Jazeera newspaper in 2004, translated into the English language in 2006, and disseminated online in both languages. The author of this article is the well-known, highly respected scholar, Shaykh Saalih Fawzaan (حفظه الله)¹, a member of the permanent committee of senior scholars in Saudi Arabia.

Using false proof and its destructive results

Explanation of the Hadeeth: Remove the pagans from the Arabian Peninsula

All praises belong to Allaah who sent His Prophet with the guidance and the religion of truth, so he conveyed the truth and carried out the trust and made clear to the people what was revealed to them from their Lord. So may the peace and blessings of Allaah be upon him, his family and his companions the flag bears of guidance, the radiant lamps in the darkness of night. Allaah the Exalted said:

هُوَ الَّذِي أَنْزَلَ عَلَيْكَ الْكِتَابَ مِنْهُ آيَاتٌ مُحْكَمَاتٌ هُنَّ أُمُّ الْكِتَابِ وَأُخَرُ مُتَشَابِهَاتٌ فَأَمَّا الَّذِينَ فِي قُلُوبِهِمْ زَيْغٌ فَيَتَّبِعُونَ مَا تَشَابَهَ مِنْهُ ابْتِغَاءَ الْفِتْنَةِ وَابْتِغَاءَ تَأْوِيلِهِ وَمَا يَعْلَمُ تَأْوِيلَهُ إِلَّا اللَّهُ وَالرَّاسِخُونَ فِي الْعِلْمِ يَقُولُونَ آمَنَّا بِهِ كُلٌّ مِنْ عِنْدِ رَبِّنَا وَمَا يَذَّكَّرُ إِلَّا أُولُو الْأَلْبَابِ

[It is He Who has sent down to you (Muhammad) the Book (this Quran). In it are Verses that are entirely clear, they are the foundations of the Book and others not entirely clear. So as for those in whose hearts there is a deviation (from the truth) they follow that which is not entirely clear thereof, seeking Al-Fitnah (trials, tribulations etc.), and seeking for its hidden meanings, but none knows its hidden meanings except Allaah. And those who are firmly grounded in knowledge say: "We believe in it; the whole of it (clear and unclear Verses) are from our Lord."]²

The Unclear verses are those verses where the intended meaning is not understood until it is referred back to other text; and the other texts explain the meaning. And the clear verses are those verses that do not need other verses to explain its intended meaning. And this is similar to the unrestricted and the restricted and the specific and the general and that which

¹ (حفظه الله) May Allaah the Most High preserve him

² سورة آل عمران – Soorah Aale- Imraan [3:7]

An appeal to the suicide bombers

is stated in brief and what is mentioned in detail and the verse that abrogates another verse and the verse that is abrogated.

This level of discernment it not known except by those whom are firm in knowledge; those whom refer the unclear verses back to the clear verses therefore the clear verses explain the unclear verses. And the scholars say, "**We believe in it; the whole of it (clear and unclear Verses) are from our Lord.**" Therefore some of Allaah's speech explains other parts of His speech, and parts of His speech makes clear other parts of His speech.

But as for the people who have a disease in their hearts and those who are astray then they seek proof from the unclear verses; just like Imaam Ahmad said (رَحِمَهُ اللهُ)³: 'And they leave alone the clear verses seeking some fitnah (trials, tribulations etc.) and they split apart what Allaah has commanded them to join, and they spread corruption in the land, and they say, "We are taking our proofs from the Qur'aan, but in reality they don't take their proofs from the Qur'aan rather they take parts of it and leave other parts.'

They are like the ones who use as a proof the statement of Allaah the Exalted:

['Woe be to those who pray' as a proof to leave off the prayer. But they don't use the verse that comes after that which is 'Those who delay their prayer from their stated fixed times']⁴

And it is possible that they are not from those who have a disease in their hearts but rather they could be from those who are ignorant or from those who pretend to have knowledge or from those who are overzealous upon ignorance; and they are not from those whom are firm upon knowledge nor do they return their affairs back to those whom are firm upon knowledge. So they fall into destruction and they cause others to fall into destruction.

Take for example during our time those who cause havoc and destruction, those who terrorise the people and cause corruption throughout the land. They have taken to blowing up buildings and demolishing them upon whoever is inside them. And they are killing the people whom Allaah has forbidden them to kill; (and they have been forbidden to be killed) either because they are Muslims or non-Muslims who have a covenant with the Muslims or non-Muslims who are under the protection of the Muslims.

And they use as a proof (to terrorise and kill them) the statement of the Messenger of Allaah (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ)⁵, '**Remove the Jews and Christians from the Arabian peninsula**'.

But what they don't know is:

Firstly: The one who is being addressed here is the Muslim ruler who is in charge of the affairs of the people, and he is not addressing just anyone from amongst the people. And

³ (رَحِمَهُ اللهُ) (rahimahullaah) May Allaah the Most High have mercy on him

⁴ سورة الماعون – Soorah al-Maun [107:4-5]

⁵ (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) (sallallaahu 'alayhi wa sallam) May the peace and blessings of Allaah the Most High be upon him

An appeal to the suicide bombers

the proof for this is that the companions of the Messenger of Allaah— may Allaah be pleased with them—never acted upon this individually, rather the only one that acted upon this was Umar bin Khattaab who was the second Muslim ruler (after the death of the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ)). So this is proof that the one who is to carry out this action is the leader of the Muslim, if he sees a greater benefit in carrying out this action.

Secondly: The Messenger of Allaah (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) said: ‘**Remove them**’, he did not say kill them and he did not say act treacherously towards them when you have given them safety.

Rather Allaah the Exalted said to His Prophet peace and blessings are upon him:

وَإِنْ أَحَدٌ مِنَ الْمُشْرِكِينَ اسْتَجَارَكَ فَأَجِرْهُ حَتَّى يَسْمَعَ كَلَامَ اللَّهِ ثُمَّ أَبْلِغْهُ مَأْمَنَهُ ذَلِكَ بِأَنَّهُمْ قَوْمٌ لَا يَعْلَمُونَ
[‘**And if anyone of the pagans seeks your protection then grant him protection, so that he may hear the Word of Allaah (the Quran), and then escort him to where he can be secure**’].⁶

And returning him to where he can be secured means returning him to his land, safe and sound. Because Islam is a religion that calls for one to fulfil his promises, it is not a religion that calls for treachery.

The Prophet Muhammad (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) said: ‘**Whoever has killed a person having a treaty with the Muslims shall not smell the fragrance of Paradise, though its fragrance is found for a span of forty years.**’⁷

Thirdly: Removing the Jews and Christians from the Arabian Peninsula does not prohibit them from being employed to perform the jobs that they do, and then returning them to their lands after they have completed their task; such as the ambassadors, the workers, the merchants or the ones that have specialty skills that the Muslims need and they don’t have anyone to fulfil that certain need.

And the Prophet Muhammad (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ), hired a pagan to show him the way to Madeenah during his migration.

And the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) are upon him took a loan from a Jewish man in his city of Madeenah.

And a Christian man from Najran (a city in southwestern Saudi Arabia near the frontier with Yemen) entered upon him while he was in his Masjid and negotiated with him.

And Thamama ibn Uthal⁸ was tied up in the masjid while he was a pagan.

⁶ سورة التوبة – Soorah at-Tawbah [9:6]

⁷ Related in Bukhaaree and Muslim

An appeal to the suicide bombers

Verily what those ignorant people are doing by way of destruction and killing those persons who have been giving safety by the Muslims is only a distortion of Islaam and it is turning people away from Islaam. And it is not permissible and it is disobedience to Allaah and His Messenger (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ). Therefore it is obligatory for those who want to save themselves and those who have any sense left to return to that which is correct and to repent to his Lord.

And the leader of the Muslims has presented them with the chance to return to that which is correct and to repent, and if they do that then they will be treated fairly. And the one who repents from a sin is like the one who does not have a sin and the repentance wipes out what comes before it. So it is obligatory upon them to repent to Allaah and to throw down their weapons, and to put their hands in the hands of their Muslim brothers and to adhere to listening to and being obedient to the Muslim leaders.

And Allaah the Exalted said:

يَا أَيُّهَا الَّذِينَ آمَنُوا أَطِيعُوا اللَّهَ وَأَطِيعُوا الرَّسُولَ وَأُولِي الْأَمْرِ مِنْكُمْ فَإِنْ تَنَازَعْتُمْ فِي شَيْءٍ فَرُدُّوهُ إِلَى اللَّهِ وَالرَّسُولِ إِنْ كُنْتُمْ تُؤْمِنُونَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ ذَلِكَ خَيْرٌ وَأَحْسَنُ تَأْوِيلًا

[O you who have believed, obey Allaah and obey the Messenger and those in authority among you. And if you disagree over anything, refer it to Allaah and the Messenger, if you should believe in Allaah and the Last Day. That is the best [way] and best in result.]⁹

And the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) said: 'I command you to hear and obey even if a slave is put in charge of you.'

And He said: 'Whoever defected from the obedience (to the ruler) and separated from the main body and dies would have died the death of the times of ignorance.' (Or as the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) said.)

Ending it with this, I ask Allaah to guide those Muslims who are astray and to return their mistakes to that which is correct and may the peace and blessings be upon our Prophet Muhammad, his family and his companions.¹⁰

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⁸ Translator's note: Thamama ibn Uthal was a prisoner of war who was tied in the Prophet's Masjid in Madeenah. The Prophet Muhammad (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) ordered that he be treated good and brought food. He was released after his third day of captivity where upon he accepted Islaam.

⁹ سورة النساء – Soorah an-Nisaa [4:59]

¹⁰ <http://www.sahab.net/forums/index.php?showtopic=45122>