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BOMBINGS IN ISLAM

Nowadays, many people have begun to discuss the ahkaam of the bombing of properties and cars and we hear many alluring comments that these bombings and explosions are not 'the way for settlement' or 'reformation'.

It may be very alluring but is not at all a fair comment, it is an unjust judgement of the Islamists; those explosions are just a means, it is not a way of life nor method for any objective. Therefore the hukm for these means will take the same hukm of the target and objective.

This bombing has an objective; it has its fruits and outcomes and has its juristic evidence, it is different from what people conclude to be the purpose of a bombing. It is neither fair nor correct for one to assume that the hukm can be so brought simply for the means of attaining that objective.

If we were to deal with every matter of the deen in this manner it would only cause more confusion and waste effort and time and keep us discussing and disputing in back and forth in circles.

There is no doubt, result of the bombings is that there is killing and destruction, some of that killing is with haq and some of it is without haq. For example, killing a Muslim is without any haq except if it has an Islamic cause e.g. stoning the adulterer, killing the apostate, punishing the criminals etc.

As for the kafir; the life of the kafir has no sanctity unless he has a covenant of security, either musta'man or dhimmi, however originally he has no sanctity.

Any explosion that is not based on haq causes nothing but fasad and destruction, but any explosion that has haq is a great cause for reformation and settlement. Any bombing can be praised by Allah and can also be dispraised by Allah.

However to create or innovate new terms and arguments, claiming that it is just a cause of corruption, division etc will only add to the confusion of the people. Those people who are discussing and addressing these issues should use ilm and should refrain from confusing the masses who are easily misled with their dazzled arguments and rationalism,

They spread their corruption among the masses in the way that they spread their ideas like fire in the time of elections, repeating their call until the minds of the people are trapped with it and fixed on it.

An example of this is the one who speaks and warns the people against the da'wah, claiming that the Da'wah is a bridge to jahannam. When someone accuses the mujahideen and the du'aat to be the callers to the gates of jahannam in the hadith of Hudhaifah ibn Yamaan; we must ask, can this man ever benefit

from the intercession of Muhammad (saw) on the day of judgement? He wants to spread his corruption even by quoting ayat like Allah's saying, "The shaytan calls his awliya to jahannam." [EMQ Fatir: 6]

There are callers calling to the haq and they are on the path to Jannah, and there are callers calling to the falsehood and they are on the path to jahannam, the explosions are of types. We must know what was the objective and aim of the operation? Who was targeted and who was killed? Was the aim to please Allah? Were Muslims targeted or kuffar? Was the objective to kill Muslims or to fight the aggressors?

There are many gates to jannah, one of which is Baab ul Jihad (the gate of Jihad). The people of Haq will lay down a lot of 'izzah and dignity against the enemy with full yaqeen (certainty) that Allah will promise them paradise and dignity.

The people who condemn these attacks do not stop to think, neither about what the objective of the bombing was nor who was targeted and attacked. People condemn the bombings in Turkey against the HSBC bank, forgetting completely the usury and riba' widespread because of it, people have even started to ask 'can we use suicide bombings in Palestine?'

Allah (swt) ordered and obliged upon us to terrify and anger the kuffar, the enemies of Allah and the Muslims. Allah (swt) says, "Prepare as much as you can from power and steeds of war, in order to terrorize the enemy of Allah and your enemy."

There is no doubt that bombing the kuffar in Muslim lands and the lands of the kuffar will terrify them, anger them and deter them from attacking us again.

We see nowadays that there is nothing that shakes the enemy except the attacking and bombing and violence for the sake of Allah. In Palestine, the Jews suffer and feel as if they are in hell because of the regular daily attacks and operations, but they never felt any fear or suffering from demonstrations in London.

If we look to the bravest men of the century and the heroes of the Ummah in this century like Abdullah Azzam, Khattab, Muhammad Al Shehrie, Ahmed Al Haznawi, Sa'eed Al Ghaamidi, Sheikh Abul Abbas Al Janoobi, Sheikh Usama bin Laden, Khalid Ayyash and so many more, these people never became great heroes except by being teachers of this kind of fighting.

It seems that the one who wants to sell out that those bombings are not 'the way for revival' or a 'rational approach' is only trying to sell his own views of building tarbiyyah and education to revive the ummah.

Despite the fact that we recognise the importance of tarbiyyah and education, especially to purify the aqeedah in the ummah, to purify the tawheed and teach the people to reject the taghout, to build in them the walaa and baraa', however that does not negate the call of jihad and the call for fighting the aggressors, defending the life, the wealth and the honour of the Muslims with their lives and their bodies, it cannot stop the call to stop the aggression against the Muslims.

It seems that they want us to resist the aggression by peaceful debate and by leaflets, it is strange how those minds think, can they truly believe in what they are saying? Or do they not understand ugliness of their call that they call us towards?

It is not Allah that calls us to that foolish logic; it is only by our desires and our love for the dunya and our hate for death that we have become useless like the froth on the river.

The history will report our situation with many question marks. When we read the stories of Banu Israel and their promised victory and their insistence after that, to hold on to their old habits, we find that in the same way, we are unwilling to change our situation. We do not want to leave our traditions and bad habits that we have become so used to. We no longer want to return to the 'izzah and dignity.

This happened in the past with the tatarians who used to occupy the lands of the Muslims for years, yet the people did not move or manage even to shake a single vein against them. The same occurred in Al Sham, when it was occupied by the kuffar; at that time, the Sultan sent ulema and du'aat to encourage the people and motivate them for jihad, yet it did not help them except a little.

What is stranger still is that today, if the people become cowards and do not respond to the call for jihad and to the callers to the fight, then what will they do if their elders plant on them humiliation and defeat, if they prevent any progress with their slogans of reform and peace? That is why the people start to say, 'it is not a time of fighting, it is a time of islah and reformation'

I pray to Allah that the people understand that the jihad and the means for the Jihad take the same hukm, that they understand that the people of jihad will decide if a means is useful or not useful, if it is beneficial or not beneficial, I pray to Allah to keep us firm on this deen and strong in our resistance and I pray that Allah (swt) protects us from confusion and doubts.