

Usāmah Bin Lādin did not Respect the Islāmic Sharī'ah and Was a Disputant to Allāh, His Messenger and the Islāmic Sharī'ah - Part 2

All praise is due to Allāh, the Lord of the Worlds, the Lord of Noah, Abraham, Moses, Jesus and Muḥammad. May the peace and blessings be upon them all. To proceed:

After Part 1 of this series was published a sympathizer to the pseudo-scholar, takfīrī, khārijite terrorist, Usāmah bin Lādin tweeted the message in the image to the right. The Khārijites and naturally, those deceived by them and their ideas



@abuyiaadsp Shaykh Usama (rh) is free of what u say- "Then let us earnestly pray, and invoke the curse of Allah on those who lie!" [3:61]

8:45 AM · 01 Sep 14

- as established in revealed textual evidence - have little grasp of the religion, and of that which it permits and that which it prohibits. Upon this ignorance they make misguided judgements that bring upon calamities upon Muslims.

The Islāmic Sharī'ah Came with Wisdom, the Permissibility of Treaties, Truces and Agreements with non-Muslims in Order to Preserve Life, Property and Beneficial Interests

The Salafī Imām, Shaykh 'Abd al-'Azīz bin Bāz (رَحْمَةُ اللَّهِ عَلَيْهِ) was asked, as published in al-Muslimūn newspaper, no. 516, 21/07/1415AH, in relation to a peace treaty with the Jews, "Respected father: The area today is living in a period of peace and agreement, but the affair that has harmed many Muslims and which has led some of them to oppose it (the peace agreement) and to oppose the governments which support it (the peace agreement) through assassinations or attacking civilian targets from the enemy. Their reasoning is based upon the following: a) that Islām rejects the principle of a truce, b) that Islām

calls for facing the enemy irrespective of the condition of the Muslims in weakness or strength. We hope (for you) to explain the truth and how we are to deal with this situation with what guarantees safety for the religion and its people?"

The Shaykh answered, "It is permissible to enter into a truce with the enemies both **unrestrictedly (muṭlaqan)** and also limitedly [for a time period (mu'aqqatan)] when the ruler sees a beneficial interest in that, due to the saying of Allāh, the Sublime:

﴿ وَإِنْ جَنَحُوا لِلسَّلَامِ فَاجْنَحْ لَهَا وَتَوَكَّلْ عَلَى اللَّهِ إِنَّهُ هُوَ السَّمِيعُ الْعَلِيمُ ﴾

**And if they incline to peace, then incline to it [also]
and rely upon Allah. Indeed, it is He who is
the Hearing, the Knowing. (8:61)**

And also because the Prophet (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) entered both of these (two types of truces). He entered a truce with the people of Makkah to leave war for ten years so that the people can live in peace, that they withhold from each other, and he also made a truce with many of the Arab tribes with an **unrestricted truce**. And when Allāh allowed him to conquer Makkah (peacefully, without bloodshed),¹ he dissolved their covenants and granted a period of four months for those who did not have any covenants..." And in another edition of al-Muslimūn a few weeks later (no. 520, 19/08/1415AH), Ibn Bāz said, "A truce (peace treaty) with the Jews or others from the non-Muslims does not necessitate affection for them or loyalty to them (for the sake of their religion), rather it simply requires security from both sides, to withhold from harming each other and (facilitating) other things such as buying, selling, exchanging ambassadors and other such dealings which do not necessitate affection or loyalty for non-Muslims (on the basis of their religion)."

¹ Despite the oppression and slaughter of the Muslims at the hands of the

The above is an example of a Scholar who has intellect, sound Sharī'ah knowledge and a grasp of reality (fiqh al-wāqi'). He has rujūlah (masculinity, manhood) in that he has a strong hold on his emotions and does not allow them to enter into his views, opinions and reasoning. Rather, it is a Sharī'ah judgement derived from clear evidences from the Qur'an and the evident practice of the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ).

The Khārijite Dogs of Hellfire Came With Intellects of Donkeys, Fiery Unbridled Emotions, Mass Slaughter and the Destruction of Worldly Affairs² Without Any Consideration for Protection of Life and Property

² The Takfīrī Khārijites claim to be opposing the Zionists and others when in reality, they, along with the Rāfiḍah, are serving the interests of the Zionists. Each of these three factions serve as a stepping stone for the other, the Khārijites, the Rāfiḍah and the Zionists. Their aim is to destabilize and ravage the mainly Sunni lands of Islām. The Zionists are happy and the Rāfiḍah are happy that the dumb Khārijites are serving their agendas. The Zionists want Greater Israel. The Rāfiḍah want revolutions in Sunni lands to hasten the coming of their Mahdī who will lead them to mass slaughter of the Sunni "apostates". As for the the Khārijites - (intellects of asses coupled with the fiery zeal of hungry lions in pursuit of prey) - they are dumb pawns in the game. Armed with their slogans "*the judgement belongs to none but Allāh*", "*social justice*" and the manifesto of Vladimir Lenin (Sayyyid Quṭb's "Milestones") under their armpits, they lead the way. Fire them off and you have turmoil in Muslim lands. This is why revolutions are actively supported in Muslim lands. They are the quickest route to overturning the current order. This opens the door for outside intervention, military or otherwise. The Rāfiḍah are happy to give a helping hand which is why many figureheads of al-Qā'idah have had safe passage through Irān and many have been resident there. There is evidence for this, but this is not the place for a digression. In reality, the Zionists' plans are unfolding while they sit and watch, just as they desire, "*Thanks Khāwārij, thanks Rawāfiḍ!*" Abū al-Faḍl al-Hamadhānī was correct about the innovators. And, indeed **Nāfi' bin Azraq** (head of the Azāriqah Khārijites) was involved in the revolution against 'Uthmān (رَضِيَ اللهُ عَنْهُ) instigated by Abdullah bin Saba' just as he was also involved in revolutions against the Muslim rulers afterwards. He would charge everyone who did not join him with apostasy,

We can now turn to the intellect of a pseudo-scholar, takfīrī khārijite and evaluate the sum of his knowledge. Usāmah bin Lādin, the follower of Sayyid Qūṭb and Muḥammad Quṭb, immediately retorted to Ibn Baz (رحمة الله) and a statement was issued on 27/07/1415AH in which he addressed Ibn Baz and said, "And we shall remind you - respected Shaykh - of parts of this fatwā and positions which you do not think anything of whilst they will cause the ummah to fall for seventy years into misguidance." And in relation to Ibn Bāz's second piece, Usāmah bin Ladin issued another statement on 28/08/1415AH in which he said, "For we notify the ummah of the danger of the likes of this futile fatwā (regarding the truce) which does not meet the (necessary) conditions..." and then he accused Ibn Bāz of being a pawn for the rulers, stating, "Respected Shaykh, age has got the better of you, you used to have white hands in aiding Islām previously, so fear Allāh and keep at a distance from those tawāghīṭ (false dieties, meaning rulers) and oppressors who have announced war against Allāh and His Messenger." This comprises takfīr of those rulers and Usāmah bin Lādin has many other statements of takfīr similar to this.

What guidance have al-Ikhwān and Ḥamās brought to the Palestinian people? It is clear that these groups rejected this fatwā and others like it and misguided the Palestinian people into activities that only bring upon them destruction.

and would examine them for their views on the rulers. He slaughtered Muslim women and children mercilessly, even the mosques were not spared from his slaughter of Muslims therein. In history, we see the connections between the activities of Abdullah bin Saba' and the Khārijites, and today we see the same with ISIS, al-Qaidah, the Rāfiḍah and the Zionists. As Shaykh Ṣāliḥ al-Suhaymī noted, " Do not be deceived by the claims of that artificial enmity between the Zionists and those groups (the Houthī Rāfiḍah and the Khārijites), for they are friends, ever since the time of 'Abdullāh bin Saba' until this day of ours. Thus, the Muslim is shrewd, intelligent, he should not be deceived by this idle chatter, and nor by these fibs and deviations." In his lesson delivered on 14/09/2009.

From the above - *and this is just one aspect of many that can be highlighted* - we can see that Usāmah bin Lādin was an ignoramus and upon his ignorance and desires he made criminal judgements against great, respected Scholars who are rooted in Sharī'ah knowledge and who give sincere advice to the ummah in great and serious affairs that affect both religion and livelihood, with fatwās that are founded upon clear evidence. This indicates that Usāmah bin Lādin and his takfīrī, khārijite followers (or sympathizers) do not respect and venerate the rulings of the Sharī'ah in reality, but follow desires and emotions. They are unlike the firmly grounded Scholars who - alongside their knowledge of those who intend harm for Muslims and who conspire to take their lands and resources - have their emotions under complete control and have no hawā (desire) in the rulings they give because this is a matter of speaking about Allāh's dīn.

As for the Khārijites, then here is the Sharī'ah judgement regarding them **"They depart from the religion (Islām) like an arrow departs from the bow"**³ and **"Their faith does not pass beyond their throats"**⁴ and **"They recite the Qur'ān but it does not go beyond their collar-bones"**⁵ (indicating ignorance and false scholarship) and **"They speak with the best (most alluring) speech of the creation"**⁶ and **"Your prayer and fasting (that of Muhammad's Companions) is nothing compared to theirs"**⁷ (meaning they have outward piety), and **"Young of age, foolish of mind"**⁸ , and, **"Their speech is beautiful, alluring yet their actions evil"**⁹ and **"They are the most evil of the creation"**¹⁰ and **"They call to**

³ Reported in Ṣaḥīḥ Muslim (no. 2496).

⁴ Reported by al-Bukhārī (no. 5057).

⁵ Reported by al-Bukhārī (no. 5058) and Muslim (no. 2456).

⁶ Reported by al-Bukhārī (no. 5057).

⁷ Reported by Muslim (no. 2455).

⁸ Reported by al-Bukhārī (no. 5057).

⁹ Reported by Abū Dāwūd in al-Sunan (no. 4765).

¹⁰ Reported by Muslim (no. 2469).

the Book of Allāh, yet they have nothing to do with it"¹¹ Indeed the Messenger of Allāh (صلى الله عليه وسلم) spoke the truth, for he is the truthful, the believed.

So yes indeed, we earnestly invoke the curse of Allāh upon those who lie (3:61) ﴿فَنَجْعَل لَّعْنَتَ اللَّهِ عَلَى الْكٰذِبِينَ﴾. Those who claim that treaties and truces with non-Muslims for preserving life and property and attaining beneficial interests and objectives are harām (unlawful) and tantamount to kufr and riddah and who declare upright, Allāh-fearing Scholars to be misguided and who judge entire governments with apostasy upon ignorance and desires, they are the ones who lie upon Allāh and lie upon His Messenger and lie against the Sharī'ah. So, indeed may the curse of Allāh be upon those who lie. Amīn, Allāhumma Amīn.

Abū 'Iyaad
6th Dhul-Qa'dah 1435H / 1st September 2014CE

Refer also to:
<http://IslamAgainstExtremism.Com>
<http://Takfiris.Com>

¹¹ Reported by Abū Dāwūd in al-Sunan (no. 4765).