

Questions & Answers on the London Bombings

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v1.00

Question 1:

What is the Islaamic position towards the bombings and destruction that took place in London, Britain, may Allaah bless you?

Answer:

In the name of Allaah. All praise is due Allaah, may the peace and blessings of Allaah be upon our Prophet Muhammad, his family, his companions and those who follow them in goodness until the day of judgement.

To proceed:

Then verily this act is one of the worst forms of spreading corruption in the earth and one of the greatest of crimes. If those who perpetrated this claim to be Muslims, then they are extremely far away from the (correct) understanding of the religion of Islaam and the understanding of the legislated rulings of the religion of Islaam. Rather, this is treachery that has been prohibited by the immaculate legislation, even at times of war.

The Muslim jurists have mentioned that whoever enters the lands of the disbelievers and there is a war between us (the Muslims) and them (the disbelievers), with an assurance of security from those whom he is at war with, then it is impermissible for him to behave treacherously and break the covenant after he has entered (their land) with a pact of security. So if this is pertaining to the land of a people that he is at war with, then what about a land that has treaties and pacts with the (word unclear) Muslims?!

So if this has occurred in that land (Britain), and they are those who have an agreement (with the Muslims) and they are considered to be Mu'aahadoon, then this is a greater crime and the prohibition is more severe.

The Prophet, sallallaahu 'alayhi was sallam, forbade treachery even at times of war, and that is why he used to admonish his companions when sending them out to fight saying: "Do not be treacherous". So the Prophet, sallallaahu 'alayhi was sallam, prohibited deceit even at times of war.

Therefore, this is treachery and it is impermissible.

This also harms the Muslims living in that land and it distorts the (true image) of Islaam. Also this incites the leaders of that land against the Muslims that reside in that land and are from that land. It brings difficulty to the Muslims in general in all places and likewise this obstructs the call to Allaah in that land. All these are the evil consequences (of that

behaviour) in addition to the crime of killing a Mu'aahad or a Muslim or someone whose blood is unlawful.

No scholar from the Muslim scholars, who understands the legislated rulings (of Islaam); none of them would say that the like of this act is permissible. The only people who would make this kind of statement are the ignorant astray individuals who are miles away from knowing the truth.
Allaah knows best.

Question 2:

If a Muslim knows that an individual is going to blow up a building here in the UK, can he inform the police?

Answer:

Yes (he can). We say this is considered forbidding an evil. We already know that Islaam has judged this type of act to be impermissible, and the Prophet, sallallaahu 'alayhi was sallam, said: **"Whoever amongst you sees an evil then let him change it with his hand. If he is not able, then let him change it with his tongue. If he is not able, then let him hate it with his heart and this is the lowest level of eemaan."**¹

This act is evil, it is a crime, and it is forbidden. Therefore it is obligatory upon the one who can change an evil to change it in the way he is able to, and one of the ways is to inform on those criminals.

Question 3:

What is your advice to those who rejoice at that which took place in London and those events that are similar?

Answer:

It is not allowed for the Muslim to be delighted. Rejoicing can only be in something that is legislated, and rejoicing in a sin is forbidden.

Also, the statement of the Prophet, sallallaahu 'alayhi was sallam, in which he said, **"Whoever amongst you sees an evil then let him change it with his hand. If he is not able, then let him change it with his tongue. If he is not able, then let him hate it with his heart and this is the lowest level of eemaan."**² In one narration: **"There is not a mustard seed of eemaan after that."**

So the one who doesn't hate the evil in his heart doesn't have a mustard seed of eemaan in his heart as mentioned in this hadeeth; this is the reward that has been legislated for him.

So what is the state of the one who is happy (with these evil and atrocious acts)?!

¹ Collected by Muslim

² Collected by Muslim