



THE FLAMES

O F J U S T I C E

After the brutal fires of the murtaddin – launched from their planes, tanks, and cannons – had devoured the skin, flesh, and bodies of the Muslims – men, women, and children alike – Allah healed the breasts of the people of wala and bara with what He decreed to occur at their hands in the burning of the imprisoned soldiers of the tawaghit. Meanwhile, the “scholars” of the tawaghit and the “theorists” of the Sahwat denounced the flames of justice, doing so to draw closer to the thrones of the disbelieving tyrants and for the sake of jahili partisanship. So they ignored the difference of opinion on the issue, turned a blind eye to the evidences, and shed crocodile tears for their apostate brothers – may Allah gather them together with the burned soldiers of the tawaghit and the dead fighters of the Sahwat in the fire of Jahannam, to abide therein forever. Amin.

These “scholars” and “theorists” followed the disbelievers of the People of the Book “who conceal what Allah has sent down of the Book and exchange it for a small price” (Al-Baqarah 174) and the deviant heretics who “only narrate what is in their favor,” as Waki’ Ibn al-Jarrah ؓ (died

197AH) described them (Abu Nu’aym: Tarikh As-bahan). They treaded this course in issues that have room for differences, doing so to give preference to the murtaddin from among the tawaghit and the Sahwat over the mujahid muwahhidin from among the muhajirin and the ansar. Indeed, how evil is there judgment!

As for them ignoring the difference of opinion on the issue, they did so through their concealment of what was mentioned by a number of hadith commentators in statements such as, “The Salaf differed with respect to burning, ‘Umar, Ibn ‘Abbas, and others disliked it... ‘Ali, Khalid Ibn al-Walid, and others permitted it” (Ibn Hajar: Fath al-Bari).

Likewise, Abu Bakr as-Siddiq and Khalid Ibn al-Walid ؓ burned some of those who resisted the zakah, as well as some of the followers of the false prophets, and ‘Ali Ibn Abi Talib ؓ burned a group of the Rafidah. So they killed murtadd captives – whose apostasy was of a severe nature – in the worst of ways in order to terrorize and disperse the remaining murtaddin. Also, Abu Bakr as-Siddiq, ‘Ali Ibn Abi Talib, Khalid Ibn al-Walid, and ‘Abdullah Ibn az-Zubayr ؓ all burned sodomites, doing so

out of anger for Allah's sake and as a deterrent for other sodomites.

And what is obligatory upon an individual concerning matters over which the people have differed, is to refer back to the Book and the Sunnah, Allah ﷻ said, "In anything over which you disagree – its ruling is [to be referred] to Allah" (Ash-Shura 10). He ﷻ also said, "If you disagree over anything, refer it to Allah and the Messenger" (An-Nisa 59).

The Sunnah has clarified that the default ruling with respect to burning anything with a soul is that it is forbidden, for Abu Hurayrah ﷺ narrated, saying, "Allah's Messenger ﷺ sent us on an expedition, saying, 'If you find so-and-so and so-and-so, burn them with fire.' Then, when we were about to depart, Allah's Messenger ﷺ said, 'I ordered you to burn so-and-so and so-and-so, but none is to punish with fire except Allah. So if you find them, kill them'" (Reported by al-Bukhari).

And Ibn 'Abbas ﷺ narrated that the Prophet ﷺ said, "Do not punish with the punishment of Allah" (Reported by al-Bukhari).

As for the "scholars" of the tawaghit and the "theorists" of the Sahwat turning a blind eye to the evidences, then this was through their concealment of some of that which the Most Just of Judges had revealed for mankind to maintain their affairs justly. He ﷻ said, "If you punish [an enemy], punish with an equivalent of that with which you were harmed" (An-Nahl 126). He ﷻ also said, "For [all] violations is legal retribution. So whoever has transgressed against you, then assault him in the same way that he has assaulted you" (Al-Baqarah 194). He ﷻ also said, "The retribution for a harmful act is a harmful one like it" (Ash-Shura 40). He ﷻ also said, "For wounds is legal retribution" (Al-Maidah 45).

Likewise, regarding the issue of punishing with fire as an act of retribution, there is the hadith of the 'Ukliyyin, which was reported by al-Bukhari and Muslim from Anas Ibn Malik ﷺ, who said, "That a group of 8 people from 'Ukl came to Allah's Messenger ﷺ and pledged their Islam. They found the land unpleasant, disliked it, and became ill. They complained of that to Allah's Messenger ﷺ, so he said, 'Would you like to head out with our shepherd and his camels, and drink from their urine and milk?' They said, 'Yes.' They then headed out, drank the camels' urine and milk, and recovered. Then they killed the shepherd and drove the camels out, [stealing them]. This then reached Allah's Messenger ﷺ, so he sent after them and they were captured and brought back. He then gave the order and their hands and feet were cut off, and he melted their eyes [In one narration: He then called for some nails to be brought. The nails were then heated. And he melted their eyes with them]. They were then cast out and left under the [heat of the] sun, until they died."

Anas ﷺ said, "The Prophet ﷺ only melted their eyes because they melted the shepherds' eyes" (Reported by Muslim).

Al-Bukhari named a chapter in his sahih on the hadith of the 'Ukliyyin, "Chapter: If a Mushrik Burns a Muslim Is He to Be Burned?" Ibn Hajar said, "He thereby indicated that the prohibition in his statement, 'Chapter: The Punishment of Allah Is Not to Be Punished With,' is specific to when the burning is not done for the sake of retribution" (Fath al-Bari), because the reality of melting a person's eyes is to burn the



The two Turkish apostates in the clutches of the mujahidin

eyes with fire using heated nails as a medium, as was indicated by Ibnul-Muhallab, Ibn Battal, Ibnul-Mulaqqin, and other hadith commentators.

Thus, in these ayat, the Most Just of Judges legislated retribution, and in this hadith, the truthful and trustworthy one ﷺ judged that the eyes of the 'Ukliyyin be melted because some of them did the same to the eyes of his shepherd. These evidences attest to the just nature of the flames that the mujahid muwahhidin ignited for the imprisoned soldiers of the Jordanian and Turkish tawaghit. Likewise, the position of the majority of the fuqaha also bears witness to the just nature of these flames.

Abul-'Abbas al-Qurtubi commented on the hadith reported by al-Bukhari and Muslim from Anas ﷺ, who narrated, saying, "A Jew killed a young girl for the sake of some silver jewelry she had, using a stone. She was brought to the Prophet ﷺ while she still had some life in her [before dying]. He asked her, 'Was it so-and-so who killed you?' So she shook her head, 'No.' Then he asked her about a second person, and she shook her head, 'No.' Then he asked her about a third person, and she nodded her head, 'Yes.' So Allah's Messenger ﷺ killed him [by crushing his head] between two stones."

Abul-'Abbas Al-Qurtubi said, "Therein is [evidence] that whoever commits murder using something is to likewise be killed by it. There was a difference of opinion on the issue, and the majority hold that he is to be killed with the like of that by which he committed the murder, whether by a stone, a cane, drowning, strangling, etc., as long as he did not commit murder with something entailing *fiṣq*, such as sodomy or alcohol, in which case he is to be killed by the sword. Their evidence is this hadith, as well as His ﷻ statement, 'So whoever has transgressed against you, then assault him in the same way that he has assaulted you' (Al-Baqarah 194), and His ﷻ statement, 'For wounds there is *qisas*' (Al-Maidah 45), and the reality of *qisas* [retribution] is to be equal in deed. And from among these scholars [i.e. the majority] are those who differed when it came to burning with fire or killing him with a cane [i.e. by impaling him through the anus, if he had



The flames of justice devour the murtaddin

impaled his victim through the anus with a cane], but the majority hold that he is to be killed therewith.” He then said, “The correct view is the position of the majority, because of what has preceded... due to His ﷺ statement, ‘then assault him in the same way that he has assaulted you,’ and due to the hadith of the ‘Uraniyyin [i.e. the hadith of the ‘Ukliyyin]’ (Al-Mufhim).

Ibnul-Qayyim said, “It is established that the Prophet smashed the head of the Jew just as the Jew smashed the head of the young girl... Because of this, the most correct opinion is that the criminal is dealt with in a manner like what he did to the victim, as long as it is not something forbidden due to Allah’s right, such as killing through sodomy or by forcing a person to swallow alcohol [until he is poisoned], and so on. So he is burned just as he burned his victim, and he is thrown from a high place just as he himself did, and he is strangled just as he strangled, because this is closer to justice, and closer to attaining retribution, taking revenge, and achieving the deterring restraint sought from retribution” (Tahdhib as-Sunan).

And if the claimants of knowledge and “theorization” shed crocodile tears for the imprisoned soldiers of the tawaghit and say, “Not all the soldiers and pilots of the tawaghit perpetrated the burning of Muslims!” then the answer is in the hadith of the ‘Ukliyyin itself. Ibnul-Qayyim said in his explanation of it, “In the story there is evidence for killing a group of people and amputating their limbs in retribution for a single person, and that the ruling on the accomplice of the muharibin is the same as the ruling of the perpetrators among the muharibin, for it is known that not every single one of them himself perpetrated the murder, nor did the Prophet ﷺ ask about that” (Zad al-Ma’ad).

Indeed, these soldiers and pilots are an inseparable part of the forcefully resistant, apostate group waging war against Islam. It is through their collective parts that strength and force are achieved for the tawaghit, and it is by this strength and force that the brutal fire falls upon the Muslims’ heads. Thus, if the claimants of knowledge and “theorization” would rath-

er the imprisoned soldiers of the tawaghit be slaughtered by the knives of terror, instead of being burned by the flames of justice, then let them prevent their patrons from continuing to bombard Dar al-Islam with brutal fire.

In conclusion, Abul-‘Abbas Ibn Qudamah said, “The one entering the bathhouse should be reminded, by its heat, of the heat of the Hellfire, for a believer’s thoughts do not cease roaming over every affair from the affairs of the dunya, remembering therewith the affairs of the Hereafter, because what prevails over the believer is the affair of the Hereafter, and every vessel only pours out what it contains. Do you not see that if a carpet seller, a weaver, a carpenter, and a builder were to enter into a nice home, you would see the carpet seller looking at the rugs and reflecting on their value, the weaver looking at the textiles, the carpenter looking at the wood of the home, and the builder looking at the walls? The believer is likewise – if he sees darkness, he remembers the darkness of the grave, if he hears a terrifying sound, he remembers the blowing of the trumpet [on the

Day of Judgment], if he sees something blissful, he remembers the bliss of Jannah, and if he sees torment, he remembers the Hellfire” (Mukhtasar Minhaj al-Qasidin).

Therefore, it is upon the believer to reflect when he sees the troops of the tawaghit and the soldiers of the Cross being burned alive, and to remember that the fire of Jahannam is hotter, and that on the Day of Judgment, the Almighty ﷻ will be angrier than He has ever been and angrier than He will ever be, so He will burn the sinners among the muwahhidin with it, and it will devour everything from them except for the marks of prostration. So they will be in agony, become blackened, and will turn into coal. They will then be shown mercy with the River of Life and with Jannah – as described in Sahih al-Bukhari and Sahih Muslim – but as for the disbelievers and apostates, they will be burned therein and will abide therein forever. Allah ﷻ said, “Indeed, those who disbelieve in Our verses – We will drive them into a fire. Every time their skins are roasted through, We will replace them with other skins so they may taste the punishment. Indeed, Allah is ever Exalted in Might and Wise” (An-Nisa 56).

So let he who persists in committing major sins repent before his sins lead him to that which the Almighty will not forgive on the Day of Judgment.¹ “Some of the Salaf said, ‘Sin is a precursor to kufr, just as kissing is a precursor to intercourse, singing is a precursor to fornication, gazing is a precursor to passion, and illness is a precursor to death’” (Ibnul-Qayyim: Al-Jawab al-Kafi).

O Allah, Turner of the hearts, keep our hearts firm upon Your religion. Amin.

1 Major shirk and kufr are not forgiven by Allah ﷻ if one dies before having repented. Allah ﷻ said, “Indeed, Allah does not forgive that shirk be done with Him, but He forgives what is less than that for whom He wills” (An-Nisa 48). He ﷻ also said, “Indeed, those who do kufr and die while they are kuffar – upon them will be the curse of Allah and that of all the angels and mankind. They will abide therein eternally. The torment will not be lightened for them, nor will they be reprieved” (Al-Baqarah 161-162).