



## **AQIY: “Why Muhammad bin Naif?”**

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### **Al-Qaida’s Network in the Arabian Peninsula (Yemen) Sheikh Ibrahim Al-Rubaish: “Why Muhammad bin Naif?” Released on: September 15, 2009**



*[This document is the translation of an Arabic-language statement obtained by NEFA investigators on behalf of the NEFA TerrorWatch subscription service. On August 27, 2009, a suicide bomber professing a desire to recant his support for Al-Qaida and swear allegiance to Saudi authorities attempted to assassinate the Deputy Interior Minister of Saudi Arabia, Prince Mohammed bin Nayef al-Saud. Al-Saud was slightly injured in the attack which took place during Ramadan celebrations in the Saudi Kingdom.]*

“All praise is due to Allah, and may Allah send His peace and blessings be upon our prophet, Muhammad, and upon all his family and companions. To proceed:”

“On Friday night, Ramadan 7, 1430, there was an attempt on the life of Muhammad b. Naif’s, but Allah willed that he survive. This operation was carried out by our brother, Abul-Khair, Abdullah Hasan Aseeri, may Allah have mercy on him. There was much talk about this incident all over the world, and the media is still discussing it from various angles, especially the media of the Saudi Family. People with all types of views have spoken about it, but the one thing that most had in common was that they were trying to earn the favor of the Saudi Family, addressing the issue in a manner which pleased them. If they were truly unbiased as they claim, they would have spoken about the incident neutrally and explained the truth clearly.”

“I have several things I would like to say about this incident.”

“**First:** Assassinating the main figures of infidelity and oppression is something which Allah legislated, and the Prophet (p) put this into practice and made it a Sunnah. Allah Most High said: ‘Then when the Sacred Months (the 1st, 7th, 11th, and 12th months of the Islamic calendar) have passed, then kill the polytheists wherever you find them; capture them and besiege them, and prepare for them each and every ambush.’ (Al-Tawbah: 9)”

“Al-Qurtubi said about this verse, ‘This is evidence that it is permissible to assassinate them before they are called to Islam.’”

“The Prophet (p) himself sought to commission a companion for this task when he said: ‘Who will deal with Ka’b b. Al-Ashraf? Indeed he has harmed Allah and His Messenger.’”

“The Companions of the Messenger of Allah (p) would vie with each other in assassinating the main figures of infidelity. When someone from the tribe of Al-Aws killed Ka’b b. Al-Ashraf, the tribe of Khazraj sought permission [from the Prophet (p)] to kill Sallaam b. Abi Huqaiq in order to catch up with Al-Aws.”

“The Messenger of Allah (p) also sought to commission someone to kill Khalid Al-Hudhali, a task which Abdullah b. Unais took up. [After doing so] he came to the Messenger of Allah (p) and

gave him the good news, and so the Messenger (p) gave him his staff as a sign between them on the Day of Judgment.”

“There are many other occasions the likes of this occurred during the time of the Messenger (p), and they all show that assassinating the enemies of Allah and to take them by surprise is considered a Sunnah.”

“This is a fact that only deviants who seek to misguide others or ignorant people who do not realize their ignorance deny, and the incidents just mentioned are evidence to this. We are in dire need of reviving this Sunnah against the enemies of Allah, for it instills terror and fear in the ranks of the enemy. It also is a factor which leads the mercenaries in the ranks of the enemy to reevaluate their work, for even though they are slaves of money, their lives are more important to them than their salaries. It also makes those given orders amongst the soldiers think about the assassination teams before they think about fulfilling their commands. Through them, the enemies live in fear, even in their own houses amongst their families, for they don't know when they will be attacked by the predator lions. They know that they are doing their best to seek revenge, even if it leads to their own death, making the matter even more fearful and terrorizing.”

“**Second:** Why Muhammad b. Naif? Allah has favored me in the fact that I have never met Muhammad b. Naif, may Allah deal with him as he deserves, but I have been in his prisons, I have dealt with his wardens and I have lived with those charred by the fire of his tyranny. I along with others have witnessed, while we are the witnesses of Allah on His earth, how he has waged war against Jihad and the Mujahidoon, something that even the media affirms.”

“Muhammad b. Naif stood alongside his troops guarding and protecting the Americans, preventing the Mujahidoon from reaching them. He could have assumed the role of a bystander, but instead defended them, just as a good child defends his father's possessions.”

“It was Muhammad b. Naif who used his troops to kill Sheikh Yusuf Al-Uyairi, and it was he who killed Abu Hajar. It was he who proved treacherous with Ali Al-Faq'asi and Mansoor Al-Faqeeh, and it was he who imprisoned Sulaiman Al-Alwan, Ali Al-Khudair, Nasir Al-Fahd, Ahmed Al-Khalidi, Faris Al-Zahrani, Saeed Aali Zaer and Waleed Al-Sinani. He paid no attention to the age of Muhammad Rashoodi, may Allah have mercy on him, when he arrested him, his son, and his grandson, nor Abdul-Kareem Al-Humaid whose Masjid he demolished, imprisoned him, and then let him free only to exile him from his city of residence, placing under house arrest, and recently Muhammad Al-Saq'abi.”

“If people were fooled by his concern for the wife of Saeed Al-Shihri, it is he who imprisoned the wife of Ali Al-Faq'asi, Salih Al-Awfi and Sultan Al-Qahtani, may Allah have mercy on them both, and other sisters.”

“It was the soldiers of Muhammad b. Naif who tortured our brothers in prison through sleep deprivation, hanging them [from the ceiling] and flogging them with electric whips and canes. It is they who cursed Allah during interrogations, without any fear from Allah or shame from people. It is these courageous soldiers who raided the houses of the innocent, breaking down doors, devastating their insides, making their children cry and stealing their wealth, leaving behind mothers bereaved of their children, widowed of their husband, and orphaned children.”

“Muhammad b. Naif and his troops themselves admitted that they did not arrest such and such person except for the fact that he supported the Mujahideen in Iraq and Afghanistan. It is they who came to us in Guantanamo, not to reassure themselves about us or to attempt to free us, but rather to interrogate us and to provide the U.S. with information which gave them even more reason to torture some of us. Allah is sufficient for us! And He us the best Disposer of Affairs. What more could be done to aid the enemies of Allah? What type of apostasy is more severe than this? It was Muhammad b. Naif who went after us in Yemen after we fled from his soldiers who sought to capture us. So will Muhammad b. Naif understand why the Mujahideen targeted him? Will he

and his father understand why we call them idoloc tyrants? The Mujahideen fought the Russians, the Americans and the Jews, overlooking the Jews amongst the Arabs from the agent rulers, but when these Jews from amongst us stood in the path of the Mujahideen, the Mujahideen saw that it was a must upon them to repel this transgression and to follow the course of action taken by Abu Bakr Al-Siddeeq (p) when he fought the apostates from the Arabs before the Persians and Byzantines.”

“Abul-Khair sought by his actions to say to Muhammad b. Naif: The time has come for you to drink from the same cup which you gave to our brothers. Here we are, we will spill your blood as you spilled ours, terrorize you as you terrorized the believers and demolish your home as you demolished those of others. You will be dealt with as you deal with others, and you will be given something similar to your own actions.”

“Understand well Muhammad b. Naif, both you and your father, that you have been afflicted with a people who long to die while killing you as much as you wish your kingdom to last. We will deal with you in ways you could never imagine. Have mercy on yourself, for he who exacts equal revenge does not act unjustly. ‘And indeed whosoever takes revenge after he has suffered wrong, for such there is no way (of blame) against them.’ (Al-Shura: 41)”

“Abul-Khair sought revenge for women widowed and bereaved of their children, and children left orphaned. He avenged those who stand in front of the prisons of the intelligence every day to visit their loved ones, some of them only to be refused for no other reason but annoyance, while others are allowed entrance only after a long wait and strict checking for an hour or so under the observation of wardens. Abul-Khair avenged the Muslim families who are maltreated while Muhammad b. Naif and his father know it. He sought revenge for Allah from those who have waged war against His religion, aided His enemies and showed enmity to the most beloved of His believing slaves.”

“After all this, does Muhammad still wonder why he was targeted and why he is considered to be from the leaders of infidelity, about whom Allah said: ‘But if they violate their oaths after their covenant, and attack your religion with disapproval and criticism, then fight the leaders of disbelief - surely their oaths are nothing to them - so that they may stop (their evil). (Al-Tawbah: 12)”

“**Third:** Many of those who spoke about this issue described this incident as treachery. If they only understood the Sunnah of the Messenger (p), they would know that this operation was nothing of the sort, and following the details of the operation will show this.”

“Sheikh Ibn Jibreen, may Allah have mercy on him, mentioned when explaining Umdatul-Ahkam that it is permissible for a person to trick his enemy into believing that he is surrendering, and this is exactly what our brother Abdullah Aseeri did, may Allah have mercy on him. He made it seem as if he was surrendering himself, and so they had took him to their superior. When he had reached his target, he carried out the operation without any prior agreements or promises made. He only tricked them by requesting a meeting, something which they thought to be an act of surrender, and war is ruse. The recording which Saudi Family aired actually witnesses against them.”

“As for treachery, it is something which is done after one promises and agrees to something. Do those who speak basing their opinions and judgments on the reports of the Interior Ministry understand this? If they were truthful in their claim that this was an act of treachery, they would have made the same claim for Muhammad b. Naif’s treachery of Ali Faq’asi and others who fell victim. Have the sins of Muhammad b. Naif been forgiven for him, or will Allah not take him to account for his actions?”

“Muhammad b. Maslamah took to the task of killing Ka’b b. Al-Ashraf , he asked to borrow [a camel load or two of food] from him. Maslamah and his companion promised Ka’b that Maslama would return to him. When they arrived, they walked with him a little, and then Muhammad asked to smell his head as it was emanating with fragrance. He allowed him, and so he did. He asked him to smell it again, and he was allowed. When thought the time was right, he cried, “Before you is the enemy of Allah!”, and then they killed him. Is this considered treachery, or is it the same type of trickery to which Muhammad b. Naif fell prey?”

“Abdullah b. Unais (p) took the task of killing Khalid Al-Hudhali, and he killed him after he made it seem that he had come to fight by his side. Is this considered treachery, or is a tactic and ruse of war? Even though there is some weakness in this narration it can be used as supportive evidence.”

“Abdullah b. Ateek killed Ibn Abi Huqaiq while he was in his house with his family after he did some things which made it seem as if he was one of the people of the fortress. Is this considered treachery?”

“The Messenger of Allah (p) encouraged the people of Yemen to kill Al-Aswad Al-Ansi, and so Feroz Al-Dailami took to the task after he made it appear as he was one of his followers. The Messenger of Allah (p) said: ‘He was killed by a blessed man from a blessed family.’ Al-Tabari said about this, ‘Feroz and his comrades tricked Al-Aswad and made it seem as if they were from his followers, and thus they were able to assassinate him. The Prophet (p) praised Feroz [for his feat].”

**“Fourth:** This operation showed the flaccidity of many of those who are thought to be people of knowledge, exposing the fac[t] that they are mere agents of the rulers, for they only said things which their rulers were pleased with. There was not iota of justice in their statements. What is even more sinuous is that they misguide people and mixed truth with falsehood. They appeared in the media praising Allah for the wellbeing of a person who all bear witness to the fact that the least of his affairs is that he is an oppressive sinner, and the country and everything in it would find comfort in his death. Some even went to the extent of describing him as a Mujahid, while he does what he does in waging war against Jihad and harming the Mujahideen!!! This is not surprising, for Ibnul-Mubarak said, ‘Do any other than kings and their evil scholars ruin people?’ If they were truthful in their objection to this operation, they would have said as Allah did: ‘Say: Fighting therein is a great (transgression), but a greater (transgression) with Allah is to prevent humankind from following the Way of Allah, to disbelieve in Him, to prevent access to the Sacred Mosque, and to drive out its inhabitants; and the fitnah (disbelief) is worse than killing.’ (Al-Baqarah: 217)”

“Is there anyone who is ignorant of the crimes of the idolic tyrants in the Saudi Family? They only seek their pleasure with hope and fear, and so they speak to please them and remain silent about everything else.”

“There must be successors of the evil scholars who were present amongst the Israelites in our Ummah. In a narration of Saheeh Al-Bukhari, the Messenger of Allah (p) said: ‘Indeed you will follow the ways of those before you.’”

“I say to these people: There is no doubt that you are scared of speaking out for the Truth, because this will lead you to Al-Ha’ir, Al-Ruwais and other prisons of the intelligence agencies. If you claim that you are unable to speak out for the truth, this does not give you the excuse to speak out for falseness and confuse people. Have fear in Allah in regards to the Saudi Family and don’t fear the Saudi Family in regards to Allah. Indeed the Saudi Family in whom you seek shelter came into being from nothing, and it will once again disappear. Seek the pleasure of Allah in all situations, for it is His dominion which will last and will never perish. It is like as if I am standing with you when Allah will grant honor to his religion and superiority to the Mujahideen, will you then repeat the saying of your predecessors: ‘They swear by Allah that they are truly of you while

they are not of you, but they are a people (hypocrites) who are afraid (that you may kill them).’ (Al-Tawbah: 56)”

“We do not want to hear the explanation of these issues from the media of the Saudi Family, for it must be in their interests. Those who have to receive permission from the Saudi Family to give fatwas are not worthy to speak on these issues, for they will never speak against them. Those who receive salaries from the Saudi Family do not deserve to speak on these issues, for they will speak while they look to the 25th of every month. Those who speak while they think of the shackles of the intelligence agencies and their assaults must excuse themselves from speaking. We want to hear these important issues and others spoken about by those free from all these restrictions. They must be given the freedom to speak freely, fearing none but Allah. It is they in whom it is hoped that they will speak without fear of the rulers. As for others, it should be said to them: ‘Whoever believes in Allah and his Messenger, let him speak good or remain silent.’ The Ummah has no need of hearing your voice if you are not able to speak out for the truth.”

**“Fifth:** Indeed there is a lesson in this operation for those who have a heart, like an invitation to the soldiers of the Saudi Family. O mercenaries! Hasn’t the time come for you to stop ruining your religion for the sake of your worldly life. How long will you be guards of those idolc tyrants who use you as tools to strike the beloved slaves of Allah?”

“Umar b. Abdul-Azeez, may Allah have mercy on him, said to those in his company, ‘Tell me who the most foolish of people are.’”

“They replied, ‘A person who sells his Hereafter for this worldly life.’”

“He said, ‘Shall I not tell you who are the most foolish of people?’”

“They said, ‘Please do...’”

“He said, ‘A person who sells his Hereafter for the sake of someone else’s worldly life.’”

“How can you be pleased to be soldiers for those who wage war against Allah, His Messenger and his righteous slaves to maintain your salaries? How can you ruin your religion for provisions Al-lah has already guaranteed you? By Allah, it is better for you to sweep the streets than to seek wages by waging war against the Mujahideen. Don’t be deceived by the misguiding fatwas of evil scholars who say that you are making Jihad. If they were truthful, they would be making Jihad with you! Know well that a day will come when He will give superiority to the Mujahideen and will establish them on earth. What will you do on that day? By the Grace of Allah, the Mujahideen have successfully reached your most senior official whose orders you give precedence over Allah’s. They are much more able to reach you, Allah willing. Will you not take heed? The time has come for you leave these hateful jobs. If you have some need and have no other choice but to remain in them, then avoid the Mujahideen with your transgressions, for indeed the usual course of action of the Mujahideen is that they only target those who come in their way. You have a lesson for you in Suwat, Uthman, and recently Muhammad b. Naif.”

**“Sixth:** The result of this operation was in accordance to the saying of Allah: ‘And no person can ever die except by Allah’s Leave and at an appointed term.’ (Aali-Imran: 145)”

“Al-Baihaqi reported that the Messenger (p) said: ‘No soul shall die except if it expends its written sustenance.’”

“This is a practical application of what we believe, that the time and place of a person’s death is something already written by Allah; nothing can expedite or delay it an iota. As it is said: if it is written that someone will die in one land, he will not die anywhere else. Precautions cannot increase one’s lifespan, nor can it be shortened if seeks death. We and others have seen many people die despite them taking full precautions, and others who did not despite them being ne-

glectful. If someone does not die with a sword, he will die with something else. There can be many causes, but the resulting death is the same. This is not an invitation to neglect following the means, for the one who taught us the belief in Divine Measure (may peace be upon him) himself did his best to follow the means, at the same time placing his reliance upon Allah.”

“However, I take this opportunity to tell Muhammad b. Naif that Allah wished that you learn a lesson if you have any shame in your heart. You just saw death in front of you, but Allah saved you to give you a chance to repent and change your ways. Isn't it deserving that you rectify your affairs and stop your oppression and war against Islam? It is deserving that one in your age who saw what you did to repent from shaving his beard and lowering his garment below the ankles; how about things which are much more severe than this, like allying with the enemies of Allah and waging war against the Mujahideen? If you refuse and continue in your tyranny, don't be deceived into thinking that Allah is showing you clemency, but rather remember the saying of Allah Most High: 'And let not the disbelievers think that our postponing of their punishment is good for them. We postpone the punishment only so that they may increase in sinfulness. And for them is a disgracing torment.' (Aali-Imran: 178)”

Remember the narration of Messenger of Allah in Saheeh Al-Bukhari (p): 'Indeed Allah prolongs the life of an oppressor so that when he is taken, nothing can release him.' He then recited: 'Such is the Seizure of your Lord when He seizes the (population of) towns while they are doing wrong. Verily, His Seizure is painful, and severe.' (Hood:102)”

“Know well that no matter how much you rise in power, Allah is above you, no matter how much you show pride, Allah Is Greater, and no matter how much ability you have, Allah is More Able. Your prisons are filled with thousands of the righteous; don't you think there is one amongst them whose oaths Allah fulfills? Indeed many hands are raised every night invoking Allah against you; don't you fear that there is one of them which Allah accepts, rising above the clouds, Allah saying to it, 'By my Honor and Majesty, I will come to your aid, even if it be after a while.' Isn't there a warning for you in this? Indeed the last words spoken by Abul-Khair when he was next to you was, 'Think well of Allah. Thinking well of Allah is the key to all goodness in this life and the next.' It is deserving that you think well of Allah, and from thinking well of Allah is that you perform good deeds. Don't be deceived by the words of the hypocrites who only seek to please you; they give you their religion in return for your worldly gains. These are some words with which we advise you, as the righteous of the Israelites said: '[Why do you preach to a people whom Allah is about to destroy or to punish with a severe torment?]' (The preachers) said: 'In order to be free from guilt before your Lord (Allah), and perhaps they may fear Allah.' (Aali-Imran: 178)”

“By Allah besides whom there is no other deity, your guidance is more beloved to me than that we kill you in the state you are in now. But if you refuse, I ask Allah who is All-Able over everything, to take revenge from you and to soothe the hearts of the believing slaves who you have oppressed, that Allah shows us how He deals with oppressive tyrants like yourself, that He shows you the evil you committed in this life and the next, that he humiliates you in both lives, and uses the Mujahideen to humiliate you.”

“I ask Allah to pour His mercy on our brother Abdullah Aseeri, and that He grants him the level of the Prophets, the first and foremost believers, the martyrs and the righteous, that He admits him to Paradise without reckoning or punishment, and that He grants him Al-Firdaws Al-Ala.”

“O Allah! Save the weak and oppressed believers!”

“O Allah! Send your tranquility upon them, tranquility which soothes their hearts and mercy with which you protect them from the tyranny of the tyrants and aggression of the aggressors!”

“O Allah! Give victory to the Mujahideen everywhere. Send them help!”

“Our Lord! Pour down patience upon us, make our feet firm, and grant us victory over the infidels!”

“O Allah, send peace and blessings upon our prophet, Muhammad, and upon all his family and companions.”