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ISSUE **7**

ESTABLISHING THE ISLAMIC STATE

BETWEEN THE PROPHETIC METHODOLOGY
AND THE PATHS OF THE DEVIANTS



■ Issue 7

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NINAWA WILAYAH



THAT ALLAH SHOULD
TEST THOSE WHO BELIEVE
AND DESTROY THE DISBELIEVERS

The murtaddin of “The Euphrates Shield,” from the Turkish army and the Sahwah factions, do not conceal the real goal behind their attacks against the Islamic State. That is, the removal of Allah’s rule from the earth and the return of those lands under its governance to the rule of Jahiliyyah, by way of shirki courts of man-made legislation in their various forms and names and with their different jahili laws that support them.

However, what has been hidden from many people is the reality that on their way to achieving that objective, they are prepared to destroy everything and kill every person in those lands. This includes killing those residents whom they claim to be striving to liberate from the obligations of the religion and the lawfulness of the Shari’ah. This is demonstrated by their constant declaration that any area they attack is a “military zone,” paving the way for them to shell it with whatever they have of weaponry. Then, the reality of this matter became ever so clear in every village or town that defied them in the northern and eastern countryside of Halab Wilayah, with the destructive and haphazard bombardment from the apostate Turkish army’s artillery and aircraft, supported by Russian and American Crusader aircraft, without any care for the number of victims from the dozens of families they

destroyed.

Likewise, it is obscure to many people that these murtaddin are prepared, in order to achieve their objective, to assist any side in fighting against the Islamic State. Be it the criminal Nusayri regime, for whom they have claimed to have enmity for years, or the Russian Crusader army, who continuously bombard the people of Sham, the same people whom they have supposedly come out in order to support and relieve from oppression. And this is aside from their assistance to the American Crusaders, whom – only a few short years ago – they considered a great demon, cursing them and whomever convened with them.

It is also obscure to them that much of the tears that have been shed during the past years for the people of Sham – who have suffered greatly, at the hands of the Nusayri army and its allies of the Rafidah and Russian Crusaders, in loss of life and the destruction of their cities and villages – were only shed with the goal of inciting the people against a specific “enemy,” the Nusayri regime and its Rafidi and Russian allies – and not against everyone who kills the Muslims of Sham, destroying their homes and masajid over their heads and the heads of their children.

The battles that have ensued in the city of Bab, between the allies of Rahman – the soldiers of the Is-

lamic State – and the allies of Shaytan from the murtaddin of the Turkish and Nusayri armies, the Sahwat, the Rafidi militias, and the Russian and American Crusaders, and their allies from the evil scholars, the claimants of jihad, and the political parties and organizations, has indeed revealed the truth for all to see the nature of these murtaddin who refuse the rule of Shari’ah. These murtaddin of the Turkish army and Sahwah factions are prepared to commit the same crimes – or even worse – as those committed by the Crusaders, Rafidah, and Nusayriyyah in their war against Islam. And their practical hostility to the people of tawhid and the Shari’ah of Islam greatly exceeds their claimed hostility to those Jews, Crusaders, Rafidah, and Nusayriyyah who kill the muwahhidin and violate their women.

The city of Bab and its surrounding areas, which the murtaddin of “The Euphrates Shield” were unable to breach for more than 100 days, suffered destruction the likes of which no other city in Sham has faced at the hands of the Rafidah and Nusayriyyah, as its Muslim people were killed by the hundreds due to the continuous shelling mutually supported by the mushrikin and murtaddin.

Various groups of the enemies of Islam joined in assisting in this destruction. They are those who have previously – and even currently – shown hostility to one another, like the Sahwah murtaddin and the Rafidi militias, the Turkish army and the Nusayri army, and the American and Russian Crusaders. In an un-

precedented scene witnessed by all, the mushrikin allied with one another against the people of Islam.

The evil scholars and claimants of jihad remained silent concerning what they witnessed of Bab being bombarded and its Muslim people being killed by the new taghut of the Murtadd Brotherhood, Erdogan, and his brothers in the murtadd Sahwat. They were unconcerned about the partnership made with the Nusayriyyah, the Rafidah, and the Russian Crusaders, in the campaign against Bab, as they found that the only opposition thereto was from the soldiers of the Islamic State. They even incited their murtadd brethren to participate in “The Euphrates Shield” in order to appease their taghut masters, and the masters of their masters, the Crusaders.

The slaughter of the kuffar in Bab, in which the lions of the Khilafah’s army stood steadfast, as stable as mountains, was a great nuisance to the murtaddin, and not only in loss of life and equipment or as an insult to the reputation of their armies; rather, it truly exposed those who participated and who have claimed to be Muslims, claimed to care about Muslim blood, and claimed to support the Muslims.

As such, the steadfastness of the mujahidin, wherever they are, in the face of their enemies – by Allah’s permission – will expose their secrets and show their flaws. This steadfastness in fighting them is the best means of calling others to the cause of Allah and confronting the cause of criminals.

The murtaddin of the Sahwat fought on behalf of the Crusaders in Bab



A person in military-style clothing is seen from behind, carrying a large black flag with white Arabic calligraphy. The person is wearing a green sweater, a tan tactical vest with multiple pockets, and tan pants. The flag is held high and is the central focus of the image. The background is a desert landscape with sand dunes and a clear sky. The overall tone is serious and somber.

ESTABLISHING THE ISLAMIC STATE

Between the Prophetic
Methodology and the Paths of
the Deviants

We would not be exaggerating if we were to say that hundreds of movements, parties, and factions have arisen over the course of the past century claiming to be working for the return of the khilafah, the implementation of the Shari'ah, and the establishment of the religion on the earth. However, they all failed to achieve that, despite some of them having reached a stage of either actual consolidation or pseudo-consolidation. Among them were those who even managed to establish some of the rulings of the Shari'ah, but the aforementioned aspirations were never achieved in their entirety except by the Islamic State, and virtue has and always will belong to Allah.

If we were to look at the condition of those movements we would find that most of them created obstacles and obstructions for themselves that either blocked the path in front of them or forcefully pushed them to deviate from the single, true path that would lead to the lofty goal to which they aspired. They burdened themselves with that which Allah had not burdened them with and obligated upon themselves that which Allah had not obligated upon them, regardless of whether they were those who tread the path of harshness, ghuluww (extremism), and imposing that which Allah had not obligated on them, or those who tread the path of fleeing from the shar'i rulings. In both cases, they became distant from the straight path and the upright methodology for establishing the religion.

Corrupt Absolutes

One of the main things that they burdened themselves with is that which they innovated of work methodologies which their leaders, theorists, and scholars put in place for them, giving them names such as political theories, movement methodologies, or the likes of that, referring to what they've imposed of pre-requisites that are necessary for achieving the results that they aim for with their work and their movement, such that their perceptions and desires inspired to them methods of work that should be followed in order to reach the desired goal – the establishment of Allah's religion on the earth. And they were not content with merely putting forth these theories or hypotheses. Rather, they made them out to be equal to the straight path with respect to working for the establishment of Allah's religion, as it was incorrect – in their view – to follow anything else in order to reach the goal. As a result, they tread the path of absolutes

and burdened themselves and their followers with that which they could not bear and that which had not been obligated on them. Thus, they increased in misguidance, and Allah does not guide the defiantly disobedient people.

These suppositions were based on the notion that the path towards establishing the religion should involve reaching a level-based goal or surmounting a major obstacle, and that without achieving either one or the other it wouldn't be possible – according to them – to establish the religion or to speak of an Islamic state, let alone establish a khilafah upon the prophetic methodology and a greater imamah for a unified ummah.

The biggest problem with their hypotheses is that it generally isn't possible to establish the correctness or incorrectness of a hypothesis without first putting it to the test. So if the result of the experiment backs up the hypothesis, then it has thus been proven and can be considered a correct theory. And if the theory is repeatedly successful in varying circumstances, it becomes an established formula through which one can gauge the results of any action or the future of any situation if the elements of that action and its situation correspond with the formula's pre-requisites. And this is where the trouble lies for those movements, because they would treat their hypotheses as if they were theories that had proven to be correct, or they would treat the theories of other groups – which those groups believed to be correctly applicable to their specific situations – as if they were established formulas that should be adhered to in every situation, era, and place.

Experiments Whose Price Was Blood

The only way to test theories and hypotheses that concern humans – or a subsection of them – and everything related to their lives is for them to turn themselves into a field of experiment, by pushing themselves to apply their hypotheses, waiting for the results to appear in the real world, recording the results, and then making a judgment based on the results as to the correctness of the hypothesis based on real world evidence. This means bearing a high cost for the sake of reaching the desired goal, in addition to bearing the heavy losses that can be expected if the basis of the hypothesis is mistaken, or if it is applied in an incorrect manner, or even if an influential variable or factor that wasn't previously anticipated enters the field of

Slaves of Theories

experiment and is difficult or impossible to remove due to influential factors being mixed together and entangled in a natural environment, as opposed to lab environments (such as those where conventional physics and chemistry experiments take place) where it's possible to separate the experiment from the surrounding environment and, in doing so, obtain results that are more accurate. And because this is the only way to test such theories and hypotheses, the theorists and movement leaders lifted their hypotheses and immediately dropped them on the ground, having their followers (and sometimes themselves) bear the costs of carrying out the experiment. Each one of them would test his hypotheses on his followers, until the earth was filled with these movements' experiments, which were established on the basis of those hypotheses, and as a result the last century saw many major experiments, each of which had a number of other experiments branching off from them. The result was that we found dozens of experiments being implemented at once on the vast field across which the Muslims around the world were spread. Rather, you would even find several experiments in a single country, with the leaders of the various experiments fighting more among themselves than they did against the taghut regimes which they originally came out to oppose.

The results of these experiments were truly disastrous. Millions of people were killed, imprisoned, and exiled at the hands of the taghut regimes without anything having been achieved, and behind that, in most cases – in addition to the deviation in 'aqidah and manhaj – were incorrect hypotheses whose proponents attempted to test in the real world, having previously convinced their followers that these hypotheses were correct and that they were guaranteed to have positive results. In fact, the results of these hypotheses not only brought about enormous losses in material and personnel, but also went beyond that and afflicted the religion itself by introducing heresies and evils which they labeled as being means that were necessary for bringing about the desired change. Some of them even reached the level of treading the path of shirk, while claiming that this path would lead the Ummah to the pure tawhid. So neither did they establish the religion, nor did they preserve their religion.

And if we were to examine the arena today we would find that it continues to be swarmed with these corrupt hypotheses, which many people have taken as deities to be worshiped instead Allah. So the movements rally around them, individuals become fanatical towards them, and they are made the basis for

The murtadd nationalist Taliban embraced the tawaghit and the international community



wala and bara, all despite their proven failure, the catastrophe they've brought about for the Ummah, and – above all that – their violation of the religion's most fundamental principle, as well as its rulings.

“Or One Who Walks Upright on a Straight Path”

In his tafsir of Allah's ﷻ statement, “Then is one who walks fallen on his face better guided or one who walks upright on a straight path?” (Al-Mulk 22), Imam at-Tabari ؒ said, “Allah ﷻ said, ‘Then is one who walks,’ O people, ‘fallen on his face,’ unable to see what is in front of him, and what is to his right and to his left, ‘better guided,’ meaning: is adhering more closely to the path and is better guided along it, ‘or one who walks upright,’ the way the sons of Adam walk – on his feet – ‘on a straight path,’ meaning: on a path which contains no crookedness” (Tafsir at-Tabari).

No one could ever think that one who walks while unable to see the path before him is better guided than one who proceeds upright on a path that contains no crookedness and no obstacles. It would always be feared for the first that he would stray from the path. As for the other, Allah has blessed him with the ability to see what is around him, and as such, he proceeds upon an upright path that leads him to nothing other than guidance.

Such is the difference between the mujahidin of the Islamic State and the deviants and murtaddin of the various factions and organizations, for the people of truth do not take a single step forward until they know the shar'i ruling concerning that step. They do not take that step until they ensure that it's valid and will not take them off the straight path – the path that would take them to Jannah, on top of leading them to their goal of establishing the religion.

As for the people of misguidance, they've devoted



Ismail Haniyeh and Mohamad Morsi - from the tawaghit of the deviant paths

themselves wholeheartedly to the paths laid out for them by their leaders and can see nothing else, and they cannot see the crookedness these paths contain, nor can they see the obstacles that obstruct them. For this reason, it is never long before they run into an insurmountable obstacle or deviate from the straight path.

In future segments, we will present – by Allah's permission – examples of the paths followed by the people of misguidance in their endeavor to supposedly establish the religion, implement the Shari'ah, and bring back the khilafah, in order to show the difference between these paths and the prophetic methodology, which the Islamic State adhered to – by Allah's grace – until Allah granted it consolidation in the land, and all praise is due to Allah, the Lord of creation.

الدنيا The Dunya

Its Value to Allah

Allah's Messenger ﷺ said, "If the Dunya equaled the wing of a gnat to Allah, He would not give a kafir a drink of water (from it)" (Reported by at-Tirmidhi from Sahl Ibn Sa'd).

The Prophet's Rejecting It

'Abdullah Ibn Mas'ud ﷺ said, "Allah's Messenger ﷺ was sleeping on a mat. When he awoke, it left marks on his side, so we said, 'O Messenger of Allah, if only we took a cushion for you!' So he said, 'What do I have to do with the Dunya? I am only in the Dunya like a rider who took shade beneath a tree, then went away and left it'" (Reported by at-Tirmidhi).

Its Danger to the Muslim Jama'ah

Allah's Messenger ﷺ said, "...for by Allah, I do not fear poverty for you, but I fear that the Dunya will be presented to you, as it was presented to those before you, so you would compete for it just as they competed for it, and then it will destroy you as it destroyed them" (Reported by Muslim from 'Amr Ibn 'Awf).

Warning Against Loving It

Allah's Messenger ﷺ said, "...then Allah will cast weakness into your hearts." Someone said, "O Messenger of Allah, what is the weakness?" He said, "Love of the Dunya and hatred of death" (Reported by Abu Dawud from Thawban).

The Muslim Stance

'Abdullah Ibn 'Umar ﷺ said, "Allah's Messenger ﷺ took hold of my shoulder and said, 'Be in the Dunya as if you are a stranger or a traveler.'" And Ibn 'Umar would say, "When you reach evening, do not wait for the morning. And when you reach morning, do not wait for the evening. And take from your health for when you are sick, and from your life for when you shall die" (Reported by al-Bukhari).

"Know that the life of the Dunya is but amusement, diversion, adornment, boasting to one another, and competition in increase of wealth and children. It is like the example of a rain whose resulting plant growth pleases the tillers; yet then it dries and you see it turned yellow; then it becomes scattered debris. And in the Akhirah is a severe punishment, as well as forgiveness from Allah and approval. And what is the Dunya except the enjoyment of delusion" (Al-Hadid 20).

Allah ﷻ said, “The Akhirah is better for he who fears Allah” (An-Nisa 77).

Allah ﷻ said, “Righteousness is not that you turn your faces toward the east or the west, but righteousness is in one who believes in Allah, the Last Day, the angels, the Book, and the prophets” (Al-Baqarah 177).

Allah ﷻ said, “Among the people is he who says, ‘Our Lord, give us in the Dunya,’ and he will have in the Akhirah no share. But among them is he who says, ‘Our Lord, give us in the Dunya good and in the Akhirah good and protect us from the punishment of the Fire.’ Those will have a share of what they have earned, and Allah is swift in account” (Al-Baqarah 200-202).

Allah ﷻ said, “Whoever should desire the immediate, We hasten for him of it what We will, and to whom We intend. Then We have made for him Jahanam, which he will enter to burn, censured and banished. But whoever desires the Akhirah and exerts the effort due to it while he is a believer, it is those whose effort is ever appreciated” (Al-Isra 18-19).

**The
Obligation
of Believing
in It**

**Its Status
with Allah**

**Kinds of
People
Regarding
It**

**Penalty of
Favoring
the Dunya
over It**

**Preparing
for It**

**Buying the
Akhirah
with the
Dunya**

The Akhirah الآخرة

Allah ﷻ said, “This Dunya is not but diversion and amusement. And indeed, the home of the Akhirah, that is the life, if only they knew” (Al-Ankabut 67).

Allah ﷻ said, “Allah is to whom belongs whatever is in the heavens and whatever is on the earth. And woe to the disbelievers from a severe punishment, those who prefer the Dunya over the Akhirah and avert people from the way of Allah, seeking to make it seem deviant. Those are in extreme error (Ibrahim 2-3).

Allah ﷻ said, “Let those fight in the cause of Allah who sell the life of the Dunya for the Akhirah. And he who fights in the cause of Allah and is killed or achieves victory. We will bestow upon him a great reward.” (An-Nisa 74).



Rely on Allah

Not on Your Equipment

No two Muslims would disagree that preparing for jihad for the cause of Allah is an obligation. Allah urged people to this duty in His book when He ﷻ said, “Prepare against them whatever you are able of power and of steeds of war by which you may terrify the enemy of Allah and your enemy and others besides them whom you do not know [but] whom Allah knows. And whatever you spend in the cause of Allah will be fully repaid to you, and you will not be wronged” (Al-Anfal 60). So there is no doubt that preparation is a factor that contributes to victory and success against the enemy.

By Allah’s grace, the soldiers of the Khilafah have complied with this divine command. They prepared as much as Allah has made possible for them, a good amount of which the enemy has seen, and what is coming is more severe and bitter, by Allah’s permission.

However, a muwahhid Muslim should not rely and depend on what he has prepared. Rather, he should count on the might and power of Allah instead of his own might and power. He should not be tempted by this power in any way, because even if readiness is one of the factors of victory, being conceited with it is a factor of defeat.

We have a good example in the life of the Sahabah of Allah’s Messenger ﷺ. We also have a lesson from what they went through on the Day of Hunayn. Allah ﷻ said, “Allah has already given you victory in many arenas and on the Day of Hunayn, when your great number pleased you, but it did not avail you at all, and the earth was confining for you with its vastness; then you turned back, fleeing. Then Allah sent down His tranquility upon His Messenger and upon the believers and sent down soldiers whom you did not see and punished those who disbelieved. And that is the

recompense of the disbelievers” (At-Tawbah 25-26).

Ibn Kathir said in his tafsir of this ayah, “Allah told the Muslims of His assistance and His generosity in His giving them victory in many arenas of battle alongside His Messenger. And He mentioned to them that it is thanks to Him, His approval of them, and His appreciation of them, and not thanks to their numbers or their equipment. He warned them that victory comes from Him, whether the force has large or small numbers. On the Day of Hunayn, they were fooled by their numbers, for such was not useful to them in any way. They retreated in defeat with the exception of a few who stayed with Allah’s Messenger ﷺ. Then, Allah sent His victory and support to His Messenger and the believers who were with him.”

Therefore, O muwahhid mujahid, be aware that your preparation is in compliance with the order of Allah and that victory comes from Him alone, and that with committing to His obedience and abstaining from what He warned against, you shall have victory and success. Know that just as He ordered you to prepare, He also commanded you to depend on Him alone. Allah said, “He will provide for him from where he does not expect. And whoever relies upon Allah, then He is sufficient for him. Indeed, Allah will accomplish His purpose. Allah has already set for everything a decreed extent” (At-Talaq 3).

The mujahid should also know that a change in

intention and heart is harsher and more dangerous to him than facing the enemy hordes, no matter their size, and enemy aircraft, no matter their numbers and strikes. Therefore, he should take great care of his heart. He should be wary of Iblis and his whispers, as he very often tempts the changing of intentions and does not tire of doing so until the soul parts the body. The mujahid must let his heart always be attached to Allah alone, letting nothing sever this attachment. He should be wary of statements that may quickly change hearts, like “the istishhadi causes much damage to Allah’s enemies and is decisive in the battle,” or like “since we have such a weapon, we will not be defeated and we will not be vanquished,” or like “the weapons we have prepared are sufficient to defeat the enemies.” Let the mujahid’s state, words, and sure faith in his heart be there, for there is no reliance nor dependence on what he has prepared, no matter how great, but only in compliance with the order of Allah.

O mujahid! O you who left in order that the word of Allah be supreme and that the word of those who disbelieve be low, and O you who sacrificed everything so that tawhid prevails all over the world: do not be of those who would reduce or break their tawhid. Instead, rely on Allah appropriately, for He manages affairs and brings about the necessary means by His command.

The mujahid must connect his heart to Allah



Only Those of His Slaves
with Knowledge
Fear Allah



Concerning the statement of Allah ﷻ, “Only those of His slaves who have knowledge fear Allah” (Fatir 28), Ibn Taymiyyah ﷺ said, “The meaning is that none fears Him except a scholar, for Allah has informed us that everyone who fears Allah is a scholar, as He stated in another ayah: ‘Is one who is devoutly obedient during periods of the night, prostrating and standing [in prayer], mindful of the Hereafter and hoping for the mercy of his Lord, [like one who does not]? Say, ‘Are those who know equal to those who do not know?’ It is only the people of understanding who will remember’ (Az-Zumar 9). Fear always comprises hope, and if not for that it would have been security. So those who fear Allah and have hope in Him are the people of knowledge whom Allah has aided.

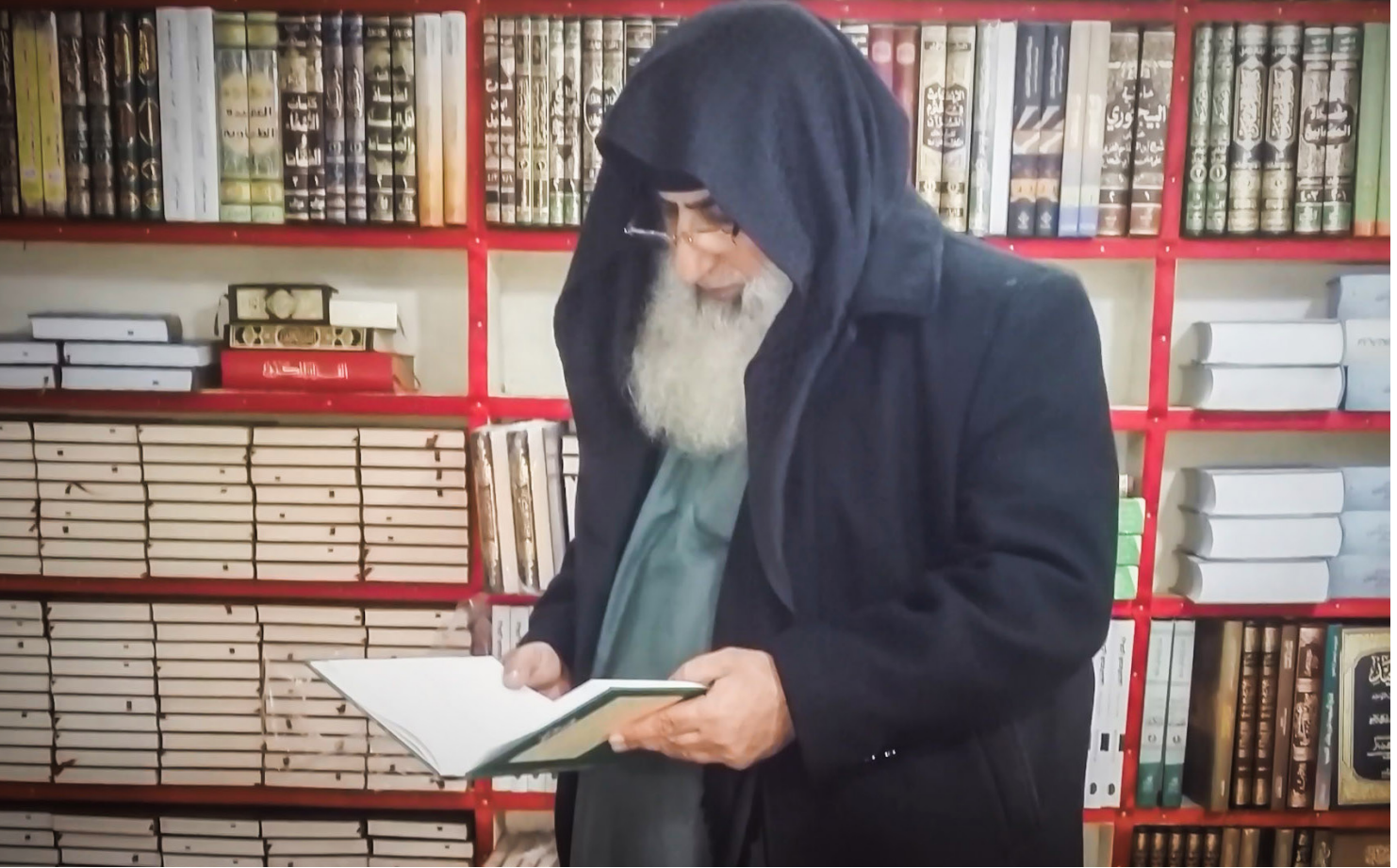
“It has been narrated that Abu Hayyan at-Taymi said, ‘The scholars are of three types: One who is knowledgeable of Allah but not knowledgeable of Allah’s affair, one who is knowledgeable of Allah’s affair but not knowledgeable of Allah, and one who is knowledgeable of Allah and knowledgeable of Allah’s affair. The one who is knowledgeable of Allah is the one who fears Him, and the one who is knowledgeable of Allah’s affair is the one who knows His commands and prohibitions.’ Likewise, the Prophet ﷺ said, ‘Indeed, I hope to be the most fearful of Allah among you and the most knowledgeable of that which he is mindful of’ (Reported by Muslim from ‘Aishah).

“If those who fear Allah are the scholars, who are praised in the Book and the Sunnah, then they do not deserve to be disparaged, and this is only the case if they perform the obligatory deeds. This is indicated by the statement of Allah ﷻ, ‘So their Lord inspired to them, ‘We will surely destroy the wrongdoers. And We will surely cause you to dwell in the land after them. That is for he who fears My position and fears My threat’ (Ibrahim 13-14). This is also indicated by His statement, ‘And for he who fears the position of his Lord are two gardens’ (Ar-Rahman 46). So He promised victory in the Dunya and reward in the Hereafter for those who feared Him, and this is only because they performed what was obligatory upon them. This is evidence that fear necessitates the performance of that which is obligatory, and for this reason it is said that an immoral person does not fear Allah. The evidence for this is the statement of Allah ﷻ, ‘The repentance accepted by Allah is only for those who do wrong in ignorance [or carelessness] and then repent soon after’ (An-Nisa 17).

One Knowledgeable of Allah Will Obey Him

“Abul-‘Aliyah said, ‘I asked the companions of Muhammad about this ayah, and they said, ‘Everyone who disobeys Allah is ignorant, and anyone who repents before death has repented soon after [his sin].’ And the rest of the scholars of tafsir have stated likewise. Mujahid said, ‘Every sinner is ignorant at the time of committing his sin.’ Likewise, al-Hasan, Qatadah, ‘Ata, as-Suddi, and others have said, ‘They were only called ignorant due to their sins, and not because they couldn’t distinguish [between good and evil].’ Az-Zajjaj said, ‘The meaning of the ayah isn’t that they were ignorant of it being something evil, because if a Muslim commits a sin that he is ignorant of, he is like one who has not committed any evil. So it is only one of two possibilities: The first is that they committed it while ignorant of the disliked matter it contains. The second is that they committed it while knowing and comprehending that its consequence is disliked, preferring what they would gain from it immediately over what they would gain in the Hereafter [from leaving it], and as such they were called ignorant for preferring that which is little over abundant comfort and permanent wellbeing.’ Here, az-Zajjaj has made ignorance to be either not knowing the consequence of the deed, or being corrupt in what one desires. It might be said that these two things are related, and this is further expounded on in the discussion about the Jahmiyyah.

“What is intended here is that everyone who disobeys Allah is ignorant, and anyone who fears Him is a scholar who is obedient to Allah, and one only becomes ignorant due to a decrease in his fear of Allah, because if one’s fear of Allah had been complete he would not have sinned. Likewise, there is the statement of Ibn Mas’ud ﷺ, ‘It is sufficient in terms of knowledge for one to fear Allah, and it is sufficient in terms of ignorance for one to be deceived concerning Allah.’ This is because envisioning the object of one’s fear necessitates fleeing from it, and envisioning the object of one’s love necessitates seeking it, so if one does not flee from the first and does not seek the second, it indicates that he has not envisioned it completely. He might, however, envision what is reported about it, but envisioning what is reported, affirming it, and memorizing its letters is not the same as envisioning that which is being reported about. Likewise is the case if he neither loves nor hates that which he envisions, for the human being may affirm that which



The mujahid shaykh, Abu 'Ali al-Anbari رحمته الله

is feared and loved by others, and this does not provoke him into fleeing from it, nor does it motivate him to seek it. Likewise is the case if he is informed of that which he loves or hates, and does not deny the one informing him – rather, he recognizes his truthfulness – but his heart is too busy with other matters to envision that which he has been informed of, and as such he neither flees from it nor seeks it.

He Who Does Not Work in Accordance with His Knowledge Is Ignorant

“In the well-known statement from al-Hasan al-Basri, which has also been attributed to the Prophet ﷺ, ‘Knowledge is of two types, knowledge in the heart and knowledge on the tongue. The knowledge of the heart is the beneficial knowledge, and the knowledge of the tongue is Allah’s hujjah against His slaves.’

“Al-Bukhari and Muslim reported in the Sahihayn from Abu Musa that the Prophet ﷺ said, ‘The example of a believer who recites the Quran is like a citron: its taste is pleasant and its fragrance is pleasant. The example of a believer who does not recite the Quran is like a date: its taste is pleasant and it has no fragrance. The example of a munafiq who recites the Quran is like basil: its fragrance is pleasant but its taste is bitter. The example of a munafiq who does not recite the Quran is like a colocynth: its taste is bitter and it has

no fragrance.’ This munafiq who recites the Quran, memorizes it, and envisions its meanings, may affirm that it is the speech of Allah and that the Messenger is true, but he is not a believer, just as the Jews recognize him as easily as they recognize their own sons, but regardless are not believers, and likewise Iblis, Fir’awn, and others. And whoever is like that has not attained a thorough degree of knowledge, for this undoubtedly necessitates performing what it obligates, and because of that, anyone who didn’t work in accordance with his knowledge would be called ignorant, as was previously mentioned.

“Likewise, with respect to the term ‘intellect,’ many experts considered it to be a type of knowledge, therefore, it must be counted as a form of knowledge and dealt with according to its requirements. As such, none can be called intelligent except for those who know what is good and seek it, and who likewise know what is evil and abandon it. For this reason, the people of Hell say, ‘If only we had been listening or reasoning, we would not be among the companions of the Blaze’ (Al-Mulk 10). Likewise, Allah ﷻ said concerning the munafiqin, ‘You think they are together, but their hearts are divided. That is because they are a people who do not reason’ (Al-Hashr 14). He who does what he knows will harm him has no intelligence. So just as the fear of Allah necessitates having knowledge of Him, having knowledge of Him

in turn necessitates fearing Him, and likewise fearing Him necessitates obeying Him. Therefore, he who fears Allah will carry out His commands and shun His prohibitions, and this is what we intended to first clarify.

He Who Fears Shall Remember

“What indicates this also is the statement of Allah ﷻ, ‘So remind, if the reminder should benefit. He who fears [Allah] will be reminded. But the wretched one will avoid it – [he] who will [enter and] burn in the greatest Fire’ (Al-A’la 9-12). So He informed us that he who fears Him will be reminded, and being reminded here necessitates worshipping Him. Allah ﷻ said, ‘It is He who shows you His signs and sends down to you from the sky, provision. But none will remember except he who turns back [in repentance]’ (Ghafir 13). He also said, ‘Giving insight and a reminder for every servant who turns [to Allah]’ (Qaf 9). For this reason, with regards to Allah’s statement, ‘He who fears [Allah] will be reminded,’ the scholars of tafsir said that it means ‘he who fears Allah will take lesson from the Quran,’ and concerning Allah’s statement, ‘But none will remember except he who turns back [in repentance],’ they said that it means ‘only he who returns to obedience will take lesson.’ This is because if one remembers in a complete manner, it necessitates that he be affected by what he remembers, such that if he remembers that which is beloved to him he seeks it, and if he remembers that which he fears he flees from it. And in this regard there is the statement of Allah ﷻ, ‘It is all the same for them whether you admonish them or do not admonish them – they will not believe’ (Al-Baqarah 6). Allah ﷻ also said, ‘You can only admonish one who follows the message and fears the Most Merciful in secret’ (Yasin 11). So Allah denied admonishment for these people in His statement, ‘It is all the same for them whether you admonish them or do not admonish them – they will not believe.’ On one hand, He established their admonishment, and on the other hand He denied their admonishment, because admonishment is to inform one of that which he fears. Therefore, admonishment is like teaching a person and scaring him. If you teach someone and they learn, then you have taught them. But it may also be the case that you teach someone and they don’t learn. Likewise, if you scare someone and they become afraid, then the goal of scaring them has been achieved. But if you scare someone and they

don’t become afraid, then the goal of scaring them has not been achieved. And likewise, if you guide someone and they become guided, then their guidance has been achieved, and in this regard there is the statement of Allah ﷻ, ‘A guidance for the pious’ (Al-Baqarah 2). If, however, you guide someone and they don’t become guided, as in Allah’s statement, ‘And as for Thamud, We guided them, but they preferred blindness over guidance’ (Fussilat 17), then in such a case their guidance has not been achieved, just as you would say, ‘I cut him and he was cut,’ and ‘I cut him but he wasn’t cut.’

“So something that has a complete effect necessitates that one be affected by it, and if its effect doesn’t occur, then it isn’t complete. Likewise, if a deed encounters a receptive place, its effect is achieved, and if it does not, then its effect is not achieved. Furthermore, having knowledge of that which a person loves will lead him to seek it, and having knowledge of that which a person hates will lead him to abandon it. For this reason, this knowledge is referred to as ‘the caller,’ and it is said, ‘The presence of the caller along with the presence of one’s capability, necessitates the presence of that which one is capable of attaining, which is to have knowledge of what is being sought. This knowledge in turn necessitates that a person desires the object of his knowledge. And all this can only be attained with a pure and upright fitrah (natural disposition). If, however, the fitrah is corrupt, a person may perceive that which is pleasurable but not find it to be pleasurable at all, and may instead find it to be painful. Likewise, he may find what is painful to be pleasurable due to the corruption of his fitrah. Corruption overcomes a person’s mental faculties as well as his physical faculties, such as in the case of a fool who finds honey to be bitter – his very sensations have been corrupted to the extent that he perceives honey in a manner that is opposite to how it actually is because of the one time that it was mixed with something bitter. And this is likewise in the case of an individual whose interior has become corrupt, as Allah ﷻ said, ‘And what will make you perceive that even if a sign came, they would not believe. And We will turn away their hearts and their eyes just as they refused to believe in it the first time’ (Al-An’am 109-110).” This marks the end of Ibn Taymiyyah’s ﷺ words, as quoted from Kitab al-Iman.



WHAT THEY NEVER TOLD ME

UMM MUSA AL-FINLANDIYYAH

All praise belongs to Allah, Lord of the creation, and may peace and blessings be upon the one who was sent with a sword as a mercy to mankind.

After coming to Islam, I was given a pile of guides compiled for the new Muslim. These books and booklets explained the five pillars of Islam and the six pillars of iman, and also taught how to perform wudu and salah. At first, I thought this was quite a lot, as I had previously seen the lack of religious adherence by so-called “Muslims” – those whom I had thought to be Muslims – who didn’t pray, possibly fasted during Ramadan, and whose extent of following the Shari’ah was restricted to the avoidance of eating pork. After my iman started to root deeper and I gained a better understanding of what Islam really means, I started to wonder how these customary “Muslims,” who would neither pray nor fast, could even call themselves Muslims.

When I asked about this problem, I received varying answers from both lay “Muslims” and supposedly knowledgeable “Muslims.” The responses were so different, I couldn’t decide which one of them to follow. Most of them claimed that even if a person doesn’t

pray, he can still be considered a Muslim. Perhaps due to the number of those who said that, I decided to follow that claim without investigating the topic any further.

I didn’t face this particular matter again until sometime later. Then, someone who was braver than most of the others, dared to open his mouth and say that leaving the salah is, indeed, kufr. This time, I couldn’t let the matter rest, so I decided to start looking for an answer to this question myself. I started to read books about ‘aqidah. One of them mentioned something that I had never heard of before as a Muslim: the nullifiers of Islam. I was shocked! This was partly because I had never given thought to such a serious matter, and partly because nowhere else was I taught that, “Yes! In a blink of an eye, you can nullify your Islam and go from being a Muslim to being a mur-tadd kafir!”

Kufr and riddah are two words that are taboo in the “Muslim” community of Finland. Few dare to utter them aloud and even fewer dare to accuse anyone of falling into them. But what is most dangerous is that most of them don’t even know that there are ac-

tions that take people out of Islam, so many people think they are still Muslims, while in reality they have fallen into kufr and riddah.

Many people think Islam is like a citizenship – once you get it, it remains with you until the end of your life. But Islam doesn't work with the same principle. It has conditions by which one enters it and nullifiers by which can leave it – even without knowing it. Just as wudu, salah, and fasting can be broken by certain actions, so too can one's Islam be broken, and nothing restores it except sincere repentance. It is the responsibility of every Muslim to protect himself and others from kufr, so it is necessary to know about those actions which lead to it.

The nullifiers of Islam that deal with democracy and man-made laws are those least mentioned. Participating in government elections and voting in them, as well as military service, working as a lawyer, and criticizing the Shari'ah of Allah, are only a few of the many things which can nullify one's Islam, and all of them are easy to perpetrate when living in Dar al-Kufr. The kufr of these actions is rarely explained to the Muslims, nor are they warned about it; in fact, they are often even incited to commit them by the many evil scholars, the imams of kufr and their followers!

The reason for this ignorance is the lack of study of the religion among individuals. Though most of the blame for this negligence could just as easily fall upon the imams, the "scholars," and the lecturers. Instead of warning about shirk and kufr, they belittle their importance, possibly even recommending that one commits kufr for the sake of some passing worldly benefit or for the sake of "tolerance." They hold firmly to what they have learned at Murjiah-run schools in the Arab world and elsewhere, teaching – in practicality – that no Muslim can truly fall into kufr, as they criticize anyone who declares the riddah of a claimant to Islam for his commission of shirk or another act of blatant kufr.

However, Allah ﷻ has promised in His Book that even if the Muslims were to abandon their religion, they would be replaced by those who would remain faithful to Him and to His limits. He said, "O you who believe! Whoever of you should revert from his religion, Allah will bring forth a people He will love and who will love Him, who are humble toward the believers, powerful against the disbelievers; they strive in the cause of Allah and do not fear the blame of any blamer. That is the favor of Allah, which He bestows upon whom He wills, and Allah is Encompassing and

Knowing" (Al-Maidah 54).

Perhaps the fulfillment of this ayah in our time came only recently. As the masses of "Muslims" in the world have been falling day by day into kufr and riddah, into accepting only an Irja-based creed, and rejecting the clarity of the Quran and the Sunnah, it was only a matter of time that Allah would replace them with true Muslims who applied the Shari'ah, rejecting kufr and guarding themselves from riddah, without appeasing anyone who criticized them for doing so. The Islamic State rose from sincerity and was nourished by the blood of shuhada who took the fight against kufr seriously, striking at it until they met their Lord in that condition, striving in His cause.

And by the grace of Allah, the Islamic State has continued to have a firm policy against kufr and riddah. It hasn't hesitated to make takfir despite the blame of any critics. This is because it didn't come about to please the people, but rather, to please the Lord of creation. Thus, when the Messenger of Allah ﷺ ordered to kill anyone who leaves Islam, the Islamic State listened and obeyed, as "It is not for a believing man or a believing woman, when Allah and His Messenger have decided a matter, that they should have any choice in their affair" (Al-Ahzab 36).

When the kafir media began spreading the news about the mass executions conducted by the Islamic State in Iraq and Sham, many foolish people accused it of being of the "Khawarij." And when it burned Muath al-Kasasbeh, it was called an "un-Islamic extremist organization." As many of the so-called "Muslim" world protested and disavowed themselves from these actions, no one brought up the kufr and riddah of which these who were executed and burned were guilty! And how could they, for they themselves didn't know what the nullifiers of Islam were or what they included.

There is not a single enemy which the Islamic State is fighting that is free of kufr. Those factions that it wages war against have committed at least one nullifier – and most have committed more than one – which is usually their supporting the kuffar against the Muslims, as well as their endeavor to replace the law of Allah with man-made legislation. And even though this fact has been brought out several times, it doesn't benefit the Muslims unless they know that these actions are, in fact, riddah and kufr. For this reason, the ignorant "Muslims" are blaming the Islamic State for spreading fitnah and "spoiling the jihad," though the only true jihad for Allah's cause is what the Islamic



A memorial to the murtaddin who served in the Finnish army in World War II

State is actually conducting – for all of its enemies do nothing to support the establishment of Allah’s rule on earth.

The only blame that should be cast is at those who are ignorant of the basics of the religion, for what the so-called “Muslim” world is suffering from today is a severe lack of knowledge concerning the nullifiers of Islam. Belittling and neglecting this matter has made it that even a simple matter that nullifies Islam – such as abandoning the salah – causes great confusion. This makes it more difficult for an honest discussion, especially in Dar al-Kufr, about nullifiers that involve clear shirk, such as supporting democracy, and other forms of blatant kufr.

The Islamic State’s fight against kufr and its supporters will continue on the true frontlines of da’wah. It has succeeded in increasing the people’s knowledge and raising the public’s awareness of riddah and the various deeds leading to it through Shar’i courses, da’wah events, and media initiatives – something that has not been accomplished in Dar al-Kufr. While the Islamic State tries to protect the Muslims living in its shade from kufr and riddah, every Muslim living in Dar al-Kufr must study for himself and protect himself from these actions, and having made hijrah from Finland, I can fully attest to how difficult it is for one to do so.

It is of the utmost importance for every Muslim to

find out about the nullifiers of Islam, to understand them and comprehend their danger, to protect oneself and other Muslims from them, and to judge whoever is guilty of committing them as they really are. Therefore, it is essential to mention one of the very nullifiers that have cost so many individuals the price of losing their religion: refusing to make takfir of the kuffar and doubting their kufr, and this applies to anyone who refuses to make takfir of any murtadd who has fallen into one of the nullifiers. So as an example, anyone who denies that a so-called “Muslim” Member of Parliament is a murtadd kafir – as he has committed shirk with Allah in legislation – is himself a murtadd. And anyone who denies that a so-called “Muslim” in the military service of the kuffar is a murtadd kafir – as he has supported the cause of taghut – is himself a murtadd. And anyone who refuses to make takfir of those who consider the Shari’ah of Allah to be unsuitable for this era, or refuses to make takfir of those who are fighting to establish democracy, is himself a murtadd. And whoever reads this article can no longer say, “I was never told.”

May Allah protect us from kufr and make it hated to us for as long as we live. May He forgive us what we have done unknowingly, and take our souls while we are in a state of Islam. Amin.

Some
Attributes of

عُلَمَاءُ السُّوءِ

EVIL SCHOLARS

Allah ﷻ said, “Recite to them the news of him to whom We gave Our signs, but he detached himself from them; so Shaytan pursued him, and he was of the deviants” (Al-A’raf 175).

Allah ﷻ said, “The example of those who were entrusted with the Torah and then did not take it on is like that of a donkey who carries volumes of books. Wretched is the example of the people who deny the signs of Allah. And Allah does not guide the wrongdoing people” (Al-Jumu’ah 5).

Allah ﷻ said, “It is He who has sent down to you the Book; in it are obvious verses – they are the foundation of the Book – and others unspecific. As for those in whose hearts is deviance, they will follow that which is unspecific, seeking discord and seeking an interpretation. And no one knows its interpretation except Allah. But those firm in knowledge say, ‘We believe in it. All of it is from our Lord.’ And no one will be reminded except those who have understanding” (Al ‘Imran 7).

Allah ﷻ said, “Indeed, those who conceal what We sent down of clear proofs and guidance after We made it clear for the people in the Scripture: those are cursed by Allah and cursed by those who curse” (Al-Baqarah 159).

Allah ﷻ said, “Indeed, there is among them a party who alter the Scripture with their tongues, so you may think it is from the Scripture, but it is not from the Scripture. And they say, ‘This is from Allah,’ but it is not from Allah. And they speak falsely about Allah while they know” (Al ‘Imran 78).

Allah ﷻ said, “Mention when Allah took a covenant from those who were given the Scripture, saying, ‘You must make it clear to the people and not conceal it.’ But they cast it behind their backs and exchanged it for a small price. And wretched is that which they purchased” (Al ‘Imran 187).

Allah ﷻ said, “Woe to those who write the ‘scripture’ with their own hands, then say, ‘This is from Allah,’ in order to exchange it for a small price. Woe to them for what their hands have written and woe to them for what they earn” (Al-Baqarah 79).

They Carry Knowledge Without Acting Upon It

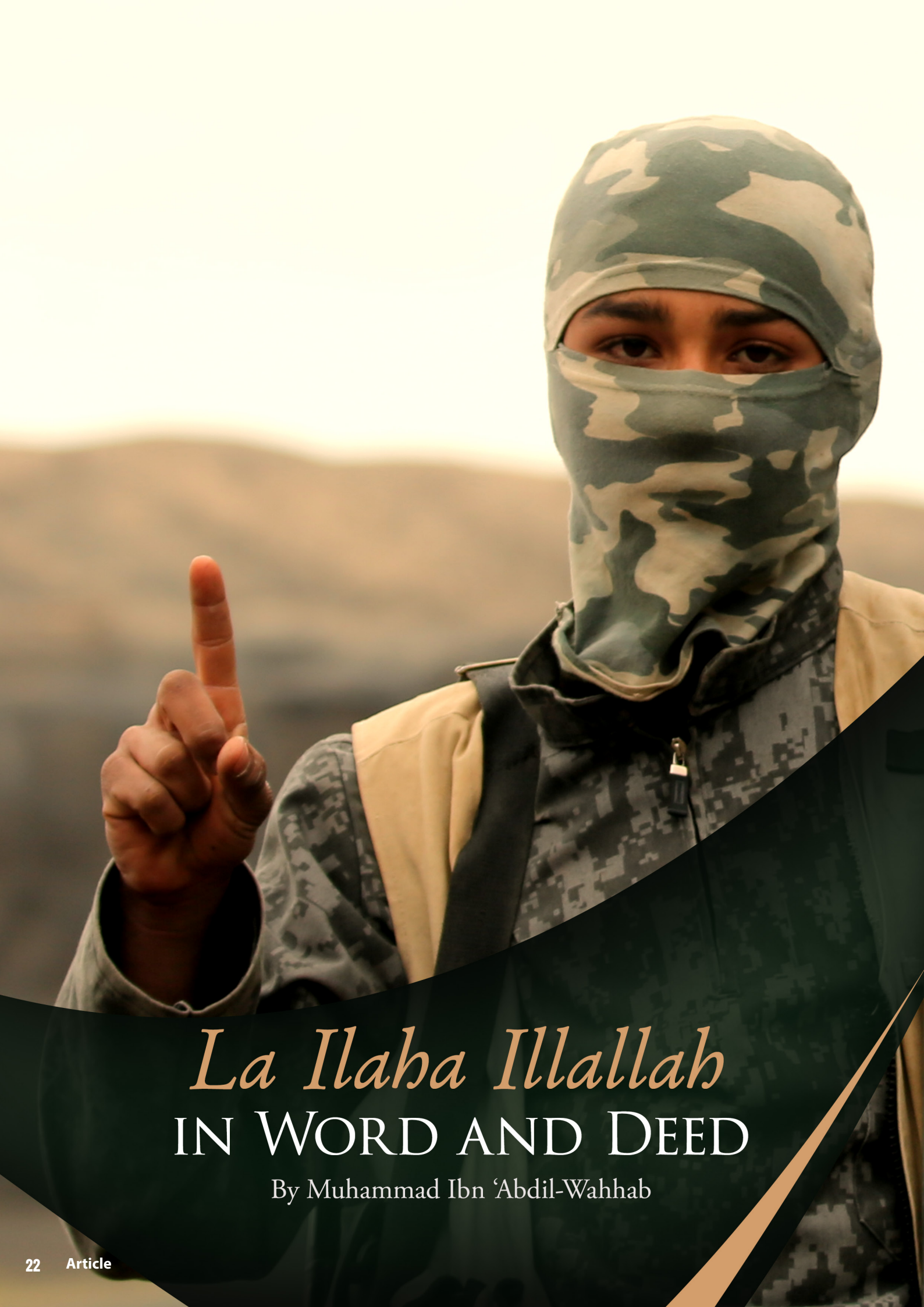
They Leave the Obvious and Take the Unspecific

They Conceal What Allah Revealed

They Lie against Allah and the Prophet ﷺ

They Break Allah’s Covenant

They Sell Allah’s Signs for a Meager Price



La Ilaha Illallah
IN WORD AND DEED

By Muhammad Ibn 'Abdil-Wahhab

Know, may Allah have mercy on you, that “La ilaha illallah” is the supreme, most honorable, and most valuable statement. Whoever holds onto it shall be safe and protected. The Messenger of Allah ﷺ said, “Whoever says, ‘La ilaha illallah,’ and disbelieves in what is worshiped besides Allah, his property and blood shall be protected, and his account shall be upon Allah” (Reported by Muslim from Tariq Ibn Ashyam). This hadith reveals that “La ilaha illallah” is a word to be pronounced and that it has a meaning.

Regarding this, people are divided into three categories. The first category consists of those who pronounced it and accomplished it in both meaning and application, avoiding its nullifiers. The second category is of those who pronounced it, outwardly acting according to it, thereby decorating themselves with its words, yet they inwardly succumbed to kufr and doubt. The third category is of those who spoke it but acted against its meaning, openly falling into its nullifiers. They are “those whose effort is lost in the Dunya, while they think that they are doing well in work” (Al-Kahf 104). The first category is safe, that of those of the true believers, while the second is of the munafiqin and the third is of the mushrikin.

“La ilaha illallah” is a fortress. But they erected against it the catapult of denial, casting the stones of ruin. So when the enemy entered, they took away its meaning and left its mere image. The hadith also says, “Indeed, Allah does not look to your images and bodies, but rather, He looks to your hearts and deeds” (Re-

ported by Muslim from Abu Hurayrah). They seized the meaning of “La ilaha illallah,” such that all they had left was a movement of the tongue and the uttering of words. They speak of the fortress, but they are not protected thereby. Just as the mention of fire does not burn, the mention of water does not drown, the mention of bread does not satisfy one’s hunger, and the mention of a sword does not cut. Likewise, the mention of the fortress does not protect. Words are the rind and the meaning is the core. Words are the shell and the meaning is the pearl. What then comes of a rind without a core or a shell without a pearl?

“La ilaha illallah” is to its meaning as the soul is to its body. The body is useless without the soul. Likewise, this statement is useless without its meaning. The people of merit took this statement with both its image and its significance. They adorned their exteriors with its image – its words – and their inner selves with the meaning. As such, they were witnessed as preceding with truthfulness. “Allah witnesses that there is no deity except Him, and so do the angels and those of knowledge, maintained in justice. There is no deity except Him, the Exalted in Might, the Wise” (Al ‘Imran 18).

The people who equate things with Allah, i.e. those who commit shirk, have taken this image without its meaning. They have adorned their exteriors with words and their inner selves with kufr, believing in what neither benefits nor causes harm. Their hearts are dark and blackened. Allah provided no criterion

Manifesting tawhid by commanding good and forbidding evil





Waging jihad in the path of Allah is among the greatest of deeds

for them to differentiate between right and wrong. On Yawm al-Qiyamah, they will remain in the darkness of their kufr. “Allah took away their light and left them in darkness, so they cannot see” (Al-Baqarah 17).

So as for he who says, “La ilaha illallah,” while still worshiping his desires, money, and other worldly things, what would his answer on Yawm al-Qiyamah be to his Lord? “Have you seen he who has taken as his god his desire” (Al-Jathiyah 23)? “Woe to the slave of the dinar. Woe to the slave of the dirham. Woe to the slave of the cloth. Whenever he is given, he is pleased, and whenever he is not given, he is displeased, unhappy and set back. And whenever he is faced with an ordeal, he knows not how to fix it” (Reported by al-Bukhari from Abu Hurayrah).

When you say, “La ilaha illallah,” and it lives only on your tongue instead of in your heart, then you are a munafiq. And if it lives in your heart, and you physically commit yourself to it, then you are a believer. Beware of “having faith” with the tongue and not the heart, lest this statement expose you when you are resurrected, saying, “My Lord, I have been with him this many years. He did not recognize my right, nor did he guard my sanctity as he should have!”

Indeed, this word shall testify for you or against you. It bears witness to the respect of the people of merit, until it takes them into Jannah. And it bears witness against the criminality of the people of shirk

until it takes them into Hellfire. “A party will be in Jannah and a party in the blaze” (Ash-Shura 7).

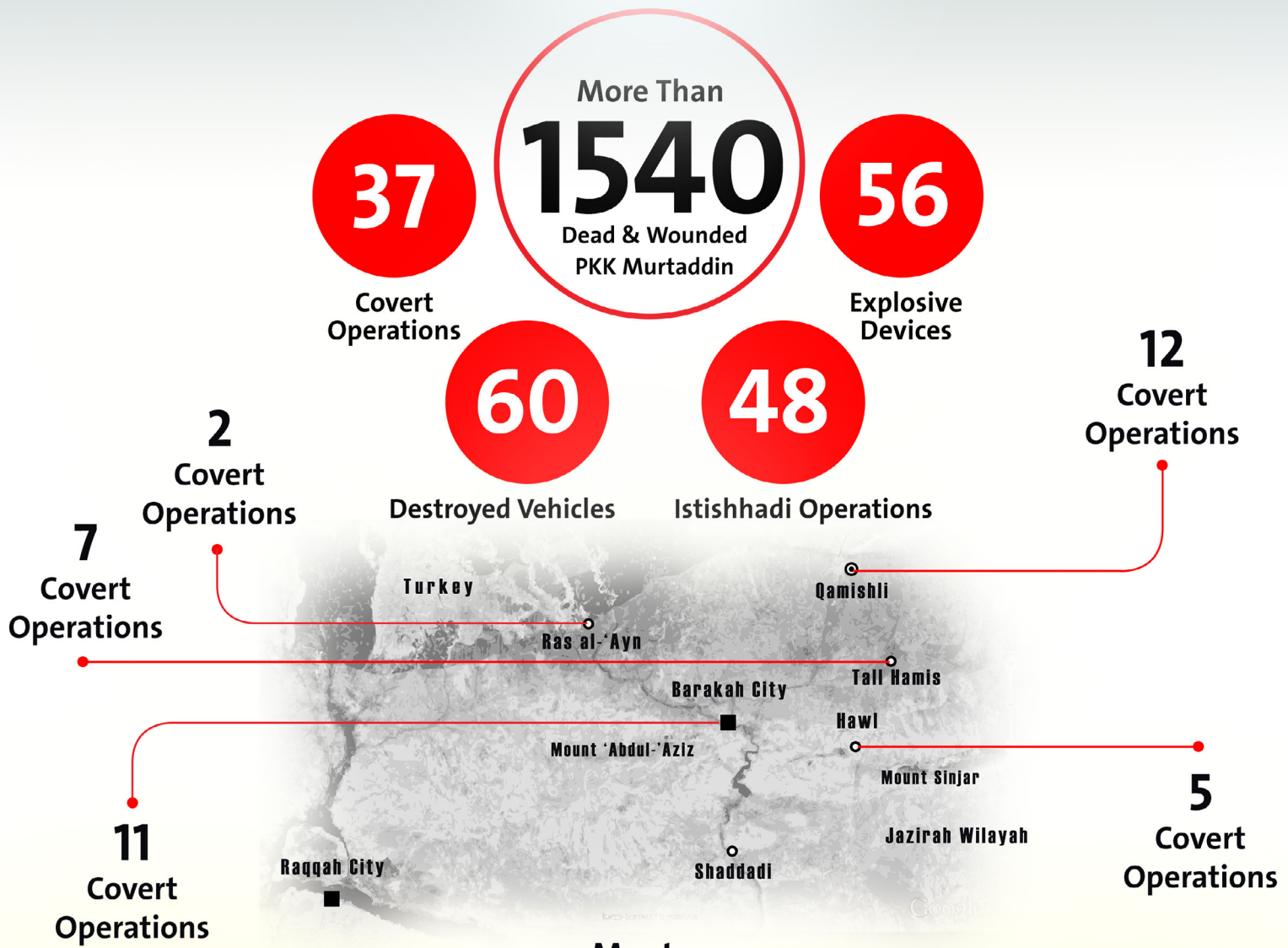
“La ilaha illallah” is the tree of happiness. If you plant it in the nursery of approval, water it from the waters of sincerity, and oversee it with good deeds, its roots will be strong, its stems will be firm, its leaves will turn green, its fruits will ripen, and its produce will double. “It produces its fruit all the time, by the permission of its Lord” (Ibrahim 25).

But if this tree is planted in the nursery of falsehood and dissent, and you watered it with showing off and hypocrisy, making it accustomed to evil actions and bad statements, flooding it with the stream of betrayal, and exposing it to the burning midday sun, its fruits will scatter, its leaves will fall, its stems will be exposed, its veins will cease, and the storms of fate will blow on it and tear it to pieces. “We will come to what they have done of deeds and make them as dust dispersed” (Al-Furqan 23).

If the Muslim fulfills this, it is an obligation that he fulfills the other pillars of Islam as in the authentic hadith, that “Islam was founded on five pillars: the testimony ‘La ilaha illallah, Muhammad Rasulullah,’ to establish the prayer, to pay the zakah, to fast Ramadan, and to perform the Hajj when one finds a way” (Reported by al-Bukhari and Muslim from Ibn ‘Umar). “But whoever disbelieves, then indeed, Allah is free of needing the creation” (Al ‘Imran 97).

Operations in the Wilayah of
BARAKAH

Since Withdrawing from Shaddadi
 in Jumada al-Ula 1437



Most Significant Operations

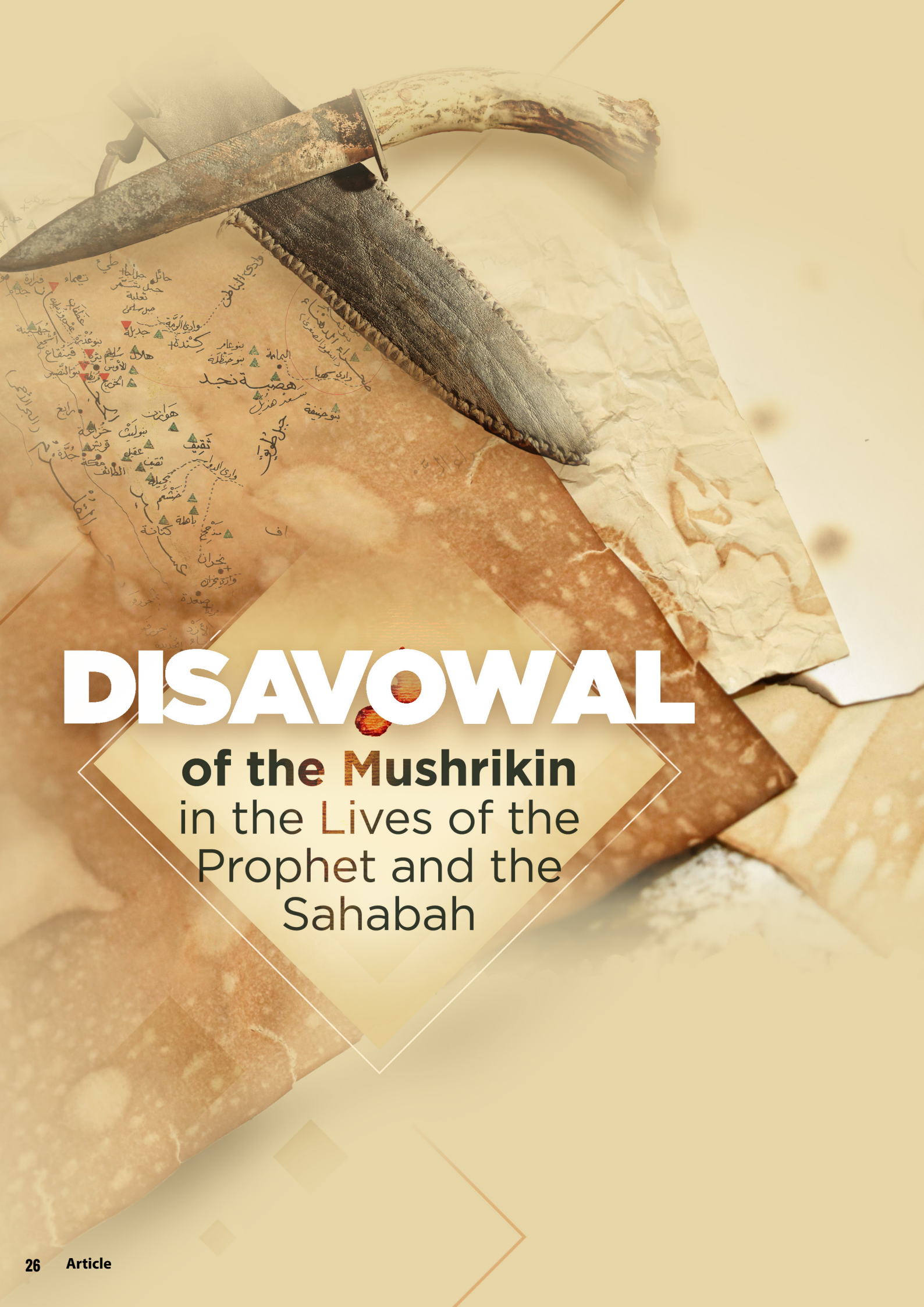
1
 28/08/1437
 19 mujahidin executed an inghimasi operation, killing over 100 PKK murtaddin, as some inghimasiyyin detonated their explosive belts.

2
 22/10/1437
 An istishhadi operation with a truck carrying 14 tons of explosive material targeted the PKK murtaddin's security quadrant in Qamishli city, killing and wounding more than 200 murtaddin.

3
 20/11/1437
 A wide-scale attack ended with capturing several villages and a large area of land near Shaddadi over several hours, during which 3 istishhadi operations killed 124 PKK murtaddin and wounded dozens.

4
 2/1/1438
 140 were killed and wounded in an istishhadi attack that targeted a large group of murtaddin, including political and military leaders of the PKK in Barakah city.

5
 26/2/1438
 An istishhadi operation targeted a joint Crusader coalition & PKK murtaddin camp at Tall Tamar, killing dozens.



DISAVOWAL

of the **Mushrikin**
in the Lives of the
Prophet and the
Sahabah

“Wala and bara” is a great foundation in all the laws of the prophets ﷺ. As such, it is a foundational principle in the Shari’ah of the last prophet ﷺ, as it was clearly shown in his sirah and that of the Sahabah, who loudly proclaimed enmity towards the people of shirk in Makkah, then fought them with the sword and battled them after making hijrah to Madinah, to the point that one would kill his mushrik father or brother before other mushrikin, as long as they fought Allah and His Messenger.

The Prophet ﷺ Begins His Da’wah by Disavowing the Tawaghit

Ever since the Prophet ﷺ made his da’wah public, he pronounced a clear enmity towards the mushrikin, faulted their alleged gods, and warned them that if they persisted in their kufr, they would be from the people of the Fire. Ibn Ishaq said, “When the Messenger of Allah ﷺ first called his people to Islam and was public with that, as Allah ordered him to be, his people were not far from him. And they did not respond to him, according to what has reached me, until he mentioned their ‘gods’ and faulted them. When he did so, they regarded his act as an enormity and they rejected him. They unanimously agreed to oppose him and show hostility towards him, except those whom Allah protected with Islam, though they were few and hidden” (Sirat Ibn Hisham). The Muslims then were also weak and lacked the means. However, publicly calling to tawhid required that they declare their disavowal of the tawaghit and that they show enmity to their worshipers.

When Quraysh came to the Prophet ﷺ asking him to make exceptions in worship, such that he would worship their tawaghit sometimes and, in return, they would worship his god (Allah) for a time, ayat were revealed prohibiting that, showing there could be no convergence between tawhid and shirk. Ibn Hisham said, “Al-Aswad Ibn al-Muttalib Ibn Asad Ibn ‘Abdil-‘Uzza, al-Walid Ibn al-Mughirah, Umayyah Ibn Khalaf, and al-‘As Ibn Wail as-Sahmi – who were all elders among their people – confronted Allah’s Messenger ﷺ as he was walking around the Ka’bah. They said, ‘O Muhammad, come, let us worship what you worship and you worship what we worship, so that we can share in this matter. If that which you worship turns out to be better than what we worship, we will have had our portion of it, and if what we worship turns out to be better than what you worship, you will

have had your portion of it.’ At that, Allah revealed, ‘Say, “O disbelievers, I do not worship what you worship. Nor are you worshippers of what I worship. Nor will I be a worshipper of what you worship. Nor will you be worshippers of what I worship. For you is your religion, and for me is my religion’ (Al-Kafirun).”

The Muslims Fight Their Mushrik Relatives

When Allah facilitated the hijrah of His Prophet to Madinah and an Islamic state was established therein, disavowal of the mushrikin was no longer counted to be merely declaring enmity to them and dispraising them. Rather, waging jihad against them and fighting them until they surrender to the command of Allah was added to it.

At Badr (2 AH), the swords of the muwahhidin met those of their mushrik cousins who warred against the religion of Allah. The Muslims did not wane in fighting and harming them. Some Sahabah saw their fathers and brothers slain before their eyes, and some of them killed their relatives with their own hands. When Allah blessed the Muslims with victory, and the Muslims detained large numbers of mushrikin, ‘Umar al-Faruq ؓ expressed the opinion, which would later be supported by divine decree, that those captives should be killed – and that each should be killed at the hands of his relative.

Muslim reported that Ibn ‘Abbas ؓ said, “When they took the captives, the Messenger of Allah ﷺ said to Abu Bakr and ‘Umar, ‘What do you think about these prisoners?’ Abu Bakr said, ‘O Prophet of Allah, they are cousins and from the tribe. I suggest that you take a ransom from them, which we could use to gain strength against the kuffar, and perhaps Allah would guide them to Islam.’ The Messenger of Allah ﷺ said, ‘What do you say, Ibnul-Khattab?’ He said, ‘No, by Allah, O Messenger of Allah. I do not think what Abu Bakr thinks. But I think we have gained the ability to strike their necks, so ‘Ali should strike the neck of ‘Aqil (his brother) and I strike the neck of so-and-so (his relative), as these are the leaders and champions of kufr.’ The Messenger of Allah ﷺ favored what Abu Bakr said and did not favor what ‘Umar said. When ‘Umar showed up the next day, the Messenger of Allah ﷺ and Abu Bakr were sitting and weeping. ‘Umar said, ‘O Messenger of Allah, tell me what makes you and your companion weep. If I find the weeping to be worthy, I too shall weep; otherwise, I will feign it [to do as you do].’ So the Messenger of Allah ﷺ said,



Spilling the blood of the mushrikin is the greatest form of disavowal

‘I am weeping about your companions who took the ransom, for I was shown their punishment as if it were closer than this tree,’ a tree near the Prophet of Allah ﷺ. Allah then revealed, ‘It is not for a prophet to have captives until he inflicts a massacre in the land. Some Muslims desire the commodities of the Dunya, but Allah desires for you the Akhirah. And Allah is Exalted in Might and Wise. If not for a decree from Allah that preceded, you would have been touched for what you took by a great punishment. So consume what you have taken of war booty, as it is lawful and good, and fear Allah. Indeed, Allah is Forgiving and Merciful’ (Al-Anfal 67-69). At that, Allah allowed them to take the ghanimah.”

A Companion Pledges to Allah That He Will Not Touch a Mushrik

The issue went so far for some Sahabah that a specific promise would be made to Allah to not even touch a mushrik, realizing the filthiness of shirk.

Al-Bukhari reported the story of the detachment of ‘Asim Ibn Thabit al-Ansari. Abu Hurayrah ﷺ said, “Allah’s Messenger ﷺ sent ten men in a reconnaissance detachment and assigned ‘Asim Ibn Thabit al-Ansari, the grandfather of ‘Asim Ibn Umar, as its amir. They marched forth and when they were at Hadah, located between ‘Usfan and Makkah, they were discovered by a clan of Hudhayl called Bani Lahyan. So about two hundred men, mostly archers, went to them and tracked them. When ‘Asim and his companions saw them, they sought refuge at a high point.

The mushrikin surrounded them and said to them, ‘Come down. Give us your hand. We promise we will kill none of you.’ ‘Asim Ibn Thabit, the amir of the detachment, said, ‘As for me, by Allah I will not descend today into the protection of a kafir. O Allah, inform Your Prophet about us.’ They shot at them and killed ‘Asim and six others. The last three members of the detachment went down to them, including Khubayb al-Ansari, Ibn Dathinah, and another. When they had them, they tied them up. The third man said, ‘This is the first betrayal. I am not going with you. Those who were killed are a good example for me. They dragged him and forced him to go with them, but he refused, so they killed him. They continued the march with Khubayb and Ibn Dathinah until they sold them in Makkah.”

It was also reported that some people from the kufar of Quraysh were sent to ‘Asim when they were told that he was killed, to bring something of his that identified him. He had previously killed one of their leaders on the Day of Badr. A group of bees then flew over ‘Asim’s body, protecting him from their messenger, who was unable to cut anything of his flesh.

Ibn Hisham said, “When ‘Asim was killed, Hudhayl wanted to take his head to sell it to Sulafah Bint Sa’d Ibn Shahid. She had vowed, after ‘Asim struck her two sons on the Day of Uhud, that if she manages to get the head of ‘Assim, she would drink wine from his skull. But the bees protected him. So they said, ‘Leave him until the evening and then we will take him. Allah then sent the current of a valley, which carried ‘Asim away. ‘Asim had pledged to Allah that no

mushrik would touch him and that he would never touch a mushrik, due to their filth.” As such, ‘Asim Ibn Thabit refused to go down in the protection of a kafir, and Allah protected him from being touched by a mushrik after his death, just as He did during his life.

A Companion Favors Being Boycotted as a Muslim over the Reception of Mushrik Kings

The Sahabah ﷺ would never, without exception, justify for themselves to side with a kafir or to seek refuge with them after Allah established for them the Islamic state led by the Prophet ﷺ. Ka’b Ibn Malik ﷺ, for example, was punished with the Muslims refusing to talk to him because he was absent from the Battle of Tabuk. He was then ordered to separate from his spouse. Then came another kind of ordeal, as though it were a test of the sincerity of his faith. Al-Bukhari reported that he said, “As I was walking in the market of Madinah, a man from the people of Sham, who brought food to sell in the city, said, ‘Who can tell me where Ka’b Ibn Malik is?’ People started pointing towards me. He then came to me and gave me a letter from the king of Ghassan, who said, ‘To proceed, I have learned that your companion has abandoned

you – but Allah has not humiliated you or put you at loss. So come and let us comfort you.’ After reading it, I said, ‘This too is but a test,’ and I took it to the furnace and set it on fire.” Despite the adversity he went through and the Muslims avoiding him because of his sin, he chose no abode other than that of Dar al-Islam, even when this fleeting world offered nearness to a Roman king.

Were we to cite all of the stories of the Sahabah ﷺ regarding this matter, there would be too much to mention here. It is sufficient for us to mention what Allah said, describing them, “You will not find a people who believe in Allah and the Last Day having affection for those who oppose Allah and His Messenger, even if they were their fathers, their sons, their brothers, or their kindred. Those He has decreed that there is faith in their hearts, and He supported them with a spirit of His. And We will admit them into gardens beneath which rivers flow, wherein they abide eternally. Allah is pleased with them, and they are pleased with Him. Those are the party of Allah. Unquestionably, the party of Allah are the successful” (Al-Mujadilah 22). May Allah make us of those who follow their methodology and walk in their footsteps, and all praise belongs to Allah, the Lord of creation.

Harshness against the murtaddin is the way of the Prophet ﷺ and the Sahabah





The relationship between a husband and his wife transcends the limits of this world. Due to the implications of the Hereafter, it rises beyond mere desire and pleasure. Accordingly, Allah shall place – by His permission – the believing men and women into gardens of eternity, as confirmed by His words, “Gardens of perpetual residence; they will enter them with whoever were righteous among their fathers, their spouses and their descendants” (Ar-Ra’d 23). And indeed, it is from the wisdom of Allah that He made perfection something that is impossible for humans to achieve. Instead, He made us imperfect and fallible, and this is one reason why no home is completely spared of family problems.

However, some spouses – be they men or women – are not careful when it comes to exposing their homes to gossip and idle talk. We often find husbands talking about the problems that happen between them and their wives in both private and public gatherings, and also find that wives do so as well. Each of them might mention the other, in the latter’s absence, with displeasing terms. These acts, by virtue of the Shari’ah

and customary practice, however, are undoubtedly dispraised.

You Must Not Backbite One Another

Backbiting is a disease of the tongue that only incurs ruin and loss. “Indeed, people are only cast face first into the Fire due to the harvest of their tongues” (Reported by Ahmad from Mu’adh Ibn Jabal).

Allah said, “Do not spy or backbite each other. Would one of you like to eat the flesh of his brother when dead? You would detest it” (Al-Hujurat 12). This “each another” did not exclude husbands, nor did it exclude wives. Neither of them is allowed to backbite the other – even when one is right concerning his claims. Allah’s Messenger ﷺ said, “Do you know what backbiting is?” They said, “Allah and His Messenger are more knowledgeable than us.” He said, “It is mentioning your brother in terms he does not like.” They said, “What if there is something I say that is true of my brother?” He said, “If there is something you say that is true of him, you have backbitten him,

and if there is nothing, then you have deceitfully lied against him” (Narrated by Muslim from Abu Hurayrah).

Some women, may Allah rectify them, know backbiting and its enormity according to Allah, and they know that it is a disease of the tongue that only incurs ruin and loss. Yet they still make the exception of their husband and their co-wife, assuming that eating their flesh is allowed and that they are immune on Yawm al-Qiyamah to account and inquisition. And rarely would you hear from those listening one who openly reprimands her, deters her, warns her, or reminds her. Instead, most of those listening enjoy it, their curiosity raised about the conduct and stories of these absent spouses. In his book *Riyad as-Salihin*, an-Nawawi mentioned the chapter, “Prohibition of Listening to Backbiting and the Order to One Who Hears Forbidden Backbiting to Respond to It and Criticize Its Bearer; and If He Is Unable or His Words Are Not Accepted, Then He Should Leave that Gathering If Possible.”

And yet, if some of them were to only limit themselves to listening! Some women help one another and support each other in this wrongdoing. When one woman complains against her husband, some of her friends react with incitement and provocation. Worse still, some women even guide their sister to the court and explain the procedure for divorce. They beautify to her the termination of her relationship with her husband, hoping to marry her off to one of their relatives or to one of their husband’s relatives – not doing anything for her out of love or in an endeavor to fix her problem – as if they have never read what Abu Dawud reported from Abu Hurayrah, that Allah’s Messenger ﷺ said, “Whoever embitters a woman against her husband, or a slave against his owner, is not from us.”

The same applies regarding one’s co-wife. Many women do not refrain from speaking ill of their co-wives. Instead, among them is she who would go as far as to insult her co-wife and curse her in her absence due to excessive jealousy. This happens during a meeting of women or in the presence of the husband, who often has no clue as to what he can do! Should he fight off the hostility of this sharp-tongued woman against himself or against his absent wife? Indeed, Allah’s help must be sought!

Every Muslim woman should remember that any disparagement of her Muslim brother or sister, even with a mere gesture, is prohibited slander, which is

one of the greatest sins. It was reported that ‘Aishah ؓ said, “O Messenger of Allah, Safiyyah is a woman” and she gestured with her hand to mean that she is short. He said, ‘You have said a word that, if ever mixed with it, would alter seawater” (Narrated by Abu Dawud).

This was Umm al-Muminin who jokingly gestured with her hand – instead of speaking with her tongue – her disparagement of her co-wife Safiyyah ؓ. And yet, he ﷺ warned her against her enormous act, clarifying that if this word, which none would pay attention to, were to be mixed with the water of the sea, it would alter its qualities. Further, it suffices us that he ﷺ said, “The slave says a word that displeases Allah, not giving any attention to it, until he drops with it into Jahannam” (Narrated by al-Bukhari from Abu Hurayrah).

The Intelligent Person Does Not Expose the Secrets of His Home

Even worse than this woman who wrongs herself is finding an otherwise intelligent man speaking about the secrets of his home to others. He exposes the secrets of his relationship with his wife, as if to remove her veil in front of other men. Indeed, this is evidence of a lack of manliness. Only one who makes a fool of himself does such a thing. Such speech should only be said to the qadi, the mufti, or a counselor who is trusted with regards to his religion and morals, and who safeguards the secrets of those of his brothers who speak to him.

Noble are the morals of that tabi’i who wanted to divorce his wife, so he was asked, “Why do you want to divorce her?” He said: “I do not speak ill of my wife”. After he had divorced her, some honorable men asked him, “Why did you divorce your wife?” He said, “I am not one of those who speaks about an ajnabiyyah woman,” i.e. a woman who is neither directly related nor married to him.

Spouses who speak about each other should know that every secret of their home that is revealed and every ill-spoken word is akin to tears in their clothes. The more the number of holes and the larger the holes are, the more the fabric of matrimony will inevitably decay, and no amount of patchwork will help after that.

Just as homes have a sacredness to them, they also bear secrets that no muwahhid and believer should ever expose to others, even to his closest relatives.

Rather, anyone who observes family matters would agree that the situation between two spouses in dispute worsens when a third party that has not been agreed upon by both spouses interferes with some excuse of finding solutions to simple conflicts. This adds fuel to the fire and matters become more complicated as a result.

Someone might argue that it is only due to one's need to breathe and vent, and nothing more. We say to that, yes, the human psyche can sometimes reach its bearable capacity. One of the spouses may find a friend to be a good listener and a good counselor. Herein lies both the illness and the treatment to such a phenomenon. The one complaining should choose carefully the person who would be told about those problems and arguments. This person should be trustworthy regarding the keeping of secrets and honest when it comes to providing advice, and he should be one who fears Allah and shows piety to Him regarding the parties involved.

But when a person wakes up in the morning and recounts to everyone he meets the things that took place between the walls of his home, even to the point that the smallest details of his life become the talk of the town and the merchandise of narrators, this in

fact is a scandal – and it is not merely the venting of an individual who is seeking counsel and advice from others.

The husband and the wife do, of course, vent their frustrations after they have exhausted all other means. In addition to this, however, they can also resort to seeking counsel from the qadi or the mufti, as demonstrated in the Sunnah. When Khawlah Bint Tha'labah had an argument with her husband, she did not complain to anyone about him. Instead, she raised the issue to Allah's Messenger ﷺ. Then came the revelation, "Certainly has Allah heard the speech of the one who argues with you concerning her husband and directs her complaint to Allah. And Allah hears your dialogue; indeed, Allah is Hearing and Seeing" (Al-Mujadilah 1). Likewise, Hind, the wife of Abu Sufyan, did the same thing. It was reported from 'Aishah that Hind Bint 'Utbah said, "O Messenger of Allah, Abu Sufyan is a stingy man. He does not provide what is enough for me and my son, except what I take from him without his knowledge." He said, "Take what would ordinarily suffice you and your son" (Narrated by al-Bukhari and Muslim).

Success in marriage is granted by Allah through patience with one's spouse



Intercession الشفاعة

Who is it that can intercede with Him except by His permission?
(Al-Baqarah 255)

The Salaf on Intercession

Who Are Those Who Intercede?

The Reality of Intercession

Ibn Taymiyyah rahimahullah said, “Ahlus-Sunnah wal-Jama’ah agree upon that which the Sahabah radhiyallahu ‘anhum agreed upon, which is what was elaborated by the Sunnah, that the Prophet salallahu ‘alayhi wasallam shall intercede for the people of major sins from his ummah, as he will intercede for the creation in general. To him belongs intercessions that are specific to him and intercessions which he shares with others of the prophets and righteous men, though his are better than all others” (Majmu’ al-Fatawa).

Ibnul-Qayyim rahimahullah said, “That which is in the hearts of these mushrikin and their predecessors is that their ‘gods’ will intercede for them with Allah. This is the essence of shirk, and Allah denounced them for that and invalidated it in His book.”

“The intercession which Allah and His Messenger confirmed is that which comes by His permission for His muwahhidin, and that which Allah rejected is the intercession of shirk, which is in the hearts of the mushrikin, those who take intercessors besides Allah” (Madarij as-Salikin).

The Prophet صلی اللہ علیہ وسلم

Allah’s Messenger salallahu ‘alayhi wasallam said, “Each prophet has an answered supplication, and each prophet has already used his supplication. But I have saved my supplication as intercession for my ummah on the Day of Resurrection. It will be, if Allah wills, for those of my ummah who died without making any shirk with Allah” (Reported by Muslim from Abu Hurayrah).

The Shuhada

Nimran Ibn ‘Utbah adh-Dhimari said, “We entered as orphans upon Umm Darda. She said to us, ‘Be glad, for I heard Abud-Darda radhiyallahu ‘anhu saying, ‘Allah’s Messenger salallahu ‘alayhi wasallam said, ‘The shahid will intercede for seventy of his household’” (Reported by Abu Dawud).

The Believers

Allah’s Messenger salallahu ‘alayhi wasallam said, “There is no Muslim man who dies and whose funeral is prayed by forty men who do not make any shirk with Allah, except that Allah allows them to intercede for him” (Reported by Muslim from Ibn ‘Abbas).



Military and Covert Operations

As the soldiers of the Khilafah continue waging war on the forces of kufr, we take a glimpse at a number of recent operations conducted by the mujahidin of the Islamic State that have succeeded in expanding the territory of the Khilafah, or terrorizing, massacring, and humiliating the enemies of Allah. These operations are merely a selection of the numerous operations that the Islamic State has conducted on various fronts across many regions over the course of the last few weeks.

The War on Turkey

On the 28th of Rabi' al-Akhir, a Turkish armored vehicle was destroyed in confrontations on the outskirts of the town of Qabbasin northeast of Bab.

On the 3rd of Jumada al-Ula, the mujahidin sniped four Turkish soldiers and Sahwah fighters on the axis of the villages of Fawz and Abuz-Zindin.

On the 7th of Jumada al-Ula, the soldiers of the Khilafah disabled a Turkish tank at Mount Dayr after targeting it with a guided missile.

On the 11th of Jumada al-Ula, the istishhadi Abu

Malik ash-Shami ﷺ detonated his explosive vehicle on a group of armored vehicles belonging to the murtadd Turkish army east of Bab, killing and injuring a number of murtaddin and destroying a tank.

On the 15th of Jumada al-Ula, 14 Turkish soldiers and Sahwah fighters were killed when their gathering was targeted with two guided missiles east of Bab.

On the 19th of Jumada al-Ula, a Turkish tank was disabled after being targeted with a guided missile at Mount 'Aqil west of the city of Bab.

On the 26th of Jumada al-Ula, the istishhadi Abul-Yaman ash-Shami ﷺ set out with his explosive vehicle towards a gathering of the Sahwah and Turkish army security foundation in the town of Susiyan located in the northern Halab countryside. He detonated his explosive vehicle in their midst, killing 8 Turkish soldiers and 60 Sahwah fighters, injuring 100 others, and destroying two Turkish armored vehicles.

The Philippines

On the 28th of Rabi' al-Akhir, four members of the Filipino Crusader police were wounded in an at-



The aftermath of the blessed attack on a mushrik Sufi temple in Pakistan

tack by Islamic State soldiers in the neighborhood of Monkado Colony in the city of Marawi in the southern region of the Philippines.

On the 13th of Jumada al-Ula, the mujahidin attacked a checkpoint with hand grenades south of the town of Datu Sawdi located south of the city of Cotabato, leading to two Filipino soldiers being killed.

On the 15th of Jumada al-Ula, the soldiers of the Khilafah assassinated a spy working for the Filipino Crusader army in the area of the Mindanao state university west of the city of Marawi.

On the 18th of Jumada al-Ula, an Islamic State covert unit set up an ambush in the city of Marawi targeting a patrol unit that included two officers from the Filipino Crusader army ranked major. They surprised them and succeeded in killing the two officers and taking their weapons as ghanimah, in addition to disabling the vehicle they were in.

Dimashq Wilayah

On the 30th of Rabi' al-Akhir, several detachments set out towards the Nusayri army and its militias in the vicinity of the Sin military airbase in East Qalamun. Several of the murtaddin's positions fell and were captured by the mujahidin as they attacked, and a number of Nusayri soldiers were killed.

On the 3rd of Jumada al-Ula, confrontations between the soldiers of the Khilafah and the Nusayri army and its Rafidi militias continued in the area of East Qalamun towards the northeast of Dimashq. The mujahidin launched a counterattack in the vicinity of the Sin military airbase and took control of the 559th

Battalion base west of the airbase. They also took control of the Mahjurah Battalion base, also referred to as the Chemical Battalion base, as well as Istirahat as-Safa, and several hills in the vicinity of the strategic Muthallath checkpoint located on the same axis. Southeast of the airbase, meanwhile, the mujahidin took control of a military battalion base also referred to as the Muhjurah Battalion base, as well as a strategic hill, in addition to several other hills. The confrontations resulted in at least 31 Nusayri soldiers and Rafidi militia fighters being killed and several military vehicles being destroyed, and the murtaddin were forced to withdraw from the area of Marmalat al-Ma'arrani north of the Sin airbase, which they had taken control of at the end of the previous month following a wide scale attack from the Muthallath checkpoint axis.

Somalia

On the 30th of Rabi' al-Akhir, the soldiers of the Khilafah took three soldiers of the murtadd Somali army prisoner and later executed them. They also captured weapons as ghanimah in an ambush near the town of Qandala in the eastern part of Somalia.

On the 10th of Jumada al-Ula, a group of inghimasiyyin attacked the base where the murtadd militia leader 'Abdus-Samad Muhammad Ghulan resides in the city of Bosaso in the eastern part of Somalia, leading to four of his bodyguards being killed.

On the 26th of Jumada al-Ula, the soldiers of the Khilafah assassinated an officer in the murtadd Somali army named Muhyiddin 'Adani in the neighborhood of Karan towards the north of Mogadishu.

Baghdad Wilayah

On the 12th of Jumada al-Ula, an Islamic State covert unit parked a car bomb in the neighborhood of I'lam towards the south of the city, and then detonated it on a gathering of Rafidi mushrikin, leading to 19 murtaddin being killed and 34 others being wounded.

On the 17th of Jumada al-Ula, the istishhadi Abu 'Aishah al-Jamili ﷺ detonated his explosive vehicle on a gathering of Rafidah in the area of Habibiyyah east of Baghdad, leading to nearly 32 Rafidah being killed and 64 others being wounded.

Raqqah Wilayah

On the 14th of Jumada al-Ula, the soldiers of the Khilafah carried out an early morning raid on PKK bases and positions in the villages of Suwaydiyyah Kabirah, Wudyan, Buyud, and Turaykiyyah located north of the city of Tabaqah in the wilayah's western countryside. Fierce clashes took place and lasted until the evening, during the course of which the soldiers of the Khilafah took control of the villages, killed 24 murtaddin, and wounded 30 others, with the rest fleeing. They also captured some light and medium weapons as ghanimah, and also disabled a BMP.

Pakistan

On the 18th of Jumada al-Ula, the istishhadi 'Uthman al-Ansari ﷺ entered into the midst of a large gathering of mushrikin during one of their major shirki occasions at the Lal Shahbaz Qalandar temple in the area of Sehwan in southern Pakistan. He then

Abu Salim al-'Iraqi ﷺ



detonated his explosive vest, killing more than 100 of them and injuring hundreds more.

Janub Wilayah

On the 18th of Jumada al-Ula, an Islamic State covert unit detonated a car bomb on a gathering of Rafidah in the area of Shurtah Khamisah south of Baghdad, killing 60 murtaddin and injuring more than 70.

North Baghdad Wilayah

On the 22nd of Jumada al-Ula, the inghimasiyyin Abu Bakr ash-Shami, Abu Hafсах ad-Durjani, and Abu Muhammad ash-Shami ﷺ set out towards a Rafidi Mobilization position in the 5th Regiment base in the district of Ishaqi. After entering the base, they clashed with the murtaddin and then detonated their explosive vests on those still alive, killing 45 of them – including an officer – and injuring 60 others, and damaging several vehicles and buildings inside the base.

Ninawa Wilayah

On the 27th of Jumada al-Ula, the istishhadiyyin Abu Salim al-'Iraqi and Abu 'Umar al-Maslawi ﷺ detonated their explosive vehicles on Rafidi soldiers and militia fighters on the edges of the neighborhood of Mamun in southwestern Mosul. Dozens of murtaddin were killed and wounded, a home in which they were entrenched was destroyed, an Abrams tank and three Humvees were also destroyed, and a fourth Humvee was disabled.

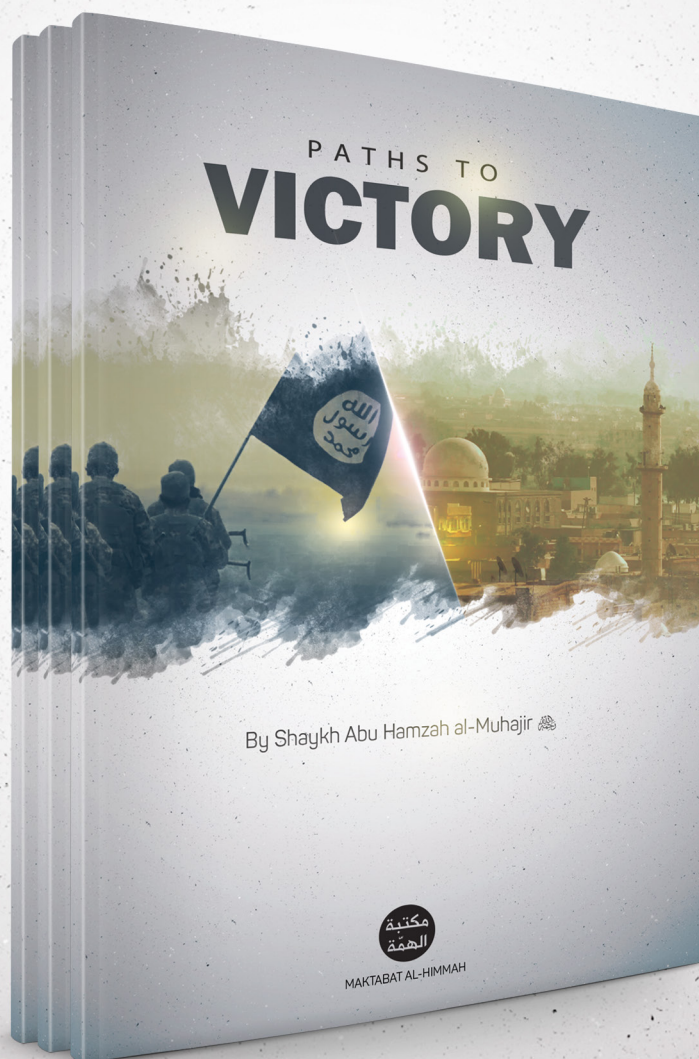
Abu 'Umar al-Maslawi ﷺ



SOON
INSHAALLAH

PATHS TO VICTORY

By Shaykh Abu Hamzah al-Muhajir رحمته الله



مكتبة
الهمة

MAKTABAT AL-HIMMAH

WHEN THE BELIEVERS SAW THE [WAR] PARTIES, THEY SAID,
“THIS IS WHAT ALLAH AND HIS MESSENGER HAD PROMISED US,
AND ALLAH AND HIS MESSENGER SPOKE THE TRUTH.” AND IT INCREASED
THEM ONLY IN FAITH AND SUBMISSION.

(AL-AHZAB 22)

