

THE EXTINCTION OF THE GRAYZONE

ansarukhilafah

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THE ENDANGERED GRAYZONE

The grayzone is critically endangered, rather on the brink of extinction. Its endangerment began with the blessed operations of September 11th, as these operations manifested two camps before the world for mankind to choose between, a camp of Islam – without the body of Khilāfah to represent it at the time – and a camp of kufr – the crusader coalition. Or as Shaykh Usāmah Ibn Lādin (rahimahullāh) said, “The world today is divided into two camps. Bush spoke the truth when he said, ‘Either you are with us or you are with the terrorists.’ Meaning, either you are with the crusade or you are with Islam” [Interview – 4 Sha’bān 1422H]. [It is strange how ‘Azzām al-Amrīkī in some of his letters criticized the Islamic State’s justification for targeting the hostile Catholics of Iraq in 2010. He decried that its operation against the Catholics was based upon Bush’s division of the world, when this is exactly how Shaykh Usāmah (rahimahullāh) viewed the world!]

The operations quickly exposed the different deviant “Islamic” movements, the palace “scholars,” and the deviant du’āt, not to mention the apostate tawāghīh [The tawāghīh had always been open apostates in the camp of kufr,

but due to the support they received from the palace “scholars” and the deviant movements (the Sufis, the Surūriyyah, the Ikhwān, etc.), many of the ignorant did not understand the blatant apostasy of these rulers. Because of this confusion, the tawāghīt were only “gray” in the sight of the ignorant. Only in this sense did the events of September 11th drive the tawāghīt out of the grayzone.] , as all of them rushed to serve the crusaders led by Bush in the war against Islam. And so, the grayzone began to wither...

But the fiery zeal of the broken Muslim Ummah began to cool by the hazy events known as “the Arab Spring” as well as the lack of a body representing Islam (the Khilāfah) then. The Muslims saw the same aforementioned movements, “scholars,” callers, sects, and even the apostate tawāghīt get involved in “supporting” the cause of the oppressed Muslims in Shām. And so confusion spread, and the withering of the grayzone was slowed or almost halted. Once again, the heretical call to the gates of Hellfire – the religions of the tawāghīt – was answered by many of the ignorant

Then came the announcement of the Islamic State’s expansion to Shām followed by the subsequent announcement of the Khilāfah... bringing the grayzone to the brink of permanent extinction... by reviving the great body of Islam and so no Muslim had any excuse to be independent of this entity embodying them and waging war on their behalf in the face of kufr.

Now, a stance of “neutrality” or “independence” would doom him **[Note: After September 11th, the two opposing camps were the divided Ummah versus the crusaders. Now – according to the crusaders themselves – it is the Islamic State versus the crusaders. Accordingly, the grayzone has different implications for both times. In the past, it consisted of the hypocrites, deviant innovators, and abandoners of jihād. After the Khilāfah and the subsequent crusade, the grayzone also encompasses “independent” and “neutral” Islamic parties that refuse to join the Khilāfah, as these parties claim to be independent of both opposing camps.]** , as it entailed major sin, which would cause him to commit greater sins until he could commit kufr for the sake of his sinful interests, as the scholars stated, “The reward for sin is another sin,” and “Sins are the gateway to kufr” **[Al-Jawāb al-Kāfī – Ibnul-Qayyim].** **[What the scholars mean is that sins – including bid’ah – will get a person into committing further sins. Each time he commits a sin, Allah will punish him with greater sins. Eventually, Allah could punish him with kufr, like the case of someone who knows that the implementation of the Sharī’ah will prevent him from pursuing his addiction to sin and thus joins the ranks of those who wage war against it, so he can preserve a social and political condition suitable for his sins. Or the case of those whose attachment to innovation and hizbiyyah is so deep that he feels he must wage war against the Khilāfah and so he cooperates with the murtaddīn against it.]**

The destruction of the grayzone is comparable to the division resulting from the Islamic message when it was first conveyed by the Messenger (sallallāhu ‘alayhi wa sallam). As the angels said when they appeared before the Prophet (sallallāhu ‘alayhi wa sallam) while he was sleeping, “Muhammad is a divider” and “Muhammad divided the people” **[Sahīh alBukhārī]**. For this reason, the mushrikīn would warn the Arabs against the Prophet (sallallāhu ‘alayhi wa sallam) by saying, “You have come to our lands. The matter of this man amongst us has grown severe. He has divided our jamā’ah (community) and scattered our strength. His words are like that of a sorcerer. He divides between a man and his father, a man and his brother, a man and his wife. We fear for you and your people what he has brought upon us. So do not speak to him nor listen to a word from him” [Ibn Hishām]. They would also say, “He divides between a man and his religion ... a man and his clan” **[Ibn Hishām]** and “He severed the bonds between us” [Ibn Hishām].

Rasūlullāh (sallallāhu ‘alayhi wa sallam) came with al-Furqān (the Qur’ān, the divider between truth and falsehood) by which he divided his people into two opposing parties – the Muslims versus the mushrikīn – who then fought each other on the Day of al-Furqān (the Battle of Badr), where Rasūlullāh (sallallāhu ‘alayhi wa sallam) slaughtered his mushrik adversaries by his sword.

And when a grayzone formed and a “masjid” was established for it, Allah (ta’ālā) revealed to His Messenger (sallallāhu ‘alayhi wa sallam) al-Fādiḥah (the Exposer, Sūrat at-Tawbah) by which the grayish were exposed as well as their harmful “masjid.” Rasūlullāh (sallallāhu ‘alayhi wa sallam) went on to demolish this “masjid”... again ridding

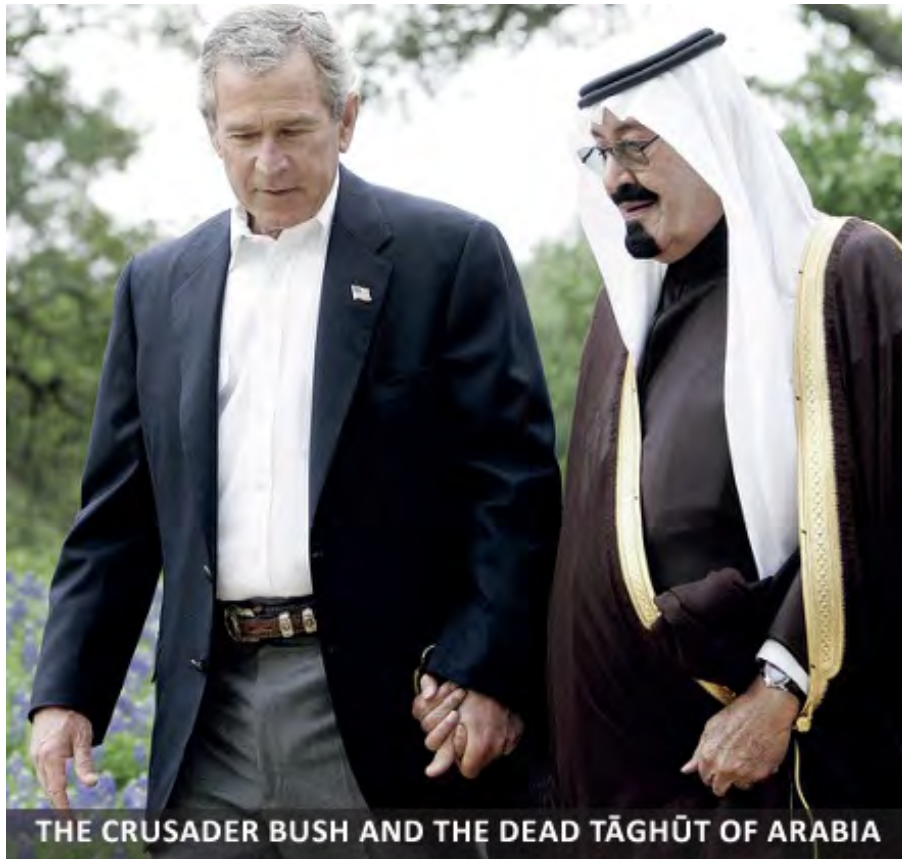
the Ummah of the destructive gray movement, as the grayzone was the hideout of the hypocrites, **{Indeed, the hypocrites [think to] deceive Allah, but He is deceiving them. And when they stand for prayer, they stand lazily, showing [themselves to] the people and not remembering Allah except a little, wavering between them, [belonging] neither to the believers nor to the disbelievers. And whoever Allah leaves astray – never will you find for him a way} [At-Tawbah: 142-143].**

And a sword was also revealed to deal with the grayish hypocrites if they openly exposed their dark hypocrisy. **{O Prophet, fight against the disbelievers and the hypocrites and be harsh upon them. And their refuge is Hell, and wretched is the destination} [At-Tawbah: 73]. {If the hypocrites and those in whose hearts is disease and those who spread rumors in alMadīnah do not cease, We will surely incite you against them; then they will not remain your neighbors therein except for a little. They are accursed; wherever they are found, they are to be seized and massacred completely. This is the established way of Allah with those who passed on before; and you will not find in the way of Allah any change} [Al-Ahzāb: 60-62].**

And so, the hypocrites buried their heads in the sand, fearful of being exposed... They remained so until the wars of apostasy, when most of the Arabs apostatized from Islam. Then the hypocrites came out and rushed to join the open camp of falsehood, until the sword against apostasy – Abū Bakr as-Siddīq (radiyallāhu ‘anh) – took his famous stance and forced them back into the religion by the edge of his blade. Again, the hypocrites concealed themselves until other fitan struck the Ummah, including the murders of al-Fārūq ‘Umar, ‘Uthmān, and ‘Alī (radiyallāhu ‘anhum)... fitan that gave birth to deviant sects and parties, which in turn provided cover for the hypocrites desperately seeking another grayzone to operate from.

And so, the hypocrites began to speak out brazenly, as Hudhayfah (radiyallāhu ‘anh) said, **“Indeed, the hypocrites today are worse than those at the time of Rasūlullāh (sallallāhu ‘alayhi wa sallam); those ones would hide their hypocrisy, as for today, then they openly declare it” [Al-Bukhārī].** And just as the Islamic message carried by the Prophet (sallallāhu ‘alayhi wa sallam) split the former jāhiliyyah into two opposing camps, the Islamic State – by its very expansion to Shām – split the different factions in Shām including those with jāhilī and ‘ummī (blind) goals [Jāhilī and ‘ummī goals are not necessarily kufr, as they include fighting for tribalism, money, hizbiyyah, bid’ah, etc. As for democracy and secularism, then these goals are jāhilī as well as kufrī.]. The former War Minister Abū Hamzah al-Muhājir (rahimahullāh) was asked, *“Some people accuse you of being the cause for the Sahwah mission, how correct is this claim?”* He replied:

“We have previously asserted that the true cause behind the Sahwah mission was the establishment of the Islamic State. This is what began to be apparent these days, for after the announcement of the State, the Islamic mission conflicted with the nationalist mission adopted by almost all colors of the spectrum in Iraq, and this is what all the different jabhāt ad-dirār (harmful fronts) which were announced and formed have declared openly and repeatedly. It is not strange for all these different assemblies to form after the announcement of the Islamic State for they were truly formed only to wage war against it, secretly and openly.”



“Indeed, the rancor and envy of the carriers of Āl Salūl’s banner [the Surūriyyah] burned after losing their piece of the cake, after their hope for nationalist rule was demolished, and after they realized we would spill our blood and dismember our corpses cheaply so as to not allow the fruit of jihād to go to waste and so Iraq would not once again be ruled by something besides the Sharī’ah of ar-Rahmān. And because the reality of their armies [the Surūrī factions] is a lie especially after the sincere ones in their ranks joined us, their only option was to stand with the occupation against the Islamic State because the nationalist mission, which they argued for, gathered support for, and unified for, is the same mission desired by the occupation. The only condition is to be its agents, and this they had offered before for nothing in return from the occupation except a few dirhams and some security, which the occupation and its allies began to deprive them of” **[The First Interview]**.

The different factions in Shām – as occurred in Iraq – began to split into two camps: the Islamic State versus the Sahwah backed by the crusaders, apostate regimes, and deviant movements... and those who tried to preserve the grayzone for different partisan interests found the grayzone withering rapidly before them, as their sincere soldiers abandoned them to join the Islamic State while their sick-hearted soldiers rushed to join the Sahwah factions.

This division found its way quickly into different lands, as sincere mujāhidīn saw their former leaders fearful of losing power and influence rushing to futilely resuscitate the grayzone, even if it necessitated supporting the interests of the secularist, nationalist, and heretical parties waging war against the Islamic State on behalf of the crusaders and Arab apostate regimes. The grayzone – for these leaders – was a place to continue existing as independent parties and thereby preserve their own power. The Khilāfah’s establishment finally pushed the sincere mujāhidīn to abandon their former leaderships, who were too busy burying themselves alive in the garbage dump of history.



This revival of the Khilāfah gave each individual Muslim a concrete and tangible entity to satisfy his natural desire for belonging to something greater. The satisfaction of this desire brought life back to the zeal latent in Muslims' hearts and when this entity embodying them was threatened by the crusaders, attacks were immediately carried out by the zealous Muslims in different kāfir lands in a way uniquely different to all attacks before. For years, different jihād organizations had called for individual attacks to be carried out against the crusader homelands, but their calls were met with minimal response. After the revival of the Khilāfah, numerous attacks were carried out in a period of months. This is something that the crusaders should deeply reflect over...



Europe was struck by attacks that killed multitudes more of kuffār than those killed in the recent Paris attacks. The 2004 Madrid operation and the 2005 London operation together killed more than 200 crusaders and injured more than 2000. Europe also witnessed an attack against “free speech” when a mujāhid assassinated Theo Van Gogh for mocking Allah (ta’ālā), His verses, His religion, and His Messenger (sallallāhu ‘alayhi wa sallam). So why was the reaction to the recent attacks much greater than that of any previous attack? It is the international atmosphere of terror generated by the presence of the Islamic Khilāfah... It is the lively words contained in the Khilāfah’s call. When its spokesman Shaykh Abū Muhammad al-‘Adnānī ash-Shāmī (hafidhahullāh) made his call to Muslims everywhere, ordering them to carry out attacks against the crusaders wherever they may be found, his call was answered immediately, with different individual operations executed within hours...



And of those who answered the call recently was the brave mujāhid Abū Basīr al-Ifriqī (Amedy Coulibaly – rahimahullāh). It was the address *“Indeed Your Lord Is Ever Watchful”* that moved him most. He had given his bay’ah to the Khilāfah beforehand – immediately upon its announcement – and sat in wait for instructions from its leadership, while never traveling to Iraq nor Shām. It was the living and breathing entity of Islam, which he pledged allegiance to, that inspired his soul. He met with the Muslims and mujāhidīn in France, calling them to give bay’ah and defend the Khilāfah, while refuting the doubts spread against it. He provided others – including the two mujāhid brothers, Cherif and Said Kouachi (rahimahumallāh) – with money and weapons so as to call to jihād under the banner of the Khilāfah.

And thus, the time had come for another event – magnified by the presence of the Khilāfah on the global stage – to further bring division to the world and destroy the grayzone everywhere.

THE OBLIGATION OF KILLING THOSE WHO MOCK THE MESSENGER

One of the first matters renounced by the hypocrites abandoning the grayzone and fleeing to the camp of apostasy and kufr after the operations in Paris is the clear-cut obligation to kill those who mock the Messenger (sallallāhu ‘alayhi wa sallam). There is no khilāf (difference) amongst the Salaf that if a dhimmī kāfir mocks the Messenger (sallallāhu ‘alayhi wa sallam), his covenant is thereby nullified and he must be killed. So how much more certain is the obligation to kill a covenant-less kāfir mocking the Messenger (sallallāhu ‘alayhi wa sallam) from dārul-harb!



Shaykhul-Islām Ibn Taymiyyah (rahimahullāh) said, “The evidences for the nullification of the dhimmī’s covenant if he curses Allah, His book, His religion, or His Messenger, and the obligation to kill him and kill the Muslim who does the same are: the Qur’ān, the Sunnah, the ijma’ (consensus) of the Sahābah and the Tābi’īn, and analytical deduction” **[As-Sārim alMaslūl]**.

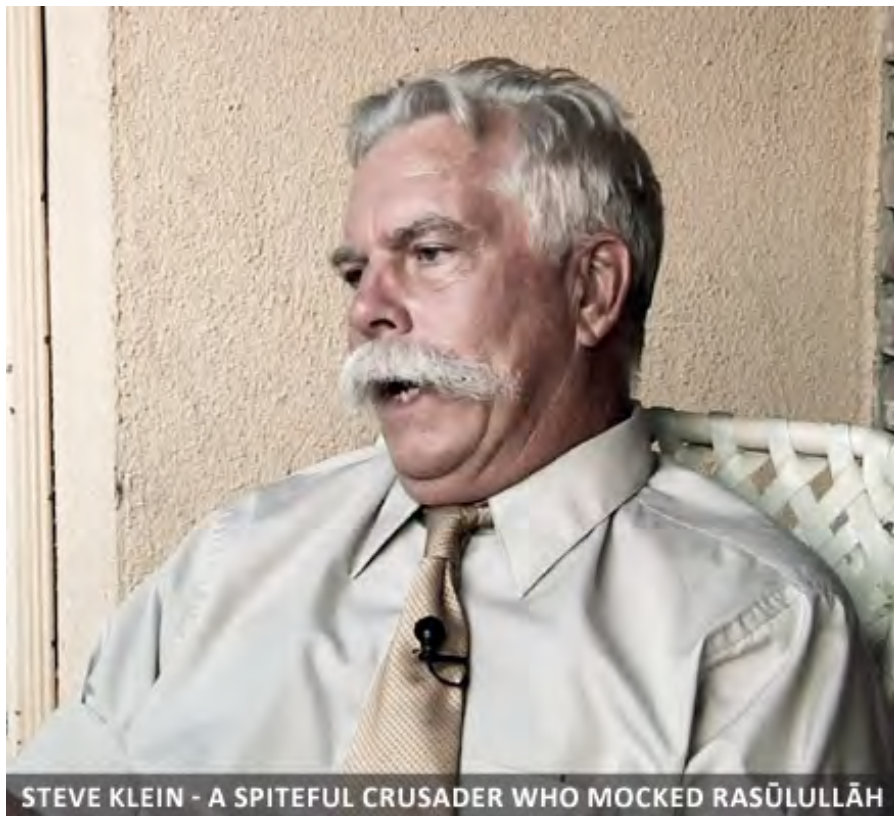
Amongst the evidences for this ruling is the statement of Allah (ta’ālā), **{And if they break their oaths after their treaty and defame your religion, then fight the leaders of disbelief, for indeed, there are no oaths [sacred] to them; [fight them that] they might cease}** **[At-Tawbah: 12]**.

Numerous ahādīth also prove this ruling, including the story of the Jewish tāghūt Ka’b Ibn al-Ashraf. The Prophet (sallallāhu ‘alayhi wa sallam) said, **“Who will deal with Ka’b Ibn al-Ashraf for he has abused Allah and His Messenger?” Muhammad Ibn Maslamah (radiyallāhu ‘anh) said, “I will deal with him, O Rasūlullāh. Would you like that I kill him?” He replied, “Yes” [Al-Bukhārī and Muslim]**.

The Prophet (sallallāhu ‘alayhi wa sallam) also dispatched ‘Abdullāh Ibn ‘Atīk (radiyallāhu ‘anh) with a group of al-Ansār to kill the Jew Abū Rāfi’ because he had abused the Prophet (sallallāhu ‘alayhi wa sallam). Ibn ‘Atīk successfully executed the operation **[Al-Bukhārī]**.

During the conquest of Makkah, he (sallallāhu ‘alayhi wa sallam) granted security to whoever entered al-Masjid al-Harām **[Hasan: Abū Dāwūd]**, but ordered that Ibn Khatal be killed even though he was found holding on to the curtains of the Ka’bah **[Al-Bukhārī and Muslim]**, because of his cursing of the Prophet (sallallāhu ‘alayhi wa sallam) **[Ibn Hishām]**.

‘Alī Ibn Abī Tālib (radiyallāhu ‘anh) reported that a **Jewess would curse the Prophet (sallallāhu ‘alayhi wa sallam) and disparage him. So a man choked her until she died. The Prophet (sallallāhu ‘alayhi wa sallam) judged her blood had been spilled lawfully [Sahīh: Abū Dāwūd]**.



Ibn ‘Abbās also reported that a **blind man had a slave girl whom he had two children from. She would curse the Prophet (sallallāhu ‘alayhi wa sallam) and not stop when he ordered her to, so he killed her with a short sword by placing its tip on her belly then placing his weight upon the sword. The Prophet (sallallāhu ‘alayhi wa sallam) judged her blood had been spilled lawfully [Sahīh: Abū Dāwūd].**

The evidences for this issue are so abundant and clear, and yet some apostates, who abandoned the grayzone, claimed that the operations in Paris contradicted the teachings of Islam! They then gathered the masses in rallies under the banner “**Je Suis Charlie,**” leading them on towards the gates of Hellfire designated for the murtaddīn...

WHERE ARE THE FOLLOWERS OF AS-SIDDĪQ TO CONFRONT THIS APOSTASY?

Allah (ta’ālā) said, **{And it has come down to you in the Book that if you hear the verses of Allah denied [by the kāfirīn] and ridiculed, do not sit with them until they enter into another conversation. Indeed, you would then be like them. Indeed Allah will gather the hypocrites and disbelievers in Hell all together} [An-Nisā’: 140].**

Shaykh Sulaymān Āl ash-Shaykh (rahimahullāh) said, “The meaning of the āyah is apparent. It means that if a man hears the verses of Allah being denied and mocked and sits with the kāfir mockers without being coerced, without forbidding them, and without getting up and leaving until they change the subject, then he is a kāfir like them even if he does not do the same as them, because his remaining with them entails approval of kufr. And approval of kufr is kufr” **[Ad-Durar as-Saniyyah].**

If merely sitting silently with the kuffār during a gathering of kufr is kufr, how much more so is it to rally on behalf of a newspaper mocking the Messenger (sallallāhu ‘alayhi wa sallam)? Or give verdicts in defense of the newspaper, against the mujāhidīn who killed those who mocked the Messenger (sallallāhu ‘alayhi wa sallam)? Or raise banners and slogans with the words “Je Suis Charlie” on them? There is no doubt that such deeds are apostasy, that those who publicly call to such deeds in the name of Islam and scholarship are from the du’āt (callers) to apostasy, and that there is great reward awaiting the Muslim in the Hereafter if he kills these apostate imāms...



THE MURTADD YASIR QADHI CONDEMNED THE ASSAULT ON CHARLIE HEBDO

{Indeed, those who reverted back to disbelief after guidance had become clear to them – Shaytān enticed them and prolonged hope for them. That is because they said to those who disliked what Allah sent down, “We will obey you in part of the matter.” And Allah knows what they conceal. Then how [will it be] when the angels take them in death, striking their faces and their backs? That is because they followed what angered Allah and disliked [what earns] His pleasure, so He rendered worthless their deeds} [Muhammad: 25-28].



THE MURTADD HAMZA YUSUF CONDEMNED THE ASSAULT ON CHARLIE HEBDO

This āyah explains the condition of one who says that he won't mock the Messenger (sallallāhu 'alayhi wa sallam) himself, but he will only participate in the rallies that the crusaders call to against the mujāhidīn, in “solidarity” with the

mockers. He obeys the kuffār “in part of the matter” – a part that is still kufr – and thereby apostatizes.

And if the Prophet (sallallāhu ‘alayhi wa sallam) was forbidden from praying in the “masjid” built by the grayish hypocrites and destroyed it because it was secretly established for kufr and fitnah, how much more so is it an obligation to abandon “masājid” that blatantly raise the slogan “Je Suis Charlie” upon their walls and whose “imāms” defend the heretical concept of “free speech” to support the satanic newspaper?!

{And [there are] those [hypocrites] who took for themselves a masjid for causing harm and disbelief and division among the believers and as a station for whoever had warred against Allah and His Messenger before. And they will surely swear, “We intended only the best.” And Allah testifies that indeed they are liars. Do not stand [for prayer] within it – ever. A mosque founded on righteousness from the first day is more worthy for you to stand in. Within it are men who love to purify themselves; and Allah loves those who purify themselves. Then is one who laid the foundation of his building on righteousness [with fear] from Allah and [seeking] His approval better or one who laid the foundation of his building on the edge of a bank about to collapse, so it collapsed with him into the fire of Hell? And Allah does not guide the wrongdoing people. Their building which they built will not cease to be a [cause of] doubt in their hearts until their hearts are torn to pieces. And Allah is Knowing and Wise} [AtTawbah: 107-110].

Rasūlullāh (sallallāhu ‘alayhi wa sallam) was the sword against the mushrikīn, and his greatest companion, Abū Bakr as-Siddīq (radiyallāhu ‘anh), was the sword against the murtaddīn... Where is this sword today to strike the necks of those apostate imāms so as to deter them from kufr and zandaqah (heresy)? If just one of them were killed, it would deter some of them and some of their followers from carrying on in their procession to Hellfire. Is there not a Muslim, whom Allah loves and who loves Allah, ready to perform jihād and spill the blood of such deviant callers?

Again, the announcement of the Khilāfah preceding the events in Europe further demolished the grayzone, as many Muslims living in Europe and the Americas justified their residency amongst the kuffār with the fact that the Muslims’ lands were under the rule of apostate tawāghīt. Now, with the presence of the Islamic State, the opportunity to perform hijrah from dārul-kufr to dārul-islām and wage jihād against the Crusaders, the Nusayriyyah, the Rāfidah, and the murtadd regimes and armies, is available to every Muslim as well as the chance to live under the shade of the Shar’ah alone.

The presence of the Khilāfah also magnifies the political, social, economic, and emotional impact of any operation carried out by the mujāhidīn against the enraged crusaders. This magnified impact compels the crusaders to actively destroy the grayzone themselves, the zone in which many of the hypocrites and deviant innovators living in the West are hiding.

{And they will continue to fight you until they turn you back from your religion if they are able. And whoever of you reverts from his religion [to disbelief] and dies while he is a disbeliever – for those, their deeds have become worthless in this world and the Hereafter, and those are the companions of the Fire, they will abide therein eternally} [Al-Baqarah: 217]. {And never will the Jews or the Christians approve of you until you follow their religion. Say, “Indeed, the guidance of Allah is the [only] guidance.” If you were to follow their desires after what has come to you of knowledge, you would have against Allah no protector or helper} [Al-Baqarah: 120].

The Muslims in the West will quickly find themselves between one of two choices, they either apostatize and adopt the kufri religion propagated by Bush, Obama, Blair, Cameron, Sarkozy, and Hollande in the name of Islam so as to live amongst the kuffār without hardship, or they perform hijrah to the Islamic State and thereby escape persecution from the crusader governments and citizens.

THE HIZBIYYĪN AND THE GRAYZONE

The grayzone was a region favored by the hypocrites whose traits and hidden intents were exposed by Allah (ta’ālā) in His Book and by His Messenger (sallallāhu ‘alayhi wa sallam) in his Sunnah. They were revealed so that the

Muslims take precaution against the hypocrites and act when it is necessary by unsheathing the sword against the hypocrites, if they blatantly display their hypocrisy. Sadly, those who had formed parties with the legitimate mission to wage jihād fī sabīlillāh quickly found themselves in a dilemma after the Khilāfah had been established. The world was now divided further between the Khilāfah on one side and the crusaders with their apostate agents on the other. If these jihād parties recognized this giant body representing Islam – the Khilāfah – they would be delegitimizing themselves, and thus would lose personal power and influence, including the ability to propagate bida', in the case of those leaders blinded by irjā'.

They also realized that many groups and individuals belonging to the splintered Ummah were influenced by the leaders of the grayzone – the palace “scholars,” the deviant du'āt, and the heads of the deviant sects **[The scholar of the Salaf, al-Fudayl Ibn 'Iyād (rahimahullāh) said, “If I see a person from the people of Sunnah, then it is as if I see a person from the Companions of Rasūlullāh (sallallāhu ‘alayhi wa sallam); and if I see a person from the people of bida' (deviant innovations), it is as if I saw a person from the munāfiqīn” [Sharh as-Sunnah – al-Barbahārī]. The hypocrites and zanādiqah (extreme heretics) are also famous for disguising themselves as mubtadi'ah (deviant innovators) and concealing their propaganda under such a cover.]** and movements – all of them claiming to work for Islam. The jihādī parties found themselves in another dilemma. If they delegitimized the grayzone, they would also be delegitimizing the scholarship of those “scholars” representing the “Ummah”! And they did not have the courage to do so and could not abandon their fear of losing power, so they rejected the concept of a grayzone and struggled to prove the sincerity of the hypocrites... a mission doomed to fail and executed only for partisan interests.

Their blind-followers – the jihād claimants in Shām – tried the same before the Sahwah conspiracy by reviving different creeds of the Murji'ah – the Karrāmiyyah sect in particular, which denies the existence of hypocrisy. The scholar of the Salaf, Sufyān ath-Thawrī (rahimahullāh) said, *“The difference between us and the Murji'ah is three matters. We say that īmān is statements and actions, whereas they say it is statements without actions. We say that īmān increases and decreases, whereas they say it neither increases nor decreases. We say that hypocrisy exists, whereas they say hypocrisy does not exist” [Sifat an-Nifāq – al-Firyābī].*

Although the jihād claimants acknowledge the existence of hypocrisy, hypothetically, they don't abide by the practical shar'ī rulings towards the hypocrites... Instead, they insist that they should be treated exactly like believers who do not display the traits of hypocrisy. And when the hypocrites are drowning in the darkest of suspicions, the jihād claimants insist upon giving them the benefit of doubt. And when the darkness of kufr is exhibited blatantly in the hypocrites' words and actions, the jihādī claimants look for excuses to justify the hypocrites' words, only to preserve the withering grayzone, and thereby justify their own existence as an entity independent of the Islamic State.



THE HIZBĪ ABUL-HASAN AL-BULAYDĪ

Amongst the most important traits of hypocrisy these jihād claimants regularly ignore is that the hypocrites (1) rush to the kuffār so as to gain power while (2) fearing calamity, (3) promising to obey the kuffār “in part of the matter,” (4) and speaking in a twofaced tone. **{Give tidings to the hypocrites that there is for them a painful punishment – those who take disbelievers as allies instead of the believers. Do they seek with them might? But indeed, might belongs to Allah entirely}** [An-Nisā’: 138-139].

{O you who have believed, do not take the Jews and the Christians as allies. They are allies of one another. And whoever is an ally to them among you – then indeed, he is one of them. Indeed, Allah guides not the wrongdoing people. So you see those in whose hearts is disease [hypocrisy] hastening to them, saying, “We are afraid a calamity may strike us.” But perhaps Allah will bring conquest or a decision from Him, and they will become, over what they have been concealing within themselves, regretful} [AlMā’idah: 51-52]. [See also verses 25-31 of Sūrat Muhammad.]

{And if We willed, We could show them to you, and you would know them by their mark; but you will surely know them by the tone of [their] speech} [Muhammad: 30].

Another trait, in addition to the above, is they consider the aspirations of the Muhājirīn and Ansār to be a delusion induced by their religion. **{Remember when the hypocrites and those in whose hearts was disease said, “Their religion has deluded those [Muslims].” But whoever relies upon Allah – then indeed, Allah is Exalted in Might and Wise}** [Al-Anfāl: 49].

Shaykul-Islām Ibn Taymiyyah (rahimahullāh) said, “Sometimes the hypocrites say to the believers, ‘What has become

of us is due to the bad luck you bring with you, for you called the people to this religion, fought them over it, and opposed them.’ This was the statement of the hypocrites to the believers from the Sahābah. Sometimes they say, ‘You told us to remain and stay here on this frontline until now, and if we had left before, we would not have been harmed by this calamity.’ Sometimes they say, ‘You – despite your small numbers and weakness – want to break the enemy? You have been deluded by your religion.’ ... And sometimes they say, ‘You are crazy and without intelligence! You want to destroy yourselves and the people with you!’ And sometimes they say different kinds of extremely harmful speech” [Majmū’ al-Fatāwā].



Does this not all describe the condition of many of the factions prior to the launching of the Sahwah conspiracy? They rushed to the kuffār to gain power, while fearing calamity, promising to obey them “in part of the matter,” speaking with the marked tone of hypocrisy (vague statements that can be interpreted in ways favorable to the kuffār while possibly implying meanings of kufr), and considering the muhājirīn in Shām to be deluded for pronouncing the Millah (religion) of Ibrāhīm (‘alayhissalām)? Sometimes the hypocritical leaders of these factions would make deceptively elusive statements with a tone of secularism, democracy, and nationalism, and then have their “jihādī” allies voluntarily reinterpret these statements in a manner more suitable to the hypocrites’ claim of Islam. Their “jihādī” allies would in turn use these reinterpretations to calm the jealousy of their own sincere soldiers so as to preserve the grayzone where they could continue to reside as independent parties working peacefully alongside the hypocritical factions. And when the Sahwah factions finally executed their conspiracy against the muhājirīn and ansār, the jihād claimants – knowing fully of the conspiracy beforehand – insisted that the hypocrites did not openly apostatize by aiding the murtadd Syrian National Coalition (SNC) and the tāghūt of Āl Salūl against the mujāhidīn!

This was despite the fact that these jihād claimants knew of the deeply intricate but “hush-hush” relationship between the Sahwah factions and Āl Salūl and the SNC. And instead of aiding the mujāhidīn of the Islamic State, they aided the apostatizing factions! **[The apostatizing hypocritical factions are those who moved from the grayzone to the**

camp of kufr by aiding the blatant murtaddīn – the secularist and democratic factions – against the mujāhidīn. They followed this treachery by making political declarations of kufr themselves. As for the blatant murtaddīn who had publicly called to democracy (the secularist and democratic factions), then they were never in the grayzone to begin with except in the eyes of the most extreme Murji'ah; but these democratic factions have become further exposed by the crusade they have rushed to support. These days, the jihād claimants have found themselves in another dilemma and it is that the “grayzone” they had for so long strived to preserve is abandoning them and now waging war against them. And so, the jihād claimants are forced to make “takfīrī” statements against their closest allies – the other Sahwah factions! Why have they not reflected over the mubāhalah that has doomed them? See pages 20-30 of issue #2 of Dābiq for further reading.

Furthermore, some of the jihād claimants find it impossible to consider as a munāfiq anyone who fights and claims to be a mujāhid. They forget that the hypocrites would fight battles but avoid those requiring difficult travel and having no prospective of war-booty. {Had it been an easy gain and a moderate trip, the hypocrites would have followed you, but distant to them was the journey} [At-Tawbah: 42]. They might travel for battle, as the leader of the hypocrites said during one expedition, {They say, “If we return to al-Madīnah, the more honored will surely expel therefrom the more humble.” And to Allah belongs [all] honor, and to His Messenger, and to the believers, but the hypocrites do not know} [Al-Munāfiqūn: 8]. They might even get killed in battle as described in the hadīth of the Prophet (sallallāhu ‘alayhi wa sallam), “The killed fighters are three types. The first is a believer who wages jihād fī sabīlillāh with his soul and wealth until he meets the enemy and fights until he is killed. He is the purified shahīd in Allah’s garden, beneath His throne. The Prophets are not better than him except by the degree of prophethood. The other man is he who fears for himself because of his sins and misdeeds, so he wages jihād fī sabīlillāh with his soul and wealth until he meets the enemy and fights until he is killed. This is a purification that erases his sins and misdeeds. Indeed, the sword erases misdeeds. He will also be entered from any of the gates of Jannah that he desires ... The last is a hypocrite who wages jihād with his soul and wealth until he meets the enemy and fights until he is killed. He is in Hellfire for the sword does not erase hypocrisy” [Hasan: Reported by Imām Ahmad, Ibn Hibbān, and others]. The difference between the battle fought by the believer and that fought by the hypocrite is that the hypocrite fights only for fame, war booty, zeal, nationalism, conspiracy, and pride while claiming to fight fī sabīlillāh.]

They forgot the verses in the Qur’ān explaining the obligation upon the Muslims towards the hypocrites, never mind the obligation upon the mujāhidīn towards the murtaddīn...

They forgot that the hypocrites are not to be taken as allies nor friends, {O you who have believed, do not take as intimates those other than yourselves, for they will not spare you [any] ruin. They wish you would have hardship. Hatred has already appeared from their mouths, and what their breasts conceal is greater. We have certainly made clear to you the signs, if you will use reason. Here you are loving them but they are not loving you, while you believe in the Scripture – all of it. And when they meet you, they say, “We believe.” But when they are alone, they bite their fingertips at you in rage. Say, “Die in your rage. Indeed, Allah is Knowing of that within the breasts”} [Āl ‘Imrān: 118-119].

They forgot that the hypocrites are to be turned away from, not listened to, and scorned severely, {Those are the ones of whom Allah knows what is in their hearts, so turn away from them but admonish them and speak to them a far-reaching word} [An-Nisā: 63].

They forgot that the hypocrites are not to be defended in speech, {Indeed, We have revealed to you the Book in truth so you may judge between the people by that which Allah has shown you. And do not be for the treacherous an advocate. And seek forgiveness of Allah. Indeed, Allah is ever Forgiving and Merciful. And do not argue on behalf of those who betray themselves. Indeed, Allah loves not one who is a habitually sinful traitor. They conceal [their evil intentions and deeds] from the people, but they cannot conceal them from Allah, and He is with them when they spend the night in speech He does not approve. And ever is Allah, of

what they do, encompassing} [An-Nisā': 105-108].

They forgot that the hypocrites are not to be addressed with respect nor appointed as leaders. Rasūlullāh (sallallāhu 'alayhi wa sallam) said, **“Do not refer to the hypocrite with the words ‘our sayyid’ (our leader), for if he is your sayyid, then you have angered your Lord” [Sahīh: Reported by Imām Ahmad, Abū Dāwūd, and an-Nasā'ī].**

All of these orders – including that to fight the hypocrites if they openly expose their hypocrisy **[See verse 73 of Sūrat at-Tawbah, verse 9 of Sūrat at-Tahrīm, and verses 60-62 of Sūrat al-Ahzāb.]** – contain practical instructions for the believers to implement. If hypocrisy were a theoretical concept having no consequences in the Dunyā, such orders would be meaningless. It is this understanding of faith, in accordance with the creed of Ahlus-Sunnah, that guided the mujāhidīn in their fight against the hypocritical factions turned apostate factions. It is also the absence of this creed amongst the leadership of the jihād claimants that led them to support these factions against the mujāhidīn and insist that these factions were never hypocrites, never mind apostates!

And instead of realizing the great danger of the hypocrites, **{And when you see them, their forms please you, and if they speak, you listen to their speech. [They are] as if they were pieces of wood propped up – they think that every shout is against them. They are the enemy, so beware of them. May Allah destroy them; how are they deluded?} [Al-Munāfiqūn: 4],** they befriended the hypocrites and listened to them, **{The hypocrite men and hypocrite women are of one another. They enjoin what is wrong and forbid what is right and close their hands. They have forgotten Allah, so He has forgotten them [accordingly]. Indeed, the hypocrites – it is they who are the defiantly disobedient} [At-Tawbah: 67].**

They then treated the hypocrites as the believers should be treated while forgetting, **{Or should we treat those who believe and do righteous deeds like corrupters in the land? Or should We treat those who fear Allah like the wicked?} [Sād: 28]. {Then will We treat the Muslims like the criminals? What is [the matter] with you? How do you judge?} [Al-Qalam: 35-36]. {Or do those who commit evils think We will make them like those who have believed and done righteous deeds – [make them] equal in their life and their death? Evil is that which they judge} [Al-Jāthiyah: 21].**

Accordingly, hypocrisy to them is a theoretical condition with no practical consequences. And if the hypocrites join the camp of apostasy (the trenches of the secularist and democratic factions), extreme irjā' prevents the jihād claimants from making any ruling of riddah upon these hypocrites. The extreme Murji'ah instead exaggerate the excuse of ignorance to encompass the very basis of the religion, the religious teachings that every Muslim must necessarily know, and even the undeniable facts related to the wāqī' upon which different shar'ī rulings are based.

It is this experience that the jihād claimants of Shām faced that the different jihād parties all over the world should reflect over before insisting on a “neutral” and “independent” position that is neither with the Khilāfah nor with the crusaders and apostates but in the withering “grayzone” between the two, before they find themselves unwittingly steered towards the camp of falsehood.

TWO CAMPS WITH NO THIRD IN BETWEEN

As the world progresses towards al-Malhamah al-Kubrā, the option to stand on the sidelines as a mere observer is being lost. As those with hearts diseased by hypocrisy and bid'ah are driven towards the camp of kufr, those with a mustard seed of sincerity and Sunnah are driven towards the camp of īmān.

Muslims in the crusader countries will find themselves driven to abandon their homes for a place to live in the Khilāfah, as the crusaders increase persecution against Muslims living in Western lands so as to force them into a tolerable sect of apostasy in the name of “Islam” before forcing them into blatant Christianity and democracy.

Muslims in the lands ruled by the apostate tawāghīt will find themselves driven to the wilāyāt of the Islamic State, as the tawāghīt increase their imprisonment of any Muslim they think might have a mustard seed of jealousy for his religion, or lead them to apostatize by working as agents, soldiers, and puppets serving the banner of the tāghūt.

Mujāhidīn in the lands of jihād will find themselves driven to join the ranks of the Khilāfah, or forced to wage war against it on the side of those willing to cooperate with the munāfiqīn and murtaddīn against the Khilāfah. If they do not execute these treacherous orders, they will be considered khawārij by their leaders and face the sword of “independent” courts infiltrated by the Sufis, the Ikhwān, and the Salūlī sects.

Eventually, the grayzone will become extinct and there will be no place for grayish calls and movements. There will only be the camp of īmān versus the camp of kufr.

Then, when ʿĪsā (ʿalayhis-salām) descends, breaks the cross, and abolishes the jizyah, there will not be any place left for the camp of kufr to exist on the Earth, not even as humbled dhimmī subjects living amongst the Muslims in the camp of truth... Thereafter, the Beast [See the different authentic and weak narrations describing this beast in Ibn Kathīr’s tafsīr of Sūrat an-Naml, verse 82; wallāhu a’lam.] will appear and mark the hypocrites who remained as individuals hidden in the camp of truth, thereby bringing an end to hypocrisy on the individual level after the Malāhim had finished hypocrisy on the level of calls and movements...





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[Taken From Dabiq issue 7 Page 54-67]

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