al-haqiqa

These are times for Commitment

Issue 3

1439 2018
As-salamu ‘Alaikum wa rahmatu Allahi wa barakatuh

We humbly present the third edition of Al-Haqiqa Magazine. We will be the first to admit that it took us quite some time to make this new issue. Since the release of our previous publication, a lot has happened: Daesh experienced a rapid collapse of their territorial gains; years of ill treatment of the Rohingya reached an all-time low; the Crusaders made an unprecedented move against the Palestinian people and an unjustifiable mistake was made by the arrest of prominent leaders of the Mujahideen in the liberated part of Syria.

Some of these facts were already expected, others took us by surprise and some shocked us to the core. Reason enough for us to reconsider and to adjust the concept version of this new edition. Alhamdulillah, this test Allah put on our path, is now finished. The central theme of this issue is ‘Commitment’. It’s a word that sounds old-fashioned and - to be honest - a bit boring. But it’s also a very undervalued word, certainly in this era of easily and randomly changing loyalties.

‘Commitment’ has various meanings. It stands for the ‘devotion and dedication’ of the martyr, Abu Jandal. It comes to mind when reading about the ‘loyalty, responsibility, obligation and duty’ shown by the brave Mujahideen who hold the line to protect the Ummah against the forces of evil. It defines the ‘perseverance’ of those brothers who have been informing the world about the truth via the media for decades. It’s exemplary for the ‘allegiance and fidelity’ between husband and wife formalized in their marriage. All these topics are dealt with in this edition of Al-Haqiqa Magazine.

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Letter from our Readers

Get involved! You want to start a discussion on a certain topic? You want to share your thoughts, questions and comments with our readers? Send your letters to Al-Haqiqa Admin (@AlHaqiqa). The letters published below do not necessarily represent the opinions of our editors.

Praise be to Allah, the Lord of all the Worlds, and may the blessings of Allah be upon the Noblest of the Prophets and Messengers, our Prophet Muhammad, his family and his companions.

O Mujahideen brothers, many of us left the warmth and safety of our homes to heed the call for tawheed and repel the desecration of the believers. We struck deep into the heart of the kuffar in Ash-Sham to end the suffering of the Ummah in this blessed land. Regardless of our different birhplaces we have responded to the call for Jihad and travelled from all over the world to battle the arrogance and folly of the Mushrikeen. Never did fear grip our hearts as fire rained down on our brothers, sisters and children, and we were not saddened by the loss of our fallen as we hoped they were among the martyrs.

This is why it pains me to witness that our righteous struggle is still facing a lack of unity within the ranks of the mujahideen. I fear that the recent arrests and clashes are strengthening the hand of the enemies of Islam rather than guiding us to the right, noble and virtuous path. I know that promises have not always been kept, but discord is not the answer now that the eyes of our enemies are shifting towards Idlib. Mujahideen brothers, I plead with you to preserve our unity and stave off the spectre of fitnah.

Abu Younes Al-Muhajir

As-salamu 'Alaikum, when is the next magazine published? I write to you, because of recent events. I ask you kindly to publish this letter, if that’s possible. Because I would like to know the opinion of other brothers on this topic.

Unpleasantly surprised by the arrests of Abu Julaybib and Dr Sami Al-'Uraidi, I fear a fitnah between the Mujahideen. In my opinion, this is not the way to go forward. I want to make Hijrah and inshallah it will happen some day, but what will await me? Infighting? Killing of brothers?

Abu Badr

I'm aware of the many efforts that have been launched to unite all groups in order to fight our many enemies together. Again and again these initiatives seem to fail. It’s not a secret that only with combined efforts we can succeed. But what has happened?

I don’t understand these things. I mean, I’m not naive: I know there will always be differences of interest even among the ranks of the Mujahideen. But shouldn’t we protect what was conquered in Ash-Sham? So set aside your quarrels and remember what was written in the Noble Qur'an:

“And hold fast by the covenant of Allah all together and be not disputed, and remember the favor of Allah on you when you were enemies, then He united your hearts so by His favor you became brethren; and you were on the brink of a pit of fire, then He saved you from it, thus does Allah make clear to you His communications that you may follow the right way.” [Surah Al-'Imran 3:103] *

Abu Badr

‘Commitment’ (or the lack thereof) applies also to the bigger political and military issues mentioned above: Where was the commitment from those who supported the self-proclaimed caliph to defend their so-called state? Where was the commitment to welcome and to protect those refugees who fled Myanmar? Where is the commitment to defend and to protect Al-Quds? Where is the commitment to come together under the Black Banner instead of splitting the ranks due to pointless arrests?

Finally, we would like to explain our own ‘commitment’ once again, because Western media and so-called analysts don’t seem to get it. They seem unable to resist the urge to label us. Despite their unfounded statements, Al-Haqiqa isn’t related to any group or media outlets. We can only be humble and be standing up to the enemies of the Ummah.

Ameen.
His love for da’wah was so great that a member of the family once had a dream that Abu Jandal was respectfully stroking the hand of a well known preacher. I myself am married and I have my own house. Abu Jandal, on the contrary, was not married and he stayed at home base, which was around forty-five minutes from my house. Before Abu Jandal received the Shahada our family had had many dreams about him, maybe fifty dreams or more, I am not exaggerating. I myself and all the other members of the family have dreamt many dreams, and in almost every dream he bade us farewell! It was very clear to us that he would receive the Shahadah very soon, we were prepared for this. So every time I had some free time I drove over to his home base to visit him. But, by Allah, I never met him there. He was always out and about: he was guarding the borders or taking part in an attack. He sacrificed all of his time and energy for the good of Allah. And when he was at home base, he was occupied by da’wah on his laptop. He participated in many da’wah projects, both on the Internet and in the streets.

A Dutch brother who was severely wounded at the same time as Abu Jandal told me: “By Allah, I have never seen someone like your brother. The day before we were wounded I went over to complain a little that we had been in ribat for a very long time, and that I wanted to go back to home base for a shower and some rest. Abu Jandal replied that a Muslim does not rest in this world, we will have our rest only in the Afterlife.” He did not like to waste time, he always knew how to use time in the best possible way and he always found something useful to do.

The beating of our hearts tells us: Life is no more than minutes and seconds. So write history before you meet your end; for history means a life after death.

Brothers also testify that he really had great insights into da’wah. It was remarkable how he thought about certain things. His thinking was always three steps ahead. Whenever I asked for his advice, he always gave me well-considered answers, never just any quick answer. Also, he was never one for immediately proclaiming his opinion. He’d always give it thoughtful consideration before making a decision. That is how he is known. Really, all the brothers loved him, and he loved them too. The Prophet ﷺ also said: “On the Day of Judgement the chosen will be seated around the Throne of Allah. Their faces will shine like the full moon. While other people are screaming in terror, they will not scream. While other people are fearful, they will not feel fear. They are the beloved (Al-Awliya’) of Allah, the righteous who will not know fear nor sadness.” Then there was a question who these people would be. The Prophet ﷺ answered: “They are those who love each other because of Allah.” (Musnad Ahmad, Sahih)

Because the many good omens had prepared our family for Abu Jandal’s Martyrdom, the only thing we had to wait for was the day we would receive the news. That day remains fresh in our memories: on Sunday, 24 November, at half past seven in the evening, my family received a phone call. I passed them the good news that Abu Jandal had received the Shahadah, Inshallah. The first thing my family did on hearing this news was to kneel in gratitude to Allah (Sujud Al-Haqq). Tears rolled down their cheeks, not tears.
of sadness, but of joy! They begged Allah to accept Abu Jandal, it was what he aspired and worked for, and Allah had granted it to him. He left behind all that he loved in order to seek Allah’s contentment.

The way our family treated Abu Jandal’s Martyrdom is special. They say his Martyrdom came as a great gift, even though the loss they feel cannot be described. Our father, for example, had a wonderfully close relationship with Abu Jandal. They understood each other perfectly, they needed no words, one look was enough. They said goodbye to each other in their unique way. The day Abu Jandal left us and our father embraced him for the last time was a day of sadness, but there were also feelings of pride, of honour. Our father was beloved by Allah who is immensely rewarded in the Hereafter.

Abu Jandal’s ordeal at the hospital spared him even greater trials. Because my brother Abu Jandal received his Martyrdom Alhamdulillah, before the fitnah came to the Mujahideen in Syria. Allah spared him this painful but necessary test. The battlefield in Ash-Sham is not like any other battlefield. Allah has planned something big for this special battle! That is why this blessed war has purged the Ummah and the ranks of the Mujahideen like no other battlefield. Ash-Sham has exposed the sectarian Ablawites, the Rawafid and their devious allies in the most legendary fashion. Not long ago, for example, Muslims saw Hizbullah as a valiant Islamic group, but now it is no more than a sectarian band of assassins on the leash of Shi’ite Iran.

Al-Fudayl ibn Iyad said: “As long as people find themselves well, they remain covered. When calamity strikes, however, they will reveal their true nature. Then the religious will turn to their faith, and the hypocrite will turn to hypocrisy.”

Ash-Sham has exposed these traitorous hypocrites. Ash-Sham has also exposed the West and the despicable international community. And what’s more, Ash-Sham has exposed the extremists amongst the Mujahideen, and this was probably the most painful, but at the same time the most important revelation of these times. As it has been revealed: “Allah will not abandon the faithful in their predicament, He will separate the bad from the good.” [Surah Al-‘Imran, 179]

Abu Jandal had been Subhan Allah one of the first Dutch brothers in Syria who recognized the extremism, because he was someone who had drunk from the fountain of knowledge. He was a guiding light in quickly recognizing things and analysing them. He approached them as their greatest wish and whenever he had a difference of opinion with a brother, you could always see his wisdom. So it is not strange that a Belgian brother in Syria told me not so long ago: “Waliallah we need Abu Jandal now, he always gave good advice to the Dutch brothers.” He was always rallying for unity and patience. When he learned of one of the progress made in this fitnah during his time in hospital he rejoiced, and he made du’a for unity. Even though he was wounded and in hospital, he was still worried about what happened to the Mujahideen. He was severely wounded and bedridden, but still his thoughts were always with the front. He was always enquiring about the progress and developments on the battlefield.

Many Muslims will be feeling discouraged by the painful tribulations they face in Syria. We must bear in mind, though, that liberating our land from that perspective. Take, for example, the situation of a child for many months, giving birth, taking care of the child and raising it, all of these things make great demands on us. Our sacrifice is not even a guarantee that the child will one day be a virtuous adult. Pregnancy and childcare bring many risks and hardships. But do people see these sacrifices and risks as an excuse not to have children? No, despite the price they must pay most people see it as their greatest wish and whenever they have a difference of opinion with a brother, you could always see his wisdom. So it is not strange that a Belgian brother in Syria told me not so long ago: “Waliallah we need Abu Jandal now, he always gave good advice to the Dutch brothers.” He was always rallying for unity and patience. When he learned of one of the progress made in this fitnah during his time in hospital he rejoiced, and he made du’a for unity. Even though he was wounded and in hospital, he was still worried about what happened to the Mujahideen. He was severely wounded and bedridden, but still his thoughts were always with the front. He was always enquiring about the progress and developments on the battlefield.

The West has sacrificed over 80 million lives in the first and second world wars in order to live in peace and independence. And that is without counting the millions of dead of their enemies. If we realize that it took millions of lives for the West to live in freedom and independence, then we will understand that the birth of a free, independent Islamic state will also require great sacrifice. Which is what the Prophet (ﷺ) predicted in the Ahadith on Al-Malhamah (Armedagoon). Muslims should be more prepared than the West to give their lives for their freedom and independence. Not only is it one’s duty to stand up to injustice, it will also be immensely rewarded in the Hereafter.

We should not forget that we are beloved by Allah who is merciful. We should look at all things from that perspective. Say, the Prophet (ﷺ) once said: “My Ummah has been shown mercy. They will not be punished in the Hereafter, but their punishment will be in this world of tribulations, disasters and death.” (Abu Dawud)

The Mujahideen are a regular part of the Ummah and they strictly follow Islamic instructions (such as respect for the Hijad). Following this decisive distinction the Ummah, even those Muslims who used to distrust and shun them, welcomed this group of Mujahideen with open arms. Alhamdulillah, I can say that practically all the Dutch brothers in Syria belong to this noble group of Mujahideen.

The Prophet (ﷺ) said: “There are two kinds of fighters: those that seek Allah’s approval, that obey their leader, that give away what they consider valuable, that treat their companions with kindness and that cause no mischief. Their time will be rewarded, whether they were asleep or awake. But those that bragged and that fought merely for status, that distrusted their leader, that tried to cause mischief here on earth, will return without a reward.” (Abu Dawud)

It is remarkable that most brothers from the Netherlands are fighting under the right flag when you realise that most of the preachers and scholars in the Netherlands, and even many of the Islamic scholars there, stay silent on the subject of the Jihad and related theological subjects. They do not explain the correct instructions, and this is without a doubt the greatest cause of extremism and deviation on the battlefield.

That is why Abu Jandal was so invested in da’wah. Abu Jandal instructed many Muslims in the Islamic Jihad and he took up responsibility where others failed to do so. This is how extremism is prevented; not by staying silent or by misleading the Ummah politically and theologically about the Jihad. The Ummah will hold those preachers and scholars that stay silent on the Jihad or that spread misconceptions and lies responsible for the extremism among the ranks of the Mujahideen. Because their silence is that which will not stop the Jihad, and Muslims will not abandon its praise. But, just as Muslims make mistakes in prayer whenever preachers and scholars refuse to explain the correct procedure for prayer, Muslims will
Ignorance is a devastating disease; The medicine: two things administered in perfect balance.

A text from the Qur'an and the Sunnah; The doctor: a dedicated and sincere scholar.

Scholars that do discuss the Jihad and related subjects are or were for the most part imprisoned: men like Sheikh Abu Muhammad Al-Maqdisi, Sheikh Qutb, Sheikh Naasir Al-Ulwaan, and others. The enemies of this Ummah have even killed numerous Mujahid scholars and leaders, only for speaking the truth: men like Sheikh Abu Yahya Al-Libi, Khalid Hussein, ‘Attiyatullah Al-Libi, Khalid Hussein, Anwar Al-Awlaqi, etc. So the medicine will stay from the path and make others stray as well.” (Sahih Muslim)

Abu Jandal greatly admired the legacy of the Martyr Sheikh Abdullah Azzam. We see that in these times of trials and tribulations (fitnah), the Mujahid leaders also call upon us to return to the work of Sheikh Abdullah Azzam. He laid the foundation of the Jihad of today. Take, for example, the words of Yemen’s Al Qaeda leader, Sheikh Nasr Al-Ansi: “We see in general that the Jihad movement should be re-educated in the teachings of Sheikh Abdullah Azzam. His work is a school, and we should pay attention to his publications, books and lessons, because they contain the solutions to many problems that the Mujahideen are now facing. The Sheikh was a scholar and an educator, he had a great deal of experience with Islamic movements in general and the Mujahideen in particular. His work should be spread again, and this is a top responsibility we, as Jihad media, have taken on ourselves to see to and carry out.”

Many mistakes can be prevented with knowledge, but even a Mujahid will undoubtedly make mistakes, like any other human being. Even the Prophet’s soldiers made mistakes, and there were rotten apples even among the ranks of the Prophet’s army, like the deceptively hypocrites that had a third of the army withdraw at the battle of Uhud. Many Muslims still make grave errors in prayer, even though they grew up with the prayer, so mistakes in the act of worship, Jihad are not surprising as it is not something we grew up with. Many even do not know how to correct errors made in prayer, or what the Arkan and Wajibat of prayer are. So Muslims should not believe or expect that Mujahideen will carry out the Jihad without any flaws, or make no mistakes when they introduce shari’a in liberated territories. These are aspects of Islam that have been absent in the Ummah for many generations, whereas prayer is something we simply grew up with. So we should not expect that the first Islamic state created after our countries have been liberated will be a faultless utopia. In the beginning the Ummah will undoubtedly have to struggle when implementing shari’a without errors, especially given all the obstruction that comes our way and will continue to come our way, for example from the West, which sees shari’a as the only competitor important enough to be a threat to its capitalist democracies. We have fallen behind quite a lot and we must make up for lost time, with all the obstacles and hardships that go with it.

Abu Jandal was very honest, realistic and pragmatic about this. Foe example, he wrote in book The Banner (in Dutch: De Banier) he said: “We should not make any false promises. Muslims will have to face tough times during the initial phases of the founding of the Islamic state. Remember that after the Muslims had emigrated to Medina and founded an Islamic state, the Arab tribes and the hypocrites all turned against them. So it will not be easy. And we will not overwhelm the world with a scientific enlightenment. Muslims often refer to the prosperity and scientific enlightenment of Andalusia. This history has given them a romanticized image of the shari’a that does not reflect today’s reality. The reality is that this historic project will take a long time and will ask the Ummah to make many sacrifices. In the words of John F. Kennedy: ‘Ask your country what you can do for your country.’ This is the mentality we need to show!”

Good omens

It took a great deal of effort for me to write about my brother. Abu Jandal was always trying to honour the Martyrs by publishing their stories on the internet. He believed we should honour these heroes and share their special biographies with the Muslims of the world. He was always very discrete, never publishing anything without first asking permission. A good friend of mine that I see every day had a dream just before I wanted to begin telling Abu Jandal’s story. In his dream Abu Jandal, with big beautiful eyes, said to him: “When someone is martyred, make it known.” This dream was very special to him because it seemed so real. I knew right away what this dream meant: I had to make Abu Jandal’s story known. I’ve wanted to share his story for a long time now, but due to difficult circumstances this was impossible. I talked to him, and after a couple of days after I’d sent my story on Abu Jandal’s story, and before I mentioned that to her she shared a dream she had with me. Just after I had started on the story she’d dreamed that Abu Jandal had returned to the world in order to take...
care of something. He’d told her: “I have to talk about my Martyrdom on the internet, so that the people can read my story and follow my path.”

Our mother has had many dreams about Abu Jandal both before and after his Martyrdom. On the day Abu Jandal was wounded and our mother had not yet learned of his injuries, she dreamed about a large green bird that walked around Abu Jandal and another beloved person. It appeared as if the bird had to make a choice. Later my mother understood that this bird had chosen Abu Jandal. To this very day she has the most remarkable dreams about him. Not so long ago she saw him in a dream. He looked different from how he used to look in this world, he was many times more beautiful: the beauty of his hair, face and figure were indescribable. In this beautiful apparition he was wearing a yellow-coloured silk robe. Surprised she asked him: “I thought men weren’t allowed to wear silk?” Soon she came to realize that this did not apply to Abu Jandal, and she immediately commented: “But wait! I’d forgotten that silk is allowed for men in Paradise.”

I myself had a dream once where Abu Jandal received prosthetic limbs from our commander. He really wanted to pray standing up, he hadn’t been able to pray that way for a long time and it made him really sad. After he had said his prayers standing up and he’d returned to bed, I realized this had been a dream. So I seized upon the opportunity to ask him everything I wanted to know. The first thing I asked him was: “Are you in Paradise now?” “Yes”, he answered. Then I asked him: “Are you in the uppermost part of Paradise?” and again he answered: “Yes”. Then I asked him: “Would you have gone to the uppermost part of Paradise also if you’d been Martyred immediately, without having to go through your two-week trial (wounded in hospital)?” This he didn’t answer, he fell asleep.

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'Umar ibn al-Khattab, may Allah be pleased with him, addressed the people saying:

“You say that in your battles, so-and-so was martyred, and so-and-so died as a martyr, and it might be that he was thrown from his mount. So do not say this! Instead, say as the Messenger of Allah ﷺ did:

« من قُتِلَ فِي سَبِيلِ اللَّه فَهُوَ شَهِيدٌ وَمَنْ مَاتَ فِي سَبِيلِ اللَّه فَهُوَ شَهِيدٌ »

-Whoever was killed in Allah’s cause is a Shaheed and whoever dies in Allah’s causes is a Shaheed.-

[Muslim no. 1915 and Ahmad 2: 522]

We hope that Allah ﷺ accepts the deeds, Jihad and sacrifices of all of our fallen brothers and sisters, especially those who sold their souls for the His sake. We ask that Allah ﷺ accepts them among the Shuhadah and in following the advice of Al-Faruq we say that those who were killed or died in His cause are from the Shuhadah and we ask that Allah ﷺ accepts Abu Jandal as a Shaheed and grants him a place in the Highest Jannah, Ameen!

Allah is the ally of those who believe. He brings them out from darkesses into the light. And those who disbelieve - their allies are Taghut. They take them out of the light into darkesses. Those are the companions of the Fire; they will abide eternally therein.

2:257
The sun has no mercy. The temperature is constantly rising in the small observation post. It takes away our breath and beads of sweat stand on my brow. Lots of people would doze off in an instant if they were put in this place, but not the Mujahideen. They are as concentrated and focused as ever. Despite the staggering heat in the summer or the freezing cold in the winter, I’ve never seen nor heard about a brother who renounced his duties.

Abu Salah Al-Inglizi: Preparation for ribat depends on each brother’s enthusiasm and dedication, I think. Some brothers are regular in reading Qur’an and fasting Mondays and Thursdays and ribat doesn’t affect them much in their daily worship except that it increases it. As for physical training, I see some brothers do exercises privately and some brothers as a group go out and play sports to stay fit. Obviously, if you are a new fighter without experience you go to a military training camp first before you go on ribat.

Al-Haqiqa: How does it feel to be on ribat in Ash-Sham?
Abu Salah Al-Inglizi: Being on ribat over here is special after all the Prophetic narrations about Ash-Sham. Sometimes you feel it’s like a dream come true. Alhamdu-lillah, Allah allowed us to do this work, while millions and millions in the world don’t have this privilege. So this makes us feel happy but at the same time you do get worried.

Ask the Mujahideen

Unanswered Questions

An 2013 after he saw the Muslim Ummah being killed and slaughtered. He was a brilliant student who would easily have found a steady job after his study and who was on his way to live a luxurious and uncomplicated life. However, Abu Salah couldn’t sit back and relax. Although, he nearly finished his Bachelors degree, he dropped out of university and started preparations to come to Ash-Sham. He learned Arabic, studied the Qur’an... and waited for the right opportunity to leave.

Now Abu Salah is an experienced Mujahid, who has proven himself on the battlefield. Furthermore, he has done numerous shifts on the front lines: during day or night, during all seasons, during enemy attacks. He knows all of the ins and outs of ribat; so who better to ask your questions than Abu Salah? Don’t dawdle any longer...let’s ask some questions!

Al-Haqiqa: How do you prepare yourself physically and mentally for ribat?
Abu Salah Al-Inglizi: Preparation for ribat depends on each brother’s enthusiasm and dedication, I think. Some brothers are regular in reading Qur’an and fasting Mondays and Thursdays and ribat doesn’t affect them much in their daily worship except that it increases it.

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Abu Salah Al-Inglizi: Being on ribat over here is special after all the Prophetic narrations about Ash-Sham. Sometimes you feel it’s like a dream come true. Alhamdu-lillah, Allah allowed us to do this work, while millions and millions in the world don’t have this privilege. So this makes us feel happy but at the same time you do get worried.
if your acts would have show-off and/or self-assumption. You need to keep reviving your intentions and solidifying your Iman. As just doing ribat or Jihaad doesn’t guarantee us Paradise. We don’t know whom Allah would accept from!

Al-Haqiqa: What do you take when you go on ribat and who is responsible for your transport, (cooking your) food, clean clothes and ammunition when you are on ribat?

Abu Salah Al-Inglizi: The group you are in usually provides you transport from your base or house till the ribat front line. They also provide us with food and ammunition if there’s a shortage during ribat. It’s a well-administered system where the kitchen of the ribat point prepares food for almost all the ribat points in the area. About clean clothes, usually brothers take their own set of extra clothes or wash their own clothes if they got dirty. But for a short ribat, like three days, clean clothes isn’t a big issue.

Al-Haqiqa: How do you stay in touch with your family when you are on ribat? Who takes care of your family when you are on ribat yourself?

Abu Salah Al-Inglizi: If you are married in Syria staying in touch with your family may sometimes not be required for a period of three days. Because your in-laws or relatives would be with them.

However, we usually have a brother who works as an administrator for the ribat points who commutes between our front line and the hinterland. He not only brings us food and necessities, but we can also hand him our phones. The brother takes them with him and goes online somewhere else to receive our messages. The next day, we get our phones back and can reply to the messages. We hand our phones to the administrator again and the process starts all over.

Also if there’s something really urgent the administrator could take you to a nearby internet cafe.

Al-Haqiqa: How close are you from the enemy lines and can you see and/or hear them?

Abu Salah Al-Inglizi: The distance of the enemy depends on the front line you are in. I have done ribat on areas where the enemy is around 50 to 100 meters away from you, but I have also been to front lines where enemies are up to a kilometer away from you.

At some front lines you do hear the enemy sounds. And seeing the enemy is pretty common despite the trenches and underground tunnels they make. They are bound to err and raise their heads or bodies somewhere. Alhamdulillah!

In ribat you don’t usually come to know if you have killed an enemy of Islam or not. Because of the distance you don’t know what has happened to the enemy after you shoot. Even if you see him fall...

But you do shoot passionately hoping for reward from Allah. Most brothers would want to kill an enemy of Islam hoping not to get united with him in Hellfire as derived from a hadith.

Al-Haqiqa: How do you cope with the bombings and shellings from the enemies of Islam?

Abu Salah Al-Inglizi: Bombings from the enemy is something a Murabit gets used to. And Alhamdulillah, usually we have special teams to make proper trenches and sandbags surrounded areas where shrapnel and thrust of missiles don’t have much effect. We take the precautions and do tawakkul in Allah and face the bombardment and enemy snipers hoping for reward from Him.

Al-Haqiqa: Do you perform attacks from your ribat position?

Abu Salah Al-Inglizi: Well this depends on the situation. We do set and plan traps for enemies and sometimes we fire some missiles if we see gatherings or enemy movements.

But to actually attack and take an enemy position requires more coordination with the whole ribat front line and is hard to manage by few Murabiteen. It is usually organised by the group you are in along with all the points.

Al-Haqiqa: When you are on duty on a quiet spot, how do you prevent that you let your guard down? How do you prevent falling to sleep during your shift at night?

Abu Salah Al-Inglizi: Usually a ribat point has around ten brothers. So they do shifts on observing the enemy. At night, we usually keep two brothers together in one trench or post so they can talk to each other and observe together for a set number of hours until their replacement takes their positions. This lets other brothers do qiyam al-lail and give them time to do additional worship or reading in the Qur’an and doing du’a.

Al-Haqiqa: What about language barriers; not everybody speaks Arabic and/or English fluently? How do you prevent miscommunication due to language problems?

Abu Salah Al-Inglizi: For those foreign fighters and brothers of very different dialects, it is natural to be kept alongside each other in the same group if they don’t speak Arabic fluently. One of them who has the better Arabic language skills, is appointed to communicate with the leadership or ‘point 0’ for their needs. Language can be a barrier in the day to day activities, but for ribat: if you have a good leader or brother who speaks Arabic regularly translates and give you the updates, it’s okay and can be dealt with. Moreover in Syria, due to majority of people speaking Arabic in every field of life, you do learn the language quickly.

Al-Haqiqa: Could you describe an ordinary day of ribat?

Abu Salah Al-Inglizi: An ordinary day in ribat differs from brother to brother, as there are sometimes different roles for each of them.

For a normal soldier who isn’t a leader, a day of ribat would be something like this:

Start the day with the Fajr Salat in congregation with the Murabiteen, then the emir would usually give them their schedule for the day with the times they actually have to be observing the enemy. This can for example be two hours for every brother. During his two hour shift, a brother observing the enemy could be doing Azkar, du’a and other types of worship which requires his tongue and doesn’t remove his concentration from observing the enemy. While the brothers behind him could be preparing breakfast, washing the dishes from the previous day, reading the Qur’an or having rest until every brother finishes their two hours observation or Maghrib.

Then a new schedule comes up in the evening for the night ribat. Here positions maybe changed, more brothers may be used in different observation points, while others may stay back as backup doing their private worship.

Usually you get food from the Mujahideen kitchen close to a ribat point twice a day. So some brothers eat together around a fire. The meal is simple, but exceptionally well prepared and surprisingly nutritious. As an outsider, I listen to their stories and observe them eating and laughing. Their bond, their affiliation and their companionship keeps amazing me: they have all chosen this path that Allah had prepared for them and

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deer flies. We have talked long, but now Abu Salah has to leave and his next shift will start soon and he has to prepare himself. While I say goodbye to him, I’m invited by another brother to join them for dinner. We sit down around a fire. The meal is simple, but exceptionally well prepared and surprisingly nutritious. As an outsider, I listen to their stories and observe them eating and laughing.

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it has brought them to this front line...to this specific ribat point.

Weather conditions may be rough, they may take heavy fire from time to time, the future may seem uncertain, but these brothers are steadfast in their faith. Living on the front line isn’t exactly the luxurious life lots of them where used to when they were still living in the West. But they seem to have adapted to their new lives perfectly. They know what it takes, they know what is needed, they know the words of Allah ﷻ:

O you who have believed, persevere and outlast (your enemy) in patience and perform Ribat and fear Allah that you may be successful (Al-Imran: 200).

Unfortunately it’s time to leave. My transport has arrived and I have a long journey ahead of me. While thanking the brothers for their hospitality, my eye catches plastic bottles cut in half and put together. Behold: Mujahid tea cups! Such simple and practical solutions for day-to-day problems characterizes the creativity and ingenuity of the Mujahideen at the front line.

May Allah ﷻ reward all those brave, unknown Mujahideen who put their lives (literally) on the line every day to protect the Ummah.

Get involved!

Dear brothers & sisters,

Months ago we asked you to ‘Get Involved’ by sending us your questions about ribat. We were a bit overwhelmed by the number of replies, Alhamduillah. Unfortunately we had to make choices: some questions couldn’t be asked because of security reasons, others were too specific. In the end, we came up with this selection and – inshallah - the answers to these questions have given you more insight into the noble task of ribat.

For coming editions, we might ask you to ‘Get Involved’ again. Please feel free to send us your questions, suggestions and comments on any topic. May Allah ﷻ reward you for your efforts.

What do you want to know about Ribat? Ask the Mujahideen

Send your question to al-haqqeya Admin (@alhaqqeya) or alhaqqeya@gmail.com

Make du’a for the Mujahideen

LIONS of JIHAD
The Rohingya are a Muslim people living in Myanmar (known before as Burma). Although, the majority were already forced to flee their homes during the last century and the last years in particular, an estimated 1.3 million Rohingyas where still living in Myanmar until a few months ago. The Rohingya are a stateless people and have no human rights at all. According to the 1982 Burmese citizenship law, they are denied citizenship officially and this already had consequences in all parts of life: they were restricted from state education, they aren’t allowed to own land, their freedom of movement was limited and they were excluded from any civil service job. And above all: they weren’t allowed to practice Islam!

The Rohingya are the native inhabitants of the region called Rakhine: nowadays a province of Myanmar, but formerly an independent country known as Arakan. Despite the fact that the Rohingya have lived here for more than 1200 years, they are a minority in their own country and are dominated by the polytheists who emigrated to this region. This Buddhist majority make the lives of our Muslim brothers and sisters a living hell. The crimes of the polytheists have been going on for decades, but have escalated in recent years. Not long ago, the Burmese regime was being hailed by the United Nations for loosening their grip on society and incorporating the so-called humanitarian movement into their ranks. But the Rohingya didn’t take advantage of this new situation: in fact, their ordeal worsened.

‘Go, go!’, I shouted to my daughters and my wife: “Leave everything and follow me!” The army helicopters and soldiers came out of nowhere. Suddenly our peaceful village seemed like a war zone. There was shooting and screaming everywhere; houses where set ablaze. Except that the fight was unilateral: we had no weapons whatsoever to defend ourselves. My wife, who was ill, couldn’t keep up with us and I couldn’t carry both her and our youngest. She insisted that I left her behind to save the lives of the children. The girls cried and refused to leave their mother behind, but we had to go and I promised them that I would return to look for her.’

And what is [the matter] with you that you fight not in the cause of Allah and [for] the oppressed among men, women, and children who say, “Our Lord, take us out of this city of oppressive people and appoint for us from Yourself a protector and appoint for us from Yourself a helper?

[Surah An-Nisa 75]
our Rohingya brothers and sisters for their own oppression! It’s the world upside down.

In the first two weeks of September 2017 alone, 300,000 Rohingya fled from their homes trying to reach Bangladesh. They left everything behind and ran for their lives. The Mushrik Myanmar army unleashed terror upon the Rohingya: burning down their villages behind them and placing anti-personnel mines on their escape route in front of them. They are out for their blood. Unsurprisingly, the world has done nothing. For window-dressing purposes, spokesmen of the hypocrite United Nations said they disapproved of what was happening. The western countries (always lecturing everybody about human rights) have bend over backwards not to insult the Burmese regime, while China simply stated that it supports Myanmar. So unsurprisingly, no measures where taken; not even the slightest economic sanction. Regrettably, so-called ‘Islamic’ countries like Bangladesh and Indonesia also haven’t responded military. In fact, they haven’t even been welcoming their exhausted and chased Rohingya brothers and sisters with open arms. So does nobody care?

To the rescue

Fortunately, not everybody has turned a blind eye: the plight of the voiceless Rohingya is gaining attention and their cause is known and supported. Noble and respected Mujahid organisations like the General Command of Al Qaeda, Al Shabaab and Al Qaeda in the Arabic Peninsula have spoken out against the genocide that has been taking place against the Rohingya. They have made it very clear that helping the Rohingya is ‘(…) a shari‘i obligation and a Religious necessity’ and that brothers who are able to help in any kind of way should come forward.

Immediately after I was sure my girls were safe, I returned to find my wife. I was so tired, but was determined to keep my promise. So I traveled in the opposite direction and crossed the river again. It took me hours and at some moment I eventually collapsed and fell asleep alongside a road. I woke up in some sort of hell: bodies lay everywhere, women were shot and little children were decapitated. When I finally reached my village, I found my house burned down to the ground. The same thing happened to the homes of my neighbors: some of them had still been in there when the soldiers set them ablaze. I looked everywhere and I managed to find my wife or what was left of her. I buried her with nothing but my own hands. May Allah accept her. Now I’m on my way back to my daughters to tell them there mother is gone. Please tell me, why does nobody comes to help us? We are being slaughtered here.’

In his recent and excellent speech ‘Burma: The Forgotten Wound’, sheikh Khalid bin Umar ba Tarfi explains: “What the enemies of Allah don’t realise is that whatever they did to Muslims to limit the spread of Islam, that their efforts and their money will go astray, because this religion is provided for by Allah the Exalted and in his protection, and it is the religion which will be revealed upon all other religions, even though the polytheists and disbelievers hate it.” The despicable crimes against our Rohingya brothers and sisters will not be forgotten. And like the sheikh acknowledges in his statement: “we [won’t] let down our Muslim brothers in Burma, oh Allah our weak brothers in Burma, we will not let them down and they are in our need (…).”

Abu Hurairah (radiya Allahu ‘anhu) narrated that the Messenger of Allah ﷺ said:

“If anyone relieves a Muslim believer from one of the hardships of this worldly life, Allah will relieve him of one of the hardships of the Day of Resurrection. If anyone makes it easy for the one who is indebted to him (while finding it difficult to repay), Allah will make it easy for him in this worldly life and in the Hereafter, and if anyone conceals the faults of a Muslim, Allah will conceal his faults in this world and in the Hereafter. Allah helps His slave as long as he helps his brother.”

[Related by Muslim: Book 16, Hadith 1508].

In his recent and excellent speech ‘Burma: The Forgotten Wound’, sheikh Khalid bin Umar ba Tarfi explains: “What the enemies of Allah don’t realise is that whatever they did to Muslims to limit the spread of Islam, that their efforts and their money will go astray,
You know that feeling? Opening a social media app on your phone, swiping down and looking in vain for your favorite channel? Only realizing seconds later, that it must have been suspended….again….? Irritating, right? Recently numerous Mujahideen media channels on Telegram were blocked, which meant no independent, trustworthy news about Ash-Sham for thousands of followers. These subscribers didn’t know if their favorite channel would return and if so, when, and if so, by what name? It may be a nuisance to search for the follow-up channel again or to discover a reliable alternative.

If this is annoying for you as a reader, imagine how tiresome it must be for the brothers operating these channels, who are working hard every day to bring you the latest developments. Furthermore, starting up a new channel may not always be as easy as it seems: their IP addresses are being banned, their phones are being blocked, their followers have disappeared in the air along with other media channels from brothers who could give you a shout out.

Media Jihad isn’t as easy as it seems. Fair enough, it isn’t the same as storming an enemy position on the battlefield, but it isn’t without risk either. The enemies of Islam are fighting a fierce (but unwinnable) digital battle, because they know how successful our da’wah has been in the past and will be in the future, inshallah.

Using technology of the enemy
While Facebook and Twitter aren’t used very often anymore because of their restrictive policy to ban all channels with an ‘alternative’ (non Western) worldview, old school media are still accusing Telegram of being a platform for ‘Muslim extremists’. They say the Mujahideen can freely use this social media app to do everything from self-promotion, brand development and propaganda dissemination, to secret plotting of attacks outside detection or interference from law enforcement. At first glance, they seem to be right because Telegram has suggested that: “All Telegram chats and group chats are private amongst their participants and we do not process any requests related to them.” But actually, Telegram is also trying to close down our public media channels vigorously.

However, the efforts of all these Kafir companies are in vain. Like Vice News quoted in their article ‘How Jihadists use the Internet’ in 2014: ‘Jihadists have been on the internet for a long time, and they probably know how to use it better than you do.’ Although the resources of the Mujahideen media channels may be tiny in comparison to the budgets of these social media companies and the governments behind them, the media brothers are (and always have been) superior if it comes to creativity and innovation. In 2001 al Qaeda’s first official website was launched. In the article of Vice News it’s described as ‘a static, not very impressive platform for making press announcements, mostly in Arabic, and with very little video content.’ That may have been the case, but despite being constantly shut down, the site resurfaced over and over again. Even more important was the fact that this initial online presence spawned a surge of jihad-themed forums and social networks. And so it has been since.

Despite their efforts to hunt down the brothers involved in Media Jihad, the Kuffar have always been one step behind: the brothers changed from websites to web forums to social media channels; they started to use encryption tools and – after some time – had the expertise to make their own; they still publish their videos, their magazines and their audio messages and cleverly use the Kafir media to spread their content for them.

Furthermore, the Media Jihad has used the means that were made available by the Kuffar to fight them. Don’t forget that WhatsApp and YouTube are American companies, Telegram is Russian and the internet itself arose from a project of the American army. It is like the Prophet ﷺ who fought using shields he borrowed from Safwan Ibn Umayyah -
Weapons of Mass Communication

Already in 2003, Al Qaeda talked about the duty of Media Jihad in a document called ‘The 39 Principles of Jihad’. The authors saw the possibilities to reach millions in seconds and called upon brothers to participate in web forums to defend Islam. In the 2000s and early 2010s, the Media Jihad focused on web forums and message boards, but abandoned them after security breaches became apparent. Subsequently, the rise of social media in combination with mobile devices created unknown opportunities for Media Jihad making sure that content is viewable anywhere, anytime. Today, anyone can subscribe to any channel and receive any update or alert directly (and in real time) on their smart phones while being able to share these messages instantly with anyone around the world. No company or government is able to stop that without shutting down their services or the internet.

The importance of Media Jihad cannot be underestimated. The da’wah activities of the Mujahideen brothers on the internet has had an unimaginable outreach and has been connecting the Ummah all over the world. As a result, lots of brothers and sisters started to follow the right path (Manhaj). In 2010 our beloved Sheikh Osama bin Laden (rahimahu Allah) wrote: “The wide-scale spread of jihadi ideology, especially on the Internet, and the tremendous number of young people who frequent the Jihadi websites, are a major achievement for Jihad.” And indeed, what an achievement it is! Dozens of Jihadi forums, thousands of websites and uncountable social media accounts are and have been dedicated to bring you the struggle of the Ummah, the victories of the Mujahideen and the fundamentals of Islam. Our noble sheikh Ayman Al-Zawahiri (hafadahu Allah) has discussed the importance of media jihad many times. He praised the brothers engaged on the online battlefield against the Kuffar: “To the knights of the Jihadi media, I say: May Allah reward you the best reward for your good work in serving Islam. You must know that you are fighting on a great front of Islam, and that the Tawaghit are very disturbed by your efforts.”

In the line of fire (and bits)

Media Jihad hasn’t been without risk for those involved. The media brothers are constantly being challenged by the enemy: digital spies are trying to befriended them and they are being targeted by malware and viruses trying to track and trace them. Numerous brothers exploiting public channels have been caught and imprisoned or have even paid a higher price. The most famous victim of them all was the Mujahid Sheikh Anwar al Awlaki (rahimahu Allah). Allah ﷺ granted Sheikh Awlaki the ability of being an eloquent speaker. Some of his lectures sold more than five million copies and he reached the hearts and minds of many more all over the world. After years of hardship the Sheikh, with the help of other brothers, started a magazine called ‘Inspire’. The first issue was published in June 2010 and the quality of the content, the layout and the design has been undeniably and widely recognized since (even by media and analysts in Dar al-Kufr). In the autumn of 2011 Sheikh Awlaki was killed during a Crusader drone attack, but ‘Inspire’ couldn’t be stopped by his death nor by any of its team. In fact, the opposite occurred: the magazine became the guiding light for all brothers involved in Media Jihad and they are more motivated than ever.

So the next time when you are desperately looking on your phone, trying to find the channels you subscribed were deleted, do not despair:

» Yes, occasionally a battle will be lost, but the enemies of Islam haven’t been very successful in defeating the Mujahideen on the physical battlefield, so how could they succeed on the digital one?

» And yes... the Mujahideen have been on the internet a long time and have their activities not always re-emerged?

» And yes...the strategies of the Media Jihad may vary, our platform may change, but make no mistake and remember the words of the Prophet ﷺ:

“Some of my followers will remain victorious (and on the right path) till the Last Day comes, and they will still be victorious.” [Sahih al-Bukhari 3640]

“Know my brother in the path of Allah, that indeed from amongst the greatest deeds of Jihad and Qitaal (fighting) in the history of Islam and in the history of nations is the media work. It is half of the work for existence and victory.”
al-Quds is always in our hearts & minds

be aware, be secure: online & in real life
TechTalk: BITCOINS (IM)POSSIBILITIES

**What**

Bitcoin is a so-called cryptocurrency that was created in 2009 by an unknown person using the alias Satoshi Nakamoto. Transactions are made without banks. Bitcoin can be used to pay online, but much of the hype is about getting rich by trading it. The price of bitcoin skyrocketed into the thousands in 2017. There are more digital currencies available at the moment, but Bitcoin is best known by far.

**Why**

Bitcoins can be used to buy merchandise anonymously. In addition, international payments are easy and cheap because bitcoins are not tied to any country or subject to regulation. Small businesses may like them because there are no credit card fees. Some people just buy bitcoins as an investment, hoping that they’ll go up in value.

Though each bitcoin transaction is recorded in a public log, names of buyers and sellers are never revealed – only their wallet IDs. While that keeps bitcoin users’ transactions private, it also lets them buy or sell anything without easily tracing it back to them.

**How to store**

Bitcoins are stored in a “digital wallet,” which exists either in the cloud or on a user’s computer. The wallet is a kind of virtual bank account that allows users to send or receive bitcoins, pay for goods or save their money. Unlike bank accounts, bitcoin wallets are not insured.

**Buy**

Many marketplaces called “bitcoin exchanges” allow people to buy or sell bitcoins using different currencies. Coinbase is a leading exchange, along with Bitstamp and Bitfinex. But security can be a concern: bitcoins worth tens of millions of dollars were stolen from Bitfinex when it was hacked in 2016.

**Is buying / paying / trading / mining of or in bitcoins a legal way to finance jihad? Is it allowed according to shari’a law? And is it halal or haram? These aren’t easy questions to answer and there hasn’t been a final fatwa issued at the moment. We see lots of potential for the use of cryptocurrencies for our purposes, but we see also a lot of obstacles. For more information we refer to:** [https://bit.ly/2AOw54b](https://bit.ly/2AOw54b)
In the European Union 2.1 million marriages take place every year. At first glance this seems an impressive number, but at the same time more than 1.9 million people divorce each other. In reality, the number of breakups is much higher: lots of European men and women live together in sin (not being married). There are many reasons for these unstable alliances. One being the complete lack of morals and the constant sexual temptations in day to day life.

The Western marriage is not harmonious. Sheikh Anwar Al Awlaki (rahimahu Allah) addressed this topic by saying: “In the West you’re taught how to fight for your rights and so the man and the woman get married ready to fight. Islam says focus on your responsibility and Allah will take care of your rights.” Despite this, a strange phenomenon has developed among Muslims, without being confined to one country or nationality – a phenomenon whose consequences can prove to be most devastating to the Ummah. This phenomenon is the alarming number of unmarried Muslim brothers and sisters.

It may appear that bachelorship of individual Muslims poses a very insignificant threat to the Islamic world. However, in Islam, unlike other religions, matters are weighed in light of their benefits or harms to the community as a whole. So, what is the effect of single unmarried men and women on the community? To find the answer to this question, one has to do is look at the non-Muslim communities. Every day we are confronted by the perversion and sinful practices that the Kuffar find acceptable in their societies. This occurs because of their unnatural decision to abstain from marriage.

Why Muslims like to mirror these strange, unnatural habits is quite unclear. Our Prophet ﷺ stated:

“You will follow the ways of those nations who were before you, span by span and cubit by cubit (i.e., inch by inch) so much so that even if they entered a hole of a mastigure, you would follow them.” We said, “O Allah’s Messenger ﷺ! Do you mean) the Jews and the Christians?” He said, “Whom else?”

[Sahih al-Bukhari 7320, Book 96, Hadith 50]

Allah ﷺ created our world and everything in it and He ﷺ created the laws that govern it: without air we will suffocate, without food we will starve, without rain plants won’t grow. Allah ﷺ also created all things in pairs – male and female - and from these pairs, reproduction occurs:

“(Allah is) the Creator of the heavens and the earth: He has made for you pairs from among yourselves, and pairs among cattle: by this means does He multiply you: there is nothing whatever like unto Him, and He is the One that hears and sees (all things).” [Ash-Shura 42:11]

That this means that men and women have to get married, was made perfectly clear by the Messenger of Allah ﷺ. He ﷺ stated: “Marriage is part of my sunnah, and whoever does not follow my sunnah has no thing to do with me. Get married, for I will boast of your great numbers before the nations. Whoever has the means, let him get married, and whoever does not, then he should fast for it will diminish his desire.” [Sunan Ibn Majah Chapter No: 11, The Chapters on Marriage, Hadith no: 1846] The Prophet ﷺ was also very clear about the rewards for getting married: “When a man marries he has fulfilled half of the Deen (religion); so let him fear Allah regarding the remaining half.” [Al-Tirmidhi, Hadith 3096 Narrated by Anas ibn Malik]

But who should one choose? The Prophet ﷺ, who told and showed us how to live as a Muslim and whose examples we have to follow, was married to different women and he is the ultimate role model on how to treat your spouse. He ﷺ was very kind and tolerant towards each and everyone of his wives, consulted them when making decisions and took their advice. As marriage is one of the branches of faith, Allah’s Messenger ﷺ learned us: “A woman may be married for four things: her wealth, her lineage, her beauty and her religious commitment. Seek the one who is religiously-commit-
A daunting task for Muslims all over the world. But what about those who have left their countries, who have left their families to make Hijrah and join the Caravan of Jihad? Those Muhajireen find themselves in a society unknown to them, with local customs unknown to them and with something else on their minds: they have a war to fight! So what should they do?

Sheikh Dr. Abdullah Muhaysani (hafadhu Allah) has stated that marriage is very important, but he advised Mujahideen to consider postponing their marriage (until they are around 25 years of age) so they can focus on Jihad exclusively. Sheikh Muhaysani stated that marrying and starting a family comes with responsibilities and such things demand continuous attention and therefore the Mujahid – understandably - cannot focus on Jihad for 100 percent. The Sheikh has emphasized that postponing may not result in abandoning marriage.

On the other hand, there are also Mujahideen who do get married without renouncing their duties as a blessed soldier. As wealth, lineage and beauty are only temporarily and impermanent, the pious wife is the one to choose, because she will strengthen her husband in his faith.

Through marriage a person can be saved from many shameless and immoral sins and through marriage he is more able to control his desire. The Prophet ﷺ has said: “O young men! Whoever is able to marry should marry, for that will help him to lower his gaze and guard his modesty.” [Saheeh al-Bukhari] Control of self desire, modesty, moral and social values are just a few of the many teachings of Islam and these are just a few of the many worships that a person can complete by performing the ritual of marriage.

So the assignment is very clear: brothers, find yourself a wife! This may already be a happy married couple.

Dear brothers & sisters,

Unfortunately our social media accounts were suspended months ago. Every new channel was blocked instantly and therefore we decided not to return immediately.

Now we are trying something new. We have started an exclusive Telegram group (@alhaqiqamagazine) and we would like to invite you to join. Please read the guidelines for participating in this group. Future editions of our magazine and other exclusive content will be released within this group, inshallah.
Just like other young, regular guys, we all wanted to get married. Despite being a ‘mujahid’, who has left everything for the sake of Allah, you are still a human being after all. The desire to get married was always strong. The Sunnah in general encourages us to get married, so we - as ‘Mujahideen’ - kept making jokes about marriage and about ways to get married. Here’s my story on how I got married in Syria.

While sharing battlefields, ribat points and bases with local Syrian brothers, a lot of them came to know me very well. We developed a good relation.

The relations with the Ansar and the Muhajireen grew deeper and while listening to our ‘get me married’ jokes, many local brothers asked us whether we really wanted to get married. They suggested families where we could go and ask for a marriage.

In fact a local brother told me his mother had found him a bride, but he didn’t want to get married yet. He said his mother would talk to the family to find out if they’d let me marry their daughter. I thought it would be hard for the brother’s family and hence I shyly and politely refused the offer.

However, another brother who used to work with us regularly overheard our jokes and was told by a friend to look for a bride for me. The older brother, despite being of age, did whatever he could for the sake of Allah. I had great respect for him and loved him, even though we knew very little about each other.

Surprisingly, my friend informed that the older brother was looking for a bride for me. I was very hesitant at the beginning, to make sure this was the decision I wanted to take in the land of Jihad. I kept thinking that marriage would make me weak and not let me perform Jihad to my best capabilities. Nevertheless, the older brother seemed determined to find me a bride. He actually met with a family close to him and he was serious. At that point I decided that inshallah I would get married and take it as an opportunity of da’wah and as a chance to integrate with the local families.

After a few days the older brother came to me and he asked me a few questions about myself. He said the family wanted to get to know me. I answered all his questions and waited for the next step, which was supposed to be the ‘shari’a look’, if the family agreed to see me. A few days passed and eventually I was told that the family wanted to see me. Subhan Allah it was the same day we were leaving for ribat or battle. But, I was hesitant to leave my turn in ribat/battle, just to go for the ‘shari’a look’. I told the older brother that I had to leave for my turn in battle. They would have to excuse me. However, the older brother insisted that there were enough brothers who were willing to take my place. Therefore he urged me to see the girl’s family.

I was hoping perhaps Allah would choose me as a martyr before marriage or any of its procedures. I wanted to go to the battle and wanted to get married to the Hoor al Ayn instead. So I told the older brother again that I couldn’t visit the girl’s family because I didn’t have permission from my military leader. The older brother told me not to worry, because anyone could take my place.

Soon thereafter my leader came to pick me up for battle and I tried to sneak out with him, without letting the older brother know. But he spotted me as I left. He stopped me and spoke with my leader in private. My leader laughed and said he had enough brothers for the battle. He would allow...
me to visit the family. He was a great friend of mine and he wanted to see me married too. He shared a laugh with the older brother again and then left for battle. I saw a car filled with missiles and weapons leave for the battlefield, while I was dressed in new and clean clothes I had bought for Eid to see the girl’s family. It was very awkward, yet something that I couldn’t evade anymore.

Alhamdulillah, I went to the house and met with the family members of my future bride. They all liked me, however we agreed to do istikhara and respond to each other in the coming days. Me and the older brother left for the battlefield soon and we joined our brothers.

The battle lasted for days and during the battle I wasn’t able to inform the girl’s family. I thought at that time that they were very disappointed in me because they didn’t respond to my acceptance immediately. They wondered if I could take care of their daughter if I was in battle for days on end. To take away their doubts, I went to visit them again. It felt like an interview all over again. Alhamdulillah I passed it again. There were even more relatives of my future wife this time and we discussed more issues in detail. Finally we came to an agreement and we discussed the mahr and other important things. During the discussions the only time I looked at my wife was during the ‘shari’a looks’.

Alhamdulillah, after a few days we wrote the marriage contract that made her my wife, shari’a wise. I could finally talk to her and look at her normally. In Syria, once you write the marriage contract, the girl is considered your wife. But the families call this period the ‘engagement period’. You’re not really married until you find your own house and take your wife there. So, even though I was married according to the shari’a, I could only visit my wife at her family’s place. I could talk to her, but I had to leave without her and couldn’t be even alone with her!

A hard month passed until I found a house, close to my friends. I could finally take the bride to my house and make her my wife officially. This was called the marriage day. Brothers and families visited us and congratulated us. Since there wasn’t much ribat or battle going on, I had a break of 10 to 15 days. And Alhamdulillah, that’s the story how I got married.

Respect your leaders, Don’t break your pledge, End all Fitna & Unite under the Black Flag