

The Calamity of the so-called “Caliphate of ISIS” in Iraq

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فَمَنْ كَانَ يَرْجُوا لِقَاءَ رَبِّهِ فَلْيَعْمَلْ عَمَلًا صَالِحًا وَلَا يُشْرِكْ بِعِبَادَةِ رَبِّهِ أَحَدًا

**"So whoever hopes for the Meeting with his Lord,
let him work righteousness and associate none
as a partner in the worship of his Lord."**

The Noble Qur.aan - Soorah al-Kahf, Aayah 110

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بِسْمِ الرَّحْمَنِ الرَّحِيمِ

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Several years ago, a sect emerged in Iraq calling itself the 'Islamic State in Iraq and Syria', it became commonly known by four letters, these are the first letters of this so-called State, so it is said to it: ISIS.

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All praises belong to Allah alone, may the peace and blessings of Allah be upon the one who has no Prophet after him, our Prophet Muhammad, upon his family and companions. Thereafter;

Several years ago, a sect emerged in Iraq calling itself the 'Islamic State in Iraq and Syria', it became commonly known by four letters, these are the first letters of this so-called State, so it is said to it: ISIS.

This sect was subsequently led by – as mentioned by some observers of its occurrence and events – a number of people, it is referred to one of them as Abu so-and-so, or Abu so-and-so son of so-and-and so, a nickname with an attribution to a country or a tribe, usually given to the unknowns that take cover under nicknames and lineages.

After the passing of a period of war that took place in Syria between the regime and those that fought against it, there entered a group of people from this group, who were not fighting the regime, rather they were fighting and destroying Ahl-Sunnah, those who themselves are opposed to the regime.

It also became known that their killing of those they intend to kill is done with knives, which is regarded to be the most gruesome and the cruelest way of killing humans.

Towards the beginning of the present month of Ramadhan, they changed the name of their group to "The Islamic State" and a sermon was delivered by their "Caliph" Abu Bakr al-Baghdadi in a mosque located in Mosul.

From what he said in his sermon is: "Indeed I have been appointed your leader, although I am not better than anyone from among you".

He spoke the truth in that he is not the best of them, since killing those that they kill with knives, if it was done by his command or with his knowledge and approval, then he is from the worst of them.

This is because of the statement of the Prophet ﷺ:

«Whoever calls to guidance will have the reward similar to all those who follow him without their reward diminishing. Whoever calls to misguidance, he will have sins similar to all those that follow him without their sins decreasing.»¹

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He spoke the truth in that he is not the best of them, since killing those that they kill with knives, if it was done by his command or with his knowledge and approval, then he is from the worst of them.

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¹ Narrated by Muslim 6804

This sentence that he said in his sermon was said by the first Caliph of Islam after the Messenger ﷺ, Abu Bakr As-Siddeeq رَضِيَ اللهُ عَنْهُ, and he is the best of this nation, which is the best of all nations. He said it with humility, whilst knowing and the companions also knowing that he is the best among them because of the evidences showing this from the speech of the Messenger ﷺ.

It is for the betterment of this group that they look at themselves and return to their senses before its state becomes blown away by the wind, just like its counterparts that preceded it throughout different eras.

Regrettably, this so-called caliphate which was born only a few days ago was met with acceptance by a few youth in the land of the Two Holy Mosques, they expressed their joy and pleasure for it like a thirsty person expresses his happiness when he sees a mirage, and among them are those who have pledged allegiance to this unknown caliph!

How can good be hoped from those that have been afflicted with charging others with disbelief and killing them in the most heinous and outrageous ways?!

It is an obligation upon those youth to deem themselves far above from drifting behind the cawing of every caw. They should relate their actions back to what has been revealed by Allah عزَّ وجلَّ and His Messenger ﷺ, because in it is immunity, safety and salvation in this world and the Hereafter. They should refer back to the scholars who are sincere in their advice to them and to the Muslims.

From the examples of those who contemplated misguidance but instead remained safe due to referring [their affair] back to the people of knowledge is what has been narrated by Muslim in his Saheeh [191] on the authority of Yazeed al-Faqeer [who] said:

I was infatuated with the views of the Khawaarij. We set out with a large group, intending to perform Hajj, and then to go and promote the views of the Khawaarij to the people. We passed through Al-Madinah, and there we saw Jaabir bin 'Abdullah narrating to the people from the Messenger of Allah ﷺ. He was sitting by a pillar, and he mentioned the Jahannamiyoon.

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I said to him:

O companion of the Messenger of Allah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ, what is it that you are narrating? Allah has stated,

{Verily, whom You admit to the fire, indeed, you have disgraced him} ²

{Every time they wish to get away there from, they will be put back thereto} ³

What is this that you are saying?

He said:

Do you read the Qur'an?

I said:

Yes

He said:

Have you heard of the station of Muhammad صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ to which Allah will raise him?

I said:

Yes

He said:

That is the station of praise and glory belonging to Muhammad صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ by means of which Allah will bring out whomever He wishes to bring out [from the fire].

Then he described how the Siraat (the bridge over Hell) will be set, and the people will cross over it.

I said:

I am afraid I did not memorise that

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This is from the greatest benefits that a Muslim can benefit from by going back to the people of knowledge.

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² 003:192

³ 032:020

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He said:

Some people will be brought forth from the Fire after having been in it. They will come out as if they are branches of sesame. Then they will go into one of the rivers of paradise, where they will emerge [white and clean] like sheets of paper.

We went back and said:

Woe to you people! Do you think that this old man would tell lies about the Messenger of Allah ﷺ?

So we returned, and by Allah none of us went out [to promote the views of the Khawaarij] apart from one man.”⁴

[This hadith] explains how this group of people were afflicted with the admiration of the Khaarijite view in charging the doer of major sin with disbelief and that he must abide forever in Hell, By meeting Jaabir رضي الله عنه and by him explaining to them, they became what he guided them to, and they left the falsehood which they had understood, and they corrected themselves away from wanting to cause a rebellion after Hajj.

This is from the greatest benefits that a Muslim can benefit from by going back to the people of knowledge.

[From that which] shows the serious nature of extremism in the religion, deviating from the true path and leaving the way of the Ahl-Sunnah wa Al-Jamaah is the statement of [the Prophet] from the Hadith of Hudhayfah رضي الله عنه:

«What I fear most for you, is a man who reads the Qur'an, until such a time when the blessings of the Qur'an are reflected upon him and he takes Islam as his cloak. He then turns around and takes it off and throws it behind his back, then he heads quickly towards his neighbour with his sword unsheathed and he calls him a Mushrik.»

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[This hadith] explains how this group of people were afflicted with the admiration of the Khaarijite view in charging the doer of major sin with disbelief and that he must abide forever in Hell...

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⁴ As Abu Nu'aim has narrated. Abu Nu'aim is Al-Fadl ibn Dukayn, he is one of narrators of this chain.

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I said:

Oh Prophet of Allah! Who is more worthy of being called a Mushrik? The one being attacked or the attacker?

He replied

«It is indeed the attacker.»⁵

Young age is when misunderstandings often take place, this is indicated by that which Bukhaari narrated in his Saheeh (4495) with his chain of narration to Hishaam-bin-Urwah who narrated from his father, that he said:

I said to 'Aisha the wife of the Prophet ﷺ, whilst I was a young boy:

How do you interpret the statement of Allah:

{Verily, Safa and Marwa (i.e. two mountains at Makkah) are among the symbols of Allah. So whoever makes Hajj to the House or performs 'umrah – there is no blame upon him for walking between them.}⁶

So it is not wrong for those who perform the Hajj to the House of Allah or perform the 'Umrah, to make Tawaaf between them. In my opinion it is not sinful for one not to make Tawaaf between them."

'Aisha replied:

Your interpretation is wrong; if it is as you say, then the Aayah should have been: "It is not harmful of those who perform the Hajj or Umrah to the house, not to make Tawaaf between them.

This verse was revealed in connection to the Ansaar who [during the Pre-Islamic period] used to visit Manaat (an idol) after assuming their Ih-

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⁵ Narrated by Al-Bukhari in "Al-Taareekh" and Abu Ya'la and ibn Hibbaan and al-Bazzaar. Refer to "Al-Saheehah" by Al-Albaani (3201)

ram, and it was situated near Qudaid (a place at Makkah), and they used to regard it sinful to make Tawaaf between as-Safa and al-Marwaa after embracing Islam. When Islam came, they asked the Messenger of Allah about it, whereupon Allah revealed:

{Verily, Safa and Marwa (i.e. two mountains at Makkah) are among the symbols of Allah." So it is not harmful of those who perform the Hajj of the House (Allah) or perform Umrah, to ambulate (Tawaf) between them} ⁷

'Urwa ibn Zubair was from the best of the Taabi'een, and he was one of the seven jurists of Madeenah during the period of the Taabi'een, he explained that the reason for making mistake in understanding was due to him being of young age at the time when he asked [the question].

It is clear (from this) that young age is the most likely reason for misunderstanding; and returning to the people of knowledge is better and safe.

Also in Saheeh Al-Bukhaari (7152) on the authority of Jundub bin Abdullah: He said:

«The first thing of the human body to putrefy is the abdomen, so he who can eat nothing but pure food should do so. A person should try so much so that nothing intervenes between him and Paradise by not shedding even a handful of blood.»

Al-Haafidh [ibn Hajar] said in Al-Fat.h (13/130): This narrations has also come on the authority of the Prophet, by way of Ismaa'eel ibn Muslim, from al-Hassan, from Jundub, with the wording:

"Do you know that I heard the Messenger of Allaah ﷺ saying,

«Nothing should intervene between one of you and Paradise while he sees it, even a handful of blood of a Muslim that he shed unlawfully.» ⁸

7 002:158

8 Shaykh al-Abbaad said, "This narration, even if it is not explicitly mentioned upon the authority of the Prophet ﷺ, however it is considered to be upon his authority. This is because this information would not be stated based on one's opinion. rather it is a severe warning for killing a Muslim unlawfully."



It is clear (from this) that young age is the most likely reason for misunderstanding; and returning to the people of knowledge is better and safe.



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I have mentioned some of these Prophetic traditions and narrations in my article: "With which Religion and intellect are suicide bombings and destruction considered Jihaad?"

My article contains many Aayaat and Prophetic narrations relating to the prohibition of killing oneself and killing others unlawfully. It has been printed independently in the year 1424h, and then published again in the year 1428h along with another article entitled: "An advice and a reminder to the remaining few who have been afflicted with Takfeer and Tafjeer." It is in my collection of books and articles. [6-225-279].

It is upon these youth who have fallen in line with this group, that they should rectify themselves, and come to their senses. None among them should think of joining [ISIS], lest their life be taken by explosive belts that they make them wear, or be slaughtered with knives, which is a distinctive feature of this group.

It is upon them to keep to the obedience of the state of Saudi Arabia that they have lived in, and their fathers and forefathers have lived in under its governance, in security and safety. It is truly the exemplary country of the world, and the best of [countries] – although it has its shortcomings, which is mainly caused by the affliction [of those that seek to] westernise this land; (those) who follow the West in all that is harmful.

I ask Allah ﷻ to reconcile the affairs of the Muslims everywhere, and to guide their youth – male and female – to all that is good, and to protect the land of the Two Holy Mosques, its government and its people from all evil, and to grant them success for all good, and to protect it from the evil of the evil people, and from the plots of the mischief makers.

Verily He is all hearing and answers the supplications.

May the peace and blessings of Allah be upon our Prophet, Muhammad and upon his family and companions.

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