

## A Message to the Muhajiroon of Al-Sham and those intending to join them

*In the name of Allah, the Lord of Mercy, the Giver of Mercy*

All praise is to Allah alone, and may the peace and blessing of Allah be upon His final Prophet

A brother who had recently migrated to the Sham confided his love for Sham in me saying: 'I have come to love Al-Sham dearly and I would love to live in it my entire life.'

I replied: 'I can guarantee this for you inshAllah, if you could only guarantee one thing to me.'

He proclaimed: 'I will guarantee ten things!'

I said: 'No, just one thing; that you do not point the weapon you carry to the faces of the people of Al-Sham, at its families, at the Muslim individuals and people that you have come to defend'.

He said: 'Can this ever be? This is impossible!'

'Yes, it can' I said, 'we have already seen this in other countries, there is no reason why Sham should be an exception. Days have come to reveal what we have feared most and have been warning against and hoping to avoid, yet unfortunately expected. It is now happening more frequently and on a larger scale to the extent that it has become difficult to keep it under control; inside killings for various reasons and justifications, most of which are false and what is right is construed for false goals.'

My dear Muhajiroon brothers, the ones who have come to Sham to defend it and its people, bear in mind that so long as your guns are directed at the tyrant Bashar Al-Assad and his criminal supporters, then the people of Sham are the happiest people with you and are most pleased with your Jihad, they will appreciate and value your sacrifice very highly. However, if your guns divert towards the hearts of the people of Al-sham -under any claim whatsoever- and you bring upon them your swords in addition to the sword of the tyrant and his evil *Al-Raffida* allies, your oppression and their oppression, then no doubt the people of Al-Sham will be most unfortunate to have you. We very much hate that you replace your good deeds with bad ones or that you seal your good deeds with bad deeds.

Allah says:

﴿وَمَنْ يَقْتُلْ مُؤْمِنًا مُتَعَمِدًا فَجَزَاءُ جَهَنَّمَ خَالِدًا فِيهَا وَغَضِبَ اللَّهُ عَلَيْهِ وَلَعَنَهُ وَأَعَدَّ لَهُ عَذَابًا عَظِيمًا﴾

**(If anyone kills a believer deliberately, the punishment for him is Hell, and there he will remain: God is angry with him, and rejects him, and has prepared a tremendous torment for him) [Al-Nisa, 4: 93]**

Additionally, it has been authentically reported in *Saheeh* Muslim that the prophet peace be upon him said: **{All of the Muslim is forbidden upon the Muslim; his wealth, honour and blood. There is sufficient evil in one who degrades his Muslim brother}**.

The prophet peace be upon him also said: **{Do not be become disbelievers again after me; beheading each other's heads}**, Muslim.

He peace be upon him also said: **{The Muslim is the one whose Muslims are safe from his tongue and hand, the Migrant is the one who leaves what Allah has forbidden}**, Al-Bukhari.

He peace be upon him also said: **{Swearing at a Muslim is deviation and fighting him is Kufr}** and **{The believer may continue to enjoy space and flexibility where his *deen* is concerned, so long as he does not incur forbidden blood}**.

He peace be upon him also said: **{Whoever harms a believer, then no Jihad will be accepted from him}**, Sahih Al-Jamie: 6378. This is the condition of one who 'harms' a believer, what would be the condition of someone who kills a believer and points his weapon at him?

Muhammad peace be upon him also said: **{If a Muslim points his weapon at his fellow brother, the angels will continue to curse him until he takes it down}**, Al-Silsilah Al-Saheeha, 3973.

Furthermore, the Messenger of Allah peace be upon him looked at the Ka'bah once and said: **{Salutations to you, what an incredible house you are, how great you are and how great is your honour. Verily, the believer's honour is greater to Allah than your honour, Allah has forbidden one thing from you and has forbidden three things from a believer; his blood, wealth and that anyone thinks badly of him}**.

My dear Muhajiroon brothers, you will be called on to join a fight of *fitnah* that takes place between the Mujahideen or rebels themselves. Do not be a part of it. Refuse to let such a thing stain you or your *deen*. Do not colour your white pure hands with it, rather escape from it like a healthy person would escape from a one infected with scabies. This is not why you have come, nor is this why you strive and fight. Even if you require to break your weapons, withdraw into your houses and take a wooden sword, then do so. Moreover, if you find that such *fitnah* cannot be avoided except through a reversal Hijrah to your home countries, then do so, it is better and more honourable for you and for your *deen* than to join in a *fitnah* between the Muslims and in getting your pure hands that are cleansed with *wudu* to be soaked in innocent and forbidden blood. And if you were ordered otherwise –and you surely shall- then do not obey your Amir, no matter who he is or what his claims are and bear in mind that there is no obedience to a creation in a matter which is of disobedience to the Creator.

This is the position that the prophet peace be upon him recommended to every Muslim. He said: **{If *fitnah* occurred between Muslims then take a wooden sword}**, Sahih Al-Jamie, 760.

He peace be upon him also said: **{There will be disunity and disputes, if this takes place then break your sword, take a wooden sword and sit in your house until you are killed by accident or death befalls you}**, Sahih Al-Jamie, 2392.

Furthermore, Adeesah bint Ahban Al-Giffarie said, ‘when Ali bin Abi Talib came here to Al-Bassrah he entered upon my father and said: ‘Abu Muslim, won’t you support me against those people (meaning by fighting against the leaders of Al-Sham then i.e. Muawiyah)?’ he replied: ‘Yes’ and called his servant and said, ‘servant, give me my sword’, she gave it to him and then he pulled the blade from the scabbard a few inches until it became apparent that it was a wooden sword. He then said: ‘My beloved and your cousin may the peace and blessing of Allah be upon him has advised me that: **{If fitnah sprang between Muslims then take a sword from wood}**, ‘if you so wish I will come out with you’. Ali replied: ‘there is no need for me in you or your sword’, Sahih Sunan Ibn Majah, 3214.

In all honesty out of my love and sincerity to you, it has to be said that I have noticed extremism on your part; in declaring Takfeer on others and swiftness to think badly of the servants of Allah. This is a great evil that I warn you against as it has adverse consequences. Since extremism in declaring Takfeer on others is often followed with bombings, killings and violation of rights; in addition to the punishment that awaits on the Day of Judgement. It has been authentically reported that the prophet peace be upon him said: **{If a man name-calls his brother: ‘Kafir’, then it is equivalent to killing him and cursing the believer is like killing him}**, Bukhari.

The prophet peace be upon him also said: **{Whoever calls another man a Kafir or calls him ‘the enemy of Allah’, and he is not such, it will return to the person who said it}**, Muslim.

This is what I have sincerely wanted to clarify and advise you.

﴿قَالَ يَا قَوْمِ أَرَأَيْتُمْ إِنْ كُنْتُ عَلَىٰ بَيِّنَةٍ مِّن رَّبِّي وَرَزَقَنِي مِنْهُ رِزْقًا حَسَنًا وَمَا أُرِيدُ أَنْ أُخَالِفَكُمْ إِلَىٰ مَا أَنهَآكُمْ عَنْهُ إِنْ أُرِيدُ إِلَّا الْإِصْلَاحَ مَا اسْتَطَعْتُ وَمَا تَوْفِيقِي إِلَّا بِاللَّهِ عَلَيْهِ تَوَكَّلْتُ وَإِلَيْهِ أَنِيبُ﴾

**(I do not want to do what I am forbidding you to do ,I only want to put things right as far as I can. I cannot succeed without God’s help: I trust in Him, and always turn to Him)**

[Hud, 11: 88]<sup>1</sup>

Abdulmonem Mustafa Halimah

‘Abu Baseer Altartousi’

13.07.13

[www.abubaseer.bizland.com](http://www.abubaseer.bizland.com)

---

<sup>1</sup> Translated by Walaa Halimah, completed on 2.9.13