



Straight Talk

On the Kufr of the Soldiers of Jabhat al-Jawlani

By Ibn 'Ata' al-Muhajir

The Prophet (s'ws) said, **"I am only human and litigants come to me. It might be that some of you are more eloquent than others, so I consider him to be truthful and rule in his favor. So if I rule in someone's favor and he takes what rightfully belongs to a Muslim, then it is truly only a piece of fire. Let him take it or leave it."** (*Al-Bukhārī, Muslim*)

This is the Messenger of Allah, the one about whom Allah (t) said, **{He does not speak from desire. It is only revelation inspired.}** (*An-Najm*: 3-4) This is the Prophet of Allah, who said of himself, **"There is no prophet after me,"** (*Al-Bukhārī, Muslim*) which is understood by consensus to mean that revelation ceased to be inspired to mankind after the death of Muhammad ibn 'Abdillāh (s'ws).

This is the one to whom Allah revealed the most magnificent miracle mankind has ever known, the noble Qur'an. Yet he was **"only human,"** who attested for himself the inability to read the hearts of men. Rather, he affirmed that all people are to be taken at face value, judged according to their apparent situation, as their hidden secrets and intentions are left to be judged by Allah alone.

If this is the case with Allah's Messenger (s'ws), then how about those who came after him, those who neither received revelation nor perfected their collection and authentication of all the recorded narrations from the prophetic era?! No matter how knowledgeable of the religion one may be, he will never reach the level of the Prophet. Despite that and the clear fact based on the above evidences that the Prophet (s'ws) judged people at face value, we find people today giving excuses to those who commit blatant kufr! An important example of this is that some Muslims invalidly excuse the soldiers of Jabhat al-Jawlani for the kufr they collectively commit. Even if there existed for them some hidden excuse—meaning ikrah, which is extremely unlikely, if not impossible, of armed men—we must follow the prophetic example and judge them in this life according to their apparent actions, leaving their secrets for Allah to reveal on the Day of Judgment.

'A'ishah i narrated that Allah's Messenger (s'ws) said, **"An army will raid the Ka'bah. When they reach an open desert, the first of them and the last of them will be consumed by**

the earth." At this, the Mother of the Believers asked, "O Messenger of Allah, how could the first of them and the last of them be consumed by the earth, while in their midst there are their common people and those who are not actually part of them?" He replied, **"The first of them and the last of them will be consumed by the earth, then they will be resurrected and judged based on their intentions."** (*Al-Bukhārī, Muslim*)

It is thus the sunnah of Allah to punish groups of criminals along with those who are with them, as the innocent among them are not distinguished in this life, but will be dealt with on an individual basis when they are resurrected.

Jabhat al-Jawlani is a criminal gang of riddah, having claimed Islam while committing blatant kufr. They control land yet do not rule by what Allah revealed; they enter into alliances with the disbelievers against the believers; and they fight against the Islamic State in order to replace the Shari'ah with human law, whether by merely setting Allah's law to the side and ruling by their whims, or by allowing their democratic allies to rule instead. Despite this, they deceive many Muslims into believing that they are an organization of mujahidin fighting for the cause of Allah. Their banner is black and bears the kalimah of tawhid; their men grow beards; their women wear niqab; and their scholars speak with the language of jihad, announcing their support for the Shari'ah and their goal of its establishment. However, the reality is far from that stated goal.

In the areas they control, they have established a court system to give the impression of law and order. However, that law is not the law of Islam, but rather varies from one qadi's whim to another's. Lands held by Jawlani's troops remain void of Allah's law, intentionally and proudly not upholding the hudud, even though they once faced virtually no local opposition to their presence. Effectively, their judges are tawaghit, pushing aside the Shari'ah of Allah and thus taking for themselves the right to rule, which belongs only to Allah, and for their cause is exactly what the soldiers of Jabhat al-Jawlani fight, **{and those who disbelieve fight for the cause of taghut.}** (*An-Nisā': 76*)

When confronted with the issue of upholding the hudud, the shar'iyyin of the Jabhah erroneously claim that the hudud are not applied in Dar al-Harb. This statement is a self-proclamation of kufr! How could "mujahidin for the cause of Allah" who have captured some land, having removed the taghut's control over it, still consider that area Dar al-Harb, which is synonymous with Dar al-Kufr?!

They have allied with the Free Syrian Army, under which other organized militant groups have united with the publicly stated goal of establishing a secular democratic state. This alliance is for no reason but to fight against their common enemy, the soldiers of the Khilafah. Allah said, **{Believers must not take disbelievers as allies against believers. Whoever does that has nothing to do with Allah.}** (*Āl 'Imrān: 28*) At-Tabari said, commenting on this ayah, "He is free of Allah and Allah is free of him, due to his apostasy from His religion and his entrance into kufr." (*At-Tafsīr*) Allah also said, **{Inform the munafiqin that theirs is a painful torment, those who take disbelievers as allies against believers. Do they seek honor with them?**

For verily, all honor belongs to Allah,} (*An-Nisā'*: 139) and similarly, **{O you who believe, do not take disbelievers as allies against believers! Do you want to make for Allah a clear case against yourselves? Verily the munafiqin are in the lowest level of the Fire, and you will never find a supporter for them.}** (*An-Nisā'*: 144) Indeed, as today they support and are supported, the munafiqin known as Jabhat al-Jawlani will have no support tomorrow as they burn, as Allah wills, in the lowest level of the Fire.

Another blatant display of their kufr is that they fight the only government on earth implementing the hukm of Allah *in order to replace it with manmade, whimsical law*. Fighting against the Islamic State is not in and of itself kufr, as it could happen that incorrect ijtihad might lead to an internal conflict between Muslims. But even in a case like that (called *baghy*), both sides establish the Shari'ah when given the opportunity. Allah said, **{And if two factions of believers engage in combat, then reconcile between them. Then if one of them transgresses against the other, then fight those who transgress until they return to the command of Allah.}** (*Al-Hujurat*: 76) Jabhat al-Jawlani, on the other hand, has repeatedly shown their unwillingness to implement the hukm of Allah. So their war against the Islamic State is not an effort to simply right a perceived wrong, but to remove the currently implemented Shari'ah and replace it with human law. This is even clearer when one looks to those with whom al-Jawlani has allied, who very openly and without shame declare their democratic intentions to establish a secular state.

Every soldier in the American military is a kafir, even if there are among them Muhammads of Palestinian origin. Likewise, every soldier in the Saudi military is a kafir, even if some of them have blood brothers in the Islamic State. With absolutely no difference, as all are fighting for the cause of taghut, every soldier in Jabhat al-Jawlani is a kafir, no matter his outward appearance or professed love for Islam. How different the soldiers of Allah are from the soldiers of Shaytan, for truly **{those who believe fight for the cause of Allah, and those who disbelieve fight for the cause of taghut.}** (*An-Nisā'*: 76)

Those who stubbornly remain in the ranks of al-Jawlani's front almost always do so because of taqlid, which is to follow human opinion over divine revelation. When presented with Allah's clear proofs against His enemies, including Jabhat al-Jawlani, the deluded Jawlanites respond, "The shaykh said [...]," quite often referring to al-Qa'idah "scholars" living comfortably in Dar al-Kufr. Allah said, **{Follow what was revealed to you from your Lord and do not follow besides Him any awliyā',}** (*Al-A'rāf*: 3) i.e. anyone, no matter how close they are to you. How can they follow any modern scholars after knowing that Allah's Messenger (s'ws) said, **"Verily Allah does not seize knowledge by stripping it from His slaves, but He seizes knowledge by seizing scholars, until when He leaves no scholar, the people will take ignorant heads. They will be asked and give fatwas without knowledge, so they will be misguided and will misguide others."** (*Al-Bukhārī, Muslim*) "Knowledge" does not mean mere information, nor the ability to sit in a classroom for a few years. Knowledge consists of evidences from the Qur'an and Sunnah. This is clear in the oft-

misinterpreted ayah, **{So ask the people of the dhikr if you do not know,}** (*An-Naḥl*: 43) i.e. ask the people of the Qur'an and Sunnah; and you do not ask a people for something other than what they are known to have. So the people of the dhikr should be asked for the dhikr itself, not their personal opinions.

These mindless muqallidin question Allah's intent while remaining silent to the contradictory claims of their shar'iyyin, while Allah said, **{He is not asked about what He does, but they are asked.}** (*Al-Anbiyā'*: 23) Indeed, **{they took their scribes and ascetics as lords beside Allah.}** (*Barā'ah*: 31) Do they presume they will be not be questioned about their blind adherence to these shar'iyyin, and that they alone will bear the responsibility of anyone who follows them? Certainly not, as **{no bearer bears the burden of another.}** (*Al-An'ām*: 164) But, indeed, these shar'iyyin shall receive their punishment, along with the punishment of those they led astray. **{He said, "For each will get double (the punishment)."} (Al-A'rāf**: 38). A muqallid uses taqlid when he considers himself too ignorant to base his own opinion on evidence, doubting his own ability to understand a topic. As such, making taqlid in matters of tawhid is to affirm oneself as being ignorant of Allah's tawhid and as having doubts on how to understand the most basic principle of the religion. Since tawhid is the foundational principle of the din, ignorance of tawhid necessitates the absence of din. Therefore, taqlid due to ignorance in matters of asl ad-din is never an excuse for a person who slips thereby into kufr. Regarding those who made taqlid in matters of tawhid, following their beloved leaders and elders to the point of committing kufr, Allah said, **{Verily Allah cursed the disbelievers and prepared for them an inferno, eternally therein forever. They will not find any ally or supporter; on a day their faces are turned over in the Fire, saying, "O, if only we obeyed Allah and the Messenger! Our Lord, verily we obeyed our leaders and elders, so they misled us from the path!"}** (*Al-Aḥzāb*: 64-67) How close the modern muqallidin are to those who disbelieved afore, **{And when it is said to them, "Follow what Allah revealed," they say, "Rather, we follow what we found our fathers thereon."}** (*Al-Baqarah*: 170)

Some brothers and sisters have assumed that the official stance of the Islamic State on this matter is one of refrain, in that the condition of these JN soldiers is doubtful, so they are neither deemed Muslims nor kuffar. Others think the Islamic State considers only the leaders of Jawlani's front as apostates and that the soldiers are not accountable for their commanders' kufr. Still others think it is a matter of actively fighting against the Islamic State, and that as long as a member of JN refrains from the physical fight, he is excused and retains his status as a Muslim. They base these misunderstandings on ambiguous "sources", whether via the words of a supposed soldier of the Khilafah or those of a "munasir" outside the lands of Islam. No statement from any munasir, soldier, administrator, or even emir is deemed official unless it is conveyed through one of the Islamic State's official media channels including, but not necessarily limited to, Dābiq and النبأ.

The apostasy of Jabhat al-Jawlani, from its top leaders to its lowest elements, has been dealt with repeatedly through official Islamic State literature. For example, in Dābiq, one can find

this matter dealt with in

- Issue 2, "*The Flood of the Mubāhalah*;"
- Issue 6, "*The Qā'idah of adh-Dhawāhir*;"
- Issue 7, "*Dozens of 'Nusrah' and 'Ahrār' Fighters Repent and Join the Islamic State*;"
- Issue 8, "*The Allies of al-Qā'idah in Shām*" and "*Irjā' – The Most Dangerous Bid'ah*;"
- Issue 9, "*The Allies of al-Qā'idah in Shām: Part II*," "*Harvesting the Sahwah*," and "*In the Words of the Enemy*;"
- Issue 10, "*The Allies of al-Qā'idah in Shām: Part III*," "*They Are Not Lawful Spouses for One Another*," "*The Laws of Allah or the Laws of Men*," "*In the Words of the Enemy*," and "*Interview with Abū Samīr al-Urdunī*;"
- Issue 11, "*The Allies of al-Qā'idah in Shām: Part 4*" and "*From the Battle of al-Ahzāb to the War of Coalitions*;" and
- Issue 12, "*The Allies of al-Qā'idah in Yemen*," "*The Allies of al-Qā'idah in Shām: The End*," and "*In the Words of the Enemy*."
- Issue 14, "*The Murtadd Brotherhood*."

If there is still some doubt on this matter, then know that each member of Jabhat al-Jawlani, whether or not he fought against the Islamic State, is required to undergo an *istitābah* course, which means he must repent from the kufr in which he was engaged. Part of that course is his personal admission that he was indeed an apostate.

The soldiers of Jabhat al-Jawlani are kuffar. They are munafiqin who have blatantly committed kufr, so their ruling is that of the murtaddin. They cause mischief on the earth and should be shown no mercy unless they repent before they are apprehended. Their dead are fuel for Jahannam. As a matter of iman, Muslims who are aware of this clear ruling (of their kufr) must make takfir of them and thus establish their bara'ah from them. They are not to be taken as friends, and they are certainly not brothers, as **{only believers are brothers.}** (*Al-Hujurat*: 10)

{And Allah prevails over His affair, but most people do not know.}