تحت راية الطوفان

خندق خباب

بقلم الشهيد المجاهد

محمد زكي حمد



UNDER THE BANNER OF THE FLOOD

KHABBAB'S TRENCH

By the Martyr Mujahid

Muhammad Zaki Hamad





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By the Martyr Mujahid /

Muhammad Zaki Hamad

Reviewed and Verified by /

Dr. Abdul Rahman Zaki Hamad

Designed and Layout by /

Mr. Saeed Zaki Hamad

Mr. Ali Abdul Rahim Hamad

Introduction and Endorsement

Dr. Nawaf Takrouri

Mr. Muhammad Elhami

Dr. Muhammad Al-Jourani

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Dedication

What does it mean to give a rose to the perfumer?! Or rain to the clouds?! What good does it do to pour a jug of water into a river?! What does it mean to give a dinar to a rich man?! I think the idea of dedication has become overused... So to whom do I dedicate this book?! To the martyrs who did good, who did so much for us... Or to the school of patience, my father and mother, whom I haven't seen for 14 months... Or to the mujahideen who showed us our direction and our qibla... Or to my beloved wife, whose tears stole the ink of my book... Or to the sincere preachers who strove with their knowledge in a great struggle...?! To all of you, and to every worker for the glory of his religion and the honor of his nation, I dedicate this book... And whoever sleeps while his religion is being defended, may his eyes never find rest.

Muhammad Zaki Hamad

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Introducing the Martyr:

By Dr. Abdul Rahman Zaki Hamad

Praise be to God, the Almighty, the Truth, the Glorious, and peace and blessings be upon the Prophet, the Mujahid, the Martyr, and upon his family and companions and those who followed his path until the Day of Reckoning

Speaking of martyrdom and martyrs is a poignant matter, stirring your emotions and causing them to overflow against your will, especially if the person you are speaking of is someone with whom you share a close and intimate bond, and with whom you have lived the most beautiful moments of your life. The martyr Muhammad Zaki Hamad - may God have mercy on him and accept him - was not merely a brother to me, but a brother, a friend, a beloved, a companion on the path, a confidant of the heart, a competitor in good deeds, and a racer whose zeal made you envy him. God bestowed upon him a distinction in the fields of good deeds that is rarely found in this time. I do not exaggerate when I say: "We considered him a companion of the Prophet living among us." One of his close friends wrote to me after his martyrdom, saying: "I always told him, 'If God grants you a long life, I see in you the scholar of Palestine, and your name will resonate throughout the world.' But it seems that he found rest early, and perhaps at a young age he received the reward of great scholars. We wanted him to be a scholar, and God wanted him to be a martyr. O God, we do not object to Your will."

Perhaps these words have piqued your interest in learning about the author of this book, so here is a glimpse into his illustrious life and some of the highlights of his enlightened existence, so that he may be a role model for the reader through his actions before his words, and his efforts before his pronouncements.

He is Muhammad bin Zaki Shahada Hamad Abu Zaki. He was born on July 1, 1994, in the city of Beit Hanoun, in the northern Gaza Strip. He grew up and was raised there, studied in its schools, and was among the top students in his academic achievements. Signs of his brilliance were evident from a young age; he was intelligent and strong

Beneath him lies the flood... the trench of Khabbab

Al-Hafizah:

He memorized the entire Holy Quran at an early age, and began seeking and memorizing Islamic knowledge while he was still in elementary school. He memorized supplications and many hadiths, and began learning Tajweed, Tafsir, hadith, Seerah, and Fiqh. He traveled to the sheikhs of his town from the north of the Gaza Strip to its south, learning from them and attending their lessons and gatherings, until he excelled in these arts with the years of study, and attained high ranks in them. Among his sheikhs from whom he learned were Sheikh Rami Al-Dali, Sheikh Bassam Al-Safadi, Sheikh Younis Al-Ashtal, Sheikh Muhammad Muhammad Al-Ashtal, the martyred Sheikh Wajdi Abu Salamah, and Sheikh Zakaria Shehadeh - may God reward them all with the best reward. He was keen to attend the sheikhs' periodic knowledge gatherings, and he would go to great lengths to attend them. He would travel from the far north of the Gaza Strip to the far south, covering a distance of approximately forty kilometers, to attend a single lesson in Tafsir or Fiqh for one of the sheikhs. He continued in this manner, seeking knowledge, learning, and teaching until the last day of his life

As for his academic education, after completing his secondary education, our martyr moved on to university studies. He studied at the Faculty of Fundamentals of Religion at the Islamic University of Gaza, from which he graduated. He then continued his postgraduate studies in the Department of Tafsir (Quranic Exegesis) and Quranic Sciences, obtaining a master's degree in Quranic exegesis and its sciences. His research and thesis was entitled: "Media Values in Quranic Discourse." It was a strong and unique scholarly work, unanimously praised by the examining committee, which recommended it for the attention of students of knowledge.

As for his relationship with the Holy Quran, it was truly remarkable. He memorized the entire Quran from a young age and firmly established it. He was the first to establish the practice of reciting the entire Quran in one sitting in Beit Hanoun, and he was among the first reciters in the Gaza Strip. He then exerted his efforts with his students to attain that level, and they graduated.

Ten skilled narrators were at his hands, and each of them established a circle that he would lead, and the memorizers followed one another at their hands, so he had a share of every verse that was recited and chanted by these memorizers and their students. He participated in the Elite of Memorizers project in its first and second versions, and he was one of the supervisors of this great project, and we consider him to be among the best of the best of the elite

God Almighty honored him with the acquisition of Quranic readings, so he studied with the most distinguished and skilled reciters in the Gaza Strip, including Sheikh Hamid Abu Warda, Sheikh Raed Al-Madhoun, Sheikh Hani Al-Ali, Sheikh Bilal Imad, and others. The sheikhs would go outside the city of Beit Hanoun after the Fajr prayer, summer and winter, in the cold, rain, and darkness, and travel several kilometers, to recite to the sheikh what he had memorized with precision and mastery. Sometimes the lesson would come after a long night of guard duty, an advanced ambush, or digging in tunnels. Despite that, he never missed or excused himself from his lesson even once. God honored him with excellence in this art and mastery of it. Then God honored him after that by making him one of the committee for the verification, arbitration, and listening to the recording of the entire Holy Quran in the studios of Dar Al-Quran Al-Karim and Sunnah in Gaza. He would follow up on the recording with the reciters first-hand, and listened to several complete recitations by proficient reciters during their recording, and he fulfilled the trust in the best way

Among the blessings God bestowed upon him in the field of Quranic work was his leadership of the Dar Al-Quran Al-Kareem and Sunnah Electronic Academy. He managed its various programs, lectured, and taught there, and his words spread, teaching the Quran, its rulings, and its interpretation to the east and west of the earth. He was blessed in his knowledge and work, and God granted him a great share in this blessed endeavor. He achieved remarkable success in this, and the academy produced thousands of memorizers, certified reciters, and graduates of Sharia programs in more than one hundred countries

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Around the world:

As for his love for books and reading, the martyr was an avid reader. He had a rich library in his house, containing various types of religious books in different disciplines. Sometimes he would stay up reading until dawn, reading by the light of a small lamp or candles due to power outages. He would stay up reading, reviewing, verifying, increasing his knowledge, and preparing for a course he would give or a lecture he would deliver. He was not content with referring to just one book, but would investigate and follow up on books that discussed the topic. For example, in the course on the Prophet's biography, he would prepare the material from more than ten books of old and contemporary biography, such as Ibn Hisham's biography, Al-Ghazali's Fiqh of the Biography, Al-Mubarakfuri's The Sealed Nectar, and others. In the course on explaining Shafi'i jurisprudence, he would refer to texts, commentaries, and glosses of Shafi'i jurisprudence, such as Al-Shafi'i's Al-Umm, Al-Muzani's and Al-Buwayti's abridgments, Al-Nawawi's Minhaj al-Talibin and Al-Majmu' and their commentaries, and Al-Isnawi's Jam' al-Jawami' and its commentaries And the text of Abu Shuja' and its commentaries, and other works, so that he might produce something reliable, strong, and comprehensive. I often communicated with him to review a matter, or I would direct him to a book, and I would be surprised to find that he had already come across it, read it, and summarized it.

As for his Friday sermons, he was an eloquent and articulate preacher. God blessed him with sound logic, eloquent expression, and beautiful style. People would come from everywhere to listen to his sermons and benefit from his insightful presentation.

As for his worship and devotion, our martyr—may God have mercy on him—was a devout worshipper, constantly praying and fasting. He never missed the night prayers, nor did he miss fasting on virtuous days. He loved seclusion in the mosque, especially during Ramadan.

* One of the brothers saw him in a wondrous vision, where he saw that there was a celebration to honor the martyrs in a very large hall, everyone in it was a martyr, and on the platform were a very small number of martyrs who had memorized the Quran, each of them reciting the Quran in a very beautiful voice as if they were in a competition. Then the martyr Muhammad Zaki was brought and placed at the front and middle of the martyrs who had memorized the Quran, and he began to recite the Quran. This is a good vision, and a sign of goodness, acceptance, honor, and elevation, God willing.

Other than him, and he does not miss the last ten days of Ramadan every year, and everyone who knew him testifies that he was pious, devout, ascetic, a lover of goodness and people, keen on guiding them, and many, many people were reformed by the gentleness of his sermon and advice, for he was kind-hearted, often smiling, and you could see the pure righteousness in his face

As for his kindness to his parents, our martyr was one of the most dutiful people to his parents, excelling in being dutiful to them and making them happy, until the mother said to me one day: “Muhammad never made me angry one day, and I never saw from him what happens from all children in their youth in terms of some disobedience or fatigue, and he had a special favor and position with his parents, as he was known to be a keeper of his relatives, checking on them, and taking the initiative in doing so, and he would remind and encourage his brothers to do so, and his married sisters loved him very much, and they looked forward to his visit and enjoyed it very much

As for his responsibility towards his community and surroundings, the martyr was a dynamic leader and the head of the mosque frequented by hundreds of young people. He led them, managed their affairs, and oversaw their committees and tasks, until the Al-Ajami Mosque in Beit Hanoun became a landmark of the city, attracting people from all over to memorize the Quran, attend religious study circles, and spend time with its people and youth. The martyr considered this mosque his first home before his own, and he spent much of his time there. He was the imam and preacher of the mosque and would continuously complete the recitation of the Holy Quran during the audible prayers. He would recite from memory

continuously during the Fajr, Maghrib, and Isha prayers until he had completed the entire Quran. He would then lead them in the supplication for completion, and return for a new recitation, and so on, so that those praying behind him would hear the entire Quran. As for Ramadan, he would lead the people in the Taraweeh prayers and recite a portion of the Quran each night until he completed it

He recited the entire Quran to them, in addition to the Tahajjud prayer. May God have mercy on him, he would not open the Quran during the Imamate, and he would recite from memory and his heart. Due to his great love for the mosque and his awareness of the responsibility of carrying out its mission, he would set aside a portion of his monthly salary and income and allocate it to the mosque's activities and programs. He would also set aside another portion of his salary and donate it to the Mujahideen monthly, and set aside a third portion to sponsor the Quranic study circles, and he would live on the bare minimum with what remained of his simple salary

The martyr was known for his love of helping people, striving to fulfill their needs and solve their problems. This is a quality that requires great effort, intellect, and wisdom, and is not possessed by many. Even more remarkable is that he would rejoice when someone sought his help to resolve a problem they were facing. He would praise God for this and thank the person who came to him seeking assistance, recognizing him as a source of trust and hope for resolving their problem, and opening for them the door to the good deeds and rewards they would receive.

The martyr—may God have mercy on him—was also kind, compassionate, and merciful. He loved children, played with them, organized activities and competitions for them, taught them the rules of purification and prayer, and instilled in them the meanings of pride and dignity, thus creating a conscious generation in a time when triviality had taken hold of the minds of many

As for his activist thought and his efforts to build awareness, the martyr—may God have mercy on him—was far ahead of his years. He was a man of thought and conviction, possessing a universal mind, living for his religion and his nation, not for himself. You will clearly perceive this through your reading of what he wrote in this book, and you will feel as if you are reading Sheikh al-Ghazali, Mawdudi, or Sayyid Qutb, or listening to Sheikh Abdullah Azzam or Sheikh Hazem Salah Abu Ismail. The martyr sealed his words with his blood, so his words sprang alive and lived on among the living.

* One of his close friends saw him in a dream after his martyrdom, teaching children the Quran and archery

Among the martyr's concerns for the youth's thoughts, awareness, and time was that during his rounds among the youth in and before the war, he did not like to see them idle and without work. So he would bring them books and illustrated series by some sheikhs, hold scientific courses for them, and occupy their time with useful and beneficial things. Some of them would watch, some would read, and some would help him in verifying a hadith or a famous saying of a companion or a scholar... and you would see them like a beehive, building glory and creating honor

As for his impact and the scholarly legacy he left behind, the martyr gave hundreds of lessons, lectures, courses, and Friday sermons in the mosques of Gaza. Many of these are recorded, praise be to God. Some are diverse general lessons, and others are systematic lessons in jurisprudence, exegesis, and biography, such as the series "Calls of the Qur'an," the series "The Prophet's Biography," and the series "Jurisprudence of Worship and Transactions in Shafi'i Jurisprudence." He also wrote several scholarly series, such as the series "Acts of Worship in Professions and Industries," the series "The Crisis of an Entity," the series "In the Corridors of Ramadan," and others. He wrote three lengthy books, which are, in order:

1- The book "Media Values in Qur'anic Discourse," which was the martyr's master's thesis.

2- The book "The Rain of the Pen in Explaining the Text of Abu Shuja'" in Shafi'i jurisprudence. This is a meticulously researched book on Shafi'i jurisprudence, and the martyr gave several courses explaining it. We are currently working on reviewing and preparing it for publication, and we ask God for help and a successful completion

3- The book (Under the Banner of the Flood... Khabbab's Trench) is this book that you hold in your hands. This book is a sign from God, for the martyr wrote it in his own hand on papers that he carried with him in his military pouch at the outposts, ambushes of death, and tunnels of glory, and he imbued it with his heart, his soul, and the ink of his sweat and blood. And I lived.

While reviewing and verifying this book word by word and letter by letter, I often paused during the reading, lost in thought about what was written, and wept. I wept for myself, who was deprived of all this reward, and I wept with joy at God's opening and support for them, and I wept with sorrow for their situation and the nation's abandonment of these heroes, whose like is rarely seen in this era. If I were asked to name this book another way, I would call it: (The Muslim's Path in Times of Alienation). I claim that this book is capable of changing your life, improving your condition, and prompting you to re-examine many of the details, ideas, convictions, and perceptions that some have tried to plant within us to make us follow a distorted religion other than the religion of Islam revealed to Muhammad, and to become a weak, subservient, and humiliated nation, not a strong, honorable, and ruling nation. So read this book with focus, and intend by reading it to gain knowledge and act upon it, and to follow in the footsteps of the martyrs and the righteous. And God is the One who grants success, and He is the best of helpers

As for the martyr's jihad and his steadfastness, the martyr was a lion of battles and a fierce warrior, brave and daring, unafraid of death or hardship. He fought in the path of God for fourteen consecutive years. He joined the mujahideen at the age of seventeen, and the love of jihad possessed his soul and limbs. He never lagged behind in the fields of preparation and training, the positions of steadfastness, and the battlefields. He would sometimes be absent for days and weeks in preparation, jihad, and battles, and communication with him would be cut off, until it was thought that he had been martyred. Then he would emerge from the jaws of death, returning strong and steadfast, and complete his jihad. The martyr proved his competence, worthiness, and courage throughout the successive years and successive wars, and he performed admirably in them. God granted him many victories, which made him a trusted figure among the leadership. Before the Battle of the Al-Aqsa Flood, he was assigned to lead a platoon of the battalion, and he fulfilled his duty completely, and he and his young men prepared for the day of battle (1).

(1) This is a picture of the martyr in his military uniform during the nights of the battle and the training grounds:

https://drive.google.com/file/d/1yjiZ.AvbqrJDIV1IbiY0ay30FMz4lFCAy/view?usp=sharing

He taught the enemies of God what they hated, and inflicted upon them the most severe and painful blows. Today, he has a commendable favor upon many of the young men who carry the banner of jihad after him.

As for his end and martyrdom, he was martyred - may God have mercy on him and accept him - on the evening of Saturday, July 12, 2025, following a cowardly assassination by the Zionist enemy, after he had exhausted them on the battlefields and taken what he took from them. The enemy announced his liquidation and assassination, stating that he was the deputy commander of a company in the Beit Hanoun Battalion.

You have fulfilled your trust, Abu Zaki, and kept your promise. You have gone to God as a blessed martyr, God willing, from the prayer niches, the tables of the Quran, the gatherings of knowledge, and the fields of jihad to the Paradise of the Most Merciful, and a seat of truth with a Sovereign, All-Powerful

https://drive.google.com/file/d/1OntHpqZlUmDY1cYP1yrcFUVnbjdR0jt4/view?usp=sharing

The Martyr's Funeral ^

https://drive.google.com/file/d/1YzwAEh8RWyh4CLTotw_XQow1Y8ZJ2717/view?usp=sharing

Renewing the Covenant with Allah at the Martyr's Funeral ^

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May God's abundant mercy be upon you, O pure and pious one. How many hearts and souls you revived with your life and martyrdom! May God accept your martyrdom, elevate your rank in the highest Paradise, and reward you on our behalf and on behalf of Islam and its people with the best of rewards. May He make us among those who follow your path and carry your weapon, and gather us with you in the company of our Prophet Muhammad (peace and blessings be upon him) in Paradise. Amen. Praise be to God, Lord of the Worlds.

Dr. Abdul Rahman Zaki Hamad

Head of the Gaza and West Bank Department of the Palestinian Scholars Association

(1) I saw my martyred brother, Muhammad Zaki, in a dream in a spacious place. He was happy, and I knew in the dream that he had been martyred. I asked him about his condition and what had happened to him with our Lord. He said to me:

In a gift from God

In a gift from God

In a gift from God

I hugged him and wept with joy and longing. Then I woke up and was surprised by his answer, so I searched for the word "gift" in the Holy Quran and found it mentioned in three wondrous places that speak of bliss.

1- God Almighty said: {And as for those who are blessed, they will be in Paradise, abiding therein as long as the heavens and the earth endure, except what your Lord wills; He gives it without being deprived.} (Hud: 1108)

2- God Almighty said: “And whoever desires the Hereafter and strives for it as it should be striven for, while he is a believer - then those are the ones whose striving is appreciated. To each We extend - to these and to those - from the bounty of your Lord. And the bounty of your Lord is not restricted.” [Al-Isra: 19-120]

3- God Almighty said: “Indeed, for the righteous is attainment: gardens and grapevines, and full-bosomed maidens, and full cups of pure wine. (3) They will not hear therein ill speech or falsehood. A reward from your Lord, a sufficient gift.” (An-Naba: 31-36)

O God, raise his rank in the highest Paradise, and make us steadfast after him, and honor us as You honored him, O Most Generous of the Generous

First Introduction

By Dr. Nawaf Takrouri

All praise is due to Allah, Lord of the Worlds, and peace and blessings be upon the Master of Messengers, and upon his family and all his companions, and upon those who follow his righteous path until the Day of Judgment.

To proceed:

This is a blessed book - (Under the Banner of the Flood) - and a great effort by a blessed and chosen soul, by a noble brother whom Allah Almighty chose as a martyr. We believe him to be so, and we do not presume to judge anyone before Allah. I ask Allah to accept him in the highest ranks of Paradise, to honor him with the company of the Chosen Prophet and his noble companions, and to gather him with those who preceded him among the martyrs and loved ones in the abode of His mercy

I had not had the honor of knowing the martyred brother - God willing - Muhammad Zaki (Abu Zaki), but when his brother, my dear brother Dr. Abdul Rahman Hamad - Abu Abdullah - told me about him, he entered my heart without permission, and I realized that I was in the presence of a learned and mujahid young man, profoundly aware, firmly grounded in his religion, immensely sacrificial, and completely devoted; a young man who forgot himself and remembered his nation, and neglected his worldly life and focused on the Hereafter. At that moment, I realized with whom Gaza is confronting aggression and crimes: not with weak hearts, but with exceptional individuals in whose hearts the command of God is magnified, so that the world becomes insignificant to them in pursuit of His pleasure.

When Brother Abdul Rahman honored me by asking me to introduce this book, which was left behind by his martyred brother, the mujahid, the leader, the scholar, the memorizer of the Quran, the educator Muhammad Zaki, it was a matter of loyalty and duty for me to read the book myself. This is my custom in introductions: to go through the entire book, even if only briefly. I had an electronic copy of the book on my phone, and since reading on a phone tires me, I intended to

I skimmed through it briefly until it was printed, but to my surprise, as soon as I started, I found myself captivated by every line, as if the words held me spellbound. I read about 120 pages in one sitting on the phone, though I don't recall ever reading that many pages over the phone before. This alone is proof that this book is not a fleeting text, but rather a sincere work that sprang from a soul. I was truthful to God, and God was truthful to me

This is a blessed book, with eloquent phrases, profound meanings, and a truthful tone. As you peruse its pages, you will have no doubt that you are in the presence of a young man who is zealous for his religion and his nation, insightful about his reality, penetrating in his view of the course of events, knowledgeable about his enemy, aware of his plots, who has sold himself to God Almighty in pursuit of His pleasure, not seeking fleeting pleasures or passing praise. His words overflow with faith, are filled with absolute trust in God Almighty, are imbued with pride, are ablaze with sincere feelings, and are full of love for his brothers and partners on his path, and for his parents, wife, friends, and surroundings

If you look at the martyr Muhammad Zaki as a human being, you see the perfection of humanity embodied in his character: his kindness to his brothers, his loyalty to his family, and his humility in the presence of those around him. If you look at him as a mujahid, you find him a roaring lion, steadfast, resolute, and unwavering in his will. Though he doesn't speak much about himself, his heart overflows with talk of his brothers, elevating them in the scales of loyalty, praising their giving, their sacrifice, and their eagerness for jihad, until you imagine that every line he writes is a medal on their chests.

Reading Muhammad Zaki is like reading Ibn al-Nahhas al-Dimyati. Both combined the knowledge of ribat (guarding the frontier) with the keys to jihad, weaving theoretical convictions into a living, practical project in the field. And if Ibn al-Nahhas translated the jurisprudence of jihad into the shedding of blood for the sake of God, then Muhammad Zaki revived this

The path, and followed the same way, but in the context of modern Gaza, under enemy bombardment and years of siege.

Though he humbly concealed himself in the lines of the book, he is clearly manifested within them, at the forefront, at the forefront of the mobilization, and in the call of beginnings, as all who were his companions or graduated under his tutelage knew him. He recounts about one of his students: "He recited the Quran to me summer and winter, in peace and war, above ground and below, on nights of guard duty, and in the prayer niches of mosques." The Quran carried him to all meanings of courage and sacrifice, so neither jihad distracted him from the Quran, nor the Quran from jihad, and his unspoken words cry out to us: "Wretched is the bearer of the Quran from whom the Muslims were attacked."

The martyr has written for us in his book words that bring tears to the eyes and wring the souls. Among them is what he used to repeat: “The hundred ranks that God has prepared for the mujahideen are enough for us to forsake all the pleasures of this world.” He also says, in a phrase that tears at the heart of a father and his paternal tenderness, yet plants in the heart the seeds of the Hereafter: “With the length of the siege, the pressure of the bombing, the destruction, and the battles, I forgot what my children looked like. I try hard to close my eyes to remember them, but unfortunately, there is no result. I have forgotten what they look like, by God. Perhaps this is from the grace of God, so that the mujahid does not weaken, flee, return to this world, and become attached to it.”

In this astonishing blend of refined humanity, overwhelming jihad, profound knowledge, and rare self-sacrifice, you feel that you are in the presence of a model that embodies the balance of Islam and revives the biography of the first generation, not in the narrations but in the field itself, as if you were in the presence of “the Hudhayfah of our time,” or the Khabbab of his era

This book speaks to you from the heart of the battlefield, not from stories he heard, but from observations he lived through; not from theoretical issues discussed in councils, but from real suffering and lived events he experienced himself, or lived through with his brothers and partners in jihad and on the battlefield, and in his interpretation and reflection on

The verses of the Qur'an:

He does not interpret the Qur'anic texts by merely transmitting the sayings of the ancients or contemporaries, but he connects the verse to reality, and connects reality to the text, so he testifies to the text and makes it speak, without neglecting the sayings of the people of knowledge, but rather he brings them up for benefit and foundation

In the dedication of the book, one senses a shimmering spirit of loyalty, overflowing with love and reverence, and pulsating with the sincerity of the relationship with comrades, mentors, mujahideen, fathers, and mothers. In the introduction—before the book—you see Khabbab ibn al-Aratt (R.A) as the title, as if the martyr begins his discourse from the first school of patience, the school acknowledged by Umar (R.A). Khabbab narrated to us from his master (Muhammad SAW) and our master what reassures hearts in affliction and strengthens resolve in the most severe moments of trial when he (SAW) said: “A man among those before you would have a pit dug for him in the ground, and he would be placed in it. Then a saw would be brought and placed on his head, and he would be sawn in two, yet that would not turn him away from his religion. And he would be combed…” “With iron combs, nothing but his flesh, bone or sinew, will be cut off, and that will not deter him from his religion. By God, this matter will be completed, until a rider travels from Sana’a to Hadhramaut, fearing none but God, or the wolf for his sheep, but you are being impatient.” (1)

When a young man of our time makes our master Khabbab the title and key to his book, while living through a vivid scene of trial and confrontation, you realize the certainty that dwells in his heart and the faith that fills his breast. He does not invoke Khabbab as a historical symbol of the past, but rather as an example whose presence is renewed in our time, and a station whose resolve is summoned on the front lines. He draws upon his biography not for amusement, but for emulation and following. He is at the heart of the event, in the same ordeal, and on the same path. When you see this young man taking shelter in the shadow of Khabbab, you are certain that he is from the lineage of pure faith, and that he is among those who were truthful and thus preceded others, and who made affliction a ladder to steadfastness, siege a pulpit, death life, and martyrdom a covenant with God that will not be broken. How many trials these brothers endured that would overwhelm most others?

(1) Sahih al-Bukhari, Hadith No. 3612

Beneath the flood...

The mountains are too heavy to bear, so much so that one of them remains motionless, unable to move from his place due to the intensity of the shelling, the siege, and the wounds. Then, suddenly, he rises, defying all dangers, to perform an act that confounds and terrifies the enemy, changes the course of the battle, and proves that faith, once settled in the heart, cannot be imprisoned by barbed wire, nor can wounds prevent it.

How magnificent are those moments when God Almighty facilitates for these mujahideen a successful ambush or a missile barrage that overturns the equations, instills terror in the hearts of the aggressors, disrupts their calculations, and confirms that the reins of action are in God's hands; He grants them to whomever He wills and withholds them from whomever He wills

And you wonder how someone emerges from beneath the rubble of his destroyed home, his wounds still fresh, his hunger unquenched, to offer his life as a sacrifice for his religion and nation in the darkest of circumstances and the most dire of moments?! And how he rises when people think no one will?! I remember the day of the Trench, when the Messenger of God, peace and blessings be upon him, stood before his companions, presenting them with a very difficult task, in terrifying circumstances. He said, “Is there no man who will bring me news of the enemy? May God make him my companion on the Day of Resurrection!” We remained silent, and none of us answered him. Then he said, “Is there no man who will bring me news of the enemy? May God make him my companion on the Day of Resurrection!” We remained silent, and none of us answered him None of us answered him. Then he said, “Is there no man who will bring us news of the people? May God make him my companion on the Day of Resurrection.” We remained silent, and none of us answered him. He said, “Get up, Hudhayfah, and bring us news of the people.” I had no choice but to get up when he called me by name. (1) Look at how the awe of the situation overwhelmed them. No one stepped forward until the Prophet called Hudhayfah, even though he knew that what he was calling them to was a field of death, but also an ascension to Paradise. Today, we see these mujahideen racing to even more dangerous fields, in a time when there is no prophet, but they have followed his example and emulated his teachings. His influence was felt, and they believed in what he brought them of the Book and wisdom, until, though time passed, they became a renewed image of the first generation.

(1) Sahih Muslim, Hadith No. 1788

Indeed, in them is a practical confirmation of the words of the Messenger of God, peace and blessings be upon him: “I have left among you two things which, if you hold fast to them, you will never go astray: the Book of God and the Sunnah of His Prophet.” They held fast to them and remained steadfast, they marched on and surpassed others, becoming a sign walking on the earth, and a witness that when the joy of religion permeates hearts, gaps cannot obscure it, nor can attacks extinguish it.

In this book, the martyred author tells you about the scenes as he saw them with his own eyes and lived them with his body and soul, beginning with the seventh of October, that day which resounded in the memory of the nation as one of the greatest days of this era, when a group of mujahideen surged forward, storming the walls, crossing the fence, and opening a new chapter in the epic of glory and jihad

He speaks to you of the youth's selflessness, of unwavering courage, and of a jihad whose features were etched in blood before being recorded on paper. He remains with you in this intimate narrative until just days before his martyrdom, as if handing you the final torch while standing on the precipice of eternity.

The writer continues to describe the situations and acts of heroism that characterized those arduous months. He writes of men who faced death with tranquil hearts and chests brimming with certainty, of a steadfastness unshaken by shells, of a patience undiminished by wounds, and of sacrifices before which the brow of history bows in reverence

And with all these great meanings, the author did not neglect sensitivity, as he spoke with anguish about the mujahideen's regret at the arrival of the month of Ramadan without being able to pray in their mosques, which had been destroyed and razed to the ground. He himself had gone one day and prayed on the ruins of his demolished mosque. Perhaps what pained him most in that blessed month was that the nation did not move, did not rise up, and its mosques did not turn into arenas of revolution and rejection, as he had hoped from the scholars of the nation to lead the people to an awakening anger.

(1) Muwatta of Imam Malik, Hadith No. 1874

The heedless, especially with the arrival of the second Ramadan and the battle still raging, and the annihilation continuing.

These scenes are not merely a historical account of past events; they are the testimony of a man who lived through the moment in all its details, and wrote it down as one writes final testaments, before ascending to the rank of the righteous and the martyrs.

In this book, its author also speaks to you about issues, meanings, interpretations, and rulings that clung to his soul, were absorbed by his being, and found solace in his heart, becoming a part of his being, a story from his soul. His engagement in the midst of a decisive battle did not prevent him from delving into the depths of the Quran for contemplation, and into the intricacies of jurisprudence for reflection and deduction

He - while carrying his weapon - did not neglect to carry the pen, defending with it the thought that the foundations of jihad were based on, and interpreting the texts with the eyes of the field. You see him amidst the roar of battle and the impact of shells, planting the seeds of guidance in a land torn apart by fire, and raising the banner of interpretation in the field of jihad in the cause of God Almighty. If you follow his gaze upon the verses of God, his pauses at points of contemplation, and his deep reflections on what he has singled out from the verses and chapters for explanation and study, you realize with certainty that you are in front of a scientific, insightful mind, broadly informed, firmly grounded in knowledge, precise in its vision, keen in its observation, strong in its ability, capable of lively deduction from the text, and linking the goals of the Qur’an with the laws of reality

In his book, he devoted remarkable reflections to some of the Meccan surahs of the Quran. He lingered at length on the verse: “Indeed, your Lord is ever watchful” from Surah Al-Fajr, linking it to God’s impending might, which does not overlook the oppressor. He also saw in Surah Ad-Duha the warmth of divine care that does not abandon the believer, even in the darkest moments. He interpreted Surah Al-Qalam with the spirit of a mujahid who grasped the battle between values and deviation in its most intense form, and his explanation was an expression of a profound Quranic awareness. He paused at the story of Jonah to extract from it

A profound lesson for the preacher on the path of the caller to Islam when he is hasty or his heart is constricted by his people. He linked the salvation of Jonah and his glorification of God in the darkness to the salvation of the preacher when monotheism settles in his heart amidst the trials of tribulation.

All of this makes you witness that before you is a scholar who does not merely establish rules, but connects knowledge to life, and interprets the Quranic text amidst the flashes of lightning and the roar of bombardment, to formulate from it a project for guidance and striving

The martyr, may God bless him, combined at once two fields that are only found together in a few men: the field of knowledge and preaching, and the field of jihad and confrontation. His voice on the pulpit was no less sharp than the roar of his weapon on the front lines, and his words in study circles and sermons were equivalent to his bullets on the battlefields. He disciplines us all, and teaches the scholars of the nation, before its students, how knowledge has an impact, when its value is proven, and how its fruit blossoms in the generation. For talk alone is not enough, and theorizing alone does not bring about change. Rather, the lesson is in the one who builds the bridge between word and deed, and makes knowledge sweat and blood in the arenas of confrontation and fields of sacrifice, where everything is tested, and the embellishments that cannot withstand the blood of martyrs fall away

His zeal was evident in his scholarly habits even in the darkest of circumstances. His engagement in jihad did not prevent him from engaging in knowledge; rather, it perhaps instilled in him a greater yearning for knowledge. You would see him in the heart of the battle, amidst raids and shelling, reading and reflecting, gaining insight and expanding his knowledge, tracing the meanings of the surahs and rediscovering the texts.

In that blazing atmosphere, he read the book "Towards an Objective Interpretation of the Surahs of the Qur'an" by Sheikh Muhammad al-Ghazali, in which he contemplated the overall meanings and methodological guidance in the surahs of the Qur'an. He also read the book "Nizar Rayyan: Hadith Scholar and Mujahid," drawing inspiration from his life and the rare fusion of text and sword. He also read the book "Islam Between East and West" by Ali Izetbegovic, with its profound spiritual philosophy and the great civilizational battle between the man of faith and the man of materialism

Our martyr was certain that whoever carries a rifle must also carry a book, and that whoever is stationed at the frontiers is not excused from abandoning the light of thought and the glow of knowledge. For him, jihad was a complement to knowledge, and knowledge was a purification of jihad. This is the divine combination upon which generations must be raised, nations must be built, and the blood of the message must be renewed in the tired veins

As soon as the rising generations see a scholar or student of knowledge who has immersed himself in the field of jihad, and advanced to the front lines in defense of his religion and its sacred sites, with the scientific distinction he possesses, souls will flock to his call, and find in his speech sincerity and acceptance, and in his project a methodology for application, because whoever's words are confirmed by his actions, his words are deposited in hearts, and are raised above necks, and people follow him without affectation or propagandistic embellishment. But if he satisfies them with words for years, until when the matter becomes serious he lags behind and says to them from afar: "I will watch you and pray for you," or he attacks them with his cold theoretical positions and his luxurious justifications, as some of the slackers do today, then they will not hesitate to turn away from him, turn the page on him, and close the doors of response to him, because in short he has betrayed the status of knowledge, and denied its great function of being a beacon in the darkness, not an ornament in prosperity. And woe to the possessor of knowledge when action contradicts it

Our martyr put his finger on the bleeding wound when he said, revealing the depth of the crisis: “In our calls, we prepare the Muslim to coexist with the existing reality, not to create the reality and context as God intended.” These are the words that expose the dangerous shift; from a call that reshapes life according to the guidance of revelation, to a discourse that teaches submission and harmony with a defeated reality, and from a divine project that creates men to human programs that tame souls to adapt and compromise, as if Islam is only suitable in dark corners that do not come into contact with reality

Khabbab's Trench

In this book, the martyr tells you about his fellow mujahideen and presents you with real scenes and compelling facts that force you to acknowledge the greatness of these men and compel you to ask: From what land did they come? What upbringing elevated them to this station? He doesn't leave you in confusion but guides you to witness scenes of recitation, devotion to mosques, night prayers, and sincere supplication to God. Then he draws your attention to their human nature, showing you the weakness of some and the hesitation of others, to reveal the complete truth, not a refined image.

The writer speaks of the martyrs with love and loyalty, of their obedience to God, their devotion to sacrifice, and their collective spirit that transcended their own interests. If one of them were tasked with moving a mountain, he would move it. They faced certain death with faith and steadfastness. The sons of leaders were at the forefront of the mujahideen, not in the rear ranks, embracing sacrifice as readily as pure water

In this book, you encounter an authentic society, a courageous and patient generation, truly belonging to its nation, seeking its support, concerned for its present, anxious about its future, and reproachful of its abandonment, for it abandoned them when they rose up for its sake, revolting to rouse its spirit, recalling its glory, and shining with the honor of belonging to it.

In addition to all that has been mentioned, this is a book of great importance and unique stature, combining a profound interpretation of the verses of the Book, a moving narrative depicting the struggle, and an analysis of reality through a Quranic lens and educational insight. I urge the reader to spend considerable time with the book's content, to engage with its pages, to reflect on its titles and details, to acquire and read it, and then to return to it repeatedly, until its phrases are memorized, its author's perspectives are absorbed, life is colored by them, and hearts are enlightened by them

And I invite you, dear reader, to approach this book with the zeal of a seeker, not the zeal of mere curiosity; with the determination to follow the path, not simply to skim. Do not enter its pages to search for fleeting information, but rather to seek the path to human development, the fruits of combining knowledge with action, a mature vision, a fair perspective, and a righteous path. For this is a book of rare exemplary quality, profound in meaning, pulsating with wisdom and faith, saturated with knowledge and the spirit of courage. It is a book in which the breath of pure belief intertwines with glimpses of penetrating thought and manifestations of field heroism, and between its lines flows the purity of self-purification and the sincerity of belonging

And I have no conclusion but to invite you to read this book with a sincere intention: seeking knowledge, drawing inspiration for jihad, acquiring insight, and discovering the secrets of making the mujahid man, the resisting society, and the living nation. You will find within its pages treasures of goodness, shining examples of awareness, and dazzling stances of sacrifice, manhood, and emulation. You will see a generation that was raised on the meanings of pride, breathed the air of sacrifice, and imbibed the spirit of hardship for the sake of the victory of its nation, a generation that was not a story, but rather a school that pulsates with pride and sprouts generations of truthfulness

This book is one of those that should be studied in schools of purification, asceticism, and ambition, and in universities of knowledge for jurisprudence, interpretation, and creed, and in military colleges for craftsmanship, courage, tactics, and surprise, and in circles of remembrance and gatherings of recitation, and in medical colleges as well, so that you may know who is the doctor who lives by the principle and carries a message, and who is the one who carries the certificate without spirit, awareness, or meaning. The author has written about all of this, and he carries on his shoulders the concerns of the nation in every field, without affectation or pretense, but rather with witnessed truth and lived reality

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I ask God Almighty to accept him among the martyrs, to raise him to the highest ranks, and not to deprive us of this path nor prevent us from martyrdom in His cause, and to keep us steadfast on the path of truth until we meet Him. He is the Guardian of that and is Capable of it.

Dr. Nawaf Takrouri

Head of the Palestinian Scholars Association

26

Second Introduction

By A. Muhammad Elhami

However long life may be, it is truly worth those moments that one stores in their conscience, never forgetting them no matter how many years pass, and remembering them no matter how far the days have gone. For life is made up of impactful moments. That is why you see all people feeling that their lives have passed quickly, and that their days have gone in the blink of an eye.

Our great Prophet was in the latter part of his life in Medina, and the Islamic state had been established, consolidated, and triumphed after many horrors. He remembered the events of old Mecca. Khadija asked him about the most difficult thing he had faced in his life, and he did not mention the Battle of Uhud, but rather the day he was expelled from Ta'if, and how he wandered aimlessly, distressed, until he awoke in Qarn al-Thaalib, a region about sixty kilometers from Mecca. That is, he walked for nine hours without noticing the intensity of his distress

Likewise, when he recalled his most severe distress, none of it was during the Hijra or in Medina, but rather the interrogation session that the disbelievers of Quraysh held for him when he told them that he had been taken on the Night Journey. He says: "I experienced a distress the like of which I have never experienced before."

I remember this now because one of those moments that I will never forget was when I received a message from the martyred leader Muhammad Zaki, the author of this book. This was on the morning of Eid al-Fitr (1445 AH - 2024 CE). I did not know him, and we had never had any contact. However, I met his brother, Abu Abdullah—may God preserve him and grant him success—several times in Istanbul during events and conferences, and even then, our conversation was brief

Abu Abdullah sent me a message from his brother, congratulating me on Eid al-Fitr. It was a picture message he wrote in the tunnels of Beit Hanoun, that is, on the first line of confrontation in the far north of the Gaza Strip. The message overwhelmed me with a flood of emotions, the strongest and greatest of which was my astonishment that a man in Beit Hanoun - amidst the battles, the carnage, the attack and the retreat - would remember a man like me, enjoying himself and having fun in Istanbul!! So I thanked him as much as my language allowed me to express my gratitude, and then I started sending him reassurances from time to time

Then, a few months later, when the truce that began in January 2025 was established, he presented me with something even more precious, valuable, delightful, and sweet. Abu Abdullah told me that his brother, Abu Zaki, had written a book amidst the tunnels and fighting positions, which he titled "Under the Banner of the Flood." In it, he recorded some of the wonders, miracles, hardships, and trials he witnessed during this flood. I asked him to let me read the book before its publication, due to my keen interest in following the news of men who do not appear in the media, nor even express their feelings on social media. He graciously agreed, may God reward him.

Abu Abdullah also told me that his brother, the martyred commander, had been following me. In fact, he had been teaching some of my books to the young men with him on the battlefronts. God knows that my standing in my own eyes is far more insignificant, lowly, and contemptible than this.

For my name to be mentioned by a mujahid is a precious honor, so how much more so for this position?!

As I was reading and devouring the book that is now in your hands, absorbing its scent of breaths and their neighing, the roar and flames of battles, and the meanings they stir in hearts and minds, and the dust they raise in noses and chests... I was surprised to find our friend mentioning me in his book with kind praise... So I was in a sea of bewilderment, not knowing what to admire, nor what to grieve over... And I ask God to cover us with His beautiful covering... However, the praise of a mujahid is unparalleled in my eyes, no matter how great its owner is in worldly matters, and you can imagine

The state of a man like me, helpless in his place, safe in his flock, healthy in body, with enough food for today, tomorrow, and the day after... How would he feel if he received praise from a man whose spirit hovers above his head, waging the noblest battles of the nation?!

At that time, I was going through a severe hardship, and this overflowing generosity of Hatim tempted me, so I sent him a message asking for his prayers and the prayers of those on the front lines, that this hardship might be relieved, for how close it is to God's response to these prayers... And he was as he deserved: he replied with a voice message and his heartfelt, tender prayer, and God, by His grace and generosity, willed that the hardship be relieved by something akin to a miracle... I believe this was one of his miracles!

The days passed, and months later, he sent me a message asking me to write an introduction to his book, "Under the Banner of the Flood," after adding to it some news of the renewed fighting following the collapse of the truce last March... And who would turn down such an honor?!

Then, only four days later, news of his martyrdom reached me... When I learned his name, saw his picture, and heard clips of him that had been published, I knew with absolute certainty what I had felt when I read the book with absolute certainty... That is the mark of a martyr, whether the time is long or short!

The book has the spirit of its author, and in it you see a man who has drunk deeply from the Quran, attached to it, who skillfully cites it to support his intended meaning, a dynamic and practical man, dealing with people's souls and what emanates from them in times of hardship, whether weakness, fear, or hesitation. He is a scholar who speaks about the acts of worship of the mujahid: how to pray and how to purify himself, even how to rebuild the mosque that was destroyed in the area that was annihilated, in order to strengthen people's hearts and restore the foundations of truth and goodness within them.

So, when you hear his voice and see his picture—as in the clips of him that have been published—you see a young man whose tongue has been elevated by the Quran. The Quran has an effect on the tongue of its devoted reader, which is evident from the places where it softens and emphasizes

And its length and shortening and the like... And if you saw, then you saw a radiant face, a comforting countenance, and a beloved companion... Such a person could only be a martyr...

And God willed that his martyrdom would not be the last of his favors upon me... For his noble wife—may God pour tranquility and contentment upon her heart—sent word saying: “He loved Sheikh Muhammad Ilhami, so tell him to pray for him!!”

O God, how can I pray for the one whose intercession was my ultimate hope, from among seventy?! Then, after that, his joy and praise reached me when he learned that I would write the introduction to his book... And he departed before knowing that my joy in that was greater and more intense... And that is the most fitting and honorable thing, for one like me is only truly happy and honored to serve a mujahid in the noblest of battles!!

This is about the martyr and his favor upon me... And one more word about the book itself, which is that no matter how much we follow the news and are keen on it, the one who is in the heart of the battle knows things we do not know, and sees things we do not see.

When I read the book, and I read it twice, what most caught my attention was this statement: “None of the mujahideen in our battalion were killed as a result of the engagement with the enemy infantry forces. All our great martyrs

ascended to God because of the aerial bombardment, and our martyred companion himself also died in an airstrike... This problem of airstrikes must be at the top of the priorities of the sincere workers in our nation, each in his field and at his post... If I had the power over this nation, I would perhaps dedicate half of its resources to solving this problem alone, for this problem of airstrikes is what caused our defeats throughout this past century. If we imagined the contemporary history of this nation and the battles that took place in it, and removed airstrikes from it, we would now be writing a completely different history.”

In every battle of resistance, the men of our nation prove that, despite their small numbers and limited equipment, they are capable of withstanding the formidable armies of their enemy. Were it not for this accursed weapon that rains down its fire upon us from the sky, against which we are powerless to defend ourselves.

Indeed, the problem of air power is but one branch of the problem of the treacherous regimes that rule the lands of the Arabs and Muslims. These are the ones who have subjugated and humiliated the nation, preventing its progress and perpetuating its backwardness, thus increasing the enemy's superiority. They are the root of every calamity, the source of every disaster, and the seed of every misfortune that our nation endures. Yes, the greatest dilemma in our contemporary history is the treacherous ruling regimes that have betrayed God, His Messenger, and the believers, and have empowered the enemy against us. We will not advance an inch until we treat these regimes as foreign occupying forces, no matter how much they may appear to be of our own kind and speak our language

I say: The aviation dilemma is a branch of this major dilemma, but in reality, it is the most severe and dangerous of these dilemmas in the military sphere. This matter requires lengthy thought and arduous, sincere work from all those working to solve it. Yes, the first radical solution is to overthrow these treacherous ruling regimes, but even after their overthrow, and before and until we are able to do so, thought, discussion, and long-term work must begin to solve this dilemma. I am not a specialist in any of these scientific fields, but I mention this to stimulate thought:

It is the duty of engineers, chemists, technicians, and the like to work on developing an aviation force equivalent to the enemy's. If that is not possible, then to develop an anti-aircraft weapon to repel it. If that is not possible, then to develop an aviation force that can act as a deterrent. If that is not possible, then to develop another weapon that can strike our enemy as they strike us, so that a balance of deterrence is achieved if a balance of power is not

It is the duty of programmers, cyber hackers, and the like to exert their utmost effort in working to penetrate, corrupt, damage, and mislead aviation systems, or to breach their bases or control towers, or the encrypted messages exchanged between pilots and air bases. It is also the duty of these hackers and the like to penetrate systems and databases, and to access the data of pilots or those working at air bases, or others, who, by accessing them through infiltration, enticement, or neutralization, can be rendered inoperable in the air force.

This matter is not limited to those in the purely applied, technical, and artistic sciences, but even scientists, jurists, preachers, and specialists in psychology, sociology, law, and others. All of these should consider how they can serve the nation in solving this aviation dilemma...

This psychology specialist, can he extract for us the specific psychological traits that develop in pilots and air force personnel, and suggest methods for dealing with them? We could then take this information from him and pass it on to specialists so they can benefit from it in confronting them. And this sociology specialist, can he extract for us or inform us of patterns we should understand or deal with in the environment of pilots and air force personnel? We could then disseminate this information through preachers, media figures, and influencers, so that we can curb the normal behavior of these individuals by socially ostracizing them or making them feel ashamed.

Shouldn't scholars convene a comprehensive jurisprudential conference to gather issues related to aviation and the nation's duties in it, starting with the duties of manufacturing and development that fall upon rulers, states, and institutions, moving on to the duties of specialists in every field, guiding Muslim youth to study these specializations and excel in them, and issuing fatwas for Muslim pilots and air force personnel, and in

Air defense, regarding the activation of their means of repelling the enemy, whether with or without the permission of their leaders, and the necessity of spreading aviation technology through education, manufacturing, promotion, and encouragement, and even the necessity of spreading the culture of deceiving enemy aircraft, and how people can help the mujahideen in this, and in urging people to donate, volunteer, and establish endowments to develop this field... etc... This aviation crisis must be addressed by every sincere worker to see what he can do to change the equation

Returning to the beginning, I return to the book and the author, for this book is considered one of the practical and healing responses to the deviant intellectual fallacies that appear in our time, which are carried by those affiliated with the sheikhdom. Among them are the corrupt, the misguided, and those who have sold the hereafter for this world. Those who attack the creed of the mujahideen—they claimed—that it was not pure, and that it was a banner of ambiguity. And they lied, by God, for the creed as it appears in the slips of the tongue of these misguided people is limited to the corner of theoretical conception lying dormant in the corner of scholastic theology, and to issues that were not raised in the era of the first generation at all. As for the creed as it appears in their actions, it is following the whims of the ruler, no matter how treacherous and cowardly he may be, or even no matter how blatant his disbelief may be. And wretched is the one who claims to be a scholar and attacks the giant mujahideen

Among the useful responses to this deviation and misguidance are such books... which convey the lives of the mujahideen and the corners of their souls, so you see in them this high spirit in understanding faith and its issues, in attachment to the Qur’an and deriving its meanings, in keenness on worship and obedience in the branches of jurisprudence among the mujahideen, and in this delicate transparency in dealing with the thoughts and whispers of the soul...

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Consider, for example, these phrases quoted from this book:

- Whoever reads the news of the mujahideen might think that encountering the enemy is the only hardship on the battlefield. The truth is that the battlefield is a path full of trials. Despite the harshness of the battle and the arduousness of the journey, there are other obstacles, such as hunger, thirst, and commands that do not align with one's desires. This is what the verses state. The purpose of all these trials is to prepare and equip the soul. So, O mujahid, prepare yourself for this.

- "The intentions of the mujahid change, and blessed is he who keeps his intention."

- Know that if you dedicate your intention to Him in worship, then you must be patient with what He chooses for you. You may love humility without effort, but He chooses for you the servitude of striving, and He tests you with distractions, loss of pleasure, and the like, until you dedicate your intention

to Him and persevere in His worship. Then He will bestow upon you His kindness and mercy, even if after some time

- Surah Ibrahim is the Surah of Conquests. I made a covenant with my Lord to recite it on my way to a blessed campaign, and God granted me many conquests.

- Changing policies and Islamizing society comes at a high price, and our enemies know this well. Everyone, young and old, has heard that one of the goals of the war for the Jews is to end Hamas's rule in Gaza. Many people believe that we should not seek governance, and that the path of the prophets is only preaching.

- If the men of God in Gaza were led by a certain number of scholars, they would be taught monotheism according to its theoretical standards. If another certain number were led by them, they would be taught innovation and its danger to the faith. If a third certain number of scholars were led by them, they would be taught the etiquette of conversation, not raising one's voice to strangers, and the humble and compassionate character of the Prophet. If a certain number of people were led by them, they would be taught repentance from sins, and that we should leave the struggle against the enemy until we strive against our own selves. If a fifth certain leader were to lead them, he would explain to them the deviant sects and clarify their danger to them, and that our true battle is

With them, not with the infidel, aggressor, criminal enemy. This is the most they will add to the lexicon of God's men the working, striving men.

And I will suffice with that...

And I say in conclusion: Those who speak about the mujahideen from among those sitting idly by, are the ones whose faith we truly doubt. Faith is not in the sense of theoretical, verbal conception, but in the sense of loving God, fearing Him, hoping in Him, taking His allies as friends, and disavowing His enemies... and all the other major principles from which they have strayed and led others astray, so they have begun to speak the words of hypocrites - if they were with us, they would not have died or been killed... They are more deserving of slander and doubt, for their appearance and speech indicate hypocrites, not scholars and jurists

May God have mercy on our beloved martyred leader, Abu Zaki Muhammad bin Zaki Hamad, and accept him among the righteous, and raise his rank in the highest heavens. O God, reward us for our loss and replace it with something better. We say only what pleases our Lord: "Indeed, we belong to God, and indeed, to Him we will return."

Muhammad Ilhami

4 Rabi' al-Thani 1447 AH

Istanbul, September 26, 2025

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Third Introduction

A Glimpse of the Light of the Martyrs

By Dr. Muhammad Yusuf Al-Jurani

Praise be to God, and prayers and peace be upon the Messenger of God, and after...

This book is a blessed glimpse, containing beneficial flashes of light, wise counsels, guidance for righteous deeds, wise jurisprudence fragments, and blessed bursts of jihad; illuminated by the knowledge of revelation, guided by the Prophetic tradition, and balanced by the manners of the perfect men of the elite, with sound understanding and a balanced mind. Thus, the virtues of its goodness and the perfections of its virtues were organized in the heart and soul of its scholar and compiler when he lived it with his soul, blood, and tears in truth and sincerity, and he turned with the creaking of its letters and words with longing and yearning

This divine favor, which led to its virtues, enabled its noble qualities, and elevated it to its heights, was only attained by hearts attached to their Lord, who understood it with the best understanding, hearts that knew the meaning of sincere refuge in God in word and deed, and sincere reliance on Him in humility and submission, with a high realization of the servitude of focusing the heart on God, and the goodness of seeking refuge in Him, and asking for victory from Him... until the path leading to God's pleasure was illuminated for them; so they adhered to it with the best commitment, and pledged to it with uprightness, and clung to it and held fast to it every sincere seeker; How fortunate they are in their sincerity to God, their love, fear, and hope in Him, and their good opinion of Him, while exerting their utmost effort, sacrificing what is precious and valuable in fulfilling His commands and attaining His pleasure. What men are they?! What a people they are! Hearts that preferred to work in secret, seeking reward from their Lord, undistracted by the bubbles of false fame or the hollow embellishments of outward appearances. In all their blessed endeavors, they were diligently committed to controlling their hearts and correcting their direction towards God and the Hereafter. They trained themselves to remain steadfast against the fluctuations and temptations of worldly love and its adornments, fleeing from them as they would flee from the Fire.

The lion; for fear of recognition or immediate praise that would plunge them into the hypocrisy and baseness of this world!! So they lived, strived, struggled, and endured hardships in secret, and hastened, gave, offered, and devoted themselves to giving; the saying of their Prophet (1) applies to them: (Indeed, God loves the pious, rich, and hidden servant), so the elevation of the truthful is in their sincerity, and indeed, the attainment of those who reach Him is from their secrecy... and the taking of martyrs encompasses all of that

The virtue of this captivating spark is that it is a true witness and a truthful transmitter of one who lived through its paths and tasted its various hardships. He lived through its preparation, its preparation, and its struggle until his martyrdom. He conveyed it as he lived it and delivered it as he saw and heard it, for it is a breeze from the winds of the truthful, a gleaning from the battles of the mujahideen, and a blessing from the certainty of those stationed on the landmarks of this world and religion. The mercies of their Lord descended upon them in their places of refuge, and the angels of their Creator surrounded them in their bravery. What bliss they lived through, what refuge they tasted, and what victory they achieved!

I have lived with this blessed, guiding light since its first recording, eagerly receiving it with my mind and heart, a reader yearning and thirsting for every piece of news and every word within it. Sometimes I read standing, sometimes sitting, sometimes on the road, and sometimes before sleep. Thus, I read it three times and yet I was not satiated by it. I steal moments to return to it again and again, hoping to live within its events and enter the scenes of its atmosphere. My soul is amazed at times, rejoicing at others, grieving at still others, weeping bitterly, and my thoughts secretly take flight.

What is this that is happening? What kind of men are they? What kind of life did they live? Glory be to my Lord, exalted is He in the laws of His creation, how He manages them and brings them down in the best measure, with gentle care for His allies and severe humiliation for His enemies. Oh, the magnificence of these scenes and images! Every part of them draws you to something, and what is it?!

(1) What is meant by wealth is contentment of the soul. This is the beloved wealth, as the Prophet (peace and blessings be upon him) said: "But true wealth is contentment of the soul."

(2) Sahih Muslim, Hadith No. 2965

When your eye glances at its title (Under the Banner of the Flood), your heart trembles with various kinds of pride, honor, and elation at the blessing of the existence of this group from the blessed, victorious sect in this time, and you say to yourself firmly and resolutely: (I wish I had been with them so I could have attained a great victory). Then, when you delve into the hidden contents of the book, you will see, and how wonderful it is to see, the wonders of the truthful news, and the noble events witnessed from the course of this blessed process that turned the world upside down, and it deserved to do so

You read about the state of the believers and their companionship with the Quran in various fields, in times of ease and hardship, in peace and war. You witness their intense zeal, high sense of responsibility, and fervent ambition in the paths of knowledge, da'wah (calling to Islam), goodness, and worship. When they rise to confront their enemy, they are best prepared and skilled in various forms of jihad. Their battles are among the most wondrous and terrifying of combat, and their engagements bring glad tidings of men of valor. They are in obedience upon obedience, light upon light, for God guides to His light whomever He wills.

You delve deeper into the book and understand the circle of conflict between truth and falsehood, and how the disbeliever, the wicked, and their allies and servants plot against this religion. It becomes incumbent upon you to be knowledgeable and perceptive of their circumstances, with enlightened insight and a high level of awareness in monitoring, repelling, and confronting them, and striving to eliminate their conspiracies in order to protect the religion and safeguard the Muslim youth

And you read further and your heart aches, and your eyes rain tears of anguish and sorrow for our situation compared to theirs, and your ribs almost break at the difficulty of their enduring hardships, and what they suffered in the cause of supporting the religion, raising its banner, and exalting and glorifying it, while offering their lives cheaply in the path of God and fighting His enemies. This is one aspect, and another aspect is more painful and more grievous, which is the abandonment of them by many in the Muslim nation, and their failure to support them with what is within their power and ability, but it is fear, cowardice, and love of this world....

And you continue reading: Your heart will rejoice at the beautiful jurisprudence and sound understanding of religious matters that befall those in the deserts and the fields, and how God Almighty has bestowed upon this learned and active scholar the blessing of jurisprudence, sound understanding, and the ability to apply and adapt it to the challenges of their lands and realities.

And you continue reading, melodiously appreciating the beautiful Quranic subtleties, the faith-based precepts, the heartfelt admonitions, and the educational insights, along with captivating reminders expressed with eloquent language and the most truthful tongue.

Then you read and read and read, and with each reading you will find new knowledge and sound insights that you overlooked the first time. So examine their treasures, and consider the righteousness of your heart and soul in their words, and adhere to their advice and guidance

And I whisper to you in conclusion, in a hidden whisper and a sorrowful confession: These battles and skirmishes with the sons of Zion will not be the last, and God's law continues in our fighting them until the Hour is established; so look after yourself for yourself, and acquire and prepare strength in your day, and intend to deter your enemy with it in your tomorrow; so that your Lord may raise you up on a promised day, and a praiseworthy scene, and I have advised you and myself

May God accept this blessed scholar and martyred mujahid—God willing—and compensate his family, wife, offspring, the Muslims, and the land of ribat and the frontiers with goodness. May He make his scholarly and practical efforts of the greatest benefit, and may his scales be heavy with good deeds on the Day of Judgment. May He make him an intercessor for his family, brothers, and loved ones in the Gardens of Eternity with the prophets, the truthful, the martyrs, and the righteous. How excellent a company they are!

He completed it and wrote it with his tears before his pen.

Dr. Muhammad bin Yusuf al-Jurani al-Asqalani

40



From the words of the martyr

1- "By God, we will avenge every young man killed, and every house destroyed. And if our lives are short, we will leave behind battalions that will not hesitate to support the truth. I ask God to make this oath of ours a reality."

2- "By God, even if the pseudo-intellectuals were to issue a thousand statements, a thousand publications, detailed explanations, and convoluted arguments, it would not harm us, for we have seen the truth with absolute certainty. And I will tell you later what will gladden the heart and heal the soul."

3- "The blood of the martyrs in Gaza was the flame of life for this nation, and if we do not see this life now, the next generation will see it, God willing."

4- “We renew our covenant with the Holy Quran, this great book that has been with us throughout this great campaign, this Quran that has guided the battle since its inception. We renew our covenant with the Holy Quran that it is our spirit and our life. And thus We have revealed to you a spirit from Our command. You did not know what the Scripture was, nor what faith was.

And he who has nothing of the Quran in his heart is like a ruined house. So do not break your covenant with the Quran, O Muslim, and do not sever the rope of God extended from heaven to earth.”

5- This world will perish, and we will rejoice greatly in God's Paradise, and we will all embrace and congratulate one another that God has accepted our patience, and that God has given us the highest Paradise, and every hunger we have tasted will be compensated by God, Blessed and Exalted is He, with pure, flowing water, and He will make our enemy taste food that is bitter and painful

In the hands of the book

Our master Umar ibn al-Khattab said to our master Khabbab ibn al-Aratt: "Come closer, for no one is more deserving of this seat than you." Our master Umar ibn al-Khattab used to bring the early Muslims and senior companions closer to him, and this is from the understanding of Islamic jurisprudence.

It was believed that our master Khabbab, may God be pleased with him, was harmed and tortured more than our master Bilal. Khabbab was the sixth of six to enter the religion of Islam, and he was the first to openly declare his Islam. Umm Anmar used to torture him severely. He would wrap him in a mat and place him on the fire, and nothing would extinguish the fire beneath him except the fat of his back. When his suffering was mentioned before the Messenger of God, may God bless him and grant him peace, he would say: "O God, grant victory to Khabbab."

The earth became too narrow for our master Khabbab, so he came to inquire once about victory and its nature, and about affliction and its duration, and about falsehood and its ferocity? What is it, and until when, and how will these hardships end?! On the authority of Khabbab

He said: We came to the Messenger of God, may God bless him and grant him peace, while he was resting on a cloak in the shade of the Kaaba, and we complained to him, and we said: Will you not seek victory for us,

Will you not pray to God for us? So he sat down with his face reddened, and said: (Those before you used to seize a man and dig a pit for him in the ground, then a saw would be brought and placed on his head, and he would be sawn in two, but that would not turn him away from his religion, and his flesh and sinews would be combed with iron combs down to the bone, but that would not turn him away from his religion By God, God will surely complete this matter until a rider travels between Sana'a and Hadramawt fearing none but God Almighty and the wolf for his sheep, but you are being impatient.

(1) From here begins the martyr's speech until the end of the book.

(2) Sunan Ibn Majah, Hadith No. 153

(3) See: Ibn Hisham's Biography (1/252), Ibn Kathir's The Prophetic Biography (1/496), Al-Shami's Paths of Guidance and Righteousness in the Biography of the Best of Mankind (2/359), Fiqh of the Biography

by Al-Ghazali, p. 112

(4) What caused the Prophet's anger and reddening of his face? Our Sheikh, Dr. Muhammad Al-Ashtal, says: The Prophet considered Khabbab's behavior a departure from the understanding of the Sunnah, so his face reddened

in anger at the behavior of rushing to victory before the preparations were complete.

(5) Narrated by Al-Bukhari, Hadith No. 3612, and Abu Dawud in his Sunan, and the wording is his, Hadith No. 2649

I sense the psychological state of our master Khabbab, may God be pleased with him, that companion who deepened his understanding of God's laws and embraced Islam after suffering and sacrifice. Our master Khabbab underwent a practical experience that shook the foundations of the old pre-Islamic mindset and established an Islamic mindset that heals wounds and becomes accustomed to them.

The great act of worship in which our master Khabbab excelled is not night prayers, nor memorizing texts, nor voluntary charity, nor charitable projects... but rather (accepting the wound). This is the distinctive worship of our master Khabbab; this is what your relationship with God will not mature until you engage in it

Then how similar this battle of ours is to the Battle of the Trench, in its repercussions, its intensity, and its factions... Therefore, I chose the title of the book after our master Khabbab, and I referred to the Battle of the Trench in it. I used to imagine that my master Khabbab was stationed with me in the trench, so I could learn from him the lessons of divine laws, and convey from him his long experience with affliction. May God have mercy on our master Ali, for he said: “May God have mercy on Khabbab. He embraced Islam willingly, emigrated obediently, lived as a fighter, and was afflicted in his body. God will not waste the reward of those who do good deeds.” And I ask God to gather me and him with my master the Messenger of God May God bless him and grant him peace in the Gardens of Paradise, and it will be said to us: Peace be upon you for what you patiently endured.

(1) Our master Khabbab built the house of jurisprudence from the bricks of affliction, and everyone gains understanding through various circumstances and approaches. It has been reported that some gained understanding through other circumstances.

And everyone gains understanding through the path that God makes easy.

(2) As I was writing this book, my mujahid friend (Khabbab) was martyred along with a group of martyrs whose bodies remained in the destroyed trenches. We were unable to retrieve them

from underground until four months later, and they became corpses. (See the section on retrieving the bodies of martyrs).

(3) Al-Mu'jam al-Kabir by al-Tabarani (4/56), Hadith No. 3618.

The Thirty-Day School

The spark of the Al-Aqsa Flood War was ignited, and the Mujahideen recorded a decisive victory and a great conquest on the seventh of October. God granted success in completing the stages of the attack without a single security breach

It was expected that the enemy would respond fiercely, and we had not yet laid down our weapons and caught our breath from the burdens of the attack when we began to implement the defensive plan in anticipation of a strong attack from the enemy. The fighters took all possible precautions, so they fortified themselves in the trenches, and prepared ambushes, and torrents of fire and tons of explosives were raining down on our heads, but it was expected! A few days passed, and the planes began to bomb everything that moved, night or day, until their giant planes killed more than a donkey that was walking in the road looking for a morsel

Only one kilometer separates us from the enemy's troop concentrations, and they bombed every place. One day we went out to see what had happened to the area. The sound of reconnaissance planes was as if they were flying on the ground. Should we move? Yes, we will move and deal with the presence of aircraft, knowing that any mistake will land a missile in your lap that will send you to the highest paradise, God willing. But if we remain in the trenches and do not complete preparing our ambushes on the ground, we will die in our trenches without doing anything. There are explosives, wires, observation posts, and other things that need to be prepared. If we go out, the probability of death is high, but this is the only way we have to repel and hinder the enemy. And whoever prefers safety in all things... He gained nothing.

(1) There are security, military, and religious benefits to planning an attack that deserve separate study.

(2) There are certain ways to travel under reconnaissance aircraft, but they are very dangerous, and any carelessness could cost the mujahid his life, and most of the time God's protection is bestowed.

We were spotted and targeted by aircraft more than once, but God protected us, and we were not harmed. Everything necessary was prepared, thanks be to God. After that, one of the brothers was assigned a mission at two o'clock at night. Who is this who will go out now, at this time, in this direction, and in that desolate border place?! But it is reliance on God. So the hero went out and the mission was completed, thanks be to God. It was the launching of a rocket barrage at the city of Sderot. The barrage was only half a kilometer away from the enemy's troop concentrations

“And you did not throw when you threw, but it was Allah who threw”. [Al-Anfal: 17]

Every day at sunrise we emerge from our trenches to check the field. Praise be to Allah, some houses in the area remain so that we can maneuver through them and engage the enemy from within!

Whoever hears the words tunnels and trenches would think we are in a hotel. By Allah, sitting in them is unbearable, but it is the only way to carry out the ambush after the area was bombarded for a whole week, day and night, with all kinds of missiles. Not a minute passed without bombardment and destruction

Our enemy has a huge arsenal, including a GBU bomb, which burns through the layers of the earth to explode inside the tunnel. It is a terrifying thing in dramatic terms. The bombing began to increase, and the tunnel we were in was bombed, and we thought it was the end, but God saved us

We came out of our trenches as usual to inspect the field. The Jews did not leave us a single house. They wiped out an entire square. But thanks be to God, the houses with the trench eyes remained. How great is God's favor! The amount of missiles that were poured on us was enormous. I even said to myself: I will wake up tomorrow to find a hundred of our men martyred. But the wonder, by God, is that no one was harmed, no one was scratched, praise be to God!

Beneath the Flood

True life is in the trenches of jihad. Whoever seeks death, God grants him life. The sound of shelling does not kill men nor change principles. The quantity of bombs does not shorten lives.

Here I am writing this book after two hundred and twenty days of war. One hundred martyrs from our battalion have been killed in seven months, and a single missile can kill more than one hundred people. God Almighty said:

“They will not harm you except for a slight annoyance; and if they fight you, they will turn their backs [in retreat], and then they will not be aided”. [Al Imran: 111]

The first twenty days passed, and with God's help, our spirits were soaring to the stars in the sky. Then news came from the highest level: tomorrow there might be a truce; tomorrow the war might end. So the soul inclined towards worldly matters for a little while, and went to remember the goods and the crops. Perhaps it was a trick by the cunning Jews, for on the very night that the news of the truce was issued, the ground attack on our beloved sector began, and the enemy directed a blow at us that night with very strong belts of fire, as that night alone was harsher than the previous twenty days!!

The poison gas entered the tunnels, the mujahideen suffocated, most of the tunnel lines broke, and communication with the components of the mujahideen army in our region was cut off. Some of the mujahideen brothers were martyred, and the hateful ground attack on our sacred land began. We have fought previous wars, and the enemy's entry was never so merciful. The enemy did not move in the Battle of the Flood except with massive fire cover (artillery fire, machine guns, howitzer shells, and F-16 raids), even though we were watching them from afar, and not a single shot had been fired yet. So we say: Is all this fear, or is it terror, or what?!

God granted us success in attacking them and harming them. The mujahideen emerged from under the demolished houses and from among the bulldozed lands, and they inflicted calamities upon the enemy. God is predominant over His affair, but most people do not know

Because of the continuous insane bombing, there was no house left in the area, nor a water tank, nor even a water bottle. The body of the mujahid is sustained by food and drink. As for food, we had prepared provisions, but it was not a large quantity, so it ran out, and the food was cut off, and the water and provisions ran out, but the words of God and His help did not run out

Some of the mujahideen were afflicted with weakness, some with constipation, a third with severe headaches, and a fourth with diarrhea and a cold—conditions they had never experienced before. It was imperative to search for provisions. Some of the sincere mujahideen went out to look for a gallon of water and returned with it filled to twenty liters. "Allahu Akbar! Relief has come!"

Indeed, the world in our eyes is worth no more than a sip of water. I began to drink only what was left (from the bottle's cork), and I would hand the young man the cork to drink

We lived for ten days without provisions or water except what kept us alive, and thus thirty days of the war passed. I have forgotten its pains, but I have not forgotten its lessons. We completed three recitations of the Holy Quran, and we gathered at the moment of completion as our master Anas bin Malik used to gather for him when he completed the Quran. It is a great school in relying on God, a school in entrusting matters to Him, a school in not fearing the enemy, a school in the fear and cowardice of falsehood towards truth and its people, a school in patience, a school in selflessness, a school in preparation, a school in trials, a school in the steadfastness of the mujahid. God has cut me off from all ties and creatures, and I began to supplicate to Him from the depths of the earth: My God, my Master, my Lord, I am but a speck in Your universe, “And You are the refuge and sanctuary, O Lord, take care of me among those whom You have taken care of.” I used to read the Qur’an as if I were eating food and taking provisions, for it is the nourishment of the soul.

The thirty-day school passed as God made it easy for it to pass. None of us were scratched or injured. Some exits were blocked by the barbaric bombing, and we walked underground for long distances searching for a way out, until God guided us to the path. And upon God rests the guidance to the right path. [Surat An-Nahl: 19] After thirty days, I met my mujahideen brothers. I thought they had been killed by the terrible bombing, but I found them alive and strong. Their bodies had withered and their complexions had changed due to the pressure of the battle. They are men, and no others, by God. Great in the highest assembly. People do not know them, but it is enough for them that God knows them!!

48

The loyal ones, some of them have fulfilled their vows

I ask you to read this chapter while in a state of ritual purity (wudu), and if you are asleep, sit up.

A nation that excels in the art of death excels in the art of life... We used to keep company with martyrs, we used to sit with martyrs, and we would stay up late with them, but we did not know that they were martyrs. O God, forgive us for our shortcomings towards them. These martyrs, and the martyrs who preceded us on the path of jihad, one of them was... One of them is of very high moral character, a school of ethics and literature, and he is one of the veteran mujahideen. Another has been witnessed to have fought fiercely in many arenas. A third was reformed by God through jihad. A fourth is a young man who grew up in obedience to his Lord. A fifth destroyed his body in the cause of God. Another is a lover of the mujahideen, and God sealed his fate with martyrdom. It is difficult to enumerate these people. In short, they are the most deserving of honor. My advice to the youth of the nation is to study the biographies of these men, for they revive hearts and bring the heart back to life. They are more beloved to me than fifty issues in jurisprudence.

I heard many of my fellow mujahideen earnestly beseeching God to grant them martyrdom in His cause, weeping as they supplicated to their Lord, hoping for death in God's way. I sat with one of them before his martyrdom, and I questioned him and pressed him, so he told me about their battles and engagements in fighting and killing soldiers in this battle. After he told me, he wept and his eyes welled up with tears, and he said to me, "The most important thing is that our Lord accepts it from us." So I said to myself, "By God, these are the morals of a martyr." He was martyred—may God accept him—not long after this incident.

(1) I vowed to myself to spread their stories among people, and this is the least of their rights upon us.

(2) A saying of the scholars: "We should be moderate when the righteous are mentioned."

(3) My martyred brother Abu Zakaria, my companion on the path, my friend in hardship and ease, among his ongoing good deeds was attracting young men to join the mujahideen courses, and he was successful, for many mujahideen are, God willing, due to his good deeds. So congratulations to you, my beloved, for you used to reach out to me while I fell short with you, and you were more sincere than me in love, more capable than me on the path of jihad, and more generous than me, my martyred friend.

(4) My martyred brother Abu Muslima, and I saw him in a dream saying to me: We have built a house for us, and I said to him: God willing

Do you know what martyrdom in the cause of God is?!

It is the highest honor you can attain after the testimony of monotheism, and it is the best proof of your sincerity. Life then becomes a short period between two testimonies.

“O God, we have loved ones who have departed to You and are now guests in Your presence. O God, do not let us be tempted after them, and do not deprive us of their reward. Forgive us and them. I wish I had been with them so I could have attained a great victory”. [4:73]

“I am with men, each of whom wishes his body would vanish in the path of God. They are martyrs, but each awaits the certificate of death. Some see freedom in dying in the path of God, and some long to meet God, and God loves to meet them. Whoever hopes for the meeting with God, then indeed, the appointed time of God is not yet due”. [Al-Ankabut: 5]

We used to pray to God to grant us martyrdom together, but their prayer was more sincere than mine...

Indeed, a young man who has not accompanied the mujahideen or the martyrs is heedless of the lofty goals. By God,

their companionship is life. May God reward them well on behalf of Islam. And the most deserving of honor is a servant who sacrifices himself so that his religion may live

The nation knows nothing about its great men, but I say once again: It is enough for them that God knows them, and their situation is like that of the believer of the family of Yasin, whose memory God has immortalized in the Qur’an, and he related to us his testimony in the cause of God. He said, “Oh, would that my people knew how my Lord has forgiven me and made me one of the honored ones.” [Surat Yasin: 26-27].

And a group preoccupied with themselves.

On the other side, there is a group that knows God rigidly, thinking of Him untrue, like the pre-Islamic era.

Know, my brother, that truth has two groups: a group loyal to truth, pained when truth is harmed, and a group preoccupied with themselves, their only concern being that their proposals be accepted and their opinions heard; they revolve only around themselves and their own selves

The battles were raging fiercely on all fronts, and he was wiping his cheeks, saying: I suggested such and such to the leadership, but they did not listen to me. If they had listened to me, such and such would not have happened, and they are mistaken in their decision. They say, “Do we have any say in the matter?” [Al Imran: 66].

I adjure you, my brother, not to be preoccupied with evaluations during the struggle of truth with falsehood. Rather, strive with all humility to fill a gap, and be a soldier among your brothers, even if your soul makes you think that they are less worthy than you. For destinies are with God and not with you. And if God wants good for His servant, He opens for him the door of action and closes upon him the door of argument. And if He wants other than that for him, He preoccupies him with argument and closes upon him the door of action

Recovering the bodies of the martyrs

One of the tunnels was bombed with a group of our finest mujahideen inside, and contact with them was lost. We prayed to God to save them, but fate had already decreed otherwise, and the news of their martyrdom was confirmed. Their bodies remained underground for four months, and we were unable to reach them. The leadership tasked a group of mujahideen with beginning to dig for them so that we could fulfill our duty to them and bury them in their graves. The digging took a long time, despite the inherent risks. We opened a breach leading to their location, and one of the mujahideen entered and witnessed the most difficult scene of his life. He recounted what he saw to me, and it was The mujahid's conversation with me was a powerful sermon. Among what he said was: "I saw the paradise of Abu Ja'far, the family of Abu Ja'far, who used to train us in weapons, Abu Ja'far who waited eight hours at his 12.7mm rifle to snipe the officer in the 2014 war, and then sniped and killed him. Abu Ja'far who surpassed us in manners, asceticism, humility, and ambition. God bless you, Abu Ja'far!" The mujahid told me: "I didn't see anything of Abu Ja'far, not his face, not his beard, not even his beautiful eyes, nor his voice that used to resonate in the training fields. There were no features at all." Ah, how insignificant this world is! It is a fleeting world. It is deceptive, for the friends of God will be subjected to torment therein. My companion continued, saying, “Nothing of our attributes will remain; all that will be remembered are our deeds.” As I placed him in the bag, I said, “O God, do not let these scenes make me forget the beauty of the souls in the lamps hanging from the Throne.” Then he moved on to the martyr Khabbab—how gentle and truthful he was! Khabbab ibn al-Aratt, the companion who was wrapped in a mat so that his body would smoke in the fire. And our Khabbab today is wrapped in the earth. O God, honor his abode and grant him spaciousness. His entrance: Habab used to come to me in the trenches, and he liked to

study the biography of the Prophet (peace and blessings be upon him). Our hope is that Habab is beside our noble Prophet.

(1) His task was to place them in sacks, take them out of the tunnel opening with a rope, and send them to a place so we could pray over them and bury them.

(2) **If you are asleep, sit up, because we are talking about the best of the righteous of our time**

Beneath him lies the flood...

And beside Habab was the brother whom, whenever I remember him, my heart weeps. He is the martyr—God willing—Abu Muslimah. He is the tireless worker who never makes excuses. If the brothers had tasked him with carrying a mountain, he would have broken it and carried it. The virtuous and courageous young man. I used to seize every opportunity to sit with him. He would talk about work while we were busy arguing. He would be busy with silence while we talked a lot. How I loved him! I used to say: He is a role model for the youth of this generation. But he has departed, and we no longer see him. And there is no doubt that what he has God is better than what we have, so do not forget me, Abu Muslimah, for you are a lamp to me, one of the lamps of the path. And with them was rescued the martyr, the man of good character and kindness (Ibrahim), that quiet one who preceded the people of the sound and the shouting, may God have mercy on him.

And with them also was the martyr (Yasser), the brave one who was a teacher in the school, but he did not leave the front lines

He was a lion in battles, and he would shout the Takbir (Allahu Akbar). He had a boldness and courage that we did not expect from him. May God sanctify his soul and widen his entrance. The last of them was the martyr (Bilal), who was in charge of serving his brothers, and he was like a compassionate mother to them. All of these had no features or characteristics that we could barely recognize. But praise be to God who made life in the souls and not in the bodies. So whoever protects his soul from baseness, God protects his soul in the belly of a green bird that roams in Paradise wherever it wants

(1) I mentioned to him a previous incident in the chapter on the loyal ones, some of whom have passed away

Breaking the enemy

Many people think that the resistance in Gaza prevents the enemy from penetrating and advancing, and that it is capable of destroying it completely. This is due to a lack of experience and military knowledge, and historical experiences of wars and battles. Praise be to God that we are not legally obligated to break the enemy, but rather we are obligated to prepare and repel it as much as possible, and God will not hold us accountable if we fail to destroy it completely.

The crux of the matter is responding to God's command to prepare and strive in His cause. The Battle of Tabuk was the greatest of the Islamic campaigns, for it distinguished the ranks into believers and hypocrites. When three men stayed behind from the campaign, the Prophet (peace and blessings be upon him) severely punished them, even though no fighting or clashes occurred during the Battle of Tabuk. God wants us to respond to Him. He, the Exalted, said: “O you who have believed, shall I guide you to a transaction that will save you from a painful punishment?”

“Believe in Allah and His Messenger and strive in the cause of Allah with your wealth and your lives. That is better for you, if you only knew. He will forgive you your sins and admit you to gardens beneath which rivers flow, and pleasant dwellings in gardens of perpetual residence. That is the great attainment. And another [blessing] you love: victory from Allah and an imminent conquest; and give good tidings to the believers”. [As-Saff: 10-13]

Meaning: Strive sincerely in the cause of Allah for the sake of Allah and for the forgiveness of sins, and so that you may attain the great victory on the Day of Resurrection. As for military victory and defeating the enemy, that is another matter, and it is less than the great victory

Dozens of times the mujahideen went out to carry out missions that were not completed. Sometimes there was a malfunction in the launcher, and sometimes a malfunction in the projectile. We took all precautions, but God did not will for the projectile to be launched. Sometimes our drone would not fly. We were very sad, and I saw some of the mujahideen weeping bitterly. Once, our companion became so angry that his veins bulged because the explosive device did not detonate. I consoled him and told him that his reward has been written in full.

(1) From a military standpoint, the capabilities it possesses are, with God's help, able to hinder, delay, and exhaust the enemy. It does not have the military capability to Exterminate and crush it completely.

My words should not be interpreted as a failure to prepare for battle. Rather, constant and continuous preparation of all the tools of war is necessary. However, if God does not decree for you to kill or defeat the enemy, then you have no control over the matter [Al Imran: 128]. This does not harm you nor does it reflect poorly on you. As long as we are fulfilling God's command, we are on the right path, with God's help.

Furthermore, one arrow can bring three people into Paradise, as he said: "Indeed, God admits three people into Paradise for one arrow: the one who makes it, intending good in its making; the one who shoots it; and the one who supplies it." (1)

But there is a hidden desire in archery, and whoever has tasted it knows. Therefore, disputes arise when shooting, and everyone is eager for it, because it is the culmination of effort, the essence of the matter, and in it lies strength and harm. But the matter with God is based on intentions, not desires.

So jihad is intention, and perhaps the craftsman surpasses the archer, and perhaps the one who carries and transports the weapon receives the greatest rewards.

So direct your attention to intentions, for they are what God looks upon. This statement should not be understood as a laxity in archery, but rather as a praiseworthy competition. And God is the One who shoots and grants success.

(1) Sunan Ibn Majah, Hadith No. 2811

The Siege of Al-Shifa Hospital (A Miracle of the Struggle)

From the beginning of the battle, the enemy promoted the idea that Al-Shifa Hospital was a command center for the resistance, and that it was full of weapons depots and tunnel entrances. This is a repeated lie, witnessed by our brothers in Iraq when America attacked it, following the principle: Lie and lie until the masses believe you.

The enemy reached the hospital and stormed it, but found nothing. They left the hospital and returned to their assembly areas. Then, one night during Ramadan, the enemy stealthily and swiftly infiltrated Al-Shifa Hospital to besiege those inside and around it. There were some brothers and thousands of people in the area who had taken refuge there because the enemy had destroyed their homes

The enemy reached the hospital with overwhelming firepower, then surrounded it from all sides. They bombed one of the buildings with an F-16 missile, and the Zionist operation commander began calling out into the microphone: "Everyone must surrender! You are surrounded!"

Unfortunately, some of those present surrendered, and they are now under arrest—may God grant them patience and strengthen their hearts. When the news was broadcast on screens and news bulletins that the enemy had arrested some of the brothers and published their pictures, we were afflicted with great psychological pain. At that time, I was praying to God to grant my heart certainty so that I would not falter. Then I said: "If I falter, I will only harm myself. And whoever turns back on his heels will not harm God at all". [Al Imran: 144]. So there is no choice but steadfastness and certainty.

(1) America’s plan in the Iraq War was to use lies to achieve its goals. I have discussed this issue in detail in my Master’s thesis entitled: (Media Values in Qur’anic Discourse), (Chapter Four). See also the book “Erasing Iraq” by Michael Otterman

And within the story, some of those we knew were in the hospital, among them a virtuous brother, one of the founders of the military battalion in our city. He was undergoing surgery there and would have recovered and been discharged had it not been for the storming of the hospital.

He was besieged for fifteen days and bombarded with the most intense types of shells. I sat with him after God saved him, and he told me what had happened. My conviction only grew stronger that there should be no peace or reconciliation, and that defiance in such situations is the best course of action

From the first day of the siege of the hospital area, our brother had nothing but a pistol, a personal weapon, and some light weapons that some of those there managed to bring quickly before the siege was complete. Their number with our friend reached eleven men. They agreed that they would not surrender, even if they were under the tightest siege. They would fight to the last breath, and they had some grenades for the final moments of engagement. The important thing was that they would not surrender, no matter what happened! The Zionist commander of the operation used a deceptive tactic with them, calling out through the microphone: “Surrender yourselves! Don’t think you are heroes! We have contacted our higher-ups, and we will treat you well if you surrender. Surrender yourselves! Soon we will make a deal, and you will be released.” "We will not leave until you surrender. We have no business here." And so, daily, a series of evasive maneuvers ensued, with the brothers barricaded and entrenched in the burning building, without food or water.

They had survived fifteen days on a few drops of water each day, no more than half a small cup throughout the entire day

The Zionist operation commander bombed the building with incendiary shells, and it caught fire completely. The brothers went up to the roof of the building to breathe fresh air, but they were bombed by a missile from a plane in the air. One of the brothers was injured and bleeding, so they treated him with first aid because there were no medical supplies. He was about to surrender because of the pain, but the brothers convinced him to be patient, so he was patient and God saved him.

The Zionist operation commander was malicious. One day he called out to them: "I will count to ten until you surrender," and he began counting down: 10, 9, 8, 7, 6, 5...

And then they fired every type of weapon at them: armor-piercing and bunker-buster shells, bullets, and incendiary rounds. Yet our men stood firm and, by God's grace, were unharmed. Can you imagine a massive army unable to storm a building where eleven men were holed up, armed with only a few bullets, even though they bombarded the building relentlessly and burned it to the ground? Yes... this is the futility... before our heroic men.

Then they brought in a quadcopter to film the area, to find out what had happened inside the building, and to confirm the deaths of those inside. The drone advanced, its rotors whirring, and it had bright lights. As it moved down the corridor, our friend grabbed a jackhammer, struck it, smashed it, and took the flashlights and memory card

The shelling resumed with full force, and they bombed the elevator with an F-16 missile, which hurt them badly, but they were still safe.

The massive army decided to storm the building after nine days of deliberation, waiting, negotiations, and barbaric shelling. An enemy force advanced into the building's corridors, and the brothers engaged them with weapons

which was in their hands, and one of the brothers took a grenade and caught up with the soldiers and threw it at them, so they did not return to the building after that.

They continued the siege and bombardment for fifteen days, and on the fifteenth day the besieged, wounded, and tired brothers heard the voices of the common people, but they did not believe it, until one of them dared to go out to see the situation, and he found that the army had withdrawn. Yes, it really had withdrawn, there was no army in the place, had we survived?!

They went out and found a nation of people searching for their relatives. The wicked enemy had executed people in the hospital courtyard and buried them alive in mass graves. The brothers set out to look after themselves, wanting treatment, food, and water. They were afflicted with many diseases, malabsorption, and emaciation. Their weights dropped by half, but they were alive thanks to God. They sat with us afterward and told us what had happened to them

It is a miracle of struggle, and a fruit of steadfastness. They have forgotten all their pains and aches, and they are now in the trenches of the Mujahideen for another round, God willing. The enemy opened an investigation after that, asking how eleven men came out alive from Al-Shifa Hospital after all that we did, and among them were high-ranking military officers. May God protect our men, and may God not cut off His connection and support from us. God is predominant over His affair, but most people do not know

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Under the flood...

Khabbab Trench

An elderly man was injured. (Our blood is more precious than theirs.)

The enemy vehicles advanced towards the area of responsibility. The mujahideen brothers went out to carry out the mission and repel the enemy. They were surprised to find an elderly man who had been injured in the leg and was unable to move. The enemy vehicles were heading towards him. The mujahideen were waiting for the enemy to reach the slaughterhouse so they could strike and then withdraw. What would happen to this poor man?! The mujahideen informed our wise commander of the situation, and he said: Stop the operation and save the man!!

Should we stop the operation?! The enemy will be in the slaughterhouse in moments. He emphasized to them once again: Stop the operation and save the injured man. Our blood is more precious than theirs!!

Jihad was only instituted to preserve lives. The brothers called to the man from behind a passing caravan: "Uncle, crawl until you reach us! The air is full of reconnaissance!" So he crawled a little, and they took him and lowered him into the tunnel. The man was in shock and astonishment!

Our successful leader came and carried him in his hands in a scene of training and struggle. Saving a life from death is better than killing those pigs. The brothers treated him with first aid and took him to a safe place, which was a very tiring task due to the roughness of the roads and tunnels.

The man escaped almost certain death, and he is now alive and well. The enemy withdrew from the area after

One day, thanks be to God, without anyone being harmed. Perhaps this is due to the blessings of the prayer of this poor, weak man. One of the funny things is that the man told his children and family what happened, and they said: “There is no power nor strength except with God. Our father has lost his mind!”

And as an added act of kindness, our successful commander sent him a sum of money to help him with his situation. These are the mujahideen whom some accuse of taking people's lives, and this is the resistance that is entrusted with lives and money. These are the guardians of the land and honor. May God guide our leader, protect our men, and grant us sincerity and acceptance.

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Fresh Water

The days of the battle dragged on, and the enemy bombed all the water sources. A sip of water became a life-or-death struggle, and there wasn't a single house in the town with a bottle of water. Did we ever imagine that the most precious thing would become a sip of water? Anyway... one of the brothers got information that so-and-so's house had a water distribution truck with a capacity of five cubic meters, which is equivalent to five thousand liters, and it was under a bombed house... Good, we will go and try to take water from that tank, but wait... and consider the nature of the battle. The town is a border town and devoid of any movement, and the enemy is spread throughout the town, and the mujahideen carry out their strikes and then return to the tunnels. Any movement that is detected will expose the place to intense aerial bombardment?! And the tunnel entrance we will exit through and return to is far from this tank?! So what do we do?! There is a tunnel entrance near the tank, but it was bombed by an F-16 missile and is completely destroyed?! Suddenly the decision was made: We will dig up this destroyed spring and repair it, so that we can emerge from it and draw water from the reservoir.

But there were great obstacles. There was no equipment, and their bodies were weak from lack of provisions. A person can live without water for three days and without food for forty days, but without the will and strength, they cannot continue living for a moment longer.

The brothers began digging the tunnel spring with primitive tools. They faced hard rocks, which they tied with a long rope pulled from the bottom of the tunnel. The rock would fall and crumble, just as the desert crumbled in the hands of the Prophet (peace and blessings be upon him) during the Battle of the Trench. And so the work continued until the spring opened. Glory be to God! What a blessing and favor!

The mujahideen began pumping water from the reservoir to the bottom of the tunnel. The water was filtered, and at that time, water was scarce or nonexistent throughout the entire region. Thus, by His grace, God provided the mujahideen with fresh water.

The path to Paradise is indeed difficult like this, but perseverance and steadfastness lead the traveler to a home where there is neither thirst nor cold.

And the brothers' unspoken words in that situation were, "O Lord, just as You have given us fresh water in this fleeting world, grant us the honor of living a moment where 'their Lord will give them a pure drink' [Al-Insan: 21]."

Water gushing from the earth

Water is an indispensable provision, and with the battle's duration, continuously transporting water is exhausting for the mujahideen, not to mention the risk of moving to and from the outpost. A nearby water source within the tunnel is essential to meet the mujahideen's needs and prevent another water shortage. The brothers toured the tunnel passages and discovered an old well pipe running alongside one of the tunnels. We decided to follow its path, dig deeper, and reach the water source. We then established a water network running through the tunnel system. The work continued for two full days, around the clock. By God's grace, the digging was successful, and water was reached. A network of water hoses was brought and extended within the tunnel system. By God's grace, water flowed, and several tanks were filled for each mujahideen group. I sat praising God for His support and assistance, and we said, "Come to purification!" And the blessing, and I remembered how God bestowed His favor upon His Prophet by causing water to gush forth from between his fingers, to quench the thirst of the mujahideen. Likewise, water gushed forth from the depths of the earth for us, and we quenched our thirst and washed our bodies with it after a long drought. Glory be to Him Who gives life and causes death, and to Him all matters return.

Miracles and wonders never cease, but their form varies. We have faith in the Generous God that He does not withhold His bounty from His servants. May God have mercy on the one who said: “Realize your own attributes, and He will bestow His attributes upon you; recognize your poverty, and He will bestow His richness upon you; recognize your weakness, and He will bestow His strength upon you.”

(1) On the authority of Ibrahim, on the authority of Alqamah, on the authority of Abdullah, who said: “We were with the Prophet (peace and blessings be upon him) on a journey, and they could not find water. Then a basin of water was brought, and the Prophet (peace and blessings be upon him) placed his hand in it and spread his fingers. He said: I saw the water gushing forth from between the Prophet's fingers. Then he said: Come to perform ablution, and the blessing is from God. Al-A'mash said: Salim ibn Abi al-Ja'd informed me, saying: I said Jabir ibn Abdullah was asked, “How many people were there that day?” He said, “We were one thousand five hundred.” (Musnad of Imam Ahmad, Hadith No. 3807)

The enemy increased.

By observing the enemy's behavior in battle, we found that they paid great attention to logistical supplies of food, drink, and other necessities. The nature of the battle and the disparity in power allowed them to equip land, sea, and air lines for logistical support, while the mujahideen drew their physical strength from some canned goods and simple sips of water. We would see trucks and vehicles transporting food to them in large boxes, and all we could say was: “O God, make it poison and blood for them...”

On one occasion, during the battle, the enemy positioned themselves near the opening of a tunnel and moved large quantities of food and water to that location. They were unaware of the tunnel's existence in the area. The Mujahideen's operations were concentrated in specific areas where the enemy was being attacked, while the remaining areas were used for observation, monitoring, and maneuvering. The enemy's food depot was far from the combat zone designated for us by the battalion command. We began to consider how to obtain this food without making a commotion that would reveal our positions. We kept watch on the location, and during a moment of movement and the enemy's inattention to the food depot, as their forces were concentrated in other areas, the Mujahideen seized this opportunity. They went out to the food depot and quickly moved very large quantities of food that we hadn't seen since the beginning of the battle—(water, fruits, vegetables, nuts, juices, pastries...)—all sorts of delicious foods, praise be to God!

Do you understand what happened?! The food was prepared in their kitchens, weighed and packaged there according to the number of soldiers, and transported by vehicles that travel great distances from inside our occupied territories to the middle of our country. It was unloaded and stored to provide them with provisions to continue their crimes. All of this happened, but the pen of destiny had already decreed that this food was the right of the mujahideen. Yes, God made them means to bring us food!

We drew strength from it for dozens of days. How utterly obtuse is the disbeliever, for he is ignorant of the concepts of sustenance and destiny. This is but a small glimpse of the folly of falsehood, and how it unwittingly serves the people of truth. "That is Allah, your Lord, the Creator of all things. There is no deity except Him. So how are you deluded?" [Quran 40:62]

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An ambush that lasted for twenty-six hours

The enemy maneuvers on the outskirts of the city from time to time, and bombards some areas daily with a tactic called "fire stabilization." Recently, the enemy rotated its forces and brought in the notorious Netzarim Battalion to conduct some maneuvers in the Beit Hanoun area north of Gaza. They advanced with a company force consisting of a swarm of vehicles, soldiers, and military jeeps, and positioned themselves in an area called "Al-Zira'a" (the Agriculture), searching for a tunnel entrance they believed existed there. The mujahideen spotted them from the first moment of their incursion during the night, and explosive devices were prepared near the ambush area. (2) When they approached and entered the killing zone, the devices were detonated, resulting in the death and injury of a number of their soldiers. The mujahid assigned to the mission was throwing the grenades and shouting "Allahu Akbar" (God is Great). The mujahideen heard the soldiers screaming with their own ears....

The enemy withdrew to regroup, then advanced in the morning. High-ranking officers led the advance to boost the morale of their defeated soldiers, believing it impossible for mujahideen to be present in this area near the border. While we were preparing to repel the enemy, and as the mujahideen rushed to their positions, I was struck by the joy of one of them and the sound of his laughter, as God had granted him the opportunity to encounter the enemy and inflict heavy losses upon them. Another mujahid from the sniper unit, whom I found exhausted, was running inside the tunnel, drenched in sweat from head to toe. He said to me, "I'm tired, I need an assistant." So the brothers assigned him one. A few minutes later, news arrived: three soldiers had been sniped. We shouted "Allahu Akbar!" It was news that greatly relieved our distress. Then, a military battalion of extremist Zionists, who were subject to international sanctions for their criminal acts, was ambushed in Beit Hanoun, and we exhausted them, killing and wounding dozens of them, praise be to God.

(2) The ambush was shown in detail on Al Jazeera

The documented video of the operation. Allah is the greatest! Two soldiers were sniped with a single heavy-caliber shot, killing them instantly. The third came to their rescue and was killed beside them. How great are God's victories and His favor!

Thus, the Netzah Yehuda Battalion's maneuver became a rescue and evacuation operation. {And God turned back those who disbelieved, in their rage, not having obtained any good. And God sufficed the believers in battle. And ever is God Powerful and Exalted in Might.} [Surat Al-Ahzab: 25]

The Battlefield.

The mujahideen carried out many successful operations, some of which were shown on the military media, and some of which were not. But what I am stating here is what happened behind the scenes of those blessed raids. The morale of the mujahideen was not shown on screens, nor the joy of the tank sniper, nor the sweat of preparation, nor the fatigue of the mujahideen while on guard, nor their ferocity during engagement, nor their competition in shooting...

One of them went out and covered a long distance, sneaking past the soldiers, with the launcher and the shell. The enemy had taken up positions in the tall buildings around us, as if God had blinded their eyes. Our friend fired his first shell at the turret of the bulldozer (D9), and it burned with those inside. He then called out to the commander of the jihadist group: "There's another chance to hit the Merkava tank!" So he waited near the tank until the shell reached him, and he hit it in the name of God, and withdrew safely, thanks to God....

In another raid, the enemy had taken up positions in some houses after destroying the area with fire belts. The mujahideen waited for them and decided to launch a powerful attack on the infantry force. It was a fierce engagement, during which the mujahideen fired eleven RPG rounds at one house, both anti-personnel and anti-fortification. The young men took turns firing the rounds during the engagement, and one of the mujahideen was shouting, "Bring the house down on their heads!!!" One of the brothers was a guest with us in the battalion that day, and he said in astonishment, "This isn't ferocity, this is madness!"

It is worth mentioning that one of the mujahideen in that engagement fired eighteen magazines from his AK-47 Kalashnikov rifle, to the point that the muzzle of the weapon melted from the intense heat,

In another incident, a complex operation was carried out. How wonderful a complex operation is when each group is occupied with its task! One group monitors and tracks the cameras, another is tasked with anti-tank fire, another tracks the explosive devices, and the arms carrying the blessed sniper rifles are in their positions, waiting for a soldier to raise his head... Three groups were tasked with carrying out a complex operation. The enemy forces had positioned themselves in one of the border lanes, and the sniper brother went with them. He had carried out more than one shot before, but he had not succeeded in hitting the target. I was looking into his eyes, and by God, I think he wanted nothing from this world except to kill a soldier with his weapon and thus attain honor (the enemy and his Muslim killer shall not be gathered together in the fire) (1), so when the lookouts came with news of soldiers in the area, he rose like lightning, and he flashed, and he had previously set a place for shooting, so he went and took his place, and he kept watching the target, and the criminal soldiers were within the brother's range, but his patient was low, and he could not shoot from it, so he did nothing but rise up and climb to a higher place, and he carried the piece in his hand and fired while standing, and this was an adventure on his part, but God was successful, and he killed a soldier by the grace of God.

At the same time, another group was tasked with dropping a bomb from a drone on a gathering of soldiers. The mujahideen launched the drone and followed its camera to search for the soldiers. This was amidst a terrifying flurry of all types of aircraft. An F-16 was flying low, making a noise that terrified the mujahideen and boosted the morale of the enemy soldiers. Suddenly, we received a signal that the enemy would seize the drone within seconds, as it had been tracked. The brother deliberately shot it down at the foot of an area in the center of the town so that it could be recovered later. Then he ordered the group to withdraw immediately from

(1) Authentic hadith, Musnad Ahmad, hadith no. 8816.

(2) It is known that the best sniper shooting is from a prone position, as this allows for greater control over the weapon. If the shooter fires from a standing position, his control over the weapon is weak, especially if it is a heavy weapon of 127 caliber.

the place, and no sooner had they withdrawn than an F-16 bombed the place with a terrible heavy bomb, obliterating an entire square, and by the grace of God, no one was harmed.

A third group launched mortar rounds at the enemy positions adjacent to the ambush to cut off supplies and prevent reinforcements. The operation was completed, and we inflicted heavy losses on the enemy without any of us being harmed, by the grace of God Almighty... (2).

Among the miracles that occurred to us in the battle, which indicate the cowardice of the enemy, is that none of the mujahideen in our battalion were killed as a result of engaging with the enemy's infantry. All our great martyrs ascended to God because of the aerial bombardment.

Ghalioun

The enemy was extremely provoked by the behavior of our drones, because they were exhausting and terrifying their soldiers, and because they were accustomed to having air superiority as their exclusive privilege. They would bomb entire squares to detect a drone that had left the area, not to mention that they sometimes took control over our drones through their observation towers, equipment, and advanced technology.

(2) There are other operations in which God granted the mujahideen miraculous success, which I have refrained from mentioning in detail for security reasons

Affairs of the People

Once, after thirty days of guard duty, I emerged from the trenches and hiding places, exhausted, pale, and covered in dust. I needed at least a short rest. I saw terrible destruction, scenes of displaced people, and crowds of people. I thought I was dreaming, by God!

Here, I reflected on the affairs of the country, the burden of responsibility, and its weight. I reflected and found a different kind of jihad in the path of God. I found a mujahid drenched in blood, but it was not his blood; it was the blood of the wounded and injured. A mujahid doctor, who dedicated himself to God. These are the people of giving. Their image is etched in my memory, and I greatly envied them...

On the other side, there were doctors who took more than they gave. I don't like to elaborate on their selfishness, but what I wanted to say is that jihad here has a different color.

The attack on us was very fierce. I'm certain that even superpowers couldn't manage the home front in a war like this. But this, too, is no excuse. Rather, those entrusted with the affairs of the country are required to do what they can.

It is unacceptable for a hospital or municipal services in any area to cease from the very first days of the war. There are reasons for this and solutions.

This is the product of the modern state: that the citizen is an employee of the state, and if the state disappears or collapses, he has no connection to anything. In the eyes of God, this is considered negligence

What we must decide is that the nurse, the municipal employee, and the police guard in times of war are all mujahideen, and they must work for the sake of God, not for a salary. And the martyr in the path of God is not only the one who falls in battle, but also the one who serves in the roads and streets of the country. If he is bombed while doing so, he is among the greatest martyrs in the sight of God, because he died while devoted to a branch of faith.

The negative effects of modernity have penetrated deep into Muslim societies without our realizing it. So let us fear God, and let us truly realize the meaning of "There is no god but God," in worship and servitude

I was heartbroken because some service workers from the police and municipalities felt their work had stopped and that the state should bring in a "superman" to do their jobs. Satan had made their deeds seem appealing to them, and they worshipped the institution and abandoned their Lord. So repent to God, all of you believers, that you may succeed.

We must present our sons working in the fields of honor and glory, and sometimes emulate them. I was pleased on this tour to find that the sons of leaders in political, advocacy, and service work were at the forefront of the mujahideen and martyrs

It is a religious duty for the director of the hospital, the director of the police station, the municipality, and the education department to know that he is a mujahid in the path of God, and that his dearest wish is to die a martyr while performing his duty, for this is the great victory. The mujahid who carries a weapon closes the gaps of the borders and ambushes, and he closes the gap of protecting society, strengthening it, and preserving its cohesion and strength. We must free ourselves from the shackles of this world. And I remind all of these people: If your son were with the mujahideen on the front lines, and he needed a drink of water, or to open a road, or lighting, or anything else, would you be able to sleep comfortably?!

We need sincerity even in positions and titles, {And recite to them the story of him to whom We gave Our signs, but he detached himself from them; so Satan pursued him, and he became of those who went astray.} A terrifying story at the level of groups, systems, and individuals

The affairs of the country are a heavy burden, and may God have mercy on Umar ibn al-Khattab when he said: (If a mule were to stumble in Iraq, God would ask me why I did not pave the road for it, O Umar?!) And he said: (O God, whoever is entrusted with any of the affairs of my nation and makes things difficult for them, make things difficult for him, and whoever is entrusted with any of the affairs of my nation and is kind to them, be kind to him). (1)

A group of servicemen were killed while on duty, and on the other side, others who are less influential than them are hiding from corner to corner. Life is not moved or led by those who seek positions and prestige. And say, "Work, for Allah will see your deeds, and [so will] His Messenger and the believers. And you will be returned to the Knower of the unseen and the witnessed, and He will inform you of what you used to do." [Surat At-Tawbah: 105]

(1) This narration was recorded by Abu Nu'aym in al-Hilya with the wording: "If a sheep were to die lost on the banks of the Euphrates, I would fear that God Almighty would question me about it on the Day of Resurrection." (Hilyat al-Awliya', 1/53). It was also recorded by Ibn Abi Shaybah in his Musannaf with the wording: "If a lamb were to perish lost on the banks of the Euphrates, I would fear that God would question me about it." (Hadith No. 34486). The narration is considered good due to its multiple chains of transmission, and they strengthen one another.

(2) Sahih Muslim, Hadith No. 1828

Generosity and Hospitality.

(1) Faith and stinginess cannot coexist. The Quranic command to the Arabs was not to be extravagant, but rather to be generous, for the Arab is generous by nature.

In this war, people were displaced without clothes, food, or bedding. The nobility of many became apparent, and they sheltered their brothers, so God sheltered them

Some people sheltered the mujahideen in their homes, even though this was a very difficult decision, because the probability of them all being bombed was over 90%, but they wanted to be among those who sheltered and supported them, so God protected and saved them. Sheikh Nizar Rayyan issued a fatwa to him that whoever prevents the mujahideen from sheltering them is included in the sin of God Almighty's saying: "And whoever turns his back to them on such a day, unless swerving aside for battle or retreating to a company, has certainly incurred the wrath of God, and his refuge is Hell, and wretched is the destination." [Surat Al-Anfal: 16]

I have seen someone who divides the bedding between himself and his guests, and I have seen someone who stores the bedding as if he wanted to open a sponge factory. The Prophet, may God bless him and grant him peace, said: "One bed for the man, one for his wife, the third for the guest, and the fourth for Satan." The Prophet, may God bless him and grant him peace, also said: "Whoever has an extra mount, let him give it to someone who has no mount, and whoever has extra provisions, let him give them to someone who has no provisions." This prophetic hadith was the title of the era

Generosity is not shown in times of peace and prosperity, but rather in times of hardship. My master, the Messenger of God (peace and blessings be upon him), was asked: "Which charity is most rewarding?" He replied: "That you give charity while you are healthy and provided for, fearing poverty and hoping for wealth, and you do not delay."

(1) He said: "Stinginess and faith can never coexist in the heart of a servant." A sound hadith narrated by An-Nasa'i in his Sunan, hadith no. 3110.

(2) Sahih Muslim, hadith no. 2084

(3) Sahih Muslim, hadith no. 1827

Until it reaches the throat, you will say to so-and-so, and to so-and-so, and it was for so-and-so.

I lived in the time of one who gave thousands in charity, but he was keen to mention his name and title, so I praise God for mentioning him. And I saw one who gave half a date in charity, and his soul was content, and his Lord was pleased with him, and we think that God will increase it for him until it becomes like a great mountain

People hosted us, and we hosted people, and we found great sweetness in this. The guest comes with his sustenance and blesses the household if they honor him. The loser is he who is stingy and self-sufficient during this journey, for this stage was fertile ground for abandoning stinginess. God Almighty said: {And whoever is protected from the stinginess of his soul - it is those who will be the successful.} [Al-Hashr: 9]

I saw in some a love of self, greed, and avarice that amazed me. One night, the shelling intensified against us, so we moved from one area to another. We left before sunset, and our movement continued until the call to prayer

We stood at the door of a house—I'll refrain from mentioning its name. We were very tired, shells were screaming all around us, and a quadcopter was monitoring every movement in the area. We were young men wearing civilian clothes, with only a blanket for sleeping. Our equipment was in another area we were heading to. We asked the people for permission to spend just one night with them, and then leave the next morning. I didn't expect them to refuse. They refused to let us in, saying, "You look like mujahideen, and you might pose a danger to us." I told them, "We don't have anything that poses a danger. We'll sleep for one night, rest from our exhaustion, and then leave." But they refused!

(1) Sahih al-Bukhari, Hadith No. 1419.

By the grace of God, we shared bread, dates, grains, and fruits many times during this war.

(2) Imam al-Bukhari narrated in his Sahih that the Prophet (peace and blessings be upon him) said: “Whoever gives charity equal to the value of a date from lawful earnings—and God only accepts what is lawful—God accepts it with His right hand, then He nurtures it for its owner, just as one of you nurtures his foal, until it becomes like a mountain.” Hadith No. 1410

Do not think that this group does not pray or know God. Rather, they do pray, and their outward appearance is one of outward piety. But they want a safe Islam that does not bring them harm. There are many like them in Muslim societies, and they think they are on the right path!

Unfortunately, they have lost all morals. They have not observed the rights of a guest, nor the chivalry of an Arab, nor the manners of the pre-Islamic Arabs, nor even the morals of Addas the Christian who sheltered the Prophet (peace and blessings be upon him) on the day of Ta'if

By God, if the one seeking refuge with me was a dog in those circumstances, I would have sheltered him. But whoever has lost understanding of Islam has lost morals. And nothing is better for worshipping God than understanding the religion. I found no difference between those who refused to receive the mujahideen and the Egyptian and Jordanian Muslim who considers the issue to be related to Hamas and the Jews, and does not want his interests to be harmed in a war in which he has no stake, as he is grazing.

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The Sky's Blanket

The battle intensified until we were forced to move and go to multiple places. We spent nights on the ground without mattresses or blankets, with the sky above us. They were very cold nights, the cold even reaching our backbones and joints. Praise be to God in all circumstances, and we ask God for acceptance.

In the past, we would add more clothing if we felt cold. We used to sleep on abundant bedding. All of this vanished in a short time. Blessings were drowning us, but we were blind. Have you ever thought of thanking God for the blessing of a mattress, a pillow, and a blanket? By God, it is a great blessing. "And God has made for you from your homes a place of rest and has made for you tents from the hides of cattle." [Surat An-Nahl: 80]

In more than one place we slept on the ground, and sometimes we slept sitting up because there was no space. All the pain has passed, but the resilience that has imbued our souls is the true reward. And good health is a blessing that must be acknowledged with gratitude and appreciation. God Almighty said: {And if you should count the favors of God, you could not enumerate them. Indeed, mankind is ever unjust and ungrateful.} [Ibrahim: 34]. And He (SAW) said: (Whoever among you wakes up secure in his dwelling, healthy in his body, and with enough food for the day, it is as if the whole world has been given to him). (1)

(1) Narrated by At-Tirmidhi, Hadith No. 2346

The Pretext of Necessity

The situation became dire for the people, to the point that even those who possessed their daily sustenance were considered wealthy. A man would leave his home in the morning to search for food for his children, gathering food from bombed houses, abandoned shops, and burned-out places. Some people, mindful of God, practiced frugality in this regard, taking only the necessities: bedding, blankets to cover themselves, and some food left behind by displaced people when they fled their homes. I pray to God that there is no harm or blame in this.

Some weak-willed and dishonest individuals saw an opportunity in this dire situation, exploiting it to plunder people's belongings, personal clothing, kitchenware, even perfumes and women's cosmetics. They looted public institutions' assets, such as laptops, power supplies, screens, and other equipment, hiding behind the pretext of necessity

How despicable is he who hides his crimes behind religion! I was astonished by what I saw... and I remembered the words of the Prophet (peace and blessings be upon him):

(And let none of you come on the Day of Resurrection carrying a sheep on his neck, for which he is borrowing, and he says: O Muhammad! I will say: I have no power to help you in any way; I have delivered the message. Nor let him come carrying a camel on his neck, which is bellowing, and he says: O Muhammad! I will say: I have no power to help you against God in any way; I have delivered the message. And whoever steals will bring what he stole on the Day of Resurrection.) [Al Imran: 161].

What is forbidden remains forbidden even if everyone does it. O Allah, I disavow myself before You of whoever does this, knowing that repentance is available to whoever has seized property. After Allah established the ruling on theft in Surah Al-Ma'idah, He said: "But whoever repents after his wrongdoing and reforms, then indeed, Allah will accept his repentance. Indeed, Allah is Forgiving and Merciful." [Al-Ma'idah: 39]. Repentance is achieved by striving to return what was stolen and plundered to its owner. If the owner cannot be found, then its value should be given in charity.

(1) Narrated by Al-Bukhari, Hadith No. 1402

(2) Samurah ibn Jundub narrated on the authority of the Prophet, may God bless him and grant him peace, who said: “The hand is responsible for what it takes until it returns it.” Narrated by al-Tirmidhi, Hadith No. 1266

And these are some jurisprudential branches on this subject:

The first branch: On the method of returning the usurped item and the usurper must return and compensate for a lost asset, at its highest value from the time of usurpation until loss. An example of this is: If a man usurped goods whose price on the day of usurpation was 50 dollars, then the price of the goods dropped to 30 dollars, then rose to 100 dollars, then the usurper (thief) must return the goods at the highest value, which is 100 dollars, because he deprived the owner of the benefit of selling the goods

The second branch: Regarding one who buys goods from someone other than their owner, then finds out after a while that they are stolen: A man asked Imam Ahmad: “I bought provisions from a place, and they were in the hands of people who were not their owners (meaning the goods were stolen or usurped), and I did not know until after a while. He said: Return to the village or the market and scatter the provisions and return.” The meaning is that scattering the stolen food in the market and not benefiting from it is not the same as owning it and disposing of it by eating and drinking and the like. An exception to this is what is necessary from it, which is easier than eating and drinking and the like, and he did not find anything other than these goods, so he buys only what is necessary

Benefit / Sincere repentance is required along with returning the usurped property.

(And if) the usurper regrets his transgression, and returns what he usurped or stole to the heirs, the usurper is absolved of the sin of the usurped or stolen property; Because it reached its rightful owner, and he was not absolved of the sin of usurpation, rather the sin of what he inflicted upon the heart of its owner—the pain of usurpation and the harm of being prevented from possessing it for the duration of his life—remains upon him. This sin is not removed except by repentance.

(1) Fath al-Mu'in bi Sharh Qurrat al-'Ayn bi Muhimmat al-Din, p. 389

(2) Al-Wara' by Ahmad ibn Hanbal, narrated by al-Marwazi, p. 34

(3) Derived from Kashshaf al-Qina' 'an Matn al-Iqna' (1154).

The Sin of Buying Stolen Goods:

If you are certain or strongly suspect that what the seller possesses is stolen, then it is not permissible for you to buy it from him. Whoever does so without a pressing necessity, such as lack of food and drink or being naked, has participated in the theft, because buying it aids the thief in sin and transgression. The Messenger of Allah (peace and blessings be upon him) said: “Whoever buys stolen goods, knowing that they are stolen, has shared in their shame and sin.”

(1) Al-Mustadrak of Al-Hakim, Hadith No. 2253

A Lost Library

"A house without books is a house without hungry inhabitants." I often used to say this phrase, which I memorized from some of our sheikhs. I also used to repeat: "Create a library in your home, even if it's just two books. Believe me, you will fix something within yourself."

Since I reached puberty, I have loved reading. My very flesh grew from books, but Israel left us neither homes nor libraries nor books.

Two months into the brutal war, I entered the Yarmouk Stadium. The enemy's machinery had destroyed it and burned the rooms inside. I found two books that are more precious to me than many worldly possessions: the first book: (Towards an Objective Interpretation of the Chapters of the Qur'an) by Sheikh Muhammad al-Ghazali, and the second book: The Martyr Nizar Rayyan: Hadith Scholar and Mujahid.

I picked them up from the ground and perfumed them with the cloth I was carrying. I longed for a chair, a desk, and to stay up late reading a book.

I have been with the first book since approximately 2020, and I found it to be a successful study that opened horizons for me

Great in understanding the contents of the chapters of the Quran. The book never left my side, nor I my own, until the war came.

It was an overwhelming joy to find this companion and to give it its due. It is with me even now as I write these words. Hardly a day passes without me looking at it morning and evening after the Book of God Almighty. My advice to everyone whom God has blessed with the companionship of the Quran is to draw from this book. Believe me, you will feel that you have never truly lived with the Quran before. Every time I read from the book, I prayed for mercy upon Sheikh Al-Ghazali. O God, shower his grave with mercy and pleasure

As for the second book, it is a study by Dr. Baraa Rayyan, son of the martyred mujahid Nizar Rayyan. I had heard of the book before, but hadn't read it. I had intended to read it, but time hadn't allowed me. The book is valuable and beneficial, and it came at the right time. I reflected on the lived experience of a mujahid scholar, whose life God sealed with martyrdom. Sheikh Nizar Rayyan also wrote a commentary on Imam Ahmad's book on piety, and I intend to draw from it, hoping that God will bestow guidance upon us. May you rest in peace, our mujahid sheikh. Even if a scholar dies, his knowledge does not.

What struck me about Sheikh Nizar Rayyan was the circumstances of his martyrdom in 2009, and the question some people asked: Was it destruction?!

On the first day of 2009 CE, during the Battle of Al-Furqan, the occupation army contacted Sheikh Nizar Rayyan - may God have mercy on him - to evacuate his house because they were going to bomb it. The Sheikh stood firm and said: "No one has the right to force me out of my house, and I will not leave even if they demolish the house over my head and the heads of my family..."

Many superficial people consider this a calamity because they haven't grasped the meaning of defiance against the enemies of God. It is the free world that does not accept oppression. The Sheikh's steadfastness and martyrdom were life for the nation and a reinforcement of the idea that falsehood should not prevail over truth. Had the Sheikh fled his home and acquiesced to his enemy's demands, it would have weakened the resolve of the masses and emboldened the enemy even further. May God have mercy on the mujahid scholar. And here we are today, fifteen years later, in an unequal battle. The enemy demands that we evacuate and leave our positions in northern Gaza and abandon the confrontation. We hear here and there people talking to us about preserving our lives and not taking risks. But we are following in the footsteps of our martyred scholar Sheikh in steadfastness and confrontation, because the superficial person believes that some religious texts are sufficient to enlighten you with theoretical knowledge and culture regarding the truth. But we are on the right path

It is certain that religious texts must be mingled with believing souls, shaping the steadfast Muslim individual who can confront falsehood.

The steadfastness of Sheikh Nizar Rayyan set a model for the era. There were two voices: one calling on Sheikh Nizar to leave his house because he was throwing himself into destruction, and the other a voice of bold faith saying: You will not be empowered until you are tested and sacrifice your life and what is most precious. These are precisely the two voices we hear even now. One voice tells us: You have thrown yourselves into destruction, and the other says:

High honor is not safe from harm *** until blood is shed for it.

If Sheikh Nizar Rayyan were alive, he would have been with us in the trenches and battlefields. May God have mercy on him, and we ask God to grant us a righteous entrance and a righteous exit.

I read the Sheikh's book in two nights, then some brothers suggested that we hold a scholarly council to establish

Faith is within us, and it reminds us of God's laws in His universe and creation. I immediately recalled the saying of Ibrahim ibn Adham: "Indeed, God averts calamity from this nation through the journey of the scholars of Hadith." So I said: In the name of God, perhaps it will avert calamity from us. We began a session entitled: "Reflections on Surah Al Imran." God blessed us with a life of heart and steadfastness of foot after one foot had almost slipped after being firmly planted. Among the contents and topics of the sessions were:

- An introduction to the book "In the Shade of the Qur'an" about the Surah.

- And God supports with His victory whom He wills.

- Commentary on the Battle of Uhud.

- The story of Mary, peace be upon her, and taking the necessary steps.

(1) Piety by Ahmad ibn Hanbal, narrated by al-Marwazi, p. 34.

(2) A student of Tafsir (Qur'anic exegesis) cannot do without reading the introductions to the Surahs by the martyr Sayyid Qutb

Among the beneficial books that God facilitated my reading during this tour, to name but a few:

1- The book "Islam Between East and West" by Ali Izetbegović, the political president and Muslim military leader of Bosnia. I obtained the book before the war, and before this tour, I was waiting for the opportunity to read it, but I did not get the chance. During the fighting, I sneaked into my library before the house was bombed, and my eyes fell on the book. I took it and carried it with me to my trench, where there were some times when a mujahid could be alone. I read the book with complete concentration. Among the benefits God granted me from this book was its discussion of ethics and their absence in Western and American society. It is one of the best books that analyzes the Western mentality and its view of life, humanity, science, and ethics. The author is a mujahid who is active and knowledgeable about those societies

2- The book (The Ethics of War in Islam) by Dr. Ragheb Al-Sirjani is a valuable book that shows you the rules of fighting in Islam, and the ethics of the mujahideen in battles. The Islamic conquests are a miracle of ethics in history. The book explains that humanity has not been free from wars except for short periods in relation to the age of life on earth, and it talks about the guidance of the Prophet ﷺ in truce, and about his guidance in the event of the army being defeated, and other things that the conquerors cannot be ignorant of

Psychological Defeat

By the grace of God, my morale was heavenly from the very first moment of the battle, even though I was ground down by hardship, gnawed by hunger, and overcome by fatigue on many occasions. One day, I sat with some people whose spirits had been crushed by oppression, and whose souls had become fragile. If you were near them, you would inevitably be affected by their fragility. They spoke in a tone that conveyed the following: "The hardship we are in is due to the poor judgment of the jihad leaders. We should have been more patient, we shouldn't have done what we did!"

Their words were disheartening, and I was pained that I could not save myself from the dust of their defeated words. So, I sought guidance from God and resolved to leave the place and go to another where I could commune with my Lord and keep company with the Book that guides to what is most upright. The motto of this stage is: “Challenge yourself to emerge from this round with higher resolve than before”.

After seclusion and contemplation, I learned that prioritizing safety, security, and economic stability is a path to Hell (Hell is surrounded by desires, and Paradise is attained through hardships), and I learned that the benefit of jihad is mostly otherworldly, and perhaps we will not reap any of its fruits in this world, and that the price of blood is much easier than a life of humiliation and subjugation

God has forbidden us from sitting with those who weaken our religion and sow doubt in our faith. God Almighty says: {And it has already been revealed to you in the Book that when you hear the verses of God being denied and ridiculed, then do not sit with them.} [An-Nisa: 140]. And if you must sit with them, then do not be deceived by their words. In times of tribulation and calamity, the advice of scholars should be sought.

(1) Narrated by Al-Bukhari, Hadith No. 6487, and Ahmad, Hadith No. 7530, and the wording is his. Al-Bukhari's wording is:

(Hell is veiled by desires, and Paradise is veiled by hardships).

(2) See what follows: The Qur'an directs the battle

The workers, not with the advice of the sitting common people. God Almighty says: “And when there comes to them a matter of security or fear, they spread it around. But if they had referred it to the Messenger or to those in authority among them, those who can derive correct knowledge from it would have known about it. And were it not for the favor of God upon you and His mercy, you would have followed Satan, except for a few.” [An-Nisa: 83]

And how great is the Prophetic analysis of psychological defeat: (When a man says, “The people are doomed,” he is the one who dooms them. Yes, we are not doomed, and our forces have not been broken. Our faith is with us, and our relationship with God has strengthened. But it is the words of those defeated people that are destroying and exhausting us. Therefore, adhere to the advice of Surah Al-Kahf: “And keep yourself patient [by being] with those who call upon their Lord in the morning and the evening, seeking His countenance. And do not let your eyes pass beyond them, desiring the adornments of the worldly life. And do not obey one whose heart We have made heedless of Our remembrance and who has followed the ways of the people.”) He made it easy, and his affair was excessive [Al-Kahf: 28], meaning, do not associate with the worst, lest you perish.

And likewise, one thing leads to another. There is a group of selfish people who believe that the resistance leadership should consult them at every step, and because they did not participate in the decision-making, they are in great resentment and exhausting discontent. Here it is said:

1- Is it necessary for the resistance elite to inform every thinker, every engineer, every preacher, and every pharmacist of what they will do?! The childishness with which these people think is truly sad. Here we recall the stance of our master Umar ibn al-Khattab (may God be pleased with him) when the Companions gathered in the Saqifah of Bani Sa'idah to choose a caliph for the Muslims. Umar heard a commotion at the door, so he asked, and it was said to him: Some Bedouins have come to participate in the matter... So al-Faruq (may God be pleased with him) went out to them and said: “Let the one with the plow return to his plow, and the one with the craftsman to his craft. The matter today belongs to the Muhajirun and the Ansar. Today it is said: The matter today belongs to the mujahid leadership, and the people follow it. This is if we want to be successful…”

(1) Narrated by Muslim, Hadith No. 139. The hadith has two versions, with the letter kaf pronounced with a fatha and with a damma, and both meanings are intended

2- The resistance leadership must understand that cowardice in decision-making is more dangerous than cowardice in battle. If attack, fighting, and steadfastness are necessary, then they should act without shame before anyone. And if a truce and a ceasefire are decided upon under just conditions, then they should act upon it without fear of the consequences of the decision.

And how great was Khalid ibn al-Walid when he decided to withdraw from Homs after God had granted him victory over it... He made the decision to withdraw, even though it went against the soldiers' wishes. This means that Homs was conquered with the blood of martyrs, and the Muslims controlled it, then withdrew due to sound assessments by the Muslim leadership... I imagine an argument between the soldiers and their families with our master Khalid ibn al-Walid: “How can you withdraw after we have conquered the land? Are the blood of our sons so cheap that you would sacrifice it by withdrawing now?!”

Khalid made the decision to withdraw and returned the tribute to the people of Homs, because the topography of the region did not allow for fighting the Romans in Homs. So he withdrew to a commanding and strategic area. This decision to withdraw was the reason for the Romans' defeat and the subsequent victory for the Muslims.

(1) See the book The Spread of Islam: The Islamic Conquests During the Rashidun Caliphate, p. 96

A difficult return

The ground incursion increased until it separated the inhabitants of the north from the inhabitants of Gaza City. At that time, we were on a mission in Gaza City, waiting for a suitable opportunity to return to northern Gaza. We decided to return, and we reached the middle of the way, so mortar shells rained down on us on the way back, so we went back to our previous place. I was not sad because God is the one who chooses the path, and upon God rests the guidance of the way [An-Nahl: 9], and He is the one who brings out the houses as your Lord brought you out of your house in truth [Al-Anfal: 5].

The next day we returned and entered, thanks to God, and we began to look for a place to take shelter in, but we did not find space with anyone, so we went to a burnt place that had been destroyed by enemy machinery, so we cleaned it as much as possible, and spent the night there, and in the morning we secured water and food again. We had nothing but some canned goods and some handfuls of flour

We are now in an area that the army entered and destroyed. About two kilometers away is our neighborhood, but there is no one there. The enemy destroyed all its landmarks. During the day, we go there and enter its destroyed streets. I reached our neighborhood, but I didn't see any landmarks or signs. I entered our destroyed street, and by God, I didn't know where my house was until my brother told me: "Go back here, ten steps exactly... This was your house." Praise be to God in all circumstances. O Lord, grant me a house in Paradise, following the example of the righteous men and women: "My Lord, build for me a house in Paradise." In this supplication, he asked for the neighbor before the house

We used to spend the day in our neighborhood, and return at night to the place where we had taken refuge to sleep. This went on for about a week. I long to return to our neighborhood and our quarter, but where to?! And with whom? Where will we sleep?! No water, no electricity, no food, no safety. Longing is killing me, but what can I do?!

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Longing and Hardship.

When Usayl al-Ghifari came to the Prophet (peace and blessings be upon him) in Medina, he asked him: "How did you leave Mecca, Usayl?" Usayl began to talk about the streets of Mecca, the mountains of Mecca, and the air of Mecca. The Prophet (peace and blessings be upon him) said to him: "Enough, Usayl, let hearts find peace!"

After seeking guidance from God Almighty and consulting with sincere friends and companions on the path, we agreed on a decision: we would return to our border region. There are schools on the outskirts of the town that, by the grace of God, were not destroyed. We would go during the day to clean them and try to provide a source of water and another for electricity. Many brothers confronted me with discouraging words: "It's no use, this is risky." So we sought God's help and proceeded

One of my brothers had the advantage of arriving at the school the night before me. It was a great risk, as the area is a border region and completely deserted. Had even one of the occupation's vehicles advanced, it would have done what it did to the school. But God protected us, and by His grace, we began encouraging people to return. God facilitated for us a source of water and another of electricity, so the people settled in the place until this day, the 300th day of the war. God protects the place by His grace, and I ask God to avert from us the evil of the Jews and the criminals.

(1) Akhbar Makkah by al-Azraqi (2/155).

(2) If you cannot find a leader and communication is cut off, and the situation requires initiative, then step forward as an example, sacrificing and giving, and seek God's help

(3) The enemy bombed the place several months after we had stayed there, but despite that we returned and cleaned and restored it on the same day it was bombed, and we stayed there to spite the enemy. So the enemy entered again and destroyed and burned the place, so that people would not return to it. So we returned to it a third time and stayed there for a while, until the enemy destroyed the entire area and displaced the people from it

Building Life.

Our intention was to encourage people to return to a deserted and devastated area, and to create remnants of life there. This is a form of worship through defiance and struggle.

We expected people to respond to us individually, but we were surprised that people came, and their number reached hundreds of families within ten days. This is a large number in those terrible conditions, and in that terrifying border place. We found that these people needed aid, water, electricity, medicine, cleaning supplies, prayer, awareness, and preaching. We found that we needed to create a complete life!

The motto of this stage was work, giving, and seeking reward from God. I had told my young brothers who were with me that the world cannot be set right except by those who seek the Hereafter, because giving and receiving are the same to those who seek the Hereafter.

The Muslim's concept of life is not like others'. The Jews, for example, are the most eager of people for life

Even if a life of humiliation and degradation were considered life by any measure, our understanding of it is that it is a life of dignity here, or a life of honor in the sight of God. We maintain a life according to the standards of our Lord, the Almighty, and our attachment to the Hereafter does not mean that we are incapable of managing this worldly life. Rather, we manage it with utmost competence, cultivating and developing it for the sake of the Hereafter.

God has facilitated for us the provision of necessities for His servants, such as water, electricity, and medicine, as well as focusing on preserving people's faith by establishing a small prayer room, so that we may gather with people five times a day, reminding them and ourselves of God, the Most High

No reconciliation, no peace.

Due to the concentration of vehicles on the borders of our area, and because the schools where we sit are close to the separation fence, there is a daily danger surrounding us, especially when night falls. Therefore, we did not sleep at night. One night, enemy vehicles advanced towards us, and we were monitoring their advance. The young men were able to move to safer places, but some of the brothers, may God guide them, treated themselves as ordinary citizens and thought that the criminal enemy would treat them with respect. Some refused to move quickly, and one of them said, "The Jews will tell us to stay in the school, and none of you should move." So this brother chose the path of peace and thought that he was dealing with human beings. He forgot that this is a criminal, wicked Nazi army. So the army took him and arrested him. May God grant him patience and help him, and hasten his release and the release of all our prisoners

Making peace with the enemy is a path to humiliation, and opposing the enemy by any means is a path to honor. So do not make peace with them or make peace with them even if they say to you, "A head for a head," for our heads are more precious than their heads. Never think of surrendering yourself to the oppressors. Die an honorable death and live a dignified life in Paradise, for this is better for you than humiliation and captivity. May God release our brothers from captivity with honor

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Is it permissible for me to surrender myself?!

An incident occurred in this context during the time of the Prophet, and some of the Companions surrendered themselves. Some of them said, "As for me, by God, I will not submit to the protection of an infidel..." Ibn Qudamah commented on this hadith, saying, "Asim took the firm stance, while Khubayb and Zayd took the lenient one, and all of them are praiseworthy, not blameworthy or reproachable."

The jurists exerted themselves in defining the issue, and they said: We are faced with two situations

1- If he strongly believes that he will be killed or persecuted in captivity: then it is better for him not to surrender himself at that time, because if he faces the enemy, he will either survive or be martyred, and in both cases he is considered saved from the control of the disbelievers over him. Ibn Qudamah said: "And if he fears being taken prisoner, then it is better for him to fight until he is killed, and not to surrender himself to being taken prisoner, because he will win the reward of the high rank, and he will be safe from the control of the disbelievers over him through torture, enslavement and persecution."

(1) A question that was raised long ago in the books of jurists under the title: "Al-Istinsar"

(2) The story in detail is narrated in Sahih al-Bukhari (4/67): Chapter: Should a man surrender and who should not surrender: The Messenger of God, may God bless him and grant him peace, sent ten men on a reconnaissance mission, and appointed Asim bin Thabit al-Ansari, the grandfather of Asim bin Umar bin al-Khattab, as their commander. They set out until they reached al-Huda, which is between Usfan and Mecca. They were mentioned to a clan of Hudhayl, called Banu Lahyan They fled towards them, nearly two hundred men, all of them archers. They followed their tracks until they found what they had eaten: dates they had taken as provisions from Medina. They said, "These are dates from Yathrib." So they followed their tracks. When Asim and his companions saw them, they took refuge in a low-lying area, and the enemy surrounded them. They said to them, "Come down and surrender to us. We give you our word and covenant, and we will not kill you." "One of you," said Asim bin Thabit, the commander of the detachment. "As for me, by God, I will not go down today under the protection of an infidel. O God, inform your Prophet about us." So they shot arrows at them, and they killed Asim and seven others. Then three men went down to them with a covenant and pledge, among them Habib al-Ansari, Ibn Dayna, and another man. When they had power over them, they released the strings of their bows and bound them. The third man said, "This is the first act of treachery. By God, I will not accompany you. I have an example in these men." He meant the slain. So they dragged him and tried to force him to go with them, but he refused, so they killed him. Then they took Habib and Ibn Daynah and sold them in Mecca after the Battle of Badr. The Banu al-Harith ibn Amir ibn Nawfal ibn Abd Manaf bought Habib, and he was Habib killed al-Harith ibn 'Amir on the day of Badr, and Habib remained with them as a prisoner... then Ibn al-Harith killed him. Thus, Habib established the two rak'ahs for every Muslim who is killed while being held captive. (Hadith No. 3045)

(3) Al-Mughni by Ibn Qudamah (9/319)

(4) What the Jewish jailers are doing today is a crime without limit. Some prisoners have their honor and dignity violated, and some are subjected to the most severe forms of deadly torture. God is our helper, and He is sufficient for us, and He is the best of guardians.

(5) Al-Mughni by Ibn Qudamah (9/319)

Beneath him lies the flood... the trench of Khabbab

2- Whoever is reasonably certain that he will not be killed in captivity: such as if he is an ordinary person who has no connection to the resistance work, then it is better for him to surrender himself, and it is permissible for him to fight bravely in pursuit of God's pleasure. Al-Sarakhsi says: "There is nothing wrong with retreating if the Muslims are attacked by the enemy with something they cannot bear, and there is nothing wrong with patience as well, contrary to what some people say, that it is throwing oneself into destruction. Rather, in this there is the realization of sacrificing oneself in pursuit of God Almighty's pleasure." Several Companions did this, including Asim ibn Thabit, the protector of the wasp, and the Messenger of Allah (peace and blessings be upon him) praised them for it. Therefore, we know there is nothing wrong with it, and Allah is the One Who grants success.

The jurists have mentioned some important rulings on this matter, including:

1- It is not permissible for a woman to surrender herself if she strongly suspects that her honor will be violated.

2- It is preferable for a scholar, imam, or leader not to surrender himself, because this weakens and undermines the Muslims.

(125:1) Sharh al-Siyar al-Kabir, p. (

(2) Hashiyat al-Bajirmi 'ala al-Khatib - Tuhfat al-Habib 'ala Sharh al-Khatib (2554)

Jihad of the Thorn

The days passed, and we were exhausted from charitable work and serving the people. Thanks be to God, the people's situation stabilized, and things became somewhat easier. The ranks were filled with doers of good, so the brothers resolved to reorganize the fighting. It is not an easy matter, the decision to leave the safe area for the dangerous one, the decision that you could be targeted at any moment in the fields of glory and honor, but it is the greatest station... (A stand for an hour in the cause of God is better than standing in prayer on the Night of Decree at the Black Stone).

The enemy was maneuvering on the outskirts of our city from time to time, and the sustenance of jihad was still available, so we put our trust in God, hoping that God would grant us victory so that we could repel an enemy, or tread on a ground that would enrage him, or rally the mujahideen in the love of martyrdom

It is God who permits jihad, and staying among the mujahideen is another life. “O you who have believed, respond to God and to the Messenger when he calls you to that which gives you life.” So, O God, grant me death among the mujahideen, for there is no glory in this time except their glory

A man came to the Prophet (peace and blessings be upon him) and said, “O Messenger of Allah, what is fighting in the cause of Allah? For one of us fights out of anger, and one fights out of zeal,” and in another narration, “and one fights out of courage, and one fights for show,” and in another narration, “a man fights for spoils, and a man fights for fame, and a man fights to show off his position. So who is fighting in the cause of Allah?” He said, “He who fights so that the word of Allah is supreme is fighting in the cause of Allah.” This hadith kept coming to mind during this tour. Perhaps I fight out of anger or zeal… but I sought refuge in Allah and took shelter with Him I approached him and asked him about the sincerity of his intention, for intentions change for the mujahid, and blessed is he who examines his intention.

(1) Narrated by Ibn Hibban in his Sahih, Hadith No. 4603.

(2) Sahih al-Bukhari, Hadith No. 123

An Educational Session

I have a friend who is among the best of people, strict in nature, but a man of ambition and action, resolute yet gentle with us. I used to pray for him often in the past, and I felt that he harbored goodness for me in his heart. Whenever he saw me or I saw him, he would ask me about the Quran. We would study the verses, and he would mention some points he understood. He was successful—may God guide him.

When I was under siege at the beginning of the first thirty days of the ground war, he would call me on the secure landline and raise my spirits. My morale was heavenly, thanks to God. During the battles, contact with us was lost, and news of our martyrdom arrived. Some of the brothers performed the absentee funeral prayer for us. I even remember that one of my friends saw me after the first round of fighting ended, and he exclaimed in the street, "Are you alive?!" And I would say, "May God have mercy on you," and play the song, "My beloved ones, take my greetings," and weep to it!

Returning to our first friend, when I emerged from the siege and God saved me, I found him pale, as if he hadn't touched food in a long time. He greeted me and embraced me in a hug that relieved much of my weariness. He is not that stern, harsh man; it is the tenderness of a father, by God. I was crying with joy, and he laid his head on my shoulder, weeping bitterly. He said to me a phrase that is dearer to me than many worldly possessions: "The greatest victory in this war is that you are alive."

(1) A song I loved and used to recite with the young men, students of knowledge, and mujahideen around me, and I would sing it to them from my heart. (This is the link to the song in martyr Zaki's voice):

https://drive.google.com/file/d/125pcnjynWM6AwnsvQiuXn1e0Rm9sL4ba/view?usp=sharing

This love establishes a bridge of brotherhood that will never be broken. The leader's concern for the lives of his soldiers is the pinnacle of love. It reminded me of the Prophet's supplication (peace and blessings be upon him): "O Allah, if You destroy this band of Muslims, You will not be worshipped on earth." The Prophet loved that band very much and prayed to God to protect them.

It was a meeting that lasted no more than an hour, but it was a station of faith. After that, we parted ways on our missions, and I returned to the place after about one hundred and fifty days and met him again. Praise be to God, he and the men with him were well and healthy

Their survival infuriates our enemies. I greeted him and found him to be the same towering mountain I knew. We sat and studied Surah Al Imran, and his faith in God was beautiful. These are the remnants of men, by God, and our companion is one of them, God willing. All I ask of God is that He increase his steadfastness and sincerity, aid him in what is to come, and always bring us together in the arenas of glory and battle, advancing and not retreating.

(1763:1) Sahih Muslim, Hadith No. (

98

The Quran directs the battle (verses that caught my attention)

1- God Almighty said: “A defeated army of the confederates”. [Surah Saad: 11].

Look at the Qur'an's description of the disbelievers as a few insignificant soldiers. The word "ma" is used for ambiguity, as when you say, "I came for a certain matter." This is a belittling of them and a disregard for their capabilities. This is good news from the Lord of Glory that the assembled armies of the confederates are all helpless and defeated. Certainty in this is reinforced if we remember that the surah is Meccan and was revealed during the Meccan days of tribulation, yet it carries the good news of the defeat of the confederates. This is from the foretelling of the unseen, as it informs us that the armies of the confederates will gather against you in the coming years, but they will be helpless and weak. This is what happened, for the confederates gathered and were unable to decide the battle, and God turned back those who disbelieved, in their rage, not having obtained any good

2- God Almighty said: “Then when Saul marched forth with the soldiers, he said, ‘Indeed, God will test you with a river. So whoever drinks from it is not of me, and whoever does not taste it is of me, except for one who takes a handful with his hand.’ So they drank from it, except for a few of them. And when he and those who believed with him had crossed it, they said, ‘We have no power today against Goliath and his soldiers.’ Those who were certain that they would be thrown down said…” How many a small group has overcome a large group by permission of Allah. And Allah is with the patient. And when they advanced to meet Goliath and his soldiers, they said, “Our Lord, pour upon us patience and make our feet firm and give us victory over the disbelieving people.” [Surat Al-Baqarah: 249-250]

(1) A clip of the martyr entitled “Turn your hearts towards the Quran”

https://drive.google.com/file/d/1xLkQ5yW[B]C6pC6VqqfUX]C4IW_8Wseo/view?usp=sharing

Beneath him the flood... Khabbab's trench

And among the benefits of the verse:

A- One who reads the news of the mujahideen may think that encountering the enemy is the only trial in the field, but the truth is that the field is a path full of trials, for despite the harshness of the battle and the roughness of the journey, there are other obstacles, which may be such as hunger and thirst and orders that do not agree with the desire, and this is what the verses state, and the function of all these trials is to prepare and equip souls, so on such as this, O mujahid, prepare your soul

B - There is a vast difference between the believer who has been consumed by the fire of affliction and the believer who revels in ease and bliss. Those who enjoy bliss learned faith theoretically and then embarked on the path of jihad, but at the first test they said, "We have no power today against Goliath and his soldiers." But those who are focused on the Hereafter said, "How many a small group has overcome a large group by permission of Allah. And Allah is with the patient."

C - Only those focused on the Hereafter, who believe that they are journeying to Allah with their hearts and resolve, not with their feet and bodies, can endure the severity and length of trials

3- God Almighty said: “They have plotted their plot, and with God is their plot, even if their plot was such that the mountains would be moved thereby. So do not think that God will fail in His promise to His messengers. Indeed, God is Exalted in Might, Owner of Retribution.” [Ibrahim: 46-47]

Surah Ibrahim, the Surah of Conquests. I made a covenant with my Lord to recite it while on my way to a blessed campaign, and God granted us many conquests. What concerns us in reflecting on this verse is that the scheming of the Jews and their allies in this battle reached its peak, and they plotted against us with a scheme that would melt mountains. But God gives glad tidings to the believers that when the scheming reaches a great extent and their scheming melts mountains, then do not think that God will break His promise to His messengers. This “fa” in “fa-la tahsabanna” is a healing for the hearts, and it is dearer to me than the world and all that is in it

4- God Almighty said: “And those who disbelieve say, ‘We will never believe in this Qur’an or in that which came before it.’ But if you could see when the wrongdoers are made to stand before their Lord, throwing accusations at one another. Those who were oppressed will say to those who were arrogant, ‘If it were not for you, we would have been believers.’ Those who were arrogant will say to those who were oppressed, ‘Did we turn you away?’”

You turned away from guidance after it had come to you; rather, you were committing crimes. (Saba: 31-32)

I have not found in the Book of God a scene like this one that describes the state of those who are negligent in offering support, and who delude themselves into thinking that they are oppressed and not accountable because of the rulers' tyranny over them!

Imagine the scene as follows: God gathers the people with the rulers, and all of them are standing before their Lord, exchanging accusations, each blaming the other for being negligent. The people (who were oppressed) say to the rulers (who were arrogant): You are the reason for our failure to support our brothers, you are the barrier between us and supporting our brothers. Thus they place the blame on the tyrannical rulers, and the oppressive rulers reply to them: We have no connection to your negligence, you are criminals by nature and will, and you participate in injustice and crime by your choice. So on that Day, the excuse of those who wronged will not benefit them, nor will they be asked to appease [God]. That is, on that Day, the excuses of all these oppressors will not benefit them for what they did

5- God Almighty said: {And God would not leave the believers in the state you are in until the wicked are distinguished from the good.} - [3:179]

This verse makes you feel that what we, as a nation, are doing today does not please God. What we have been doing is normalization and plans day and night. What we have been doing is falling short in the branches of faith. The pulpits do not speak of forbidding evil except for those on whom my Lord has mercy, and lewd parties resound throughout the Arabian Peninsula, and preachers have abandoned speaking about preparation and jihad from the pulpit of the Messenger of God. What we are doing is

Agreements stipulating the sale of holy sites and the siege of the mujahideen, and neglect of the higher demands. What we are engaged in is mere amusement, play, adornment, boasting among ourselves, and an accumulation of wealth and children. Therefore, God would not leave us as we are, and there had to be a decree from Him to distinguish the wicked from the good.

6- God Almighty said: {And they will say, "Our Lord, why have You decreed fighting upon us?"} [An-Nisa: 77].

I read in the Book of God Almighty about lethargy and inactivity, and I witnessed the excuses of the lazy. Some of them say, “Grant me permission to stay behind and do not let me be tempted by the beautiful women of the enemy.” And some of them say, “Grant me permission and do not tempt me.” Unquestionably, into temptation they have fallen. And indeed, Hell will encompass the disbelievers. (At-Tawbah 9:149) And some of them say, “Our houses are vulnerable, and there are no men in them, so grant us permission to stay behind.” (And a group of them sought refuge with the Prophet, saying, “Our houses are vulnerable,” while they were not vulnerable. They only intended to flee.) [Al-Ahzab: 13] And some of them say: Will you permit me to go out for jihad?! Those who seek refuge with you are only those who do not believe in Allah and the Last Day, and whose hearts are filled with doubt, so they waver in their doubt. [At-Tawbah: 45] And among them are those who, if they go out into the ranks, only increase its weakness and hesitation. [At-Tawbah: 47] And among them are those who abandon preparation because they do not intend to fight at all. And if they had intended to go forth, they would have made preparations for it. But Allah disliked their going forth, so He held them back, and it was said, “Remain with those who remain.” [At-Tawbah: 46]

And among them are those whose hearts recoil and whose lives are troubled when fighting is mentioned. So when a decisive chapter is revealed and fighting is mentioned therein, you see those in whose hearts is a disease looking at you with the look of one fainting from death. [Muhammad: 20] And among them are those who go forth sluggishly and lazily. And indeed, among you are those who make things clear. [An-Nisa: 72] But the most astonishing thing I have encountered in the Book of God is a group who say: “Our Lord, why have You decreed for us death?” [An-Nisa: 77] And it has been said in this

The question on the lips of many Muslims: Why the fighting?! Why the jihad?!

7- God Almighty said: {And indeed, messengers were denied before you, but they patiently endured denial and persecution until Our help was granted to them. And there is no changing the words of God. And there has certainly come to you some of the news of the messengers.} [Al-An'am: 34]

God's way applies to all people, to the prophets and to all people in general. I was deeply saddened by the many wounds and calamities that befell us. I spread out my prayer rug, and God caused Surah Al-An'am to flow from my tongue. This verse stopped me in my tracks, and I reflected upon it and became certain that this Quran guides to that which is most upright. The prophets were rejected and harmed before us. Yes, they suffered harm to their bodies, their wealth, and their families, and the harm continued to befall them. How long will this continue?! Until our victory came to them... This is God's way with His creation, and this is how God deals with His servants: His prophets, then those most like them, and so on. These are the words of God, and there is no changing the words of God. So be steadfast and patient.

8- God Almighty said: {So rely upon God; indeed, you are upon the clear truth.} [An-Naml: 79]

Let your reliance be on God, and do not be alarmed by the wounds and harm that occur, for all of that is by the permission of God. And what befell you on the day the two armies met was by the permission of God, and that He might make evident the believers [Al Imran: 166]. And you are on the side of truth, light, and sincerity, while they are on the side of doubt and the darkness of polytheism. So rely on God, and do not pay attention to the enemies of God, and proceed with carrying out the tasks of the message and repelling falsehood with a strong heart, for the one who is right is worthy of victory

9- God Almighty said: {And indeed, a party of the believers disliked it. They disputed with you concerning the truth after We had made it clear, as though they were being driven to death while they were looking on.} [Al-Anfal: 65].

Pious souls are not infallible, and those engaged in jihad should excuse one another if they are engaged in jihad. It is natural for believers to utter some of the concerns that stir in their hearts. Surah Al-Anfal describes the state of the noble Companions, as a group of them went out to fight reluctantly, even arguing with the commander of the battle about the matter after it became clear. This is not surprising from human nature. I did not bring up this topic to find an excuse for those who sit back from jihad and abandon the mujahideen, but rather so that the mujahideen may excuse one another if such words are uttered by some of the mujahideen on the battlefield. The Qur'an has stated that they are believers (a group of believers), not (a group of hypocrites). O God, inspire us with guidance and protect us from the evils of our own souls

10- God Almighty said: {And when you said to him whom God had favored and you had favored, "Keep your wife and fear God." [Al-Ahzab: 37].

I pondered this matter at length. Why did the discussion of the idea or phenomenon of adoption occupy almost two full pages in Surah Al-Ahzab? And what is the connection between the issue of adoption and a decisive battle in the history of Islam? After much reflection, I was guided to the following:

Firstly: The surahs that are named after battles or in which battles are mentioned also mention circumstances related to the events of the battle. For example, in the Battle of the Trench, the wives of the Prophet (peace and blessings be upon him) coveted the spoils of Banu Qurayza, so the surah included messages to the wives of the Prophet. God Almighty said: "O Prophet, say to your wives, if you are

(1) The Battle of Uhud in Al Imran, the Battle of Tabuk in At-Tawbah, the Battle of Banu Nadir in Al-Hashr, the Battle of Hudaybiyyah in Al-Fath

in desire of the life of this world and its adornments, so come, I will provide for you and grant you a gracious release. But if you desire Allah and His Messenger and the Hereafter, then indeed, Allah has prepared for the righteous among you a great reward. [Al-Ahzab: 28-29] And in the Battle of the Confederates (1) also, some Jews sought to expose the private parts of Muslim women, so the rulings on covering and veiling poured forth in the Surah. Allah Almighty said: “O Prophet, tell your wives and your daughters and the women of the believers to draw their outer garments close around themselves.” They should cover themselves with their outer garments. That is more suitable so that they may be virtuous and not be harassed. And ever is Allah Forgiving and Merciful. [Al-Ahzab: 59]

(1) Al-Hakim narrated in Al-Mustadrak, on the authority of Hisham ibn Urwah, on the authority of his father, on the authority of Safiyyah bint Abd al-Muttalib (may God be pleased with her), that she said: When the Messenger of God (peace and blessings be upon him) went out to the trench, he placed the women and children in a fortified structure, and Hassan ibn Thabit was with them. A man from the Jews passed by us and began circling the fortress, and Banu Qurayza had fought and cut off There is no one between us and the Messenger of God, and there is no one between us to defend us. The Messenger of God, may God bless him and grant him peace, and the Muslims are in the midst of their enemy. They cannot turn away from them to us if someone comes to us. So I said: O Hassan, this Jew, as you see, is circling the fortress, and I swear by God, I do not trust him not to reveal our weaknesses to the Jews behind us.

In the midst of this battle we are waging, the projects of the people of falsehood have been brought up instead of the issue of adoption. For example, the project of normalization with the Zionists, and the idea of the independence of Arab states and that they control their own affairs, and other things that must be shown to all people to be illusions and falsehoods. I thought that God is passing the law of invalidating falsehood through our blood, our homes, and our lives, and we say: We are content, O Lord, so be pleased with us. We are content with God as our Lord, with Islam as our religion, and with Muhammad (peace and blessings be upon him) as our Prophet.

How difficult these confessions are for the souls! May God have mercy on Imam al-Hasan al-Basri, who said about this verse of the Confederates: “No verse was revealed to the Prophet (peace and blessings be upon him) that was more difficult for him than this one. If the Prophet of God (peace and blessings be upon him) had concealed anything of the revelation, he would have concealed it. Therefore, the mention of the abolition of the issue of adoption came in the hadith about the Battle of the Confederates, so reflect upon it.”

(1) Tafsir al-Tabari - Jami' al-Bayan, ed. Shakir (20/273).

And after you have learned what has preceded, now read these verses thoughtfully: ﴿It is not for a believing man or a believing woman, when Allah and His Messenger have decided a matter, that they should [thereafter] have any choice about their affair. And whoever disobeys Allah and His Messenger has certainly strayed into clear error.﴾

11- God Almighty said: “And that God may purify those who believe and destroy the disbelievers.” [Al Imran: 141]

Increasing the testing to a great extent is the path of the disbeliever's destruction and demise. The more testing and harm there is, the closer the annihilation of falsehood becomes. The meaning is that God will not destroy the disbeliever except after He tests and purifies us. Surah Al-Anfal has added clarity to this principle, for God has decreed that the destruction of the disbelievers and the eradication of their roots will only occur after the establishment of truth and the nullification of falsehood. God Almighty said: {And you wished that the one without power would be yours, but God intended to establish the truth by His words and to eliminate the disbelievers} [Al-Anfal: 7]. This verse, “And that Allah may purify those who believe and destroy the disbelievers,” came as a commentary on the wounds and a tradition from the events of the day of Uhud. Whatever wounds befell you were only to purify the believers and destroy the disbelievers. And Allah knows best in His creation the righteous and others, as Heraclius said to Abu Sufyan in the hadith of al-Bukhari: “And thus are the messengers tested, and the ultimate outcome is theirs.”

(1) Sahih al-Bukhari, hadith no. 4553

12- God Almighty said: “O you who have believed, do not be like those who disbelieved and said about their brothers when they traveled through the land or went out to fight, ‘If they had been with us, they would not have died or been killed.’ So that God may make that a regret within their hearts. And God gives life and causes death, and God is Seeing of what you do.” [Al Imran: 156]

Do not be like those who disbelieve, for their will is diseased and their intentions are weak. Rather, they are led by their desires and overcome by apathy. What is striking about the verse is that God followed it before the conclusion by saying: “And God gives life and causes death.” The significance of this comment is clear, because he for whom death is decreed will die even if he is in his bed, and he for whom death is not decreed will live even if he plunges into the thick of battles. This is evident, but I am alluding to another meaning, which is that he who repeats this statement has been punished by the loss of the life of the heart. Therefore, God said: “And God gives life and causes death.” So, whoever is accustomed to yearning for his past or clinging to his fleeting future, the least punishment for him is the erasure of the attribute of life from his heart, and the constriction of his heart in the valleys of worries, due to his heedlessness and his saying: “If only they were with us, they would not have died…”

Giving one’s soul for God and in the way of God is better than life without God. And what a servant prefers over God is not blessed. And if the destination is to God, then the journey is pleasant. - Loval

13- God Almighty said: “And they love those who emigrated to them and do not find in their hearts any need for what they have been given and give preference to them over themselves, even though they are in dire need. And whoever is protected from the stinginess of his soul - it is those who will be the successful. And those who came after them say, ‘Our Lord, forgive us and our brothers who preceded us in faith and put not in our hearts [any] resentment.’”

To those who have believed: Our Lord, indeed You are Kind and Merciful. (Al-Hashr: 198)

Most of the Quranic chapters that discuss battles include a considerable discussion of ethics. For example, Surah Al Imran, which details the events of the Battle of Uhud, mentions the ethics of hastening to repent, the prohibition of embezzlement, and the avoidance of stinginess and conceit. Similarly, Surah Al Anfal, which details the events of the Battle of Badr, mentions...

The ethics of humility and attributing credit to God, and warned them against quarreling over spoils. Surah Al-Ahzab mentioned the ethics of modesty and veiling, and some etiquette of companionship. Surah Al-Hashr, referring to the events of the Battle of Banu Nadir, mentioned the ethics of benefiting others, altruism, and abandoning stinginess... etc.

So I said to myself: Do I remember ethics in the context of discussing battles and wars? What is their benefit, and what is their effect?! The answer that my limbs spoke was: Islam would not have given us victory and then left us with bad morals. Therefore, it is fitting that the conquerors be described with these ethics.

14- God Almighty said: {They said, "We have taken an evil omen from you and those with you."} [An-Naml: 47].

The mujahideen achieved victory in previous rounds with the Zionist enemy, as happened in the enemy's withdrawal from Gaza in 2005, as well as thwarting the enemy's objectives in 2008 and 2014, and the security success in securing the prisoner Gilad Shalit and concluding an honorable exchange deal. And others besides them whom you do not know, but God knows them. At each of those junctures, the hesitant and the rumor-mongers in the city would say: "We are worthy of these honors, and we have attained this victory through our own merit." But when the hardship intensified and the resistance was harmed, and its fighting capabilities weakened, we saw them taking an ill omen from the resistance, saying: "What has befallen us is due to the misfortune of the resistance," and attributing the deficiency to it. How similar are the afflictions of those rumor-mongers to the afflictions of the Children of Israel, about whom the Quran says: "But when good came to them..." They said, “This is ours,” and if any evil befalls them, they attribute it to Moses and those with him. (Al-A'raf 7:131) Ibn Abbas said: By “good” they mean vegetation, fertility, fruits, livestock, abundance of sustenance, well-being, and safety. “This is ours” means that we are entitled to it. And His saying, “If any evil befalls them,” refers to drought, famine, disease, harm, and affliction. They attribute it to Moses and those with him. Because of Moses and those with him, meaning they considered him an ill omen and said, “This evil has befallen us because of the ill omen of Moses and his people.”

(1) Al-Razi’s Tafsir - Mafatih al-Ghayb or Al-Tafsir al-Kabir (14/344).

The verse concludes by stating the truth and what is right, which is: “Indeed, their fate is with Allah, but most of them do not know.” That is, their destiny and fate are with Allah, and Allah is the One who brings good and averts harm, but their insights are blocked, their minds are prevented from witnessing the truth, and their understandings are turned away from comprehending the meanings

15- God Almighty said: “And you are not engaged in any matter or recite any of the Qur’an, nor do you perform any deed, except that We are witnesses over you when you are involved in it. And not absent from your Lord is an atom’s weight within the earth or within the heaven or [anything] smaller than that or greater, except that it is in a clear record.” [Yunus: 61]

The commentators said: (And you are not engaged in any matter, meaning any matter of great importance, (nor do you recite any of the Qur'an) meaning, nor do you recite any of the Qur'an revealed to you for that matter, to manage the affairs of the believers, in calling to Islam and spreading your message.

From the verse, I imagine that the Prophet (peace and blessings be upon him) would go around to the soldiers reciting the Qur'an to them, guiding them with his instructions, and walking among the troops, straightening their ranks, strengthening their resolve, raising their spirits, warning them, and giving them glad tidings through the Qur'an. The Prophet would then seek more of the bounty of the Qur'an, and afterwards bestow upon the mujahid companions what he had of the light of the Qur'an

God, God, what the Qur’an does to the hearts of the mujahideen! If one of our brothers with a melodious voice were to begin with “In the name of God, the Most Gracious, the Most Merciful,” all the noise would subside, and the voice of the Qur’an would rise above all other voices. It is security; it is “In the name of God, the Most Gracious, the Most Merciful.” A word whose hearing brings healing to every worshipper, light to every seeker, solace to every bereaved, tranquility to every fearful one, security to every repentant one, and clarity to every seeker.

(1) See: Ma’ani al-Qur’an by al-Zajjaj (3/26), al-Tafsir al-Wasit (4/109), Aysar al-Tafasir (3/485), and Zahrat al-Tafasir (7/360).

The hearts of the knowers rejoice only upon hearing "In the name of God," and the anxieties of the fearful are dispelled only upon hearing "In the name of God." These are some of the effects of the Basmala (the opening phrase "In the name of God, the Most Gracious, the Most Merciful") among the soldiers. So what do you think of the seven long chapters, the hundreds of chapters, the repeated chapters, and the detailed chapters when the mujahideen recite them?! At that time, we will see no one besides God.

16- God Almighty said: {Indeed, He Who has imposed upon you the Qur'an will surely bring you back to a place of return.} [Al-Qasas: 85]

Surah Al-Qasas was revealed to the Prophet (peace and blessings be upon him) while he was on his way to Medina. If the reader were to reflect upon the Surah and consider the Prophet's situation, he would gain great lessons in faith and certainty. It is good to know the end of the road before embarking upon it. The Prophet left Mecca with no shelter, no army, and no provisions. He would go to Medina to begin anew the building of a new state, but he was certain that he would succeed in his project because God had promised him, while he was on his way to Mecca, that he would return to Mecca. The scholars of Tafsir said regarding God's statement: "He will surely return you to a place of return," meaning to your birthplace in Mecca. (1)

We were forced to leave our land, and I was certain that the oppressors have no lasting presence in the land of goodness, and that they will inevitably be punished. At that moment, I recalled two verses:

The first / The saying of God, Blessed and Exalted is He: {And they were about to drive you out of the land to expel you from it, and then they would not remain after you except for a little while.} [Al-Isra: 76], and its meaning is they would not remain after you except for a little while, and in a reading frequent, they would not remain (after you) except for a little while, and I thought because of the second-person pronoun that the speech was directed to the Prophet only, but the verse that follows informed me that this is a universal law for the righteous in every time and place, so God, the Exalted, said: {The way of those We sent before you of Our messengers, and you will not find for Our way any alteration.} [Al-Isra: 77].

3269(1) Ibn Abi Hatim's Interpretation

(2) They differed regarding your disagreement), so the two Medinans, Ibn Kathir, Abu Amr, and Abu Bakr recited it as “behind you” with a fatha on the kha and a sukun on the lam, without the alif of the publication in the ten readings.

(308/2)

The second is the saying of God, Blessed and Exalted is He: “Has it not become clear to those who inherit the earth after its people that if We willed We could afflict them for their sins and seal over their hearts so they would not hear?” [Al-A’raf: 100].

The meaning is: Has it not become clear and evident to the people who succeed others in inhabiting and inheriting the earth after the destruction of the other peoples before them that if God willed, He could afflict them and punish them for their sins and evil deeds, just as He punished their likes among those before them? And if God does not destroy them with the punishment of annihilation, He seals their hearts or stamps them, so that they no longer hear admonition and reminders with contemplation and acceptance, as God Almighty said: “And neither signs nor warnings avail a people who do not believe.”

17- God Almighty said: “So do not be an ally to the disbelievers. And let nothing turn you away from the verses of God after they have been revealed to you. And call to your Lord and never be of those who associate others with Him. And do not invoke with God another deity. There is no deity except Him. Everything will perish except His Face. His is the judgment.

And to Him you will be returned.” [Al-Qasas: 8886]

These verses are primarily addressed to the Prophet (peace and blessings be upon him). I believe the strong tone of the verses is intended to direct the nation's energies forcefully towards the truth, so that the people of truth do not stray into the alleys of falsehood, its allegiance, and its demonstrations. It saddens me that there are religious people who have not honored their faith with their conduct, have not established the justice they were commanded to uphold, and have not defended the truth they were commanded to support. They have merely raised the banner of monotheism theoretically. This is a form of the Murji'ah (postponement of judgment) that has been prevalent among the masses of Muslims for some time, where many consider deeds supererogatory. As long as one believes in God, one is saved regardless of negligence or shortcomings. This thinking has undermined the Islamic state for centuries. The truth is that the Muslims will not regain their former civilization except through faith and action combined.

(1) {They do not hear}: meaning they do not accept. From this comes the phrase, "God hears those who praise Him..." (Tafsir al-'Izz ibn 'Abd al-Salam, 1/494).

(2) Taken from Al-Zuhayli’s Intermediate Commentary (1/699).

18 - God Almighty said: “Do not lose heart or grieve, for you will have the upper hand if you are true believers.” [Al Imran: 139]

Surah Al Imran is a solace for grieving hearts. Listen to what Imam Al-Razi (may God have mercy on him) says in his interpretation of this verse: “Do not lose heart or grieve. It is as if he said: If you examine the conditions of past generations, you will know that even if the people of falsehood were to gain the upper hand, the outcome would ultimately be weakness and decline, and the power of the people of truth would prevail, while the power of the people of falsehood would fade away. Therefore, it is not appropriate “That the attack of the disbelievers upon you on the day of Uhud should not be a cause for your hearts to weaken, for you to be cowardly and helpless, rather your hearts should be strengthened, for victory will be yours and power and dominion will return to you, and do not be weak”: that is, do not become weak in jihad, “and do not grieve”: that is, do not grieve over those of you who were killed or wounded.”

If you ask why the Quran forbids us from weakness and grief, I say, seeking God's help, for three reasons:

First: Because we have suffered more at their hands than they have suffered at ours. On October 7th, the theory of deterrence and defense collapsed, and in the events of the battle, the theory of decisive victory was shattered. It is clear to any rational person that Israel was founded on two promises: security and economic prosperity, and this battle of ours has shattered both promises.

(2) Second: Our fighting is for the sake of God and to repel injustice, while their fighting is out of arrogance, to impress people, and to prove their position in the region. This necessitates that we are superior to them in rank and worth

Third: Because you are superior in that the ultimate outcome is yours, and this land, whose mosques the Jews deliberately bombed, destroyed, and ruined, they could not enter it after that except in fear, and they will have no home, no homeland, and no settlements in it. God Almighty said: “And who is more unjust than one who prevents the name of God from being mentioned in His mosques?”

(1) Al-Razi’s Tafsir Mafatih al-Ghayb or Al-Tafsir al-Kabir (9/371).

(2) The Israeli enemy's departure to fight was arrogant, to prove that it was the master of the region. It is exactly what Abu Jahl expressed on the day of Badr: "By God, you will not return until you reach Badr and the Arabs hear of us and our march. We will stay for three days at Badr, slaughtering camels, feeding the people, drinking wine, and having singing girls play for us. The Arabs will never cease to fear us." - Substitution, and his destruction was in that

“And those who strove to destroy it. It was not for them to enter it except in fear. For them in this world is disgrace, and for them in the Hereafter is a great punishment”. (Al-Baqarah: 114)

19 - God Almighty said: And strive for God with the striving due to Him. He has chosen you. (Al-Hajj: 78)

I often praised God Almighty for the clarity of the banner of Jihad in blessed Gaza, and for worshipping God through the worship of Jihad and steadfastness. I once said: We have waged a very arduous Jihad, and this verse appeared before my eyes: "And strive in the cause of God as you ought to strive." I said: Have we achieved that, I wonder?! Perhaps we were sometimes stingy and withheld our beloved things from God, or we grew weary of the long stay in the trenches, or we neglected the Jihad of the heart and its protection. Have we striven with wealth and selflessness?!

Our Great God deserves that we strive in His cause as He ought to strive, because He has chosen us, and it is His right upon us to magnify His command. Had He not chosen us, we would not have striven, and it is because of His choosing us that He enabled us to strive

And with further reflection on the verse I said: God knew what crimes I would commit before He created me, yet He chose me for jihad.... Lord, I call upon You and beseech You as You chose me for jihad and overlooked my crimes... My Master, if I meet You, then overlook my sins, my mistakes, and my betrayals. You are the guarantor of all that is good, and You are sufficient for me and the best of guardians

20- God Almighty said: {And it is not for you to guide them, but God guides whom He wills. And whatever good you spend is for yourselves, and you do not spend except seeking the pleasure of God. And whatever good you spend will be repaid to you in full, and you will not be wronged.} [Al-Baqarah: 272].

I have often wondered during this war: Is it conceivable that the Muslim Ummah is unmoved by our suffering?! Did the hunger of children not move them?! Did the blood of 60,000 Muslims not move them?! Did the cancer patients not move them?!

Didn't the killing of women move them?! Not to mention the assassination of active jihad leaders... Have their hearts been sealed?! Has the nation been so numb? The shape of future generations in my imagination will be something difficult if the silence continues in this manner... In any case, this was tearing at my heart until I paused, pondering a verse during the recitation of Surah Al-Khilafah (Al-Baqarah), the gist of which is that guiding people's hearts is not according to your whims and desires, but rather by the command of God. So adhere to the path of calling people and fulfill your duty, and the results are not your responsibility, as if God is saying: (You are the caller and I am the guide).

Then God Almighty says: (And whatever good you spend is for yourselves). I recalled the honorable ones who supported the people of Gaza with expenditures and charity, and let them know that the one who spends benefits himself first in this world, because spending on God's family opens the treasuries of the King, the Almighty, for him, and secondly in the Hereafter, because he finds his expenditure multiplied and increased. He said (Exalted is He): “And whatever you give in charity, seeking the pleasure of Allah - those are the ones who will receive multiplied rewards”. [Ar-Rum: 39]

In summary: Whoever understands the duty he has been entrusted with gains his own guidance, and whoever goes astray from what he has been entrusted with has deviated from his purpose. Guidance is from Allah, so do not grieve over them. As some of the people of wisdom have said: “The reward of the obedient is directed towards them, and the punishment of the disobedient is reserved for them”.

21- God Almighty said: “They ask you to fight in the sacred month. Say, ‘Fighting therein is a grave matter, but hindering [people] from the way of God and disbelief in Him and [preventing access to] the Sacred Mosque and expelling its people therefrom are greater [sins] in the sight of God. And persecution is greater than killing. And they will continue to fight you until they turn you back from your religion if they are able. And whoever of you reverts from his religion and dies while he is [in a state of] faith Disbeliever, woe to you!

Their deeds have become worthless in this world and the Hereafter, and those are the companions of the Fire; they will abide therein eternally. [Al-Baqarah: 217]

This verse is a sound principle in dealing with the mistakes of the mujahideen, and it is good for you to look into the reason for its revelation to understand this. On the authority of Az-Zuhri, he said: “Urwah ibn Az-Zubayr informed me that the Messenger of Allah (peace and blessings be upon him) sent a detachment…”

Beneath him lies the flood... the trench of Khabbab

From among the Muslims, and he appointed Abdullah ibn Jahsh al-Asadi as their leader. They set out until they reached Nakhla, where they found Amr ibn al-Hadrami with a Quraysh trade caravan on a day that remained of the sacred month. The Muslims disputed, and one of them said: "This is a surprise from the enemy, and you have been given spoils, and we do not know if it is from the month." Is this day forbidden or not? One of them said, "We only know of this day as part of the sacred month, and we do not think you should violate it out of greed, for you have become obsessed with it." Those who desired worldly gain prevailed, so they attacked Ibn al-Hadrami and killed him, seizing his caravan. This news reached the disbelievers of Quraysh, and Ibn al-Hadrami was the first person killed among them. The Muslims and the polytheists. So the delegation of the disbelievers of Quraysh rode until they came to the Prophet, may God bless him and grant him peace, in Medina, and they said: Do you permit fighting in the sacred month? Then the verse was revealed.

Imam al-Bayhaqi said in his commentary on this verse: “So God informed them in His Book that fighting in the sacred month is forbidden, as it always has been, and that what they deem permissible against the believers is greater than that, in that they hinder them from the path of God when they imprison, torture, and detain them, preventing them from emigrating to the Messenger of God, and in that they disbelieve in God, and in that they prevent Muslims from the Sacred Mosque in…” Hajj, Umrah, and prayer therein, and their expulsion of the people of the Sacred Mosque, who are its Muslim inhabitants, and their persecution of them for abandoning the religion.

What happened in this incident is similar to what was propagated at the beginning of the Battle of the Al-Aqsa Flood, that the resistance had killed and burned children and cut women to pieces, as the liar Blinken claimed. Of course, none of this happened; rather, it was a fabrication and a way to justify Zionist crimes in Gaza.

(1) Al-Durr al-Manthur fi al-Tafsir bi al-Ma'thur by al-Suyuti (1/603).

(2) Dala'il al-Nubuwwah by al-Bayhaqi (183).

(3) See: a video clip published by the Al-Qassam Brigades of the October 7th attack, in which one of the fighters is playing with young Jewish children, as well as clips of dealing with young enemy prisoners and women. See also, for importance, a documentary entitled Al Jazeera Investigations into the cases of rape of women, which the resistance was accused of

But, for the sake of argument, let's suppose that some mujahideen who lack understanding of Islamic jurisprudence committed such an act—I mean the killing of children. Would this then justify some people questioning the validity of the path of jihad? Have we forgotten the unparalleled crimes committed by the enemy in this battle and in previous battles? In 2008, hundreds of children were killed at once at the beginning of the battle in a devastating airstrike. Were the massacre of the child Huda Ghalia, and the massacre of the Al-Athamneh and Al-Dalu families, mere figments of the imagination?! Our generation witnessed these massacres with their own eyes; we didn't just read about them as we read about Sabra and Shatila... And the burning of the child Ali Dawabsheh is not far from our minds either

He who forgets the systematic crimes of the Zionists and speaks to us of some individual mistakes by the mujahideen in killing a child or a woman is exactly like the Quraysh when they questioned the Prophet (peace and blessings be upon him) about his companions killing a man during the sacred months. The Quran was revealed defending the oppressed and saying to the oppressor: Enough of your manipulation of words! It is as if the Quran was revealed saying: O Quraysh, you turned people away from God, silenced voices, imprisoned and tortured the vulnerable, expelled people from their homes, prevented them from praying in the Sacred Mosque, and tempted people in their religion. Moreover, you disbelieved in God. All these crimes and transgressions escaped your notice so that you would cling to a man who killed another man—a man on a day whose status as one of the sacred months is uncertain. God does not guide the wrongdoing people.

(1) As for the rape of women, it is a pure lie propagated by the Zionists. **History has not recorded a single true case of rape by conquering mujahideen in the history of Muslims.**

Congregational prayer

The world and its demands overwhelm our spiritual life and our relationship with God. Look, for example, at the state of Arab politicians and their adherence to prayer, except for those on whom my Lord has mercy. Some go out to search for a livelihood, thus neglecting prayer after prayer, and perhaps they combine the five prayers together, under the pretext that they want to eat and drink

The matter of disregarding prayer provoked me, and I remembered the leader of monotheism, Ibrahim - peace be upon him - on the day when he was looking for food and drink for his family, but he did not neglect the matter of prayer. “Our Lord, I have settled some of my descendants in an uncultivated valley near Your sacred precincts, our Lord, that they may establish prayer.” [Ibrahim: 37] I saw someone who sleeps through the Fajr prayer, and I saw someone whom I used to ask whenever I met him, “Have you prayed?!” and he would say, “No.” I was not surprised because he was not truly one of the people of the mosques in the days of prosperity

We strove in the shelter to create a small prayer room, barely large enough for twenty or thirty men. Then, by God's grace, we began praying in the center's open courtyard. We encouraged the women to join us in congregational prayer, and by God's grace, the spirit of prayer returned to the veins of the believers. Through congregational prayer, we discussed, by God's grace, the rulings on ablution, dry ablution, wiping over socks, prayer, the Fatiha, ritual bathing, brotherhood, altruism, and the relationship of all creation with God and His servants.

With the cooperation of generous people, a large prayer room was built, accommodating everyone in the center. We allocated a section for women within it and opened a memorization circle for males and another for females—by God's grace and help. We held lessons there that strengthened certainty. Indeed, the mosque is the greatest institution in Islam.

(1) The enemy was enraged by this scene and bombed the place with warplanes. Then, they entered again with their vehicles, burning and bulldozing the place—may God burn their hearts and fill their homes and graves with fire

The Well of Medina.

The Prophet's biography is a way out for the nation from every crisis. When the Prophet arrived in Medina, his first priority was securing the people's need for water. The water was in the hands of the Jews, and they would not give anyone a drop of it except for a price. So the Prophet, peace and blessings be upon him, said to his companions: "Who will buy the well and have Paradise?" Uthman bought it. Paradise in exchange for the well. The highest price in Islam was paid for the well.

Securing drinking water and water for washing was very difficult for us, but God made it easy. There was a sound desalination plant amidst all the piles of destruction and ruin, so God facilitated its transfer and operation with the help of virtuous brothers. All praise and gratitude are due to God. I never imagined before that I would reach a stage where I would lose a sip of water

The day the station was moved and the water came out, I called my father and gave him the good news, and he cried with joy at the good news, because he too had strived to make a water spring to provide water for people. By God, the act of providing water is a great act of worship. The Prophet, may God bless him and grant him peace, was asked: “Which charity is best?” He said: “Providing water.” It is authentically reported in a hadith that a woman gave water to a dog, so God thanked her and forgave her. It was reported on the authority of Anas bin Malik, may God bless him and grant him peace, that he said: “Whoever has many sins should give water to drink.” It was reported on the authority of some of them: “If the angels were to descend to Earth, they would be busy providing water to drink.”

Although I did not exert that effort in this matter, rather the credit is due to God alone, and then to those who exerted more effort than I in transmitting and compiling it, I hope that God will grant me, through the efforts of the humble, a pure drink on the Day when neither wealth nor children will avail, so that I may be quenched and read, smiling, the words of the Most High: {And their Lord will give them a pure drink}

(1) See the complete hadith in Sahih al-Bukhari, hadith no. 7278, and Sunan al-Tirmidhi, hadith no. 3703

(2) Sunan al-Nasa'i, hadith no. 3665, and Sunan Abi Dawud, hadith no. 1681.

(3) Sahih Muslim, hadith no. 2245

(4) See: Tafsir al-Qurtubi (7/215), and Tarikh Baghdad

Thirty More

Ramadan is approaching. Oh, how harsh and severe this affliction is! Ramadan, the month of worship, joy, kinship, adornment, Taraweeh prayers, and sustenance—none of this we can attain.

Ramadan has come while we are in dire straits. Our bodies are emaciated. Tomorrow is the first night of Ramadan. What will we eat for Suhoor? Some rejoiced that Ramadan would be the end of the round and the war would cease, but something within me says: My friend, these are thirty more months of discipline, hardship, and purification.

The crescent moon of Ramadan has been sighted. Should I rejoice or die of grief?! I will rejoice, in the name of God. I will prepare myself for Taraweeh prayers. We prayed Isha and the Sunnah, and I said: May God reward you for the night prayer. Tears choked me. Memories of our mosque flooded my mind. They demolished the mosque and destroyed its traces

Oh, how dear the mosque is to my heart! O God, fill the hearts of the Jews with fire, just as they distracted us from the Taraweeh prayers. Fasting was very tiring, for we worked all day serving the people, providing what was needed, monitoring the enemy, and supplying the mujahideen. Food was scarce and very limited, but we were determined by what our mujahideen sheikhs said: "Fasting and jihad are twins for the liberation of people and lands."

Truly, those were thirty great days, purifying hearts. This Ramadan, and even its supplications, will not be forgotten by me. I will recall this in Paradise, God willing, where moments of supplication are never forgotten. Indeed, we used to call upon Him before. Indeed, He is the Beneficent, the Merciful. [At-Tur: 28]

Someone told me: This is the most beautiful Ramadan I have ever spent in my life. The verses of the Quran had a profound and profound effect on my heart.

(1) An article by our Sheikh, Dr. Younis Al-Ashtal - may God preserve him and grant him a long life filled with good deeds, and may He grant us and him a good end

How Do We Welcome Ramadan?

Where are the advocates of renewal?! Many preachers on social media have been bombarding us with the necessity of renewing religious discourse. It is a true statement, but they intend falsehood by it. I haven't heard a peep from many of them in this battle. The mujahideen renewed the methods and practices of jihad on October 7th, and not many of them commented! I was expecting them to change the content of their worn-out lesson: "How Do We Welcome Ramadan?" to align with the demands of the time and the current stage. Instead of welcoming Ramadan with decorations and perfumes, let us welcome it with a revolution against injustice and the oppressors. They haven't done this, and they won't as long as they live with the same prevailing methodology, mentality, and approach. May God be pleased with the masked Abu Ubaidah when he said: "We have offered a sacrifice to God, a cascade of pure blood and innocent souls."

We have been let down many times. The fasting and praying have let us down, but God will not and will not let us down. Our Lord, You are our refuge when all other refuges are cut off for the servant

Preachers are obligated to renew their preaching discourse to the general public. They must speak seriously and at length, not timidly or evasively, about the major issues of the religion: (such as jihad in the path of God, the desire to attain martyrdom, insight into the plots of falsehood, rebelling against injustice, advising every Muslim, mobilizing the nation towards noble matters, uniting ranks and unifying the word, and purifying souls and morals that qualify us as worldly leaders), and abandoning infighting over minor disagreements (such as the ruling on photographs, the discussion of letting garments hang below the ankles and adornment, the ruling on celebrating the Prophet's birthday, the disagreement over some aspects of prayer such as the level of raising the hands when saying the takbir, the movement of the finger in the tashahhud, whether to prostrate on the hands or knees, and the long, tedious debates among students of knowledge on minor and perhaps marginal issues)...

For delving into these matters is not sound speech. O you who have believed, fear Allah and speak words of appropriate justice. [Al-Ahzab: 70]

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Another face that is inevitable

It would be good for you to read the book (What We Don't Know About the Messenger of God ﷺ). A preacher should not be a dervish or a simpleton, but rather vigilant, combining strength and mercy, and dignity and humility, so that people do not covet him and the foolish do not slander him. The Prophet ﷺ was compassionate, merciful, and friendly, but he was also a fierce warrior. It was said of him: "Whenever two armies met, the Prophet ﷺ was the first to strike." When Abu 'Azza al-Jumahi tried to deceive him, after being captured at the Battle of Badr, he pleaded with the Prophet, who pardoned him on the condition that he would not attack the Muslims again. However, al-Jumahi did not keep his promise and was captured again. Al-Jumahi said: "O Muhammad, show me mercy and let me go to my daughters, and I give you my word that I will not do it again." To fight you, so the Prophet, may God bless him and grant him peace, said: “Do not wipe over your cheeks in Mecca and say: I have deceived Muhammad twice.” So he ordered that he be beheaded.

And the amazing thing is that when he preached to the Companions, he softened their hearts and made them weep. The focus of some preachers on the emotional aspect alone of the Prophet's life neglects and obscures the other aspect, giving an incomplete picture of the Prophet's character and the character of the believer that God desired and approved. It emboldens the hypocrites and the foolish against the Muslims, and this is something we do not accept, nor were we raised on it, because it contradicts what God commanded him to be firm and stern with them: "O Prophet, strive against the disbelievers and the hypocrites and be harsh with them" [At-Tawbah: 73].

(1) This chapter is very important for Islamists, because secularists and their followers describe us as dervishes. They must know that our tongues and swords are sharp, and whoever steps on our toe, we will bury him.

(2) By Sheikh Hazem Salah Abu Ismail - may God release him from captivity, edited by Professor Muhammad Ilhami - may God grant him success.

(3) See: Fayd al-Qadir (5/172)

(4) Ma'rifat al-Sunan wa al-Athar (13) 198), Hadith No. 17904, and al-Sunan al-Kubra by al-Bayhaqi, Hadith No. 18028

Some situations and events have compelled us to discipline some fools and respond to evil with evil, and this is permissible, God willing. We have often forgiven and overlooked, for the believer is aware of his time and focused on his own affairs. The believer never ceases to repeat the Prophet's supplication (peace and blessings be upon him): "Guide me to the best of character, for none guides to the best of it except You, and turn away from me its evil, for none turns away its evil except You."

(1) Sahih Muslim, Hadith No. 771

Charitable work is jihad

Mary was in her sanctuary worshipping, spending long hours to gain reward and achieve purification. God Almighty said: “Every time Zechariah entered upon her in the sanctuary, he found with her provision. He said, ‘O Mary, is this for you?’ She said, ‘It is from God. Indeed, God provides for whom He wills without account.’” [Al Imran: 37] He also said: “And when the angel said, ‘O Mary, indeed God has chosen you and purified you and chosen you above the women of the worlds.’” [Al Imran: 42] It was a spiritual atmosphere and a tranquil upbringing, but when she went out into society and interacted with it, and began to engage in the issues related to society, she said, "Would that I had died before this and was a thing forgotten!" [Maryam: 23]. Is this the devout Mary?! Is this the Mary who was devout in her prayer niche?!

Managing people and following up on their affairs is a form of jihad and a branch of faith. This is the path of the prophets. The Messenger of God (peace and blessings be upon him) was often overwhelmed by people, and he frequently suffered from headaches. Aisha only learned medicine and remedies because of the Prophet's frequent illnesses.

Charitable work requires patience and moderation in anger and contentment. Patience in it allows one to endure hardship and prevail over people.

Were it not for hardship, all people would be leaders. Generosity impoverishes, and boldness kills

As for moderation in anger and contentment, it is not to be always resolute, lest time break you, nor always weak, lest fools crush you.

(1) Imam Muslim narrated in his Sahih (Hadith No. 732) that our mother Aisha was asked: “Did the Prophet, peace and blessings be upon him, pray while sitting?” She said, “Yes, after people had worn him down.” Imam al-Nawawi said, “The narrator said in his commentary: ‘His family wore him down when he grew old among them, as if because of the burdens and responsibilities he bore for them and the care for their interests, they made him a broken old man.’”

One of the pitfalls of charitable work is to think you have a favor over people by delivering others' alms and donations to them. May God have mercy on Yahya ibn Ma'in when he said: "I have never seen anyone like Imam Ahmad. We accompanied him for fifty years, and he never boasted to us about any of the good he possessed."

On the other hand, there are some people with diseased souls whose principle is: (Since you are in this place doing charitable work, you must tolerate others and be patient with their insults, belittling, criticism, and slander!!) Can you imagine someone insulting you to your face and then telling you that you are obligated to do so?! No, by God, this is not religion, and Islam does not approve of this. Some tongues need to be cauterized. God is the One from whom help is sought

And as a concluding point, I say: The deceit of some fraudsters working in charity, and their failure to adhere to integrity in financial matters, honesty in receiving and giving, and placing alms in their proper channels, should not close the path of work, innovation, and sound judgment to the sincere in this field. And God is the One from whom help is sought.

(11/214) (1) Siyar A'lam al-Nubala'

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City Market

The population boom in our small area, where the displaced people were staying, opened a pressing door for small projects needed by the residents. The nearest market was about five kilometers away, there was no transportation, and there wasn't a single shop or small market nearby. Goods were expensive, scarce, and far from people's reach. So what was to be done?! We would establish a market.

One of our generous donors contacted us, and we explained the situation to him. We told him that there were quantities of food in the distant market that needed to be prepared into parcels for distribution. This would require a huge sum of money because the prices were exorbitant! A bag of rice cost 800 shekels (approximately $300), and it was scarce. A bag of flour cost 1400 shekels (approximately $500), and it was scarce. Simple canned goods like beans cost 20 shekels each (slightly less than $10), and they were scarce and expensive

So we undertook a charitable project, for the sake of God, to alleviate people's burdens a little. We tasked five young men with going to the distant market and buying whatever goods they could at the lowest prices. After bringing them back, we sold them to people at a price they could afford. We used the proceeds to buy more goods, and then sold them in the same way. The project continued for twelve days. (The donor had sent a specific amount for this project, so it's natural that the money would run out after a few days, since you sell the goods for less than half the price.) By God's grace, this idea helped alleviate the crisis for the people.

Reviving and regulating the market as God wills is a duty for Muslims. Only those who understand should trade in our market. It is authentically reported that our master Umar ibn al-Khattab, may God be pleased with him, said: "No one should sell in our market except one who..."

He had become learned in religion, and Imam Malik used to order the princes to gather the merchants and present them to him. If he found any of them who did not understand the rulings of transactions, nor know what is permissible and forbidden, he would dismiss him from the market and say to him: Learn the rulings of buying and selling, then sit in the market. Imam al-Manawi said: “Whoever buys and sells is obligated to learn the rulings of transactions.”

Furthermore, working in the market requires asceticism and piety, so many of our young people working in relief

The people—and it was a tiring task—he took nothing for himself in return for his effort and time. Rather, it was all for the sake of God and to relieve people's distress. This reminded me of the jurisprudence of our Imam Muhammad ibn al-Hasan when he was asked: "Why don't you write a book on asceticism?" He replied: "Yes, I have written a book on sales." He meant that whoever achieves piety in the jurisprudence of sales is an ascetic. And speaking of which, I recall the stance of Abd al-Rahman ibn Awf when he arrived in Medina as a displaced person, owning nothing. Assistance was offered to him, but he refused it with dignity, saying: "Show me the market." This ambition is the motto of those who follow the Companions in their conduct.

(1) Sunan al-Tirmidhi, Hadith No. 487.

(2) See: Al-Tarateeb al-Idariyyah by Abd al-Hayy al-Kattani (2/17).

(3) Al-Taysir Sharh al-Jami' al-Saghir (1/164).

(4) Ta'leem al-Muta'allim by al-Zarnuji, p. 28

(5) Sahih al-Bukhari, Hadith No. 2049

Night Prayer

This act of worship rectifies the heart. It was prescribed for the Prophet (peace and blessings be upon him) and his Companions twelve years before the obligation of Jihad.

I was careful never to miss the night prayer, even if it was just two rak'ahs. There were days during the war when I was so tired and exhausted that I couldn't perform the night prayer. My soul would tell me: "You are tired, and you have fought in the way of God today. Night prayer is for those who have no Jihad!" So, if I missed the night prayer, I felt weak, heavy in body and blood. Indeed, the night prayer rectifies both worldly and spiritual affairs

As for the night prayers in Ramadan, we used to pray Isha and Tarawih in our prayer room made of nylon, then rest a little, and wake up at midnight for the night prayer. We would deliberately turn on the external speakers in that isolated border area, so that the sound would reach the farthest point, and people would feel safe and that the rituals of religion and Islam would continue. For the Qur'an is so great that mountains would tremble before it. And if our Qur'an could move mountains or cleav the earth or make the dead speak, "Rather, to Allah belongs all command." [Ar-Ra'd: 31]

Indeed, striving in the path of God along with standing in prayer at night brings the servant to high stations. Vast armies have thought themselves to be striving, but they know nothing of the night and its secrets. Hearts that have not been nurtured in the sanctuaries of night prayer cannot endure a long and arduous struggle. So take your share of the night, O knights of truth, for rarely does a hypocrite stand in prayer at night.

(1) To understand the meaning, pay attention to the implied omission: "This Qur'an would have been..."

Night prayer, and what do you know of night prayer? Why does it hold such importance and status?! Night prayer involves following the Messenger of God, and it involves purification: “You have a status with Us that you do not see as your own (1).” It involves strengthening the laws of striving (opposing desires, persevering in what God loves, controlling permissible things), and it involves establishing the pillars of purification (seeking help, remembrance, prayer, contemplation, the Quran), and all of these are realized in Tahajjud and Qiyam.

Tahajjud is the greatest educational act by which a Muslim educates himself, and it is hoped that whoever adheres to it will not fall into the valleys of trials, in addition to what it contains of education in high ideals, purification of the mind, and education in secret

Night prayer is closely related to guidance and improving decisions for the ruler and the one entrusted with heavy tasks. Indeed, We will cast upon you a weighty word [Al-Muzzammil: 5]. And whoever seeks help from the weighty word, God will lighten every burden for him. And the relationship is also close between the night prayer and the lofty demands that are related to the elevation of religion. And from the night, pray with it as additional worship for you. It is expected that your Lord will raise you to a station of praise [Al-Isra: 79]. For the above, the obligation of night prayer was imposed twelve years before the prayer, and the founding generation was raised while people were asleep, then it set out to spread Islam throughout the world among mankind

It is hoped that the first political speech in the city contained the night prayer, for on the authority of Abdullah bin Salam, may God be pleased with him, he said: When the Messenger of God, peace and blessings be upon him, arrived in Medina, the people rushed to him, and it was said: The Messenger of God, peace and blessings be upon him, has arrived. So I came with the people to see him, and when I saw the face of the Messenger of God, peace and blessings be upon him, I knew that his face was not the face of a liar. So the first thing he said was: “O people, spread the word…” Peace be upon you, feed the hungry, and pray at night while people are asleep, and you will enter Paradise in peace.

(1) From the words of Al-Harith Al-Muhasibi. See: Destroy Your Idol, Al-Majdi Al-Hilali, p. 119.

(2) Sunan Ibn Majah, Hadith No. 1334

Among the rulings of the jurists, such as Imam Ahmad, Ibn Qudamah al-Maqdisi, and others, is that a man should have a set of rak'ahs (units of prayer) that he should perform regularly. If he is energetic, he should lengthen them; if he is lazy, he should shorten them. If he misses them, he should make them up and make them up.

(2/103-104) (1) See: Al-Mughni by Ibn Qudamah

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(The father is the middle gate of Paradise)

My father - may God preserve him - was our first sheikh. He used to look at us a lot, and I could read in his eyes that he loved us very much. He was a noble, generous, and wise man who was often two steps ahead of us in managing affairs. For the first forty days of the war, we were cut off from the world, and I knew nothing about him, until one day an opportunity arose, so I called him. My patient and resilient father wept bitterly, or perhaps it was from the pain in his heart. He hoped for nothing but that we would be well. His suffering intensified when my brother was arrested two days after the call. I spoke to him and consoled him as best I could, but it is difficult to be a mentor to the one who taught you everything in your life

Twenty-four days have passed since my brother's arrest. I saw in a dream that my father was shaving his hair, and I was overjoyed when I woke up. On the twenty-fifth day, I received news that your brother had been released. Oh God, I prostrated in the street out of sheer joy, and I spoke to my father and congratulated him. Praise be to God

The hardship intensified during the war. My sister and mother fell gravely ill, and God helped my father bear this burden. He took care of my wife and children and covered them with his generosity. He is a father, gentlemen, giving all that he can. How negligent we were in honoring and being with them! I long for the scent of his hands, by God. On Eid, it was my custom to pray the Eid prayer beside my father, and after the prayer, I would be the first to embrace him and say, "May you be well every year, Dad." I would see his eyes fill with tears. This was during Eid in normal circumstances, so what about during war and separation? On Eid during the war, my father sent me a message. I cannot write its text, but I say: My heart ached with his feelings and longing... So treat your fathers well, preserve your good manners in their presence, and lower the wing of humility and mercy towards them, for you are but a blessing from your father.

(1) Sunan al-Tirmidhi, Hadith No. 1900

The mother... "Stay close to her, for the way to Paradise is beneath her feet"

In the last three years, the righteous woman (my mother) devoted herself to memorizing the Holy Quran, and she completed memorizing it with mastery and skill. I still remember her crying the day she completed memorizing Surah Al-Baqarah, and she used to recite to me the end of the Surah, "Our Lord, and do not place upon us a burden."

Her completion of memorizing the Holy Quran was one of the most beautiful moments I have ever experienced. By God, my heart almost soared with joy that day, for my mother, the crown of our heads, had joined the ranks of those who have memorized and are devoted to the Quran. Congratulations, my dear! I wonder how you felt as you memorized and recited the last chapters before completing the memorization, as if crowns of dignity appeared before you, O beautiful one! You remembered the stations of "Read and Ascend!" You remembered the day you began memorizing, and how God bestowed upon you the magnificent completion! You remembered the hopes of years! The long and short chapters—no comment needed... for majesty speaks for itself in these moments.

Blessed be the light of the Quran upon you, and blessed be my dear father for this great achievement and this righteous companionship. Blessed be this blessing upon us and our family, for we are but a blessing from my mother and father. Praise be to God until praise reaches its ultimate end, and O God, increase us and do not decrease us

My mother is over sixty years old and has had two major knee replacement surgeries. She suffered pain for many months. My father had promised her a pilgrimage to Mecca after she finished memorizing the Quran, and it was scheduled for October. But then the war came, and praise be to God in all circumstances.

Some time ago, my brother contacted me and told me that my mother is suffering from pain in her uterus and will have surgery soon. I am far away and cannot reach her, so all I can do is pray for her:

(1) Sunan Ibn Majah, Hadith No. 2781

O God, heal Your servant (my dear mother). O God, clothe her in the garment of health. I used to wake up at two in the morning just to pray and supplicate for her; that's all I have.

My mother underwent the first operation, but the doctors decided she needs three more, including a hysterectomy! Her pain is in her uterus (the place of pregnancy). I think our distance from her is what pains her, for we only came from that womb. My brother and I are in the field, and we haven't seen her since the beginning of the battle. My third brother is traveling and danger surrounds him, and the fourth has been arrested.

A mother is a great thing; it cannot be described in a few lines. Every good thing that resides within us is due to my mother. O God, preserve her in good health, grant her a good end in all matters, and protect her from the disgrace of this world and the torment of the Hereafter.

We were blessed.

Mus'ab ibn 'Umair was one of the wealthiest young men of Mecca. He wore only the finest clothes and used only the most exquisite perfumes. Since his conversion to Islam and the Prophet's appointment of him as an ambassador of the call to Islam in Medina, his lifestyle changed. He migrated to Medina, visited its homes, and prepared the ground for the reception of the call to Islam. Do you know how much it takes to convince people of a new idea?! Mus'ab, the ambassador of Islam, preceded the Prophet to Medina not to escape the turmoil and suffering of Mecca, but to wage a new battle whose title was (preparing fertile ground for the cultivation of the call to Islam).

Mus'ab, that blessed young man, spent the prime of his youth migrating and calling to Islam among the homes of Medina, and he was exposed to much dust and the hooves of horses

The Battle of Uhud took place, and the noble companion Mus'ab ibn 'Umair was martyred. That pampered young man was martyred. Bring a shroud for Mus'ab! Bring something to cover him! He was covered with a garment that did not conceal his entire body. If his face was covered, his feet were exposed, and if his feet were covered, his face was exposed. So they covered his face with the garment and his feet with idhkhir (1). (Idhkhir: a type of tree). This is the way of the world.

We were pampered, wearing luxurious clothes, using the finest perfumes, driving cars, and having fun and enjoying ourselves (although this is rare in the reality of Gaza and the pressure of responsibilities and time). Then this war came, and I saw my pampered and affluent brothers, some of whom could barely find two garments. I saw some of them sleeping without a blanket in the bitter cold, and some who did not have a dirham or a dollar in their pockets.

(1) See the story in Sahih al-Bukhari, Hadith No. 1276

The hundred ranks that God has prepared for the mujahideen are enough for us to forsake all worldly pleasures for their sake. For jihad is based on severing the desires of the self and persevering in what God loves, and everything is insignificant in the path of God. So, you who live in worldly pleasures, turn your gaze away from them and direct it towards true bliss, towards the Giver of blessings and towards what He has commanded you.

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Beneath him is the flood... Khabbab's trench

But you are a people who are impatient

Gradualism is one of the laws of God Almighty, and the Prophet, may God bless him and grant him peace, described us by saying: (But you are impatient), and the believer may fail in some tests because of haste

Al-Farooq (may God be pleased with him) slipped on the day of Al-Hudaybiyyah due to his oversight of the Sunnah of gradualism. He asked Abu Bakr Al-Siddiq (may God be pleased with him) in astonishment: “Didn’t he tell us that we would come to the House and circumambulate it?” He said: “Yes.” He said: “Did he tell you that you would come to it this year?” I said: “No.” He said: “Then you will come to it and circumambulate it.” It is as if the Prophet (peace and blessings be upon him) is saying: Yes, I promised you that you would circumambulate the House, but I did not promise you this year. And perhaps you now understand the secret of the Prophet’s (peace and blessings be upon him) anger towards Khabbab (may God be pleased with him) when he asked him: “Won’t you seek help for us? Won’t you pray for us?”

I reflected on the teachings of the Quran and found that it establishes patience, for God has wisdom and laws that

must be fulfilled. God does not change His laws for the sake of the oppressed, but rather He carries out His laws and takes vengeance on the oppressors in this world and the Hereafter. God Almighty said: “Say, ‘I am on clear evidence from my Lord, and you have denied it. I do not possess that for which you are impatient. The decision rests only with God. He relates the truth, and He is the best of judges.’ Say, ‘If I possessed that for which you are impatient, the matter would have been decided between me and you. And God

I am most knowing of the wrongdoers. [Al-An'am: 57-58] And He, the Exalted, said: I will show you My signs, so do not be impatient with Me. [Al-Anbiya: 37] And He, the Exalted, said: The command of Allah has come, so do not be impatient with it. Exalted is He and high above what they associate with Him. [An-Nahl: 1]

(1) Sahih al-Bukhari, Hadith No. 3612

(2) Musnad Ahmad, Hadith No. 18928.

(3) Sahih al-Bukhari, Hadith No. 6943

The reform project begins now

The purpose of affliction is to supplicate to God and return to Him. God has condemned a people who were afflicted but did not supplicate.

And We have already seized them with punishment, but they did not humble themselves to their Lord, nor did they supplicate. [Al-Mu'minun: 76]

In the nation there are common sins that people openly commit, and apathy has become the norm for many. It is the duty of preachers to start now to urge people to obey their Lord, repent from sins, and seek forgiveness for injustices. The Companions attained the honor and glory of repentance after the last of the battles: “Allah has already turned in mercy to the Prophet and the Muhajireen and the Ansar who followed him in the hour of difficulty.” [At-Tawbah: 117]

Publicly engaging in lewd singing, dancing, and nighttime parties, and other such things, we must repent from all these major sins that bring down calamities. Some scholars have said: “Every town that has four things in it, its people are protected from affliction: a just imam who does not oppress, a scholar on the path of guidance, elders who enjoin what is right and forbid what is wrong and encourage the pursuit of knowledge and the Quran, and their women who are veiled and do not display themselves immodestly.” The first era of ignorance.

We must begin now, for hearts are ready, death is a reminder, this world is fleeting, and the Hereafter is approaching. If we return in our societies to our former open sinning, then calamity will only increase our apathy. The wise person should know that sins are a cause of the Most Merciful's wrath. The motto of this stage is: "O you who have believed, repent to Allah with sincere repentance" [At-Tahrim: 13] and "And repent to Allah, all of you, O believers, that you might succeed" [An-Nur: 31].

(49/4) (1) Tafsir al-Qurtubi

Sheikh Ahmed Al-Sayed - may God preserve him - says in a post on his Telegram channel during the Battle of the Al-Aqsa Flood: "Are you still committed to changing your life, your level of thinking, and your hopes with the events in Gaza? Or have you reverted to your limited, narrow hopes and your petty, trivial concerns? If you were among those who grieved for their brothers at the beginning of the events and discovered then the falsity of the Western model and the lies of human rights slogans, and knew the extent of the conspiracy, collusion, and betrayal, then the matter remains the same to this day, and has only become more severe and clear. So why did you retreat, stop, and forget?! Or was it just a wave of emotional reaction, and then everything ended? Or did you not forget, but despaired and were overcome by hopelessness and frustration? Why?! Don't you believe in God and meeting Him? Don't you know that He is the Truth, Glory be to Him?" Hasn't He informed us in many places in His Book of Truth about the year of trials? Have you forgotten the hardships and tribulations that have befallen believers throughout history? Do you not read Surah Al-Buruj and Surah Al Imran? And do you not believe that Islam still has a coming era of glory, which the Prophet (peace and blessings be upon him) foretold in many of his hadiths? And believe me, it is not far off. These heinous crimes against the oppressed are but preludes to divine punishments that will befall the aggressors, the oppressors, and their supporters. Then God will grant victory to His religion and give the earth as an inheritance to whomever He wills of His servants, and the ultimate outcome is for the righteous. So rise up, my friend, and do not despair. Seek God's help and do not be weak. Have good thoughts about God, and share the concerns of your brothers in Gaza and other places where Muslims are oppressed. Include them in your prayers, your efforts, your conversations, your concerns, your support, and your giving. Elevate your life and aspirations above trivialities, sins, and personal conflicts. Dedicate your time and thoughts to the genuine pursuit of becoming one of the bearers of this great religion and one of those who walk its path.

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Do not gamble on the unseen for which you have not worked!

It is not right for us to say while sitting idly by: He who chose the path for us will not abandon us in its middle and end!!

We can say it while we are working, but to say it while we are lazy is contrary to the Quran. And Allah had certainly fulfilled His promise to you when you were killing them by His permission until [the moment] you lost courage and disagreed about the matter and disobeyed after He had shown you that which you love. [Al Imran: 152] Focus with me on the position of (until) in the verse, how it separated what came before it from what came after it. Indeed, He who honored us at the beginning of the day asked us to continue, but then we changed and altered, so the honor was taken away from us. You said, “How is this?” Say, “It is from yourselves.” [Al Imran: 165] Those who disbelieve wish that you would neglect your weapons and your belongings so they could attack you in one sudden assault. [An-Nisa: 102] Where is the victory?! It was lost due to weak security.

The events of October 7th and what followed were not insignificant; we paid a very high price for them. Is it conceivable that we would squander our opportunity and turn back after God has guided us...? October 7th was not made by someone sitting on Facebook. October 7th was made by several great, separate waves, which I will mention to you later

Sometimes we criticize some Sufis for their individual behavior and their abandonment of the issues of the nation, but within the hearts of many of us is a reprehensible Sufism, so we abandon the practice of the Sunnah, and we abandon perfecting worship for the sake of the hoped-for unseen. God Almighty said: Or do they possess knowledge of the unseen, so they write it down? [Al-Qalam: 47].

Emerging from the Wilderness

We study the stories of previous nations because the deviations they fell into are frequent. How did they wander, and how did they emerge from the wilderness?! What was the beginning and end of the wilderness? We read Surah Al-Ma'idah to understand the logic of the lost. God Almighty says, informing us of their method in confronting the enemies: "If they leave it, then we will enter." [Al-Ma'idah: 22]. The question that is naturally raised here is: How will they leave the land when they are a powerful, mighty, and capable people? Why would they leave the land to you?! Perhaps they meant solutions of settlement and negotiations

From these distorted convictions, the wandering began... Every day they would walk a path, only to realize they had gone astray, so the next day they would take another, and so on. Forty years of wandering, loss, and confusion without purpose or identity, yet the pleasures of food and drink were their top priority, and God sent down manna and quails upon them. As for escaping this wandering, a new generation was born during this period, a generation that believed in God and in the verse, “And why should we not fight in the cause of God when we have been driven out from our homes and [separated from] our children?” [Al-Baqarah: 246]. A generation that understood the true path of Islam, so they acted, and God opened doors for them.

Talking within the walls of monasteries will not solve our problems. There must be talk in the monasteries and preparation of defenses, along with movement in society to educate people, guide them, and sometimes even forcefully push them towards the truth

In colloquial terms, I say: If you are happy with prayer, fasting, and pilgrimage... then your worship will not be safe if you abandon repelling falsehood. God Almighty said: “And were it not for God repelling some people by means of others, monasteries, churches, synagogues, and mosques, in which the name of God is much mentioned, would have been destroyed.” [Al-Hajj: 40]

One of the landmarks on the road?! Islam is both religion and state.

Who was Ibn Salul, famous for his hypocrisy? He was a man from the Khazraj tribe, one of the elite. The Aws and Khazraj agreed to make him their king. Before Ibn Salul could rise to power, the Pledge of Aqaba took place, giving the Aws and Khazraj another form of leadership and sovereignty. They had no need for Ibn Salul. This situation confirms that Islam, from its very first step, is a state, not just a call to faith.

You will find others who want to deceive you and exploit your minds, claiming that Islam is only a call to the righteousness and purity of hearts, and has no relation to politics

We say: If their words were acceptable from a Sharia perspective, the Ansar would have been content for the religious authority to belong to the Prophet and the political leadership to Ibn Salul. However, they did not accept this. Rather, the religious and political leadership belonged to the Prophet. What indicates that Islam was a state, even in the eyes of the polytheists, is the tone of the polytheists themselves in their discourse with the Prophet and his companions. Initially, they considered them to be deviant groups and oppressed them in Mecca under the slogan "We are disciplining the disobedient." However, at the Treaty of Hudaybiyyah, a significant change occurred in this tone. An agreement was reached between two political entities, and there was clear recognition from the Quraysh of a political leadership in the Arabian Peninsula that followed Muhammad.

A related point concerns the conduct of the preacher. The preacher is a fighter, not merely a theorist or someone with a purely educational and purifying method. Some believe that the preacher's ultimate task is to open an association, write an article, or author a book. This, in their view, is the extent of what a preacher can do

This is not taught in schools and colleges, so memorize it and understand it well, because the world is lying to you to distract you from what you were created for and to occupy you with things that drain your energies. That is why they refuse to accept Islam as a political, economic, or social system, and they are terrified by the idea of it being a military system! Yet the essence of Islam is to be a governing system on Earth. God Almighty says: {And We did not send any messenger except to be obeyed by permission of Allah} [An-Nisa: 64]. So, if Islam comes with an economic system that prohibits usury, then usury is forbidden. If it comes with a social system that abolishes class distinctions, then class distinctions are forbidden. If it comes with a military system that mandates defending the faith through fighting, then fighting is obligatory. Therefore, Muslims cannot live in any other context that negates the system of Islam and the sovereignty of God. God Almighty says: {Indeed, We have sent down to you the Book in truth} To judge between people [An-Nisa: 105]. And Allah Almighty said: “Have you not seen those who claim to have believed in what was revealed to you, [O Muhammad], and what was revealed before you? They wish to refer legislation to false deities.” [An-Nisa: 60].

Changing policies and Islamizing society comes at a high price, and our enemies know this well. Everyone, young and old, has heard that one of the goals of the war waged by the Jews is to end Hamas's rule in Gaza. Many people believe that we should not seek governance, and that the path of the prophets is only to preach. I call upon Muslims in every country to read the story of the Prophet Solomon and reflect on how the Holy Quran presents us with the story of a prophet and a king

We want a Muslim who is a pillar.

We have wronged the call to Islam greatly, O preachers! We preachers today lean on the side of lazy individuals, telling them: "Our Lord loves you, and you must love Him, pray, and be virtuous." We have presented Islam in an incomplete and distorted way.

The call to Islam brought by the Prophet (peace and blessings be upon him) is a call to establish the message of Islam, by establishing its goal, its dimensions, and its ultimate purpose. Within the context of these three lines comes the call to individuals, to improve their understanding of monotheism, to improve their prayers, to improve their acts of worship, to avoid sins, and to perform acts of obedience... All of this is for their benefit, but it does not bring them to what God wants from them

You must read this example: When my son gets first place in high school, goes and enrolls in medical school, then graduates, then gets a master's degree in his specialty, then a doctorate in his specialty, then becomes a senior doctor, then I tell him: Stay home and don't practice medicine, and congratulations, my dear, you've become the best doctor in the world!!, and that's it, but where is the treatment that he will use to treat people?! And where is the clinic?! And where is the hospital?! And where is his role in society?!!), as if I was actually making him acquire and store things with him, then not perform their function!!, I think you get the idea

Therefore, what is required in calling to Islam, O our sheikhs, is that we tell the individual Muslim, theoretically and practically, how to fulfill his role in this life, so that he may be saved before God... One of the preachers recounted that they organized a scientific camp, which included activities to build the character of the young Muslim, so that they might receive the reward of preparation. They obliged the young man to run three kilometers, and other activities focused on coexistence and patience, and climbing high places, all with the intention of preparation. And then what?! Then the project ended, and they prepared themselves!! But where is the land of ribat (fortification of the Kaaba) where they will be stationed?! Where

Defiance of falsehood?! Where is the continuation of training?! Where is the acquisition of field skills, shooting and others?!.... I remember that one of the senior sheikhs outside Gaza said to one of the preachers of Gaza when he met him: “You take the hands of those being called to Islam from the street until martyrdom in the cause of God, that is, from the beginning of the path until meeting God, and this is a great blessing for you, people of Gaza, that we lack in all our projects outside Gaza.”

The calamity we have brought upon the call to Islam, wasting lifetimes in it, and corrupting our call, or failing to deliver it correctly, is that we spend ages talking to a person about their faith, obedience, avoidance of sins, and so on, and then we never, ever talk to them about the purpose for which God created them. Consider this: God speaks about the first human being, Adam: “Indeed, I will make upon the earth a successor” [Al-Baqarah: 30]. If God had wanted to place on earth someone who reads the Quran, adheres to using the miswak, grows a beard, prays the night prayer, and so on, He would have done so. But I am astonished by the angels’ statement: “And we glorify You with praise and sanctify You.” The meaning is: Is it the role of humans to glorify and sanctify like us as well? Are we not angels more capable than them of glorifying and sanctifying?! So the divine decree decided: No I did not create them merely for glorification and praise, but rather I made them successors on Earth to cultivate it through the governance of this world with religion. “He will make upon the earth a successor” [Al-Baqarah: 30], “He has made you successors on the earth” [Al-An'am: 165], “And He will make you successors on the earth” [An-Naml: 62]. Therefore, Islam is a religion with a message, as this word implies—a message that is crystal clear. So do not sever the call, O preachers.

One of our shortcomings in the duty of calling to Islam is that we strive to establish Muslim individuals who coexist with a different context, as if we are saying to America—in effect, “Draw your own context, and we, as Muslims, will provide you with individuals who live according to your ideas!”—and then we say to the Muslims: You must remain gentle

Khabbab's Trench

And you listen to what's said, and we don't want problems, and Islam is a sweet religion and that's the end of it!! No, a thousand times no, our esteemed preachers.

For Islam came to create the entire context, not to place individuals in another context that has no relation to Islam, nor to hand its followers over to a criminal context in which Muslims live under whips and the lie of peace. Sometimes we build the foundation and keep looking at it and contemplating it!! And we never, ever, ever erect the building, and we spend our whole lives contemplating the foundation!!!! The Prophet, while building the foundation, would point to the top of the building for the people, and tell them, giving glad tidings, that it would be such and such, as it is authentically reported that in the darkest times of fear and weakness in the Battle of the Trench, he gave glad tidings of the conquest of Persia and Rome. (1)

The call of Islam is an active, constructive, progressive call; it guides and creates the context, and moves the nation. This is what the Prophet ﷺ, the Companions, the Salaf, and the scholars of the nation were like. So whoever decides that his call should be different in its content and vocabulary from the call of Muhammad should reconsider his effort and affiliation

I ask God that his words be clear, eloquent, and unambiguous, and I hope that they have reached minds, souls, hearts, and spirits.

(1) The complete hadith is found in Sunan an-Nasa'i, hadith no. 3176, and Sunan Abi Dawud, hadith no. 4302

Glory to the Mujahid and His Sheikh

Glory to that Mujahid who has been stationed at his fighting post for more than six hundred days, carrying his Al-Yassin 105 rocket launcher, lying in wait for his target, and offering himself as a sacrifice for his religion and his nation.

And glory also to that young man's sheikh and teacher who instilled in him the love of Jihad and sacrifice, and who led the way before him, giving him a lesson through his actions more eloquent than his words.

Imagine if that young Mujahid had studied under so-and-so and so-and-so from the sheikhs of this strange era, those who criticize the Mujahideen for their Jihad. The result would have been humiliation, disgrace, and submission to tyranny. May God be pleased with our Mujahid sheikhs

If the men of God in Gaza were led by a certain scholar, he would teach them monotheism according to its theoretical standards. If another led them, he would teach them innovation and its danger to the faith. If a third led them, he would teach them the etiquette of conversation, not raising their voices to strangers, and the humble and compassionate character of the Prophet. If a common person led them, he would teach them repentance from sins and that we should abandon the struggle against the enemy until we strive against our own selves. If a fifth led them, he would explain to them the deviant sects and clarify their danger to them, and that our true battle is with them, not with the infidel, aggressor, and criminal enemy. This is the most they would add to the lexicon of the active, striving men of God.

O God, we are Your servants, the children of Your servants, humbled before You. So help us, grant us success, and guide our scholars and the elite of our nation. Direct us and them to action and turn us away from argumentation

The Role of the Preacher and Reformer

Many who work for God's religion mistakenly believe that a scholar or preacher writes books, holds meetings, tours, visits, and sermons... and so on. But does the preacher lead an Islamic movement amidst the structures of the global order, striving to empower God's religion and confront falsehood and its pillars?! I am almost certain that many preachers do not want to do that, or are not suited for it, or were not raised for it at all, because many deal with events merely as followers, commentators, or analysts

Mus'ab ibn 'Umair, may God be pleased with him, when the call to Islam sought him as a caller, was an ambassador. But when it sought him as a fighter, he was at the forefront of the ranks, striving in the cause, and was martyred on the day of Uhud. Therefore, I say to myself and to every sheikh, preacher, and scholar who has followers and supporters: Know that words often come without consequence, but if you were to descend to lead people, mobilize them, and confront falsehood, then you would know the true nature of your knowledge and its impact on you, and the extent to which knowledge has reached you, not merely your own attainment of it.

All the experiences of the prophets are the experiences of a scholar who leads people. Therefore, I know of no example in our Islamic history of a scholar who confined himself to his books and commentaries without engaging with people and the politics of society, except that his harm was greater than his benefit. The best example of such a person is one who respects himself and is ashamed, refraining from commenting on every event with criticism and guidance, while he sits idly by, not daring to confront the most obvious wrongdoing

Finally, imagine with me: If you were tasked with leading an Islamic group and you had power and men like the men of God in Gaza, what would you do with them in this time?! Perhaps you would wake up and direct your compass towards real, effective work, and stop wasting the energy of the generation on what is less important when there is what is more important

Idealism and the Benefits of Wars

Your evening (the sword erases sins); said the one who was forced to fight.

My brother, O brother of Islam; read this statement of your grandfather, Al-Hasan Al-Basri, read it, then see the difference between your righteous predecessors and the words of the majority of preachers of our wretched time.

Read it, then read the explanation and details that follow, so that I and you may bear witness to the truth and its reality. Al-Hasan Al-Basri said: “Indeed, every path has a shortcut, and the shortcut to Paradise is jihad.” And if a man complained to him about the multitude of sins, he would say to him: “Place the sea between you and them,” meaning jihad

This is truly the logic of the jurists of the soul. They see jihad as a way for people to escape their sins, and it is what God has ordained for them, both by divine decree and by religious law. Today, you are hindered from jihad by preachers, even groups, who dissuade you from it under the pretext of attaining perfection and the multitude of your sins, claiming that you are not worthy of jihad as long as you remain sinful and negligent.

You might think that the previous statement of al-Hasan al-Basri is merely his own opinion and interpretation, but the truth is that it is a reality and a belief from the tenets of the Quran and Sunnah for those who ponder them.

Reflect upon the words of your Lord: “Let those fight in the cause of Allah who sell the life of this world for the Hereafter.”

[An-Nisa: 74] It is as if the verse is calling out to us: O you who wish to sell this world for the Hereafter, strive!

It is not a single verse; it is the entire Quran, from beginning to end, closely linking the forgiveness of sins with jihad. Its beginning is the statement of God Almighty in Surah Al-Baqarah, spoken by the Messenger and the believers: "And forgive us and have mercy upon us. You are our Protector, so grant us victory over the disbelieving people." [Al-Baqarah: 286]. Its end is Surah An-Nasr:

(1) Narrated by Imam Ahmad in his Musnad, Hadith No. 17657

(2) Hilyat al-Awliya' (157/6)

(3) The previous reference, same volume and page

When the victory of Allah has come and the conquest, and you see the people entering into the religion of Allah in multitudes, then exalt [Him] with praise of your Lord and ask forgiveness of Him. Indeed, He is ever Accepting of repentance. [An-Nasr: 31]

You read the Quran's discourse in Surah Al Imran about jihad; If there is a verse in it about embezzlement in jihad, and embezzlement is taking something from the spoils of war secretly, Glory be to God, who takes from the spoils of jihad secretly, O Lord, they are some of the mujahideen, the mujahideen who stand at the pinnacle of the summit of Islam, O Lord, the mujahideen who migrate and live abroad and endure all kinds of horrors, O Lord, the mujahideen who give their blood and souls cheaply in jihad for Your sake, O Lord?! Yes, they are the mujahideen; Even though they are the best of all people on earth, they are ultimately human beings. When they strive, they do so with human souls, human hearts, and human minds, from which they are inseparable. Their faith increases with striving and decreases with the impulses of the soul. Then, another verse in the same hadith of Al Imran dispels your illusions about sins and their hindrance to striving, a verse in which God says to the companions of His Prophet, “And among you are some who desire this world” [Al Imran: 152]. The masters of the worlds after Your prophets, among them are some who desire this world, O Lord?! Yes, they are the ones who desired this world, some of whom went out with the Messenger of God to fight in the cause of God.

Have you heard that there is a chapter in jurisprudence called “The Ruling on Implementing the Hudud Punishments in the Land of War”? Regardless of the details of this issue, it suffices for you to know the differences of opinion among the jurists on this matter, after considering the occurrence of the conditions for the application of the Hudud punishments by some of the raiders and those striving in the cause of God

As for the Sunnah, it suffices for you to know the error of Usamah ibn Zayd al-Hubb ibn al-Hubb (may God be pleased with him) in killing a person after his conversion to Islam, and the error of Khalid ibn al-Walid (the Drawn Sword of God) in killing a group of people.

(1) See: Al-Umm by al-Shafi'i (7/374), Bada'i' al-Sana'i' by al-Kasani (7/131), Al-Ghayah fi Ikhtisar al-Nihayah by al-'Izz ibn 'Abd al-Salam (7/193), Al-Sunan by al-Bayhaqi

(3/402).

(2) The complete hadith is in Sahih al-Bukhari, hadith no. 6872

After their conversion to Islam, what did the Messenger of God do? He disavowed to God what they had done, but he did not disavow them. No one from the early generations said before jihad: Do not fight those who are not qualified for jihad by abandoning sins. Nor did anyone say after him: Now that some of the mujahideen have sinned, there is no jihad for them again. The call of Islam and its obligations encompass everyone, and are not for specific individuals or a specific movement. It encompasses the one who commits forbidden acts as long as he knows that God is the one who commands and forbids, and he repents whenever he sins and returns to his Lord. And God forgives, guides, and directs

That is the truth of the matter that I wanted to convey through this commentary on the words of our master Al-Hasan Al-Basri: Jihad is an obligation upon every Muslim, and a Muslim is not free from sin, whether he wages jihad or not; rather, the one who wages jihad in the way of God may commit a major sin, and he may even be unjust to some of creation, and he may even be following an innovation. He is a Muslim among Muslims who is right and wrong, even if he is not like the others in what God has singled him out with of the honor of jihad in His way

So, if someone asks you, "Who are you, O sinner—by neglecting an obligation or committing a forbidden act—to strive in jihad?!" then say to him, "I want to strive because of my sins, both the apparent and the hidden. I want jihad as a means of salvation from them through God's general forgiveness, which He has promised for those who strive in jihad. I want jihad, hoping for either victory, which my Lord may reward with repentance from Him, or martyrdom, through which my Lord may forgive me for what I have done and what I have left undone with the first drop of my blood shed. I want jihad to seek the elevation of my religion, whose worth I have neglected so much. I want jihad to seek the glory of my nation, whose rights I have failed so much. I want jihad to mend what is broken between me and God."

May God be pleased with Al-Hasan, and O God, heal our ailments through jihad, forgive our slips through it, and fill our gaps through it.

(1) The hadith is in Sahih Al-Bukhari, hadith number 7189

Illusion and Fallacy.

On the X platform, I came across a prayer by a student of knowledge living in one of the normalization states. In his

prayer, he said: "O God, preserve the stability of this country... O God, bestow upon us the Caliphate."

This prayer, built on a fallacy that reveals the speaker's ignorance of the laws of conflict and the axioms of existence, gave me pause for a long time.

So-and-so... stability of what and from whom?! Are you truly convinced that the current stability is in your favor or in the favor of Islam?! What accursed devil convinced you that stability is praiseworthy in itself?! Isn't the Caliphate model as a state a model that is radically opposed to and different from the model of these vile states? And can the Caliphate return except with the downfall of these vile ones? Has any state ever been established in the history of existence except in the context of chaos, killing, destruction, and the eradication of tyranny, with true stability coming afterward?

Say: O God, chaos that uproots tyranny, and through which You open the gateways of Your destiny to empower Your religion. This is the prayer of one who knows God and understands the laws of existence

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The Prophet's Biography as an Instructor

I had come across the biography of the Prophet, may God bless him and grant him peace, and read it more than once, but I resolved to hold a regular lesson on the Prophet's biography in our mosque. So I diligently prepared the lesson with God's help, reading Al-Raheeq Al-Makhtum by Al-Mubarakfuri, Fiqh Al-Seerah by Al-Ghazali, the commentaries of Sheikh Ragheb Al-Sirjani, The True History of the Messenger by Sheikh Hazem Abu Ismail, Building an Individual, a State, and a Nation by our Sheikh Muhammad Al-Ashtal, Al-Lu'lu' Al-Maknoon by Al-Azmi, and what I benefited from Sheikh Bassam Al-Safadi's commentaries on Al-Raheeq Al-Makhtum. It was an interesting journey since the beginning of 2023 CE, and I reached the event of the Hijra, and then came the Al-Aqsa Flood tour. I saw the biography in every scene and in every place, and I will point to some of them quickly. The goal is for us to know that the biography is fruitful, continuous, and moving with us, and it is not just fleeting stories. Rather, every crisis of the nation has a solution in the biography

These are some key points that preachers of the Ummah should focus on in the biography of the Prophet (peace and blessings be upon him).

So that the Ummah may know that the biography continues.

1- Comparing the migration to Abyssinia with the October 7th attack, and the absence of any security breach.

2- The similarity between the migration to Medina and the displacement during the war.

3- The population growth in Medina after the migration, and comparing it to the overcrowding during displacement, and the ethical considerations at that time.

4- The Battle of Badr (a group that wanted the caravan), just as we wanted to free the prisoners, but God wanted to establish the truth.

5- The Prophet's (peace and blessings be upon him) holidays and their timing, and the holidays of the people of Gaza.

6- The martyrdom of the best men at Uhud, and the martyrdom of prominent leaders in Gaza, and the wisdom behind it

7- The alliances that the Prophet made, and how to benefit from them in our reality and time.

Ibn Mas'ud and the public recitation of the Quran, and fighting to the last breath in the battles of Gaza.

9- The state of the world without divine revelation before the mission, and the current world order.

10- The first verses revealed of the Quran, and the importance of educating societies upon them.

11- The Treaty of Hudaybiyyah and the difference between it and treaties, permanent peace, and normalization.

12- The Prophet's ﷺ journeys in jihad and da'wah.

(1) Surah Al-Alaq, representing knowledge; Surah Al-Muddaththir, representing action; Surah Al-Muzzammil, representing worship; Surah Al-Qalam, representing writing; and Surah Al-Fatihah, representing the methodology

Why Do We Repeat Supplication?

Be certain that your supplications to God are not lost, nor does God forget them. Rather, God raises the supplication of the oppressed above the clouds and says: "By My might, I will surely help you, even if after a while." The Prophet (peace and blessings be upon him) revealed the wisdom behind repeating supplication and its connection to many acts of worship, saying: "The circumambulation of the Kaaba, the Sa'i between Safa and Marwa, and the stoning of the Jamarat were ordained only to establish the remembrance of God." This means that God loves for you to remember Him, so He loves you and elevates you.

Sheikh Muhammad al-Ghazali says in his valuable book, "The Art of Remembrance and Supplication with the Seal of the Prophets":

Just as we repeat washing until our clothes are pure, so too do we repeat supplication

Ever since I was seven years old, I've heard the imam of the mosque pray, "O God, show us a dark day for the Jews." We repeated this prayer for over twenty years until the seventh of October came, and God showed us a great day for them, which the Jews called "Black Saturday." We are obligated to pray, but not to have our prayers answered. Part of the test is whether God grants you what you desire, or whether man has what he wishes for [An-Najm: 24]. Imagine the suffering of the Companions and their prayers against the oppressors in Mecca, enduring torment and the long duration of their trials. But God gives respite and does not neglect.

I have found the most severe kind of trial to be praying and not being answered, and to remain steadfast in prayer with all one's might

Know that this is a trial that requires patience and perseverance. You may supplicate to God and not receive the answer you desire, but be certain that it will come as God wills. Between Abraham's supplication, "Our Lord, and send among them a messenger from themselves" [Al-Baqarah: 129], and the answer to his supplication, there were approximately five thousand years.

(1) Sunan al-Tirmidhi, Hadith No. 2526

(2) Sunan Abi Dawud, Hadith No. 1888.

(3) The Art of Remembrance and Supplication, p. 52

If you call upon God and do not see an answer to your prayer, do not say, "I prayed and He did not answer me." Rather, say, "I prayed and He did not answer me as I wished, but rather He answered me as He willed." For the answer may be that your wish is not fulfilled, or it may be that God prevents you from having what you wished for, or it may be that the answer is stored up for you in the Hereafter and was not hastened for you in this world. Do you know why? Because our relationship with the All-Wise God is not based on wishes, and because God is more merciful to you than you are to yourself. He said: "There is no Muslim who makes a supplication that contains neither sin nor severing of kinship ties, except that God gives him one of three things: either his supplication is hastened for him, or He stores it up for him in the Hereafter, or He..." He averts from him an equivalent amount of evil. They said: If you ask for more, he said: God is more generous.

Some Muslims want a god of wishes, wanting him to fulfill all their requests. This is incompatible with faith and the concept of servitude. The essence of the truest statement is what God Almighty said: {And among the people is he who worships God on the edge [i.e., with doubt]. If good befalls him, he is content with it; but if a trial befalls him, he turns back on his face [i.e., reverts to disbelief]. He has lost [this] world and the Hereafter. That is the manifest loss.} [Al-Hajj: 11]

Musnad of Imam Ahmad (213/17), Hadith No. (11133:1)

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Hunger in the way of Allah.

(1) (This is the first food your father has eaten in three days), the Prophet said this to his daughter Fatima when she handed him a piece of bread. I read this hadith a long time ago, but I didn't imagine the situation, and similar to it is the hadith of Aisha: (We used to look at the crescent moon, then the crescent moon, three crescent moons in two months, and no fire was lit in the houses of the Messenger of God, may God bless him and grant him peace).

Days have passed and we have not eaten food, and weeks and months have passed and no fire has been lit in our homes. Some of us are out on campaigns, and some of us have left our families and do not see a mother or a wife to prepare food for us. All of that is insignificant in the cause of God. God Almighty says: “That is because they are not afflicted by thirst or fatigue or hunger in the cause of God, nor do they tread on any ground that angers the disbelievers, nor do they gain any advantage over their enemies, except that it is recorded for them as a righteous deed. Indeed, God does not waste the reward of the doers of good.” [At-Tawbah: 120].

And what increased our hunger and famine was the morals of some wicked merchants, who wanted to build their wealth on the stomachs of the hungry and the poor. Woe to them from God! The Messenger of God, may God bless him and grant him peace, said: “Whoever hoards goods intending to raise their prices against the Muslims is a sinner, and God’s protection is removed from him.”

We always looked at things positively and sought the blessings amidst hardships, believing that God was raising a resilient generation through these trials, a generation accustomed to the harshness of life and rejecting civilization and luxury, for luxury and ease are the harbingers of corruption. God Almighty said: {And when We intend to destroy a city, We command its affluent ones [to obey Us], but they defiantly disobey therein; so the word comes into effect upon it, and We destroy it with [complete] destruction.} [Al-Isra: 16]. His saying (We command) here means We increase, that is, We increase its affluent ones.

(1) Musnad of Imam Ahmad, Hadith No. 13223.

(2) Sahih al-Bukhari, Hadith No. 2567

(3) Al-Sunan Al-Kubra by Al-Bayhaqi (496), Hadith No. 11149

(2)(1)| So they transgressed, and this is indicated by the hadith of the Prophet ﷺ in which he said: (The best wealth of a man is a well-trained mare) (210)

O Allah, we ask You for protection and well-being, and we seek refuge in You from extravagance and arrogance.

(1) Meaning prolific in offspring and production. The hadith is in Musnad Imam Ahmad, hadith no. 15845.

(2) See: Adwa' al-Bayan fi Idah al-Qur'an bil-Qur'an, by al-Shinqiti (763).

A Night in the Hospital

I was forced to spend the night in the hospital on a bloody night. I saw scenes that shattered my strength, and I suffered psychological exhaustion. The image of the hospital floor littered with corpses and the wounded will never leave my memory. You couldn't place your foot except with extreme caution. Nor will the image of the injured children fade from my mind as I crossed the hospital corridor, one of them holding my foot and saying, "Water, water." I saw over a hundred martyrs, and as many wounded, or even more. By God, the voices of the injured and the groans of the wounded pounded in the very depths of my heart.

"Your father is dead, daughter." The echo of this phrase still rings in my ears. A woman whose husband was killed and whose house was bombed. She and her daughter were pulled from under the rubble. From eleven o'clock at night until dawn, she wept and said, "Your father is dead, daughter. Our support is dead."

I saw blood everywhere. The decision to amputate the foot or hand was the only option to preserve the life of the injured person in light of the lack of medical equipment and the lack of everything. Our friend was injured by shrapnel in his foot, and due to the lack of ability and medical equipment, his foot was amputated - may God grant him patience. I saw the injured lying on the ground without companions, and there was no room for them, not even white beds

The stench of corpses was everywhere. I saw worms eating the bodies. I saw corpses reduced to bone, and cats and dogs attacked the bones. I repeated the Prophet's supplication (peace and blessings be upon him): "All praise is due to Allah, Who has spared me from what He has afflicted you with, and has favored me over many of His creation with a great favor." (Quran 3:16) Dozens of times. Those who are spared are truly immersed in well-being, by God. And man is unjust and ungrateful. God Almighty said: "And if you should count the favors of Allah, you could not enumerate them. Indeed, mankind is ever unjust and ungrateful." (Quran 14:34)

(1) Sunan al-Tirmidhi, Hadith No. 3431

And he said: "There are two blessings which many people take for granted: health and free time."

Those afflicted today are in distress and hardship, but they are the fortunate, secure, and envied ones tomorrow. He said

"On the Day of Resurrection, those who enjoyed well-being will wish, when those afflicted are given their reward, that their skins had been cut with scissors in this world." And those afflicted are the ones raised to the highest ranks by God. The Prophet said (Indeed, if a servant has a rank predestined for him by God, which he cannot attain through his deeds, God will test him in his body, or in his wealth, or in his children, and then grant him patience in this until he reaches the rank predestined for him by God Almighty.)

While in the hospital, I wished I were a doctor, so I could try to save dozens of lives. Many of the wounded died because of waiting in the operating room, and because there were not enough equipment and medical staff to treat them. Here, I salute the dedicated doctors who did not abandon their posts despite the danger and the lack of resources. I saw the medical team performing surgery by the light of a mobile phone

My worries, however numerous or great they may seem to me, are less than those of a young man who has lost his hand or foot, or his sight, or his hearing.

In conclusion, I say to you, my brother, you who have spent your life looking at and following the people of luxury and extravagance, comparing yourself to them and lamenting, saying, "Where is my share?! Why am I not like them?!" Believe me, one night in the hospital will make you ashamed before your Lord. So praise be to God in times of ease and hardship, and O God, grant us health in our bodies.

(1) Sahih al-Bukhari, Hadith No. 6412.

(2) Sunan al-Tirmidhi, Hadith No. 2402

(3) Sunan Abi Dawud, Hadith No. 3090

(1) Dar Al-Quran Al-Kareem and Sunnah International Electronic Academy.

This blessed academy was founded in 2015 CE. Initially, it was an online Quran recitation and teaching center. It then expanded and began teaching the Holy Quran in more than one hundred countries around the world (2).

I visited the academy's location in the third month of the war and saw it destroyed—may God destroy their homes. I have two points to make here.

First: The martyrdom of one of the academy's teachers, along with his family, the martyr Muhammad Hamouda. His loss saddened us greatly, but congratulations to our brother on this end. O God, we bear witness that he was a messenger of Your message, a teacher of the Quran. O Lord, make the ink of knowledge and the blood of martyrdom his intercessors on the Day of Resurrection

Second: In the period leading up to the war, we focused on preparing intensive and beneficial educational programs for the youth of the Muslim nation. Among the finest of these was the Mathani program, through which we sought to revitalize the nation through the Quran. If God grants us long lives, we will strive to develop a diploma program called Ribat, through which we aim for two things:

First: To provide a practical experience for the youth of the Muslim nation. Most of the programs offered guide the young Muslim towards worldly safety, but we want to guide him towards the path of salvation in the Hereafter, leading him to the end of the road by attaining martyrdom in the cause of God, or witnessing a resounding victory in which he plays a part.

(1) Speaking of which, one of the best pamphlets published two days before the Al-Aqsa Flood War is the "Safwat al-Huffaz" blog. To download it, click here:

https://drive.google.com/file/d/1PoRgU7-pXz2eJlaRMR4nDucxDwD4n6CE/view?usp=sharing

https://t.me/ERQURANY 2) This is the academy's Telegram channel (

https://www.youtube.com/watch?v=Dal_vQYIBSQ :3) Link to the first semester's ceremony from Mathani (

Second: The feeling of belonging to a great nation that needs our giving and sacrifice. The program contains plans and graduation projects that will be presented to the leadership of the mujahid movement, which will benefit and bring about change, God willing. We have benefited greatly from material prepared by a group of scholars and students of knowledge on the topic of preparation, and they sent it to us for our use. Here is a copy of it.

https://drive.google.com/file/d/1WvK6RQYI_XVyZrX7EpVRUUeKgjIZONwo/view?usp=sharing (1)

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The blessing of preserving knowledge in hearts.

Some pseudo-scholars claim that memorization is useless, and that understanding is what matters. I have seen some who have written this, so I say, seeking God's help

One of the greatest branches of faith is preserving knowledge in hearts, as our Lord said: {Nay, it is clear evidence in the hearts of those who have been given knowledge} [Al-Ankabut: 49]. Even if there were no other virtue in preserving knowledge than the blessing of the supplication of my master, the Messenger of God, peace and blessings be upon him, it would suffice: (May God grant radiance to the face of one who hears a hadith from us and memorizes it until he conveys it to others).

Whoever says that memorization is unimportant harbors awe before those who have memorized knowledge, and is astonished when they begin reciting what they have memorized. This is observable. Those who claim that memorization is unimportant, unfortunately, do not understand the meaning of memorization, let alone the meaning of contemplation, linguistically and religiously. Believe me...

Many think that memorizing the Quran means merely repeating it, and this is partially true. Repeating the words is a practical and effective way to memorize knowledge, but it is not the only way. Rather, the correct way—and pay close attention, O successful one—is that all means of engaging with knowledge, through constant study, prolonged companionship, reflection, explanation, summarization, study, and research into its issues, are all means of memorizing knowledge and establishing it firmly in the mind. The one who memorizes the Quran has often contemplated, summarized, researched, questioned, pondered, and studied it hundreds of times, and has been a companion to the Quran day and night.

The more knowledge a student memorizes, the greater his capabilities become, making it easier for him to understand the introductions to the sciences, and the keys to them are in his hands. The predecessors in the best centuries were engrossed in memorization

(1) Sunan al-Tirmidhi, Hadith No. 2656

Knowledge, so they memorize the words of the legal texts, the traditions of the Companions, the chains of transmission, the conditions of the narrators, the history of the deaths of notables, the Arabic language and its evidence, and similar information. The method of memorization continued in the nation for many centuries, until the term "memorizer" became widespread among scholars because of the abundance of what he memorized

Memorization, from the perspective of the material itself, is of two types: memorization of words and structures, which is memorization through repetition, and memorization of meanings, which is the memorization of the intelligent or the memorization of knowledge, and which is prevalent among jurists. The second type is similar to what al-Hafiz al-Sakhawi described his teacher Ibn Hajar al-Asqalani with, saying: “May God have mercy on him, he was blessed in his youth with a rapid ability to memorize, such that he would memorize half a juz’ (section) every day. His ability in this regard reached such a point that he memorized Surat Maryam in one day. On most days, he would correct the page from al-Hawi al-Saghir, then read it again thoughtfully, and then review it a third time from memory. His memorization of the lesson was not in the manner of children, but rather it was a thoughtful memorization in the manner of the intelligent in this regard, for the most part.” (1)α

And there is a third type of memorization, which I add myself: the memorization of fools. This is someone who memorizes nothing and doesn't want others to memorize, yet claims to be engaged in understanding and contemplation. His audacity increases when he begins to cite the Quran to argue that memorization is not required by Islamic law, and that only contemplation is required... He thinks he is the most knowledgeable person of his time, but in reality, he is a calamity for his family. There is no power nor strength except with God.

We have been in memorization circles for over twenty years, praise be to God, and we have never heard a teacher say to us: "I advise you to memorize, but don't understand." Rather, everyone who tells us to memorize also tells us to understand. But the calamity lies with those who say: "Understand, but don't memorize." In conclusion, I ask God to grant you ample time and sustenance.

(1) Al-Jawahir wa al-Durar fi Tarjamat Shaykh al-Islam Ibn Hajar (1/124).

Letters in the Elite of the Memorizers.

"And you did not expect that the Book would be revealed to you, except as a mercy from your Lord." [Al-Qasas: 86] This verse is never far from my mind. By God, I never hoped for this favor. God has overwhelmed us with His mercy and grace. My happiness at seeing my fellow reciters around me was immense. To your right and left, beloved ones reciting the Quran from memory. I have always prayed to God for this, so all praise is due to God.

What is the meaning of reciting the Quran in one sitting? I will strive to answer as best I can, because I do not possess a complete answer. So, I say, seeking God's help

Narrating the Qur'an means going through all the stories of the Qur'an, story by story and situation by situation. So you narrate the story of our master Adam and his creation, and his battle with Iblis, then our master Adam's supplication and his seeking forgiveness and God's acceptance of his repentance... and the story of our master Noah with his people, and his bearing the burden of his call, and God's trials for him... and the story of the leader of monotheism, Abraham, and his long struggle with his father, his people, and the tyrannical king. And there is something amazing in the story of our master Abraham in Surah Maryam, how tender it is to the heart, and the stories of Surahs Ash-Shu'ara and As-Saffat and the greatness of the situations, and the story of the Prophet Moses, which is the richest in terms of activities, events, intertwined human relationships, differing situations, and fluctuations. So you read for our master Moses two lives and two histories, as every prophet lived with his people until God destroyed them and saved those who were saved from among the followers and Islam, but Moses lived two lives; He lived with Pharaoh until God destroyed him, then he continued to call the Children of Israel until God led them astray in the desert, and Moses and the Children of Israel died in the wilderness. As you read the story of the Prophet Moses with Pharaoh and the Children of Israel, the problems of the age are embodied before you: oppressed peoples, a tyrannical and despotic ruler, a reformist preacher, believers and hypocrites, an arrogant elite and a silent majority, and laws and trials.

And miracles and wonders, destruction and salvation, gratitude and ingratitude... The story of our master Moses needs its own special sessions of interpretation. By God, while you are going through the stories of the Quran, the Almighty's words stand out: {Indeed, this is the true account, and there is no deity except Allah}, and the heart stops, by God.

Reciting the Quran in one sitting means reading thousands of verses that speak to you about God and make Him known to you in ten hours, while on the face of the earth, approximately six billion people have not honored themselves with knowing this great God

Reciting the Quran in one sitting means renewing your faith in the Messenger (peace and blessings be upon him), to learn the truth about the light that has come to us: “There has come to you from Allah a light and a clear Book” [Al-Ma'idah: 15]. You will read a verse that establishes that abandoning belief in him is disbelief and misguidance: “O mankind, the Messenger has come to you with the truth from your Lord, so believe; it is better for you. But if you disbelieve, then to Allah belongs whatever is in the heavens and earth. And ever is Allah Knowing and Wise” [An-Nisa': 170]. And another verse that establishes the pillars of faith, including belief in the Messenger: “O you who believe Believe, believe in God and His Messenger and the Book that He sent down upon His Messenger and the Book that He sent down before. And whoever disbelieves in God, His angels, His books, His messengers, and the Last Day has certainly gone far astray. [An-Nisa: 136] And a verse that combines piety and belief in Him: O you who have believed, fear God and believe in His Messenger, and He will give you a double portion of His mercy. And He will make for you a light by which you will walk, and He will forgive you.

And Allah is Forgiving and Merciful. (Al-Hadid: 28) It is light again, but here it is coupled with mercy. And what verse have I seen that is clearer than this? And whoever does not believe in Allah and His Messenger - then indeed, We have prepared for the disbelievers a blazing Fire. (Al-Fath: 13) What a pity for those who have strayed from the path of Muhammad, and claimed that merely having a relationship with God is enough without the rest of the pillars. And how fortunate is he who believes and does righteous deeds and believes in what was revealed to Muhammad

The Quran's narrative confronts you with the most important meanings of the believer's dignity in a time when the notion that Western nations are an invincible power is widespread, and you read in their writings the term "Western miracle," with all the connotations of surrender and defeat that this term carries... And because the All-Knowing, the All-Wise knows what seeps into souls from these notions, He, Glory be to Him, has alerted us with many verses that address this phenomenon, and among the most beloved to the heart are the words of God Almighty: {Do not think that those who disbelieve will escape [Allah's punishment] on earth. Their refuge is the Fire, and wretched is the destination.} [An-Nur: 57], {And let not those who disbelieve think that they will escape. Indeed, they will not escape [Allah's punishment].} [Al-Anfal: 59], {And let not Let not the prosperity of the disbelievers throughout the land deceive you. [Al Imran: 196]

Reciting the Quran means reciting Surah Al-An'am, and you feel as if seventy thousand angels have surrounded you to seek forgiveness for you! Al-Tabarani narrated that the Prophet, peace and blessings be upon him, said: "Surah Al-An'am was revealed to me all at once, accompanied by seventy thousand angels who were chanting praises and glorifications."

Reciting the Quran means reciting Surah An-Nahl and moving through the most beautiful cosmic tableau you can imagine. It is a tableau created by God and with the words of God. Believe me, it is far more beautiful than the palaces of Paris and the streets of New York, and than all German industries, but my people do not know

On this great and glorious day of recitation, to be one among hundreds of memorizers of the Book of God reciting the Quran in one sitting means that many worshippers besides myself are worshipping God by reciting its parts, and praising Him with what He loves most. It is not only my heart that carries the Quran, but I am one of them, for many hearts worship God and come to know Him through the repetition of the verses. So I called out, with my heart and my words: If I have fallen short, then compensate me, O Lord, with my brothers, and I have good faith in my beautiful God that He will!

(1) Al-Mu'jam Al-Saghir by Al-Tabarani (145/1), Hadith No. 220

My poor soul used to imagine that I had come to know the greatness of this great book during the last ten years... but truly, on the day of narration, a glimpse of greatness was revealed to me, and I realized that this Qur'an is great... great. And We have certainly revealed to you seven of the oft-repeated verses and the great Qur'an. [Al-Hijr: 87]

I speak to you of the greatness of gathering around the Quran, of the greatness of the revelation of one surah after another, of the greatness of an army striving to serve the memorizers, of the greatness of the moment of completing the Quran, of the greatness of reciting Al-Fatihah after completing it in anticipation of a new completion, of the greatness of our sheikhs and the greatness of their rewards, of the greatness of thousands of completions in one place, of the greatness of the verses describing my Lord, the Exalted and Majestic, of the greatness of the stories of the Quran gathered together. And I realized that I am still a small child before the mountains of Quranic greatness.

O Allah, grant our hearts love for Your Book. O Allah, I cannot bear to be away from the Quran, so help me against myself, and honor me even though I do not deserve it.

Battle

(1) This is a picture of the martyr on the blessed day of recitation in the Elite of the Memorizers project

https://drive.google.com/file/d/1xzXeVmDMzAne3RcuhBR066GNaS_vIdxn/view?usp=sharing

(2) And this is another picture of the martyr on the blessed day of the elite

https://drive.google.com/file/d/1qXoLqTKKuQM0z9ZjSibyPCbojLaEUelW/view?usp=sharing

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Reflecting on the Meccan Quran

How magnificent is the Meccan Quran, and how much we need to reflect upon it and pause to consider it. I will choose a number of Meccan surahs that were revealed at the beginning of the Prophet's mission and message, and we will pause to consider some of their verses because of their profound impact on establishing faith and strengthening certainty, especially since they were revealed during a period of weakness and persecution, yet they were filled with the triumph of faith and reassurance about the outcome for believers in this world and the hereafter.

Reflecting on Surah Al-Fajr

I will begin with Surah Al-Fajr, and how beautiful its opening is... the tranquility of dawn, the stillness of the night, the resounding of the last ten nights, a prayer that God loves, the even and the odd, then the surah moves to wondrous hardships, a scene of the destruction of 'Ad and Iram, the people of Thamud, and the tyranny of Pharaoh... and thus life is tranquility and steadfastness...

Indeed, your Lord is ever watchful. This passage was revealed among the first revelations, at the time when the Quraysh were torturing the weak among the Companions. Imam Ahmad narrated in his Musnad on the authority of Ibn Mas'ud, may God be pleased with him, who said: "The first seven to openly declare their Islam were: the Messenger of God, may God bless him and grant him peace, Abu Bakr, Ammar, his mother Sumayyah, Suhayb, Bilal, and Miqdad. As for the Messenger of God, may God bless him and grant him peace, God protected him through his uncle Abu Talib. As for Abu Bakr, God protected him through his people. As for the rest of them, the polytheists seized them, dressed them in iron armor, and exposed them to the sun. None of them complied with what they wanted except Bilal." He considered his own life insignificant in the eyes of God, and his people considered him insignificant as well. So they gave him the children and took him around the valleys of Mecca while he kept saying, “One, One.”

(1) Musnad of Imam Ahmad, Hadith No. 3832

Indeed, your Lord is ever watchful. This is a powerful and new message. From behind every battle, tranquility descends, for God watches and observes. God is watching them... God's patience has bewildered the hearts of the oppressors. Their breaths are being counted, so do not hasten their punishment!

On that Day, none will punish as He punishes, and none will bind as He binds. Let them bind you as they wish, for God will bind them with a binding beyond imagination and conjecture. O people of chains and bonds, O our prisoners in jails, O scholars of the nation in prisons... Remember, "None will bind as He binds." I ask God to bind those who have bound you, and to imprison them in their own blood and souls

Then, by God, by God, at the end of the surah, as it is revealed to those afflicted with torture and bound... O tranquil soul, so it is addressed with compassion and closeness amidst all the torments... O tranquil soul, with the coming of the Hereafter, return to your true home, after the alienation of the earth and separation from your homeland... Paradise, the soul at peace with destiny, with ease and hardship, with expansion and contraction... Your place is among the servants in the Gardens of closeness.

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Reflect on Surah Ad-Duha

Surah Ad-Duha is a soothing balm and a touch of tenderness upon the heart of the Prophet (peace and blessings be upon him) after revelation had ceased for a period, so the polytheists said: "Muhammad's Lord has forsaken him."

Do you know what it means for revelation to cease when the Prophet is in dire need of it? Revelation is what directs the battle, so how can a Prophet be left on the battlefield without revelation?! Therefore, when Surah Ad-Duha was revealed, the Prophet said "Allahu Akbar" (God is Greatest). Some scholars have recommended saying "Allahu Akbar" at the beginning of each surah from Surah Ad-Duha to Surah An-Nas at the end. Then Surah Ash-Sharh was revealed after Surah Ad-Duha as an additional relief.

Do you see the Prophet's need for revelation? So what is my need and your need for it?! Do you know that we are strangers and unknowns without revelation?! And this is how I would be without revelation: I would know nothing about the greatest verse... Ayat al-Kursi (Verse of the Throne), and I had never heard of Surah Al-Ikhlas (Say, He is Allah, the One), nor would I listen to the Quran, pay attention, and reflect upon it to receive mercy!! I don't memorize the daily supplications, nor do I say "Glory be to my Lord, the Most High" every day. I have no inner restraint to repent for sin or to be mindful of God. I sleep without praying Isha, and I've never read Surah Al-Kahf before. I don't know Muhammad, and I haven't enjoyed Surah Ar-Rahman, Yusuf, Maryam, Yunus, and Al-An'am. I know nothing about Ramadan and the act of fasting. My Lord says: "Alif, Lam, Ra. These are verses of the Book and a clear Qur'an. Perhaps those who disbelieve will wish they had been Muslims. Leave them to eat and enjoy themselves and let [false] hope distract them, for they will soon be punished."

They know [Al-Hijr: 1-3], we may be strong but we are worthless without God!! Living life by eating, drinking and sleeping is equal to the life of an animal that puts its mouth in its bag and then goes away!! Unfortunately, this is the life of millions of people who do not know God

Read with your heart: "And He found you lost and guided you," and reflect on the Hadith Qudsi: "O My servants, all of you are astray except those whom I have guided, so seek guidance from Me and I will guide you." You opened your eyes, O Muhammad, to a world teeming with confused pre-Islamic notions, so God saved you with revelation. God did not abandon you before prophethood, so would He abandon you after it?!

Our God... the morning is Your morning, beauty is Your beauty, splendor is Your splendor, giving is Your giving, contentment is Your contentment, majesty is Your majesty, happiness is Your paradise, permanence is Yours, and annihilation is for Your creation... Glory be to You, our Lord, how great You are! Guide me to You... and entrust me with a measure befitting Your grace, not my poverty. O God, send blessings upon the one upon whom Surah Ad-Duha was revealed.

(1) Sahih Muslim, Hadith No. 2577

Reflecting on Surah Al-Qalam

And do not be like the companion of the fish. The experience of our master Jonah is full of lessons... and strangely enough, it contains a great lesson for active Islamic groups.

Do you not see in this story that God punished the caller and left those being called? This is because our master Jonah was distressed by his people's reluctance to respond, so he left them in anger... and the fish swallowed him while he was blameworthy, that is, when Jonah did something blameworthy.

When the caller in our time looks to himself and seeks his comfort at the expense of his call, when he desperately seeks his own selfishness, when groups become preoccupied with trivial matters and neglect the major issues, when we become preoccupied with individuals and forget principles, when we become preoccupied with disputes and neglect the priorities of the call to Islam, such as achieving servitude to God, the duty of supporting Al-Aqsa, the prisoners, the oppressed, and the requirements of the struggle at this stage... then God may punish the groups (the callers) and leave those being called

Imagine that these lessons were revealed to the Prophet (peace and blessings be upon him) and his companions in the very first moments of the establishment of the Muslim community during the Meccan period, because Surah Al-Qalam is among the first surahs revealed, perhaps even the fourth. The Prophet was still forming the founding group... and these instructions were revealed to the Muslim community: "Do not be like the companion of the whale!"

The message to us in this regard is that whenever you become preoccupied with individuals and neglect principles, whenever you become preoccupied with branches and neglect the roots and the duty of the time, know that you have strayed from the right path

Reflect on Surah Saad

Surah Sad had a special impact on the ears of the Quraysh during the Meccan period. Notice in the first message of this Surah how this letter is extended for six counts (aaaaaah), and the effect of that on the listener! God is the One who created this letter in your throats, and it is from the creation of God. He is the One who created the throat and the sounds that come out of it. You, the disbelievers, do not have the power to create this living throat that produces sounds! Does any one of you want to change the laws and principles of the universe? Do the disbelievers of Quraysh possess the treasures? Or do they have dominion over the heavens to object to the Reminder being sent down from among us?! Can they ascend the means or seek a way to the Throne?! The most you can achieve, O disbelievers of Quraysh, is that you are a defeated army of the confederates

This is the state of tyrants in every age; they think they are powerful, but in reality, they are powerless. Have you seen the Jews today with their arsenals and boasting? They think that heaven is subject to them, but in reality, they have no say in what happens in God's kingdom: "A defeated army from among the factions." (An unknown army): An insignificant, unknown army... of little consequence. (Defeated): As if defeat is an inherent characteristic of theirs, clinging to them, connected to their very being. (From among the factions): From the various factions fighting against God's allies, scattered, each with their own opinion! So, O God, intensify Your punishment upon the Jews, and tear them apart in the worst possible way, O Lord

Reflecting on Surah Yasin

The Meccan Qur'an is overflowing with verses about the vast universe, and I have always been perplexed by the wisdom behind this. The truth is that we possess only small fragments of knowledge about the universe, and our limited lifespan is insufficient to grasp it all.

"And you [mankind] have not been given of knowledge except a little." [Al-Isra: 85]

I believe that Surah Yasin took the Quraysh on a journey through the worshipful universe, from its foundations to its throne. The people were divided into two groups: those who see, and those for whom it is all the same whether you warn them or not; they do not believe. The verses moved between the dead earth, all pairs, the sun that runs and swims, the moon and its phases, the laden ships, livestock, and then the centrality of the afterlife after death. The verses carry many messages; we know some of them, and we are ignorant of much

The Arab man used to think of himself as separate from the universe, that every part of the universe managed its own affairs, and that the God of this world created, then abandoned and withdrew. Then came Surah Yasin and others to tell him that he is part of this universe, and that this entire universe is glorifying and worshipping God. And you, O human being, are a brother to that setting planet in the sky; it prostrates, glorifies, and submits, and does not deviate from its course. So what about you, straying from your course?

About the awe of the universe and its creatures?! Is not He Who created the heavens and the earth able to create the like of them? Yes, and He is the All-Knowing Creator. His command, when He intends a thing, is only that He says to it, “Be,” and it is. So exalted is He in Whose hand is

the dominion of all things, and to Him you will be returned. [Ya-Sin: 81-83]

Verses like these used to shake the human mind at that time, and this meaning is repeated in most

The Meccan surahs, a scene that gathers the universe within a single framework, as in Surah Ash-Shams, Al-Layl, At-Takwir, Al-Qiyamah, Al-Mursalat, Nuh, and many others. Moreover, the meanings of the Qur'an are an inexhaustible source; this is a message

To modern man - postmodern man: Know that anything deviating from its course takes it from the realm of beauty into the absurdity of ugliness. The sun remains beautiful in its orbit ordained by God, the Blessed and Exalted, and the moon remains luminous, sending forth its luminous tranquility by adhering to the limit set for it by God, the Blessed and Exalted. Likewise, everything in this world is subject to this: "It is not for the sun to overtake the moon, nor does the night outpace the day. Each floats in an orbit." (Quran 26:44) The greatest beauty for a servant is to adhere to the meaning of his servitude, for this is the requirement of reason and wisdom, especially for one who knows his poverty and weakness, his limited understanding, and his weary thinking. Let him submit to the One who says to a thing, "Be," and it is. In all of this lies Satan's endless filth. Therefore, God has enjoined upon us not to worship Satan, but to dedicate our worship solely to Him And we adhere to His straight path.

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Reflect on Surah Al-Furqan

Blessed is He who sent down the Criterion upon His servant, that he may be a warner to the worlds. The Meccan Quran was revealed to the Prophet while he was in the most difficult stage of his life, yet it directed him from the very first moment towards the universality of the call! Why? Because the world was waiting for Muhammad. You, O Prophet, have a universal project with which you can save humanity from the misguidance in which it was living at that time

If you understand this, I tell you: Atheism is a huge project, but it is incapable of moving life forward, and of providing a good model for humanity, and it will fall into trouble regarding many things, for it has nothing to offer humanity, because it is devoid of principles... For example: the question of morality constitutes a major crisis for atheists (1), and the head of atheism, Dawkins, stated this in his book “The God Delusion,” saying: “It is very difficult to defend absolute moral values on ground other than that of religion, knowing that there are moral atheists, but there is no moral atheism.”

We reiterate: This Quran, which came for all mankind, seeks to establish justice and prevent injustice, perfect noble character, prohibit all forms of immorality, both open and hidden, change corrupt policies and judge rulers, and guide humanity to worship God alone. (And We have not sent you except as a bringer of good tidings and a warner.) Say, "I do not ask you for any reward for it except that whoever wills may take a path to his Lord." And rely upon the Ever-Living who does not die, and exalt [Allah] with praise of Him. And sufficient is He

He is All-Aware of the sins of His servants. [Al-Furqan: 57-159] This is the great message of Islam, and within its context came the call for individuals to reform and purify themselves.

(1) See the book: Why Good Is Good? by Robert Hand, and also the book: Can We Be Good Without God? by Robert Brockman

The approach presented by Surah Al-Furqan is a new way of life in all its aspects. Read the Surah with the intention of knowing what Muhammad (peace be upon him) offered to the world so that you may live by it. Remember that it was named Surah Al-Furqan because it distinguishes between the Islamic approach and all other approaches. It mentioned the origins of deviation in human approaches and then differentiated between them and the Islamic approach. The Surah spoke about the atheistic, infidel approach, secular and liberal approaches, feminist movements, dialectical approaches, and the sarcastic approach - the trend of the season. Then it presented the fates of the enemies of the prophets in six verses in a wondrous way. Then it painted an artistic picture of the universe from its shadows to the depths of its seas. Then it concluded with what distinguishes the followers of the Islamic approach from others: "And the servants of the Most Merciful..." Have you seen those lofty qualities of the servants of God?! This is what God is pleased with. As for the rest of the approaches of misguidance, "My Lord does not care about you."

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Reflecting on Surah Al-Jinn

What is the connection between Surah Al-Jinn and our battle over Al-Aqsa Mosque?! Consider with me the atmosphere surrounding the revelation of the Surah. The Prophet (peace and blessings be upon him) was in Mecca establishing the working group, and the number of Companions did not exceed one hundred and thirty. Whoever embraced Islam was harmed, even paraded and tortured. In these difficult circumstances, the Prophet (peace and blessings be upon him) was searching for even one person to convert. Then your Lord provided him with a delegation of jinn who listened to the Quran, paid attention, and entered Islam. These were the soldiers of your Lord, whom the Quraysh did not see. {And when the servant of Allah stood up to invoke Him, they almost overwhelmed him with their numbers.} [Al-Jinn: 19]. We were waiting for a single missile, but then our Lord provided us with volleys. These were the soldiers of your Lord...

Have you imagined the joy of the Prophet (peace and blessings be upon him) at the unknown soldiers who embraced Islam?! Joy and glad tidings for the Prophet's heart. Soldiers who recognized the Quran's worth, a worth that: "Indeed, we have heard a wondrous Quran. It guides to the right path, so we have believed in it." [Al-Jinn: 1-2] Soldiers who believe in God's wisdom: "We do not know whether evil is intended for those on earth or whether their Lord intends for them guidance." [Al-Jinn: 10] Soldiers who believe in God's power: "And we thought that you could never escape God on earth, nor could you escape Him." [Al-Jinn: 12] The verses were like cool water on the Prophet's heart, for God had provided him with support from Himself!

But the most important surprise in the surah was yet to come, and I do not know how the Prophet (peace and blessings be upon him) received it from Gabriel as he revealed it to him: {And that the mosques are for God, so do not invoke anyone along with God} [Al-Jinn: 18]. Mosques, not just the Sacred Mosque! God is Great! What mosques, O Lord? There were only two mosques on earth: the Sacred Mosque and the blessed Al-Aqsa Mosque. The Sacred Mosque was under the authority of the Quraysh, and Al-Aqsa Mosque was under the rule of the Romans. And the Quran says, O Muhammad, {And that the mosques are for God} [Al-Jinn: 18], all mosques! This is glad tidings from the heart of the critical Meccan situation: that you will conquer the Sacred Mosque and Al-Aqsa Mosque, O Muhammad! How cool this glad tiding was to the Prophet's heart! This is something God revealed to His Prophet, and God knows best

And therefore He said at the end of the Surah: “He is the Knower of the unseen, and He does not disclose His unseen knowledge to anyone except to a messenger whom He has chosen, that they have conveyed the messages of their Lord. And He encompasses what is with them and has enumerated all things. Indeed, He assigns to each one guardians before him and behind him (23) that He may know that they will be victorious.”

Number [Al-Jinn: 26-28].

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Reflect on Surah Saba'

Surah Saba' is the sister surah to Surah Al-Furqan... It recounts the doubts of the polytheists and refutes them. The surah also focuses on the greatness and power of God, for our Lord possesses everything in the heavens and the earth, and He knows everything and His wisdom: "Praise be to Allah, to Whom belongs whatever is in the heavens and whatever is on the earth, and to Him belongs praise in the Hereafter. And He is the All-Wise, the All-Aware." [Saba': 1]. The surah also focuses on refuting those who deny the Resurrection, a recurring theme in the surah. Some inspiring stories for the Messenger of God, especially during the Meccan period, are included within the surah... So reflect upon them if you seek benefit, and upon other significant issues...

But what caught my attention in the surah is the invocation of the story of David. It is a message to the disbelievers in Quraysh: Do not think of Muhammad as a poor, destitute slave and an old man in a corner with a few sheep around him! No, rather he is a prophet-king. His kingdom will reach the level of the kingdoms of David and Solomon, and Muhammad will change the existing policies and cultures to what God loves and is pleased with.

Consider how God combined two important aspects of David in the surah: First, his gentle interaction with the universe. He used to remember God, sing, and chant. His chants and the melodies of his voice would stop the birds in the sky with the magic of his voice: “The mountains of my people were with him, and the birds” [Saba: 10]. Second, his military skills and great strength that transformed iron into spears, swords, and shields: “And We softened iron for him, [commanding], ‘Make coats of mail…’” [Saba: 10-11]. All this alongside his melodious and tender voice!

In conclusion: The mind that understands life and moves it according to God's will is a mind that understands the Hereafter. Neither a fool nor a lazy person will be able to support the faith. The discussion needs more elaboration, but this is enough. In conclusion: How beautiful is Surat Saba when recited by the mujahid reciters

Two recitations with a continuous chain of transmission

God honored me by having one of the virtuous mujahideen brothers recite to me a recitation according to the reading of Imam Asim before the war of the flood. This brother was with me during the first thirty days of siege, and he recited the Qur'an to me during the war and battles. He recited to me summer and winter, in war and peace, above ground and below ground, on the nights of the ribat and in the mihrabs of the mosques, and I believe that he grew up loving the Qur'an and being attached to it

I was seizing the opportunity to complete the recitation during this tour, and God granted me the ability to complete the chain of transmission (isnad) by heart on the first day of Shawwal, Friday evening. I advised him to fear God, to strive in conveying the Quran, and not to be arrogant towards people. I advised him to uphold the status of the people of the Quran, for he is now among the noble of the nation, and not to forget me, my father, and my teachers in his sincere prayers. I thank God that this completion came amidst the battle, for the people of the Quran are the knights of battles. May God have mercy on Salim, the freed slave of Abu Hudhayfa, when he said: "What a wretched bearer of the Quran I am if you are attacked because of me!" Praise be to God, first and last. And God, by His grace, facilitated another completion during the war, for the battalion commander completed the recitation for me

Complete with a continuous chain of transmission. He recited the entire Quran to me in the tunnels of the Qassam Brigades. This is a favor from God. Furthermore, it is one of the subtleties of the chain of transmission, as the complete recitation was finished in the tunnels and during the nights of the frontier.

The chain of transmission session would be held after the evening prayer and would last from two to three hours, despite the enemy's continuous maneuvering on the battalion's borders. The battalion commander was keen to come to me himself and did not want me to come to him. May God elevate his status and raise his rank, and guide him to what is good and righteous.

(1) Al-Mustadrak 'ala al-Sahihayn by al-Hakim, Hadith No. 5006

I received my license to read and teach from my esteemed sheikhs in Gaza, the land of glory, including (Mr. Raed Al-Madhoun, M. Hamid Abu Warda, Dr. Bilal Jabr Imad, M. Hani Al-Ali), who received it from their sheikhs through their unbroken chains of transmission back to the Prophet, from Gabriel, from the Lord of Glory. May God mend our brokenness with the blessing of the Quran. Amen.

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Remembrance

Remembrance is a collection of the most beautiful words and supplications transmitted to us from our Prophet Muhammad (peace and blessings be upon him). It adorns the mouths of humankind, and the angels record it, so that the worshipper may demonstrate the honor of his affiliation with the one being remembered.

O Allah, by Your grace we have reached the morning, and by Your grace we have reached the evening, and by Your grace we live, and by Your grace we die, and to You is the resurrection. O Allah, we have no power nor strength except through You, so help us

Some of the established supplications that, if you persist in reciting them morning and evening, will make life better for you afterward, due to their blessing, their effect, your connection to the One remembered, may He be glorified, and your feeling of your poverty and need for Him. This is a phrase extracted from the book of supplications by Imam al-Nawawi and the book of daily and nightly deeds by Ibn al-Sunni. Repeat it along with the supplications you know and memorize, and keep your tongue moist with them as well: “Praise be to Allah who has enveloped us today in His well-being and brought the sun from its rising place. Praise be to Allah who has granted us this day and forgiven our stumbles in it. O Allah, I have entered this day bearing witness to You as You have witnessed.” For Yourself, and Your angels, the bearers of Your Throne, and all of Your creation bear witness to it that You are God, there is no god but You, the Upholder of Justice. There is no god but You, the Almighty, the Wise. Record my testimony after the testimony of Your angels and those endowed with knowledge. O God, whatever You are apportioning this day of the good of this world and the Hereafter, grant us the fullest share and portion thereof. In the name of God, upon myself and my possessions. “O God, make me content with Your decree, and bless me in Your predestination so that I do not desire to hasten what You have delayed, nor delay what You have hastened. There is no god but God, truly, truly, in worship and servitude. O God, I ask You for a sudden good fortune, and I seek refuge in You from a sudden misfortune. O God, make me among Your servants with the greatest share in every good You distribute this morning, and a light by which You guide, and mercy which You spread, and provision which You extend, and harm which You remove, and affliction which You lift, and trial which You avert.”

The Foundations of Remembrance

God Almighty has commanded His believing servants, if they wish to remain steadfast when encountering their enemy, to frequently remember God. He, the Exalted, said: {O you who have believed, when you meet a group [in battle], stand firm and remember God much that you may be successful.} [Al-Anfal: 45]. By the grace of God, I have established a series in which I discuss the meanings and secrets of remembrance with my fellow mujahideen, and the relationship of remembrance to the connection with God. Among the topics discussed were the foundations of remembrance and reflecting upon them:

Glory be to God: Just as I declare You, my Lord, free from all imperfection, purify me from my faults so that I may be worthy of Your worship, for God is good and accepts only what is good.

Praise be to God: When praise comes after affliction, it is proof of faith. Our worship of God is not for personal gain. I used to imagine a dialogue between God and His angels. The angels would say: Humans worship you because you provide for them, so God withholds His provision from them and afflicts them with loss of life and crops. Then we would say: Praise be to God, and God would boast of us to His angels.

There is no god but God. The greatest word of freedom to say is: There is no god but God. The best thing the prophets said is: There is no god but God. We paused at His words, the Most High: {And that He is the Lord of Sirius} [An-Najm: 49], and at the size of the sun in relation to the earth, and the size of the first heaven in relation to the seventh and the Throne. There is no god but God, truly, truly, in religion and in writing

(1) God is Greatest: We discussed the meaning of the superlative form (Greatest), and the divine majesty and power from which we derive support, and His sublimity, might, and victory, and that God is Great and there is none greater than Him, so we increased in strength and steadfastness.

(1) This chapter is benefited from the useful book: Blessed is he who knows his Lord, by Dr. Khalid Abu Shadi

I seek forgiveness from God: We have pondered the value of seeking forgiveness in the sight of God, and that if a servant does many good deeds but is straying and astray from the path of God, then it will not benefit him with God, because he never humbled himself before God and sought His forgiveness, and he never placed his forehead on the ground and said: My Lord, forgive me. It is the same situation that Imam Muslim narrated when our mother Aisha asked: "O Messenger of God, Ibn Jud'an used to maintain ties of kinship and feed the poor in the pre-Islamic era, so will that benefit him?" He said: "It will not benefit him, for he never said: My Lord, forgive me my sin on the Day of Judgment…" Indeed, our standards are heavenly, and their standards are earthly

O Possessor of Majesty and Honor: This is the advice of the Messenger of God, peace and blessings be upon him: "Beseech me, O Possessor of Majesty and Honor." Indeed, beginning our request with this supplication and persisting in it is a way for God to honor us, even if we do not deserve honor. There is no power nor strength except with God: There is no transformation from weakness to strength except with God, and we have no power to throw except with God: "And you did not throw when you threw, but it was God who threw" [Al-Anfal: 17]. The Prophet, peace and blessings be upon him, advised us with this supplication, saying: "Say, 'There is no power nor strength except with God,' for it is a treasure from the treasures of Paradise." It is a great supplication that dispels illness and worry. Flood

Prayers upon the Prophet ﷺ: There is no good that has come to us in this battle except that the Messenger of God ﷺ was a cause of it. And I am amazed at a nation that has strayed from the path of the Prophet. Do you do this for Muhammad?!

Do you do this for Muhammad? This is said to a Muslim ruler who testifies that Muhammad is the Messenger of God, then allies himself with the enemies of the Prophet and supports them against the Muslims. Do you do this for Muhammad?! This is said to a young man who has spent thirty years of his life without sacrificing money or even time to support the message of Muhammad. Do you do this for Muhammad?! This is said to one who sleeps with a full stomach while his neighbor dies of hunger, and he knows it. Do you do this for Muhammad?! This is said to a Muslim soldier guarding stores

(1) Sahih Muslim, Hadith No. 214

(2) Sunan al-Tirmidhi, Hadith No. 3525. And the light, meaning adhere to it, remain steadfast upon it, and frequently say it and pronounce it in your supplications

(3) Sahih al-Bukhari, Hadith No. 7386

Weapons for his state rust in warehouses, while his brothers in Gaza are killed with weapons from all of Europe. Is this what you do, Muhammad?! This is said to a journalist who attacks and slanders the mujahideen, accusing them of destroying people, while on the other hand he glorifies and justifies the actions of the Zionists. Is this what you do, Muhammad and the religion of Muhammad?!

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In the name of God, I seek refuge for myself and my family.

It is natural for a person to be attached to his wife, children, and family members, but the project of jihad is not a project of worldly pleasures and luxury. Rather, his family shares in the reward of his jihad. The wife of the mujahid shares in the reward of his jihad because she helped him in preparation and patiently endured his absence and his steadfastness. And God's help increases if the project of jihad is a family project, and not a project of a husband who has no connection to his wife.

In the first days of the war, with the pressure of the bombing, destruction, and battles, I forgot their faces. I tried hard to close my eyes to remember them, but unfortunately, to no avail. I forgot their faces, by God. Perhaps this is from God's mercy so that the mujahid does not weaken and flee, returning to this world and becoming attached to it

After forty days, I saw my children for half an hour, then I saw their beloved mother for only an hour afterward, and then I haven't seen them since. Three hundred and seventy days have passed, and all I can do is pray and entrust them to God, saying: "In the name of God, I entrust myself, my family, and my possessions to Him."

I could have contacted them occasionally, but this is very costly from a security standpoint and carries a great risk, because if the vile enemy knew the location of our families, they would bomb them, and the mujahid would be afflicted with the tragedy of losing his family. I witnessed more than one such incident, and its impact was immense. O God, grant us well-being among those You have granted well-being.

I was torn between the burning longing to speak to them and the burning fear that they would be bombed. Weeks would pass without me knowing anything about them, and all I could do for them was pray. (A hearer heard of God's praise and His good favor.)

O our Lord, be our companion and bestow Your favor upon us, seeking refuge with God from the Fire.

(1) Sahih Muslim, Hadith No. 2718

I used to seize any opportunity to check on my family, and to secure whatever I could deliver to protect them and preserve their dignity. I would try to send them what was necessary. I do not like the man who neglects those he is responsible for under the pretext of being busy. He can entrust them to someone to maintain security, and this is a duty upon Muslims even if he does not entrust them, because taking care of the families of the mujahideen is jihad in the way of God. The Prophet (peace and blessings be upon him) said: (Whoever equips a warrior in the way of God has fought, and whoever takes care of the family of a warrior in the way of God, in his absence, has fought).

(Khalaf Ghaziyan): meaning he took his place in fulfilling the needs of his family during his absence. (Bi-khair): meaning with kindness, trustworthiness, and sincerity. This is something governed by piety and fear of God, which is why verses about piety are paired with verses about women.

Our women were delicate and pampered, then this war came, and they bore the burden and the responsibility. She would always say to me: "We are fine. The important thing is that you take care of yourself." They were displaced one day and slept on the pavement, and now they are in a small tent. Yet she would still say to me: "We are fine." She would comfort me with these words and strengthen my weakness. May God be pleased with her, grant her peace, and protect her in this world and the hereafter. May God grant me and her martyrdom. Amen.

(1) Sahih al-Bukhari, Hadith No. 2843

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Jurisprudence and understanding.

Some jurisprudential issues were presented to us during this tour, some of which we had already encountered in Shafi'i jurisprudence books, and some of which are new and related to the issue of war. I will mention some of them, seeking God's help:

First: Tayammum (dry ablution) due to the difficulty of obtaining water

Our jurists have permitted dry ablution (tayammum) when water is truly or legally unavailable. An example of this issue is during battle:

1- Tayammum (dry ablution) is permissible when water is present in an unsafe area, as the path to the water is fraught with danger, such as enemy snipers and reconnaissance aircraft focused on the area. Sometimes water is available above ground, but in tunnels, transporting it requires significant effort and sometimes even endangers lives. Therefore, we perform ablution above ground and dry ablution below. All of this is based, God willing, on what our Imam al-Shafi'i ruled: "If there is water in his saddlebag, and the enemy comes between him and his saddlebag, or if..."

“If there is a distance of seven or a fire between him and it, so that he cannot reach it, he should perform ablution and pray, even though he does not have water.”

2- Tayammum (dry ablution) due to the need for water in essential matters, such as in some combat positions and advanced ambushes.

Those who have difficulty accessing water always perform tayammum (dry ablution), even though they possess a water tank, because they will need it immediately or eventually for essential needs such as drinking and cooking. This is based on what al-Shirwani mentioned in his commentary on al-Tuhfa, where he said: “Indeed, if someone in the caravan knows of someone who needs water due to thirst, whether immediately or for financial reasons, then he is obligated to perform tayammum and provide the water to him when needed, whether for a fee or otherwise.” Shaykh al-Islam Zakariya al-Ansari elaborated on the meaning of needing water, quoting Shaykh Wali al-Din al-Iraqi in his fatwas, who said: “And the need of…”

(1) Al-Umm by Al-Shafi’i (1/63).

(2) Tuhfat al-Muhtaj fi Sharh al-Minhaj by al-Haytami and the glosses of al-Shirwani and al-Abadi (1) 341).

The body needs water for purposes other than drinking, such as kneading flour, making gruel, or cooking food with meat or other ingredients. How excellent is what Ibn Qudamah mentioned: “It was said to Imam Ahmad: A man has a container of water for ablution and sees thirsty people. Would you prefer that he give them water or perform ablution himself? He said: He should give them water. Then he mentioned several of the Companions of the Messenger of God who performed dry ablution (tayammum) and withheld water.” Water for their lips.

Important benefit: A condition for ablution and ritual bathing is the flow of water over the body parts. The spray bottle achieves this, so someone who has a small amount of water can put it in a spray bottle and use it for ablution and ritual bathing, as it removes impurities and purifies from ritual impurity.

Secondly: The issue of water mixed with dirt or moss

The jurists ruled that if water is mixed with dirt or algae, it remains pure. This mixing does not deprive the water of its purity. The reason for this is that these things cannot be avoided in water found in nature, and water is created for us, so we should not deprive ourselves of it. God Almighty says: “It is He who sends down rain from the sky for you” [An-Nahl: 10]. Sheikh Mustafa al-Baghdadi says in his book, Al-Fiqh al-Manhaji: “Its change due to prolonged stagnation, or due to dirt or algae, does not remove it from being water at all, because it is impossible to protect water from these things. The scenario we have is that in many areas, water used to collect in a large pit, and algae would cover it. In that case, the obligation for someone who wants to purify themselves, such as for ablution, is to remove what is on the surface of the water with their hand and then purify themselves. The importance of this issue lies in the fact that whoever is able to do this is not permitted to move to

(1) Asna al-Matalib fi Sharh Rawd al-Talib (1) 78) Benefit: Ibn al-Muqri went to great lengths in this matter, saying: “And he does not save it, meaning the water, for cooking, but rather for cakes and crumbs.” Sheikh Zakariya al-Ansari elaborated on the matter in the commentary, as I mentioned above, and al-Shirbini agreed with him, saying in al-Mughni: “The statement of Sheikh Zakariya al-Ansari is preferable to the statement of Ibn al-Muqri in his Rawd.”

(195/1) (2) Al-Mughni by Ibn Qudamah

(3) Flowing is different from wiping. Wiping does not result in the flow of water over the limb, while washing results in the flow of water droplets over the limb. This is derived from Asna al-Matalib fi Sharh Rawd al-Talib (1/64).

(4) The spray bottle that barbers have, or in which perfume is placed, can be emptied of its contents and filled with water.

(5) Al-Fiqh al-Manhaji ‘ala Madhhab al-Imam al-Shafi’i (1/31).

(6) Rainwater or water that has seeped from the ground due to heavy shelling

للماء واجد لأنه ،التيمم.

ثالثاً: جمع الصلاة لأجل الخوف

Combining Prayers:

The mujahideen often find it necessary to combine prayers due to caution and the many unforeseen circumstances. Indiscriminate shelling is almost constant, the enemy might infiltrate to carry out a mission, and the brothers might be engaged in work and preparation that takes up most of the day. We ask God that there be no harm in combining prayers for fear of the enemy's approach. Al-Shirbini says in Al-Iqna': "It has been established from what has been mentioned that combining prayers is not permissible except in cases of travel and similar circumstances such as rain, illness, wind, darkness, fear, and mud. This is the well-known opinion, because it has not been transmitted or reported regarding the prayer times. Therefore, it should not be contradicted except by explicit evidence. It has been narrated in Al-Majmu' that a group of our companions permitted it in the aforementioned circumstances, and this is what is appropriate for the virtues of the mujahideen." The Sharia, and God Almighty said: “And He has not placed upon you in the religion any difficulty.” It is supported by what Al-Nawawi translated in Sahih Muslim, Chapter: Combining the two prayers in the city, as he mentioned the battle as one of the reasons for combining them, then he cited the two hadiths on the authority of Mu’adh ibn Jabal, who said: The Messenger of God, may God bless him and grant him peace, combined the noon and afternoon prayers, and the sunset and night prayers during the Battle of Tabuk. He said: So I said: What made him do that? He said: He said: He wanted to prevent his nation from going out. And on the authority of Ibn Abbas, he said: The Messenger of Allah (peace and blessings be upon him) prayed Zuhr and Asr together, and Maghrib and Isha together, without fear or travel.

What is understood from the hadiths is that combining prayers due to travel and fear was common practice, but the hadith was mentioned to draw attention to another reason that was not well-known. And Allah knows best.

(1) The well-known opinion in the school of thought is that combining prayers is due to travel and rain.

(2) Al-Iqna' fi Hall Alfaz Abi Shuja' (1) 176.

(3) Sahih Muslim, hadith no. 706.

(4) Sahih Muslim, hadith no. 705

Some scholars said: "What the soul finds most comforting is that combining Dhuhr and Asr prayers, and Maghrib and Isha prayers, while not traveling, is only permissible in cases of temporary hardship that causes difficulty for the worshipper in performing each prayer at its appointed time, provided that it is not made a rule or habit."

Fourth: Praying in a direction other than the Qibla

Imam al-Nawawi said: "Facing the Qibla is a condition for the prayer of one who is able, except in cases of extreme fear and for voluntary prayers while traveling." This issue was exemplified for us in praying inside tunnels, as we did not know the exact direction of the Qibla. We would exert our best effort and then pray. In another prayer, a new effort might arise, and we would pray in a different direction. It is known that one effort cannot be overturned by another

The Sharia has provided space for these matters. In His saying, may He be exalted: {But if you fear, then [pray] on foot or riding} [Al-Baqarah: 239], Ibn Umar said: “That is, facing the Qibla, and not facing it.” Malik said:

Nafi’ said: I do not think that Abdullah mentioned that except on the authority of the Messenger of Allah, peace and blessings be upon him. (4)

An important benefit: Shaykh al-Islam Zakariya al-Ansari said: “The direction of prayer is with the chest, not the face.” The implication of this benefit is that the worshipper may turn right and left due to the narrowness of the tunnel or trench, but this does not affect the validity of his prayer as long as part of his chest is facing the qibla. Similarly, if he turns his face right and left for the purpose of guarding and reconnaissance, there is no harm in that. Likewise, if he walks a few steps forward or backward to answer a secure phone call, his prayer is not invalidated as long as his chest is facing the direction of the qibla.

(1) Fath al-Mun'im Sharh Sahih Muslim (3/314).

(2) Minhaj al-Talibin wa 'Umdat al-Muftin fi al-Fiqh, p. 24

(3) It is good for the mujahid to be aware of the prayer of the pursuer and the pursued, so that he may know that Islam has encompassed us from all sides, and that preoccupation with worship should not make us forget our battle against falsehood. For those who disbelieve wish that we would neglect our weapons and equipment so that they could attack us in one fell swoop. Indeed, weakness of guarding is a sin greater than the sin of neglecting prayer, and God knows best.

(4) Al-Umm by Al-Shafi'i (117/1)

(5) Fath Al-Wahhab bi Sharh Manhaj Al-Tullab (421).

(6) The secure landline communication network for military operations, and a telephone call may be an assignment of a mission or an order to monitor the enemy's behavior.

(7) He may then lift the receiver and place it to his ear. If the situation dictates that the call is for something not urgent, he should raise his voice with the takbir so that those on the other end may hear him

Fifth: Congregational Prayer

Our mujahideen are very keen on congregational prayer. This is possible most of the time and impossible at times. Here are some benefits in this regard:

1- The prayer of two people together is considered congregational, and they receive twenty-five degrees for it

2- The virtue of congregational prayer is attained by whoever catches part of the prayer. The benefit of this is that a fighting unit may consist of three people, so two pray while the third continues on guard. A little while before the imam says the taslim, the third begins praying with them. Thus, he covers the guard duty and attains the virtue of congregational prayer. Sheikh al-Islam Zakariya al-Ansari says: "(And let the congregation attain) its virtue for whoever catches part of the prayer (even if it is not long)." Al-Ramli said: "Before the imam begins the first taslim." Al-Haytami said: "As long as the imam has not uttered the letter 'm' from 'alaykum' (upon you)."

-3- If the mujahid prays alone due to the circumstances of battle and guard duty, we hope that he will receive the reward of congregational prayer, based on the hadith of the Prophet (peace and blessings be upon him): "If a servant falls ill or travels, he will be credited with the same reward as if he were healthy and resident." Most mujahideen were regulars in the mosques, and what prevented them was the necessity of fighting and guarding the frontier. Therefore, it is hoped that they will receive the reward of congregational prayer, by analogy to the sick and the traveler mentioned in the hadith.

Sixth: Tayammum for touching the Qur'an

This is out of reverence. The Shafi'i scholars have ruled that wudu is obligatory for anyone who wants to touch the Qur'an (5) out of reverence for God and His words. This is in normal circumstances. However, in our situation, water is unavailable, and we perform tayammum for prayer.

He may use the phone and complete his prayer. If the matter is urgent, he may interrupt his prayer and answer the call, then pray when able

(1) Benefit: Know that congregational prayer is achieved by a man praying in his home with his wife and others. See: Kifayat al-Akhyar fi Hall Ghayat al-Ikhtisar, p. 129.

(2) Or twenty-seven degrees, according to the different narrations.

(3) Al-Ghurar al-Bahiyya fi Sharh al-Bahja al-Wardiyya, with the commentaries of al-Shirbini and al-Abbadi (1/406).

(4) Sahih al-Bukhari, Hadith No. 2996

(5) A well-known issue in Shafi'i jurisprudence. Al-Nawawi said in al-Minhaj: "It is forbidden for one who is in a state of ritual impurity to perform prayer, circumambulate the Kaaba, carry the Qur'an, or touch its pages."

Due to the lack of water, tayammum (dry ablution) is also prescribed for one who wishes to touch the Qur'an.

Important benefit: Al-Shirbini said: "It is permissible to carry the Qur'an out of necessity, such as fear of it being drowned, burned, defiled, or falling into the hands of a disbeliever who is unable to purify himself. Rather, it is obligatory to take it at that time." (2)

Seventh: Conditions for a valid prostration

Conditions are required for a valid prostration (3):

1- To intend to prostrate. It may happen that the worshipper falls into prostration due to hearing nearby shelling. In this case, his falling is to protect himself from the shelling, not with the intention of prostration. He then straightens up and returns to prostrate again with the intention of prostration if he is safe from the shelling. However, if the shelling continues, he completes the prayer in whatever way he is able, sitting, bent over, or by gesturing, according to his ability.

2- To prostrate on seven bones: the two feet, the two hands, the two knees, the forehead, and the nose (5).

3- That his lower body be higher than his upper body: that is, his buttocks be higher than his head while he is prostrating, because if his lower body were opposite his upper body or higher than both, then he is not considered to be prostrating in that state. We are commanded to prostrate as the Prophet prostrated. It may happen that some of the mujahideen are guarding tunnel openings while sitting on the sloping steps near the opening, and the time for prayer arrives. If they pray in their position, their heads will be higher than their buttocks when prostrating. Therefore, if the circumstances allow, it is best for them to pray at the bottom of the steps until they complete their prostration. However, in cases of close proximity to the enemy and engagement, they should pray in whatever way they can. And God

(1) Similarly, the Qur'ans lying on the ground in demolished buildings and mosques (may God curse the criminal Jews).

(2) Mughni al-Muhtaj ila Ma'rifat Ma'ani Alfaz al-Minhaj (1/149).

(3) See: Al-Ramli's commentary on Asna al-Matalib (1/160), the ninth and tenth pillars

(4) It is permissible to cover one's hands (with gloves) for protection from the cold and other reasons. Ibn Majah narrated that he prayed in the mosque of Banu al-Ashhal wearing a patched cloak, placing his hands on it to protect himself from the pebbles.

(5) The minimum requirement is placing part of the forehead on the ground. Imam al-Ghazali said regarding the nose and forehead: “They are like one limb.” (Asna al-Matalib fi Sharh Rawd

12/1)

4- That his forehead should rest firmly on the ground (1): by prostrating on his entire forehead, not just the front of his head, and the weight of his head should be on his forehead, not on the bones of his neck, so that if he prostrated on grass, it would be crushed. The mujahideen sometimes pray on mattresses due to the narrowness of ambushes and tunnels, and there is no harm in this. However, if he prostrates, he should rest his forehead firmly on the mattress. And God knows best.

Eighth: The prayer of one who lacks both means of purification (2)

We read about this issue in books of jurisprudence, along with the many details provided by the jurists. However, when I read them, I never imagined that I would witness some of it in the future. But it happened that many of the brothers who had been arrested asked me about it. The enemy had bound them, stripped them of their clothes, and left them in the cold on the seashore for a day and a night. So, how should one pray in such a situation? The Shafi'i jurists said regarding the ruling for someone who lacks both means of purification: He should perform a proper prayer with intention and complete recitation, and he should indicate bowing and prostration with his head or whatever he can, because he is bound and sitting on the ground. He is excused for being naked, not facing the qibla, and having impurities such as urine or feces on him. And God knows best.

Someone might ask: Is prayer required in such a state? The jurists said that the purpose of this is to uphold the sanctity of the time and to demonstrate humility and submission to God in all circumstances. As long as a person is able to demonstrate this humility in any way, he should do so, and he will receive the reward of those who perform the prayer

(1) The Prophet said: “When you prostrate, firmly place your forehead on the ground and do not peck.” (Sahih Ibn Hibban, Hadith No. 1887)

(2) One who is unable to perform ablution (wudu) or dry ablution (tayammum) is called “one who lacks both means of purification.”

(3) The cowardly enemy forces would attack the shelters, arrest the men, strip them of their clothes, and leave them bound for long hours.

Prayer times would pass while they were in this state, and they would be interrogated while bound and naked.

(4) He prays only the obligatory prayers.

(5) If he is in a state of ritual impurity (junub) in that condition, he performs a proper prayer, but he only recites the Fatiha.

(6) They often urinated on themselves or had blood on them from the effects of beatings and interrogation. Some of them may also ejaculate due to fear and cold, and this is possible.

(7) See: Al-Iqna’ fi Hall Alfaz Abi Shuja’ (881), Manhaj al-Tullab fi Fiqh al-Imam al-Shafi’i, p. 12

The strong, but perhaps he was more rewarded than them.

I said: This is from the firm resolve, so it is not unlikely that the Jews would resort to a severe, fatal beating against whoever they caught performing his prayer. Therefore, there is no harm in the Muslim following the school of Imam Malik in this case, for the established opinion of the school among them is that one who lacks both means of purification is not obligated to pray or make up the prayer. I said: And if he makes up the prayer after leaving that place, it is better for him, because prayer is the most helpful of acts of worship for patience.

Ninth: Sufficiency with stones for cleansing

With the scarcity of water and its limited availability, the mujahideen used only paper to clean themselves after relieving themselves, and this is permissible, because cleansing with stones and what is similar to them is permissible according to the majority of jurists. Here are two issues that are worth noting:

First: Does the trace of feces after wiping the place with paper cause harm?

Answer: It does not matter, because it is an impurity that is excused. Imam al-Nawawi said: “Impurity that occurs in a place where it is likely to be excused is of several types. The first is the residue remaining on the area cleansed after using stones; it is excused despite its impurity.”

Second: Is it necessary to use water with the paper?

Answer: It is not necessary; rather, it is an addition and an extra. Al-Imrani said: “If one wishes to use only stones, it is permissible, whether water is present or absent. Using only stones or what is similar to them has conditions according to the Shafi'i school.”

(1) Prayer is waived due to the lack of both means of purification, or the inability to use them. The established opinion is that one who lacks both means of purification, namely water and earth, or the ability to use them, such as one who is coerced or crucified, is exempt from prayer, both in its performance and as a make-up, like a menstruating woman. See: Al-Sawi's commentary on the Smaller Explanation (1/200).

(2) We call it a kiln or handkerchief.

(3) Al-Shirbini said: Istinja' (ritual cleansing after urination or defecation) is obligatory after the emission of urine, feces, and other impurities, even if infrequent, such as blood, pre-ejaculate, and prostatic fluid. See: Al-Iqna' fi Hall Alfaz Abi Shuja' (1/53).

(4) Included in the ruling of stone is every solid, pure, abrasive, and non-respectable object. Solid objects include things like wood. Pure objects exclude impurities like dung. Abrasive objects exclude non-abrasive objects like dirt. Non-respectable objects refer to blessings like a piece of dry bread or a sheet of paper containing Quranic verses or beneficial knowledge. See Minhaj al-Talibin wa Umdat al-Muftin fi al-Fiqh, p. 11.

(5) Rawdat al-Talibin wa Umdat al-Muftin (1) 279.

(6) Al-Bayan fi Madhhab al-Imam al-Shafi'i (1/217).

Let him return to it, but what is necessary here is that the mujahid may lose paper and water and find nothing to cleanse himself with. This happened frequently in this battle. Therefore, the Muslim's duty at that time and in this situation is to cleanse himself as much as possible, and there is no further obligation upon him. This was the fatwa of the Shafi'i Imam al-Muzani, and it is also the opinion of the Hanafi scholars. They argued that it is a small impurity, and a small impurity is considered chastity, and because it is a place where such situations are common (1), it is excused.

Tenth: The ruling on the private parts in prayer (What is the clothing suitable for prayer?)

Clothes wear out and tear a lot from shelling, moving between rubble, and other things. Therefore, it is necessary

The mujahid here has some issues:

1- It is permissible to pray in torn clothing, following the school of thought of Abu Hanifa. His school maintains that if the size of a dirham coin of the major private parts (the front and back passages) is exposed during prayer, the prayer is not invalidated. If more than that is exposed, the prayer is invalidated. If less than a quarter of the minor private parts (the rest of the body) is exposed, the prayer is not invalidated. This applies to men. As for women, if a quarter of their private parts are exposed, such as a quarter of their hair or a quarter of their abdomen, their prayer is invalidated. If less than that is exposed, it is not invalidated.

2- A mujahid or others may change their clothes and use other people's clothes out of necessity. Some of these clothes may be tight, and praying in tight clothing is permissible. This issue is relevant to women, as most women did not have clothes due to the bombing of houses and the burning of shelters. If a woman prays in tight clothing, her prayer is valid. Al-Ghazali said, describing clothing that covers during prayer: "As for covering the color and revealing the shape of the body, there is no harm in that, just as if

(1) See: Al-Bayan fi Madhhab al-Imam al-Shafi'i (1) 213, Al-Ikhtiyar li Ta'lil al-Mukhtar by Ibn Mawdud al-Mawsili al-Hanafi (361), Al-Mughni by Ibn Qudamah (1) 111. (2) See: Al-Bayan fi Madhhab al-Imam al-Shafi'i (2/116). As for the Shafi'i school of thought, if any part of the private parts is exposed, whether small or large, and one is able to cover it, then one's prayer is invalid. However, according to the Shafi'is, if one wears a garment or wraps the area of the hole around the waist with a piece of cloth, then one's prayer is valid. If it is difficult for one to do so, then one should follow Abu Hanifah, and there is no harm in that, God willing

Wearing tight trousers or a tight garment is permissible, but wearing tight clothing during prayer is contrary to what is preferable for a man and disliked (makruh) for a woman. It is known that dislike is negated by the slightest need, and here we are talking about the worshipper's need to wear tight clothing to perform the obligatory prayer in a difficult situation. Therefore, in this case, there is neither dislike nor contrary to what is preferable. And God knows best.

Eleventh: A Woman's Prayer in the Presence of Men

There is no harm in a woman praying in the presence of men. Imam al-Nawawi said: "The men stand behind the imam, then the boys, then the women." We had set up a small prayer area in the shelter where the men prayed, with the women behind them, and there was a barrier between them. One of them said to me philosophically: "Is it permissible, Sheikh, for the women to stand and sit while we look at them?!" I said: "Glory be to God! We are in front of them and they are behind us, and we cannot see them. Moreover, the women in the shelter are busy baking bread and kneading dough and sprinkling water back and forth, and you did not object to this."

It is strange that many women believe that if they are in the presence of men, their prayer is invalid. Some of them delay their prayers using this excuse, but this has no basis. Whoever asserts it is required to provide evidence for their claim.

Twelfth: The Friday Prayer is Not Obligatory Due to Fear

The criminal enemy bombed the prayer areas inside the shelters. This is despicable and vile. People gathering for Friday and congregational prayers became a reason for the enemy to bomb them under the pretext of the presence of wanted individuals. In this situation, whoever misses the Friday prayer due to the excuse of fear and prays the noon prayer is not obligated to do anything. Al-Imrani said: “The Friday prayer is not obligatory for one who fears for his life or property.”

(1) Fath al-Aziz bi Sharh al-Wajiz - Al-Sharh al-Kabir by al-Rafi’i (4/92).

(2) Minhaj al-Talibin wa Umdat al-Muftin fi al-Fiqh, p. 40.

(3) Al-Bayan fi Madhhab al-Imam al-Shafi’i (2/545).

And speaking of which, whoever misses the congregational prayer or Friday prayer (due to valid excuses in Islamic law, such as mud, heavy rain, cold, wind at night, or intense heat, or when he is struggling to relieve himself, or when he is hungry, or when he is sick, or when he is caring for a sick person, or when he is with a dying relative, or when he is hoping for the return of something he lost, or when he fears the spoilage or loss of his property, such as if the bread is on the fire and he fears that if he attends the congregational prayer it will burn, or when he fears falling asleep if he waits for the congregational prayer, and so on, as mentioned by the jurists regarding the excuses that permit missing the congregational prayer, then there is nothing wrong with him. And if he prays alone due to valid excuses, he attains the virtue of the congregational prayer, because he missed it due to an excuse that prevented him. And if the excuse were removed, he would pray in congregation

An important condition for the obligation of Friday prayer is settlement or a permanent residence, because it was not performed during the time of the Messenger of God, nor during the time of the Caliphs, except in buildings. Imam al-Shafi'i said: "Whether their buildings are made of stone, mud, wood, trees, palm fronds, or palm leaves, Friday prayer is not performed in the desert or near tents because they are subject to being moved." Ibn al-Sabbagh said: "The apparent meaning of this is that the people of tents do not perform Friday prayer." Al-Buwayti said: "If someone is in the desert and their number reaches forty free, adult men, and their tents are next to each other, and it is their homeland in winter and summer, and they do not migrate from it if there is drought, nor do they prefer it for the fertility of other places... then Friday prayer is obligatory upon them."

The understanding from the words of Imam al-Buwayti is that if it were not their homeland in winter and summer... then Friday prayer would not be obligatory upon them. This is like the case of the tents of displaced people who suffer from constant displacement, or like the case of

(1) Al-Umrani said, “The excuses we mentioned as excuses for missing congregational prayer are also excuses for missing Friday prayer.” (Al-Bayan fi Madhhab al-Imam al-Shafi’i, 2/545).

(2) See: Al-Bayan fi Madhhab al-Imam al-Shafi’i (2/368), (Issue of excuses for missing congregational prayer)

(3) All these excuses and others have evidence from the Sunnah and have been transmitted by the jurists without any doubt.

(4) See: Al-Wasit fi al-Madhhab by al-Ghazali (2/263).

(5) That is, Friday prayer is not obligatory for them.

(6) See: Al-Bayan fi Madhhab al-Imam al-Shafi’i (2/559).

Thousands of people—may God help them—would go out to collect aid on the seashore from the airdrop that occurred during the famine. I was told that someone was forcing them to perform Friday prayers in such a situation. God is our only help (1).

Thirteenth: Breaking the fast to save the injured

Last Ramadan, several difficult situations arose: the bombing of a combat base, the bombing of people's homes, and the drowning of some people at sea while trying to reach airdrop aid. The issue here is that the person wanting to rescue these people is fasting. It is known that rescuing someone on the verge of death requires physical strength. So, the rescuer wants to break his fast to gain strength? What is the ruling on this? The jurists said: Breaking the fast in this case is obligatory to save people's lives, and he must make up the missed fasts when he is able to do so later. In conclusion: O seeker of knowledge, memorize the rulings and understand the jurisprudence. If you do not need jurisprudence now, you will need it tomorrow. Memorize the rulings so that knowledge does not die out. And let those who think that a fighter in battle has no rules, and that God is forgiving and merciful, and therefore it is permissible to abandon prayer, ablution, dry ablution, and the like, beware... for this is an ominous sign and a danger...

A glimpse into the hadiths of the Prophet ﷺ will reveal to you the importance of worship and rituals, especially prayer. In the hadith about the death of the Prophet, narrated by our mother Aisha, she said: “The Prophet ﷺ became very ill and said: ‘Have the people prayed?’ We said: ‘No, they are waiting for you.’ He said: ‘Put water in the basin for me.’ She said: ‘So we did, and he performed ablution. Then he went to stand up and fainted. Then he recovered and said: ‘Have the people prayed?’” We said, "No, they are waiting for you, O Messenger of God." He said, "Put water in the basin for me." She said, "So he sat down and washed himself. Then he went to stand up, but he fainted. Then he regained consciousness and said, 'Have the people prayed?'" We said,

(1) It should not be understood from the statement that the people of the tents are not permitted to perform the Friday prayer. Rather, if they were to perform it, they would attain merit, reward, and blessing. However, it is not obligatory for them. This

issue has been discussed by the jurists in their books, so let them benefit from it.

(2) Al-Najm al-Wahhaj fi Sharh al-Minhaj by al-Damiri (3/341).

No, they are waiting for you, O Messenger of God. So he said: Put water in the basin for me. So he sat down and washed himself. Then he went to stand up but he was blinded. Then he came to and said: Have the people prayed? So we said, "No, they are waiting for you, O Messenger of Allah, and the people are gathered in the mosque, waiting for the Prophet to lead the last evening prayer." So the Prophet (peace and blessings be upon him) sent word to Abu Bakr to lead the prayer.

(with the people), and in the hadith that mentions the Antichrist and his stay on earth, the Prophet (peace and blessings be upon him) says: “Forty days: one day like a year, one day like a month, one day like a week, and the rest of his days like your days.” We said: “O Messenger of God, on that day which is like a year, will the prayers of one day suffice us?” He said: “No, estimate its time.” And the story of “No one should pray the afternoon prayer except in Banu Qurayza” is not hidden from us, as is the first question our master asked When Umar ibn al-Khattab regained consciousness after being stabbed, he asked, “Have the people prayed?!” Even more astonishing is the statement of God Almighty: “And when you are among them and lead them in prayer, let a group of them stand with you and let them take their weapons.” [An-Nisa: 102]

The objective of jihad is the establishment of worship. Whoever engages in jihad but neglects worship has clung to the means and lost the end. And there is a vast difference between means and ends. “Those who, if We give them power in the land, establish prayer.” [Al-Hajj: 41]

(1) Sahih al-Bukhari, Hadith No. 418

(2) The Companions’ (may God be pleased with them) questioning about prayer during great calamities is evidence of faith

(3) Sahih Muslim, Hadith No. 2937.

(4) Sahih al-Bukhari, Hadith No. 946.

(5) It is important to understand that this method is not obligatory, and that the realities of contemporary warfare often do not allow us to perform the prayer of fear in the manner mentioned in the verse

A Chapter on the Use of Anthems as a Means to Raise the Spirits of the Mujahideen.

Since childhood, I have memorized meaningful anthems and written them down in a special notebook. This continued until 2018. However, since 2018, God has occupied me with the Quran—memorizing, listening to, reciting, and interpreting it—leaving no room in my heart for anthems. But during this war, I felt its impact on my brothers, so I yielded to their wishes and sometimes sang for them. Here are some verses I sang with tears in my eyes:

Anthem:

He abandoned pleasures and emerged ** A lion in the thickets of the forest

He sold life cheaply ** for God, and God bought it....

And an anthem

And an emigrant for God's sake bid farewell to his family ** He did not look back on the day of parting. He cast off the burdens of the earth from his shoulders *** And threw away desire when he desired heaven....

And also an anthem:

My beloved ones, accept my greetings ** May they hover over you like clouds. My heart is with you, morning and evening, *** It stays with you even if my journey is far.

And we had a group song that we sang together:

We have not weakened, we have not weakened ** We are the descendants of Al-Muthanna

On the path of glory we marched ** Ask history about us

Beneath the flood... Khabbab's trench

And among the songs I wrote on a wall we used to lean against, and we would sing them and shed tears

And I remembered my time with them ** Ah, how beautiful that time was! When they were gone, their memory never faded ** Even if we forget time, we will never forget our love

And among the verses I used to memorize and sing:

Bandage my wound, O mother, and know *** that my wound is the crown that adorns the brow. And remember, O sister, with pride a brother *** who went striving to fight the vanquished.

And among them:

I will return, O my mother, ** to kiss your pure head. I will pour out all my longings ** and sip the fragrance of your right hand...

And among them:

And the day of our farewell at dawn ** and how harsh a dawn it was! Words fail to describe *** what I suffered from my abandonment

I will not hide from you, my brother, that these words were motivating and inspiring

Sanctification of Material Civilization

Every time I read the story of Thamud, I wonder?! The people of Thamud were highly politically astute: “And remember when He made you successors after the people of 'Ad and settled you in the land” [Al-A'raf: 74]. They also reached a great level of urban and engineering achievement, as the Quran describes them: “And you carve out of the mountains, houses, skillfully” [Ash-Shu'ara: 149]. Their dwellings in Al-Hijr provided them with comprehensive social security: “And they carved out of the mountains, houses, secure” [Al-Hijr: 82]. Above all this, the people of Thamud enjoyed an advanced agricultural environment: “Will you be left in what you have left behind?” Here they are secure (1) in gardens and springs (0) and crops and date palms with ripe fruit. [Ash-Shu'ara: 146-148] So they had progress in all fields!! Security, social, agricultural, political and an abundance of resources, and the people did not have material problems, so what need did they have for a messenger from God then?!

The answer requires objectivity and candor from you. The Quran did not leave the matter open to debate, but rather presented it with complete clarity, leaving no room for doubt or ambiguity. The answer is: because they glorified material things and were immersed in pleasure. Their sole purpose in life was to acquire pleasures! They were polytheists, but the matter of faith in God was postponed for them; they had no time to discuss it. They built towering palaces and populated the land with buildings, yet the Quran calls them corrupters: “You take for yourselves palaces from its plains and carve out homes from the mountains. So remember the favors of God and do not commit abuse on the earth, spreading corruption.” [Al-A'raf: 74]. Yes, corrupters. Even those who have achieved engineering and agricultural advancements in our time kill animals when they are in dire straits, and destroy If the harvest is overflowing and its price drops in the market, they do not feed it to the poor. They are even prepared to exterminate people if their material civilization is threatened, as Thamud did when they sought to kill the Prophet Salih.

When He commanded them to abandon corruption and extravagance, “So fear God and obey me (5) And do not obey the command of the extravagant ones (who cause corruption on earth and do not reform)” [Ash-Shu'ara: 150-152], they did nothing but say, “Take an oath by God that we will attack him and his family by night, then we will say to his guardian, ‘We did not witness the destruction of his family, and indeed, we are truthful’” [An-Naml: 49]. How beautiful was the insight of Imam Ar-Razi when he diagnosed their problem, saying, “Know that the apparent These verses indicate that the prevailing desire among the people of Salih was for worldly pleasures, namely, the pursuit of food, drink, and comfortable, fortified dwellings (1).

Can you believe that this story is repeated in our Holy Quran in more than thirty places?! Why? Because the All-Knowing, the All-Wise, may He be glorified, knows what will seep into the hearts of the nation of Muhammad in terms of notions of venerating material civilization. Therefore, most of the Quranic stories address the phenomenon of surrendering to materialism. Sheikh Ibrahim al-Sakran - may God Almighty release him from his chains - says: If we wanted to give a suitable title to the stories of the prophets in the Holy Quran regarding their struggle with their people, it would be appropriate to say: (The Conflict Between Material Appearances and Religious Values).

How much the Muslim generations today need Ibn al-`Izzah among them! The Western and American world needs you, young man, more than you need them. Their economies and kingdoms are built upon your heedlessness, your excessive consumption, and your pursuit of their luxury goods and products—indeed, products that are not even necessary. Of course, these meanings do not please the hypocrites, nor do they find them palatable. And then we say: "And to Allah belongs [all] honor, and to His Messenger, and to the believers, but those who agree do not know." [Al-Munafiqun: 8]

(1) Keys to the Unseen - Al-Tafsir al-Kabir by al-Razi (24/525).

(2) See: The Book of the Consequences of Civil Discourse, Chapter Three: The Prophets' Conflict with the Peoples... An Analytical Study

The Dilemma of Western Societies

It is often said that Western society has no problem other than sex, while it enjoys the morals of justice, honesty, and integrity. The truth is that this is incorrect for the following reasons:

1- Western culture suffers from a severe disturbance in the realm of theology. People there suffer from great confusion regarding the concept of God, and their intellectual elite considers the issue of religion a postponed and unresolved matter. Because they have not honored themselves with the prophethood of Muhammad (peace be upon him), they are still deprived of correct conceptions of God, the afterlife, prophethood, and other such lofty demands. Furthermore, they know nothing about their future in the Hereafter

2- Likewise, they have not been guided to the principles and details of justice revealed by divine revelation. They continue to wallow in the disastrous practices of usury, gambling, and intoxicants. Their minds have not developed to understand many details of the Islamic judicial system, its prescribed punishments, and the rules governing family relations, not to mention their loss of the basic practices of natural disposition, such as purification and the removal of impurities, which divine revelation has alerted us to.

3- Rather, they suffer from the phenomenon of idolatry, which is the lowest level of backwardness. I do not mean here the worship of stone idols, but rather the worship of money, material possessions, sex, wealth, and desires... (Wretched is the slave of the dinar and the slave of the dirham. Perhaps you now understand the problem of the disbeliever from the words of God Almighty: “Have you seen the one who takes his desire as his god? Then would you be responsible for him? Or do you think that most of them hear or reason? They are not but like cattle; rather, they are [even] more astray in [their] way.” - [Al-Furqan: 43-44].

4- And, for the sake of argument, even if we were to assume that Western society suffers only from sexual chaos, is this a trivial matter?! The taking of lovers, the violation of honor, the loss of lineage, and same-sex marriage... this alone is sufficient.

(1) Sunan Ibn Majah, Hadith No. 4136

To indicate the backwardness of Western society and its need for true divine enlightenment, the phenomenon of homosexuality alone is one of the causes of divine wrath. God overturned the villages of the people of Lot, turning them upside down, for this deviation from nature and normalcy. Imagine that Western society has surpassed the actions of the people of Lot and now organizes associations and laws to protect the rights of deviants. Is there any ignorance greater than this?!

5- And don't forget that their lives have no Quran to be recited, heard, or pondered upon. This alone is enough to deprive them of their waywardness and loss.

6- It is strange that the slaves of the West claim that Western society was founded on justice and equity! We say: It was also founded on the application of vice and crime and provided them with the most advanced technological capabilities. For everyone dazzled by the infidel Western decay, if you wish, look at the rates of crime, forgery, bribery, the spread of weapons, domestic violence, sexual harassment, diseases of forbidden pleasure, and the debt crisis!

This Western misery in matters of faith and much of the material world is unknown to many. Ibn al-Qayyim was right when he said: “Were it not for the prophets, there would be no beneficial knowledge in the world whatsoever, no righteous deeds, no well-being in livelihood, and no stability in the kingdom. People would be like beasts, wild animals, and rabid dogs, preying on one another.”

Enter the realm of the Quran to see things from the perspective of revelation and read it with this mindset. You will find that faith is honor, that disbelief and associating partners with God are crimes, and that the Quran is a precious book that instills honor in those who recite it: “O you who have believed, indeed, the polytheists are unclean” [At-Tawbah: 28].

(1) Knowledge: Crises of Western Society. See: Sociology, by Anthony Giddens, 2005 edition.

(2) Key to the Abode of Happiness (118/2)

The Balance of Values

Islam dominated the world for centuries, spreading justice and security. There are many facts and testimonies to this. When the Western system and its American counterpart dominated the world, they committed atrocities against humanity, all in the name of science, progress, and civilization.

The values in the Western system are on the verge of disappearing. The blond man who kills children, destroys hospitals, and tries to deceive the world into believing he is still a man of morality and humanitarian law has fallen. The flood has exposed their falsehood. Do not believe them if they speak to you about children's rights, women's rights, freedom of expression, or anything else. These people need the simplest lessons in humanity.

It is the one who bombs and destroys hospitals and kills the wounded and doctors who should be taught about rights and duties.

Their cameras were focused on a duck stopping traffic to cross the road, or a dog crossing in front of cars, and the traffic policeman making way for it. All of that was a lie, but they are creative in

When dealing with cameras, be careful, wise one, and don't buy into illusions.

History will record that fifteen thousand children were killed in Gaza in 2024, while the Muslims withdrew from Samarkand after conquering it because its inhabitants were not given the choice between paying the jizya and fighting... That was during the era of the Islamic Caliphate, but under the American Caliphate, it's something else entirely.

(1) A quick look at the modern history of Europe, America, and the region reveals the level of criminality perpetrated by the West, from the extermination of peoples to the tens of millions of deaths, starting with the extermination of Native Americans, passing through internal wars, then colonialism, world wars, and what they called the War on Terror, destroying countries and killing millions of innocent people.

(2) The number of innocent children martyred in this war alone has reached more than eighteen thousand so far.

The Jordanian Regime.

One of the ideas that our teacher, Muhammad Ilhami—may God guide him—used to repeat was that the Arab regimes act as proxies for the occupier, and that the first duty is to uproot these treacherous regimes one way or another. Hamas succeeded in taking control of the Gaza Strip the day it overthrew the treacherous regime, and its mujahideen sons ruled it.

The war came and went, revealing the regimes for what they truly are and their blatant treachery. What used to happen behind closed doors is now happening openly and shamelessly. But the important question in all of this is: Are there still those among us today who are deceived by these regimes, and that they are among the greatest causes of our setbacks and humiliation?!

Consider with me the Jordanian regime. It is one of the most dangerous ruling Arab regimes, and it is considered a safety valve for the Zionist entity from the east, and an entry point for Western influence in our region. In the last hundred years, most regimes in the Arab world have changed, except for the Jordanian regime, which has remained unchanged! Isn't this remarkable?!

A quick look at the historical origins of the Jordanian regime, its successive betrayals, its loyalty to the British and cooperation with them, and then its cooperation with the Jews afterward, tells you how dangerous this regime is to Islam and the region. It also reveals their insistence on a policy of glorifying the ruling family and subjugating the people to them, imposing punishments, persecutions, and intimidation on anyone who criticizes the king, even indirectly. All of this is done out of fear of the people becoming aware and taking action. All of this comes at the same time as the religion and its fundamental principles are attacked, curricula are changed, and agreements contrary to human nature are imposed with the blessing and approval of the regime to further corrupt and control society, especially since the West and its allies know what the eastern front of Palestine could do this if its people awoke and moved towards the blessed land. Therefore, they exert every effort to thwart any honorable attempt at this, and to delay this awakening as much as they can.

(1) Quoted from a tweet by Brother Muhammad Elhami on October 7, and from some of his lectures

On the other hand, if you look at the Jordanian-Palestinian border and its length—it being the longest and weakest land border with Palestine—you will understand the importance of the survival of the Jordanian regime for Israel. This is what Netanyahu declared: that he would personally defend the Jordanian regime if it were endangered and unable to defend itself, simply because he would not find a more loyal protector and faithful agent than this regime since the establishment of the so-called State of Israel

The Muslims in Jordan bear a very heavy responsibility, which begins with preserving their religion from tampering and distortion by this regime and its apparatus and tools, which have gone so far as to fight and close down Quran memorization centers. Then, it is their responsibility to maintain the vigilance of the generation, and not to tame and deceive them into becoming slaves to the existing regime, but rather to build them up with strength, courage, and preparation for the sake of God, and to make them aware of what God has obligated them to do in terms of possessing strength, repelling their enemy, and supporting their brothers and neighbors in occupied Palestine. For if they remain silent and watching, their turn will come, as the enemy has declared recently, and at that time they will taste the misfortune of their abandonment of their people and brothers, and the Israeli will rule them directly instead of his agents and helpers, unless they rectify themselves with a sincere return to their Lord, thereby establishing His religion and raising the banner of jihad in His cause

The Egyptian regime

Egypt, with its strategic location, human reservoir, multiple resources, and proximity to the blessed land, represents a coveted prize for every occupier and invader. It was a target for Crusades and foreign colonizers throughout the ages, in order to occupy it, remove it from the Islamic scene, and prevent it from taking its true active role in supporting Islam and establishing its state. The foreign occupier tried to implement this sometimes through direct occupation, and sometimes through occupation by proxy via oppressive regimes, while changing the culture of society and opening the door to all kinds of intellectual invasion

The Egyptians were afflicted with successive wicked regimes and oppressive rulers who taught other regimes in the Arab world methods of injustice, oppression, torture, and enforced disappearance, and who pledged allegiance and subservience to the foreign colonizer, starting with Muhammad Ali Pasha, passing through the monarchy, then Sadat, Nasser, and Mubarak, until the misfortune of the times brought us to Sisi, the enemy of God, and his wicked, oppressive era, the likes of which Egypt has never witnessed in terms of injustice, killing, imprisonment, poverty, and loss

The illegitimate Zionist entity has been careful to keep the Egyptian front dormant and out of the conflict by renewing its verbal commitment to the treacherous Camp David Accords only, and by shackling Egypt's basic energy needs by obligating it to gas agreements that steal gas which the entity then returns and sells back to Egypt at exorbitant prices. Even worse, it has agreed with the current regime on the necessity of compensating for the shortages in the Israeli market resulting from the war, the mobilization of reserve forces, the shutdown of their factories, and the disruption of maritime transport. Official statistics show that Egyptian exports of cement, steel, and foodstuffs to the usurping entity have increased by more than 3,000% compared to the period before the Battle of Tufan

Al-Aqsa, while the Egyptian people suffer from extreme poverty, high prices, and an inability to provide for the necessities of life. There is no power nor strength except with God.

The Egyptian regime is a true, indeed direct, partner in the siege and starvation of the people of Gaza. They closed the only land crossing to the Strip by their own will, preventing the entry of aid trucks until tens of thousands of them piled up like cities. Their cargo spoiled after nearly two years of waiting, and was destroyed and thrown in the garbage, while the Muslim Gazan needs a sip of water and a morsel of bread.

The Egyptian regime and the Egyptian army are capable of making tremendous and effective efforts to threaten the Zionist entity and its allies if they so wished. But they are submissive and subservient. May God have mercy on the righteous man who said: "We will not leave Gaza alone," and at that time took some simple steps, forcing Israel to stop the war

If an Islamic historian were to record the days we are living through, he would write: In the year 1446 AH, Egypt and the Arab and Islamic nations—who were numerous at that time, possessing wealth, prestige, palaces, armies, and ample equipment—were unable to bring bread to the besieged, hungry, and thirsty people of Gaza through the Egyptian Rafah crossing. In the same year, many Gazan children died from severe hunger, and the price of a sack of flour became equivalent to fifteen grams of gold, despite its scarcity. The occupying state of Egypt could not open the crossing except with the permission of the Israeli side, because Egypt acts on behalf of Israel in managing the crossing, according to the Crossing Agreement...

In the same year, after Israel killed more than fifty thousand of the inhabitants of Gaza, most Arab and Islamic countries maintained their treaties with the Jews. There is no power nor strength except with God in the face of this loss and betrayal

The Authority of Treachery.

From the very first moment the Flood operation began, Abbas's authority was put in a predicament! Will it deny the heroic operation that every Muslim rejoiced in and offer condolences to Israel for its loss, thus showing that it is completely loyal to the occupier and has no connection to the battles taking place between right and wrong? Or will it praise the operation and lose all its friends from among the Israelis, Americans, Westerners, and Zionists?!

It is the predicament of hypocrites in every era, and this is God's way with His creation, as in His Almighty saying: “God would not leave the believers in the state in which you are now until the wicked swear to distinguish the good” [Al Imran: 179]. Of course, with all the foolishness of the authority of shame, it did nothing but make the matter a fight between two factions (Hamas and the Jews), (Sinwar and Netanyahu), until Ibn Salul, the croaking one, declared their shames, saying: Netanyahu is keen on ruling, and Hamas is keen on ruling, and he declared this at the time of the storming of Al-Shifa Hospital

Then the criminal Abbas said, "Hamas's sin on October 7th emboldened the occupier to further shed the blood of our people." He addressed the resistance fighters as "sons of dogs" and demanded they hand over the Israeli prisoners for free. He held the resistance responsible and equated the executioner with the victim. It is astonishing that this statement came on the same day that two major massacres occurred, in which hundreds of innocent civilian martyrs were killed.

Belonging to this authority is a legitimate crime, especially after its collaboration with the occupier in pursuing the resistance fighters and handing them over to the occupier became apparent. These actions, though their perpetrators call coordination, are in reality apostasy from the religion of God. Everyone who belongs to this authority must purify their weapons.

(1) Despite all this, unfortunately, it remained silent at first, then returned and condemned the resistance fighters and the resistance work, describing it as terrorism

He has a chance to rectify the situation, especially since the usurping occupier is wreaking havoc in the West Bank day and night, even though the number of soldiers in the Palestinian Authority's security forces exceeds seventy thousand armed men.

What Abbas has given to the Jewish people since 2005 surpasses what some Zionist prime ministers have given! I find no explanation for this except that "And whoever among you allies with them - indeed, he is [one] of them" [Al-Ma'idah: 51].

The Abbas and his cronies' saga is in its final episodes, and he is now living through moments of distortion and humiliation. The death of his regime is near, but will the honorable Muslim youth in the West Bank be ready to lead the country after the demise of this traitor, or will another hypocrite emerge?

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The Arabian Peninsula.

Who would have thought that Medina and those tents beyond the desert sands would one day be the cradle of the greatest message in history? Who would have thought that the Arabian Peninsula would produce the best man in history after the prophets (Abu Bakr)? Who would have thought that the Arabian Peninsula would produce a Faruq (distinguisher between right and wrong), Wali Allah Ali (the Guardian of God), and the Drawn Sword of God?! These are the achievements of your forefathers, O sons of the Arabian Peninsula, so do not squander them.

The clique that rules some of the Arabian Peninsula today is far worse than the polytheists of Quraysh. They do not rule according to what God has revealed, nor do they support the believers. They are changing lifestyles and values, corrupting them so that Gulf women will live with a Western, European spirit. And on top of all this, they imprison and silence the sincere scholars

The generation that is content to replace the past achievements of the heroes of Islam with these vile acts is in grave danger. Come out of your delusion, and know that the greatest jihad is when a man stands up to a tyrannical ruler and forbids him. You need to return to proclaiming the Qur'an openly among the tyrants as Ibn Mas'ud did, and the longer the time passes, the more difficult change will be. {And We have already instructed those who were given the Scripture before you and yourselves to fear Allah and His command, since Allah [An-Nisa: 131]}

Have you heard of the shared citizenship of Jews in the Emirates? Have you heard of the Abrahamic religion? Have you heard of group dance parties?! Tell me, for God's sake, how is this interpreted?! What will be your excuse before God? Do you want to give God a clear authority over you? (An-Nisa: 144)

The Arabian Peninsula is a factory of men, a repository of the secrets of the towering figures who adorned the face of history. So strive, O youth of the nation, and do not rely on the older generation, for you have a very important role in changing the country's decisions, and the ceiling of what is possible is astonishing. So seek God's help, and God is with you and will not let your deeds go unrewarded.

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The Flood of Prisons

The Al-Aqsa Flood operation emboldened the oppressed against the oppressor, demonstrating that if the weak and oppressed seize pivotal moments, they will deliver a powerful blow to the oppressor, reclaiming some of their rights and laying the foundation for a generation that will not remain silent in the face of humiliation and enslavement.

Imprisoning scholars is a major crime, both religiously and secularly, unacceptable by custom, law, or belief. Their absence from the lives of Muslims is the greatest corruption and depravity, and the best way to distort religion, alter people's values, and corrupt their innate nature.

The elite battalions destined to lead the nation will have as their first task the release of our scholars from prisons, through

1- Kidnapping high-ranking officials in oppressive governments and exchanging them for hostages, forcing the tyrants to release the scholars

2- Swift attacks on state headquarters, mimicking the Al-Aqsa flood. And I say it clearly: Do not be deceived by surveillance systems, for by the grace of God, we have destroyed the strongest global surveillance systems.

3- Threatening members of the ruling family with a real threat and carrying it out, so they feel their necks, and take a step and several steps back, and know that we do not equate anyone with our scholars, whoever they may be.

Releasing the active scholars from prisons, freeing them from their captivity, and returning them to assume their role in leading and guiding the nation is one of the most imperative duties in our time, and how fortunate is he who is the cause of this great good.

(1) The battle revealed the weaknesses of the enemy and its allies, for example: the strategic importance of the Red Sea and its ports, and the impact of this on the major powers. So let them be aware of

the weaknesses of the strong, and let them be struck in those areas

The issue for which we will all be held accountable (the prisoners)!

The rulings of Islam reject that the disbeliever should dominate or be superior to the believer in any situation, so what do you think of imprisoning and torturing him?! Thousands of prisoners languish behind bars unjustly and aggressively, and the mujahideen and the resistance bear their burden, visit their families and console them, and prepare plans to kidnap soldiers in order to liberate them, while the nation does not lift a finger

Many of our men have died in prisons, some have lost their sight, and others have gone mad due to excessive torture. Imagine that the prisoner, male or female, is your sister, your mother, or your daughter? Would you sit idly by as if it didn't concern you?! Haven't you read: "The believers are but brothers"? Haven't you read: "The covenant of the Muslims is one; even the humblest among them can grant protection..." (19)? Haven't you read: "A Muslim is the brother of another Muslim; he does not wrong him, nor does he abandon him"? By God, you will surely be questioned about them. What have we done for the prisoners?! Let us prepare an answer for that question. Here are some practical steps to support the prisoners:

1- Friday sermons about their cause to inform and motivate people to work for their release

2- Continuous sit-ins without rest or boredom.

3- Exposing the jailers internationally, describing them as war criminals, and threatening them and their families via social media.

4- Speaking about the leaders of the prisoners in the prisons and writing biographies of those who died in captivity.

5- Checking on their families and relatives and providing for them.

All of this is the effort of the humble before their release and liberation, and beyond that there is not even a mustard seed's worth of faith.

(1) Sahih al-Bukhari, Hadith No. 7300.

(2) Sahih Muslim, Hadith No. 2564

Netanyahu.

Netanyahu has become tyrannical and corrupt, and his arrogance is unprecedented in this era, to the point that he said: "We will defeat Hamas even if God is with them."

Forget the reality on the ground and the fact that he cannot win a battle against a besieged, insignificant group of mujahideen—a group that is great and significant in the world of geography—and consider with me an important aspect that I will mention

Netanyahu, with his arrogance and insolence, is exhausting his allotted time. May God seize him with the punishment of this life and the Hereafter. His megalomania, indeed his inferiority complex, will lead this foolish, arrogant man to the same fate as the 21 tyrants and oppressors before him. God gives respite but does not neglect. God Almighty said about Pharaoh: “So he denied and disobeyed, then turned away, striving. Then he gathered [his people] and called out, saying, ‘I am your most exalted lord.’ So God seized him with the punishment of this life and the Hereafter.” [An-Nazi’at: 21-25]

I am certain that Netanyahu is like Pharaoh. They both suffered from insomnia and great anxiety for fear of the fall of their kingdom.... And Netanyahu will one day be broken as Pharaoh was broken, and the myth that he toiled to create will end... The tyrant is a slave who revolves around himself, who does not know the greatness of God, who thinks that God flies with the birds, or that He is sitting on the clouds, who does not know the Throne or the Footstool. God Almighty said: {Say, "Allah," then leave them in their play and amusement.} [Al-An'am: 91]

Netanyahu promised his people absolute victory, and God promised us empowerment, even if after some time. We shall see which of the two promises is fulfilled. And by God, only God's promise will be fulfilled, and only God's call will prevail. God has promised those of you who believe and do righteous deeds that He will surely grant them succession in the land, just as He granted it to those before them, and that He will surely establish them

Their religion which He has chosen for them, and He will surely substitute for them, after their fear, security. They will worship Me, not associating anything with Me. And whoever disbelieves after that - then it is those who are the defiantly disobedient. [An-Nur: 55]

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(The Negotiating Delegation)

Why do they leave Gaza and enjoy themselves in Turkish and Qatari hotels?! This idea has deceived many people, and Satan has embellished it for them, even though a brief moment of self-reflection reveals the truth to the rational person: danger threatens them wherever they are. The enemy has assassinated some of them outside Gaza, most notably the movement's leader, Abu al-Abd Ismail Haniyeh, and his deputy, Sheikh Saleh al-Arouri. We are certain that if they were in Gaza, they would all have been targeted, and the movement's leadership and its top figures would have been killed. We would not have been able to negotiate with the enemy or address the world.

Furthermore, every insightful system creates another body and copies in several places to ensure its survival. The Prophet's biography tells us that the Prophet (peace and blessings be upon him) sent one hundred companions to emigrate to Abyssinia at a time when their brothers in Mecca were being persecuted. This was to build another body for the call to Islam in multiple locations, making it difficult to uproot and destroy

Considering the behavior of our enemy, a large number of Zionist Jews live in America and Europe, mobilizing the Zionist lobby and carrying out the tasks of incitement, mobilization, and fundraising for the benefit of the Jewish people. Many of them are trained operatives working abroad in pursuits, assassinations, and other activities. This necessitates that we, as a nation spread across the globe, precede them in this and have striking forces everywhere. We are more deserving of this than they are. It is inconceivable that Gaza should continue to fight alone with its very flesh and blood while all components of the nation watch from afar.

Part of honoring the Sharia is showing respect to the learned and practicing scholars of the past, honoring the mujahideen who defend the boundaries of the Sharia, those who speak on their behalf, and those who negotiate for them, and praying for them. Those most in need of prayers for success and guidance are our brothers who are negotiating. More than one mujahid brother has told me that he specializes

Our negotiating delegation prayed during these blessed days and at the hour of answered prayers. This is a sign of goodness, unity, and compassion. I advise our negotiating delegation to seek guidance from God in every important matter, to constantly ask for forgiveness, and to seek guidance and success. O God, inspire them with sound judgment and protect them from the evils of their own souls.

In 2014, Azzam al-Ahmad negotiated on behalf of the resistance, and we reaped the consequences of their control over the negotiations. But thank God that the one negotiating on our behalf today is the trustworthy resistance. It is our right to have a trustworthy leadership that we can entrust with ourselves and our cause when we are alone in closed rooms with the regimes of disbelief and immorality. We should be confident in what they plan and agree upon. So wake up, youth of the nation, because your rulers in closed rooms are apologizing for your past, selling your present, and giving up your future and your holy sites, and God will hold us accountable for that

Speaking of which, another rumor has been circulating: that the resistance leadership is safe in the tunnels while the people are suffering and being persecuted. I heard some corrupt sheikhs from outside Gaza repeating this, and the Jewish media supported these rumors through cartoons, mockery, and misleading news... And how strange! The Jews tell the resistance leadership: Leave the tunnels and don't hide in them, for this is cowardice. And we say to them, using the same logic: Remove the separation wall, stop the surveillance systems, and then fight us face to face, you cowards!

Our trenches and tunnels are not cowardice, you cowards! The battlefields know our might, and your heavy tanks know their small size when our mujahideen ride on them. Our tunnels are a tactic and an art of warfare that the nature of the battle and your cowardice have forced upon us from direct confrontation. I say this so that no one laughs at the Muslims and shakes their self-confidence!

And finally, to be realistic: believe me, tunnels are not hotels, nor are they suitable for human habitation, but they are the price of honor and jihad in the path of God and Paradise, before which everything else pales in comparison.

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The call is the capital of the caller

Whenever I fall short in calling people to the Lord of the Worlds, I remember our master Joseph and his eagerness to call while he was in the depths of prison, detained on a moral issue, and he was innocent and an honorable man, and it was difficult for him to be accused in his honor, and yet he practiced the call with all zeal, so he said: “O two companions of prison and separate lords, are they better or Allah, the One, the Prevailing?” [Yusuf: 39]. In this war, I met with some pure people who love God, so I taught some of them ablution, and God enabled us to explain the rulings of dry ablution to them and others

The role of the preacher is not bound by time or circumstance. People in times of calamity and war are most in need of preaching and clarification. I have seen in this war the people's thirst for everything that connects them to God. These are broad guidelines for the preacher, which he should adhere to and discuss during wars and crises:

1- Divine decree and predestination, strengthening faith in them, connecting people to God, and fostering reliance upon Him.

2- Questioning evil and explaining that God is just and wise, and that He has many reasons for every decree, some of which we know and others which are hidden from us.

3- Essential legal rulings from the jurisprudence of purification, prayer, and some necessary transactions.

4- Repentance, seeking forgiveness, and the jurisprudence of returning to God to relieve distress.

5- Brotherhood, social cohesion, mutual support, and cooperation in righteousness and piety.

6- Hypocrisy and its dangers, and exposing the behavior and methods of hypocrites.

7- Martyrdom and jihad, their ruling and virtue, and connecting hearts to the Hereafter

O preachers, how great is your sin if you sleep with the sleepers. Do not leave your posts. And how beautiful it is to be martyred while you are on the front line of the call to Islam, strengthening the people, so that you will be resurrected on the Day of Resurrection as a great one

Seventy men from among the Companions of the Messenger of God (peace and blessings be upon him) were killed at the Well of Ma'una while on a missionary mission. What a noble end!

In this war, I witnessed the high zeal of preachers who revived memorization circles, established congregations and Friday prayers, preached to the people, and explained the rulings of prayer and fasting. I also saw preachers who shirked their duties due to the severity of the situation. May God be pleased with the sincere, and may God guide the negligent. Giving is like receiving in the scales of a preacher; indeed, his joy in giving and using it well is greater.

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The Company of the Pure

How beautiful is the company of the righteous! It is among the greatest gifts of the Generous One, Glory be to Him. It is solace in times of alienation. It is a foretaste of Paradise in this world. It is the enduring love that does not end with death, as He said in the hadith of the seven whom God will shade with His shade on the Day of Resurrection: "...and two men who loved each other for the sake of God, meeting and parting for His sake."

The true friend is he who is with you, ** and who may harm himself to benefit you.

And he who, when time's hardships break you, ** scatters himself to gather you

Some of my friends have shown me kindness on this journey. Some helped me without being asked for anything. I contacted one of them once to secure a place for my family to stay due to their repeated displacement. At that time, it was impossible to find even a small place to rent, but he was generous and covered me with his kindness. He told me that the front of his house was spacious enough to accommodate my family, so I prayed to God to reward him, and I haven't forgotten it.

Another friend didn't know that my family was displaced in their area, and when he found out, he said to me, "May God forgive you. Your family is with us, and we didn't know." You could tell from the purity of his friendship that he wanted to offer them anything he could. May God reward him on my behalf. Many have been kind to us during this war. My older brother protected my wife and children, and my other brother never neglected their care. The true character of a person is revealed in times of hardship. O God, honor those who have been kind to us, and open for them doors of goodness and blessings from where they least expect it.

(1) Sahih al-Bukhari, Hadith No. 660

Strengthen my resolve with him

All my family members are displaced in the southern Gaza Strip, and the only family I can see is my younger brother (Abu al-Baraa), and my married sister who was staying with relatives—may God reward them. This brother of mine is a beacon of activity, combining the spirit of youth with the manliness of a young man who braves hardships. He is generous and doesn't withhold from anyone. I felt he was a trust with me, but he made me feel I was a trust with him.

I will never forget our first meeting on the battlefield after thirty-two days. May God never sever our connection, nor distance our love. He was more proactive in serving people than I was, and he consulted me on most matters. I never withheld from him what God provided. He strengthened my back in this round, and I learned from him sincerity in brotherhood. He was another weapon I had besides my personal one.

Your brother, your brother! For he who has no brother is like one who goes to battle without a weapon

We pledged ourselves to death, and each of us placed a bomb with us for the zero hour, to throw at the enemy and engage. It is but moments before life ends in God's paradise. This courage is much easier than the cost of arrest. He bought me a small bag, put the bomb in it, and gave it to me. This brother of mine was the director of shelter, a helpful and generous man, the imam of the people in prayer, and the photographer and implementer of projects. God granted him the greatest success, and I ask God for more steadfastness and empowerment for him. Lord, strengthen me through him, and make him a partner in my affairs, so that we may glorify You much and remember You much. Indeed, You have always been All-Seeing of us

Bombing of a Shelter for the Displaced and the Shock of the Shelter Warning

The criminal enemy followed a policy of bombing the shelter with everyone inside under the pretext of the presence of a wanted person. This behavior is criminal par excellence. The mujahid does not launch rockets from the shelter, nor does he hide weapons in the shelter. Rather, some of them teach the Quran to boys and young men, and some of them lead people in prayer. The enemy has bombed more than one hundred shelters and committed horrific massacres

We had opened Quran memorization circles in the shelter, and we held a test every month. On the day of the test, sixty students, all children, were waiting in line. Suddenly, one of the displaced people in the shelter received a call: “You have ten minutes to evacuate the center. We will bomb it…” Just like that, without any warning. So the people ran to grab whatever blankets and pieces of bread they could, and rushed out into the street. Moments later, the shelter was bombed by warplanes and leveled to the ground. The strange thing here is twofold:

First: The shelter was warned by phone before the bombing. The criminal enemy bombs and has bombed many shelters without warning, but I think that this time the blessing of the Quran was upon us, so no one was harmed.

Second: That the accursed officer who called one of the displaced people told him: “We will bomb the shelter because you are memorizing the Quran in it!!” I swear to God that they are corruptors of the earth, inexperienced in fighting, trying to salvage themselves with pictures here and there…

This is a pledge we make to ourselves, and we call God to witness, that we will continue on the path of the Quran to liberate humanity from these Nazi criminals. O God, protect us with the Quran, and make it the spring of our hearts.

(1) Some students, by the grace of God, have completed memorizing the entire Quran in six months, and most students have memorized parts of the Quran

Ancient Stones.

Times of crisis are the best opportunity to break down the stones of old habits. We worked extensively before the war on the missionary and jihadist fronts, until this round came and people's crises multiplied. Working in the field of da'wah (calling to Islam) and reforming the country, when there was no active fighting, became one of the most obligatory acts of worship. The workers then split into two groups:

1- A group that wants to preserve the old idols and previous titles as they are, wanting to remain in their previous aura and garb, without toiling or getting dirty. This is not right, because the field now requires us to wade through mud and clay to accomplish something of what we are tasked with. Here I mention the hadith of the Prophet (peace and blessings be upon him) concerning the one who wants to sit idly by and not appear in times of fear and hardship, and to take the lead in times of security and spoils: (The one who pretends to have what he has not been given is like one who wears two garments of falsehood).

2- Another group took off their old clothes, removed all titles and medals, and went down to the field of work striving to meet the needs of the people. I saw some of them with torn pants running in the service of the people, and another whose shoes were worn out from walking so much in the service of his brothers, and a third whose clothes and body were full of dust, sleeping on his chair while he stayed up late to accomplish a matter of importance, related to serving the children of God... I saw how nations are protected and peoples are saved by a unique individual from among their sons

Indeed, God has ordained the levels of Paradise based on deeds, not words. And say, "Work, for God will see your deeds, and [so will] His Messenger and the believers. And you will be returned to the Knower of the unseen and the witnessed, and He will inform you of what you used to do." [At-Tawbah: 105]. This verse was mentioned in the context of discussing hypocrisy and the characteristics of hypocrites in Surah At-Tawbah, so pay attention. We ask God for forgiveness and well-being. "It is most hateful to God that you say what you do not do." [As-Saff: 3].

(1) Sahih Al-Bukhari, Hadith No. 5219

Celebrity Love Affairs

Four hundred days have passed for the fighters, up to the time of writing, during which they have not seen their wives, nor have they given in to their desires. By the grace of God, they are the most chaste of people in conduct and character, and not a single immoral incident has been recorded against them!

The Israeli army is an immoral army. The rates of harassment, rape, and perversion among them in their army have reached alarming levels, and every so often, unbelievable moral scandals are revealed in their training camps and barracks.

This moral decline and behavioral deviance exists in all the world's armies that were not founded on the principles of Islam. Napoleon Bonaparte was a womanizer who sought out the most beautiful girls to have romantic relationships with. He exploited his position as a military leader to satisfy his lusts. Many Western leaders were like him, chasing after women under the pretext of protecting the country. One of them even said to a girl when she hesitated to accept the army commander's invitation to a lewd rendezvous: "There are considerations, madam, to which everything must be subject. Today, we are dealing with the salvation of an entire nation. It would be best if you overcame your ailment and accepted the army commander's dinner invitation. Know that no sincere woman who understands the horrors that have befallen her homeland would refuse in such circumstances." Look how they understand things! Satisfying their lustful desires will liberate the land and restore the homelands. Or how depraved these people are! This is the human mind when it thinks outside of divine revelation.

(1) Psychoanalysis of Celebrity Love Affairs, Samir Abdo, p. 39

Our army is not like all armies. We fight to protect honor, not to violate it. We are soldiers of God, fearing for the purity of our faith from a fleeting glance, and we avert our eyes from what is forbidden, so that God may preserve our insight and our sight in battles. O young man addicted to your passions and desires, you must correct your course to reach the highest ranks, and to break free from your chains and captivity. Otherwise, you will remain a prisoner of yourself and your desires until you decide to break free and triumph over them.

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Where are the scholars of modernity?!

The Enlightenment thinkers and rationalists, as they like to be called, or the obscurantists, as I prefer to call them, have had a significant negative impact on the minds of young people. Sometimes they talk to them about Darwin and morality, other times about the layers of the sky and the physics of the earth, and yet other times they go to such lengths in their discourse that they believe no one but themselves adheres to the correct understanding of religion.

Since the beginning of the Al-Aqsa flood and the outbreak of confrontation between Muslims and Jews, we haven't heard the voices of Adnan Ibrahim, Al-Kayyali, or their followers. Aren't these among the most important issues facing the nation (blood, holy sites, jihad, brotherhood and solidarity, loyalty and disavowal)? We haven't heard their opinions on these major issues!

This battle has revealed the joints of the nation. It has shown us the enemy from the friend. Many have remained silent like the grave in the face of the crimes and aggression perpetrated against a Muslim people with the latest creations of the global Zionist crime machine. But if an intellectual issue arises that reveals their strength and egos, they rush to address it. These people are not of us, and we are not of them, because lofty issues do not concern them. All that concerns them is their positions and status in society. If an issue is raised that touches their egos, they come to it submissively

Their example is like that of those who preoccupy people with the new moons and the moon's changes from new moon to full moon to crescent and its shape and phases, while the Qur'an directs people to worship and practical benefit from it. They ask you about the new moons. Say, "They are measurements of time for people and for Hajj." [Al-Baqarah: 189] They approach Islam through its windows, not its doors. Righteousness is not in entering houses from their back, but righteousness is in one who fears Allah. So enter houses through their doors and fear Allah that you may succeed. [Al-Baqarah: 189]

He is a filthy man!!

Ibn Muflih narrated in Al-Adab Al-Shar'iyyah that Muhanna said: "I asked Ahmad ibn Hanbal about Ibrahim ibn (1) Al-Harawi, and he said: 'He is a filthy man.' I said: 'What do you mean by saying he is filthy?' He said: 'Whoever follows the rulers and judges is filthy.'"

This saying applies to many of the evil beards of this time - may God curse them and keep them far from us and our children.

I saw one of them say: "Don't be ashamed of your choice of Sisi. If it weren't for Egypt, Gaza wouldn't have lasted two months!!" I said: May God curse such meanness

And I saw another saying, “It is not permissible to support Hamas,” and a third saying, “O Abu Ubaidah, strive with the Sunnah and abandon innovations.” I said, “Would that your mother had nursed you with straw instead of milk!”

And there is another category of those who claim affiliation with knowledge, who spend most of their time and efforts in imaginary wars and discussions of the branches of branches of branches, and they have no connection to the major religious issues. They bombard us with publications, videos, pamphlets, and fatwas in declaring each other heretics and innovators, refuting each other, and refuting the refutations. How prolific their scholarly output is in this regard! But they are oblivious to what is happening in the place of the Prophet’s Night Journey, the occupation of the blessed land, the killing and displacement of its people, the distortion of religion, the war against the natural disposition, and the Zionist-Crusader hegemony over the region. There is no power nor strength except with God.

(1) Al-Adab al-Shar’iyyah wa al-Minah al-Mar’iyyah, by Ibn Muflih (3/476).

Selling Blood.

Many Muslims have traded in our blood and built their glory on the blood of our sons. A group of sheikhs who have normalized relations with falsehood are holding religious seminars under the names "The Flood of Repentance" and "The Flood of Zeal." I do not condemn all efforts, but I wonder: Is this a distraction of the youth from the duty of the hour (1), or is it part of the general preparation of the nation's youth? ... God knows best what is in their hearts; all intentions are with God.

And another group of Muslims boast about the heroism of the young mujahideen, and one of them strokes his cheeks in gatherings in pride over them, while if he were asked to undertake an action that poses the slightest risk to money, children, or life, he would flee from you like a lion!

How ashamed we feel when we contemplate the life of the Prophet (peace and blessings be upon him) and its hardships. His life was filled with hardship, walking in the deserts, and enduring successive wounds, while we live in safety and witness Islam being harmed... A difficult reckoning awaits us before God tomorrow when we are questioned about our blessings, and whether we chose comfort for ourselves and were content with it, while hardship was decreed for the Messenger of God. The truth is, we are not being respectful to God.

And a group claimed that the Gaza experience was impossible and superhuman, that no one could do what they did, then convinced themselves and their followers of this, to find an excuse to sit idly by and cling to worldly pleasures. No, my brother, the Gaza experience is very real, and God will hold you accountable if you were given what they were given and then fell short.

Enough of selling the blood of our sons! Our men who are killed in the field are among the best men of the nation, and the blood of the pampered Muslim who wears fine clothes is not more precious than the blood of one of our young, dusty mujahideen. So let us fear God, for God is All-Seeing of what you do

(1) The duty of the time is to mobilize the youth to support their religion and their Al-Aqsa Mosque, and to fight the Jews and their allies who have gathered to fight us. The least effort in this is to besiege the embassies and expel the Zionists from the lands of the Muslims. As for raising the generation on repentance, it is a duty at all times, and repentance from betrayal is the first type of repentance at present

What are two hungry wolves?

The Messenger of God, may God bless him and grant him peace, said: “Two hungry wolves let loose among sheep are not more destructive to them than a man’s greed for wealth and honor is to his religion.” The meaning is that greed for wealth and honor corrupts a person’s religion, just as two hungry wolves corrupt a group of sheep if they are let loose among them, but the former is worse

Therefore, my brother, beware of chasing after worldly things, for they are corrupting. I have seen those who were more eager for wealth and status than for life itself. They would abandon their brothers, withhold charity from others, tell lies for a morsel of food, and swear falsely by God for immediate gain, forgetting the Hereafter. They would sever family ties and hoard food until it spoiled, refusing to feed those in need—all for the sake of worldly desires.

The wise person knows that such greed diminishes a person's worth and does not increase their sustenance. As some of the early Muslims said: "Most minds are destroyed by the lightning bolts of greed. Whoever wishes to live freely throughout their life should not let greed dwell in their heart. A free person is a slave if they are greedy, and a slave is free if they are content."

And how strange it is to see someone so eager for worldly things during times of hardship and calamity! People are suffering, and the mujahideen are watering the earth with their blood, yet this greedy person remains withdrawn, seeing only their own opinion and seeking only their own ends. They have forgotten that greed is the key to exhaustion and the vehicle of hardship

And the cure for greed, as described by Ibn Qudamah in Minhaj al-Qasidin:

First: Moderation in living and gentleness in spending. Whoever desires contentment should close off avenues of extravagance as much as possible and limit himself to what is necessary, being content with whatever food is available and a little of

(1) Ma: meaning not.

(2) Sunan al-Tirmidhi, Hadith No. 2376 and Musnad Ahmad, Hadith No. 15794.

(3) Fayd al-Qadir, commentary on al-Jami' al-Saghir (3/132).

(4) Mukhtasar Minhaj al-Qasidin, p. 200. This book is among the most valuable and precious of works, and it is beneficial for the student of knowledge to study it carefully

The food, and one garment, and he accustoms himself to that, and if he has dependents, he returns each one to this amount. The Prophet, may God bless him and grant him peace, said: “He who is moderate will not be poor.” And in another hadith: “Planning is half of life.” And in another hadith: “Three things save: fear of God Almighty in secret and in public, moderation in wealth and poverty, and justice in contentment and anger.”

Second: If he has enough at present, he should not be overly anxious about the future. He should be aided in this by having short hopes and certainty that his provision will inevitably come to him. He should know that Satan promises him poverty. On the authority of Ibn Mas'ud, on the authority of the Messenger of God, may God bless him and grant him peace, that he said: "The Holy Spirit breathed into my soul that no soul will die until it has received its full provision and its appointed time. So fear God and be moderate in seeking provision, and do not let the delay in provision lead you to seek it through disobedience to God, for what is with God can only be attained through obedience to Him." And if a door from which he was expecting provision is closed to him, his heart should not be troubled, for in the hadith it is stated: "God has refused to provide for His believing servant except from where he does not expect."

Third: To know the dignity of contentment and the humiliation of greed and avarice. Contentment is nothing but patience in abstaining from doubtful matters and excesses, along with the reward one receives in the Hereafter. Whoever does not prioritize his dignity over his desires is weak in intellect and deficient in faith.

Fourth: To reflect often on the luxuries enjoyed by Jews, Christians, and the lowest and most foolish among people. Then to consider the lives of the prophets, saints, and righteous people, to listen to their stories, and to study their circumstances. He should then choose between resembling the lowest of the world or the chosen ones in the sight of God Almighty, so that patience with little and contentment with simple things become easy for him. He should realize that if he indulges in eating, animals eat more than he does, and if he indulges in sexual intercourse, birds mate more than he does.

(1) In lust and intercourse

Fifth: To understand the dangers of accumulating wealth, as we mentioned in the section on the afflictions of wealth, and to consider the reward of poverty. This is achieved by always looking to those below him in worldly matters and to those above him in faith, as mentioned in the hadith narrated by Muslim that the Messenger of Allah (peace and blessings be upon him) said: "Look at those who are below you and do not look at those who are above you, for that is more likely to prevent you from belittling the blessings of Allah upon you."

Everything is Permissible

I heard some people on this tour, those who consider it permissible to take people's needs and money, saying: "Everything is permissible, everything is common property, and there is no sin in anything!" Some of them say it verbally, and some of them demonstrate it through their actions. I will shed light, with God's help, on the reasons for this phenomenon and examples of it in those who came before.

First: The Reasons:

1- These ideas often spread in wars, and their cause is the power of Western culture that has infiltrated minds. Napoleon Bonaparte had a famous saying: "In love and war, everything is permissible." These ideas are a legal catastrophe because they invalidate the principle of enjoining good and forbidding evil, which is the foundation of Islamic law. "That is the command of God which He has sent down to you. And whoever fears God - He will remove from him his misdeeds and increase his reward." [At-Talaq: 5]

2- Sins of seclusion and duplicity: For the soul accustomed to duplicity and changing its appearances finds it easy to circumvent God's commands by making the forbidden permissible, not to mention the unveiling of souls that occurs in battles and the differentiation that the Holy Quran has told us about in more than one place. Trials and wars reveal the worshipper who truly belongs to his Lord from the imposter who claims belonging.

The former is only increased in certainty by the severity of trials, while the latter is described by the Almighty's words: {And among the people is he who worships God on the edge [i.e., with doubt]. If good befalls him, he is content with it; but if a trial befalls him, he turns back on his face [i.e., reverts to disbelief]. He has lost [this] world and the Hereafter.}

That is the manifest loss. [Al-Hajj: 11] So you should pray for steadfastness...

3- Not understanding the true nature of this world. This world is not a place of reward and wishes. Or does man have whatever he wishes? [An-Najm: 24]

For if everything were according to our desires, the concept of the test we are living through would collapse, and this world, by this assumption, would become Paradise, and there would be no need for a Day of Reckoning. And then the universe and its divine order would be corrupted

And my Lord spoke the truth when He said: “And if the truth had followed their desires, the heavens and the earth and all that is in them would have been corrupted. Rather, We have brought them their reminder, but they are turning away from their reminder.” [Al-Mu’minun: 71] And one of the atheists reached this truth and said: “If everything is permissible, then God is just a myth.”

4- The absence of the concept of Paradise. Therefore, we find that materialistic civilization sanctifies immediate pleasures, so the pleasure of the Hereafter has become forgotten, and the pursuit of luxury has become the goal of life. The reason for this, according to them, is the exaggeration of material things and the absence of the spirit, the unseen, and the Hereafter. Consequently, happiness, contentment, and not infringing on the rights of others are linked to achieving a certain level of luxury. Luxury and extravagance are a dangerous affliction; if they spread in a society, they corrupt and destroy it. God Almighty said: {Indeed, before that they were living in luxury} [Al-Waqi'ah: 45], and He said: {Until when We seize their affluent ones with punishment, at once they ruminate} [Al-Mu'minun: 64], and He said: {And when We intend to destroy a city} We commanded its affluent ones, but they defiantly disobeyed therein; so the word was justified against it, and We destroyed it utterly. [Al-Isra: 16] These verses explain the consequences of luxury: moral decay and stagnation of ambition, which inevitably impact the progress of civilization, halting its creative flow and ultimately leading to its decline and destruction. This is due to the tyranny of luxury, the imbalance between production and consumption, and the inflation of consumerism at the expense of development and contribution, which negatively affects overall urban development.

Second: Examples:

1- Humanity has endured calamities accompanied by heavy costs, a topic frequently addressed in the Quran and the biography of the Prophet (peace and blessings be upon him). For example, in the story of the calf and the Samaritan, I find no difference between those who permit everything and the worshippers of the calf. The Children of Israel emerged from the oppression of Pharaoh, bloody wars, and the killing of children. They sought a period of respite, but it was not guided by God. They decided to fashion a calf from jewelry and gold and venerate it! Did the Quran overlook their actions on the grounds that they lived under oppression for many years?

Did the Quran skip over them on the pretext that they lived through dark days?! No, it rebuked them severely, indeed, the rebuke turned into punishment.

Their nights of patience with Pharaoh and his court did not avail them, nor did their fear of Pharaoh's soldiers when they were captured at night and fled from the soldiers' tyranny. Rather, God Almighty said: {Indeed, those who took the calf [for worship] will be overtaken by wrath from their Lord and humiliation in this worldly life. And thus do We recompense the transgressors.} [Al-A'raf: 152]. In every age there is a Samaritan, and in every age a calf is worshipped

And what greater falsehood is there than choosing when to abide by the commands of the Lord of the Worlds and when to disregard them?!

2- Our Sharia is not a law of the jungle. Rather, our Sharia managed the greatest battles of the world when the emigrants possessed nothing but tents and camels. The Sharia that governed the nation when Muslims were starving during the time of Umar ibn al-Khattab is the same Sharia that governed them when they built the civilization of Andalusia! So let no one who promotes or clamors for the permissibility of the forbidden try to deceive us into thinking we deserve anything from God because of our trials. No, our Lord is the Disposer of Affairs who is not questioned about what He does, who gives and withholds, who bestows upon whomever He wills, and who makes whomever He wills barren. Therefore, turning to God when trials befall us is an act of pure love, while worship during times of ease may be tainted by self-interest, because you may worship Him at that time because He makes you happy and gives you things

3- Didn't the Quran rebuke one of the prophets because he accidentally struck a man, killing him? And when he wanted to repeat the same act, the Quran increased the rebuke, saying: {You only want to be a tyrant in the land, and you do not want to be among the reformers.} [Al-Qasas: 19] So if the Quran rejects the unintentional tyranny of a prophet, would it accept it from a scoundrel or a thug?! Then, after this incident of killing occurred, the Prophet Moses left the city in fear and anticipation, and lived for ten years serving the old man as a dowry for his wife. Do you see all this hardship?! And he

In this state came the divine command to go to Pharaoh. Fate did not take into account those aforementioned calamities; rather, the divine command may have come at a time that Moses did not desire, to the point that he said: {And they have a crime against me, so I fear that they will kill me.} [Ash-Shu'ara: 14]. He said: No! Yes, no! Part of the perfection of servitude is not to specify the times of obligations, when the trial begins, and when it ends.

Fasting, fighting, and congregational prayer were prescribed for the Companions in Medina, even though many of them had not yet reunited, had not yet finished building their homes, and some had not yet married. But they responded, and so there was support and help. The conclusion of the matter is that when God commands, He also helps. So fear God and worship Him as He loves, not as you desire

In conclusion: By reading the previous reasons and understanding the examples presented, the remedy becomes clear, as well as what we must do. By reflecting on the behavior of those whom Islam shaped and brought out of the darkness of misguidance into the light of guidance and revelation, one becomes upright and steadfast. Between the flight of Yazdegerd, the Persian king, with a thousand cooks, singers, and keepers of falcons and tigers, and the flight of Heraclius, the Roman king, with his bracelets, gold, and retinue, Umar ibn al-Khattab, may God be pleased with him, would go out in awe with his servant from Medina to Jerusalem as a conqueror, taking turns riding on a single mount, his feet wading through the mud in his patched garment. Between this and that was the story of a religion: the story of a great religion. Islam opened the hearts of people with its light before it opened the walls of the land. This scene of light will be completed with the scene of prostration before God in the Hereafter, on the day when humanity kneels in awe of the situation. A man will precede them, prostrating, with awe-inspiring presence, and his nation will prostrate behind him. A majestic and sacred call will address him: "O Muhammad, raise your head and ask, and you will be given." He answers with his tearful eyes (1): O Lord, my nation, my nation, I have brought them to You.

(1) Taken from the words of Sheikh Fayez Al-Kandari in the first episode of his wonderful program (To You), and I advise following it, for it contains benefit and blessing

Beneath him the flood... Khabbab's trench

O God, I seek refuge in You from debt

On the authority of Abu Qatadah, may God be pleased with him, that a funeral procession was brought to the Prophet, peace and blessings be upon him, for he had a debt. He said, “Pray for your companion, for he has a debt.” Abu Qatadah said, “I will guarantee it.” The Prophet said, “Will you pay it off?” He said, “I will pay it off.” The amount he owed was eighteen or nineteen dirhams. This was the common practice in early Islam for someone who died with outstanding debt, until God, may God’s prayers and peace be upon him, revealed: “The Prophet is closer to the believers than their own brothers.” [Al-Ahzab: 6] So the Prophet assumed their debts.

I had many debts due to my studies and construction, and I had written them down on my phone and my wife's phone—may God grant her success. I strove to pay off some of the scattered debts, and God granted me success. I paid off most of them, as much as I could, by God's grace. What remains is related to my salary, and it can be paid off, God willing.

I saw many brothers unaware of their debts, so I reminded them of this. Some paid what they owed, while others are immersed in the debt, thinking that people's rights are based on forgiveness. This is a unawareness of the realities of Islamic law

The war destroyed many shops and wiped out debts. Some rejoiced because the creditor would not demand payment, and there was nothing to prove the debt. This is a grave sin. The believer must intend to repay so that God may help him. The Prophet (peace and blessings be upon him) said: “Whoever takes people’s money intending to repay it, God will repay it for him. And whoever takes it intending to destroy it, God will destroy him.”

It is the duty and trust of a Muslim to make a will regarding his debts, and they should be known. I am certain that if some people die or are martyred, their debts will not be known. The Prophet (peace and blessings be upon him) said: “All sins of a martyr are forgiven except debt.”

(1) Sunan Ibn Majah, Hadith No. 2407

(2) Sahih al-Bukhari, Hadith No. 2387

(3) Sahih Muslim, Hadith No. 1886

He stipulated service.

The righteous used to stipulate to their companions on journeys that they serve them in order to gain reward.

Mujahid ibn Jabr said: I accompanied Ibn Umar to serve him, but he served me.

With long companionship, we need to serve one another and help each other with our belongings. Here, people in general, and mujahideen in particular, are of two kinds:

The first: those of noble character, who see serving their brothers as an act of worship to God. They clean themselves and do not burden their brothers with excessive requests. I have seen many leaders sweeping up garbage with their own hands, wiping and cleaning the bathroom. May God reward them well as teachers and leaders

The second: He sees himself as superior to his brothers and of a higher rank than them, so he makes many demands, burdens their young and old, and wants to always be served, sleeps soundly on the best mattresses and pillows, and does not care about others. By God, this is what he lacks in terms of humility. How beautiful is what Yahya bin Ma'in said: "I have not seen anyone like Imam Ahmad. We accompanied him for fifty years, and he did not boast to us about anything of the good that was in him." (2)

Reflect and ponder upon these beneficial effects on the heart, for in them is benefit and blessing: On the authority of Musa ibn Ali ibn Rabah, on the authority of his father, that the Messenger of Allah (peace and blessings be upon him) used to pray for the man whom he saw serving his companions. And on the authority of Abdur-Rahman ibn Zayd ibn Aslam, on the authority of his father, that the Messenger of Allah (peace and blessings be upon him) said: "The leader of a people is their servant." And on the authority of Abdullah ibn Amr, who said: "Whoever serves his companions in the way of Allah, the Exalted, the Almighty." And He bestowed upon each of them a small measure of reward."

(1) Al-Jihad by Ibn al-Mubarak, p. 208

(2) Siyar A'lam al-Nubala' (214/11)

(3) Al-Jihad by Ibn al-Mubarak, p. 206

(4) Adab al-Suhbah by Abu Abd al-Rahman al-Sulami, p. 117.

(5) Al-Jihad by Ibn al-Mubarak, p. 211

One of the early Muslims used to say to those accompanying him: “I wish to accompany you on the condition that you give me three things from yourselves.” They would ask: “What are they?” He would say: “I will be your servant, and none of you will dispute my service; I will be the muezzin, and none of you will dispute my calling to prayer; and I will spend on you according to my ability.” If they said yes, he would join them. If any of them disputed with him… Something of that departed from them to others. It is narrated that a group of travelers mentioned a man to the Prophet, may God bless him and grant him peace, in a good manner, and they said: “He went out with us on Hajj, and when we stopped, he kept praying until we departed, and when we departed, he kept reciting and remembering until we stopped.” The Prophet said: “Who was responsible for feeding his camel and preparing his food?” They said: All of us. He said: All of you are better than him. And on the authority of Raja’ ibn Haywah, that Salman was asked by his companions: Advise us. (3) He said: “Whoever among you is able to die while performing Hajj, or Umrah, or while fighting in the cause of God, or while transporting fighters, let him do so.”

Al-Aqd

(1) Az-Zuhd wa Ar-Raqa’iq by Ibn Al-Mubarak, p. 299

(2) Jami’ Ma’mar ibn Rashid, appended to Musannaf Abd Ar-Razzaq, (11/244).

(3) Al-Jihad by Ibn Al-Mubarak, p. 215

Istikhara prayer

I accompanied the Istikhara prayer at every stage. I sought guidance from God regarding advancing and refraining, I sought guidance from God regarding sleep and wakefulness, I sought guidance from God regarding missions of observation, shooting, and supply, I sought guidance from God regarding staying and leaving, I sought guidance from God in every street and step, and by God, I found a great blessing in that. I do not mean by Istikhara hesitation and retreat, but I mean by it seeking good from God in every step, and being respectful of His decrees

A quick reflection on the words of the hadith of istikhara fills the heart with faith: “O Allah, I seek Your guidance through Your knowledge, and I seek Your power through Your might, and I ask You from Your immense bounty. For You are able and I am not, and You know and I do not, and You are the Knower of the unseen. O Allah, if You know that this matter is good for me in my religion, my livelihood, and the outcome of my affairs—or he said: in my immediate and future affairs—then decree it.” (For me, and if You know that this matter is bad for me in my religion, my livelihood, and the outcome of my affairs - or he said: in my immediate and future affairs - then turn it away from me and turn me away from it, and decree for me what is good wherever it may be, then make me content with it).

And in the hadith on the authority of Jabir ibn Abdullah, he said: “The Messenger of Allah (peace and blessings be upon him) used to teach us the Istikhara prayer in all matters, just as he taught us a chapter from the Qur’an.”

(1) Sahih al-Bukhari, Hadith No. 6382.

(2) Sahih al-Bukhari (57/2)

O God, place it in the record of Imam Ahmad.

High stations are not attained by those who merely wish for them. Leadership in religion is only attained after hardship, patience, and certainty.

One of Imam Ahmad's students said: We were in the campaign against the Romans, and I saw one of the mujahideen striking the infidel with his hand and saying: O God, place it in the record of Imam Ahmad.

I witnessed some mujahideen praying for some scholars, and they prayed to God in the battle to accept the efforts of their sheikhs. One of them said to me: I am one of the good deeds of Sheikh so-and-so, and another prayed to God, saying: O God, place it in the record of my sheikh so-and-so, and a third said: We were raised on the lessons of so-and-so, and the principles he instilled in us are great, so O God, include him with us in the reward. And how often have we mentioned the scholars of the prisons! Glory be to God, who praised the mention of the freed ones and spread the virtues of the people of the prisons.

Some people were imprisoned, but their virtues were not imprisoned.

And some people lived, yet they were dead among the people

Some have claimed that there is absolutely no good in the scholars of the nation. This does not please God. Rather, the nation is full of great good, and many active scholars are standing guard at their posts, defending the truth. Some of their efforts and words have reached us, and they have had the greatest impact on strengthening our resolve and steadfastness. We have read the writings of some of them regarding the blessing of our struggle and refuting the doubts of the biased and the discouragers—may God reward them on our behalf with the best of rewards. What has gladdened our hearts most in these efforts is the gathering of a large group of scholars and people of opinion, at the initiative and generous invitation of the Palestinian Scholars Association, to draft the Scholars' Charter on the Al-Aqsa Flood. This charter aims to regulate scholarly discourse, clarify matters, and thwart those who would attack our struggle. God has blessed them with its completion, and it has been signed by hundreds of the nation's scholars and preachers, foremost among them a group of active scholars from Gaza. God has blessed me with the opportunity to see a copy of this

The covenant, its reading, and its signing. May God reward them well on our behalf, and may He gather us and them in the battlefields, leading the ranks of the mujahideen, and raising high the word of truth and religion.

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The Adhan

Glory be to Him who ordained it as tranquility and peace. We don't hear the call to prayer from the mosques in the tunnels, so I made a point of giving the call to prayer at the appointed time. My heart would be filled with faith, and Satan would flee at the moment of the call to prayer.

We were in one of the shelters when my brother, Abu al-Bara', stood up and gave the call to prayer for Fajr. We hadn't heard a beautiful call to prayer for a while. When he finished, people shouted from their windows: "May God reward you! May God open doors for you!"

By God, the call to prayer was a great source of spiritual nourishment. Whoever venerates the rites of God, it is from the piety of the heart.

I think even inanimate objects and animals longed for the call to prayer, because all the mosques in Gaza are destroyed. Once, I gave the call to prayer for Fajr in one of the shelters, and a man came to me and said: "You were giving the call to prayer while my wife and I were crying!" Glory be to God! God is the Greatest; nothing is greater than Him

In the first Friday prayer we prayed after our return to Beit Hanoun, an elderly man, known for maintaining the call to prayer for forty years, who had stopped giving the call to prayer due to displacement from the country, gave the call to prayer that day for the Friday prayer, and at the end of the call to prayer he would say: There is no god but God, while he was crying intensely, then he prostrated in gratitude to God that God had enabled him to give the call to prayer again in his country after he had been expelled from it. So, praise be to God, I was interested in the call to prayer, and I held it in high esteem, for it is a great provision that one should not be indifferent to

Night of the 27th of Ramadan

Since the beginning of the great night of the 27th of Ramadan, the criminal Zionist artillery has been shelling scattered and random areas of the Gaza Strip. We were praying Taraweeh in simple (nylon) prayer areas that didn't protect us from the cold, let alone the shrapnel. We prayed Isha and the Taraweeh rak'ahs hastily for fear of falling shrapnel. I told people that whoever prays Isha in congregation and Fajr in congregation is as if they prayed the entire night, and whoever prays with the imam until he finishes will have the reward of praying the entire night, so that people may experience the Night of Power. Therefore, no one should burden themselves by coming to the prayer area, because preserving life takes precedence over praying the night prayer in congregation. We prayed with the shrapnel just a few meters away, by God. We prayed, but we couldn't find peace or tranquility because of the horror of the shells around us. The shelling was very close to us and continues even now as I write these words

This is how the hours of Laylat al-Qadr pass us by. O you who sit in your prayer niche with the carpets beneath you and the ceilings above you, and you do not hear the sound of reconnaissance planes, let alone the attacking F16 planes... Remember your brothers and hold fast to your post, so that the night prayer you are engaged in may drive you to aspire to the high stations in which there is benefit for the nation. And from the night, pray with it as an additional prayer for you; it is expected that your Lord will raise you to a station of praise. [Al-Isra: 79]

Tahajjud is the way to become a person of high ambition who is beneficial to the nation. As for merely rejoicing in Ramadan and making it into rituals and lights, I do not know that our master Muhammad did it or had any connection to it. He linked Tahajjud with the resurrection of the nation and “O you who are wrapped up” [Al-Muddaththir: 1], and “O you who are wrapped up” [Al-Muzzammil: 1]. Arise, so my master the Messenger of God arose with a rising that amazed the world. He spent seven hundred days outside the city on journeys of calling to Islam and jihad, and his age had exceeded fifty-five, and you are still heavy-blooded and fleshy

Imam of the Holy Mosques in Mecca and Medina.

It is not an easy position to be the Imam of one of the two Holy Mosques in Mecca and Medina. It is a great position and a great trust. I have always said: The societal power that Islam has given to the world surpasses the power given to the ruler.

A single march, if it were to leave the Grand Mosque and head towards the state institutions, would be enough to change the state of the country. Woe to the Imam of the Grand Mosque if he thinks of himself as a reciter with a melodious voice who performs the prayer and then flees to his home.

I don't know how they don't rise up?! I don't know how they recited in Ramadan, "O you who are wrapped in garments, arise and warn!" [Al-Muddaththir: 1-2]?! I truly don't understand how the Imam of the Grand Mosque will recite in Ramadan to the Muslim congregations Surah At-Tawbah, Al-Anfal, Al-Ahzab, Muhammad, As-Saff, and Al-Adiyat. I don't know how he will recite: "Kill them!"

[At-Tawbah: 14], or what will God answer regarding “Do you fear them?” [At-Tawbah: 13]19, or how will he feel when he reads: “Do you consider providing water for the pilgrims and maintaining the Sacred Mosque equal to one who believes in God and the Last Day and strives in the cause of God? They are not equal in the sight of God.” [At-Tawbah: 19], or what will he do in the face of God’s warning to those who love their trade, wealth, children, and spouses more than jihad: “Then wait until God brings about His command.” [At-Tawbah: 24], or how will he recite: “Go forth lightly.” And those who are burdened and who strive with their wealth and their lives in the cause of Allah [At-Tawbah: 41], and what will he say to his Lord who made it clear to him that the existence of the oppressed in the nation means the obligation to fight in the cause of Allah and not to delay in it?

All the revealed written verses will pass over them and bear witness against them all, the reader and the listener. They will establish the proof against them, and they will not have mercy on them... unless they repent, reform, hold fast, and dedicate their religion to Allah, Allah, and not to the king, nor the embroidered cloak, nor the golden microphone, nor the luxurious hotels, nor the high salaries.

https://drive.google.com/file/d/1_RF9_no8gZlpPxor92dhPIKV-OCImKgY/view?usp=sharing

(1) Audio recording: What will the Imam of the Haram recite?

Eid Sermons

Eid in Gaza before the war was prayer and atmosphere, family ties and joy, happiness and celebrations. Ever since I became aware of the world, this criminal and filthy enemy has tried to spoil every Eid for us with incursions, killing, and destruction. But despite that, we tried to overcome our wounds and rejoice in Eid, worshipping God and providing for our families and ourselves. But this war is different. The criminal enemy has destroyed everything. We have no home, no mosque, no market, no street left. May God destroy their homes and fill them with fire.

I wrote my Eid sermons with tears, and they were delivered with tears. I believe, with God's help, that they are a station on the path to increasing faith. O God, forgive me my hypocrisy and my desire for praise.

Eid al-Fitr Sermon (1).

God is the Greatest, God is the Greatest, God is the Greatest, God is the Greatest, God is the Greatest, God is the Greatest, God is the Greatest, God is the Greatest. Praise be to God, Lord of the Worlds, who said: "God intends for you ease and does not intend for you hardship." So God is the Greatest, God is the Greatest. And I pray and send peace upon our master Muhammad, upon whom was revealed: "O you who are wrapped in garments, recite and warn." So God is the Greatest, God is the Greatest. None possesses benefit or harm except Him, Glory be to Him, and none possesses victory except Him. The people strive with patience, prayer, and giving, and our resistance strives with steadfastness, vigilance, and fighting in the tunnels. God is the Greatest. None possesses lifespans and appointed times except Him. God is the Greatest. How patient the people of Gaza have been with fear, hunger, and the loss of lives and crops. God is the Greatest. How valiant the men of honor have striven. God is the Greatest. There is no honor except for those who engage in combat. God is the Greatest. We have offered the best of our sons and youth as martyrs. God is the Greatest. The truthful have departed, and some are still waiting Change your ways, God is Greatest

We fasted, prayed, stood in prayer, and performed the night vigils of Ramadan, half a kilometer away from the enemy's forces, God is Greatest

(1) Eid al-Fitr sermon MP3 link:

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He alone, Glory be to Him, legislates for His servants a righteous law. I praise God, thank Him, repent of my sins, and seek His forgiveness for my sins, for my parents, and for all believing men and women.

Our motto is Takbir. We begin our prayers with Takbir, we move through them with Takbir, we begin our Adhan with Takbir and we conclude it with Takbir and Tahleel. Our motto is Takbir. Our mujahideen fight with the blessing of Takbir. With Takbir, we break the tyrants and oppressors who say, implicitly or explicitly, "I am your Lord, the Most High." God, through the resounding cry of Takbir, wants us not to submit to the oppressors. We believe in no greatness except God alone. Indeed, this glory makes us rebel against falsehood. God is the Greatest, God is the Greatest, God is the Greatest

On this day we bid farewell to the fourth pillar of Islam, the pillar of fasting. One of us has moved from a temporary fast of thirty days to a perpetual fast. How easy is the temporary fast in Ramadan, in that you leave food, drink, and desire, compared to the perpetual fast throughout the year. By that I mean that we refrain from what God Almighty has forbidden

Today, my beloved ones, we renew our covenant with the Holy Quran, this great book that has been with us for thirty days, indeed, throughout this great campaign. This Quran has guided the battle from the moment it began until this moment. We renew our covenant with the Holy Quran that it is our spirit and our life. “And thus We have revealed to you a spirit from Our command. You did not know what the Scripture was, nor [what] faith was.” [Ash-Shura: 52]. He who has nothing of the Quran in his heart is like a house of war. So do not break your covenant with the Quran, O Muslim, and do not sever the rope of God extended from heaven to earth. The heroism now is a completion of the Quran in the month of Shawwal. Consider this a heroism and a great covenant with the Holy Quran

God is greater than the Jews and the Zionists and those who support and aid them. What kind of religion do those infidels and transgressors follow, with which they kill children and women and bomb hospitals?! What kind of religion does global Zionism follow, which lies to the world? Their cunning face is far more vicious than the bombs of Hiroshima and Nagasaki. They were merciful when they dropped the atomic bomb on those people. Why?! Because they plot against Islam and the Muslims day and night. They gathered together, they plotted their plan at night, and God knows best what they plot. They gathered during the day with their pens and maps and divided the lands of the Muslims into small states and divisions for which God has sent down no authority. Thus, the nation of Islam became divided. But alas, alas, alas, alas! The blood of the martyrs in Gaza was the flame of life for this nation. If we do not see this life now, the next generation will see it, God willing

God is greatest, God is greatest, God is greatest. All the Zionist projects have failed. Yes, the vile remain in their filth, but God will establish the truth with His words and cut off the roots of the disbelievers. More testing, more trials and tribulations, so that the ranks may be distinguished and those fallen ones may fall, so that the normalizers, the cowards, and the collaborators may fall. They will be consigned to the dustbin of history, and by God, no one will have mercy on them, neither the young nor the old, nor history itself. It will throw them into its garbage heap.

God is greatest over this hypocritical, lying world, over that blond, blue-eyed Western man who shows the world that he is merciful, kind, and compassionate, while in reality he is a filthy criminal, a murderer of children and women.

The leadership of the Western man over the world is nearing its end, and its falsehood has been exposed, not because Western civilization has gone bankrupt materially or weakened in terms of economic and military power...

Beneath him lies the flood... the trench of Khabbab

But because the Western system has outlived its usefulness, because it no longer possesses the values that would allow it to lead, and now it is the turn of the sons of the Muslim nation to lead, so prepare yourselves, O sons of the Muslim nation! Hasten, hasten, and be diligent, O youth of the nation! Your turn will come, God willing. Beware of despair, beware of hopelessness! Do not compare one force to another, nor one set of equipment to another. We are a nation that does not triumph by what we carry in our hands, by the iron we hold, but rather we are a nation that triumphs by the faith we carry in our hearts. So if our faith is strong and our connection to God is strong, God will give strength to the iron we possess, and we will hurl it at the people of falsehood, and the words of God will be fulfilled: “Rather, We hurl the truth against falsehood, and it crushes it, and thereupon it vanishes. And woe to you for what you describe!” [Al-Anbiya: 18]. God is the Greatest! God is the Greatest! God is Greatest.

Fasting is a school of jihad, for it trains us in the hunger, thirst, and deprivation faced by those engaged in jihad. It trains us in discipline and commitment. If you eat a morsel after the start of the fasting period, your fast is broken. This discipline is the very essence of soldiery. Whoever triumphs over their own desires in the battle of fasting and prayer is qualified to wage jihad against their enemy. Fasting and jihad in Islam are inseparable. This year, Eid comes to us stained with wounds. This Eid comes to us filled with pain and harsh difficulties. But it suffices us that God, Blessed and Exalted is He, has decreed this. We are content, O Lord, with what You have decreed for us. I do not say what You have decreed against us, but rather, we are content, O Lord, with what You have decreed for us. So be pleased with us, O our Lord, and accept us as sincere servants. Our example in this is the Master of the Prophets

The first Eid that Muslims experienced was a few days after the Battle of Badr. The Prophet's Eid (peace and blessings be upon him) was not a celebration of decorations and lights, but rather a celebration of blood and martyrdom. It was an Eid in which the Prophet (peace and blessings be upon him) stirred the nation and urged it to repel falsehood. This is our Eid, O people of Islam, and this is a sign of good, God willing, that the nation is on the right path and moving forward, that the nation is mobilizing, that the nation is rising up, and that the people of God are fighting. This is our Eid, O beloved ones. Otherwise, if

The nation was still, quiet, silent, not saying no to falsehood, thinking that Islam was merely submission and silent prayer in the mosque and prolonging prostration. This is monasticism, which God condemned the Christians for when they thought that the relationship with Him was like this, so He said: “And monasticism which they invented - We did not prescribe it for them.” [Al-Hadid: 27]

The Christian nation was in a state of monastic worship, with its prayers, fasting, and pilgrimage, and they did not move. So God replaced their state and brought a people whom He loves and who love Him. Therefore, the obligation of the time is action, to know how the nation of Muhammad moves. Islam is not monasticism in a hermitage, nor is it confined to a corner of a mosque. Islam moves the whole world, it moves the nation towards fighting, towards bloodshed, it moves the nation towards breaking the stones of the unjust world order. And the nation will not pave its way through silence and tranquility, it will not pave its way except after God, Blessed and Exalted is He, has advanced

May your Eid be blessed. We will rejoice despite all the sorrow in our hearts. Those we love, we left in Paradise. Those we lost, we believe that God has hosted them. Those who were afflicted, their reward with God on the Day of Resurrection is great. If those afflicted could see what God has prepared for them on the Day of Resurrection, they would forget all the torments and afflictions of this world. As for the prisoners, we believe that they will pave the way, God willing, to a resounding victory and to the glory of this nation. This world will perish, and we will rejoice greatly in God's Paradise. We will all embrace and congratulate one another that God has accepted our patience and that God has granted us the highest Paradise. For every hunger we have tasted, God will compensate us with pure, flowing water, and He will make our enemy taste food that is bitter and painful

Happy Eid to the people of Gaza, happy Eid to those who went forth in the path of God to lift from the nation the shame of weakness and defeat, happy Eid to those stationed on the front lines, happy Eid to the mujahideen in the tunnels, happy Eid to our prisoners and detainees, for from your captivity begins the liberation of the nation, happy Eid to all who sacrificed themselves for God, to all who stand guard on the front lines of goodness, happy Eid to those who persevered

You stood firm and advanced in the path of God. Blessed be your Eid, you who were displaced and persecuted in the path of God. You, our blessed people, you protected the resistance. You were the impregnable barrier for your resistance. By God, it would not have endured were it not for your patience and steadfastness. You are the crown of our heads, you are the source of glory. May God shelter you, guide you, protect you, and replace every pain you have tasted with Paradise and the highest Paradise, in gardens and rivers, in a seat of truth near a Sovereign, All-Powerful.

Our beloved ones, our masters, and the crown of glory upon our heads, the mujahideen and prisoners in the prisons of the occupation and the prisons of the tyrants, the scholars of truth and all those working for the religion of God, and those who followed them with goodness, and those who loved them, supported them, and aided them. May God accept your fasting, your prayers, and your righteous deeds, and make this holy month a means of raising your ranks and a light on your path, and bring it back to us and to you with goodness, glory, and blessings

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Eid al-Adha Sermon (1)

God is Greatest, God is Greatest, God is Greatest, God is Greatest. The first ten days of Dhul-Hijjah have arrived, the best days of the world in the sight of God, and we are all, O Lord, that poor servant prostrate at Your threshold, hoping for Your acceptance and bestowal.

God is Greatest. You, O Lord, are greater than worry, greater than sickness, and greater than distress. God is Greatest. To You, O Lord, belongs eternity, everlastingness, and in Your hand, in Your majesty, is the destiny of all. God is Greatest. The decree is Your decree, so there is no judgment but Your judgment, and generosity is Your generosity, so there is no mercy like Your mercy

God is the Greatest, there is no god but You, O Glorious One. You have given us life for this day of the ten days out of Your grace and generosity. Be kind to us, for we are Your poor, O Most Compassionate of Kings. Have mercy on us, for we are Your weak, O Most Merciful of Judges. Grant us, for we are Your dependents as long as we are on earth. We will not tire, for You are our Provider, the One we rely on. You will not grow weary, for You are our Helper, the One we hope for. O God, we are all that distressed, poor servant, calling out with the voice of the Oneness of God: Help, O One! Help, O One! God is the Greatest, God is the Greatest.

God is the Greatest, so come to our aid, O Helper of distress! Avenge our blood, O Lord of the heavens! Look upon us with a merciful gaze with which You grant us victory, quench our thirst, and multiply our meager possessions, O Majestic One! Heal our hearts, O Majestic One! Have mercy from You, O Majestic One! Have mercy from You, O Majestic One!

We are all those who forever chant in the ears of time: God is greatest, God is greatest, God is greatest. Many lived without a cause or identity, and now they are great in the highest assembly for raising the banner of jihad and guarding the religion. God is greatest! God did not build a temple nor renovate a mosque except through the struggle of the believers. God is greatest! We will avenge every house that was destroyed. God is greatest! We will avenge every young man who was killed. And if our lives are short, we will leave behind battalions that will not hesitate to support the truth.

(1) Eid al-Adha sermon MP3 link:

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God is greatest. We followed the guidance of the Messenger of God in fighting. He walked on the embers of life, so we walked. He tasted hunger and famine for the sake of God, so we grieved. God is greatest. Wars and sacrifices awaken us anew and direct us to what God wants from us. Eid al-Adha comes upon us while blood is being shed and the suffering intensifies, and we live the meanings of sacrifice and redemption. The sacrifice has been translated into a sacrifice, for the truthful ones sacrificed their lives and what was precious to them. And this, by God, is an honor, so do not reject God's honor bestowed upon you. This is a great fortune, and none but those with great fortune attain it. God is greatest. God is greatest

Not a single pilgrim from Gaza has set out for those blessed lands, but our unspoken message is: O pilgrims to the House of God, convey our greetings to the Prophet (peace and blessings be upon him) and tell him that Gaza did not witness the Hajj this year. Deliver our greetings to the Messenger of God (peace and blessings be upon him), the steadfast fighter, the mujahid, the martyr. Tell him, O pilgrims to the House of God, about the excuse of the people of Gaza. Tell him about our deep wound. Tell him about our pain and our condition. Tell him that the victorious group, whom he foretold would be in the vicinity of Jerusalem, has not changed or altered its course. Neither those who opposed it nor those who abandoned it could harm it. It has not compromised its religion and remains true to its covenant and pledge. Tell him that the Jews have desecrated his sanctuary and insulted him in its courtyards. So Gaza rose up, victorious over the Prophet's sanctuary, and offered in its cause the best of its youth, the dearest of its children, the lives of its men, and all that it possessed—its homes, its wealth—with love and willing hearts for the sake of God Almighty. Tell the Messenger of God (peace and blessings be upon him) our complaint against all who command Tell him that Gaza loves him as much as Mount Uhud loves him. Tell him that Gaza, with its streets, men, women, alleys, demolished houses, and every human being and stone in it, loves him, and has not lowered its flag and will not surrender itself to its enemy. May my father and mother be sacrificed for you, O Messenger of God.

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It is true that I have not seen the light of your face, nor have I ever heard the sweetness of your voice, nor have I ever carried a sword in your company, nor has my anger ever flared like a burning ember, nor have I fought at Uhud, nor have I battled the mighty disbelievers at Badr, nor have I ever emigrated nor been among the Ansar, nor have I ever carried provisions and piety to the cave's entrance. But, O Prophet of God, I swear by God that I love you. The flame of love in my heart is like a hurricane. Will you accept me? My beloved, O Messenger of God, will you accept me? I was not Anas who served you, nor Umar who supported you, nor Abu Bakr who believed you, nor Ali who protected you, nor Uthman when we saw him support you. I am not Hamza, nor Amr, nor Khalid. My Islam is an honor I inherited from my father. I never heard Bilal call the Takbir, nor did my body ever burn alive in the desert's scorching heat. I never destroyed idols, nor did I ever raise a banner fluttering. I A child hides his failure in you, but, O Messenger of God, my soul yearns for your love, O Messenger of God, and for the love of God.

The tongue of each one of us during the Hajj season and on the day of Eid, Labbayk Allahumma Labbayk (Here I am, O God, here I am). Labbayk, we did not ascend Arafat, but we ascended the greatest arsenal of falsehood in this time. Labbayk, we did not spend a single night in Muzdalifah, but we spent the dark nights of steadfastness. Labbayk, we did not circumambulate the House, but we circumambulated in a great flood that destroyed the thrones of the oppressors. Labbayk, we did not walk between Safa and Marwa, but we walked in the fields of battle and steadfastness between attack and retreat. Labbayk, we did not stone the devil, but we stoned the heads of disbelief and the devils among mankind. Labbayk, we did not intend to go to the Sacred House because it is far, but we intended to go to You because You are closer to us than our jugular vein. Labbayk, even if we are not among the crowds responding to Your call. Labbayk, Labbayk, my Lord, even if I am not among the crowds responding to Your call. Labbayk, my Lord, even if I am not among the pilgrims striving. Labbayk, O God, Labbayk

The people of Gaza have been deprived of the pilgrimage, but God has occupied them with something greater and more exalted for them in their ranks, God willing. For while the guests of the Most Merciful perform the pilgrimage, we perform the duty of jihad against

The occupying, usurping enemies of God, acting on behalf of the great Muslim nation—and how different are the two acts of worship! Have you made the watering of the...

The pilgrimage and the maintenance of the Sacred Mosque are like those who believe in God and the Last Day and strive in the cause of God. They are not equal in the sight of God. And God does not guide the wrongdoing people. Those who believed and emigrated and strove in the cause of God with their wealth and their lives are greater in rank in the sight of God. And it is they who are the attainers [of success]. Their Lord gives them good tidings of mercy from Him And [they will have] pleasure and gardens for themselves, wherein is lasting bliss, abiding therein forever. Indeed, with Allah is a great reward. [At-Tawbah: 19-22] 20

O worshipper of the Two Holy Mosques, if you could see us, you would know that you are merely playing at worship. He who dyes his cheeks with his tears, our necks are dyed with our blood. He who tires his horses in vain, our horses are tired on the morning of battle. The scent of perfume is yours, while our perfume is the dust of hooves and the sweetest dust. And there has come to us from the words of our Prophet a true and truthful saying that does not lie. The dust of God's horses in the nostrils of my enemy is not equal to the smoke of a blazing fire. This is the Book of God speaking between us; the martyr is not dead, he does not lie

The Hajj pilgrimage has been manipulated by the lackeys of the West, and remember this, our generations. Just as they distorted the concept of jihad and deluded people into thinking that joining the army of the state is jihad, they also distorted the concept of Hajj, making it seem like mere rituals performed after which the believer returns to sleep again. We say: Joining the armies of Arab states is not jihad, and visiting for the sake of rituals is not Hajj as God intended it to be. Do you know, my believing brother, that the Second Pledge of Aqaba was a pivotal moment, more important than the Hijra according to many historians? The meeting place was during Hajj, and the gathering of influential elites was during Hajj

I was amazed by the words of Ubayy ibn Ka'b Allah when he said: "People think that today is the day of Badr, but for us it is the Battle of Aqaba!!" By God, whoever performs Hajj and does not understand the meanings of preparation and readiness, his Hajj is incomplete, incomplete. And God is the One who grants success and assistance

The Hajj annually reunites this nation and redefines it with itself, its origin, its revelation, its holy land, and its hopes for unity and order, so that the nation may be like the pilgrims, united in appearance, movement, and purpose, even if colors, languages, countries, races, and characteristics differ. The Hajj reminds the nation of its origin (Abraham and Ishmael), its revelation (the Quran), its direction of prayer (the Kaaba), its Prophet (learn your rituals from me), its enemy (Satan and his party), its belonging (the nation of Islam), its purpose (the Hereafter), and its message of jihad and asceticism. There is no scene more powerful in jihad and asceticism than the scene of those in white shrouds, as they circumambulate, recite the Talbiyah, glorify God, and perform the Sa'i between two mountains, spending the night in the narrowness and crowding. It is like a majestic military parade

The flood of Al-Aqsa has been set out for the sake of Al-Aqsa Mosque, the brother of the two Holy Mosques, and the Hajj rituals are an annual opportunity to remind the nation of two billion Muslims of the reality of our conflict with our enemy who violates the sanctuary of the Messenger of God, may God bless him and grant him peace, and wreaks havoc and Judaization in it every day

Our Eid, O people of Islam, is an Eid of movement and action, and the day of Eid is a day of strength for the believers. The verses that were revealed on the day of Eid to the Prophet ﷺ prove that the holidays of the Muslims emphasize the unity of the nation, its strength, and its innocence from disbelief and disbelievers. Among what was revealed on the day of Eid was: “And a proclamation from Allah and His Messenger to the people on the day of the greater pilgrimage that Allah is disassociated from the polytheists, and so is His Messenger. So if you repent, it is better for you; but if you turn away, then know that you will not escape Allah. And give tidings to those who disbelieve of a painful punishment.” [At-Tawbah: 3]

And finally, a blessed Eid to you, pursued ones among the rubble of homes, a blessed Eid to you, dust-covered ones, a blessed Eid to you, our prisoners, you whom politicians and international institutions forget, a blessed Eid to you, revolutionaries, a blessed Eid to you, men of God underground, a blessed Eid to you whom everyone forgets, a blessed Eid to you, crown of heads, a blessed Eid to the prisoners of the call and their families everywhere, you who are truly shamed, a blessed Eid to the displaced, those forced from their homes...

O God, bring back the Eid to us with empowerment and victory, the gathering of loved ones, and the imminent release of all detainees and prisoners. Praise be to God, Lord of the Worlds

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Takbirs from the Gaza school.

God is greatest, God is greatest, God is greatest, there is no god but God, God is greatest, God is greatest, and to God belongs all praise. God is greatest for the innocent killed while they slept, God is greatest for the houses cracking and collapsing on their inhabitants' heads, God is greatest for the voices calling from under the rubble: "Is anyone alive?!" and no one answering except God's mercy, God is greatest for the throats that grew dry from pleading, God is greatest for the hands raised to the heavens supplicating: "O Lord, save Gaza," God is greatest over every oppressive tyrant, God is greatest over every betrayal and silence, God is greatest over an occupation that shows no mercy for holidays or the sanctity of human life

Gaza, its Eid is chants of "Allahu Akbar" under the rubble, ululations amidst tears, and prostrations in the corners of pain... But it is an Eid because of its patience, steadfastness, and dignity. God is greater, O Gaza. The Eid is not complete without remembering you, and our joy is not complete while you bleed. How much you have favored us, O Gaza! Among the virtues of Gaza upon us is that it: awakened our slumber and united our cause around the cause of Jerusalem, distracted us from trivialities and side disputes, instilled in us the spirit of faith and certainty, made us feel the glory of Islam, introduced us to the heroes of the Muslims, ignited our desire for jihad, made us understand the meaning of faith in practice, not theory, taught us patience and steadfastness practically, instilled in us the desire to attain the honor of martyrdom, taught us to give and sacrifice ourselves, our families, wealth, homes, security, and all of this world—all cheap in the cause of religion and jihad in the way of God, stirred in us the desire to work for this religion, deepened our feeling for one another, broke down within ourselves the hateful barriers and abhorrent borders, and showed us the traitors, the allies of the enemies It introduced us to the hypocrites, the defeatists, and the discouragers; it changed our understanding of role models and the criteria for choosing them; it taught us courage and boldness; it made us understand that the path to honor and freedom lies only in jihad; it taught us that God uses the best of His creation for His religion, and those who forsake them cannot harm them; it showed us that all our capitals are occupied, therefore they are safe and stable, while Gaza is bombed because it is free; and it taught us that

We reject the international community and believe in God alone and in jihad as the path. It taught us that faith creates lions who cannot be humiliated or rivaled. It taught us that merely murmuring about the meanings of Islam and faith does not create a Muslim or a believer. It placed us before the truth that ignorance with a sound nature is better and more guided than knowledge with a corrupted nature. It showed us that many whom people look down upon are worth more than many whom they used to venerate and hold in high esteem. And the school of Gaza continues to teach us much.

The worship of jihad in the path of God Almighty, which Gaza has revived in this era, is the highest degree of civilizational awareness. For there is no awareness separate from understanding the nature of life and living beings, and no nature of life and living beings is deeper than the principle of defense between truth and falsehood, upon which God established the world and made its well-being dependent on the existence of this principle. God Almighty said: "And were it not for God repelling some people by means of others, the earth would have been corrupted."

[Al-Baqarah: 251], so it is as if the mujahid, when he takes up his weapon to kill and fight, and spreads across the land pushing and seeking, is practicing an advanced civilizational awareness that God has made clear to him and denied to those who sit idly by... And God knows best where He places His message!

Beloved of our hearts, our master, O Messenger of God.

We know of no good that has come to us except that the Prophet (peace and blessings be upon him) was a cause and a blessing in it. There is no good we experience, and no reward we gain, except through the blessing of the Messenger of God (peace and blessings be upon him). God has indeed conferred a great favor upon the believers when He sent among them a Messenger from themselves, reciting to them His verses and purifying them and teaching them the Book and wisdom, although they had been before in manifest error

Al Imran: 164] He is the clear light sent from the Lord of the Worlds, to bring us out of the darkness of ignorance and misguidance into the gardens of truth and guidance. He conveyed the religion completely from his Lord, and through him God established the crooked path. Through his call, He opened blind eyes, deaf ears, and veiled hearts, until this religion reached us and God honored us with this blessing. May God reward you on our behalf with the best of rewards, O beloved Messenger of God.

How much we need to get to know and introduce people to the Messenger of God (peace and blessings be upon him) and connect the worlds to his methodology and life, so that they may be shown mercy through the blessing of following this noble Prophet. And We have not sent you, [O Muhammad], except as a mercy to the worlds. [Al Anbiya: 107]

Every year in the month of Rabi' al-Awwal, we used to hold study sessions for a book about the Prophet, his biography, and his noble status, in the company of a group of beloved students of knowledge. How great is your status, my beloved Messenger of God, and how great is your right upon us! Indeed, We have sent you as a witness

and a bringer of good tidings and a warner, so that you may believe in God and His Messenger, and honor him, and respect him, and glorify Him morning and evening.

[Al-Fath: 8-9] Truly, he who does not live for your message, my master, O Messenger of God, has not truly lived

By the grace of God, we have completed, over the course of five consecutive years, five short stations in our journey of learning about the Prophet, may God bless him and grant him peace. We began with an explanation of the Hundred-Verse Poem on the Life of the Noblest of Creation (al-Urjuza al-Mi'iyya) by Ibn Abi al-'Izz al-Hanafi. Then, in the second year, we followed it with “Abridged Healing by Defining the Rights of the Chosen One” by Qadi 'Iyad. And in the third year, God blessed us with the study of the book “al-Shama'il” (The Characteristics of the Prophet).

Al-Muhammadiyya), by Imam Al-Tirmidhi, and in the fourth year we studied the book (What we do not know about the Messenger of God, by Sheikh Hazem Salah Abu Ismail - may God release him with glory, and in the last year before this war, we studied with tears the book (And the city darkened... The death of the Prophet, by our Sheikh, the martyred Sheikh Nizar Rayyan, and with these five stations we still know very little about you, O my master, O Messenger of God

God honored me by enabling me to perform the Umrah pilgrimage a year before the start of this battle. I visited my master, the Messenger of God (peace and blessings be upon him), and stood before his noble grave. I felt as though I were in his generous presence, and many thoughts raced through my mind in that moment. O God, how weighty is your call, O my master, O Messenger of God, and how negligent we are! O God, how great is the message of our Islam, and how much the call has been wronged, becoming merely a matter of opinions! O greatness of your heart, O my master, O Messenger of God! O greatness of your Sharia! I felt something great in my heart, I don't know what it was, a feeling between the pride we derive from our Quran and our Sharia, and the sorrow for those who have strayed from your path, and for the oppressive rulers and their distance from the will of the Messenger of God. You did not fall short, O my master, O Messenger of God, far be it from you! You are a source of pride for us among the nations... And I gave him the good news that I had memorized the Quran and firmly established it by heart. My eyes overflowed with tears, and I believe he was pleased by that. And I asked God in the blessed Rawdah to grant me the ability to act upon what I had memorized... And I conveyed to him The zeal of our mujahideen and sheikhs, and I conveyed my greetings and theirs to him... How they love you, O Messenger of God! I prayed for those we love, our parents, our sheikhs, and those who have done us favors. We renewed our pledge of allegiance to the Messenger of God (peace and blessings be upon him) and other noble matters. By God, visiting the Prophet (peace and blessings be upon him) has revived me anew, and his station in my heart is immense. So help me, O Lord, to bear the burden of his Sharia and his call, and gather me and those I love under his banner and in his company.

These are feelings I wanted to express to increase the longing in the lovers of the Messenger of God (peace and blessings be upon him) so that they may get to know him better and follow his example and Sunnah

Or did they not recognize their Messenger?

Many Muslims know very little about the Messenger of God. God Almighty says: "Or did they not recognize their Messenger, so they are denying him?" [Al-Mu'minun: 69]. So let us take a quick look at the methodology and policies of the Messenger of God, peace and blessings be upon him.

1- He excelled in the morale-boosting of his military forces. This mobilization contributed to the preparation of hundreds of armies, and we still use the same words to this day in inciting fighters.

2- He would lead the ranks in fighting those who transgressed against the religion of God and His allies, and he directed his forces to strike the enemy's military power in the farthest reaches of the Arabian Peninsula

3- He prohibited taking taxes from all segments of society, directing the ruler to collect Zakat only from the wealthy. Islam permits taking taxes only in very limited circumstances, such as when the state treasury is empty or to repel a disaster or aggression against the Muslim state, and even then, it is taken only from the rich.

4- He rebelled against the widespread Jewish usury in the Arabian Peninsula, rejecting and fighting it. He even fought their usurious projects and completely eradicated them.

5- He signed local and international agreements and treaties, making the period of peace a time to establish the foundations of the state and unify its scattered parts, not an acknowledgment of falsehood or submission to it.

6- He addressed the great empires of his time as if he were a power equal to or greater than them, and granted political asylum to some of them.

7- He issued the greatest pardon known to history when he conquered Mecca.

8- He fought the pillars of the old regime, and declared some of them to be forfeit, thereby warning the nation against accepting certain figures

They represented the old regime in a state or government formed after a war or revolution, because they were considered theorists and representatives of their old system and a deep state that undermines the new state.

9- He honored women and children, giving them their full rights, and established a constitution that ensures their rights, which remains in effect to this day.

10- He married more than one elderly woman, some for religious reasons, some for social reasons, and some for psychological reasons. For your information, the most difficult marriage in the nation was the Prophet's marriage.

11- He conveyed a constitution from God, adding nothing to it and omitting nothing from it. It contains no account of the lives of any of his sons or daughters.

12- He would give himself time to be alone with the Creator of the universe, to purify his soul and find peace of mind. He would supplicate, pray, prostrate, and sometimes weep out of love for his Lord

The constitution and methodology established by Muhammad (peace be upon him) reformed the leadership of humanity in all fields after the earth had become corrupt, life had stagnated, leadership had decayed, and humanity had suffered greatly from the rottenness of ideas and behavior at that time.

Muhammad (peace be upon him) brought a new vision of values, life, systems, and governance, and all of this did not happen by chance. I bear witness that Muhammad is the Messenger of God (peace be upon him).

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The bonds of Islam (1).

On the authority of Abu Umamah al-Bahili, may God be pleased with him, on the authority of the Messenger of God, may God bless him and grant him peace, who said: “The bonds of Islam will be broken one by one. Whenever a bond is broken, people will cling to the one that follows it. The first of them to be broken will be governance, and the last of them will be prayer.” The message and guidance of the hadith is that, O possessor of high ambition, be the means by which God delays the breaking of the bonds of Islam, following in this the example of Abu Bakr al-Siddiq, may God be pleased with him, when he said when he fought those who refused to pay zakat: “Will the religion be diminished while I am alive?” So, young Muslim, address yourself and ask: Are we the generation in whose time the sacred sites will be destroyed?!

From another perspective, while people are immersed in their worldly affairs and desires... I am captivated by that young man around whom the world is awash with temptations, yet he remains steadfast in his project, his idea, and his cause. He is concerned only with the extent of his influence, the scope of his creativity, and the achievement of his goals. His focus is on memorizing the Quran, perfecting its recitation and understanding its meanings, teaching children the opening chapter of the Quran (Al-Fatihah), helping the poor and fulfilling their needs, and printing and publishing booklets and short summaries that benefit the younger generation. His concern is to dispel doubts from the minds of Muslims, and his focus is truly, not merely superficially, on preparing strength and developing military operations against the enemies of the nation. In short... his focus is on the work of his day and night and on benefiting his religion and his nation!

Truly, this is the one who benefits himself and us. Tomorrow, many will discover the depth of the darkness they lived in, and he will discover the value of striving in the circles of construction and influence in which he occupied his time. As for the many who talk and wander about every triviality, they are only as they are to others. O God, guide them and guide us. And we say to them: People

(1) A recorded sermon entitled "People of Faith," taken from the course "Establishing the Awareness of the Contemporary Muslim" by Engineer Ayman Abdul Rahim, may God release him from captivity.

https://drive.google.com/file/d/1oLeUwZZ3Vr7qG0iwtLNXCKAzHt4_Zfip/view?usp=sharing

(2) Musnad of Imam Ahmad, Hadith No. 22160.

(3) Mishkat al-Masabih, Hadith No. 6034

Faith awaits those who will occupy it, so act and show God the best of yourselves, for life passes in the blink of an eye!

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Mothers of the Generation

A woman's responsibility is great, and her trust is immense, for she is the one who raises and produces for us the heroic fighters, especially in this era in which laxity and triviality have spread. So fortify yourselves with knowledge and steadfastness, and plant well, O mothers of the generation.

What makes this trust even more important is that we live in an age of ostentation and its associated bad morals that corrupt the inner and outer self of a person, starting from the display of knowledge and its associated ritualistic spread of the culture of books, writing, and black coffee, to the display of brands and labels and the pursuit of trends, to filming the moment of opening gifts, to filming luxury in food, clothes, decor, and smart devices, to filming distinction and uniqueness from others, to the shift from displaying clothes and things to displaying the body. We are in the age of the machine and the degradation of humanity. Do not forget that what has been mentioned corrupts the purity of your hearts, so be vigilant, and do not be a follower without independent thought

The chaste woman does not display her charms; the modest one guards her gaze and eyes.

I believe that one of the most important educational roles of mothers of the next generation is to teach their children the meaning of privacy, to teach them that their bodies are not for display on apps, that not every memory needs to be shared, and that important events can be celebrated quietly.

In this age of ostentation, speed, and the spread of desires and distractions, good morals have become rare or few among girls. For example: a girl who has her own Quran from which she constantly reads her daily portion; a girl who prolongs her prostration, supplicates, and weeps; a girl who prays the obligatory prayers in congregation at home; a girl who recites the morning and evening supplications

And she preserves it, a girl who listens to a beneficial sermon, fortifying herself and abandoning the constant switching between pages and platforms.

Always remember, God does not look at your outward appearance, but at your heart, so take care of it, for what is coming is difficult and requires patience and steadfastness.

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One of the Great Frontiers

Among the great frontiers in this era is the dedication to the success of Quranic and educational youth camps, which aim to nurture, elevate, fortify, and prepare the younger generation, especially during students' vacations and free time, and in light of the spread of a culture of triviality that our enemies seek to instill among the nation's youth through various means and methods.

Undoubtedly, the success of such activities requires effort and dedication in the path of God. Consider this verse, profound in meaning and significance, which explains the righteous deeds that God loves and is pleased with. God Almighty says:

It was not for the people of Medina and the Bedouin Arabs around them to remain behind the Messenger of God or to prefer their own lives to his. That is because they do not suffer thirst or fatigue or hunger in the cause of God, nor do they tread on any ground that angers the disbelievers, nor do they gain any advantage over any enemy, except that it is recorded for them as a righteous deed. Indeed, God does not He does not waste the reward of the righteous (2). Nor do they spend anything, small or large, nor do they cross a valley, except that it is recorded for them

that God may reward them according to the best of what they used to do. [At-Tawbah: 121] So every place where the disbelievers are angered is the greatest

righteous deed, and this is a selection that God does not grant to just anyone.

My advice to whoever is entrusted with this frontier is to be sincere, then sincere, then sincere, because the reward is great and the trust is great. Let him know that he is entrusted with the generation and their religion, and let him monitor his own conduct before theirs. And I ask God to grant success to those in charge of this great frontier

Another great gap is the dismantling of the Western modernity value system, and judging it through the infallible values of revelation, to prove the failure of its values, its nihilism, its inhumanity, and the necessity of transcending the Western value system based on the predation of life and materialism separate from every true value, and transcending it to the values of Islam that govern man’s endeavor in dealing with life and living beings

The intended goal of this comparison is the moral liberation of the generation, that is: protecting the Muslim from being swept into the arms of Western modernity, getting rid of the feeling of Western centrality and its values, and being free and dignified in his dealings with the values of this civilization. In this context, the thinker Abdel Wahab El-Messiri proposed establishing a science he called "The Science of Crisis," which would study the crisis of Western civilization from all its aspects, especially the moral and religious aspects, to identify the deviations of Western civilization in its values and thought, and the failure of its intellectual output to drive the wheel of civilization forward. This is because the flaw in these values leads to a flaw in legislation and ethics. Thus, the Muslim recognizes the rot of Western systems and, in contrast, recognizes the greatness of Islamic legislation. As they say, things are known by their opposites.

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Religion is a Great Matter.

This religion is great, complete, and suitable for all times and places. "This day I have perfected for you your religion and completed My favor upon you and have approved for you Islam as religion." [Al-Ma'idah: 3]. A religion that does not accept ruling on some details while being marginalized in other matters. Rather, it is a religion that governs all of life, governs politics, and establishes authority and governance. A religion that seeks to reach universality, to end ignorance, injustice, tyranny, and oppression, and for its adherents to be upholders of justice in every deed and word... If you understand this, then read these verses thoughtfully

God Almighty said: “It is He who sent His Messenger with guidance and the religion of truth to make it prevail over all religions. And sufficient is God as Witness.” [Al-Fath: 28]

And God Almighty said: “They want to extinguish the light of God with their mouths, but God will perfect His light, even if the disbelievers dislike it. It is He who sent His Messenger with guidance and the religion of truth to make it prevail over all religions, even if the polytheists dislike it.” [As-Saff: 8-9]

And Allah Almighty said: “And be steadfast as you have been commanded and do not follow their desires. And say, ‘I have believed in what Allah has revealed of the Scripture,

and I have been commanded to be just among you.’” [Ash-Shura: 15]

And Allah Almighty said: “And judge between them by what Allah has revealed and do not follow their desires, and beware of them lest they tempt you away from some of what Allah has revealed to you. But if they turn away, then know that Allah intends to afflict them with some of their sins. And indeed, many among the people are defiantly disobedient. (3) Then is it the judgment of [pre-Islamic] ignorance they desire? But who is better than Allah in judgment for a people who are certain [in faith]?” [Al-Ma’idah: 49-50]

And Allah Almighty said: “O you who have believed, be persistently standing firm in justice, witnesses for Allah, even if it be against yourselves or parents and relatives.” [An-Nisa: 135]

And God Almighty said: {Those who follow the Messenger, the Prophet to come, whom they find written in their Torah}

And the Gospel commands them to do what is right and forbids them what is wrong and makes lawful for them the good things and prohibits for them the evil and relieves them of their burden and the shackles which were upon them. So those who have believed in him, honored him, supported him and followed the light which was sent down with him - it is they who will be successful. (3) Say, "O people, indeed I am the Messenger of God." To you all, to Him belongs the dominion of the heavens and the earth. There is no god but He. He gives life and causes death. So believe in God and His Messenger, the unlettered Prophet, who believes in God and His words, and follow him so that you may be guided.

Al-A'raf: [157-158]

It is a religion that wants all of life to move according to its teachings, and that is the call of Islam. Within this context came the call for individuals to reform themselves and their hearts

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On the Edge of the Abyss

Whoever stipulates that he must understand the wisdom behind every command God gives him, and does not commit to an action unless the wisdom becomes clear to him, is on the edge of the abyss. If a Muslim were like this, he would not worship God, but rather his own opinion and desires.

The duty of the Muslim servant is complete obedience and submission to God Almighty's commands and prohibitions. As for the wisdom derived from some rulings, it is based on scholarly interpretation. God is the All-Knowing of what He has prescribed for us, and we must submit. For example: Why do we pray towards the Kaaba and not towards another direction? Why does a menstruating woman make up the fast but not the prayers? Why is the waiting period for a woman like this? Why is pork forbidden? Why is gold forbidden for men? Why do we perform Hajj in this arduous way? The correct answer to all of this is: because God, the All-Wise, commanded us to do so, and because Islam is submission to God Almighty

There are religious rulings whose wisdom God has revealed to us, and there are matters for which we must accept that no one in this world knows the answer, that they are not our concern, and that submission to God, the All-Wise, the All-Knowing, is the best response. If we understand the wisdom behind a matter, we obey and comply. If we do not understand the wisdom behind another, we still obey and comply, saying: "We hear and obey, O Lord. Here I am, O God, here I am."

Read and reflect, for example, on the reason for the change of the Qibla, as stated in the Quran. God Almighty says: "The foolish will say..."

Of the people, what is wrong with them concerning their two qiblahs which they used to face? Say, "To Allah belongs the east and the west. He guides whom He wills to a straight path." And thus We have made you a middle nation so that you will be witnesses over mankind and the Messenger will be a witness over you. And We did not make the qiblah which you used to face except to make evident who would follow the Messenger from who would turn back on his heels. And if it was It is a great matter except for those whom Allah has guided. And Allah would never let your faith go to waste. Indeed, Allah is ever Kind and Merciful to mankind. [Al-Baqarah: 142-143]

So the reason is the Muslim believer's knowledge of God's command and his submission to His law, unlike others. In short: submission is a correct legal and rational stance. So seek God's help, occupy yourself with action, not argument, and ask God for steadfastness in the matter and resolve in righteousness.

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The Prolongation of War

Long rounds of fighting are difficult, but they correct the course in two central and very important issues for the Muslim community: the issue of sustenance and the issue of lifespan. Every sincere person must reconsider these.

As for correcting the course in the first issue, it is by knowing

1- That sustenance is in the hands of God alone, so seek your dignity and do not humiliate yourself, for the rich of yesterday have become poor, and the poor of yesterday have become rich.

2- Striving for sustenance is required by both religious law and reason, but do not chase after sustenance as if you were created only to eat and drink. Rather, be mindful of nourishing your soul through your connection with God, just as you are mindful of nourishing your body with food and drink

3- The famine we have endured, and which those working for their faith endure in every time and place, is an important period of education. Its fruit is not that we become miserly, greedy for every provision here or there, but rather that we direct our attention to the Giver of sustenance, not to the provision itself, and that we give our sustenance to those who need it. Glory be to Him who has satiated us after hunger...

4- Taking the necessary steps is obligatory, and a person's striving to provide for his family, children, and parents is commendable according to Islamic law. Indeed, it is striving in the path of God. It is not shameful for a man to be seen disheveled and dusty while carrying his family's belongings; rather, it is a sign of chivalry, piety, and good character. The shame lies in a man sitting idly by, neglecting his family, and begging for help from others. And in the hadith: (He passed by

A man came to the Prophet, may God bless him and grant him peace, and the companions of the Prophet, may God bless him and grant him peace, were impressed by his strength and energy. They said: O Messenger of God, if only this man were fighting in the cause of God! The Messenger of God, may God bless him and grant him peace, said: “If he went out striving for his young children, then he is fighting in the cause of God. And if he went out striving for his elderly parents, then he is fighting in the cause of God.”

And if he strives to protect himself and maintain his chastity, then he is in the path of God.

Whoever's perspective on sustenance hasn't changed after this tour is still dull-witted and drowning in the love of this world, and we ask God for safety.

As for correcting the course regarding the matter of lifespan, it is done by observing and taking into account the following matters:

1- Jihad does not shorten life, but rather it is a way to lengthen lives. Whoever is skilled in the art of dying will have life subdued beneath his feet. The number of martyrs from among the mujahideen is much less than that of civilians, and in all goodness there is good. God Almighty said: “O you who have believed, respond to God and to the Messenger when he calls you to that which gives you life. And know that God intervenes between a man and his heart and that to Him you will be gathered.” [Al-Anfal: 24] “That which gives you life” means that which contains your life

2- One must strive to preserve one's life, because preserving life is a legitimate objective. This is not a general rule, but rather, at some times one must sacrifice oneself, and at other times one must prioritize preserving oneself. The Prophet's biography provides evidence for both situations. In the first, for example, is the Battle of Mu'tah and the exposure and sacrifice involved. In the second, there is the situation at Badr and the Prophet's supplication (peace and blessings be upon him): "O Allah, fulfill for me what You have promised me. O Allah, grant me what You have promised me. O Allah, if You destroy this band of Muslims, You will not be worshipped on earth." (2) I understand from the supplication that he loved their survival and prioritized preserving their lives over their being killed and martyred in that situation, which was the beginning of the confrontation with falsehood

What determines your stance—whether to sacrifice yourself or preserve yourself—is the nature of the situation and the field. It is not wise to constantly seek security and safety. Whoever prioritizes safety in everything gains nothing.

(1) Narrated by al-Tabarani in al-Mu'jam al-Awsat, Hadith No. 6835, and authenticated by al-Albani in Sahih al-Jami' No. 1428.

(2) Sahih Muslim, Hadith No. 1763

It is from jurisprudence to take risks and be exposed to being killed always, in every situation and circumstance, so whoever leads the soldiers to the dungeons destroys them

3- Belief in the Hereafter was absent from us; we only mentioned it with our tongues. But the length of the journey made belief in the Hereafter constantly present, so that one of us would say daily: (If we live until tomorrow, we will do such and such). This is from the life of the heart, by God. For in the hadith: (A man from among the companions of the Messenger of God, may God bless him and grant him peace, died, and the companions of the Messenger of God, may God bless him and grant him peace, began to praise him and mention his worship, and the Messenger of God, may God bless him and grant him peace, was silent. So when they were silent, the Messenger of God, may God bless him and grant him peace, said: Did he often mention death? They said, "No." He said, "Did he abstain from much of what he desired?" They said, "No." He said, "Your companion did not attain much of what you claim."

(1) Narrated by al-Tabarani in al-Mu'jam al-Kabir, Hadith No. 5941

Dealing with Crises

Crises in our reality and the reality of the nation are numerous. Take, for example: the Gaza crisis, Al-Aqsa, the prisoners, poverty, and others. Many severe and successive crises. So how do we deal with them?! I searched for how the first leader dealt with successive crises, and, praise be to God, it was revealed to me that the solution might lie in three "T"s: ignoring, solidarity, and optimism. And God knows best.

First: Ignoring: This includes what he did when he heard the words of Abdullah ibn Ubayy ibn Salul concerning

the Muslims: "By God, if we return to Medina, the more honorable will surely expel the more despicable from it." This reached the Prophet (peace and blessings be upon him), and Umar stood up

He said, “O Messenger of God, let me strike the neck of this hypocrite.” The Prophet said, “Leave him. People will not say that Muhammad kills his companions.” (1) And in another narration: “He mentioned it to the Prophet, may God bless him and grant him peace, so he ordered that the people be told to depart so that they would be preoccupied with each other. So the people began to depart.” Also from this is the approach of the noble Companions: if prices increased, they would make goods cheaper by refraining from buying them or exchanging them for others. This occurred during the time of the Commander of the Faithful, Ali Ibn Abi Talib, may God be pleased with him, reported that the price of raisins had risen in Mecca. The Companions wrote to him while he was in Kufa, saying that raisins had become expensive for them. He wrote back, instructing them to make the price cheaper by buying dates, which were readily available and inexpensive in the Hijaz. This would reduce the demand for raisins and thus lower their price. If the price didn't decrease, dates were a better alternative. Similarly, the righteous predecessors and their followers had clear stances on confronting the crisis of poverty and high prices. It was reported that Ibrahim ibn Adham was told, "Meat has become expensive." He replied, "Then make it cheaper," meaning, "Don't buy it." (ε)

(1) Sahih al-Bukhari, Hadith No. 4905

(2) Tarikh al-Madinah by Ibn Shabah (1/374).

(3) Hilyat al-Awliya' by al-Asbahani (8/32).

Secondly: Solidarity: In times of crisis, it is necessary to console the afflicted. The Prophet said: (Whoever is

Whoever has extra provisions should share them with those who have none, and whoever has extra provisions should share them with those who have none. The Prophet (peace and blessings be upon him) also warned against hoarding as a cause of crises, saying: “Whoever hoards food for forty nights has disavowed God Almighty, and God Almighty has disavowed him. And any community in which a person wakes up hungry, God Almighty has disavowed them.” The covenant of God Almighty.

Third: Optimism: And how great is optimism built upon striving, work, and certainty in God Almighty

(3) Consider with me the promise of the Prophet (peace and blessings be upon him) to Suraqah ibn Malik while he was being pursued on the road of migration, that he would wear the bracelets of Chosroes. It is as if he were saying to him: “I will reach Medina, establish a state, form an army, and conquer—in the name of God—Chosroes and defeat him, and you will have the bracelets of Chosroes.” Then look at the Day of the Trench and the fear, desolation, alienation, and anticipation of danger it contained. Despite all this, look at the optimism of the Prophet. It is narrated in the hadith: “When the Messenger of God (peace and blessings be upon him) ordered us to dig the trench, a huge, hard rock appeared in some part of the mountain that the pickaxes could not penetrate. We complained about this to the Messenger of God, and he came…” The Messenger of Allah (peace and blessings be upon him), when he saw it, took the pickaxe and threw off his garment, and said: In the name of Allah. Then he struck once and broke off a third of it, and said: Allah is the Greatest! I have been given the keys to Syria, and by Allah, I can see its red palaces right now. Then he struck a second time and cut off another third, and said: Allah is the Greatest! I have been given the keys to Persia, and by Allah, I can see the palace of The White City, then he struck the third time and said: In the name of God, and he cut the rest of the stone, and said: God is the Greatest, I have been given the keys to Yemen, and by God, I can see the gates of

Sana'a) (4). This optimism is something that the idle and the hypocrites cannot possess in moments of hardship, nor can they bear it.

(1) Sahih Muslim, Hadith No. 1728.

(2) Musnad of Imam Ahmad, Hadith No. 4880.

(3) The complete story is found in Sahih al-Bukhari, Hadith No. 3906, and al-Sunan al-Kubra of al-Bayhaqi (6/581).

(4) Musannaf Ibn Abi Shaybah, Hadith No. 36820

It has been reported that when the Prophet (peace and blessings be upon him) gave these glad tidings amidst fear and pain, the hypocrites said: “Muhammad promises us the conquest of Persia and Rome, and we are besieged here, to the point that none of us can go out to relieve ourselves. What Allah and His Messenger promised us was nothing but delusion.” And concerning them, the words of Allah the Exalted were revealed: {And when the hypocrites and those in whose hearts is a disease said, “Allah and His Messenger promised us nothing but delusion.”} [Al-Ahzab: 12]. (1)

And listen to what Utbah ibn Ghazwan Allah, who was the governor of Basra, said: “I saw myself as the seventh of seven with the Messenger of God, and we had no food except tree leaves… and today, not one of us has not become a governor (2) over one of the cities.” It is as if he was weeping as he said this.

And in Jerusalem today, despite the succession of calamities, we see on the horizon a caliphate on the model of prophethood, filling the earth with equity, justice, and truth after it has been filled with injustice, oppression, and tyranny

O oppressor: You can cut down all the roses, but you cannot prevent spring from coming... Hope remains, provided there is action. Finally, ask God for well-being, for there is none besides God who can remove it.

(1) Tafsir al-Tabari (38/19)

(2) Sahih Muslim, Hadith No. 2967

So whoever sleeps whilst his religion is being defended, may his eyes never sleep.

O Mujahideen, have you seen how you revive with your Jihad a nation whose slumber has been long? God Almighty said: “O you who have believed, respond to God and to the Messenger when he calls you to that which gives you life. And know that God intervenes between a man and his heart and that to Him you will be gathered.” [Al-Anfal: 24] Jihad is life and sitting idly by is death

And this is a whisper of love in the ear of every mujahid: Know, O delight of the eye, that every mujahid has a reward for every achievement that the mujahideen accomplish, for jihad is an integrated system, not individual efforts. Do you not stand guard? Do you not train? Do you not persevere? Are you not planning? If it weren't for the one stationed on the front lines, the plan would not have succeeded, and if it weren't for the patience of the soldiers, the leadership would not have accomplished anything. Every front line in jihad is a blessing, as he said: “Blessed is the servant who holds the reins of his horse in the path of God, with his hair disheveled and his feet dusty. If he is on guard, he is on guard, and if he is in the rear, he is in the rear.” Praise and thanks be to God. Consider with me that the word “mujahid” is never mentioned in the Qur’an in the singular, but rather it is mentioned in the plural, because the success of fruitful jihad work is only achieved with the group.

My Mujahid brother, we prepare, strive, unite, ambush, and strike. A small part of our work is revealed to the media, and what is hidden is far greater. But by God, the hand of God that works in secret is far greater, far greater, far greater. "And whatever blessing you have is from God" [An-Nahl: 53], "And you did not throw when you threw, but it was God who threw" [Al-Anfal: 17]. Yes, but it was God who threw, but it was God who bestowed, and from God came the support! So, O Mujahideen, before you raise your heads in pride over any achievement, let your foreheads be humbled and bowed to God. O God, to You belongs all praise, and from You comes acceptance, O Generous One.

(1) Sahih al-Bukhari, Hadith No. 2887

My Mujahid brother: Perhaps you have been deprived of many worldly blessings, but God has chosen you, so you have a share in the victory of your religion, a share in terrifying your enemy and others whom we do not know, but God knows them, a share in the glory of the nation in a time of triviality, a share in preparation, and a share in the rage of God's enemies. So congratulations to you, by God, and I ask God to compensate you with Paradise, silk, and a great kingdom for everything you missed of the fleeting pleasures of this world

And in contrast, I address a word to those who sit idly by regarding the obligation of jihad: My brother, return to the ranks of honor, taste the glory of jihad in the path of God, and join the ranks of the heroes. For the one who sits dies a thousand deaths, while the mujahid lives honored and strong. And if he dies, he is alive with God, provided for. And the least you can do, if you cannot fight with your own self and blood, is to be a supporter, a helper, and a defender of them, not of the criminals who sold out the nation and bequeathed it humiliation. He said, “My Lord, for the favor You have bestowed upon me, I will never be an assistant to the criminals.” [Al-Qasas: 17]. So, one of the frontiers in this time is not to be an assistant to the criminals, and the meaning is: to be a support for the men of God, our masters, the mujahideen. And it is through this that the supporters of truth are honored. And there is no consolation for the sit idly by, nor for the cowards. And whoever sleeps, may his eyes never sleep

In conclusion, we beseech God: O God, protect our mujahideen, O God, protect their families and descendants, O God, just as they have forsaken sleep in their homes to defend Your religion, O God, forbid their faces from the Fire, O God, grant them power on earth so that they may settle wherever they wish, O God, be their protector and helper, their supporter and defender, O God, we entrust them to You, so protect them with Your protection, O Protector, we entrust their souls to You, O God, so protect them from all harm, and we entrust their hearts to You, so fill them with tranquility, certainty, and steadfastness, and bestow upon them peace, O Generous One, O God, we entrust their eyes to You, so let them not see fear, and we entrust their feet to You, so that they do not falter in battle, and we entrust their weapons to You, so that they do not fail, and we entrust their intentions to You, so that they are not corrupted, O God, place them in Your impenetrable protection and in Your invincible care, O God, they have gone forth in support of Your religion, so guard them with Your eye that never sleeps, and suffice them as You will, and however You will If you wish, then honor them with the best of this world and the good reward of the Hereafter. Indeed, You are capable of all things.

So do not fear them.

Thinking about the future of Gaza is fraught with hesitation and confusion, hopes for a ceasefire and reconstruction, and fears of an unknown future. What increases people's fears are the statements of some treacherous politicians like Trump and his fellow Zionists of the world. Sometimes they want Gaza to be a tourist resort, and other times they plan to displace its people. The voices of Zionist extremists call for the occupation of Gaza and turning it into settlements for them. In the face of all these statements and others, we say: Since when has falsehood been silent?! Falsehood always makes noise, but it forgets. Netanyahu previously declared that he would not leave the Netzarim checkpoint or the Philadelphi Corridor and that he would eliminate Hamas and achieve an absolute victory. And here he is, after every disappointment, returning to negotiate with Hamas and reluctantly accepting their conditions

Always remember: Falsehood is dull and foolish, so do not fear its cries. That is only Satan who frightens his allies. So do not fear them, but fear Me, if you are believers. [Al Imran: 175] The Quran has recorded the threats of falsehood against the people of truth in many places, and the result was that when the people of truth stood firm, falsehood perished. The people of falsehood threatened Lot, Abraham, and Shu'ayb that they would be expelled from their land, but falsehood did not achieve its goal because of the steadfastness and determination of the prophets. They said, "If you do not desist, O Lot, you will surely be among those expelled." [Ash-Shu'ara: 167] He said, "Are you averse to..." And by the gods of Abraham, if you do not desist, I will surely stone you, and leave me for a long time. [Maryam: 46] The arrogant chiefs of his people said, “We will surely expel you, Shu’ayb, and those who have believed with you from our town.” [Al-A’raf: 188] They also threatened our master Muhammad and expelled him, but he returned victorious and conquering, because God bequeaths the earth to the righteous. So why fear the statements of today?!

Our certainty in God is that all these threats are like those before them, and believe me, falsehood is dull even if it appears otherwise to you, and do not listen to those who discourage and frighten you, and the Messenger of God, may God bless him and grant him peace, spoke the truth when he said: (If a man says the people of my nation are corrupt, then he is the one who is most corrupt) (1).

It is incumbent upon everyone now to be preoccupied with reform, relief, and support for the people. This is everyone's trust and duty. Whoever witnesses the suffering of the people in Gaza today, and then turns away as if he has no concern, is included in the warning of the verse: “And whoever turns his back to them on such a day, unless swerving aside for battle or joining a group, has certainly incurred the wrath of Allah, and his refuge is Hell, and wretched is the destination.” [Al-Anfal: 16]

With God's help, we will not be harmed by failure. We know that the world's capacity for shelter and support is vast, very vast indeed, if they so desired and acted. But we are certain that God is greater and more merciful. If you are preoccupied with other matters, neglecting a homeless family, a thirsty child, and a hungry girl, know that the Lord of the Worlds is not preoccupied with one matter to the exclusion of another. Just as He hears the meows of a tormented cat and casts its tormentor into Hell, He hears the prayers of wretched masses and will recompense the oppressors for what they have done.

(1) Narrated by Muslim, Hadith No. 139. The hadith has two versions, with the letter kaf pronounced with a fatha and with a damma. Both meanings are intended.

Before the Appearance of the Red Triangle

We all know that Saladin triumphed at the Battle of Hattin, but we often overlook the fact that he did not achieve his goals in many battles before that. He fought seventy-four battles in nineteen years, suffering injuries and wounds on numerous occasions. Hundreds of his fighters were martyred, thousands were wounded, and many were taken prisoner.

We have all read and heard about the victory at Badr and the conquest of Mecca, but we often forget the wounds of the Battle of Uhud and the profound lessons it holds. Had it not been for Uhud, Mecca would not have been conquered!

In this battle of ours, the Red Triangle would not have appeared except after a long journey of prior preparation, training, and vigilance, digging tunnels, laying wires, inspecting explosives, surveillance and monitoring, preparing the camera lens, cleaning weapons, lack of sleep, backache, red eyes, aching knees, intense cold and long vigils, frequent supplication to God and prolonged prostration, good planning and teamwork, listening and obeying, working under pressure, high risk, scarce provisions, some wounded, the martyrdom of fighters, and terrible shelling... From this we learn that there is no sovereignty while you are on your pillow.

Were it not for hardship, all people would be masters. Generosity impoverishes, and courage is deadly

And speaking of which, I say: Reconstruction will not happen suddenly, and we will not see our Gaza more beautiful than it was until the tent is erected, what can be salvaged is repaired, and prayer rooms, educational centers, and health facilities are built from wood and fabric, and the hardships of the post-war period are endured. Such is the way of life: small achievements lead to a great accomplishment. The sea is but drops next to each other, and Gaza will be rebuilt from

New, God willing... So be a building block and not a stumbling block at every step. We are raising the tent pole here, repairing the wall, and establishing prayer areas, while the towers of global Zionism are collapsing there. This is the future, with God's help, and we see no other.

A crime against Islam.

Some people consider themselves qualified to speak about religion, even though they are not specialists, claiming that religion is easy and they understand it simply. But I say: The study of Sharia is a great specialization with its own rules, foundations, and scholars. The deepest and most precise science among all sciences is the science of Sharia, and no one has the right to preside over it unless they enter it through its proper gate. There is nothing in knowledge that is called easy or that does not need explanation. When Imam Malik - may God have mercy on him - was asked about a matter, his answer was: I do not know. The questioner followed up by saying: It is a simple matter, so he said: There is nothing simple in knowledge!

It is a grave error for a person to believe they are qualified to speak on religious matters simply because they watched a YouTube video or lessons by a preacher or self-proclaimed expert. Speaking of which, I know people who attended every World Cup football match, in addition to club competitions, and memorize the players' names and numbers, but unfortunately, they don't know how to kick a ball! Therefore, many people watch lectures by sheikhs, but they remain strangers to the environment of knowledge, let alone specialization!

The trivialization of Islamic knowledge by many stems from their perception that knowledge is a single issue or a single chapter, and then they can spout nonsense and make whatever comes to mind! This is far removed from the reality of Islamic sciences. To give you an idea of this, here are some chapters of Islamic law that a specialist must study carefully to be qualified to speak on religious matters, while of course, it is essential to approach the knowledge through its proper channels.

1- Memorizing the Holy Quran.

2- The science of Tajweed, the different readings, and the unbroken chain of transmission (isnad).

(1) See: Tartib al-Madarik wa Taqrib al-Masalik by Qadi Iyad (1/184).

3- The Science of Exegesis (the Prophet's exegesis, the exegeses of the Companions and their Successors and those after them, contemporary exegesis, thematic exegesis, social, jurisprudential, and linguistic exegesis, rare words and vocabulary of the Qur'an, Qur'anic miracles, and others).

4- Qur'anic Sciences (abrogation, Meccan and Medinan verses, reasons for revelation, and others).

5- Arabic Language Sciences (grammar, morphology, rhetoric, poetry, prosody, eloquence, figures of speech, and others) and their relationship to the sciences of exegesis and hadith.

6- The Science of Jurisprudence (the origins of jurisprudence and its schools, jurisprudential texts, the authoritative schools of thought, commentaries, the science of legal reasoning, verses and hadiths related to rulings, and others).

7- The Science of the Principles of Jurisprudence (general and specific terms, tools of specification, ambiguous and clear verses, concise and detailed verses, and others).

8- The Science of Jurisprudential Maxims and their application

9- The science of consensus (ijma'): its origins, rules, importance, and its relationship to understanding and applying fatwas.

10- The science of hadith (rijal), hadith terminology, hadith criticism, hadith explanation, the compilation of the Prophetic Sunnah, chains of transmission and verification, hadith defects, conflicting hadiths, rare hadiths, and other related fields).

11- The science of history and its relationship to jurisprudence, fatwas, and exegesis.

12- The science of the Prophet's biography and its related applications and legislation.

13- The science of logic and philosophy (and its related rational arguments and refutations of opponents).

14- The science of creed (the pillars of Islam and their details, Islamic sects, doctrinal schools, and religions).

15- The social, political, and economic sciences and their connection to Islamic law.

This is a brief overview; I have not elaborated further on many of the sciences. In short, "Indeed, We will cast upon you a weighty word" [Al-Muzzammil: 15]. Know then that there is a very great interrelation between these sciences, and an error in one matter leads to great errors and crimes, just as correctness in a science opens up new horizons and reveals hidden truths

What have you read of these sciences, my brother?! And what have you mastered?! A student of knowledge may spend ten years of his life mastering one or two sciences, and have a superficial knowledge of other sciences, then speak about religion with extreme caution. On the other hand, you find some who, because they watched a clip of a thinker, want to meddle in the details of Islamic law or consider themselves qualified to explain religious texts. Take this statement from Ibn al-Qayyim: “Whoever issues fatwas to people based solely on what is transmitted in books, without considering their different customs, traditions, times, places, circumstances, and contextual clues, has gone astray and led others astray. His crime against religion is greater than the crime of someone who treats all people, regardless of their countries, customs, times, and temperaments, with what is in a medical book. Indeed, this ignorant doctor and this ignorant mufti are more harmful to people’s religions and bodies. And Allah is the One from whom help is sought.” (1) It is established in Sahih al-Bukhari that the Prophet (peace and blessings be upon him) said: “I do not think that so-and-so and so-and-so know…” From our religion something, and Al-Bukhari titled it: Chapter on what is permissible regarding suspicion), meaning that this is not suspicion of evil, because suspicion applies to a man who is free from accusation, but one who speaks about religion without knowledge is committing a crime.

Therefore, it is foolish for someone to write a legal question on his page and ask his followers, at all levels, to explain the legal ruling on it or their opinions.

And it is also a crime against the Sharia to speak about religion without knowledge, or to issue fatwas using the methodology of “I think” or “it is possible” or “perhaps”

(1) I’lam al-Muwaqqi’in ‘an Rabb al-‘Alamin (3/66).

(2) Sahih al-Bukhari, Hadith No. 6067

Therefore, if a question is posed to you in the field of Islamic law, and you do not know the answer, then silence and saying "I do not know" is piety and worship. Speaking without knowledge is audacity and a crime. If someone asks you about a piece of information in religion or a ruling from the well-known, clear, and agreed-upon rulings among Muslims, such as the obligation of prayer, fasting, zakat, and the prohibition of adultery, usury, alcohol, and the like, then you must answer him and not conceal anything you know for certain. As for anything else, refer it to specialists, and you will be safe and gain.

Issuing fatwas is not merely information; it is a skill and a craft. Jurisprudence is much more difficult than some imagine. Most of them mispronounce verses, distort their meaning, delve into their interpretation, and contradict all schools of thought and imams with their flawed understanding. By God, the affliction caused by such people is greater than the affliction of the People of the Torah with their rabbis and the People of the Gospel with their monks

And a final note: I am still a student of knowledge and not a mufti, but I am protective of my religion and my specialization and I love it. The whole matter revolves around piety and acceptance, and knowledge is the fear of God, so make us, O God, among those who fear You and are truly pious towards You

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Reflections and Contemplations

The First Ramadan Muslims Experienced

The first Ramadan the Companions fasted with the Messenger of God (peace and blessings be upon him) was in the second year of the Hijra. Ramadan wasn't about lamps, lanterns, and feasts, but about obligations, struggle, and strength. In that same year (2 AH), the Battle of Badr took place, Zakat was made obligatory upon them, as was Zakat al-Fitr, fighting was made obligatory, and the call to prayer (Adhan) was instituted.

Until about twenty years ago, the internet wasn't widespread, social media didn't exist, and Ramadan was welcomed with worship, lessons, devotion, and remembrance of God... Imagine Ramadan without dramas, series, riddles, hidden cameras, pictures, and markets. How beautiful it would be! I hope the coming years don't bring anything stranger.

The Battle of Shaqhab and the Mongols

The terror that accompanied the Mongol movements filled people's hearts and weakened their resolve. Whenever people heard of their advance into a land, they fled from confronting them. The Mongols wreaked havoc on the land, destroying cities and altering the landscape. People became cowardly and refused to fight or confront them, surrendering to them until groups of Muslims would surrender to a single Mongol, who would then slaughter them one by one without them lifting a finger. Some scholars realized this and began to incite the people and their leaders to fight the Mongols, reminding them of God's promise of support and victory. Ibn Kathir says: "And the Sheikh of Islam, Ibn..."

Taymiyyah swears to the princes and the people: You will be victorious in this battle. The princes say to him: Say, God willing. He says: God willing, as a certainty, not a condition. He used to interpret things from the Book of God in this regard, including the Almighty's saying: {That is so. And whoever retaliates with the like of that with which he was harmed and then is wronged - God will surely aid him.} [Al-Hajj: 160]. After this incitement and preparation by the people and the princes, the Battle of Shaqhab broke out on the gates of Damascus, at the beginning of Ramadan in the year 702 AH, under the leadership of Sultan Al-Nasir Muhammad ibn Qalawun - the Sultan of the Mamluks over Egypt and the Levant. The scholars led the ranks of the people in jihad, and the battle ended with a crushing victory for the Muslims, and it ended the ambition of the Mongols to control the Levant and expand in the Islamic world

I said: The role of scholars in mobilization and leading the ranks is indispensable in every battle the nation wages. May God have mercy on a time when scholars were the mujahideen: an Egyptian fighting in Damascus, a Syrian fighting in Baghdad. That's how they were back then, and hope remains for a unified nation. So do not forget your nation in your prayers.

Knowledge and the Teacher

Teacher's Day has passed, and on this day, I would like to say: The best educational environment in my life was my mosque. There, I learned the Quran, humility, the etiquette of speech and silence, jurisprudence, hadith, and our noble language. I learned there how to fortify myself intellectually and in terms of security. I learned there the meaning of jihad and preparation. I learned there how to buy and sell. I learned there how to deal with all people... and I cannot enumerate all that I gained from the mosque.

(1) Al-Bidayah wa'l-Nihayah by Ibn Kathir (23/14).

On Teacher's Day, I remember my teacher who corrected our tongues with the Quran and thanked us when we worked hard. On Teacher's Day, I vividly recall how many times he sat to teach us and enlighten us about our religion.

On Teacher's Day, I say: I gained knowledge from the mosque that I never found in the most prestigious schools or universities. Were it not for the mosques, there would be no men or mujahideen, and we would be in a miserable state!

The Islamic centers of Cordoba, foremost among them the Great Mosque of Cordoba, which contained twenty-seven schools and was frequented daily by four thousand scholars and students, were a source of pride for knowledge. Europeans even came to the centers of Cordoba to seek religious and secular knowledge.

The scholarly environment found in the mosque was capable of producing a great generation with a high level of piety and culture. However, many people thought that excellence lay in worldly pursuits and luxury, so the gatherings of knowledge and renaissance were abandoned, and the mosque became merely a place for prayer.

A Great Impact

There is a saying attributed to our master Abdullah ibn Abbas that, whenever I read it, I long to repeat. He says

It contains: “There are three whom I cannot repay, and a fourth whom only God Almighty can repay on my behalf. As for those whom I cannot repay: a man who made room for me in his gathering, a man who gave me water when I was thirsty, and a man whose feet became dusty from frequenting my door. As for the fourth whom only God can repay on my behalf, he is a man who had a need and remained awake, pondering.” By whom does he place his need, and he found me a place for his need, and this is something that none but God, Glory be to Him, can suffice on my behalf (1)

I will comment on this statement in simple language.

(1) Makarem al-Akhlaq by al-Tabarani, p. 380

(A man who made room for me in his gathering...) This is the one who says to you in a spacious gathering: Come sit next to me, and makes room for you. And a man who gave me water when I was thirsty.) And how great is the reward for giving water to the thirsty! And we realized in this war the value of a sip of water and giving water to the thirsty. And a man whose feet were dusty from going to my door,) asking, or seeking knowledge, or visiting, or fulfilling one of my needs

And the fourth is amazing, from our master Ibn Abbas (And as for the fourth, for whom none but God can suffice on my behalf, it is a man who had a need and remained awake, pondering whom to turn to for help. Then, in the morning, he saw me as the one to whom he could turn for help). This was a distressed man who had been afflicted by a matter that burdened him, so he spent the night thinking about whom to approach. Then, he saw me as worthy of his need and asked me to resolve it. How fortunate I would be if God granted me success in fulfilling his need.

From the images of victory

The Prophet (peace and blessings be upon him) was driven out of his beloved city of Mecca, pursued by the Quraysh! Yet, God called this expulsion a victory. He, the Exalted, said: {If you do not aid him, God has already aided him when those who disbelieved expelled him as one of two.} [At-Tawbah: 40]. This is because the enemy did not achieve what they sought, which was to eliminate the Prophet

The Prophet, peace and blessings be upon him, and his call, and the result was the establishment of the Islamic state in Medina and the empowerment of the Muslims. This is God's plan against the disbeliever. God said: "And [remember] when those who disbelieved plotted against you to imprison you or kill you or expel you [from Makkah]. But they plan, and Allah plans. And Allah is the best of planners." [Al-Anfal: 30]. Killing may be a victory for the call and the caller, but most people do not know. Sayyid Qutb said: How many a martyr could not

have achieved victory for his faith and his call, even if he had lived a thousand years, as he achieved it through his martyrdom. He could not have

That he should instill in hearts profound meanings and motivate thousands to great deeds with his sermon, like his last sermon written in his blood, so that it remains a driving force for sons and grandsons, and perhaps a driving force for the entire course of history for generations to come (1).

May God have mercy on the martyrs, heal the wounded, compensate us with good, and humiliate the Jews and their allies.

Advice on Worship

Do not concern yourself with whether you felt the sweetness of prayer or not, whether you wept in supplication or not!

Rather, occupy yourself with observing God Almighty and that in your position you are performing servitude to Him, drawing near to Him, glorifying Him, loving Him, and praising Him for His perfection and blessings, and feeling the greatness and beauty of His words. If these mentioned conditions are established in you, then everything will follow them, God willing. God Almighty is your goal and your purpose, so do not be preoccupied with the consequences of neglecting Him, for the consequence is a consequence and does not require you to exert yourself to reach it and forget your purpose

Then know that if you dedicate your intention solely to Him in worship, you must be patient with what He chooses for you. You may love humility without effort, but He chooses for you the servitude of striving, and He tests you with distractions, loss of pleasure, and the like, until you dedicate your intention solely to Him and persevere in His worship. Then He will bestow upon you His kindness and mercy, even if after some time, in addition to what He has reserved for you of great reward in the Hereafter, which is better and more lasting. If you achieve your goal but do not attain pleasure, you are on the right path and on the right path. But if you attain outward pleasure and improve your appearance while knowing that your inner self is otherwise, then you have gained nothing. Occupy yourself with what is required of you, and you will be saved and happy. And Allah is sufficient as a Guardian and Trustee.

(5/384) (1) In the Shade of the Qur'an

Beneath him the flood... Khabbab's trench

Two consecutive verses

There are two great consecutive verses in Surat At-Tawbah that a Muslim should pause and reflect upon

The first is the saying of God Almighty: “Indeed, God has purchased from the believers their lives and their wealth in exchange for Paradise. They fight in the cause of God, so they kill and are killed. [It is] a true promise [binding] upon Him in the Torah, the Gospel, and the Qur’an. And who is more faithful to his covenant than God? So rejoice in your transaction which you have contracted. And that is the great attainment.” - [At-Tawbah: 111]

And the second is the verse that follows it, which is the saying of God: “Those who worship, those who praise, those who glorify, those who bow down, those who prostrate, those who enjoin what is right and forbid what is wrong, and those who observe the limits set by God. And give good tidings to the believers.” [At-Tawbah: 112].

So consider your situation and condition, for you will either be among the people of the first verse, or you will be among the people of the second verse.

And congratulations to whomever God guides to combine both.

O God, grant us a religion that pleases You and makes us pleased with You.

In moments of supplication

After asking for your own needs and wishes, do not forget the comprehensive prophetic supplications by which you ask God for all good, and seek refuge from all evil, and your nation, then your nation, then your nation, its awakening, its glory, its victory, and God's empowerment of it, its scholars, its thinkers, its mujahideen, its prisoners, its sick, its sons, and its daughters, and conclude with, "O God, inspire us with guidance."

The Power of Escape

Abandoning some sins and transgressions requires striving and courage. It requires a bold decision. It requires a soul that trusts in God. Whoever excels at escaping even in the midst of attachment, that is the truly successful one, by God. This can only be achieved through sincere supplication to God to strengthen you and grant you steadfastness, and by leaving God with the certainty that whoever leaves something for God, God will compensate them with something better, and that what is with God is better and more lasting.

O God, You are the refuge, the sanctuary, the support, and the succor. O God, all praise is due to You for Your light and beauty. Who else do we have besides You?! Who else quenches the thirst of our weary souls with His light except You, O Sustainer?! Who else overlooks our stumbles and forgives our great and small sins, despite His independence from us, except You, O Generous One?! We are the poor ones who have no life except through You. O God, by You we have reached the morning, by You we have reached the evening, by You we live, by You we die, and to You is the resurrection.

A Precious Benefit

God has promised those who spend and give charity in good causes a multiplied reward. God Almighty says: “Who is it that will lend to God a goodly loan so that He may multiply it many times over? For him is a noble reward.” [Al-Hadid: (11)] As for those who spend on jihad in

the way of God, their situation is even greater than that, for He has promised them a multiplied reward many times over. God Almighty says:

And fight in the cause of Allah, and know that Allah is Hearing and Knowing. (Who is it that would loan Allah a goodly loan so He may multiply it for him many times over? And it is Allah who withholds and withholds, and to Him you will be returned.) [Al-Baqarah: 244-245]

Allocate a portion of your charity to this precious obligation

What can I offer to the Palestinian cause?!

Are you asking me this question while in your bedroom? Shouldn't we be a little ashamed? A generation will come that will ask you: Where were you when the children of Gaza died of hunger?! Why didn't you help them?! Why did you close the crossings to the wounded, the sick, the children, and the pregnant women, and prevent aid from reaching them?! Prepare an answer for them... and then prepare an answer for the questions of the Day of Resurrection, the day when the cowards and the collaborators will be called upon: "By your Lord, We will surely seize them all!" [Al-Hijr: 92]

But if you ask me with good intentions, I say to you: How many events in support of the men of God in Gaza have been held in your country, or attended, and encouraged people to attend?! Have you attended two events and then grown tired of them?! The least one can do is organize events of support, in addition to spreading awareness, collecting and sending donations, and trying to harm and provoke the enemy and strike at its interests by every means.

Finally, ask yourself: Will I be among the worst of creation in whose time Islam is humiliated?!

Filthy Incursions:

Today, a thousand despicable terrorists stormed the Al-Aqsa Mosque, insulting the Prophet (peace be upon him) in the courtyards of Al-Aqsa, raising the flags of their usurping entity, and dancing with them in full view and hearing of a great nation whose population exceeds two billion...

By God, they would not have dared to do this had Gaza not been abandoned and left to the mercy of the vile. In previous years, Gaza used to threaten and bombard with missiles anyone who transgressed, and stop them in their tracks

I don't know how the storming and desecration of Al-Aqsa Mosque can be accepted by those with sound instincts and Islamic honor?! Shame on those who allow the holy sites to be desecrated in their time! Are we living in the era of an Arab and Muslim generation that will witness the destruction of holy sites while they stand idly by?! Will they act for Al-Aqsa and for themselves, not for Hamas and Gaza?! The tragedy is that some still say: Hamas provoked Israel on October 7th, turning a blind eye to all the past and present crimes committed by the Zionists. Woe, misfortune, and shame upon the vile and the cowardly.

All this bankruptcy and impotence while Gaza continues to fulfill its duty as God commanded it, as if supporting Al-Aqsa Mosque is only the duty of the people of Gaza!!

Is the ambassador killed in Washington while the Zionists enjoy security in Muslim lands and the Jews wreak havoc in Al-Aqsa?!

The important thing, O Muslims: If you witnessed what happened at Al-Aqsa Mosque and your hearts were filled with hatred for the Zionists, then remember those who normalized relations with them, remember those who describe their friendship as an alliance and cooperation against terrorism. Indeed, let part of the hatred in your hearts be for them, and let a portion of your prayers be against them.

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Amazing jurisprudence

I was surprised by the many so-called scholars and half-educated individuals who believe that jihad is only necessary in times of strength, and they theorize about this idea and write books on the subject... I wished I could shout at them, saying: Jihad is more obligatory in times of weakness than in times of strength. "But you weakened yourselves, and you waited, and you doubted, and wishful thinking deluded you until the command of Allah came. And the deceiver deluded you concerning Allah." [Al-Hadid: 14]. The clearest proof of this is the first verse revealed concerning jihad: "Permission [to fight] has been given to those who are being fought, because they were wronged. And indeed, Allah is competent to give them victory. Those who were expelled from the Their homes were taken unjustly, except for saying, “Our Lord is Allah” [Al-Hajj: 39-40]. These people, according to the text of the verse, are weak, oppressed, and displaced. Therefore, Allah commanded them and permitted them to wage jihad.

The Flame of Jihad Remains

The Muslims continued to fight the Crusaders for forty-seven years in small groups and scattered formations before the beginning of unification under the Zengid dynasty

And so it is with us now: groups of warriors fighting falsehood here and there. This will continue until the resurrection of the nation, when it unites under one banner to fight falsehood and vanquish it. Therefore, these groups and bands are the guarantee of the continued flame of jihad, and they are the path to unity and clear victory. So do not underestimate their importance and zeal. It is in this context that we understand what Imam Muslim narrated with his chain of transmission from the Prophet (peace and blessings be upon him), who said: “A group of Muslims will conquer the White House (the home of the Persian ruler [Kisra] / the home of the family of the Persian ruler).” (1)

(1) Sahih Muslim, Hadith No. 1822

How ugly is crookedness

As for the saying: “The House has a Lord to protect it,” it is a saying of the polytheists before the mission of the Prophet Muhammad. After the sending of Muhammad ﷺ and the obligation of jihad and defending the truth, it became here as a nation charged with defending the holy sites, and if it does not fulfill its duty, God will replace it. “Here you are, those who are called upon to spend in the cause of God, but among you are some who withhold. And whoever withholds only withholds from himself. And God is the Rich, while you are the poor. And if you turn away, He will replace you with another people; then they will not be like you.” [Muhammad: 38]

O God, hasten the destruction of the oppressors. O God, whoever fails to support Al-Aqsa, replace them with other people whom You love and who love You.

The Sunnah of Distinction:

God Almighty said: {God would not leave the believers in the state you are in until He distinguishes the wicked from the good. Nor would God reveal the unseen to you.} [Al Imran: 179]. These major events that occur in the life of the nation distinguish the ranks. We do not despair because of the trial and its severity, for it will shape generations and distinguish the wicked from the good. Say, "The unseen belongs only to God, so wait..."

Whatever strength you can muster

Many people think that the meaning of "ability" in God Almighty's words: {And prepare against them whatever you can of power and of steeds of war by which you may terrify the enemy of God and your enemy} [Al-Anfal: 60], is anything with which to fight the enemy. This meaning may be intended in the case of repelling an aggressor and the inability to possess something larger and stronger. However, the intended meaning is to exert effort and exhaust all means to acquire all kinds of power with which to fight and terrify the enemy. If it were proven that Muslims were capable of manufacturing a certain weapon, and then neglected to do so, then all Muslims would be sinful, from the falafel vendor to the Minister of Energy and the Scientific Research Authority. I know of no disagreement on this point.

False assumption:

Are you a Muslim? Yes. Then does that mean you must be the first to benefit from all good things...? Yes, because I am a Muslim. Tell me then, what did the family of Ammar ibn Yasir gain in this world from embracing Islam? It took from them and gave them nothing in return. In fact, they were the first to be killed in Islam... But they achieved a great victory in the Hereafter, for they were the first to attain martyrdom in the nation of Muhammad.

Always be mindful of these meanings so that you do not fall into error

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He made it for you:

When the verse was revealed, “My mercy encompasses all things” [Al-A'raf: 156], Satan said, “I am included in ‘all things.’” So God took it away from Satan and said, “I will decree it for those who are righteous, give zakah, and believe in Our verses” [Al-A'raf: 156]. The Jews and Christians said, “We are righteous, we give zakah, and we believe in the verses of our Lord.” So God took it away from the Jews and Christians and said, “Those who follow the Messenger, the Prophet to come, whom they find written in their scriptures.” The Torah and the Gospel [Al-A'raf: 156]. Reflect on how God removed them from Satan and from the Jews and Christians, and made mercy and forgiveness exclusive to the nation of Muhammad (peace be upon him). Be mindful of this blessing, praise your Lord for it, and give thanks for it.

Priorities of Repentance

When preachers speak about repentance, they begin by lashing young people for a forbidden glance, reminding them to repent for an old conversation with a girl... and so on. The young man spends his youth exhausted, with no concern or effort except to rid himself of the tyranny of lust and its lustful habits, thinking that by this discourse he has rid himself of the greatest of sins, and that by doing so he has achieved repentance and servitude, fulfilled his purpose in life, and attained glory! By my life, this is a neglect of higher goals, a flaw in understanding repentance, and a distraction of young people with means from ends

Repentance and seeking forgiveness are a lifelong duty, my brother. Your repentance for failing your nation, neglecting preparation and jihad, failing to support Islam, and abandoning the encouragement of the believers is a thousand times more obligatory than

(157/13) (1) See: Tafsir al-Tabari

Your repentance from a forbidden glance, a vulgar insult, or a cigarette you smoked.

My words should not be understood as an invitation to look at what is forbidden, trivializing sins, or anything similar. Rather, I am discussing the degrees of sin and the priorities of the current stage. Undoubtedly, looking at what is forbidden corrupts the heart, and repentance from it is necessary. However, repentance from failing to participate in jihad and support is even more obligatory.

Among the most beautiful feelings:

Despite the noise and desolation of life, there are beautiful feelings that a person experiences in certain situations. Among the most beautiful feelings for me are:

1- A moment of contentment, in which I earn a prayer from my dear parents, for their prayers are unparalleled!

2- A moment of rain after a long night of prayer, in which you supplicate and hope that God will accept it!

3- When I see a young man who has recently become religiously observant entering the mosque, praying, and prolonging his prostration, I am filled with immense joy.

4- When someone comes to me seeking help with their need, and God enables me to fulfill it for them

What an honor!

A great honor, indescribable by God, that God has honored us with His Oneness, His remembrance, and His praise, that He has made us among His servants, those who bow and prostrate to Him, while others prostrate to stones, trees, humans, and cattle. All praise is due to You, our Lord, for choosing us to be from the nation of Your beloved Muhammad and his followers, and among those who defend Your religion and the sacred sites.

May God accept from us and from you, my beloved ones. O God, make our deeds purely for Your noble countenance, and do not let anyone else have any share or portion in them. O God, purify us from seeking victory for ourselves, and from the love of fame and the love of praise...

O God, if what I write is good, then make it beneficial, and if it is otherwise, then guide me, rectify me, and accept my repentance. You are the guarantor of all that is good, and You are sufficient for us, and the best of guardians. O God, I am the weakest of Your servants. You have honored me with Your knowledge and permitted me to remember You. O Lord, take me under Your care among those You have taken under Your care.

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Successive Battles of the North

More than a year has passed since the great crossing, and the enemy still thinks from a place of hatred and revenge. Fifty thousand martyrs and one hundred thousand wounded and missing have not quenched their thirst for vengeance, so they decided to begin a new phase whose essence is more killing and displacement... I believe that the enemy leaders were seeking any plan, even one offered by a radish seller on the side of the road, because the avenger does not think with his mind, but only with the logic of revenge.

They began with fire belts in northern Gaza, east and west, as a prelude to the enemy's entry from two axes. This was accompanied by the dropping of leaflets to evacuate the entire north. People could barely endure life in the first place, and with the evacuation plans, you could see death in their eyes. So, people fled under bombardment from northern Gaza to western Gaza, and the bombing and destruction increased. Only two thousand people remained in the northern part of the Strip!!!

As the enemy intensified its efforts to implement the generals' plan in northern Gaza and attempt to empty it of its people, the scholars and leaders of the Jihad played a prominent role in steadfastness. My Sheikh, Dr. Rami Al-Dali - may God grant him success and protect him - issued a paper to strengthen the resolve of the Mujahideen in northern Gaza. It had a great impact on the decision to stand firm, and I remember that I received it and imbued it with my soul and heart, then I conveyed it to the Mujahideen in the city of Beit Hanoun. God facilitated that I circulated it among the Mujahideen groups, so that they would hear the messages of the Qur'an and the verses of steadfastness. I will not hide from you that the stage was very harsh, as you are in an isolated place and all around you is death and destruction, and no one knows about you, and the enemy bombs us every day with the most powerful missiles and the latest that war technology has reached

Among the glad tidings mentioned by our Sheikh - may God grant him success - in his encouragement of the mujahideen, and that the northern front will not be emptied of its people and mujahideen, is the saying of God Almighty: {And who is more unjust than one who prevents the name of God from being mentioned in His mosques?

And those who strove to destroy it. It was not for them to enter it except in fear. For them in this world is disgrace, and for them in the Hereafter is a great punishment. (Al-Baqarah: 114) The enemy was talking about settling in northern Gaza, and settling means to take a place as a homeland, meaning to feel safe there. The Jews had demolished and destroyed all our mosques, leaving not a single one standing in northern Gaza. So the message of the verse then is: Every land whose mosques you have destroyed, O Children of Israel, you have no homeland or safety in it. Perhaps you will enter it and cross it, but only in fear and terror, because you have destroyed the houses of God and harmed those who frequented them. (1)

I remember that I had mentioned this verse to one of the fighting groups and explained it, linking it to reality. One of them said to me, "By God, Sheikh, recite it to me again." So I recited it and emphasized its meaning. He said, "It's as if I'm hearing and understanding it for the first time." He had been reclining, bloated with worry, but when he heard this good news, his laughter was from ear to ear. I said to him, "Northern Gaza will not be a homeland for the Jews, God willing!"

Of course, for such good news to touch your heart in the circumstances of that time is something that instills certainty, because what the Jews call the Mefalsim barrier, which separates the north from Gaza, had been struck from the sea to Salah al-Din Street, and talk was increasing about turning the north into a buffer zone. Glory be to Him who turned back the disbelievers in their rage...

But I won't hide from you that even human beings need hearts certain of God. These human beings have touched some hearts, but they haven't stirred anything in them. Therefore, a message to every Muslim: strive to increase your certainty, so that when the messages of the Quran come to you, you will be ready for them. But if you remain dreaming of glory while you treat the verses of the Book as if they were mere points of view, even if you saw the truth with the eye of certainty, you would not benefit. Believe me, for Surah At-Tawbah has told us

(1) And this is the martyr's sermon to the mujahideen in the tunnels of glory about this idea

https://drive.google.com/file/d/1mFQvTgphS4FggVgC6uXXgMSizyFVc1TJ/view?usp=sharing

About a people who saw the Messenger of God, may God bless him and grant him peace, and lived with him and heard from him, but they were doubtful about the methodology and weak in certainty, so one of them would say hesitantly: Will you permit us to go out for jihad?! Is it possible that we are fit for that?! Then the revelation came down saying: “Only those who do not believe in God and the Last Day and whose hearts are in doubt seek refuge with you, so they waver in their doubt.” [At-Tawbah: 45]

If you ask me how to increase my certainty, I say to you: Firstly, by dealing with revelation as a constant provision and need, not an umbrella to which one resorts when needed. Our mujahideen did not have much of the world's equipment, but they were devout and absolutely certain of God's support, and of the pain and sorrow that the enemy soldiers conceal. We saw the helplessness of a soldier armed with all capabilities, carrying an advanced weapon, entering a house to secure it and make sure that there were no resistance fighters inside. He would throw down his weapon and sit with his head in his hands, as if cursing his work and his misery. We saw this scene in reality in a soldier entering a house on Damra Street in Beit Hanoun, carrying a Negev machine gun. He threw down his weapon and sat to the side, as if the earth had become too narrow for him. Glory be to You, O God, there is no one who can extend what You have withheld, and no one who can withhold what You have extended

With certainty, we saw terror gnawing at their hearts, by the grace of God. But the doubters and the submissive saw the enemy as large, strong, and haughty. This is the difference... We do not see them because God has diminished their importance in our eyes, while others believe they possess the treasures of the heavens and the earth.

Certainty enables you to wage battles with divine inspiration and according to the signs of prophethood, and the result is that you do not stray from the path to God, with God's help.

And I advise you a second time: Keep company with the people of certainty, associate with them, and do not let your eyes turn away from them, desiring the adornments of this worldly life. Certainty will fill your heart if you live near a mujahid who seeks God's help. When he wakes up from his sleep, he will say to you:

A morning of contentment... a morning of certainty. May God see nothing from you today but gratitude and patience. If He delays relief for us, it is for a reason; and if He hastens what we desire, it is by His grace and mercy. Both situations are good, and praise be to God, Lord of the Worlds.

Among the glad tidings mentioned by our Sheikh, Dr. Rami al-Dali (may God grant him success), in his encouragement of the mujahideen, is that these circumstances are an opportunity to achieve and perfect sincerity. Behold, seclusion has come to you, and behold, the days of patience and complete detachment from people have come to you. This is the solitude of the mujahideen, the asceticism of the worshippers, the nights of the Cave of Hira, a jihad without ambiguity, the alienation of the strangers, and the companionship of the sincere

It is among the wonders of sincerity that you strive for the sake of God and conceal your deeds, and you find that God has elevated your mention and given you a good reputation among others. Speaking of which, our Sheikh, Sheikh Muhammad Muhammad Al-Ashtal – may God preserve and protect him – wrote in his excellent book, "Siraj Al-Ghuraba" (The Lamp of the Strangers), an interesting chapter entitled, "Every secret you conceal, God will reveal it." Refer to it, for it contains great benefit!

At the end of the gathering, I said to one of the mujahideen: Consider all the options before you, and you will find nothing but steadfastness. He said to me: Why?! I said to him: Because it is the only option that pleases God in our current situation. Then, in the Hereafter, a caller will call out, saying: Where are those whose eyes stayed awake in the path of God?! The truthful will rise to be honored. He was silent for a moment, then sighed and said: O God, all praise is due to You. We are content, O Lord

Battles of Beit Hanoun

The enemy entered Beit Hanoun time and again, but this time they launched a brutal ground operation. As usual, they began with extremely heavy shelling, especially with massive fire belts, even though the enemy had previously occupied Beit Hanoun for ninety days. Yet, each time they re-entered, they preceded it with frenzied bombardment as if it were the first time.

The situation at that time was not easy. Most of the buildings were destroyed, and the areas were completely exposed. Nevertheless, the mujahideen had made great preparations, thanks to God. They left no street untouched, installing cameras and planting landmines. This was not the work of a day or a month, but rather the result of continuous preparation for ten months. If you were to ask me what we prepared in ten months, here is some of the effort exerted, so you can imagine how the men of God were thinking in the field

While everyone was waiting for a truce and a ceasefire, the decision was that we would continue preparing for battle. If the war stopped, we would have done enough. If it continued, we had prepared something to displease the enemy, and we would fight him and make him suffer, God willing.

One of the greatest and most difficult preparations at that time was the restoration of the tunnels to make them suitable for living and maneuvering. This was, by God, a very arduous task, because it required double the effort, starting with digging up a bombed area, then excavating underground with the simplest tools to repair an alternative passage to the one that was bombed, and all the effort, fatigue, and pain that accompanied it. If the fighting unit of ten young men had completed one meter a day, by God, this would have been a great achievement

During the work and digging, the concrete arches and columns used to stabilize the sides and roof of the tunnel ran out. We then used iron, which also ran out. We were forced to collect wood from bombed houses and repair the tunnels with it (1).

Can a Muslim working for his religion believe that ten men spent an entire day digging one meter underground?! What would that meter accomplish?! That meter didn't affect the thrones of the oppressors back then, but be certain that the meter you complete today is the reason for the downfall and collapse of tyrannical regimes.

We continued working with diligence, patience, perseverance, and faith in God. We re-established the underground water and electricity network. A few men were martyred while digging and laying the water and electricity lines, others had limbs amputated, and some of those who were with us were martyred afterward, without having witnessed the moments of engagement

If you approached this event from a purely materialistic, consumerist perspective, you would say: "Would you, as a working Muslim, be content to be dismissed for laying an electrical wire or a water line?!" But from the perspective of the Hereafter, we say: "Wherever God and duty called me, I was ready to fill the gap. Every sacrifice is not lost with God, and I will receive its reward in the Hereafter."

By the grace of God, we set up a network of cameras, through which we monitored the town's streets, and even the streets and buildings of the occupied city of Sderot, adjacent to Beit Hanoun, with complete ease. This network was set up after much effort and many details that cannot be mentioned here. This network was bombed more than once, and each time the mujahideen returned and repaired it after every airstrike.

(1) This is a picture of the martyr in one of these tunnels:

https://drive.google.com/file/d/1mFQvTgphS4FggVgC6uXXgMSizyFVc1TJ/view?usp=sharing

Al-Harbi, and here is a message to everyone knowledgeable in this field (photography and cameras): If you are not motivated to help the mujahideen in this area, then your knowledge is harmful and not beneficial.

By the grace of God, we have prepared the explosive devices in the obligatory passages, open areas, and houses expected to be used by the enemy. This is an effort that requires weeks, even months, because it is not just one or two devices! Rather, perhaps two hundred devices that we had prepared before the enemy entered. Each device requires digging in the ground by hand, camouflage, preparation, a route for the detonating wire, testing the detonator, and other such details!

Where would we get this number of devices, when we have been in a war of attrition for more than a year and a half?! This number requires large quantities of explosive materials, manufacturing workshops, and great knowledge and effort spent in making the devices. But the Generous Opener, when He opens for His servants, He amazes them, as He tasked a group of our men with collecting the enemy's remnants (dropped bombs and unexploded shells), some of which were heavy weights. A place was prepared near the enemy's concentrations, only a short distance away from them, and it was equipped as a factory to empty the explosive material from the missiles and unexploded shells and to prepare molds for pouring the explosive material. In addition, we were collecting iron rods from the bombed houses, cutting them with hand shears into the shape of shrapnel that did not exceed one centimeter in length, and placing them with the explosive material. All of this preparation was done by hand without the use of any machines, and you can imagine the amount of effort that was put into that. After all these steps, the device was prepared, set up, and monitored by the men of God

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The men would set out in the morning for their tasks. One was required to cut a large bucket of iron rods, another to transport them from the cutting area to the manufacturing site, a third to carefully and meticulously cook the explosive materials, a fourth to prepare the molds for casting, a fifth to prepare the detonators, and so on. After preparing each mixture, we would take a container and test it near the border. It would be detonated to determine its advantages and disadvantages, and then a decision would be made to adopt it or modify it.

Can anyone believe that the enemy, with all its cameras and technology, knew nothing about all this?! Yes, God's care is above all things.

Many containers were prepared in that blessed place. Some were detonated among the enemy, killing some of them, praise be to God. Some remained stored for another day with the enemies of God

The way the mujahideen learned, with the war's prolonged duration, was through shock learning. Before the war, many of us weren't skilled in bomb-making; it's a precise military specialty, requiring specialized personnel. But circumstances, by the grace of God, forced many to enter this field, forming teams of bomb-making engineers.

Another area where effort was expended was securing, transporting, and storing food in preparation for the hours of engagement and the day of famine. Don't be surprised if I tell you that we cultivated some land while in ambushes, to provide us with provisions when needed. I remember that providing, transporting, and storing food was backbreakingly tiring, by God, because we would bring it from distant places and carry it on our backs over rubble and bombed-out houses, then descend with it underground for long distances. You would see even the strongest man, upon reaching the food storage area, drop his load and lie on his back, saying, "O Lord."

In conclusion: Know that the sky will not rain down sustenance, and miracles do not come to the sleepers, nor because you pray and remember God. Rather, you must move and exert effort. Miracles, success, and help come to those who strive and take action. They come to those who stand diligently on their feet and move, trusting in their Lord. "And those who strive for Us - We will surely guide them to Our ways. And indeed, Allah is with the doers of good." [Al-Ankabut: 69]

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Preparing rocket barrages

The Mujahideen in our area still had dozens of rockets, some of which had been swept away, and some of which the enemy had not noticed. So the Mujahideen repaired, aimed, and activated them, and they became ready to be launched. However, the wise leadership stipulated that the rockets should not be launched while people were in the town, but if the enemy advanced and the people fled and the town became empty, then we would launch them

The first of these platforms was a rocket launcher that bombarded enemy settlements in occupied Jerusalem in January 2025. This platform was prepared after 2014 and bears the hallmarks of the martyr, the mujahid Muhammad Akram Shabat (may God accept him). This launcher remained inactive until the Battle of Al-Aqsa. The enemy had advanced and swept through the area during the first incursion into Beit Hanoun and remained in the location of the rocket launcher for ninety days, but they did not notice it. Then the brothers specializing in artillery came and repaired the location of the rocket launcher. The repair work continued for a full week, knowing that the area was a border region and aircraft of all kinds were constantly in the skies. May God reward them and be kind to them. One of the brothers confided in me that the work involved risk, so I told him: No work is without risk. As long as the work involves a group, then seek God's help and do not despair. A nation that seeks martyrdom is adept at shaping life. None of the brothers were harmed, thanks be to God. This launcher was launched from Among the vehicles and around the enemy soldiers, it was a major blow to them, shattering their morale after their entry.

The brothers also prepared many other bursts, some of which were fired during the final round of entry into the town, some of which were destroyed by the enemy—may God destroy their homes—and some remained in their positions awaiting the signal to fire

Here I would like to point out the jurisprudence of the mujahideen regarding launching rockets! Some sheikhs consider the resistance leadership to be foolish, launching rockets from the midst of crowds. This, by God, is an accusation and a slander against the mujahideen, the learned men of God. Anyone with experience in the field knows that rockets are prepared in advance of the war and are not deployed except with the permission of the owner of the place. They agree that a salvo will not be launched unless the area is empty of residents. This decision has been in effect since 2012.

There may be some individual cases, not affiliated with the resistance leadership, where some enthusiastic young men launch rockets near civilians. This is rare and rejected by the resistance leadership. In fact, we tasked a group of mujahideen with dismantling a rocket salvo because it was positioned near civilians. Some enthusiastic young men were even threatened by our mujahideen leadership because of their individual actions. These situations happened in my presence more than once during the Al-Aqsa Flood War

On one occasion, the mujahideen were about to raid a newly established enemy position in Beit Hanoun. A few families were still in the town, so the brother in charge of the operation sent a young man to each house in the area to inform the residents that they needed to leave, as their presence posed a significant risk from the cowardly enemy's reactions. Even though they were more than five kilometers away from the scene of the operation, this is the prevailing behavior of the men of God in their dealings with civilians. Is it then acceptable for a scholar to come out and accuse the mujahideen of launching rockets from among the people?! This behavior is rejected by the mujahideen leadership; it is the behavior of some reckless individuals, and even the least knowledgeable mujahid knows that this is what we are trained to do in the fields of jihad. So let us stop flagellating ourselves and direct our pens to their proper places. And Allah is the One from whom help is sought

Fierce Engagement Battles*

The enemy entered our area of responsibility. We were monitoring them via cameras, most of which were destroyed in the frenzied preliminary bombardment. However, we repaired them during the battle, a high-risk operation, but God granted us success and aid.

This time, the enemy advanced from two axes: the Erez Crossing axis, passing through Sultan Street towards the railway area, and the Abu Safiya axis, passing through the entrance to Beit Hanoun towards the Al-Basayna area. When they suffered several blows from the Erez axis, they abandoned the entry axis from there and retained the Abu Safiya axis because it lies between two battalions in a vulnerable area. Of course, it was very difficult for the enemy to be struck by God's men near the Erez axis, and anyone familiar with the area understands this. But victory and support come from God.

The enemy's advance continued, and the fighting intensified among our men. The battalion decided to begin offensive operations, and two of our most determined young men were chosen and assigned a heavy mission... They would be suicide bombers

Do you remember the deputy brigade commander who was killed in Beit Hanoun, along with ten of his soldiers?! Such was the bravery of these young men. They set a well-planned ambush, planting explosives and laying wires, but the wires were cut by airstrikes. So, one of God's men was chosen to carry out a suicide mission. He would carry an anti-personnel explosive device, run with it between the vehicles, and plant it facing the advancing enemy forces, then detonate it. The hero greeted his brothers, bid them farewell, and entrusted them to God. They cast a final glance at him... for he was going out as a martyr. The risk in that situation was very high, and the probability of returning was very low. So, the young man leaped into his position like a lion upon its prey, covered the distance, and planted the explosive device

He detonated it, and the young men heard the explosion and gunfire. They thought their brother had been martyred and that they would never see him again. But then he returned after killing ten of them, along with their leader, saying: "Forgive me, forgive me, I'm back alive!" The brothers began to weep, saying: "We forgive you, man. Praise be to God, our Lord saved you and guided you!" I cannot describe to you the scene of their farewell as they cast a final glance at their brother, nor the scene of his return with smiles on their faces. This is not written in books as an excuse, but rather pray to God that you may see him in the fields of men.

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The enemy's stupidity and foolishness

In the enemy's attempts to dig and search for tunnels, it was as if he was looking for a needle in a haystack. At first, I thought that he was following a well-thought-out plan devised by his intelligence, but then he found himself searching randomly, digging in the ground by chance, hoping to find the tunnel passage!!, which is approximately one meter wide by two meters high, and in very complex paths!!

The enemy came with a digger and began drilling into the earth. Every fifty centimeters, he dug a hole that reached thirty meters underground. He did this along a long street that might be a kilometer or more long. Of course, this took several days as he dug holes in the earth, all of it like searching for a mirage. God Almighty said: “To Him belongs the true supplication. And those whom they invoke besides Him do not respond to them at all, except as one who stretches out his hands to water, thinking it will reach his mouth, but it will never reach it. And the supplication of the disbelievers is nothing but in error.” [Ar-Ra'd: 14]. The result: the enemy found nothing. He had the time and the numbers And the number, but it was unsuccessful and dull.

The enemy's dullness was most evident in the selfishness with which they lived. Some might think that the enemy soldiers were united, but no, they were selfish. If they struck an area and withdrew, they didn't warn others, lest a failure be recorded against them and an achievement be attributed to others. Believe me, this is how materialistic minds think! After every strike, their forces would bombard the place, then another force would advance, unaware of the previous event, and fall into a new ambush. This was from God's deception of them.

The enemy's dullness was also evident in their failed camouflage. News from our mujahideen brothers in the Jabalia and Beit Lahia camps reached us about the enemy's behavior in combat. Among the enemy's tactics was the use of robotic vehicles, objects resembling armored personnel carriers, which the fighters mistook for soldiers, only to find they were...

A bait to lure young men out and reveal their locations and target them. There is another type of it, which is a large model of explosives in the shape of a vehicle, which is controlled remotely, and explodes and leaves behind terrible destruction. So we prepared ourselves for that so that we would not fall into this trick

One day during the battle, the brothers spotted a military jeep in the western part of the country. The word "jeep" is considered a great prize for us, because it contained soldiers and perhaps enemy command. It was neither armored nor had any protection systems like the Merkava tank. The mujahideen were about to be lured out of their hiding place to engage it, but one of the scouts carefully observed the jeep's movements and found them to be electrical, not human. He told the young men: "This is a robot, don't move!" Indeed, it was a trap and an attempt to lure us in, but God's care and the vigilance of God's men were present. We cleared the way for that beautiful military jeep, and it passed unharmed over our obstacles, explosives, and mines. The enemy was reassured that the road was safe, and then their vehicles entered. Death came to them from every direction, and we ambushed them in successive ambushes. Praise be to God for His success

An overturned Merkava tank

An enemy combat unit entered a street in the northwestern area of Beit Hanoun. The Mujahideen had prepared a tight ambush in the area, where a large Shuwaz explosive device and an unexploded F16 missile from enemy remnants were planted

The enemy unit advanced with a military bulldozer. It dug its blade into the ground and began clearing the road. When it reached the missile, it threw a handful of sand over it. We almost detonated it, fearing that it would dislodge the missile, cut the wires, and prevent us from detonating it afterward. But God's mercy was present. The bulldozer buried the missile in sand and continued on its way. Two Merkava tanks advanced behind the bulldozer after it had cleared the way for them. We were monitoring all of this through cameras we had planted at every angle. We let them advance a little, then detonated a Shotgun explosive device against the advancing bulldozer. "Leave the bulldozer for now; I'll return to it shortly," we said. When the Merkava tank behind the bulldozer sensed the danger, it began to retreat. As it retreated, it stopped directly above the F-16 missile. The mujahideen detonated the missile in the name of God. At that moment, the wires snapped, and the camera went dark from the force of the explosion. Then, suddenly, the camera came back on, and we saw the Merkava tank exploded, burned, and overturned. We began shouting "Allahu Akbar" (God is Great). God is great, God is great, it flipped, it flipped! Oh, those moments! Then there was supplication, laughter, jokes, enthusiasm, and mockery, and by God...

The mujahideen couldn't bear to see the scene only through the camera, so they went up from the tunnel to the top to see the Merkava overturned with their own eyes, not through cameras. Oh God, a huge explosion, a crater in the ground, and attempts by the enemy to cover it up and get their soldiers out, and ambulances and fire trucks from everywhere

They scrambled and turned to rescue their burned soldiers, but alas, they had gone to hell... I return to the bulldozer. After the explosion, the bulldozer also retreated, only to fall into the same crater caused by the missile explosion, and overturn next to the Merkava. The enemy began gathering their equipment to extract the stuck bulldozer and the overturned Merkava, and so they spent that day until the sun set.

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Sniper's Post

(Indeed, strength lies in shooting), and snipers are masters of shooting, and they can change the course of battle. Our snipers haven't rested a single day in the preceding months. In the shadow of war, they prepared their positions, cleaned their weapons, and monitored their fire. Beit Hanoun is famous for sniping, and in every war, it has unforgettable and unerring shots. Therefore, here is a recommendation from the highest level of the enemy's security apparatus: Netanyahu should not come to Beit Hanoun for fear of sniper fire!

You won't become a sniper simply because you watched a sniping film, nor because you are skilled at hunting birds. Rather, you must possess a set of qualities that require patience and perseverance. You must move through the battle among the rubble and bombed buildings, and stand guard in your position for long hours with danger all around you, until you become a sniper in our victorious battalions

The snipers would wake up before us, prepare themselves, and go out in search of a target. They would set out at dawn, relying on God. Each sniper had an assistant and companion, who was also a sniper, well-trained, courageous, resilient, and exceptionally intelligent.

The sniper and his assistant had only a bottle of water, or at best, a piece of candy no longer than an index finger. They would perform their prayers with gestures, their eyes scanning and watching the target. They would sit in exposed positions, often amidst terrible shelling all around and nearby, but they would not withdraw. If they did withdraw, it was only to another of their prepared positions. When the sun set and the birds yearned for their nests—and there were no birds in our land at that time except the birds of Ababil that shot with us—the snipers would return to their trenches. Then they would sit reminiscing about God's favors upon them and showing with their cameras what God had enabled them to accomplish

Sahih Muslim, Hadith No. (1917-1)

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Some might think that enemy soldiers are easy prey. No, my brother, they are fortified with vehicles, armor, drones, and all means of protection, surveillance, and technology accompany them. Indeed, if you make a mistake or fall short in any detail, the price will be your life and the life of your companion!

Once, one of the sniper brothers fired a shot, and the media detector on the Merkava tank detected him. A shell was fired directly at him, but God miraculously saved him. This happened many times, and there were other situations of great risk for snipers. By God, I have seen the effort, toil, exhaustion, and vigilance of the snipers that no one can imagine. May God reward them on our behalf with all good, and may God protect their hands that perform ablution and their striking arms. And may the eyes of the lazy never sleep.

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The Secret of Success

Do not think that this intense hardship I am telling you about is the sole secret to success. No, rather, it is added to it, preceded by it, and accompanied by the supplication of the mujahideen, their turning to God, their complete reliance upon Him, their certainty in Him, their dependence upon Him, and their drawing strength from Him, the Exalted.

We lived in the tunnels day and night, rarely seeing the sun or the world. As I told you before, the tunnels are not hotels, nor are the tunnel dwellings like graves. But it is religion, duty, and the pleasure of God, for whose sake everything is insignificant, and Paradise, which cannot be attained through worldly pleasures. Rather, one must forsake comfort and ride the spears of toil to reach the goal

One of the brothers was injured in the tunnels during digging and repairs, so I went to check on him late at night. I visited him and comforted him. Then, as I was returning through the tunnel passage to the fighting position, I saw one of the mujahideen leaders praying the night prayer in the tunnel passage, so I prayed with him. He was reciting the Fatiha in a humble voice, then he recited some verses from the Quran, then he supplicated, and I said "Amen" to his supplication. This man is one of the most stern and resolute men, but the position of Tahajjud is a position of humility and submission before God. I heard him supplicating, and I memorized his supplication. He said: "O Lord, for the sake of the stones, the birds, and the trees, O Lord, for the sake of the memorizers, the reciters, and the scholars, O Lord, for the sake of the mihrabs, the minarets, and the mosques, O Lord, who else but You can provide for this arsenal? O Lord, do not disappoint our hope. O Lord, You commanded us to prepare, so we prepared, and You commanded us to be steadfast, so we were steadfast. O Lord, guide our aim and protect those of our men who remain. O Lord, You have burdened me greatly, so lighten my burden." These words are almost always on my mind, by God!

Those who perform night prayers and humility before God are the ones upon whom God opens doors, and they are the people of high and praiseworthy stations. And from the night, pray with it as an additional prayer for you; it is expected that your Lord will raise you to a station of praiseworthiness. [Al-Isra: 179]

A Dose of Certainty

After the Hebrew news reports multiplied about the imminent full-scale ground attack on Gaza, and before that the systematic killing of everything related to life, and the endless series of displacements, some are asking: Do we still have hope for victory?!

I say: Today we have reached the point of certainty, not just hope, that we are approaching the ultimate goal and the defeat of the occupier, God willing. Terrorizing people with killing and displacement will not delay God's decree of the enemy's annihilation and destruction.

It is God's way in the struggle between truth and falsehood that the ranks of the believers will suffer, that they will be afflicted with harm and wounds, and that they will experience alienation and siege, so that it will not settle in people's hearts that victory is easy and readily available to the idle and helpless

Reflect and ponder: the Muslims suffered no greater defeat than at Uhud. The Prophet's ﷺ front tooth was broken, his noble face was disfigured, and blood flowed down his pure face. Seventy of his companions were killed, foremost among them his uncle Hamza. The hardship befell them until they were severely wounded, and they stood over the funerals of their martyred brothers, caravan after caravan. The minds of the people at that time did not grasp that the path to preparing the world for the caravans of conquerors had begun with the grievous wounds of Uhud. Mecca was conquered through the gate of Uhud!

Whoever among us does not understand this and connect it to what is happening to us today has not grasped God's laws in the paths of supplication. Indeed, the decree of God that led King Joseph to Egypt had as its gateway the exile of the well and his enduring its darkness.

We are on the right path despite the great deception. If your vision becomes blurred, then see the weakness of your enemy, and you will realize then that you have achieved what great nations have not

So you are still today holding on to your land with legendary steadfastness, and behind you is a youthful resistance fighting with the remnants of what it carries of equipment and belief, rearranging the ranks and mobilizing the generation, and studying the battlefield with leadership and control," and killing the enemy in all areas of infiltration and invasion, and on the global and international level your cause has traversed the horizons after it was in a clinical death, and the entity has been exposed globally while it is at the height of its arrogance and pride, and this is the beginning of the people cutting off their connection with it, God willing, and most importantly of all that you broke the rules of despair, and discovered that you are stronger than you imagined, even stronger than all the illusion they tried to plant in us that we are helpless and cannot!!

As for the enemy and its usurping entity, it has never witnessed such disintegration and collapse as it does these days. Its society is heading towards militarization and lawlessness. Four hundred thousand armed extremists have become decision-makers, and every space has been opened for them to practice their debauchery under a religious guise. This is a prelude to a civil war they are trying to ignite in neighboring countries, but it will ignite in their own backyard, God willing, and will plunge them into the abyss.

As for their exhausted army, it has been unable to win a battle in border areas with divisions occupying countries and elite brigades in a limited geographical area that is not visible on the world map, against a mujahideen faction that does not possess a tenth of the capabilities that fill their arsenal.

From a security standpoint, for the first time, a crisis of disagreements between the pillars of the security establishment has emerged publicly and in the media, with accusations and mutual ridicule, and leaked minutes of cabinet meetings published on social media

As for the economy, it is in a noticeable and rapid decline. The enemy's credit ratings are at their worst, tourism has been hit hard, industry and investment have died out, and reverse migration has become the dominant feature. The land of Israel has become a place that repels rather than attracts, and Jews are emigrating due to the lack of security. This is a nightmare that haunts the policymakers and national security officials of the entity.

On the global level, the entity is now an outcast. Jews are fleeing from confrontation in every forum, and massive demonstrations are rejecting the occupation and calling for its end. These demonstrations are sweeping through Western capitals in a phenomenon that has never occurred with such momentum and force before. This phenomenon has not been absent from the most important speeches of world leaders at every official forum. It is a phenomenon that has toppled rulers and brought others to power.

On the domestic level, the Haredi religious establishment is threatening to emigrate if the conscription law is imposed on them, in the most prominent and clear disagreement between the religious establishment and the state

In November 2023, the occupation threatened a ground invasion, entered, and displaced people to southern Gaza, besieged people in western Gaza, starved them, and prevented aid from reaching them!! Then it withdrew afterward, forced to do so. In May 2024, it entered northern Gaza by land and displaced people from the Jabalia camp, then withdrew afterward, forced to do so. In October 2024, it entered northern Gaza by land again, claiming that it would implement a generals' plan, and set up new checkpoints, and carried out the greatest act of genocide in history, then withdrew afterward, forced to do so. And it is still like this threatening and trying, then withdrawing and fleeing. That is so, and indeed, Allah weakens the plot of the disbelievers. [Al-Anfal: 18]

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A dose of hope

God has decreed that falsehood has no future, that it is defeated, vanquished, and perishes, and that the ultimate victory belongs to the righteous believers. God Almighty says: {Indeed, We will support Our messengers and those who believe during this worldly life and on the Day when the witnesses will stand forth.} [Ghafir 40:51] And He says: God has promised those of you who believe and do righteous deeds that He will surely grant them succession in the land, just as He granted it to those before them, and that He will surely establish for them their religion which He has chosen for them And He will surely replace their fear with security. They will worship Me, not associating anything with Me. [An-Nur: 55]

But effort and sacrifice are necessary to achieve victory, for victory does not come to those who sleep and sit idly by. God Almighty said: “So when you meet those who disbelieve [in battle], strike [their] necks until, when you have subdued them, then secure their bonds, and either [grant] favor afterwards or ransom [them] until the war lays down its burdens. That [is so]. And if God had willed, He could have taken vengeance upon them [Himself], but [He permitted it] to test some of you by means of others. And those who are killed in the cause of God - never will He let their deeds go astray.” He will guide them and set their affairs right and admit them to Paradise, which He has made known to them. O you who have believed, if you support Allah, He will support you and make your feet firm. [Muhammad: 4-7]

Were it not for this divine law and this struggle between truth and falsehood, and the believers' repelling and fighting against the false and the wrongdoers, everything in this life would be corrupted, disbelief and evil would prevail, places of worship would be destroyed, and no one would remain to speak the truth or call to it. God Almighty said: {Those who were expelled from their homes without right, except for saying, "Our Lord is God." And were it not for God repelling some people by means of others, monasteries, churches, synagogues, and mosques, in which the name of God is much mentioned, would have been destroyed. And God will surely support those who support Him. Indeed, God is Powerful and Exalted in Might.} [Al-Hajj: 40], for God did not build a temple nor

a mosque except through the struggle of the believers. Therefore, we must strive, defend, and protect our religion and our rights. This is our covenant with God, and He will not break it. Let not those who disbelieve think they have escaped, for by God, we will avenge every house that was destroyed and every young man who was killed. And if our lives are short, we will leave behind battalions that will not hesitate to support the truth. And I ask God to make this oath of ours righteous...

We will not emerge from subservience to leadership until we see that we possess the light and the world is teeming with darkness. This is the truth. The Western world, which has been bombarding us with talk of women's rights, is the very one that has slaughtered them with its weapons and support! They have killed more than ten thousand women in Gaza with the civilization of the machine and the laws of the International Court. Then they come to our Islamic world with their institutions that want to teach us about the rights of women and children. Therefore, do not be deceived by these claims through which the criminals of the West promote their abominations, their perversions, and their war on the institution of the family. Likewise, do not be deceived by international institutions, the United Nations, its offshoots, and its programs, for they are all partners in the crime in different ways

We are now on the verge of wandering, on the verge of emerging from it, not entering it. Here we are, shaking the dust of its soil from our bodies. One or two leaps and the wandering will end, God willing, and the vision will become clear, and we will set out towards the ultimate goal. It was a long and dark wandering, into which the Westerners and global Zionism cast us more than one hundred and fifty years ago, and the flood of Al-Aqsa brought us out of it, praise be to God. It removed the veil from our eyes and revealed to us the truth from falsehood. So congratulations to those who emerged from this ordeal with sound awareness and an iron will, who knew the direction and set out for the glory of their nation, and did not support their enemy. Reflect on the conclusion of Surat Al-Qasas to understand something

From that duty, God Almighty said: “And you did not expect that the Book would be revealed to you, except as a mercy from your Lord. So do not be an ally to the disbelievers and do not let them avert you from the verses of God after they have been revealed to you. And invite to your Lord and do not be of those who associate others with Him. And do not invoke with God another. There is no deity except Him. Everything will perish except His Face.” - [Al-Qasas: 86-88].

The judgment is His, and to Him you will be returned

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A Dose of Faith

All this killing, all this bloodshed, is proof that this world is worth less than a mosquito's wing in God's eyes. If it weren't, His punishment of the criminals would not have been delayed, nor would His reckoning of the aggressors have been postponed, nor would He have granted people respite until the Day of Resurrection.

Only the dead have experienced this truth; some of them forget all the torment of this world with a single dip in Paradise, and some of them forget all the pleasures of this world with a single dip in Hell. This is but a trial and a test for those who are still in this world. These are the ones whose trial continues, and whose affliction is still prolonged.

What is happening can only be endured by two types of people:

The first type: is the one who believes in God and the Last Day. These events and trials increase his faith, and he knows that these are fleeting days that are about to pass. He hopes for God's reward and the Hereafter, and he awaits to meet his loved ones in Paradise. He consoles himself and considers the deeds he must perform to be among the successful.

The other type: is the one whose heart is darkened and hardened, and who has abandoned human nature, even animal nature. He takes pleasure in killing, oppressing, and subjugating the innocent. He is the one who allies himself with these wicked criminals. Even if he does not personally carry out the killing, he is unaffected by the killing and slaughter of the innocent. Even if he does not torture others with his own hands, he has no compassion for the tortured. Even if he does not personally carry out the bombing, he does not rise to the aid of those being bombed. These hard stones of wicked oppressors and their henchmen have no cure but the Fire—the Fire whose fuel is people and stones. And on the Day of Resurrection, people will witness long scenes in which they will see these tyrannical, cruel, and hard-hearted oppressors

And they are burning in the fire, and being tortured in it, and the titles, positions, guards and servants have gone from them

On the Day when they will argue and quarrel in the Fire, they and their followers from the army, police, and intelligence services, and on the Day when they will curse one another in the Fire, they and their hypocritical followers in the media, press, and culture... On the Day when their scheming will not avail them at all, nor will they be helped. [At-Tur: 46] On the Day when the wrongdoers' excuses will not benefit them, and they will have the curse, and they will have the worst abode. [Ghafir: 52] On the Day when the punishment will overwhelm them from above them and from beneath their feet, and it will be said, "Taste what you used to do." [Al-Ankabut: 55], “On the Day when the earth will be changed to another earth, and the heavens [as well], and they will come forth before God, the One, the Prevailing.” And you will see the criminals that Day bound together in chains. Their garments will be of pitch, and their faces will be covered with fire. [Ibrahim: 48-150] On the Day when they will plead: “And those in the Fire will say to the keepers of Hell, ‘Invoke your Lord to lighten for us a day of the punishment.’” [Ghafir: 150] 49] On the Day when they will call out to those who wronged them, oppressed them, and killed them in this world: “And the companions of the Fire will call to the companions of Paradise, ‘Pour upon us some water or from whatever Allah has provided you.’ They will say, ‘Indeed, Allah has forbidden them to the disbelievers who took their religion as amusement and play and were deluded by worldly life. So today We will forget them as they forgot the meeting of this Day of theirs and for having denied Our building.” [Al-A’raf: 50-51]

On the other side there will be another scene, and this alone will cool hearts, soothe souls, and comfort consciences, on the Day when the patient will be given their reward without measure [Az-Zumar: 10], “On the Day you see the believing men and believing women, their light proceeding before them and on their right, [it will be said], ‘Your good tidings today are [of] a garden beneath which rivers flow, wherein you will abide eternally.’ That is the great attainment” [Al-Hadid: 12], on the Day when the believers in their bliss will say to the disbelievers in their hell: “And we have found what Our Lord promised us truthfully. So have you found what your Lord promised to be true? They will say, “Yes.” Then a caller will announce among them, “The curse of Allah is upon the wrongdoers.” [Al-A'raf: 44] On the Day when the people of Paradise will say, “Praise be to Allah, who has fulfilled His promise to us and made us inherit the earth, so we may settle in Paradise wherever we wish. Excellent is the reward of the workers.” [Az-Zumar: 74] On the Day when the believers will remember what they were like in this world, they will say, “Indeed, we were…” Before, we were fearful among our families, but God was gracious to us and protected us from the punishment of the Lord.

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The scorching wind.

Indeed, we used to call upon Him before. Indeed, He is the Beneficent, the Merciful. [At-Tur: 26-28]

O our people in Gaza... It is from God's love for you and His preference for you over many of His creation that He chooses you for jihad and martyrdom. You have seen how tens of thousands of people died in minutes, even seconds, not from bombardment by their enemy, nor from any action they undertook, but rather an earthquake came upon them, or a hurricane or flood struck them, and that was their end. We ask God to have mercy on all His servants.

There is no escape from death, and no one can delay their appointed time by a moment. But God has chosen you for the best end: martyrdom in the cause of God, at the hands of the most hostile of God's enemies, in defense of the sanctuary of the Messenger of God. There is no helper or supporter except God. How great is this selection!

On the Day of Judgment, everyone will wish they were in Gaza, and that they had been burned by the enemy's fire, because of what they will see of God's reward for you and His honoring of you....

Conclusion

By the grace of God, the first draft of the book (Under the Banner of the Flood... Khabbab's Trench) was completed on Tuesday, May 21, 2024, at 3:37 AM in the tunnels of the Qassam Brigades. The draft of the supplementary section was completed on Monday, July 7, 2025. I ask God to make what I write purely for His sake, to benefit His servants through it, and to place it on the scale of good deeds for my father, my sheikhs, and my fellow mujahideen. I have poured my spirit and all the good that my Lord has taught me into this book. Accept what you find correct, and conceal what you find otherwise.

Your brother, Muhammad Zaki Hamad (1)

(1) May God be pleased with my brother Saeed Abu al-Bara, for he was the one who printed the book and entered it into the computer during the nights of the battle of Al-Aqsa Flood

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Ongoing Charity

He said: (When a person dies, his deeds cease except for three: ongoing charity, beneficial knowledge, and a righteous child who prays for him). We ask God that this book be an ongoing charity for its author and knowledge that God benefits others with. These are the social media accounts and channels of our beloved martyr, Muhammad Zaki Hamad, and they are also an ongoing charity for his soul. Access them and benefit from them, for they are full of benefits and unique insights.

And remember him in your good prayers.

Blog Telegram Channel

https://t.me/wathkeir

Hudhayfah Telegram Channel

https://t.me/tarateeeeel

Crisis of Entity Telegram Channel

https://t.me/ah00med00

Mohamed Zaki Hamad's Facebook page

/https://www.facebook.com/share/1BKuzeQFZv

Mohamed Zaki Hamad's other Facebook page

/https://www.facebook.com/share/19QmPJZ9Yn

Yaraa's Blog page

/https://www.facebook.com/share/16niQbTvVv

(1) Sunan al-Tirmidhi, Hadith No. 1376

The Martyr's Will to His Wife (1)

My Will to My Life's Companion...

I know you are weeping for me now, but please take a deep breath and read what I have written.

God blessed you with me, and I lived a very good life with you. You were kind to me in your love, my beloved. I have not died. Believe me, I was alive with you, and now they are alive with their Lord, receiving provision. That is the difference, my heart.

If a person could speak after death, I would tell you: I am in a vast paradise, in a palace more beautiful than the house we built in shade and springs.

My husband, if this message reaches you, prostrate in gratitude to God and say, "Praise be to God who honored me with martyrdom."

Do you know that life will end?! And you will all come to us, and everyone will stand for judgment. God is the one who will judge, and all people will be judged... And because God has chosen me as a martyr, God willing, I will stand as a witness to the people of good, testifying to their goodness, and a witness to the people of evil, testifying to their evil.

If only you knew, my dear, how the angels received us. They welcomed me, and took my hand to the Messenger of God, and said: This is one of the people of the Quran. They adorned me with jewels and crowns. God has honored me with the Quran. Surah Al-Baqarah came and carried me to the highest Paradise, and Surah Al Imran came and shaded me. Believe me, I am in the most blissful life, so there is no fear for them, nor do they grieve.

(1) We found the martyr's will to his wife in a file on his laptop. He had written it and locked it with a password, and he gave the password to a trusted brother to open it after his martyrdom

I await you. I will welcome you, and we will live together here. Oh God, how beautiful is the proximity of God! I entrust you with these commandments, my dearest:

1- Adhere to the path we pledged to. You are the wife of a preacher and a mujahid, and I await you in the palaces of Paradise. I will ask my Lord to hasten your coming to me. Pray for the mujahideen and carry their cause. Do not repeat the words of the hypocrites and the weak in faith, who desire a life of perpetual peace and want to worship money and pleasure. This is not our path, my wife. Rather, we exert our bodies and prioritize what God loves over what we love. Do not align yourself with the hypocrites and the idle in their orientations and ideas. Always remember that viewpoints must be based on the Quran. We stand with the truth, even if it is weak, and we disavow the Jews and those who love them.

2- I know you are diligent in your prayers, may God bless you, but I advise you to pray with humility and increase your prayers

Among the good deeds, I rejoice if you pray with devotion, pray some rak'ahs at night, and recite the Quran aloud.

3- The children are a trust with you. Raise them on the Quran, choose for them a skilled sheikh with good character, follow up with them, memorize the shorter surahs with them, teach them rigor, teach them the Arabic language, and discipline them with good manners.

Good speech, dress, and appearance. Send my beloved son Zaki to Quranic study circles with Sheikh Ahmed Jamil, then to the field of jihad, so that he may train and prepare himself to defend his religion, hoping that God will grant him martyrdom in His cause. Do not listen to the people of this world, for jihad is the path to a dignified life. I advise him to read my book (Under the Banner of the Flood). Remember the course on remembrance when I asked you to memorize the remembrances; memorize them well and teach them to the children. I advise you to listen to the course on battles by Sheikh Hazem Abu Ismail,

and preserve the morals, modesty, and chastity of our daughter Tartil... May my soul be sacrificed for her.

4- Whatever wealth or land is divided after my death, do not be stubborn about it. Rather, whoever competes with us for worldly things, we leave them to him. I have left you what will make you independent of people. You and the children will not pass by any house in the town without finding a good reputation and a positive impact that you will enjoy. My family is honorable, by the grace of God, and women are not humiliated among them.

5- I advise you to give charity from my money as I explained to you in the letter about debts that I sent you. And send money continuously to equip the mujahideen with their supplies and weapons, for this is a door to great reward. I have pledged to you to support the truth, so say, "I accept."

I know that I have burdened you, but this is the pledge of lovers. Until we meet again soon, my beloved.

I love you.

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Elegy for the Martyr

Brother (Abu Suhaib) - one of the martyr's friends - wrote an elegy for him after his martyrdom, saying:

“Or so the earth folds away virtues and merits too numerous to count, or like your light, O Muhammad, is extinguished, and disappears into the graves without a cover. O earth, be patient, do not embrace his remains. O earth, have mercy, do not increase my affliction. If you knew whom you contained, you would have been ashamed, your foreign particles would have refrained from shedding blood. This is he who carried the Book in his heart, like the full moon breaking the darkness of gloom, guiding it as light in hearts and a balm, and illuminating a dark path with radiance. He is the near one when calamities are far apart, and he is the wise one, my hint is enough for him. Homelands gathered around him, there is none like him. Is there anyone who can rival the star Gemini? Do I mourn you, or do I mourn the remnant of glory? Do I weep for you, or do I weep for the echo of purity? May God bless you as long as the dew flies, or the reciters chant sweet supplications. And until we meet again, O pure one, it is inevitable, in the vicinity of my Lord, and certainty is my guide. And let my loved ones hear my longings for them, and eternity is our meeting tomorrow”.

Abu Suhaib

2025-07-13

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And the brother (Abu Zahir) - one of the martyr's friends - wrote an elegy with ink of tears, and his close friend (Abu Malik) recited it with deep sorrow and grief. This is the link to the poem now (1), and he said in it:

My eyes wept for that mighty one, ** for the loss of the learned scholar of vast knowledge, ** for the loss of a warrior who spent a lifetime ** defending the glory of those frontiers, ** for the loss of a teacher of the Quran for an age, ** who held light within the folds of hearts, ** for the loss of a beacon of noble character, ** for the loss of a generous, patient scholar, ** for the loss of the finest moral qualities, in their entirety, ** and in their branches, great or small A young one, to whom glory is attributed, none among mankind can compare. Pure in his praise, intelligent, pious, Muhammad, from the pure, enlightened one. Muhammad, from the pure one, from whom shone the light of radiance, like the shining moon. To you, a longing, loving gaze, and the ink is not enough for the lines. A calamity and misfortune befell us in a great and momentous event. You distanced yourself from the lowly in your ascension. And you ascended to the highest ranks in matters, you bought the few days cheaply, ** to enjoy abundant bliss in Paradise. And you went forth, resisting the enemies, free, ** with joy and from it to delight. Pure as an angel, and you were among us ** in the position of the prince over the minister. From you is the light, if light were to be lost to us, ** and from you is the jasmine among flowers. From you is the resolve, if one day we falter, *** and from you is good fortune for the man. The poor

https://drive.google.com/file/d/101MjE0xDeKD04USzEqWXEgoX1yfmnmlt/view?usp=sharing (1)

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And from You comes the daisy for every path, *** And from You comes the journey in the most splendid way. And from You comes recitation with a moist tongue, ** Persistent in the evening or the morning. And from You come the gardens of knowledge we seek, ** And from You comes understanding for the astute and insightful. O my Lord, my companion on the path has come to You, ** A martyr among visions and light. And a valiant and generous giver, ** And a steadfast one throughout the ages. And he attained An answer to a question that is not hidden *** It came from Munkar or Nakir, so you attained victory from a Merciful Lord ** And you gained forgiveness from a Forgiving Lord

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This book that is in your hands is a sign from the signs of Allah, for the martyr wrote it in his own handwriting on papers that he carried with him in his military pack at the outposts, death traps, and tunnels of glory, and he imbued it with his heart, his soul, and the ink of his sweat and blood. If it were correct for this book to have another name, it would be: “The Muslim’s Path in Times of Alienation”.

This book is capable of changing your life and improving your condition, and of prompting you to reconsider many of the details, ideas, convictions, and perceptions that some have tried to instill within us, leading us to follow a distorted religion other than the religion of Islam revealed to Muhammad, and to become a subservient, weak, and humiliated nation, not a ruling, strong, and honorable one.

So read it attentively, and intend by reading it to acquire knowledge and act upon it, and to follow in the footsteps of the martyrs and the righteous. And Allah is the One who grants success, and He is the best of helpers

Under the Banner of the Flood

1447 AH / 2025 AD