

Tawhed and Jihad Group

Jerusalem



جماعة التوحيد والجهاد
بيت المقدس

The Tawheed and Jihad Group

Media Section

presents...

An Interview with

Sheikh Abu Ibrahim Al-Ansari

Member of the Religious Board of

the Tawheed and Jihad Group

in Jerusalem

safar 1431

In the Name of Allah, the Most Beneficent, the Most Merciful

In this interview, we are pleased to meet, our brother, Sheikh Abu Ibrahim Al-Ansari,

member of the Religious Board of the Tawheed and Jihad Group.

As-salamu alaykum wa Rahmatullahi wa Barakatuh.

Wa alaykum Aa-salam wa Rahmatulllahi wa Barakatuh.

To begin with, we would like to take this opportunity while you are with us to ask you some questions. The first: Can you please tell us how and why the Tawheed and Jihad Group was formed and the main Islamic reasons for this?

In the Name of Allah, may peace and blessings be upon the Messenger of Allah. To proceed:

As all people know, the Palestinian crisis has turned away from the Path of Allah and has descended into a filled with desertion, treachery, and subservience to the idol-kings of the Arabs and non-Arabs.

The gross blunders of the various regimes which have since come into power, have become clear to the Palestinian people who have no way out of their situation.

Thus, it was only natural that a group would appear which would try to bring things back to their proper Islamic course and draw clear milestones towards the necessary obligation of Jihad in Allah' Cause, until the Word of Allah gains supremacy, and all religion becomes for Allah. This is the Way of Allah which never changes. Allah () said: *“O you who believe! Whoever from among you turns back from his religion, Allah will bring a people whom He will love and they will love Him; humble towards the believers, stern towards the disbelievers, fighting in the Way of Allah, and never fear of the blame of the blamers. That is the Grace of Allah which He bestows on whom He wills. And Allah is All-Sufficient for His creatures' needs, All-Knower.”*

And He (I) said: *“And if you turn away, He will exchange you for some other people and they will not be your likes.”*

We ask Allah to employ us in His Cause according to the Sunnah of our Prophet, and not exchange us with others.

By Allah’s Grace alone, a number of brothers who had emigrated in the Cause of Allah met with their local brothers, and they made a firm decision to raise the clear and pure flag of Tawheed and Jihad in Allah’s Cause

to implement His Laws, and make His Word supreme, and to make people subservient to Allah, the Lord of all that exists, or die in this Cause.

What can you tell us about the Creed and Methodology of this group?

We have already mentioned this in our previous release. We believe in the Creed of Ahl-us-Sunnah wal-Jama’ah, both generally and specifically, and we strive to spread the creed of pure Tawheed, without the tarnish of any aspects of Shirk, and to spread the Guidance of the Prophet, pure from any forms of innovation. Our Methodology is the Quran and Sunnah as understood by our righteous predecessors (Salaf), practically, not just making this claim. We do not swerve from them the least.

We claim our innocence to Allah from all false ideologies, methodologies and calls, such as secularism, communism and democracy, and we call others to cast them aside and claim innocence from them, to establish Tawheed and to implement the forgotten laws of Allah and to set firm the pillars of alliance and enmity (Al-Walaa wal-Bara). Whoever wishes to know more can refer to the creed of the group which we previously released. We in the Religious Board are working to explain it and make it easier to understand so that the maximum number of people can understand it, Allah willing.

This may be the case, but some people accuse you of going to extremes in stating the disbelief of Muslims (takfeer) and other areas of creed. What do you say about this?

First, it is the Way of Allah that the true monotheists, are subject to various mass attacks and lies which seek to spoil their image. Didn't Pharaoh warn from the call of Moses (ؑ), saying: *"I fear that he may change your religion, or that he may cause mischief to appear in the land!"*

Rather, all the Prophets were accused by their people of being mad, foolish or misguided. Rather, even our Noble Messenger (ؐ) was accused of being a mad sorcerer. So this is what is decreed for the true monotheists in all times and places. Abu Bakr Al-Sideeq (ؓ) was accused of being extreme in calling Muslims disbelievers, and the same can be said of Imam Ahmed, Ibn Taimiyyah and Ibn Abd-ul-Wahhab. This is the type of talk the deviant, the innovators and the followers of desires are involved in. The only thing the Truthful must do is to stand up and confront others with this truth and to be patient in doing so.

Second, this accusation has no proof or evidence. They are pure lies and slander which seek nothing but to confuse the truth and prevent people from goodness. For this reason, we do not pay it much consideration, believing that Allah will defend those who believe. We have reemphasized on many occasions of our adherence to the middle path of Islam in all matters, Our religion is the middle ground between falling short and going overboard, so we do not take the opinion of the extremist takfeeris, nor of the people of Irjaa'. We believe that that the Muslim masses are indeed Muslim, except those who have committed a type of sin which nullifies Tawheed,

and the conditions are met of stating their disbelief and any prohibiting factors are not present. We do not state the disbelief of any Muslim due to a [normal] sin which he committed, whether greater or lesser, as the Kharijites do. Whoever refers to our creed and the fatwas

(verdicts) of the leader of the group, Abu Al-Walled Al-Maqdisi, on the internet can verify this.

Third, we say to the likes of these people: *“Bring forth your evidence if you are indeed speaking the truth.”* Bring forth even one fatwa, article or book in which we state the disbelief of the Muslim societies or have taken the opinion that the Muslim laypeople are disbelievers, or any statement in which we have gone to an extreme or in which we do not have a precedent from the Salaf.

So why then do you call the legislative councils (parliamentary assemblies) “polytheistic councils”?

Please explain to us in detail.

My dear brother, you must know that legislation (meaning making things lawful and unlawful) is a specific attribute of Allah (I) which none other shares, not even angels or Prophets

Allah (I) has said: *“Indeed judgment is only for Allah. He commands that you do not worship any other besides Him.”*

And He (I) said: *“Surely for Him is the judgment, and He is the Swiftest in taking account.”*

He (I) has also said: *“Surely it is only He who creates and judges, Blessed is Allah, the Lord of all that exists.”*

The “judgment” mentioned in these verses means legislation. Allah emphasized that all things must be referred to Him (I).

He said, *“And in whatsoever you differ, the decision thereof is with Allah.”* Allah (I) explained that He is the only one who has the right to command, legislate and judge. He (I) said: *“And none have a share in his Decision and Rule”*

And He (I) said: *“This is because, when Allah Alone was invoked (in worship) you disbelieved, but when partners were joined to Him, you*

believed! So the judgment is only with Allah, the Most High, the Most Great!”

And He (I) said: *“...all praises and thanks be to Him (both) in the first (i.e. in this world) and in the last (i.e. in the Hereafter). And for Him is the Judgment, and to Him shall you (all) be returned.”*

And He (ρ) said: *“Everything will perish save His Face. His is the Judgment, and to Him you (all) shall be returned.”*

So now that it is established that only Allah (I) has the right to command, judge and legislate, and that He is the true Judge and the legislator, Glory be to him, anyone who gives himself or others this right to legislate other than Allah (I) has associated others with Allah and has taken them as objects of worship (obedience), in one of the most specific attributes of Allah (I). In explanation of this concept,

Allah has said, *“Or have they partners with Allah (false gods) who have instituted for them a religion which Allah has not ordained?”*

Allah called those who legislate for others what He has not allowed “partners”.

And Allah (I) said about the People of the Book when they took their rabbis and monks as lords besides Allah,

“They took their rabbis and their monks to be their lords besides Allah, while they were commanded to worship none but deity, none has the right to be worshipped but He. Praise and Glory be to Him from having the partners they associate.”

The reason this verse was revealed is that Adi b. Hatim (τ) came to the Prophet (ρ) while he was reciting this verse.

He said, “O Messenger of Allah! We did not use to worship them!” So he (ρ) replied, *“Did they not make the unlawful permissible for you and you obeyed them?”*

Adi (τ) replied, “Yes.” The Prophet (ρ) said, *“And they forbid you from the lawful and you obeyed them in it?”*

He replied, “Yes.” The Prophet (ρ) said, *“This is how you worshipped them.”*

After this discussion, what we see is that the democratic system which these legislative councils are based on

give the right of legislation to the representatives the people choose, who are members of this legislative council.

These representatives then legislate laws which make the unlawful permissible and the permissible unlawful. They change and replace the rulings of Allah, especially in regards to criminal sentences. They do not make judgment purely for Allah. Rather, they give this right to the representative majority. For all these reasons, we call these councils “polytheistic” councils. They give those who are members the right to legislate, a right which is the solely Allah’s. Whoever takes part in them associates partners with Allah; he has placed himself in a position which vies with Allah (I).

What about the accusations of some groups that you blow up shops, cafes, and spill Muslim blood?

We take Allah (I) as witness that we are innocent from any acts which target Muslims, both inside and outside. We believe that it is unlawful to carry out acts of aggression against Muslim lives, even if they be sinners and disobedient.

We believe that whoever carries out the likes of these acts is nothing but ignorant of Islam, or seeks to spoil the image of the true monotheists, for the blood of Muslims and their lives are to be protected. How can this not be the case when Allah (I) has said: *“...if anyone killed a person not in retaliation of murder, or (and) to spread mischief in the land - it would be as if he killed all mankind.”*

Our Trustworthy Prophet (ﷺ) said: *“A person continues to be in a sound state of religion until he spills unlawful blood.”* Here we see the necessity of advising disobedient sinners and enjoining them with acts of goodness

and preventing them from doing evil acts, striving as much as possible in this regards. And Allah does not burden a soul more than it can bear. But here we say that some have left the fold of Islam and allowed their souls to follow its desires. They have made it permissible for themselves or their respective parties to negate aspects of Tawheed one after another, and it is them who have taken their positions to fire at us with these accusations of extremism and spilling the blood of Muslims, while the reality is that the majority of the time it is them who carry out these acts to escape the predicament in which they fell, that of desertion and treachery to their Lord, religion and people, and to extinguish the shining light which the true monotheists brought, in a desperate yet failed attempt to bury it in its youth. Allah (I) says: *“They seek to extinguish the Light of Allah with their mouths, but Allah refuses to allow this, and completes and perfects His Light, even if the infidels hate this.”*

How do you deal with the other groups and organizations present in Palestine?

The various Palestinian groups and organizations are of three types:

Organizations which reject Islam and take communism, secularism or nationalism as their creed and methodology. We treat these types with all hatred and enmity until they return to the religion of Allah. Those who affiliate themselves with Islam but have diverted from the straight path and have followed various directions. We advise and guide these types of organizations and pray that they return to the correct path quickly and in the best of manners. Those organizations upon the methodology of Tawheed, seek to spread it, and implement the Shariah. These are our We advise them and remind them, and we ally with them and love them. At the same time, we have certain qualms with them. We

say to them: O my brothers in Tawheed! Indeed the enemies of Islam have gathered all their might, have tightened their ranks, and have openly proclaimed a war against Islam and the Muslims. They do not differentiate between us. Let us come and make a firm decision to unite under the banner of Tawheed and cast all the reasons of disunity and difference aside. The Islamic principles which unite us are much more than the worldly causes of our difference.

We remind ourselves and you of the saying of Allah (I):

“And hold fast to the rope of Allah and do not disunite.” Then Allah says: *“Do not be like those who differed and disunited after clear guidance came to them. For them is a great punishment.”*

In this verse there are two requests: one to hold fast to the rope of Allah, the religion of Allah, and pure Tawheed not tainted with any form of polytheism; and another to unite and not disunite. That every party or group holds fast to the rope of Allah yet does not unite under one banner is an incomplete response to the command of Allah. Allah (I) criticized disunity and difference, and He threatened this with a great punishment.

In your view, what are the obstacles to this unity?

I believe there are three factors preventing this unity:

The first and foremost factor is the confusion and ambiguity found in many of the groups present about various issues concerning methodology. There may be an issue in which we differ, and this difference is of a type which is acceptable and does not require that we disunite, but in spite of this, every group prefers their own stance and becomes obstinate, accusing others [of following an incorrect methodology]. There is no might nor power except by Allah!

The second factor is that some of the youth are too emotional in their thinking, allowing their desires to influence their opinions in many issues. Rather, they may even be fooling themselves. You may find that he has love for this path, but cannot bear its consequences. He may love unity, but does not make serious attempts to achieve it. He may not even

do those things which it requires. He may wish that the true monotheists gain supremacy, but does not discipline himself to hear and obey his leader. He may long for Jihad, but cannot bear to die in its cause. He may love to attain victory but does nothing in its cause.

The third factor is something which I regret mentioning, which is that some are infatuated with leadership. They prefer to be in positions of leadership and long for it. Even if they deny this in their speech, they long for it in their hearts, and this is shown by their actions. By Allah, this is what breaks ones back and destroys ones rewards. I would like to take this opportunity to openly state to all, that our brothers in the Shuraa Committee have promised that they will be the first to step down if this be the only reason, but with the condition that they see others as well sincerely working towards unity and unification. This is what we hope for and think of our brothers. By Allah, we ask that they help us as much as they can in obeying Allah.

Our Sheikh! Our discussion has focused on internal matters. What can you tell us about your external affairs?

All the Mujahidoon who are true monotheists wherever they may be are our brothers. We share the same rights and obligations. Their enemies are our enemies. We pray for them to have patience and remain firm, to gain victory and supremacy. We pray against their enemies that they are defeated and annihilated. We feel their joy and their pain. Our hearts are soothed when we hear of their victories, and we feel great pain when we hear of their trials and hardships. We long for the day we meet with them at the doorstep of Masjid Al-Aqsa, and together fulfill the Promise of Allah (Y) of the defeat of the Jews, and their annihilation at the first Qiblah of the Muslims, Allah willing.

Some often say that Salafi Jihadis have not made any real efforts towards the Palestinian Crisis. What do you say about this?

This has no truth whatsoever. The true monotheists all over the world explicitly state that their Jihad is against the enemies of Islam, and that this is only a preliminary measure to fighting the Jews at Masjid Al-

Aqsa. This does not need much explanation. All people know that the reason why our brothers are fighting America, Allah's enemies, is because they transgressed against the sanctities of the Muslims and their support of the Jewish invaders in Palestine.

As for us, though we are still in the early stages of our development, we are short of supplies, and we lack the military strength to confront the current challenges, we have begun to tighten our ranks to make the Jews drink from the cup which they for so long have run from, and wished that they never see. I will also add another well-known point, which is that by Allah's Grace and Guidance, we have carried out some operations against Allah's enemies, despite the fact we are continually pursued and arrested, as you and the whole world has seen in our release, "Border Police". Allah (I) willing, we will never miss any opportunity to strike the Jews and demolish their dens. It should also be known that it is not the number of casualties and amount of damage we cause our enemies which is important, rather it is the extent we spread Allah's religion because of which we are aided, the beliefs which guide us to fight Jihad against them, and how this Jihad ends. Let us give an example. These nationalists and patriots from the socialists and new and previous secularists, what was the result of the rivers of their blood and the mountains of body parts they sacrificed in their fight with the Jews since the 60's? Didn't it end with them becomes buddies of the Jews

and acknowledging the legitimacy of their state, which encompasses 80% of Israel and accepting this fact? Rather they wage war and show enmity to all those who demand the return of Palestine from the sea to the river? And there is no might nor power except by Allah!

Allah says: *"...as for the foam it passes away as scum upon the banks, while that which is for the good of mankind remains in the earth."*

What are the causes for the slow military development of the group?

This is something natural in our condition, as we are group still in the initial stages of its formation,

and because we have little financial support, as we rely upon our own resources for our expenditures, let alone the fact that the authorities here continually pursue us and have openly declared war against us, try to disarm us and rob us from all our supplies. Actually we have experienced this before, and we lost much of our supplies which we had collected with much difficulty. Now, hiding and securing our supplies from the eyes of the intelligence agencies of the government and the officials of Al-Qassam Brigades is one of our main concerns. To Allah is our return and to Him we complain. All these factors compose the main reasons we are limited in our military capabilities.

Our military conditions are not much different than the condition of other groups and organizations in the West Bank.

So what is your stance concerning the current government in Gaza?

The stance we take towards others is based upon the religion and extent to which they adhere to it. When looking at the developmental stages in the formation of the government of Gaza, Ramallah and others, we see that it occurred in the following way:

elections took place, based upon the ill-fated Oslo Accords, then choosing of legislators from the masses who then swore to implement Palestinian law, which oppose the very basis of Islamic legislation, and finally the formation of a government from the majority block of the parliament, whose task is to impose manmade laws on the masses. All this is within the framework of what is known as the democratic system which robs the right of legislation from Allah

and gives it to a handful of legislators under the domes of the parliament. The Authority is tasked with executing the laws formed by the legislative authority, which is a transgression against one of the most specific rights of Allah in worship, which is that all judgment belongs to Allah (Al-Hakimiyyah). By Allah after all this, does one expect us to present verses of obedience and allegiance to this government?

We see that any government which commits these crimes, regardless of their name and location, is like any other government in authority

over the Muslims elsewhere in the It is a government which judges with other than what Allah has revealed, one which shows enmity to the Believers and has allied with the infidels. It has no rightful Islamic authority over us, nor are we required to show it obedience. Rather, we hate it and show enmity to it openly forever, until they believe in Allah Alone and implement the Shariah.

Allah says: *“Indeed there has been an excellent example for you in Ibrahim (Abraham) and those with him, when they said to their people: ‘Verily, we are free from you and whatever you worship besides Allah, we have rejected you, and there has started between us and you hostility and hatred for ever until you believe in Allah Alone’.”*

How do you see the future relationship between you and the current government?

Despite the damages we have incurred by the soldiers of this government, Although they finally added the names of some of our brothers in the group's list to kill them As they say After their failed attempt a year ago to kill our leader Sheikh abul-Waleed Al- Maqdisi (may Allah protect him) In the central region we are ever so keen that this government recants from these acts of opposition to the religion and publicly announce their implementation of Islamic Legislation practically. It must open the arena of Jihad in Allah's Cause and stop pursuing and showing enmity to the true monotheists. It must claim its disavowal from the Jews and Christians, and cease to make excuses in not doing so. Then and only then will we be the best of their supporters in implementation of Shariah, and they will see nothing from us but goodness and hear nothing from us but softness. This is the least any true monotheistic Muslim will demand.

You mentioned emigrants. Can you tell us about their condition under the current state of affairs?

By Allah, the issue regarding our Emigrant brothers is one which concerns us day and night. By Allah, they are from the best of the Mujahidoon and students of knowledge, this is how we reckon them

while Allah is the Best of reckoners. They came to us leaving everything they had behind them, and they bore the burdens and toils of travel, the dangers of the border crossings, and the hardships of living. After all this, we find ourselves unable some times to even shelter them due to our limited support. And there is no might nor power except by Allah. Here I would like to address all those who hear my words. Helping the Emigrants and sheltering them is one of the most pressing obligations upon the local residents of this country. By Allah, from those things which I did not want to mention is that some of our Emigrant brothers were forced to leave to other places due to our negligence and shortcoming. Know well that aiding and supporting these Emigrants is from the means of glory and honor, increases steadfastness, and is a reason for reward and forgiveness. I remind you of the saying of Allah:

“And those who believed, emigrated and made Jihad in the Cause of Allah, as well as those who gave (them) shelter and aid, it is they who are the true believers. For them is forgiveness and a generous provision (i.e. Paradise).”

Is there anything you wish to say to the Muslim youth of Palestine?

Yes. To those youth who are affiliated with organizations such as Hamas, Al-Jihad Al-Islami and others, I say to them that you know most about what has become of your organizations in their pursuit of fleeting worldly benefits, and their turning away from Islamic legislation, let alone their exposed subservience to the Magian Rafidites of Iran. By Allah, how can you accept being soldiers of those who act as the local representatives of those Rafidites and who ally with those who curse Abu Bakr and Umar and accuse the wife of Allah’s Messenger of adultery?

How can you ally with those who pray for Khomeini who legalized temporary marriage and regard him to be their spiritual father?

How can you ally with those whose leaders publicly state day and night that they are seeking compromise and unity with the slaves of the Ramallah government, despite the fact they are relentless in their support

of the Jews and criminalize your Jihad. Isn't it time for you to arise from your heedlessness and cast aside these organizations which have acted as traitors to Allah, His Messenger, and the Believers, and become soldiers of Tawheed?

Know well, may Allah guide you, that blood which is spilled and sacrifices made in the Cause of a the creation of a banner of pure Tawheed on this land and establishing it let alone the fact that working with these organizations is considered working under a banner of Jahiliyyah (Disbelief).

You are more able to prove that they have gone far astray from being a banner which works in the Cause of Allah.

Here I wish to address the youth affiliates with Al-Qassam Brigades with some words which I hope will reach the I present them some compassionate advice, hoping that they will return to the correct path, for you were a thorn in the throats of the Jews for a time, and you taught them lessons, the results of which can still be seen and heard

History will never forget that the sons of Ayyash and Hunood were able to engrave the features of determination on the faces of the occupation. But as soon as your movement entered the mazes of politics and leadership, it deviated from the right path, and the path of Jihad you were once upon changed its course. Due to your heedlessness or your blind subservience, you have now become the extended hand of the government of Gaza, despite all the acts they perpetrate in opposition to the religion and the problems in their creed. Sadly, you have become a military wing of the government, affiliates with the police department or interior security. You implement every minute decision of the government and follow the directions of its leaders, to the extent that the Interior Minister is the one who decides the necessity of reacting to or showing self-restraint to the Jewish aggression towards your people. Through this blind subservience, you have participated in acts which are unbecoming of Muslims, let alone Mujahidoon in Allah's Cause. The operation against the true monotheists of Masjid Ibn Taimiyyah should not be too long ago to recall. I advise you to fear Allah and warn you of

His revenge, and I call you to exit this dark tunnel which you entered or were forced to enter. Do not waste the fruits of your Jihad against the enemies of Allah, and do not prove traitorous to the blood of your brothers who passed away in confrontation with the Jews. Let your minds think for you, and know that a pledge of allegiance (Bai'yah) is not given except in obedience to Allah, and that there is no obedience to creation if it means disobedience to the Creator. So come quickly, may Allah care for you, and join the ranks of the true monotheists, and let your motto be:

*We are the ones who have pledged allegiance to wage Jihad,
we seek nothing other than martyrdom.*

*Our constitution is the Quran, the source of our honor and glory,
we will accept nothing besides the Shariah as our laws.*

Do you have anything to say to the youth who adhere to the methodology of Tawheed and claim their innocence from all the nationalistic and secular organizations?

As for our brothers from the youth who adhere to the pure methodology, we say to them: let us stop and think truthfully, without any partisanship to any group or leadership.

We have looked right and left enough. Don't you see our condition due to our delay coming into the scene, while our enemies rejoice? This state in which we have ended up, cannot tolerate any more adventures and tests. Here in front of us in our skies we see the flag of Tawheed fluttering over our heads. Is there anyone to answer its call? Is there anyone who will come to its aid?

Hasn't the time come to unite and combine our efforts, so that we can be a force to reckon with and feared?

Let the blood of our brothers spilt in Gaza our best motivation towards answering the call of Allah (Y) to unite upon Tawheed. We inform you that we in the Tawheed and Jihad Group open our hearts to

any true Mujahid, whoever and in whatever condition they may be. Don't refuse our call. Let us form the first generation of this true and straight methodology, and let us not miss this opportunity, for if we do, we will indeed be regretful, and our enemies will continue to transgress and rejoice at our condition. Indeed the wolf only eats the sheep which has strayed from the flock.

Do you believe your right has been fulfilled by your brother Mujahidooon, whatever group they may be?

While I cannot speak enough about the important of support through one words, writing, and prayers, things which some of our brothers regretfully have fallen short in, I say to all the Mujahidooon:

your brothers in Jerusalem are in the most need of all types of help, and we say express our severity to our brothers who have not showed us enough support to help us with their good speech and writings. We also emphasize that words must become stances, and stances must become actions, the results of which must be seen practically. We are in preparation, and we are in need of experienced brothers in all fields, especially under the enmity and impediments we face from various fronts. Know that this is a trust on placed upon you; take to it seriously and do not fall short.

Do you have anything to say to the leaders and scholars of Jihad around the world?

After giving them the warmest of felicitations and purest of prayers, we remind them that we are stationed in one of the most important fronts of confrontation between truth and falsehood, firm in our religion despite the many wounds, and despite the much pounding of the enemies on us from within and without, a condition which makes us in most need of your prayers, aid and advice with whatever you can, hoping that you will be the best of helpers. We hope that they will not leave us to our own devices in these hard times, for by Allah, after Allah it is them who gives us strength, and in them we find honor in having as our brothers in the Sake of Allah. We ask that we both act according to

Allah's Pleasure, that Allah makes it easy for us both to be in the good thoughts of the Muslims, and that Allah grants us both true faith. Indeed it is only He who grants this and is able to do so.

In conclusion, how do you see the future of this call and methodology which you call to in Jerusalem?

We have great trust in the promise of Allah (Y). We will continue on this path despite the few numbers who traverse it and the great numbers of those who do not. We feel Allah's aid and support, and we stand in obedience to Him by praying that He guides our affairs, and that He makes us accepted in the hearts of the true monotheists. We know well which lays the basis for the establishment of the flag of Islam in this country, we must all die for the sake of conveying to the following generations this religion which our Noble Messenger (ρ) was sent with. We must believe that the likes of this call does not spread through emotional lectures, motivational articles, or riots or marches. But rather, it only spreads by the spilt blood of the true monotheists which lights the path of Jihad for the coming generations and shows the Ummah the correct path of honor and glory. We traverse it finding solace and shows the Ummah the correct path of honor and glory. We traverse it finding solace with the Quran in our hearts, and our swords shining above our heads. We recite Surah Al-Tawbah and Al-Anfal, and rid our loneliness with the saying of Allah:

“Allah has promised those among you who believe and do righteous good deeds, that He will certainly grant them succession to (the present rulers) in the land, as He granted it to those before them, and that He will grant authority their religion for them which He has chosen for them (i.e. Islam). And He will surely give them in exchange a safe security after their fear (provided) they (believers) worship Me and do not associate anything (in worship) with Me. But whoever disbelieves after this, they are the open sinners.”

We ask Allah that we are from the reasons this will come about, that He rewards us for any Jihad in His Cause in this land, and that he makes the last of our deeds righteous ones.

Ameen, Ameen.

In concluding this good interview with our brother, Sheikh Abu Ibrahim al-Ansari, we can do nothing but thank him.

We hope in Allah (I) that He brings benefit to the Believers with this interview, and makes the path clear for those who are lost.

And our final prayer is that all praise is for Allah, Lord of all that exists.



Media Section

The Tawheed and Jihad Group

in Jerusalem

safar 1431