



They Are Not Lawful Spouses for One Another

By Umm Sumayyah al-Muhājirah

In the Name of Allah, the Mighty, the Strong. May blessings and peace be upon the truthful and trustworthy one, and upon his family, his companions, and those who follow him in righteousness until the Day of Judgment. As for what follows:

Following the war in Shām that exposed the hypocrites, the matter reached a point where there were only two camps with no third remaining – a camp of īmān with no kufr therein, and a camp of kufr with no īmān therein – and the ranks were sifted, differentiating between a mujāhid for the cause of Allah – and these, by Allah’s permission, belong to at-Tā’ifah al-Mansūrah (the Victorious Group), which will not be harmed by those who oppose it nor by those who desert it – and between a “mujāhid” for the cause of many different concepts: the civil state, patriotism, nationalism, secularism, democracy, socialism, etc. They are all kufri goals for which Allah has not sent down any authority, and that will bring their followers nothing more than disgrace in the dunyā and a

blazing fire that they will enter in the Hereafter.

And it is known to every impartial person with vision that those who fight as proxies on behalf of the dog of the White House and his puppets as well as those who ally with the proxy factions against the Islamic State while falsely claiming that they are fighting for the cause of Allah and His Shari’ah yet you don’t find them implementing this Shari’ah in any span of territory over which Allah has given them control, and their only concern is to please “the people” even at the expense of angering Allah, as is the case with the Jawlānī front – it is known that all such groups are Sahwāt (may Allah destroy them). They have gathered all the scum and filth upon one matter, and that is to fight the Islamic State – may Allah support it. They are right in holding enmity towards it, for it is the Islamic State whose ‘aqidah is pure, and whose manhaj is upright, and whose goals are clear, and whose soldiers have placed their trust in Allah and shown resolve after swearing that war will not lay down its burdens until Islam rules every land and region, and until the Muslims are honored and leadership returns to them.

With the situation having reached this point, I decided to write an article offering advice and

guidance to the wives of the Sahwah soldiers, in order for me {to be absolved before your Lord and perhaps they may fear Him} [Al-A'rāf: 164].

We write this for the wives of the secular-oriented Sahwāt who have stated explicitly or implicitly their intent to rule with democracy, or according to what the people desire, or with division of powers. Allah ﷻ said, {And He shares not His legislation with anyone} [Al-Kahf: 26].

We also write this for the wives of the Sahwāt who superficially claim Islam and stuck out their necks for their secular-oriented brothers and supported them with their lives and with everything precious to them against the muwahiddīn.

Allah ﷻ says, {And whoever is an ally to them among you – then indeed, he is [one] of them} [Al-Mā'idah: 51].

From amongst the most beautiful stories found in the books of history is the story of Zaynab, the daughter of the Prophet ﷺ, and her husband Abul-'Ās Ibn ar-Rabī', who were united by love and marriage, and split apart by kufr and shirk. Abul-'Ās married Zaynab, who was the daughter of his maternal aunt Khadījah ﷺ. When the revelation descended upon the Prophet ﷺ, Khadījah and her daughters believed in him and followed his religion, and this included Zaynab. Her husband Abul-'Ās, however, rejected Islam and remained upon his shirk. At that time, Islam had divided between every married couple where one of them followed other than Islam. Abul-'Ās, however, held his wife with him in Makkah. Then, Allah ﷻ willed that he would fall prisoner to the Muslims in the battle of Badr. The people of Makkah sent ransoms to the Prophet ﷺ. Here, the Mother of the Believers 'Ā'ishah Bint as-Siddiq ﷺ will continue the story for us. She said, "When the people of Makkah sent ransoms for their imprisoned relatives, Zaynab the daughter of Allah's Messenger ﷺ sent some wealth as a ransom for Abul-'Ās Ibn ar-Rabī'. She sent a necklace which Khadījah had her wear when she sent her to Abul-'Ās to move in with him after marriage." 'Ā'ishah said, "When Allah's Messenger ﷺ saw it, he felt much pity for her. He said, 'If

you would like to free her prisoner and return her wealth to her then do so.' They said, 'Yes, O Allah's Messenger.' So they freed him and returned to her what was hers" [Reported by Imām Ahmad and Abū Dāwūd].

And it's reported that the Prophet ﷺ stipulated on him that he return Zaynab when he reaches Makkah because she was no longer lawful for him as long as he remained a mushrik. Abul-'Ās did so, and Zaynab ﷺ left for al-Madīnah, the land of Islam. Zaynab left Makkah out of love for Allah and in submission to His command, and did not put her husband and his companionship above the decree of Allah and His Messenger ﷺ, because {it is not for a believing man or a believing woman, when Allah and His Messenger have decided a matter, that they should have any choice about their affair. And whoever disobeys Allah and His Messenger has certainly strayed into clear error} [Al-Ahzāb: 36].

However, Allah wished to open Abul-'Ās's heart to the truth many long years after his wife's hijrah, so he came to the Prophet ﷺ declaring his Islam, and so the Prophet returned Zaynab to him.

Then there's Umm Sulaym Bint Milhān likewise refusing to marry a kāfir and stipulating that he embraces Islam as her mahr (dowry). It was reported on the authority of Anas ﷺ who said, "Abū Talhah proposed to Umm Sulaym, so she said, 'By Allah, one such as yourself cannot be rejected, O Abū Talhah, but you are a kāfir man and I am a Muslim woman, and it is not permissible for me to marry you. So if you embrace Islam, then that will be my mahr, and I will not ask from you other than that.' So he embraced Islam and that was her mahr" [Reported by an-Nasā'ī and Ibn Hibbān].

So then that is Islam. It declares it loudly, clearly, and explicitly: {They are not lawful [wives] for them, nor are they lawful [husbands] for them} [Al-Mumtahanah: 10]. So there is no Islam with kufr, no tawhid with shirk, and no imān with nifāq. And this small Muslim home is the core of the Ummah, and the parable of these two spouses and their children is like that of a plant that

produces its offshoots and strengthens them, and then they stand upon their stalks. Its appearance is beautiful and its fruit is pleasant. If, however, its soil is polluted with kufr and shirk, then how impossible, how impossible it is for the plant to stand straight and become pleasant!

From amongst the wives of the Sahwah soldiers is she who doesn't care about the condition of her husband's 'aqidah and iman. It doesn't matter to her if he goes to sleep as a Muslim and wakes up a kafir. She sees him swimming in the oceans of apostasy and she doesn't care. And from amongst them is she who knows of his kufr, but remains with him out of fear of his violence. And from amongst them is she who agrees with everything he does. Rather, she may even support and strengthen him.

Concerning the first, I say, know O female slave of Allah that although every accountable slave will alone be held responsible on the Day of Judgment for his deeds – as Allah says, {And all of them are coming to Him on the Day of Judgment alone} [Maryam: 95] – it is not permissible for you in any case to remain under the same roof with someone who has removed the noose of Islam from his neck, and the marriage contract between you and him was nullified the moment when he apostatized from the religion of Islam. So he becomes unlawful for you at that moment and will no longer be lawful for you, and he is not permitted to have

from you what a man is permitted from his wife – for you have become a stranger to him – except if he is ordered to repent and returns to Islam anew. As such, any relationship you have with him is a relationship that is impermissible according to the Shari'ah. Rather, it amounts to zinā (fornication), so beware.

You might say that there are many factors that prevent you from separating from him, the first being the children – that he will take them from you and will prevent you from seeing them, and you have no power in that regard! And you might use the argument of financial maintenance, for he is the one who spends on you and you may not have a family – or perhaps they too follow the banner of the Sahwāt, and you are caught between the hammer of your husband and the anvil of your family, so how can you be saved? I say, even though I understand your emotions, your sense of motherhood, and your fear of breaking up your family, and even though I understand your fear of poverty, I do not find any excuse for you before Allah ﷻ, who says, {Say, “If your fathers, your sons, your brothers, your wives, your relatives, wealth which you have obtained, commerce wherein you fear decline, and dwellings with which you are pleased are more beloved to you than Allah and His Messenger”} [At-Tawbah: 24]. If someone is in this condition, what is their recompense? The Knowing and Acquainted answers you, {“Then wait until Allah executes His command. And Allah



does not guide the defiantly disobedient people”} [At-Tawbah: 24].

So none of your arguments will absolve you of being questioned before Allah ﷻ. If, however, you fear your Lord and His anger, and abandon this apostate husband in obedience to Him, then He ﷻ will replace him with something better and will provide for you from where you do not expect. And He will return your children to you if there is good in them, just as He returned Mūsā ﷺ to his mother, even if after some time. If, on the other hand, you make light of the issue of remaining with your kāfir husband who is an enemy of Allah and His Messenger and has sold his Hereafter for someone else’s dunyā, and who fights the muwahiddīn and seeks to spread corruption in the land, then know that nothing will save you from Allah’s punishment.

It was reported on the authority of Ubayy Ibn Ka’b who said, “No slave leaves off something and does so for the sake of Allah, except that Allah brings him that which is better than it from where he does not expect. And no slave makes light of something or attains it in a manner that is not correct, except that Allah brings him that which is worse than it from where he does not expect” [Hilyatul-Awliyā’].

Likewise is the condition of she who remains with her Sahwah husband with the argument that she’s afraid of him and fears his violence, while being aware that he is upon other than the guidance of Allah ﷻ. One of the noble muhājirāt who was imprisoned during the days of the Sahwah’s treachery towards the Islamic State in Halab speaks to us saying, “I and my husband were stopped at a checkpoint belonging to the Jawlānī front. They then handed us over to the minions of the so-called ‘Liwā’ at-Tawhid,’ and tawhid has nothing to do with them. They took my husband somewhere I didn’t know, and threw me into one of the houses they were using as a prison for their enemies. Every day, one of the women would come to us with lunch. At first, she wouldn’t speak to me at all, and I noticed that she appeared frightened and confused, so much so that she would place the food down for me and quickly leave. The days went by

one after another, and I began to feel her change towards me, such that she began exchanging some words with me and asking me about some issues. So she found out that I was a muhājirah and I found out that she was the wife of the donkey that was coming to me almost every day to rebuke me and to ‘teach’ me my religion, or so he claimed!”



“One day, she asked me, ‘Why are they fighting you people specifically?’ So I took advantage of the opportunity and clarified to her the reason for their deep animosity and hatred towards us, and that we desire Allah and the rule of His Sharī’ah in this land and for that reason we were taken as enemies and were fought. I found that she was listening, and she then said, ‘I know that my husband is wrong, and I feel that Allah is not pleased with his actions. I even want to help you escape, but I’m afraid that he’ll kill me. He’s a criminal!’”

Yes, she was afraid of him for herself because she knew he was a criminal! She knew that he was upon falsehood, but fear prevented her from saving herself in the dunyā and the Hereafter! What kind of fear is this that might make you lose your Hereafter, even as Allah ﷻ says, {Do you fear them? But Allah has more right that you should fear Him, if you are believers} [At-Tawbah: 13]? What kind of fear is this that makes you remain with a man that has enmity towards the allies of ar-Rahmān, even as Allah ﷻ says as per the qudsī hadīth, “Whoever shows enmity towards an ally of mine, I have declared war against him” [Reported by al-Bukhārī]?

And what kind of fear is this that keeps you

remaining under the same roof with a man who is not lawful for you, and whom you are not lawful for? Rather, you even give birth to his children! You give birth to the children of an apostate man who is a stranger for you! By Allah, it is obligatory for a woman to feel that the destruction of the entire world is easier on her than to remain in the guardianship of a man who is an enemy of Allah, His Messenger, and the believers.

And how often I wonder to myself, is there not amongst the wives of these tawāghīt and their soldiers a single woman of reason? Is there not amongst them a single Āsiyah?! Yes, Āsiyah Bint Muzāhim, the wife of Fir'awn. The same Āsiyah about whom Qur'an was revealed commending her and will continue being recited until the day Allah inherits the earth and all those upon it. {And Allah presents an example of those who believed: the wife of Fir'awn, when she said, "My Lord, build for me near You a house in Paradise and save me from Fir'awn and his deed and save me from the wrongdoing people"} [At-Tahrīm: 11]. And she is the same one who the Prophet ﷺ mentioned, saying, "Many have attained completion from amongst the men, but none from amongst the women have attained completion except for Maryam Bint 'Imrān and Āsiyah the wife of Fir'awn. And indeed, the virtue of 'Ā'ishah over all women is like the virtue of tharīd¹ over all other food" [Reported by al-Bukhārī and Muslim].

She is the one for whom the dunyā lay thrust before her, but her believing soul disliked and refused it, because she yearned for that which was better and more lasting, in Paradise, whose width is equivalent to the width of the heavens and the earth, prepared for the pious! She sought neither authority nor honor in the dunyā, nor did she seek that which her husband possessed of palaces and treasures. She said, {"My Lord, build for me near You a house in Paradise"} [At-Tahrīm: 11]. So she attained that which she desired as al-Baghawī رحمه الله states in his tafsīr, "The mufasssīrīn said, 'When Mūsā defeated the sorcerers, the wife of Fir'awn believed in him, and when Fir'awn learned of her Islam, he tied

her hands and feet to four posts and left her out in the sun.' Salmān said, 'The wife of Fir'awn was tortured by the heat of the sun, but when they left her, the angels shaded her.' {When she said, "My Lord, build for me near You a house in Paradise"}. So Allah revealed her house in Paradise to her such that she saw it. And in the story, it's mentioned that Fir'awn ordered for a large boulder to be thrown on her, but when they came with the boulder she said, {"My Lord, build for me near You a house in Paradise"}. Then she saw her house in Paradise, which was made of white pearls, and her soul was taken, so the boulder was thrown onto a body with no soul in it, and she did not suffer any pain. Al-Hasan and Ibn Kaysān said, 'Allah raised the wife of Fir'awn to Paradise, so she is there eating and drinking.' {And save me from Fir'awn and his deed}. Muqātil said, '{And his deed}', meaning: shirk.' Abū Sālih narrated that Ibn 'Abbās said, '{And his deed}', meaning: his intercourse.' {And save me from the wrongdoing people}, meaning: the kuffār."

As for the one who knows her husband's condition of apostasy, and his criminality towards the slaves of Allah, and his allegiance to the kuffār, and his support for them against the Muslims, and despite that she agrees with him concerning what he is upon and defends him, and even supports him at times using her wealth and opinions, then I recite to her the following story. It is the story of the two wives of al-Mukhtār Ibn Abī 'Ubayd ath-Thaqafi, one of the liars who disbelieved and claimed prophethood, after which Allah gave hold of his filthy head to Mus'ab Ibn az-Zubayr رحمه الله. His two wives remained thereafter. Imām Ibn Kathīr رحمه الله states concerning them, "Mus'ab asked Umm Thābit Bint Samurah Ibn Jundub the wife of al-Mukhtār about him, and she said, 'What can I say about him other than what you say about him.' So he left her and summoned his other wife, 'Amrah Bint an-Nu'mān Ibn Bashīr, and said to her, 'What do you say about him?' So she said, 'May Allah have mercy upon him. He was one of the righteous slaves of Allah.' So he imprisoned her and wrote to his brother saying, 'She says that he is a prophet.' So he wrote back to him saying, 'Take her out and kill her.' So he took her to the city outskirts and she was struck several times until she died" [Al-Bidāyah wan-Nihāyah].

¹ Editor's Note: Tharid is hardened bread broken into pieces with a meat stew poured over it.

So beware, O female slave of Allah. {And for all are degrees from what they have done. And your Lord is not unaware of what they do} [Al-An'ām: 132]. {And never think that Allah is unaware of what the wrongdoers do. He only delays them for a Day when eyes will stare [in horror]} [Ibrāhīm: 42].

And do not think – may Allah guide you – that having a beard or wearing a Qandahāriyyah² is a factor that prevents takfir and makes your husband infallible. How many bushy beards – that drank from the cup of apostasy down to the last drops, and were laughed at and belittled by the palace scholars, and allied with the kuffār and fought the righteous – were given authority in the land by Allah and then turned their backs on His Shari'ah, not ruling by what their Lord revealed for even a single hour. Even in the case of a woman who committed fornication, they killed her by shooting her with bullets, while saying she was accused of prostitution! They fear openly speaking the truth lest they are afflicted by a wound! These are beards that have compromised the principles and fundamentals of their religion until they completely cast it off by supporting the murtaddīn against the Muslims, and they recently refused to emerge before the Ummah except in the “folkish Syrian garment,” in a message to their allies amongst the factions receiving conditional support, whose meaning was, “We are nationalists. Our concern is Syria, nothing else. We make peace with the Syrian Druze and wage war against the Iraqi muwāhhid. So be pleased with us and don't fear us! We will not overstep the Sykes-Picot borders drawn up for you by the crusaders, out of respect for you, and in order to avoid and prevent your anger and seek your pleasure!”³

They've deceived you, O female slave of Allah. They said, “We are fighting for the cause of Allah and will establish His Shari'ah.” How is that possible when they've allied with every kāfir and every sinner?! Amongst them are those who don't want the Shari'ah to begin with, and amongst them are those who want a “Shari'ah” that is codified for them by the “general interest.” So whatever of the

² Editor's Note: The type of thawb worn by men in Afghanistan.

³ Editor's Note: This is referring to the traitor Jawlāni, who appeared in an AlJazeera interview. His stance on the Druze is briefly discussed in the article of this issue titled “The Allies of al-Qā'idah in Shām: Part 3.”

Shari'ah agrees with their interests, they establish, and whatever of the Shari'ah opposes their interests, they cast behind their backs. And through these coalitions of theirs that they've established, they've become allies to one another, and there is no difference today in their ranks between a bearded person and the clean-shaven person, nor between a memorizer of the Qur'an and a heretic.

Indeed you, may Allah guide you, are associating with a husband who is pleased having the warplanes of the cross flying in his skies in order to pour the lava of death upon the Muslims, upon helpless women and children. And how badly have they been exposed by their walkie-talkies, which revealed their joy and ecstasy at seeing the crusader coalition airstrikes on the lands of the Muslims. Indeed, you are serving a husband concerned with pleasing the Arabs, or the West, or the people, not with pleasing his Lord. You tire yourself, and all your fatigue for his sake will become scattered dust!

Perhaps the wife of a Sahwah soldier will be shocked by my words if she reads them and is faced with the reality of her husband, but I say to her, by Allah, I am only a compassionate adviser. {I only intend reform as much as I am able. And my success is not but through Allah. Upon him I have relied, and to Him I return} [Hūd: 88]. And if you are a seeker of the truth, then search and investigate, and Allah will not forsake your deed. And know that there are two options before you, with no third. You advise your husband and make him fear Allah ﷻ and remind him of Him. If he desists and repents, then that is the grace of Allah, which He bestows upon whom He wills. If, however, he shows arrogance and his pride in his sin takes hold of him, then it's upon you to abandon him in the dunyā so that you may succeed in the Hereafter. And here I call on you to make hijrah to us here in the lands of the blessed Islamic State! Do you not love Allah and His Messenger? Do you not desire to live in a land over which no rule is established other than the rule of Allah ﷻ? Then come, make your way to dār-ul-islām. And I remind you of the individual obligation on every Muslim and Muslimah to make hijrah from dār-ul-kufr to dār-ul-islām.

Allah ﷻ says, {Indeed, those whom the angels take [in death] while wronging themselves – [the angels] will say, “In what [condition] were you?” They will say, “We were oppressed in the land.” The angels will say, “Was not the earth of Allah spacious [enough] for you to emigrate therein?” For those, their refuge is Hell – and evil it is as a destination} [An-Nisā’: 97]. Imām Ibn Kathīr رحمه الله says, “The noble āyah is general and refers to every person who resides amongst the mushrikīn while he is able to make hijrah and is not able to establish the religion. So he is wronging himself and committing a sin according to consensus and according to the text of this āyah where Allah says, {Indeed, those whom the angels take [in death] while wronging themselves}, meaning: by leaving off hijrah, {[the angels] will say, “In what [condition] were you?”}, meaning: Why did you reside here and leave off hijrah? {They will say, “We were oppressed in the land”}, meaning: We are not able to leave the land, nor travel the earth. {The angels will say, “Was not the earth of Allah spacious [enough] for you to emigrate therein?” For those, their refuge is Hell – and evil it is as a destination.}”

And do not wait for other women from amongst

the wives of Sahwah soldiers to make hijrah before you. Rather, be a model and an example for them all, and what a great honor it would be to be the first. The Salaf differed as to who the first muhājirah was during the first hijrah. Some said the first muhājirah from amongst the women was Umm Salamah. Others said it was Laylā Bint Khaythamah, the wife of ‘Āmir Ibn Rabī’ah.

And know, may Allah guide you, that today you are following a husband who will disassociate himself from you tomorrow. {When those who have been followed disassociate themselves from those who followed [them], and they [all] see the punishment, and cut off from them are the ties [of relationship]} [Al-Baqarah: 166]. And remember that Allah alone is the Lord of those who are helpless, and the refuge of those in fear, and the aid for those who seek help, so rush to the State of honor even if you have to exchange all your dunyā for your Hereafter.

And the last of our call is praise be to Allah, the Lord of creation. And may Allah’s blessings and peace be upon our leader Muhammad, and upon all his family and companions.

