

ISSUE 13 - DHUL-HIJJAH 1438 - EN

RUMIYAH



ALLAH CAST

TERROR

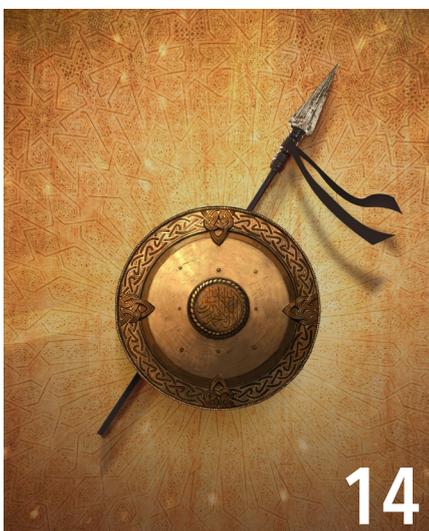
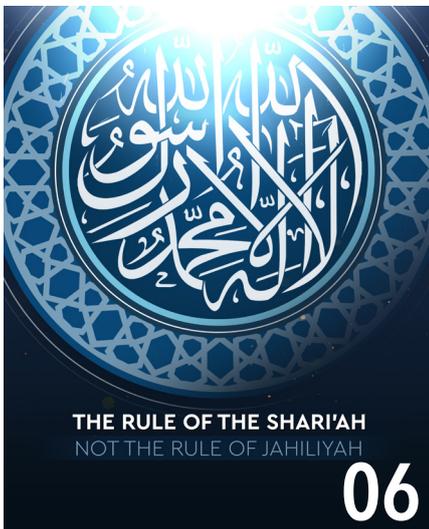
INTO THEIR HEARTS

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FOREWORD

An official from among the Crusaders commented on the matter of their targeting the soldiers of the Islamic State, saying, “They have entered into war, and they should expect that their deaths will be one of the outcomes.”

Indeed, the statement that Allah ﷻ placed on the tongue of this kafir is a truth that cannot be argued, particularly with the soldiers of the Islamic State. In fact, the reality is that when the mujahidin proceed towards battle, death is not just a possibility for them, it is a wish that they seek and endeavor to attain, for death in this case is shahadah in the cause of Allah, and through it the believer attains the highest of ranks with the Lord of the heavens and the earth.

However, it seems that the Crusaders

have yet to grasp the reality of what was stated by one of their officials, and for this reason we find them displaying a significant degree of surprise and shock whenever they are attacked in their lands by the soldiers of the Islamic State. It is as if they live in another world altogether, different from the one in which their armies are engaged in a grinding war against the army of the Islamic State, exerting their efforts in order to destroy the lands of Islam and to kill as many of the women and children of the Muslims – both young and old – as they can.

This is not the first time that the Crusader states have been led to war by America – the carrier of the banner of the Cross in this era – and neither is it the first time that they have paid a heavy price for following their tawaghit in their war against the Muslims.

What is apparent is that whenever the tawaghit of the European states dispatch their armies to fight and kill the Muslims under America’s banner, they only calculate the gains they will achieve by taking part in that war and forget to gauge the heavy cost they will be forced to pay in order to achieve the gains that they dream of.

Spain experimented with this matter before, allowing herself to be led by the obeyed fool, Bush, in his invasion of Iraq as she dreamt of the oilfields and the potential revenue from construction. But she found the army that she had sent there at the forefront of targets being struck by the mujahidin, who continued making them suffer until Spain was forced to withdraw its troops from Iraq in humiliation, with her soldiers licking their wounds and her government being cursed by its citizens. It appears, however, that this lesson wasn't enough for the Crusaders to take heed.

So when a later government claimed that it had understood the first lesson and resolved not to have its army take part in a direct ground war, it made the decision instead to take part in the war against the Islamic State by training the Rafidi army and providing it with extensive support in order to pay its share of the expenses under the framework of taking part in the international Crusader coalition established by America in order to fight the Islamic State.

And just as she had not taken a lesson from her prior experiment, she likewise had not taken a lesson from the experiments of the other western Crusader states waging war against the Muslims – states which are even more powerful than Spain and have better intelligence capabilities and more secure borders, such as Britain, France, Germany, and America, and which have all, nonetheless, faced the wrath of the soldiers of the Islamic State, who rushed forth in response to their leadership's incitement to fight the kuffar in their own homelands. So Spain continued in her war against the Muslims, believing herself to be very distant from what had afflicted her sisters.

And today, the soldiers of the Islamic State have repeated in multiple lands what their heroic brothers have done in other Crusader states, punishing the states of Turkey, Spain, Russia, Belgium, and other lands of the Crusaders and murtaddin.

In Turkey, a lion of the Islamic State carried out an attack on the 21st of Dhul-Qa'dah, stabbing and killing one of the policemen of the taghut, Erdogan, in front of their police station.

In Spain, a group of Islamic State soldiers conducted two operations in two separate cities on the 25th of Dhul-Qa'dah, with the main massacre dealing a blow to the tourism sector – which makes

up the largest part of Spain's economy – as the mujahidin killed 16 and wounded more than 130 others from among the Jews and Crusaders, giving them a new lesson in politics that teaches them the necessity of preparing themselves to pay a heavy human and economic price for their war against the Islamic State before calculating the gains that they expect to make in their war.

In Russia, a lone knight of the Islamic State ﷺ stabbed and wounded 7 people on the 27th of Dhul-Qa'dah, with his brave deed demonstrating that one doesn't need much in terms of weapons and planning in order to march forth and attack the kuffar.

And in Belgium, a soldier of the Islamic State ﷺ attacked a group of Belgian soldiers on the 3rd of Dhul-Hijjah, stabbing them until he was killed.

These are just some of the operations in which the soldiers of the Islamic State have attacked the Crusaders, Jews, and murtaddin in their own homelands, killing and wounding large numbers of them, particularly in recent weeks. And in following these events, one can see that the European Crusader states have not ceased to pay the heavy burden brought about by such blessed operations even after several months, for their militaries continue to be deployed on their streets, their security measures remain heightened, their profit from trade and tourism continues to decline, and a state of terror continues to exist, the most obvious signs of which are not the widespread patrols in their public squares, nor the cement barriers on their streets.

With Allah's permission, the attacks in Spain and in other kafir states will continue as long as they are at war with the Islamic State, and with Allah's permission, they will not be able to stop them regardless of what measures and precautions they take, and they know this very well. And what is anticipated is that the soldiers of the Islamic State will escalate these attacks to a greater level in the coming period. So let the Crusader governments prepare themselves for an increase of loss in war, and for an increase in what they hemorrhage of wealth and of things that are precious to them, for tomorrow is close at hand. And all praise is due to Allah, the Lord of the creation.



THE RULE OF THE SHARI'AH NOT THE RULE OF JAHILIYAH

All praise is due to Allah, who saved us from the rule of the tawaghit, blessed us with the rule of the Shari'ah, and restored for us the Khilafah. May blessings and peace be upon His slave and messenger, who obliterated with the hoofs of his steed the rule of Jahiliyyah. I bear witness that there is no god except Allah, alone and without partner, and I bear witness that Muhamad is His slave and messenger. As for what follows:

In this article we will discuss the rule of the Shari'ah, which is undertaken by the Khalifah and his aides – may Allah grant them success – and which every soldier of the Islamic State works to safeguard, sacrificing their lives and everything dear to them for the sake of elevating it.

Allah sent His Messenger ﷺ with the call to tawhid in Allah's Lordship, in one's worship towards Him, and in His names and attributes, and even though the people of

Jahiliyyah affirmed the oneness of Allah in His Lordship, they negated that affirmation with their indulgence in various forms of shirk that run contrary to the three described aspects of Allah's tawhid (ar-Rububiyyah, al-Uluhiyyah, and al-Asma was-Sifat).

And Most of Them Believe Not in Allah Except That They Associate Others with Him

Allah ﷻ informed that if the kuffar were asked, "To whom belongs the earth and those upon it?" They would answer, "To Allah," and if they were asked, "Who is the Lord of the seven heavens and the Lord of the great throne?" They would answer, "[They belong] to Allah," and if they were asked, "Who is it that has the realm of all things in His Hand and who protects while none can protect against Him?" They would answer, "[They belong] to Allah." But despite that, they would not be reminded, nor would they fear Allah and His torment! And despite their affirmation that Allah ﷻ is the Owner of the dominion, the Creator, the Arranger, the Provider, the one who gives life and death, they commit shirk with Him by associating others with Him, while affirming that everything besides Allah is but mere creation. 'Abdullah Ibn 'Abbas ؓ narrated, saying, "The mushrikin used to say, 'We respond to You, You have no partner,' and the Messenger of Allah ﷺ would say, 'Woe to you, that's sufficient, that's sufficient! Then, they would say, 'Except a partner who belongs to You, You possess him and all that he owns.' They would say this as they performed tawaf around the Ka'bah" (Reported by Muslim).

Despite the fact that the mushrikin used to take shelter with Allah in times of difficulty, in times of ease they would return back to what they were accustomed to of committing shirk with Allah. Allah ﷻ said, "And when they board a ship, they supplicate Allah, sincere to Him in religion. But when He delivers them to the land, at once they associate others with Him" (Al-Ankabut 65). They committed shirk with Allah in their worship of others besides Him, calling upon others besides Him who cannot bring harm nor benefit, directing various forms of worship towards the tawaghit, referring to them in judgement, and inventing against Allah lies with their statement, "We only worship them that they may bring us nearer to Allah in position" (Az-Zumar 3).

Allah ﷻ sent His messengers and prophets calling to iman in Allah and to dedicating one's worship exclusively for Him, and to disbelieve in all of the tawaghit, for the iman of mankind and jinn is not complete until they combine between these two matters: Iman in Allah

and disbelief in the tawaghit. Allah ﷻ said, "And We certainly sent into every nation a messenger, [saying], 'Worship Allah and avoid taghut.' And among them were those whom Allah guided, and among them were those upon whom error was [deservedly] decreed. So proceed through the earth and observe how was the end of the deniers" (An-Nahl 36). Therefore, anyone who refuses to dedicate their worship exclusively to Him, or refuses to avoid the tawaghit and disbelieve in them is a misguided denier of Allah's messengers, and is deserving of Allah's punishment, which He inflicts upon the disbelievers.

The messengers ؑ made it clear that Allah does not accept from His slaves anything except pure Islam and absolute tawhid, and they therefore informed the people that they were not sent except to ensure that Allah is worshiped alone, as Allah ﷻ said, "And We sent not before you any messenger except that We revealed to him that, 'There is no god except Me, so worship Me'" (Al-Anbiya 25), and they informed them that Allah ﷻ, "Does not forgive association with Him, but He forgives what is less than that for whom He wills" (An-Nisa 48). And when the kuffar proposed to the Prophet ﷺ that they worship Allah for one year in return that he ﷺ worship their false gods for one year, Allah ﷻ revealed Surat al-Kafirun, separating between iman and its adherents, and shirk and its adherents. "Say, 'O disbelievers, I do not worship what you worship. Nor are you worshipers of what I worship. Nor will I be a worshiper of what you worship. Nor will you be worshipers of what I worship. For you is your religion, and for me is my religion'" (Al-Kafirun 1-6).

The Tawhid of Allah in Hukm (Legislation and Rule)

The messengers ؑ made clear to their people that which Allah loves and is pleased with of tawhid, iman, and righteous deeds, while warning them against that which negates this from the various types of kufr, shirk, defiance, and disobedience. And from among that which they made extremely clear was the matter of rule being for Allah ﷻ. Therefore, just as Allah ﷻ is alone in creating He is likewise alone in His command. "His is the creation and the command; blessed is Allah, Lord of the creation" (Al-Araf 54). Additionally, three Makki verses were revealed stipulating that "Legislation is not but for Allah" (Al-An'am 57, Yusuf 40, and Yusuf 67). And despite the fact that the Prophet ﷺ and his companions were oppressed in Makkah, Allah ﷻ ordered him to openly declare that this great religion came from Allah

in order to rule the affairs of the people in all spheres of life, and that it shouldn't be abandoned in substitute of their desires. *Hukm* is the sole right of Allah ﷻ, and therefore just as He has no partner in worship, likewise He has no partner in His *hukm*. Allah ﷻ said regarding worship, "So whoever would hope for the meeting with his Lord – let him do righteous work and not associate in the worship of his Lord anyone" (Al-Kahf 110), and He said regarding *hukm*, "And He shares not His *hukm* with anyone" (Al-Kahf 26), and there are two *mutawatir* recitations for this: "And He shares not His *hukm* with anyone," whereby Allah ﷻ declares that He does not share His *hukm* with any from amongst His creation, and the second "And let him not associate anyone with Him in *hukm*," whereby He prohibits that any from amongst the creation be made a partner with Him in His *hukm*. And Allah ﷻ said, "Then We put you, [O Muhammad], on a *shari'ah* (an ordained way) concerning the matter [of religion]; so follow it and do not follow the inclinations of those who do not know" (Al-Jathiyah 18), and some of the scholars refer to this *surah* as the *surah* of *Shari'ah* due to this verse being mentioned within it.

The Tawhid of Hukm Is Encompassed in the Three Categories of Tawhid

Firstly: Its encompassment within the *tawhid* of lordship (*ar-Rububiyah*): For Allah ﷻ is the one to whom the command belongs, and the one to whom belongs the right to rule and legislate, for these are the actions of Allah ﷻ (and from amongst them are those which are general and those which are specific) and that is from His exclusiveness and oneness in Lordship. Allah ﷻ said, "His is the creation and the command; blessed is Allah, Lord of the creation" (Al-A'raf 54). 'Blessed' (*tabarak*), meaning its good is abundant. So glory be to a god who creates and is capable, and who commands the performance of good deeds and the abandonment of destructive evil.

Secondly: Its encompassment within the *tawhid* of names and attributes (*al-Asma was-Sifat*): For with regards to Allah ﷻ, "He is the Judge and to Him belongs *hukm*," as established in the statement of the Prophet ﷺ reported by an-Nasai and Abu Dawud in the *Sunan*.

Look at the noble verse, "[Say], 'Then is it other than Allah I should seek as judge while it is He who has revealed to you the Book explained in detail?'" (Al-An'am 114), and see how it indicates the encompassment of judging by what Allah has revealed within the three categories of *tawhid*, for Allah ﷻ is the Judge, meaning the Ruler, and meaning the Wise, and thus the Judge is from amongst His names, and *hukm* is from His attributes and actions. "Indeed, Allah commands whatsoever He wills" (Al-Maidah 1). And in the *ayah* there is a rhetorical question that denotes denunciation: "[Say], 'Then is it other than Allah I should seek as judge?'" For how could one who knows the magnificence of Allah, His perfect names, and His exalted attributes seek other than Allah as a judge?

Thirdly: Its encompassment within the *tawhid* of worship (*al-Uluhiyah*): Seeking judgment from Allah's *Shari'ah* is worship that must be dedicated to Him alone, and seeking judgment from other than it is major *shirk*, and whoever seeks judgment from other than Allah's *Shari'ah* has by default sought the judgment of the *taghut* and believed in it – and with Allah refuge is sought. Allah ﷻ 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 judgment to *Taghut*, while they were commanded to reject it; and *Shaytan* wishes to lead them far astray" (An-Nisa 60). Therefore, if mankind cannot enter Islam except by believing in Allah and disbelieving in the *taghut*, there is no doubt that those who seek judgment from one who rules by other than the *Shari'ah* have believed in the *taghut*, due to their referring to it for judgment, and whoever believes in the *taghut* is not a Muslim. We ask Allah for steadfastness upon His religion.

It Is Either the Rule of Allah or the Rule of Jahiliyyah

There is nothing after the rule of Allah, the Wise, the All-Knowing, other than the oppressive rule of the darkness of *Jahiliyyah*, and no matter what humans name their laws and systems they remain the rule of *Jahiliyyah*, which the whims of the *kuffar* manipulate. Its people enjoy no stability in its decrees, nor do they achieve any religious or worldly success. But who is the one who knows that the rule of Allah is the best of rule? Indeed, it is the believer who has certainty. "Then is it the judgment of *Jahiliyyah* that they desire? But who is better than Allah in judgment for a people who are certain [in faith]" (Al-Maidah 50).

We ask Allah ﷻ to grant the *Khilafah* State victory, to keep its leaders and soldiers steadfast, and to restrain the might of the disbelievers, and Allah is greater in might and stronger in punishment.



SOME GOOD CHARACTERISTICS MENTIONED
IN THE NOBLE QURAN

A PURE HEART

"And [there is a share for] those who came after them, saying, 'Our Lord, forgive us and our brothers who preceded us in faith and put not in our hearts [any] resentment toward those who have believed.'"

(Al-Hashr 10)

PATIENCE

"O you who have believed, be patient and endure."

(Al 'Imran 200)

TRUSTWORTHINESS

"Indeed, Allah commands you to render trusts to whom they are due."

(An-Nisa 58)

PARDONING

"So pardon them and overlook [their misdeeds]. Indeed, Allah loves the doers of good."

(Al-Maidah 13)

HUMILITY

"And lower your wing to those who follow you of the believers."

(Ash-Shu'ara 215)

THANKFULNESS

"And [remember] when your Lord proclaimed, 'If you are grateful, I will surely increase you [in favor].'"

(Ibrahim 7)

FEAR

"Allah has more right that you should fear Him, if you are [truly] believers."

(At-Tawbah 13)

UPRIGHTNESS

"So remain on a right course as you have been commanded, [you] and those who have turned back with you [to Allah]."

(Hud 112)

MERCY

"And lower to them the wing of humility out of mercy and say, 'My Lord, have mercy upon them as they brought me up [when I was] small.'"

(Al-Isra 24)

TRUTHFULNESS

"O you who have believed, fear Allah and be with those who are truthful."

(At-Tawbah 119)

BASHFULNESS

"Tell the believing men to reduce [some] of their vision and guard their private parts. That is purer for them. Indeed, Allah is Acquainted with what they do."

(An-Nur 30)





TAKE ADVANTAGE OF YOUR SPARE TIME BEFORE YOU BECOME OCCUPIED

Spare time is a blessing which most people treat inequitably. They are those whom Allah sufficed with the provisions of living as they set out in its pursuit, but they neither benefited nor took advantage of it. Rather, they wasted it on play and amusement until death came to them while they were negligent and heedless of what Allah expected of them – basking in the graces which they will be asked about. Allah ﷻ said, “Then you will surely be asked that Day about the blessings [you enjoyed]” (At-Takathur 8).

Yes indeed, they will be asked, because Allah ﷻ did

not create the creation that they may bask in temporary bliss. Rather, He created them in order to worship Him, while He is not in need of them nor their worship. He – by His grace and mercy – has prepared for the obedient ones from amongst them that which no eye has seen, nor any ear heard, nor any human mind conceived, compensating them therein with constant bliss due to them having spent their time in His obedience, and what a blessed compensation, the abode of Jannah.

As for he who diverges from the Hereafter towards his fleeting Dunya and his temporary living, then his

situation after death is as Allah ﷻ said, “My Lord, send me back. That I might do righteousness in that which I left behind” (Al-Muminun 99-100). So will man then not take heed and busy himself with Allah’s obedience and with seeking His pleasure while his soul is still within him? The Messenger of Allah ﷺ said, “O Allah there is no life except the life of the Hereafter. Forgive the Ansar and the Muhajirin” (Reported by al-Bukhari and Muslim).

Contemplate on his ﷺ statement, and his negation that the enjoyments of this Dunya be a real sense of living worthy of the effort of those pursuing it, because in reality the real life is that of the Hereafter in Allah’s Jannah.

O, I Wish I Had Sent Ahead [Some Good] for My Life

Indeed, many people have lost the balance between the actions of the Dunya and the actions of the Hereafter – not reconciling between them. Thus, the extent of most of their concerns is accumulating wealth and wasting it on permissible things, and so you see them in affluence and with what suffices for living but yet they are poor when it comes to those deeds that lead to success in Allah’s Jannah and to His pleasure. And thus Allah blessed them with the gift of spare time and yet they utilized it to occupy themselves with the Dunya, though they weren’t even in need of it. In truth, that is the one who is heedless, as was reported by Ibn ‘Abbas ؓ when he said, “The Prophet ﷺ said, “There are two blessings which most people are heedless of: Heath and spare time” (Reported by al-Bukhari).

O you who has been blessed with wealth and spare time, you who are distracted by your Dunya, you are indeed amongst those deprived, for you did not give true value to the time that has passed of your life, contrary to what is known of the people of high ambition, those who don’t find any spare time due to their performance of deeds and their jihad, whereas you who has been blessed with spare time are headed towards a grave matter that may have been obscured from you and which you were heedless of, a moment in which you will say, “O, I wish I had sent ahead [some good] for my life” (Al-Fajr 24). Imam at-Tabari ؓ said, “Allah ﷻ says, while informing of the sorrow of the son of Adam on the Day of Judgment, and his regret over his negligence in performing righteous deeds in the Dunya which would have inherited him an eternal stay in bliss that has no end, O I wish I had sent ahead for my life in the world righteous deeds for myself in this life – after which there is no death – deeds that would have saved me from the anger of Allah and granted me His pleasure” (Jami’ al-Bayan).

Indeed, there is he whom Allah has bestowed His blessings upon and thus sufficed with regards to the provisions of living, but he was careless, lost in heedlessness regarding the orders of his Lord, not busying his spare time in understanding his religion and what Allah demands of him. Rather, he was occupied with the haram, or excessiveness in that which is permissible. O confused

and heedless one, prepare many answers for the many questions that are coming, for by Allah you were not created in play nor left without aim, and you shall be asked about your spare time and how you spent it.

With Every Day That Passes You, a Piece of You Departs

From them is he who grows old and whose back becomes crooked while he possesses what would assist him in his worldly affairs of wealth and children, and Allah surely blessed him with such great blessings of spare time, but he did not know how take advantage of it. As for he whose situation is as such, reflect extensively about those years which you have spent while not attaining your share of the Hereafter. Reflect on how close you are to meeting your Lord. Is now not the time for you to incite your children and descendants to sacrifice for the religion of Allah and support it? Is now not the time for you to dedicate your time to Allah and to supplicating for yourself, the oppressed Muslims, and the mujahid slaves of Allah? Is now not the time to devote yourself to Allah and draw closer to Him through the various methods of drawing oneself close.

There are many people who reach a very old age, and then you find them living with the absent-minded mentality of the youth, those who don’t think about death, the hour of questioning and account, and by Allah, that is in reality nothing but high expectations of living a long life and it is the essence of destruction. So where are you in relation to the statement of Allah ﷻ, “And there has come the intoxication of death with the truth; that is what you were trying to avoid” (Qaf 19)? Imam al-Baghawi said, “And there has come the intoxication of death’: pains and agonies that envelope mankind and overcome his mind, ‘with the truth’: meaning the reality of death. And it was said, ‘with the truth’: meaning the matter of the Hereafter, such that mankind sees it clearly with his own eyes. And it was said: with what the affair of mankind returns to of either bliss or misery. And it is said to the one whom the intoxication of death has come to: ‘that is what you were trying to avoid’: incline away from, and al-Hasan al-Basri said: to flee from, and Ibn ‘Abbas said: [that is what you] hate” (Ma’alim at-

Tanzil fi Tafsir al-Quran).

Therefore, take advantage of your spare time before you reach your grave, and take advantage of your mornings for perhaps you might not reach the night. It was reported from al-Hasan al-Basri that he said, "O son of Adam, indeed you are but days, and with every day that passes there departs a piece of you" (Az-Zuhd li Ahmad Ibn Hanbal). So follow the example of those grey-haired men who offered their limbs in Allah's cause and competed with the youth on Jannah not on the Dunya.

Take Advantage of the Hours of Your Spare Time

There is a type of individual from amongst the righteous whom Allah ﷻ has sufficed with regards to his provisions of living, and thus his provisions were under the shadow of his spear. He uses it to ruin the lives of the disbelievers and give victory to the religion of the Lord of the creation. And from those prosperous ones also is he who suffices in his ribat with performing his guard shift for a few hours and then returns to his lengthy spare time. Such times are a blessing for the mujahid that he may not be aware of, for if he utilized them with the remembrance of Allah, the recitation of the Quran, supplication, or performing voluntary deeds, or took an hour to remind his brothers and they incited one another, then in this there would be an enormous benefit, and a means of steadfastness in the face of the enemy when one meets them, and a means of elevating one's status, and an increase in one's good deeds.

O mujahid, know that your spare time is a blessing from Allah, so take advantage of it so that you do not become of those cheated, and make it a thing of mention for you with Allah ﷻ, for Allah has prepared for the mujahidin in Jannah 100 levels, and thus the level of the mujahid who remembers Allah ﷻ, offers voluntary prayers, recites the Quran, and strives in his guard duty and in performing ribat and fighting is not like the level of the mujahid murabit who does not remember Allah except a little, performing his guard shift and then returning to his lengthy spare time.

And thus it is upon the truthful mujahidin and murabitin to strive in their spare time to achieve the highest levels, and to know that what

is between two levels in Jannah is the likes of the heaven and the earth, and that the bliss of the highest stations are superior and more complete than the bliss of those other than them. So let not the murabit refrain from increasing in righteous deeds, accompanied with the greatest of deeds which the Prophet ﷺ informed of: "Ribat for a day and night is better than fasting a month and standing therein in prayer, and if he dies, his deeds which he used to do continue, he is granted his provision, and he is safeguarded from the two trials" (Reported by Muslim). So what an enormous grace it is for the murabit that is killed and thus rewarded for the deeds that he used to busy himself in his spare time! Therefore, it is upon you to recite the Quran, stand the night in prayer, and perform other than that from the various forms of worship, and to be attentive to seeking knowledge and understanding the religion, and to memorize the book of Allah ﷻ, for the spare time which you utilize between your guard shifts is something envied by many from amongst the righteous.

INDEED, THE HEART FINDS SOLACE IN THE QURAN



MORE THAN TWO MONTHS OF BATTLES IN THE CITY OF

RAQQAH

MORE THAN
2000
WOUNDED

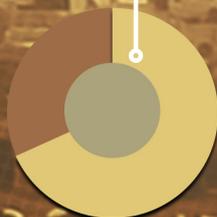
MORE THAN
1000
KILLED

FROM THE
RESIDENTS
OF THE CITY
OF RAQQAH

SINCE THE
BATTLE BEGAN

MORE THAN
12000
ARTILLERY STRIKES

MORE THAN
800
CRUSADER AIRSTRIKES



MORE THAN 70%
OF THE BUILDINGS
DAMAGED AND
DESTROYED



THE POSITION OF
IMAMAH
IN THE RELIGION

All praise is due to Allah, who loves for His slaves to call on Him saying, “And those who say, “Our Lord, grant us from among our wives and offspring comfort to our eyes and make us imams for the righteous” (Al-Furqan 74). May Allah’s blessings and peace be upon His Messenger, the Imam of the righteous – whom Allah made both an imam for the people that rules them with what Allah has revealed, and an imam for the people to follow with respect to their religion, and whose rightly-guided successors Allah then placed upon his methodology and path – and may His blessings and peace be upon his family, his companions, and those who follow them in goodness until the Day of Judgment. As for what follows:

Imam Ahmad and al-Hakim, along with Ibn Hibban in his sahih, reported the hadith of Abu Umamah رضي الله عنه, that Allah’s Messenger صلى الله عليه وسلم said, “You will certainly undo the bonds of Islam one by one. Every time a bond is undone, the people will cling to the one that follows. The first to be undone will be hukm (ruling) and the last of them will be the prayer.”

So the greater shar’i imamah is from among the bonds of Islam, and undoing the affair of ruling with what Allah has revealed is a deficiency that affects the Muslims in both their religious and worldly affairs, for how many branches of Islam and iman cannot be achieved except through this particular bond of Islam! And the task of ruling with what Allah has revealed can only be undertaken by the ruler and the scholars of the Shari’ah, who aid him and advise him. Allah صلى الله عليه وسلم said, “Indeed, We sent down the Torah, in which was guidance and light. The prophets who submitted [to Allah] judged by it for the Jews, as did the rabbis and scholars by that with which they were entrusted of the Scripture of Allah, and they were witnesses thereto” (Al-Maidah 44). So Allah صلى الله عليه وسلم clarified that it was the prophets whom He commissioned with the task of ruling with what He revealed, and they were the ones who would lead

Bani Israil, as the Prophet صلى الله عليه وسلم said, “The prophets would lead Bani Israil, and every time a prophet passed away, another prophet would succeed him. And indeed, there is no prophet after me. There will be khulafa and they will be many.” They (i.e. the Sahabah) said, “What do you order us to do?” He said “Fulfill your bay’ah to the [one given bay’ah] first, and give them their right, for indeed Allah will ask them about that which He has given them guardianship over” (Reported by Muslim). So the khulafa take the role of the prophets in ruling the people with what Allah has revealed, and the pious scholars are their helpers in that regard.

The Rightly-Guided Khilafah Inherits the Prophetic Methodology

Indeed, from the most important of responsibilities of the Khilafah in this era is to renew the religion and establish it upon the prophetic methodology, as promised by our prophet صلى الله عليه وسلم in his statement, “Prophethood will remain among you for as long as Allah wills for it to remain. Then, He will lift it when He wills to lift it. Then, there will be khilafah upon the prophetic methodology, and it will remain for as long as Allah wills for it to remain. Then, He will lift it when He wills to lift it. Then, there will be biting kingship, and it will remain for as long as Allah wills for it to remain. Then, He will lift it when He wills to lift it. Then, there will be oppressive kingship, and it will remain for as long as Allah wills for it to remain. Then, He will lift it when He wills to lift it. Then, there will be khilafah upon the prophetic methodology” (Reported by Ahmad). So the Khilafah that is sought is that which is upon the prophetic methodology, and the Khilafah upon the prophetic methodology is that which achieves the description of *rushd* (right guidance), which is the description given to the Khilafah of the leading group of the companions of Allah’s Messenger صلى الله عليه وسلم.

And a khilafah can only be described with *rushd* if – by Allah’s permission – the khalifah follows the Book of Allah and the guidance of our prophet, Muhammad صلى الله عليه وسلم, in all affairs and in all circumstances.

Rushd has various meanings in the Book of Allah صلى الله عليه وسلم, and among its greatest meanings is the grace and guidance of Allah صلى الله عليه وسلم for those of His slaves whom He loves: “And know that among you is the Messenger of Allah. If he were to obey you in much of the matter, you would be in difficulty, but Allah has endeared to you the faith and has made it pleasing in your hearts and has made hateful to you disbelief, defiance and disobedience.



LIKE THE ROMAN AND PERSIAN STATES BEFORE, AMERICA WILL BE DEFEATED BY THE MUSLIMS, WITH ALLAH'S PERMISSION

Those are the [rightly] guided” (Al-Hujurat 7). So adhering to the pillars, attributes, and branches of iman, loving them and clinging to them, and distancing oneself from everything that opposes them – including kufr, immorality, and sin – is all from rushd. And the greatest caller to rushd is the Book of our Lord ﷻ, just as He ﷻ informed us through the statement of the jinn, “Indeed, we have heard an amazing Qur’an. It guides to rushd” (Al-Jinn 1-2). He ﷻ also informed us that He gave rushd to His prophet and Khalil, Ibrahim, so he called the people to the tawhid of Allah, disputed with them and clarified to them their misguidance, and was patient in the face of their harm, their threats, and even their attempts to kill him by burning him alive. He sought refuge with Allah, and Allah saved him from the fire, making it cool and pleasant for him. Ibrahim declared his baraah (disavowal) of his father and his people due to their persistence upon kufr, and left them, making hijrah away from them: “And he said, ‘Indeed, I will go to [where I am ordered by] my Lord; He will guide me’” (As-Saffat 99).

So the rightly-guided khilafah establishes all the laws of the religion, revives the sunan, kills the heresies, and wages jihad against the kuffar and the obstinate. It does not follow the whims of men. Rather, it responds to the commands of Allah, following that which He loves and avoiding that which He hates. Allah ﷻ said, “So let them

respond to Me [by obedience] and believe in Me that they may be [rightly] guided” (Al-Baqarah 186).

The Greater Imamah Strives to Manifest the Religion of Islam

In addition to the establishment of the religion of Allah, the governing of the affairs of the Dunya in accordance with the religion, the protection of the religion, and the defense of the land of Islam, the Muslims, their sanctities, and their wealth all being from most important matters which the Khalifah of the Muslims undertakes, he is also tasked with striving to spread the authority of the religion across all of Allah’s earth.

Allah ﷻ wishes for the Muslims to work to make the religion of Islam dominant and triumphant over all other religions, so that the word of Allah is supreme and the word of those who disbelieve is lowest. Allah wishes for His religion to ascend above all other religions in a manifest way. He ﷻ said, “It is He who has sent His Messenger with guidance and the religion of truth to manifest it over all religion, although they who associate others with Allah dislike it” (At-Tawbah 33).

Allah’s making the religion of Islam manifest includes making it manifest over all other religions through proofs and evidences. So Allah made it

clear that His religion is the truth, and that everything aside from it is false and will perish. It also includes manifesting it by giving it victory over the followers of all other religions, until their authority ceases to exist and their structure collapses. Thus, with the religion of Islam and its first mujahid followers, Allah eliminated the two largest states – the Persian and Roman states – that were present when the light of prophethood glowed, let alone the various other kingdoms of the kuffar.

In other words, the religion of Allah became manifest and triumphant over the kuffar when a state was established for the Muslims whose foundations were laid down and fixed firmly by Allah’s Messenger ﷺ and then the rightly-guided khulafa after him. And likewise, the Khalifah of the Muslims and his soldiers undertake this matter today, with the support of Allah ﷻ, so the achievement of victory and honor for the Muslims cannot be imagined without the establishment of the Islamic State, which has revived the rightly-guided Khilafah.

The Earth Belongs to Allah and He Causes His Righteous Slaves to Inherit It

From among the responsibilities of the one who has been given authority over the affairs of the Muslims (the Khalifah, may Allah honor him) is to spread the authority of the Islamic State across the entire land, for the land is Allah’s land, and a kafir has no right to it. Allah ﷻ said, “And We have already written in the book [of Psalms] after the [previous] mention that the land is inherited by My righteous servants” (Al-Anbiya 105). The mufassirin – including Ibn ‘Abbas ؓ – explained that “the land” means Jannah. Ibn ‘Abbas also said, “He ﷻ informed in the Tawrah, the Zabur, and [had] in His knowledge prior to creating the heavens and the earth that He would cause the Ummah of Muhammad ﷺ to inherit the land, and would enter them into Jannah, and they are the righteous.” These are two correct statements which do not contradict one another, and the inheritance of the land does not occur except through jihad for the cause of Allah, which is the peak of the hump of Islam, for the kuffar do not leave their kufr and their diverting the people away from the religion of Islam except due to fighting, which the allies of Ar-Rahman undertake against the allies of the Shaytan. Allah ﷻ said, “And fight them until there is no fitnah and [until] the religion, all of it, is for Allah” (Al-Anfal 39). He ﷻ also said, “And what is [the matter] with you that you fight not for the cause of Allah and [for] the oppressed among men, women, and children who say, ‘Our Lord, take us

out of this city of oppressive people and appoint for us from Yourself a protector and appoint for us from Yourself a helper?’ Those who believe fight in the cause of Allah, and those who disbelieve fight in the cause of Taghut. So fight against the allies of Satan. Indeed, the plot of Satan has ever been weak” (An-Nisa 75-76). So if the Islamic State and its soldiers do not undertake the obligation of fighting for the cause of Allah and rescuing the weak among the believers from the claws of kufr and its people, then who would?!

Indeed, it is a weighty matter that the Khilafah undertakes – its leaders and soldiers alike – and indeed we are certain that Allah will soon grant it victory, for Allah ﷻ has sworn to support those who support His religion: “And Allah will surely support those who support Him. Indeed, Allah is truly Strong and and Mighty” (Al-Hajj 40). Allah emphasized His promise of support by swearing an oath using multiple Arabic linguistic mechanisms, and placed emphasis on two of His great names – and all of His names are great – “Qawiyy” (Strong) and “Aziz” (Mighty). So His strength is not equaled by any other strength, for He is the Creator of the creation, and He is the one who gave them what He willed of the means of strength, and He is the Strong while His creation are the weak, and He is the Self-Sufficient while His creation are the ones in need of Him, and He is the Mighty who cannot be overcome, the one who made honor for the believers among His slaves, and the one who promised to suffice them and grant them victory. He ﷻ said, “Is not Allah sufficient for His slaves?” (Az-Zumar 36), with the word “slave” taking the plural form of “slaves” in the recitations of Hamzah, Kisai, Khalaf (from among the ten recitations), and Abu Ja’far.

The Evidence for the Obligation of Establishing the Greater Imamah

Firstly: The Evidence from the Quran



THE ISLAMIC STATE OBEYED ALLAH BY APPOINTING A KHALIFAH FOR THE UMMAH

Allah ﷻ said, “O you who have believed, obey Allah and obey the Messenger and those in authority among you” (An-Nisa 59). At-Tabari reported that Abu Hurayrah ﷺ said, “‘Ulul-Amr (those in authority)’ are the leaders.” At-Tabari then said, “The most correct of statements in that regard is the statement of those who said, ‘They are the leaders concerning that which entails obedience to Allah and which contains benefit for the Muslims.’” Ibn Kathir said, “What is apparent – and Allah knows best – is that the ayah is general in referring to everyone with authority, including the leaders and the scholars.”

The evidence in this ayah is that Allah ﷻ made it obligatory upon the Muslims to obey those in authority among them – and they are the leaders – and the command to obey them is evidence that it is obligatory to appoint a leader, because Allah ﷻ does not command us to obey one who does not exist and whose presence the people weep for. So the command to obey him necessitates the command to bring him about,

and as such, it indicates that appointing an imam for the Muslims is obligatory on them.

Also from among the evidences is the statement of Allah ﷻ addressed to the Messenger ﷺ, “So judge between them by what Allah has revealed and do not follow their inclinations away from what has come to you of the truth” (Al-Maidah 48), as well as His ﷻ statement in the ayah that follows it, “And judge, [O Muhammad], between them by what Allah has revealed and do not follow their inclinations and beware of them, lest they tempt you away from some of what Allah has revealed to you” (Al-Maidah 49).

This command is from Allah ﷻ to His Messenger ﷺ, to judge between the Muslims by what Allah has revealed – meaning His Shari’ah – and an address to the Messenger ﷺ is an address to his ummah as long as there is no evidence that it is specific to him, as is the case here. As such, this is an address to all the Muslims to establish the matter of ruling by what Allah has revealed until the Day of Judgment, and establishing rule and authority cannot be done except by establishing imamah, because that is from the jobs of imamah and it cannot be established in full except by way of imamah. Therefore, all of the ayat commanding us to rule by what Allah has revealed are evidence of the obligation of appointing an imam who would undertake that task.

Also from among the evidences is the statement of Allah ﷻ, “We have already sent Our messengers with clear evidences and sent down with them the Scripture and the balance that the people may maintain [their affairs] in justice. And We sent down iron, wherein is great military might and benefits for the people, and so that Allah may make evident those who support Him and His messengers unseen. Indeed, Allah is Powerful and Exalted in Might” (Al-Hadid 25).

The task of the messengers ﷺ is to establish justice among the people in accordance with what has been revealed in the Book, and to support that with strength, and this cannot be achieved by the followers of the messengers except by appointing an imam who establishes justice among them and organizes their armies, which bring victory to Allah’s religion. Imam Ibn Taymiyyah ﷺ said, “And for this reason, the Prophet ﷺ ordered his ummah to appoint leaders over themselves and

ordered the leaders to render trusts to whom they are due, and when they judge between the people that they judge with justice. And he commanded them to obey their leaders in that which entails obedience to Allah ﷻ” (Majmu’ al-Fatawa).

Also from the evidences of the Quran are the ayat of hudud and qisas (retribution), and of collecting the zakah, and other such rulings which, in origin, are the job of the imam and his deputies. So all the ayat that were revealed with the legislation of rulings connected to imamah and its affairs indicate that establishing the shar’i imamah and establishing the Islamic State are from among the essentials and necessities of the Islamic Shari’ah.

Secondly: The Evidences from the Sunnah

a. The Evidences in the Sunnah from the Statements of the Prophet ﷺ:

Many ahadith have come from the Prophet ﷺ that indicate the obligation of appointing an imam, including the following:

1. ‘Abdullah Ibn ‘Umar ﷺ narrated that Allah’s Messenger ﷺ said, “Whoever removes his hand from obedience will meet Allah on the Day of Judgment and will have no argument, and whoever dies with having bay’ah, dies a death of Jahiliyyah” (Sahih Muslim), meaning obedience to the imam and bay’ah to him. And this is clear in indicating the obligation of appointing an imam and listening to and obeying him, because if bay’ah is an obligation on the Muslim and bay’ah is only for the imam, then appointing an imam is obligatory, and it is likewise obligatory to persist in his obedience and to not revolt against him or remove one’s hand from his obedience.
2. The famous hadith in the sunan from ‘Irbad Ibn Sariyah, who narrated that the Prophet ﷺ said, “Indeed, those of you who live long will see much differing, so adhere



ABU MUHAMMAD AL-JAWLANI BROKE HIS BAY’AH AND THEN FELL INTO RIDDAH

to my sunnah and the sunnah of the rightly-guided khulafa. Hold onto it and bite it with your wisdom teeth, and beware of newly introduced matters, for indeed, every heresy is misguidance” (Reported by Abu Dawud and at-Tirmidhi).

It has been reported in mutawatir form that the Sahabah ﷺ gave bay’ah to Abu Bakr ﷺ as the Khalifah after the Prophet ﷺ passed on to ar-rafiq al-a’la (the highest companionship). Then, Abu Bakr appointed ‘Umar ﷺ to succeed him. Then, ‘Umar placed the matter of his successor to be decided by and chosen from among six people who were the best of the Sahabah and they chose from among themselves ‘Uthman – may Allah be pleased with them all. Then, following his shahadah, they gave bay’ah to ‘Ali ﷺ as the Khalifah. This was their sunnah ﷺ concerning establishing the Khilafah and not being negligent of doing so. So it became obligatory to follow their example in that regard, as ordered by the Prophet ﷺ

And likewise is the case with the ahadith indicating the obligation of obeying the rulers concerning that which does not entail sin, as well as the ahadith of bay’ah and the order to fulfill one’s bay’ah to the first imam to whom bay’ah

is given, and the prohibition of revolting against the imams of the Muslims, and the incitement to strike the neck of the one who comes forth to dispute the authority of the true imam. All of these ahadith necessitate the presence of the Muslim imam, and therefore indicate the obligation of appointing him. Rather, there is no goodness in the life of the Muslims except when they have a shar'i imam.

b. The Evidences in the Sunnah from the actions of the Prophet ﷺ:

Ever since Allah sent His Prophet ﷺ and he was believed in by those whom Allah knew to have within them much good, his noble companions carried out his orders and obeyed him, and not just in matters of worship. Rather, he was their reference when it came to organizing the affairs of da'wah, dealing with the kuffar, and dealing with any new issues that came up, such as the hijrah to Habashah and then to Madinah. And Makkah not being a land of tamkin (consolidation) did not mean that the Muslims should live without any leadership that manages that which it can of their affairs, for the Prophet ﷺ was for the Muslims an imam, a teacher, a father, and a merciful companion.

When Allah ﷻ prepared for His Prophet ﷺ those who would support his religion from among the people of Madinah and who would defend

him as they defend their wives and children, and they gave bay'ah to him pledging to listen and obey both in times of delight and dislike, and had force of strength in their land, he made hijrah to them, and the building of the land of Islam was completed by the Prophet Imam ﷺ and his righteous companions.

In addition to the evidences from the Book and the Sunnah, the consensus of the Sahabah ﷺ on appointing an imam, the concern they demonstrated for that, the priority they gave it over the obligation of burying the Prophet ﷺ following his death, and their persistence on this ijma' by appointing one imam after another all act as evidence of this obligation on the Muslims.

And the shar'i obligation of imamah is from among the issues most widely agreed upon by the scholars of Ahlus-Sunnah through the ages, and none opposed this except the people of heresy and deviation, and their opposition is not given any consideration. And all praise is due to Allah, the Lord of the creation.

ONLY THE TRUE BELIEVERS COME TO GIVE THEIR BAY'AH TO THE IMAM



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FOR THE MUJAHIDIN

PART 3

BY SHAYKH
ABU MUS'AB AZ-ZARQAWI ﷺ

O mujahidin! The munafiqin and those who block the way to Allah will say to you, “Do you think that anything of what you want will become reality? Do you think that the Islamic khilafah or even the Islamic state will be established? It is impossible to happen, and it is a matter closer to imagination than to reality.” So when they say this, remember the statement of Allah ﷻ, “[Remember] when the hypocrites and those in whose hearts was disease said, ‘Their religion has deluded those [Muslims].’ But whoever relies upon Allah – then indeed, Allah is Exalted in Might and Wise” (Al-Anfal 49). And say to them, “Indeed, Allah will conquer Rome for the Muslims, as per the promise of the Messenger of Allah ﷺ in the authentic narration, just as Qustantiyyah was conquered before.” Tell them: Indeed we anticipate from Allah’s support that which is farther than that...Indeed, we anticipate from Allah that He will conquer the White House, the Kremlin, and London...And with us is the promise of Allah: “Allah has promised those who have believed among you and done righteous deeds that He will surely grant them succession [to authority] upon the earth just as He granted it to those before them” (An-Nur 55). As for when this will be, then this is not our concern and Allah did not make us responsible for it. Instead, He only made us responsible for working for the religion, and for the defense of the Shari’ah, and to do this according to one’s ability and to strive to one’s utmost. As for the results, they pertain to Allah ﷻ.

*So upon you is to plant the seed, not to pluck the fruit
And Allah is the best Helper of those who proceed
forth*

When Imam Ahmad ﷺ was afflicted with the fitnah of the creation of the Quran and when this fitnah appeared with the strength of the ruler, the head of this heresy, Ahmad Ibn Abi Dawud, came to Imam Ahmad, gloating, “Have you not seen how falsehood has triumphed over the truth, O Ahmad?”

So Imam Ahmad ﷺ said, “Indeed, falsehood has not triumphed over the truth...Indeed, the triumph of falsehood over the truth is when the hearts of the people wander from the truth to falsehood. And our hearts after yet firm upon the truth.” Say to these as Ya’qub ﷺ said, “Indeed, I find the smell of Yusuf [and would say that he was alive] if you did not think me weakened in mind.” (Yusuf 94) So despite these tribulations and hardships, we find the wind of relief, victory, and consolidation...Although you might argue, and many people would say to you, “Indeed,

you are in your old shadows.”

The munafiqin said to the Sahabah after the battle of Uhud, “Return to the religion of your fathers.” And these words, the munafiqin say them to the people of iman in every era when the mujahidin for the cause of Allah are struck by a calamity, or face killing, wounding, imprisonment, and torture.

If they say that to you, tell them, “Indeed, Allah defends those who have believed” (Al-Hajj 38). “And Allah will surely support those who support Him” (Al-Hajj 40). And the munafiqin will say to you about the companions of ar-Raji’ with whom the mushrikin acted treacherously, “Woe to these afflicted ones who died like this. They neither stayed with their families, nor did they deliver the message of their companion.” And these words will be said to you these days every time some of the brothers are killed...Neither did they sit behind and stay safe, nor were they able to remove the evils and destructions. So, when you hear this, tell them what the truthful Khadijah said, “Glad tidings! For by Allah, Allah will never humiliate you!” So we say to every mujahid for the sake of Allah: Nay! Allah will never humiliate you, for you maintain the ties of kinship, defend the Shari’ah, and wage jihad for the sake of Allah against the disbelievers from among the Jews, Crusaders, and murtaddin.

The historian, Muhammad al-Bassam, said in his book *ad-Durar wal-Mafakhir fi Akhbar al-‘Arab al-Awakh* about the scholars of the Najdi da’wah in their fight against the King of Misr (Egypt), “And no, by Allah, the ruler of Misr did not conquer them due to any weakness on their part or due to cowardice, but because of treachery from the Arabs or with the approval of the residents of the lands.”

O mujahidin! You have sold yourselves to Allah ﷻ and there is nothing in front of you except for one choice, which is to hand over the purchase to the buyer: “Indeed, Allah has purchased from the believers their lives and their properties [in exchange] for that they will have Paradise. They fight in the cause of Allah, so they kill and are killed. [It is] a true promise [binding] upon Him in the Torah and the Gospel and the Qur’an. And who is truer to his covenant than Allah? So rejoice in your transaction which you have contracted. And it is that which is the great attainment” (At-Tawbah 111).

And when the buyer has received the purchase, he may then do with it what he wants. If he wants, he puts him in a castle or in a prison or dresses him with the best of clothes or makes him naked such that



THE MUJAHIDIN FIGHT IN THE CAUSE OF ALLAH, SO THEY KILL AND ARE KILLED.

only his private area is covered or he makes him rich or he makes him destitute or he hangs him on the gallows or lets the enemy overpower him to kill him and mutilate him.

The author of *Dhilal* ﷺ says while commenting on the events of the Companions of the Trench (Ashab al-Ukhduḍ), “This paradigm in which the believers do not escape and in which the disbelievers are not seized is necessary. This is so that it becomes fixed in the perception of the believers’ – the companions of the call of Allah – that they might be called to an end like this end on their path to Allah, and that they have no decision in this matter, and their affair and the affair of the ‘aqidah is up to Allah.

It is upon them to perform their duty, and then they go. And their duty is to choose Allah, and to favor the ‘aqidah over life, and to overcome tribulations with iman and to be truthful to Allah in deed and intention. Then, Allah will work, utilizing them and their enemies, just as He does with His call and His religion as He wishes, and will bring them to one of the ends which are known in the history of iman or to something else from that which Allah knows and deems appropriate.”

And they are indeed hired workers before Allah... Is it appropriate for one who sells a sheep to become angry with the buyer if he slaughters it, or for his heart to change because of that?!

Have you not heard what happened to the lion of Allah and the lion of His Messenger (Hamzah)? He was disemboweled, his liver was extracted, and he was mutilated. And [have you not heard] that which occurred to the best of the creation ﷺ on the day of

Uhud? Consider the prophets and messengers, who are best of the creation: Ibrahim ؑ was cast into a fire, Zakariyya was sawn apart, Yahya was slaughtered, Ayyub remained in tribulations for years, Yunus was caught in the belly of the whale, and Yusuf was sold for a cheap price and lingered in prison for several years – all this and they remained pleased with their Lord and Protector, Al-Haqq. Some of the Salaf would say, “It is more beloved to me that my body be torn apart with scissors than for me to say about something that Allah decreed, ‘If only it didn’t happen!’” Therefore, O my brothers, be from those whose planning does not compete with the planning of their Lord, and whose choices do not resist the choices of Allah ﷻ, for they have never interfered in Allah’s plan for His kingdom by saying, “If this would have been, then this would have happened,” nor by saying, “it may be” or “perhaps” or “if only.” For the choice of Allah for His believing slave is the greatest choice, and it is better, no matter how hard and difficult its appearance may be, and regardless of how much wealth or position or power or family may be lost, or even the loss of the world altogether. And remember the story of the Battle of Badr and ponder over it well: Some of the companions ﷺ at the time wanted to capture the caravan, but Allah ﷻ chose for them to march forth for battle, and the difference between the two affairs is great.

What was in the caravan? Nothing but food, which is eaten and then goes to the toilet, and dress that is worn and then thrown away, and fleeting worldly matters.

As for marching forth, through it came the criterion

by which Allah distinguished between truth and falsehood, and with it came the defeat of shirk and its downfall, and the rise of tawhid and its manifestation. And with it came the killing of the leaders of the mushrikin, who stood like a rock in front of Islam. And it is enough that Allah said to the participants in the Battle of Badr, “Do what you want, for I have forgiven you.”

O mujahidin! At the time of tribulation those retreating increase in number, so do not grieve because of that, for Muslim reported in his sahih from Anas ؓ that Quraysh made peace with the Messenger of Allah ﷺ and stipulated, “that whoever of you comes [to us] we will not return him to you, and whoever from us comes to you will be returned by you to us.” So the companions said, “Do we write this?” He said, “Yes.” As for the one who goes from us to them, “may Allah distance him from us,” and as for the one who comes to us from them, Allah will grant him relief and a way out.

So do not be sad about the one whom Allah has distanced.

And how excellent is what Ibnul-Qayyim ؒ said: “Upon you is to pursue the way of truth and to not feel alone due to the scarcity of travelers [on this path]. And every time you feel alone, look to your previous companions and strive to join them. And pay no heed to those other than them, for they will not suffice you anything. And if they call out to you on your way do not look at them, for if you turn to them they would take you and obstruct you.”

So be careful of letting your hearts listen to the doubts that are put forth by the highwaymen and defeatists in order to prevent you from the way of jihad. For the affair is purely success from Allah ﷻ, for indeed Allah did not pardon those ones, so He abandoned them, despite what they carry in their chests and minds of abundant books and texts.

So the matter isn't about the abundance of knowledge, but about fear of Allah, which results in the criterion of iman:

“O you who have believed, if you fear Allah, He will grant you a criterion and will remove from you your misdeeds and forgive you. And Allah is the possessor of great bounty” (Al-Anfal 29).

May Allah be merciful with Shaykhul-Islam, who said, “And the Ummah has taken all that there is of the sciences, so if Allah illuminates a person's heart, He guides him with what reaches him of that, and if He makes a person blind, the abundance of books

does not increase him in anything but confusion and misguidance.”

O Allah, grant the muwabbidin consolidation in the land!

O Allah, grant the mujahidin consolidation in the land!

O Allah, mobilize their armies, dispatch their detachments, and make their intentions pure!

O Allah, protect them with Your protection!

O Allah, protect them with Your protection!

O Allah, protect them with Your protection!

O Allah, protect them with Your Eye which does not sleep, whereas the creation sleeps!

O Allah, make easy for them all that is good!

O Allah, if anyone wants good for them, grant him success in all that is good,

and if anyone wants evil for them, seize him with the seizing of one who is mighty and capable!

O Allah, protect them, and protect their honor!

O Allah, protect them, and protect their honor!

O Allah, protect them, and protect their honor!

O Allah, they are indeed destitute, so grant them honor through Your glory, O Lord of the creation!

O Allah, they are poor, so make them rich from Your bounty, O Lord of the worlds!

O Allah, revive the Ummah of Muhammad!

O Allah, revive the Ummah of Muhammad!

O Allah, revive the Ummah of Muhammad!

O Allah, give victory to the Ummah of Muhammad!

O Lord of the creation!

O our Lord, O our Lord!

O our Lord, support us against the oppressive people!

O our Lord, support us against the disbelievers!

O Allah, take from our blood until You are pleased!

O Allah, take from our blood until You are pleased!

O Allah, take from our blood until You are pleased!

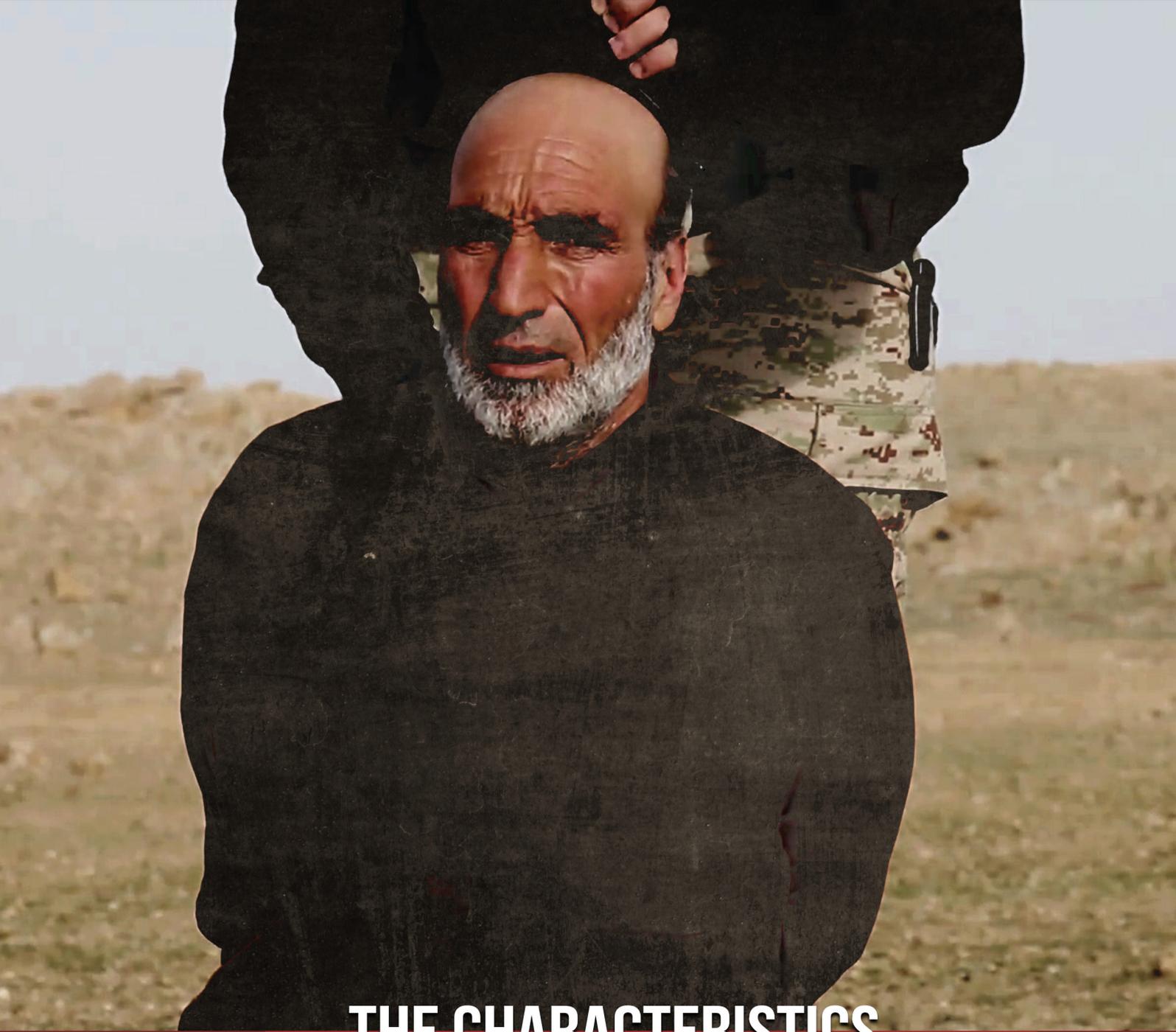
O Allah, the bellies of the beasts of prey and the crops of the birds!

O Allah, the bellies of the beasts of prey and the crops of the birds!

O Allah, the bellies of the beasts of prey and the crops of the birds!

And all praise is due to Allah, the Lord of the creation.

1 Referring to what was reported by al-Bayhaqi that the Prophet ﷺ said, after seeing his uncle Hamzah ؓ mutilated following the Battle of Uhud, “If not for the women's grief, I would have left him so that he would be resurrected from the bellies of the beasts of prey and the crops of the birds.”



BY IBNUL-QAYYIM

THE CHARACTERISTICS OF THE MUNAFIQIN

PART 1

Nifaq (hypocrisy): It is an incurable internal disease, in which a man may be filled with it while he is oblivious, for it is a matter hidden from the people, and frequently it can lead to a person thinking he is doing right while in fact he is spreading corruption.

It is of two types: Major and minor. As for major nifaq, its recompense is to abide eternally in the lowest part of Hell. It is to outwardly display to the Muslims iman in Allah, His Books, His Messengers, and the Day of Judgment. . . But in reality one is devoid from all of that and disbelieves in it – not believing that Allah spoke words which were revealed to man, appointing

him a messenger unto mankind, guiding them by His permission and warning them of His might and punishment.

Allah ﷻ surely did expose the munafiqin, and exposed their secrets in the Quran and displayed to His slaves their affairs that they may be on guard against nifaq and its people. The three categories of people were mentioned in the beginning of Surat Al-Baqarah: The believers, the kuffar, and the munafiqin, and so He mentioned about the believers four verses, and about the kuffar two verses, and about the munafiqin thirteen verses due to their large numbers and the generality of their trial, and the severity of their fitnah upon Islam

and its adherents. Indeed, their affliction upon Islam is severe, due to their claims of affiliation, allegiance, and bringing victory to it, while in reality they are its enemies. Those who are ignorant think that what they are upon is sound knowledge and correctness, but it is the greatest extent of ignorance and corruption.

By Allah, how many strongholds of Islam have they destroyed?! And how many of its bastions have they uprooted the foundations thereof and ruined?! And how many of its symbols have they erased?! And how many of its raised flags have they left and abandoned?! And how often have they struck at its roots with the pickaxes of doubt in order to uproot it?! And how much have they filled the springheads of its drinking places in order to bury them and cut them off?!

And thus Islam and its people continue to be afflicted and tried by them, and it continues to be hammered by their suspicions – assault after assault – as they claim all the while to be righteous reformers...“Unquestionably, it is they who are the corrupters, but they perceive [it] not” (Al-Baqarah 12)...“They want to extinguish the light of Allah with their mouths, but Allah will perfect His light, although the disbelievers dislike it” (As-Saff 8).

They agreed to abandon the revelation, and are united in their abandonment of seeking guidance through it...“But the people divided their religion among them into sects – each faction, in what it has, rejoicing” (Al-Muminun 53)...“Inspiring to one another decorative speech in delusion” (Al-An’am 112)...and because of that, “they have taken this Quran as [a thing] abandoned” (Al-Furqan 30).

The attributes of iman are not found in their hearts, so they do not recognize them, and its institutions with them have been erased, so they do not maintain them, and its sun has been eclipsed by the gathering of the darkness of their opinions and ideas, so they cannot see it. They do not accept the guidance of Allah which He sent with His Messenger, nor do they give it any importance, nor do they see any problem in abandoning it for the sake of their own opinions and ideas. They have stripped the revealed text from its real status and they separated it from its significance and certain definitiveness, and thus they launched against it a barrage of false doubts, with which they continue to carry out ambush after ambush. It came upon them the way that a guest descends on stingy hosts, and so they received him in a way other than how they should have with acceptance and generosity. They received them from a distance, repelling them away. And they said,

“You cannot pass us,” and if that was inevitable, then these texts would only pass with difficulty. In order to repel these texts, they prepared a variety of rules principles, and when these texts came upon them, they said, “What have we to do with linguistic phenoma that do not bring us any conviction.” Their general masses said, “Sufficient for us is what we found those that proceeded us upon from among the late comers, for they are more knowledgeable than those predecessors and more solid in their methods of establishing the proofs and evidences. They are those who were overcome by simplicity and the soundness of the heart, while not making time for laying out the foundations of examination. Rather, they dedicated their effort into doing that which was ordered and leaving that which was prohibited. Thus, the way of the late comers is more sound in knowledge and more precise, while the way of the predecessors was more ignorant, yet safer.”

Thus, they made the status of the revealed text of the Quran and the Sunnah like that of the Khalifah in these times – his name minted on coins and exalted on the pulpits during the khutbah, while the judgment of others is that which is enforced and his judgment is neither heard nor accepted.

They cloak themselves in the gown of iman, while their hearts are deviated and lost, filled with malice and disbelief. Their external is like that of the Ansar (supporters) while their internal is aligned to disbelief.

Their tongues are the tongues of the Muslims, while their hearts are the hearts of those who transgress against them, and they say, “‘We believe in Allah and the Last Day,’ but they are not believers” (Al-Baqarah 8).

Their capital is deception and conspiring, and their merchandise is lies and betrayal. Their intellects are driven by worldly benefits – both the believers and disbelievers are pleased with them – while they are secure from them both. “They [think to] deceive Allah and those who believe, but they deceive not except themselves and perceive [it] not” (Al-Baqarah 9).

The diseases of doubts and desires have consumed their hearts and thus destroyed them, and evil intentions have overcome their ambitions and thus corrupted them. Consequently, their corruption has thrown them into destruction, and the doctors are unable to cure them. “In their hearts is disease, so Allah has increased their disease; and for them is a painful punishment because they [habitually] used to lie” (Al-Baqarah 10).

Whoever falls victim to the claws of his own doubts will have his iman torn to pieces, and whosoever

attaches his heart to the evil of his tribulations, it will cast him into the burning fire of torment, and whosoever gives ear to his own deceptive doubts will find it standing between his heart and belief. Their corruption on the earth is indeed immense, but most people are heedless to it. “And when it is said to them, ‘Do not cause corruption on the earth,’ they say, ‘We are but reformers.’ Unquestionably, it is they who are the corrupters, but they perceive [it] not” (Al-Baqarah 11-12).

Those from them who follow the Quran and Sunnah do so only for show, like a donkey carrying volumes of books. They disregard and reject it, while considering its followers to be fools. “And when it is said to them, ‘Believe as the people have believed,’ they say, ‘Should we believe as the foolish have believed?’ Unquestionably, it is they who are the foolish, but they know [it] not” (Al-Baqarah 13).

Each one of them has two faces: One face with which he greets the believers, and another face with which he returns to his disbelieving brothers. Likewise, he has two tongues: One based on which the believers receive him, and another with which he gives vent to his hidden secret. “And when they meet those who believe, they say, ‘We believe’; but when they are alone with their shayatin, they say, ‘Indeed, we are with you; we were only mockers’” (Al-Baqarah 14).

They have rejected the Quran and the Sunnah, mocking its followers and looking down on them. They refuse to submit to the judgment of the Quran and Sunnah due to their excitement over what they possess of knowledge, whose increase won't bring them anything but arrogance and pride, and thus you will find them always mocking those who hold to the evident revealed text. However, “Allah mocks them and prolongs them in their transgression [while] they wander blindly” (Al-Baqarah 15).

They pursue their trade in oceans of darkness, riding the vessels of doubts, as suspicions flow by them in illusionary waves. Strong winds disturb and play with their boats, casting them into destruction. “Those are the ones who have purchased error [in exchange] for guidance, so their transaction has brought no profit, nor were they guided” (Al-Baqarah 16).

The fire of iman is illuminated for them and so they perceive in its light guidance and misguidance. Then, that fire is extinguished and what remains for them is the burning amber of the red hot ashes, and with they are punished and in its darkness they do wander blindly. “Their example is that of one who kindled a

fire, but when it illuminated what was around him, Allah took away their light and left them in darkness [so] they could not see” (Al-Baqarah 17).

The hearing of their hearts is overburdened with deafness and therefore cannot hear the caller of iman, and the eyes with which they see are covered with a veil and therefore cannot see the realities of the Quran, and their tongues are mute from the truth and therefore are unable to speak it. “Deaf, dumb and blind – so they will not return [to the right path]” (Al-Baqarah 18).

The rain of revelation pours down upon them, containing life for the hearts and souls, but all they hear from it is its thunderous threats and promises, and the decrees that are assigned upon them night and day. And so they thrust their fingers into their ears, and cover themselves with their garments, seeking earnestly to flee, retracing their footprints in an attempt to escape. However, they are called out in public, and their reality is exposed before the people of clear sightedness, while two parables are struck for them, each parable in accordance with the situation of one of the two parties: Those who debate and those who blindly follow. “Or [it is] like a rainstorm from the sky within which is darkness, thunder and lightning. They put their fingers in their ears against the thunderclaps in dread of death. But Allah is encompassing of the disbelievers” (Al-Baqarah 19).

Their foresightedness was too weak to tolerate what was contained within the rain of the lightning of illumination and the brightness of its meanings. Their ears were unable to bear the thunder of its promises, orders, and prohibitions, and so at that they halted in confusion, with the one with hearing unable to benefit from his hearing, and the one with sight unable to find his way using his sight. “The lightning almost snatches away their sight. Every time it lights [the way] for them, they walk therein; but when darkness comes over them, they stand [still]. And if Allah had willed, He could have taken away their hearing and their sight. Indeed, Allah is over all things competent” (Al-Baqarah 20).

They possess characteristics that are known through the Quran and Sunnah, clear for those who reflect and are endowed with foresightedness and iman. By Allah, they are people given to insincerity, and that is the most evil station where man can be positioned. Laziness has caused them to become careless in fulfilling the orders of the All-Merciful, thus making sincerity something heavy upon them. “Indeed, the munafiqin [think to] deceive Allah, but He is deceiving them. And when they stand for prayer, they stand lazily, showing [themselves



THE HYPOCRITES ARE EXPOSED AS THEY RUSH TO SEEK HONOR THROUGH THE KUFFAR

to] the people and not remembering Allah except a little” (An-Nisa 142).

They are like a lost sheep between two flocks, going from one flock to another while not settling among either one of them. They are standing between two parties, analyzing which one of them is stronger and more honorable. “Wavering between them, [belonging] neither to the believers nor to the disbelievers. And whoever Allah leaves astray – never will you find for him a way” (An-Nisa 143).

They sit in wait and watch what will be the fate of the people of the Quran and Sunnah, and if it were the case that they are granted victory from Allah, they say, “Were we not with you?” And they would swear by Allah their strongest oaths. And if were the case that the enemies of the Quran and Sunnah were victorious they would say, “Don’t you realize that the bond of brotherhood between us is strong, and the kinship between us close?”

Whosoever wishes to know who they are then let him learn of their characteristics from the words of the Lord of the creation, and one would then not require after that any more evidence: “Those who wait [and watch] you. Then if you gain a victory from Allah, they say, “Were we not with you?” But if the disbelievers have a success, they say [to them], “Did we not gain the advantage over you, but we protected you from the believers?” Allah will judge between [all of] you

on the Day of Resurrection, and never will Allah give the disbelievers over the believers a way [to overcome them]” (An-Nisa 141).

The listener is amazed by the mildness and sweetness of their sayings, while calling Allah to bear witness as to what his heart contains of lies and dishonesty. You will see him negligent upon the truth, and attentive to falsehood, so take heed of their characteristics from the words of the Holy, the Bestower of peace: “And of the people is he whose speech pleases you in worldly life, and he calls Allah to witness as to what is in his heart, yet he is the fiercest of

opponents” (Al-Baqarah 204).

What they enjoin upon their followers entails the corruption of the land and the people. What they prohibit is that which entails what is in their interests in this world and in the Hereafter. You would find one of them standing among the people of iman, praying, making dhikr, and striving in a state of zuhd. “And when he goes away, he strives throughout the land to cause corruption therein and destroy crops and animals. And Allah does not like corruption” (Al-Baqarah 205).

They are all alike, enjoining the evil after having themselves committed it, and forbidding the good after having themselves abandoned it. They are miserly in giving their wealth in Allah’s cause and in ways which please Him. How many a time has Allah reminded of His blessings, but yet they turn away from His reminder and disregard it? And with how many of them has He exposed their reality to his believing slaves so that they may stay away from them? So listen carefully, O believer: “The hypocrite men and hypocrite women are of one another. They enjoin what is wrong and forbid what is right and close their hands. They have forgotten Allah, so He has forgotten them [accordingly]. Indeed, the hypocrites – it is they who are the defiantly disobedient” (At-Tawbah 67).



THE HIJRAH

of Umm Sulaym al-Muhajirah

My hijrah to the Islamic State was a journey not unlike that undertaken by many others who sought to leave the lands of kufr and reside in the lands of tawhid. I was forced to disavow my strength and ability, and to place my trust in Allah and rely on Him alone in order to find a way out from the dangers and difficulties I faced along the way. It was a means of purification that would strengthen me and prepare me to remain patient and steadfast in the face of the hardships we face today as the entire world gathers against the Khilafah in an endeavor to extinguish the light of Allah ﷻ.



THE MURTADD THUGS OF "LIWA AT-TAWHID"

The News of My Previous Husband's Shahadah

My previous husband – may Allah accept him – had been fighting in Sham with the mujahidin of the Islamic State while I remained in Australia with our children awaiting his signal to join him. Six months had passed and it was “December 2013” when he told me, “I am confirming to you my allegiance to the Islamic State of Iraq and Sham. I have given bay’ah to its amir Abu Bakr al-Baghdadi al-Husayni al-Qurashi. We are anticipating betrayal from the other factions and we’re speculating a propaganda war. Jabhat an-Nusrah aren’t what we thought them to be. Dawlah are the true mujahidin. They are not fighting for democracy or nationalism, they are fighting to implement Shari’ah! The brothers are not perfect and we have our issues but they are the only ones with correct ‘aqidah and who are following the correct manhaj, and wallahi, the announcement of the Khilafah is close and over my dead body it will not come from anyone else but them! Always have sincerity in your quest for the truth and Allah ﷻ will not forsake you. Have tawakkul in Him.”

Shortly afterwards, I would learn that on “January 4th” my previous husband had joined a group of mujahidin in the town of Huraytan in Halab Wilayah and they set out to assist their brothers who had been ambushed by the Sahwat. However, on route they too were ambushed by the thugs of ‘Liwa at-Tawhid’. The mujahidin were drawn into a battle and within half an hour my previous husband had been fatally struck by a bullet in the jaw. The brothers swiftly sheltered him away from the enemy’s line of fire and

a few minutes later he had proclaimed his shahadah and returned to his Lord, inshaallah in the heart of a green bird with a lantern hanging from the throne of Allah ﷻ.

The news was bittersweet. I was so happy for my previous husband – may Allah accept him – as Allah ﷻ had not denied him his desire to attain shahadah – we consider him so and Allah is his judge – but I was anxious because I now had to make hijrah with my children, alone.

The Murtaddin Are Exposed and the Mujahidin Remain True

It was not long before Allah ﷻ exposed the Sahwat. They were allying with the kuffar and tawaghit, receiving funds and various other forms of assistance. They did not implement the Shari’ah in any of the places where they had tamkin (consolidation), nor did they bring peace and security to the Muslims. Rather, tyranny and oppression remained widespread. Meanwhile, the Islamic State had liberated Raqqah and numerous other cities throughout Sham and implemented the Shari’ah in all their strongholds. However, this did not deter the claimants to Islam and jihad from defaming and belittling the mujahidin, condemning their actions in order to appease the kuffar, and accusing the Islamic State of hijacking Islam when in reality it was those social media-obsessed entertainers we call “scholars” who have hijacked and distorted our pure religion by encouraging voting in kufri elections, embracing peaceful co-existence with the kuffar, accepting the rule of the tawaghit, and by other than

that of misguided affairs.

As for the Islamic State, their intentions remained clear with their conquests in Sham. Their ambition was to pave the way towards re-establishing the Khilafah. They were the true mujahidin and I wanted for my children and myself to be a part of this noble campaign. I wanted my children to be nurtured under the shade of the Khilafah, where they would be taught the correct 'aqidah in an environment void of kufr, shirk, and open immorality and glorification of sins. I wanted them to grow up with jihad being our reality, not just pages read in the books of seerah and tafsir, all so we could succeed in the Dunya and return to Allah as shuhada, not fasiqin.

I could no longer tolerate living in Australia, and the guidance of our "scholars" was insufferable. Their solution for saving the weak and oppressed did not go beyond having us donate \$30 a month to a charity, and this is the limit set down by lazy cowards, not true men! When the Ummah became humiliated, subdued, and defeated due to our abandonment of jihad and the absence of khilafah, jihad became our only path to attaining victory, strength, consolidation in the land, and success in the Hereafter. But would the callers to misguidance ever admit this and declare it openly?!

The First Steps on the Path of Hijrah

Following my previous husband's shahadah I began making preparations for my hijrah to Sham. I was to depart soon after my 'iddah had ended, but I was worried because I was living with my parents and I didn't know how to leave without them noticing. One night during qiyam al-layl, I made du'a, saying, "O Allah! Whoever would stand in my way and hinder my hijrah, remove them from me and blind them!" And indeed, Allah ﷻ answered my du'a. My father received a phone call informing him that he was required to attend a business meeting that would oblige him to travel overseas, which he did, and my mother soon accompanied him. Meanwhile, my in-laws became preoccupied with their own affairs,

which distracted them from taking any notice of my plans. ASIO (Australian Security Intelligence Organisation) was also blinded and were unable to gather enough information to prevent me from flying despite their continuous efforts.

I had designed my flight so that I would appear to be travelling to Lebanon, disguising it as a trip to visit family. However, my intention was that during my stop-over in Abu Dhabi I would arrange tickets to Turkey.

In the days leading up to my flight's departure my siblings became aware of my intentions, and the night before I was scheduled to leave my brother exposed me to my parents and they were greatly angered. They forbade me from flying and instructed my brother to confiscate our passports and tickets and prevent us from leaving the house. I made sujud, begging Allah ﷻ for assistance.

Allah ﷻ changed my father's heart and he instructed me to travel to Lebanon and informed me that he would meet me in Abu Dhabi. I was hesitant to agree to his requests, but I knew that resisting would have my belongings confiscated again, so I agreed and prepared to leave. My parents were understandably frightened for us and I did not want to hurt them, nor did I want to cause any further pain or grief to my in-laws, but Allah ﷻ says, "You will not find a people who believe in Allah and the Last Day having affection for those who oppose Allah and His Messenger, even if they were their fathers or their sons or their brothers or their kindred. Those – He has decreed within their hearts faith and supported them with spirit from Him. And We will admit them to gardens beneath which rivers flow, wherein they abide eternally. Allah is pleased with them, and they are pleased with Him – those are the party of Allah. Unquestionably, the party of Allah – they are the successful" (Al-Mujadilah 22).

When it was time to travel, we successfully boarded our scheduled flight and my children were very well-behaved on the 14-hour journey to Abu Dhabi. I repeatedly made istighfar, dhikr, and du'a to Allah ﷻ. I was still a little nervous because I needed to organize the Turkish leg of our journey and my finances were limited, but I knew that Allah ﷻ would not forsake me.

After arriving in Abu Dhabi, I managed to leave the airport terminal with my children before my father could reach us, and we travelled to Dubai, where we organized our flight to the Turkish city of Gaziantep via Istanbul. When we arrived in Gaziantep, I was exhausted! The Turkish summer proved to be burdensome and I was dressed in my jilbab and niqab, pushing several heavy bags of luggage while running after my two overly-excited children. Alhamdulillah, Allah ﷻ had inspired in me strength and patience, and the events that followed would require plenty of it!

We had arrived in Gaziantep and one of the brothers



GAZIANTEP INTERNATIONAL AIRPORT IN TURKEY

collected us from the airport. He was accompanied by another man and we were taken to a safe-house where they picked up Umm Sarah, Umm 'Ammar, and Umm Layth and her three children. Within half an hour of driving we were told that we were in Syria. I was alarmed because I knew Gaziantep was at least several hours away from the border of Sham. The men escorted us out of the vehicle and assisted us with our children and several items of luggage as we walked in the dark night through an open plain field. I made du'a seeking Allah's ﷻ protection. We were instructed to stop walking and to wait while they returned to the vehicle to collect the rest of our luggage.

However, soon after, the darkness was interrupted by the approach of bright lights, which kept shining brighter, and there were sounds of vehicles, which kept growing louder, and within seconds we heard over a dozen Kalashnikovs being locked and loaded and then aimed towards us, with men jabbering in Turkish. We instantly knew we were not in Syria. We were in a lot of trouble!

Imprisoned by the Murtadd Turkish Forces

We had been intercepted by the Turkish border patrol, and they commanded us at gun point to remove our niqabs. We complied for a moment but quickly covered our faces again as they were staring at us with their perverted eyes. We remained silent as

they yelled at us and rummaged through our luggage, helping themselves to whatever they desired. They huddled us into the back of an armored vehicle and transported us to their barracks where they seated us outside on a concrete floor, questioning us. After several arduous hours, they relocated us inside the facility, where we were monitored by over a dozen armed guards.

Many more hours passed and the army general returned with his face burning red. His fury was demonstrable on his face as he yelled several times, "Are you Daesh?!" We replied, "Why are you asking?" He said, "Because there are Daesh at the borders threatening to attack us, burn the fields, and bomb places if we harm you and not release you." I praised Allah for this because it confirmed the brothers' knowledge of our duress.

The following morning, we were transferred to the murtadd Turkish gendarmerie, and a short few minutes after exiting the compound we noticed our belongings scattered on the floor and realized that we had been caught very close to the army barracks, so we grew suspicious. We arrived at a gendarmerie facility and were further exhausted with incessant interrogations. During my questioning there was one particular officer whom I despised. His name was Abu Qasim, one of the senior officers. He told me that he had the authority to help us reach the Islamic State, claiming his loyalty to them, but I was cynical of him despite what he feigned of politeness and

chivalry, and Allah ﷻ would later confirm my reservations.

Umm Sarah was pregnant at the time and the stress of the ordeal complicated her pregnancy. Allah ﷻ put compassion in the hearts of the murtadd Turkish officers and they released her. However, she later attempted hijrah again and successfully arrived in Sham, so I ask Allah ﷻ to accept from her.

The officers of the gendarmerie eventually transferred us to the Turkish branch of Interpol, where the officer responsible for our case was very annoyed with his new assignment. We endured further interrogations, were threatened with a ban of re-admission into Turkey, and were told we would be turned over to our corresponding embassies. We continued to argue with him until he angrily said, "I'm going to throw you all in a cell." We replied, "We would rather be in prison than to return."

When we arrived in our cell, Umm Layth revealed to us that she had snuck in her cell phone, and she hastily called her husband and informed him of what had happened to us. Abu Layth later called and informed her that he was liaising with the brothers and that they were collectively in the process of accessing the relevant people to negotiate our release. This truly was a karamah because our cell was in a basement and reception was unavailable. The officers would have to address their calls upstairs, and despite that, we were able to make calls without a glitch, and all praise is due to Allah.

The brothers bought time with the Turkish officers by sending various people to question us. However, one afternoon, the officers notified us that flights had been arranged and we would be returning to our countries the following morning. When it was time to leave, the officers came to collect us from our cell, but one of them received a phone call. He gestured for us to return to our cell and then ran upstairs to take the call. He returned soon after and informed us that we would no longer be leaving. We were confused. Umm Layth called her husband to update him and he informed us that the Islamic State had liberated Mosul! So we knew that the murtadd officers were taking negotiations seriously as a result.

From the Hands of the Turkish Murtaddin to the Hands of Their Sahwah Allies

As one day changed to another, so did the attitudes of the officers towards us. They became friendlier, they were polite, they would bring us food regularly, and they allowed us to take our children outside to play in the courtyard. The news then came that negotiations had been successful and that we were to be released to the Islamic State. However, our happiness was soon overturned by these murtadd officers.

The arrangement was that we would be delivered to the brothers in Jarablus. However, we were delivered instead to A'zaz, where we witnessed the Sahwat collaborating with the officers of the gendarmerie. As we anxiously walked through the gates, I saw Abu Qasim standing outside, and another man greeted us, saying, "As-salamu 'alaykum my sisters. I have been waiting for you." He ushered us into a room and I heard him tell a guard, "No matter what you hear, no matter what happens, nobody comes in or goes out unless I say so." As we entered, I noticed men hiding an ashtray filled with cigarette butts and turning off the music that was playing quietly in the background.

The man positioned himself behind a fancy desk, making himself appear very important, and introduced himself as the 'amir,' Abu 'Ali, revealing that the Turks regularly brought him muhajirin. He questioned us particularly about Shaykh Abu Bakr al-Baghdadi and Shaykh 'Umar ash-Shishani, asking if we knew anything regarding their movements and locations, or if we knew anyone who knew them, but we could not provide him with the answers he was looking for, which infuriated him. So he intimidated us by sending us to an adjacent room adorned with beds, blankets, pillows, and fans. Umm Layth called her husband, and when he and the brothers learned of our situation they were enraged. He reassured us that the plan was still in process and we would be brought to the Islamic State, with Allah's permission. But the murtadd officers were clearly trying to assist their allies, so we had none to save us from this situation except for Allah, the Protector of the believers. "And Allah is most knowing of your enemies; and sufficient is Allah as an ally, and sufficient is Allah as a helper" (An-Nisa 45).

A short while later Abu 'Ali returned to the room and calmly stated, "I have agreed to send you back to the Turkish officers so they can send you to the shabab in the Islamic State, but please sisters, please speak to them and persuade them to stop the bloodshed. Let's unite and get rid of Bashar, and everyone can take a corner and

implement whatever society they want. If the boys want Shari'ah, they can do it in their own territory and leave us to govern with whatever qanun (law) we want in our area." His statement affirmed the reality of the situation. The events in Sham were considered a 'fitnah' to some, but they were only a fitnah for those who were desperately trying to excuse themselves from joining the mujahidin, as it was unmistakably clear that the Islamic State was following the correct manhaj and endeavored to re-establish the Khilafah upon the prophetic methodology, and this ambition was interfering with the selfish and ulterior agendas of the Sahwat and their proprietors.

At Last We Reach Safety

Abu 'Ali escorted us to an area where Abu Qasim and his crew of murtadd colleagues were waiting for us with a convoy. The close relationship between them was apparent. Abu Qasim personally drove us the 4-hour journey, but he did not send us to Jarablus as agreed. Rather he would take us to Suluk, bringing with him Abu Yusuf, a contact from among the locals whom he could leave us with upon arrival so that he himself could flee as soon as he had delivered us to the city. When we arrived in Suluk we were hurried out of the vehicle, and within a blink of an eye it disappeared into the horizon. We entered the compound where a few brothers welcomed us and asked Abu Yusuf, "Where are the Turkish dogs?"

He laughed and said, "They flew away." The brother replied, "The brothers were waiting for them in Jarablus. They were going to catch them and have their necks after the stunt they pulled!"

Allah knows best what caused the unfortunate events we experienced, and ultimately, all good and bad is from Allah ﷻ. Today, I continue to be grateful to Allah that my children and I are in the Islamic State. And despite everything that has occurred, I am forever grateful to Allah ﷻ that He has granted us the blessing of living in the Khilafah under the shade of tawhid and the Shari'ah, where the Crusader armies have united in their quest to invade us, purely because we believe in and implement "La ilaha illallah." And let these Crusaders take heed, for just as the Khilafah is filled with men who love death more than the Crusaders love life, likewise are the women of the Islamic State. So let them not think that we will succumb due to them targeting our husbands with drones, or bombing our homes, or dropping white phosphorus on our children. No! This only strengthens our conviction, inshaallah.

I ask Allah to keep us steadfast upon this straight path until we meet Him. May Allah's blessings and peace be upon our prophet, Muhammad, and upon his family and all his companions. And all praise is due to Allah, the Lord of the creation.

THE SYKES-PICOT BORDER BETWEEN TURKEY AND SYRIA





Military and Covert Operations

As the soldiers of the Khilafah continue waging war on the forces of kufir, we take a glimpse at a number of recent operations conducted by the mujahidin of the Islamic State that have succeeded in expanding the territory of the Khilafah, or terrorizing, massacring, and humiliating the enemies of Allah. These operations are merely a selection of the numerous operations that the Islamic State has conducted on various fronts across many regions over the course of the last few weeks.

Khurasan Wilayah

On the 1st of Dhul-Qa'dah, the soldiers of the Khilafah succeeded in repelling a joint assault carried out by the murtadd Afghan army and the Crusader coalition on the village of Mariz in Deh Bala located in Nangarhar, where clashes ensued involving various weapons, resulting in four members of the attacking forces being killed – among them Crusaders – and a number of others being wounded, with the kuffar being forced to retreat.

On the 2nd of Dhul-Qa'dah, the soldiers of the Khilafah assaulted a convoy consisting of Crusaders and murtadd

Afghan forces in the area of Deh Bala in Nangarhar. Clashes ensued involving various weapons, during which several Crusaders and murtaddin were killed and several Humvees were destroyed, while those who survived fled from the convoy in defeat. The assault likewise resulted in one of the mujahidin attaining shahadah – we consider him so and Allah is his judge.

On the 8th of Dhul-Qa'dah, as part of the open war declared against the Rafidi mushrikin everywhere, the inghimasiyyin Abu Julaybib al-Khurasani and Abu-Talhah al-Balkhi ﷺ set out with their explosive vests, assault rifles, and hand grenades towards the Rafidi Iraqi government embassy in the diplomatic quarter in the city of Kabul, where 7 of its guards and more than 20 others inside were killed.

On the 10th of Dhul-Qa'dah, the inghimasiyyin 'Umayr 'Asim and Tayyib al-Khurasani ﷺ set out with their explosive vests, assault rifles, and hand grenades, and assaulted the Rafidi mushrikin in the Jawwadiyyah temple in the area of Bakrabad in the district of Herat, killing approximately 50 mushrikin and wounding more

than 80 others.

On the 13th of Dhul-Qa'dah, the soldiers of the Khilafah in the area of 'Awr succeeded in repelling an assault carried out by the murtadd Taliban Movement on their positions, wherein a group of the murtaddin fell into an ambush set up by the mujahidin in the village of Balawi, resulting in three of them being killed. Likewise – several days prior to that – the soldiers of the Khilafah succeeded in detonating an explosive device on one of their patrols in the village of Shurah Kun, resulting in several murtaddin being killed. The following day, confrontations erupted in the same village, resulting in four fighters from among the murtaddin being killed and three others being wounded.

On the 14th of Dhul-Qa'dah, the soldiers of the Khilafah succeeded in repelling an attempt by the murtadd Afghan army to advance on the area of Makranah in Mamand located in Nangarhar. Fierce clashes ensued involving various weapons, resulting in the destruction of a BMP and a truck belonging to the murtadd Afghan forces. Meanwhile, a member of the murtadd Taliban Movement was assassinated in the area of Sabru in the administrative district of Jabarhar in Afghanistan.

On the 16th of Dhul-Qa'dah, an Islamic State covert unit succeeded in assassinating a murtadd Pakistani intelligence official in the city of Multan in western Pakistan.

On the 20th of Dhul-Qa'dah, the istishhadi Abu Yahya al-Baluchi رحمته الله set out towards a convoy belonging to the murtadd Pakistani army in the city of Quetta, where he succeeded in detonating his explosives-laden vehicle within their midst, killing 17 murtaddin and wounding 35 others. Likewise, two members of the murtadd Taliban Movement were killed during clashes with the soldiers of the Khilafah in the area of Qush Tapa in Jawzjan in northeastern Afghanistan. Meanwhile, an Islamic State covert unit succeeded in assassinating a murtadd Afghan army officer along with one of his aides using a firearm in the city of Jalalabad in eastern Afghanistan.

On the 24th of Dhul-Qa'dah, the soldiers of the Khilafah launched an assault, which lasted several days, on a number of Rafidi villages in the administrative district of Sayad in northern Afghanistan, where fierce confrontations ensued with the murtadd Afghan army as they attempted



THE MUJAHIDIN IN MARAWI CONTINUE TO REMAIN FIRM UPON THE PATH OF VICTORY

to regain control over the village of Mirza Awlank, which the mujahidin had previously captured, killing therein 54 from among the Rafidah, in addition to several killed and wounded from among the murtadd Afghan army, along with the destruction of a tank. Likewise, four members of the murtadd Afghan police were killed after the mujahidin carried out an assault in the area of Bulan Ghuri in the same district.

On the 25th of Dhul-Qa'dah, the soldiers of the Khilafah in the area of Mamand in the region of Ashin in Nangarhar repelled a wide scale Crusader assault in coordination with the murtadd Afghan special forces, whereby the Crusaders were deceived by their equipment and weapons and thought that they would be victorious. Their assault was assisted by B-52 and A-10 warplanes, fighter jets, helicopters, and drones, which bombed in all directions. They were confronted by the mujahidin, who were armed with various weapons, and fierce clashes ensued and continued for approximately 12 hours, with the Crusaders and their proxies unable to make any advances. The confrontations resulted in the killing of 30 soldiers from among the attacking forces, including at least 12 Crusaders.

East Asia

On the 2nd of Dhul-Qa'dah, the soldiers of the Khilafah succeeded in killing 16 Crusader Filipino soldiers after detonating an explosive device and clashing with them in the Baling and Laylud Madaya neighborhoods in the city of Marawi.

On the 4th of Dhul-Qa'dah, the soldiers of the



SOME OF THE GHANIMAH THAT ALLAH BESTOWED ON THE MUJAHIDIN IN FURAT WILAYAH

Khilafah succeeded in killing 10 Crusader Filipino soldiers and in destroying an armored vehicle during clashes in the Baylut neighborhood in the city of Marawi.

On the 5th of Dhul-Qa'dah, the soldiers of the Khilafah succeeded in killing at least 19 Crusader Filipino soldiers after conducting an ambush in the Baylut neighborhood in the city of Marawi.

On the 8th of Dhul-Qa'dah, three Crusader Filipino soldiers were killed and four others were wounded when mines were detonated in the Marinut neighborhood in the city of Marawi.

On the 15th of Dhul-Qa'dah, 11 members of the murtadd Moro Liberation Front were killed and 11 others wounded after multiple explosive devices were detonated in the area of Datu Salibu and in the village of Andavit in the region of Maguindanao in the southern Philippines.

On the 20th of Dhul-Qa'dah, the soldiers of the Khilafah engaged in fierce clashes with the murtadd Moro Liberation Front in the region of Maguindanao, resulting in at least 19 murtaddin being killed. In the city of Marawi, the soldiers of the Khilafah succeeded in destroying 6 Crusader war vessels belonging to the Filipino Army during confrontations in the Raya Madaya neighborhood. Likewise, one of their vehicles was destroyed, 5 soldiers were killed, and a number of others were wounded after being targeted with a rocket projectile in the Baylut neighborhood. Meanwhile, four Filipino soldiers were killed after being sniped on 'Ala Street.

On the 24th of Dhul-Qa'dah, the soldiers of the Khilafah succeeded in destroying a Crusader Filipino army tank after targeting it with a rocket projectile on 'Ala Street in the city of Marawi.

On the 26th of Dhul-Qa'dah, the soldiers of the Khilafah engaged in fierce confrontations involving various

weapons with the Crusader Filipino army on 'Ala Street in the city of Marawi, resulting in 11 soldiers being killed. Meanwhile, 7 members of the murtadd Moro Liberation Front were killed during clashes in the village of Nimao in the region of Maguindanao in the southern Philippines.

Tunisia

On the 6th of Dhul-Qa'dah, the soldiers of the Khilafah succeeded in planting an explosive device on a road used by the murtaddin at Mount Mughilah in western Tunisia. They then detonated it on an armored vehicle transporting several murtadd Tunisian soldiers, resulting in the destruction of the vehicle and the killing and wounding of 5 murtaddin inside.

On the 29th of Dhul-Qa'dah, an armored vehicle that was transporting murtadd Tunisian soldiers was destroyed after an explosive device was detonated at Mount Mughilah in the region of Qasrayn.

Bayda Wilayah

On the 29th of Dhul-Qa'dah, the soldiers of the Khilafah succeeded in repelling a campaign by the Houthi mushrikin on the area of Liqah in Qayfah, where clashes involving various weapons continued throughout the day, resulting in the killing and wounding of several murtaddin, including the leader of the campaign, the Rafidi murtadd Abu Murtada al-Mahturi, with the mujahidin also taking a variety of weapons and ammunition as ghanimah.

Somalia

On the 13th of Dhul-Qa'dah, the soldiers of the Khilafah succeeded in killing a member of the murtadd Somali intelligence near the Tawfiq junction in the Yaqshid neighborhood in the city of Mogadishu.

Sinai Wilayah

On the 14th of Dhul-Qa'dah, the soldiers of the Khilafah succeeded in destroying two armored vehicles transporting members of the murtadd Misri police on Bahr Street in the city of 'Arish. Meanwhile, 23 various vehicles belonging to the murtadd Misri army were disabled by the soldiers of the Khilafah since the beginning of their campaign at the start of the month.

Furat Wilayah

On the 15th of Dhul-Qa'dah, the soldiers of the Khilafah launched an assault on Rafidi army barracks in the area of Jamunah near Tanaf from three axes. The assault began with an istishhadi operation carried out by Abu Hasan al-'Iraqi ﷺ, which was followed by the storming of the murtaddin's barracks, with the mujahidin clashing with them using various weapons. The battle resulted in 68 murtaddin being killed, the capture of a soldier, the destruction of 7 vehicles, the disabling of a tank, and the burning of 6 barracks. Likewise, Allah blessed His slaves with the taking of three 4-wheel drive vehicles mounted with machine guns, a multiple rocket launcher, and a variety of weapons and ammunition as ghanimah.

Hims Wilayah

On the 17th of Dhul-Qa'dah, the soldiers of the Khilafah launched a wide scale assault from several axes on Nusayri positions in the eastern countryside of Hims. The first axis was in the area of the desert, where the istishhadi Abu Ruqayyah al-'Iraqi ﷺ targeted a Nusayri army operations command base in the areas of

Hamimah and T3. The second axis targeted positions of the murtaddin located approximately 20 kilometers west of the area of Hamimah. Meanwhile, the third axis was in the area of Wa'r. The attack resulted in the killing of 80 murtaddin and the destruction and burning of 5 tanks, two BMPs, 5 personnel carriers, two 4-wheel drive vehicles mounted with machine guns, and 65 tents, with the mujahidin taking a variety of weapons and ammunition as ghanimah.

Russia

On the 26th of Dhul-Qa'dah, a soldier of the Khilafah carried out a knife attack in the city of Surgut in Russia. Seven people were wounded before he attained shahadah at the hands of local police – we consider him as such, and Allah is his judge.

Spain

On the 25th of Dhul-Qa'dah, two covert units comprised of several mujahidin set out in a coordinated manner and targeted the gatherings of the Crusaders in Spain. The first unit of mujahidin targeted a gathering of the Crusaders using a van on Las Ramblas Street in Barcelona. They also ran over two police officers at a police checkpoint, and then stormed a bar with light weapons near the Las Ramblas square, massacring the Crusaders who were present. Meanwhile, the second unit set out to run over several Crusaders using a truck in the coastal town of Cambrils. The blessed raid resulted in the killing and wounding of at least 146 citizens of the Crusader coalition.

THE AFTERMATH OF THE OPERATION IN BARCELONA



Jazirah Wilayah

On the 28th of Dhul-Qa'dah, the soldiers of the Khilafah repelled a wide scale assault on their positions on the eastern, southern, and western axes of Tal'afar launched by the Rafidi army and Rafidi Mobilization forces and supported by airstrikes carried out by American warplanes and Apache helicopters. The battle erupted and fierce clashes ensued involving three istishhadi operations, one of which was a two-man operation carried out by Abu Maryam al-'Iraqi and Abu Hamzah al-'Iraqi (رضي الله عنه), who targeted a gathering of murtaddin in the village of Abtishah east of Tal'afar. Likewise, the istishhadiyyin Abu Mus'ab at-Turki and Abu Dhil-Qarnayn at-Turki (رضي الله عنه) detonated their explosives-laden vehicles on the gatherings of the murtaddin in the village of Jabbarah west of Tal'afar. The three operations resulted in several murtaddin being killed and wounded. Meanwhile, the mujahidin managed to lure the murtaddin into a minefield, and into houses previously rigged with explosives, detonating them on the murtaddin and causing enormous losses within their ranks. They succeeded in killing approximately 114 of them, and in destroying two Abrams tanks, 10 Humvees, and four Cougar vehicles, in addition to 24 various other military vehicles.

On the 29th of Dhul-Qa'dah, the soldiers of the Khilafah – for the second consecutive day – repelled a Crusader and Rafidi campaign against the city of Tal'afar, whose western and eastern axes witnessed fierce fighting, during the course of which Abu Muhammad al-'Iraqi and Abu Mus'ab at-Turki (رضي الله عنه) carried out istishhadi operations striking Rafidi army and Rafidi Mobilization gatherings in the village of Tall as-Samn, killing and wounding 39 murtaddin, and destroying 6 Humvees, three Cougar vehicles, and three other military vehicles. Likewise, 6 Humvees were destroyed, along with a Cougar vehicle, a minesweeper vehicle, and a bulldozer when a minefield was detonated near the villages of Tarmah and Lawand west and southwest of Tal'afar. Meanwhile, dozens of murtaddin were killed and wounded and at least 20 of their military vehicles were destroyed after Crusader American airstrikes struck a convoy of theirs as they retreated from the village of Karkari southwest of Tal'afar.

Dimashq Wilayah

On the 28th of Dhul-Qa'dah, the soldiers of the Khilafah repelled an assault on a number of axes launched by the Crusader Lebanese army and the Rafidi Hizb al-Lat on their positions in West Qalamun, whereby they attacked Jarud ('Arsal and Qa') and the mountains of Zamrani, Mashqatah, Mira, and Faykhah, as well as the

valleys of Zuwaytinah and Harutah. Fierce clashes ensued, during which an istishhadi operation was carried out by Abu Dujanah al-Lubnani (رضي الله عنه), who pursued a group of the army as they fled towards the valley of Khashan, where he detonated his explosives-laden vehicle in their midst. The confrontations resulted in the killing and wounding of approximately 100 members of the Lebanese Army and the Rafidi Hizb al-Lat, as well as the destruction and disabling of several vehicles. Meanwhile, four Rafidi Hizb al-Lat fighters were killed and an M113 tank belonging to the Lebanese Army was disabled as their positions at Mount Khaz'al and the Harutah Valley in West Qalamun were pounded with several mortar and artillery rounds.

On the 29th of Dhul-Qa'dah, approximately 40 Rafidi Hizb al-Lat fighters were killed and a number of others were wounded during fierce confrontations which they engaged in with the soldiers of the Khilafah in the areas of the Bard Valley, Sinn Mashtaqaq, and Qarnat 'Ajlun.

Janub Wilayah

On the 20th of Dhul-Qa'dah, the two knights Abu Yasin al-'Iraqi and Abu Miqdad al-'Iraqi (رضي الله عنه) set out with their explosives-laden vehicle towards Rafidi army and Rafidi Mobilization gatherings at the Karbala cement factory south of the city of Karbala, where one of the inghimasiyyin disembarked from the vehicle and clashed with two Rafidi checkpoints, killing those present. He then stormed the factory's residential complex, where he was killed after engaging in fierce clashes. Meanwhile, the second inghimasi headed with his explosives-laden vehicle towards a group of the murtaddin who had survived, and detonated his vehicle in their midst, killing and wounding at least 50 of them.

Salahuddin Wilayah

On the 24th of Dhul-Qa'dah, four inghimasiyyin assaulted the 13th Brigade base belonging to the Federal Police as well as a base providing transportation and logistics for the 60th Division located in the Masafi neighborhood in the area of 600 north of Bayji. The inghimasiyyin Abu Walid al-Ansari, Abu Khalid at-Tajiki, Quraysh at-Tajiki, and Hudhayfah al-Maghribi (رضي الله عنه) succeeded in clashing with the murtaddin in the two bases using assault rifles and hand grenades, following which they detonated their explosive vests one after another, killing 30 murtaddin – among them an officer – and wounding 46 others, while additionally burning 15 vehicles. Likewise, support units pounded the two bases with Grad rockets.

THE SPAIN ATTACKS

Two Islamic State covert units attacked the gatherings of the Jews and Crusaders in the city of Barcelona in Spain.

THE MOST IMPORTANT RESULTS

146

KILLED AND WOUNDED
FROM AMONG THE JEWS
AND CRUSADERS

The first covert unit attacked a gathering of Jews and Crusaders on Las Ramblas Street, where they ran them over with a van, killing several of them, and then disembarked from the vehicle and attacked a nearby bar using light weapons.

The second covert unit attacked several Crusaders in the coastal town of Cambrils, running them over with a truck.

The threat level in Spain was increased to level 4, with there being 5 levels in total

The atmosphere of terror and panic spread throughout all of Europe following the operation

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“O you have believed, fight those adjacent to you of the disbelievers and let them find in you harshness. And know that Allah is with the righteous.”
[At-Tawbah: 123]

