

DABIQ

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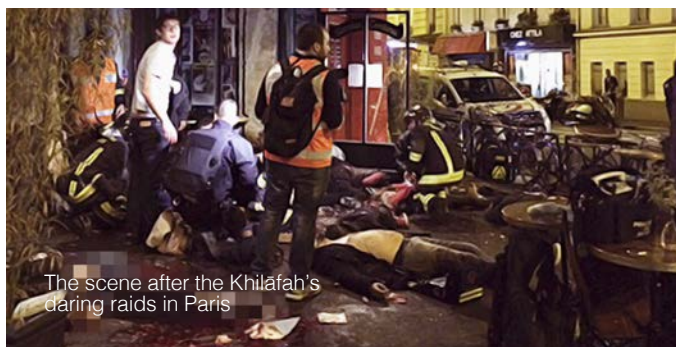


**JUST
TERROR**

The spark has been lit here in Iraq,
and its heat will continue to intensify
– by Allah’s permission – until it burns
the crusader armies in Dābiq.

Abū Mus’ab az-Zarqāwī

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Foreword

{They thought that their fortresses would protect them from Allah; but Allah came upon them from where they had not expected, and He cast terror into their hearts so they destroyed their homes by their own hands and the hands of the believers. So take warning, O people of vision} [Al-Hashr: 2].

The divided crusaders of the East and West thought themselves safe in their jets as they cowardly bombarded the Muslims of the Khilāfah. {They will not fight you all except within fortified cities or from behind walls} [Al-Hashr: 14]. But Allah ﷻ decreed that punishment befall the warring crusaders from where they had not expected. Thus, the blessed attacks against the Russians and the French were successfully executed despite the international intelligence war against the Islamic State. Both crusader nations had undoubtedly destroyed their homes with their own hands through their hostilities towards Islam, the Muslims, and the Muslim body of the Khilāfah.

On “30 September 2015,” after years of supporting the Nusayrī tāghūt in the war against the Muslims of Shām, Russia decided to participate directly with its own air force in the war. It was a rash decision of arrogance from Russia, as if it held that its wars against the Muslims of al-Qawqāz were not enough offence. And so after having discovered a way to compromise the security at the Sharm el-Sheikh International Airport and resolving to bring down a plane belonging to a nation in the American-led Western coalition against the Islamic State, the target was changed to a Russian plane. A bomb was smuggled onto the airplane,

leading to the deaths of 219 Russians and 5 other crusaders only a month after Russia’s thoughtless decision.

A year earlier, on “19 September 2014,” France haughtily began executing airstrikes against the Khilāfah. Like Russia, it was blinded by hubris, thinking that its geographical distance from the lands of the Khilāfah would protect it from the justice of the mujāhidīn. It also did not grasp that its mockery of the Messenger ﷺ would not be left unavenged. Thus, the Islamic State dispatched its brave knights to wage war in the homelands of the wicked crusaders, leaving Paris and its residents “shocked and awed.” The eight knights brought Paris down on its knees, after years of French conceit in the face of Islam. A nationwide state of emergency was declared as a result of the actions of eight men armed only with assault rifles and explosive belts.

And so revenge was exacted upon those who felt safe in the cockpits of their jets.

Amīrul-Mu’minīn Abū Bakr al-Husaynī al-Baghdādī (hafidhahullāh) said, “By Allah, we will take revenge! By Allah, we will take revenge! Even if it takes a while, we will take revenge, and every amount of harm against the Ummah will be responded to with multitudes more against the perpetrator. {And those who, when tyranny strikes them, they defend themselves} [Ash-Shūrā: 39]. Soon, by Allah’s permission, a day will come when the Muslim will walk everywhere as a master, having honor, being revered, with his head raised high, and his dignity preserved. Anyone who dares to offend him will be disciplined, and any hand that reaches out to harm him will be cut off. So let the world know that we are living today in a new era. Whoever was heedless must now be alert. Whoever was sleeping must

now awaken. Whoever was shocked and awed must comprehend. The Muslims today have a loud, thundering statement, and possess heavy boots. They have a statement that will cause the world to hear and understand the meaning of terrorism, and boots that will trample the idol of nationalism, destroy the idol of democracy, and uncover its deviant nature” [A Message to the Mujahidin and the Muslim Ummah in the Month of Ramadan].

Yes, by Allah, the Khilāfah will take revenge for any aggression against its religion and people, sooner rather than later. Let the arrogant know that the skies and the lands are Allah’s. {Mūsa said to his people, “Seek help through Allah and be patient. Indeed, the earth belongs to Allah. He causes to inherit it whom He wills of His servants. And the final outcome is for the righteous} [Al-A’rāf: 128].

So when will the crusaders end their hostilities towards Islam and the Muslims? When will they realize that the Khilāfah is here to stay? When will they recognize that the solution to their pathetic turmoil is right before their blinded eyes? For until then, the just terror will continue to strike them to the core of their deadened hearts.

On this occasion, we will not forget to commend the martyred “lone” knights of the Khilāfah who struck out against the kāfir and apostate enemies near them. These brave men were not content with merely hearing news about jihād battles, rather they distanced themselves from the traits of those who {would wish they were in the desert among the Bedouins, inquiring from afar about your news}, those who {if they were among you, they would not fight except for a little} [Al-Ahzāb: 20]. They did not use the obstacles laid down by the kuffār on the path to hijrah as an excuse to abandon jihād against the enemies. They did not use a younger age or lack of training as an excuse to be mere bystanders. They sacrificed their souls in the noblest of deeds in pursuit of Allah’s pleasure. We consider them such, and Allah is their judge.

Amongst these brave knights of tawhīd and jihād was fifteen-year-old Farhad Khalil Mohammad Jabar, who on “2 October 2015” struck the crusaders of Australia and killed one of their personnel. Thereafter Faisal Mohammad carried the banner and his dagger to spear the crusaders of America on “4 November 2015,” spilling their filthy blood in their insecure homeland. Earlier, on “10 October 2015,” sixteen-year-old Ishāq Qāsim Badrān grabbed his blade and pierced citizens of the accursed Jewish state, filling the atmosphere with their screams. After Ishāq, Muhannad Khalil al-‘Aqabī carried his own weapon into a high security train station on “18 October 2015” and killed a soldier from an “elite unit” belonging to the Jewish army, causing the other cowardly soldiers to retreat. And on “9 November 2015,” Anwar Abu Zeid – after repenting from his former occupation – attacked the American crusaders and their apostate allies, killing two American crusaders, two Jordanian apostates, and one South African crusader.

These are the deeds of those upon the methodology of the revived Khilāfah. They will not let its enemies enjoy rest until enemy blood is spilled in revenge for the religion and the Ummah.

So let every such muwahhid barred from hijrah purify himself of the branches of lesser hypocrisy that hold him back from performing jihād in his location. Let him record his will, renew his bay’ah, carry the Khilāfah banner, and strike the crusaders and their pagan and apostate allies wherever he can find them, even if he is alone. And he should remember that {whoever relies upon Allah – then He is sufficient for him} [At-Talāq: 3].

And let the crusaders know that the Islamic State will remain despite all their military arsenal. {Say, “Do you await for us except one of the two best things while we await for you that Allah will afflict you with punishment from Himself or at our hands? So wait; indeed we, along with you, are waiting”} [At-Tawbah: 52].





ALHAYAT

THE DARK RISE OF BANKNOTES AND THE RETURN OF THE GOLD DINAR

SUBTITLES INCLUDED



THE ALLIES OF AL-QĀ'IDAH

IN YEMEN

Khalid Baturfi - The new
Harār of Yemen

As the Sahwah fever spreads through the ranks of al-Qā'idah from Shām to its other branches, it is important to study the relationship between the other branches and regional apostate parties, as these relationships in addition to the *irjā'* and *hizbiyyah* of al-Qā'idah's leadership are the crucial driving force in converting al-Qā'idah branches from parties resisting the American-led crusades into hardcore *sahwāt*.

In Khurāsān, al-Qā'idah is with the Taliban factions who announced their adoption of nationalism and resistance towards *walā'* and *barā'*, lied to the Ummah by attributing their deviant declarations to the deceased Mullā 'Umar, and shamelessly flaunted their brotherhood with the apostate *tawāghīt* and the Rāfidah. In India, they are the allies of the nationalist Kashmir factions whose advances and withdrawals are only by the order of the apostate Pakistani army. In North Africa, they are the allies of the Libyan factions who partook in the religion of democracy in the name of "Islam."

And in Yemen, one of the top allies of al-Qā'idah – after the 'Abd Rabbuh battalions, the "Islāh" parliamentarians, and the pro-Saudi "Salāfiyyah" of Dammaj and Ma'rib – is the "Hadhrami Domestic Council." According to the introduction found on the council's official website, "The Hadhrami Domestic Council in the city of al-Mukallā – the capital of Hadramawt – was formed and then announced on Monday, 13 April 2015, to be an authority for administering

the affairs of the Hadramawt capital city of al-Mukallā after being granted control over it by those who collapsed it – Ansār ash-Sharī'ah, 'The Sons of Hadramawt'¹ – on 2 April 2015.² The Hadhrami Domestic Council was formed by a fine selection of the sincere men of Hadramawt including religious scholars, prominent figures, tribal figures, social figures, businessmen, academics, engineers, media professionals, and officers in the army and security forces. They shouldered their historical responsibility at a crucial moment for the sake of Hadramawt. They did not abandon it to an unknown future. They kept it from being a target of foreign forces, lack of authority and security, theft, destruction, and chaos. This is from the most important goals for which the Hadhrami Domestic Council was formed, in addition to shouldering the responsibility of administering the affairs of the city with the aid of the citizens and by preserving its security and stability and securing the continued delivery of necessary services including water, food supplies, electricity, medical care, waste management, education, and other services. The council also has high hopes in its citizens contributing towards achieving these noble goals and normalizing public life, each person in his realm of work and specialization, and that they will unite their ranks for the

¹ Editor's Note: "The Sons of Hadramawt" is the new name used by the Yemeni branch of al-Qā'idah as it dodges its former name "Ansār ash-Sharī'ah."

² Editor's Note: The coordinated handover of al-Mukallā by al-Qā'idah to this council was mentioned in Dābiq, issue 10, pages 67-68.

Al-Mukallā - After capturing this city from one group of murtaddīn, al-Qā'idah handed it over to another group of murtaddīn



sake of Hadramawt as it needs all its sons to organize their affairs and not wait for others to do so.”

This clarifies that al-Mukallā is run by the Hadhrami Domestic Council, that the council has blatant apostates (officers in both the army and security forces) amongst its ranks, and that al-Qā'idah granted the council power after over-running the city.

In the first press release made by this council on “13 April 2015,” only nine days after al-Mukallā was overrun by al-Qā'idah, they said, “O free sons of Hadramawt, in light of the painful circumstances that the country in general faces, including the province of Hadramawt, especially its capital al-Mukallā, the Council of the Scholars of Ahlus-Sunnah, the tribal elders, and a party of prominent figures and seniors took the initiative to repair the lands and protect them from slipping into bloody conflicts. A meeting occurred in which the Hadhrami Domestic Council was formed to become an authority in administering the affairs of the provincial capital and in coordination with and under the supervision of the governor of Hadramawt Province, Dr. ‘Ādil Muhammad Bāhamīd. With success granted by Allah, the council reached an agreement with the Sons of Hadramawt consisting of the following: First, they have to hand over all the public utilities and the administration of them to the Hadhrami Domestic Council. It is also the right of the Domestic Council to appoint whom it wishes as its head. Second, the Domestic Council is responsible for administering the matter of public security and its stations. Third, what is needed to facilitate the job of the Council and administer services will be provided by the Sons of Hadramawt to the Domestic Council, as agreed by both sides ...

The council calls ... all the directors of offices and all the civil and security bodies to pursue their work under the supervision of the council ... The council also commends the efforts of Operation Decisive Storm under the leadership of the Kingdom of Saudi Arabia and the Gulf Cooperation Council to deter the aggression of the Houthis and their allies.”

In this first press release, they blatantly flaunt their continued relationship with the tāghūt regime of ‘Abd Rabbuh, they call on the apostates of the security bodies to carry on in their work, and they flatter the apostate tawāghīt of the Arabian Peninsula, only nine days after al-Qā'idah overran al-Mukallā!

In a press release on “23 May 2015,” they eulogize the tāghūt Ahmad Bāhāj, “governor” of the province of Shabwah under the ‘Abd Rabbuh murtadd regime, after he was killed fighting the murtadd Rāfidah.

In a press release on “16 June 2015,” they said, “On the occasion of the arrival of the blessed month of Ramadān, the leaders and members of the Hadhrami Domestic Council ... send special greetings and great thanks to the Servant of the Noble Haramayn and all the leaders of the Gulf states.”

In a press release on “4 September 2015,” they said, “We will not miss the opportunity in this declaration to offer condolences to our brothers in the coalition of Arab nations with respect to the victims resulting from a treacherous attack that led to the deaths of sixty Emirati, Saudi, and Bahraini soldiers. We ask Allah ﷻ to accept them as shuhadā’ as they defended their nations ... We convey to them the

condolences of the people of Hadramawt for the families of the shuhada' and their hope for their wounded to quickly recover."

On "15 June 2015," they released an article in which they respond to their opposition. In the piece, they said, "How can it be believed that the Domestic Council is run by al-Qā'idah when the Council recognizes the legitimacy of 'Abd Rabbuh whereas al-Qā'idah considers him to be a tāghūt?"

On their website, they regularly report their relations with top officials from the 'Abd Rabbuh regime including those from the Finance Ministry, the Education Ministry, the Central Bank, and the Defense Ministry, as well as the governors of various provinces. They also report on "24 April 2015" their dispatching of an official delegation to "Saudi" Arabia to meet with Saudi officials and both the prime minister and vice president of the 'Abd Rabbuh regime in an effort to strengthen the relationship between the council and the Saudi and Yemeni regimes.

In an announcement released on "21 April 2015," the council said, "Since ... the collapse of all the institutions of the state, army, and security, and the control of those who call themselves 'The Sons of Hadramawt' over the affairs of the provincial capital, and after constant communication with the governor of the province of Hadramawt ... the scholars, tribal elders, and notables placed their exhaustive efforts into convincing 'The Sons of Hadramawt' of the danger of their remaining in control of the political offices of the government and its other buildings, something that could lead to regional and international military interference whose outcome would be disastrous for the people and land. These efforts resulted in an agreement decreeing the handover of all government facilities and public security centers to a domestic Hadhrami council formed by scholars and tribal nobles ..."

They go on to say, "The brother, the governor of the Hadramawt province, blessed this agreement; rather he initially agreed to be the head of the council. He later proposed being a coordinator and supervisor over the council. After a few days, the armed forces defending the airport, ad-Dabbah, Brigade 27, and Air force Brigade 190 all withdrew. It is not true that the Domestic Hadhrami Council received these camps and handed them over to 'The Sons of Hadramawt.' Rather, the 'Sons of Hadramawt' overran them first. Because of these events, an emergency meeting was held by the Domestic Council on 29/6/1436AH coinciding with 18 April 2015. The following resolutions were made there:"

"First resolution: The negotiations between the Domestic Council and 'The Sons of Hadramawt' will continue. The seizing of control over the public facilities and the responsibility to administer the affairs of the provincial capital will not be complete until 'The Sons of Hadramawt' abide by

the following conditions. They must: A) Gradually hand over all the government facilities to the Domestic Council. B) Hand over the seaport, the airport, and the military camps to the Domestic Council. C) Hand over sufficient amounts and sufficient types of vehicles, weapons, and munitions (in accordance with the demands of the council's security committee) to enable the achievement of the council's duties in maintaining public security and military posts. D) Return at least two billion riyals from the money that was taken from the Central Bank to the Domestic Council for the council to manage the affairs of the province. E) Not execute arrests or house raids after the Domestic Council takes authority except if it is proven that an individual works against the security of the province."

"The second resolution: Communication with the President and Vice President of the Republic, the Prime Minister, and the governor of the province will continue until a declaration is released in which they announce their support of the Domestic Council so as to achieve security, stability, and normalization of affairs in Hadramawt..."

"The results of the negotiations with 'The Sons of Hadramawt' were as follows: 'The Sons of Hadramawt' agreed to hand over the public facilities and the administration of these facilities whenever the Domestic Council requests so. 'The Sons of Hadramawt' agreed to hand over the seaport, the airport, and the military camps, except for Brigade 27, to the Domestic Council ... 'The Sons of Hadramawt' agreed to provide the Domestic Council with a sufficient amount of vehicles, weapons, emergency vehicles, and police vehicles, so as to facilitate the job of the council's security committee ... 'The Sons of Hadramawt' agreed to stop carrying out any arrests or house raids after the Domestic Council takes authority of the city unless the danger of an individual against the security of Hadramawt is certain."

It becomes clear from these various press releases and declarations that the council is a project whose mission is to reestablish the 'Abd Rabbuh regime in Hadramawt while taking advantage of the partisanship, irjā', and foolishness of the Yemeni branch of al-Qā'idah. After expelling a tāghūt in power, al-Qā'idah refused to take control of the land and rule it by Sharī'ah themselves and instead handed it over to a selection of Ikhwān, Saudi supporters, grave worshippers, and former parliament, military, and security officials! Meanwhile, as their relationship with the nationalist resistance grows, their enmity towards the Islamic State surges. They are not able to fathom takfīr and war against both the Rāfidī Houthis and the murtadd regime forces together. And if matters carry on as they had in Shām, the common enemy between the Yemeni Qā'idah and the nationalist resistance will become the Khilāfah. May Allah guide the soldiers in the ranks of al-Qā'idah out of the ranks of partisanship and into the ranks of the Jamā'ah before they follow the footsteps of the apostate Jawlānī front.

SELECTED 10

TEN VIDEOS SELECTED FROM THE WILAYAT OF THE ISLAMIC STATE

1ST

حصاد الأجناد

THE HARVEST OF THE SOLDIERS



THE HARVEST OF THE SOLDIERS

WILAYAH: SAYNA'

2ND

بيجي قلعة الصمود

BIJI, THE FORTRESS OF PERSEVERANCE



WILAYAH: SALAHUDDIN

3RD

فعاقيبو بمثل ما عوقيتم به

PUNISH THEM WITH AN EQUAL PUNISHMENT



WILAYAH: AL-ANBAR

4TH

ناسفو العروش

THE DESTROYERS OF THRONES



WILAYAH: AL-ANBAR

5TH

الآن الآن جاء القتال

THE FIGHTING HAS JUST BEGUN



WILAYAH: KARKUK

6TH

فرسان النصر 3

THE KNIGHTS OF VICTORY 3



WILAYAH: AL-FALLUJAH

7TH

ثبات لا تراجع

STEADFASTNESS, NO TURNING BACK



WILAYAH: SALAHUDDIN

8TH

سير المعارك في حقلي علاس وعجيل

THE COURSE OF BATTLES IN THE 'ALLAS AND 'AJAYL OILFIELDS



WILAYAH: KARKUK

9TH

على خطوط الرباط

ON THE FRONTLINES



WILAYAH: DIMASHQ

10TH

سير المعارك في منطقة جزل

THE COURSE OF BATTLES IN THE JAZAL REGION



WILAYAH: HIMS



ADVICE TO THE MUJĀHIDĪN: LISTEN AND OBEY

BY 'ĪSĀ IBN SA'D ĀL 'ŪSHAN

[This article was first published in “Sawtul-Jihād,” former magazine of al-Qā'idah in the Arabian Peninsula (before the partisan Yemeni branch). The author of the piece did not suffice with seeking knowledge and training, but instead led the battle against Āl Salūl until he achieved shahādah for Allah's sake. May Allah accept him, reward him, and bless him.]

I am pleased to present my advice to the mujāhidīn in particular, and the Muslims in general through “Sawtul-Jihād” magazine.

The first piece of advice – following my advice to fear Allah and be mindful of Him – is to listen to and obey those whom Allah has given authority over the affairs of the mujāhidīn.

The Ummah today has been afflicted by the treacherous, apostate rulers and leaders who have even violated the rights

of Allah in addition to the rights of His creation. And it is known that the authority of these rulers is invalid, and that it is obligatory to oppose them and wage war against them. But what is meant by listening and obeying here is in reference to those whom Allah has given authority over the affairs of jihād [and now, the Khilāfah]. This is a very important and very serious matter, which the Wise legislator has urged. And His Messenger has made disobedience of one's leader similar to disobedience of the Prophet. Listening and obeying is from unity, cooperation, and strength, in contrast with quarrelling, disunity, and disagreement.

Quarrelling and disagreement in jihād is considered a means of failure and defeat. {And do not dispute and [thus] lose courage and [then] your strength would depart; and be patient. Indeed, Allah is with the patient} [Al-Anfāl: 46].

He who studies history and Sīrah sees that disobeying the

leader – in any form – has a severe, adverse consequence, and the best example of that is what happened to the Sahābah in the Battle of Uhud when they disobeyed the Prophet ﷺ and as a result, the Muslim army suffered a setback and calamity, including many of the best Sahābah being killed, and the Prophet ﷺ and a number of other Sahābah being wounded. This was all the result of disobeying the leader, the Prophet ﷺ.

And how many times has a leader been disobeyed in some of the lands and arenas of jihād, and the price paid as a result was calamity and tribulation that included blood being spilled and lives being lost, for disobeying the leader is not merely a sin that affects the sinner alone. Rather, it affects the entire group, and most of the time the entire army.

How many times has a mujāhid brother been ordered by his leader not to go to a certain area, but he disobeys the leader and as a result he lands in captivity!

And how many times has a brother disobeyed the leader with respect to security measures and precautions, and as a result he and a group of his brothers land in captivity!

There are many instances where a group of brothers were taken captive or arrested because one of them disobeyed the security precautions they were instructed with by the amīr.

One of the many small examples mentioned in this regard is an incident that was related to me by one of the brothers about a man who wanted to join the training camps in Afghanistan. The person responsible for his departure gave him instructions not to call his family until he reached Pakistan. But the brother disobeyed this order and called his family from the airport in his country just before boarding the plane. Immediately, his family hastened to speak to the airport officials and managed to catch him before the plane took off. So he paid the price of disobedience by being deprived of preparing for and undertaking jihād for Allah's cause!

There are many such incidents, but here I would like to advise the brothers who have refused to live a life of humiliation and have overcome their desires and lusts, to fasten on themselves the bridle of listening to and obeying the leaders in everything big and small, for obedience is in everything except in sin. And if the leader's order is an issue of ijti-hād where there are two or more legitimate opinions and the leader has adopted one of the opinions – regardless of whether it is the more correct or the less correct opinion – it is obligatory to yield to the opinion he has chosen and submit to his order, because the issue is an issue of ijti-hād and there is no denunciation in that.

And beware of looking for loopholes to avoid obeying the

order to the letter, as they are the causes of grief and calamity. Whenever someone wants to disobey the leader, if he were to look for an excuse for himself he would find it. So those who disobeyed the Prophet ﷺ in the Battle of Uhud, their excuse was that the battle was over and there was no longer any point in remaining on the archers' mountain, and so on and so forth... So do not look for excuses when you are thinking of disobeying the order, but rather compel yourself to follow the order and not overstep it.

It is sad to see that the people of falsehood and the armies of the tawāghit listen and obey and that they are relatively disciplined. You would see one of them committing a sin - even committing kufr - and if he were asked about it he would foolishly say, "I'm a slave who's been given orders!"

Whereas you find that listening to and obeying the leader [who does not order with sin] is a matter that is somewhat lost and weak when it comes to the mujāhidīn. Wallāhul-Musta'an...

It is obligatory on you, my noble brother, to harshly denounce anyone who disobeys the leader, and to assist your leader and your brothers in preventing any disobedience and mistake that the Ummah and the mujāhidīn would pay the price for.

And know, O blessed one, that listening and obeying is from being humble towards the believers, and that to violate this is to be harsh on the believers!

I conclude my advice with the following poetry:

Listen to my truthful advice, for indeed I want good and benefit for you, O my brother.
Your obedience to your leader is an essential necessity, and whoever disobeys his order commits a sin.
To listen to and obey the leader is to listen to the command of Muhammad, the conveyer of glad tidings.
As for opposing the command and disobeying, then it is a sin against the Judge (Allah).
And it is the foundation of weakness and defeat, and leads to corrupt opinions and loss of resolve.
And what occurred to the Sahābah in the Battle of Uhud is forever a lesson for every believer.
So adhere to and be diligent in obedience and don't get tired. Listen both in times of dislike and delight,
Unless the leader's order is against the Shari'ah, for there is no obedience to the leader in such.

I ask Allah to help both me and you, my brother, in listening and obeying, and to not to make us a cause for any harm to befall our brothers through our sins, and to forgive us if we forget or make mistakes.



THE ALLIES OF AL-QĀ'IDAH IN SHĀM: **THE END**

Since the de-“Islamization” of the nationalist “Islamic” sahwāt began – those factions having loyalty towards the Arab and Turkish tawāghīt – not a month passes without a declaration of nationalism and democracy being released by the allies of al-Qā'idah in Shām. The tawāghīt are ordered by the crusaders to pressure the sahwāt into announcing more and more concessions for continued military and non-military aid to reach them as well as for them to gain international political support and air cover from the crusaders.

The concessions will not end, and thus their apostasy becomes more and more blatant for none to doubt, not even the most deviant Murji'.¹ It's reached the point that even some within the Jawlānī front realized its allies were too shameless for the Jawlānī front to continue to openly support.² And so former alliances were scaled back, downplayed, or ignored, reaching the point that the Jawlānī front publically coordinated a handover of their frontline posts to the Shāmiyyah Front, an open ally of the American crusaders and Turkish tawāghīt. It was not a mere withdrawal brought about by nonexistent military pressure but a coordinated handover by the Jawlānī front leadership documented in photos released by their close ally. This “withdrawal” was meant to present an image to the Jawlānī front “muhājirīn” that their leadership does not cooperate with the agents of America.

¹ Although the reality of the nationalist factions was always known by the leadership of the jihād claimants, they used the claims of the Murji'ah to treat the apostate and hypocritical factions as Muslims and to justify their alliance with them against the Islamic State. See Dābiq, issue 8, “Irjā': The Most Dangerous Bid'ah,” pages 39-56. See also Dābiq, issue 10, “Interview with Abū Samīr al-Urdunī,” pages 70-76.

² See in this issue, “In the Words of the Enemy.”

But does a “jihād” group hand over its posts to crusader agents backed by crusader jets to fight against Muslims?

In any event, over the last couple of months three major declarations were released by the nationalist allies of al-Qā'idah in Shām. All three declarations reek of nationalism and democracy.

On “15 September 2015,” a declaration was released by the “Syrian revolutionary factions” in which they said:

“The representatives of the Syrian revolutionary fighting factions have met together and discussed the presidential statement by the UN Security Council issued on August 17, 2015, as well as the plan proposed by the UN envoy for Syria, Staffan de Mistura. The meeting factions have acknowledged that the statement by the UN Security Council could provide an enabling environment for starting an objective political negotiation and trust-building among all parties. The meeting factions have reached a consensus on the following:”

“1. We welcome the call to start a political process that leads to a political transition according to the Geneva Communiqué that stipulates establishing a transitional governing body that starts functioning as soon as an agreement on a solution is reached, and thus, performing all executive authorities, including those of the President of the Republic.”

“2. We emphasize the precondition of the departure of Bashar al-Assad and all the pillars of his regime, and that none of them would have a place or a role in the new Syria or the transitional phase.”

“We consider this as a basic precondition for carrying out any political process.”

“3. Implementing the resolution 2139 that calls for all parties to stop waging any attacks against civilians; and to refrain from the indiscriminate use of weapons on the populated areas, in the manner that includes the indiscriminate bombardment and dropping explosive barrels on civilians, as well as the immediate stoppage of coercive indiscriminate detention, torture and kidnapping, as well as the immediate release of all detainees.”

“4. We emphasize the implementation of the UN Security Council resolution 2165 for the year 2014 that allows all parties in the Syrian conflict to convey the humanitarian aid immediately and without any obstacles, so as to deliver such aid directly to the people.”

“5. We reject overlooking and being silent about the terrorist groups that the Assad regime summoned to Syria and embraced, while they actually exercise genocide and forced displacements of population as well as introducing demographic change in Syria; such groups include the sectarian militias, the Iranian Republican Guards and the Lebanese Hezbollah. We call for listing these groups on the Terrorism Lists.”

“6. Respecting the will of the Syrian people; as the Syrians are the sole beholders of the power for founding the Constitution of the future Syria and approving each of its articles. This means that there should be no prior principles imposed on the people as a way for confiscating their free will.”

“7. We call for excluding Iran from any consultations concerning the Syrian cause, as Iran is truly red-handed with the blood of the Syrians, being a supporter of the terrorist militias, as well as acting to ignite sectarian strife among the



Syrian people, in addition to the fact that Iran does not recognize the Geneva Communiqué as a reference (though this Communiqué has been fully supported by the UN Security Council resolution 2118).”

“8. We emphasize the continuity of the service-providing State institutions as a necessary and vital issue. And yet, we reject the continuity of the works of the army and security institutions. We call for dissolving the security apparatus and restructuring the army and the judiciary.”

“9. The UN Security Council stated that it is calling for holding political negotiations and achieving political transition on the basis of Geneva Communiqué. The establishment of a transitional governing body has been very clear and explicit in the Communiqué. And thus, we call the UN Envoy to engage directly into the implementation of the Geneva Communiqué in a manner that is surrounded with regional and international guarantees; all without reverting to any preempted measures or committees formed that would consume time and lead to the rendering of the Geneva Communiqué void of content.”

“10. We emphasize the necessity of having real guarantees that obligate to all parties to implement whatever is agreed upon; as the Syrian regime has been accustomed to non-commitment to all resolutions throughout the past five years.”

“11. The explicit grave Russian intervention on Syrian territory is undermining the efforts exerted to reach a political solution.”

“12. We call upon the UN and the UN Security Council to bear their responsibilities towards the Syrian tragedy, and to act seriously towards the implementation of the relevant resolutions in a manner that serves the interests of the Syrian people.”

This declaration was signed by the major factions allied to al-Qā'idah in Shām, including some praised by the liar Abū 'Abdillāh ash-Shāmī (the Jawlānī front leader whose lies led to the famous mubāhalah), as well as factions that are members



#الجبهة_الشامية

تسليم مجاهدي الجبهة الشامية نقاط الرباط من جبهة النصر في منطقة دلحة وحرجلة

View translation



RETWEETS 97 FAVORITES 88

The Shāmiyyah Front receiving control of “ribāt” points from the Jawlānī front

4:07 AM - 8 Aug 2015

of “Jaysh al-Fath” and “Jund al-Malāhim,” both of which are coalitions having the Jawlānī front as a member. The factions who signed the declaration include “Free Syrian Army” factions, “Harakat Nūr ad-Dīn Zinkī,” the “Shāmiyyah Front,” “Faylaq ash-Shām,”³ “Jaysh al-Mujāhidīn,” “Al-Ittihād al-Islāmī li Ajnād ash-Shām,” and “Ahrār ash-Shām.”⁴

This declaration clearly displays the nationalist and tāghūti background of these factions while not requiring any further comment. The sixth clause openly calls for the implementation of the pagan religion of democracy, not Sharī’ah.

Then on “18 September 2015,” a document was released titled “The Five Principles of the Syrian Revolution” and decorated with the jāhili flag of Sykes-Picot. In it, they said:

“This is a declaration to the great Syrian people and the free-men of the world everywhere. As-Salāmu ‘alaykum wa rahmatullāh wa barakatuh. The Syrian revolution was launched against tyranny, corruption, and oppression, and to achieve justice, transparency, and the recovery of ravished honor and freedom. The revolution resisted what the regime confronted it with including various kinds of repression and offence. The Syrian people, the launchers of this revolution, are not able to compromise their human and national rights guaranteed to them by Islam and all the heavenly religions and the international laws and systems. They will carry on upon their path, holding on to all of its goals, through all legit means. Amongst these means is a political solution in accordance with the following fixed principles: 1) Eliminating Bashar al-Asad and all the pillars of his regime and to bring them before a just trial. 2) Dismantling the tyrannical intelligence and military apparatuses and building security and military apparatuses based upon honest national roots while preserving the other state institutions. 3) The expulsion of all the foreign and sectarian terrorist forces from Syria, represented by the Iranian Revolutionary Guard, Hezbollah, Abul-Fadl al-‘Abbās militia, and the Islamic State organization.⁵ 4) Preserving the unity of Syria as a country and

³ “Faylaq ash-Shām” has released deviant statements in the past declaring its loyalty to the Saudi tawāghit. It is also one of the members of “Jaysh al-Fath” in Idlib. See Dābiq, issue 9, “The Allies of al-Qā’idah in Shām: Part II,” pages 6-7. Note: This faction and other factions also allied to the Jawlānī front released a statement on “25 September 2015” regarding the deaths of the hujjāj in Mīna. In the statement, they said, “We offer our condolences to our brotherly Saudi government on its grief and our grief. They have exerted all they could to serve the two noble Haramayn, something no fair person can deny.”

⁴ Due to the backlash resulting from this declaration, some “Ahrār ash-Shām” leaders attempted to distance themselves from this declaration albeit unofficially through personal social media accounts. Whereas other Sahwah members insist that “Ahrār ash-Shām” approved of the declaration during their meeting in Istanbul. Nevertheless, until now, the movement has not officially distanced itself from this declaration despite its name being present as one of the signatories and despite the other signatories all being allies of “Ahrār ash-Shām.”

⁵ Editor’s Note: The Sahwah factions because of their religion of nationalism are not able to differentiate between the Rāfidī apostates (the apostate Iranian Revolutionary Guard, Hezbollah, Abul-Fadl al-‘Abbās

people and preserving its independence, sovereignty, and its people’s identity. 5) Rejection of any distribution of power based on political agendas and sectarianism.”

“Any method followed in negotiations for a political solution while not taking into account the dreams of the Syrian people is an attempt to bypass their goals. Accordingly, it is considered a waste of time. Similarly, any attempt to solve the important issues such as reconstruction, combatting terrorism, achieving domestic security and peace, and establishing a constitutional system, while not proceeding from the fixed principles of our great people will not be accepted by the Syrians, because doing so only dwarfs their cause and examines the symptoms while ignoring the root of the problem. Although, we consider that every effort provided to save Syria to be an appreciated effort, we believe that delaying the decision on the major issue – which is the departure of al-Asad and his militias, the establishment of a united, independent, national, Syrian state – without guaranteeing any serious promises in this regards, will only increase the complexity of the problem and the depths of the wounds. The Security Council – which is responsible legally, politically, and morally to preserve world peace – has failed to defend the Syrian people, contribute in achieving their noble goals, and prevent the occurrence of massacres carried out against them. This is while we see attempts to rehabilitate the regime, even serious endeavors to make it a part of the present and future of Syria. We also see the Security Council ignoring the terrifying massacres that occurred and continue to occur before and after the presidential statement. The national forces who signed this document reaffirm their adherence to the fixed principles of the Syrian people in their glorious revolution and consider that any transgression against these principles to be negligence towards the rights of the Syrians, disdain of their blood and sacrifice, and an effort that will never succeed, because it assumes and enforces a foundation that is rejected legally, politically, and morally.”

This document was signed by the major factions allied to the Jawlānī front. These factions include “Free Syrian Army” factions, “Harakat Nūr ad-Dīn Zinkī,” the “Shāmiyyah Front,” “Faylaq ash-Shām,” “Jaysh al-Mujāhidīn,” and “Al-Ittihād al-Islāmī li Ajnād ash-Shām.” It was also signed by the secularist Syrian National Council, the regional provincial councils belonging to the secularist Syrian National Coalition, Khālīd Khawjah (head of the Syrian National Coalition), ‘Abdul-Jabbār al-‘Akīdī (a former regime colonel, now an ally of the atheist PKK), and even George Sabra and Michel Kilo (Christian opposition politicians). Maybe the strangest point in this declaration is the first point, as Bashar al-Asad is a murtadd tāghūt belonging to the apostate Nusayrī sect and apostate Baath party; it is an obligation to kill him even if he

militia, etc.) and between the muhājir mujāhidīn (the muhājirīn of the Islamic State). The Rāfidah are apostates even if they are “fellow Syrians,” and the muhājir is a Muslim even if he had been a Christian American before his Islam. See Dābiq, issue 8, pages 3-11.

were never to have killed a single Muslim. How much more so is it obligatory after all the massacres he's committed! His evil is so clear-cut it does not require a trial to prove his apostasy and crimes except in the religion of the crusaders whom these nationalists seek to please.

This was followed by a third document released on "3 October 2015." In it, they say:

"Political offices of the undersigned rebel factions and the Syrian Coalition's political committee held a meeting and thoroughly studied the proposals put forward by the UN envoy Staffan de Mistura, namely the 'Working groups' initiative. After in-depth reviewing of the regional and international reality engulfing the Syrian arena as well as recent sensitive developments with profound field and political influence, and out of our concern for the possibility of launching a new failed political process costing Syrians even more thousands of lives, and more destruction to the remnants of the country's infrastructure, we affirm the following points:"

"First: Participants in the meeting emphasize their commitment to reaching a political solution to achieve the goals of the revolution, preserve the identity of the Syrian people and end their suffering. This political process however must ensure that the current regime is not reproduced or that its head and pillars, whose hands are stained with the blood of Syrians, are not given any role in the transitional political process or in Syria's future."

"Second: While forces of the revolution and the opposition have always dealt fully positive with the UN envoy despite the absence of any practical results on the ground, they emphasize they will continue to positively deal with the United Nations in order to achieve the interests of the Syrian people."

"Third: The Syrian people have completely lost confidence in the ability of the international community to support



Members of Pāfīdī Iran's "Revolutionary Guard"

their cause after five years of regime crimes committed against them with Iranian military support, Russian political coverage and a legitimacy that the international community still insists on providing to the murderous regime. The current popular outrage must be taken into account in any political process which must be preceded by real steps to win the confidence of the Syrian people. The most important of these steps is to explicitly declare that the head of the regime and its pillars cannot be given any role to play in the political process."

"Fourth: Bashar al-Assad has no place in any political process depending on the following legal and practical reasons: Bashar al-Assad inherited power in an entirely illegal way. Bashar al-Assad became a war criminal the moment he began killing Syrians who peacefully demanded their rights. He used illegal chemical weapons against innocent civilians. These crimes have been documented by neutral international organizations to prevent any doubt in the matter. Bashar al-Assad and his regime have shown utmost reluctance to engage in any political process, have not abided by any declared truces, and have shown non-cooperation with the international community purely with humanitarian issues. All of this has left him with no credibility or confidence. While Bashar al-Assad and his regime have failed in their alleged war against ISIS or to achieve any intellectual or field victory against this extremist organization, there is compelling evidence on full coordination between the two sides and the role Assad's regime plays in the emergence of ISIS.⁶ Bashar al-Assad has opened the doors of Syria to foreign militias who commit the worst sectarian massacres at the same time



The Sahwah places trust in Staffan de Mistura, as the tāghūt Asad cosies up to him

⁶ Editor's Note: There is no cooperation between the Islamic State and the Nusayrī regime except in the lies of those who have been intoxicated by conspiracy theory shirk. The Islamic State does not cooperate with the Nusayriyyah, rather it massacres them and their forces as it has done in the former regime military encampments in Wilāyat ar-Raqqah, Tadmur, and as-Sukhnah. It is battling them fiercely in Halab, Hims, Hamāh, al-Barakah, and al-Khayr. The Nusayrī jets regularly target Islamic State frontlines, buildings, fighters, and subjects in ar-Raqqah, al-Bāb, al-Mayādīn, and elsewhere. But partisanship, nationalism, and conspiracy theory shirk is what drives the sahwāt into fabricating claims of cooperation, because the sahwāt themselves are used to cooperating and being slaves of the crusaders and tāwāghīt, they imagine that every entity must also be cooperating with and enslaved by other crusaders and tāwāghīt, as walā' and barā' is a nonexistent creed in the dead hearts of the sahwāt. See also Dābiq, issue 9, "Conspiracy Theory Shirk," pages 14-19.

as fuelling sectarian rhetoric, which deprives him of any eligibility to participate in any political process that aims to unite the country. Finally, Bashar al-Assad has handed over Syria to Iranian and Russian invaders, thus committing an unforgivable act of betrayal to the country's history, its future and dignity.”

“Fifth: We consider that dissolving the security agencies and the restructuring of the military institution directly responsible for killing Syrians an essential item for any political solution. This beleaguered and crumbling military institution has turned into sectarian militias led by Iran. It cannot therefore form the nucleus of a national army, nor can it be trusted by the Syrian people to restore security and stability to the country.”

“Sixth: The formation of a transitional governing body is a process of full transfer of power in which Bashar al-Assad and pillars of his regime have no place. We emphasize the need to preserve state institutions and prevent their disintegration as they belong to the Syrian people, and to prevent the country from sliding into more chaos.”

“Seventh: We consider that proposing the ‘Working groups’ initiative ignores the majority of the relevant United Nations resolutions on Syria, particularly resolutions 2118, 2165 and 2139. This initiative is in fact a complicated political process that requires confidence-building between the Syrian people on the one hand and the party that will sponsor the political process, namely the United Nations. Confidence-building can only be achieved through the implementation of the above-mentioned UN resolutions that the Syrian regime has so far disabled them.”

“Eighth: We consider that the ‘Working groups’ initiative in its current form and its unclear mechanisms provides the perfect environment to reproduce the regime. These ‘Working groups’ must instead be based on clear principles regarding standards for selecting the participants in these groups and the final vision for the solution.”

“Ninth: We condemn Russia's direct military escalation in Syria and consider the Syrian regime fully responsible as it has turned Syria into a hotbed for foreign intervention. The silence of the international community also bears responsibility for this escalation and represents a point of no return in the relationship between the Syrian people and Russia. This escalation clearly shows that Russia is not serious or sincere in its commitment to the political process, and that it has never been a honest mediator but a party to the conflict and a key ally of the criminal regime.”

“Tenth: While forces of the revolution and its institutions reaffirm commitment to our people, we vow to exert the utmost efforts to close ranks and correct previous mistakes. We also vow that the revolution will remain faithful to its princi-

ples and the blood of its fallen heroes, and that we will strike a balance between achieving our objectives and safeguarding our fundamental principles. We also pledge to alleviate the suffering of our people, expedite victory and to dedicate our political and military capabilities for this purpose.”

“Accordingly, the ‘Working groups’ initiative in its current form is unacceptable neither practically nor legally unless the above-mentioned points are taken into consideration and the ambiguities shaping the mechanisms of this initiative are resolved.”

This deviant declaration reeking of nationalism and democracy was signed again by the major allies of the Jawlānī front in Shām including “Ahrār ash-Shām.” It was equally signed by the Syrian National Coalition (the tāghūt “Syrian Interim Government”) and some of the factions allied to the PKK atheists. Again, there is no such thing as walā’ and barā’ in the creed of these factions, which is the reality of all the nationalist “Islamic” factions allied to the Jawlānī front. They are apostate parties that have no religion except factional interests. If the success of their faction or the preservation of their leadership necessitates worshipping the United Nations, democracy, or nationalism, then they worship these idols. Because they need to attract naïve fighters, they offer the occasional “Islamic” message domestically or quote some verses of the Qur’ān here or there. However, the end mission is the establishment of a nationalist, democratic tāghūt. For this reason, one of the “jihādī” allies of the Jawlānī front – “Jund al-Aqṣā” – could no longer tolerate the condition of the factions and released a statement announcing its withdrawal from “Jaysh al-Fath.” They explained the reason for their decision as follows:

“Our recent withdrawal from Jaysh al-Fath has a number of reasons. A) Some of the factions in Jaysh al-Fath support missions contradicting the Islamic Sharī’ah. This is clear in the last De Mistura statement released in which the sixth clause dictates: ‘Respecting the will of the Syrian people; as the Syrians are the sole beholders of the power for founding the Constitution of the future Syria and approving each of its articles. This means that there should be no prior princi-



ples imposed on the people as a way for confiscating their free will! There were other clauses in the document that we consider to oppose the Shari'ah including the welcoming of Turkish intervention and other defeatist statements." They then announce their willingness to return to "Jaysh al-Fath" under some conditions, including, "All the factions of Jaysh al-Fath have to clarify openly and clearly their position towards all the missions contradicting the implementation of Shari'ah." Although their statement fell short of declaring war against these jahili factions, it does show that the matter has become so clear it should no longer require any more clarification from Dabiq.

As for the Jawlani front, will they now repent from their treachery and apostasy and distance themselves from their nationalist "Islamic" allies whom they allied together with against the Islamic State despite knowing very well of the nationalist apostasy within these factions? Will they wage war against them and return to the ranks of the Islamic State? It seems that their partisanship and love for leadership has outdone them, and they will continue to remain in the ranks of the Sahwah until their own allies turn on them. And Allah knows best.

Finally, it is the apostate Sahwah coalition – the nationalist factions and their jihād claimant allies – and their likes inside and outside of Shām who united against the Islamic State that Shaykh Abū Muhammad al-Adnānī (hafidhahullāh) pronounced takfir upon when he said, "We likewise renew our call to the soldiers of the factions in Shām and Libya. We call on them to think long before embarking to fight the Islamic State, which rules by that which Allah revealed. Remember, O you afflicted by fitnah, before embarking to fight the Islamic State, that there is no place on the face of the Earth where the Shari'ah of Allah is implemented and the rule is entirely for Allah except for the lands of the Islamic State. Remember that if you were able to capture one hand span, one village, or one city from it, the law of Allah in that area would be replaced with the laws of men. Then ask yourself, 'What is the ruling on someone who replaces or is a cause for the replacement of the law of Allah with the law of man?' Yes, you commit kufr by such. So beware, for by fighting the Islamic State you fall into kufr whether you realize it or not" [O Our People Respond to the Caller of Allah].

In a later address, he reiterated that the Islamic State does not differentiate between their various individual intentions. This is because these factions have entered into a single alliance in which the upper hand is for nationalist apostasy, a reality not hidden now from their lowest-ranking soldiers. Accordingly, no matter how much some of them emphasize an "intention" to implement the "Shari'ah," supremacy within their alliance against the Islamic State is certainly not for the Shari'ah, rather it is for those who forcefully resist the Shari'ah and most of its clear-cut laws including manifestation of walā' and barā', the implementation of hudūd,

and the performance of hisbah (commanding the good and forbidding the evil). Thus, their alliance is one of apostasy, and the individual is not excused due to his supposedly good intention.

Therefore, Shaykh Abū Muhammad al-Adnānī said, "As for you, O factions of apostasy and treachery, O factions of disgrace everywhere, O scum. Is it not time you learn a lesson from your predecessors from amongst the factions all the long years in Iraq? Did you not benefit from the lessons you were taught in Shām? ... By Allah's permission, we are coming to you (O soldiers of the factions). And by Allah, we hold you as pitiful. So take these words from us and understand them. ... We know that your intentions, goals, and conditions are various. Some of you fight us because of our religion, as you don't want an Islamic state, out of dislike for the law of Allah, in support of the tawāghīt, and while being content with manmade laws. These are a small selection of you. Many of you fight us despite claiming to want implementation of the law of Allah. But they have deviated and not found the correct path. Some of you fight us thinking we are a barbaric enemy against the Muslims. Others fight for the sake of the Dunyā or a salary from the factions. Others fight out of pride and bravery. And others have other various forms of intentions and evil. But know that we do not differentiate between these intents and goals and that our ruling upon you after overpowering you is one: a bullet splitting the head or a sharp knife inside the neck" [Say to Those Who Disbelieve, "You Will Be Overcome"].

If those holding supposedly good intentions were truthful, they would abandon the Sahwah alliance, repent from their apostasy, pronounce takfir upon their former allies, and wage war against them, not against the Islamic State. Shaykh Abū Muhammad al-Adnānī advised the Sahwah soldiers, "By Allah's permission, O soldiers of the factions, we are coming to wherever you might be even if after some time. We did not come initially for you, so do not stand in the face of the mujāhidīn. Whoever throws his weapons aside and repents is safe. Whoever sits in the masjid and repents is safe. Whoever enters his home, closes his door, and repents, is safe. Whoever from the factions and brigades abandons the war against us and repents is safe. They are safe concerning their lives and wealth despite the severity of their former enmity towards the mujāhidīn and despite the amount of transgression they'd committed before. O Allah, we have conveyed, so witness" [Say to Those Who Disbelieve, "You Will Be Overcome"].

May Allah ﷻ grant the mujāhidīn victory in Shām even if the crusaders, the tawāghīt, their agents, and their allies despise such.



Probably the most memorable day after September 11th for many muwahhidīn was the day the Islamic State was announced nine years ago in Iraq (Ramadān 1427). It was a state based upon tawhīd and jihād with a Qurashī imām. It was a foundation for the future khilāfah. Its leadership disbelieved in defeatist compromise and relied upon Allah alone, even if such entailed being fought by the entire camp of kufr and deviance.

A few months later, the Iraqi Sahwah was launched. The Americans provided corrupt tribes and partisan factions with the incentive and aid for the newly formed Sahwah to wage a treacherous war against the Islamic State. The Islamic State then, in 1427-1428AH, began losing territory to these crusader-backed apostates. It was experiencing just some of the tests and tribulations that all truthful believers face, as in the hadīth, “The people who face the severest tribulations are the Prophets, then those most like them, then those most like them. A person is tested with tribulation to the extent of his religious practice. If his practice is strong, the tribulation he faces is stronger. And if his practice is weak, the tribulation he faces is in accordance with his religious practice” [Sahīh: Reported by at-Tirmidhī from Sa’d Ibn Abī Waqqās].

During the tumult of this Sahwah conspiracy, a point came in which it appeared to the weak-hearted that the Islamic State would be a legend of the past, reminding us of the Battle of al-Ahzāb {when they came at you from above you and from below you, and when eyes turned upwards [in fear], and hearts reached the throats and you assumed about Allah various assumptions. There the believers were tested and shaken severely. And remember when the hypocrites and those in whose hearts is disease said, “Allah and His

Messenger did not promise us except delusion”} [Al-Ahzāb: 10-12]. This was what occurred throughout the events of the Sahwah in Iraq. The believers were shaken severely but remained firm, whereas the hypocrites came out and began to criticize the creed and methodology of the Islamic State.

And despite these great tribulations; a man spoke out with a truthful tongue and sincere heart; we consider him such and Allah is his judge. He was the recently appointed Amīr of the Believers, Shaykh Abū ‘Umar al-Husaynī al-Baghdādī (may Allah accept him). He spoke his words holding good assumptions about Allah, being certain of Allah’s promise, and having no doubts that Allah would ever forsake them. He said in his famous speech “The Harvest of the Years by the State of the Muwahhidīn,” released six months after the declaration of the Islamic State in Iraq and during the dark waves of the Sahwah:

“The Islamic State is bāqiyah (remaining). It is bāqiyah because it was built from the corpses of the shuhadā’ and it was watered with their blood, and by this the market of Jannah was convened. It is bāqiyah because the success granted by Allah in this jihād is clearer than the sun in the middle of the sky. It is bāqiyah because it was not soiled by harām income nor a distorted methodology. It is bāqiyah by the truthfulness of the leaders who sacrificed their blood and the truthfulness of the soldiers who raised it with their forearms; we consider them such, and Allah is their judge. It is bāqiyah because it united the mujāhidīn and is the refuge of the oppressed. It is bāqiyah because Islam has begun to rise and climb, the dark cloud has begun to scatter, and kufr has begun to be defeated and exposed. It is bāqiyah because it is the supplication of the oppressed, the tear of the bereaved, the cry of the prisoner, and the hope of the

orphan. It is *bāqiyah* because *kufr* in all its religions and sects gathered against it and because every treacherous and cowardly person of desire and heresy began to slander and defame it; so we became certain of the truthfulness of the goal and correctness of the path. It is *bāqiyah* because we are upon certainty that Allah will not break the hearts of the oppressed *muwahhidīn* and He will not let the oppressive people rejoice over such a defeat. It is *bāqiyah* because Allah ﷻ promised in His explicit revelation by saying, {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 and that He will surely establish for them therein their religion which He has preferred for them and that He will surely substitute for them, after their fear, security} [An-Nūr: 55]. {And Allah is predominant over His affair, but most of the people do not know} [Yūsuf: 21].”

He said these words with certainty granted by Allah ﷻ alone. His words touched the depths of the hearts, reminding them of Allah’s promise to His believers and keeping them firm for years to come. The Islamic State would remain, despite the crusaders, the *tawāghīt*, the tribal and factional *sahwāt*, the *Rāfidah*, the *Peshmerga*, and the palace scholars.

After the Iraqi *Sahwah*, the Islamic State remained with army camps in the deserts of *al-Anbār*, security cells operat-

ing in the cities of Iraq, and *shar’ī* judges to refer to for those who sought them. The hypocritical *jihād* claimants began bashing it by claiming it was the so-called mistakes of the Islamic State that brought about the *Sahwah*, when there was no root for the *Sahwah* save the dormant but lurking hypocrisy in the hearts of the corrupt criminals, partisan factions, and deviant heretics. And the historic word “*bāqiyah*” continued to echo in the hearts of the *mujāhidīn*.

It was not but a few years later that the Islamic State made a great comeback on the scene of Iraq. At the same time, it had entered into *Shām* and prepared the foundation for *wilāyāt* there. The words “The Islamic State is *bāqiyah*” filled the air and echoed before this and also thereafter in various addresses of the Islamic State leadership. The Islamic State not only remained in Iraq, it had spread to the Arabian Peninsula, *Shām*, North and West Africa, *Khurāsān*, *al-Qawqāz*, and elsewhere.

This is the history behind the statement “The Islamic State is *bāqiyah*.”

May Allah keep the Islamic State remaining and expanding until the *muwahhid* *mujāhidīn* fight the armies of the crusaders near *Dābiq*.



Shaykh Abū 'Umar al-Baghdādī
(may Allah accept him)

« The Islamic State is *bāqiyah* (remaining). »

*It is *bāqiyah* because it was built from the corpses of the *shuhadā'* and it was watered with their blood, and by this the market of Jannah was convened.* »



TWO THREE OR FOUR

BY UMM SUMAYYAH AL-MUHĀJIRAH

In the Name of Allah, the Lord of all things, who permitted marriage and prohibited fornication, created us from a single soul, created from that soul its mate, and dispersed from the two of them many men and women. May blessings and peace be upon the Prophet and Messenger who disciplined and taught his companions, and upon those who are guided by his Sunnah and follow him with excellence until the Day of Judgment. As for what follows:

Indeed, when the Shari'ah of our Lord was eliminated, the laws and rulings of the kuffār gained power in the lands of the Muslims, Islam was shamefully abandoned, and faces turned towards promiscuous Europe, the voice of falsehood rose and with it the voices of those hostile towards the people of the religion, and the cancer of those who legislate besides Allah ﷻ ate away at the Ummah's body. They prohibited what He permitted, and permitted what He prohibited, and one of the most manifest things that they ruined and defamed in defense of women and their rights – as they claimed – was polygyny. They utilized their podiums to that end, including the podiums of the kufri parliaments and the secular TV channels, and placed on these podiums howling dogs, fools who do not perceive nor know their foolishness. Their poisoned words crept into the hearts of women from the lands of the Muslims, to the point that we almost couldn't find a single woman that is accepting of this issue, except for those whom Allah protected.

Allah ﷻ said in His clear-cut revelation, {And if you fear that you will not deal justly with the orphan girls, then mar-

ry those that please you of [other] women, two or three or four. But if you fear that you will not be just, then [marry only] one or those your right hand possesses. That is more suitable that you may not incline [to injustice]} [An-Nisā': 3]. This is a verse as clear as the sun that does not require extensive explanation or interpretation. Therefore, O slaves of Allah, you may marry two, three, or four women, unless you fear that you will have shortcomings in your fairness towards them or will fail to fulfill their rights, in which case you suffice with one wife. Ibn Kathīr رحمه الله said, "His statement {two or three or four} [An-Nisā': 3] means marry any women you wish apart from the orphans. If one of you wishes he may marry two, and if he wishes, three, and if he wishes, four."

Indeed, Islam was not the first to introduce polygyny. Rather, it was present in the shari'ah of those before us. Allah's Messenger ﷺ said, "Sulaymān Ibn Dāwūd رحمه الله said, 'I will surely have intercourse with a hundred women tonight, or ninety nine, and every one of them will give birth to a knight who will wage jihād for the cause of Allah...'" [Reported from Abū Hurayrah by al-Bukhārī].

What's strange is that the Jews and the Christians taunt the Muslims with respect to polygyny, yet if they were to look into their own books they would've known that it was something present in their religions, for it is stated in their books that Ya'qūb رحمه الله had two wives and two concubines, and that Dāwūd رحمه الله had a number of wives and concubines, as mentioned in 2 Samuel [5: 13] and 1 Samuel [25: 42 –

44]. They also stated that Sulaymān ﷺ had 700 wives and 300 concubines, as mentioned in 1 Kings [11: 3].

They also stated Rahbā'ām (Rehoboam) Ibn Sulaymān, who according to them succeeded his father in kingship, had 18 wives and 60 concubines. Thus, the men of the previous nations used to take many wives, and doing so was permitted in the sharī'ah of those before us. Then the Sharī'ah of Islam came and defined a specific number of wives that no Muslim is allowed to exceed, that number being four. As for concubines, then there is no limit.

Sālim reported from his father that Ghaylān Ibn Salamah ath-Thaqafī embraced Islam while married to ten women. So the Prophet ﷺ said to him, "Choose four of them" [At-Tirmidhī reported it in "The Book of Marriage" and titled the subsection, "Chapter: What Has Come Concerning a Man Who Embraces Islam While Having Ten Wives;" Ibn Mājah also reported it in "The Book of Marriage" and titled the subsection, "Chapter: A Man Embraces Islam While Having More than Four Wives"].

Indeed, the legislation of polygyny contains many wisdoms. Amongst them is that women are greater in number than men, who face many dangers and hardships in their lives, such as war, hazardous work, and disasters. Likewise, young men tend to prefer virgins and abstain from marrying widows and divorcees, so who then would look after this group of women?

Furthermore, Allah might afflict a woman with infertility, but instead of divorcing her Islam has permitted the man to marry another woman while keeping his infertile wife honored and supported.

Also from the wisdoms of polygyny is that the woman, by her nature, has her life interrupted by phases in which she is unable to fulfill the rights of her husband, as is the case with menstruation, childbirth, and postpartum bleeding. So during such phases he can find in his other wives what should prevent him from falling into forbidden or suspicious matters. But, by Allah, if there were no virtue in polygyny other than the fact that it's a prophetic Sunnah from the best of mankind, we would have sufficed with that as a proof with which we would deafen the ears of the stubborn opponents.

How much does it eat at my soul to openly mention a reality that makes the heart of a muwahhid bleed, that reality being that the opposition to polygyny, whether directly or indirectly, has gone beyond the blind women and now sits in the hearts of some of the female seekers of knowledge and women who adhere to the bulk of the shar'ī rulings. This became so after the calls of the enemies of Allah, the

religion, and His Messenger ﷺ found their way towards them through the doubts that these enemies propagate, doubts that effectively state, "No to polygyny. Polygyny is oppression towards women." And Allah is sufficient for us and the best disposer of affairs.

And it saddens me to say that with some of them, the matter may reach the point of pronouncing a statement of kufr – and Allah's refuge is sought – or a statement that could imply kufr, and Allah's help is sought. You find her saying, with the Shaytān having inflated her with falsehood, "Anything but polygyny, anything but this ruling. O Allah forgive me, but I can't handle it, neither for myself nor for others." One woman even said to me when I was talking to her, "Do you want me to commit kufr and thereby apostatize? If I saw him with another woman it would be a fitnah for me with respect to my religious adherence, and I would leave my home and wander about in loss!" And another woman asked her friend, "What would you prefer? That Allah frees your husband after being imprisoned for years and he would then marry a second woman, or that he remain imprisoned and not do do?" So she answered her saying blatantly, "I prefer that he remain imprisoned, for that is easier on me than for him to marry a second wife!" My Lord, have mercy on us! For a Muslim, muwahhid husband to remain imprisoned by the Rāfidah or other kuffār and be subjected to the worst kinds of torture is easier on the jealous woman than for him to come out of prison and practice a law from the laws of Allah?! This is all in addition to other dangerous statements which the woman doesn't really think much about, but which may cast her into the fire of Hell, and Allah's refuge is sought.

And how many women in the lands of the Muslims display their "discontent" towards polygyny! I sat with some such women and advised them, and I found that with many of them the tone of their speech bears witness that this "discontent" is in fact a hatred of the ruling itself, even if the cursed Iblīs has sugarcoated it for the woman and downplayed it for her, saying, "It's only that you don't want it for your husband, so you can't be blamed!" So here I warn her, and I remind her of the statement of Allah ﷻ, {But no, by your Lord, they will not believe until they make you judge concerning that over which they dispute among themselves and then find within themselves no discomfort from what you have judged and submit in submission} [An-Nisā': 65]. So where is your submission and where is your obedience to the command of your Lord and His wisdom? You were not named a "Muslimah" to begin with except because you've submitted to Allah with tawhīd and yielded to Him with obedience!

And how many muhājirāt there are who are seekers of knowledge and whom I would consider to be from the best

of women, except that as soon as you mention this issue they completely flip and almost promote the slogans of secularism without even realizing it. And there is no ability nor might except with Allah. Rather, from amongst them is she who praises Allah that her husband was killed before taking multiple wives, and to Allah we belong and to Him we will return! To her likes I say: Why did you make hijrah? Wasn't it to establish the Sharī'ah of Allah in the land? And isn't polygyny a part of this Sharī'ah? Know then that the One who has honored the Muslim woman and has given her rights that protect her from the plots of the wicked is the very One who has permitted for the man to marry those that please him of women. And based on that, it is not permissible for a woman who believes in Allah and the Last Day to argue concerning the Sharī'ah of Allah, accepting what pleases her and rejecting what goes against her desires. Bishr al-Hāfi (died 227AH) said, "All calamities lie in following your desires, and all cures lie in opposing them" [Sifat as-Safwah].

And indeed, this religion is a whole that cannot be divided. Allah ﷻ said, {So do you believe in part of the Scripture and disbelieve in part? Then what is the recompense for those who do that among you except disgrace in worldly life; and on the Day of Resurrection they will be sent back to the severest of punishment. And Allah is not unaware of what you do} [Al-Baqarah: 85]. So beware, my sister, of being from amongst such people, and beware of letting your blind jealousy lead you to disliking this shar'ī ruling, for it is feared that you would thereby fall into apostasy, as Allah ﷻ said, {That is because they disliked what Allah revealed, so He rendered worthless their deeds} [Muhammad: 9]. Imām Ibn Qayyim al-Jawziyyah (rah) stated when commenting on the āyah, {O you who have believed, do not raise your voices above the voice of the Prophet or be loud to him in speech like the loudness of some of you to others, lest your deeds become worthless while you perceive not} [Al-Hujurat: 2], "So if raising their voices above his voice was a cause for rendering their deeds void, then how much more so is advancing and raising their opinions, intellects, personal tastes, politics, and experience over that which he came with? Is this not more befitting of being a cause for rendering their deeds void?" [I'lam al-Muwaqqi'in].

And every Muslimah should know that it is normal for her to be jealous and feel sad if her husband marries another woman, and we are not better than the Mother of the Believers, the pure siddiqah, daughter of as-Siddiq, 'Ā'ishah, of whose jealousy much has been narrated. However, she never opposed what Allah had permitted and did not prevent her husband – the Prophet ﷺ – from marrying another woman. 'Ā'ishah (may Allah be pleased with her and with her father) never stood in his way saying, "It's either me or her. Divorce me and marry her." Far be it from her to do so!

The Shaytān – and it may be a human shaytān from amongst

the women – will say to you, "If he loved you, he wouldn't have married another woman while being married to you." So say to him or her, "Our Prophet ﷺ married seven women after 'Ā'ishah while she was the most beloved person to him, and his love for her did not weaken or decrease, until our Lord allowed him to pass away in her room with his head between her chest and her neck. May my mother and father be sacrificed for him!"

He will also say to you, "You never had any shortcomings in any of your dealings with him, so where does he get the right to marry another woman while being married to you?" So say to him, "Even if I were from the most perfect of women, and the best of them in character, beauty, knowledge, and manners, the Legislator has not exempted me from amongst other women, and has given the man the right to marry a second, a third, or a fourth woman!"

The whisperer, whether human or jinn, will also say to you, "You can prevent him, make things difficult for him, make his life unpleasant, and incite the children against him." So say to him, "Yes, I can, and indeed the schemes of women are tremendous, as our Lord has described, but where would I be with respect to having fear of my Lord ﷻ? And where would I be with respect to Him making things difficult for me in the Dunyā, and His questioning of me in the Hereafter, if I oppose what He has allowed and hate what He has permitted?!"

He will also say to you, "You will not bear seeing your husband with another wife, and it'll inevitably be a fitnah for you with respect to your religious adherence!" So say to him, "It will not be a fitnah for me, and Allah is my protector. Allah will not abandon me when I have submitted to His wisdom and yielded to His law!" Then with the statement of Allah ﷻ, cut off from them the channels through which they try to blow and inflate you with falsehood: {It is not for a believing man or a believing woman, when Allah and His Messenger have decided a matter, that they should have any choice about their affair. And whoever disobeys Allah and His Messenger has certainly strayed into clear error} [Al-Ahzab: 36].

And my advice to you, my sister, O wife of a man who practices polygyny: I know with certainty that there is no jihād more difficult for a slave than jihād against one's inner self. Indeed, Ibnul-Qayyim (rah) said, "The most obligatory jihād is to wage jihād against one's inner self, against one's desires, against the Shaytān, and against the Dunyā. So whoever wages jihād against these four things for the sake of Allah, Allah will guide him upon the paths to attain His pleasure, which lead him to His Paradise" [Al-Fawā'id]. So if you wage jihād against this inner self that persistently incites you to do evil, place a barrier between you and the whispers of the retreator (Shaytān), restrain your jealousy with the

reins of the Shari'ah, and remain patient and forbearing and anticipate Allah's rewards – for what is with Allah is better and more lasting – then you will be at ease, enjoy relief, and have a pleasant life.

So pay no attention to the statements of unprincipled women whose sources of reference are vile plays and soap operas. Rather, let your example be the women of the prophetic household ﷺ. And every sister should know that when her husband wants to marry another woman, it's not obligatory for him to consult her, nor to seek her permission, nor to try and appease her. If he does that, it is an act of generosity on his part and a means of preserving the companionship between the two of them. So be content, my sister, submit to Allah with obedience, and yield to His law. And if a woman does this, then it is fitting for the Most Generous to increase her rewards in the Duniyā and the Hereafter.

Here, I also wish to address the men, both those who have multiple wives and those who intend to take multiple wives, and remind them of two matters. The first is that the woman, as is known, was created from a curved rib, so if you, our brother, have made the decision to marry a second, then I remind you by Allah to be gentle with her and speak softly to her, and be extremely patient and tolerating when you inform her of your intent. Don't be afraid of her initial reaction, be patient with her, and use in your advice the words of Allah ﷻ and the hadith of His Prophet ﷺ. And if she's stubborn, then frighten her with the Almighty and remind her that this is a part of this Shari'ah, and that we are in a state whose system of rule is khilāfah upon prophetic methodology inshā'allāh. If, however, she refuses and is arrogant then I say to you what Allah ﷻ said addressing the best of those who walked the earth: {O Prophet, why do you prohibit [yourself from] what Allah has made lawful for you, seeking the approval of your wives? And Allah is Forgiving and Merciful} [At-Tahrīm: 1]. Imām at-Tabarī رحمه الله says, "The people of knowledge differed over which lawful matter Allah had permitted for His Messenger and His Messenger then prohibited himself from. Some of them said that it was Māriyah, his Coptic slave-girl, whom he prohibited for himself with an oath that he would not come near her, thereby seeking to please his wife Hafsa Bint 'Umar, because she had become jealous of Māriyah being alone with Allah's Messenger ﷺ on her day and in her room. Others said that it was something he used to drink and which he liked. The correct statement on this issue is to say that what the Prophet ﷺ prohibited for himself was something that Allah had made lawful for him, and it's possible that it was his slave-girl, and it's possible that it was a type of drink, and it's possible that it was something other than that, but whatever it was, he prohibited for himself something that was lawful for him so Allah admonished him for prohibiting something that He had made lawful for him and declared the dissolution of the oath which he had taken and that it

was forbidden for him to make this prohibited for himself." For this reason, don't make it prohibited for yourself to help preserve the honor of a widow or become the guardian of an orphan because you seek to please your wife!

As for the second issue, then I wish to remind the men, both those who have multiple wives and those who intend to take multiple wives, to fear Allah ﷻ, and also remember that oppression will be darkness on the Day of Judgment, and that the crooked side of your body will not be rectified by the wife whom you crookedly inclined to in the Duniyā, thereby oppressing another of your wives in the process and falling short in your duties towards her and mistreating her. That day {a man will flee from his brother and his mother and his father and his wife and his children} [ʿAbas: 34-36].

Furthermore, the frontiers of the Islamic State – may Allah grant it victory – have increased in number and its frontlines have multiplied after all the paths of kufr and nifāq allied together to wage war against it, and no war takes place except that there are people killed on both sides, as Allah ﷻ said, {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} [At-Tawbah: 111].

How many a shahīd ascends from this Duniyā – we consider him so, and Allah is his judge – and leaves behind a grieving wife and orphaned children. So who after Allah ﷻ is willing to take care of them? If one of the Sahābah رحمه الله were killed and he had a wife, the others would race one another to propose to her once she had completed her 'iddah, each one wanting to help preserve her honor and become the guardian of an orphan, knowing that his reward is with the Master ﷻ. And I used to always say to my Muslim sisters, "Allah ﷻ says, {Never will you attain the good [reward] until you spend from that which you love. And whatever you spend – indeed, Allah is Knowing of it} [Āli 'Imrān: 92], and the husband is from amongst that which the wife loves, so why doesn't she spend from him, seeking the face of her Lord, by being content with him marrying another woman?" Let every sister just put herself in the shoes of the wife of a shahīd and sacrifice some of the selfishness that is a part of our nature!

And our final call is: Praise be to Allah, the Lord of all creation. May Blessings and peace be upon our leader, Muhammad, and upon all his family and companions.

Jamā'ah Or Jāhiliyyah

Allah's Messenger ﷺ said, "Whoever sees something from his leader that he dislikes, then he should be patient with him, for whoever parts from the Jamā'ah a handspan and dies, dies a death of jāhiliyyah" [Reported by al-Bukhārī and Muslim from Ibn 'Abbās].

Allah's Messenger ﷺ said, "Whoever leaves obedience, parts from the Jamā'ah, and dies, dies a death of jāhiliyyah" [Reported by al-Bukhārī and Muslim from Abū Hurayrah].

Allah's Messenger ﷺ said, "Whoever withdraws his hand from obedience will meet Allah on Resurrection Day without having any excuse. And whoever dies without having a bay'ah binding him, dies a death of jāhiliyyah" [Reported by Muslim from Ibn 'Umar].





Decisiveness Or Division

Allah's Messenger ﷺ said, "Whoever gives bay'ah by offering the promise of his hand and the truthfulness of his heart, then he must obey the ruler as much as he can. If another person comes disputing the ruler's authority, then strike that other person's neck" [Reported by Muslim from Ibn 'Amr].

Allah's Messenger ﷺ also said, "If bay'ah is given to two caliphs, then kill the second of them" [Reported by Muslim from Abū Sa'īd al-Khudrī].

The Prophet ﷺ said, "There will be tribulation and tribulations. So whoever comes to divide the matter of this Ummah while it is united, then strike him – whoever he may be – with the sword" [Reported by Muslim from 'Arfajah].

In another narration, he ﷺ said, "Whoever comes to you wanting to break your strength or divide your unity while your matter is altogether under a single man, then kill him [i.e. the agitator]" [Reported by Muslim from 'Arfajah].

A SELECTION OF MILITARY OPERATIONS BY THE ISLAMIC STATE

As the soldiers of the Khilāfah continue waging war on the forces of kufr, we take a glimpse at a number of recent operations conducted by the mujāhidīn of the Islamic State that have succeeded in expanding the territory of the Khilāfah 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 two months.

Wilāyat al-Khayr - On Wednesday the 25th of Dhul-Qa'dah, the soldiers of the Khilāfah carried out an assault on the forward defense position for the missile battalion base at the Dayr az-Zawr military airbase and succeeded in taking control of the position. Two istishhādī operations were then carried out by our brothers Abū Ayman ash-Shāmī and Abul-Khansā' al-Himsī using a tank and a BMP rigged with explosives. They targeted two groups of Nusayrī soldiers inside the battalion base, and their attacks were followed by an assault in which the mujāhidīn succeeded in taking complete control of the base and capturing a large quantity of ghanīmah. One month later, the mujāhidīn would score another major victory in their ongoing efforts to capture the Dayr az-Zawr airbase. In a string of blessed operations, the soldiers of the Khilāfah, by Allah's grace, succeeded in capturing a number of strategic points in the

vicinity of the airbase, including the Abul-Walīd farms, Buyūt ad-Dughaym, Dashmat Hamad, and the Zanūbiyā factory next to the entrance to the airbase. This occurred after several days of continuous clashes during the course of which several istishhādī operations were carried out. The soldiers of the Khilāfah continue to besiege the airbase, anticipating its pending liberation, bi idhnillāh.

Wilāyat al-Barakah - On Wednesday the 1st of Dhul-Hijjah, our brother Abū 'Amr al-Barakah succeeded in breaching PKK security checkpoints in the city of al-Barakah and attacked the murtaddīn's public relations headquarters located on the outskirts of the Mushayrifah neighborhood. He detonated his explosive vehicle, destroying the headquarters, killing nearly 30 murtaddīn, and wounding several others. May Allah accept him amongst the shuhadā'.



Achieved shahadah during the operation that led to the capture of the missile battalion base in al-Khayr

Bengal - On Monday the 14th of Dhul-Hijjah, a security cell comprised of the Khilāfah's soldiers in Bangladesh targeted and killed the Italian crusader Cesare Tavella, following him on one of the streets of the city of Dhaka and shooting him with a silencer. Just five days later, they struck again, targeting Kunio Hoshi, a citizen of Japan, one of the member nations of the crusader coalition. He was closely tracked and eliminated in the city of Rangpur using a firearm. Just three weeks later, on the 10th of Muharram, the mujāhidīn detonated a number of IEDs on the Dālān temple in the city of Dhaka as the Rāfidah were conducting their shirkī rituals, killing and wounding nearly 100 of them. Eleven days later, the mujāhidīn assaulted a checkpoint in Dhaka, killing one policeman and wounding another.



A Nusayri soldier shortly before he's killed

Wilāyat 'Adan Abyan - On Tuesday the 22nd of Dhul-Hijjah, four istishhādī operations targeted a gathering of Saudi, Emirati, and Yemeni officers and pounded the Yemeni government's headquarters. The first was carried out by our brother Abū Sa'd al-'Adanī, who detonated his explosive truck at the Palace Hotel, which served as the government's headquarters. He was followed by the second istishhādī, Abū Muhammad as-Sahli, who detonated his explosive Hummer at the same location, killing the murtadd soldiers present there. The third istishhādī attack was carried out by our brother Aws al-'Adanī targeting the Saudi and Emirati forces' central operations base. He detonated his explosive

armored vehicle, killing dozens of them. He was followed by the fourth istishhādī, Abū Hamzah as-Sanʿānī who detonated his armored explosive vehicle on the Emirati military administration headquarters. May Allah accept them amongst the shuhadāʾ.

Wilāyat Halab - On Friday the 25th of Dhul-Hijjah, clashes took place after the soldiers of the Khilāfah stealthily advanced towards Sahwah positions on Thursday night. The murtaddīn withdrew from their positions and the soldiers of the Khilāfah took control of the strategic infantry school. Meanwhile, another series of clashes that had begun on Thursday night continued for a number of hours and ended with the soldiers of the Khilāfah taking control of extensive territory in other parts of the northern countryside. The captured areas included the regions of al-Hurrah, Tall Shaʿir, and Mazāriʾ Sūsiyān, as well as the cement factory and the small juvenile prison, and the villages of Fāfin, Tall Qarrāh, Tall Sūsīn, and Kafr Qāris. A dozen Sahwah fighters were killed and a number of others imprisoned during the course of the operation, and the mujāhidīn captured light and heavy weapons and an assortment of ammo as ghanīmah. Two Sahwah convoys then attempted to flee from the village of Tall Qarrāh. The soldiers of the Khilāfah, however, were lying in wait for them and succeeded in ambushing and completely destroying both convoys and killing more than 40 murtaddīn, with not a single Sahwah fighter escaping, walhamdulillāh. Just two days later, on the 27th of Dhul-Hijjah, the soldiers of the Khilāfah took control of two storehouses in the village of Tall Sūsīn specifically designated for fighting the Islamic State in the northern countryside. The storehouses contained large quantities of all types of ammo, as well as light, medium, and heavy weapons, and some American weapons, in addition to shells, artillery cannons, wireless devices, night vision scopes, and other military equipment. This string of victories demonstrated the mujāhidīn's ability to make rapid and significant gains against the sahwāt despite intense crusader aerial bombardment, and set the stage for further advances in the northern countryside.

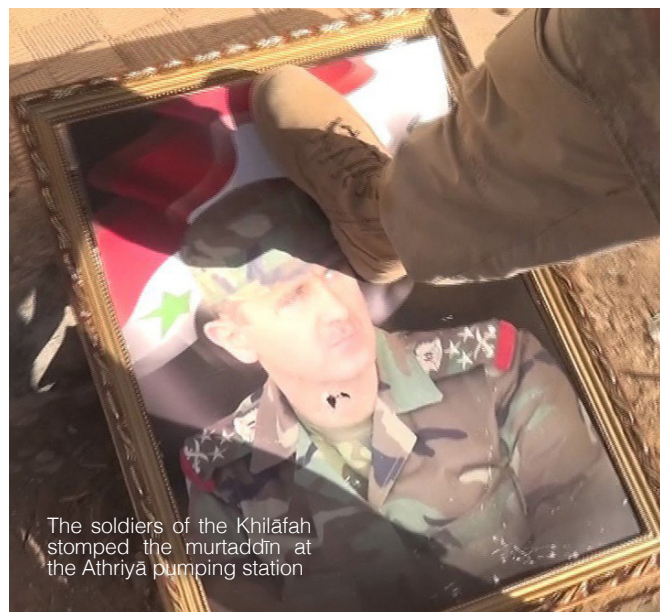
Wilāyat Hamāh - On Saturday the 10th of Muharram, the soldiers of the Khilāfah launched a surprise assault on important Nusayrī checkpoints along the regime's supply route to the city of Halab between the regions of Athriyā and Khanāsir. The assault began with two istishhādī operations targeting the Athriyā checkpoint and continued towards the road leading to Khanāsir. During the course of the operation, which sought to cut off the Nusayrī regime's main arteries between Halab, Hamāh, and Hims, the soldiers of the Khilāfah succeeded in capturing 17 military checkpoints along the road, and approximately 70 Nusayrī soldiers were killed. They likewise succeeded in destroying three tanks after targeting them with antitank missiles. With the Islamic State's capture of this section of the road



The istishhādī attack on the murtaddīn's headquarters at the Palace Hotel in 'Adan



Part of the Sahwah convoys ambushed as they attempted to flee from Tall Qarrāh



The soldiers of the Khilāfah stomped the murtaddīn at the Athriyā pumping station

and the checkpoints it contained, the Nusayrī regime's supply route to the city of Halab and its countryside was completely cut off. The Nusayrī regime made a failed attempt to recapture some of the points it had lost, summoning a convoy of reinforcements. The soldiers of the Khilāfah confronted them and succeeded in completely destroying the convoy and killing its personnel. They also captured a number of tanks and BMPs, two Shilkas, two 120mm artillery cannons, a 37mm artillery cannon, and nearly 10 Dushka and 14.5mm machine guns as ghanimah, in addition to a number of light weapons and various types of ammo. Battles continued for several days as the mujāhidīn continued advancing, capturing 6 more checkpoints and two hills, in addition to the heavily fortified Athriyā pumping station. The Nusayrī regime made several attempts throughout the week to recapture the locations it had lost, summoning one convoy of reinforcements after another. Their increased desperation led them to rely on dozens of Russian airstrikes as well as Iranian Revolutionary Guard forces and Rāfidī militias in an attempt to reverse the gains made by the mujāhidīn, demonstrating the extent to which the Islamic State has worn down the Nusayrī army, rendering it largely impotent without the support of its Rāfidī and Russian allies.

Wilāyat al-Hijāz - On Monday the 12th of Muharram, our brother Abū Ishāq al-Hijāzī carried out an istishhādī operation with an explosive belt targeting a gathering of Ismā'īlī murtaddīn in the Mashhad temple in the Dahdah neighborhood in the region of Najrān. He succeeded in killing and wounding several of them, walhamdulillah. May Allah accept him amongst the shuhadā'.

Wilāyat North Baghdad - On Tuesday the 13th of Muharram, during the course of the Battle of Abū Ziyād az-Zaydī (may Allah accept him), the soldiers of the Khilāfah carried out a major assault launched from three points against Safawī army barracks and bases at the Sāmarrā' Dam. They captured a number of barracks and burned a number of others, and also took several vehicles as ghanimah. Our brother Abū 'Abdir-Rahmān al-Jazrāwī then carried out an istishhādī operation with an explosive water tank targeting Safawī soldiers and Rāfidī fighters near the Saytāk Center at the Sāmarrā' Dam. He succeeded in killing and wounding dozens of them, and was followed by our brother Abū Mus'ab al-Misrī who carried out another istishhādī operation with a ZiL truck carrying 14 tons of highly explosive substances. He pounded a convoy of murtaddīn assembled at the dam, and was followed by a third istishhādī operation carried out by our brother Abū Muhammad at-Tājikī. He targeted another group of murtaddīn with his explosive vehicle, killing and wounding dozens of them as a major retreat was taking place by the Safawī army and its Rāfidī militias.

Wilāyat Salāhuddīn: - On Wednesday the 14th of Mu-

harram, the soldiers of the Khilāfah carried out a major assault on Safawī army and Rāfidī Mobilization locations from several points in the regions located west of Sāmarrā', including the regions of ash-Sharīf 'Abbās, al-Khuzaymī Street, al-'Abbāsiyyah, and the dam. Four istishhādī operations were carried out with explosive vehicles targeting groups of Safawī soldiers and Rāfidī Mobilization fighters near the highway between Sāmarrā' and Tikrīt, and another two groups west of Sāmarrā', one of which was a group of vehicles. The operations succeeded in killing and wounding dozens of murtaddīn and destroying several vehicles. The soldiers of the Khilāfah then attacked Safawī army and Rāfidī Mobilization barracks with various types of weapons in the district of al-Huwaysh northwest of Sāmarrā', burning the barracks as well as three Hummers. During the course of the ongoing battles west of the city of Sāmarrā', the soldiers of the Khilāfah assaulted and captured 8 Safawī army barracks in the region of al-Lāyin after those inside the barracks fled. They then continued their advance and completely captured the regions of ash-Sharīf 'Abbās, al-Lāyin, and Sāmarrā' Silo. The mujāhidīn also captured dozens of vehicles as ghanimah, in addition to light, medium, and heavy weapons, mortar rounds, and various equipment. They also took control of the road between the cities of Tikrīt and Sāmarrā', and captured three vehicles as ghanimah, two of which were mounted with heavy machine guns, in addition to a bulldozer and two Kornet missiles.

Wilāyat Dimashq - In an operation that began on the night of Saturday the 17th of Muharram, the soldiers of the Khilāfah launched a major assault on the town of Mahīn west of the city of al-Qaryatayn. Our brother Abū Nāsir ash-Shāmī carried out an istishhādī operation with an explosive vehicle, targeting and blowing up the A'lāf checkpoint on the outskirts of the town. The mujāhidīn then assaulted Nusayrī positions and succeeded in capturing the town, whose strategic importance lies in the fact that it's located just 10km off the highway between Hims and Dimashq and near the Shu'ayrāt military airbase. In addition, the mujāhidīn succeeded in capturing the weapons storehouses there.

Wilāyat Saynā' - On Saturday, the 17th of Muharram, the soldiers of the Khilāfah succeeded in downing a Russian airliner above Wilāyat Saynā' with more than 220 Russian crusaders onboard, all of whom were killed, walhamdulillah. This was to show the Russians and whoever allies with them that they will have no safety in the lands and airspace of the Muslims, that their daily killing of dozens in Shām through their airstrikes will only bring them calamities, and that just as they kill, they will be killed, by Allah's permission.

Lebanon - On Thursday, the 29th of Muharram, the soldiers of the Khilāfah in Lebanon parked a motorbike rigged with explosives on al-Husayniyyah Street in the region of

Burj al-Barājīnah located in the southern suburb of Beirut, a Hizbul-Lāt stronghold, and detonated it on a gathering of Rāfidī mushrikīn. When the murtaddīn subsequently gathered at the site of explosion, one of the soldiers of the Khilāfah detonated his explosive belt in their midst. The operation succeeded in killing more than 40 Rāfidah and wounding over 200 more, and sent a clear message to the Rāfidī allies of Bashar in Lebanon that they are well within the vengeful reach of the Islamic State. May Allah accept our istishhādī brother amongst the shuhadā’.

France – On Friday, the 1st of Safar, 8 soldiers of the Khilāfah carried out an operation in the heart of French crusader territory. The operation involved multiple simultaneous attacks with explosive belts and assault rifles on various targets including the Stade de France stadium, where the crusader president Francois Hollande was attending a soccer match, and the Bataclan theatre for exhibitions, where hundreds of French mushrikīn had gathered for a music concert. The attacks, which included other targets around Paris and succeeded in killing hundreds of crusaders and wounding even more, shook the world and reminded the nations of kufr that the Islamic State will continue to stand firm in the face of their transgressions and retaliate with fire and bloodshed in revenge for the honor of the Prophet ﷺ and the multitudes killed and injured in crusader airstrikes in the lands of the Muslims.



The soldiers of the Khilāfah punish Hizbul-Lāt in their Rāfidī stronghold



The soldiers of the Khilāfah were quick to take revenge after Russia's airstrikes



Carnage on the streets of Paris following the Islamic State's blessed assault



AND AS FOR THE BLESSING OF YOUR LORD THEN MENTION IT

[AD-DUHĀ: 11]

BY ABUL-HĀRITH ATH-THAGHRĪ

Allah’s Messenger ﷺ said, “Whoever is blessed with a blessing and mentions it, has shown thanks for it. Whoever hides it, has denied it” [Sahīh: Reported by Abū Dāwūd from Jābir Ibn ‘Abdillāh]. Al-Hasan Ibn ‘Alī ؓ said, “If you acquire good, then tell your brothers.” ‘Umar Ibn ‘Abdil-‘Azīz ؓ (died 101AH) said, “Mentioning a blessing is thankfulness.” Abū Nadrah ؓ (died 108AH) said, “The Muslims used to consider that speaking about a blessing was part of showing thanks for it.” Al-Hasan al-Basrī ؓ (died 110AH) said, “Mention this blessing often, for mentioning a blessing is thankfulness.” Qatādah ؓ (died 118AH) said, “Spreading good news of a blessing is part of showing thanks for it.” Al-Jarīrī ؓ (died 144AH) and Yahyā Ibn Sa’īd ؓ (died 143AH) both said, “It used to be said that counting the blessings was from thankfulness.” Al-Fudayl Ibn ‘Iyād ؓ (died 187AH) said, “It used to be said that talking about a blessing was part of showing thanks for it.” Ibn Abī al-Hawārī said, “Al-Fudayl Ibn ‘Iyād ؓ (died 187AH) and Sufyān Ibn ‘Uyaynah ؓ (died 199AH) sat one night until morning mentioning the blessings. They kept saying, ‘Allah blessed us with such and such. Allah blessed us with such and such.’”¹

From the greatest of blessings granted to the Muslim Um-

¹ These narrations from the Salaf and the scholars were quoted and referenced in the tafsīr of the verse. See “Ad-Durr al-Manthūr.”

mah in general and to the mujāhidīn in particular is the revival of the Khilāfah, the Muslim body which had been absent for several centuries since the collapse of the ‘Ab-bāsī Khilāfah. No one realizes this blessing more than one who has experienced the crusader lands of the West, then Shām tormented by the Baathist and Nusayrī tawāghīt, followed by Shām plundered by the apostates of the Free Syrian Army and its nationalist allies. Yes, the revived Khilāfah is a blessing that no matter how much one attempted and strived to thank Allah for, he would never be able to fulfill the gratitude due upon him. But one has an example in Dāwūd (‘alayhis-salām) who was reported to have said, “My Lord, how can I thank You for Your blessings while I am not able to thank you except by Your blessing?” So Allah revealed to him, “O Dāwūd, do you not know that the blessings you have are from Me?” He replied, “Of course my Lord.” Allah said to him, “I am pleased with such as thankfulness from you” [Reported by Imām Ahmad in “Az-Zuhd”]. We also have an example in Mūsā ؑ who was reported to have said, “My Lord, how can I thank You while I am not able to compensate the smallest blessing from the blessings You’ve granted me with the total of all my deeds?” So Allah revealed to him, “O Mūsā, now you have thanked Me” [Reported by Imām Ahmad in “Az-Zuhd”].

Yes, Allah ﷻ blessed us by reviving the Khilāfah for us through the soldiers of the Islamic State. He also blessed us by allowing us to thank Him for this great blessing. And none of this was achievable if not for Him alone.

Strangeness

Strangeness is a condition that the Muslim living in the West cannot escape as long as he remains amongst the crusaders. He is a stranger amongst Christians and liberals. He is a stranger amongst fornicators and sodomites. He is a

stranger amongst drunkards and druggies. He is a stranger in his faith and deeds, as his sincerity and submission is towards Allah ﷻ alone, whereas the kuffār of the West worship and obey clergy, legislatures, media, and both their animalistic and deviant desires. For them it is strange that one manifests sincere submission to His Lord in word and deed. It is strange that one works for the Ākhirah, giving it priority to the Dunyā. It is strange that one does not pursue his animalistic desires like a beast and even experiment with perverted desires like a devil! They are as the accursed Sodomites who said about Lūt ﷺ, {“Evict them from your city! Indeed, they are men who keep themselves pure”} [Al-Aʿrāf: 82].

This prevalence of deviance – although expected, as it was prophesized in the Sunnah – is against the fitrah of a human being, never mind the Muslim who has by his Lord’s grace held onto his fitrah of sincerity, purity, and morality. And although the Muʾmin stranger is blessed in the Sunnah of the Messenger ﷺ, the Muʾmin does not strive to make Islam strange. Rather he strives to revive and spread Islam and make jāhiliyyah endangered and extinct.

Thus, the Muslim in the West is in a constant struggle. His fitrah is at war with the deviant drifts of the kuffār surrounding him. The battle to preserve his fitrah and faith knows no ceasefire. If he wants to preserve what mustard seed of faith he has been blessed with, he must exhaust himself to the utmost so as to remain just a Muslim, never mind a Muʾmin striving for jihād. If he abandons the struggle or briefly falters, he will quickly find himself an apostate.

Another difficulty present in the West is that in general no masājid exist except those of dirār (evil harm) and deviance run by the Ikhwān, the Sufis, the Madākhilah, the Surūriyyah, the Tabligh Jamā’ah, the Deobandis, and the modernists. There are almost no masājid in which one can seek shelter from heresy and belong to a community of strangers. If the proper daʿwah exists, it is mostly against the deviant parties in control of the “masājid,” as they become the priority when there is no abode for the truth nor body representing it.

In general, this is the case most Muslims have experienced while living in the West. He feels himself a stranger and is in constant search for a land in which he can practice his Islam more fully, especially if he hopes for jihād and is under the threat of crusader intelligence agencies persecuting him. He sleeps every night with a knife or pistol beside him, fearing an overnight or early morning raid on his home, for he regularly reminds himself and others with the obligation of jihād.

This is how I had felt in the West and so I fled with my religion towards Shām a few years before the “Syrian Revolution.”

I immediately felt different amongst the people of Shām. I no longer felt a stranger for merely adhering to some of the manifest rites of Islam that would create shockwaves in the West. But much was still missing. Having a longer beard drew suspicion from the murtadd security forces. Raising your hands before and after rukū’ also drew their suspicions, as it implied you were Salafī. Seeking knowledge also drew their suspicions. The intention for jihād was a crime. Animosity towards the tāghūt was also a crime. Takfir of the Rāfidah, the Nusayriyyah, and the Baathists was a crime as well. It continued to feel strange in Shām, although the degree and nature of the strangeness were less severe.

There, relatives and colleagues only spoke about the Dunyā. Their tongues were busied with the prices of basic goods and the décor of their homes. Otherwise, they backbit each other. Aqīdah and jihād were strange to many if not most people. They had been corrupted by the “religion” propagated by regime government “scholars” and “religious” satellite media. I had to argue with some who thought that Jamal Abdil Nasir, Bashar al-Asad, the Nasserites, the Baathists, and other Arab tawāghīt and murtaddīn were “Muslims”! I had to argue with others who thought that the Rāfidah, Hasan Nasrullāt, and Hizb al-Lāt were “Muslims” and even “mujāhidīn”! Worse, I had to argue with those who thought that the Nusayriyyah were “Muslims”! I even had to argue with some who thought that seeking intercession from the dead or cursing the religion was completely “normal”!

This was shocking, considering that I had always held good assumptions about the people living in the Muslims’ lands and assumed that the murtadd tawāghīt had not succeeded in corrupting the religion of people except superficially. The atmosphere there was also a bit dangerous, as the Dunyā being the priority of most people affected one’s struggle for jihād. It was another strangeness one had to deal with.

A few years later, I observed the “Arab Spring” jumping from Tunisia to Egypt to Libya to Yemen. I hoped that the chaos brought about by the “Arab Spring” would come to Shām, as it would facilitate the revival of jihād there. At the same time, I thought that because of how much the people of Shām dreaded massacres like those committed by the regime during the early “1980s” in Halab, Hamāh, Tadmur, Jisr ash-Shughūr, and elsewhere, and because of how much their religion was damaged by fifty years of Baathist rule, in addition to their attachment to the Dunyā, they would never move. I was wrong, and some youth made the move, those who had only heard of these massacres in stories their parents narrated to frighten them into apathy. I met some of these youth, cooperated with a religious selection of them, and gained firsthand insight into the nature of the protests.

Sadly, a large collection of the protestors was not driven by Islam. Many secularists, who called for a new tāghūt based in democracy, would repeat “Allāhu akbar” due to the back-

ground and culture they were raised in, not because they believed Allah was greater and accordingly alone had the right to legislate. Many of them would attend tarawih and Friday prayers only to join the protests, otherwise they had nothing to do with prayer and masājid. I myself had to argue with a secularist who had come to attend the funeral of a man upon the manhaj of jihād killed in prison by the Nusayrī regime. I told the secularist shortly before the funeral, “I advise you to repent from secularism before the funeral. Otherwise, if you die, you will be in Hellfire.” Rather than taking my advice, he shouted and argued that Syrian nationalism and separation of religion and state were not secularism! This was because the ignoramus thought that secularism was synonymous with atheism.

At a later incident, I ended up in prison for some time after being caught by the murtadd Shabīhah. I was in a chamber with sixty prisoners all of whom were also arrested for reasons related to the protests. Sadly, less than ten of the sixty would pray the five daily prayers! And cursing the religion was not uncommon amongst these prisoners. Alhamdulillah, my imprisonment was short, lasting a week.

Amongst the protestors, there were also those thoughtless “Islamists” who would admit that Burhān Ghalyūn and the Syrian National Council were kuffār, but would claim it was not the time to declare takfir of them! (There were also the online jihād claimants that said it was not the time for jihād because it would damage the image of the “revolution.”) Again, it was a new strangeness one had to deal with.

As the protests became more militant, the slogans raised by the various nationalists and secularists also became more militant. The presence of the Islamic State in the arena – first under the name of “Jabhat an-Nusra,” then under the name of the Islamic State of Iraq and Shām (before the revival of the Khilāfah) – also forced the political and religious spectrum in Shām to shift. The secularists and nationalists were now in a propaganda race with the mujāhidīn. The Free Syrian Army, the tāghūt-backed factions, and the crusader-backed proxies all had to appeal to the inclinations of the common folk in Shām, who in general dislike secularism even if some are ignorant of what Islamic rule should be. It was also harder to convince a Muslim or even an ignorant claimant of Islam to fight for a cause when the choice was between getting killed for a little money or attaining a place near Allah in Jannah. And so many of the secularists and nationalists became more “Islamic” (only superficially), and some of them even joined and infiltrated some of the more “Islamic” factions.

Before having the opportunity to join the Islamic State, which had entered Shām under the name of “Jabhat an-Nusra,” I fought in some battles alongside members of some local factions who then claimed to fight for the Shari’ah; that was before foreign aid caused their hypocrisy



The protestors raised the flags of jahiliyyah alongside those with the shahādah written on them

to surface. Deeply rooted nationalism and regional pride were matters they could not rid themselves of. Those from the countryside always boasted with pride that they were from the countryside and not from the city. Those from certain villages would always boast that they were from one village and not another. Smoking in Ramadān was customary amongst these fighters. Cursing the religion at moments of anger was not uncommon. Robbing the common folk and stealing war booty was widespread. I realized that they were a Sahwah waiting for a sponsor to activate them. Alhamdulillah, I was able to join the Islamic State, called “Jabhat an-Nusra” then. Thereby, the strangeness again reduced in its severity.

But it did not cease to exist. In addition to the apostates of the Free Syrian Army, we were surrounded by hypocritical factions who were lurking in wait to announce their walā’ to democracy and the tawāghīt. Any muhājir who was wanted by the crusaders or the tawāghīt was cautious of these hypocrites, for there was nothing preventing them from arresting him and handing him over to the kuffār. These hypocritical factions always caused problems for the muhājirīn, as if they were ordered to do so by the crusaders and the tawāghīt. It was another form of strangeness one had to deal with.

The Islamic State leadership was wise and ordered that its operations under the name of “Jabhat an-Nusra” be generally independent of the deviant factions. But many of the Syrian leaders in “Jabhat an-Nusra” had drawn closer to the deviant factions, due to them having relatives or former colleagues in these factions. They were thus sensitive to the concepts of walā’ and barā’ and sam’ (listening) and tā’ah (obeying). They detested legit criticism of these factions. They complained of the order from the Islamic State leadership to avoid – as much as was possible – cooperation with the more deviant factions. They criticized the order to disassociate from those factions. They would blame all problems between the “Jabhat” and the other factions on the presence of muhājirīn. Slowly, they tried to limit the reception of muhājirīn. In Halab, this order was given by



Abū Ahmad Zakkūr – former leader of Halab appointed by Jawlānī. That was two months or so before the official announcement of the Islamic State of Iraq and Shām.

The blessed announcement was made and split Shām into two distinct camps with a fading grayzone. This polarization also aided in shifting the religious and political spectrum even more. The nationalist and criminal factions had to feign an “Islamic” tone, one whose hypocrisy would resonate. Suddenly various factions changed their banners and names to appear more “Islamic.” They would mix their nationalist messages with occasional words that could be interpreted in a manner that a naïve youth would consider “Islamic.” This superficial “Islamization” of the factions carried on until three months before the Sahwah, when a process of de-“Islamization” began.

Even the jihād claimants allied to the nationalist and secularist factions changed their tone. Suddenly they were admitting the presence of muhājirīn and murmuring takfīr of the tawāghīt, after months of claiming such issues would “damage” the jihād.

Then came the events of the Sahwah, but unlike the Iraqi Sahwah in “2006/2007” that forced the Islamic State out of the cities into the deserts of Iraq, the Sahwah brought the Islamic State consolidation it had not experienced as extensively before in Shām. Suddenly vast regions of al-Khayr, ar-Raqqah, Hims, eastern Halab, and al-Barakah were exclusively under the rule of the Islamic State without any hypocritical or apostate factions disputing its rule therein. The expansion of the Islamic State after the Sahwah conspiracy was followed by further consolidation in Iraq and the revival of the Khilāfah. Suddenly the muhājir could travel from al-Bāb and Manbij in Shām to Mosul and al-Fallūjah in Iraq, while not fearing anything but a flat tire.

The Khilāfah was revived, and muhājirīn were now pouring into Shām from all corners of the Earth at a rate much greater than ever before. One no longer felt the strangeness

he would experience in the lands of the crusaders nor that in the lands of the tawāghīt nor that in the territories of the nationalist factions. He now had his own land, where his creed was upheld and his methodology was enforced, the creed and methodology of Islam, the Sunnah, the Jamā’ah. No ikhwānism, no irjā’, no hizbiyyah.

After almost twenty years of living under the persecution of the crusaders and the apostates, one could finally live an Islamic life with safety and security. He was able to practice his faith in jihād without worry of the kāfir intelligence agencies suddenly raiding his home. He could pronounce takfīr of the tawāghīt and the murtaddīn without fear of imprisonment. He could raise his children away from the school systems of the kuffār without fear of the social services kidnapping his children.

And he was no longer a stranger inside his own community. He was surrounded by muwahhid mujāhidīn. He would easily find several mujāhidīn walking besides himself on any major street inside the cities of the Islamic State. If he went to the masājid or even the shops, he would find mujāhirīn and ansār. Many of the common folk were also eagerly rushing to Sharī’ah courses to learn and practice their religion. The conversation of many of them became, “Is such and such bid’ah? Is such and such Sunnah?” after years of conversation about the Dunyā alone.

The severe strangeness had been lifted. The only strangeness to confront was that of the crusader alliance, the Sahwah alliance, and the Safawī alliance. But this strangeness was welcome, as it was the key to shahādah and Jannah.

O Allah, what comes to us of good is from You alone; You have no partner; To You is due all praise and thanks. O Allah, preserve the great blessing of the Khilāfah for us until Prophet ‘Īsā ﷺ descends to lead us. O Allah, make us from Your thankful slaves.

Finally, Allah’s Messenger ﷺ said, “Whoever does not thank the people has not thanked Allah” [Reported by Imām Ahmad and at-Tirmidhī from Abū Hurayrah]. And this Khilāfah would not be safe if not for those Allah chose to guard its frontlines. May Allah reward the murābitīn, muqātilīn, and shuhadā’ with great good in both the Dunyā and Ākhirah.

And all praise is due to Allah by whose blessing all good matters are completed.



Syrian elementary school children being indoctrinated into a system of kufr

O YOU WHO HAVE BELIEVED PROTECT YOURSELVES AND YOUR FAMILIES FROM FIRE

Shortly before making hijrah to Shām a few years ago from the crusader nation in which I’d been raised, my mother mentioned to me that she had recently spoken to a family friend from back home who asked her about our condition and the condition of other families from the same country who were living in the West. She told me that she claimed we were all doing well – and in the Dunyā sense we were in fact doing fairly well – when in reality, as my mother said, “Every family that comes here suffers one calamity or another with respect to their children.” What she was referring to, as she went on to clarify, were the countless Muslim youth in the West who get themselves tangled into drugs, alcohol, gangs, promiscuity, and other vices and social illnesses over which any decent Muslim family would weep for its children.

And yet as terrible as these vices may be, the fact remains that many still downplay the severity of kufr in comparison with other sins. This is not to water down the issue of committing sins but for the sake of perspective I need to make it clear that this is addressed to Muslims who are risking their entire Hereafter by continuing to live under the authority of the crusaders waging war against Islam or in lands ruled by

BY ABŪ THĀBIT AL-HIJĀZĪ

apostate tawāghīt governing by manmade laws. In such a scenario, the blessed ones are often those who are able to survive with their imān intact and a mountain of sins to answer for on the Day of Judgment. But even in the case of those who eventually make the decision to leave such lands and perform hijrah to dārul-Islām after Allah guides them and opens their eyes to the dangerous situation they are in, it’s often too late for their family. For many, the decision to save themselves comes after they’ve already lost their children, some to drugs and promiscuity, and others to kufr, shirk, and even atheism. And it all begins in the schools.

Many of those who send their children to the schools of the kuffār are “uneducated”¹ and thereby unable to teach their children themselves, so they rely on others to teach them. Many others are in financial need, so they don’t have the money to hire a Muslim tutor that can teach their children without incorporating un-Islamic

¹ This is a term used to refer exclusively to secular “education.” Many people have been duped into believing that a secular “education” is a “necessity,” so much so that they consider it a child’s essential “right” to waste dozens of years in school to obtain a piece of paper that may ultimately have nothing to do with the profession he later works in! In addition to this, one could memorize the Qur’ān and study the Sunnah with a scholar, but if he – despite all that – hadn’t completed his secular “education,” he would be labeled “uneducated”!

concepts into their lessons and are thus “forced” to send their children to the schools of kufr, or so they claim. In the case of those who migrated to the West, most are unable to speak the language of the land, so they’re left at a severe disadvantage when it comes to monitoring what their children are being taught in such schools. And from there, things go downhill.

Children attending the schools of the kuffār are first introduced to the kufrī concept of nationalism, whereby they are required to stand for the national anthem, and in places such as America, pledge allegiance to some national symbol such as the flag, or recite nationalistic slogans, or pledge allegiance to a tāghūt king or president, as is the case with the lands ruled by murtadd nationalist tawāghīt. The point is to indoctrinate them into the system as early as possible by beating into their heads that their loyalty, first and foremost, is to the nation or to their race, not to the people of Islam, not to their religion, not even to Allah! This runs contrary to walā’ and barā’, a fundamental cornerstone of Islam. {Your ally is none but Allah and His Messenger and those who have believed – those who establish prayer and give zakāh, and they bow [in worship]. And whoever is an ally of Allah and His Messenger and those who have believed – indeed, the party of Allah – they will be the predominant} [Al-Mā’idah: 55-56].

After initiating the destruction of their walā’ and barā’, the schools of kufr then introduce children to their open-ended concept of “tolerance” beginning at a young age. They teach them to tolerate and respect other religions, even though Allah says, {And whoever desires other than Islam as religion – never will it be accepted from him} [Āli ‘Imrān: 85] and {O you who have believed, indeed the mushrikīn are unclean} [At-Tawbah: 28]. They teach them to tolerate and respect sodomites, even though Allah says, {And Lūt said

to his people, “Do you commit such immorality as no one has preceded you with from among the worlds? Indeed, you approach men with desire, instead of women. Rather, you are a transgressing people”} [Al-A’rāf: 80-81].

Apart from teaching them to accept all manner of religious deviance and social perversion, the schools of the kuffār encourage children to take part in the various festivals of kufr and shirk, including Christmas, Halloween, and Easter, amongst others. They have them dress up, paint their faces, sing songs, attend parties, exchange gifts, and take part in school plays held for these various occasions.

In addition to integrating the students into a culture replete with kufr and shirk and overtly teaching them numerous concepts that nullify one’s Islam, the kuffār seek to further corrupt them by incorporating anti-fitrah concepts into the curriculum that may lead them to question or even abandon their religion. This is the case with those who use certain “scientific principles” such as the so-called “scientific method” as a backdoor for questioning the existence of Allah, even though Allah granted mankind the faculties of perception to observe and reflect on the creation as a means of increasing their awe and reverence of Him, not for the purpose of leading them to kufr and atheism. {Indeed, in the creation of the heavens and the earth and the alternation of the night and the day are signs for those of understanding} [Āli ‘Imrān: 190].

This is just a brief illustration of the poison awaiting the youth and children of the Ummah who are sent to the schools of the kuffār, whether in the lands of the crusaders or in the lands of the apostate tawāghīt. Having grasped the danger that Muslim children all over the world are exposed to, one can only ask how their parents could so willingly throw them into the fire of a kufrī education system!



“Saudi” nationalist brainwashing at work

Indeed, raising one's children upon Islam and teaching them to know and recognize the truth and be able to distinguish it from falsehood is a trust from Allah and a heavy burden placed upon the shoulders of every Muslim parent. And in that regard, He has provided us with an excellent example to follow in terms of prioritizing what to teach our children.

{And [mention] when Luqmān said to his son while he was instructing him, “O my son, do not associate anything with Allah. Indeed, shirk is great injustice”} [Luqmān: 13].

It was reported that ‘Alī Ibn al-Husayn Ibn ‘Alī Ibn Abī Tālib ؑ (died 94AH) when teaching his child, would tell him, “Say, ‘I believe in Allah, and I disbelieve in tāghūt” [Reported by Ibn Abī Shaybah in his musannaf under the chapter titled “What It Is Preferred for a Child to Be Taught When He First Begins Learning”].

How is it then that one whom Allah has graced with the blessing of children could develop the audacity to neglect and belittle this trust that he's been burdened with by sending them to be “educated” by the enemies of Allah?! And if some wish to argue that they have no choice because their children will be taken away by the kāfir authorities if they refuse to send them to school, I say to them, you are the ones who willingly choose to live like sheep in a land of wolves, so don't blame the wolf for coming to snatch his prey! What led you to herd your family to the lands of the crusaders in the first place, and what keeps you and those residing in the lands of the apostate tawāghīt so firmly fixed in place, refusing to perform hijrah to the Islamic State? Is it a sincere desire to call the kuffār and murtaddīn to Islam – all aspects of Islam, including those not tolerated by the enemies of Allah? Or is it perhaps a firm intention to fight them in their own lands? Or is it simply your deluded hope of attaining the Duniyā or your reluctance to sacrifice it for

the purpose of hijrah? If the answer is the latter – and those who are honest will admit that it is – then don't expect your Lord to bless your endeavor to reside peacefully in the lands of kufr for the sake of pursuing the luxuries of this world, all the while neglecting your clear-cut duties towards your Lord and His religion. Rather, you should fear that He will punish you in this Duniyā – through your children, amongst other means – before punishing you in the Hereafter if you refuse to sincerely repent before it's too late.

In my mother's case, she would frequently state that her dilemma was a punishment from Allah, and would show understanding when I would express my disgust towards the idea of raising a family amongst the kuffār or sending my children to the schools of kufr. In one of our conversations on the topic, she reflected over the condition of one of my siblings and lamented that she would have been better off living as a beggar than to have migrated for the sake of the Duniyā and risk losing her children in the process.

For others who truly care for their sons and daughters and have not yet lost them, but have made the same mistake of sending them to be “educated” by wolves out of some misplaced hope to see them succeed, I offer you the most sincere advice that I can give you on this topic before it's too late:

{O you who have believed, protect yourselves and your families from a Fire whose fuel is people and stones} [At-Tahrīm: 6].

May Allah protect the Muslims and their children and youth from being corrupted at the hands of the kuffār and munāfiqīn.



Our children are a trust from Allah

SELECTED 10

TEN VIDEOS SELECTED FROM THE WILAYAT OF THE ISLAMIC STATE

1ST

نصر من الله وفتح قريب 2

VICTORY FROM ALLAH AND AN IMMINENT CONQUEST 2



VICTORY FROM ALLAH AND AN IMMINENT CONQUEST 2

WILAYAH: AL-KHAYR

2ND

ردع الموحدين لحملة المرتدين

THE MUWAHHIDIN'S DETERRING OF THE APOSTATES' CAMPAIGN



WILAYAH: SAYNA'

3RD

إلى مخيمات الخذلن

TOWARDS THE REFUGEE CAMPS OF HUMILIATION



WILAYAH: AL-KHAYR

4TH

سنة الخليل

THE TRADITION OF IBRAHIM



WILAYAH: NINAWA

5TH

سير المعارك جنوب شرقي الفلوجة

THE COURSE OF BATTLES SOUTHEAST OF FALLUJAH



WILAYAH: AL-FALLUJAH

6TH

لهيب المفخزات

THE FLAMES OF CAR BOMBS



WILAYAH: BAGHDAD

7TH

عيد مجاهد

THE EID OF A MUJAHID



WILAYAH: HALAB

8TH

ويستبدل قوماً غيركم

AND HE WILL REPLACE YOU WITH ANOTHER PEOPLE



WILAYAH: HALAB

9TH

صولة على مخفر للجيش الصفوي

AN ASSAULT ON A SAFAWI ARMY BARRACKS



WILAYAH: AL-ANBAR

10TH

أدواء العيد

THE EID ATMOSPHERE



WILAYAH: WEST IFRIQIYYAH

THE REVIVAL OF JIHĀD IN BENGAL

WITH THE SPREAD OF
THE LIGHT OF THE KHILĀFAH



BY ABŪ 'ABDIR-RAHMĀN AL-BANGHĀLĪ



The History of Jihād in Bengal

As the Afghan jihād against the communists ended in the late “eighties,” many of its veterans from various parts of the world – including Bengal¹ – returned to their homelands with the idea of opening jihād fronts there based on their newly gained experiences. However, as many of the returnees to Bengal from Khurāsān had mistakes in their creeds and methodologies, including mistakes related to tawhīd and walā’ and barā’, the founding of a proper jihād organization in Bengal based on the Qur’ān and Sunnah and the understanding of the Salaf was delayed for years until the late “nineties” when Allah blessed the martyred mujāhid scholar Shaykh ‘Abdur-Rahmān ؒ with success in gathering a handful of muwahhidīn from different parts of the land to form an organization named “Jamā’atul Mujāhidīn” whose sole aim was establishing the law of Allah upon the earth. Thus, a new light of hope was born amidst the Muslims of Bengal, a land that for hundreds of years has been drowned in shirk and bid’ah due to the effects of both European colonization and Hindu cultural invasion.



The mujāhid, Shaykh ‘Abdur-Rahmān (may Allah accept him), head of Jamā’atul Mujāhidīn

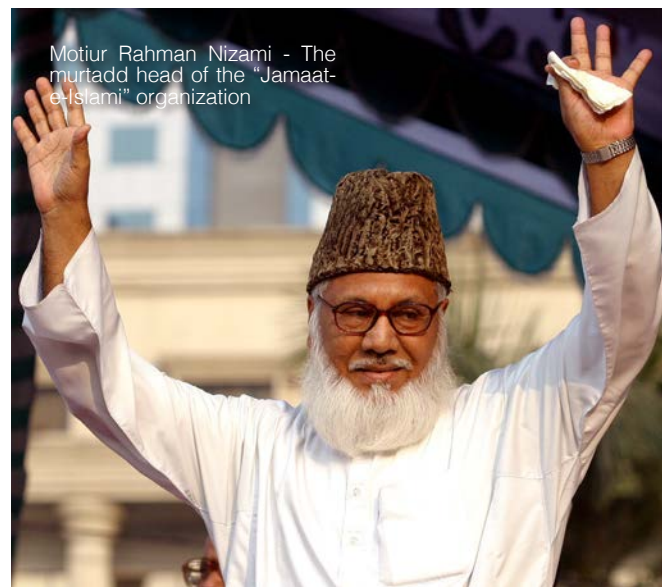
Relying upon Allah alone, Shaykh ‘Abdur-Rahmān ؒ and a few other mujāhid scholars with him strived their utmost to gather the Muslims of Bengal upon a single platform based on the Qur’ān, the Sunnah, and the understanding of the Salaf. The newly formed group provided proper military training for the mujāhidīn and performed operations against the murtadd soldiers and judges of the tāghūt government and courts that ruled by manmade laws. With these blessed operations, Jamā’atul Mujāhidīn tried its best to awaken the Muslim masses of Bengal to the importance of ruling by Sharī’ah and the fundamentals of walā’ and barā’. By Allah’s grace, the call of jihād reached various madāris (Islamic schools) in Bengal and people started joining the jamā’ah in great numbers. Thus, the forces of the

¹ Editor’s Note: Bengal is what the region was referred to before the founding of “Bangladesh” by nationalists in “1971.”

tāghūt along with the deviant palace scholars were shaken and so the murtadd government imprisoned and executed the noble Shaykh ‘Abdur-Rahmān along with a few other truthful scholars and mujāhid commanders in “2007.” May Allah accept them as martyrs and grant them the highest positions in Jannah.

The former government, which consisted mainly of a coalition of murtaddīn from both the “Bangladesh Nationalist Party” (BNP) and “Jamaat-e-Islami Bangladesh” (essentially the Indian subcontinent version of the so-called “Muslim Brotherhood”), foolishly thought that the call of tawhīd, jihād, and khilāfah would be crushed by the martyrdom of a few righteous scholars. The tawāghīt, the palace scholars, and those with diseased hearts forgot the promise of Allah ؒ, who said, {They want to extinguish the light of Allah with their mouths, but Allah will perfect His light even if the kuffār despise such} [As-Saff: 8]. They had forgotten that the tree of this Ummah is not watered except by the blood of its martyrs.

These murtaddīn also ignored Allah’s warning mentioned in the qudsī hadith, “Whoever shows enmity towards a walīy of Mine, then I have declared war against him” [Reported by al-Bukhārī from Abū Hurayrah]. Thus, they felt secure from the punishment of Allah, ignoring His declaration of war against them. Within only a few years, many high-ranking officials and commanders of the tāghūt forces – including some involved in the execution of the mujāhid scholars – were killed in a mutiny within the ranks of the murtadd “Bangladesh Border Guard.” In recent days, both the nationalist murtaddīn of the BNP and the parliamentary murtaddīn of the “Jamaat-e-Islami” – who both called for, rejoiced at, and actively partook in the “legal” process that led to the execution of the mujāhid scholars – these same murtaddīn were humiliated, dragged into prison, and given life-sentences and death penalties by the very same tāghūt courts. Some of them have already been executed by



Motiur Rahman Nizami - The murtadd head of the “Jamaat-e-Islami” organization

the tāghūt government of the “Awami League.” It was an ending similar to what befell the Iraqi sahwāt at the hands of their former Rāfidī allies. Thus, Allah made an example out of the various parties of kufr that had cooperated against the muwahhidīn. It was a lesson for others not to pursue a path leading to punishment in both the Dunyā and Ākhirah.

With the martyrdom of the mujāhid leadership, the resolve of the caravan was tested heavily and the ranks were cleansed of a large number of hypocrites who had initially joined the group for potential worldly gains. Thus, only a few muwahhidīn remained patient upon the difficult path of jihād and sacrifice while always maintaining certainty in Allah’s promise and always expecting good from Allah. They neither gave up jihād like the weak-hearted nor did they deviate from the proper methodology of the Qur’ān and Sunnah by going after “popular support” as many jihād claimants infected with the love of Dunyā and irjā’ sadly had done. The sincere mujāhidīn knew all along that it was neither the drones of the crusaders nor their modern high-tech weaponry that could harm them, but it was the gradual and discreet decline of walā’ and barā’ within the hearts that could deal the greatest injury to the cause of jihād.

And just as occurred in the “Arab Spring,” this gradual decline of walā’ and barā’ reached its lowest peak during the mass protests in Dhaka against the atheist bloggers in “2013,” as the jihād claimants started to openly call for an alliance with the grave-worshippers who falsely claim to be “lovers of the Prophet” ﷺ, the “Jamaat-e-Islami” who openly call for and support the religion of democracy, and the Deobandis who adopt the creed of the Jahmiyyah. This “alliance” was called for in order to confront the “common enemy” of atheists and leftists who would curse Islam and Allah’s Messenger ﷺ. The jihād claimants alleged that causing division within the “Ummah” over “minor” issues would divide and weaken the “Muslims” in front of the atheists. Similarly, they claimed that the mujāhidīn should perform prayer according to the Hanafī madhhab even if doing so entailed abandoning mutawātir sunan. They justified this with a principle they had innovated, that the madhhab of the mujāhidīn was to perform prayer according to the custom of the local people, as if the madhhab of the mujāhid should be different from that of the Salaf!²

² Editor’s Note: Sadly, this odd opinion was propagated in an unnecessarily long 1600-page book titled “Da’wat al-Muqāwamah al-Islāmiyyah al-Ālamiyyah” (“The Global Islamic Resistance Call”). In the book, Abū Mus’ab as-Sūrī advised jihād groups to not exert effort in warning against Qubūriyyah, Ash’ariyyah, bid’ah, and taqlīd, claiming that this da’wah was being sufficiently fulfilled by other parties! According to him, a jihād group – for the sake of “popular support” – should instead let others receive the backlash for such da’wah! He also criticized the truthful mujāhidīn for making takfir of parliamentary “Islamists” and the Rāfidah, claiming that this was not the methodology of the “majority of jihadists!” He also suggested the “mujāhidīn” should soften up towards the Arab nationalists for the sake of the war against the common “foreign” enemy! He also advised that a mujāhid follow the local madhhab in his visible

These jihād claimants demanded that the various jihād groups in Bengal give preference to maintaining “popular support” and pleasing deviant “scholars” over the Qur’ān and the Sunnah, otherwise the “jihād movement” would get “crushed” by the martyrdom of leadership having no “popular support” as they claimed had happened in the past with Jamā’atul Mujāhidīn. They focused on the materialistic means over the divine support from Allah ﷻ and rushed to compromise with murtaddīn and heretics instead of relying upon Allah ﷻ alone and remaining firm upon the methodology of Ahlus-Sunnah wal-Jamā’ah. They labeled as a “Khārijī” any Muslim who pronounced takfir upon those who fell into an explicit nullifier of Islam such as worshipping graves, joining parliament, and allying with the kuffār against the Muslims. Thus, a new fitnah was launched against the confused, young mujāhidīn with impressionable minds. Sadly, many of them became affected by this rotten call for a “populist jihād.” The various “jihādī” groups in Bengal then became fragmented through disputes over issues of creed, methodology, leadership, strategy, and tactics.

The Declaration of Khilāfah

Then, by Allah’s grace, the Khilāfah was revived from the blessed land of Shām on 1 Ramadān 1436. The rise of the Khilāfah and its effective media campaign brought the light of hope to the hearts of young mujāhidīn in Bengal, just as it did in every other part of the globe. Just as the strong military campaign of the soldiers of the Khilāfah was crushing the forces of kufr on the physical battlefield, the strong media campaign launched by the media soldiers of the Khilāfah on the ideological battlefield continued to crush and destroy every specious argument invented by the jihād claimants and those infected with the diseases of irjā’ and hizbiyyah. And so truth started to shed its light very quickly and the muwahhidīn of Bengal rushed to pledge allegiance to the Khalifah.

The mujāhidīn of Bengal realized that there was no room for blind partisanship towards any organization once the Khilāfah had been declared and that there was no longer legitimacy for any independent jihād organization, whether “Jamā’atul Mujāhidīn,” “Al-Qā’idah,” or any other group. Thus, the sincere men from the various jihād groups rushed

performance of acts of worship, even if doing so contradicted the clear-cut Sunnah! It is important to note that contrary to Western media claims, this book never defined the methodology of the mujāhidīn. The top Islamic State leadership – including Shaykh Abū Mus’ab az-Zarqāwī ﷺ – did not recommend as-Sūrī’s book. As for the concise but beneficial 100-page book titled “Idārat at-Tawahhush” (“The Management of Savagery”) by an unknown author who only went by the penname “Abū Bakr Nājī,” then when Shaykh az-Zarqāwī read this book he commented, “It is as if the author knows what I’m planning.” Note: Although Nājī’s book describes very precisely the overall strategy of the mujāhidīn, Nājī fell into some errors in his discussions on issues related to the takfir of parties who forcefully resist the Sharī’ah and its laws. The manhaj of the Salaf on this issue was described in Dābiq, issue 10 pages 56-57, issue 8 pages 43-46, and issue 6 pages 19-20 (footnotes 3-4).

to support the Khilāfah and join the ranks of its soldiers in Bengal. They united their ranks behind a single Qurashī imām and did not fear the blame of the blamers who chose to remain behind, those who blindly held to organizations that had claimed “Mullah ‘Umar was the true Amīrul-Mu‘minīn” although he had been dead for years. Rather, he had been dead even before they started using him as an excuse not to unite the whole Ummah behind one single leader. The mujāhidīn realized that the unity of the Ummah could only happen through a leader with true authority, not an unwise man in some unknown hiding place releasing outdated video messages with pledges of allegiance to a dead man and scolding others for not doing the same! Thus, Allah ﷻ united the ranks of mujāhidīn in Bengal once again after they were fragmented. He ﷻ gave them the honor of becoming soldiers of the Khilāfah upon the prophetic methodology, inshā‘allāh.

The Revival of Jihād through the Light of the Khilāfah

On 14 Dhul-Hijjah 1436, by Allah’s grace, a security cell belonging to the soldiers of the Khilāfah in Bengal assassinated an Italian crusader named Cesare Tavella on the streets of Gulshan in the city of Dhaka. This noble deed shook the tawāghīt of the land as well as the crusaders living there, as the assassination occurred within the “Diplomatic Zone” of the “capital,” supposedly the most secure residential area of the country.

Only days later, on 19 Dhul-Hijjah 1436, by Allah’s grace, another security cell belonging to the soldiers of the Khilāfah in Bengal targeted a Japanese citizen in the northern region of Rangpur. These blessed back-to-back attacks have caused havoc among the citizens of the crusader nations and their allies living in Bengal and forced their diplomats, tourists, and expats to limit their movements and live in a constant state of fear. Moreover, the powerful message of a unified Ummah working under the leadership of the Khilāfah, beautifully conveyed by these blessed attacks in a dis-



The streets of Gulshan in the city of Dhaka



Cesare Tavella - The Italian crusader killed by the soldiers of the Khilāfah in Bengal

tant region, has once again proven to the arrogant crusader nations that from Tunisia to Bengal, their crusader citizens will never enjoy any peace or security in any part of the Muslims’ lands, bi-idhnillāh, as long as they continue to be at war with the Islamic State.

Shaykh Abū Muhammad al-‘Adnānī (hafidhahullāh) – the official spokesperson of the Islamic State – said, “O muwahhidīn in Europe, America, Australia, and Canada... O muwahhidīn in Morocco and Algeria... O muwahhidīn in Khurāsān and al-Qawqāz... O muwahhidīn everywhere upon the face of the earth... O brothers in creed... O people of walā’ and barā’... O patrons of the Islamic State... O you who have given bay’ah to the Khalīfah Ibrāhīm everywhere... O you who have loved the Islamic State... O you who support the Khilāfah... O you who consider yourselves from amongst its soldiers and patrons... Your state is facing a new campaign by the crusaders. So O muwahhid, wherever you may be, what are you going to do to support your brothers? What do you wait for while the people have become two encampments and the heat of the war increases day by day? O muwahhid, we call you up to defend the Islamic State. Dozens of nations have gathered against it. They began their war against us at all levels. So rise O muwahhid. Rise and defend your state from your place wherever you may be” [Indeed Your Lord if Ever-Watchful].

He also said, “O muwahhid, do not let this battle pass you by wherever you may be. You must strike the soldiers, patrons, and troops of the tawāghīt. Strike their police, security, and intelligence members, as well as their treacherous agents. Ruin their sleep. Embitter their lives for them and busy them with themselves. If you can kill a kāfir American or European – especially the spiteful and filthy French – or an Australian, or a Canadian, or any other kāfir from the harbī kuffār, including the citizens of the countries that entered into a coalition against the Islamic State, then rely upon Allah, and kill them in any manner possible, regard-

less of the method” [Indeed Your Lord is Ever-Watchful].

In addition, the Islamic State has warned the pagan nation of Japan against further endangering the lives of Japan’s citizens through Japanese support for the American crusade. Dābiq wrote the following, commenting on the arrogant decision of the Japanese Prime Minister Shinzo Abe to support the crusader coalition: “Prior to Shinzo Abe’s thoughtless pledge of support for this crusade, Japan was not on the list of priorities to be targeted by the Islamic State, but through Shinzo Abe’s foolishness, all Japanese citizens and interests – wherever they may be found – are now a target for the soldiers and patrons of the Khilāfah everywhere” [Issue 7, “Foreword,” page 4].

Thus, the soldiers of the Khilāfah in Bengal pledged their allegiance to the Khalīfah Ibrāhīm (hafidhahullāh), unified their ranks, nominated a regional leader, gathered behind him, dissolved their former factions, performed the necessary military preparations, and hastened to answer the order from the Islamic State leadership, by targeting the crusaders and their allies wherever they may be found.

On 10 Muharram 1437, the day of ‘Āshūrā’, the soldiers of the Khilāfah detonated a string of bombs on the Rafidah who had gathered for a large shirkī procession in front of one of their largest temples – known as “Hosseini Dalan” – in the city of Dhaka. The blessed operation was the first to target the Rāfidah of Bengal for nearly 400 years. Over a hundred of these murtaddīn were killed and wounded. Feeding off the momentum from these blessed attacks, the mujāhidīn carried out a daring raid less than two weeks later on 21 Muharram 1437, choosing to assault a group of policemen preparing to set up a checkpoint in an area in Dhaka. They stabbed one of them to death and wounded four others, and all praise is due to Allah.

And while the soldiers of the Khilāfah in Bengal are busy preparing for further attacks on the kuffār, by Allah’s permission, the secular murtaddīn of the present Awami League

government continue to twist the facts on the ground and play a blame game in an effort to put political pressure on the murtaddīn of both the nationalist BNP and the parliamentary “Jamaat-e-Islami.” Meanwhile, the soldiers of the Khilāfah continue to rise and expand in Bengal, by Allah’s grace, and will continue to terrorize the crusaders and their allies until the rule of Allah is established on the earth.

After months of arresting muwahhidīn and falsely claiming more than once that they had arrested the “top IS-coordinator” for Bengal, the shameless, lying murtadd government came out right after the blessed operation of Tavella Cesare to say “there is no IS in Bangladesh”! They repeated the same lie over and over like a broken record after each of the blessed operations performed by the soldiers of the Khilāfah, all in a desperate effort to save face before the international community of kufr and hide their inability and the impotence of their law enforcement agencies to provide security to their crusader masters and Rāfidī citizens.

The murtadd Bengali government will soon realize, by Allah’s permission, that shamelessly denying facts on the ground and playing childish blame games with the murtadd opposition will be of no avail to them, as the Islamic State is indeed here to stay, inshā’allāh. It is here to stay in Shām and Iraq. It is here to stay in Khurāsān and al-Qawqāz. And it is here to stay from Tunisia all the way to Bengal even if the murtaddīn despise such. The Khilāfah will continue to expand further until its shade covers the entire earth, all the lands where the day and night reach, inshā’allāh.

In the end, it is the responsibility of the Muslims in Bengal to support the Khilāfah. It is also the duty of all mujāhidīn in Bengal who support the Islamic State to close their ranks, unite under the soldiers of the Khilāfah in Bengal, and aid them in every possible way. Allah ﷻ said, {Indeed, Allah loves those who fight in His cause in a row as though they are a [single] structure joined firmly} [As-Saff: 4]. He ﷻ also said, {O you who have believed, fight those near you of the kuffār and let them find in you harshness. And know that Allah is with the righteous} [At-Tawbah: 123]. The Prophet ﷺ also said, “Perform jihād against the mushrikīn with your wealth, your lives, and your tongues” [Sahīh: Reported by Abū Dāwūd and an-Nasā’ī from Anas].

May Allah ﷻ bless the mujāhidīn in Bengal, support them, and grant them continuous success so that they may become a source of strength and support for the oppressed Muslims in both Bengal and Burma. May Allah unite the ranks of the Muslims in every region under the shade of the Khilāfah.



“Hosseini Dalan” - The Rafidi temple targeted by the mujāhidīn of Bengal

SELECTED 10

TEN VIDEOS SELECTED FROM THE WILAYAT OF THE ISLAMIC STATE

1ST

الرمادي ملحمة الجهاد
AR-RAMADI, THE EPIC BATTLE OF JIHAD



AR-RAMADI, THE EPIC BATTLE OF JIHAD

WILAYAH: AL-ANBAR

2ND

أرض الملاحم
THE LAND OF EPIC BATTLES



WILAYAH: DAYALA

3RD

رسالة إلى أهالي أسرى البشمركة
A MESSAGE TO THE FAMILIES OF THE PESHMERGA PRISONERS



WILAYAH: NINAWA

4TH

أبأة الضيم
THE REJECTERS OF INJUSTICE



WILAYAH: 'ADAN ABYAN

5TH

سجنار مقبرة الكفار
SINJAR, THE GRAVEYARD OF THE KUFFAR



WILAYAH: AL-JAZIRAH

6TH

معسكرات الكرار2
THE TRAINING CAMPS OF THE RAIDERS 2



WILAYAH: DIJLAH

7TH

من أرض الشام إلى المجاهدين في الصومال
FROM THE LAND OF SHAM TO THE MUJAHIDIN OF SOMALIA



WILAYAH: AL-KHAYR

8TH

صد هجوم لمرتدي الجيش النيجيري
REPELLING THE ATTACK OF THE APOSTATE NIGERIAN ARMY



WILAYAH: WEST IFRIQIYYAH

9TH

سير المعارك في منطقة بروانة
THE COURSE OF BATTLES IN THE BARWANAH REGION



WILAYAH: AL-FURAT

10TH

حتى يُعطوا الجزية عن يد وهم صاغرون
UNTIL THEY GIVE THE KIZYAH WILLINGLY WHILE THEY ARE HUMILIATED



WILAYAH: DIMASHQ



You Think They Are Together But Their Hearts Are Divided

Indeed, He who taught us that {those who disbelieved are allies of one another} [Al-Anfāl: 73] also taught us that {their violence among themselves is severe. You think they are together, but their hearts are diverse. That is because they are a people who do not reason} [Al-Hashr: 14].

So the kuffār – whether they are Catholic, Protestant, or Orthodox Christians, whether they are Orthodox, Conservative, or Progressive Jews, whether they are Buddhists, Hindus, or Sikhs, whether they are capitalists, communists, or fascists – they are ultimately allies of one another against Islam and the Muslims. This is because Islam – the religion of truth and fitrah – is the greatest threat to their religions of falsehood, all of which are at war with the inborn nature of man. This is also because the tawāghīt and dajājilah (plural of dajjāl) of these false religions fear losing control of their flocks of blind sheep and the wealth contained in their woolly pockets. This is also because the flocks of blind sheep fear losing their animalistic societies and carnal cultures that serve their lusts, desires, and doubts at the expense of reviving and nurturing the fitrah within their dead hearts. Accordingly, Islam is the greatest threat to all of their immediate “interests” and it only makes sense for them to unite into various coalitions against their common enemy.

And yet, despite this, they continue to have partisan and sectarian animosity that reaches the level of war and bloodshed.¹ {You will never find in the sunnah of Allah any change, and you will never find in the sunnah of Allah any alteration} [Fātir: 43]. And they compete amongst each other as well to obtain the larger following of blind sheep and to continue to draw wealth from these followers to their own gluttonous pockets. They meanwhile never learn

¹ For more on the animosity of the various religions, sects, and parties of kufr towards each other, read Dābiq, issue 9, pages 17-18.

from the lessons of the past and decide instead to follow the footsteps of those nations who were destroyed by Allah ﷻ for their arrogance. Therefore, they will continue to get stung from the same hole multiple times.

And so America intervened in Shām after its failures in both Afghanistan and Iraq. And Russia followed the path of its Western brethren after its own disasters in Afghanistan and Chechnya. And both the crusader East and crusader West now are at odds over securing their separate interests in Shām as they compete over influence in the region. The drunken brown bear – Russia – savagely but clumsily strikes here and there in a manner that has even confused American analysts, think tanks, intelligence, and policy-makers. And while it is at war with its Western rivals in the Ukraine, it has decided to enter into yet another conflict with the West, by targeting the Sahwah allies of America in Shām. Meanwhile, it entered into new fronts against the Islamic State in both Shām and Iraq after the revival of the battlefield in Wilāyat al-Qawqāz.

And so, the drunken brown bear – blinded by its blood-thirsty hubris – has decided to throw itself into the hunter’s trap.

Shortly after the Russian airstrikes began, the resolute soldiers of the blessed Shāmi Wilāyah of Saynā’ succeeded in downing a Russian passenger plane, resulting in the deaths of 224 Eastern crusaders. The operation exacted revenge upon the cross-worshippers for recently killing hundreds of Muslims in Shām, including their women and children. And the Islamic State will continue to strike Russia until Sharī’ah returns to all the lands of the Muslims usurped by the crusader Russians and until Russia pays the jizyah in humiliation.

The Competition over Proxies

A traitor is among the most despicable of creatures in the eyes of mankind. No man likes a traitor. Even the most deviant and accursed kāfir cannot stand a traitor. Yet those chosen to be the allies and agents of the crusaders in the war against Islam and its Khilāfah are always treacherous parties and individuals. The individual from them might betray his religion today and betray his apostasy tomorrow for another form of apostasy. His religion is himself, his lusts, his desires, and self-interests. {Have you seen he who has taken as his god his own desire, and Allah has sent him astray due to knowledge and has set a seal upon his hearing and his heart and put over his vision a veil? So who will guide him after Allah? Then will you not be reminded?} [Al-Jāthiyah: 23].

Yet America makes the repeated mistake of backing treacherous allies who end up abandoning it when their interests collide. These allies decide then that aiding America no longer fulfills their own desires and personal glories. America backed the tawāghīt Saddam, Gaddafi, Ali Abdullah Saleh, and Bashar, all of whom later worked to serve their own personal, partisan, and sectarian interests despite American orders otherwise. It backed the Iraqī Rāfidah – the regime and militias – all of whom now exert themselves in their services to Khamenei of Tehran. They backed various nationalist Afghan factions in the “eighties,” many of whom later sought refuge in Iran, using it as a base in their nationalist wars. And the story goes on.

And the internal conflicts in the ranks of the crusaders and their allies continue to grow.

The PKK

In Shām, America’s biggest ally has been the PKK (Kurdistan Workers’ Party) front known as the YPG (People’s Protection Units). Historically, the PKK is closer to Russia and the East. Abdullah Ocalan – a Nusayrī Kurd² and founder of the PKK – was trained by the Russian KGB-FSB (the Soviet/Russian intelligence). The Russian tāghūt Putin himself was a former lieutenant colonel in the KGB and later became director of the FSB. The PKK, unlike most Western nations, is not considered a terrorist organization by Russia and China, and ideologically, it has a Marxist background. For this reason, it currently draws Marxist volunteers from the West and East to the “Lions of Rojava” and the “International Freedom Battalion” backed by the “Marxist-Leninist Communist Party” of Turkey. And like the Russians who bomb non-military targets in Shām, the PKK methodologically follow similar “rules of engagement,” defying those supposedly propagated by the West. Hence, the PKK demolished entire villages, destroyed entire neighborhoods of homes, and displaced entire communities on an ethnic basis as was documented by the Western-oriented “Amnesty International” in its study of the PKK “Autonomous

² The PKK and its links with the Nusayriyyah and the Rāfidah were also mentioned by the murtadd Osman Ocalan – former senior member of the PKK and brother of Abdullah Ocalan – during an interview on “12 May 2015” with “Niqash” in which he said, “The PKK has become part of the Shiite Muslim movement and in particular, there is a strong Alawite stream inside the party ... This has taken the PKK closer to Iran and I believe the party now has friendly relations with Iran, al-Assad and al-Abadi.”

Administration” operating in the northern countryside of Halab, al-Barakah, and ar-Raqqah. The PKK works side-by-side with the murtadd Asad regime in the areas where they have a common presence in and around al-Qāmishli and al-Hasakah. They back the regime militias in Nubul and az-Zahrā’ with logistics. The PKK had a history of also receiving support from Syria, Iran, and Russia against America’s apostate allies: Turkey and Saddam. Finally, the atheist PKK are at war with the murtadd regime of Turkey, which is a member of the anti-Russian NATO coalition.

And what has angered America is that Russia has already offered its hand to cooperate with the PKK so as to reintegrate the PKK regions back into those of the Asad regime (most likely with some degree of autonomy). Government-backed Russian media even produced propagandist documentaries for the PKK on Russian satellite TV channels. Reports have also come out that the Syrian Baath party was permitted to open up branch offices in Tall Abyad and other cities recently overtaken by the PKK. This is not surprising, as the Asad regime utilized its close relationship with the PKK to quell any opposition to the regime in Kurdish regions early on in the “Syrian Revolution.”



The Free Syrian Army and Nationalist Factions

After the PKK’s service to America in Shām comes that of the Free Syrian Army (FSA) and other nationalist factions, many of whose leaders were former Baathist officers who never repented from apostasy, as joining a nationalist opposition is not repentance. Accordingly, infiltration of their various battalions was easy for the regime security apparatus, hence the numerous handovers and “reconciliations” especially in the regions surrounding Dimashq.³ Militias of unprincipled mercenaries are not difficult to change with cash and cigarettes. Russia – on behalf of the regime – has already offered to sit with the FSA, with this offer reportedly being considered by some FSA and nationalist elements in Dar’ā and near Dimashq. Jordan – which backed the FSA “Southern Front” – has already declared its support for the

³ These areas of “reconciliation” were mentioned in Dābiq, issue 9, “Interview with the Amīr of the Yarmūk Camp Region,” pages 66-73.

Russian intervention. And because America raised its allies and agents to wage war against the Islamic State alone, “regime change” is not the real goal of many of these factions. Accordingly, it is not problematic for such factions to turn towards the regime and Russia in pursuing a more strongly backed war against the Khilāfah. If this ever occurs, these murtadd factions will not forget to also wage war against the murtaddīn of the opposition formerly allied to them.

Although such a change in allegiances is possible, it is unlikely to occur on a large scale unless America abandons these factions in favor of some other “political” mission in Shām more in tune with the American religion.



FSA murtaddīn standing under a jahilī flag

The Tawāghīt

The tawāghīt of Jordan, the UAE, and Egypt have declared their support for Russian intervention in Shām despite America’s position on the issue. These tawāghīt belonging to the anti-“revolution” bloc prefer Asad to any of his opposition even if his opponents are equally secular and murtadd, only because they fear that such “revolutions” might spill over into the lands usurped by these tawāghīt. Again, the FSA “Southern Front” in Dar’ā has had a strong relationship with Jordan and Jordanian intelligence, even offering condolences to the regime on the event of the Islamic State executing the Jordanian pilot Mu’adh al-Kasāsibah. It is unlikely, though, that the declaration of support from these tawāghīt leads to the tawāghīt shifting sides, as they have been hooked on American aid for decades. It does however manifest the division of their hearts.

As for the tawāghīt of Turkey allied to America, they are already knee-deep in a war with America’s PKK allies, whose fighters are presently filling the role of America’s ground forces. The Turkish tawāghīt have made early warnings of Russia’s plan to build up its relationship with the PKK and support them. And with Turkey being a NATO member, backing the PKK against the murtadd regime of Turkey would not be strange for the crusaders of Russia, especially considering that Russia had done so in its Soviet past.

The Peshmerga

As for Iraq, then America’s closest ally there has been the Barzani Peshmerga, who are currently facing strong political opposition due to problems Iraqi Kurdistan is facing. The Peshmerga have been split for years between the American-backed “Kurdistan Democratic Party” (KDP) of Masoud Barzani and the leftist “Patriotic Union of Kurdistan” (PUK) of Jalal Talabani. These two parties were at war with each other in the “nineties.” While Barzani sought the aid of the tāghūt Saddam against the PUK, Talabani sought the aid of Rāfiḍī Iran against the KDP. Eventually America got involved and forced the two sides to settle differences and then later, after the American invasion of Iraq, it had the two sides form a government for Iraqi Kurdistan. Since then and since the various expansions in Iraq achieved by the Islamic State, there has been great turmoil in Iraqi Kurdistan. The tāghūt Barzani continues to hold onto power despite opposition from other Kurdish murtaddīn. The opposition consists mostly of the “Movement for Change” (Gorran), a Kurdish party of apostates with roots in the leftist PUK and PKK. Gorran supports the PKK in both Syria and Iraq and accuses Barzani of being an agent of Turkey. The PKK is equally supportive of Gorran’s opposition to Barzani. And similar to the war between the KDP and leftist PUK, the KDP and leftist PKK waged war against each other in Iraq in the “nineties.”

The turmoil in Iraqi Kurdistan reached the point of violent protests being launched by the leftist opposition in major cities. An economic crisis that led state workers to lose wages for a period of over three months was utilized as a rallying call. The opposition blamed this on the financial corruption of the Barzani family and the KDP in general. Protesters stoned and torched KDP offices. The KDP responded by firing at protesters and killing several, which got “Human Rights Watch” involved in the campaign against the KDP. May Allah increase the animosity and violence between the murtaddīn of the KDP, PUK, PKK, and Gorran.

At any rate, this political turmoil is a danger to the American mission in Iraq against the Islamic State. America prefers the tāghūt Barzani for, contrary to the PKK, he does not currently have a mission to expand into Syria. The PKK is also considered a terrorist organization by America and its allies. An expansionist agenda threatens the stability of the region and accordingly increases the fears of the murtadd government of the tāghūt Erdogan, whose loyalty the Americans want to preserve.

Meanwhile, there have already been reports from the Arab and Iraqi media on Barzani’s opposition moving slowly towards Russia in its war against the Islamic State. The opposition to Barzani has showed a willingness to abandon the American mission in favor of the Russian mission, due to the long relationship between the leftist opposition and Soviet Russia.

The turmoil in Iraqi Kurdistan is the true cause behind the raid by America and the Peshmerga on a prison in Wilāyat Karkūk. The Americans wanted to save the face of Barzani and thereby grant him a stronger support base. The “rescue”

of seventy Peshmerga soldiers would have granted Barzani a victory, one his opposition is unable to achieve. But the raid did not free a single Peshmergan. Instead, it led to the Americans detaining and killing several prisoners inside an Islamic State prison as well as the death of an American soldier. It was followed by the Islamic State executing four Peshmerga prisoners on camera.



Barzani's Peshmerga - Yet another faction of murtaddīn serving American interests in the region

The Rāfidah of Iraq and Iran

The Rāfidah of Iraq have considered Iran to have ultimate authority over them due to their belief in “Wilāyat al-Faqīh,” a creed which essentially dictates the so-called “Supreme Leader of Iran” to be the top religious and political authority of the Rāfidah everywhere. So as the Americans back the Rāfidī regime of Baghdad and the Rāfidī militias fighting alongside it in the war against the Islamic State, it is strengthening regionally one of its historical foes – the Iranian regime. The Rāfidī regime has overrun major allies of the West in Yemen and Lebanon as it plots similar scenarios for the Arabian Peninsula in Bahrain, Kuwait, and “Saudi” Arabia. So America is caught in a quagmire: Should it continue to support the murtadd Rāfidah against the Islamic State, thereby further emboldening the Rāfidah into carrying out revolutions elsewhere? Or should it adopt a policy of non-interference and just await the collapse of the Rāfidah and the tawāghīt at the hands of the Islamic State? The hubris of the Americans has blinded them as it blinded the drunken brown bear, and so it prefers to interfere in a manner that will bring about its ultimate destruction.

Here it is important to note that one of the religious tenets of the Rāfidah is taqīyyah, and that accordingly the time gained in their negotiations with the crusaders is likely for them to further develop and weaponize their nuclear program, something America claims to be against. Of course, such weapons would probably only be used against Ahlus-Sunnah in defense of the Jews who will follow the “Mahdī” of the Rāfidah.⁴ But Allah will protect the Muslims from the plots of the Rāfidah.

⁴To read on the Rāfidī account of the Mahdī, see Dābiq, issue 11, “The Mahdī of the Rāfidah,” pages 16-17.

The Jewish State

Despite the rivalries between the Rāfidah and the Jewish state, they have more in common with each other than any other religions of kufr. They both await a “savior” whom they allege will wipe out the followers of Allah’s Messenger ﷺ. And the Russian intervention in Shām has brought an opportunity for the Rāfidah and the Jewish state to get closer to each other through Russia. Before executing its first round of airstrikes in Shām, Russia contacted the Jewish state to warn it of Russian presence in the skies of Shām. Putin then met with Netanyahu in Moscow on “21 September 2015” to discuss the details of the attacks and coordinate their separate missions. In this regards, Zvi Magen – former Israeli ambassador to Moscow – said to the Economist on “30 September 2015,” “Israel made clear to him [Putin] that we [the Jews] have no real problem with Assad.” At the same time, Russia promised to limit the Iranian influence and that of Hizbullāt (Hezbollah) in Shām.

Is it possible this relationship between the Jewish state and the Rāfidah and the Nusayriyyah through Russia grows into something bigger while Netanyahu and Obama clash over American-Jewish relations and policies?

What Has Changed?

The believer might ask, what has changed after the Russian intervention? The answer is that nothing has changed except that the opportunity for reward from Allah ﷻ is now greater. The mujāhid who was patient in the face of the crusader, tāghūtī, Nusayrī, and Rāfidī airstrikes gets closer to Allah ﷻ when he manifests patience in the face of more airstrikes from other crusader nations. The soldiers of the Islamic State who were patient in the face of the overlapping but quarrelling crusader coalition and Rāfidī coalition are not changed by the addition of Russia to one of the two anti-Islam coalitions, while realizing that Russia had always been a backer of the Nusayrī tāghūt al-Asad.

So are these events precursors to the prophesized truce between the Muslims and the Romans? Will the West abandon its support of the Rāfidah, the murtadd tawāghīt, and the Jewish state? And will the intervention of Russia in favor of Iran in Shām and Iraq lead the West into a truce with the Khilāfah? All one can say is that Allah knows best.

And nothing changes for the Islamic State, as it will continue to pronounce takfir upon the Jews, the Christians, the pagans, and the apostates from the Rāfidah, the Nusayriyyah, the Sahwah, and the tawāghīt. It will continue to wage war against the apostates until they repent from apostasy. It will continue to wage war against the pagans until they accept Islam. It will continue to wage war against the Jewish state until the Jews hide behind their gharqad trees. And it will continue to wage war against the Christians until the truce decreed sometime before the Malhamah. Thereafter, the slave markets will commence in Rome by Allah’s power and might.

May Allah continue to break and shatter the ranks of the kāfir coalitions and alliances all over the earth.



SHIFT PARADIGM PART II

By John Cantlie

“15 months after the declaration of the Caliphate, the US-led campaign against it is more diffused than ever, and there are many now in the West who are conceding that the Islamic State is a country that is here to stay.”

On 31st March, issue 8 of Dābiq magazine published an article I wrote called “Paradigm Shift,” in which I examined the depiction of the Islamic State in Western media and politics progressing from a mere “organization” to a real, functioning entity. A country, I called it. I know nothing about nation building. I’m so foolish I never even made it to university. But after dismissing some of the things I’ve written in the past as “ISIS propaganda,” many journalists and scholars in the West are now agreeing with this sentiment. The Islamic State, they say, is a genuine state.

This reality of the Caliphate is confirmed by many things, the people living under its governance, for one. For the first time in years, Muslims are living in security and their businesses are doing a roaring trade. The zakāh system has been up and running, taking a percentage of peoples’ wealth and dispersing it to the poor. The gold dinar coins

first mentioned a year ago are now being minted, in preparation for their circulation. Shari’ah courts are established in every city and are judging by the laws of Islam. Corruption, before an unavoidable fact of life in both Iraq and Syria, has been cut to virtually nil while crime rates have considerably tumbled.

Meanwhile the Gulf states all around are in turmoil. They are broken by religious differences and fractured by ancient tribal feuds. The “Middle East ... is broken, angry and so dysfunctional that it’s in a class all by itself, giving new meaning to the word ‘hopeless,’” wrote scholar Aaron David Miller in Foreign Policy on 11th September. “It is so torn apart and riven with sectarian, political, and religious hatreds and confrontations that it seems beyond the capacity of any external party to remedy.” It’s precisely for reasons like this that the Islamic State has arisen so fast and in such a short space of time. There is only one sect here, Sunni Islam, and the Caliph can only be from one tribe, Quraysh. Here in the Caliphate, there is no room for pluralism.

In an article published in The Telegraph on 8th June, Ruth Sherlock wrote, “The jihadists have become fastidious bu-

reaucrats: imposing taxes [she refers to the zakāh], paying fixed salaries and imposing trading standards laws [she refers to the banning of harām transactions] in a bid to create a healthy economy ... many Syrian businessmen see ISIL as the only option when compared to the anarchy that prevails in areas controlled by other rebels, including Western-backed groups.”

That’s a far cry from the barbarism generally used to paint the Islamic State in order to perpetuate the image of an evil entity, an image so convenient for government propaganda. What else, Ruth?

“Doctors and engineers, particularly those managing the ISIS-controlled oilfields, are paid handsomely – at least double, and often several-fold the salaries offered in other parts of the country,” she continued. “Businesses are now choosing to move their industry into ISIS areas.”

That’s not me talking but a writer for one of the “better” newspapers in the UK. And this sentiment – that the Islamic State is a real, growing state – is increasing in volume in the West. After one year of airstrikes all the evidence suggests there has been no “rolling back” of the mujāhidīn, any “degradation” of their fighting ability has been quickly re-supplied by fresh battlefield booty and new recruits, and estimates for the Islamic State’s army remain, according to the CIA, at 32,000 soldiers but with some figures suggesting up to 70 or even 100,000 to be called upon if required. An unnamed US official told the Associated Press that US intelligence has “seen no meaningful degradation in their numbers.”

One year into their war and nothing has changed. This poses a problem for the coalition.

The Iraqi army, according to MIT University’s Barry Posen, no longer exists as a meaningful fighting force. In Iraq they have been largely superseded by the Popular Mobilization Units (al-Hashd ash-Sha’bī), a Shia militia of up to 100,000 men with weapons supplied by Iran. They led the assault on Tikrit in April and have been largely responsible for many of the atrocities subsequently reported in Sunni regions. But since Tikrit, there have been no notable victories for the coalition, and the fighting in Iraq is not going well, to the extent that Lieutenant General Robert Neller of the USMC, when asked by senator John McCain on how he considered the campaign to be progressing, replied, “I think we’re doing what we need to do right now ... I believe they are in a stalemate right now.” Far from “rolling back” the mujāhidīn, the Islamic State is holding ground or even advancing, as can be evidenced by the recent taking of new regions in Iraq and Syria.

It is the requirement of the American government and its allies to verbally belittle the Islamic State in public comments

by referring to it as just a terrorist “organization.” True, it is a functioning state that uses terror as a tool. But if it’s just an “organization” and the soldiers who fight for it just terrorists, this gives the public a hook on which to hang their hat. People understand the words “terrorists” or “jihadists” and will largely support any military action against them. But it loses its urgency when you’re fighting soldiers from a state. It just doesn’t conjure up the same images of extremely imminent danger for a politician’s speechwriter. Fighting mere terrorists is one thing, fighting a country, even if that country takes pride in its terrorist tactics, is quite another. But to concede that the Islamic State is indeed a state in any spoken comment would be an admission of their victory that no political leader is currently prepared to make. So they deliberately continue to call them the “so called” Islamic State, ISIL, IS, ISIS, Daesh and whatever the next nom de jour is in a move to show: “Pah. Fiddlesticks! We don’t even know what their name is. We’ve got this in hand.”

That’s what they say in public. But what they say behind closed doors with their defence secretaries and intelligence chiefs will, I’m sure, be very different by now. According to Western reports, approximately 7 million people live in the Caliphate in an area larger than Britain and more populous than Denmark, and many of them are saying that life now is better than it was under the Assad and Shia-led regimes in Syria and Iraq and miles better than the corruption and chaos that followed the Free Syrian Army. That throws a spanner into the works. It’s not what one would expect from a bunch of supposedly “wild-haired barbarian” terrorists, surely?

In the New York Times on 21st July, Tim Arango wrote, “[The Islamic State] has outdone the corrupt Syrian and Iraqi governments it routed, residents and experts say. ‘You can travel from Raqqa to Mosul, and no one will dare to stop you even if you carry \$1 million,’ said Bilal, who lives in Raqqa, the Islamic State’s de facto capital in Syria. ‘No one would dare to take even one dollar.’”

Arango continued, saying the Islamic State is putting in place more governing measures including ID cards for residents, promulgating fishing guidelines to preserve stocks, requiring that cars carry tool kits for emergencies and, of course, following the Shari’ah to the letter. “[A shop owner in Raqqa] said ... ‘Here they are implementing God’s regulations. The killer is killed. The adulterer is stoned. The thief’s hands are cut.’” Stephen M. Walt, a professor of international affairs at Harvard, who was quoted in the same article, said, “I think there is no question that the way to look at it is as a revolutionary state-building organization.” A revolutionary state-building organization? That doesn’t sound like just a terrorist “group” at all. It’s important to remember, as Walt explains elsewhere, that as new countries have been formed throughout history, it often took years before they were recognized by other states. He mentions,

for example, that Europe refused to formally recognize the Soviet Union for years after the Bolshevik revolution of 1917, the US not doing so until 1933. Likewise, America did not establish diplomatic relations with the People's Republic of China until 1979, some 30 years after it was founded. "If the Islamic State manages to cling to power, consolidate its position, and create a genuine de facto state in what was previously part of Iraq and Syria," concludes Stephen Walt, "then other states will need to work together to teach it the facts of life in the international system." Well, not quite. The Islamic State holds the "international system" to be a *tāghūt*, something evil enforcing manmade laws upon people. It will never "learn" to "work" with it. But a truce with Western nations is always an option in *Shari'ah* law.

And here's the thing. Assad is pretty much finished, with the crumbling ruins of his despotic government now only controlling one-quarter of Syria. Iraq is a disjointed jumble of regions and tribes that never recovered from the American invasion and cannot return to what it once was. The Islamic State, straddling both countries as it does, is a Muslim empire, a country in which there are no tribal or religious clashes. There is only one sect and only one creed. It is a place run, governed, and protected by Sunni *mujāhidīn*, and as such is now completely unique in the splintering, infighting mess that is collectively referred to as the Middle East. By way of its singularism, it is a better model for future stability in the region than any of the Gulf states supported or shaped by Western intervention that have subsequently declared war upon it.

Again, this isn't just me saying this. That would make it "ISIS propaganda," and we can't have that now, can we? Brigadier General Ronald Magnum made some interesting comments in a paper published by the Georgia Caucasus Strategic Studies Institute on 29th May.

"The Islamic State meets all requirements ... to be recognized as a state," he said. "It has a governing structure, it controls territory, a large population, is economically viable, has a large and effective military and provides governmental services such as health care to its population. Dealing with it as if it were a terrorist movement is a non-starter. It is a State and if the West wants to defeat it, it must accept either: 1) The Islamic State is enough of a threat to world or regional peace that the West is willing to go to war with it, or 2) The costs of a war are too great and the West must plan to contain the Islamic State and ultimately negotiate with it as a sovereign State."

Failed attempts by the coalition to "contain" the Caliphate are already old news. But the N-word, negotiate? That's a bombshell. Just recently, Obama said there still "would be no negotiating" with the Islamic State, a fact not lost on my former cellmates. But then he changed his policy regarding

that, so maybe he or the next president will have to change their policy on this.

In a piece published in *Foreign Policy* on 10th June under the title "What Should We Do if the Islamic State Wins?," Professor Stephen Walt suggested that victory for the *mujāhidīn* could be considered not as them planting their black flag on top of the Empire State building, but as them retaining the territory they now control and not being "degraded or destroyed" in any way. So far, they have achieved this. "It eventually moves from pariah to partner, especially when its interests start to coincide with those of other states," he wrote. "It may still be a troublesome presence in world politics, but it is no longer ostracized. If the Islamic State survives, that is what I'd expect to happen." Again, Walt is making gross assumptions, as the *mujāhidīn* would never accept partnership with the West. But if Western nations want a truce, they really should think thrice before throwing away the chance.

The West will need to continue doggedly dropping bombs and cajoling different groups of Shia into the killing zones on the ground for at least another year or two before any true consideration for a truce is reached. But it's an interesting prospect, the West negotiating with the Islamic State. Is it really ever likely to happen? Jonathan Powell was chief negotiator on Northern Ireland for the Tony Blair government, and on 12th August, he spoke to the BBC about this very subject.

"If you want to destroy the Islamic State, you're not going to be able to do it from the air. And no one in the West seems prepared to put boots on the ground. So there is no military strategy for destroying ISIS. There needs to be a political strategy. In my view, that would involve talking to them," he said.

"We talked to the IRA, not because they had guns but because they had a third of the Catholic vote. If you're dealing with a group with no political support, such as Baader-Meinhof, you're not going to negotiate because there isn't a political question at the heart of the matter. And it seems to me likely there is a political question at the heart here in Syria and Iraq. If the conflicts I've looked at over the last 30 years are anything to go by, and if ISIS have political support, then we will end up speaking to them. Maybe they'll fade like snow in the spring, but there is very little historical precedent for that happening in this sort of circumstance. It's my hypothesis that there is such political support. And the idea of extreme Islamists ... seems to have enough robustness in it that there is a problem we're going to have to address politically at some stage, not simply by force of arms."

Powell concluded by saying the West has to pave the way for future "talks" by "establishing a basic conversation."

More than one year on from the start of the air campaign against the Islamic State and Martin Dempsey, the 4-star General in charge of the US-led campaign, must be wondering what's next. People in the West are impatient and demand results, and they're not coming. Like Vietnam, the war against the Islamic State looks like it's turning into a grinding war of attrition to try and reduce the enemy's numbers without any clear goals set along the way.

The bombs have certainly killed many mujāhidīn but more arrive to take their place every day, each one just as eager as the last to die a shahīd for the sake of Allah. The bombs have certainly destroyed many tanks and armoured vehicles of the Islamic State taken as booty from the Iraqi army (there's only one gear in Iraqi army tanks: reverse) but the mujāhidīn have merely acquired more from the next fleeing unit. The soldiers of the Caliphate have proved to be a force surprisingly resilient to the shatter and blast of a Paveway bomb or Hellfire missile.

And all the while, the Caliphate country they fight and die to support has continued to grow and mature. The mujāhidīn enjoy fighting the most, but they have proved to be remarkably good at adapting to the needs of social requirements and government, too. Having established their country and set a new order in place within the Middle East, what happens over the next few years is more up to the Islamic State than any exterior force.

The first option is that they continue to expand the borders of the Caliphate throughout the region until economic or military limitations stop them and they afterwards consolidate their positions. Too bad for the West, it doesn't look

like such limitations exist for the Caliphate. The second option is that they goad the West into launching an all-out ground attack, thereby setting the scene for the final battle between Muslims and the crusaders prophesied to be held at Dābiq in Syria, by conducting an operation overseas that is so destructive that America and its allies will have no alternative but to send in an army. This would have to be something on the same scale, if not bigger, than 9/11. Then again, I'm just guessing. American "hawks" may very well come to Dābiq on their own without the Islamic State needing to blow up any dirty bombs in Manhattan.

In a piece published in *The Independent* on 21st June titled "We cannot destroy ISIS, so we will have to learn to live with it," former counter-terrorism chief for MI6 Richard Barrett wrote, "Iraq and Syria will not return to how they were, and whatever it ends up calling itself, a new entity has emerged that will remain in some form. Currently that entity is aggressive, intolerant and uncompromising, but it is a truth that for all its dystopian features, ISIS offers those living under its rule better governance in some respects than they received from the state before it took over. Corruption is far less prevalent, and justice, albeit brutal, is swift and more evenly applied."

The Islamic State's rapid consolidation and shrewd governance of its territories has no doubt caught world leaders by as much surprise as its sudden blitz and capture of Mosul. If you'd told a politician in New York in June 2014 that by October 2015 the Islamic State would have achieved what they have, he'd have laughed in your face. It's fair to say that the same politician isn't laughing today.



The blessed attacks on 9/11

IN THE WORDS OF THE ENEMY

On 25 Dhul-Qa'dah 1436, Abū Firās as-Sūrī – formerly official spokesman of the Jawlānī front, currently a Jawlānī front leader and head of its “shar’ī academies” – published an article exposing the deviance of the Jawlānī front’s allies and consequently his own deviance and that of his party. He titled the piece: “I Am the Nude Warner.” Although he criticizes the factions in general, his major criticisms focused on “Ahrār ash-Shām.” Below are excerpts from his lengthy article:

“They trick the people and say, ‘A project for the Ummah.’¹ They then interpret this whenever they need as a project for Syria alone, encompassing only its land and revolutionaries ... This playing on words is an attempt to beautify the proposals of the kuffār and apostates. The sammā’in [the avid listeners to the kuffār] do this so as to offer the kuffār’s proposals through themselves as Islamic proposals. They beautify the proposals and offer them as if the proposals were their own, when the reality is they are nothing but the messengers of the apostates, and in the best case, they are parrots repeating the proposals of the hypocrites and apostates who use these sammā’in as a part of the war against Islam ... The projects of kufr would never penetrate us except through the sammā’in, not through the ranks of apostate secularists, the atheist liberals, and their parties...”

“I will mention some of their traits in this era ... but it isn’t necessarily the case that every faction of them has all these traits:”

“1) They beautify and propagate the principles of the kuffār including nationalism, human rights, and minority rights. 2) They flatter the apostate groups and claim that the mujāhidīn oppress them. 3) They ask that the mujāhidīn and apostates refer to them for arbitration, as if the two sides are equal. 4) They announce their acceptance of the kuffār as leaders for the lands. They cooperate with them, welcome them, and follow their orders. 5) They safeguard and sanctify the borders that the crusaders and descendants of pigs fabricated. 6) They implicitly and explicitly slander the mujāhidīn. They ally with every debased person and apostate party, granting them refuge out of fear that the hands of the mujāhidīn might reach them. 7) They accuse the peo-

¹ Editor’s Note: This is the official slogan of the “Islamic Front” led by “Ahrār ash-Shām.”



ple of imān with extremism and lack of goodness. They give verdicts that it is prohibited to perform jihād with the mujāhidīn. 8) They describe the conceding defeatists as moderates. 9) They declare their loyalty to international law. 10) They ally with the enemies of jihād and those who obtain financial aid from the people of kufr and aggression. 11) They seek the support and aid of the kuffār and apostates. 12) They turn a blind eye towards the crimes of the apostates and the kuffār, whereas they dig for the mistakes of the good mujāhidīn. 13) They have blind eyes, deaf ears, and mute tongues towards the kāfir and apostate enemies, whereas they have sharp tongues against the people of imān and jihād. 14) They throw bad labels at the mujāhidīn. They call them the other face of the Khawārij state and a party of deviance and terror, whereas they are more worthy of the description of deviance and farther from the truth and truthfulness. 15) They declare their barā’ah from Salafī Jihadism. 16) They describe the mujāhidīn as Khawārij, extremists, and corrupters. They wag their tails in front of the apostates. 17) They call the tawāghīt ‘wulāt umūr’ [‘the people of authority’]. But this is a lie, misguidance, and falsehood. 18) They prohibit that jihād spreads to all the Muslims and interpret the Ummah to be Syria alone, the Syrian land, the Syrian country! 19) If a kāfir or tāghūt dies, they rush to offer condolences and shed tears over him. They support them in their wars that are not jihād for Allah’s sake. 20) They call the mujāhidīn ‘takfīriyyīn’ because the mujāhidīn pronounce takfīr upon the crusaders, the Jews, the zanādiqah, and the apostates. 21) They welcome cooperation with the kāfir and apostate states. 22) They follow and call for strict regionalism, as if they hold Sykes-Picot to be holy. 23) They call for a state of justice, law, and freedom, because they are embarrassed of Islam.² 24) They strive to guarantee safety for

² Editor’s Note: He refers to a document released on 18 Rajab 1435 (“17 May 2014”) known as the “Revolutionary Pact of Honor” signed by the “Islamic Front,” “Alwiyat al-Furqān,” “Jaysh al-Mujāhidīn,” “Faylaq ash-Shām,” and “Al-Ittihād al-Islāmī li Ajnād ash-Shām,” and later endorsed by “Jaysh al-Yarmūk,” all allies of the Jawlānī front. When announced,

all the sects of kufr, apostasy, and heresy, so that these sects and the head of kufr [America] approves of these factions. 25) They announce their respect of human rights pacts. 26) They are embarrassed of the word ‘jihād,’ replacing it with ‘revolution,’ ‘revolutionary,’ and ‘revolutionary action.’ 27) They promise not to own or attempt to obtain weapons of mass destruction, so as to calm Israel. 28) They announce that their operations are restricted to the Syrian lands, to calm the Jews. 29) They ask America to use them while not fearing that Allah will replace them ... These are some of their traits. And the matter is more disastrous and the calamity is even more widespread...”

“They attempt to seduce the mujāhidīn into accepting stipulations formulated in Iblīs’s lodge. Iblīs then applied the appropriate makeup and gave the stipulations to the sammā’in so that they could promote them. From amongst the demands they made in accordance with the desires of Shaytān and his proxies were: ... that operations are executed by Syrians alone and that the muhājirīn are banished. They also refused to denounce the pacts they formerly released, doing so in service of Shaytān and his proxies.”

“Let us discuss these demands from a number of angles. Who is the real demander of these stipulations? Is the demand from the sammā’in or from the intelligence apparatuses of the apostate regimes behind these sammā’in, the apparatuses these sammā’in deal with?”

“From the pacts that these sammā’in announced before – a pact they recently declared their continued commitment to and refusal to renounce – was a pact published due to instructions from Turkey and Qatar, resulting from Western requests. The sammā’in themselves admitted this in the presence of numerous leaders of the mujāhidīn, my poor self being amongst them. It becomes clear that the declarations and demands of the sammā’in are nothing but an execution of the demands of the apostate states, who have behind them the centers of kufr and international masonry. So the demands of the sammā’in are nothing but a demand from the apostates and the execution of the demand is done in obedience to the apostates, in line with their ranks. Can this be accepted by someone whose heart was touched by īmān or who tasted obedience to Allah?”

“And are these demands in accordance with the Sharī’ah or in opposition to it? 1) There is no doubt they oppose it

it was read on camera by the now dead Hassān ‘Abbūd, former head of “Ahrār ash-Shām.” The most deviant clauses in the covenant promise – verbatim – to target the regime and its allies alone (i.e. no targeting of Jews, Christians, the Druze, the Ismā’īliyyah, etc.), to rely militarily on Syrian people when forming military forces (i.e. no muhājirīn), to establish a state of justice, law, security, and freedom (i.e. no Sharī’ah), while also providing such to the multi-religious Syrian people (including the Bā’īniyyah), and to respect “human rights”! And yet the Jawlānī front cooperated with these apostate parties in the war against the Islamic State!



from a number of angles ... Unity of ranks is not viewed by them except through the eyesight of a chicken. They look to Syria as being the whole world ... They then unify with the people of the American ‘Military Operation Cooperation’ room, the followers of America, the soldiers of Iblīs, and everyone upon whom the devils descend. 2) Accepting the stipulations of the sammā’in also means approving or even partaking in their relationships and their receiving of instructions from the apostate states, and this is a manāt³. 3) Accepting the stipulations of the sammā’in also means approving of their seeking help from the kuffār, and this is not permissible according to the Sharī’ah. 4) Accepting the stipulations of the sammā’in also means approving of their restricting of jihād to the Syrian lands, a becalming message to the Jews. This is not permissible according to the Sharī’ah, and is a form of foul regionalism. 5) Accepting the stipulations of the sammā’in also means approving of their safeguarding of apostate and heretical sects, and this is a manāt. 6) The rest of the disasters found in their pacts including the struggle to establish a state of justice, freedom, and law, and other deviances, are not hidden from anyone with a mind even if he is a layman in Sharī’ah.”

He then describes them as “an ally whose decision is in the hands of apostate regimes” and who are “allied to the apostate regimes and groups. They blatantly call to what is demanded from them by the kuffār and apostates. This party with these traits leads the Jabhah [Jawlānī front] towards the camp of treachery. If the Jabhah refuses to partake in the treachery of the sammā’in, it will not be able to go back to square one, thereby bringing about its own end...”

He continues saying, “Maybe some of the tricksters and circus performers of the Jabhah think that their abilities are very great and that they are able to trick the sammā’in and tolerate them. But I say that this idea is very similar to that of the Ikhwān who want to trick America, for the sammā’in

³ Editor’s Note: This is a technical fiqhī term meaning “reason” or “cause.” From the context, it means “a cause of kufr.”

are not the player in front of the Jabhah, rather the sammā'in are a bride on the stage of brides who are moved by strings in the hand of America, the head of the axis of evil, representing the Zionist-crusader coalition and those who follow its caravan from the apostate regimes, the Mossad, and all the forces of kufr who have declared war against Islam. I know that the opinion of the tricksters is not like this and that they continue to assume the best in the sammā'in. I'm very sorry to say that these people are very, very few. Alhamdulillah. They are in a distant delusion, straying in the passes of falsehood and crypts of deviance."

"The sammā'in announced and continue to announce that they will never abandon the support coming to them from the apostate states. So when the Jabhah unites with them in a single body, what applies to them applies to it, including the seeking of help from the kuffār and the submission to their conditions. This contradicts the teachings of the religion..."

"To be brief, the sammā'in are like a girl who lost her virginity by having harām relationships with the apostate regimes behind her. She was irritated by every woman who preserved her honor, chastity, principles, and religion, and instead of repenting to Allah, she wants to entangle every chaste woman so that they are like her in vileness. Allah (ta'ālā) said, {They wish you would disbelieve as they disbelieved so you would be alike. So do not take from among them allies until they perform hijrah for the cause of Allah} [An-Nisā': 89]..."

"Some of those with heartburn ask where the jihād scene is headed and they expect a military conflict with the sammā'in ... I say, yes, the condition is dangerous. The condition in the arena is dangerous ... As for the issue of a conflict with the sammā'in, then I ask Allah that it doesn't reach that, and that He prepares for the sammā'in one who will return them to the truth. Nevertheless, the matter is severe..."

"What is the difference between the group of sammā'in and between Hazm and Jamāl Ma'rūf? Keep in mind that they gave refuge to the groups of Hazm and Ma'rūf after our conflicts with them. What is the difference between the group of sammā'in and between Zinkī and Zahrān 'Allūsh? Keep in mind that the sammā'in are linked to 'Allūsh through a coalition and strive to form a coalition with Zinkī and its likes! All of them collect money from the outside. All of them follow agendas from the outside. And when the sammā'in ally with people like these, it indicates that there is no difference between them. And when the sammā'in denounce the actions of the Jabhah against Jamāl Ma'rūf and Hazm, this means they are in the other camp. And when they take arms from Ma'rūf's group, claim that there is a se-

cret bay'ah from Ma'rūf's group to them, and protect them from the Jabhah, this means they are in the other camp."

"Hazm, Jamāl Ma'rūf, the sammā'in, Zinkī, and their likes are connected to foreign agendas. They all receive aid from the governments of apostasy and kufr. The sammā'in gave refuge to Ma'rūf and Hazm and protected them from us. All of them execute what is dictated to them. But the master of all of them has not asked from the sammā'in what he asked from Hazm and Ma'rūf. Their like is that of the scholars of the tāghūt ... What the tāghūt of Syria and tāghūt of Egypt demanded from their muftis, the Saudi tāghūt did not demand initially. So the Saudi scholars appeared more acceptable. But when the Saudi tāghūt demanded from its scholars the same as the other tāwāghūt, they executed what was required of them ... Rather, they did so in a more harmful and dangerous way. This is the exact difference between the sammā'in and between Hazm and Ma'rūf. All the movements that collect money – throughout history and to this day and age – have submitted to their masters and executed their orders when demanded. They will remain slaves to those who pay them."⁴

He then ends his article with poetry in which he refers to the factions as "the ambassadors of the Jews and crusader party



Jamāl Ma'rūf - A former ally of the Jawlānī front against the Islamic State

⁴ Editor's Note: If "Ahrār ash-Shām" are just like Ma'rūf and Hazm, why did the Jawlānī front cooperate with "Ahrār ash-Shām" against the Islamic State? It was nothing but hypocrisy and apostasy. Note: Ma'rūf was a former ally of the Jawlānī front against the Islamic State. As for Hazm, it was not formed until shortly after the Sahwah, but many of its founding leaders were in the Free Syrian Army and nationalist factions of the western countryside of Aleppo. The Jawlānī front cooperated with them in the Sahwah against the Islamic State before the formation of Hazm. It later cooperated with the "Shāmiyyah Front" against the Islamic State after the unrepentant Hazm dissolved into the apostate "Shāmiyyah Front."

who seduce the people of chastity and purity. These ambassadors drive the missions of kufr to us while displaying love for the lands of Shām ... They are just the messengers of the enemies and apparatuses of the forces of apostasy.”

This piece was followed by responses written by the Sahwah “ideologue” Abū Qatādah al-Filistīnī and the Sahwah liar Abū ‘Abdillāh ash-Shāmī (a top leader of the Jawlānī front), both of whom criticized Abū Firās for his open criticism of “Ahrār ash-Shām.” Abū Firās responded by writing an article titled “The Bankrupt Ones.” In it he said, “He who read the response of my brother Abū ‘Abdillāh ash-Shāmī gets the impression that Abū ‘Abdillāh read my article on-line and had not known about it before! The truth is that I showed the article to my brother Abū ‘Abdillāh ash-Shāmī two months before publishing it. It earned his praise ... So why did he approve of it only to later censure it? Is it an independent opinion that he reached later, or pressure upon our brother Abū ‘Abdillāh ash-Shāmī? Was he pressured so strongly? Allah knows best.”

Abū Firās later criticizes Abū ‘Abdillāh ash-Shāmī for ignoring the blatant remarks of deviance made by Abū ‘Abdīl-Malik “ash-Shar’ī,” Abū Yazan ash-Shāmī, Abū Ayman al-Hamwī, Abū Sāriyah ash-Shāmī (all of whom are dead former leaders of “Ahrār ash-Shām”), and Abū Jābir ash-Shaykh (former leader of “Ahrār ash-Shām”), including their disavowal of international jihād, their readiness to cooperate with and even fight alongside the kāfir states and apostate regimes, their protection of the apostate sects, their call for a state of justice, law, and freedom, their wish to support the apostate states in other wars, their endorsement of Turkish intervention in Shām, and their desire to unite with the agents of kufr and enemies of Islam. After quoting these various leaders he says, “My words on the sammā’in were based on facts. Before you are a selection of these facts. My words were not based on suspected outcomes.”⁵

Of course, the retraction of stances is not new to Abū ‘Abdillāh ash-Shāmī, as he had before labelled “Ahrār ash-Shām” to be the “Future Hamas” (referring to the deviant methodology of Hamas and their ruling by manmade laws).⁶ And although Abū ‘Abdillāh criticized Abū Firās, he himself had made similar albeit less explicit statements about the Syrian factions in his response to at-Tartūsī and his interview with “Al-Manārah al-Baydā’.” His leader – Jawlānī – had called “Ahrār ash-Shām” “the sahwāt of the

⁵ Editor’s Note: All but one of the apostates he quotes are from the dead former leadership of “Ahrār ash-Shām.” Also, the various pacts he refers to were all written in the time of these dead leaders and signed by them. So why was he critical of the Islamic State for pronouncing takfir of “Ahrār ash-Shām” and their allies? And why did he himself cooperate with “Ahrār ash-Shām” against the Islamic State!

⁶ Editor’s Note: See Dābiq, issue 10, “Interview with Abū Samīr al-Urdunī (former member of Jawlānī’s shūrā council),” page 75.

future”⁷ and criticized the factions for receiving aid from the crusaders and tawāghīt because there is no such thing as unconditional aid, as he himself declared in his last interview with Al Jazeera.

What we see before us are the signs of the ultimate collapse of the Jawlānī front. Its top leaders publically denounce the extreme deviance of their closest allies, criticize each other, and accuse each other of lies, disobeying orders, and not respecting nor abiding by shūrā. They flatter the other sahwāt, fearing that they might turn on them, after serving them in their treachery against the Islamic State. They expose the reality of the other sahwāt, that they are agents of the crusaders and the tawāghīt, showing that the Jawlānī front knew this all along through their close relationship and closed door meetings with the Sahwah leaders. But because of the jihād claimants’ irjā’, the various forms of apostasy their allies fall into do not merit takfir nor war! And so they cooperate with these apostate allies against the Islamic State, thereby drowning themselves in the depths of apostasy.⁸

May Allah continue to expose the Sahwah apostates, including the Jawlānī front, until there does not remain a single mustard seed of doubt about them in the hearts of the Muslims.



Abū Yahyā al-Hamwī - The new leader of “Ahrār ash-Shām,” a long-time ally of the Jawlānī front

⁷ Editor’s Note: See previous footnote.

⁸ Editor’s Note: For more, see Dābiq, issue 8, “Irjā’: The Most Dangerous Bid’ah,” pages 39-56.

AMONGST THE BELIEVERS ARE MEN ABŪ JUNAYDAH A L - A L M Ā N Ī

Abū Junaydah, whose parents are from Morocco, grew up in the crusader country of Germany. Like most youth from migrant families, he was somewhat distant from his religion despite his father and mother both then being religious Muslims. And although life in dārul-kufr led many Muslim youth to abandon the daily prayers, Abū Junaydah was an exception. No matter what he faced in life, he would never forget salāh.

When he was a child, his father made him memorize some of the Qur’ān and go with him to the masjid. When he grew older, he appreciated this discipline as due to it, he had learned much of the book of Allah.

And so Allah guides whomever He wills and He showed His mercy towards Abū Junaydah, guiding him to serious practice at the age of eighteen. He began to learn his religion on his own effort and distance himself from all bad influences. He also married early to protect himself from the traps of zinā. Shortly after, Allah bestowed him with a daughter, whom he named Junaydah.

Saddened by the events in Shām and the crimes committed against Ahlus-Sunnah, he resolved to perform hijrah there to partake in the jihād.

In “2013,” he travelled to Shām and joined the faction called “Junūd ash-Shām,” led by the deviant liar Muslim ash-Shīshānī. Upon arrival, Abū Junaydah was very happy to have arrived to the lands of jihād, but he quickly found out that not every “mujāhid” and not every “jihādī” faction is on the sound manhaj. He and the other mujāhidīn were forbidden from pronouncing takfir upon the tāghūt Erdogan and the other tawāghīt of Turkey for reasons of “maslahah.” Similarly, they were forbidden from pronouncing takfir upon the “Free Syrian Army” (FSA). He witnessed how he himself as well as the Islamic State were strongly criticized for this. There were also many situations in which the law of Allah was violated by the local factions; the people weren’t being judged by the Sharī’ah. In one of these cases, for example, a local person insulted Allah (ta’ālā) and did not receive punishment for his crime.

While he was with Junūd ash-Shām, he was joined by his best friend Abū Luqmān al-Almānī and Abū Junaydah’s



cousin Abū Hafṣ al-Almānī in order to wage jihād against the tawāghīt everywhere and their allies. But Abū Luqmān and Abū Hafṣ did not stay long with Junūd ash-Shām, as they quickly recognized the corrupt and deviant manhaj of the faction and understood that they should join the Jamā’ah. Thus they both gave bay’ah to Amīrul-Mu’minīn Abū Bakr al-Husaynī al-Baghdādī (hafidhahullāh), joining the Islamic State.

On the day of the Sahwah treachery, Abū Luqmān and Abū Hafṣ were captured by the FSA and imprisoned with hundreds of other muhājirīn. But they deceived their captors into releasing them. This led them to meet Abū Junaydah again, who had abandoned Junūd ash-Shām for the Jawlānī front shortly before the Sahwah. He began to work in the Jawlānī front’s media department.

Because of Abū Sulaymān the Australian’s lies, Abū Junaydah had some misconceptions about the Islamic State, but his heart was longing to join the Jamā’ah, to be on its side while the whole world had assembled against it militarily, politically, economically, and even in the media realm. He also began catching many contradictions in the claims of Abū Sulaymān the Australian and his Sahwah comrades against the Islamic State. In addition to this, Abū Hafṣ – who was stuck in Halab after his release from the early Sahwah prisons – would regularly advise Abū Junaydah to join the Islamic State.

And Allah guides whomever He wills. Abū Junaydah listened to the speeches of the senile and deviant Dhawāhirī and those of the former war minister of the Islamic State, Shaykh Abū Hamzah al-Muhājir ؒ. He listened to their

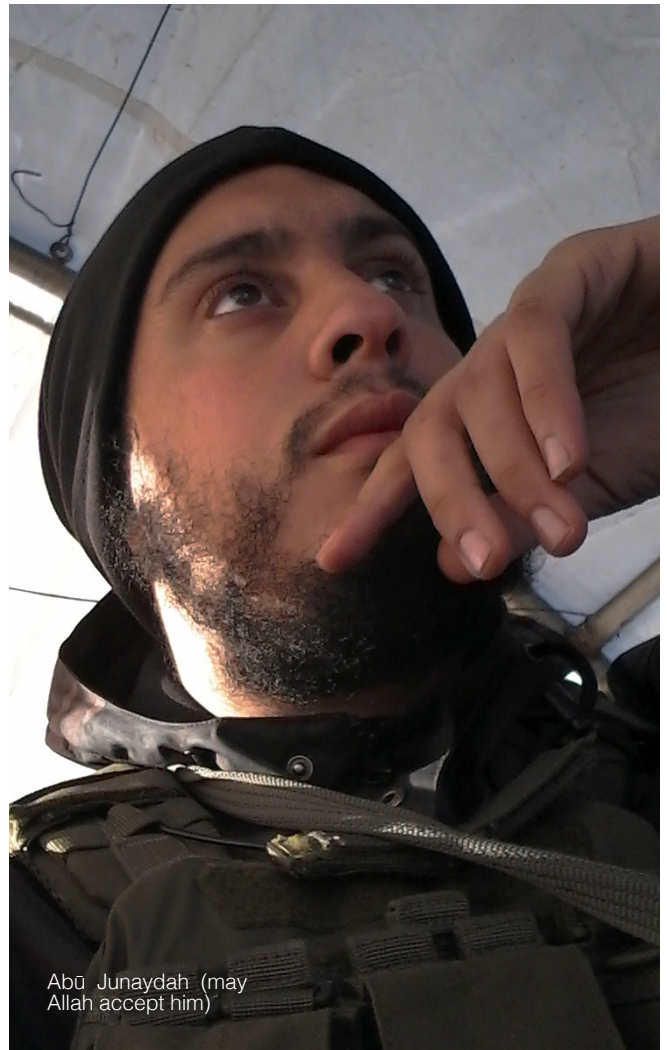
speeches about the Islamic State in order to form his own opinion on the matter of the Islamic State and Qā'idah. He quickly realized that the new leadership of Qā'idah was altogether lying to the Ummah. Thus, he decided to leave for Kafar Hamrah with his cousin Abū Hafṣ so as to join the Islamic State.

Once he arrived, he immediately went for ribāt, to partake in the battle against the treacherous sahwāt. Together with the other soldiers of the Islamic State, they opened up the path to withdraw to I'zāz and then al-Bāb.

After arriving in al-Bāb, Abū Junaydah went with his cousin to ar-Raqqah to bring his family back to Shām, as some brothers had sent their wives and children away from the harm of the sahwāt during the chaos that followed the launching of the Sahwah conspiracy.

Shortly after, Abū Junaydah was tasked with many da'wah projects but he always wanted to return to fighting. He longed for his cousin and wanted to be together with him again. Abū Hafṣ had partaken in the battles near Sirrīn against the sahwāt of Liwā Thuwwār ar-Raqqah, who are led by the former Jawlānī front leader Abū 'Īsā ar-Raqqah. He also participated in the battles against the sahwāt of al-Khayr, who were led by the Jawlānī front leader Abū Mārīyah al-Harārī. He was treacherously murdered in the summer of "2014" by Harārī's "soldiers" in a drive-by shooting inside one of the liberated towns of al-Khayr. May Allah accept him.

Abū Junaydah was very much saddened but he remained committed to his work and tried to explain to his relatives and family that Abū Hafṣ had given his blood for the establishment of the Khilāfah and that it was the greatest wish of them both that their families perform hijrah to the Islamic State. By Allah's grace, his sister followed his example as she did not want to remain any longer in a country involved in



Abū Junaydah (may Allah accept him)

waging war against Islam, the Muslims, and the Khilāfah.

Despite his da'wah work and despite him having two wives and children for whom he cared, he participated in many battles against the apostates. He took part in the battles of 'Ayn al-Islām, Tadmur, and Mārī', where he finally achieved what he had for so long been yearning for, shahādah. Crusader planes came to the aid of the sahwāt of Halab – the allies of Qā'idah in Shām – and struck a position where he was performing ribāt on the outskirts of Mārī'. He was killed instantly, during the most blessed days of the year, the first ten days of Dhul-Hijjah. The Prophet ﷺ said, "No deeds are as good as deeds done in these ten days." They asked him, "Not even jihād?" He replied, "Not even jihād, except for a man who endangers himself and his wealth [in jihād], and returns with nothing" [Reported by al-Bukhārī from Ibn 'Abbās]. This hadith was one he chose to narrate to brothers while on his way to Mārī'.

May Allah unite him and his cousin in Paradise and allow us to follow them. May Allah look after his family and protect his children in the shade of the Khilāfah, so that they only live by tawhīd and so that they are amongst the ranks of Prophet 'Īsā ﷺ when he descends to lead the armies of the Muslims.



Abū Hafṣ and Junaydah



AMONGST
THE BELIEVERS ARE MEN
ABŪ SHURAYH
A S - S I L Ā N Ī

From a remote corner of a tiny dot on the map that represents the island of Sri Lanka, better known among most Arabs as “Silān,” and famous around the world for its delicious tea, came a young man known in the Islamic State as Abū Shurayh as-Silānī.

Abū Shurayh ﷺ showed great enthusiasm towards religious studies from a very young age. Even as a young man, he would stand strong and firm when confronted by various people of bid’ah in matters of ‘aqīdah. After completion of his studies in Sri Lanka, he continued on in the study of Shari’ah abroad. His kindness, devotion, and deep concern for the Ummah seemed always to move him in a different direction away from the mundane worldly desires and concerns of most people. Having grown up in a village, he despised life in the city and always preferred to keep things bare and simple. He was also an advocate for physical fitness and was a master of martial arts, for which he was renowned. When he left Sri Lanka to perform hijrah, he had a prestigious job in the suburbs. Through his travels and his own enthusiasm for understanding the matters of religion, he gained proficiency in the Arabic and Urdu languages, apart from being fluent in English and the native languages spoken in Sri Lanka. It was neither strange nor rare for him to engage in conversation with the local people of ar-Raqqah, enjoining good and forbidding evil, giving da’wah, and clearing any doubts or apprehensions they might have regarding the newly established Khilāfah.

For Abū Shurayh ﷺ, the concepts of hijrah and jihād, the return of the Khilāfah, the great battles that will be fought and won, the return of Prophet ‘Isā ﷺ, among other related topics were regular conversation with close family and friends. He grew up with the dream that he would live to see the unravelling of those events that we only read and hear about from the books of hadīth. He was among the few that strongly believed that those times were not far. He was loved and respected among family and friends for his

kindness, his zeal toward any task he undertook, his subtle sense of humor, his insight and understanding concerning matters related to religion, and his close commitment to parents and family.

When the dream of khilāfah became a reality presenting the chance to perform hijrah to a land where the Shari’ah of Allah and the Sunnah of His beloved Messenger ﷺ would be revived and upheld, there was nothing that could hold him back from answering the call. As occurred with many others, it felt as though his entire life seemed to lead him to this moment. Hijrah however is no easy task. As is the case with all other acts of worship that are beloved to Allah, Shaytān stands diligently in the way. His parents recall him having said during all the trials they faced before embarking upon hijrah, “This is it for me. I want to have nothing of this Dunyā.” Allah the All-Hearing blessed him with not only the opportunity to perform hijrah himself, but to lead a party of sixteen others from among his closest family members, including his parents, wife, and six children. This is a blessing so rare among the muhājirīn of the Islamic State.

Abū Shurayh rarely ever missed qiyām al-layl. And throughout the last month of his brief life in the blessed month of Ramadān, he led his family in tarāwīh every evening, with his beautiful recitation of the Qur’ān. He also volunteered for many night shifts in Ramadān at ribāt checkpoints despite his demanding daytime responsibilities in da’wah. The niyyah to be on guard and defend dārul-Islām never left his heart, which is the essence of ribāt. He was a murābit regardless of his job and whereabouts. He also participated in battles for the T3 gas fields and Jazal, both in Wilāyat Hims.

Having had the opportunity to serve the Khilāfah, through the favor and grace of Allah, and doing his duty towards his family particularly his children by bringing them from dārul-kufr to dārul-Islām, where they will thrive and grow to serve and fight for Allah’s religion, by Allah’s permission, Abū Shurayh as-Silānī attained shahādah by a Nusayrī airstrike on the city of ar-Raqqah, outside the masjid, after maghrib prayer, during the ten most blessed nights of the year, on the 25th night of Ramadān 1436. There was one airstrike, so he returned to the masjid to check for any casualties, and on the way he was killed by a second strike.

May Allah accept Abū Shurayh and have mercy on him and all those who gave their life, wealth, and time for the cause of Allah, those whose actions continue to inspire and awaken this Ummah, by Allah’s permission.

SELECTED 10

TEN VIDEOS SELECTED FROM THE WILAYAT OF THE ISLAMIC STATE

1ST

حقيقة الإنزال الأمريكي
THE REALITY OF THE AMERICAN RAID



WILAYAH: KARKUK

2ND

وإن عدتم عدنا 2
IF YOU RETURN, WE SHALL RETURN



WILAYAH: NINAWA

3RD

أعيدوا الرعب إلى يهود
RETURN THE TERROR BACK TO THE JEWS



WILAYAH: AL-KHAYR

4TH

مكتب الحماية والسلامة
THE OFFICE OF PROTECTION AND SAFETY



WILAYAH: AR-RAQQAH

5TH

جانب من المعارك الدائرة غرب مدينة سامراء
PART OF THE BATTLES TAKING PLACE WEST OF SAMARRA



WILAYAH: SALAHUDDIN

6TH

رسالة إلى أهلنا في بيت المقدس
A MESSAGE TO OUR PEOPLE IN BAYT AL-MAQDIS



WILAYAH: HALAB

7TH

سيهزم الجمع ويولون الدبر
THEIR ASSEMBLY SHALL BE DEFEATED
AND THEY WILL TURN THEIR BACKS



WILAYAH: AL-JAZIRAH

8TH

حصادالصحوات
HARVESTING THE SAHWAT



WILAYAH: BARQAH

9TH

حصاد الجواسيس
HARVESTING THE SPIES



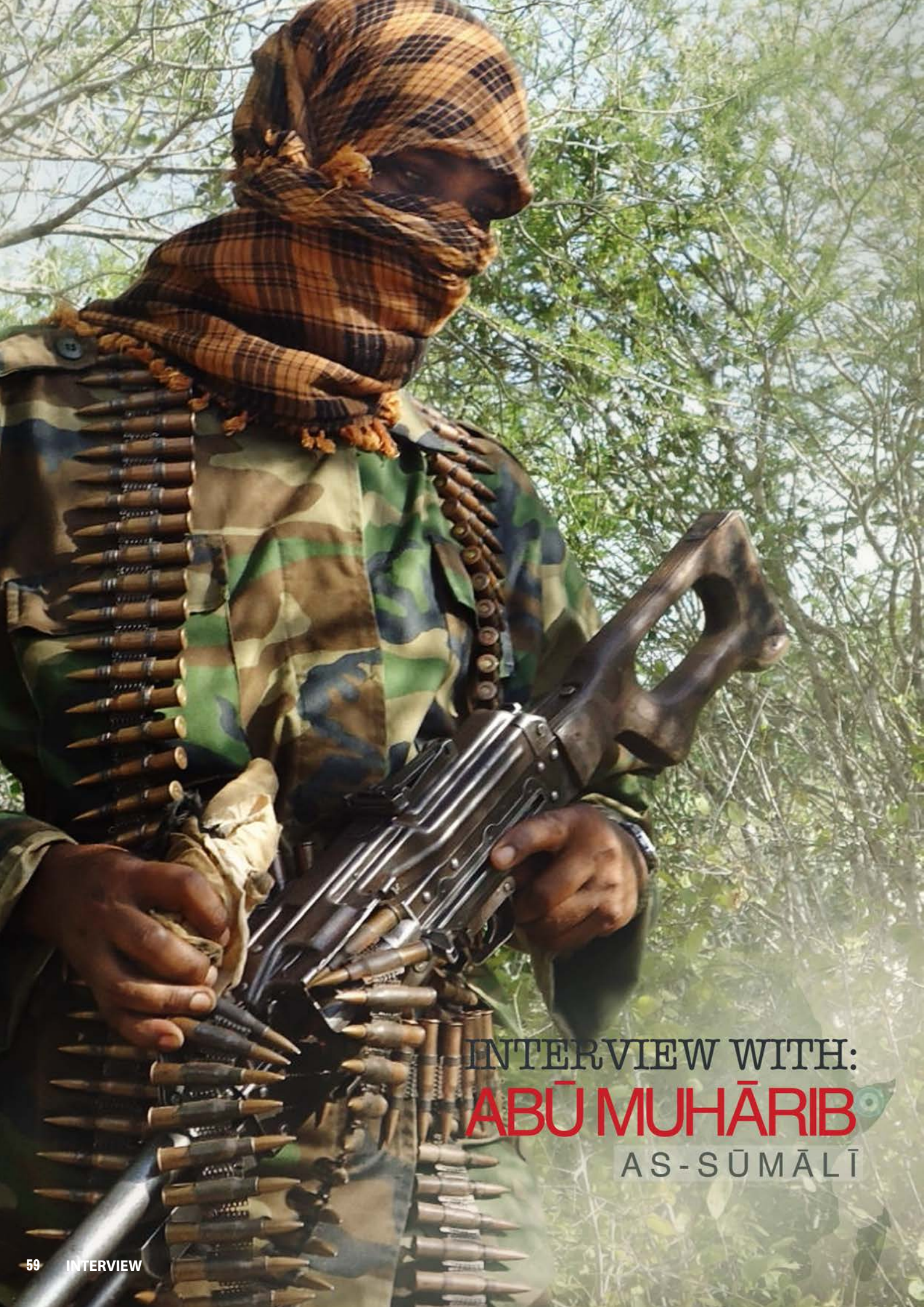
WILAYAH: AL-FURAT

10TH

وإن عقابتم فعاقبوا يمثل ما عوقبتم به
IF YOU PUNISH, PUNISH AS YOU WERE PUNISHED



WILAYAH: HIMS



INTERVIEW WITH:

ABŪ MUHĀRIB

AS-SŪMĀLĪ

This month, Dābiq had the opportunity to interview a mujāhid stationed in Somalia who has given bay'ah to the Khalīfah (hafidhullah). We present our questions and his responses below.¹

Dābiq: How is the support for the Khilāfah on the ground in Somalia?

Abū Muhārib: Alhamdulillah, the situation in Somalia is currently very fluid and fast moving, with several groups already defecting from Harakat ash-Shabāb in southern Somalia and others waiting. Groups in northern Somalia have also openly declared bay'ah. Some groups at the present stage cannot openly declare bay'ah due to security reasons and other factors. However, there is a phase of coordination and cooperation currently being undertaken in order to achieve a synchronized media effort, tactical maneuvering of forces, and securing of logistics to achieve strategic aims. Inshā'allāh, this will be soon.

Dābiq: Are there regions in Somalia outside the control of the apostate government and the crusaders? What is the military situation on the ground? Who are the major enemies to the jihād mission in the region?

Abū Muhārib: Currently there is a crusader AMISOM (African Union Mission in Somalia) presence in Somalia backing the apostate government. There are regions outside the control of the apostate government and the crusaders which are either with Harakat ash-Shabāb or are effectively a “no man’s land” – this being mainly in the countryside – with a tribal presence but limited or no presence of either the movement or the government.

The main enemies to the jihād mission in the region are AMISOM – mainly Ethiopians, Kenyans, Ugandans, and Burundians who also oppress the Muslim populations living in those lands – their murtadd lackeys in Somalia, and the Americans via their surveillance, drone program, and logistical support for their proxies.

Dābiq: Why is Harakat ash-Shabāb still with al-Qā'idah? What is their opinion on Dhawāhirī's leadership of al-Qā'idah? Do they believe as Dhawāhirī believes that the laymen Rāfidah, Morsi, the Hamas government, and the nationalist and Saudi sahwāt are “Muslims”?

Abū Muhārib: Harakat ash-Shabāb's choice of still being with al-Qā'idah has baffled its many sincere soldiers at all levels, hence the current continuing reality of mass defections and political turmoil. This outcome is the result of the leadership contradicting its official rhetoric of working for the revival of khilāfah. It did this by refusing advice and ignoring the appeals of its soldiers to give bay'ah when the Khilāfah was finally established. This matter has reinforced

¹ Note: This interview was held before the recent wave of bay'āt from various Shabāb groups and individuals to the Islamic State. Accordingly, the situation on the ground has changed significantly since then.

the notion that the jihād of the Shabāb leadership was more for the sake of hizbiyyah and taqlīd rather than fighting for the clear shar'i objective.

The leadership officially endorses Dhawāhirī in general. However, individual leaders may not hold his deviant views with regards to Morsi, Hamas, the Rāfidah, or the Sahwah. This highlights the fact that their supposed relationship with al-Qā'idah is merely a political game to protect the authority of the Shabāb leadership currently in control of the movement.



Dābiq: How have the “General Guidelines for Jihād” by Dhawāhirī affected the jihād in Somalia? Does Harakat ash-Shabāb follow the feeble policies he orders?

Abū Muhārib: In reality, it has no effect because the Shabāb leadership sees Dhawāhirī as simply a symbolic figure who has no real control of affairs. Internally, Shabāb policy makers act independently in accordance with alleged interests. Like I said before, the bay'ah to al-Qā'idah and being under Dhawāhirī are used as a political tool by the leadership to sideline and dismantle internal political strife. Examples of this include the dissolving of the Shūrā body under the pretext of “taking orders” from al-Qā'idah, and on the other side of the coin, “We can't be under the Khilāfah as we are under Dhawāhirī...”

Dābiq: Does the Shabāb leadership consider the Islamic State to be Khawārij? What is their stance towards the Taliban hoax and the concealment of Mullā 'Umar's death?

Abū Muhārib: Only a few leaders may consider the Islamic State to be Khawārij, but this is not the mainstream view. As for the Taliban hoax, then it was severely embarrassing for the Shabāb leadership, as they had no explanation for it. This also reinforced the confusing paradigm that existed for years for which there was never a real explanation. I refer to the Shabāb-under-Dhawāhirī-under-Taliban paradigm, a concept never comprehended by the Shabāb soldiers.

Locally the Shabāb – in certain matters – acted as an Islamic emirate, such as the bay’ah to its leader being considered wājib and the policy of killing any armed opposition or divisive defection. In other issues, it acted as an organization, as being an official branch of al-Qā’idah. And in other matters, they possessed their own independent policies on the ground. So what was the role of Mullā ‘Umar in all of this? Was his opinion ever sought on any matter? Or is he yet another symbolic figure? Why was the bay’ah not simply given to him if he was truly the supreme leader for all these years? Why was it instead given to the Shabāb leader?

The Taliban hoax and the bay’āt by al-Qā’idah to a dead man highlighted the deception that al-Qā’idah regional leaders are capable of.

Dābiq: Do you have any criticism of the manhaj of the Shabāb leadership?

Abū Muhārib: There is no criticism of the official manhaj of Harakat ash-Shabāb upon which it was founded. However, I believe the leadership should fear Allah with regards to abandoning their founding principles and fanatically holding onto personal opinions and hizbiyyah. They should not forget what happened to the jihād factions in Iraq and Shām who followed such a path. We seek refuge with Allah from such befalling them. It should also be noted that at the height of its power and consolidation, the movement did not implement the Sharī’ah fully when it had the ability to do so. For example, it never fully banned qat (a narcotic drug chewed by some locals) and implemented a number of questionable policies all in the name of a loosely defined “maslahah” and to preserve “popular support.”

Dābiq: How does Harakat ash-Shabāb deal with the Muslims and mujāhidīn who give bay’ah to the Khilāfah? How is the drive towards bay’ah to the Islamic State?

Abū Muhārib: Firstly, it is the known policy of the Shabāb leadership to kill any armed group who defects from their



An image of qat, a narcotic drug used by populations in the Horn of Africa and Yemen

movement or anyone who is perceived to have destabilized the unity of the soldiery under their hold. Secondly, after the Khilāfah announcement, they have utilized several methods to deter, oppress, and terrorize those mujāhidīn in their ranks who support the Khilāfah. These methods include imprisoning the Khilāfah supporters, raiding their houses to cause them fear, isolating them, and using financial punishments such as cutting allowances for their families as a pressure tactic to force them to compromise. Sadly, these allowances were raised from Muslims for the sake of jihād, not for the purpose of waging a campaign against the Khilāfah.

They have also forced many mujāhidīn to attend their “shar’i” courses in an attempt to create doubts about the Khilāfah amongst the soldiers. They have also several times banned distribution of Islamic State videos but reversed this ban due to the sheer popularity of the Islamic State’s media. Through their security department, they have made intimidating phone calls and threatening SMS messages to various Khilāfah supporters. Despite all this, the drive towards bay’ah is phenomenal and is maintaining an explosive pace. The soldiers continue to take the risk and defect, seeking to join any of the newly formed Khilāfah battalions.

Dābiq: A lot of muhājirīn have left Somalia, some of them coming to Shām for the Islamic State. What is the reason for this? Do they continue to leave Somalia for Shām?

Abū Muhārib: Since the announcement of the Khilāfah, many muhājirīn have left to Shām and Yemen, while others had also been trying to leave. The strongest reason was the issue of the Khilāfah and the Shabāb leadership not giving bay’ah. As for those entering Somalia now and those remaining here, then the bulk of these muhājirīn are from the neighboring East African countries, as the closest place for them to perform hijrah to is Somalia.

Dābiq: What is the attitude of the Muslim commoners in Somalia towards the Khilāfah? What is the attitude of the soldiers and leaders of Harakat ash-Shabāb towards the Islamic State?

Abū Muhārib: The scholars, knowledge seekers, and many of the commoners support the Khilāfah and are immensely excited about it. The vast majority of the Shabāb soldiers support the Khilāfah. However, the Shabāb leadership fears and despises it.

Dābiq: How was the reaction of the Shabāb leadership towards the fitnah video of the hizbī ‘Azzām al-Amrikī that was leaked online in which he openly but indirectly criticized them?

Abū Muhārib: The leadership criticized the leaked video as being made by someone who did not know the ground realities despite their claim that they are under al-Qā’idah. No doubt the Khurāsānī “leadership” knows very little about

the situation here in Somalia, still the fitnah video sank the Shabāb soldiers further into confusion with regards to the relationship between ash-Shabāb and al-Qā'idah.

Dābiq: Do you have advice for Harakat ash-Shabāb and the Muslim commoners in Somalia?

Abū Muhārib: My advice is for everyone to fulfill the obligation and give bay'ah to the Khalīfah, Amīrul-Mu'minīn Abū Bakr al-Husaynī al-Baghdādī, to be with the Jamā'ah and the Imām of the Muslims. Allah ﷻ said, {And hold firmly to the rope of Allah all together and do not become divided} [Āli 'Imrān: 103]. Hudhayfah Ibn al-Yamān ﷺ said, "The people used to ask Rasūlullāh ﷺ about good and I used to ask him about evil, fearing it might reach me. So I said, 'O Rasūlullāh, we were in jāhiliyyah and evil, then Allah brought us this good, so is there evil after this good?' He said, 'Yes.' I said, 'Is there any good after that evil?' He said, 'Yes, and it will be tainted.' I said, 'What is its taint?' He said, 'A people who follow other than my Sunnah, and take as guidance other than my guidance. You recognize good and evil from them.' I said, 'Is there any evil after that good?' He said, 'Yes, callers at the gates of Hellfire, they will throw into Hellfire whoever answers their call to it.' I said, 'O Rasūlullāh, describe them to us.' He said, 'They are a people from our skin who speak with our tongues.' I said, 'O Rasūlullāh, what do you advise I do if I reach that time.' He said, 'Stick to the jamā'ah [the khilāfah] of the Muslims and their imām [the khalīfah].' I said, 'What if they have no jamā'ah nor imām?' He said, "Then abandon all of those sects even if you have to bite the root of a tree until death comes upon you while you are in that condition" [Reported by al-Bukhārī and Muslim].

Dābiq: Do you have advice for those hizbiyyīn who have remained under the banners of "al-Qā'idah," "Taliban," and other factions?

Abū Muhārib: Our advice is simply to fear Allah with regards to their jihād, and to ask themselves, where is the jihād in Somalia under the Shabāb leadership going? Was the blood of the shuhadā' spilled in order for you to recognize Iran as a "Muslim" state and the Rāfidah as your "brothers"? Are you really fighting for khilāfah? Were all the sacrifices made only to abandon walā' and barā' and to pursue Sykes-Picot politics under Mullā Akhtar and his nationalist agenda? And ask yourselves, who really is in charge of you? Is it Abū 'Ubaydah? Dhawāhirī? Or Mullā Akhtar? Or all of them together at once?! Is it not time to do what is correct and give bay'ah to the Khalīfah, thereby freeing yourself from this confusion, deviation, taqlīd, and hizbiyyah, and thereby really supporting and saving the jihād in Somalia?

Ask yourselves, did not Harakat ash-Shabāb force other groups in Somalia to unite under them even through the use of force such as was the case with Hizbul-Islām? So why does Harakat ash-Shabāb itself now refrain from unity under the greater jamā'ah?

Dābiq: Do you have advice for the Muslims living in the Khilāfah?

Abū Muhārib: I advise the Muslims to be steadfast and patient, and to constantly make shukr as they are inshā'allāh living in the dawn of a new era. They should support the Khilāfah in any way they can and not forget to make du'ā'.

Dābiq: Do you have advice for the Somalis living in the West?

Abū Muhārib: My advice is for them to do hijrah to the lands of the Khilāfah. Those who cannot should strike the kāfir enemies of the Khilāfah wherever they reside. And likewise, no one is excused from supporting the Khilāfah with their du'ā', da'wah, and wealth.

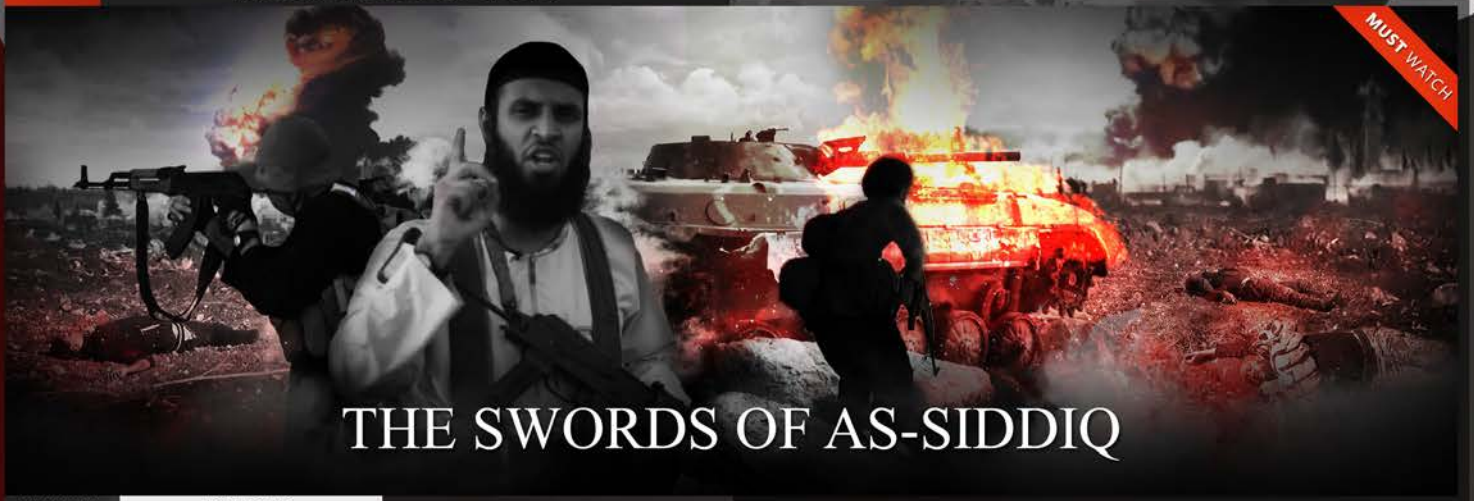


One of the many groups of Shabāb fighters who gave bay'ah to the Khalīfah

TEN VIDEOS SELECTED FROM THE WILAYAT OF THE ISLAMIC STATE

1ST

أسياف الصديق
THE SWORDS OF AS-SIDDIQ



WILAYAH: KARKUK

2ND

غزوة مفتاح الخير
THE BATTLE TO ACHIEVE GOOD



WILAYAH: KHURASAN

3RD

الأمن الغذائي
FOOD SECURITY



WILAYAH: HALAB

4TH

سير المعارك في ولاية حماة
THE COURSE OF BATTLES IN WILAYAT HAMAH



WILAYAH: HAMAH

5TH

فرسان النصر 5
THE KNIGHTS OF VICTORY 5



WILAYAH: AL-FALLUJAH

6TH

سير المعارك على أطراف مطار الخير
THE COURSE OF BATTLES ON THE OUTSKIRTS
OF AL-KHAYR AIRBASE



WILAYAH: AL-KHAYR

7TH

الذين آمنوا وهاجروا
THOSE WHO BELIEVED AND EMIGRATED



WILAYAH: AR-RAQQAH

8TH

عزم الكماة
THE RESOLVE OF THE KNIGHTS



WILAYAH: AL-ANBAR

9TH

فتية نبلاء
NOBLE YOUTH



WILAYAH: HALAB

10TH

إن الحكم إلا لله
LEGISLATION IS ONLY FOR ALLAH



WILAYAH: AR-RAQQAH

THE FATE OF THE TWO PRISONERS

EXECUTED

AFTER BEING ABANDONED BY THE KĀFIR NATIONS AND ORGANIZATIONS

Allah's Messenger ﷺ said, "The Euphrates is on the verge of uncovering a mountain of gold. He who is present there should not take anything from it" [Reported by al-Bukhārī and Muslim from Abū Hurayrah].

In another narration, he ﷺ said, "The Hour will not be established until the Euphrates uncovers a mountain of gold over which the people will fight. Ninety-nine out of each one hundred will be killed, but every man amongst them will say, 'Perhaps I myself will survive'" [Reported by Muslim from Abū Hurayrah].

In another narration, he ﷺ said, "The Euphrates is on the verge of uncovering a mountain of gold and when the people hear of it they will proceed towards it. The people who are [already] there will say, 'If we allow these people to take some of it, they will take it all away.' So they will fight and ninety-nine out of one hundred will be killed" [Reported by Muslim from Ubayy Ibn Ka'b].

