

THE TRANSLATION OF AN ADDRESS

TITLED

وَبَشِّرِ الصَّابِرِينَ

AND GIVE GLAD TIDINGS TO THOSE WHO ARE PATIENT

BY AMIRUL-MUMININ, SHAYKH ABU BAKR AL-BAGHDADI 



ALHAYAT MEDIA CENTER
TRANSLATION

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ENGLISH

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AND GIVE GLAD TIDINGS TO THOSE WHO ARE PATIENT

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Indeed, all praise is due to Allah. We praise Him, we seek His help and forgiveness, and we seek refuge with Allah from the evils of our inner selves and from the consequences of our bad deeds. Whomsoever Allah guides there is none to misguide, and whomsoever Allah leads astray there is none to guide. I testify that there is no god except Allah alone, who has no partner, and I testify that Muhammad is His slave and Messenger.

“O you who have believed, fear Allah as He should be feared and do not die except as Muslims [in submission to Him]” (Al ‘Imran 102).

“O mankind, fear your Lord, who created you from one soul and created from it its mate and dispersed from the two of them many men and women. And fear Allah, through whom you ask one another, and the wombs. Indeed, Allah is ever, over you, an Observer” (An-Nisa 1).

“O you who have believed, fear Allah and speak words of appropriate justice. He will [then] amend for you your deeds and forgive you your sins. And whoever obeys Allah and His Messenger has certainly attained a great attainment” (Al-Ahzab 70-71).

As for what follows:

Allahu akbar, Allahu akbar, la ilaha illallah. Allahu akbar, Allahu akbar, wa lillahil-hamd.

To the truthful muwahhidin of this ummah in general and to the patient and selfless mujahidin remaining steadfast on the frontiers of Islam in specific, to the sons of tawhid, the bearers of the message, and the guardians of the creed in the East and the West, may Allah accept from us all our good deeds and bring back the blessed Eid al-Adha to us all once again with blessings and iman, and with victory and consolidation for the Islamic State. I congratulate you, O brothers in faith, on account of what you are upon of exalting the rites of Allah by worshiping Him alone, adhering to His commands, disgracing His enemies, and defending His sanctities. May Allah reward you with good on behalf of Islam and the Muslims.

Allah ﷻ says, “Permission [to fight] has been given to those who are being fought, because they were wronged. And indeed, Allah is capable of granting them victory. [They are] those who have been evicted from their homes without right – only because they say, ‘Our Lord is Allah.’ And were it not that Allah checks the people, some by means of others, there would have been demolished monasteries, churches, synagogues, and masjid in which the name of Allah is much mentioned. And Allah will surely support those who support Him. Indeed, Allah is Powerful and Exalted in Might” (Al-Hajj 39-40).

Allah ﷻ also says, “Those who believe fight in the cause of Allah, and those who disbelieve fight in the cause of the taghut. So fight against the allies of the Shaytan. Indeed, the plot of the Shaytan has ever been weak” (An-Nisa 76).

And so here before us are the deceptive years, as the dark night of tribulation, hardship, and suffering has increased in severity and engulfed the Muslims with its sorrow. After many centuries of the noble era had come to an end – an era that radiated among mankind with the da’wah of Islam and its rule in the land, with the Muslims being the masters of the dunya, as they were a people of strength, resolve, and defiance who, through their deeds of sacrifice, would record feats that would not be forgotten, and through their deeds of bravery and daringness, would record amazing tales – here we find them today in the books of loss and fragmentation, being torn to pieces by whims and desires, with the Christians tampering with their religion, and the nations of kufr roaming their lands after having usurped them and fenced them between borders of shame and humiliation. And the truthful muwahhidin have

become sacrificial offerings which – from time to time – the tawaghit and their puppets offer to the grandsons of monkeys and pigs as a renewal of their pledge of obedience to them and a declaration of their allegiance to them. And any reasonable onlooker would now see nothing but a religion that has been put to loss, sanctities that have been rendered permissible to violate, and people refraining from speaking or listening to the truth and having fear of openly declaring the truth before mankind.

Thus, the deeds of this ummah came to resemble the deeds of those nations that had preceded it, deeds which its Lord had warned it against in His Book, and its scholars closely resembled their scholars. So the various forms of Jahiliyyah became many in our era, their evil became exacerbated, and their partisans gained dominance and became tyrannical. Indeed, these diseases present in the Ummah's body are a sure means of attracting disaster and misfortune, exacerbating distress and adversity, and enabling the enemy's dominance, and the Muslims will not find relief except by repenting truthfully, and returning and submitting to the Creator ﷻ, and through the adherence to His commands and prohibitions by actualizing tawhid, forsaking shirk, and preventing any means that can lead to shirk. And likewise, by adhering to the Book of Allah and the Sunnah of His Messenger ﷺ, and by clinging to them through knowledge and deed, and through reflection and understanding, like the understanding of the predecessors of this ummah, the noble Sahabah, and those who followed them in goodness. In this, there is success and salvation in the two abodes (i.e. the dunya and the Hereafter).

Our Lord ﷻ has clarified that the Book and the Sunnah are a means of protection from kufr and division for those who hold onto them. He ﷻ says, “And how could you disbelieve while the verses of Allah are being recited to you and among you is His Messenger? And whoever holds firmly to Allah has indeed been guided to a straight path. O you who have believed, fear Allah as He should be feared and do not die except as Muslims [in submission to Him]. And hold firmly to the rope of Allah altogether and do not become divided. And remember Allah's favor upon you – when you were enemies and He brought your hearts together and you became, by His favor, brothers. And you were on the edge of a pit of the Fire, and He saved you from it. Thus does Allah make clear to you His ayat that you may be guided” (Al 'Imran 101-103).

And our Lord forbade us and warned us against differing and becoming divided, saying, “And do not be like the ones who became divided and differed after the clear proofs had come to them. And those will have a great punishment” (Al 'Imran 105).

And in an authentic hadith, Abu Hurayrah narrated, saying, “The Prophet ﷺ said, ‘Indeed, Allah is pleased with three things for you and He dislikes three things for you. He is pleased for you that you worship Him and do not ascribe partners to Him, and that you hold firmly to the rope of Allah altogether, and that you not become divided. And He dislikes for you [engaging in] gossip, asking too many questions, and squandering wealth.’”

O Muslims, we are passing through days from among the days of Allah during which He distinguishes the evil from the good and the truthful from the liars, and likewise distinguishes the false claimants. And the sons of Islam in the Khilafah State, by Allah's grace, continue to make a firm stand, disavowing their own ability and strength and relying on their Lord, in the face of the alliances of kufr, which include Crusaders, Jews, atheists, murtaddin, and Majus. They have broken their sheaths, saddled their steeds, set up ambushes for their enemies, and lied in wait in every place of ambush. They did not listen to the criticism of any coward exhausted by a difficult lifestyle, the harsh nature of the path, and the intensity of its horrors, and they did not abandon that methodology they were pleased with. They followed it out of obedience to Allah while having certainty that this matter would lead to blood being spilled and the enemy viciously mobilizing against them, and to immense tribulation, including imprisonment, injury, and loss of limbs, and that its outcome would be conquest and consolidation – with Allah's

permission – for the pious, muwahhid slaves of Allah. Our Lord, the Wise and Acquainted ﷺ, says, “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, [for] they worship Me, not associating anything with Me. But whoever disbelieves after that – then those are the defiantly disobedient” (An-Nur 55).

And He ﷺ informed us that the sifting of the believers’ ranks would inevitably occur, saying, “Or do you think that you will enter Jannah while such [trial] has not yet come to you as came to those who passed on before you? They were touched by poverty and hardship and were shaken until [even their] messenger and those who believed with him said, ‘When is the help of Allah [coming]?’ Unquestionably, the help of Allah is near” (Al-Baqarah 214). He ﷺ also says, “And We will surely test you with something of fear and hunger and a loss of wealth and lives and fruits, but give good tidings to the patient, who, when disaster strikes them, say, ‘Indeed we belong to Allah, and indeed to Him we will return.’ Those are the ones upon whom are blessings and mercy from their Lord. And it is those who are the [rightly] guided” (Al-Baqarah 155-157). He ﷺ also says, “Or do you think that you will enter Jannah while Allah has not yet made evident those of you who fight in His cause and made evident those who are patient?” (Al ‘Imran 142).

He ﷺ also says, “And We will surely test you until We make evident those who strive among you [for the cause of Allah] and those who are patient, and We will test your affairs” (Muhammad 31). In his interpretation of this ayah, Imam at-Tabari states, “[Allah says], ‘We will surely test you,’ O believers, with killing, and with jihad against the enemies of Allah, ‘until We make evident those who strive among you,’ meaning, ‘Until My party and allies – those who wage jihad for the cause of Allah – among you, and those who are patient upon fighting His enemies know [this] and it becomes evident to them, and [until] those among you with knowledge of His religion are made apparent from those who have doubt and confusion regarding it, and the believers [are made apparent] from the munafiqin, and We will test your affairs and will then make evident the truthful among you from the liars.’” This marks the end of his words – may Allah have mercy on him.

Indeed, the scales of victory and defeat with the mujahidin – the people of iman and taqwa – are not based on the loss of a town or city, nor do they yield to what the creation possesses of advanced air power, missiles, or smart bombs, or their multitudes of followers and supporters, for the earth belongs to Allah and He causes whomever He wills to inherit it, and He supports whomever He wills. There is nothing except that our Lord has the grasp of its forelock, and most people will not believe, even if every believing, mujahid caller [to Allah] were to eagerly strive [to call them to faith].

Rather, both sides of these scales only yield to what the slave of Allah possesses of conviction in the promise of his Lord, [what he possesses] of steadfastness upon his tawhid and iman, his genuine desire to fight the enemies of the religion, and his refraining from turning back or retreating from that. So it is with this that the believers weigh the changes in any situations. If they abandon their religion, their patience, their jihad against their enemy, and their certainty in the promise of their Creator, they are defeated and humiliated. And if they hold firmly to it, they will attain honor and be victorious, even if after some time, for indeed, the final outcome is for the righteous.

So there is no path to bring honor to this religion after believing in Allah and singling Him out with worship except through waging battle, and through the love of attaining shahadah on His path, and by disgracing His criminal, disbelieving enemies everywhere. With this, the religion is established and given victory. And our Lord ﷺ,

the Wise and Acquainted, at times bestows victory upon His believing slaves, and at times He tries them, deprives them of this blessing, and makes them taste tribulation due to certain wisdoms that He knows and has decreed.

Ibnul-Qayyim rahimahullah enumerated some of these wisdoms. He states, “Among them is that the truthful believer is distinguished from the lying munafiq, for when Allah made the Muslims manifest over their enemies on the day of Badr and their reputation increased, there entered with them into Islam outwardly those who were not with them in Islam inwardly, so the wisdom of Allah swt required that He bring about a trial for His slaves that would distinguish between the believer and the munafiq. So the munafiqin raised their heads in this battle – meaning Uhud – and uttered that which they had been concealing, and their insinuations now became explicit statements, and the people became clearly divided into disbelievers, believers, and munafiqin, and the believers became aware that they had an enemy within their own house who would always be present with them, so they prepared and took precautions against them.

“And among [these wisdoms] is that if Allah swt were to always give victory to the believers over their enemies everywhere and always grant them consolidation and domination over their enemies, their souls would have transgressed and become arrogant. If He were to always grant them victory, they would be in the same condition that they would be in if He were to grant them a tremendous amount of rizq (wealth and sustenance). But nothing makes His slaves upright other than going through ease and difficulty, and comfort and hardship, and scarcity and abundance. So He is the one who manages the affairs of His slaves in accordance with His Wisdom. Indeed, He is Acquainted and Seeing of them.

“And among [these wisdoms] is that He prompts forth the servitude of His allies and His party both in ease and in hardship, and both with regards to that which they love and that which they dislike, and both when they are victorious and when their enemies are victorious over them. So if they are steadfast upon obedience and servitude concerning that which they love as well as that which they dislike, they are truly His slaves, unlike those who worship Allah on one edge, such as in times of ease, blessings, and health.

“And among [these wisdoms] is that when He tries them with being overcome, broken, and defeated, they become humbled and low, and are in need of honor and victory from Him, and victory only comes following humiliation and defeat. Allah swt says, “And already had Allah given you victory at [the battle of] Badr while you were lowly” (Al ‘Imran 123). He also says, “And on the day of Hunayn, when your great numbers pleased you, but they did not avail you at all” (At-Tawbah 25). So when He swt wants to bring honor to His slave, mend him, and grant him victory, He first breaks him, and His mending of him, His breaking of him, and His support [of him] are proportional to his humiliation and defeat.

“And among [these wisdoms] is that souls become hasty and tyrannical when they enjoy constant health, victory, and prosperity, and this is an illness that hinders them from being serious in their journey to Allah and to the abode of the Hereafter. So when their Lord, Owner, and Giver of Mercy wants dignity for them, He puts forth for them trials and tribulations that will be a cure for that illness that obstructs them from eagerly proceeding towards Him, and that trial and tribulation becomes like a doctor who gives a patient some bitter medicine to drink and cuts from him a painful vein in order to remove the disease from him. And if he were to leave him, the disease would overcome him until it had resulted in his death.

“And among [these wisdoms] is that shahadah is one of the highest of ranks with Allah. The shuhada are those who are special to Him, and they are those of His slaves who are brought closer to Him, and shahadah is the rank that immediately follows the rank of siddiqiyah. He swt loves to take from among His slaves shuhada. Their blood is

spilled for the sake of attaining His love and His pleasure, and they give preference to His pleasure and His love over their lives. There is no path to attaining this rank except by recognizing the means that lead to it, such as the enemy gaining dominance.” This marks the end of his words – may Allah have mercy on him.

Therefore, O muwahhid mujahidin guarding the frontiers, O sons of Islam and carriers of its banner in the era of estrangement, take the Book with strength, grasp the hot coals of sacrifice, and follow in the footsteps of the Messengers, the Prophets, and the siddiqin, “those who convey the messages of Allah and fear Him, and do not fear anyone but Allah. And sufficient is Allah as a Reckoner” (Al-Ahzab 39). Indeed, our Lord has brought us from their stories in His Noble Book that which contains a reminder, and He mentioned to us the condition of their peoples, as well as their statements, as a means of consoling all who tread the path of those whom Allah has guided, so that they may take guidance from them and hold onto that which they held onto. So we find the Noble Messenger ﷺ, the Prophet of massacre and mercy, teaching his ummah and leaving for the following generations books filled with [the records of his] efforts and sacrifices so that those after him would follow his example and tread his righteous path, the straight path of Allah. His face was split open and his incisor was broken, his uncle, companions, and loved ones were killed, he was harmed by the slanderers [who slandered his wife, ‘Aishah], he and his noble companions suffered hunger and hardship until they were severely shaken, and throughout his life and his da’wah they were afflicted with a degree of anguish and adversity that Allah had fixed and decreed for the people of iman and taqwa. In his Sahih, al-Bukhari reports that al-Khabbab Ibn al-Aratt ؓ narrated, saying, “We complained to Allah’s Messenger ﷺ as he was reclining on his cloak in the shade of the Ka’bah. We said, ‘Will you not seek aid for us? Will you not make du’a for us?’ So he said, ‘Indeed, [with regards to] those who came before you, a man would be taken and a hole would be dug for him in the ground and he would be placed in it, and a saw would be brought and placed on his head and he would be cut into two halves. And that which was on his bone and flesh would be combed with rakes of metal, but that would not turn him away from his religion. By Allah, this matter will surely be fulfilled, to the point that a rider would travel from San’a to Hadramawt not fearing anyone but Allah, and the wolves [he fears] for his sheep, but you are being hasty.”

The author of Madarij (i.e. Ibnul-Qayyim) states, “When it became the case that the one seeking the straight path is pursuing a matter that most people turn away from and wants to tread a path upon which his companions would be of the utmost scarcity in numbers and might, and that people naturally feel lonely when isolated and desire the entertainment of a companion, Allah ﷻ brought attention to the companions of [those who tread] this path, and that they are those “whom Allah has bestowed favor upon, of the prophets, the siddiqin (steadfast affirmers of truth), the shuhada, and the righteous. And excellent are those as companions.” Thus, He attributed the path to the companions of those treading it – and they are those whom Allah has bestowed favor upon – in order to remove from the one seeking the truth and seeking to tread the path the feeling of being isolated from the people of his era and from his own people, and so that he would know that his companions on this path are those whom Allah has bestowed favor upon and, therefore, would pay no attention to the opposition he faces from those who’ve turned away from it, as they are the ones who are diminished in status, even if they are greater in number, as was stated by some of the salaf [who said], ‘Follow the path of truth, and do not feel lonely due to the small numbers of those treading it, and beware the path of falsehood, and do not be deceived by the multitudes of those who are ruined.’ And whenever you feel isolated in your loneliness, look to those companions who have preceded you and be eager to catch up to them, and turn your gaze away from those other than them, for they will not avail you of anything before Allah. And if they call out to you as you are proceeding on your path, do not turn towards them, for should you turn towards them they will take you and obstruct you.” This marks the end of his words.

So congratulations to every individual following in the footsteps of those whom Allah has bestowed favor upon, being met with that which they were met with, and being patient just as they were patient, until he arrives at the pool (i.e. Kawthar), not having altered or changed.

Abul-Wafa Ibn 'Aqil ؒ states, "If you wish to know where Islam [really] lies in relation to the people of any era, then do not look to their crowding at the doors of the masajid, nor to their loud proclamations of 'Labbayk' at the mawqif (i.e. 'Arafah). Rather, look to their concurrence with the enemies of the Shari'ah."

The imam of the Najdi da'wah ؒ states, "So can the religion be fulfilled, the banner of jihad be upheld, or the enjoinder of good and the forbiddance of evil be established except by loving for the sake of Allah, hating for the sake of Allah, having enmity for the sake of Allah, and having allegiance for the sake of Allah? And if the people were to agree on one way, and on having love without any enmity or hatred, there would be no furqan (means of separation) between truth and falsehood, nor between a believer and a disbeliever, nor between the allies of Ar-Rahman (the Most Merciful) and the allies of the Shaytan."

O Muslims, the Crusaders – and at their forefront, America – thought that this ummah was like a fragile, premature infant and had no descendants that ought to be feared in this era, and they believed that by destroying crops and cattle in their war against the Muslims they could ruin the hopes that glowed within the breasts of the mujahidin. But if one seeking plain facts were to examine the situation, he would realize what had become of America, the protector of the Cross, after she had entered the arena of direct combat with the sons of Islam for close to two decades. Here we find her, by Allah's grace, living the worst phase she has passed through in her modern history, as is being openly declared by her leaders, and [living] a condition that permits for her eradication to occur, with Allah's permission. She no longer even conceals her frustration over the tremendous amount of wealth she spent, and from which she gained nothing but regret. For with the spread of jihad, and with her fervent endeavor to curb it and stop it from spreading further, she is only bled faster in a state of misery as she suffers two matters that are even more bitter. And the sanctions she is imposing on her allies and is droning on about today – as is the case in the Turkish affair – and her demand for the release of the Crusader priest, and her demand being met with rejection, and the Russians and Iranians rebelling and not acquiescing to the sanctions that she dictates against them, and even North Korea exhibiting that she won't comply and describing America's approach as being akin to gangster politics – all this is a sign of regression and decline from her previous position, and a deliberate show of contempt from her allies due to the weakness they see in her. And indeed, her loss of intimidation and her weakness is due first to Allah and then to the mujahidin. And there is no consideration given to her haughtiness and to what she rants about, such as her alleged victory in having driven the Islamic State out of the cities and countrysides of Iraq and Sham, for Allah's earth is vast, war is competition (i.e. victory alternates between both warring parties), and the battle has not come to an end.

What would have been more appropriate for her and for her criminal leaders to do would be to bury their heads in the dirt and to cover their shame after Allah exterminated – at the hands of the oppressed mujahidin of Iraq – the various divisions, brigades, and battalions she had built over the course of ten or more years, to the point that the mujahidin forced her to resort to flattering the Iranian Rafidi militias and parties in Iraq, with those called upon for help then relying on themselves until they reached the seat of rule. She then began clapping her hands in regret and weeping over her misfortune, and this is the condition she is in. The mujahidin have thwarted America's dream of control and expanded influence, to the point that Crusader Russia has begun to vie with her in the region and upset her monopoly over it. And we in the Islamic State have prepared for you, O protectors of the Cross and murderers of Ahlus-Sunnah in the land of Sham and in all other lands, that which will make you forget the terrors of Iraq and Khurasan, with Allah's permission. The flames of the conflict have not been extinguished in [Iraq and

Khurasan], and – with Allah’s ability and strength – they will not be extinguished, and the coming days will decide between us, O worshipers of the Cross.

O Ahlus-Sunnah in Sham, the [Crusaders’] adopted sons have fallen, and the rented liars – those who stood in the face of the mujahidin and set back the jihad several years – have been exposed. Ever since the sons of Islam raced to support you and defend that which is sanctified, their main concern was to avert from you as much as they could of the hardship you are suffering today before the eyes and ears of the entire world. For history is repeating itself, and we had warned you of the Crusaders’ track record with those who preceded you among the factions of the Sahwat and tribal murtaddin of Iraq, and how they left them to face their fate alone and to be caught between the hammer of the mujahidin and the anvil of the Rafidah. So here we find the Sahwat of Sham being met with the same outcome, and with the same inevitable fate that is met by all those who tread anything other than the path of the believers, become the Crusaders’ pawns, and sell their dunya and Hereafter for the sake of someone else’s dunya.

Therefore, O soldier of the Sahwah factions in Sham, is it not time for you to realize what’s taking place around you, and what situation your commanders and the officers of your faction are leading you to? They deceived you and seduced you with [the claim of] supporting Ahlus-Sunnah in Sham after claiming to have split away from and opposed the Nusayri taghut. But today, they reconcile with him and stand with him side by side in fighting the Khilafah State, as was the case in the Yarmuk basin and in the desert of Suwayda. So where is your common sense, O soldier of the Sahwat? And if your eyes have become blind, then where is your heart? Take a careful look and think, for the matter has become clear and the veil has been removed. Where is the law of Allah and the implementation of His rulings in the territories they refer to as having been liberated, and which are being handed over to the Nusayriyyah, Iran, and the Russians without any fighting at all? So know what it is that you’re fighting for. Yes! What is it that you’re fighting for now that you are among those who are sacrificing themselves under a blind, Jahili banner? Muslim reported in his Sahih that the Prophet ﷺ said, “Whoever fights under a banner of blindness, becoming angry for the sake of a faction or calling to a faction or supporting a faction, and is then killed, then it is a death of Jahiliyyah.” [This is the case] even if the callers to Hell make it appealing to you. So how strange you are! Did you set out [and fight] just so that a secularist taghut could take the place of a Nusayri taghut? Is this your reason for having marched forth? Is this your reason for having made hijrah, O you who made hijrah? Is this how victory, the descent of mercy, benevolence, and relief from suffering is sought? No, by Allah! This was not the path of the callers [to Allah], so repent to your Lord from the apostasy they’ve caused you to fall into, and come forth, and become a means of aid and support for the Islamic State, which – by Allah’s grace – has not left for its enemy any land to celebrate over except after a bitter battle and losses that are too many to count.

And indeed, among that which causes one’s heart to bleed and which painfully resonates in the soul of every Muslim who has jealousy for his religion and his ummah, is what occurred in Eastern Ghutah and southern Dimashq of the expulsion of its people and the violation of its land, and likewise what has become of the land of Hawran, and how the factions of apostasy surrendered the lands, with many of the treacherous murtaddin going back to how they previously were after having accomplished the task that was assigned to them and having stood between the mujahidin and their mushrik Nusayri and Rafidi enemies. So what did the factions of apostasy gain in Hawran after their supporters washed their hands of them? Indeed, what these treacherous murtaddin have done will remain as a mark of shame that cannot be erased, even with the passage of time. Have the piles of light, medium, and heavy weapons been hidden from the eyes of anyone following the issue, as they were turned over to the Nusayriyyah hand to hand? And here we find Idlib today on the brink of collapse as it is bombarded by the Russians and the Nusayriyyah, who intend to invade it, and yet, these traitors from the factions of humiliation and disgrace continue to play the same role through the mobilization of their media, and the people still continue to believe them – and there is no ability or strength except with Allah!

And in contrast to that, everyone has witnessed – by Allah’s grace – the steadfastness of the soldiers of the Khilafah in southern Dimashq despite the inferiority of their weapons and the scarcity of their supplies. They strove to repel their enemy’s attacks, and we deem them to have exhausted all their energy and ability towards that end – and Allah is their judge in that regard – to the point that they depleted what they possessed, and there was nowhere left for them to take shelter. So they withdrew, retreating to their brothers, and did not lay down their weapons, for they continue to wage jihad against their enemy even to this day, and that is a living testament that is suitable for being used by a Muslim in order to distinguish between those who defend their ummah and those who sell and feed off the blood of the Muslims, to the point that they accuse the Islamic State of being foolish and insane, and of not being experienced or knowledgeable of politics, and [criticize it for] not seeking support from the enemy. It’s as if the lands of the Muslims have not been usurped and occupied by the Crusaders for centuries. And those who despise the Islamic State are ignorant of the fact that our Creator ﷻ elevated the affair of the ummah of the ditch in His Mighty Book, honored them with a garden (Jannah) whose expanse is equivalent to the expanse of the heavens and the earth, and referred to their affair as “the great success,” due to that ummah remaining steadfast upon its religion and not abandoning the tawhid of their Lord. They did not submit to a lowly, despicable taghut who tormented them in the dunya.

And it goes without saying that every mujahid in this era should know that without the steadfastness of the group of iman, and without them confronting the enemy’s massive war machine – even if it leads to them being wiped out – this ummah will not live and Islam will have no state. So there must be a vanguard that makes sacrifices and becomes the arch through which the Ummah passes in order to enter the realms of honor and dignity. And indeed, the Khilafah State will remain – with Allah’s permission – as long as it holds onto the Book of its Lord and the Sunnah of its Prophet ﷺ, supporting the religion of Allah, fighting His enemies, and seeking His pleasure, even if the entire world gathers against it. Therefore, know, O Ahlus-Sunnah in Sham, that if you wish to live in honor and dignity, you have no choice but to return to your religion and to waging jihad against your enemy, for what matters is not just that one carries a weapon. Rather, [what matters] is the actualization of tawhid, making one’s wala and bara sincerely for Allah, not accepting anything other than the rule of the Shari’ah, and dying in the pursuit of achieving that. [What matters] next is to rise once more by opening new fronts and rejecting the treaties of humiliation and disgrace, based on which the factions of apostasy surrendered the territories of Ahlus-Sunnah and became a means of support for the Crusaders and the Nusayriyyah in uniting their efforts to wage war against the Khilafah State in Iraq and Sham. This is a matter that has been openly declared, and for so long, the leadership of the Cross have been inciting towards a united effort in waging war against the Islamic State, for their war today is a war of complete extermination of Ahlus-Sunnah that is not limited to targeting the Islamic State alone. They realized some time ago that Ahlus-Sunnah are the real threat and that they must be eradicated, so they are always afraid of them and they always take precautions against them.

So wake up, O Ahlus-Sunnah! Who is it that threw the filthy Rafidah a lifesaver – when the mujahidin were about to bring an end to their expansion in the region – other than the Crusader coalition and the apostate, puppet governments – at the head of which are Al Salul and the [United Arab] Emirates of apostasy, ruin, and corruption – with their wealth and their nations’ resources?

O Ahlus-Sunnah in Iraq, Sham, and all other lands, O Ahlus-Sunnah, arm yourselves! Seek death and you will be granted life, for indeed, those who’ve been killed in war retreating are far greater in number than those who’ve been killed advancing. Join the caravan of the Khilafah in Iraq, Sham, Yemen, Sinai, Khurasan, Libya, West Africa, Central Africa, East Asia, Qawqaz, and other wilayat, for the sons of Islam have become determined not to lay down their weapons and not to allow the Crusaders and their puppets to enjoy a pleasant life until Allah decides between us and them, and fulfills a matter that has already been ordained. Our Lord ﷻ says, “Fighting has been

enjoined upon you though you dislike it. But it may be that you dislike something and it is good for you, and it may be that you like something and it is bad for you. And Allah knows, but you do not know” (Al-Baqarah 216). Ibnul-Qayyim states, “In this ayah there are several wisdoms, secrets, and benefits for the slave of Allah, for if the slave [of Allah] knows that something he dislikes may come out of something he likes, and that something he likes may come out of something he dislikes, he will not feel safe from having something harmful come to him out of something that brings him joy, nor would he despair of having a means of joy come to him out of something harmful due to him not having knowledge of the end result [of any matter], for indeed, Allah knows about [these matters] what the slave does not know, and this entails a number of things for him: Among them is that there is nothing more beneficial for him than to obey the command, even if it burdens him in the beginning, because its consequences in the end will all be good, joyful, pleasurable, and blissful. And if his soul dislikes it, it is still better for it and more beneficial. Likewise, there is nothing more harmful to him than to commit a forbidden deed, even if his soul desires it and inclines towards it, for its consequences will all be painful, sorrowful, evil, and disastrous. And intelligence dictates that one bears a small amount of pain due to follows it of significant pleasure and tremendous good, and that one avoids a small amount of pleasure due to what follows it of and tremendous pain and extensive evil.

“And from the secrets of this ayah is that it requires the slave to defer to Him who knows the final outcome of all matters and to be pleased with what He chooses and ordains for him due to what he hopes for of achieving a good outcome in the matter.

“Also among [what is entailed] is that he not make a suggestion or choice that supersedes the choice of his Lord, and that he not ask Him that which he has no knowledge of, for it may be that it contains harm and ruin for him and he isn’t aware. So he does not make a choice that supersedes the choice of his Lord. Rather, he asks Him to make a good choice for him and to cause him to be pleased with what He has chosen, for there is nothing more beneficial for him than that.

“Also among [what is entailed] is that if he defers his matter to his Lord and is then pleased with what He chooses for him, He will equip him with the strength, resolve, and patience to fulfill what He has chosen for him, will divert from him those harms that are the consequence of the slave choosing for himself, and will show him of the good consequences of His choice for him that which he wouldn’t have achieved even a fraction of had he chosen for himself.

“Also among [what is entailed] is that He relieves him of having to exhaust himself thinking about all of the different choices, and He frees his heart from becoming busy with making plans and assessments, which take him all over the place, and despite which he still has no escape from what has been decreed for him. So if he is pleased with Allah’s choice, he will meet the divine decree with [Allah’s] pleasure, praise, and it will be made easier for him to bear. Otherwise, what has been decreed for him will take place and he will be blameworthy and it will not be made easier for him to bear, because he is receiving what he has chosen for himself. And anytime he defers [the matter to Allah] and is pleased [with what He chooses for him], he will be encircled by that which has been decreed with gentleness and ease [from Allah], and he will thus be enveloped by His gentleness and ease. So His gentleness will protect him from that which he was wary of, and His ease will facilitate that which has been decreed for him. If that which has been decreed for the slave comes to effect, one of the main reasons it would take effect is if the slave attempts to ward it off through deceptive means. So there is nothing more beneficial to him than to submit and throw himself down at the feet of the divine decree like a dead carcass, for predators do not like eating carcasses.” This marks the end of his words – may Allah have mercy on him.

O Ahlus-Sunnah in the peninsula of Muhammad ﷺ, where are the grandsons of the Sahabah among you? Where is your jealous rage for your religion and your ummah? Where is your manhood and your nobility? Do you not see the condition of Ahlus-Sunnah in Iraq, Sham, and Yemen? Do you think that you are distant from what the Muslims are facing of sorrow and tribulation? Awaken from your sleep and your intoxication, and shake off the dust of humiliation, for the tyranny and disbelief of the state of Al Salul – may Allah disfigure them – is no longer hidden from anyone, even your children. They are determined to westernize you and secularize you through a calculated campaign, in an endeavor to turn you into disbelievers and to destroy the manhaj of Ahlus-Sunnah wal-Jama'ah in your land.

O grandsons of conquerors, break the barrier of fear within you, and do not depend on those half-men who are referred to as scholars, for they have sold their religion for this taghut, have devalued your women in order to satisfy his whims and desires, and have drugged you with the false claim of security in your land and of fearing fitnah and killing. [But in reality,] fitnah is that your sons be killed upon something other than the religion of Islam for the sake of supporting the taghut and nationalism. Fitnah is that the planes that kill and destroy take off from your land, being flown by your sons, based on the fatawa of the criminal, murderous, evil scholars of the era, in order to bomb and raze the towns and cities of Ahlus-Sunnah in Iraq and Sham in support of the Crusaders, and in order to empower the Nusayriyyah, the Rafidah, and the atheist Kurds over Ahlus-Sunnah. Who among us has not heard of the 100 million dollars of support for the atheist Kurds, as they had announced, as well as their unpraiseworthy support for the Rafidah of Iraq. As for the peninsula of Muhammad ﷺ, who will stand in the face of these foolish murtaddin? Rise, O lions of war in Hijaz, Najd, and Bahrain, and make preparations. Prepare detachments and mobilize battalions, and seek Allah's help in order to root out these treacherous murtaddin – the grandsons of Abu Righal (a man reported to have led the army of Abrahah towards Makkah to destroy the Ka'bah) – who, for so long, have plotted against Ahlus-Sunnah everywhere, and have today refused to be anything more than a watchful eye for the Crusaders and an iron fist against the Muslims, for indeed, our honor and religion cannot be protected except with the spilling of blood and with hearts that yearn for the Hereafter.

O Ahlus-Sunnah in Jordan, is it for the sake of bread that you make a commotion even as the rule and law of Allah has been lost and replaced in your land, with its traces vanishing and not being seen? Enough with chasing after mirages. You must reject the confederates, for the present [condition] will not be reformed except by rooting out these tawaghit who are perching on the land and by establishing the law of Allah. So proceed to your Lord and your religion. Where are the people of resolve among you, like the warriors of Salt and Fuhays, and the lions of Karak, Zarqa, Irbid, and Ma'an? Where are the men of nobility? Where are the men of power? [Where are they] so that they can make the puppet of the Romans and dog of the Jews understand who the sons of Islam are, and who the mujahidin are? For indeed, the muwahhidin are vengeful. They have sworn by the Lord of the Sacred House that they will not forsake Him. And indeed, tomorrow is not far off.

And know, O Ahlus-Sunnah, that support and victory are in the Hands of Allah alone. "If Allah should aid you, no one can overcome you, but if He should forsake you, who is there that can aid you after Him? And upon Allah let the believers rely" (Al 'Imran 160). In his tafsir, Imam at-Tabari states, "No one can overcome you' from among the people. He says, "Then no one will overcome you if He aids you, even if all the creation in the land were to gather together [against you]. So do not fear the enemies of Allah due to the scarcity of your numbers and the greatness of their numbers as long as you are upon His command and are upright upon obedience to Him and to His Messenger, for you shall have victory and triumph, not them." So seek victory from Allah, and sufficient is Allah as an ally, and sufficient is Allah as a supporter.

O tribes of Ahlus-Sunnah in Iraq, you have seen the might and strength of the mujahidin, and your constant begging and appealing to the Rafidi clerics has availed you nothing. The belligerent murtadd among you is caught

off guard and taken in broad daylight from his house in order to meet death in spite of his reluctance. And your situation has reached a point where you now seek aid from the Majusi state of Iran. How amazing! Where is your jealous rage? Where is your manhood? Where is your chivalry? Does not the sound and sight of the women of Ahlus-Sunnah in the prisons of the Rafidah and the camps of displacement and fragmentation awaken you and fill you with grief? Repent and return to your Lord, for that is what we hope for. Indeed, we accept the repentance of those who repent before they are captured. So don't become fuel for a losing battle whose duration you lengthen with the blood of your sons while the Majusi Rafidah enjoy themselves and live in security as they wait for the moment when they can swoop down on you and end the battle, as they did with your predecessors from the Sahwat. For there is a lesson for you in what they were met with, so awaken from your sins, return to reason, support the Islamic State, and [let it] reserve its might for the purpose of protecting and defending you. That is what is best for you.

O armies of the Khilafah in Iraq, Sham, Khurasan, Yemen, East Asia, West Africa, Central Africa, Somalia, Libya, Sinai, Najd, Hijaz, Tunisia, Jazair, Qawqaz, and Kashmir, O soldiers of Islam and carriers of its banner, O lions of the jungle and the battlefield, always remember [the ayat], "Is not Allah sufficient for His slave? Yet they frighten you with those [they worship] other than Him. And whoever Allah sends astray, for him there is no guide. And whoever Allah guides, for him there is no misleader. Is not Allah Exalted in Might and Owner of Retribution? And if you ask them, 'Who created the heavens and the earth?' they will surely say, 'Allah.' Say, 'Tell me then, the things that you invoke besides Allah – if Allah intended some harm for me, could they remove His harm? Or if He intended some mercy for me, could they withhold His mercy?' Say, 'Sufficient for me is Allah; upon Him [alone] rely those who rely'" (Az-Zumar 36-38). And likewise [remember] His statement, "So do not weaken and do not grieve, and you will be superior if you are [true] believers. If a wound should touch you, [know that] there has already touched the [opposing] people a wound similar to it. And these days [of varying conditions] We alternate among the people, so that Allah may make evident those who believe and [may] take to Himself from among you shuhada. And Allah does not like the wrongdoers" (Al 'Imran 139-140). So strive hard for victory and sacrifice, seek shahadah with patience and anticipation [of Allah's reward], rely on Him in whose Hands is dominion over all things, place hope in Him for attaining support, direction, guidance, and reason, and continue forward, for this is the path of the Prophets and Messengers ﷺ; hijrah, fighting, and blood and remains.

Do not be terrified or deceived by the multitudes of those who've relapsed, or those who dissent or discourage others. Adhere to the Jama'ah and beware of differing with your leaders. Let each man among you guard his front and let not Islam be attacked from your direction. So the doctor, media specialist, judge, preacher, accountant, security agent, and administrative specialist are all in jihad, and each one of them is persevering and remaining patient. He fulfills his duty regardless of the role he is given. And beware of those who seek to incite between you and your leaders, and to create hatred and revive slogans of Jahiliyyah among you. Hold firmly to the advice of your prophet ﷺ, who said, "And I order you with [adherence to] five matters that Allah has commanded me with; The Jama'ah, listening, obeying, hijrah, and jihad for the cause of Allah, for indeed, he who splits off from the Jama'ah so much as a hand span has removed the collar of Islam from his neck until he returns, and he who calls out slogans of Jahiliyyah is indeed from the people of Hell." They said, "O Messenger of Allah, even if he fasts, and even if he prays?" He said, "Even if he fasts, and even if he prays and claims that he is a Muslim. Therefore, call the Muslims with their names – with that which Allah ﷻ has named them; Muslims, believers, and slaves of Allah ﷻ."

And rejoice over Allah's guardianship over you and His support for you even if there are few who give you aid and support, for it is reported in Sahih Muslim that the Prophet ﷺ said, "There will not cease to be a group from my ummah fighting upon the command of Allah, subduing their enemies, and not being harmed by those who oppose them until the [Final] Hour comes to them and they are upon that [affair]."

O soldiers of Islam and sons of the Khilafah in Sham, in Barakah, Dimashq, Raqqah, Khayr, Idlib, and Halab, have trust in the promise and support of Allah, hold firmly to His strong rope, and be worshipers at night and warriors during the day. Furthermore, rejoice and hope for good, for indeed, with hardship there is relief, and one portion of difficulty will not overcome two portions of ease. Indeed, the grandsons of Abu Basir and Muhammad Ibn Maslamah ﷺ (i.e. the lone mujahidin) have pounced and have made the Crusaders, the criminal atheists, the Nusayriyyah, and the Sahwat of apostasy all taste a portion of the muwahhidin's might. So the battle between us and them has had its fire reignited, and its flames will continue to intensify and they will not be able to handle it, with Allah's permission. The Crusaders enticed the Nusayriyyah and the atheist Kurds and hurled them into the fires of a vicious war that will completely consume them, and they thought that they had confined the Islamic State to the town of Hajin and its surroundings, but it is contrary to what they think, and with Allah's ability and strength, they will not enjoy a single hand span of territory in the land of Sham. The Islamic State is not confined to Hajin, for the sons of the Sunnah are warriors who do not sleep in the face of injustice. Their souls refuse to live a life of humiliation and lowliness, for the era of subjugating the Muslims, devaluing their blood, and abusing their remains without any deterrent has come to an end. The era of shackling and enslaving [the Muslims] has come to an end, and the coming days are brimming with that which will harm the enemies of the religion and make their lives bitter.

Therefore, O armies of Iraq, O people of perseverance, it was in your land that the spark was lit, so launch one raid after another, and beware of luxury and comfort. Make every effort to unify your ranks, and prepare battalions that will charge headlong towards death. Make the lives of the Rafidah and murtaddin bitter, and annihilate them completely. Show Allah from yourselves that which is good, out of revenge for the religion and in support of those oppressed in the prisons of the Safawiyyin and murtaddin. By Allah, we have not forgotten you, O our imprisoned brothers and sisters. You have a tremendous right upon us, and we will not spare any effort to rescue you, so be patient and steadfast, turn to your Lord and Creator with much du'a, be urging with what you request, and ask Him to grant your brothers victory and facilitate relief for you that comes quickly. Draw on the sweetness of conviction to help you persevere over the bitterness of pain, and draw on the remembrance of Allah and the companionship of His Book – by memorizing it, pondering over it, and acquiring an understanding of it – to help you persevere over your loneliness, for these are the provisions of the muttaqin. And that day will surely come when you take revenge on those who torture you. You have a right upon us that you see from your brothers that which heals your breasts and mends the wounds in your hearts, with Allah's permission, for there is no good in a life in which Ahlus-Sunnah are humiliated, their sanctities are violated, and we continue to sit and weep like women, and as such, the filthy Rafidah will not see from us anything but harshness and might.

And as for you, O supporters of the Khilafah everywhere, in the media realm and on the battlefield, we give you glad tidings that the Islamic State is in the best of conditions, because it hopes for that which is with Allah, and what is with Allah is better and more lasting. Do not be alarmed by the campaign of intentional disinformation and defamation to which the enemies of Allah have devoted centers, committees, and significant numbers of trolls. Beware, O lions of information and warriors of media, of taking news from any source other than the Central Media of the Islamic State. Renew your covenants, make further sacrifices, and divert [the disbelievers] away from fighting the Islamic State, for indeed, the battle today is in your arena and you've been spared from all others, and your brothers are busy at work, so deter others from them and be a means of aid and support for them.

And we congratulate the fierce lions in the lands of the Cross – Canada, Europe, and elsewhere – on their noble deeds in support of their brothers. May Allah bless your endeavors and accept your tremendous heroism. Proceed and follow in their footsteps, O supporters of the Khilafah. Make whatever preparations are easy for you, place your trust in the Most High and Capable, select your targets, and carry out a strike that will tear out their hearts

and make them lose their minds, for a piercing bullet, or a stab deep in the intestines, or the detonation of an explosive device in your lands is akin to a thousand operations here with us. So equip yourselves for your war, and ignite its fires so that its flames may consume the Crusaders and the murtaddin.

And during these numbered days [of Eid], I remind you, O soldiers of the Khilafah and its supporters, to revive the example set forth with the killing of Ja'd IbnDirham by slaughtering every secularist, atheist, and murtadd who wages war against Allah and His Messenger – and may Allah accept your slaughter.

Our Lord, forgive us our sins and the excess [committed] in our affairs, plant firmly our feet, and give us victory over the disbelieving people. And Allah prevails in His affair, but most people do not know. May Allah's blessings and peace be upon our prophet, Muhammad. And our final declaration is, "All praise is due to Allah, the Lord of the creation."



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