

RUMIYAH

ISSUE 11 - SHAWWAL 1438 - EN



THE RULING ON GHANIMAH, FAY, AND IHTITAB



ALHAYAT
MEDIA CENTER

S T N E T N O C

O MUWAHHIDIN, REJOICE, FOR BY ALLAH, WE WILL NOT REST FROM OUR JIHAD EXCEPT BENEATH THE OLIVE TREES OF RUMIYAH (ROME).
ABU HAMZAH AL-MUHAJIR

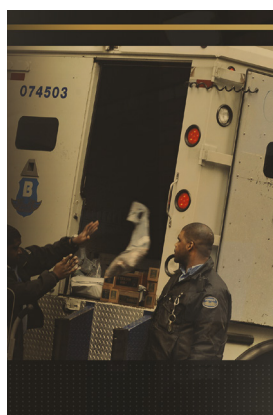
ISSUE 11 - SHAWWAL 1438

- 04 **FOREWORD**
EITHER WE EXTERMINATE THE MUSHRIKIN OR DIE TRYING
- 06 **ARTICLE**
IMPORTANT ADVICE FOR THE MUJAHIDIN: PART 1
- 12 **SISTERS**
OUR JOURNEY TO ALLAH
- 16 **EXCLUSIVE**
AND WHEN THE BELIEVERS SAW THE CONFEDERATES
- 22 **ARTICLE**
THE TWELVER RAFIDAH DEVOUR THEIR OWN IDOLS
- 28 **FEATURE**
THE RULING ON GHANIMAH, FAY, AND IHTITAB
- 40 **NEWS**
MILITARY AND COVERT OPERATIONS
- 44 **SHUHADA**
AMONG THE BELIEVERS ARE MEN
- 54 **ARTICLE**
KNOW YOUR WORTH, O ENEMY OF THE NATIONS

12



28



54



الإصدارات المميزة من ولايات الدولة الإسلامية

FEATURED VIDEOS

FROM THE WILAYAT OF THE ISLAMIC STATE



ONE OF THE TWO GOOD OUTCOMES

إحدى الحسنين



NINAWA WILAYAH



PURIFYING THE SOULS

تزكية النفوس



RAQQAH WILAYAH



SO WILL THEY NOT REPENT?

أفلا يتوبون؟



KHAYR WILAYAH



Either We Exterminate the Mushrikin Or Die Trying

The Rafidah entered into the battle of Mosul parading their armored vehicles and heavy tanks in long convoys – one barely able to see where they end – and they promised their Crusader allies that they would end the battle in a matter of days. And here there have passed us – by Allah’s grace – eight months of fierce battles, and so the convoys of the Rafidah were annihilated at the hands of the resilient soldiers of the Khilafah guarding the fronts, and their battalions and brigades were vanquished, and those of them who flee from the battle are chastised by their Crusader masters through aerial bombardment and killing, and yet the mushrikin continue to promise their allies that the battle will be ended in but a matter of days.

May Allah reward the mujahidin of Mosul – the leaders and soldiers alike – on behalf of Islam and the Muslims with every good, for they have entered into one of the hardest and largest battles in history, and presented for the entire world an example of steadfastness that is difficult to find in this time of ours. They neither accepted disgrace in their religion, nor did they surrender to their enemy, and they did not retreat from a piece of land except that they filled it with the torn limbs of the mushrikin and their blood, in order that they may not rejoice over their advances, nor celebrate an easy victory. And thus is the way of the people of tawhid everywhere, and the stories of their steadfastness and heroism in fighting are nothing strange. Here are the epic battles of Sirte, Fallujah, Bab, and other than them from among their timeless battles, bearing witness to the truthfulness of their words, and the goodness of their deeds. “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-Maidah 56).

And today is the day for the people of tawhid and the soldiers of the Khilafah in the city of Raqqah to compete with their brothers in pursuing the pleasure of the Lord of the creation, and in pursuit of the highest degrees of Jannah, whereby they cling tightly to their posts with their molars, and sacrifice their lives for the cause of their religion, remaining true to what they promised Allah, each one of them declaring in his position: Allah ﷻ shall see what I do today. And so they confront their enemies on the frontlines, not turning their faces away during the confrontation, until they meet their Lord, for He ﷻ has laughed and is pleased with them.

For the murtaddin have come to them with fear and apprehension, as they know for certain that this battle is not like any other battle that has preceded it and in which they engaged with the soldiers of the Khilafah, and because of this they prepared for it that which they had not prepared for previous instances, and they mustered for it soldiers the likes of which they had never done before, and the Crusaders presented them with support the likes of which they had never done before, and the Crusader leadership still continue to remind them that this battle will not be easy, and that it won't be ended any time soon, preparing them mentally to continue forward regardless of whatever losses are incurred and however long it takes.

However, the Crusaders and their murtadd allies know with certainty that there is not an army in the

world that is able to continue in a battle whose losses are greater than its ability to compensate, and whose duration is longer than its strength to hold out and persist, and if that weren't the case, the Crusader American army wouldn't have felt compelled to retreat, leaving Iraq defeated and expelled after what it encountered at the hands of the mujahidin, and due to what its leaders recognized of the huge magnitude of exhaustion that had afflicted it, and which began to threaten their entire country, through its economy which was struck by the crisis, and its prestige which had reached rock bottom, and its strategy which was forced to be changed due to its high costs.

From the greatest causes of fear that the Crusaders and their murtadd allies have is that they know very well the size of their forces, and they realize that the PKK and their small numbers, and the burdensome expenses on the Crusader treasury involved in arming them, and their murtadd soldiers whom they apprehend from the streets and after some poor training hurl them into the battle fronts, are not capable – by Allah's permission – of enduring a severe battle similar to Mosul, nor are they capable of enduring a minute portion of the burdensome expenses which the Rafidah have endured throughout that battle, nor do they possess the great inherent strength required to assist them in replenishing those lost, or reinforcing those present, for we have seen how they were in the battle of Manbij and how they complained of collapse after only two months of battle, except that Allah accomplished a matter already destined.

What is obligatory upon every mujahid in the city of Raqqah, wherever he is stationed, is to place in his calculations that this battle be a front for annihilating the murtaddin, a recompense for their disbelief in Allah the AlMighty, and their waging war against His religion, and a final payment of a lengthy bill with them, for there is no end to this battle except that one of us will annihilate the other. Either we will exterminate them by Allah's might and strength – such that they lose in this world and in the Hereafter – or die trying, so that we would meet Allah having remained steadfast upon His religion, fighting his enemies, and succeed as the companions of the ditch succeeded, and profit in the abode of the Hereafter – the abode of eternity – with no third option between us and them. And Allah will surely support those who support Him. Indeed, Allah is Powerful and Exalted in Might.



IMPORTANT
ADVICE
FOR THE MUJAHIDIN

PART 1

BY SHAYKH
ABU MUS'AB AZ-ZARQAWI ﷺ

“So do not weaken and do not grieve, and you will be superior if you are [true] believers. If a wound should touch you - 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 martyrs - and Allah does not like the wrongdoers” (Al ‘Imran 139-140).

Indeed, all praise is due to Allah. We praise Him, seek His help, and ask for His forgiveness. We seek refuge with Allah from the evils of our souls and the evil consequences of our deeds. Whomsoever Allah guides, none can misguide, and whomsoever Allah misguides, none can guide. I testify that there is no god but Allah, alone and without partners, and I testify that Muhammad is His slave and messenger, who delivered the message, fulfilled the trust, admonished the Ummah and left it upon the clear path whose night is like its day, and from which none strays except one who is ruined. “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:

History repeats itself and the logic throughout the ages does not change. People change, actors are changed, tools evolve, but the stage of the events is constant and the story of the conflict is the same.

Truth wrestles with falsehood, Islam wages war against disbelief, jahiliyyah and hypocrisy creep in, and weak, frail individuals hold the staff from its middle and ascribe themselves to their ummah, but give preference to their worldly life and wait for the silence of those shouting and for the end of the battle so that they may join the strong one, and board the ships of the dominant, and evil is what they do.

The pious men alone carry the banner in an era when the people break down, and they raise their foreheads in an era when the people are disgraced, and their ambitions soar through the air to the Knowing,

Seeing One in emulation of the warner and bringer of glad tidings ﷺ. They are strangers whose faces are scorched by the winds of solitude, and whose bare feet bleed in deserts that are inflamed by the fire of enmity. Doors are shut before them, so they seek the door to the heavens and it is opened for them by the soul of the gardens, by which the souls are given life. They tasted the joy of iman, so none of them goes back out of resentment towards his religion, even if the whole world were to unite against him.

O my ummah, the measure has overflowed, the matter has reached a critical point, the oppressors have exceeded the limits, the rebellious transgressors have sniffed our earth, and wolves – nay, dogs! – have become emboldened against us!

And the people search for a solution in the mirage of the desert of the labyrinth, while the solution is in their hands... it is but waging jihad for the sake of Allah!

These are recommendations of the leaders of jihad who went ahead of us on this blessed path, which I gathered with minor alterations, as a reminder for myself and my mujahid brothers, as an incitement to steadfastness, and as a call to patience upon the fundamentals and constants.

O mujahidin! Indeed, I do not fear for you the abundance of your enemy, nor the magnitude of their weaponry, nor the mobilization of the forces of evil and their gathering against you. Nor do I fear the desertion of your Muslim brothers in the various parts of the world, but I fear for you from your own selves. I fear that weakness, feebleness, failure, and abundance of sins may afflict you. And there is a lesson and a reminder for you in what happened on the day of the Battle of Uhud. Allah ﷻ said, “Until [the time] when you lost courage and fell to disputing about the order [given by the Prophet] and disobeyed after He had shown you that which you love. Among you are those who desire this world, and among you are those who desire the Hereafter. Then He turned you back from them [defeated] that He might test you” (Al ‘Imran 152).

Ibn Kathir said, “Triumph and victory were for Islam at the beginning of the day, but when the disobedience of the archers took place and some of the fighting failed, the promise tied to the condition of steadfastness and obedience was delayed.”

In this battle amazing events took place: The enemy was more than three times stronger than the Muslims. Allah supported the Muslims at the begin-

ning of the day, but when they sinned He brought the turn of events against them at the end of the day.

Jabir رضي الله عنه said, “The people scattered away from the Prophet ﷺ on the day of Uhud, while 12 men from the Ansar, as well as Talhah, stayed with him.”

And in the hadith of Anas رضي الله عنه he said, “On the day of Uhud, when then Muslims were uncovered,

war is contentious and goes back and forth. And likewise the messengers are afflicted. Then the final outcome is theirs.”

Indeed, the greatest thing you are tested with in your fight is patience and certainty – certainty that Allah will fulfill His promise and give victory to His army and party, even if after a while, and patience

at the encounter of hardships, because indeed victory comes with patience. And indeed relief comes with agony, and with hardship comes ease.

A man asked ash-Shafi’i, saying, “O Abu ‘Abdillah, which is better for a man? To receive tamkin (consolidation) or to be tested?” Thereupon ash-Shafi’i said, “He will not receive tamkin until he is tested.”



HOW WORTHLESS IS THE CREATION TO ALLAH WHEN THEY ABANDON HIS COMMAND!

he – meaning Anas Ibn an-Nadr – said, ‘O Allah, I seek Your pardon for what those ones – he means his companions – have done, and I disavow myself before You from what those ones – he means the mushrikin – have done.’”

Abud-Darda sat down and wept after the conquest of Cyprus when he saw the weeping of its people and their disparity. It was said to him, “What makes you weep, O Abud-Darda, on a day when Allah has given victory to Islam?” He said, “Woe to you! How worthless is the creation to Allah when they abandon His command. While they were a nation which was manifest and conquering they left Allah’s command, so they became such as you can see.”

O mujahidin! The support of Allah might be delayed, and there might be calamities and wounds in your ranks, and this is not strange, since this is the sunnah of Allah concerning those that came before you and you will not find in the sunnah of Allah any change.

Hiraql (Heraclius) said to Abu Sufyan, “I asked you how your fight against him goes – he means the Messenger of Allah ﷺ – and you claimed that the

For indeed, Allah tested Nuh, Ibrahim, Musa, and Muhammad ﷺ, and when they were patient He gave them tamkin.

So let none of you assume that no pain will reach him at all. Mistaken is the one who assumes about Allah the assumption of evil, so he looks at the numbers of the enemy and his equipment and then forgets the promise of Allah, “Allah has written, ‘I will surely overcome, I and My messengers’” (Al-Mujadilah 21). “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-Maidah 56). “And incumbent upon Us was support of the believers” (Ar-Rum 47). “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-Nur 55). So this condition is in exchange for the stipulated matter, that being security, sincerity, righteous deeds. Then comes



THE FITNAH OF THE AHZAB REPEATS THROUGHOUT HISTORY AND CAUSES SOME PEOPLE TO LOSE THEIR RELIGION

victory and tamkin, and then inheriting authority in the land. “[This is] the promise of Allah. Allah does not fail in [His] promise” (Az-Zumar: 20).

How beautiful is what the author of adh-Dhial said while commenting on Allah’s ﷻ statement, “How many a small company has overcome a large company by permission of Allah. And Allah is with the patient” (Al-Baqarah 249): “This is the foundation in the sense of those who have certainty that they will meet Allah.

“The foundation is that the believing company is small because it ascends the arduous steps until it becomes the party of selection and choice. But it is the dominating [i.e. victorious] one, because it connects with the source of strength and because it represents the dominating strength, the strength of Allah, the one who prevails over His affair, the Subduer above His slaves, the Crusher of the insolent, the One who humiliates the oppressors, and the Dominator of the arrogant.”

O mujahidin! You are indeed in a situation which is to be rejoiced over, and not as is said by the demoralizing deserters from among those who look at the matter from a purely materialistic perspective or who are frightened from that which the Western and Arabic news and their puppets broadcast concerning the victory of the parties and the flight of the mujahidin, for war is not measured by numbers and equipment, nor by victory and domination, for indeed these things are necessary, then victory and tamkin comes, even if after a while.

Shaykhul-Islam ﷻ described that which happened in his time of the mobilization of the parties, including the Tatar, munafiqin, and others against the Muslims, saying, “This fitnah has divided the people into three groups:

1. The victorious group: They are the ones waging jihad against the corrupt people.
2. The opposing group: They are these people (i.e. the Tatars) and those who joined their side from among the confused masses who ascribe themselves to Islam.
3. The deserting group: They are the ones who remain behind from their jihad, even if their Islam is sound.

“So let every man check if he is part of the victorious group or the deserting group or the transgressing group, for there is no fourth one.

“And know that in jihad lies the good of this world and the Hereafter. And in abandoning it lies the loss of this world and the Hereafter. Allah ﷻ said, ‘Say, ‘Do you await for us except one of the two best outcomes’ (At-Tawbah 52). That means either victory and triumph or shahadah and Paradise.

“Those of the mujahidin who lived, lived a noble life and for him would be the reward of this world and the best reward of the Hereafter, and whoever died or was killed would go to Paradise.

“The Prophet ﷺ said, ‘The martyr is given six characteristics: He is forgiven with the first drop of blood, he sees his seat in Paradise, he is made to wear a garment of iman, he marries 72 from the Hur al-‘In, he is protected from the punishment of the grave, and he is safe from the great terror.’

“The Messenger of Allah ﷺ said, ‘Indeed, in Paradise are a hundred levels, and that which is between one level and the next level is like that which is between the heavens and the earth. Allah ﷻ prepared it for the mujahidin in His path.’ So this is the elevation of 50,000 years in Paradise for the people of jihad...”

Until Shaykhul-Islam said, “Likewise the scholars agreed – as far as I know – that there is no better

voluntary deed than jihad, and it is better than the Hajj pilgrimage and better than fasting and voluntary prayers.

“And ribat is better than living in Makkah, Madinah, and Bayt al-Maqdis... Abu Hurayrah رضي الله عنه even said, ‘To do ribat for the cause of Allah one night is more beloved to me than to spend the night of Qadar at the black stone.’ So he preferred one night of ribat over worship on the most virtuous night at the most virtuous site...”

Until he said, “And know – may Allah rectify you – that support is for the believers, and the final outcome is for the pious, and that Allah is with those who fear [Him] and those who do good.

“And those people – he means the enemies – will be subdued, crushed. Allah ﷻ will support us against them and take vengeance for us from them, and there is no might or strength except through Allah, the Most High, the Most Great.

“So receive glad tidings of the victory of Allah ﷻ and a good outcome. ‘Do not weaken and do not grieve, and you will be superior if you are [true] believers’ (Al ‘Imran 139). This is a matter which we have certainty in and which we have ascertained, and all praise is due to Allah, the Lord of the creation...”

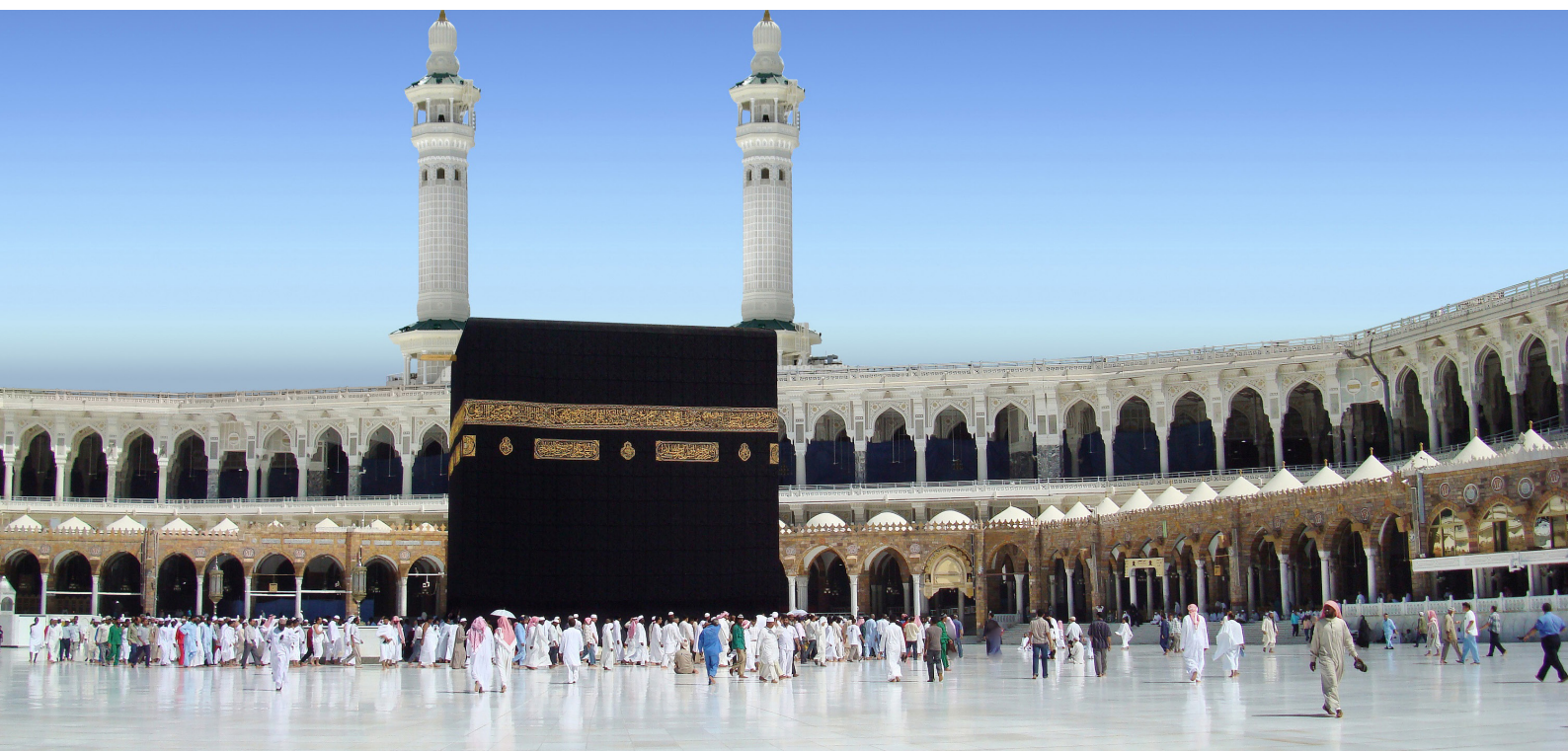
He رضي الله عنه then said, “And know – may Allah rectify you – that from the greatest of blessings for the one whom Allah wants good for is that He made him live in this time in which Allah renews the religion and revives the banner of the Muslims and the conditions of the believers and mujahidin, until it resembles the condition of the forerunners from among the Muhajirin and Ansar.

“So whoever carries this out in this time is thereby from those who followed them in goodness, those whom Allah is pleased with and who are pleased with Him, and for whom He has prepared gardens beneath which rivers flow, to abide therein forever – and that is the great success.

“So the believers should thank Allah ﷻ for the tribulation... the reality of which is that it is a great, generous gift from Allah. And in this fitnah lies a huge blessing, to the extent that – by Allah – if the first forerunners from the Muhajirin and Ansar like Abu Bakr, ‘Umar, ‘Uthman, ‘Ali, and others were to have been present in this time, it would have been from the best of their deeds to wage jihad against those criminal people. And the likes of these battles are not missed except by one whose trade has become lost, who has become foolish, and who has been prevented from a great fortune of this world and the Hereafter, unless he is from those who have been excused by Allah ﷻ, such as the sick, the poor, the blind, and others...” This marks the end of his رضي الله عنه words.

And he رضي الله عنه says, “And the hump of this is jihad for the sake of Allah, for it is indeed the greatest thing beloved to Allah and His Messenger, and its critics are many, since many who have iman dislike it, and they are either deserters falsely claiming to have ambition and desire for it, or they are demoralizers who weaken strength and ability for it, even if all this is from hypocrisy.”

ONE NIGHT OF RIBAT FOR THE CAUSE OF ALLAH IS BETTER THAN SPENDING THE NIGHT OF QADAR AT THE BLACK STONE



A CLEAR ENEMY

- 1 He Calls You to Commit Shirk with Allah**
“Did I not enjoin upon you, O children of Adam, that you not worship Shaytan – [for] indeed, he is to you a clear enemy.” (Ya Sin 60)
- 2 He Calls You to Follow Your Religion Partially, Not Completely**
“O you who have believed, enter into Islam completely [and perfectly] and do not follow the footsteps of Shaytan. Indeed, he is to you a clear enemy.” (Al-Baqarah 208)
- 3 He Calls You to Abandon What Is Halal**
“O mankind, eat from whatever is on the earth [that is] lawful and good and do not follow the footsteps of Shaytan. Indeed, he is to you a clear enemy.” (Al-Baqarah 168)
- 4 He Seeks to Avert You from the Straight Path**
“And never let Shaytan avert you. Indeed, he is to you a clear enemy.” (Az-Zukhruf 62)
- 5 He Seeks to Deceive You into Sinning**
“So he made them fall, through deception. And when they tasted of the tree, their private parts became apparent to them, and they began to fasten together over themselves from the leaves of Paradise. And their Lord called to them, ‘Did I not forbid you from that tree and tell you that Shaytan is to you a clear enemy?’” (Al-A’raf 22)
- 6 He Incites Others against You**
“He said, ‘O my son, do not relate your vision to your brothers or they will contrive against you a plan. Indeed Shaytan, to man, is a clear enemy.’” (Yusuf 5)

The Reward for Disobeying Shaytan

Sabrah Ibn Abi Fakih narrated, saying, “I heard Allah’s Messenger ﷺ say, ‘Shaytan sat in wait for the son of Adam on his paths. He sat in wait for him on the path of Islam and said, ‘Will you embrace Islam and leave the religion of your forefathers and your father’s forefathers?’ But he disobeyed him and embraced Islam. Then he sat in wait for him on the path of hijrah and said, ‘Will you perform hijrah and abandon your land and your sky when the muhajir is but like a horse fastened to a peg?’ But he disobeyed him and performed hijrah. Then he sat in wait for him on the path of jihad and said, ‘You will wage jihad, and it is but exhaustion of oneself and one’s wealth, and you will fight and be killed. Then, your wife will be married [after you] and your wealth will be divided.’ But he disobeyed him and waged jihad.” Allah’s Messenger ﷺ then said, ‘So whoever does that, it is incumbent upon Allah ﷻ to enter him into Jannah, and whoever [of them] is killed, it is incumbent upon Allah ﷻ to enter him into Jannah, and if he drowns, it is incumbent upon Allah to enter him into Jannah, and if he is trampled to death by his riding animal, it is incumbent upon Allah to enter him into Jannah.’” (Reported by an-Nasai and Ahmad)



Our Journey to Allah



The time has come to distinguish and separate the truthful from the liar, the righteous from the wicked, the believer from the hypocrite, and those who are steadfast and unshakable from those who despair and lose hope; to separate those who truly desire Jannah from deep within their hearts from those who only make the claim on the tip of their tongues. I ask Allah to make us among those who remain steadfast until the end to witness the victory or grant us the provision of an accepted shahadah.

I invite my sisters in the Islamic State who – by Allah’s grace – have remained firm, patient and persevering, to lend me their ears, as I believe we are in serious need of reminders and rectification.

May Allah shower His mercy upon all of you and may these words be beneficial and a turning point for us all towards what is best.

My beloved sisters with whom I am on a journey to Allah, let us purify our intentions and rectify our deeds, as it seems that ahead of us await times of intense trials and extreme hardships, and times of severe battles between iman and kufr, after which will be ease inshaallah, as Allah ﷻ has promised us in His statement, “For verily along with hardship is relief. Verily along with hardship is relief” (Ash-Sharh 5-6), and in His statement, “And [that] indeed, Our soldiers would be the victors” (As-Saffat 173).

So the question is, are we prepared for it? Are our souls ready to make sacrifices for the sake of Allah? Are our hearts empty of everything except iman? Are we able to continue upon this path? Are we able to remain firm and steadfast and say as the Sahabah رضى الله عنهم said after the Battle of Uhud: “Those unto whom the people said, ‘Verily the people have gathered against you. Therefore fear them.’ But it only increased them in faith, and they said, ‘Allah is sufficient for us, and He is the Best Disposer of affairs’” (Al ‘Imran 173).

This was due to their iman in Allah and His Messenger, their certainty in Allah and His aid, and their trust and handing over of their affairs to Him. It was due to their sincerity towards Allah and His Messenger. Was there anything left that they did not give up in order to seek the pleasure of Allah? There were no thorny paths that they could have treaded for the sake of Allah except that they treaded them willingly. There was no better way of showing their loyalty to Allah and His Messenger than cutting the heads of their mushrik relatives and so they did it. Their claim of loving Allah and His Messenger more than anything else was truly illustrated through their iman, their taqwa, their sacrifices, and their ambitions. It was demonstrated by what their concerns were. And their yearning to Allah made it clear that they desired the Hereafter only. May Allah ﷻ be pleased with them all and grant us of strength, iman, and taqwa the like of what they were blessed with so that we can attain the likes of the rewards they attained.

My beloved sisters, our roles and responsibilities have not come to an end. Rather, they have increased and have become of greater importance. It is time to reform ourselves, to wake up from the slumber of heedlessness to the reality of our objectives. It is

time to examine our duties and roles, and prioritize our concerns for the Hereafter, not the Dunya. We Muslim women are required to fulfill our duties attentively, and being negligent of them will only lead to our own destruction. Our mission is greater than we can imagine. Allah has honored us by choosing us to be the wives, sisters, and mothers of the mujahidin, so does it befit us to be busied by the lowly materialistic life as many of us have unfortunately become? The time to prepare ourselves is limited, so we must dust off the dirt of laziness and break the shackles of the Dunya. Did we not already leave the best that the world could offer us a long time ago? Did we not leave the most beloved ones to us behind when we took our first steps on our hijrah? So why it is that after having purified our hearts of the Dunya some of us are caught up in the traps of shaytan, with our hearts being contaminated and becoming attached to the Dunya once more by making foods, drinks, gossip, slander, idle speech, and materialistic objects our main concern? How sad is it that we are witnessing sisters chasing after the Dunya here instead of making their priority the support of their mujahid husbands and the raising of their children to emulate the likes of Khalid Ibn Walid and ‘Abdullah Ibn az-Zubayr.

Allah ﷻ says “You are the best nation brought forth for the people. You enjoin right and forbid wrong, and you believe in Allah” (Al ‘Imran 110). Yet, how many sisters have returned to Dar al-Harb after refusing to remarry for the sake of Allah due to their extreme love of their husband who had attained shahadah inshaallah, even though on the Day of Judgment everyone’s cry will be “Myself, myself,” and neither will a woman be concerned about her husband, nor will a man be concerned about his wife. Why are we allowing our desires to control our actions? Do we not contemplate on the ayah in which Allah ﷻ says, “Have you seen him who takes his own desires as his god?” (Al-Jathiyah 23). How many of us here without maharim are not obeying those who’ve been designated to be responsible over us, whereas Allah commands us to do so, saying, “O you who believe, obey Allah and obey the Messenger and those of you who are in authority” (An-Nisa 59).

And how many of us are making life difficult for our husbands because they intend to practice the sunnah of polygamy in which there are many benefits for the Ummah, while Allah ﷻ says, “O you

who believe, enter into Islam completely and follow not the footsteps of Shaytan, for he is to you a plain enemy” (Al-Baqarah 208). How many of us have aided Shaytan in breaking the marriage between our husband and our co-wives because of our extreme jealousy? Did we forget that Allah ﷻ said, “Whosoever intercedes for a good cause will have the reward thereof, and whosoever intercedes for an evil cause will have a share in its burden. And Allah is Ever All Able to do everything (An-Nisa 85). And there are some of us whose only concern is to leave the house frequently and unnecessarily, simply chasing after the Dunya, while Allah ﷻ has commanded us to stay in our homes: “And stay in your houses and do not display yourselves like that of the time of ignorance” (Al-Ahzab 33).

O my beloved sisters, Allah is Al-Ghaniy (the one free of need). He is neither in need of us nor in need of our deeds, and to Him belong the treasures of the heavens and the earth. He ﷻ said, “And Allah is indeed free of need, while you are the needy. If you turn away, He will replace you with other people, and they will not be like you” (Muhammad 38).

His religion will survive with or without us, but do we not wish to continue to earn abundant rewards and make investments for our Hereafter? We should never take the acceptance of our hijrah for granted or think that by rallying under the banner of La Ilaha Illallah we are doing Allah a favor when in fact the opposite is the case with all of us. It is Allah who bestowed His favor upon us, allowing us to be here, and who honored us over many who remained behind. It is Allah who gave us the ability to contribute to the Islamic State. It is from the favors of Allah upon us, who by His grace and mercy alone gave us the guidance and tawfiq to follow this path. The matter of fact is that we are in debt to Allah so we have to be grateful as much as we can – although we can never be grateful enough – so that He does not replace us, but rather, is pleased with us and keeps us firm on His straight path.

Have we forgotten the hadith reported by al-Bukhari and Muslim from Abu Sa’id al-Khudri, who said that the Prophet ﷺ said, “O women give in charity, for I have seen that you form the majority of the people of Hell.” They asked, “Why is that so, O Messenger of Allah?” He said, “Because you curse too much and are ungrateful for good treatment.”

O my sisters, while our brothers, the mujahidin, are giving their souls to Allah, why are our tongues

not moist with Allah’s remembrance? While they are facing down and waging war against the coalition of the kuffar, why are we not making prolonged prostrations to Allah in the middle of the night? While they are sacrificing and leaving their loved ones behind why are we not sacrificing our desires by fasting during the day and taking control of our lusts and our tongues?

Allah ﷻ said, “Has not the time come for the hearts of those who believe to be affected by Allah’s reminder, and that which has been revealed of the truth, lest they become as those who received the scripture and the term prolonged for them and so their hearts were hardened? And many of them were fasiqin” (Al-Hadid 16).

It is time to purify our intentions, examine our deeds, cast out from our hearts anything that serves to distract us from our goal, and return to Allah with sincere repentance, by abandoning our sins, feeling regret for committing them, and pledging to Allah not to return to them. Allah ﷻ says, “Say: O My slaves who have transgressed against themselves! Despair not of Allah’s mercy. Verily, Allah forgives all sins. Truly He is Oft-Forgiving, Most Merciful” (Az-Zumar 53). We must seek His aid and guidance, as only Allah can grant us victory. He ﷻ says, “If Allah helps you, none can overcome you, and if He forsakes you is there, after Him, any that can help you? And in Allah (alone) let the believers put their trust” (Al ‘Imran 160).

Let us be as those women who knew their role and fulfilled them, for being supportive of your mujahid husband is one of your key roles in the land of jihad, my dear sister, and the importance of it cannot be overemphasized. Let your home be a place of rest for his mind rather than a house of complaints. Make it a place where he can recharge his energy for jihad rather than vacuuming out the energy that is left in him. Put your concerns aside and prioritize his needs first. Appreciate his presence and be patient with his absence for he is not running a family business or working a 9 to 5 job like in Dar al-Kufr. Rather, he is a mujahid in the path of Allah serving the religion of your Lord, Most High. Try to hide your difficulties and weaknesses from him so that Shaytan doesn’t make it a fitnah for him while he is in the middle of the battlefield. Serve him with the best of your ability and inshaallah you will be rewarded like him through Allah’s grace and generosity.

Ibn Abid-Dunya reported from Jabir Ibn ‘Abdillah that he said, “While we were sitting with Allah’s Messenger ﷺ, there came a woman and said, ‘O Messenger of Allah, I am the representative of the women to you. O Messenger of Allah, the Lord of the men and the Lord of the women is Allah ﷻ, and Adam is the father of the men and the father of the women, and Hawa is the mother of the men and the mother of the women, and Allah ﷻ has sent you to the men and to the women. If the men head out in the path of Allah and are killed, they are alive with their Lord receiving provision, and if they march forth, they receive the likes of rewards which you are aware of, and we serve them and restrict ourselves to them, so what do we have of rewards?’ So Allah’s Messenger ﷺ said, ‘Convey to the women my greetings and say to them, ‘Indeed, obeying one’s husband is equal to that [in rewards], but few of you do this’” (An-Nafaqah ‘Ala al-‘Iyal).

So let us renew our intentions, my sisters, as the Messenger of Allah ﷺ said, “Actions are but by intentions and each person will have that which he intended” (Reported by al-Bukhari and Muslim).

And moving forward, let us take as an example Khadijah ﷺ to whom Allah ﷻ sent His greetings and to whom He gave glad tidings of a palace in Paradise because of her immediate faith in Him, which was followed by her unwavering support of her husband, the Messenger of Allah ﷺ. And likewise, take as an example ‘Aishah ﷺ, who had a brilliant mind and a remarkable memory through which she passed on an abundance of hadith, so much so that without the knowledge she passed on our Islamic library would not be the same. And all the mothers of the believers are to be taken as examples along with other righteous women around the Messenger ﷺ.

In addition to that, it is upon us, my beloved sisters, to abandon sins, both minor and major, and to fear the consequences of our disobedience towards Allah. Do not rely on mere hopes and wishes, for neither have we been guaranteed that our deeds will be accepted, nor are we from among those who have been promised Jannah. Rather, we should drive ourselves to excel in what Allah has made obligatory upon us and always strive to do voluntary deeds.

Finally, I remind you once more of the importance of divorcing the Dunya and its adornments, and I counsel you to strive to turn the pains of trials and tribulations into the sweetness of iman by remembering that this pain only draws us closer to Al-

lah, so how sweet is such pain! Let there arise from among us women who are saddened by the return of their husbands and sons from the battlefield without shahadah.

Rise with courage and sacrifice in this war as the righteous women did at the time of the Messenger of Allah ﷺ, not because of the small number of men but rather, due to their love for jihad, their desire to sacrifice for the sake of Allah, and their desire for Jannah. Among those blessed women were Umm ‘Amarah Nasibah Bint Ka’b al-Ansariyyah. Adh-Dhahabi ﷺ reported that she witnessed Uhud, Hudaibiyah, the day of Hunayn, and the day of Yamamah. She fought with courage and her hand was cut off in battle, and the Messenger of Allah ﷺ said about her, “Indeed the status of Nasibah Bint Ka’b today is better than the status of so-and-so and so-and-so” (Siyar A’lam an-Nubala).

So let us reflect on our status, my sisters, in comparison to these righteous women. What would the Messenger of Allah ﷺ say about us?

The race is at its final stages, so continue your struggle, my dear sister, even if you are trembling or slowing down. Seek the help of Allah, have trust in Him, and bear with patience whatever befalls you for His sake, for “Indeed Allah is with those who are patient” (Al-Anfal 46). Be eager to give whatever it takes to attain the pleasure of your Lord and be ready to sacrifice the dearest and most precious things in your life, as this would cleanse your heart of being attached to anything and anyone other than Allah. Indeed, this is what we have come for, to complete our journey to Allah! So proceed with righteous deeds, hope for their acceptance, and rejoice for any of the two good ends with Allah’s permission, either victory or shahadah!

In conclusion, I end with the perfect words of Allah ﷻ, “And strive hard in Allah’s cause as you ought to strive. He has chosen you and has not laid upon you in religion any hardship. It is the religion of your father Ibrahim. It is He (Allah) who has named you Muslims both before and in this (Quran), that the Messenger may be a witness over you and that you be witnesses over mankind. So perform salah, give zakah, and hold fast to Allah. He is your Protector. What an excellent Protector and what an excellent Helper (Al-Hajj 78).

AND WHEN THE BELIEVERS SAW THE CONFEDERATES

A Speech by the Official Spokesman of the Islamic State
The Mujahid Shaykh Abul-Hasan al-Muhajir

All praise is due to Allah, who said in His Book, “And when the believers saw the confederates, they said, ‘This is what Allah and His Messenger had promised us, and Allah and His Messenger spoke the truth.’ And it increased them only in faith and acceptance” (Al-Ahzab 22).

I bear witness that there is no god but Allah, alone and without partner, and I bear witness that Muhammad is His slave and messenger, whom Allah sent with the sword before the Hour as a bringer of glad tidings and a warner, and as a caller to Allah with His permission and an illuminating lamp. Through him Allah established the proof, clarified the correct path, and brought triumph to the true religion. He waged jihad in the path of Allah until the religion became upright by him. May Allah’s blessings and abundant peace be upon him, and upon his family. As for what follows:

Indeed, from the sunnah (established way) of Allah ﷻ which neither alters nor changes is that He tests His believing slaves, as He ﷻ has informed us with His statement, “Do the people think that they will be left to say, ‘We believe’ and they will not be tried? But We have certainly tried those before them, and Allah will surely make evident those who are truthful, and He will surely make evident the liars” (Al-Ankabut 2-3).

He ﷻ also said, “And if Allah had willed, He could have taken vengeance upon them [Himself], but [He ordered armed struggle] to test some of you by means of others. And those who are killed in the cause of Allah - never will He waste their deeds” (Muhammad 4).

Thus, it was a must for the believer to accustom himself to facing trials. It is mentioned in the qudsi hadith which the Messenger ﷺ narrates from his Lord ﷻ, “Indeed, my Lord commanded me to teach you what you are ignorant of, from among that which He taught me today. [He said,] ‘Every wealth which I grant to [My] slave is halal. Indeed, I creat-

ed all My slaves inclining to tawhid, and indeed the devils came to them and took them away from their religion, forbade from them what I had permitted for them, and ordered them to ascribe partners to me for whom I have not revealed any authority.’ And indeed Allah looked to the people of the earth and detested them – the Arabs among them and the non-Arabs – except for some who remained from among the people of the Scripture, and He said, ‘I have only sent you in order to try you and to try by way of you, and I have revealed to you a book which water cannot wash (i.e. which will be preserved in the people’s breasts), and which you will read while asleep and while awake (i.e. with ease).’ And indeed Allah commanded me to burn Quraysh, so I said, ‘My Lord, then they will split my head like a piece of bread.’ He said, ‘Expel them as they expelled you, raid them and we will aid you, spend and We shall spend on you, send forth an army and We shall send forth five of its like, and fight those who disobey you with those who obey you’” (Reported by Muslim).

And these trials which the Islamic State is passing through today – of the gathering of the paths of kufr and the factions against it – are but an affirmation of that promise. So we do not say except as our righteous predecessors from among the companions of Allah’s Messenger ﷺ said when they saw the confederates, “‘This is what Allah and His Messenger had promised us, and Allah and His Messenger spoke the truth.’ And it increased them only in faith and acceptance” (Al-Ahzab 22).

And indeed, Allah revealed in Surat Al-Baqarah, “Or do you think that you will enter Paradise 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?’ Unquestionably, the help of Allah is near” (Al-Baqarah 214). Thus, Allah ﷻ clarified, while denouncing those who thought otherwise,

that they would not enter Paradise except after having been tried as these nations before had been, with poverty and need, with agony and illness, and with being shaken by the enemy. Then, when the ahzab came in the year of the [battle of the] trench and they saw them, they said, ‘This is what Allah and His Messenger had promised us, and Allah and His Messenger spoke the truth,’ and they knew that Allah had tried them with being shaken, and that there had come to them the likes of what had come to those who had passed on before them. And it did not increase them except in faith and in acceptance of Allah’s judgment and command. And this is the condition of the truthful Muslims today, just as it has

been the condition of the truthful Muslims in every era. Indeed, these trials – through which the Muslims in the Khilafah State have been afflicted, with these corrupting disbelievers who are attacking the shari’ah of Islam – have a similar precedent in the era of Allah’s Messenger ﷺ through which Allah tried His Prophet and the believers, and on account of which He ﷻ revealed clear surahs and ayat, and the books of the Sunnah are abound with the mention of many of these events. Imam Ibn Taymiyyah said, “Indeed, the texts of the Book and the Sunnah which represent the call of Muhammad ﷺ encompass all of mankind, and Allah’s covenants in His Book and in the sunnah of His Messenger encompass the last of this ummah just as they encompassed the first of this ummah. And Allah only narrated to us the stories of those nations that came before us so that they would serve as a lesson for us, such that we would compare our condition to theirs and measure the last of the nations in accordance with the first of them, and thus the believer from among the latecomers would have something resembling what the believers from among the predecessors had.” This marks the end of his words.

In the Battle of Badr, our Lord told us of the condition of our prophet ﷺ and his noble companions with their enemy, saying, “Already there has been for you a sign in the two armies which met - one fighting in the cause of Allah and another of disbelievers. They saw them [to be] twice their [own] number by [their] eye-



THE RAFIDAH HAVE RALLIED AGAINST US UNDER THE BANNER OF THE CRUSADERS

sight. But Allah supports with His victory whom He wills. Indeed in that is a lesson for those of vision” (Al ‘Imran 13). He also told us of their besieging of Bani an-Nadir, saying, “It is He who expelled the ones who disbelieved among the People of the Scripture from their homes at the first gathering. You did not think they would leave, and they thought that their fortresses would protect them from Allah; but [the decree of] Allah came upon them from where they had not expected, and He cast terror into their hearts [so] they destroyed their houses by their [own] hands and the hands of the believers. So take warning, O people of vision” (Al-Hashr 2). So He commanded us to take a lesson from the conditions of those who’ve preceded us in this nation as well as those nations came before us. He ﷻ then mentioned in more than one place in His Book that His sunnah concerning the nations is a sunnah that remains consistent and continuous. He ﷻ said, “And if those who disbelieve had fought you, they would have turned their backs [in flight]. Then they would not find a protector or a helper. [This is] the established way of Allah which has occurred before. And never will you find in the way of Allah any



TODAY THEY ARE UNITED, BUT TOMORROW THEY WILL BE DIVIDED AND DISPERSED

change” (Al-Fath 22-23). So every mujahid in the Islamic State should take a lesson from the sunnah of Allah concerning His slaves, especially during the likes of this unjust campaign against the Dar al-Islam and the territory of the Khilafah. For nifaq has reared its head, kufr has revealed its fangs, and the munafiqin and those in whose hearts is disease have begun to think that Allah and His Messenger have not promised them anything but delusion, and that the party of Allah and His Messenger will never return to their families, and this has been made fair seeming in their hearts, and they made an assumption of evil and have become a ruined people. And indeed, the lesson to take from these tremendous events is that just as the Muslims were tried along with the Prophet ﷺ in the Battle of Ahzab (the confederates) – and Allah has revealed in that regard a surah which includes mention of this battle, in which Allah aided His trustworthy party and honored His army, and in which He alone defeated the confederates without any fighting taking place, but rather, through the believers remaining steadfast against their enemy – likewise is the situation today in Raqqa, Mosul, and Tal’afar, fully resembling that condition. The people today are divided into the same categories in which they were divided in the year of the trench, for the Muslims in the Battle of Ahzab had all the mushrikin around them rallying against them. They came to them in Madinah in their multitudes in order to completely uproot them. Quraysh and their allies from Bani Asad, Ashja’, Fazarah, and other tribes of Najd gathered together, and the Jews of Quraydhah and Nadir likewise gathered together, for the Prophet ﷺ had expelled Bani an-Nadir prior to that, as Allah ﷻ mentioned in Surat al-Hashr. So

they came in the confederation to Quraydhah while Quraydhah had a treaty with the Prophet ﷺ and were residing in his vicinity near Madinah. Bani an-Nadir continued to try to persuade them until eventually Quraydhah breached the treaty and entered into the confederation. So these large confederates came together and they heavily surpassed the Muslims in terms of numbers and equipment. So the Prophet ﷺ sent the women and children up to the elevated parts of Madinah, and he set their backs to Mount Sal’ and dug a trench between him and the enemy, with the enemy having surrounded them from above and from below. It was an enemy that had severe enmity towards them, and had they overpowered the believers they would have inflicted on them a tremendous massacre.

And in these events today, the enemies – including the Crusaders, the atheists, and the Rafidah and other murtaddin – have rallied against us and set out with their planes, battleships, and everything else they possess of strength, heading towards the lands of the Muslims and seeking to take control of them. They have surrounded these lands from all sides, as our Lord said concerning the confederates, “When they came at you from above you and from below you, and when eyes shifted [in fear], and hearts reached the throats and you assumed about Allah [various] assumptions. There the believers were tested and shaken with a severe shaking” (Al-Ahzab 10-11). In interpreting this ayah, Imam Ibn Kathir ﷺ said, “Allah ﷻ states – informing us of that situation, when the confederates descended around Madinah and the Muslims were confined in the utmost of hardship, and Allah’s Messenger ﷺ was among them – that

they were tried, tested, and severely shaken. So at that point, nifaq emerged, and those in whose hearts was disease gave voice to what they had within them. As for the munafiq, his nifaq emerged, and as for the one in whose heart was doubt, his condition became weak so he took in what he found within himself of evil whispers due to the weakness of his iman and the severity of the constrained situation he was in.” This marks the end of his ﷺ words.

Today, the people have traversed all paths. The confused and fainthearted have made assumptions of evil. This one thinks that none of the mujahidin will be able to stand before the confederates and that the Muslims will be wiped out, and this one thinks that if they were stand before them, the confederates would completely break them and surround them just as a bracelet encircles a wrist, and this one thinks that the lands of Iraq and Sham, and other lands of Islam, are no longer a refuge for the Muslims and are no longer under the Islamic State, so he considers fleeing to the lands of kufr, and this one thinks that what the scholars of prophetic traditions and hadith have informed him of glad tidings are nothing but false wishes and absurd superstitions.

Allah ﷻ then mentions the statement of a group of munafiqin who were in the camp of the Muslims in the Battle of Ahzab: “And when a faction of them said, ‘O people of Yathrib, there is no place for you to take up position [here], so return [home]’” (Al-Ahzab 13). The Prophet ﷺ had made camp with the Muslims at Mount Sal’ and dug the trench between him and the enemy. So a group of them said, “There is no place for you to take up position here today due to the large numbers of the enemy, so return to Madinah.” And it was said [that the meaning is], “You have no ability to remain upon the religion of Muhammad, so return to the religion of shirk.” And it was said [that the meaning is], “You have no ability to fight, so consider being protected under their authority.”

Allah ﷻ then mentioned the condition of the munafiqin in that battle as well as their statements in more than once place. Sometimes they would say, “You’re the ones who told us to take up position here and be steadfast on this front up until this time, but if we had left before this we would not have been afflicted.” And sometimes they would say, “Despite your small numbers and your weakness, you want to break the enemy. Your religion has deluded you.” This is as Allah ﷻ said, “When the hypocrites and those in whose hearts was disease said, ‘Their religion has de-

luded those [Muslims].’ But whoever relies upon Allah - then indeed, Allah is Exalted in Might and Wise” (Al-Anfal 49). And sometimes they would say, “You are insane and have no intellect. You want to bring destroy yourselves and destroy the people along with you.” And sometimes they would make other various types of extremely harmful statements. And after Allah ﷻ mentioned the condition of the munafiqin and the condition of the believers who remained steadfast in Surat Al-Ahzab, He encouraged His believing slaves to follow the example of His Messenger ﷺ during the likes of these events. He ﷻ said, “There has certainly been for you in the Messenger of Allah an excellent example for anyone whose hope is in Allah and the Last Day and [who] remembers Allah often” (Al-Ahzab 21). Thus, He ﷻ informed us that those who are tried by way of the enemy as Allah’s Messenger ﷺ had been have a good example in him, as they have been afflicted with the same thing he was afflicted with. As such, they should take him as an example with regards to relying on Allah and being patient, and not think that these events are intended to anger and humiliate them, for if that were the case, Allah’s Messenger ﷺ – the best of creation – would not have been tried with their likes. Rather, they are a means of achieving a high status and Allah erases one’s sins by way of them for those whose hope is in Allah and the Last Day and who remember Allah often. In interpreting this ayah, Imam Ibn Kathir ﷺ said, “This noble ayah is a main foundation with regards to taking Allah’s Messenger ﷺ as an example in one’s statements, deeds, and conditions. For this reason, Allah commanded the people to take the Prophet ﷺ as an example on the day of Ahzab with regards to his being patient, outdoing the enemy in patience, performing ribat, waging jihad, and waiting for the relief from His Lord ﷻ. May Allah’s blessings and peace always be upon him until the Day of Judgment. And for this reason, Allah ﷻ said to those who grew weary, were shaken, and became troubled in their affairs on the day of Ahzab, ‘There has certainly been for you in the Messenger of Allah an excellent example,’ meaning, ‘Will you not take him as an example and emulate his merits?’ And for this reason, He said, ‘for anyone whose hope is in Allah and the Last Day and [who] remembers Allah often.’” This marks the end of his ﷺ words.

And indeed, Allah dispersed the confederates in the year of the trench by way of what He sent upon them of an east wind, and by way of dividing their

hearts to the point that He scattered their strength and they did not achieve any good, as in His ﷺ statement, “And Allah repelled those who disbelieved, in their rage, not having obtained any good. And sufficient was Allah for the believers in battle, and ever is Allah Powerful and Exalted in Might” (Al-Ahzab 25). So we

And we will not miss the opportunity here to remind our mujahid brothers and the Muslims in general to take advantage of what remains of this virtuous month, about which Allah said, “The month of Ramadan [is that] in which was revealed the Quran, a guidance for the people and clear proofs of guidance and criterion”

(Al-Baqarah 185), for indeed from among the blessings of Allah ﷻ on His believing slaves is that He allowed them to reach this occasion of good, so that their souls might be cleansed of that which has clung to them, thereby becoming pure, and they could race to do good deeds and take advantage of its limited number of days.

The Prophet ﷺ

said, “When Ramadan comes, the doors of Jannah are opened, the doors of Hellfire are closed, and the devils are chained” (Reported by al-Bukhari and Muslim). So congratulations to those whom it reaches while they have submitted their faces to Allah and are doers of good, following the path of Ibrahim inclining toward the truth. Congratulations to those who act in accordance with all the laws of Islam. Congratulations to those who remain steadfast upon the truth and take hold of the Book with strength. Congratulations to those who respond to the caller of Allah, believe in His Messengers, wage jihad against His enemies, and affirm the truthfulness of His promise.

Therefore, O you soldiers of the Khilafah holding onto hot coals and remaining patient and steadfast upon the covenant, you who have known that this abode is but an abode of trial and tribulation, as Allah ﷻ said, “And We will surely test you until We make evident those who strive among you [for the cause of Allah] and the patient, and We will test your affairs” (Muhammad 31), know – may Allah have mercy on you – that today you are the battalion and vanguard of Islam in the face of the coalitions of kufr. So through your steadfastness and patience Islam will be honored



REMAIN PATIENT AND STEADFAST, O SOLDIERS OF THE KHILAFAH

ask Him ﷻ to disperse the confederates away from the Khilafah State just as He dispersed them away from His Prophet ﷺ and his noble companions ﷺ.

O Lord of the House, [we seek] forgiveness and repentance

*Lead us, by Your Might, to that which is correct
Place on us, by Your grace, the crown of victory
And place, on their multitudes of kufr, torment
For the wings of every individual have been humbled
And we have bowed our necks before Your Might*

O soldier of the Khilafah, ponder and take heed of what is taking place around you of events. Think and look, for by Allah, it is but one death and one killing, so be honored through your religion and hold onto your iman so that perhaps you would meet your Protector while He is pleased with you and while you are advancing forward, not retreating. And beware, O soldier of the Khilafah, beware of the gatherings of fitnah and avoid them, and follow the advice of your prophet ﷺ, who said, “Whoever obeys me has obeyed Allah, and whoever disobeys me has disobeyed Allah. Whoever obeys the amir has obeyed me, and whoever disobeys the amir has disobeyed me” (Reported by al-Bukhari and Muslim).

and the Muslims and their state will have victory, so show Allah from yourselves good.

O lions of Mosul, Raqqah, and Tal'afar, O marks of honor and glory and source of rage for the immoral, may Allah bless those forearms that maintain ablution and those bright faces. Strike the Rafidah and the murtaddin and attack them in unison, for he who resorts to his Creator and Protector will not be humiliated, and he who seeks protection from other than Him will not be honored. You are fighting in the path of Allah those who have disbelieved in Allah and are exerting yourselves as a means of attaining nearness to Allah. We consider you so and Allah is your judge. So renew and rectify your intentions, be patient upon the pain of wounds, outdo the allies of shaytan in patience and rub their noses in the dirt, and fear Allah, for truly that is the best of what you can equip yourselves with in war, and it is the best of plots, so that perhaps you might attain success. Indeed, victory requires but an hour of patience, and then the final outcome will be yours, with Allah's permission.

O soldiers of the Khilafah in the wilayas of Dijlah, Badiyah, Salahuddin, Dayala, Karkuk, North Baghdad, and Janub, and O soldiers of Islam in Fallujah, Anbar, and Furat, do not let the nights of this virtuous month pass by except that you have made the flocks of the Rafidah and murtaddin taste all manner of killing and destruction. Here they are today having entered your arena, so there is no good in a life in which the grandsons of the Majus prowl through lands which you have ruled with Allah's Shari'ah. So set up ambushes and explosive devices, split their heads by striking them with sniper bullets, and exterminate their multitudes with a storm of explosions.

O soldiers of the Khilafah in the wilayas of Halab, Khayr, Barakah, Hims, Hamah, and Dimashq, O grandsons of Khalid and Abu 'Ubaydah, O heroes of Islam, O lions of bravery, before you are the Nusayriyyah, the atheists from among the Kurds, and the Sahwat of apostasy in Sham. Pounce on them like raging lions, and enter upon them through every door. And do not miss your share of this month, so turn to your Lord with humility, obedience, and repentance. Seek shahadah, "And hasten to forgiveness from your Lord and a garden as wide as the heavens and earth, prepared for the righteous" (Al 'Imran 133).

O soldiers of Islam in the wilayas of Sinai, Misr, Khurasan, Yemen, West Africa, Somalia, Libya, Tunisia, Jazair, and all other places, continue your jihad and adhere to ribat and to your fronts, and do not give

the enemies of Allah respite for so much as an hour of the day. Strive hard to establish the shari'ah and rule of Allah in the land, for the goal of your jihad is for the religion to be entirely for Allah and for the entire earth to be ruled with Allah's Shari'ah.

O sons of the Khilafah in East Asia, we congratulate you on your conquest of the city of Marawi. Fear Allah and remain steadfast, and give thanks for the blessing which Allah has bestowed upon you. Seek Allah's help against your enemy, for He will suffice you, and He is sufficient for you. What an excellent Protector and what an excellent Supporter.

To the brave fighters and soldiers of the Khilafah from among the sons of Ahlus-Sunnah in the land of Persia, may Allah bless your actions against the enemies of the religion. You have healed the people's breasts, brought joy to the Muslims, and have wrought upon the mushrikin that which they were trying to guard against. So continue your strikes, for indeed the house of the Majusi state is weaker than the house of a spider.

To our brothers in 'aqidah and iman in Europe, America, Russia, Australia, and elsewhere, your brothers in your lands have absolved themselves of blame, so leap onto their tracks and take an example from their actions, and know that Jannah is beneath the shadows of swords.

O our imprisoned brothers everywhere, by Allah we have not forgotten you for so much as a day and we will not forget you, and you have a right upon us. So be patient and steadfast, and do not say anything other than good, for "Indeed, the greatness of reward coincides with the greatness of the tribulation, and truly when Allah ﷻ loves a people He tries them. So whoever is pleased will have the pleasure [of Allah] and whoever is angered will have the anger [of Allah]" (Reported by at-Tirmidhi). Increase in making du'a in this blessed month that the Most Kind and All-Aware makes a way out for you, and ask Him to grant your mujahid brothers victory, steadfastness, and consolidation. With Allah's permission, we will not spare any effort in rescuing you.

Our Lord, forgive us our sins and the excess committed in our affairs and plant firmly our feet and give us victory over the disbelievers.

And our final call is, all praise is due to Allah, the Lord of the Creation.



THE TWELVER RAFIDAH

DEVOUR THEIR OWN IDOLS

**PART 5 OF THE SERIES TITLED,
“ESTABLISHING THE ISLAMIC STATE”**

In the last three parts of this series we covered the development of the religion of the mushrik Twelver Rafidah and how their religion was built entirely on the corrupt principle of “the divine imamah,” which confines the right of leadership to a group of people whom they claim deserve it due to a covenant from Allah ﷻ and due to inheriting their authority from the Prophet ﷺ.

We discovered how they added to and subtracted from their religion over the course of the past centuries, due to the wavering nature of their religion’s foundation and their constant need to reinforce it with more lies and superstitions, which did not end when

they invented a personality whom they claim to have been born to a man who in reality did not have any children and then invented for him the story of his absence. They then connected his tale with the story of ‘Abdullah al-Mahdi whom the Muslims will appoint over their affairs at the end of times, and who will lead them in fighting the Dajjal and the mushrikin with him.

In this part of the series in which we conclude our discussion of the Twelver Rafidi experiment to establish a so-called Islamic State, we will endeavor to complete the story of the development of the religion of these people, and will arrive at the most recent of



THE TAGHUT OF THE RAFIDAH, ALI KHAMENEI, IS THEIR CURRENT LEADER THROUGH "WILAYAT AL-FAQIH"

the lies and deceptions put forth by their tawaghit, this being the theory of "wilayat al-faqih," which the political system of the Rafidi state of Iran is based on today, and which the Rafidah endeavor to spread so that it encompasses every land they are able to take control of.

The End of the Path of Misguidance... An Abyss

The predecessors of the tawaghit of the Rafidah put forth the theory of the divine imamah as a means of subverting the imams of their time, and to gather followers and supporters by convincing them that the Islamic State could not be established the way it was in its first era except if it were led by men from the household of the Prophet ﷺ, whom they regard as the trustees of the prophetic methodology, the inheritors of the knowledge of the prophets, and the ones who are alone eligible to have the people follow them due to alleged characteristics they had given them, such as infallibility, the knowledge of the unseen, and other than that.

And when they deemed anyone who rules the people, judges between them, issues religious fatawa for them, or implements the rites of the religion among them – such as the congregational prayer, the zakah, jihad, and other than that – as being a taghut, unless it was their imams or those whom their imams had appointed to carry out these duties, it became a trap which they had created for themselves due to their line of imams being cut off and their imams completely disappearing from the earth. This was because it meant – based on their corrupt principle – that the people had to remain without a jama'ah, and without

an imam who they could rally behind, pray behind, and fight their enemies behind, and without a judge who would settle their disputes, all this in addition to the rulings of the Shari'ah being suspended and the people submitting to the rulings of the tawaghit, and in addition to the rites of the religion being abolished and its symbols ceasing to exist. And all this so that there would come about the conditions which they claim are necessary for the emergence of their absent, fabricated imam in order to rule them, lead them, and govern them with justice, and rule them with the Shari'ah.

From the Leadership of an Infallible Person to Wilayat al-Faqih

Generation after generation, the tawaghit of the Rafidah would endeavor to free themselves of the shackles which they had placed on their own necks and the fetters with which they had bound their own hands and feet, and would endeavor to come out of the trap which they had dug themselves into. So they began to work on justifying their fulfillment of the roles which they had previously confined to their absent imam, beginning with issuing fatawa, judging, collecting the khums, and overseeing the awqaf (endowments) and the wealth of the orphans, until they eventually made the claim that they had the right to rule the people as deputies of the imam, and claimed that they had taken that right with regards to all of that from the absent imam, either through letters falsely attributed to him, or narrations falsely attributed to their previous imams. And as such, the affair of the tawaghit of the Rafidah reached a point where

they appointed themselves as trustees to their kings, and based on that, took charge of the affairs of rule and governance as deputies of the imam with the authority they claimed to have taken from their imams, as had been the case with the popes of the Christians with the kings of Europe centuries ago. So if they accepted anyone, they declared his state to be an Islamic State and permitted their followers to fight behind him and to likewise seek judgment from him, while at the same time maintaining a monopoly on the wealth of the khums as deputies of the imam. And if they rejected the rule of any king, they declared him to be a taghut and incited their followers to disobey him and overthrow him.

And when the disputes between the evil scholars whom the Rafidah follow and their kings grew worse, each side began plotting against the other and began striving to gain a monopoly so they could rule without the other. So there emerged among the scholars of the Rafidah individuals who openly declared that it was obligatory for the rule to be in their hands alone, and they thereby developed the theory of the divine imamah through which they claimed the right of their imams to take charge of the affair of the Muslims, so they could then transfer this right to themselves as they had done with all the other affairs that had initially been specific to their imams and which they then permitted for themselves. And so there emerged the theory of wilayat al-faqih, which in reality is a means of discreetly revolting against the foundation of their false religion by taking all the authority which they had confined to their alleged imams and granting it to men who do not possess the characteristics which they had previously claimed were mandatory for the ruler to have, so that he would be just and would establish the religion upon the prophetic methodology, with the most important of these characteristics being that he be immune from making mistakes, and that he have knowledge of all things, whether open or hidden, present or absent. They were able to overlook these characteristics by modifying them and reducing them to a certain degree so that they would suit them.

So in place of their stipulation that the ruler be immune from making mistakes, they sufficed with the condition that he be outwardly just, and in place of their stipulation that he have knowledge of all things, they sufficed with the condition that he have the knowledge required in order to rule with their shari'ah, meaning that he be knowledgeable of the statements of their imams, and is capable of exercising

ijtihad with their statements and taking religious rulings from them.

They even dared to seek for themselves the position of “successor to the imam” in place of what they had previously sufficed with of the position of “deputy to the imam.” They then came to what they had previously rejected of Ahlus-Sunnah’s rulings related to imamah – the foundation of which is succeeding the Prophet ﷺ in leading his ummah and governing them with the shari’ah of the Lord of the creation – so that they could take these rulings and clarify with them this theory of wilayat al-faqih along with what they added to them of heresies and of the opinions of their brothers, the Mu’tazilah, who are falsely associated with Ahlus-Sunnah concerning this matter.

The Rafidah Nullify the Foundations of Their Religion

The tawaghit of the Rafidah went back and affirmed that a state becomes Islamic when it is ruled by the shari’ah of Islam, and that because the reason for its establishment is to establish the religion, it was obligatory to appoint a ruler who would establish this religion and rule by this shari’ah, keeping in mind their belief that the religion which was obligatory for this government to establish was their false, manmade religion, and that the shari’ah that was obligatory for it to rule by was their taghut shari’ah, which is based on taking their scholars as lords besides Allah ﷻ.

Likewise, they affirmed that appointing this imam could only be done by selecting him, not through a nass or through authority inherited from the prophet. As such, it was permissible for whoever fulfilled the conditions of the khalifah to become the ruler. In fact, that would be obligatory upon him, and it would be obligatory upon those who were capable of selecting him to select him, so that he would establish their religion and rule by their shari’ah, and so that this ruler would be a “guardian over [the affairs of] the believers” and a successor to the imam who would assume his position and take up the rights he had over all those who believed in that absent imam.

Thus, they were forced to eradicate their creed of “waiting” through their admission that “the Islamic State could not be established except by the believers endeavoring to establish it,” and as a result, they were likewise forced to denounce those who called for the people to sit back and wait for the return of the imam so that he could establish the just state which could

not be established by anyone else, and who forbade any actions taken to hasten this to occur, and who even considered any banner that emerged in order to establish this state before the return of their imam as being a banner of Jahiliyyah and those who raised such banners as being devils. So as long as the “Islamic government” could be established in the absence of the “infallible imam,” it was even more appropriate to permit – and even make it obligatory – that the people come out and be active in order to establish this government.

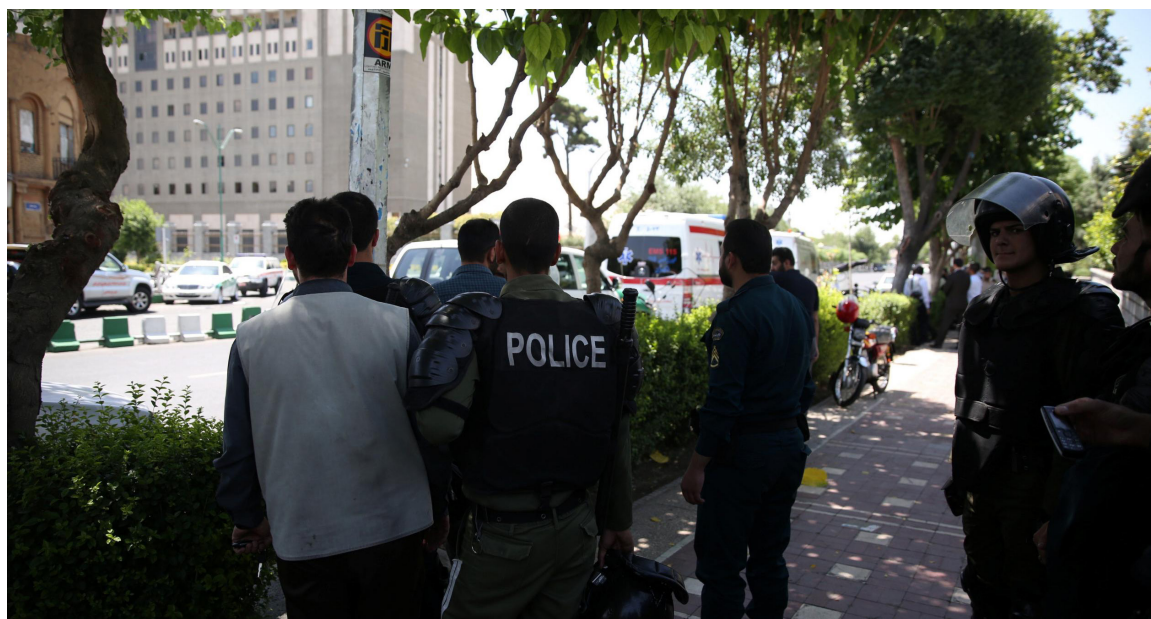
From the “Major Absence”... to a Total Absence

And so we find the main taghut of the Rafidah, Khomeini, affirming in his famous book, “al-Hukumat al-Islamiyyah,” the evil effects of the heresies they introduced and through which they thought they would reach a position to rule the people with their shari’ah. The dead Khomeini states, “More than 1000 years have passed since the major absence of our imam, the Mahdi, and thousands more may pass before the situation may require the coming of the awaited imam, so will the rulings of Islam remain suspended throughout these long years?” He also states, “Do not say, ‘We will leave off [the rulings] until the emergence of al-Hujjah (the Mahdi), peace be upon him, for [in that case], why don’t you leave off the prayer as you continue waiting for al-Hujjah?!’” He then goes on to affirm the obligation of establishing the Islamic State for the sake of establishing the rulings of the religion. He states, “Everyone who argues the opinion that it is not necessary to form an Islamic government is rejecting the necessity of applying the rulings of Islam and is calling to the freezing and suspension of these rulings.

Khomeini moves beyond the Rafidah’s obligating of the presence of the imam in every era and place and instead obligates the presence of a governing authority, as he considers that what is obligatory to be

present is leadership itself. He states, “The presence of a governing authority who assumes leadership over the system and the implementation of the Islamic laws is necessary, because he prevents oppression, transgression, and corruption, bears the trust, guides the people to the path of truth, and abolishes the heresies of the deviants and the obstinate. Wasn’t the Khilafah of Amirul-Muminin (he means ‘Ali ﷺ) established for that purpose?”

And for the purpose of permitting wilayat al-faq-



THE ISLAMIC STATE’S OPERATION SHOOK THE CITY OF TEHRAN, THE CAPITAL OF THE RAFIDI STATE

ih, the taghut, Khomeini, makes the qualification for ruler to be what he has determined of conditions for leadership, and not according to a nass (verbatim appointment), as such conditions cannot be met with the absence of the imam. He states, “Although there is no text that clarifies the characteristics of the one who acts as deputy to the imam during his absence, the characteristics of the ruler are found in any person who is deemed to be qualified to rule the people.”

The dead Khomeini even made the act of working towards forming this government an aspect of having iman in wilayah, which is one of the principles of their religion. He states, “Having iman in the necessity of forming this government and creating those institutions is a part of one’s iman in wilayah.” He then emphasizes that the one who leads this government assumes the roles of the imams without acquiring their position or status, “because our words here do not revolve around one’s status or level, but rather, around the functional role,” just as the infallible imam’s as-



THE RAFIDAH RAISE A NEW GENERATION TO CARRY FORWARD THEIR CORRUPT THEORIES AND THEIR FALSE RELIGION

sumption of the roles of governance does not reduce him to the level of other rulers, “for indeed, the imam holds a praiseworthy position, a lofty status, and a formative khilafah to whose leadership every atom of the universe submits, and that from the necessary aspects of our madhhab is that our imams hold a position that cannot be attained by a king, nor by a prophet.”

And with this, the tawaghit of the Rafidah left for their imams that by which they ascribe them as partners with Allah ﷻ in His names and attributes, in calling upon them, and in seeking to attain nearness to them through acts of obedience, and they removed from them some of what they had claimed for them of the right to legislate and rule. So those whom they refer to as “fuqaha” (jurists) hold within their hands the affair of legislation in the name of *ijtihad*, and it is upon the followers to obey them in that, due to them being the deputies of the imam. And when these tawaghit assumed the position of ruling over the people directly and implementing their laws on them, the need for the absent imam completely ceased to exist. And as long as it was possible to establish their false religion, implement their manmade shari’ah, rob the people of their wealth in the name of “khums,” and fight their enemies in the name of “jihad,” all in the absence of the imam, what then would be the need for the return or emergence of the imam if there were no difference between him being present or absent?

Based on this, the Rafidah today are divided concerning the theory of *wilayat al-faqih*, with one camp supporting it and viewing it as an obligation, and another camp opposing it and continuing to insist on the theory of *intidhar* (waiting), and deeming it forbidden to establish any states before the return of their imam from his absence, and yet another camp accepting it on the basis that it will pave the way for the return and emergence of their imam by bringing about the right

conditions through the increase of his supporters, the preparation of military equipment, and the increase of their strength – all of which would remove the absent imam’s fear of his enemies – and even by deeming those states that function on the basis of *wilayat al-faqih* as being a means of spreading corruption in the land, so that the earth would be filled with injustice and turmoil, and this would become a cause for the emergence of the imam so that he could fill it with justice and security.

However, the voices of those who back *wilayat al-faqih* are the loudest today, due to their grip on the reigns of authority and the state, and their possession of extensive human and financial capabilities through what they control of Iran’s resources and what they’ve seized of the resources of Iraq and other countries.

What Comes After *Wilayat al-Faqih*

The scholars of the Rafidah who believe in *wilayat al-faqih* have restricted to themselves that which they had previously restricted to their imams, and they did so based on their understanding of the narration which states, “The scholars are the inheritors of the prophets,” a statement which they attribute to Ja’far as-Sadiq ؑ. The dead Khomeini stated, “And if we were to look to the statement of Allah ﷻ, ‘The Prophet is more worthy of the believers than themselves’ (Al-Ahzab 6), and ponder his (i.e. Ja’far as-Sadiq) statement, ‘The scholars are the inheritors of the prophets,’ we would come to know that leadership is from the titular affairs which can be transferred, and this is not traditionally impossible.” He also states, “‘Hujjah of Allah’ means that the imam is the people’s point of reference in all their affairs, and Allah has designated him and granted him authority over all the affairs which bring benefit and happiness to the people, and likewise are the

jurists, for they are the points of reference and leaders of the Ummah.”

And they considered themselves as having been appointed by their imams to judge between the people, and as such, the iman of their followers in the leadership of these jurists over them was an aspect of their iman in the leadership of their “infallible” imams. Khomeini mentions a narration from Ja’far as-Sadiq which states, “Make as a judge between you a man who knows our halal and haram, for indeed I have appointed him over you as a judge.” After mentioning this narration he states, “Based on what this narration necessitates, the scholars have been appointed by the imam to govern and judge between the people, and their position continues to be safeguarded for them.” With that, they considered that if Ahl al-Hall wal-’Aqd (those who appoint and remove the ruler) selected an individual who was qualified to rule (because he possessed the two conditions they considered to be fundamental, the conditions of being just and having juristic knowledge), it was on the same level as a nass, which they previously made to be a condition for imamah or for being the deputy to the imam.

Through the sum total of what we’ve mentioned, it becomes clear that the Rafidah today, with their application of the theory of divine imamah – upon which their religion is established – and other principles and theories that branch from it, greatly resemble the mushrikin of the Arabs who would craft idols with their own hands out of dates in order to worship them besides Allah, and would then eat them when they became hungry. As such, the tawaghit of the Rafidah gradually did away with their principles and theories, due to the benefits they found elsewhere, after having initially taken them for centuries as idols which they worshiped and a basis for wala and bara, over which they either established ties of affection or declared enmity.

The Path of those Who Are Guided... Not the Straying of the Misguided

This is how the religion of the Rafidah developed over the course of the past centuries, leading to them affirming the correctness of what that over which they abandoned the jama’ah of the Muslims – their denunciation of the legitimacy of the leadership of the rightly guided khulafa due to the Muslims having selected them, and their claim that a divine text (nass) and prophetic will (wasiyyah) were obligatory for anyone who

deserved leadership over the affair of the Muslims. This was so that they could restrict it to ‘Ali ؑ and his sons after him based on what they claimed for them of a nass and wasiyyah, and thereby reject the leadership of all those who assumed leadership over the affair of the Muslims, declare their enmity towards them and fight them, add to their religion, introduce many heresies therein, and go to extremes in fabricating lies against Allah ﷻ, His Messenger, and the Messenger’s household, all in order to aid their religion and isolate their madhhab from the religion of the Muslims, to the extent that it became an independent religion established upon shirk and superstition, which they had no narrations they could depend on in order to follow it and no intellect that they could depend on in order to take from it.

This is how all false madhhabs and misguided groups develop, which claim that they are striving to establish the Islamic State and which proceed upon heretical paths for which they have no evidence or narrations from the righteous Salaf. These heretical paths thus lead them away from the correct path and cast them into the chasms of shirk and kufr even though they claim to want to establish the religion. So they stumble into these chasms as if they were blind and they change their colors as if they were chameleons, to the extent that you would not know of any principle which they use as their foundation. And if they were to agree with some aspect of the truth in some of their statements and deeds, they would not intend by it except that which they intended with any of the paths of misguidance which they had previously followed. So if they were to find within that truth something which they crave, they would cling to it, and if they were to find something other than that, they would criticize it and go back to tossing about in their confusion, searching for guidance on the paths of deviance.

As for Ahlus-Sunnah wal-Jama’ah, who proceed upon the prophetic methodology in their endeavor to establish the religion, they are upon one path which they have not left since their prophet ﷺ was sent and until Allah inherits the earth and all those upon it. They were not confused by the various paths, and did not follow any deviant roads. Rather, they cling to the straight path of Allah, which is His Book and the sunnah of His Prophet ﷺ, and they hold firmly to the strong rope of Allah, which is the Jama’ah of the Muslims. They believe in Allah in truth, place their trust in him truthfully, and wage jihad in His path sincerely, and Allah guides them upon the straight path.



THE RULING ON GHANIMAH, FAY, AND IHTITAB

All praise is due to Allah, the Lord of the creation. May blessings and peace be upon the most noble of the messengers, and upon his family and all his companions. As for what follows.

Indeed, the lying, government scholars have resorted to distorting the fiqh of jihad, just as they distorted the tawhid with which the prophets and messengers had come. They have made the People of the Scripture, the Majus, and the mushrikin out to be the brothers and allies of the Muslims. They sought to reconcile between the religions and to make them all one, so they declared – through their books and fatwas – that the blood and wealth of these disbelievers was

impermissible to violate. The condition of these scholars is like that of the Jews about whom Allah ﷻ said, “Among the Jews are those who distort words from their [proper] usages” (An-Nisa 46).

Killing the kuffar in their own lands or stealing their wealth are among the issues widely discussed by the fuqaha. However, these taghut scholars promoted the fiqh of pacifism, strove to erase these issues from the religion of Islam, replace them with the manhaj of humiliation and subservience to the kuffar, and subjugate the people to the new religion they had established, which was built on the foundation of “the peaceful co-existence of all religions,” the solidification of “the principles of Islam,” pacifism, and the abolishment of jihad.

Suddenly, you find many of those who associate themselves with knowledge and Islam almost agreeing on prohibiting a matter on whose permissibility the Ummah previously had ijma’. And this wouldn’t be strange if we were to reflect on the statement made by Anas Ibn Malik ؓ when az-Zuhri entered upon him in Dimashq and said to him, “What is it that is making you weep?” So Anas said, “I could not recognize anything [of the acts of worship] that I had come to witness except for the prayer, and now even the prayer has been lost” (Reported by al-Bukhari).

So how would it be if he were to have reached our era, in which clear rulings in the Book of Allah, the sunnah of Allah’s Messenger ﷺ, and the ijma’ of the Salaf have been wiped out? And among the rulings that have been done away with is the ruling on the blood and wealth of the harbi (belligerent) kuffar, and the fact that their blood does not have ‘ismah (protection from being violated) except through their embracing of Islam or through a covenant that is valid in the Shari’ah, and as such, it is permitted for the Muslim to shed their blood and take their wealth as he wishes, in accordance with the example of the Prophet ﷺ and his noble companions ؓ. But you find today that the scholars and the callers to misguidance criticize the muwahhidin and accuse them of distorting the image of Islam on account of the very deeds that were carried out by the Sahabah, such as Abu Basir and Abu Jandal ؓ. And at the same time, you do not hear from them a single word when their masters from among the tawaghit of the West and the East loot the wealth of the Muslims. And indeed, the Islamic State has taken it upon its shoulders to wage jihad against the enemies of this religion – from among the kuffar and mur-taddin – with sword and spear, and with proofs and

clarifications until the religion is entirely for Allah and until there returns the Muslims their religion, clear and pure, as it had been before. Allah ﷻ said, “And fight them until there is no fitnah and [until] the religion, all of it, is for Allah. And if they cease - then indeed, Allah is Seeing of what they do” (Al-Anfal 39).

In this article, we will clarify the ruling on the wealth of the harbi kuffar in their lands, and demonstrate that what is taken from them can include that which is ghanimah, that which is fay, and that which is talassus and ihtitab (wealth taken through fraud and deception). We will also mention the statements of some scholars on this subject and respond to some misconceptions. Likewise, we will not miss the opportunity to mention some of the benefits of taking their wealth in the framework of the comprehensive war between the Khilafah state and the nations of kufr altogether. And it is Allah who grants success and who guides to the straight path.

The Blood and Wealth of the Harbi Kafir Is Permissible to Violate

The default with regards to the blood and wealth of the harbi kuffar is that it does not have ‘ismah. The scholars have an ijma’ that the ruling of Allah concerning the harbi kuffar is that neither their blood nor their wealth has ‘ismah. Rather, both their blood and wealth are permissible for the Muslims.

Imam Ibn Taymiyyah ؒ said, “And kufr alongside muharabah (belligerence) is present in every kafir, so it is permitted to enslave him just as it is permitted to kill him” (Majmu’ al-Fatawa).

And indeed, the harbi kuffar – according to the terminology of the fuqaha – are not only those kuffar who are at war with the Muslims. Rather, the harbi kuffar include all those to whom the Muslims have not granted security, either with a dhimmah contract, a covenant of security, or a ceasefire treaty, regardless of whether they are soldiers enlisted in the military, or non-combatants and others from among the common masses of the kuffar. Their blood and wealth is permissible for the Muslims, and this ruling encompasses all mushrikin everywhere. Allah ﷻ said, “Then kill the polytheists wherever you find them and capture them and besiege them and sit in wait for them at every place of ambush. But if they should repent, establish prayer, and give zakah, let them [go] on their way. Indeed, Allah is Forgiving and Merciful” (At-Tawbah 5). He ﷻ also said, “But if they repent, establish prayer, and



THE MURTADD ABU BASIR AT-TARTUSI, A PROPONENT OF MISCONCEPTIONS RELATED TO THE KUFFAR'S VISAS

give zakah, then they are your brothers in religion” (At-Tawbah 11). So the reason that their blood has been made permissible is their committing of shirk. Therefore, if they repent from shirk, their blood is protected. Ibn Qudamah said, “There is no qisas (punishment of retribution) for one who kills a harbi kafir, due to the statement of Allah ﷻ, ‘Then kill the polytheists wherever you find them’ (At-Tawbah), nor for the one who kills a murtadd. And because he (i.e. the murtadd) is one whose blood is permissible to shed, he is more resembling of the harbi kafir” (Al-Kafi fi Fiqh al-Imam Ahmad).

And in the Sunnah, Ibn ‘Umar ؓ narrated that Allah’s Messenger ﷺ said, “I have been commanded to fight the people until they bear witness that there is no god but Allah and that Muhammad is the Messenger of Allah, and until they establish the prayer and pay the zakah. If they do that, they have protected their blood and their wealth from me except by a right of Islam, and their reckoning is upon Allah” (Reported by al-Bukhari and Muslim).

So there is no ‘ismah for blood and wealth except by entering into Islam.

Imam at-Tabari ؓ said, “The ijma’ is that the ruling of Allah on the harbi mushrikin is that they are to be killed” (Jami’ al-Bayan fi Tawil al-Quran).

Imam ash-Shafi’i said concerning that which gives ‘ismah to the blood of the kuffar, “Allah ﷻ made the blood and wealth of the kafir permissible, unless he pays the jizyah or is given a covenant of security for a period of time” (Al-Umm by ash-Shafi’i).

He ؓ also said with regards to the one granted a covenant of security, “The covenant which I described

as being for an indefinite period of time can only be given for a finite period of time and is given to the mu’ahid himself (the one seeking the covenant). As long as he upholds the covenant, it is applicable to him, but if he withdraws from it he becomes a harbi whose blood and wealth are permissible” (Al-Umm).

Dar al-Kufr Is a Land of “Ibahah”

Dar al-Harb – or Dar al-Kufr – is a land of “ibahah” (i.e. a land where the blood and wealth of its inhabitants are permissible to violate), and this is based on what was previously presented as evidence that committing shirk with Allah ﷻ renders one’s blood and wealth permissible, and as such, the blood and wealth of the kuffar are permissible for the Muslims.

Imam ash-Shafi’i said ؓ said in his book, al-Umm, “The land [of dar al-harb] is permissible [for a Muslim to violate blood and wealth therein] because it is a land of shirk.”

Al-Jassas al-Hanafi said, “Anything that is in dar al-harb is not a valid possession, because it is a land of ibahah and the wealth of its inhabitants is permissible” (Ahkam al-Quran).

Ibn Abi Zayd al-Qayrawani al-Maliki said, “Sahnun said, ‘And if a people in dar al-harb embrace Islam, it is permissible for them to kill whoever they can and take their wealth’” (An-Nawadir waz-Ziyadat).

Shaykh Hamd Ibn ‘Atiq said, “And those who have shared in the opinions of the scholars known for extensively researching issues have no doubt read that if shirk emerges in a given land, the forbidden matters are openly practiced there, and the symbols of the religion

are undone therein, that land becomes a land of kufr, the wealth of its people is taken as ghanimah, and their blood is rendered permissible” (Ad-Durar as-Saniyyah fil-Ajwibat an-Najdiyyah).

The Wealth of the Kuffar Is Either Ghanimah, Fay, or Ihtitab

Imam Ibn Taymiyyah rahimahullah said, “As for ghanimah, it is wealth that is taken from the kuffar through fighting” (Majmu’ al-Fatawa).

Allah has permitted ghanimah for the Muslims. He rahimahullah said, “So consume what you have taken of war booty [as being] lawful and good, and fear Allah. Indeed, Allah is Forgiving and Merciful” (Al-Anfal 69).

And in the Sahihayn, Jabir Ibn ‘Abdillah rahimahullah narrated that the Prophet rahimahullah said, “I have been given five things which none has been given before me: I have been aided with terror for the distance of one month’s march, and the earth has been made a place of prayer and a means of purification for me, so let any man from my ummah whom the prayer has reached pray [wherever he is], and ghanimah has been permitted for me and was not permitted for anyone before me, and I have been granted intercession, and a prophet would be sent to his people specifically whereas I have been sent to all of mankind.”

As for fay, “It is that which is taken from the kuffar without any fighting” (Majmu’ al-Fatawa).

Allah rahimahullah said, “And what Allah granted as fay to His Messenger from among them – you did not spur for it [in an expedition] any horses or camels” (Al-Hashr 6).

As for ihtitab or talassus, it is to plunder the wealth of the kuffar through fraud and deception, and it is wealth that is permissible if one does not explicitly grant security to them. There is no legitimate difference of opinion among the scholars concerning its permissibility. However, they differed as to whether it is to be regarded as ghanimah, or merely as permissible income that is specific to the one who takes it.

The Scholars’ Opinions on What Is Subject to Khums from the Wealth of Ihtitab

Talassus occurs with a raid that takes place either with or without the permission of the imam, and with or without the presence of a strong force. It also occurs without a raid taking place, as in the case of the talassus carried out by a prisoner after he becomes free, or talassus carried out by a merchant through a sale

transaction or by denying a person his wealth, or talassus carried out by one who embraces Islam in dar al-harb. In each of these cases there are details mentioned by the scholars with regards to what is subject to the khums and what is not.

Firstly: Talassus Accompanied by a Raid

The majority of the scholars hold that if either one Muslim or a group of Muslims who comprise a force of strength carry out a raid in dar al-harb and take wealth by force or through deception, this wealth is subject to the khums. The majority did not specify a certain number of people as a condition for strength to be achieved. Imam al-Baghawi ash-Shafi’i rahimahullah said, “Regardless of whether they are few or many in number, the khums belongs to those who have a right to the khums and the remaining wealth belongs to them (i.e. those who took the wealth from the kuffar). Even if it were just one man who entered dar al-harb, fought a harbi, and took from him some wealth, that wealth would be subject to khums and what remained after subtracting the khums would be his” (At-Tahdhib fi Fiqh al-Imam ash-Shafi’i).

As for the Hanafis, Abu Yusuf placed a condition that it must be nine Muslims or more before the wealth is subject to khums because that is the number by which strength is achieved. As for individual Muslims [less than nine in number] carrying out raids, the Hanafis did not view the wealth they take as being subject to khums, and instead considered it to be a permissible form of income, unless the one carrying out the raid on dar al-harb did so with the permission of the imam, as in that case he would be reinforced with the strength of the imam and as such, he would take the ruling of a sariyyah (detachment of troops).

Secondly: Carrying Out a Raid or Talassus with or without the Imam’s Permission

The majority of scholars did not differentiate between those who have the permission of the imam and those who don’t, and they held the opinion that regardless of whether one heads out with or without the imam’s permission and then takes the wealth of the kuffar, that wealth is subject to khums. Imam al-Baghawi ash-Shafi’i rahimahullah said, “And if a group carries out a raid without the imam’s permission, it is disliked, because if they were to head out with his permission he would look into their circumstances and send them aid. So if

they do it without his permission and they take ghanimah, what they take as ghanimah is subject to khums” (At-Tahdhib fi Fiqh al-Imam ash-Shafi’i).

Abu Muhammad ath-Tha’labi al-Baghdadi al-Maliki said, “And whoever enters dar al-harb alone to steal wealth and subsequently obtains ghanimah, the khums is taken from it, and Malik made no distinction between him entering with or without the imam’s per-

“What is your opinion in the case of one or two men who go out from the city or the country, carry out a raid in dar al-harb, and obtain ghanimah? Is what they obtained subject to the khums?” He said, “What they obtained is not subject to the khums because these two men can be compared to a thief with regards to what they’ve obtained, so it belongs to them.” I said, “But if the imam sends a man from the military camp as a

vanguard and he obtains ghanimah, is it subject to the khums, with the remainder being divided between him and the soldiers in the camp?” He said, “Yes.” I said, “But what’s the difference between this man and the other two men?” He said, “Because this man was sent by the imam from the military camp, and the military camp is a means of support for him, whereas the other two men did not come from the military camp. They only came out of the



GHANIMAH IS THE PUREST OF PROVISIONS

mission” (Uyun al-Masail by al-Qadi ‘Abdul-Wahhab al-Maliki).

This is the opinion of the majority, and it is one of the opinions reported from Imam Ahmad. In mentioning the opinion reported from Imam Ahmad, Ibn Qudamah said, “That their ghanimah is like the ghanimah of anyone else: The imam takes the khums from it and divides the rest among them. And this is the statement of most of the scholars – including ash-Shafi’i – due to the general nature of Allah’s ﷻ statement, ‘And know that anything you obtain of war booty – then indeed, for Allah is one fifth of it’ (Al-Anfal 41)... to the end of the ayah. And qiyas is made based on [the ruling that would apply] if they were to have entered with the imam’s permission” (Al-Mughni by Ibn Qudamah).

As for the Hanafis, they differentiated between those who have the imam’s permission and those who do not. Abu Yusuf said, “I asked Abu Hanifah, saying,

city or the country, voluntarily, and without the imam’s permission” (As-Siyar as-Saghir).

This opinion is one of the opinions reported from Imam Ahmad. In mentioning this other opinion reported from Imam Ahmad, Ibn Qudamah said, “It belongs to them without being subject to the khums.” This is the opinion of Abu Hanifah, because it is a permissible form of income obtained without jihad, so for them it was comparable with ihtitab (gathering wood), for jihad is only carried out with the permission of the imam, or by a group that has strength. As for this, it is robbery and theft, and it is merely the obtainment of income” (Al-Mughni).

There is a third opinion, and it has also one of the opinions reported from Imam Ahmad. It is that they have no right to it, and that in fact it belongs to the Muslims, because they are sinning by heading out without the imam’s permission. Ibn Qudamah said, “With regards to a slave that flees to the Romans and

then returns and has goods with him, Ahmad said, “The slave belongs to his master, and what is with him of goods and wealth belongs to the Muslims, because [such slaves] have committed a sin with this deed of theirs, so they have no right to it (i.e. the goods)” (Al-Mughni).

Thirdly: The Talassus of a Merchant, or a Prisoner Who Has Become Free and Resides in Dar al-Kufr, or One Who Embraces Islam There

Anyone who examines the difference of opinion among the scholars concerning this issue will find that from among the reasons for wealth being subject to the khums is that it is taken by force and with fighting, and this is a condition stipulated for ghanimah. Likewise, another reason is the permission of the imam, as it is referred to as jihad when one fights behind him. As for anything other than that, the scholars have not included it in the category of what is referred to as ghanimah, and have instead referred to it as a permissible form of income, comparable to hunting or gathering wood, and this is like the case of talassus carried out by a merchant, or a prisoner who has become free, or a Muslim who resides among the kuffar, or one who embraces Islam in dar al-harb, and the evidence for this is what Imam at-Tabari rahimahullah reported in his tafsir from Salim Ibn Abil-Ja’d concerning the tafsir of Allah’s swt statement, “And whoever fears Allah - He will make for him a way out” (At-Talaq 2). Salim said, “It was revealed concerning a man from [the tribe of] Ashja’ who was afflicted by hardship. So he came to the Prophet swt, who said to him, ‘Fear Allah and have patience.’ So he went back, and then found his son, who had been taken prisoner by the enemy. Allah had liberated him from them and he took some of their goats [when he escaped]. So he came and mentioned this to Allah’s Messenger swt and said, ‘Is it okay for me, O Messenger of Allah?’ So he said, ‘Yes’” (Jami’ al-Bayan fi Tawil al-Quran).

So this Muslim prisoner took these goats after escaping from them, and the Prophet swt did not subject them to the khums because they were obtained in dar al-harb, outside of Muslims’ area of authority, without any fighting and without his swt permission, so he didn’t consider it ghanimah. For this reason, the condition for wealth to be considered ihtitab is that it be taken in dar al-harb without the imam’s permission. And this ruling is actualized in the case of a merchant if he steals wealth in dar al-harb. Imam al-Baghawi

rahimahullah said, “And if he were to enter dar al-harb and take something from a harbi by way of a sale transaction, and then denied him his wealth and fled, [that wealth] belongs specifically to him and is not subject to the khums” (At-Tahdhib fi Fiqh al-Imam ash-Shafi’i).

And it is the same ruling in the case of those who reside in dar al-harb and have not explicitly granted the kuffar security, and likewise those who embrace Islam in dar al-harb and then steal from the kuffar. This is due to the conditions that were present in the case of the one who took the goats in the time of the Prophet swt, and there is no evidence for those who say that this wealth that was taken from the kuffar is subject to the khums. Ibn Abi Zayd al-Qayrawani said, “Sahnun said, ‘And if a people embrace Islam in dar al-harb, it is permissible for them to kill whoever they can and take their wealth’” (An-Nawadir waz-Ziyadat).

And there is no difference with regards to the owner of the wealth, so one can steal the wealth of a man, a woman, or a child from among the kuffar.

How the Wealth Taken from the Harbi Kuffar Is to be Divided

Ghanimah: Allah swt said, “And know that anything you obtain of war booty – then indeed, for Allah is one fifth of it and for the Messenger and for [his] near relatives and the orphans, the needy, and the [stranded] traveler, if you have believed in Allah and in that which We sent down to Our Servant on the day of criterion – the day when the two armies met. And Allah, over all things, is competent” (Al-Anfal 41).

So four-fifths of the ghanimah go to the mujahidin who took that ghanimah, and the remaining one-fifth goes to the categories of people mentioned in the ayah of ghanimah in Surat Al-Anfal. Ibn ‘Umar and Ibn Abbas rahimahumalrahim both narrated, saying, “Allah’s Messenger swt would divide the khums into five portions,” meaning, the remaining one-fifth would be divided into five portions. Imam Ahmad said, “The khums belonging to Allah and His Messenger is one [portion], and for the near relatives one portion – and they are the relatives of the Prophet swt, those being the tribes of Bani Hashim and Bani al-Muttalib, as the Prophet swt did not divide this portion except among them – and for the orphans one portion, and for the needy one portion, and for travelers one portion” (Masail Ahmad Ibn Hanbal Riwayat Ibnihi ‘Abdillah).

What the Portion of Allah and His Messenger ﷺ Is Spent On:

The portion of Allah and His Messenger ﷺ – according to the correct opinion – is fay that is spent on horses, weapons, and the interests of the Muslims. Ibn Qudamah said, “Allah only attributed it to Himself and His Messenger so that it be known that what concerns him is the maslahah (the Muslims’ interests), and that this is not specific to the Prophet ﷺ such that it comes to an end with his death” (Al-Mughni by Ibn Qudamah).

Fay: Allah ﷻ clarified that which fay is to be spent on in Surat Al-Hashr:

“And what Allah granted to His Messenger of fay from the people of the towns – it is for Allah and for the Messenger and for [his] near relatives and orphans and the [stranded] traveler – so that it will not be a perpetual distribution among the rich from among you. And whatever the Messenger has given you – take; and what he has forbidden you – refrain from. And fear Allah; indeed, Allah is severe in penalty. For the poor emigrants who were expelled from their homes and their properties, seeking bounty from Allah and [His] approval and supporting Allah and His Messenger, [there is also a share]. Those are the truthful. And [also for] those who were settled in Madinah and [adopted] the faith before them. They love those who emigrated to them and find not any want in their breasts of what the emigrants were given but give [them] preference over themselves, even though they are in privation. And whoever is protected from the stinginess of his soul – it is those who will be the successful. And [there is a share for] those who came after them, saying, ‘Our Lord, forgive us and our brothers who preceded us in faith and put not in our hearts [any] resentment toward those who have believed. Our Lord, indeed You are Kind and Merciful’” (Al-Hashr 7-10).

The scholars differed as to whether or not fay is subject to the khums, and the reason for their difference of opinion is that the seventh ayah of Surat Al-Hashr mentions the same categories of people whom Allah ﷻ mentioned in the ayah of ghanimah in Surat Al-Anfal. So a group of scholars took what was apparent from the ayah, despite the fact that Allah ﷻ did not mention the khums as He did in the ayah of Al-Anfal. Another group of scholars took the opinion of ‘Umar ﷺ, who read the statement of Allah ﷻ in the verses mentioned above and said, “These [verses] have encompassed all

the Muslims.” So these verses are mentioned for the purpose of clarifying the encompassing nature of the ruling not for the purpose of specifying that these categories of people receive the khums.

Ibn Qudamah stated in al-Kafi, “What is apparent in the [Hanbali] madhhab is that it is not subject to the khums, due to the statement of Allah ﷻ, ‘And what Allah restored [of property] to His Messenger from them - you did not spur for it [in an expedition] any horses or camels’ (Al-Hashr 6)... to the end of the related verses that follow. So He made it entirely for all of the Muslims. ‘Umar ﷺ said when he read these verses, ‘These [verses] have encompassed all the Muslims, and if I were to live long, I would see a shepherd in the valley of [the tribe of] Himyar who received his share from the fay without having to sweat for it’” (Al-Kafi fi Fiqh al-Imam Ahmad).

However, Ibn Qudamah himself took the opinion that the fay is subject to the khums, so one-fifth of the fay belongs to those whom Allah ﷻ mentioned in the ayah of ghanimah and fay, and the remaining four-fifths of the fay belong to all the Muslims in the order he mentioned in his book, al-Kafi. He said, “It begins with the most important, and then the next most important. And the most important of interests is to suffice the armies of the Muslims with respect to their sustenance, and to man the frontiers with the numbers required, and to suffice them concerning their means of sustenance, and to build anything that needs to be built, and to dig trenches, and to purchase anything needed of riding animals and weapons, and then what’s next important and then next important, including the building of arches, roads, and masjid, the digging of canals, [the building of dams for] stopping floods, and [the financing of] the sustenance of judges, imams, muadhhdhins, and others whom the Muslims are in need of, as well as anything else that brings benefit to the Muslims. And whatever is left over is divided among the Muslims, due to what we have mentioned of the ayah and the statement of ‘Umar ﷺ” (Al-Kafi fi Fiqh al-Imam Ahmad).

Granting Security

There is no difference of opinion that dar al-harb is a land of ibahah, and that the blood and wealth of the harbi kuffar have no ‘ismah, and that contracts of dhimmah and covenants of security prohibit their blood from being shed. With regards to the mu’ahadin – those kuffar who have a covenant of security or a



THE EUROPEAN CENTRAL BANK - THE MUSLIMS MUST STRIKE THE ECONOMIES OF THE KUFFAR

ceasefire treaty with the Muslims, if the conditions stipulated in such contracts are fulfilled, it is an obligation to uphold these commitments and contracts, and this is an *ijma'*, and there is no difference of opinion concerning it.

Allah's Messenger ﷺ said, "Whoever kills a mu'ahad (a kafir under a security covenant, a ceasefire treaty, or a dhimmah contract) will not smell the fragrance of Jannah. And indeed, its fragrance is found from a distance of 40 years of marching" (Reported by al-Bukhari).

A covenant of security granted by a Muslim to a mushrik makes it binding on the Muslims to withhold their hands from that mushrik, in accordance with the agreed upon hadith which states that 'Ali ﷺ said, "Allah's Messenger ﷺ said, 'The Muslims are united concerning their covenants – the least among them endeavors to uphold them. So whoever betrays a Muslim, upon him is the curse of Allah, the angels, and all of mankind, and nothing will be accepted from him'" (Reported by al-Bukhari), and also in accordance with the narration of 'Ali ﷺ that the Prophet ﷺ said, "The believers are equal with regards to their blood, they are one hand against all others, and the least among them endeavors to uphold their covenant. A believer is not to be killed [in retribution] for [the killing of] a kafir, nor one who has a covenant that is still valid" (Reported by Ahmad, Abu Dawud, and an-Nasai).

Ibn Hisham said, "Abu 'Ubaydah narrated to me that when Abul-'As Ibn ar-Rabi' came from Sham and had with him the wealth of the mushrikin, it was said to him, 'Why don't you embrace Islam and then take this wealth [for yourself] as it is the wealth of the mushrikin?' So Abul-'As said, 'How evil it would be for

me to begin my Islam by betraying my trust'" (Sirat Ibn Hisham).

And it was reported that Mughirah Ibn Shu'bah had accompanied a group of people in his jahiliyyah, and then killed them and took their wealth. He then came and embraced Islam. So the Prophet ﷺ said, "As for your Islam, I accept it, and as for the wealth, I have nothing to do with it" (Reported by al-Bukhari).

Ibnul-Qayyim said, "With regards to the Prophet's ﷺ statement to Mughirah, 'As for your Islam, I accept it, and as for the wealth, I have nothing to do with it,' in it there is evidence that the wealth of the mu'ahad mushrik has 'ismah, and that it is not to be taken possession of. Rather, it is to be returned to him, for Mughirah had accompanied them on the basis of granting them security and then betrayed them and took their wealth, so the Prophet ﷺ did not take this wealth of theirs, nor did he defend it [as being permissible]. Nor did he guarantee it for them (i.e. he did not seek to ensure that it be returned to its rightful owners) because that was before Mughirah's embracing of Islam" (Zad al-Ma'ad fi Hadyi Khayril-'Ibad).

Using Certain Terms for Deception Is Not Counted as Granting a Covenant and Then Betraying It

And this is the deed of 'Abdullah Ibn Unays and Muhammad Ibn Maslamah ﷺ, for Muhammad Ibn Maslamah did not grant security to Ka'b Ibn al-Ashraf. Rather, he led him to believe that he hated living with the Prophet ﷺ and tricked him with that. He had previously sought the Prophet's ﷺ permission to say something [concerning the Prophet ﷺ that could be



THE MUSLIM IMPRISONED BY THE KUFFAR CAN TAKE THEIR WEALTH THROUGH TALASSUS ONCE HE IS FREE

understood negatively], and the Prophet ﷺ gave him permission for that. And among what he said, as per al-Bukhari, was, “Indeed, this man has asked us for charity, and he has exhausted us (it can also mean he has educated us concerning the teachings of the Shari’ah that can exhaust an individual, but it is exhaustion for the sake of seeking Allah’s pleasure), and I have come to you to seek a loan from you.” Ka’b said, “And by Allah, you will also become weary of him.” So Muhamd Ibn Maslamah said, “We have followed him, so we do not want to leave him until we see which way his affair goes.” So his statement “he has exhausted us” means that the Sahabah ؓ gave bay’ah to the Prophet ﷺ, pledging to bear the hardships they face after giving him bay’ah, for they know what awaits them of tribulations, hardships, and difficulties in the path of Allah. However, he tricked him with this phrase and made a request of him so that Ka’b would feel reassured with him and he could then kill him. Likewise is the case with the statement of ‘Abdullah Ibn Unays to Khalid al-Hudhali: “It has reached me that you are gathering men against this man, so I have come to you concerning that.” So his statement can carry more than one meaning. With the phrase “concerning that” he can mean either that he wants to support him or that he wants to kill him. Based on this, deceiving someone through one’s statements and actions and then killing them or taking their wealth is not considered treachery if one was not explicit in granting that person security, for the granting of security is an act of making a contract between two parties – the one granting security and the one being granted security – using clear and explicit terms, not actions and statements that simply

mislead the one being addressed into believing that he has been granted security.

The granting of security using explicit terms is something concerning which there is no difference of opinion among the fuqaha. As for the usage of terms that are not explicit, there is a difference of opinion in that regard. Among the scholars are those who count certain actions or statements as having granted security, and among them are those who do not. And it is not strange to find one scholar including a certain issue under the category of treachery and another including it under the category of trickery and deception in war.

Overall, the sub-topics that are categorized under the granting of security using non-explicit terms don’t have any guidelines in common that the scholars have agreed on, and categorizing a sub-topic under a specific principle is a matter of ijtiḥad in which it is acceptable for there to be a difference of opinion, so it is not appropriate to be stubborn or to bring the issue outside of its realm.

Entry Visas for Dar al-Harb Do Not Give ‘Is-mah to the Blood and Wealth of the Kuffar

The default ruling concerning the blood and wealth of the harbi kuffar is that it is permissible and does not have ‘ismah, so if we were to dispute concerning any scenario and differ as to whether or not it entails granting security, and the evidences for our opinions were equal or close to one another in strength, we would return to the default ruling, which dictates that the blood and wealth of the kuffar are permissible unless there is evidence that supports the existence of a valid preven-

tative factor, because ijma' brings certainty and differing brings doubt, and certainty cannot be removed by doubt, and because in such a case the granting of security would be a preventative factor that carries doubt, and having doubt in a preventative factor does not nullify a ruling established by a known reason. And there is no doubt that it is permissible to deceive the kuffar in war, and this would be accomplished by lying and through the usage of ambiguous statements that are not explicit.

The summary is that if wealth no longer has 'ismah due to the owner's kufr – such as in the case of the harbi kafir – it becomes permissible to take it using any means possible, and there is no difference of opinion on this in principle, unless the kafir is granted security. And it is permissible for the Muslims to commit deception when stealing wealth from harbi kuffar wherever they are

and however they are found, and it has not been established through any shar'i evidence nor through any cultural norms that entry visas are contracts or that they entail the granting of security. Rather, an entry visa is permission to enter the land, and permission to enter does not entail the granting of security. And a man does not have security in his land while some people of those lands don't have security from one another, and one party granting security does not entail the other party also granting security.

Ibn Abi Zayd al-Qayrawani said, "And if they mention to the king that they are Muslims and he says, 'You are safe,' but they do not grant him security and don't say anything to him, and this doesn't circulate in the land such that the people of the land know that they have safety, then it is permissible for these ones to kill and take as much as they want. And this is likewise the case if he says to them, 'I grant you security, so go to the land of Islam,' and they do not say anything to

him, then they can also do as much as possible of killing and other than that, and then leave dar al-harb... Some of the scholars of Iraq said, 'If a Muslim enters dar al-harb without a covenant of security and says, 'I am one of you,' or he says, 'I have come to fight alongside you,' and they leave him alone as a result, then he can take whatever he can get and kill whoever he is able to, and his statement does not entail granting them se-



ENTRY VISAS DO NOT GIVE 'ISMAH TO THE BLOOD AND WEALTH OF THE KUFFAR

curity from himself” (An-Nawadir waz-Ziyadat).

And whoever enters dar al-harb using documents that are forged, or those that are authentic and which establish his religion and personal information, it is permissible for him to kill them and take their wealth if that is easy for him, because this does not represent the granting of security, for 'Amr Ibn Umayyah claimed to be from the tribe of Bani Bakr and offered one of the mushrikin some misleading information – with which he tricked him – so he thought he was a mushrik and was reassured concerning him. Then when he went to sleep, he killed him. So if the forged documents suggest that the person carrying them is from that country, it is not considered as granting security, neither according to cultural norms, nor according to the Shari'ah.

And if the forged documents suggest that he is not from that country but has permission to enter, as is the case with forged documents, then this is not considered as granting security because it is from the deceptions



JÜRGEN TODENHÖFER - A KAFIR WHOSE COVENANT OF SECURITY HAS ENDED AND WHOSE BLOOD IS HALAL ONCE MORE

of war. And there is nothing stronger than the action of the Sahabah – Muhammad Ibn Maslamah and his group – and this resembles the act of associating oneself to dar al-harb or to its kafir inhabitants, and also resembles the act of seeking refuge in their lands, or spending the night in their territory with them, so it is not considered as a Muslim granting security to those kafir nations. And spending the night with those whom you intend to kill is not considered as granting security, as was the case with the Sahabi, ‘Amr Ibn Umayyah ad-Dumari ؓ, and with the case of Muhammad Ibn Maslamah ؓ, who entered the fortress of the Jews and then deceived and killed Ka’b Ibn al-Ashraf. So the mujahid’s entering into dar al-harb by way of seeking refuge there is similar to the actions of the Sahabah, as long as it does not entail kufri matters and contracts.

Inciting the Muslims to Take the Wealth of the Kuffar and Wage Jihad with It

When the Prophet ؐ performed hijrah to Madinah, the source of his provision was ghanimah, and it is the best source of provision, for the wealth that is taken from the kuffar by force is more pure than that which a man obtains in any other way. Allah ؓ said, “So consume what you have taken of war booty [as being] lawful and good, and fear Allah. Indeed, Allah is Forgiving and Merciful” (Al-Anfal 69).

Ibnul-Qayyim said, “What is correct is that the most halal of income is that from which came the provision of Allah’s Messenger ؐ, this being income from ghanimah and that which had been permitted for them by the words of the Law-Giver. And this income

has been praised in the Quran more than any other, and its people have been praised in ways that others have not, and for this reason Allah chose it for the best of His creation and the seal of His prophets and messengers, who said, ‘I was sent with the sword before the Hour, until Allah is worshiped alone and without partner, and my provision has been placed in the shadow of my spear, and humiliation and lowliness has been placed upon those who oppose my command.’ And it is the provision that is taken with strength and dignity, by subduing the enemies of Allah, and it is the most beloved thing to Allah, so no other type of income can compare with it. And Allah knows best” (Zad al-Ma’ad).

Some Muslims today may not like taking the wealth of the kuffar by force and may feel that the wealth they obtain doing other work is better, and this is incorrect, for the best of halal according to the text of the Quran is ghanimah, and it was the provision of the Prophet ؐ after his hijrah to Madinah.

Allah created this wealth for the sons of Adam so they could use it to aid them in obeying Him and worshipping Him, so if anyone uses it to aid him in disbelieving in Allah and committing shirk with Him, Allah gives power to the Muslims over him and they take it from him and return it to those who have more right to it – those who worship Allah, obey Him, and practice tawhid. For this reason it was named “fay,” due to it returning to those who have more right to it and for whom it was created.

And it is a must on every muwahhid to expand the scope of his jihad to include waging war on the kuffar’s wealth – for the war on wealth and economies



IT IS PERMISSIBLE TO KIDNAP THE CHILDREN OF THE HARBI KUFFAR

represents the largest of the arenas of jihad – as was done by the Prophet ﷺ in many raids, where he would take the wealth of the kuffar and destroy their property. And there is no doubt that the kuffar today use their wealth to mobilize their armies and their capabilities, so it is upon the muwahhidin to discover and conceive new methods of weakening the kuffar’s economies and taking or destroying their wealth. And it is upon the Muslims – specifically those who reside in dar al-kufr and cannot find a way to make hijrah – to do what Abu Basir ؓ did to the mushrikin of Makkah. And there is no doubt that exhausting the wealth of the kuffar today has a major impact on our war with them.

And from that also is taking or destroying the wealth of the harbi kuffar in order to ruin their lands, which would weaken the enemy’s strength and harm his economy. Abu Yusuf said, “And there is no harm in burning their fortresses with fire, or flooding them with water, or ruining and destroying them on top of them, and setting up catapults against them, due to His ﷺ statement, ‘They destroy their houses by their [own] hands and the hands of the believers’ (Al-Hashr 2), and because all that is considered fighting, due to what it entails of subduing, suppressing, and enraging the enemy, and because the sanctity of any wealth is due to the sanctity of its owner, and they have no sanctity concerning their persons until they are killed, so how then concerning their wealth?” (Badai’ as-Sanai’).

Furthermore, this wealth may benefit jihad if it is utilized for the cause of Allah, so the muwahhid takes from the harbi kafir in order to finance the hijrah of his Muslim brothers to the wilayat of the Khilafah, or to finance those waging jihad against the kuffar. And how

many a Muslim has delayed his hijrah and been forced to work under the employment of the kuffar until he can obtain enough money for his journey, and Allah’s help is sought. And likewise, the mujahid muwahhid uses the wealth of the kuffar to purchase any required weapons and equipment to carry out operations in the enemy’s homeland.

Therefore, O muwahhid residing in the lands of the kuffar, be like Abu Jandal ؓ and do not hesitate to take the wealth of the harbi kuffar, either by force or through theft and fraud, and ponder the statement of Imam Ibn Taymiyyah ؒ concerning the Muslims who enters dar al-harb: “Likewise, if he kidnaps them or their children, or subdues them in any way, then the lives and wealth of the harbi kuffar are permissible for the Muslims. So if they seize them in a shar’i manner they own them” (Majmu’ al-Fatawa).

This is with regards to kidnapping their children, so how then with regards to stealing their wealth? And do not forget that their war on the Islamic State is dependant on wealth, so purify your intentions, place your trust in Allah, and do not seek anyone’s advice with regards to taking their wealth. Proceed forward with Allah’s blessing, for indeed stealing the kuffar’s wealth weakens them, threatens the security of their economies, strengthens and emboldens the believers, and prepares them for something greater than theft, and this is among the aspects of jihad that have been abandoned in this era except by a group of those who are truthful, and how few they are. We ask Allah to grant victory to His mujahid slaves, and to heal the breasts of the muwahhidin. And all praise is due to Allah, the Lord of the creation.



Military and Covert Operations

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

East Asia

On the 9th of Ramadan, approximately 10 soldiers of the Crusader Filipino army were killed in clashes with the soldiers of the Khilafah in the area of Mama Sabano south of Cotabato.

On the 13th of Ramadan, the soldiers of the Khilafah targeted a position held by the Crusader Filipino army with mortar rounds in the area of Batikul on the island of Jolo Sulu. The mujahidin also destroyed one of the Crusaders' troop carriers in the area of Maguindanao.

On the 14th of Ramadan, 11 soldiers of the Crusader Filipino army were killed in clashes with the soldiers of the Khilafah, and 8 others were sniped and killed in the neighborhood of Dagudian in the city of Marawi. One of their armored vehicles was also disabled after being targeted with rocket projectiles.

On the 16th of Ramadan, 12 soldiers of the Crusader Filipino army were killed in clashes with the soldiers of the Khilafah in the neighborhood of the Aykum station. Another 5 were likewise killed after being targeted with sniper weapons in the neighborhood of Mabandi in Marawi.

On the 19th of Ramadan, the soldiers of the Khilafah engaged in clashes with the Crusader Filipino army in the neighborhood of Monkado, killing three of them. Another 5 were likewise sniped and killed in the neighborhood of Mabandi.

On the 22nd of Ramadan, two Filipino soldiers were killed in clashes in the neighborhood of Bunud Madaya in Marawi.

On the 23rd of Ramadan, a Filipino armored vehicle was destroyed using a rocket projectile, and 5 Cru-

saders were killed and another 9 wounded in clashes with the soldiers of the Khilafah in the neighborhood of Laylud Madaya in Marawi.

On the 24th of Ramadan, sniper units killed four soldiers of the Crusader Filipino army in the neighborhoods of Marinot and Laylud Kadayunan in Marawi. Another 5 Crusaders were killed in confrontations with the soldiers of the Khilafah in the neighborhood of Mankado in Marawi.

On the 25th of Ramadan, the soldiers of the Khilafah killed 7 soldiers of the Crusader Filipino army in confrontations in the neighborhood of Baling in Marawi.

On the 26th of Ramadan, the soldiers of the Khilafah engaged in fierce clashes with the Crusader Filipino army in the neighborhoods of Laylud Madaya, Baling, and Marinot in Marawi, leading to 13 Crusaders being killed and a number of others being wounded.

On the 3rd of Shawwal, the soldiers of the Khilafah killed 13 soldiers of the Crusader Filipino army in clashes that took place in several neighborhoods in Marawi. They also targeted a Crusader armored vehicle in the neighborhood of Marinot with an RPG, leading to it being destroyed and at least 5 Crusaders inside being killed.

On the 8th of Shawwal, the soldiers of the Khilafah engaged in fierce clashes with the Crusader Filipino army in the neighborhood of Monkado Colony in Marawi, leading to 8 Crusaders being killed.

On the 10th of Shawwal, 9 soldiers of the Crusader Filipino army were killed in clashes with the soldiers of the Khilafah in the neighborhood of Baling in Marawi.

Australia

On the 10th of Ramadan, a soldier of the Khilafah carried out an operation in the city of Melbourne. He took a woman hostage and then killed one of the citizens of Crusader Australia. After luring the police to his location, he opened fire on them, wounding three of them before attaining shahadah.

Persia

On the 12th of Ramadan, five Islamic State inghimasiyyin carried out a blessed operation in which they targeted the stronghold of kufr and Rafd in the land of Persia. They struck two symbols of shirk, the first being the shirki parliament, and the second being the grave of the taghut Khomeini, while armed with automatic weapons, hand grenades, and explosive vests. They succeeded in killing and injuring nearly 60 murtaddin before attaining shahadah.

Janub Wilayah

On the 14th of Ramadan, the istishhadi Abu Fahd al-Iraqi set out towards the Rafidi mushrikin in the defiled city of Karbala, where he detonated his explosive vest in their midst, killing 30 of them and injuring 35 others. Meanwhile, the istishhadi Abu Mujahid al-Basri set out and detonated his explosive vest on another gathering of murtaddin in the city of Babil, killing 37 of them and injuring 40 others.

Ninawa Wilayah

On the 19th of Ramadan, the soldiers of the Khilafah attacked the positions of the Rafidi Federal Police in the areas of Dawwasah and Nabi Shith, and



on Halab Street in western Mosul. Fierce clashes took place, during the course of which 40 murtaddin were killed, among them an officer ranked colonel, and a number of others were wounded. Six Humvees and two troop carriers were also burned, and the mujahidin captured new positions. The soldiers of the Khilafah also attacked Rafidi Federal Police positions in the neighborhood of Dandan towards the south of Mosul. Fierce confrontations took place that led to dozens of murtaddin being killed and wounded, and the rest fleeing. The mujahidin destroyed 12 military vehicles, captured the murtaddin's positions, and took weapons and ammo as ghanimah.

On the 1st of Shawwal, the soldiers of the Khilafah launched a wide scale attack from several axes on Rafidi militia positions in the neighborhoods of Tanak, Yarmuk, Mashahidah, Shifa, and Nabi Shith, and on Halab Street and Corniche Street, and on the outskirts of the areas of Bab at-Tub, Bab Jadid, Bab al-Bayd, and Bab Lakash. Clashes took place that led to a number of murtaddin being killed and wounded, with the rest fleeing. The mujahidin captured the neighborhood of Tanak and most of the neighborhood of Yarmuk, as well as parts of the neighborhood of Shifa and the area of Mashahidah, with reports that the Rafidi army was burning its positions and vehicles in the neighborhoods of Tall ar-Rumman, Rajm Hadid, and Wadi Hajar in the midst of a massive breakdown in their ranks towards the west of Mosul.

Palestine

On the 21st of Ramadan, a group of Islamic State soldiers – Abul-Bara al-Maqdisi, Abul-Hasan al-Maqdisi, and Abu Rih al-Maqdisi ﷺ – carried out a bless-

ed operation in the city of Quds. They assaulted the enemies of Allah in revenge for His religion and for the sanctities of the Muslims that had been violated, and attacked the gatherings of the filthy Jews. The attack resulted in a female recruit being killed and a number of others being wounded, with the mujahidin attaining shahadah.

Salahuddin Wilayah

On the 21st of Ramadan, five knights of shahadah – Abul-Faqih ash-Shami, Abul-Walid ash-Shami, Abu Mu'adh al-Karbuli, Abu 'Adnan as-Salmani, and Abu 'Umar al-Farraji ﷺ – carried out an inghimasi operation targeting the Rafidi Federal Police "Liwa al-'Askariyyin" regiment base in the area of Jubayriyah in the city of Samarra. They clashed with the personnel present at the base for approximately two hours, leading to all of the murtaddin being killed. The inghimasiyyin then clashed with a reinforcement unit that arrived in the area and succeeded in killing and injuring a number of them. Two of the inghimasiyyin were killed, and the remaining three detonated their explosive vests on the murtaddin. The blessed attack led to 38 murtaddin being killed, 10 others being wounded, the base and one of the weapons storage facilities being destroyed, and several military vehicles being burned and disabled.

On the 26th of Ramadan, eight soldiers of the Khilafah carried out an inghimasi attack targeting Rafidi Mobilization positions in the village of Salam northwest of Takrit. They clashed with the murtaddin and detonated their explosive vests on them, killing and injuring approximately 60 of them and burning 7 vehicles mounted with machine guns.

THE AFTERMATH OF THE BLESSED ATTACKS ON THE JEWS





ABU KAWTHAR AS-SUDANI ﷺ

Khurasan Wilayah

On the 20th of Ramadan, the istishhadi Abu ‘Aishah al-Khurasani ﷺ entered a Rafidi temple in the city of Kabul and opened fire on the mushrikin using a handgun he was carrying with him. He then detonated his explosive vest in their midst, killing at least 17 of them and injuring dozens more.

On the 28th of Ramadan, the istishhadi Abu ‘Uthman al-Khurasani ﷺ detonated his explosive vest on a gathering of the murtadd Pakistani police in the city of Quetta, killing and injuring approximately 30 murtaddin.

France

On the 24th of Ramadan, a soldier of the Khilafah – Abu Maysun al-Faransi ﷺ – drove his vehicle, which was loaded with weapons and explosives, and crashed it into a van belonging to the Crusader French police in the city of Paris, spreading terror among the Crusaders once more and reminding them that the battle has come to their homeland.

Belgium

On the 25th of Ramadan, a soldier of the Khilafah – Usamah Zaryuh ﷺ – carried out an attack on the Crusaders inside the central train station in the city of Brussels.

Anbar Wilayah

On the 28th of Ramadan, four soldiers of the Khilafah – Abu Kawthar as-Sudani, Abu Sayf ash-Shami, Abu Rahmah al-Anbari, and Abu Muhammad al-‘Iraqi ﷺ – set out shortly before fajr towards Rafidi army and Sahwah positions in the city of Baghdadi


towards the west of Anbar. They assaulted the murtaddin and clashed with them for several hours until they exhausted their supply of ammo, following which they successively detonated their explosive vests, leading to approximately 40 murtaddin being killed and dozens more being wounded. Among those wounded was the murtadd Shurahbil al-‘Ubaydi, who served as the director of the district of Baghdadi, as well as the head of the commando regiment, and the murtadd Lieutenant Colonel Kamal al-‘Ubaydi, commander of the 4th Regiment.

Somalia

On the 1st of Shawwal, two murtadd Somali soldiers were killed as a result of clashes with the soldiers of the Khilafah in the area of Jarur east of the territory of Puntland.

Raqqah Wilayah

On the 5th of Shawwal, a number of Islamic State soldiers carried out an assault on PKK positions in the industrial district, and in the neighborhood of Mashlab, and near the Barazi roundabout, and near Ittihad University. Fierce clashes took place between the soldiers of the Khilafah and the PKK that lasted for several hours and resulted in 30 murtaddin being killed, in addition to a number of others being wounded. Meanwhile, sniper units targeted the murtaddin in the neighborhoods of Rumandiyyah and Jazarah, and also near the Furuסיyyah and Barazi roundabouts, leading to 12 murtaddin being killed and three others being wounded.



AMONG
THE BELIEVERS
ARE MEN:

ABU MUJAHID AL-FARANSI



On the margins of European jahiliyyah, which conceals its disgusting reality beneath a glittering veil of lies and claims, such as happiness, security and equality, amongst other false slogans, a wide spectrum of jahili practices emerged which feed off the rotten milk of jahili Europe – rotten milk with which it poisons its children and raises them to become deformed versions of the mushrik and atheist monsters of Europe.

But whosoever Allah wills guidance, the entire earth couldn't prevent that from him. And as such Allah brings forth from the

midst of such a society contaminated with shirk, indecency, and corruption in the land, a people whom He guides to the sound way, and makes them from amongst His righteous allies and honored slaves. And from them are those for whom He seals a great good – shahadah in the cause of Allah ﷻ – that he may come on the day of judgement having nothing against him to be accounted for, nor facing punishment so that he should fear.

In the impoverished suburbs of Paris, the foreigners of that country are amassed, crowded together in neighborhoods that are congested with Arabs and Africans from countries that France once occupied, with many of them associating themselves to Islam, though the matter may not go beyond them having opened their eyes to the world and found that they had names that resembled the names of the Muslims. But whether they are Muslims or merely claim to be Muslims, in both cases there is enough reason for the original inhabitants of the land from among the Christians and Jews to hate them, and to endeavor to separate them from themselves, relegate them to the outskirts of the city, and avoid mixing with them and employing them in important positions of work. They prefer to leave them in this despicable condition so that they can be cheap servants for them who perform the kind of work that they themselves avoid, granting them in exchange for this humiliating condition the permission to remain in the country, as well as some wealth that barely keeps them alive and suffices their needs.

Many of the residents of these suburbs accept these circumstances, which the tawaghit of the country and its native citizens conspired in in order that their situation remains as such, while others rebelled, in pursuit of a better life, equating with those who exclude them, and seeking fortune through the admiration of those who hate them. And so they did not find any avenue which would deliver them to that goal accept wealth, for it is the most important factor for measuring the value of people in that material society. Thus, the acquisition of wealth through any means possible became the goal, in pursuit of the attainment of deprived needs, and in aspiration of the fulfillment of endless desires.

In order to achieve this goal within the fastest time possible many of those pursue this worldly life, wandering and panting behind it, motivated by the attainment of a quick fortune, in most cases that being limited to the world of robbery and drug dealing. And so they enter this whirlpool, throwing themselves into

the midst of destructive matters – as they chase behind any worldly trifles whether small or large – such as gang wars, the constant dangers involved in every robbery operation, or transactions which in most cases lead to prisons cells, and push them to more dangerous bottomless pits.

So Whoever Allah Wants to Guide – He Opens his Breast to Islam

Macreme Abroujui was a young man originally from Tunisia. He spent his infancy and his early youth in this deplorable life, his concern was this worldly life which many had achieved, while headless of the Hereafter for which he had not learned how to prepare.

He was a fierce gangster, who acquired an enormous amount of money through numerous raids on the wealth of the mushrikin, until he obtained a beautiful car, and began to join Paris's rich and famous in their clubs and celebrations, and that is the highest achievement for individuals of that diseased world.

He was a man whom people would fear, as he was known amongst his peers as brave and fearless, a that he wasn't afraid of confrontation, nor would he run from a fight, especially in the ongoing and never-ending strife between the vile neighborhoods – in the gloom of jahiliyyah – of France's suburbs. He wouldn't care about France's police officers, as he would have shootouts with them and succeed in escaping from them during his robbery campaigns or when selling drugs.

He was generous in nature and noble in his manners, despite his indulgence in disobedience and sins. He wouldn't hesitate to help a friend, or to defend his neighbor, nor would he hesitate to spend his wealth – no matter how large a sum – in order to help meet the needs of one who was in need, or to fill the hand of a relative.

He was administrative-minded and organized, and therefore, he would not devise a plan except that he had prepared for it its means and studied its outcomes and its consequences, and so he would employ this characteristic of his in his operations in an effective way, not breaking into a residence until he had monitored the property thoroughly, and thus if he were to raid the premises he would have considered the worst outcomes and prepared for himself ways to escape from being killed or arrested.

All of these characteristics were sufficient to make him eligible to be the leader of a dangerous gang, or a

A Step on the Path of Jihad

major drug dealer, but Allah's decree was to pave for him the way to another path, entirely opposite to the direction in which his life was heading.

And thus – as is the norm for most of the youth affiliated with Islam in the West, those who are heedless of the remembrance of Allah's worship except in the month of Ramadan – Macreme entered one of the masajid seeking to perform i'tikaf therein, and to atone for his sins. Thus, it was Allah's decree that he would find one of the callers to Islam quietly giving lectures and teaching some of his brothers the religion.

He wasn't from amongst those evil scholars allied to the belligerent Christians, nor from the famous ones to whose lectures the masses would flock. Rather, he was a simple young man who would isolate himself with his students in one of the corners of the masjid so they could avoid the eyes of the people. They would lower their voices and speak words which he hadn't heard before from those callers whom he had met or had seen in the media.

This young man was speaking in his gathering about the reality of Islam and kufr and the difference between them, and about the obligation of loyalty towards the Muslims and disavowal from the kuffar – and in particular those in whose midst they were living. He was speaking to them about tawhid and its importance and virtues, and about shirk and its dangers and consequences. He explained to them that which perhaps was obscure to them, or hidden from them by the evil scholars and callers of fitnah – those who fabricate for them a religion that pleases the mushrikin, while endeavoring to accumulate followers and adherents.

Macreme found in his speech – which he based on the Quran and the sayings of the Prophet ﷺ – an authentic explanation of the reality of the relationship between the Muslims and the mushrikin, and a clarification of the reality of tawhid, without which the worship of Allah would not be correct. And so he stuck to him the entire period of his i'tikaf in the masjid, where he repented to Allah ﷻ from what he was once upon, and resolved to begin a new life as a true Muslim. His relationship with this brother continued over the following period of time, and so he informed him about himself, and narrated to him his story and informed him about his previous life, insisting upon him his willingness to help in serving the religion into which had entered anew after having spent many years as an apostate from it, being heedless of its orders and its prohibitions.

What Macreme didn't know about this young man was that he was connected to a group of French youth who supported the mujahidin, endeavored to make hijrah to the arenas of jihad, and were in search of money to support the mujahidin.

One of these groups was able to stumble upon a lucrative target, a major drug dealer who had hidden in his house a large sum of money amounting to more 200,000 Euros. They monitored him for some days, watching his movements and his house. And thus they prepared the plan to storm him in his house where they intended take all his money while threatening him with a weapon.

With most of those possessing experience in this field, it was due to their having entered into the world of robbery and gangs in their previous lives, but the assault this time differed as it was a form of worship by which they sought to draw closer to Allah ﷻ, not as a means to increase in indulgence in disobedience and corruption. Instead, their goal in this operation was to acquire a sufficient amount of money in order to assist some of the brothers in making hijrah to one of the arenas of jihad, while sending what remained of it to support the mujahidin.

What they were lacking was a trustworthy young man endowed with bravery and courage, who would take up the responsibility of getting them away from the area of the operation in the event of either their success or failure. And so their friend – the caller to Islam – directed them to Macreme, explaining to them his praiseworthy characteristics and his history in this field, and subsequently arranged for them to meet him.

After becoming acquainted with him and building trust with him they presented to him their objective and the anticipated plan. Macreme considered it for a while, and as was his nature when a friend would ask for his help he agreed to assist them with anything they wanted, and to secure for them what they needed in terms of a vehicle and a weapon, amongst other things. On the planned day of the operation the group made their way to the target house where they waited for many hours, until they were compelled to vacate the area out of fear that members of the police force might suspect them. The target didn't show up at his home that day, but the young men resolved to return to him another time. Days passed and the operation was called off, but the group became strengthened

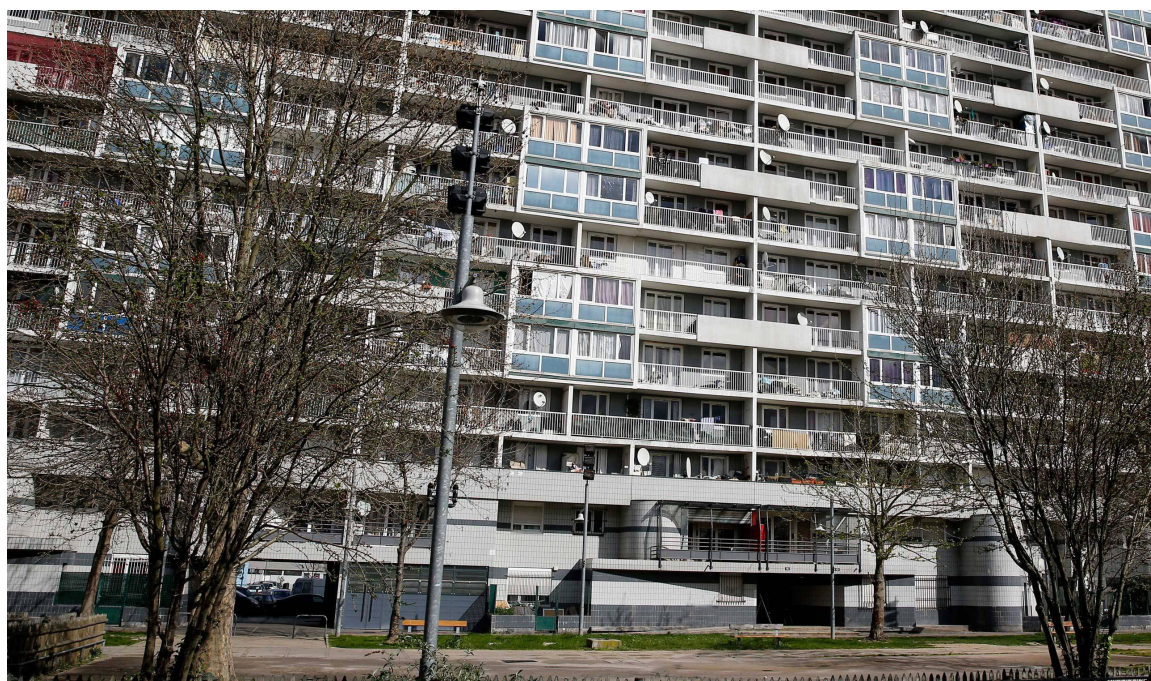
in their relationship with Macreme, that young man who had repented to Allah seeking to begin a new life as a slave of Allah ﷻ, who was attentive to learning his religion, and whose loyalty had become solely reserved for every adherent to Islam out of love for them and out of a desire to extend help to the needy among them, especially since he possessed much wealth, which he was now determined to spend in obedience to Allah ﷻ and for His cause, and in an endeavor to help the sinners among them rid themselves of their sins and help the murtaddin who associate themselves with Islam rid themselves of their apostasy, all out of his gratefulness to Allah for having blessed him with guidance.

There were two now choices before this group, either to flee to the arenas of jihad that they may fight over there, or that they carry out an operation inside France against the belligerent Christians. However, many factors prevented them from jihad for Allah's cause, and so they decided at that time to busy themselves with d'awah, waiting until Allah prepared for them to be guided forward.

A Car Garage – The First Project after Guidance

Macreme, who also went by the name Abu Mujahid, decided to pursue a financial project that would suffice his living expenses and at the same time secure for his brothers work and prevent them from having to work for the kuffar, while also being a means by which they could make da'wah to Allah ﷻ.

He decided to open a garage for car repairs and for selling spare parts. He invested most of his money and appointed his brothers as workers therein, despite them having no previous experience in this field. He taught them the fundamentals of administrative



ABU MUJAHID GREW UP IN THE IMPOVERISHED SUBURBS NORTH OF PARIS

work, which he had mastered through his experience and due to his natural disposition. He placed all of them in top positions within the business, while placing under their supervision a number of skilled workers to carry out the work.

And thus people arrived, requesting the services of the garage, due to what they found therein of workers true to their promises and honest in their work.

During this period, Abu Mujahid would take advantage of his time at work to serve the religion as much as he could, and despite his newness to Islam and his limited knowledge he wouldn't let any opportunity to call his customers and his friends to Allah pass him by, specifically focusing on the youth, many of whom used to look up to him as an example, due to his previous fame in the criminal world. He would advise them to avoid the path of delinquency, and warn them from getting involved in the affair of drugs – frightening them with Allah's punishment – and calling them to adhere to Islam and embark upon the straight path.

He was also a resort for every Muslim who was in need, or who sought advice concerning his work, and thus he would strive to tend to their needs and ease their affairs, and would even offer money so that they could initiate their own private projects and earn a living. Above all that he would not be stingy with money when it was requested from him for the cause of da'wah or in support of those seeking hijrah for Allah's cause, and at the same time would support any jihadi

work in France – especially after the commencement of the jihad in Sham, where his brothers were calling to hijrah and jihad and assisting anyone who was determined to embark on the path – asking Allah to facilitate for them the way and to relieve them of those that sought to obstruct and hinder them from joining the mujahidin.

the Islamic State and that communication with them may become difficult after hijrah.

So the brothers began to prepare for hijrah while likewise preparing their families for departure. They began going around to all of the people whom they trusted and knew from among the youth, inciting them to make hijrah. Abu Mujahid would sit the brothers

down, reminding them of the virtues of hijrah and the blessings of living under the shade of the Shari’ah, and raising one’s children in Dar al-Islam. If he saw any brother finding excuses in worldly factors that were obstructing him he would immediately see it as his duty to remove these preventative factors by any means possible. So if anyone was prohibited from traveling he would purchase for



THE FRENCH AUTHORITIES LIED ABOUT THE CIRCUMSTANCES OF ABU MUJAHID’S DEATH

In the Footsteps of ‘Uthman ﷺ

Allah decreed victory and consolidation for the Islamic State, whereby they established the religion, and revived the Khilafah, and Amirul-Muminin came out to address the people and encourage the Muslims to perform hijrah and jihad – giving them the glad tidings that there was for them a state for them to go to, and an imam to fight behind.

This address became a motivational factor in the life of Abu Mujahid and his brothers, and they were no longer able to bear patiently living in the lands of kufr after having become certain that Allah had blessed his slaves with Dar al-Islam, in which His shari’ah was being applied and His laws were elevated. Thus, it became the main objective of the group to make hijrah from France while hidden from the watchful eyes of the intelligence apparatus that had been monitoring them, as some of them had already been prohibited from traveling outside of the country. Likewise, they sought to incite as many youth as possible to hijrah, fearing that the route might close after their arrival to

them a forged passport – regardless of the expense – and if anyone didn’t possess the money to pay for the costs of traveling he would promise to cover their expenses, however large the family, while also offering to purchase for them a car to embark on the journey if needed. And if anyone was in debt he would cover their debt, however large the sum, and this was besides purchasing whatever they required of clothing and other means of preparation for travel and hijrah.

In addition to all of that, he spent a large amount of money purchasing electronic gadgets and equipment, as well as computer devices requested by some of the brothers so that they could use them in service of the religion of Allah as soon as they arrived to the Islamic State.

Consequently, all of the brothers around him began to feel that this man’s ambition was to spend his wealth in Allah’s cause, and eventually they began comparing his actions to those of ‘Uthman ﷺ, who financed the entire Muslim army with his own personal wealth, seeking the pleasure of the Lord of the creation.



ALLAH SAVED ABU MUJAHID FROM A SOCIETY CONTAMINATED WITH INDECENCY AND CORRUPTION

Hijrah in Allah's Path

The families were prepared for hijrah in Allah's cause and a journey to Dar al-Islam, with the men being amongst those most monitored by the security apparatus. Thus, it was necessary for the muhajirin to organize their affair of traveling well so that the mushrikin would not catch on to them and subsequently hinder them from Allah's path, standing between them and the land of the Islamic State.

The brothers continued their work at the garage right up to the day of travel, while the families had prepared to depart upon the arrival of the men from work. They would depart in vehicles, with the families being transported in separate vehicles, each taking different routes, and passing through various countries until they reached Greece, where they would cross the European border into Turkey, and from there into Sham.

As was his norm, Abu Mujahid had organized everything for the journey and prepared for it everything the journey would require in order to ensure it would be successful, regardless of the costs he incurred. He articulated a convincing story in order to avoid attracting the attention of those monitoring them and avoid raising the suspicions of any snoopers. He put in place a comprehensive plan, covering everything from the moment of their departure from France up to the moment of their arrival in Dar al-Islam, with the exception of the most important step of the journey, which was the point where they would make contact with the brothers in the Islamic State, so that they could assist in overcoming the dangerous obstacles on the way. And so he placed his trust in Allah, that He might guide him and assist him in making contact with them upon their arrival in Turkey, hastening the

departure for fear that the doors of hijrah might close before them.

The plan which had been laid down for the journey by its amir, Abu Mujahid, dictated that the families be separated from the brothers who were well-known to the authorities and instead be sent with a brother and his family who were not known, so that they could cross the border with them on a bus purchased by Abu Mujahid for this purpose. Additionally, he purchased a nice car for himself and some of the brothers well-known to the intelligence services as part of the disguise which the group had planned, which was that they would make themselves out to be businessmen wishing to travel to Turkey in order to make some business deals there. Likewise, they prepared for this the appropriate clothing and documentation that would support their claims, with the addition of forged passports required for crossing the borders.

The convoy succeeded in passing through Italy and the countries of the Balkans, arriving in Greece where the most dangerous stage lay ahead. When they arrived at the last point before the border Abu Mujahid pulled over the families and the rest of the brothers at one of the service stops and decided that he would be the first to attempt to cross the border – fearing that it might be dangerous – so that whatever harm there was would befall him, and the others would be saved from being apprehended.

When the officials at the borders of Greece checked his passport and compared it with the pictures present with them, one of them returned to inform him that he should return to where he came from, and not to even dream of attempting to cross the border again. Abu Mujahid and those with him discovered that ten days before their departure the French government had sent their names to all of the European borders.

They became confused. After this resolve to make hijrah should they turn back? And had all of their planning disappeared with the wind?

Allah's Qadar Is Dominant

The world began to spin around them, and when they came to know of the notification from the French authorities they began to sense the premonition to flee from arrest, and think about leaving Greece before the French requested that they be detained and handed over to them shackled in chains.

The brother who was carrying the families attempted to cross the border and by Allah's grace succeeded, as neither he nor any of the women were on the list of those prohibited from traveling. And so they entered Turkey after Abu Mujahid gave them a large sum of money, hoping that they would wait for him there for a while, or if not that they would all enter into Dar al-Islam without him and the other brothers.

Abu Mujahid carried the responsibility of this large group of Muslims, and so his main concern was that the families arrive to the lands of the Islamic State, and thereafter, he and those with him would be relieved and have more options before them – either they would organize their affair to somehow join them, or they would return to France where they would initiate their jihad work, in the lands of the Crusaders who wage war on the Islamic State and prevent them from making hijrah to it.

The qadar of Allah was concealing for those muhajirin a new hope of attaining salvation from their plight after they had despaired of their plan and placed their reliance on Allah ﷻ, disavowing themselves of their strength and ability, for they had met another French brother on their journey who recognized them even though they didn't recognize him, and who stuck to them despite their attempts to get away from him fearing that he may be under surveillance or that he might attract attention due to his long beard and Islamic appearance, which was apparent to anyone who saw him.

He was a muhajir to the Islamic State just like them, but unlike them, the chance to take the necessary security measures didn't present itself to him, nor did the opportunity to take strong precautions. He accompanied them at the last juncture of their journey and was compelled to remain with them after he sent his family along with their families, with all of them hoping that Allah would protect them from Greece's

police and facilitate for them the path to cross the border.

It was Allah's mercy that He facilitated for this small group of muhajirin a way to communicate with one of the Islamic State's hijrah coordinators, whom this brother had secured contact with before his departure from France. So they contacted him and explained their situation, and requested his assistance in their exiting Greece as quickly as possible, fearing that the Crusaders would stumble upon them and arrest them. And so the hijrah coordinator promised them good news, and they remained patient awaiting his reply.

It was only a matter of days before they crossed the border into Turkey leaving behind them the fancy cars and equipment, preferring to flee from arrest above all else. They arrived in Istanbul and there they met up with their families, where Abu Mujahid decided to send the brothers to cross the border altogether, himself waiting behind in order to organize the crossing of one of the brothers who was stuck in Greece – adamant that he would not enter Dar al-Islam without him – for he had resolved that he would be with the last group to enter the Islamic State, and that he wouldn't achieve his dream of entering it until he was confident that all of those muhajirin over whose safe arrival he had assumed responsibly since they first agreed to make hijrah with him had made it to their destination.

Eventually the members of the group entered with their families, and how greatly they rejoiced when their brothers from among the soldiers of the Islamic State received them at the borders. They raced to contact their amir Abu Mujahid and gave him the glad tidings that they had arrived and had met with the brothers. He couldn't keep himself from requesting from them – as his weeping broke up his words – that they send his salams to every soldier of the Khalifah that they see, and that they make du'a for the brother that was still stuck in Greece, that Allah may facilitate for him the way to join up with them.

When the problems amassed for the brother in Greece, and his numerous attempts to cross the border were continuously hindered, he insisted that Abu Mujahid no longer wait for him and that he race to complete the remainder of his journey immediately. Under his insistence, Abu Mujahid agreed after sending him a large sum of money in order to organize his and his family's affairs and to utilize during their period of waiting.



THE GREECE-TURKEY BORDER CROSSING - ABU MUJAHID AND HIS COMPANIONS FACED TRIALS ON THEIR PATH OF HIJRAH

Finally... In Dar al-Islam

At last, Abu Mujahid al-Faransi arrived in Dar al-Islam and found his brothers from among the soldiers of the Islamic State waiting for him at the border with their distinguished clothing, their black masks, and the appearance that he had long seen in the Islamic State's video releases. He embraced them, and they likewise embraced him with brotherly love, for his story had preceded him to the Islamic State along with his brothers who had arrived before him and had narrated the story of his hijrah, telling of their amir who spent everything he possessed for the sake of helping them make hijrah to Dar al-Islam. They had likewise revealed to the brothers in the Islamic State some aspects of his character and advised them to benefit from him in any jihad-related work against France.

And so Abu Mujahid became a soldier of the Khilafah after completing his shar'i and military training, and began working in one of the Islamic State's dawawin, advising his brothers in various areas, benefiting them with what he possessed of experience in business and project management, and aiding his brothers in charge of external operations. He would offer all his effort, wealth, and information in any jihad-related work that targeted the Crusaders in France.

His soul longed to fight for the cause of Allah ﷻ, so he became among the best of soldiers in the battalions of Khayr Wilayah, taking part in several of the Khilafah army's battles against the Nusayri army. He then transferred to Dimashq Wilayah, where he spent his days as a murabit in the deserts of Sham, with the desert sun and the desert sands scorching his face, and the desert cold nipping at his bones, and he took part in battles and carried out assaults alongside other heroic mujahidin.

Abu Mujahid was generous and giving in France, and his generosity only increased in Dar al-Islam. He would not find any opportunity to aid any of his brothers except that he would take advantage of it, offering as much as he was able to and focusing his efforts in that regard on the widows and orphans of the shuhada, checking on their condition and aiding them with his person and wealth.

Abu Mujahid, the simple caller to Islam whose modest speech would attract the youth to him in the suburbs of Paris, continued in his habit, taking advantage of any situation he would find himself in with the mujahidin or the general Muslim masses in order to command good, forbid evil, and call them to following the Sunnah. He would not grow weary of standing with a seller in his shop for hours calling him to Allah and inciting him to wage jihad for His sake, to the point that his friends would complain that he was delaying them if they were on a journey, or would complain that they needed to hurry if they were on their way somewhere. He would admonish them for that, and remind them that he used to be heedless of the religion – just like these people he was advising – until Allah prepared for him someone who would remind him of Allah and call him to his Lord. He would tell them that it was their duty to thank Allah for His blessing by calling the people to Him and striving to guide them.

After Sacrificing His Wealth... He Also Sacrificed His Life for the Sake of Allah

As the soldiers of the Islamic State were conducting an operation in order to break the siege on Ghoutah in Dimashq – an attack that targeted the Sin and Damir airbases, the city of Damir, and the area of the thermal plant as well as other areas, and which was halted due

to an agreement made between the apostate Sahwat in East Qalamun and the Nusayri army in order to disrupt the attack and target the mujahidin's supply routes in the area – Abu Mujahid was carrying out an attack with his brothers in the area of the thermal plant southeast of Dimashq. During the course of clashes, a Nusayri tank targeted their position and he was critically wounded in both his head and his hand. He lost consciousness as a result, and when he came to, he found that he had lost his right hand, which had been severed after the tank shell exploded in front of his face.

But losing his hand would not stop him from continuing to wage jihad for the cause of Allah, nor would it prevent him from spending his wealth in order to seek the pleasure of His Lord. Rather, he would spend his recovery period anticipating his return to the arenas of battle, and he declined to take on any administrative work that would be suitable for him given his new medical condition, insisting instead on heading out for battle once more as soon as his situation permitted. He also exchanged his Russian assault rifle for a smaller, lighter American one so that he would be able to fight with one hand.

When it reached him that his brothers were preparing for an attack on a Sahwah position in East Qalamun, he prepared to head out quickly and traveled in order to join his battalion without informing any of his friends lest they keep him back and delay him from the battle on account of his health or due to their need for him to take on any other work.

The soldiers of the Islamic State were punishing the murtaddin in battle and capturing their positions in the Batra mountains, and were advancing in the direction of their strongholds in the heart of East Qalamun when Abu Mujahid reached them and set out towards the frontlines, refusing to remain in the mujahidin's rear base. He was accompanied by a brother from southern France named Abu Ihsan, whom he had gotten to know in the arenas of battle. They were similar in character and got along well, and those who knew Abu Ihsan would describe him with the same traits with which they would describe Abu Mujahid, including bravery, chivalry, and an eagerness to aid Muslims and to spend everything he possessed in support of the religion and in an effort to please the Lord of the creation.

As was his habit with regards to making preparations and taking precaution, Abu Mujahid refused to take the same path that the mujahidin had taken, a

path that was exposed to the enemy and on which he would be targeted with heavy weapons and snipers. He preferred instead to take another path that was more rugged but was concealed from the eyes of the murtaddin. He reached the frontlines, where a group of mujahidin were targeting the murtaddin with heavy machine guns mounted on their vehicles, which were positioned on the highest hill, behind which Abu Mujahid and his companion, Abu Ihsan, took cover as soon as they arrived.

The murtaddin attempted to target the vehicle that was firing on them with a guided missile, but the shooter misdirected the missile and it struck behind the hill.

The missile landed at the feet of Abu Mujahid and Abu Ihsan and exploded, with its shrapnel tearing their bodies and immediately killing them – may Allah accept them both.

The news reached the family of Abu Mujahid as well as his brothers, and they gave good tidings to their brothers in France of his shahadah, asking Allah to accept him. The French intelligence authorities came to know of the news and falsely announced to the French media that Abu Mujahid ﷺ had been killed in an airstrike carried out by French warplanes as he was preparing to carry out new attacks against the Crusaders in France.

Abu Mujahid ﷺ was killed, and we consider him to have attained what he had yearned and wished for, to have been truthful in regards to his covenant with Allah, and to have waged jihad with his wealth and his person for the cause of Allah ﷻ. We consider him to have conducted a profitable transaction with Allah, and we ask Allah ﷻ to make Abu Mujahid from among those who have attained the great success. Allah ﷻ said, "O you who have believed, shall I guide you to a transaction that will save you from a painful punishment? [It is that] you believe in Allah and His Messenger and strive in the cause of Allah with your wealth and your lives. That is best for you, if you should know. He will forgive for you your sins and admit you to gardens beneath which rivers flow and pleasant dwellings in gardens of perpetual residence. That is the great attainment. And [you will obtain] another [favor] that you love – victory from Allah and an imminent conquest; and give good tidings to the believers" (As-Saff 10-13).

The Raid in Tehran



The Morning of Arbi`a
12 Ramadan 1438 AH

Two Groups
of Inghimasiyyin



From among the soldiers of the Islamic State assault two vital sites belonging to the Rafidi mushrikin in the heart of the capital of shirk and rafid, Tehran.




The First Group

It was comprised of two istishhadiyyin, who detonated their explosive belts on Rafidi mushrikin gatherings at the pagan shrine of the taghut, Khomeini, killing and injuring tens of murtaddin.



The Second Group

It was comprised of 3 inghimasiyyin, who stormed the shirki Iranian parliament building, succeeded in taking control of the building, and killed all the murtaddin they came across. They then continued to clash with the Rafidi forces, which attempted for several hours to regain control of the parliament building, until they were all killed  after having killed and wounded tens of murtaddin from among those working in the parliament and the attacking forces.

Results of the Operation

More than

60

Killed and Wounded

From the Murtaddin

The Mujahid Shaykh
Abul-Hasan al-Muhajir  :

The evil of the Magian state of Iran has reached its climax. The sparks spread, reaching all lands and harming all slaves. They murdered Ahlus-Sunnah in Iraq and Sham via their proxies, militias, experts, and advisers. The Sunni thereby became either a shackled prisoner or a submissive follower. No one after Allah inhibited them from the Muslims, save the Islamic State. Yes, the truth is bright and falsehood is dark. How can a vain deviant compete with the troops of the Khilafah? How can two people differ over who it is that de-fends the religion, honor, and the land? Who is it that made Iran and its followers taste horrible atrocities? Who is it that unsheathed the sword of truth in the face of the Magian state of Iran and made it taste destruction from Baghdad to Beirut to Halab to Dimashq to Khurasan to San`a? Who, O callers of evil and corruption, who?

KNOW YOUR WORTH, O ENEMY OF THE NATIONS



O patient mujahid anticipating his reward, these words were written in order that you recognize your worth and value in the sight of the enemies of Allah and your enemies, for the various nations have gathered against you along with the races of the Arabs and non-Arabs.

So who are you, O lofty mountain, who are you that the Crusaders should anchor their battleships in the seas, and that the kafir warplanes should patrol your skies, and that the debauched assemblies should roam your lands?

Who are you, O you who takes honor from his religion and his tawhid, that they should gather against you all of these assemblies and besiege with all its ability, a land that is ruled by Allah's shari'ah and defends its sanctities? You have been elevated by Allah's honor, strength, and His exalted shari'ah, and what you are upon of tawhid grieved the kuffar due to the envy they foster within themselves.

For if you were to possess the land but your state did not rule by Allah's shari'ah they wouldn't have paid you any mind, but it is your tawhid that enrages them. Allah ﷻ said, "Many of the People of the Scripture wish they could turn you back to disbelief after you have believed, out of envy from themselves [even] after the truth has become apparent to them" (Al-Baqarah 109). And so they sought to respond to this abominable envy by fighting you, and thus their fighting was on account of your religion which you carried in your heart and upon your limbs. Allah ﷻ said, "And they will continue to fight you until they turn you back from your religion if they are able" (Al-Baqarah 217).

If you possessed weapons of mass destruction and did not possess this great religion they would have left you alone as they left alone states that possess them or strive to possess them, but rather, they knew that your religion which is prevalent through your severe fighting of their tawaghit and their armies is greater than any weapon they possess. They therefore have not previously granted you – nor will they ever grant you – respite for a single moment, nor will they disengage from fighting you or showing enmity towards you. So either it is their rule on the earth and the fitnah of shirk which they seek to transmit, or it is the sovereignty of Allah and the supremacy of His religion on the earth.

So be truthful to Allah in your jihad, O enemy of the nations, and revere Him and do not revere anyone else besides Him, for the despair of the kafir

from your religion is an absolute certainty. Allah ﷻ said, "This day those who disbelieve have despaired of [defeating] your religion; so fear them not, but fear Me" (Al-Maidah 3).

O muwahhid stranger, indeed you are a target regardless of your status, whether you were a soldier or a leader, and whether you were poor or rich, because the reason for you being targeted is due to your religion which the kuffar know you have embraced in its entirety, and the fact that you don't believe in only a portion of it while rejecting another portion so that you could meet with them on some sort of middle ground.

And likewise, that is your condition, O patient muwahhidah, for indeed you are chaste and increase the offspring of the mujahidin and nurture your children upon tawhid and jihad against the kuffar, and so your religion and purity enrages them. Therefore, it is of no surprise that you would be a specific target for the kuffar.

We are engaged in a long struggle with the kuffar, and success and victory for the muttaqin is guaranteed, for Allah ﷻ has said, "And the [best] outcome is for the righteous" (Al-A'raf 128), and He ﷻ said, "And [that] indeed, Our soldiers will be those prevalent" (As-Saffat 173), for either you are prevalent in this worldly life by dominance and triumph over the kuffar, or victorious through being killed in Allah's cause, obtaining through it a blissful abode with the generous Lord, while your enemies are in constant loss, and rage causes them to exhaust their strength in order to hinder the people from Allah's path through their spending of wealth and through fighting, and through other than that from the fleeting ornaments of this world.

Therefore, O honorable and defiant one in the era of epic battles, proceed and don't look back for you were not created for the sake of a transient earth. Rather, you were created to worship Allah alone and attain Jannah and delightful gardens. Therefore, actualize the meaning of slavery towards Allah with the establishment of His shari'ah and by disbelieving in the institutions of the tawaghit of the world and their religions and assemblies, and declare with full honor and pride the religion for which Allah has written supremacy over all religions, for it is because of this that you are their primary target and their first priority.

Have you realized your worth in the sight of your enemies? Have you become aware of the ex-

tent of your shortcomings in performing your obligation while you waste your time and the kuffar invest their time in waging war on you?

Have you become aware of the extent of your shortcomings towards yourself when you are heed-

they have obeyed their deity, America, and have attacked you in unison, and united upon that.

Have you become aware of the extent of your shortcomings when you do not endeavor to increase in the knowledge that brings you to Allah ﷻ, rescu-

ing yourself and your family by it from the Fire?

Know the reality of loss, for it is not that one loses an expansive abode or nice-looking vehicle, or loses one's wealth or spouse, or loses the opportunity to marry a beautiful woman. Rather, it is what Allah said: "Say, 'Indeed, the losers are the ones who will lose themselves and their families on the Day of



IT IS YOUR TAWHID AND YOUR IMPLEMENTATION OF THE SHARI'AH THAT ENRAGES THEM

less of the weapon of taqwa even as the nations of kufr advance their weapons daily in order to strike you?

Have you become aware of the extent of your shortcomings when you abandon adhkar and supplications through which you shield yourself against the plots of the shayatin of mankind and jinn while they have employed against you spies and munafiqin, and sorcerers and shayatin?

Have you become aware of the extent of your shortcomings when you dedicate the majority of your time towards this world, the world which you had supposedly left for its people so you could proceed towards your Lord, seeking one of the two good outcomes?

Have you become aware of the extent of your shortcomings and sinfulness when you break the ranks of the mujahidin and their hearts, not listening to and obeying your amir in good nor obeying Allah and His Messenger ﷺ? For verily the one who obeys the amir has obeyed Allah and His Messenger ﷺ, so look towards the nations of kufr and how

Resurrection. Unquestionably, that is the manifest loss" (Az-Zumar 15).

Know, O muwahhid, that if the fitnah of the kuffar has constrained you and the siege has confined you, while you do not know how the enemies of the religion view you, and are not capable of bearing your responsibility, then you are on the verge of collapse. So seek assistance with Allah and do not weaken, and seek provision from taqwa for it is your weapon that won't be exhausted, and your sword that won't fail.

Therefore, maintain the adhkar of the morning and evening, and the protections by which you guard against the enemies, for he who takes shelter with Allah's sanctuaries and strength cannot be overcome. And invest your time in everything that enrages the kuffar, affects and weakens them, destroys their morale, and inflicts the greatest damage upon them, and never become heedless in renewing your iman and tawhid and fighting the tawaghit and their soldiers. And make this the habit for yourself and your family. Also, with your brothers remind



YOUR RELIGION IS GREATER THAN ANY WEAPON THEY POSSESS

one another and learn, and assist them in truth and patience upon the hardships of this path until relaxation arrives in an eternal gathering and blessings that don't end, for the space the size of a whip of the mujahid in Jannah is better than the world and all that is on it, so what must a Jannah whose width is that of the heavens and the earth be like?!

Know that you are approaching trials and tribulations in the face of which none will remain firm except he whose iman is deeply rooted and whose certainty, patience, and good reliance is firmly established. Ibn Taymiyyah rahimahullah said regarding jihad, "In it are the peaks of tawakkul and the peaks of patience, for the mujahid is the most needy of people in regards to patience and tawkkul, and because of that Allah swt said, 'And those who emigrated for [the cause of] Allah after they had been wronged - We will surely settle them in this world in a good place; but the reward of the Hereafter is greater, if only they could know. Those who endured patiently and upon their Lord relied' (An-Nahl 41-42), and He said, 'Musa 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 [best] outcome is for the righteous' (Al-A'raf 128)" (Majmu' al-Fatawa).

And remember, O enemy of the nations, that the matter for whose sake you set out is indeed great, for you did not set out except to accomplish slavery towards Allah swt and to rescue people from the slavery of the tawaghit, and bring them out of

darkness into light by Allah's permission swt. Thus, if you are killed, your death is an honorable one and a high rank, and what is your rank in Jannah which Allah has prepared for you except because you showed enmity towards the nations of kufr and disbelieved in their tawaghit and believed in Allah as your Lord and God and established His shari'ah in spite of them, and so you came with jihad and the pursuit of shahadah – a clear evidence for the truth of your call to the tawhid of Allah swt and disbelief in the false rivals – and thus the most valuable thing a slave presents before his Lord is his life and his wealth.

Ibn Taymiyyah rahimahullah said, "And from the greatest of levels of sincerity is surrendering one's life and wealth to the One who is worshiped, as Allah swt said, 'Indeed, Allah has purchased from the believers their lives and their properties [in exchange] for that they will have Jannah. They fight in the cause of Allah, so they kill and are killed' (At-Tawbah 111), and Jannah is a name of the abode which contains every bliss, the highest of which is a gaze at Allah, in addition to other things which the inner self desires and which please the eyes, from that which we know and that which we don't know, as Allah swt said in that which was reported from Him by His Messenger swt, 'I have prepared for my righteous slaves what no eye has seen and what no ear has heard and that which the heart of the human has not conceived'" (Majmu' al-Fatawa).

Marawi City

27 Sha'ban 1438

- The soldiers of the Islamic State attack the city of Marawi on the Island of Mindanao and take control of the city's prison, freeing tens of prisoners inside – among them mujahidin – with the first assault ending in the capture of the majority of the city, the burning of its police headquarters, and the capture of many Filipino Crusaders.

- The taghut of the Philippines (Duterte) cut short his visit to Moscow and returned to rescue whatever he could, declaring martial law on the Island of Mindanao, and sending multitudes of Crusader Filipino soldiers, in an effort to reclaim the city from the hands of the soldiers of the Khilafah.

The First Week:

After taking control of most of the city, the mujahidin launched numerous assaults on the remaining positions of the Crusader Filipino army within the city, and Islamic State sniper units then hunted the soldiers hiding on the city's outskirts, resulting in approximately 200 Filipino soldiers and policemen being killed within the first week of battles inside Marawi, while the muwahhidin maintained their control over the areas they captured in the initial assault on the city.

The Second Week:

The soldiers of the Khilafah killed 17 Crusader Filipino soldiers and took 2 armored vehicles as ghanimah after an assault on the Crusaders' positions. Likewise, a mistaken airstrike carried out by the Filipino air force led to 14 Crusader soldiers being killed, and the Filipinos requested support from the Crusader American army in their battles against the mujahidin in the city of Marawi.

The Third Week:

The battles in the various neighborhoods of the city resulted in the killing of 40 Crusader Filipino soldiers, 13 of whom were sniped, the destruction of several of their vehicles – as the Crusaders failed to achieve any significant advance in the city – and the intervention of American special forces along with American warplanes in the battle.

The Fourth Week:

Crusader American warplanes directly participated in the battle, carrying out several airstrikes on the positions of the mujahidin in the city of Marawi. The soldiers of the Islamic State remained steadfast in the city, repelled the increasing number of assaults by the Crusader Filipino army, and caused them to suffer more losses in personnel, which exceeded 40 killed and wounded, in addition to the loss of some vehicles.

Marawi is a city in East Asia that was previously under the rule of the belligerent Christians of the Philippines before Allah opened it at the hands of the soldiers of the Khilafah, with a new battle ensuing therein from among the epic battles of Islam between the people of tawhid and the people of shirk.

The City of

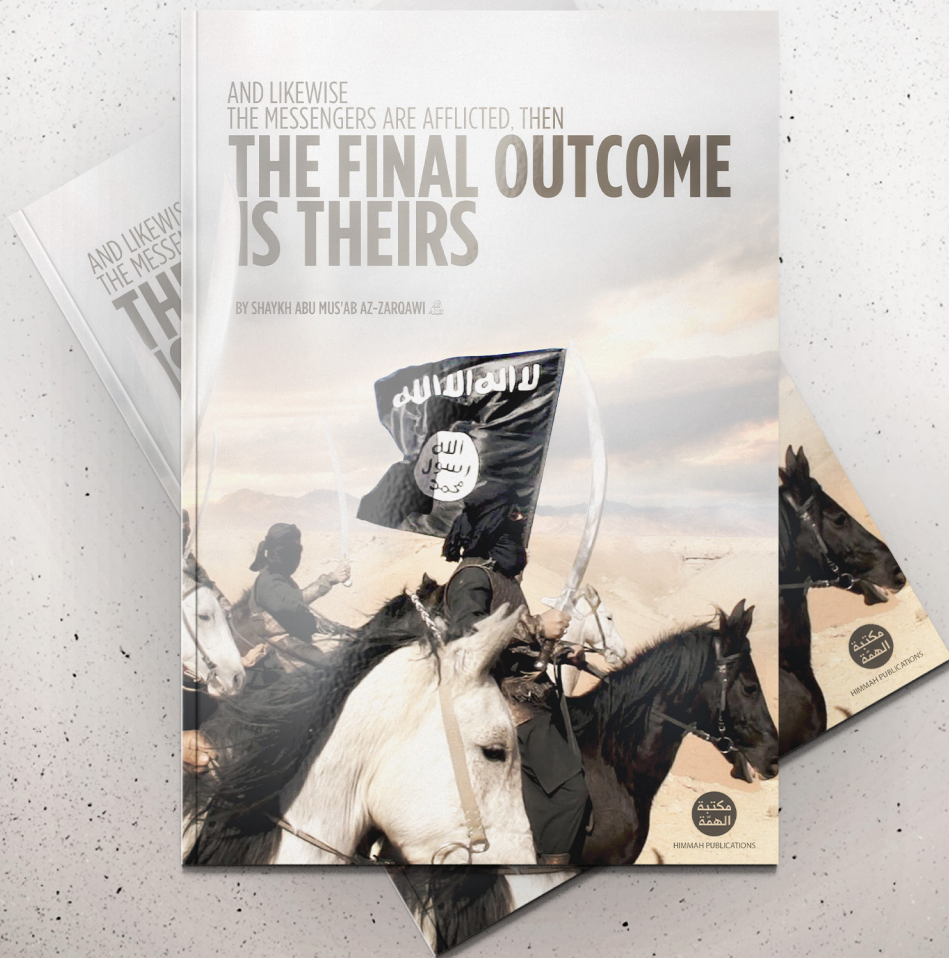
Marawi

**A Month of Battles
between the Muwahhidin
and the Crusaders**

SOON
INSHAALLAH

AND LIKEWISE
THE MESSENGERS ARE AFFLICTED, THEN
**THE FINAL OUTCOME
IS THEIRS**

BY SHAYKH ABU MUS'AB AZ-ZARQAWI رحمته الله



HIMMAH PUBLICATIONS

Allah's Messenger ﷺ said to 'Abdullah Ibn 'Abbas ؓ, "...and if they (i.e. the entire world) were to gather in order to harm you with something, they would not harm you except with that which Allah had decreed upon you. The pens have been lifted and the pages have dried" (Reported by at-Tirmidhi).

