

# RUMIYAH EN

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AMONG THE BELIEVERS ARE MEN

**SHAYKH ABU SULAYMAN ASH-SHAMI**

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O muwahhidin, rejoice, for by Allah, we will not rest from our jihad except beneath the olive trees of Rumiyyah (Rome).

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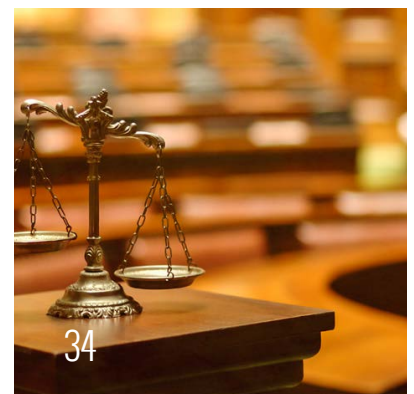
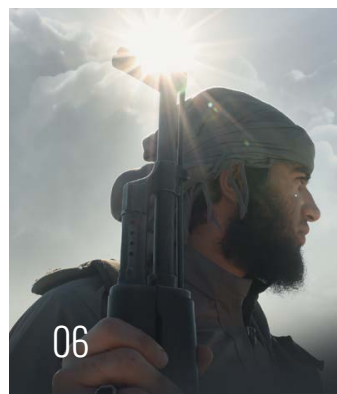
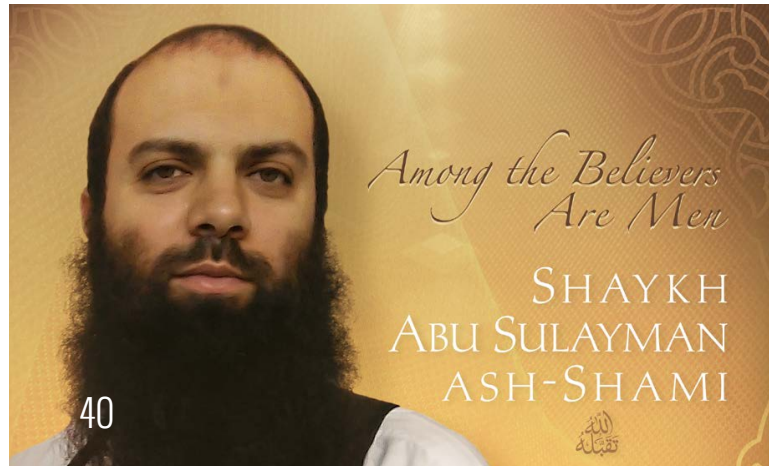
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# And Worship Your Lord Until Death Comes to You

Indeed, if Allah blesses one of His slaves, He makes for him his external the same as his internal and makes his statements to be in accordance with his actions, and he doesn't make him a munafiq in his belief or one whose actions contradict his speech.

This is what Allah blessed the Islamic State with – due to His grace ﷻ – in many ways which can't be counted. From the main blessings is the purpose of its existence, and the reason for its formation – that is the establishment of the religion and ruling by the Shari'ah.

So it opposed those who are misguided and who misguide others, from amongst the fractured and opposing factions and the parties of detriment, those who filled the earth with their declarations and theories concerning their endeavor to establish the religion and their ambition to achieve that as soon as they have authority and take power. Then it became apparent that their slogans were mere lies, and they broke their promises as soon as they achieved what they wanted, so they ruled by the legislations of the tawaghit, giving preference to the survival of their symbols and organi-

zations as opposed to establishing the religion. Every time Allah opened for the Islamic State an area of land and they were empowered therein, its soldiers would hasten in establishing Allah's religion and ordering the people with good and forbidding them from evil, despite their certain knowledge that this matter would incite the kuffar against them and enrage the hearts of the munafiqin in opposition to them, however they sought through it the pleasure of the Lord of the creation.

The most soothing thing to the eyes of the muwahhid today is that he sees in every part of the Islamic State that the prayer is established and the zakat is collected, virtue is commanded and vice is forbidden, and that the hudud is carried out, despite the fact that the battle fronts are ignited on all sides.

The lions of Islam can be seen writing history, sacrificing their blood and their lives, as they confront the campaigns of the mushrikin on the outskirts of a city, while at the same time the adhan is called and the Muslims gather for prayer despite being only a street or two away from the ignited battle fronts. Likewise,

their brothers go around distributing the zakat to those eligible, and the Islamic courts continue to rule by Allah's shari'ah in what is referred to them of cases and complaints. The hudud of Allah are carried out on those deserving of them, and the circumstances did not stop the call to good, and ordering it and forbidding evil. This is how Islam is established in its totality as Allah ﷻ ordered.

So the fighter on the frontlines remains firm in his place only to defend the land that is governed by Allah's shari'ah from the mushrikin, and he knows with certainty that his victory over his enemy is not due to the strength of his arms, nor to the accuracy of his weapon or the extent of his equipment. Rather it is the sheer grace of Allah upon him. And the more he is certain that the religion is being established as Allah has willed, the more he increases in certainty of Allah's victory for him over his enemy. And so he establishes the religion on the axis that the imam designated him with, by waging jihad against the mushrikin and defending the Muslim lands.

His brothers behind him are a company to which he falls back and a means of support. They protect the Muslims' honor and wealth, and nothing keeps them away from the battle fronts and the outposts of ribat except their obedience to those in authority over them and that which they fulfill of the responsibility placed on their shoulders – the responsibility of establishing the religion, whose rites would not be honored, whose hudud would not be preserved, and whose rulings would not be implemented without them. So if they are called to mobilize, they mobilize, if their support is sought, they support, and if they are ordered, they obey.

This is how the situation continues to proceed in every part of Dar al-Islam. The soldiers of the Islamic State establish the religion therein as long as the blessing of empowerment continues, so that if Allah afflicts them through their enemy and they are forced to fall



The murtaddin's claims that they would rule by the Shari'ah were mere lies

back and regroup with the main company – with the permission of their leaders – after sacrificing greatly in repelling the mushrikin from it, they become free of blame before Allah, and go back to exerting every effort in order to regain control over the territory they withdrew from and establish the Shari'ah therein. Through that, the truthfulness of their call and their loyalty to their pledge is confirmed, such that they please their Lord and demonstrate the correctness of their manhaj.

Al-Bukhari reports from Anas that the Prophet ﷺ said, “If the Hour is established and in the hand of one of you is a date palm seedling and he is able to finish planting it, then he should plant it” (Al-Adab al-Mufrad).

Therefore, O soldiers of Islam and defenders of the Shari'ah, let not one of you disdain any manner of good deed, and let him not become incompetent in establishing any rite from the rites of Islam that he is capable of establishing, or calling to any of the recommended deeds, even if he is occupied with repelling the enemy, defending the lands, or guarding an outpost.

And beware of delaying the establishment of the religion in its entirety after Allah has established you in the land even for a day or part of a day. And beware of undoing any of the religion's rites and rulings in the territory you control for so much as a day or part of a day, for you will anger your Lord and assist your enemy against yourselves. Allah says, “So whoever does an atom's weight of good will see it, and whoever does an atom's weight of evil will see it” (Az-Zalzalah 7-8).



# A True Promise of Allah

Allah ﷻ has praised His believing slaves, those who confirm His word and are certain of realizing what He promised. They do not abate from this certainty, whether in times of ease or in times of hardship. Rather, trials only increase them in iman – believing in His ayat and promises – and in submission to His command and wisdom, and in being content with His decision and decree.

Often, a slave hopes that comfort and victory come to him from Allah in a specific way or under specific circumstances. However, the wisdom of Allah ﷻ is

great and much of it is unknown to us.

So it was that the believers hoped to meet the caravan of Quraysh, so that they could take it easily without a fight and seize its spoils to empower them and hold them over for some time. But Allah ﷻ wanted – with His knowledge and wisdom – that the caravan should escape and that Quraysh should mobilize, determined to fight the Muslims with an army that exceeded three times the number of the Muslims. They hoped thereby to finish off the Muslims, who had begun to tarnish the standing of Quraysh, affecting them and their business dealings. Thus came to pass the Major Battle of Badr, about which Allah said, “When Allah promised you one of the two groups, that it would be yours, and you wished that the unarmed one would be yours. But Allah intended to establish the truth by His words and to eliminate the disbelievers, so that He should establish the truth and abolish falsehood, even if the criminals disliked it” (Al-Anfal 7-8).

Also, Allah ﷻ made the kuffar seem few in the believers’ eyes, so that they would be encouraged to fight them and not fear them. Likewise, He made the believers seem few in the kuffar’s eyes, thereby luring them into fighting them. He ﷻ said, “When He showed them to you, when you met, as few in your eyes, and He made you appear as few in their eyes, so that Allah might accomplish a matter already destined. And to Allah all matters are returned” (Al-Anfal 44). Then, when the two sides met, the kuffar saw the Muslims as if they were double the number of kuffar. So the army of kufr was shaken, their morale declined, their strength waned, they lost hope of victory, and Allah empowered the believers with His support. He ﷻ said, “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 as if twice their own number in their eyes. But Allah empowers with His support whom He wills. Indeed in that is a lesson for those with insight” (Al ‘Imran 13).

In the Battle of Ahzab, Allah ﷻ tested the believers with a hard and unexpected test, but it only increased them in having iman that the promise of Allah and His Messenger ﷺ, regarding the believers’ victory and the disbelievers’ defeat, would be realized.

Allah ﷻ said, “O you who believe, remember the favor of Allah upon you when armies came to attack you and We sent upon them a wind and armies (of angels), which you did not see” (Al-Ahzab 9). Ibn Kathir said, “Allah ﷻ is referring here to His favor, bounty, and generosity to His believing slaves when

He repelled their enemies and defeated them in the year they gathered and rallied against them. That was the year of the Khandaq (Trench) in Shawwal of the fifth year after the hijrah... The mushrikin came and camped east of Madinah, near Uhud, and a group of them camped on the high ground of Madinah, as Allah ﷻ said, ‘When they came at you from above you and from below you’ (Al-Ahzab 10). Allah’s Messenger ﷺ went out with between seven-hundred and three-thousand Muslims, putting their backs to Sal’ [a mountain at the market of Madinah] and their faces towards the enemy.” This mobilization of the kuffar was a hard trial for the Muslims. Ibn Kathir continues, “The situation was difficult and harsh, and the condition was tight, as Allah ﷻ said, ‘There the believers were tested and shaken with a severe shaking’ (Al-Ahzab 11). They remained there, besieging the Prophet ﷺ and his companions for nearly a month.”

Then came the support of Allah ﷻ, after that hardship and adversity, in an amazing way that showed Allah’s ability, power, might, wisdom, and His kindness to the believers. He ﷻ said, “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). And Allah ﷻ empowered the believers with victory over and massacre of the Jews of Bani Quraydhah, and then blessed the believers with many spoils, which He caused them to inherit from Bani Quraydhah. He ﷻ said, “He brought down those who supported them among the People of the Book from their fortresses and cast terror into their hearts [so that] a party you killed, and you took captive a party. And He caused you to inherit their land and their homes and their properties and a land which you have not trodden. And ever is Allah, over all things, competent” (Al-Ahzab 26-27).

Indeed, it is Allah’s promise that He has fulfilled for His slaves after He tried and tested them, until the munafiqin left their ranks and the believers increased in solidarity and trust in that promise. So victory came to them from where they did not expect. We ask Allah to grant victory, honor, and consolidation to His slaves the mujahidin, and all praise is due to Allah, the Lord of the creation.

# ESTABLISHING THE ISLAMIC STATE

PART 2

Between the Prophetic  
Methodology and the Paths of  
the Deviants



Indeed, the Islamic state is the only means to establishing the religion and spreading justice among the people, and the establishment of justice is a matter which Allah ﷻ obligated upon His creation and for which He made the implementation of His shari'ah a condition. With the absence of this religion and the implementation of something other than Allah's shari'ah, kufr becomes dominant and oppression prevails, and in order to cure this, the people pursue various paths. Among them are those who view that the establishment of the religion – in addition to being a shar'i obligation – ensures the establishment of justice, and these are the ones who submit to the Lord of the creation. And among them are those who endeavor to establish anything they view as being just, regardless of how that's accomplished, and they do so purely for worldly reasons, and these are the corrupters from among the callers to reform on every false path and religion.

The bulk of human beings are all the same in desiring the establishment of justice in the society in which they live, and they see this as a means to warding off the oppression that might be committed against them by others and as a means to opening the way for them to live their worldly lives in greater happiness and security. For this reason, we find much that has been written by the philosophers and public speakers of the Jahili era on matters of governance, due to it being a means to establishing justice, and a means for the human being to attain happiness. Many terms emerged hovering around the concept of “just governance” and “the ideal city,” which the people dream of discovering and residing in, and countless wars and revolutions have taken place in various nations in order to achieve these goals.

And with the people being heedless of the methodology which their Creator ﷻ clarified for them in order to establish justice among themselves and attain hap-

piness in both the worldly life and the Hereafter, they continue to differ among themselves, and there continue to appear among them misguiding leaders, each of whom claims that he is the only one who knows the path to achieving justice, and that he and his party are the only ones who are capable of establishing justice in the land. And when their opinions on justice conflict with the opinions and interests of others, there remains nothing but the weapon as a judge between them, as there is no principle they agree upon which they can refer to in order to resolve the dispute.

### **They Said, “We Are but Reformers”**

This is the condition of many of those who claim to follow Allah's prophets and messengers ﷺ while having abandoned the Sunnah and treaded the path of whims and heresies, thus straying from the straight path. Every one of them followed a deviant path upon which was a shaytan calling to Hellfire, every one of them claimed to have inherited the prophetic knowledge and to be a defender of the Shari'ah, and every one of them gave his followers hope that he would return the religion to its former status as it was in the time of the prophets, and that he would even achieve for them a level of victory, consolidation, implementation of the scripture, and establishment of the religion that had not been realized for those prophets. And in the end, there emerged among them several sects. Just as the Christians broke up into 71 groups and the Jews

The Rafidi taghut Ali Khamenei





The shirk of the Rafidi murtaddin

would never return to how it was before the revelation ceased, and that it would never be preserved – until Yawm al-Qiyamah – except by men from the family of the Prophet and his offspring. So there appeared among the Shi’ah a doctrine of “regency” in the religion, binding it to ‘Ali ؑ and coming up with a lie to the effect that the Prophet ﷺ directly stipulated that he should be the Khalifah after him, as they invented the bid’ah of favoring him over all other Sahabah, and specifically over the two shaykhs: Abu Bakr and ‘Umar. The matter evolved into exaggerating the status of ‘Ali, even to the point of deifying him in both his life and after his death, and the issue of the imamah (leadership) of Ahl

broke up into 72, those who claim to be from the ummah of Muhammad ﷺ broke up into 73 groups, all of which are upon misguidance except for the group that proceeds upon the prophetic methodology – that which the Prophet ﷺ and his noble companions were upon.

Anyone who looks at the history of many of these groups will find that the basis of their deviation in methodology which led to them completely leaving the religion was that their call to return to the prophetic methodology was combined with their da’wah being built on corrupt principles, and that they endeavored to establish a state that greatly differed from the state of the Prophet ﷺ. Their deviance then continued to increase and their misguided path continued to take them further away from the straight path, and they would add to and subtract from the affairs of the religion in a manner that would serve their misguided methodology, to the point that their various religions differed from the religion of Islam, though they had initially come out seeking to return it to what the first predecessors were upon.

### The Rafidah: A Long History of Deviance

The Rafidah – if it is truly one of the first sects to appear – are a continuation of the deviation which started with some people who became fanatical for the Prophet’s ﷺ household, believing that the religion

al-Bayt became a principle in their religion. Thereby, they cannot see a way to restoring the religion except through its leadership by one of the descendants of Fatimah ؑ.

This heretical trend in their alleged “reform,” which they have imposed upon themselves, brought them, whenever one of their imams died, to claim his reincarnation or deny his death. They even ascribed a nonexistent son to one of their imams, in order to connect the father-to-son links of the imamah’s chain, when it came to an impasse with the absence of children for the eleventh imam, al-Hasan al-‘Askari. So they made up the lie of a “twelfth imam,” whom they named Muhammad al-Mahdi Ibn al-Hasan al-‘Askari, so as to hide the shame of their deviance in the issue of regency, for the world became absent of an heir who fulfilled their lineal and “legal” conditions. And they devised the story of his taking leave into the vault of Samarra until today, so that their heretical, shirki, and deviant way should continue, claiming that he will appear in the end of time to fill the world with justice, just as it was filled with tyranny.

### A Religion Manufactured in the Service of a Deviant Methodology

Ever since the Shi’ah first appeared and up to what we see today of the shirk and kufr committed by their various sects, evil scholars who follow them have

been altering the religion of Islam, which they initially claimed to be keen to safeguard and protect from any alleged deviance. They added to it many things from the religions of the People of the Book and the pagans, as they rejected whatever does not correspond to their desires and corrupt way. They ascribed lies to Allah's Messenger ﷺ and his household, filling volumes with such false reports to trick the naïve and unaware. Even the noble Quran was not safe from their kufr and doubts, for they claimed that it contains additions and deficiency, all because they found ayat that refute their claims.

Due to the total separation of their methodology from that of Ahlus-Sunnah wal-Jama'ah, they began associating more with deviant sects and false religions, choosing from them whatever aligned with their corrupt principles in creed and law – eventually producing for themselves the religion of Rafid in complete opposition to the religion of Islam. Whoever refers back to the history of the Shi'i sects will find that they have always been interested in establishing what they claimed to be “the Islamic State,” but only for the purpose of bringing people into their false religion, which they allege to be the religion revealed to Allah's Messenger ﷺ and inherited by their absent imams to convey to mankind. Only Allah ﷻ knows the number of those killed – of their followers and of Muslims – who were killed because of these goals. Such were their wars against the Muslims, which have continued without end for the past fourteen centuries.

As such, the entire religion of Rafid developed from a rotten root and corrupt theory of reform, which they saw as necessary for achieving “justice,” towards which they claim to be working. And this false reform was taken by some of the early Shi'ah from the Jews, taught to them by someone like Ibn Saba, and based upon their belief in the regency of 'Ali Ibn Abi Talib over the religion after the revelation ceased – just as Yusha' Ibn Nun was the regent for Bani Israil after Musa ﷺ. This idea developed over the centuries, coupled with struggles between the sects of the Shi'ah and their enemies, as well as disputes between the Shi'i sects themselves, with the many modifications of their



A deviant ritual of the misguided Rafidah

religion by their evil scholars who legislated beside Allah. The result was this filthy mixture of beliefs seen today in the different sects of the Shi'ah.

### Organizations and Factions Following the Rafidah

This long-term development of the Rafidi religion gives us a living example of what can happen if ways that have deviated from the straight path are pursued when calling to establish the Islamic State. This shows us that when they make these deviations obligatory for the people to follow, as part of establishing their religion, then their end will be that they inevitably alter the original religion to correspond with their heresy.

This is the case in which we find many such calls to establishing the religion and ruling by the Shari'ah today. The deviations which began at the beginning continue to be very distant from the prophetic methodology, even to the point of waging war against that methodology, which Allah and His Messenger ﷺ were pleased with.

And with Allah's permission, we will strive, in the coming articles of this series, to give more examples of this understanding, explaining the consequences of the paths of misguidance and comparing that to the prophetic methodology, which the Islamic State follows today, by the grace of Allah.



The Kafir's Wealth Is Halal  
for You, **SO** Take It

Just as the blood of the kafir is halal to shed,<sup>1</sup> so too is the kafir's wealth halal to take. Allah's Messenger ﷺ said, "I have been commanded to fight all people until they testify that there is nothing worthy of worship except Allah and that I am the Messenger of Allah, establish the prayer, and pay the zakah. If they do that, then they have guarded their blood and their wealth from me except by the right of Islam; and their account is upon Allah" (Reported by al-Bukhari and Muslim from Ibn 'Umar).

His words, that "they have guarded their blood and their wealth from me" indicates the clear permissibility of spilling their blood and taking their wealth until they accept Islam. This hadith also shows the relationship between fighting and taking wealth, as all kuffar who are not under the contract of dhimmah are enemies from whom ghanimah is taken. Allah ﷻ said, "Indeed the disbelievers are a clear enemy to you" (An-Nisa 101). He also said, "So consume from what you have taken of ghanimah, as it is halal and good" (Al-Anfal 69).

As for those who claim to be bound by contracts which they have made with the kuffar, then they should know that, besides the kuffar of every nation today breaking any possible covenant with the Muslims by waging war with them, imprisoning them, and otherwise transgressing against them, Allah has nullified every contract made with the mushrikin, saying, "Allah and His Messenger convey their disavowal to those of the mushrikin with whom you made covenants" (At-Tawbah 1). He then mentioned the order to kill all those who claim partners for Allah, saying, "So when the sacred months have passed, then kill the mushrikin wherever you find

them. Take them, surround them, and sit at every outpost, lying in wait for them" (At-Tawbah 5).

This was clarified in His saying, "How can there be any covenant for the mushrikin, according to Allah and His Messenger, except those with whom you made covenants at the Sacred Masjid?" (At-Tawbah 7), which is a question in the meaning of a statement, as at-Tabari mentioned, "It merely means, 'They have no covenant.'" As for those who make covenants at al-Masjid al-Haram, then those were the people of Makkah, meaning Quraysh, in the days of the Prophet ﷺ – and one of his final com-



The wealth of the kuffar is permissible to take

mands before his death was, "Expel the mushrikin from the Arabian Peninsula" (Reported by al-Bukhari and Muslim from Ibn 'Abbas), so how then can there be a covenant with them at the Sacred Masjid?!

Thereafter, Allah allowed certain covenants to be offered to the mushrikin. The first covenant is the offer of safe passage, called *istijarah*. Allah said, "If any of the mushrikin seek your protection, then protect him until he hears the word of Allah. Then guide him safely away. That is because they are a people who do not know" (At-Tawbah 6).

The second covenant is that of the *jizyah*, which

<sup>1</sup> See Rumiya, issue 1, "The Kafir's Blood Is Halal for You, So Shed It."



The businesses of the kuffar can be targeted for ghanimah

is paid by the People of the Book after they accept the conditions of *saghar* (belittlement). Allah ﷻ said, “Fight those who do not believe in Allah nor the Last Day, nor do they forbid what Allah and His Messenger forbade, nor do they practice the religion of truth – of those who were given the Book – until they pay the *jizyah* willingly while they are belittled” (At-Tawbah 29).

Aside from *istijarah* and the *jizyah*, the only relationship the Muslim has to the kuffar is that of the sword, i.e. physically waging *jihad* against them. And any attack on the kuffar, including that which is financial, is *jihad*. In this regard, any wealth taken from the kuffar through deception or defeat is considered *ghanimah*. Allah’s Messenger ﷺ said, “War is deception” (Reported by al-Bukhari and Muslim by Jabir Ibn ‘Abdillah). Practical examples of this from the Sunnah are the many raids ordered by the Prophet ﷺ against the trade caravans of the mushrikin. In fact, the Battle of Badr was initially intended to be a raid on the caravan of Quraysh, led by Abu Sufyan, as Ka’b Ibn Malik explained that, “Allah’s Messenger ﷺ only went out [that day] intending the caravan of Quraysh” (Reported by al-Bukhari and Muslim), and Jabir Ibn ‘Abdillah said, “Allah’s Messenger ﷺ dispatched us with 300 riders, and our amir was Abu ‘Ubaydah Ibn al-Jarrah, in order to ambush the caravan of Quraysh” (Reported by al-Bukhari and Muslim).

Whether the financial damage is on an individual kafir or the cause of perpetual loss to a business, the Muslim in Dar al-Kufr has the opportunity to follow this blessed sunnah, striking terror by stalking

the kuffar and causing them economic harm. There should be no misunderstanding about the excellence of this deed, as taking this wealth is in accordance with the command of Allah ﷻ, “So consume from what you have taken of *ghanimah*, as it is halal and good” (Al-Anfal 69), and obedience to Allah is an obligation upon every Muslim.

And as this wealth is *ghanimah*, one-fifth of it (the *khums*) should be set aside and given to the Khalifah or to an official representative of the Khalifah for those who are able. Allah ﷻ said, “Know that whatever you took of *ghanimah*, then to Allah belongs one-fifth thereof and to the Messenger” (Al-Anfal 41), and the representative of Allah’s Messenger ﷺ is the Khalifah.

Ibn Qudamah mentioned in al-Mughni that the opinion of ash-Shafi’i, al-Awza’i, ‘Umar Ibn ‘Abdil-‘Aziz, and [...] of Ahmad, regarding a group of Muslims who enter Dar al-Kufr – [even] without the permission of the imam – and perform a raid in which they receive *ghanimah*, is that they are to reserve the *khums* and distribute the rest among themselves, due to the generality of Allah’s saying, “Know that whatever you took of *ghanimah*, then to Allah belongs one-fifth thereof...” (Al-Anfal 41).

However, whoever kills a kafir – for which he has proof of his killing him – then to him belongs all of his *salab*, and the *khums* is not taken from it. Allah’s Messenger ﷺ said on the Day of Hunayn, “Whoever kills a kafir, then to him belongs his *salab*.” So Abu Talhah killed twenty men that day and took all of their *aslab* (Reported by Abu Dawud from Anas Ibn Malik).

The “*salab*” (pl. *aslab*) is whatever the kafir possess-

es at the time and place he is killed. This includes his clothing, jewelry, all kinds of weapons, gold, silver, currencies, as well as the vehicle he was using, and so forth.

Abu Qatadah narrated a story of when he killed a kafir on the Day of Hunayn, after which the Prophet ﷺ said, “Whoever kills someone and has a proof of it, then to him belongs his salab.” And when it was determined that another Muslim took the salab from the kafir whom Abu Qatadah killed, the other Muslim asked the Prophet to let him keep it, so Abu Bakr as-Siddiq ؓ said, “By Allah! He ﷺ would not transgress against one of Allah’s lions, who fights for Allah and His Messenger, by giving you his salab!” Allah’s Messenger ﷺ agreed, saying, “He spoke the truth, so give it to [Abu Qatadah]” (Reported by al-Bukhari and Muslim).

When Allah’s Messenger ﷺ ordered that a spy for the mushrikin be followed and killed, Salamah Ibn al-Akwa’ set out and killed him. So the Prophet ﷺ gave him his salab (Reported by al-Bukhari and Muslim), and in another narration, he said, “To him belongs all of his salab.” Since Salamah was alone, there was no need for proof of his kill, so the one who kills a kafir on a dark street or in an alleyway, while no one else is around, does not need evidence of his kill in order to take the salab. As for the wealth of a business or any wealth which was taken through deception, instead of killing an individual, then that is not salab. Rather, this is ghanimah that must be divided accordingly.

The Muslim in Dar al-Kufr must constantly be on guard from the widespread evils that may affect his heart, and one of the most dangerous of evils is nifaq (hypocrisy), which can creep into the heart of anyone who wrongly views his relationship to the kuffar. Allah’s Messenger ﷺ said, “Whoever died and did not wage ghazw, nor did he incite himself to do so, has died upon a branch of nifaq” (Reported by Muslim from Abu Hurayrah). Indeed, the ghazwah is a sure way to show one’s bara from shirk and its people, as it is to invade their lands and damage them with the loss of life and wealth. Abu Hilal al-‘Askari, an early scholar of the Arabic language, said that “ghazw is only waged in enemy lands... the original purpose of ghazw is to retrieve ghanimah and obtain wealth” (Al-Furuq al-Lughawiyyah). So it is not enough to defend Muslim land and incite oneself to do so, but one must hate the kuffar and long for causing them harm in their own lands. And this must be done with the pure intention of seeking to make the word of Allah the highest, even if the benefits of ghanimah are a result of one’s blessed operation for Allah’s cause. The Prophet ﷺ said, “Whoever fights for the word of Allah to be the highest, then he is [fighting] for Allah’s cause” (Reported by al-Bukhari and Muslim from Abu Musa).

May Allah, the Most Generous, make the kuffar’s wealth, weapons, women, and children ghanimah for those who strive for His cause.

Targeting the wealth of the kuffar will have a negative impact on their business



# Zuhd in the Dunya Is the Way of the Salaf





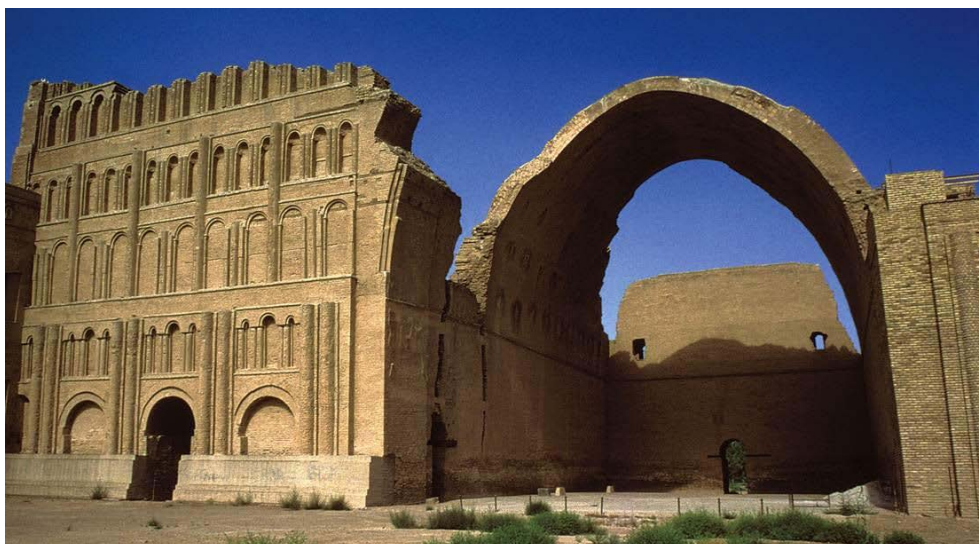
Our Prophet ﷺ was the leader of the devout worshipers and the zuhhad (ascetics). There came to him Jibril, sent from the Lord of the creation, offering him the choice between being sent as a prophet and king, or as a prophet and slave of Allah, so he chose the latter, rejecting the keys to this temporal world as he and his family experienced all kinds of poverty and destitution, while living on the minimal in the company of the best of companions. They are those who ruled the land, and to whom the people surrendered.

As for our time, after the Dunya was opened up before us, we began to lose that spirit – the spirit of that first generation of zuhhad, those who weren't deceived by this worldly life and its beautifications and comprehended that the way to be safe from it is abandoning what is in it.

The one who ponders on the situation of some women today will see from them an excessive indulgence in luxury and aspiration for this debased worldly life. When they shop, they overdo it and spend wastefully, and when they request from their husbands, they overtask and inconvenience them, and if they are late in delivering what was requested due to inability, they nag and complain. And they often push him to taking advances and loans, such that they harm his reputation among other men and he becomes distressed by asking others for so much help.

One of the women of the Salaf used to follow her husband to the front door of their home daily, requesting from him before he departed that he fear Allah with regards to what he brings home and feeds them of provisions – her concern was the halal and haram – whereas some women of today follow their husbands to the door with a shopping list that has no end, with no concern as to where and how he will acquire her demands.

You will find some of them having no concern in the world except for food and clothing. If she eats, she overdoes it, if she dresses, she does so boastfully, and if she sits to converse, it's usually centered around food, clothes and hairstyles. From the supplications of the



The palace of Khosrau - The enemies of Allah lived in luxury while His Messenger ﷺ lived humbly

Prophet ﷺ was, “Do not make this worldly life from our greatest concerns or the boundary of our knowledge” (Reported by at-Tirmidhi).

O sister of Islam, O granddaughter of ‘Aishah – ‘Aishah whose house dress was patched – let us reflect for a moment on the best, most honorable, and most pleasant of all homes when it comes to lineage, religion, integrity, virtuousness, prosperity, and fear of Allah – verily it is the home of your Prophet ﷺ.

It was a small room that was simple and modest and could barely suffice for two. As for his bed on which he slept, ‘Aishah ﷺ describes it to us as follows: “The bed of the Prophet ﷺ on which he slept was tanned leather stuffed with palm tree leaves” (Reported by al-Bukhari and Muslim).

‘Umar ﷺ reports to us a long narration in which he relates, “I entered upon Allah’s Messenger ﷺ as he was reclining on a straw mat, and I sat down, so he drew his lower garment closer to him, and he was wearing nothing else. The straw mat had left marks on his side. I looked towards the cupboard of Allah’s Messenger ﷺ where I saw a handful of wheat and leaves of the acacia tree of similar amount at the end of the room, and skin hanging that had yet to be tanned. My eyes were overcome with tears. He ﷺ said, ‘What makes you cry, O Ibnul-Khattab?’ I replied, ‘O Prophet of Allah, how can I not cry while this straw mat has left marks on your side, and here is your cupboard in which I find only what I see, and yet Caesar and Khosrau are amidst gardens and rivers, even though you are the Messenger of Allah ﷺ and His chosen one, and this is your cupboard.’ He ﷺ said, ‘O Ibnul-Khattab, are you not pleased that for us is the Hereafter and for them is this worldly life?’ I replied, ‘Of course...’” (Reported by Muslim).



The early generations of Muslims lived in simplistic homes

And what did he and his family ﷺ eat? A whole month would pass without the glow of fire appearing in his house, and they would mostly live off of dates and water. ‘Aishah ﷺ describes to us what they used to receive of meat from time to time, saying, “Luhaym” (i.e. small bit of meat) due to its small amount!

At-Tabari ﷺ mentions, “The choice of Allah’s Messenger ﷺ and that of the Salaf, from the Companions and the Tabi’in, to live a life of austerity and to be patient with the bitterness of poverty and endure the coarseness of their clothing and food, despite it being little and despite the sweetness and comfort of being wealthy, demonstrates the virtues of zuhd in regards to the Dunya and the taking of its provisions, especially in regards to what suffices for living. Our Prophet ﷺ used to spend his days with a rock tied to his stomach due to hunger, an indication of his austere living and his patience upon that despite his knowledge that if he asked his Lord to send for him mountains of gold and silver, He would have done so. And so upon this path the righteous proceeded.”

By Allah, O Muslimah, contemplate the statement of Umm Salamah ﷺ where she states, “In the time of Allah’s Messenger ﷺ, there would befall us our monthly menstruation. Each one of us would spend days on her menstruation and then purify herself and then examine the garment that she was wearing. If it was stained by blood, we would wash it and then pray wearing it, and if it had not been affected by anything we would leave it and he ﷺ would not forbid that we pray wearing it” (Reported by Abu Dawud).

Subhanallah! Here was a woman of the best generation that most likely didn’t own more than one gar-

ment, in times of menstruation and times of washing, while the homes of the women of our ummah today are almost declaring what is inside of clothing and adornments.

One might say, “I see only that you are prohibiting what Allah has permitted, and He loves to see the signs of His blessings on His slaves!”

To that we say, refuge is sought with Allah ﷻ that we prohibit His good things which He has granted His slaves. However, it is a call to follow the best of the creation and zuhd is the jewel of the true believer, he in whose eyes the worldly life is insignificant and in whose heart

the Hereafter is magnified.

Allah ﷻ loves to see the signs of His blessings upon His slaves, not the signs of excessiveness and waste, and does not love to see the wife fatiguing her husband by requesting everything that she craves despite his inability to provide that. We are calling the women towards adorning themselves with this fine jewel. We likewise would like to take this opportunity to warn against the consequences of being stingy with regards to one’s family.

It is upon the Muslim husband to spend upon his wife and children with what is known to be good, without excessiveness and without negligence, and when he spends, it should be in accordance with his capacity, thereby arriving at a virtuous station without becoming a brother to Shaytan. So let not one have wealth yet behave tight-fisted with his family, and let one consider his reward for every mouthful he feeds his family and every delight that enters their hearts, and Allah is All-Knowing of what was intended. Likewise, he should not, at times of financial difficulty, overburden himself with what he cannot bear, seeking the approval of a wife who doesn’t consider his circumstances or show mercy towards his weakness.

Our final call is, praise be to Allah, the Lord of the creation, and may Allah’s blessings and peace be upon the leader of the prophets and messengers, and upon his family and companions.

Allah ﷻ said, “Whoever emigrates for the cause of Allah will find on the earth many locations and abundance. And whoever leaves his home as an emigrant to Allah and His Messenger and then death overtakes him – his reward has already become incumbent upon Allah. And Allah is ever Forgiving and Merciful” (An-Nisa 100).

Its Excellence

Allah’s Messenger ﷺ, “Whoever’s hijrah was to Allah and His Messenger, then his hijrah was to Allah and His Messenger, and whoever’s hijrah was to achieve some worldly thing or to marry a woman, then his hijrah was for that to which he emigrated” (Reported by al-Bukhari and Muslim).

The Intention

Allah’s Messenger ﷺ said, “Hijrah will not cease until repentance ceases, and repentance will not cease until the sun rises from where it sets in the west” (Reported by Abu Dawud).

Its Incessancy

Abu Fatimah said, “O Messenger of Allah, tell me of a deed, through which I can become upright in accomplishing it.” Allah’s Messenger ﷺ said, “You must do hijrah, for there is nothing like it” (Reported by an-Nasai).

# Hijrah

Allah’s Messenger ﷺ said, “Did you not know that Islam destroys what came before it, and that hijrah destroys what came before it, and that hajj destroys what came before it [of evil deeds]?” (Reported by al-Bukhari and Muslim).

Forgiveness of Sins

Allah ﷻ said, “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” (Al-Hashr 8).

Sign of Truthfulness

Allah ﷻ said, “Indeed, those whom the angels take in death while wronging themselves – [the angels] will say, ‘In what condition were you?’ They will say, ‘We were oppressed in the land.’ The angels will say, ‘Was not the earth of Allah spacious enough for you to emigrate therein?’ For those, their refuge is Jahannam, and evil it is as a destination” (An-Nisa 97).

Penalty of Leaving It



And Likewise the Messengers Are Afflicted,  
**Then the Final Outcome  
is Theirs**

By Shaykh Abu Mus'ab az-Zarqawi رحمته الله

In the Name of Allah, the Gracious, the Merciful.

“Alif. Lam. Mim. Do the people think that they will be left to say, ‘We believe,’ and they will not be tried? And We have certainly tried those before them, and Allah will surely make known those who are truthful, and He will surely make known the liars” (Al-‘Ankabut 1-3).

All praise belongs to Allah, who honors Islam through His support, disgraces shirk by His might, manages affairs by His command, and leads the disbelievers to their doom by His plotting. He has determined that the days [of victory] alternate [between the believers and the disbelievers] through His justice, making the final outcome belong to the pious by His grace. And blessings and peace be upon the one by whose sword Allah raised the beacon of Islam. To proceed:

Here you have a new lesson, which I am sending through these words. Here you have a pulsing beat, which I am presenting from the bottom of my heart.

Here, from a soldier who stands on the threshold of war and the humming of battle, from Abu Mus'ab az-Zarqawi to whoever sees this from the people of these times and those men of honor...

The suffering of this downcast ummah does not cease to pain me. The ghosts of this defamed ummah do not cease to haunt me. It is this ummah of great glory and distinct honor, slapped with all kinds of debasement by the hands of treachery, so that the quilt of humiliation and insult were laid down, the cups of subdual and betrayal were drunk, and the Ummah was held back from its duties and functions, obstructed from its dreams and its hopes.

This sickness has devastated the entire body, which was thrown to the ground and tied to a post, so the beasts and wolves of the world rushed madly upon it, as its limbs were cut to pieces by claws and canines. Such was the saying of the Prophet ﷺ, as reported by Ahmad and Abu Dawud from Thawban رضي الله عنه, that he said, “Allah’s Messenger ﷺ said, ‘The nations will soon call upon each other from every horizon, just as diners

call each other to eat from a dish.' We said, 'O Messenger of Allah, will it be because we are few on that day?' He said, 'On that day, you will be many, but you will be scum, like the scum of a flowing torrent. Awe will be removed from the hearts of your enemy, and wahn (feebleness) will be put into your hearts.' We said, 'What is the wahn?' He said, 'The love of life and the hatred of death.'" In another version from Ahmad, he ﷺ said, "And your hatred of combat."

Know, O people of Islam, that being tested is part of a long story, since "La ilaha illallah" was revealed to this earth, so the prophets and truthful were tested, as were the muwahhid imams. And whoever laid himself bare to carry the word, "La ilaha illallah," supporting it and establishing it on the earth, then he must pay the price of this honor, which is exhaustion, fatigue, and being tested.

So where are you in relation to this? The path is one of exhaustion, a path upon which Adam became weary, upon which Nuh lamented, upon which Ibrahim was cast into the fire, upon which Isma'il was laid down to be slaughtered, upon which Yusuf was sold for a miserable price and stayed for some years in prison, upon which Zakariyya was sawn in half, upon which Yahya was decapitated, upon which Ayyub suffered great harm, upon which Dawud wept exceedingly, upon which 'Isa walked with wild animals, and upon which Muhammad ﷺ endured poverty and all kinds of hardship... and yet you prosper with entertainment and play?!

Allah ﷻ tests some of the creation with others thereof, and just as the believer is tested with the kafir, so too is the kafir tested with the believer. This kind of

being tested is the common denominator between all of them. Allah ﷻ said, "Blessed is He in whose hand is dominion, and He is over all things competent; He who created death and life to test you as to which of you is best in deed – and He is the Exalted in Might, the Forgiving" (Al-Mulk 1-2).

The Prophet ﷺ narrated that his Lord ﷻ said, "I only sent you so that I would test you and that others would be tested by you" (Reported by Muslim from 'Iyad Ibn Himar).

What we have learned from the Quran and the Sunnah is that some of the prophets were killed and mutilated by their enemies, like Yahya ﷺ, and that some of their people attempted to kill them, but they came out unharmed, like Ibrahim, who emigrated to Sham, and 'Isa, who was raised to the heavens.

We find some believers are faced with the worst kinds of torture; some were thrown into fiery trenches, some were martyred, and others continue to live in anguish, suffering, and oppression. Where, then, is Allah's promise of support in this life, after they have been cast out, killed, or tortured?!

Being tested is part of Allah's decree for all of His creation, though it increases in severity for the best of those chosen to receive Allah's attention. Specific to this are the mujahidin, for they shall inevitably be tested, receiving the lessons of purification, discipline, and refinement.

It was reported from Sa'd Ibn Abi Waqqas ﷺ, that he said, "O Messenger of Allah, which people are the most severe in being tested?" He ﷺ said, "The prophets, then the righteous believers, then those thereafter. A person is tested according to his religion. So if his

Leadership in the religion is only achieved through patience and certainty



religion is firm, he is increased in being tested. But if there is softness in his religion, the test is made easier for him. And the believer will not cease being tested until he walks on the earth without any sin.”

Al-Bayhaqi reported in *Shu'ab al-Iman*, at-Tabarani in *al-Mu'jam al-Kabir*, and Ibn Sa'd in *at-Tabaqat* from 'Abdillah Ibn Iyas Ibn Abi Fatimah, from his father, from his grandfather, who said, “I was sitting with Allah's Messenger ﷺ, and he ﷺ said, ‘Who would like to be healthy and not become ill?’ We said, ‘We would, O Messenger of Allah.’ He ﷺ said, ‘What?!’ and we could see it in his face. He then said, ‘Would you like to be like galloping donkeys?’ They said, ‘No, O Messenger of Allah.’ He said, ‘Would you not like to be people who are tested and people who are forgiven?’ They said, ‘Indeed, O Messenger of Allah.’ So Allah's Messenger ﷺ said, ‘Then by Allah, indeed Allah does test the believer, and He only tests him due to His care for him. And he has with Him a status, which he will not reach with any of his deeds, except that he will be afflicted with tests the likes of which would bring him to that status.’”

At-Tirmidhi reported from Jabir ؓ that Allah's Messenger ﷺ said, “The people of good health will wish, on *Yawm al-Qiyamah*, that their skins were cut up with scissors due to what they see of the reward given to the people who were tested.”

Allah's Messenger ﷺ said, “The healthiest of people in the *Dunya* will be brought forth on *Yawm al-Qiyamah*, so Allah ﷻ will say, ‘Immerse him into the Fire.’ Then he will be brought to Him, so He will say, ‘O son of Adam, were you ever blessed? Did you ever see any comfort? Were you ever happy?’ He will respond, ‘No, by Your might!’ Then He will say, ‘Return him to the Fire.’ Then the most severely tested of people in the *Dunya* will be brought forth, so He ﷻ will say, ‘Immerse him into *Jannah*.’ Then he will be brought to Him, so He will say, ‘O son of Adam, have you ever seen something you disliked?’ He will respond, ‘No, by Your might, I have never seen anything which I dislike’ (Reported by Ahmad from Anas Ibn Malik).

Shaqiq al-Balkhi said, “Whoever sees the reward of hardship will not desire to come out of it.”

Allah ﷻ legislated *jihad* in completion of the laws of the religion, elevating its status until it became the peak of divine servitude, while making therein hardships and tests that souls detest and from which a person's disposition cowers. Then, He made it closely related to the essence of *iman* and the hidden aspect of *tawhid*, so that no one would seek it except someone

true to *iman* and strong in conviction. “The believers are only the ones who have believed in Allah and His Messenger and then doubt not but strive with their properties and their lives in the cause of Allah. It is those who are the truthful” (*Al-Hujurat* 15).

So the reality of *jihad* stands for polishing the soul and preparing it for its Lord and Creator by fulfilling His commands and proceeding upon His promises. And this cannot be unless the way is paved with hardships and trials. As such, Allah ﷻ says, “If Allah had willed, He could have taken vengeance upon them, but 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. He will guide them and mend their condition and admit them to *Jannah*, which He has made known to them” (*Muhammad* 4-6), and He said, “If Allah had willed, they would not have fought each other, but Allah does what He intends” (*Al-Baqarah* 253).

Ibn Kathir commented on this ayah, saying, “This means that He gives something of a test through which His ally will appear and His enemy will be exposed. Thereby, both the patient believer and the deceptive *munafiq* will be recognized. This is in reference to the Day of *Uhud*, in which Allah tested the believers, so their *iman*, patience, and obedience to Allah and His Messenger ﷺ and steadfastness appeared, just as the veils covering the *munafiqin* were removed and their opposition and refusal of *jihad*, and their betrayal of Allah and His Messenger ﷺ became clear.”

Reflect, O slaves of Allah, over His ﷻ saying, “Of the people is he who worships Allah on an edge. If he is touched by good, he is reassured by it; but if he is struck by trial, he turns on his face. He has lost the *Dunya* and the *Akhirah*. That is the manifest loss” (*Al-Hajj* 11).

In his *tafsir*, al-Baghawi reported from Ibn 'Abbas ؓ “that a man of the desert Arabs believed in Allah's Messenger ﷺ. Then, when a son was born to him after *Islam*, his herd reproduced, and his wealth increased, he said, ‘This is a good religion;’ so he believed and remained steadfast. But when a son was not born to him, his herd did not reproduce, his wealth did not increase, and he was afflicted by drought or sterility, he said, ‘This is a bad religion;’ so he left his religion, leaving it due to his *kufr* and his stubbornness.”

The author of “*adh-Dhilal*” said, “Souls must be trained for tests and the trial of determination in the battle of truth, which is filled with dangers, hardships, hunger, and loss of wealth, lives, and fruits. This be-

ing tested is inevitable, so that the believers can fulfill their services to the creed, which will settle into their souls according to how much they spent in its cause, and that they will not be shaken at the first difficulty. This servitude is the precious cost of putting the dear-ness of this creed into the hearts of its people before it can be found in the hearts of others. And every time they feel pain in its cause, and whenever they spend for its sake, it becomes dearer to them and they become more rightful to it. Likewise, others will not ascertain its value until they see its people being tested and their patience during the test, and there is no escape from being tested. This is also to strengthen the resolve of the companions of creed, for the hardships cause a hidden strength and energy to rage. And there are windows and conduits in the hearts of the believers that are opened, and which they could not have known existed if it were not for their enduring these hardships.”

Ash-Shafi’i ؒ was asked, “Which is better for the believer, to be tested or to have consolidation?” He said, “Mercy to you! Can there be consolidation without first being tested?”

Safwan Ibn ‘Umar said, “I was a governor over Hims when I met an old man from Damascus whose eyebrows had dropped. He was on his camel, riding towards battle. I said to him, ‘O uncle, Allah has made an excuse for you.’ So he lifted his eyebrows and said, ‘O nephew, Allah has mobilized us, whether we are light or heavy.’” Indeed, Allah tests whomever He loves.

Indeed, having patience upon such difficult days has  
 A result, and patience is only for one of esteem  
 So Allah will grant victory soon and after-

wards give,  
 To one like you, from fatigue moments of tranquility.

The author of “adh-Dhilal” said, “Indeed, iman is



The people have abandoned jihad and are busy with play and entertainment

not a word that is spoken, but it is a reality full of rendered servitude, a trust full of burdens, a jihad that requires patience, and an effort that requires endurance. So it is not enough that people say, ‘We believe,’ and are then left to this claim. Not until they are exposed to fitnah upon which they remain firm and out of which they come with pure, sincere hearts, just as gold is tried by fire in order to separate it from worthless metals that cling to it. This is the basic linguistic meaning of the word [i.e. fatana yaftinu], with what all that entails, and such is what fitnah does with the hearts. This fitnah for iman is an established principle and norm that is balanced by Allah ﷻ. ‘And We have certainly tried those before them, and Allah will surely make known those who are truthful, and He will surely make known the liars’ (Al-‘Ankabut 3). And iman is Allah’s trust on the earth. No one bears it except those who are worthy of it and who are able to bear it, having their hearts prepared for it alone, and those who give it preference over relaxation, meekness, safety, security, entertainment, and whatever appeals to them. It is the trust of the Khilafah on the earth, of directing people to the path of Allah and to realizing His word in this life. So it is a noble trust, and it is a weighty

trust. And it is part of Allah's command that people must shoulder themselves, and it requires a special kind of person to have patience while being tested."

Thus, the group that fights, having traversed the path of waging jihad for Allah's cause, must grasp the

Allah ﷻ said, "This is My path, which is straight, so follow it; and do not follow other ways, for you will be separated from His way. This has He instructed you that you may become righteous" (Al-An'am 153).

This is jihad... a summit... a fruit... it comes after a lengthy patience and an extended stay in the land of battle, waiting to lure in one's enemies and suffer their evils. This stay shall continue for many months and consecutive years. And if you do not taste of these pains, Allah will never grant you victory through His support, because this support only comes with patience.

Ibn Taymiyyah said, "Leadership in the religion is only achieved through patience and certainty."



Camp Bucca in Iraq was a trial for many of Allah's righteous slaves

nature of the battle, and what it demands for reaching its goal, that this path must be paved by the blood of its righteous, and that this way requires losing loved ones and friends and leaving comrades and homelands. Such did the Prophet's ﷺ companions, who are the best of the creation after the prophets, endure the bitterness of hijrah and the loss of wealth, family, and homes, all for the cause of Allah... so where are we in relation to them?!

All that this group must do is have patience upon this chosen path, to seek reward with Allah for what they may be afflicted with of losing leaders and individuals, to continue on their way, and know that this is the sunnah of Allah ﷻ and that Allah chooses His righteous slaves from this ummah. And they must not be in a hurry for support, for indeed Allah's promise is inevitably coming.

It befits the Muslim to know that following the truth and having patience thereon is the shortest way to receiving support and achieving victory, even if the way is long – filled with obstacles and traversed by few – and that deviating from the truth only results in disappointment, even if its way is easy and its traveler thinks victory is near – for those are only delusions.

Notions of the truth and the truthfulness of creed and tawhid remain as lifeless bodies in a world of phantoms, with no spirit entering them unless carried by truthful and patient people, who will bear the burdens and hardships of this path. They find torment pleasant and fatigue sweet. They are not pleased with anything but death in order to give these notions life, being practically implemented in the real world, not like those who embellish these notions in mere philosophical and theoretical frames, delivering eloquent sermons that are far from the spirit of action, truthfulness, and execution.

Islam today is in dire need of truthful, patient men who are inclined to work hard, who find pleasure in toil and find comfort in pain, quietly translating the needs of this stage into action... men with truthful souls, high purposes, and strong resolutions that only know how to work towards implementation, so they refuse to be entangled by weariness, entrapped by boredom, or to spend their hopes in the way of debate and arguments.

So roll up your sleeve and lay bare an earnest arm, and be patient during the hardships on this path, for it is said, "Failed has he who does not prepare patience





The affliction of wahn (the love of life and the hatred of death and combat)

for every test, gratitude for every blessing, and does not know that with hardship comes ease.”

O mercy on my soul, and ambitions have not raised us

To the gardens, and the last of people is one repentant;

To full-breasted maidens, confined from the eyes, and the shade of Tuba, the scent of perfume flowing,

To lanterns of gold, hung in honor

On the throne of my Lord for those killed and were not absent.

Allah ﷻ said, “Nor do they spend an expenditure, small or large, or cross a valley but that it is registered for them, that Allah may reward them for the best of what they were doing” (At-Tawbah 121).

In his tafsir of this ayah, at-Tabari reported that Qatadah said, “A people did not increase in distance from their families for the cause of Allah, except that they increased in nearness to Allah.”

So the matter belongs to Allah, the first of it and the last of it, and we are nothing but His slaves, striving to achieve servitude to Him. And from the perfection of servitude is that we know and have complete certainty, untouched by doubt, that Allah’s promise will inevitably be realized. However, we might not know the reality of the matter due to a wisdom known only to Allah, and support or victory may be delayed just as a test and trial. Allah the Great was truthful, saying, “Incumbent upon Us was support of the believers” (Ar-Rum 47).

And He ﷻ promised His muwahhid slaves with support, giving consolidation to those who are pa-

tient, and He explained that what came to the previous nations of victory, steadfastness, and consolidation in the land was due entirely to their patience and their reliance upon Him. He ﷻ said, “We caused the people who had been oppressed to inherit the eastern and western regions of the land, which We had blessed. And the good word of your Lord was fulfilled for Bani Israil because of what they had patiently endured. And We destroyed what Pharaoh and his people were producing and what they had been building” (Al-A’raf 137).

And Allah ﷻ made what happened to His prophet Yusuf ﷺ end in attaining might and consolidation in the land, after a time of alienation and what happened in the chief’s palace. That only came to be through his patience and taqwa. “Indeed, he who fears Allah and is patient, then indeed, Allah does not allow to be lost the reward of those who do good” (Yusuf 90).

He ﷻ also connected success with patience, as He ﷻ said, “O you who believe, persevere and endure and remain stationed and fear Allah that you may be successful” (Al ‘Imran 200), and He ﷻ mentioned that the good end in the Dunya is for the patient and pious. “So be patient. Indeed, the best outcome is for the righteous” (Hud 49).

We know with certainty that the promise of Allah shall never be broken, and we are only addressing this issue because of our limited view, which has us see only one type of support, which is that of an apparent support towards victory – though that support is not necessarily what He promised His prophets, messengers, and believing slaves. Indeed, support is manifested in different forms, which weak and agitated souls cannot see.



## 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.

### **Jazair Wilayah**

On the 28th of Jumada al-Ula, one of the soldiers of the Khilafah in Jazair ﷺ set out and conducted an istishhadi operation using an explosives-laden bag with which he targeted a police station belonging to the murtadd Jazairi police force in the middle of the city of Qusantinah.

### **Salahuddin Wilayah**

On the 1st of Jumada al-Akhirah, three inghimasi soldiers of the Khilafah, Abu Salih al-'Iraqi, Abul-Yaman al-'Iraqi, and Abu Fuad al-'Iraqi ﷺ, set out with their explosive vests towards an intelligence base belonging to the Rafidi Salam Detachments militia on the outskirts of the city of Samarra. They infiltrated the base, following which fierce clashes broke out that led to all those inside the base being killed. The inghimasiyyin then confronted a Rafidi convoy of reinforcements, and after exhausting their supply of ammo, they detonated their explosive vests on the murtaddin. The blessed operation resulted in 27 murtaddin being killed and wounded, and among those dead was the intelligence base officer, Abu Mahdi. This was in addition to the buildings and vehicles suffering an extensive amount of damage.

On the 9th of Jumada al-Akhirah, two soldiers of the Khilafah, Abu 'Abdillah ash-Shami and Abu



The scene during the attack on the Kabul military hospital

Suraqah al-Iraqi ﷺ, carried out an inghimasi operation targeting a gathering of Rafidi Mobilization fighters in the village of Hajjaj south of Bayji. They clashed with the murtaddin and then detonated their explosive vests after exhausting their supply of ammo, leading to at least 40 murtaddin being killed and dozens more being wounded.

### East Asia

On the 8th of Jumada al-Akhirah, more than 20 soldiers of the Filipino Crusader army were killed and a number of others were wounded in confrontations with the soldiers of the Khilafah south of the city of Marawi.

On the 13th of Jumada al-Akhirah, the soldiers of the Khilafah launched an attack on Filipino Army positions in the village of Datu Salibo south of the city of Cotabato in the Philippines, leading to a Filipino soldier being killed.

On the 16th of Jumada al-Akhirah, a group of Islamic State soldiers confronted a campaign launched by the Filipino Crusader army against their positions in the area of Datu Salibo south of the city of Cotabato. They detonated a group of explosive devices and clashed with the Crusaders for several hours, leading to two officers being killed, one of them a colonel and the other a captain. Another 10 Filipino soldiers were also killed, several others were wounded, a military vehicle was destroyed, and the Crusaders fled in retreat.

### Khurasan Wilayah

On the 9th of Jumada al-Akhirah, 5 soldiers of the

Khilafah – ‘Abdur-Rahman at-Tajiki, Ibrahim at-Tajiki, Sa’d al-Khurasani, Ja’far al-Hirati, and Muslim al-Kabuli ﷺ – set out towards the Kabul military hospital, which is designated for the treatment of apostate soldiers. One of the 5 soldiers of the Khilafah detonated his explosive vehicle at the hospital’s entrance, following which the remaining four entered the building and killed as many murtaddin as Allah decreed for them to kill. They then clashed with a force of murtaddin that attempted to storm the building. The battle continued for approximately 7 hours, during the course of which the inghimasiyyin detonated their explosive vests after exhausting their supply of ammo. The blessed operation resulted in approximately 400 murtaddin of the Afghan army and intelligence being killed.

### Bengal

On the 18th of Jumada al-Akhirah, one of the soldiers of the Khilafah ﷺ carried out an istishhadi operation with an explosive vest, targeting a special forces base in the city of Dhaka.

On the 25th of Jumada al-Akhirah, the istishhadi Abu Muhammad al-Bengali ﷺ succeeded in reaching one of the checkpoints for the international airport in the city of Dhaka. He entered into the midst of the murtaddin of the Bengali police and detonated his explosive vest, killing several of them and injuring a number of others.

On the 26th of Jumada al-Akhirah, dozens of murtadd Bengali forces personnel were killed and wounded when an explosive device was detonated on a group of them near a checkpoint in the region of Sylhet.

## Halab Wilayah

On the 20th of Jumada al-Akhirah, a number of Islamic State inghimasiyyin carried out an assault on Nusayri positions in the village of Jubba Abyad north of the city of Dar al-Fath. They engaged in fierce confrontations, during the course of which they succeeded in killing more than 30 murtaddin before returning safely back to their positions. Meanwhile, another group of mujahidin carried out an inghimasi attack on a group of Nusayri soldiers in the village of Tall al-Mu'izz northwest of Dar al-Fath. They succeeded in killing 15 murtaddin before returning safely back to their positions.

## Baghdad Wilayah

On the 21st of Jumada al-Akhirah, a covert unit parked and detonated a car bomb on a gathering of Rafidi mushrikin in the neighborhood of 'Amil towards the west of Baghdad, leading to 21 being killed and more than 40 others being wounded.

## Britain

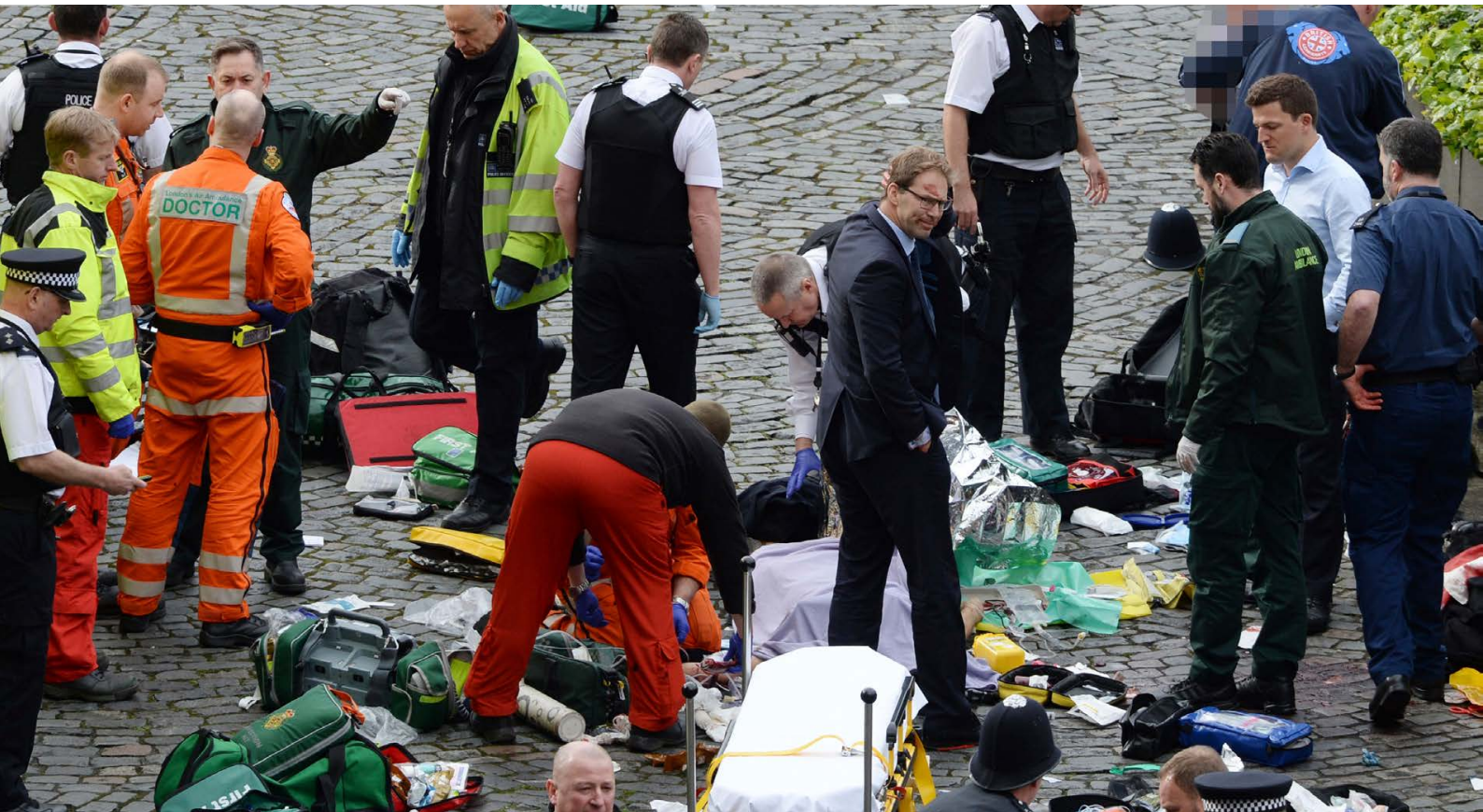
On the 23rd of Jumada al-Akhirah, the soldier of

the Khilafah, Khalid Masood ﷺ, carried out an operation in the city of London, the heart of Crusader territory, in response to the Islamic State's call to target the citizens of nations involved in the Crusader coalition. He ran over dozens of kuffar on the Westminster Bridge, killing three and injuring more than 50 others, following which he stormed the Parliamentary estate where he stabbed and killed a member of the British Crusader police guarding the premises, before attaining shahadah - we consider him so, and Allah is his judge.

## Qawqaz Wilayah

On the 25th of Jumada al-Akhirah, 8 inghimasi soldiers of the Khilafah ﷺ attacked a Russian National Guard military base near the village of Naurskaya towards the northwest of the city of Grozny in Chechnya. They clashed with the soldiers in the base for several hours using light weapons, leading to at least 6 Russian soldiers being killed and three others being wounded. Six of the mujahidin attained shahadah during the course of the operation - we consider them so, and Allah is their judge - and the remaining two returned safely back to their locations.

The aftermath of the attack in London



OPERATIONS BY SOLDIERS OF THE KHILAFAH IN

# EAST ASIA

SINCE THEIR BAY'AH TO AMIRUL-MUMININ  
IN RABI' AL-AWWAL 1437

**872**  
Killed &  
Wounded

▼  
Killed & Wounded  
from Crusader  
Army & Police



Several  
Attacks on  
Belligerent  
Christian  
Churches

**10**  
Destroyed  
Vehicles

▼  
Captives from Crusader  
Army & Police

**4**

Crusader  
Missions  
Thwarted by the  
Mujahidin



**20**  
Captives

**22**  
Various  
Operations



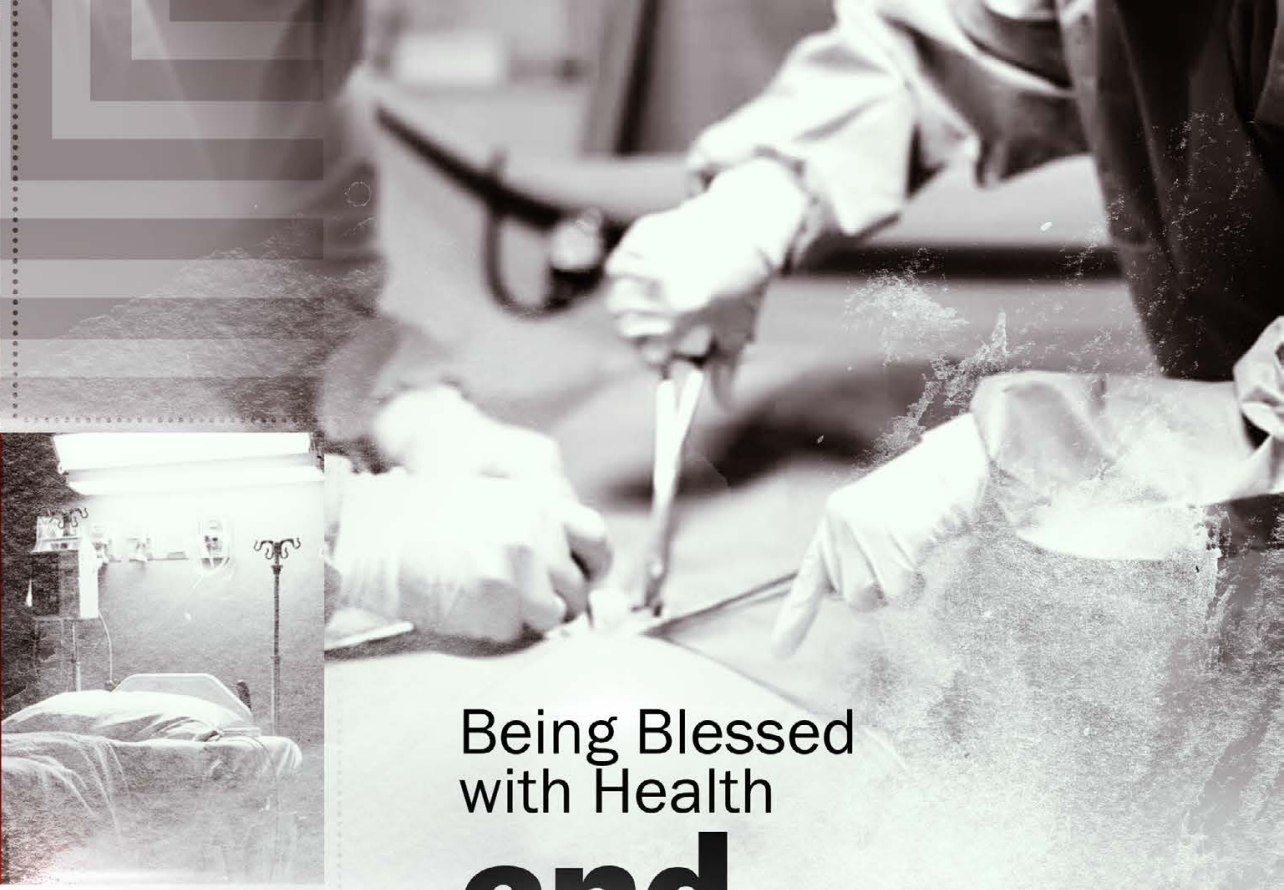
## SPECIAL OPERATIONS

▼  
Capture of 3 Strategic  
Positions on Basilan Island,  
Southern Philippines

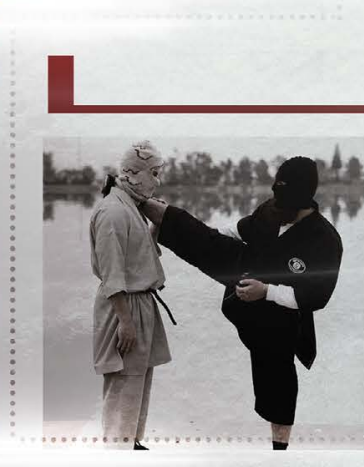
▼  
Liberation of 30  
Prisoners, Including  
Several Mujahidin, after  
Storming a Prison in  
Marawi City

▼  
Downing of a Crusader  
Army Warplane & the  
Damaging of Another





# Being Blessed with Health and



# Tested with Illness

Allah ﷻ ordered His slaves to guard themselves from everything that harms and afflicts them, and urged them towards the good things and forbade them from impurities and abomination, that which harms the psyche or physical health. He sent His Prophet with a complete, divine manhaj that encompasses both religious and worldly matters. The Sunnah is filled with varieties of divine graces which protect the Muslim in body and mind. Allah ﷻ says, “Those who follow the Messenger, the unlettered prophet, whom they find written in what they have of the Torah and the Injil (Gospel). He enjoins upon them what is good and forbids them what is evil and he makes lawful for them the pure things and prohibits for them the impure” (al-A’raf 157). At-Tabari ﷺ says, “Concerning His saying, ‘he makes lawful for them the pure things,’

this refers to what Jahiliyyah used to forbid, including ‘bahirah,’ ‘saibah,’ ‘wasilah,’ and ‘ham’ (four categories of livestock invented by the mushrikin based on certain traits). ‘And He prohibits for them the impure,’ and this includes the meat of swine, *riba*, and that which they used to make halal from the foods and drinks which Allah made haram.”

### Health Is a Blessing That Many People Are Heedless Of

From the greatest of the blessings of Allah ﷻ on His creation is the blessing of good health, which none is aware of except those who lose it, and if one loses it he spends everything he owns to cure himself and restore his health, according to his ability. The Sunnah has

pointed to the blessing of health in what was reported by al-Bukhari in his *al-Adab al-Mufrad* and the other books of as-Sunan where the Prophet says, “Whoever awakens secure with regards to his self, has his body in good health, and has his food for that day, it is as if he possesses the Dunya.” Likewise, Imam al-Bukhari reported in his *sahih* that Ibn ‘Abbas narrated that the Prophet said, “There are two blessings that many people are heedless of: health and free time.” Ibnul-Battal says, while explaining this magnificent hadith, “The meaning of the hadith is that a person doesn’t have free time until his needs are sufficed and his body is healthy. So whoever achieves that, then let him be vigilant not to become heedless in thanking Allah for what He has blessed him with, and from the means of giving Him thanks is to act upon His commands and abstain from what He has forbidden. So whoever is neglectful concerning that is heedless.”

### **The Prohibition of Spoiling the Body**

What is strange with some people is that they spoil their health with that which Allah has prohibited of the destructive and evil things, such as cigarettes and intoxicants that make absent the intellect and cripple it in varying degrees, and which severely harm the body. Such things, and others from among that which is prohibited are a slow death, and a means of destroying the body, and Allah forbade killing oneself when He said, “And do not kill yourselves. Indeed, Allah is to you ever Merciful” (An-Nisa 29). And as such, the venerable Shari’ah came to safeguard the religion and the people, and for the sake of religion people are sacrificed cheaply by way of jihad in Allah’s cause until there is no more fitnah and all of the religion is for Allah. Apart from that, it is not permissible for the Muslim to inflict harm upon his body or do something that harms his health, whatever the reason may be. Al-Hakim reported in his *Mustadrak*, from Jabir, that a man from the people of at-Tufayl Ibn ‘Amr ad-Dawsi made hijrah with at-Tufayl and then became sick. He said, “He became discontent, so he came to a quiver, took an arrow, and cut the veins in his hands and died. At-Tufayl saw him in a dream and said, ‘What did Allah do with you?’ He said, ‘He forgave me due to my hijrah to the Prophet.’” So he said, ‘What happened to your hands?’ He said, ‘It was said to me, ‘We will not repair what you have corrupted of yourself.’” So at-Tufayl narrated the story to the Prophet and he said, ‘O Allah, and

forgive him for his hands,’ and he raised his hands.” So that was a man who didn’t intend to kill himself, however his action led to his death, and Allah forgave him due to his hijrah, as that is what is apparent from the supplication of the Prophet for him. Therefore, contemplate what was said to him: “I will not repair what you have corrupted of yourself,” for this body is not to be ruined except in pursuit of Allah’s pleasure and in maintaining obedience to Him, not due to the whims of the soul and its pleasures and impulses.

### **Patience upon Sickness... A Sunnah of the Prophets and the Manhaj of the Righteous**

Between the blessing of health and the blessing of being cured, it is essential for every Muslim to put their trust in their Lord and to utilize the means for remedy. If he is cured then verily it is from Allah alone, and if he does not recover then he should think well of his Lord – in that He wills by it to raise his station and erase his sins by means of all of that which befalls him from the different types of physical and mental harm. Therefore, the Muslim seeks his reward through patience in the face of affliction, for that is the situation of the believer in both easy and hard times. Al-Bukhari and Muslim reported that the Prophet said, “Nothing afflicts the Muslim of fatigue, illness, anxiety, grief, harm, or depression – even if it were the prick of a thorn – except that Allah expiates by that his sins.” Due to this, some of the Salaf would rejoice if they fell sick, for verily those tested most severely are the prophets, then those resembling them, and then those resembling them. Imam al-Bukhari reported in his *sahih* from al-Harith Ibn Suwayd, from ‘Abdullah that he said, “I entered upon the Messenger of Allah while he was suffering from fever, so I wiped him and said, ‘Verily you are suffering a severe fever.’” So he said, ‘Verily, I suffer the likes of what two of you suffer.’ I said, ‘Is that because for you are two rewards?’ He said, ‘Indeed it is so. Likewise, there is no Muslim who is afflicted with harm – a pricking of a thorn or more than that – except that Allah expiates by it his sins just as a tree drops its leaves.’” Likewise, the Prophet of Allah Ayyub was struck with an ailment that afflicted him for a prolonged time, and Allah praised him for his patience. He said, “Indeed, We found him patient, an excellent slave. Indeed, he was one repeatedly turning back (to Allah)” (Sad 44). He then supplicated to Allah his Lord, but not in a direct manner. Rather, it was with excellent manners



Take advantage of your youth before your old age

and a beautiful du'a. He said, "Indeed, adversity has touched me, and you are the Most Merciful of those who are merciful" (Al-Anbiya 83). This du'a of his did not come except after many years of suffering from the pain of his ailment and the people's abandonment of him, while anticipating his reward and being patient in the face of its severity and harm. So how long did the ailment afflict him before he sought the greatest of means – supplicating to Allah ﷻ. Likewise is the manhaj of the followers of the prophets. Abu Dawud reported in Kitab az-Zuhd from Abud-Darda ؓ that he said, "I love poverty out of humility to my Lord, and I love death out of longing for my Lord, and I love sickness as it expiates my sins."

### Who Will Buy Jannah with Patience?

From the amazing examples of the first generation concerning their patience upon tribulations in pursuit of Jannah is what Imam al-Bukhari reported from 'Ata Ibn Abi Rabah, who said, "Ibn 'Abbas said to me, 'Shall I not show you a woman from the people of Jannah?' I said, 'Of course.' He said, 'That black woman who came to the Prophet ﷺ and said, 'I suffer seizures and become exposed, so invoke Allah for me.' He said, 'If you wish, you can be patient and for you will be Jannah, and if you wish I can invoke Allah that He cures you.' So she said, 'I will be patient.' Then she said, 'I become exposed, so invoke Allah that I don't become exposed.' So he supplicated for her." This believing woman endured the pain of her seizures in this Dunya in order to obtain Jannah and its blisses, so reflect on that.

Whoever finds this unusual, then sufficient is the hadith which was narrated by Imam at-Tirmidhi from Jabir that he said, "The Messenger of Allah ﷺ said, 'The people of good health will wish, on Yawm al-Qiyamah, that their skins were cut up with scissors due to what they see of the reward given to the people who were tested.'"

So let he whom Allah has blessed with abundant health praise Allah ﷻ for that blessing and thank Him for it, that he may expend that which he was

given in Allah's obedience, as Allah ﷻ ordered, "But seek, through that which Allah has given you, the home of the Hereafter, and do not forget your share of the world" (Al-Qasas 77). And let him take advantage of his days of health and strength to increase the amount of good deeds in his account before there suddenly overcomes him sickness, old age, or weakness, as the Prophet of Allah ﷺ advised, "Take advantage of five before five: Your youth before your old age, your health before your becoming sick, your richness before your poverty, your free time before you become pre-occupied, and your life before your death" (Reported by al-Hakim in al-Mustadrak). So let whoever Allah tests with sickness praise Allah ﷻ for what has afflicted him, for verily some afflictions are less severe than others. And let him be patient in the face of what he has been afflicted with, while anticipating his reward from Allah ﷻ, especially if it is an injury that was incurred for the cause of Allah, for verily patience upon what has befallen oneself and thanking Allah for what He has blessed him with of injury for His cause is from the greatest of matters.

May Allah cure every Muslim suffering from sickness, and make that which has afflicted them a means by which their sins are cleansed, and a means by which their status is raised. Indeed, He is the patron for that and fully capable of it, and praise be to Allah, the Lord of the creation.



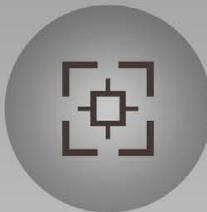
# Just Terror in London

## Soldier of the Khilafah



Khalid Masood قتالہ

### Targets



- Westminster Bridge
- The British Parliament

### Result

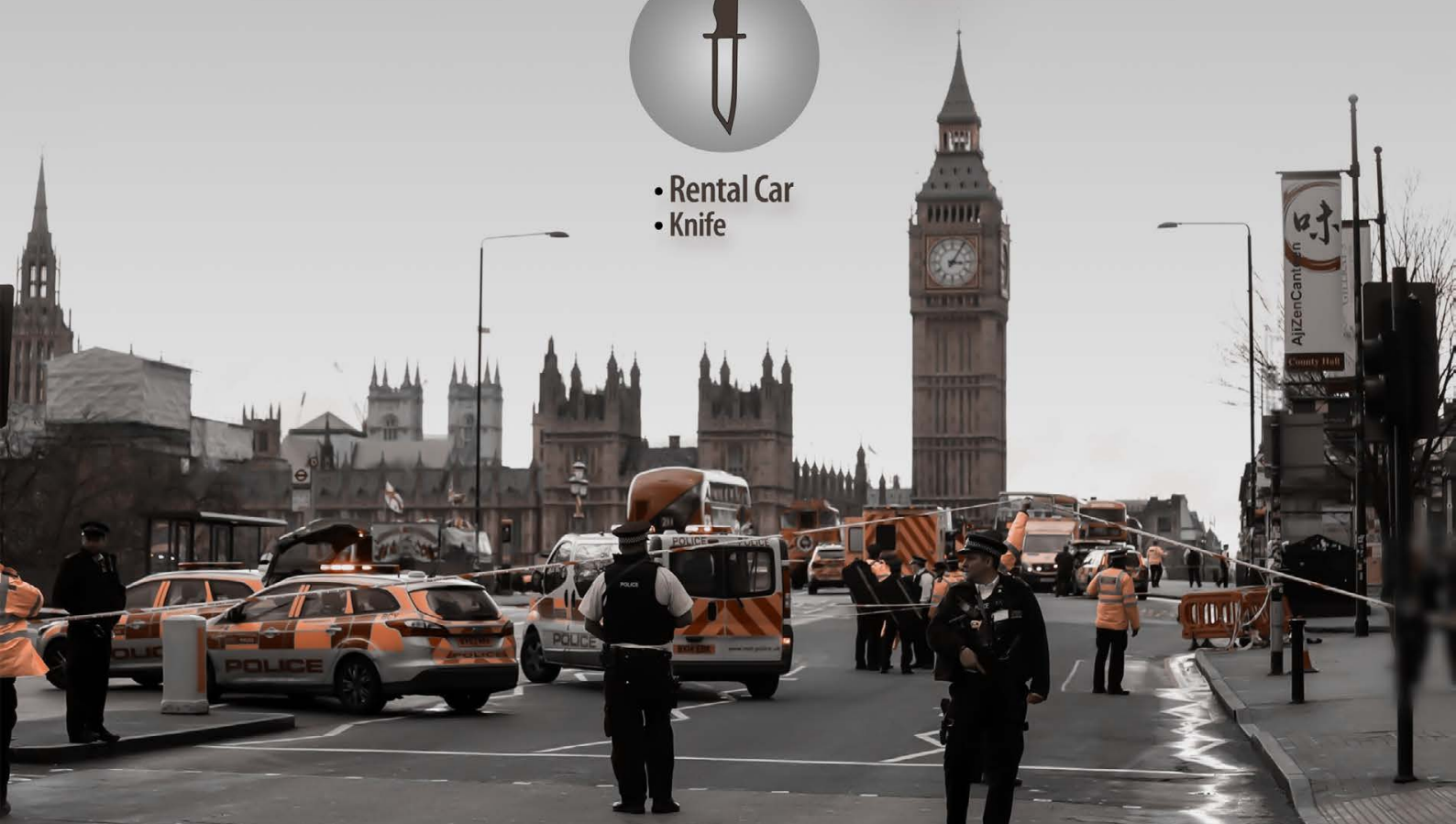


- 4 Killed (Including One Policeman)
- More than 50 Wounded

### Weapons



- Rental Car
- Knife





# Those Who Seek the Judgment of the Tawaghit

BY SULAYMAN IBN 'ABDILLAH IBN MUHAMMAD IBN 'ABDIL-WAHHAB

Allah ﷻ said, “Did you not see those who claim they believe in what was revealed to you and what was revealed before you, (yet) they want to seek judgment from taghut, though they were ordered to disbelieve therein, and Shaytan wants to lead them far astray. And when it was said to them, ‘Come to what Allah revealed and to the Messenger,’ you saw the munafiqin holding back from you in avoidance. So how then, when an affliction struck them due to what their own hands brought forth, they then came to you, swearing by Allah, ‘We did not want anything but well-doing and successful outcome’” (An-Nisa 60-62).

Whoever recognizes that there is no god except Allah must also comply with His hukm (rule and judgment) and submit to His command, which was brought forth from Him through His Messenger, Muhammad ﷺ. So whoever testifies that there is no god except Allah, and then defers to the judgment of other than the Messenger ﷺ in matters of dispute, then he has lied in his testimony.

Tawhid is based upon the two testimonies, and one is not said without the other due to their inseparability. And just as the testimony that, “There is no god except Allah,” comprises the right of Allah over His slaves,

the testimony that “Muhammad is the Messenger of Allah” comprises the truth that he is a worshiper, not something to be worshiped, and a truthful messenger who does not lie. Instead, he is to be obeyed and followed because he is conveying the message from Allah ﷻ. So he ﷺ has that status of messenger and of conveyance from Allah, as well as that of judging between people when they have disagreements – for he does not judge except by the rule of Allah, with his concern for life, family, wealth, and land. And he has no share of divinity. Rather, he is the slave of Allah and His Messenger, just as Allah ﷻ said, “That when the slave of Allah stood, supplicating Him, they were almost as multitudes against him” (Al-Jinn 19). And he ﷺ said, “I am only His slave, so say, ‘the slave of Allah and His Messenger’” (Reported by al-Bukhari).

Among the consequences of that include properly adhering to him, seeking his judgment in matters of dispute, and rejecting the judgment of all others. (For the hypocrites are those who claim to believe in him while they seek the judgment of others). In this way, the slave shall realize the perfection of tawhid and adherence, ultimately realizing his own complete satisfaction. This is the meaning of the two testimonies. Once this is clear, then the meaning of the ayah is that Allah ﷻ has disapproved of whoever claims to believe in what Allah revealed to His Messenger and to the prophets before him while at the same time wanting to seek judgment for resolving disputes from other than the Book of Allah and the Sunnah of His Messenger. Ibnul-Qayyim said, “Taghut is whoever transgresses his limit, as it comes from tughyan, which means surpassing the boundary.” So anyone from whom two opponents seek judgment, while he judges by other than the Book of Allah and the Sunnah of His Messenger ﷺ, then he is a taghut, as he has transgressed his limit. Thereby, everyone who worships something besides Allah is actually worshipping taghut, surpassing the boundary with what he worships and giving worship to what does not deserve it. Such is the case of whoever makes other than Allah and His Messenger ﷺ the judge and seeks judgment therefrom in matters of dispute. Included in His saying, “those who claim that they believe,” is the rejection of what they have alleged of having iman. As such, He did not say, “those who believe,” because if they were truly people of iman, they would not have wanted to seek judgment from other than Allah ﷻ and His Messenger ﷺ, and He would not have said of them, “those who claim.” This is something mostly only said of one who



The taghut International Criminal Court

falsely alleges something, as his action negates and opposes what that claim entails. Ibn Kathir said, “This ayah dispraises whoever deviates from the Book and the Sunnah and seeks judgment from anything else, which is invalid – and that is what is meant here by ‘taghut.’”

His ﷻ saying, “Though they were ordered to disbelieve therein,” i.e. in taghut, proves that seeking judgment from taghut is contradictory to iman, even opposite to it. So iman is not sound except after disbelieving in taghut and abandoning seeking judgment therefrom. Whoever does not disbelieve in taghut has not believed in Allah.

His ﷻ saying, “And Shaytan wants to lead them far astray,” means that wanting to seek judgment from other than the Book of Allah and the Sunnah of His Messenger ﷺ is obedience to Shaytan. And he only calls his party to become residents of the Inferno. In this ayah, there is evidence that abandoning seeking judgment from taghut, which is anything other than the Book and the Sunnah, is an obligation, and that the one who seeks judgment therefrom is not a believ-



The chief taghut Salman in the company of his taghut judges

er – and he is not a Muslim.

His ﷺ saying, “And when it was said to them, ‘Come to what Allah revealed and to the Messenger,’ you saw the munafiqin holding back from you in avoidance,” means that when they were called to seeking judgment from what Allah revealed and from the Messenger, they turned away from you with arrogance, just as Allah ﷻ said, “When they were called to Allah and His Messenger to rule between them, there was a group of them who turned away” (An-Nur 48). Ibnul-Qayyim said, “This is evidence that whoever is called to ruling by the Book and the Sunnah, but he does not accept and refuses, then he is a munafiq.” The word “holding back” here is intransitive, not transitive, and it has the same meaning of “turning away,” not that it means they are preventing others. This is why the word “in avoidance” was mentioned, which has an intransitive meaning, unlike “in repulsion” or otherwise, which is transitive. So if the one who turns away from this has been ruled by Allah ﷻ to be a munafiq, then what about someone who goes beyond turning away and prevents other people from ruling by the Book and the Sunnah and seeking judgment therefrom, whether through his words, deeds, or writings – all the while claiming to only want well-doing and a successful outcome?!

This is the case of many of those who claim to have knowledge and iman in these times. When it is said to them to come seek judgment from what Allah revealed and from the Messenger, “you see them holding back while they are arrogant” (al-Munafiqun 5) and they make excuses of being ignorant or mistaken. “Rather, Allah cursed them for their kufr. So little do they believe” (Al-Baqarah 88).

Regarding His ﷺ saying, “So how then, when an

affliction struck them due to what their own hands brought forth,” Ibn Kathir said, “This means: So how are they, when fate has brought them to you amid afflictions their sins have caused for them, and they became in need of you thereby.” Ibnul-Qayyim said, “It is said that the affliction is that they were exposed, as the Quran was revealed regarding them, and there is no doubt that this would be the greatest affliction and harm to them. So the afflictions which strike them through their own actions of body, heart, and religion are caused by their opposition to the Messenger ﷺ, and the greatest of them are the afflictions of the heart and religion. So they consider virtue to be vice, guidance to be deviance, truth to be falsehood, and righteousness to be corruption. Such is the affliction of the heart, and such is the result of opposing the Messenger ﷺ and opposing making him judge. Sufyan ath-Thawri said about His ﷺ saying, ‘Then let those who oppose his command beware that a fitnah will strike them’ (An-Nur 63), ‘that their hearts will be sealed.’”

As for His ﷺ saying, “They then came to you, swearing by Allah, ‘We did not want anything but well-doing and successful outcome,’” Ibn Kathir said, “It means that they make excuses and swear that, ‘We only wanted, by our going to someone else, some favoring and flattery.’” Others said that “well-doing” means to not do something bad, and that “successful outcome” means between two opposing parties, and as if to say, “We did not want to oppose you or be discontent with your decision.”

[Summarized from the book “Taysir al-‘Aziz al-Hamid].

# the month of Rajab between bid'ah & sunnah

There are no authentically reported hadith on the merits of Rajab, nor on the merits of praying, fasting, giving charity, or performing 'umrah therein. Nor are there hadith on otherwise celebrating it or distributing sweets therein. As for slaughtering an animal for it, which is referred to as an 'atirah, then there is a specific prohibition of that, and it is a custom of the people of Jahiliyyah.

## some bida' therein

1

Praying the Raghaib Prayer on the First Night of Jumu'ah of the Month

2

Fasting Specific Days of the Month

3

Slaughtering Animals, Giving Charity, or Performing 'Umrah Therein

## weak & fabricated hadith regarding it

1

Rajab is the month of Allah, Sha'ban is my month, and Ramadan is the month of my ummah.

2

O Allah, bless us in Rajab and Sha'ban, and let us see Ramadan.



Ibn Taymiyyah rahimahullah said, "As for fasting during Rajab specifically, then all of the hadith about doing so are weak, even fabricated, and none of the people of knowledge use them as evidence. And they are not mildly weak, as if they could be mentioned for some merits. Rather, they are fabricated lies" (Majmu' al-Fatawa). However, it is permissible to fast therein without specifically doing so for Rajab, like one who fasts like Dawud rahimahullah or who generally fasts Ithnayn and Khamis.



AND  
FIGHT THE  
**MUSHRIKIN**  
COLLECTIVELY

For years following its establishment, the Khilafah has called on Muslims around the world to rise up and wage jihad against the enemies of Allah in order to raise high His word, and to unite under the banner of the jama'ah of the Muslims. This call was met with a forceful response as several groups of mujahidin around the world quickly closed ranks and declared their bay'ah to Amirul-Muminin, with some of them uniting with other mujahid factions in their region and nominating an individual from among themselves to be appointed by the Khalifah as their amir.

Thus, the Khilafah quickly expanded beyond its territories in Iraq and Sham, two lands from the lands of the Muslims that had been usurped by the Crusaders and carved up among themselves through the use of artificial borders that were upheld throughout the rule of their taghut puppets. The Khilafah expanded beyond Iraq and Sham after destroying their artificial border, uniting their territories, and establishing the Shari'ah therein, thereby demonstrating that the Ummah's unity was not beyond reach, as long as it was pursued on the basis of the tawhid of Allah. It was this form of unity to which the Islamic State called the mujahidin – a form of unity that gave tawhid its proper due, as opposed to sacrificing it for the sake of temporary political gain – and it was this form of unity that the truthful mujahidin around the world had long awaited. So when the Khilafah made its call, the response echoed from every direction... from Sinai, Libya, Jazair, Yemen, and the Arabian Peninsula.

The mujahidin were being mobilized to unite upon tawhid and to form a unified front against every mushrik in every corner of the earth, just as Allah ﷻ had commanded them, "And fight the mushrikin collectively just as they fight you collectively" (At-Tawbah 36). The war against kufr soon intensified as the mushrikin rallied in an attempt to stop the Islamic State's expansion and bring an end to the threat it posed. But one after another the mujahid factions continued to unite under the Khilafah's banner. Khurasan, West Africa, Somalia, East Asia, Mali... the phenomenon swept through the lands of the Muslims, and in every region where bay'ah was given, attacks would follow. The mujahidin marched forth and struck the kuffar wherever they found them, not differentiating between a Crusading mushrik and a murtadd puppet.

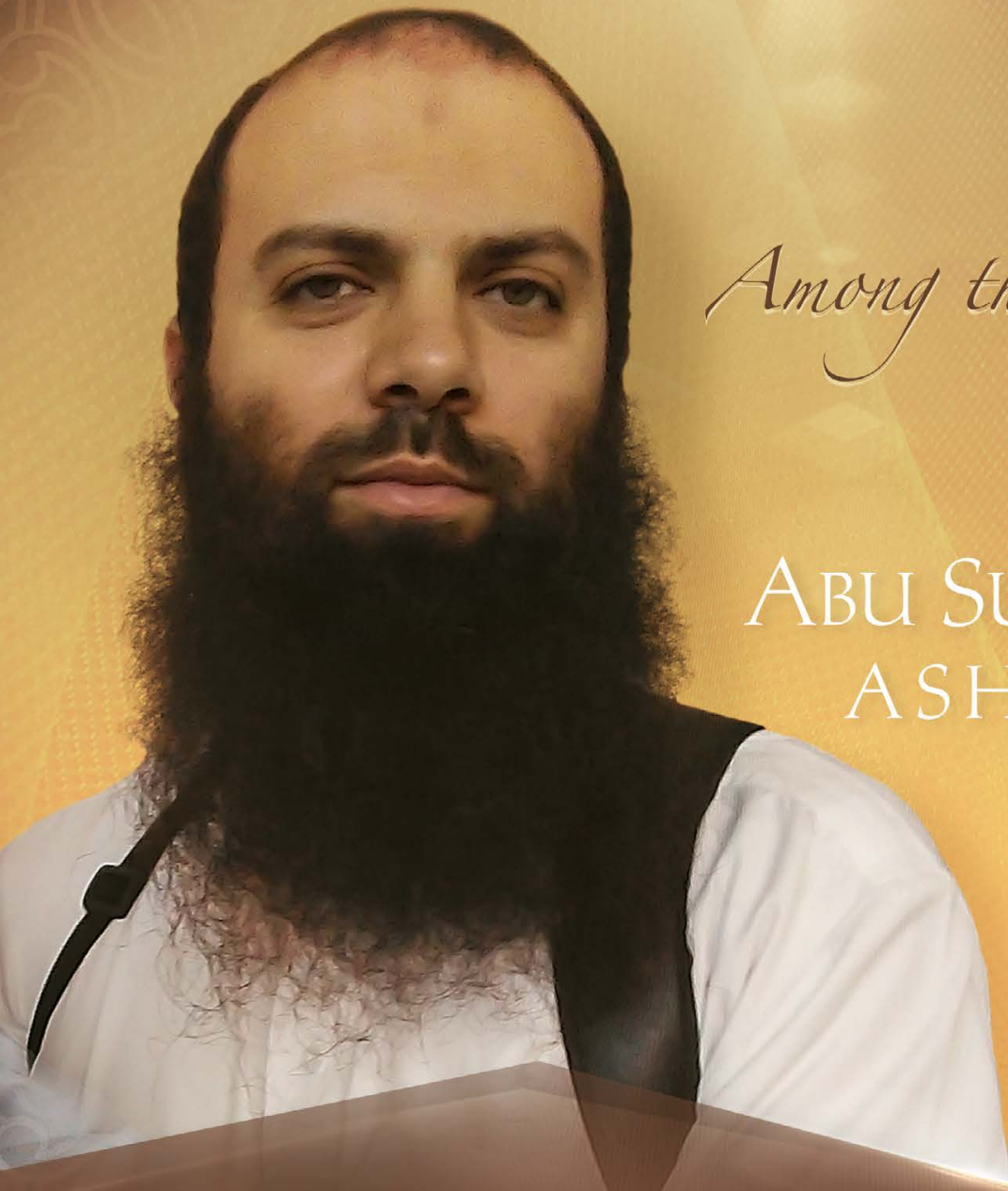
Such was the case when eight inghimasi soldiers of the Khilafah set out to raid a Russian National Guard base near the village of Naurskaya, northwest of the Chechen city of Grozny in Qawqaz Wilayah. They

used the foggy weather and the darkness of night to their advantage, advancing towards the military base, and the fact that they were armed with nothing but knives didn't make them hesitant in fighting the disbelieving enemies of Allah. Rather, it served as a sign of their truthfulness to Him. This small group of mujahidin – who spent ten days training for the operation – then attacked the soldiers in the base with their knives and seized their weapons. They then clashed with them for several hours, killing at least six of them and injuring three others. Six of the mujahidin attained shahadah during the course of the operation, and the remaining two returned safely back to their locations.

The daring raid on the Russian base in Chechnya coincided with another operation by the soldiers of the Khilafah several thousand kilometers away in Bengal. The istishhadi Abu Muhammad al-Bengali ﷺ made his way towards one of the checkpoints of the international airport in the city of Dhaka, where he entered into the midst of a group of murtadd Bengali policemen and detonated his explosive vest, killing at least three of them and injuring a number of others. Just one day later, dozens of murtadd Bengali forces personnel were killed and wounded when an explosive device was detonated on a group of them in the region of Sylhet as they were attempting to raid one of the mujahidin's bases. The soldiers of the Khilafah also carried out an operation a week prior, with one of the mujahidin targeting a special forces base in the area of Ashkuna located in Dhaka with an explosive vest.

The operations in Bengal and Qawqaz shook the ranks of the murtaddin and Crusaders, with the mujahidin in Bengal establishing their ability to confront and bleed the capabilities of the murtadd forces and target their most prominent commanders, as occurred in the operation in Sylhet, which resulted in the killing of the murtadd officer, Lieutenant Colonel Abul Kalam Azad, Director of Intelligence in Rapid Action Battalion. Likewise, the mujahidin in Qawqaz established their ability to target Russian Crusader forces and take them by surprise even in their military bases. These operations thus reminded all the sects of kufr that the battalions of the Islamic State in all corners of the earth will persist in their campaign to uproot their armies' forces wherever they're found, until the word of Allah is the highest and the word of the disbelievers is the lowest.

May Allah accept our shuhada and replace them with those who will continue to carry the banner of tawhid after them. Amin.



## *Among the Believers Are Men*

SHAYKH  
ABU SULAYMAN  
ASH-SHAMI

الله  
تعالى

There is no benefit in a scholar who conceals his knowledge, neither proclaiming the truth nor calling others to it. And there is no benefit in one whose action does not correspond with his knowledge. Rather, the true scholar is he who takes knowledge as it should be taken, proclaiming it and acting upon it with sincerity to Allah, and how few are such people in these days – days in which knowledge is concealed in the breasts of men and sold at the feet of the tawaghit, who seek to increase their adherents and followers.

Abu Sulayman ash-Shami, may Allah accept him, was a knowledge seeker from among a rare class of scholars. He knew that faith, in deed, cannot be ob-

tained except through knowledge – so he sought it in order to establish his iman. And he knew that true comprehension in the religion is something good that Allah gives to whomever He wishes of His slaves, so he strove in seeking that goodness by increasing himself in righteous deeds. And he ascertained that the zakah due upon knowledge is to convey it to the people, so he endeavored to do that as much as he could, using both his pen and his tongue. Fearing that he would be one who speaks hypocritically, he pursued the course to which he called others, so his end was as he wished: to be killed for the cause of Allah on the frontlines. We consider him so, and Allah knows best about him.



## Journeying in Search of the People of Truth

The Dunya and its adornments could not tempt him. Scholastic degrees and their deception could not confine him. Neither a spouse, nor wealth, nor children could entice him away from his religion. Rather, he cast all of that behind him when he understood tawhid and knew that jihad in Allah's cause is the best proof of his allegiance to the Muslims and his disavowal of the mushrikin, amongst whom he was born, raised as a child, and entered into manhood.

He completed his studies in Computer Science at the University of Massachusetts in Boston, graduating as an engineer and programmer, before resolving to go forth in the cause of Allah with some of his friends.

So they left as muhajirin to Allah, not coordinating their journey with anyone. They roamed between Yemen, Pakistan, and Iraq, hoping to meet someone who would bring them to the mujahidin. But once they became weary of finding the way, and as they feared inciting the suspicions of intelligence agencies, they returned to America, asking Allah ﷻ to guide them towards their goal.

He didn't stay long until he decided to try and make America itself the frontlines for his jihad and the place for his martyrdom. So he planned, along with two of his companions, to carry out an operation that would target Americans in their own land. They drew up their plans for their desired operation, including the seizure of some weapons from the Crusaders, which they would then use for an attack behind enemy lines that they hoped would cause the killing of a large number of mushrikin. However, Allah decreed otherwise, and He does what He wills. Their plot was discovered just days before the operation's appointed time. But Allah saved him from falling into captivity, allowing him to leave America before the FBI could gather sufficient information to release an order for his arrest at the

borders and airports. So he returned to the birthplace of his fathers in Sham, staying in the city of Aleppo for a few years, seeking knowledge, calling his family and friends to tawhid, and anticipating his next chance to wage jihad. All the while, he was keen to avoid the eyes of the intelligence agency and avoid sitting with the evil scholars who were allied with the tawaghit. Eventually, the FBI issued an international warrant for



Qasim ar-Rimi, one of the Jews of jihad exposed by Shaykh Abu Sulayman

his arrest and put a \$50,000 reward on his head.

## Coming to the Islamic State

At the beginning of the jihad in Sham, Abu Sulayman ﷺ went out in search of the people of tawhid among the various fighting factions. He fought alongside one of the factions until he was wounded in a battle against the Nusayriyyah in a neighborhood of Halab. Then, when he heard that the soldiers of the Islamic State had come to Sham, working under the name "Jabhat an-Nusrah li-Ahl ash-Sham," he joined up with them and met with their leaders, knowing that they were soldiers of Shaykh Abu Bakr al-Baghdadi ﷺ, the leader of the Islamic State of Iraq at the time. He requested that they transfer him to Iraq, but they did not give their consent. He then insisted that they allow him to execute an istishhadi operation against the Nusayriyyah, but they postponed their response to him. So he continued to give lessons on 'aqidah to those of the mujahidin who were with him, performing ribat on the fronts of Aleppo



The taghut scholars of the Jews of jihad, Abu Muhammad al-Maqdisi and Abu Qatadah al-Filistini

city and participating in raids against Nusayri positions, until the tribulation and discord caused by the treacherous al-Jawlani occurred and the truth of what they were concealing became clear to him. Abu Sulayman then criticized them for their betrayal of the Islamic State and their violation of their covenant and bay'ah to Amirul-Muminin Abu Bakr al-Baghdadi ؓ. He began exposing the truth of the situation to other soldiers, showing them that Jabhat an-Nusrah had been trying to hide their original allegiance to the Islamic State, and he explained to them that it was not permissible to stop obeying Amirul-Muminin or retract their bay'ah as long as they did not see blatant kufr from him. Because of this, the people of betrayal became fed up with him and sought some way to get rid of him. They remembered his previous insistence on seeking permission to carry out an istishhadi operation, so they gave their approval and even tried to convince him to carry it out – but he knew their real aim, uncovered their plot, and announced to them his disavowal of them, leaving their ranks in order to renew his bay'ah to Amirul-Muminin and his status as one of his soldiers.

### No One Dies before His Time Is Due

Under the banner of the Islamic State in Iraq and Sham, Shaykh Ahmad 'Abdul-Badi' Abu Samrah worked like the other soldiers, not considering himself to be above them due to his knowledge, nor distinguishing himself from them with any title. Rather, he

moved between the ribat lines and fighting positions, having again joined the caravan of the istishhadiyyin. He continued to insist that the umara allow him to execute his own operation, until they found an appropriate target for him: a large group of supporters of the taghut, Bashar, at the heart of the Nusayri regime-held areas inside the city of Aleppo. So the plan was made for him to sneak into the middle of a gathering and detonate his explosive belt, thereby ripping apart those murtaghin. But no one dies before his time is due, and Allah ordained that Shaykh Abu Muhammad al-Furqan ؓ would find him, meet with him, get to know him well, and thereafter order him to not proceed with the planned operation, sending another mujahid in his stead. It was then decided to bring him to the Media Diwan of the Islamic State, which Shaykh Abu Muhammad was striving to enhance by widening its activities and supporting it with cadres of qualified scholars and technicians.

### Our Meeting Will Be at Dabiq

The practical beginning of activity by Abu Sulayman "al-Halabi" (as he was known to many mujahidin) in the Media Diwan was his working on organizing the foreign languages team, which was started by Shaykh Abu Muhammad al-Furqan to inform Muslims in the east and west about the Islamic State and to urge them to perform hijrah to it. He worked on various videos that were released under "AlHayat Media Center," which was founded for this wide-reaching pur-

pose. Abu Sulayman endeavored, along with his brothers, to translate to and from the English language, until the idea came to produce a magazine directed towards English speakers, especially after the success of the “IS Reports” bulletin. Shaykh Abu Muhammad thus resolved to shift that project to a periodical, the blessed “Dabiq” magazine, which attained global popularity and peerless success, by Allah’s grace.

At the same time, Abu Sulayman’s gifts of writing, composition, and cognition began to surface, as the light of shar’i knowledge shone in what he said and wrote. This was observed and evaluated by Shaykh Abu Muhammad, who studied how he worked in the service of Allah’s religion. He saw him as his obedient soldier, who would not disobey him in any virtuous matter, nor give preference to others over him, nor be stingy when giving him counsel.

So Dabiq was released with its name chosen by Shaykh Abu Muhammad, in order to frustrate the Crusaders of Rome and convey to them their inevitable end – by Allah’s permission – just as Allah’s Messenger ﷺ explained, as well as to remind the mujahidin of the promise from Shaykh az-Zarqawi ﷺ to the Muslims, when he said, “The spark has been lit here in Iraq, and its heat will continue to intensify – by Allah’s permission – until it burns the Crusader armies in Dabiq.” And it was Shaykh Abu Sulayman ash-Shami who assumed the role of being its chief editor.

He would write many articles for the magazine, review what his fellow editors wrote, and scrutinize any materials that were translated for publishing, spending a great deal of time and effort doing so. Likewise, Shaykh Abu Muhammad kept close to them in the different aspects of their work, and due to his extra care that the message of the Islamic State be delivered to the world in the most glorious appearance, he would assess most of the material alongside Abu Sulayman, often even directing the team in matters of formatting



Ayman adh-Dhawahiri, one of the Jews of jihad exposed by Shaykh Abu Sulayman

and design, until Allah gave success to this magazine and made its published content the talk of the media.

The project then branched out further to include magazines in other foreign languages. There was Istok in Russian, Konstantiniyye in Turkish, and Dar al-Islam in French. At the same time, AlHayat Media Center increased its output of content, translating published Arabic content into the main languages, as well as into other major world languages, until it became unlikely that there were any group of people on earth whom the content produced by the Islamic State and its publications did not reach in their language.

### **Signed by Abu Maysarah ash-Shami**

In addition to Abu Sulayman’s responsibilities in managing Dabiq and his leadership of all the foreign language teams, Shaykh Abu Muhammad ﷺ relied on him greatly for drafting treatises and articles which would clarify the methodology of the Islamic State and expose its enemies. The Shaykh was greatly occupied with Diwan-related affairs and his many responsibilities as a general caretaker of the Islamic State, for which he was delegated by Amirul-Muminin ﷺ. And convinced of his ability to write, the quality of his writing, his proficiency in shar’i knowledge, and his understanding of the Islamic State’s methodology, the Shaykh entrusted Abu Sulayman – under his direct supervision – to draft his ideas into articles, which he did under the pen name “Abu Maysarah ash-Shami.”

The reputation of this name became widespread, especially due to the many shots he took at the Sah-

wat of apostasy and their evil scholars. He exposed the factions of division and detriment, who ascribe themselves to Islam, and their deviant and whimsical leaders, and he tore away the veils from many “symbols” whom people worship besides Allah. The name “Abu Maysarah ash-Shami” became a source of worry for the Sahwah factions and their supporters, especially for their evil scholars who defend the mushrikin – and who complained time and again, constantly unable to refute those articles. And while many attempts were made to uncover his identity, all of them ended in fail-

was that he took part in planning to kill the American apostate Hamza Yusuf during his last trip to Turkey. However, it was Allah’s decree that he would escape the hands of the Islamic State cells operating there.

### Knowledge, Action, and Da’wah

The knowledge of Shaykh Abu Sulayman was not abstract and theoretical. Rather, he ﷺ was practical with his knowledge, only focusing his attention on what would benefit him in his religious practice and

benefit his brothers in their worldly affairs. He was well-versed in matters pertaining to tawhid, familiar with the various sects both new and old, acquainted with the opinions of the fuqaha, having great concern for following the way of the Salaf, and being very wary of the people of heresy and their statements. He would often look to the words of the imams of the Najdi da’wah, conscious of the deviations that crept into this



The taghut scholar of the Jews of jihad, Tariq ‘Abdul-Halim

ure, for Abu Sulayman ﷺ was reserved when he spoke, discreet when he worked, was cautious of riya, avoided fame, and would abstain from seeking popularity.

Abu Sulayman ﷺ was extremely zealous in religion, furious when angered for the sake of Allah, and had severe hatred for the evil scholars. He was especially disgusted by those of them who ascribed themselves to following the Salaf in matters of tawhid and jihad, at their forefront being the shuyukh of the Sahwat and their “theorists.” He would use any opportunity he could to warn against them and make their vile deeds and abject stances known to the public. He would incite his brothers and his amir to kill them and put a direct end to their fitnah, nominating himself to carry out this mission and achieve this goal, just as he would specifically call for the killing of the many evil scholars who are allied to the Crusaders. An example of this

da’wah at the hands of those who ascribed to it later on, those who allied with the tawaghit from Al Sa’ud and their subordinates.

Due to the great attention he gave to discovering the truth, he would spend many long hours researching scholastic arguments in search of the correct opinion, no matter who said it. He did not turn away from the truth in order to follow a known imam or a famous opinion. He ﷺ would start working early in the morning, organizing the work with his brothers on the Dabiq team and on the various other language translation teams, thereafter meeting with some of his mujahid brothers to clarify for them any dubious matters they faced regarding the Islamic State’s methodology, guiding them to the correct way. After these exhaustive discussions and debates, he would return to his research, investigation, writing, and reviews until



The taghut scholar of the Jews of jihad, Hani as-Siba'i

the late hours of the night. Having been fatigued by long hours of work and hunger, often not eating more than a few morsels, he would come home to his family exhausted for the sake of Allah.

### **Martyrdom... An Undying Love**

The immense benefit he brought to the Muslims did not lessen his persistence to seek carrying out an istishhadi operation, just as his constant engagement in seeking knowledge and da'wah did not extinguish his desire to return to the fronts of combat and the lines of ribat. Whenever time became tight and the release of Dabiq was delayed, he would jokingly tell his brothers that the only way forward to take a rest from this work is to execute istishhadi operations. Likewise, whenever he found his brothers planning a new project, he would tell them to leave him out of it and let him focus on planning his istishhadi operation.

In his final days, he worked with Shaykh Abu Muhammad on accomplishing the "Rumiyah" project, the goal of which was to expand the Islamic State's reach by releasing one magazine in several languages, with each language's version being periodically released at the same time. By the grace of Allah ﷻ, the project was successful and Rumiyah was released as a monthly magazine - published in eight languages - by which Allah enraged the disbelievers, brought joy to the believers, and supported the Islamic State and the Muslims. Then, after the first issue was released, Shaykh Abu Muhammad al-Furqan ؒ was killed in a Crusader airstrike in the city of Raqqah. His departure greatly saddened Abu Sulayman, as could easily be seen, due to the lofty position the shaykh held in his heart, as well as his knowledge of the shaykh's status

in the Islamic State, among its leaders and its soldiers.

Abu Sulayman continued requesting permission to go to ribat and participate in battle, until his amir finally accepted. He then went out, seeking the nearest point of ribat to the enemy and the most dangerous to the fighters, and his brothers guided him to the combat raging north of the city of Tabaqah. With a few of his brothers, he went to one of the nearby villages that was under Crusader aerial bombardment, staying there until his appointed time came, and he was killed - in the second week of Rabi' al-Akhir in the year 1438 - by a missile that struck the house in which they were entrenched. As such, he achieved that which he desired most, and the story of his jihad ended just as he had wanted at its beginning: with martyrdom for the cause of Allah, on the frontlines, neither turning his face away from the enemy nor fleeing from battle. We consider him so, and Allah knows best about him.

Thus departed Abu Sulayman ash-Shami, who did not give his body, mind, or thoughts any rest since meeting his shaykh, the gallant Abu Muhammad al-Furqan ؒ. He departed, leaving his image imprinted in the minds of his brothers, sitting at his computer in the darkness of night and the early hours of morning, researching an issue, reviewing a book, or writing an article. He departed, having known that media is for calling people to Allah, guiding them to His cause, and inciting them to kill His enemies, and having worked according to that knowledge and proven himself well.

May Allah have mercy upon you, Abu Sulayman, and may He gather us with you and your teachers in 'Illiyyin.

# The Bliss of a Martyr

By Shaykh Abu Sulayman ash-Shami رحمته الله

Thank God! For the troublesome worry has passed,  
And the devilish whispers are silenced at last,  
And the life of desertion is dead in the past.

Despite tribulations, I held to my oath,  
I confronted the demons whom th'angels do loath,  
While praying for patience and sanctified growth.

And I longed for my fate as I battled and bled,  
Remembering maidens of whom I had read,  
Yes, craving for damsels who longed to be wed.

I harkened the song of a clamorous clashing,  
The swords were adorned with a shimmering flashing,  
I dived in the shades of the gashing and slashing.

A saber dissevered my jugular veins,  
Thank God! For this honor devoid of all pain,  
Decreeing my fate – to be horridly slain.

The infidel's blade was disgraced and accursed,  
His heart was impoverished – in evil submersed,  
By shedding my blood, he had quenched my thirst.

My blood, before striking and drenching the ground,  
Was blessed with forgiveness, a heavenly sound!  
Two *Houris* then hugged me and gathered around.

They sang me a sensual, spiritual psalm,  
Thus soothing my soul; they caressed my palm,  
The animus parted me, leaving me calm.

The soul, by their eyes, is forever possessed,  
The scent they respire enraptures my breast,  
I engage them for ages not caring for rest.

What a gift for the severance of body from head!  
What a bounty in thanks of the blood that was shed!  
What a spirited musk from this emblem of red!  
I am blissful in flight, as my Lord indeed said,  
The martyrs are living; do **not** think them dead.

SOON  
INSHAALLAH

THIS IS  
**OUR 'AQIDAH**  
AND THIS IS OUR METHODOLOGY



[Remember], when Allah promised you one of the two groups – that it would be yours [to battle] – and you wished that the weak one would be yours. But Allah intended to establish the truth by His words and to eliminate the disbelievers. (Al-Anfal:7)

