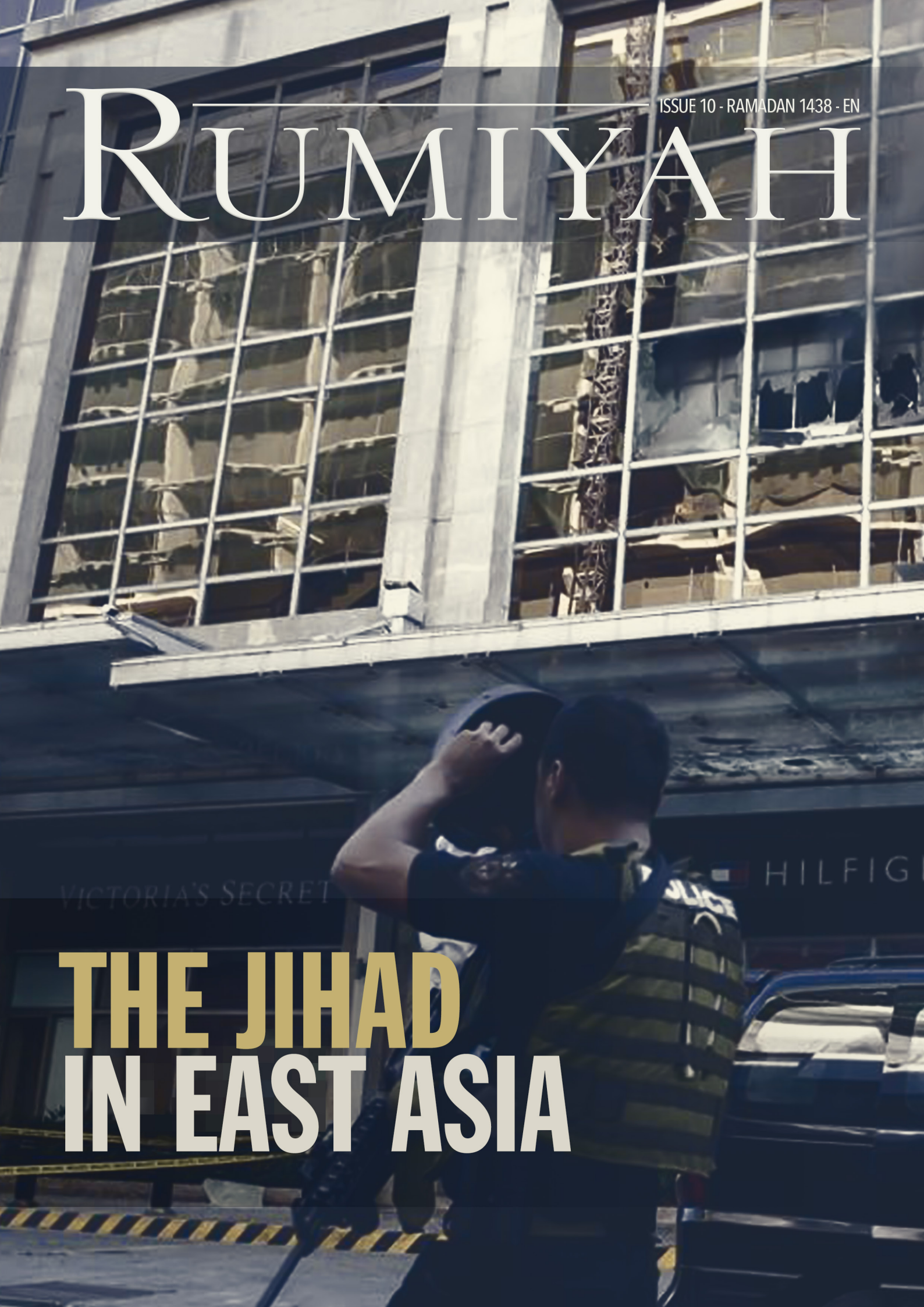


RUMIYAH

ISSUE 10 - RAMADAN 1438 - EN

THE JIHAD IN EAST ASIA



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

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لنهدينهم سبيلنا



NINAWA WILAYAH



ANSWER THE CALL

لبوا النداء



KHAYR WILAYAH

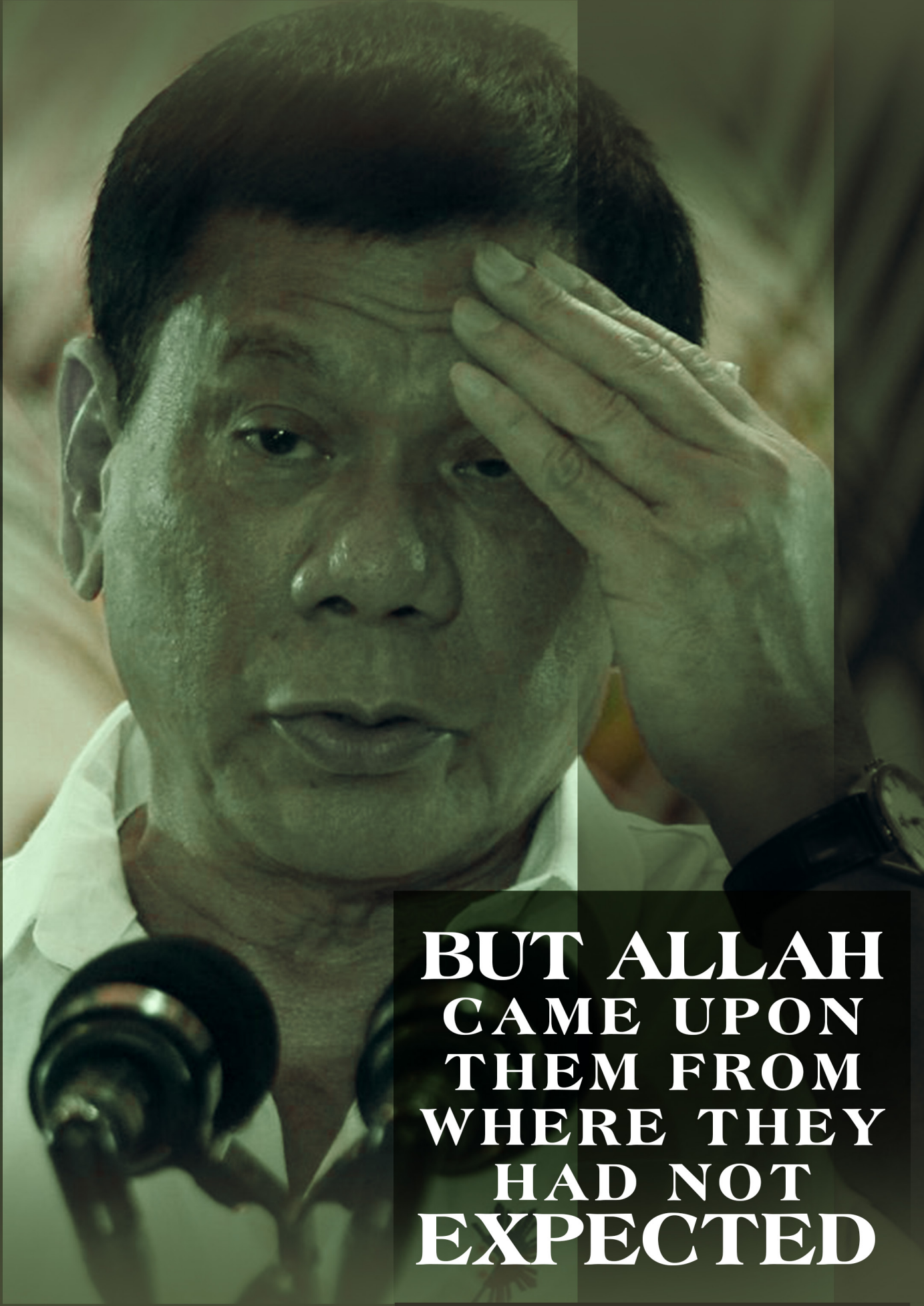


STRATEGY OF WAR

دهاء الحرب



SALAHUDDIN WILAYAH



**BUT ALLAH
CAME UPON
THEM FROM
WHERE THEY
HAD NOT
EXPECTED**

Allah ﷻ said, “It is He who expelled the disbelievers among the People of the Scripture from their homes at the first gathering. You did not think they would leave, and they thought that their fortresses would protect them from Allah; but [the decree of] Allah came upon them from where they had not expected, and He cast terror into their hearts” (Al-Hashr 2).

Just one week before the blessed month of Ramadan, the world’s attention was focused on the British city of Manchester. A soldier of the Khilafah had carried out a Just Terror operation, striking Manchester Arena at the conclusion of a concert by an American singer. The explosion rocked the city and filled its residents with terror as many of them scrambled to try to contact their loved ones and ensure that they were safe. Then, the casualty figures started emerging: More than 20 had been killed and dozens more had been wounded. The total would later climb to nearly 100 dead and wounded.

In the wake of the bombing, the panic-ridden friends and relatives took to social media to enlist the help of strangers in the search for their loved ones, local pubs began offering free booze to emergency personnel in need of clearing their minds of the traumatic scenes they had witnessed, British “Muslims” came out and offered their token denunciations out of fear of retaliation, massive numbers of police and military personnel were deployed on the streets, the UK threat level was raised to “Critical,” Politicians brought their campaigning for the upcoming general elections to a halt, the distraught and “broken” American singer placed her European tour on hold and went home, and the Chelsea FC football team cancelled their victory parade in London. The enemies of Islam did their best to put on a brave and defiant face, but their efforts were a complete failure. They were clearly suffering.

On the surface, the operation in Manchester seemed to confirm what so many analysts had been asserting for some time now: that with the loss of territory in Iraq and Sham, the Islamic State would shift its focus towards carrying out attacks on Crusader soil. What many of these analysts failed to admit, however, is that losing territory was nothing new for the Islamic State. The loss of most of its territory in the wake of the Sahwah initiative in Iraq did not lead to its defeat. Rather, it only led to the Islamic State regrouping, redoubling its efforts, rekindling the flames of war, recapturing every inch of territory it had lost, and expanding into Sham, Sinai, Khurasan, and multiple other regions around the world, regions where no one would have expected that the mujahidin would take control and establish the rule

of Allah.

So it came as no surprise when, several thousand miles from Manchester, the soldiers of the Khilafah in East Asia stormed the city of Marawi in the southern Philippines on the island of Mindanao, chased out the local police and the military, and raised the banner of the Islamic State in a scene reminiscent of the liberation of Mosul from the Rafidi murtaddin and their Crusader allies. The victory came several weeks after Rodrigo Duterte, the Crusader taghut of the Philippines, admitted that the situation in the southern part of the Philippines was giving him a headache and making him lose sleep.

This taghut came into power believing that he had the ability to negotiate with the “Islamist militants” in the southern region of the Philippines, particularly those in his own homeland of Mindanao, in the hopes of bringing an end to their jihad and subsequently expelling the American forces present in the Philippines. But when the soldiers of the Khilafah repeatedly demonstrated to him that they only negotiate with their enemies using bullets and bombs, he was reduced to begging the mayors governing the Muslim areas in the southern part of the country to help him deal with the mujahidin, while simultaneously threatening to impose martial law in their areas if the problem wasn’t tackled. Then, when the soldiers of the Khilafah stormed the city of Marawi, he held to his promise and imposed martial law, sending in his military to try to regain control of the city, with the mujahidin subsequently massacring dozens of his Crusader soldiers and kindling a new front in their war against kufr.

The reality faced by the Crusaders today is that despite their claims that the Islamic State has been weakened, the mujahidin’s ousting of the Crusaders and their puppets and their attainment of consolidation in the land can come as quickly and unexpectedly in any region of the earth, just as they did previously in Mosul, and their strikes in the heart of the Crusaders’ strongholds in the West will continue to occur just as suddenly and unexpectedly as occurred in Manchester. For just as Allah ﷻ expelled the disbelieving Crusaders at their first gathering and mobilization in Iraq, it is He who will expel them from the lands of the Muslims in the Philippines and cast terror into their hearts in their own strongholds in the West.

“And Allah prevails over His affair, but most of the people do not know” (Yusuf 21).



And Likewise the Messengers Are Afflicted,
**Then the Final Outcome
is Theirs** PART 3

By Shaykh Abu Mus'ab az-Zarqawi رحمته الله

After the aforementioned truths are understood, we can grasp the sought after meaning behind what was building up to the Battle of Fallujah, then its steadfastness and its rising up with all it possessed of might. For today, it is the only battle on the primary outpost of Islam, and steadfastness therein and holding ribat on its lines means to safeguard the primary outpost, from which we can strike at kufr and aggression.

This doesn't mean that we consider the enemy's entering and moving deep into the city, or that they become fortified on its outskirts, that they have achieved their goals and victory. No, for our battle with this enemy is a war of streets and cities, differing in its tactics and methods, defensively and offensively. And fierce wars are not decided over a period of days or weeks, but it takes a long time for the true announcement of success for either side.

It is enough for us that, before the results are decided, our eyes are cooled by seeing the sons of Islam standing firm like tall mountains on the blessed lines of Fallujah, teaching the Ummah new lessons of hardness, patience, and certainty.

Perhaps we could cast a look at some of these lessons and the great results produced by this lofty battle.

First, this battle gave new life to the meanings of might, honor, and resistance, as the Ummah became certain that there is a group of its sons who are able to confront the grave dangers with boldness, steadfastness, and resolve; and that this group was truthful with its ummah in its plans and projects, through which the Ummah was revived and due to which its sons' and leaders' blood was often shed.

Second, the Ummah, during its time of humiliation and being fractured, learned that it is able to confront, perform ribat, and battle the heads of the earth and its oppressors with only a few of its sons and a light supply of weapons. It is thus able, thereby, to afflict the enemy with great and painful losses and to force them to sip from the bitter cup of defeat.

Third, Fallujah opened the battleground for its contenders, igniting the directed efforts of the sons of Islam inside and outside of Iraq, and by shedding its pure blood which was spilled on its ground through many sons of Islam, in order for them to cover the costs of ji-

had and to march forth to confront the global Crusader campaign. The battles and carnage burned in various areas of Iraq. Battalions and groups were formed and the mujahidin stood up in defiance, seizing convoys of the enemy, hunting their patrols, and raiding their positions. And by Allah's grace, we witnessed many of their losses, which were inflicted all across Iraq. So of the causes of pride of this conquest was that the sons of jihad gained confidence as they saw the myths of modern warfare collapsing before them. Their resolve has now been liberated from the illusion of inability and fear, and they have risen to the fields of earnestness and action.

Fourth, the Battle of Fallujah achieved an important, strategic military victory, as everyone knows of the superiority of the American military machine and the development of its armies and war discipline, which relies on striking targets from afar without clashing and combat, thereby securing the safety of the American soldier without him being wasted in dangerous battles that could cost him his life. But Fallujah lured this great machine through a carefully managed plan. She lured it to harsh, unconventional street wars that would spend its effort, energy, and equipment. The American soldier would face death and destruction from whence he did not expect, as the Americans were forced to descend into alleys and streets, and to enter houses and buildings. The enemy was exposed to the fires of the mujahidin and their ambushes. Their abilities were taken by surprise through the strategy of attack-and-retreat. They were compelled to engage in close combat for which they were unprepared, suffering great losses of life and equipment, exceeding hundreds of people and dozens of vehicles.

Fifth, the American military administration tasted the greatest of defeats, as it became clear to the sponsors and planners of this war that the mujahidin will not be stopped by any kind of deterrent, even if that meant

waging a war of total annihilation. For the jihadi mentality has become the greatest dilemma ahead of American and global plans of war. And what happened in Fallujah, of feats of pride and steadfastness, weakened the resolve of the enemy's leadership and afflicted them with depression, anxiety, and confusion. And what is waiting for them is even more disastrous and bitter, by the help of Allah ﷻ.



THE AMERICANS LOST HUNDREDS OF SOLDIERS IN THE BATTLE OF FALLUJAH

Sixth, Fallujah contributed its share of steadfastness and composure by unveiling the mask from the faces of riddah, nifaq, and treachery. It removed the cloak of deceit worn by the apostate Allawi government, just as it uncovered the lies they repeat about wanting what is in the interest of the Iraqi people by sparing their blood and shielding them from wars and woes, and that they strive to earn their pleasure. Yet all people can see as they move quickly to execute the decision to go to war in Fallujah, washing their hands in the pure blood of the sons of the city, killing thousands of them and displacing tens of thousands, while overseeing the destruction, devastation, degradation of honor, and theft of wealth under the pretext of being at war with terrorism and having concern for the national interest.

Seventh, the battle knocked the false mask off the ugly Rafidi image. For they penetrated deeply with their spite into this battle. And with an apparent vile-ness, they took part in the military campaign against Fallujah with a blessing from the imam of kufr and zandaqah, as-Sistani. They had a major role in operations of killing, pillaging, demolition, and violating

the lives of unarmed women, children, and the elderly. Their wicked souls brought them to commit great crimes, as they stormed and desecrated the safe houses of Allah, hanging pictures of their shaytan as-Sistani on the walls and writing with spite, "Today your land and tomorrow your honor."

It should be known that 90% of the National Guard are spiteful Rafidah and 10% of them are from the Kurdish Peshmerga forces. And the scholar spoke the truth when he said about the Rafidah, "Indeed they are a Christian seed planted by the Jews in a Magian land."

Eighth, the hidden lines of the enemies of jihad were revealed in this battle, as military cooperation appeared between those with hostile backgrounds. It came to be

the events and contemplated through experimentation, practice, and gains, being applied with determination towards the designated path, polished by the hardships of the battle, and produced in a strong and mighty mold.

The author of "adh-Dhilal" said, "In suffering during jihad for Allah's cause and facing death at every impasse, the soul becomes accustomed to this danger, which is so frightful that many people discard their morals and values in order to avoid it. Yet this is a simple matter, for those who are used to facing it, whether they are safe from it or not. And turning to Allah at each time one face's this danger, produces an effect closely comparable to the effect of an electric shock, which is like the

reformation of hearts and souls with purity, cleanliness, and righteousness. These are the apparent causes for the overall reconciliation of human society, putting its leadership in the hands of the mujahidin, whose souls care nothing for the vanities and luxuries of the Dunya, and life itself is less important to them as they plunge into the midst of death for Allah's cause. And nothing comes to

their hearts that would distract them from Allah and seeking His contentment."

"When the leadership is placed in the likes of these hands, the whole world and all of its people are set aright. And surrendering the banner of leadership to kufr, misguidance, and corruption becomes impossible, after they had purchased it with their blood, souls, and everything dear and precious to them, which they spent cheaply in order that this banner be taken, not for themselves, but for Allah."

"Then, after all of that, it becomes an easy means to those for whom Allah wants good, that they might attain His pleasure and reward without measure, and an easy means to those for whom Allah wants bad, that they gain what they deserve of His anger, based upon what He knows in His knowledge of all things hidden

THEIR ADVANCED EQUIPMENT WAS TURNED INTO JUNK



that 800 Israeli soldiers participated in the battle, accompanied by 18 rabbis, many of whom were killed therein. This was conveyed by their own journalists and media. Just as Jordanian military participation appeared via their officers, who cooperated in the planning and storming of the city. And this indicates the reality to everyone that Fallujah was a base for jihad that made the enemies of the religion, from among the kuffar and the murtaddin, restless and unable to sleep at night.

Ninth, among the greatest results of the battle was the renewal of blood in the veins of the sons of jihad, as well as the increase in their devotion to advancing the work of jihad towards its desired goals and determined plans. This battle produced a generation of leaders, energies, and experiences that were learned through



THE CRUSADERS WERE TAUGHT A HARSH LESSON IN FALLUJAH

and unseen.”

Tenth, there is the shahadah of selecting that which is best, as this group of believers was honored to have its path mapped by the blood of its sons through shahadah. Such that their major leaders and cadres were on the frontlines. If that indicates anything, it indicates the truthfulness of the sons of this jihad and their sheer determination and resolve to achieve the demands of tawhid and ‘aqidah with complete devotion and sincerity. Theirs are the glad tidings that Allah chose the best and most excellent of them to meet Him, as He decreed shahadah and victory for them with contentment upon what they hoped for and requested. So He fulfilled the promise to them and gave them that which they had sought.

Such are the conditions of their righteous predecessors, who aspired for death as their successors aspired for life. Shahadah was the dearest of their desires, and they would rush to the battlefield, loving to kill and be killed for the cause of Allah. And the percentage of those who attained shahadah in war from among the Sahabah was 80 percent.

More than half of those who were martyred in the Battle of Yamamah consisted of the Muhajirin and Ansar [...] and it is sufficient for us to mention that the number of shuhada from the qurra, those who memorized the Quran and were the scholars of the Muslims at that time, was 300 in the Battle of Yamamah. Another narration says they were 500. This means that the qurra in a single battle made up 25 to 45% of all shuhada, and that is a very high number.

Those who research the lives of the Sahabah ﷺ will find that one out of every five of them die in his bed, while four out of five were killed as shuhada in the fields

of jihad. So do not be amazed at the speed and duration of spectacular conquests that were achieved during the first century of the Hijrah.

It is worthy here to mention our praise of the steadfastness of our heroic mujahidin, and to mention a small part of Allah’s blessings upon them of karamat and divine alleviations, which encompassed them during their battle with the Americans and their supporters in Fallujah. They were made steadfast thereby and their condition was kept stable.

Of these was that during the third day of the battle, and after severe and heavy bombardment of the neighborhoods in Fallujah, the mujahidin awoke at night to find American vehicles and tanks in the streets, roads, and alleyways. Under the leadership of Abu ‘Azzam, ‘Umar Hadid, Abu Nasir al-Libi, Abul-Harith Muhammad Jasim al-‘Isawi, and other heroes, the chiefs of the people of Islam went out to them amid the confusion and pushed the invaders to the outskirts of Fallujah. And their weapons during the battle were only the PKT and Kalashnikov.

The Americans faced a great massacre, to the extent that many of them were seen fleeing from the battle, hiding in Muslims’ houses. At first, the mujahidin refrained from entering those homes for fear of harming the Muslims, but once they confirmed the presence of the American troops inside them, they found them hiding like cowards and began killing them as if they were beetles and flies, and all excellence and blessing belong to Allah.

After some days of the battle, one of the leaders gave an offer to the brothers ‘Umar Hadid and Abul-Harith Jasim al-‘Isawi that they shave their beards and exit Fallujah once a safe way was found for them to escape, so



THE BATTLE OF FALLUJAH REMOVED THE FALSE MASK WORN BY THE RAFIDAH

that they could work from the outside. But these two heroes refused and said, “By Allah, we will not leave as long as there remains a single, steadfast muhajir inside the city.” So they fought until they were killed in battle, may Allah have mercy upon them and accept them among His slaves the shuhada.

And of these was that some of the brothers endured severe hunger for several days, and after putting their hope and certainty in Allah ﷻ, they found a huge watermelon. When they opened it, it was the reddest of reds that it could have been. So they ate from it for a number of days, satisfying their hunger, praising Allah, and being amazed, until they concluded that they never tasted anything in the Dunya as pleasant as that watermelon, while bearing in mind that it was neither the time nor place in which watermelons were known to grow.

Of these as well was that the brothers suffered greatly regarding their food and drink, such that they faced a great and diminishing scarcity of drinking water, until their mouths and lips began to crack. When they took to searching for some drops of water to quench their tremendous thirst, they entered a house to find three containers of water lined up next to each other in a strange formation. They were amazed at what they saw, as it was not normal in Fallujah or the rest of Iraq to see water placed in such beautiful and strange containers. Then, when they tasted the water, they knew that this was not regular water of the Dunya, and they drank until they were quenched. Thereafter, they swore that they had never drank anything like it in their entire lives.

Also of these was that a brother from the Peninsula of Muhammad ﷺ was hit in his brain by a sniper

bullet, which entered through his forehead and exited from his nape, as pieces of his brain scattered on his right shoulder. His brothers then rushed to him and took what pieces had scattered and gathered them to their place. They then bandaged the wound and left him. He then recovered after a few days and is now alive and well, and is only suffering from a slight slowness when he speaks. We ask Allah to accept from him and his brothers.

As for the fragrance of musk... and what can explain to you the fragrance of musk?! For it is a matter that has become an overwhelmingly witnessed narration from most of the mujahidin, as many of our brothers have spoken about the pleasant aromas emanating from the shuhada and the wounded, may Allah accept all of them.

And of these is what happened with the hero Abu Talhah al-Bayhani ؓ, who was critically wounded, such that this pleasant odor exuded everywhere, until it diffused onto some of the nearby roads, thus many of the brothers could smell it. He then died as a shahid, as we consider him and Allah is his judge, and we do not presume his judgment over Allah.

And from that which brings about steadfastness and assuredness is what has been reported by many of those who were present at those battles, which is that they heard the neighing of horses and clashing of swords at the flaring and harshest times of the battles. So the brothers were repeatedly amazed by this. They would ask their brothers of the ansar if there were horses near to Fallujah, to which the ansar would respond in the negative, and they became certain that the area had nothing of steeds. So all praise belongs to Allah, first and last.

Ahmad reported in his musnad and al-Hakim in al-Mustadrak from Abu Burdah Ibn Qays, the brother of Abu Musa, that Allah's Messenger ﷺ said, "O Allah, make the end of my ummah through being killed in Your cause, by piercing and plague."

Allah ﷻ said, "And never think of those who have been killed in the cause of Allah as dead. Rather, they are alive with their Lord, receiving provision, rejoicing in what Allah has bestowed upon them of His bounty, and they receive good tidings about those (to be killed as shuhada) after them who have not yet joined them, that there will be no fear upon them, nor will they grieve" (Al 'Imran 169-170).

Live as a king or die with honor, for if you die

and your sword is drawn, by your sword you are forgiven.

This is a quick, brief glimpse at the fruits and results of steadfastness and endurance on the blessed soil of Fallujah. The achievements that were realized contained many benefits and had magnificent consequences. Whoever reflects over the events and their places, while being fair, will understand and comprehend them.

O ummah of Islam! You have been wounded and defamed incessantly and your illnesses and ailment cannot be treated except by tawhid, which is fastened to the banners of jihad. So when will you make the correct decision to go forth and escape your executioner? The battles today will neither cease nor settle, and our Prophet ﷺ truly loved that he not sit back, away from a detachment that went forth to fight for Allah's cause. Rather, he kept making raids and waging jihad at all times.

I remind you of the discussion between Jibril and Allah's Messenger ﷺ after the Battle of the Ahzab, that when Allah's Messenger ﷺ left for Madinah, he put down his weapon and immediately Jibril came to him and said, "Have you put down your weapon? By Allah,

the angels have not yet put down their weapons! So go, you and those with you to Bani Quraydhah, for I am marching ahead of you to shake them in their fortresses and cast terror into their hearts." So Jibril marched forth in his procession of angels, and Allah's Messenger ﷺ marched after them in his procession of Muhajirin



AMERICAN MERCENARIES PUNISHED BY THE MUJAHIDIN

and Ansar.

How has it become so minor of a thing to you, O Muslims, to see your brothers – the sons of your religion – after all kinds of torment, murder, and ruin have been committed against them. Yet you remain safe in your homes, secure with your families and wealth... how is that?!

*Thus, we mixed our blood with flowing tears,
that there be no target for their launchers.
The worst of one's weapons are tears he sheds
when the war's flames are lit by sharpened cutters.
So O sons of Islam, indeed behind you
are events which cast dust into the breeze,
How does the eye sleep when its lids are filled
with errors that waken all of the sleepers?
Your brothers in Iraq have made their beds
the backs of old horses or bellies of vultures.
They are wronged by Rome in disgrace while you
drag the tail of shame, as pacifists do.*

"Allah prevails over His affair, but most people do not know" (Yusuf 21), and all praise belongs to Allah, the Lord of the creation.



IMPORTANT MEMORANDUMS

The Delegated Committee issued an important memo to the soldiers of the Islamic State entitled, “That Those Who Perish would Perish upon Proof and Those Who Live would Live upon Proof,” which confirms some matters regarding the ‘aqidah of the Islamic State and its methodology. It also refutes some opinions and decisions that have been ascribed to the State, warning people from making claims about the Islamic State without knowledge and ascribing opinions and beliefs to it without evidence. And it clarifies to the Muslims the way of Ahlus-Sunnah in giving advice to those in authority and dealing with grievances whenever appear.

The memo, which was published on the 21st of Sha’ban 1438, began by explaining that the Islamic State was only established to spread tawhid, and that its da’wah is merely an extension of the da’wah of the Prophets and Messengers ﷺ, then that of the righteous Salaf of this ummah and of those who followed their guidance. It also confirmed that it was established upon the same principles as the blessed Najdi da’wah state founded by the followers of the Mujaddid Imam Muhammad Ibn ‘Abdil-Wahhab rahimahullah.

The Islamic State Remains upon Its Manhaj Neither Changed nor Replaced, by Allah’s Grace

The memo clarified that the Islamic State is still firm upon its ‘aqidah, which has not changed nor was it replaced, since its first bricks were laid by Shaykh Abu Mus’ab az-Zarqawi rahimahullah and his noble brothers, as it was after them in the state of Shaykh Abu ‘Umar al-Baghdadi and his wazir Abu Hamzah al-Muhajir rahimahullah, until the Khilafah upon the prophetic methodology returned under the leadership of Amirul-Muminin Shaykh Abu Bakr al-Baghdadi rahimahullah. As it was mentioned in the Delegated Committee’s memo, “The State did not change its manhaj. It did not haggle over its religion. And its resolve did not waver. Instead, it continued thereon, not playing favorites nor turning from the path.” And the memo confirmed that the State doesn’t care who is pleased or displeased with it, but that it instead deals with everyone based on its chosen method, just as Shaykh Abu Muhammad al-‘Adnani rahimahullah said, “We will fight, and fight, and fight until the religion is entirely for Allah. We will never beg people to accept the religion of Allah and to rule by Allah’s Shari’ah. Who-

ever is content, then this is the Shari'ah of Allah. Whoever dislikes it, is discontent with it, and refuses it, then we will continue in spite of him. This is the religion of Allah. We will declare the apostates as disbelievers and disavow them all. We will take the disbelievers and polytheists as enemies and hate them."

The Opinion of the Islamic State Is That of Its Imam, Those Whom He Delegated, and Its Official Spokesman

In refutation of those who spread their own misguided opinions and beliefs, marketing them to people as being held by the Islamic State, of both the people of ghulu and those of irja, specifically regarding the issues of takfir, as well as those who defame the 'aqidah and manhaj of the Islamic State, even making takfir of its soldiers and leaders, based on false opinions and beliefs that they have ascribed to it or due to their ignorance of the creed of Ahlus-Sunnah wal-Jama'ah, which they criticize whenever it opposes their desires, the Delegated Committee said in its blessed statement, "As for the statements that distort the creed of wala and bara, burying the millah of Ibrahim ؑ in the shubuhah of people of irja (Murjii doctrine) and tajahhum (Jahmi doctrine). Likewise are the opinions of the people of ghulu (those extreme in matters of takfir), those who passed through the religion as the arrow passes through its target; the State is innocent of them. And no one has the right to speak in its name or ascribe an opinion to it that it did not hold, for its saying is the saying of its Imam (may Allah honor him through tawhid), and those whom he delegates, or of its official spokesman. As for the fabricating of lies and speaking based on assumption, then that is to speak without knowledge, which Allah ﷻ has forbidden."

The Islamic State Does Not Refrain from Making Takfir of the Mushrikin, and Makes Making Takfir of the Mushrikin One of the Utmost Principles of the Religion Brought by the Messengers

The Delegated Committee referred to various kinds of people of misguidance from those who fabricate lies against the Islamic State, those who as-

cribe opinions to it that are not held by its leaders and beliefs that they have rejected.

Of these are those who hold the opinions of irja, ascribing their own errors and deviances to the Islamic State, like how they "accept the Islam of one who does not make takfir of his people's taghut," while "[the Islamic State's official opinion] is that of making takfir of the tawaghit and whoever defends them and does not make takfir of them, without exception." Similarly, there are those who "treat the making of takfir of mushrikin a matter that is khafiyyah (obscure) or khilafiyyah (disputable), placing difficult restraints on its implementation, such that the third nullifier of Islam is completely and categorically suspended [...] Worse than this is that they claim that this opinion is that of the Islamic State! This is a pure fabrication. Those both far and near know that the Islamic State (may Allah honor it through tawhid) has not ceased for a single day from making takfir of the mushrikin, and that it treats the making of takfir of the mushrikin as one of the utmost principles of the religion, which must be known before knowing the prayer and other obligations that are known of the religion by necessity. As such, in its statement that came from the Central Office Overseeing Shar'i Dawawin, regarding the one who refrains from making takfir of the mushrikin, on 22/8/1437."

What the memo meant when referring to "principles of the religion" (usul ad-din) are those matters of 'aqidah that the Prophets ﷺ taught their people, i.e. those matters directly established by their messages, which is in opposition to what is meant by "principle of the religion" (asl ad-din), which is what was established before the messages came and before the messengers were sent ﷺ, like the tawhid of Allah's rububiyah (divinity) and uluhiyyah (worship).

Also attributed to this kind of misguidance are those who "allow the shirk of tahakum (litigation) to the taghut with the claim of necessity, putting it in the status of ikrah (coercion)," those who "reject the ijma' of the Sahabah on making takfir of the mumtani' factions (those who forcefully refuse the implementation of the Shari'ah)," those who "refrain from making takfir of those who vote with the claim of their being ignorant of the reality of elections," and those who "do not make bara (disavowal) of the scholars of taghut who are calling to committing shirk."

In this memo, the Delegated Committee also referred to another kind of people of misguidance who defamed the Islamic State, blaming it for an opinion or belief that is actually the ‘aqidah of Ahlus-Sunnah wal-Jama’ah, even making takfir of it because of this, due to their being influenced by the bida’ of the Khawarij and Mu’tazilah. Or they defamed the Islamic State based on opinions not from its ‘aqidah. Rather, they are mere lies and fabrications, invented by these deviants or opinions they attributed to it, attempting to cover the Islamic State in the cloak of irja.

The memo said, “Some of them make takfir of the State because it does not accept the heretical chain takfir invented by the Mu’tazilah,” and “some of them ascribe to the State that it considers the asl (default ruling) of lands of Riddah (‘incidental kufr’) to be that of Islam, which is a lie against the Islamic State and a clear fabrication.” Rather, the Islamic State judges the person in a land of “incidental kufr” based on what is apparent of him. The memo also said, “Some of them make takfir of the State using the claim that it permits the act of open kufr for benefits during war, and they have lied! Instead, the open belief of the Islamic State regarding that, is that open major shirk and open major kufr are not permitted except through ikrah (coercion) [...] And this is the opinion and belief of the Islamic State on this matter. But these ones have been mistaken due to ignorance and their lack of distinguishing between what is open shirk and open kufr and between what are exceptions that are permitted due to necessity, as in the hadith of Muhammad Ibn Maslamah and others.”

Differentiating Between Sincere Advice and Defamation

The memo of the Delegated Committee informed the Muslims in general of the need of adhering to the methodology of Ahlus-Sunnah regarding giving advice to those in authority, and of not following the ways of the people of misguidance in this regard – for they are those who take any mistake or shortcoming from one of the umara as a means to defame the mujahidin, spread fear between the Muslims, and distract them from fighting the enemies of the religion, if not even inviting to passive relations with the mushrikin! The memo mentioned that those who fall into these abominable deeds are merely taking

the path of those who went out against ‘Uthman ؓ, claiming to be striving for reconciliation, compliance with the Sunnah, and concern for the Ummah.

Regarding this, the Delegated Committee said, “As for those who claim to be giving sincere advice to the umara, while reviling, defaming, scaremongering, and frustrating them in a way that only gives joy to the enemies of the kuffar, the murtaddin, and the munafiqin, then the best case for him would be that he is in violation of the Book, in opposition to the Sunnah, and has deviated from the path of the Salaf in giving sincere advice to the umara. Anas Ibn Malik said, ‘Our elders from the companions of Allah’s Messenger ﷺ forbade us, saying, ‘Do not insult your umara, do not cheat them, and do not hate them, but fear Allah and have patience, for the matter is near.’”

The memo added, “Will the abandoner not reflect over the command of the Prophet ﷺ of having patience with the umara, whether they were Bedouins or Abyssinians, whether righteous or dissolute, even if they preferred themselves in something of the transitory vanities of the Dunya; and his command to recognize the status of those in authority, obeying them in what is good.”

And it warned those whose souls tricked them, making what is false seem true and what is corrupt seem right, from continuing in their deviance, saying, “And it is known that slander is not sincere advice to what is virtuous, nor is it the repudiation of a vice. Rather, it is only insult, vilification, defamation, the spreading of bad traits, and the concealing of good qualities. And it is not as some whose souls that command them with evil have rationalized for them, that this slander is heroic, this dispraise is courage, this backbiting is the declaration of truth, and that this dividing the ranks is in opposition to tyranny – and Allah’s help is sought from such thoughts.”

This memo comes as a completion to a series of memos and statements issued by the Delegated Committee and its Central Office Overseeing Shar’i Dawawin in order to clarify any disagreements regarding the ‘aqidah of the Islamic State and its manhaj, and specifically regarding those matters in which many people speak about without knowledge, causing error and confusion.

Merits of Fasting

1

A Means to Taqwa

Allah ﷻ said, “O you who believe! Fasting is prescribed upon you, just as it was prescribed upon those before you, that you might revere” (Al-Baqarah 183). Al-Baghawi said, “‘That you might revere’ means ‘through fasting’, because fasting leads to piety due to what it includes of overcoming the soul and breaking desires.”

2

Intercession on Yawm al-Qiyamah

The Prophet ﷺ said, “Fasting and the Quran will intercede for the slave on Yawm al-Qiyamah. Fasting will say, ‘My Lord, I restricted his food and desires during the day, so let me intercede for him,’ and the Quran will say, ‘I prevented his sleeping at night, so let me intercede for him.’ So they will intercede” (Reported by Ahmad from ‘Abdullah Ibn ‘Amr).

3

Allah’s Forgiveness and Reward

Allah ﷻ said, “And fasting men and women [...] Allah has prepared for them forgiveness and a great reward” (Al-Ahzab 35).

4

Shields against Adultery

The Prophet ﷺ said, “O young men! Whoever of you is able to should marry, and whoever is not able must fast, as it helps him overcome desires” (Reported by al-Bukhari and Muslim).

5

Fasting is a Shield

Allah’s Messenger ﷺ said, “Fasting is a shield, so one must not be obscene or act ignorantly, and if someone fights or curses him, he must say, ‘I am fasting. I am fasting’” (Reported by al-Bukhari). Ibn ‘Abdil-Barr said, “This shield is protection and a cover from the Fire, and this is sufficient as a merit.”

6

Expiation of Sins

Allah’s Messenger ﷺ said, “The trials a man faces in his family, wealth and neighbor is expiated through prayer, fasting and charity” (Reported by al-Bukhari from Hudhayfah).

7

A Gateway to Jannah

Allah’s Messenger ﷺ said, “Verily in Jannah there is a gate, called ‘Rayyan,’ through which those who fast enter on Yawm al-Qiyamah. None enter with them except each other. It will be said, ‘Where are the fasters?’ Then they will enter. When the last of them enters, the gate will be shut and no one else will enter” (Reported by Muslim).

8

Joy When Meeting Allah

Allah’s Messenger ﷺ said, “Every deed of the Son of Adam is multiplied. Each good deed receives ten like it up to seven-hundred fold. Allah ﷻ said, ‘Except fasting, for it is for Me, and I will reward him. He leaves his desires and food for My sake.’ So one who fasts receives two joys: one when he breaks his fast and another when he meets his Lord. And the smell of his breath is more pleasant to Allah than the scent of musk” (Reported by Muslim).



Be a
SUPPORTER
Not a Demoralizer

During times of war, tribulations, and hardship, worries abound and hearts reach the throats. Some people are supported by Allah through their iman and their good assumption of Allah, while others perish, turning back on their heels, regressing from their religion, and betraying their brothers. Rather, one finds that many of these are not satisfied with their own defeat, but attempt to transfer that defeat to others, spreading it throughout the Muslim collective. They dismay them regarding their enemies, seeking to scare the Muslims and avert them from fighting them and standing up against them.

This is one of the well-known deeds of the munafiqin, and it is widespread between those weak in iman and lacking in conviction, of both men and women. As for the matter of men, then it is well known, and their role has already been thoroughly discussed. And as for women, then the calamity that comes from them is hidden in their transporting this scaremongering from the houses and tongues of the munafiqin to their own houses, and to their husbands and children. Thereby, she falls into committing the deeds of the munafiqin, whether she knows it or not.

Irjaf is an Act of the Munafiqin

News that is untrue and causes fitnah and confusion is called irjaf, or scaremongering. Al-Qurtubi said in his tafsir, “Irjaf is to solicit fitnah and to spread lies

and falsehoods, causing worry and distress thereby.”

Allah ﷻ has dispraised irjaf and its people in many places in the noble Quran, as He ﷻ said, “Allah already knows the hinderers among you and those (hypocrites) who say to their brothers, ‘Come to us,’ and they do not go to battle, except for a few” (Al-Ahzab 18). He also said, “If the hypocrites and those in whose hearts is disease and those who spread rumors in Madinah do not cease, We will surely incite you against them; then they will not remain your neighbors therein except for a little. (They will be) accursed wherever they are found, being seized and massacred completely” (Al-Ahzab 60-61).

Al-Jassas said, “In this ayah, there is evidence that scaring the believers and spreading rumors among them that cause them worry and harm is deserving of punishment and exile if they persist in that and do not stop. A group of the munafiqin and others who had no insight in the religion, and they are those in whose hearts is disease, being weak in their certainty, would spread rumors of the kuffar and mushrikin gathering together, cooperating with one another, and marching towards the believers. They would magnify the kuffar’s situation and scare others because of it. So Allah ﷻ revealed that about them, telling about their deserving exile and execution if they do not stop. And He ﷻ explained that this is the sunnah of Allah, which is the way ordained to adhere to and follow” (Ahkam al-Quran).

SOME FOOLS WHO STRAYED AND RETURNED TO DAR AL-KUFR BEGAN SPREADING IRJAF





THE ISTISHHADI ABU 'UMAR AL-MASLAWI - HIS LAST WORDS TO HIS WIFE WERE TO REMAIN STEADFAST

And due to the severe danger of irjaf, Allah ﷻ warned the mujahidin from mixing with its people, as they undermine the ranks through their words and weaken the Muslims through their betrayal, just as He ﷻ said, “Had they gone forth with you, they would not have increased you except in confusion, and they would have been active among you, seeking to cause you fitnah. And among you are avid listeners to them. And Allah is Knowing of the wrongdoers” (At-Tawbah 47).

Ibn Ishaq said, “A group of the munafiqin would point to Allah’s Messenger ﷺ as he was heading out to the Battle of Tabuk, saying to each other, ‘Do you think the combat of Banil-Asfar (i.e. the Romans) is like the fighting of the Arabs among themselves?! It’s as if tomorrow we will be bound in ropes because of you,’ causing fear and fright among the believers” (As-Sirah).

Believing in Qadar and Having Trust in Allah’s Promise is the Believing Woman’s Armor

The rulings for women in this regard are the same as the rulings for men. So any Muslim woman who falls into that, of frightening the people of her household or other Muslims, spreading rumors that weaken others’ hearts, then she must ask forgiveness from Allah for this sin and correct her iman in the decree of Allah and His qadar. She should understand well that Allah ﷻ said, “Say, ‘Never will we be struck except by what Allah has decreed for us; He is our protector.’ And upon Allah let the believers rely” (At-Tawbah 51),

and that the Prophet ﷺ said to Ibn ‘Abbas, who was riding behind him, “O boy, indeed I shall teach you some words: Safeguard Allah and He will safeguard you. Safeguard Allah and you will find Him before you. And if you ask, then ask Allah. And if you seek aid, seek the aid of Allah. And know that the Ummah, if they all came together to benefit you, they would not benefit you with anything except what Allah prescribed for you. And if they all came together to harm you, they would not harm you with anything except what Allah prescribed against you. The pens have been lifted and the pages have dried” (Reported by Ahmad and at-Tirmidhi).

The Muslim woman, if ever she hears something of the scaremongers’ irjaf, regarding the might of our enemies, their preparing to invade us, or their mobilizing against us with all of their equipment, must always put before her eyes the statement of Allah ﷻ, as He told the story of the Prophet ﷺ and his companions, when the mushrikin mobilized against them: “Those to whom hypocrites said, ‘Indeed, the people have gathered against you, so fear them.’ But it only increased them in faith, and they said, ‘Sufficient for us is Allah, and He is the best disposer of affairs.’ So they returned with favor from Allah and bounty, no harm having touched them. And they pursued the pleasure of Allah, and Allah is the possessor of great bounty. That is only Shaytan who frightens you of his supporters. So fear them not, but fear Me, if you are believers” (Al ‘Imran 173-175).

That should be the response of the Muslim woman to the scaremongers and the munafiqin, replying to

them by saying, “Sufficient for us is Allah, and He is the best disposer of affairs.” This comes from her certainty that the support of Allah is sufficient for His slaves, no matter how strong their enemies may be. And this is due to her belief that nothing will afflict either her, her family, or anyone else, except that which Allah has already prescribed for them. And she knows that the intimidation of Shaytan only works against his allies, and does not work on the believing slaves of Allah.

The Mother of the Believers Khadijah Bint Khwaylid Kept Allah’s Messenger ﷺ Steadfast

This duty is even greater among the wives, mothers, and sisters of the mujahidin, that they might support them in their homes, protecting them from the irjaf of the scaremongers and the speech of the munafiqin. So they should only speak to them in ways that will make them more steadfast and strengthen their hearts. One of the best stories of the believing women in this regard is that of the Mother of the Believers Khadijah رضي الله عنها as she strengthened her husband the Prophet ﷺ when he rushed to her in panic on the first day Jibril came to him in the cave, saying, “Wrap me up, wrap me up.” So they wrapped him in a garment until the fright had passed. Then he spoke to Khadijah, telling her what happened, and he said, “I was worried for myself.”¹ Khadijah replied to him, “Certainly not! By Allah, Allah will never humiliate you. You keep family ties, you bear the burdens of others, you assist those in need, you are hospitable to guests, and you support the truth...” (Reported by al-Bukhari and Muslim from ‘Aishah).

She was the first woman to believe in his call, continuing to strengthen his resolve until Allah brought her life to an end. Her adoration remained in the heart of Allah’s Messenger ﷺ as a proof of the magnitude of what she did for him, such that he ﷺ said of her, “She believed in me when the people disbelieved in me. She declared me to be truthful when the people declared me to be a liar. She gave her wealth to me when the people withheld from me” (Reported by Ahmad from ‘Aishah).

¹ This does not mean that he doubted what came to him from Allah, but he feared that the panic from his encounter with Jibril عليه السلام could have caused him illness or death, or that he feared that he was not strong enough to accomplish this task nor able to carry the burden of revelation, and Allah knows best (See: Fath al-Bari by Ibn Hajar, Sharh Muslim by an-Nawawi).

Asma Bint Abi Bakr Delivers Her Son Patiently to Death

Another example is that of Asma Bint Abi Bakr رضي الله عنها on the day her son, the Khalifah of the Muslims ‘Abdullah Ibn az-Zubayr was besieged in Makkah by the army of bughat, led by al-Hajjaj ath-Thaqafi. So he came to seek her counsel about going out to fight them, as their harm had intensified. He said to her, “The people, even my own children and family, have forsaken me. There remains with me only a few, who have no more than an hour’s patience, and the enemy is offering me whatever I want of the Dunya. So what is your view?” She replied, “You, by Allah, O my son, know yourself best. If you know that you are upon the truth and calling to it, then proceed to it – for your companions have been killed for that – and do not let the boys of Bani Umayyah get a hold of and play with your head. But if you only wanted the Dunya, then what a bad slave you would be. You would have destroyed yourself and those who were killed with you. And if you, ‘I was on the truth, but when my companions waned, I became weak,’ then such is not the way of freemen nor those of the religion. For how long will you remain in the Dunya? Being killed is better.” So Amirul-Muminin came close to her and kissed her head, saying, “This, by Allah, is my view. But I loved to know your view. Thus, you have increased my insight with your own. So look, O mother, for I shall be killed on this very day. Do not be saddened, but submit the matter to Allah.” Ibnuz-Zubayr then turned from her and said,

Indeed, when I know it’s my day, I patiently die,
and only the freeman knows when his day is nigh;
while some of them, after they may know, they do deny.”

His mother رضي الله عنها heard his words and then said, “By Allah, you will be patient, if Allah wills, for your fathers are Abu Bakr and az-Zubayr, and your mother is Safiyyah Bint ‘Abdil-Muttalib.”

Such is the condition of the believing wife with her husband, and such is the condition of the believing mother with her son, letting him go forth on his way to wage jihad against the enemies of Allah, doing what Allah commanded him to do, and by Allah’s permission, she will receive a portion of his deed.



THE TWELVER RAFIDAH

FROM A NONEXISTANT IMAM...
TO THE LEADERSHIP OF TAWAGHIT

**PART 4 OF THE SERIES TITLED,
“ESTABLISHING THE ISLAMIC STATE”**

In the last part of this series of articles, we provided a glimpse at the history and the origin of the religion of the Rafidah on the basis of the false theory of “al-imamah al-ilahiyyah” (the divine imamah), and the theories derived from it, such as “wasiyyah” (inherited authority), “nass” (verbatim appointment), “taqiyyah” (concealing the truth out of fear), “bada” (occurrence of an idea), “ghaybah” (prolonged absence), “raj’ah” (reincarnation), and other kufri innovations and superstitions.

And we shall attempt in this series – by Allah’s permission – to explain how the Rafidah were compelled to play with the theory of al-imamah al-ilahiyyah,

which they made a condition for the establishment of the Islamic State, and how they added modification after modification upon that until they arrived at the theory of “wilayat al-faqih” (the leadership of the jurist), which abrogated the foundations of their original theories, and which the shirki Iranian state is founded upon today, and which they seek to spread throughout all the Muslim lands.

In contrast to the claims of the Rafidah that their religion is revelation from the heavens upon Allah’s Messenger, Muhammad ﷺ, and that it reached them in stages by way of ‘Ali Ibn Abi Talib ؑ and his sons, and which they even wrote down on sheets of paper



THE SHIRKI SHRINE OF HASAN AL-'ASKARI AFTER BEING TARGETED BY THE MUJAHIDIN

and propagated amongst the people, most researchers and examiners conclude that this religion was written by the scholars of the Rafidah after the death of all those to whom they ascribe imamah and infallibility from among the sons of 'Ali ﷺ, and their entering into what they call "the era of ghaybah," meaning the absence of their 12th imam, whom they invented due to his nonexistence, so that they could thereby patch up their torn garment and reinforce their ruined building.

But the Rafidah were not content with stipulating infallibility and nass for the position of imamah, which they used as a pretext to claim the illegitimacy of all of the khulafa of Allah's Messenger ﷺ, beginning with Abu Bakr as-Siddiq ﷺ, and to justify rebelling against them and making takfir of them. Rather, they even turned to the general Muslim masses and stipulated on them matters concerning their religion, requiring them to give bay'ah to their imams and enter into their rejectionist religion in order for them to be Muslim.

From the most important things they began with was the issue of imamah. They thereby made it a principle from the principles of religion, such that those who didn't know the imam of their time and give him bay'ah had no iman, and because of this, dispute occurred between them concerning the iman of some of the leading companions of their imams when they died during the period in which there was dispute in designating the imam.

And what restricted the followers of their religion even more was their saying that everything connected to the position of imamah comes to a halt, including rulings such as judgment and the carrying out of hudud, hisbah, jihad, Jumu'ah, and other than that, for it would not be correct to carry out these things except for the one who is claimed to be the imam or the one whom the imam appoints for that, and they forbade them from seeking judgment from those whom they refer to as "the imams of tyranny," and from fighting behind them, and from praying Jumu'ah behind them, and from giving them their zakah.

Their deviation even reached the point of legislating in the religion, so they forbade their followers from taking directly from the Book of Allah, or the Sunnah of the Allah's Messenger ﷺ, and obligated that they take rulings strictly from the imams, and they claimed that the speech of their imams was "the speaking Quran," contrary to what they called "the silent Quran," which was in the books and the breasts of the Muslims. Then, the matter went even further as they opposed the ceasing of legislation in the religion with the death of the Prophet ﷺ, claiming that he specifically delegated his household with legislating many of the rulings that didn't occur in his lifetime and therefore didn't require that he speak on them, and that everything ascribed to their imams of words and deeds was in fact what they had inherited from the knowledge of prophethood. Rather, they digressed even further after that and claimed that their imams

receive revelation from Allah ﷻ, making their words divine revelation which they include in what they call “sunnah” in *usul al-fiqh*, so they forbade *ijtihad* in the religion, and they considered anyone apart from the imams who took it upon himself to give fatwas to be from the *tawaghit* who legislate and judge by other than the Book of Allah.

And they didn't stop at restricting the *tafsir* of the

cribed to their imams a *mushaf* other than that which is in the hands of the people, and as a result, they then claimed monopoly over the two revealed sources (the Quran and Sunnah) as well after having assumed all rights over interpreting them both and clarifying the rulings within them.

On top of making the people's religion exclusively that which is in accordance with the imams, they

bound their worldly matters to them also by propagating the shirk of worship amongst their followers, and encouraging them to appeal for aid by way of their imams and supplicating to them, and to draw closer to them by means of sacrifice and oaths, and to seek blessings from their graves and that which they claim to be from their remnant artifacts, that they might enrich them with money and offspring, or cure them from sickness – as they



THE TAWAGHIT OF THE RAFIDAH TEACH THEIR FOLLOWERS SHIRK

Quran and the Sunnah to what is attributed to their imams of statements, nor at explaining the two revealed texts with hidden interpretations. Rather, their wretched tongues extended to the point of belying and distorting the text itself, such that there was no authentic narration in the Sunnah except that which agreed with their *madhhab*, built upon a statement falsely attributed to Ja'far as-Sadiq: “Whoever opposes the masses then he is guided,” and what they mean by the masses is *Ahlu-Sunnah wal-Jama'ah*. They even denied the authenticity of the Quran, claiming that the companions of Allah's Messenger ﷺ distorted its verses, and removed from the clear text that used to be inside it mentioning the *imamah* of 'Ali ﷺ and his household, while also claiming that they took away what was inside it of the cursing of Abu Bakr, 'Umar, and Bani Umayyah, and everything else that isn't in their false *madhhab* and *kufri* religion. They then as-

claimed – and all of that in the framework of a concerted, and comprehensive operation to marshal the people into their camp and fasten them to their *madhhab*.

The points we've mentioned with regards to their construction of their entire religion on the foundation of *imamah* are sufficient and therefore shouldn't require any more examples to make it clear, bearing in mind that their superstitious, manmade religion is full of the likes of such strange matters.

From the Divine Imamah to the Imam's Deputyship

The Rafidah didn't shy away from changing their religion on the issue of *imamah* on numerous occasions during the course of approximately two centuries. However, the most embarrassing of stages

through which they passed was when their 11th imam, Hasan al-‘Askari Ibn ‘Ali al-Hadi, died without leaving a successor, and that was in the middle of the third century after the Hijrah. And in order for their theory to survive, they invented a story about the birth of a son belonging to Hasan al-‘Askari from a Roman slave woman, and they claimed that his mother hid him in order to protect him from the rulers until he grew up. Then, they altered their story and said that his enemies stumbled upon him when he was a young boy and so he hid himself from them in a tunnel in the city of Samarra in Iraq.

When the story of his going into hiding was prolonged, and his followers began to increase in their questioning about his whereabouts, requesting that they see him so that they may take their religion from him, the lying imposters claimed that he had concealed himself from the people and cloaked himself from their sight, and that as such, none would know him except his deputy, ‘Uthman Ibn Sa’id al-‘Umri, who produced for them messages claiming that they were written by the alleged Mahdi to appoint him as his deputy with respect to responding to the people’s questions, conveying to them the knowledge of the imam, and collecting from them the khums – the last being the most important as we will later see.

The appearance of a deputy for the 12th imam, Muhammad al-Mahdi Ibn al-Hasan al-‘Askari, marked the end of the era of the known imams for the Rafidah, and thus began the era of ghaybah, and this phase was named the minor ghaybah due to the presence of deputies who were known to the imam, and who would take up their position and preserve for the Rafidi tawaghit their false theory and corrupt fundamentals.

The phase of the minor ghaybah continued for approximately 70 years, with the consecutive succession of three deputies within that period, the most prominent of them after al-‘Umri was his son Muhammad (and we note that the deputyship of the imam is inherited by one’s son just like the position of imamah), who retained his position for 40 years and was succeeded by Husayn an-Nawbakhti, followed by ‘Ali al-Masiri after that, whose death – in the year 329 AH – ended that phase, especially because with his death they began to feel that the lie of the minor ghaybah and the presence of the imam in a hidden place would no longer fool anyone, given that the number of years equivalent to a typical person’s lifespan had already passed.

Then began the phase of the major ghaybah, during which they forbade delving into its true nature or asking about the location of the imam and the appointed time of his appearance. This continued from that time until today, leaving the Rafidah living without a visible imam for over 1000 years. The scholars of the Rafidah then began inventing ahadith and attributing them to their imams, and they began to advance their attempts to escape the labyrinth of ghaybah through numerous resolutions – no doubt the wilayat al-faqih in Rafidi Iran represents their latest phase – and for this reason we find that during this period they increased in narrations mentioning “the era of emergence,” and what they mean by that is the emergence of the awaited Mahdi, that he may establish the just Islamic State and take revenge on the enemies of Ahlul-Bayt (meaning by them, Ahlus-Sunnah), and spread justice on the earth as it once was filled with kufr and tyranny, as they claim.

A Thousand Years of Confusion...

The Rafidi tawaghit fell victim to their own evil actions, and the trap of divine imamah which they erected for the Muslims. And they found that the chains and cuffs with which they had fettered the people for so long were now shackling their own hands and necks, for the matters which they had confined to the imam – such as legislation, ijihad, ruling, establishing the hudud, fighting, collecting the khums and the zakah, and other matters – and which they had forbidden any individual from assuming, were now matters which they themselves were also prohibited from undertaking due to the ruling of the absent imam, and the impossibility of him dying and the impossibility of appointing an imam after him now that they had concluded with him their chain of twelve imams, and likewise due to the difficulty of claiming that he has a deputy as a result of the multitudes who would be tempted by the authority of imamah and its financial gains to pursue the position of deputy (and during the period of the four accepted deputies, there had actually appeared 30 deputies whom the Rafidah rejected and who undertook the collection of the khums and the zakah in the name of the absent imam). Here, it was essential for them to come up with a new ploy to keep their Rafidi religion alive and evolve their concept of divine imamah.

And as such, the belief of the Rafidah was severely shaken within this period, and most of them left that

false religion in which they found many contradictions, due to every aspect of their religion and worldly life being restricted to the presence of the imam who in fact was nothing but a myth and an invented fable. One of the lying tawaghit whom they refer to as “the truthful” described the condition of the Rafidah at the beginning of the period of the major ghaybah – which they refer to as “the era of confusion” – with his statement, “I found most of those who disagree with me from the Shi’ah have become puzzled by ghaybah, and doubt has entered them regarding the affair of al-Qaim (the Shi’ah Mahdi),” while another of their tawaghit, an-Nu’mani, stated, “What confusion could be greater than this one, which has taken all these people out of the affair such that there does not remain from among those who had been upon it except for a tiny amount?! And this is due to the people’s doubt.”

The “Tawaqqufiyyin” and the “Harakiyyin”

During this period it was essential to develop the theory of divine imamah and invent a new theory known as “intidhar” (the awaiting), whose interpretation was subsequently differed upon, leading to two main stances. The first, the “tawaqqufi” (refraining) trend, is established upon concealing oneself by way of taqiyyah until the absent imam returns. The second, the “haraki” (being active) trend, is established upon the necessity of preparing the existing state of affairs for the return of the imam, and that is achieved through the achievement of consolidation and the acquisition of strength in order to remove the causes of the imam’s fear of his enemies so that he may succeed in emerging, ruling, and establishing the religion.

As for the tawaqqufi trend, it emphasized the impermissibility of attempting to establish the Islamic State and the impermissibility of following anyone who emerges in the era of absence in the name of returning the rule of Ahlul-Bayt, and they have ascribed to Muhammad al-Baqir the statement, “If any banner is raised before the banner of the Mahdi, its leader is a taghut that is worshiped besides Allah, and every bay’ah before the appearance of al-Qaim (the Mahdi) is a bay’ah of kufr, hypocrisy, and deceit.”

The “ikhbari” manhaj prevailed amongst the followers of this trend, which they falsely liken to the manhaj of Ahlul-Hadith, and which forbids their scholars from ijihad and forbids their ignorant ones from blind following, and orders them all to take only from the narrations attributed to their imams. And

they have gone to extremes in lying against the Prophet ﷺ and his family, and even upon their absent Mahdi. One could say that most of what was inserted into the religion of the Rafidah of lies, heresies, myths, and defamation of Islam and its adherents and the Quran and its carriers, was from the actions of those ikhbariyyin. They even rewrote the history of the past generations from anew in accordance with their whims and their beliefs. And as such, the Rafidah – and most significantly among them, the ikhbariyyin – were not content with merely building their religion on the corrupt principle of divine imamah. Rather, they rewrote the history of mankind anew so that it would coincide with this false theory, and even specified guideposts for the future so that the future would also coincide with it.

On this basis, those belonging to the tawaqqufi trend maintained a negative position towards every state which the Rafidah established in prior eras, and denied the validity of these states based on the theories of wasiyyah, nass, infallibility, and intidhar, as well as other conditions which were not met by any of those rulers despite their adherence to the religion of the Rafidah, and their belief in the awaiting of the Mahdi, and despite the factors by which they justified the absence of their imam being removed when some of those kings asked the Rafidi tawaghit to request of the Mahdi that he emerge so that he can take control of their states. They refused this, however, on the pretext that his emergence would be accompanied by signs which had not yet appeared!

As for those adhering to the other trend, those to whom the rigidity of intidhar did not appeal to, despite their belief that there could be no imam except with the emergence of their Mahdi, in conformity with their faith in the theory of divine imamah and its false conditions, they were greatly troubled by the weakness of their innovated theories and their superstitious stories in the face of their opponents’ arguments. So they set out, due to pressure from their followers, to free themselves from the rigidity of intidhar, arming themselves with the misguided intellectual manhaj of the Mu’tazilah and the principles they followed in acquiring knowledge, exercising ijihad, and debating, so that these Rafidi tawaghit – whom they refer to as the usuliyyin – could thereby slowly open for themselves the door to exercising ijihad, gathering followers, and resuming the application of some of the forms of worship which were suspended by the tawaqqufiyyin in the era of ghaybah, such as the Jumu’ah prayer,



RAFIDI IRAN TODAY IMPLEMENTS THE THEORY OF "WILAYAT AL-FAQIH"

hisbah, fighting, the establishment of the hudud, and even leadership, and all of that – of course – according to the religion of the Rafidah, not according to the religion of Islam.

The Theory of "Niyabat al-Faqih" (Deputyship of the Jurist)

The tawaghit of the usuliyyin succeeded in opening for themselves the door of ijihad by breaking the lock of divine imamah which had shut the door on them, and by unbinding the knot created by the tawaghit of the ikhbariyyin, which was related to the notion that any knowledge other than the knowledge of the prophets and the imams was merely presumed knowledge, and their prohibition of working in accordance with such knowledge. So they produced a new theory built on the principle of "the jurists' general deputyship" on behalf of the Mahdi, based on the explanation of a text attributed to one of their imams in which he permits obedience to the one who knows the their traditions. As such, they are the deputies of the Mahdi in this regard and no more, and he (meaning the Mahdi) guides them and prevents them from mistakes, based on the Mu'tazili theory of "lutf," and even appears at times of necessity to nullify the consensus they have upon a mistake through a statement which he casts among their statements, whether attributing it to a known or unknown individual.

Except that for the most part with respect to the principles laid down concerning the theory of niyabat al-faqih, they were established to resolve the problem of collecting the khums tax through which they made

it obligatory to deduct one-fifth of their wealth and give it to the imam, after the practice of collecting it had been halted for a long period of time due to the absence of the imam. As such, there remained nothing before the tawaghit of the Rafidah other than to open the door for themselves to take this money from the people under the claim of preserving it in their treasuries and turning it over to their Mahdi when he appears, or to act on his behalf in utilizing it and spending it on Ahlul-Bayt, as the claimed, and for the cause of propagating their religion and strengthening their followers. So when the door to acting on behalf of the absent imam had been opened concerning one issue – the issue of the khums – the Rafidi tawaghit then permitted for themselves step-by-step to act on his behalf on all other matters, to the extent that one of the pioneers of this trend, their shaykh, al-Karaki, stated, "The trustworthy jurist who fulfills all the conditions for issuing fatawa is appointed by Imam Mahdi."

As such, the Rafidi tawaghit began to assume the position of their imams and imitate them more and more, and to monopolize for themselves what was exclusive to them, including legislation, ijihad, judgment, and leadership. They began to exploit the theory of the deputyship of the jurists in order to pressure the leaders into allowing them to rule, and if they did not, they would be mushrik tawaghit. In doing so, they resembled what the popes of the Christians used to do during their period of weakness, whereby they would stipulate their approval for the legitimacy of the rule of the kings of Europe, claiming that they were the deputies of 'Isa the Messiah ﷺ in that regard.

From Niyabat al-Faqih to Wilayat al-Faqih...

The Safawi state is perhaps the first of the Rafidi states in which the Rafidi tawaghit exercised their authority as deputies of the alleged Mahdi, whereby

appeared among the Rafidi tawaghit a strong trend which declared that the authority must be directly in their hands, and that they would subsequently delegate part of it to whom they deemed fit from among the people, as opposed to dividing it with the rulers

such that they are not left with authority over anything other than religious affairs.

And thus it was, and after the Rafidah and their tawaghit experienced trouble due to the theory of divine imamah and its conditions, and the theories of ghaybah and intidhar, they began to openly declare in a softened voice the necessity of reviewing these false theories, or at the very least the creation of some avenues that



THE TAWAGHIT OF THE RAFIDAH CLAIM TO RULE ON BEHALF OF THE MAHDI

Tahmasib Ibn Isma'il as-Safawi gave the reign to one of them – al-Karaki – to rule as deputy to the Mahdi, on the basis that al-Karaki would give him his approval to manage the affairs of the land of Persia. He would thereby acquire legitimacy in the eyes of the Rafidah, whom he sought to conciliate and bring into his ranks against his Ottoman enemies in particular, and likewise acquire legitimacy in the eyes of his soldiers and supporters from among the Qizilbashi Batini Sufis.

However, the stipulation that the Mahdi's deputies approve of the leaders wasn't firmly established as a law, firstly due to the kings evading the issue, and due to the dispute surrounding the origin of the theory of niyabat al-faqih with the ikhbariyyin, who had never submitted to their brothers the usuliyyin, and who never accepted their appointment on the part of their Mahdi. And despite that, the influence of the Rafidi tawaghit continued to increase among their followers, and as a result, they acquired powers with which they were able to place pressure on the rulers, as they had done previously with the rulers of the Qajari dynasty until the end of their reign. And due to the turbulent relationship between them and the rulers, there

would permit for them the establishment of states and governments, grant them the final decision on cases and matters of dispute, and give them authority over the guarding of their battle fronts, the implementation of the hudud, the collection of the khums and the zakah, and other such matters which their societies could not do without. So there took shape with them a new theory – the theory of wilayat al-faqih – upon which they built what will be the last of their taghut states, by Allah's permission, this being the shirki state of Iran, which the Islamic State is waging war against today.

And we shall seek – by Allah's permission – in the next part of this series to speak about this theory and its reality today in the shade of its implementation at the hands of the tawaghit of Iran.

We ask Allah to teach us of that which benefits us, and to allow us to benefit from that which we have learned, and to guide us to the sound way. And all praise is due to Allah, Lord of the creation.

رمضان

The Month of Obedience & Avoiding Sin

“That, and whoever exalts the rites of Allah, then indeed that is from taqwa of the hearts.”
(Al-Hajj 32)

The Excellence of Ramadan for the Acceptance of Deeds

Allah’s Messenger ﷺ said, “When the month of Ramadan enters, the doors of the heavens are opened, the gates of Jahannam are closed, and the shayatin are shackled” (Reported by al-Bukhari and Muslim from Abu Hurayrah).

Multiplication of Rewards for the One Who Fasts

Allah’s Messenger ﷺ reported that Allah ﷻ said regarding His fasting slave, “He leaves his food, drink, and desire for My sake. Fasting is for Me, and I reward it and the good deed ten-fold” (Reported by al-Bukhari and Muslim from Abu Hurayrah).

It is thus recommended for the one fasting to increase in righteous deeds during Ramadan, seeking Allah’s favor and expecting His reward.

Fasting Ramadan Expiates Minor Sins

Allah’s Messenger ﷺ said, “The five prayers, jumu’ah to jumu’ah, and Ramadan to Ramadan are atonements for what is between them, if major sins are avoided” (Reported by Muslim from Abu Hurayrah).

Avoiding Obscenity, Ignorance, and Arguments

Allah’s Messenger ﷺ said, “Fasting is a shield. So one must not be obscene or act ignorantly. And if someone fights him or insults him, he must say, ‘I am fasting,’ twice” (Reported by al-Bukhari and Muslim from Abu Hurayrah).

Sins Eliminate the Reward of Fasting

Allah’s Messenger ﷺ said, “Whoever does not leave false speech and acting upon falsehood, then Allah has no need that he leaves his food and drink” (Reported by al-Bukhari from Abu Hurayrah).

So Ramadan is not like other months for one who sins, as sinning therein is greater in deserving Allah’s displeasure, and doing so is to not exalt this rite of His rites.



Among the Believers Are Men

Abu Sabah al-Muhajir

He was a young man from Malaysia who was steadfast and patient upon the path of jihad until he attained shahadah – we consider him so, and Allah is his judge. He was known among his companions for his humility and his lack of desire for the Dunya. He was a devout worshiper who would pray at night and fast during the day, and who would recite the Quran, memorize it, and contemplate it. These were his deeds and his habits in his daily life in the land of jihad. He would likewise be gracious in assisting the brothers, whether in the kitchen or elsewhere, and he would not forget to remember Allah at all times. This was how he remained until he was honored with shahadah. His good conduct and his kindness towards the Muslims made him beloved

among the brothers, his severe enmity and rage towards the kuffar led to him being pursued by his enemies, and the strength of his resolve and might terrorized the criminals of the taghut government in his land.

When he heard the call to jihad, he set out, responding to the call of Allah and His Messenger. He made hijrah to the Philippines in “2006” and joined the ranks of the mujahidin in the Abu Sayyaf Islamic movement – which, at the time, was under the leadership of Shaykh Khadaffy Janjalani ﷺ – with brothers from Indonesia and Malaysia. He waged jihad with them for a short period and then returned to his land and his place of birth in Sabah, carrying with him the manhaj of jihad and determined to open a jihad front there. However, Allah decreed that he would be detained and imprisoned by the taghut of Malaysia. He remained in prison for two years with patience and steadfastness, despite the plots of the enemies, from among the scholars of evil who call to the gates of Hellfire and the abandonment of jihad and its illuminated path, and from among those who – after

having tread the path of jihad and then turned back – call to deserting the mujahidin. Abu Sabah remained patient and steadfast, and the enemy’s plots and the torture he suffered did nothing but increase him in faith and conviction. In prison, he dedicated his time to worship and to seeking knowledge from the mujahidin imprisoned with him. They would counsel



ABU SABAH ﷺ JOINED THE MUJAHIDIN IN EAST ASIA WHO WOULD GO ON TO GIVE BAY'AH TO THE KHILAFAH

one another to remain patient and steadfast, and he would always make du'a for Allah to return him to the ranks of the mujahidin.

In the year “2008,” he came out of prison, and the taghut government of Malaysia continued to monitor him wherever he went, but he did not weaken and did not despair of joining the ranks of the mujahidin once again, and in the year “2011” Allah granted him the blessing of making hijrah once more to the Philippines. The taghut Malaysian government was enraged when it found out that he had reached the land of jihad in the Philippines, and it later joined the Crusader Filipino government in its war against the mujahidin there. But no matter how harsh the situation became for the mujahidin on account of the kuffar, they remained patient, having certainty in Allah’s promise, and their hardships did not increase them in anything but love for their mujahid brothers and enmity towards their kafir enemy.

After a long period of jihad, trials, and tribulations, there came to them the good tidings of the establishment of the Islamic State, the hope and



THE SOLDIERS OF THE KHILAFAH IN EAST ASIA TRAINING TO CONFRONT THE FORCES OF KUFIR

dream which Allah brought about for the Muslims. It was the Khilafah which had been lost for an era of time and which Abu Sabah and his mujahid brothers in the Philippines as well as other lands had been awaiting. Thus, he raced to join that blessed caravan, and he and his mujahid brothers from among the muhajirin and ansar gave bay'ah to the Khalifah in the year "2014." When the Filipino Crusader government came to know of this group of mujahidin and of the presence of the Khilafah's army in the region, it began waging war against them in order to uproot them and extinguish their light. However, Abu Sabah and the mujahidin showed patience and steadfastness, and remained loyal to their bay'ah to the Khilafah, neither backtracking nor being shaken, and Abu Sabah would advise his mujahid brothers to persist in their patience and steadfastness in the face of the many trials and tribulations, and to abandon the Dunya and yearn for the Hereafter. Allah tested the brothers until some of them were killed, having fulfilled their covenants, while others continued waiting for their opportunity, not having altered in the least, despite the plots of the kuffar and munafiqin.

Abu Sabah took part in many battles in the Philippines, including a battle on the island of Jolo Sulu, another in the area of Maguindanao, and one on the island of Basilan, and he did not forget to call the brothers unite under one banner – the banner of the Khilafah – and for this reason, in "2016," he established a battalion which he named "The Battalion of the Muhajirin and Ansar," together with several mu-

hajirin from Malaysia and Indonesia. He then gave bay'ah to the Khalifah of the Muslims for the second time and joined the ranks of the mujahidin under the banner of Shaykh Abu 'Abdillah al-Basilani رحمته الله, who had been designated as their leader by the Islamic State.

In the month of Shawwal in the year 1437 AH, a fierce battle took place on the island of Basilan between the soldiers of Allah and the soldiers of Shaytan. The battle lasted for one month, and the mujahidin fought under the leadership of Shaykh Abu 'Abdillah. During the course of the battle, Abu Sabah awoke early one morning and, as was his habit, began working in the kitchen to assist his brothers in preparing the food. When the food was ready he heard the sound of a warship heading towards their camp. He raced to get ready, grabbed his weapon, and proceeded towards the enemy like a lion chasing after its prey. He then made takbir and attacked the ship, engaging its crew in battle. By Allah's decree, the ship fired a shell that struck very close to him and he fell down, wounded. When his brothers saw this they raced to his aid, but he had passed on, leaving behind the Dunya and departing to his eternal abode.

Abu Sabah رحمته الله attained shahadah just one month after his marriage, and Allah made his death a fire against the mushrikin and a light for his mujahid brothers.



WORSHIP DURING THE LAST TEN NIGHTS OF RAMADAN

‘Aishah رضي الله عنها narrated that the Prophet صلى الله عليه وسلم, when he entered the last ten, would tighten his lower garment, stay awake at night, and wake up his family” (Reported by al-Bukhari and Muslim). She رضي الله عنها also narrated that Allah’s Messenger صلى الله عليه وسلم would strive harder during the last ten nights than during any other” (Reported by Muslim).

STAYING AWAKE AT NIGHT

This means keeping a night vigil of prayer, reciting the Quran, making dhikr, and so on.

I’TIKAF

‘Aishah رضي الله عنها said that the Prophet صلى الله عليه وسلم would practice i’tikaf during the last ten nights of Ramadan until he died. Then his wives would practice i’tikaf after him (Reported by al-Bukhari and Muslim).

RECITING THE QURAN

Ibn ‘Abbas رضي الله عنه narrated that Jibril عليه السلام would meet the Prophet صلى الله عليه وسلم every night during Ramadan, studying the Quran with him (Reported by al-Bukhari and Muslim).

SEEKING LAYLAT AL-QADR

‘Aishah رضي الله عنها said, “Allah’s Messenger صلى الله عليه وسلم would remain at the masjid in the last ten nights of Ramadan. He would say, ‘Seek laylat al-qadr during the last ten nights of Ramadan”” (Reported by al-Bukhari and Muslim).

WAKING UP THE FAMILY

‘Ali رضي الله عنه narrated that the Prophet صلى الله عليه وسلم would wake his family during the last ten nights of Ramadan (Reported by at-Tirmidhi).



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.

Khurasan Wilayah

On the 1st of Sha'ban, the soldiers of the Khilafah thwarted an attempted special forces raid carried out by the Crusader American army and the murtadd Afghan army in the area of Mamand Ashin in Nangarhar. They clashed with the Crusader soldiers, who were backed by American warplanes and helicopters, leading to a number of Crusaders being killed and others being wounded, in addition to several murtaddin likewise being killed and wounded, with the rest fleeing.

On the 7th of Sha'ban, the istishhadi Nusratullah Malenk Kabele رحمته الله set out with his explosive vehicle

and detonated it on a convoy of the Crusader American army near the American embassy in the city of Kabul, leading to 8 American soldiers and a number of Afghan soldiers being killed, with multiple others being wounded. This was in addition to the destruction of two American armored vehicles and a number of Afghan army vehicles.

On the 16th of Sha'ban, the istishhadi Abu Handhalah al-Khurasani رحمته الله detonated his explosive vest on the motorcade of the murtadd, 'Abdul-Ghafur al-Haydari, the deputy head of the taghut Pakistani senate, near the city of Quetta in Pakistan. He succeeded in wounding him and in killing more than 30 policemen, intelligence personnel, and bodyguards, in addition to wounding more than 40 others.

On the 21st of Sha'ban, two inghimasi soldiers of the Khilafah, Abu Ibrahim al-Khurasani and Abu 'Aishah al-Khurasani رحمته الله, carried out an attack on the murtadd government's television station building in the city of Jalalabad. They parked two explosive motorbikes near the building and detonated them on two groups of Afghan police and security forces. They then

entered the building and carried out a massacre on the murtaddin inside for three consecutive hours, leading to approximately 30 Afghan policemen and journalists being killed and a number of others being wounded.

East Asia

On the 3rd of Sha'ban, the soldiers of the Khilafah killed 5 soldiers of the Crusader Filipino army and wounded 6 others after detonating an explosive device in the city of Manila in the Philippines.

On the 10th of Sha'ban, the soldiers of the Khilafah killed 5 Shi'ah and wounded 6 others after detonating an explosive device on them in the middle of the city of Manila.

On the 14th of Sha'ban, the soldiers of the Khilafah detonated an explosive device on a group of soldiers belonging to the Crusader Filipino army in the city of Cotabato in the southern Philippines, killing one of them and injuring three others.

On the 27th of Sha'ban, the soldiers of the Khilafah launched a wide scale attack on positions of the Filipino Crusader forces in the city of Marawi located on the island of Mindanao towards the south of the Philippines. A number of the mujahidin set out towards the city and attacked the Crusader army's positions therein, killing and injuring more than 75 Crusaders. The soldiers of the Khilafah also stormed the city's prison and liberated more than 100 prisoners, among them mujahidin. They also burned a church and took several military vehicles as ghanimah, in addition to a variety of weapons and ammo. Meanwhile, 10 soldiers of the Filipino Crusader army were killed – among them four officers – and two military vehicles were destroyed in an attack by the soldiers of the Khilafah on the island of Jolo Sulu towards the southwest of the Philippines.

On the 29th of Sha'ban, two soldiers of the Khilafah carried out an attack targeting a gathering of the murtadd Indonesian police at a bus terminal in the city of Jakarta, killing a number of murtaddin.

On the 30th of Sha'ban, the soldiers of the Khilafah burned an armored vehicle belonging to the Crusader Filipino army during the course of clashes in the city of Marawi.

On the 6th of Ramadan, the soldiers of the Khilafah captured two armored vehicles in an attack they carried out on a position held by the Filipino Crusader army in Marawi. They also killed four of their soldiers during the course of clashes that took place in the city. Likewise, 14 Filipino soldiers were killed when their position was mistakenly bombed in the city of Marawi. Meanwhile, Abul-Khayr al-Arkhabili رحمته الله carried out an inghimasi attack on the Resorts World hotel in the city of Manila in the Philippines, killing at least 35 and injuring 70 others.

Qawqaz Wilayah

On the 16th of Sha'ban, the soldiers of the Khilafah launched an attack on a murtadd police checkpoint in the city of Malgobek in Ingushetia.

Baghdad Wilayah

On the 23rd of Sha'ban, Abus-Sahabah al-Falluji رحمته الله carried out an inghimasi attack on the Rafidi police at the Abu Dushayr checkpoint in the area of Dawrah in Baghdad. He clashed with them using his light-caliber weapon and then detonated his explosive belt in their midst. He was followed by Abu Jallad al-Jamili رحمته الله, who detonated his explosive vehicle on the Rafidah who were racing to the site of the attack. The two operations lead to nearly 80 murtaddin from among the police and

THE ATTACK ON THE CONVOY OF THE KUFFAR IN KABUL



the Rafidi mushrikin being killed.

On the 3rd of Ramadan, the istishhadi Iyad al-'Iraqi ﷺ set out and detonated his explosive vehicle on a gathering of the Rafidi mushrikin in the area of Karradah in the middle of Baghdad, killing and injuring approximately 70 murtaddin.

On the 4th of Ramadan, the istishhadi Abu Hasan al-'Iraqi ﷺ detonated his explosive vehicle in the midst of a gathering of Rafidi mushrikin in the area of Sha-wakah in the middle of Baghdad, killing and injuring at least 53 Rafidi murtaddin.

Hamah Wilayah

On the 22nd of Sha'ban, a number of Islamic State soldiers carried out an assault on Nusayri positions in the Nusayri village of 'Aqarib as-Safi in the eastern Hamah countryside. The assault began with the mujahidin stealthily advancing to the village and massacring those in the village until they took control of it. Support detachments then kept the murtaddin busy, targeting their positions in the villages of Mab'ujah and Sabburah with heavy machine guns and mortar rounds. The mujahidin also targeted the city of Salmiyyah with Grad rockets before returning safely back to their positions, carrying with them what Allah had bestowed on them of ghanimah after they had punished the enemies of the religion, killing and injuring more than 170 of them.

Idlib Wilayah

On the 25th of Sha'ban, a soldier of the Khilafah parked his explosive motorbike in front of a Sahwah base in the village of Tall Tawqan in the Idlib countryside. He then stormed the base, where the heads of the murtaddin were gathered, and simultaneously deto-

nated the motorbike and his explosive vest, killing and injuring more than 50 murtaddin, with three of their leaders among those killed.

Britain

On the 27th of Sha'ban, one of the soldiers of the Khilafah detonated an explosive device in the midst of a gathering of Crusaders in the British city of Manchester at a shameless concert at Manchester Arena, killing approximately 30 Crusaders and wounding 70 others.

On the 8th of Ramadan, a unit of Islamic State soldiers, Abu Sadiq al-Britani, Abu Mujahid al-Britani, and Abu Yusuf al-Britani ﷺ, carried out an operation striking two locations in London, the first being London Bridge where they ran over a number of Crusaders, and the second being a pub where they stabbed several others before attaining shahadah.

Somalia

On the 27th of Sha'ban, the istishhadi Abu Qudamah al-Marayhani ﷺ carried out an attack on a checkpoint of the murtadd Somali army in the city of Bosaso towards the east of Somalia. He detonated his explosive vest, killing 7 murtaddin and injuring 10 others.

Misir

On the 1st of Ramadan, an Islamic State covert unit set up an ambush targeting dozens of belligerent Christians who were on their way to the St. Samuel monastery, west of the city of Minya. They succeeded in killing 31 Crusaders and in wounding 24 others, in addition to burning one of their vehicles.

THE BLESSED OPERATION IN MANCHESTER



The Excellence of the Month of Ramadan

The Quran Was Revealed Therein

Allah ﷻ said, “The month of Ramadan is that in which was revealed the Quran, a guidance for the people and clear proofs of guidance and criterion” (Al-Baqarah 185).

The Gates of Jannah Open, the Gates of Jahannam Close, and the Shayatin Are Shackled

Allah’s Messenger ﷺ said, “When the month of Ramadan enters, the gates of Jannah are opened, the gates of the Fire are closed, and the shayatin are bound” (Reported by al-Bukhari and Muslim from Abu Hurayrah).

Its Laylatul-Qadar Is Better than a Thousand Months

The Prophet ﷺ said, “Whoever prays for Laylatul-Qadar with iman and expecting reward, he will be forgiven for what preceded of his sins” (Reported by al-Bukhari and Muslim from Abu Hurayrah).

The Merit of Praying the Nights of Ramadan

The Prophet ﷺ said, “Whoever prays during Ramadan with iman and expecting reward, he will be forgiven for what preceded of his sins” (Reported by al-Bukhari and Muslim from Abu Hurayrah).

The Reward of Fasting Is Only Known to Allah

Allah’s Messenger ﷺ reported that Allah ﷻ said, “Every deed of the son of Adam is his, except fasting, for it is Mine, and I reward (him) through it” (Reported by al-Bukhari and Muslim from Abu Hurayrah).

There Is a Door Called Rayyan in Jannah for Those Who Fast

The Prophet ﷺ said, “Indeed in Jannah there is a door called ‘Rayyan,’ in which those who fast will enter Yawm al-Qiyamah; no one enters it but them. It will be said, ‘Where are the fasters?’ So they will stand and only they will enter it. Then, when they have entered it, no one else will enter it” (Reported by al-Bukhari and Muslim from Sahl).

The Merits of Fasting



INTERVIEW

WITH THE AMIR OF THE SOLDIERS
OF THE KHILAFAH IN

EAST ASIA

The amir of the soldiers of the Khilafah in East Asia contradicts the claims of the taghut of the Philippines concerning the ability of the taghut's army to wipe out the mujahidin, and reminds us of the many battles which the soldiers of the Islamic State have engaged in against the Crusader Filipino army in which the scales have tipped in favor of the people of tawhid against the mushrikin despite the mushrikin's large numbers when it comes to personnel and equipment.

Throughout his discussion with Rumiya, Shaykh Abu 'Abdillah al-Muhajir likewise narrates part of the story of jihad in East Asia, arriving at the mujahidin's bay'ah to Amirul-Muminin, Shaykh Abu Bakr al-Baghdadi ﷺ, their joining the Islamic State, and the conquests which have taken place at their hands thereafter.

He also clarifies that the Moro liberation front, with its various trends, has fallen into the trap of successive Crusader governments in the Philippines that have offered them nothing but false promises which they abandoned their weapons in order to obtain, and revealed that many fighters have left these movements after discovering the evil nature of their methodology and the lies perpetrated by their leaders, with some of these fighters joining the Islamic State.

He then directs a message through Rumiya Magazine to all Muslims in the world, calling them to make hijrah to the regions in which the soldiers of the Khilafah are widely present in East Asia, and to do so in support of their brothers and in order to establish their state. He also gives glad tidings that many muhajirin from various regions have reached them and joined their ranks.

Rumiya Magazine presents here its interview with Shaykh Abu 'Abdillah al-Muhajir, the amir of the soldiers of the Khilafah in East Asia.

Question: Assalamu 'alaykum wa rahmatullahi wa barakatuh. Can you tell us about the condition of the Muslims in the Philippines?

Answer: Wa 'alaykum assalam wa rahmatullahi wa barakatuh. All praise is due to Allah, the Lord of the creation. May blessings and peace be upon Allah's trustworthy Messenger, and upon his family, his companions, and those who follow them in righteousness until the Day of Judgment. As for what follows:

The condition of the Muslims in East Asia is like the condition of their brothers in all the regions of the earth who neither have one jama'ah that brings them together, nor an imam who leads them. They were groups, parties, tribes, and organizations who were scattered and divided, and the mushrikin benefited from this tremendously.

With the spread of Christianity on a large scale in this region under the sword of Crusader colonialism and with support from it, and with this continuing until the current period, wiping out Islam in this region was among the most important declared goals of the mushrikin. They attempted to place pressure on the Muslims using every means in order to change their religion and remove them from the land, and this is what gave birth to a good reaction, such that the people awoke from their slumber and carried weapons against the Crusader government and its criminal military.

And this was what stunned the mushrikin, especially in the midst of their inability to subdue those attributing themselves to Islam and their inability to subjugate them once more. So they were forced to stop their shedding of blood and bring their aggression against their areas to a halt, and their greatest dream became making them sit back and not fight. But how far that is! For despite the crimes of the Crusaders, and the betrayal and treachery of the treacherous, the people continue to keep hold of their weapons, ready to fight the Christians at any time.

And in this environment of enmity between the people of tawhid and the people of shirk, a new generation of youth was brought up. They learned tawhid, knew wala and bara, and placed before themselves the goal of establishing Allah's rule in the land in this region which had become a thorn in the throats of the belligerent Christians, the pagan Buddhists, and all the other religions of shirk. But the large number of parties and banners, and the multitude of leaders steering the people from one form of misguidance to another distanced the people from achieving their lofty goals, and even plunged many of them into shirk and apostasy with their treading of the path of the murtadd brotherhood, their entrance into democracy, and their allying with the mushrikin.

However, a group of muwahhidin remained, concerned with not allowing the rule in this land to be except for Allah ﷻ. These were the vanguard among those who gave bay'ah to Amirul-Muminin ﷺ and joined the Islamic State – may Allah bless it for us.



SECOND FROM LEFT: SHAYKH ABU 'ABDILLAH AL-MUHAJIR ﷺ, AMIR OF THE SOLDIERS OF THE KHILAFAH IN EAST ASIA

Question: How was the condition of the mujahidin in East Asia before the declaration of the Khilafah? And what are the fruits you've achieved by joining the ranks of the Islamic State?

Answer: As I mentioned previously, despite the good effects of carrying weapons against the Crusaders in the archipelago, the people here have not rid themselves of the disease of the factions and parties, which has afflicted every arena of jihad, especially before the return of the Khilafah and the reformation of the jama'ah of the Muslims under the leadership of a Muslim imam. Likewise, the people of misguidance were quick to take advantage of the events, steering the people towards enacting a truce with the Crusaders and climbing onto their shoulders in order to take up positions within the kafir governments.

At this point, the people of tawhid exerted their efforts to teach the people the religion of Islam and to incite them to continue waging jihad until the religion is established in this land. However, the people clung to the earth and were pleased with the few crumbs they obtained from the mushrikin. And given their small number of personnel and equipment, and the weakness of their supporters among mankind, despair began to creep into the hearts of many of the youth, and unfortunately, some of them remained behind from jihad and became busy with obtaining their sustenance and raising their children, while others made hijrah to other jihad arenas where they saw hope in establishing the religion of Allah in the land.

From among Allah's blessings upon us and upon all the Muslims around the world is that Shaykh Abu

Bakr al-Baghdadi ﷺ declared the re-establishment of the Khilafah. So we raced to give bay'ah to Amirul-Muminin just a few days after the announcement of the return of the Khilafah, in obedience to Allah's command and in an endeavor to bring the mujahidin scattered in this region together under the banner of the Islamic State. However, the announcement of our bay'ah was delayed for a period of time until Allah made it easy for us to release it, and subsequently there was much good in it for the jihad in the entire archipelago.

This is especially so given that the battalions and detachments which united under the banner of the Islamic State are among the best groups in terms of manhaj, the clearest in terms of 'aqidah, and the fiercest in fighting the mushrikin, and there is no greater evidence of that than the large scale battles which the soldiers of the Islamic State engaged in against the Crusader Filipino army over the course of the past two years, including their repelling of several major military campaigns, their killing of hundreds of soldiers of the Crusader army, and their storming of multiple cities that were under the control of the Crusaders. And the city of Marawi, which the mujahidin have taken control of, will not be the last of them, by Allah's permission.

Question: What is the condition of the jihad arena where you are, and what are the areas in East Asia in which you are present? What are the most significant battles which the mujahidin have engaged in against the Crusader government after the declaration of the Khilafah, and what is the nature of your operations?

Answer: The condition of the mujahidin here, in general, goes from good to better. They continue to increase in numbers and weapons, and they now have large numbers – by Allah’s grace – in Mindanao, in the southern Philippines in East Asia. Also, many muhajirin have reached us from various countries in the region of East Asia, and even from regions outside of East Asia, and all praise is due to Allah.

We had several battles in various areas of the country since the declaration of the Khilafah. In Basilan alone there were five battles, among the most important of them being a battle that lasted for 46 days, in which planes, helicopters, and artillery cannons were used to strike the muwahhidin day and night, and in which the number of soldiers killed from among the enemy reached a total of approximately 100, without including the number of wounded.

And likewise was the case in the important region of Lanao. The city of Lanao saw another five battles since the declaration of the Khilafah, among the most important of which was the third battle in Butig in the year 1437 AH, which began when the areas of the mujahidin were bombarded with aerial airstrikes carried out at night by helicopters and during the day by fighter planes, in addition to artillery bombardment conducted day and night for a period of 6 consecutive months. The enemy had equipment and weapons such as planes, tanks, helicopters, and artillery cannons, whereas the mujahidin had little in the way of equipment and weaponry but much in the way of reliance upon Allah and seeking refuge with Him, so Allah blessed them with the killing of hundreds of the enemy and aided the mujahidin against them.

As for Maguindanao, the mujahidin exhausted their arrogant Crusader enemies therein, by Allah’s grace and favor.

And in general, the Crusaders have tasted calamities from us, by Allah’s grace, and we became well-acquainted with them throughout these many battles and have found them to be cowards at the time of battle despite their large numbers and the size of their weapons, so Allah aided us against them and we massacred them.



THE SOLDIERS OF THE KHILAFAH IN THE CITY OF MARAWI

Question: Can you tell us about the Moro liberation front and how they came to sign an agreement with the Crusader government?

Answer: The Moro liberation front was originally a heterogeneous mix of trends, schools of thought, and conflicting personalities with incompatible goals, despite the fact that they were largely characterized as following the Murtadd Brotherhood. For this reason, it suffered many breakups over the course of the last four decades, and was also shaken by serious differences over how to deal with the Crusader government, with one trend having long rejected taking a militant approach and insisting on negotiating with the Crusader government and accepting anything that it would offer, and another trend that saw weapons as the single means of ousting the Crusader Filipino army from Muslim areas. The Crusaders heavily succeeded in taking advantage of these differences among them. They gave the submissive faction the most miniscule of offers, and then forced the pro-war faction to be content with that miniscule offer. They then began to evade their obligation towards that miniscule offer which they had promised to ful-

fill, leading the front's leadership – with its varying trends – to discover that the Crusaders had been toying with them all those years. But this didn't change the situation in any way, for the people had already begun to relish sitting back and not fighting, were content with the trivial positions they had obtained, and were even pleased with entering and partaking in the game of shirki democracy.

This affair helped uncover the reality of those misleading deviants – and all praise is due to Allah – and also helped distance the youth from them and

Answer: With regards to the taghut of the Philippines, “Duterte,” his soul has enticed him in that regard and he thought that he could extinguish the light of Allah with his words, but Allah spoke the truth when He said, “They want to extinguish the light of Allah with their mouths, but Allah refuses except to perfect His light, although the disbelievers dislike it” (At-Tawbah 32). Ever since the people of this land embraced Islam, the disbelievers have not ceased planning to wage war against them for so much as a single day. And why would they, when Allah's Messenger ﷺ said, “There will not cease to be a group from my ummah fighting upon the truth, manifest over those who oppose them until the last of them fights al-Masih ad-Dajjal” (Reported by Ahmad and Abu Dawud). So has this taghut eliminated the mujahidin and wiped them off the map? Or is it that the mujahidin continue increasing in numbers and growing in strength – with their Lord's permission – from one period of time to another? By Allah,



THE SOLDIERS OF THE KHILAFAH EXECUTED SEVERAL BELLIGERENT CHRISTIANS AFTER STORMING MARAWI

led to many of the youth joining the mujahid groups which were established upon tawhid and would never accept putting down their weapons, and whose declared goal was the establishment of Allah's rule in the land, at the forefront of these groups being the groups, battalions, and detachments that joined the Islamic State. Today, the leadership of the Moro liberation front – with their varying trends and visions – are powerless before the influence of the Crusader Filipino government and can do nothing other than to complain against the Crusaders' violation of the pledges they made to them, and yet at the same time, they claim to have thousands of armed fighters under their command without the ability to mobilize them against the Crusaders due to their fear of being labeled as terrorists.

Question: The Crusader media frequently talks about the Filipino president's promise that the end of the mujahidin over there is near. What is the reality of that?

they will not be able to extinguish the light of Allah, and Allah has promised us that He will perfect His light and make His religion manifest over all others. “It is He who has sent His Messenger with guidance and the religion of truth to manifest it over all religion, although the mushrikin dislike it” (At-Tawbah 33).

Question: Is there anyone who has joined the tawaghit in their war on the soldiers of the Khilafah in East Asia, and do the tawaghit in the neighboring regions or in any other regions play a role in that regard?

Answer: Yes, there are those who've become entangled in that, and they lie in wait and monitor the news of the mujahidin here, and among them are Russia and America, even though each of them is busy with its own wars and catastrophes in Iraq and Sham.



AN ISLAMIC STATE CHECKPOINT IN MARAWI

Question: Do you continue to receive muhajirin up until now? And is there a way open for those who wish to join you?

Answer: Yes – and all praise is due to Allah – we continue to receive muhajirin, and we welcome them. There are several safe paths and ways to achieve that, but everyone who wishes to march forth must exert effort in that regard with sincerity and supplicate to Allah that He makes hijrah easy for him and brings him to the arenas of ribat and fighting so that he may attain the pleasure of his Lord, the Most Merciful.

Question: What is your message to the Crusaders in general, and to those in East Asia in specific?

Answer: As for my message to the Crusaders, I say: O Crusaders, rejoice over that which will bring you harm, for the soldiers of the Islamic State in East Asia will continue upon their path until Allah shakes by them the thrones of Washington and Moscow, either by honoring those who are honored or humiliating those who are humiliated – with honor by which Allah honors Islam and with humiliation by which Allah humiliates kufr – whether you like it or not. And the dominion of our ummah will reach everything which night and day reaches, with the permission of our Lord, the Most Merciful. So either you submit or pay the jizyah willingly while subdued, or you prepare yourselves, for we will raid you after this campaign of yours, if Allah wills, and you will find

us patient, triumphant, and conquering, with Allah’s permission.

Question: Do you have a message for the muwahhidin around the world in general, and to those in East Asia in specific?

Answer: Yes. O muwahhidin around the world, your state has been established just as your prophet has informed you, and it has come to you just as he described it to you, and we have full conviction – without any trace of doubt – that it is a khilafah upon the prophetic methodology. So be very wary of allowing it to be attacked from your direction while you still have an eye that blinks and a vein that pulses. Sell your commodity to Allah cheaply and perform your deeds with sincerity towards Allah, such that the angels boast of them and the disbelieving shayatin among jinn and mankind are enraged by them. And teach the Crusaders that zero hour has arrived, and that the time has come to take them to account for their shirk with Allah, their killing and expelling of the oppressed Muslims around the world and their violation of their honor and wealth. And inform them that our meeting will be at Washington and Moscow, and that the news – with Allah’s permission – will be what they see, not what they have heard.



THE MURTADD TALIBAN MOVEMENT

On the Footsteps of the Iraqi and Shami Sahwat

The nationalist Taliban movement repeatedly strove to reassure the mushrikin in the nations surrounding Afghanistan by declaring their respect for their kafir systems of rule and their devotion to friendly relations with them. But this only earned them further hostility and support for their enemies due to their superficial application of parts of the Shari'ah, their harboring of muhajirin, and their allowing the mujahidin to use their lands as a safe haven and for preparation.

The movement was then hit by a major setback when it lost its foothold after just a few days of Crusader bombardment and became broken up for a long time after the Taliban abandoned their amir and forsook him during that difficult period, which led to his isolation prior to his death. Thereafter, new centers of power took shape within the movement, and the reins of power were taken with support and direction from Pakistani Intelligence.

This murtadd faction in whose hands was the portfolio for external relations since the movements' seizure of Kabul – and which was in charge of every flattering address directed towards the mushrikin and murtaddin in the neighboring countries – increased in their allegiance to the kuffar after they took control of the entire affair, and they began to offer themselves to them as a humble servant and a watch dog guarding

their borders and their lands by constantly reaffirming that they do permit the mujahidin to prepare new attacks against them that are launched from the areas that they control, and this was in exchange for attaining the mushrikin's recognition, their acceptance in establishing relations with them, and their contribution of some support to them.

And with the announcement of the Islamic State and the return of the rule of the Khilafah on the earth, and the rebuilding of the jama'ah of the Muslims, and the endeavor to establish the shari'ah of Allah on the entire earth, the murtadd nationalist Taliban movement shared with the Crusader nations and the tawaghit who rule the lands of the Muslims their fear of the spread of the call to tawhid among the people, as well as its implications, including the obligation of disavowal from shirk and its people, showing hostility to them, and fighting them until the religion is entirely for Allah, and likewise what it implied of loyalty to the people of Islam, and the obligation of their adhering to the jama'ah of the Muslims, and breaking the artificial borders that are tearing apart and separating the Muslim lands, and the disbandment of organizations and factions who divide the Muslims into groups and parties.

Fighting the Islamic State ultimately became a



THE RUSSIAN ENVOY TO AFGHANISTAN SAID RUSSIA COMMUNICATES WITH THE TALIBAN, AND THAT THE ISLAMIC STATE IS THEIR COMMON ENEMY

joint project between the Taliban movement and the nations of kufr, who were terrified by the presence of the Islamic State on their borders, just as its presence terrified the United States of America, which occupies Afghanistan.

The murtaddin of the Taliban then began to present fighting the Islamic State as an expensive commodity which every one of the states sought to purchase, and the price demanded in exchange was the commencement of relations with the Taliban's officials, and their securing of political support, and possibly financial support and weapons.

Due to that it was not surprising that the Crusader Russians justified their open relations with the murtadd Taliban movement under the pretext that they are aimed at fighting the Islamic State, displaying their fear of the spread of its soldiers in the vicinity of Russian interests in the region of Central Asia, while displaying at the same time their preparedness to enter militarily into a fight with the soldiers of the Khilafah in Khurasan Wilayah.

What concerns Russia – without doubt – is distancing the Americans from their border, and from their interests in the region of Central Asia, but that is without the withdrawal of America leading to the Islamic State taking its place, and sharing with them in that goal are China and Iran. They therefore seek to fill the vacuum that emerges in the case of the American withdrawal, whether that is through a direct presence – and that is difficult and expensive – or by turning Khurasan into a safe zone which its allies oversee in order to prevent their enemies from having a presence in what they consider a dangerous region.

The nationalist Taliban movement represents an ideal model as that ally, due to its ambitions being confined to a nationalist Afghanistan, and due to its tribal and madhhabi fanaticism, and its strong relationship with the Rafidi government of Iran, the closest ally to Russia in these days.

Indeed, this murtadd movement, with its proposal to fight the Islamic State on behalf of the Crusader nations and tawaghit governments, is merely repeating what many other organizations and factions falsely claiming Islam had done before them, such as the Sahwah factions of Iraq, and their likes from the Sahwat of Sham and Libya, which the al-Qa'idah organization – who have bay'ah to the nationalist Taliban movement – are allied to. The fate of this murtadd movement, which many were deceived by, won't differ from the fate of the Sahwat of Iraq and Sham, by Allah's permission, and their allies will search for a replacement for them once they discover their inability to prevent the soldiers of the Khilafah from reaching them and striking them in their lands. Rather, they will discover their inability to protect even themselves, and their need for their protection.

So let the soldiers of the Khilafah in Khurasan complete what they have begun by fighting the Crusaders and murtaddin, and let them intensify their punishment of all the enemies of Allah – as is their custom – and let them support Allah with their words and deeds, for neither mankind nor the Jinn shall triumph over them even if they were to unite against them. And victory is not except from Allah, the Exalted in Might, the Wise.

Islamic Money

Copper Fals



From Copper Metal
5 Fulus = 3 Grams

Silver Dirham



From Silver Metal
1 Dirham = 3 Grams
(99.9% Purity)

Gold Dinar



From Gold Metal
1 Dinar = 4.25 Grams
(21 Carats)



85
Dirhams



1
Dinar



100
Fulus



1
Dirham



**Values of Currency Exchange Determined
by Notice from the Monetary Committee**

Paper Currencies

Play a Role in Interest Banks
and Their Activities

Possess No Intrinsic Value

Their Values Deteriorate during
War and Crises

Islamic Money

There Is No Shar'i Doubt about
Owning and Using It

Possesses Actual Value

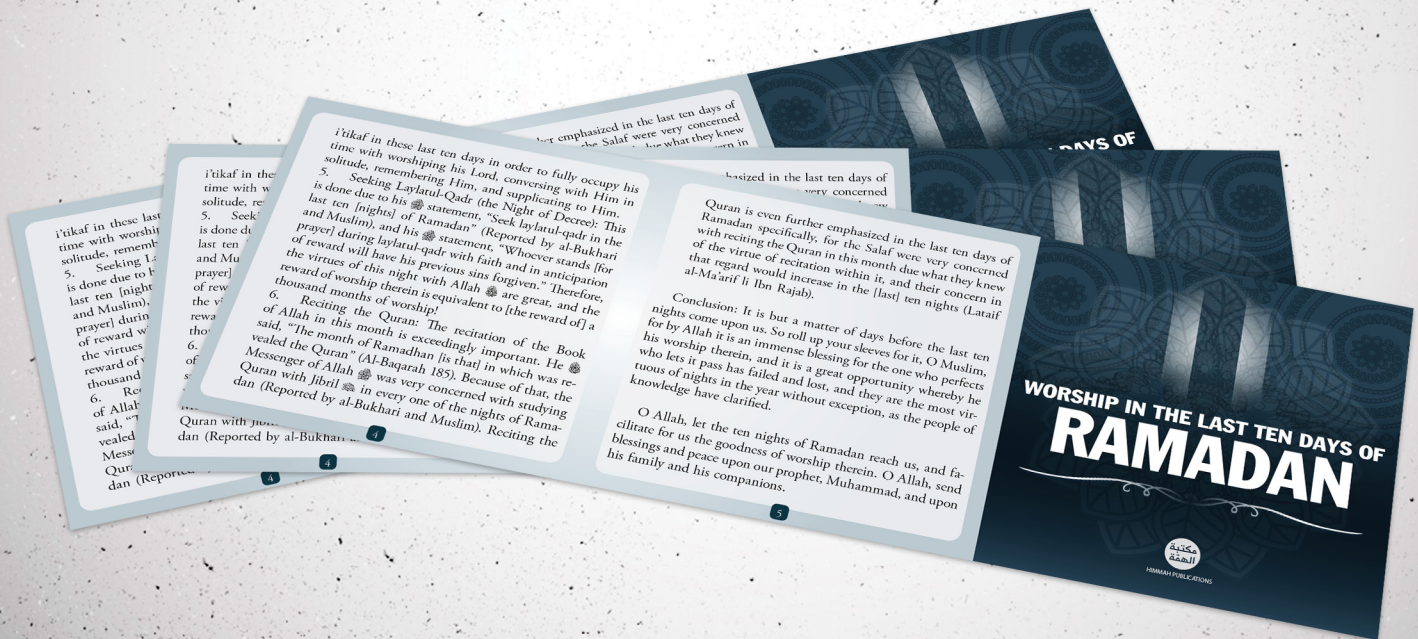
Preserves Its Value during
War and Crises



SOON
INSHAALLAH

WORSHIP IN THE LAST TEN DAYS OF

RAMADAN



Imran Ibn Husayn narrated that Allah's Messenger ﷺ said, There will not cease to be a group from my ummah fighting upon the truth, manifest over those who oppose them until the last of them fights al-Masih ad-Dajjal. (Reported by Ahmad and Abu Dawud)

