

DABIQ

1435
RAMADAN

1
ISSUE

THE RETURN OF KHILAFAH

REPORTING
ON IRAQ
AND SHAM

FROM
HIJRAH
TO KHILAFAH

IMAMAH
IS THE MILLAH OF
IBRAHIM

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

- Abu Mus’ab az-Zarqawi

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UNTIL IT BURNS THE CRUSADER ARMIES IN DABIQ

DABIQ

All praise is due to Allah; and may Allah send blessings and peace upon His Messenger.

After a review of some of the comments received on the first issues of Islamic State News and Islamic State Report, AlHayat

Media Center decided to carry on the effort – in sha’allah – into a periodical magazine focusing on issues of tawhid, manhaj, hijrah, jihad, and jama’ah.

It will also contain photo reports, current events, and informative articles on matters related to the Islamic State. May

Allah bless this effort and make it a beacon for generations to come.

As for the name of the magazine, then it is taken from the area named Dabiq in the northern countryside of Halab (Aleppo) in Sham. This place was mentioned in a hadith describing some of the events of the Malahim (what is sometimes referred to as Armageddon in English). One of the greatest battles between the Muslims and the crusaders will take place near Dabiq.

Abu Hurayrah reported that Allah's Messenger (sallallahu 'alayhi wa sallam) said,

"The Hour will not be established until the Romans land at al-A'maq or Dabiq (two places near each other in the northern countryside of Halab). Then an army from al-Madinah of the best people on the earth at that time will leave for them.

When they line up in ranks, the Romans will say, 'Leave us and those who were taken as prisoners from amongst us so we can fight them.' The Muslims will say, 'Nay, by Allah, we will not abandon our brothers to

you.' So they will fight them.

Then one third of them will flee; Allah will never forgive them. One third will be killed; they will be the best martyrs with Allah. And one third will conquer them; they will never be afflicted with fitnah. Then they will conquer Constantinople.

While they are dividing the war booty, having hung their swords on olive trees, Shaytan will shout, 'The [false] Messiah has followed after your families [who were left behind.]' So they will leave [for their families], but Shaytan's claim is false.

When they arrive to Sham he comes out. Then while they are preparing for battle and filing their ranks, the prayer is called. So 'Isa Ibn Maryam ('alayhis-Salam) will descend and lead them.

When the enemy of Allah sees him, he will melt as salt melts in water.

If he were to leave him, he would melt until he perished, but he kills him with his own hand, and then shows them his blood upon his spear" [Sahih Muslim].

Shaykh Abu Mus'ab az-Zarqawi (rahimahullah) anticipated the expansion of the blessed jihad from Iraq into Sham and linked it to this hadith saying,

"The spark has been lit here in Iraq, and its heat will continue to intensify – by Allah's permission – until it burns the crusader armies in Dabiq" [Ayna Ahlul-Muru'at].

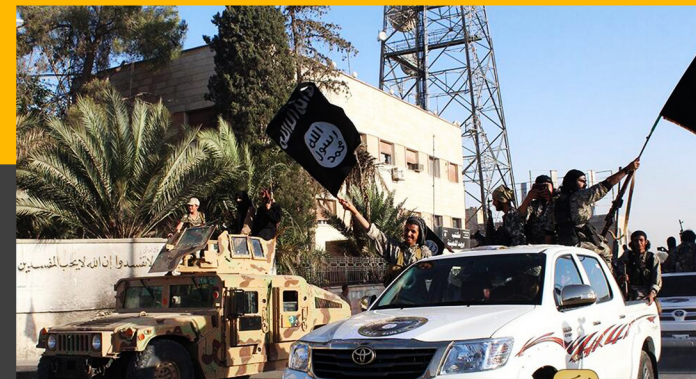
According to the hadith, the area will play a historical role in the

battles leading up to the conquests of Constantinople, then Rome. Presently, Dabiq is under the control of crusader-backed sahwat, close to the warfront between them and the Khilafah.

May Allah purify Dabiq from the treachery of the sahwah and raise the flag of the Khilafah over its land. Amin.



KHILAFAH DECLARED



On the first of Ramadan 1435H, the revival of the Khilafah was announced by the spokesman for the Islamic State, Shaykh Abu Muhammad al-'Adnani ash-Shami (hafidhahullah).

The good news was followed by the first official speech of Amirul-Mu'minin Abu Bakr al-Husayni al-Qurashi al-Baghdadi (nasarahullah).

The announcements filled the streets of the Islamic State with faithful joy.

May Allah continue to fill the hearts of the Muslim Ummah with news of victory, thereby guiding them towards obedience of His Messenger Muhammad (sallallahu 'alayhi wa sallam) – the path to Jannah.

Below are some of the most important excerpts from the two speeches.

GLAD TIDINGS FOR THE MUSLIM UMMAH

Amirul-Mu'minin said: "O Muslims everywhere, glad tidings to you and expect good. Raise your head high, for today – by Allah's grace – you have a state and Khilafah, which will return your dignity, might, rights, and leadership.

It is a state where the Arab and non-Arab, the white man and black man, the easterner and westerner are all brothers.

It is a Khilafah that gathered the Caucasian, Indian, Chinese, Shami, Iraqi, Yemeni, Egyptian, Maghribi (North African), American, French, German, and Australian. Allah brought their hearts together, and thus, they became brothers

by His grace, loving each other for the sake of Allah, standing in a single trench, defending and guarding each other, and sacrificing themselves for one another.

Their blood mixed and became one, under a single flag and goal, in one pavilion, enjoying this blessing, the blessing of faithful brotherhood.

If kings were to taste this blessing, they would abandon their kingdoms and fight over this grace. So all praise and thanks are due to Allah."



A NEW ERA HAS ARRIVED OF MIGHT AND DIGNITY FOR THE MUSLIMS

Amirul-Mu'minin said: "Soon, by Allah's permission, a day will come when the Muslim will walk everywhere as a master, having honor, being revered, with his head raised high and his dignity preserved.

Anyone who dares to offend him will be disciplined, and any hand that reaches out to harm him will be cut off.

So let the world know that we are living today in a new era.

Whoever was heedless must now be alert. Whoever was sleeping must now awaken. Whoever was shocked and amazed must comprehend. The Muslims today have a loud, thundering statement, and possess heavy boots.

They have a statement to make that will cause the world to hear and understand the meaning of terrorism, and boots that will trample the idol of nationalism, destroy the idol of democracy, and uncover its deviant nature."

Shaykh Abu Muhammad al-'Adnani said:

"The time has come for those generations that were drowning in oceans of disgrace, being nursed on the milk of humiliation, and being ruled by the vilest of all people, after their long slumber in the darkness of neglect – the time has come for them to rise.

The time has come for the Ummah of Muhammad (sallallahu 'alayhi wa sallam) to wake up from its sleep, remove the garments of

dishonor, and shake off the dust of humiliation and disgrace, for the era of lamenting and moaning has gone, and the dawn of honor has emerged anew.

The sun of jihad has risen. The glad tidings of good are shining. Triumph looms on the horizon. The signs of victory have appeared."



THE WORLD HAS DIVIDED INTO TWO CAMPS

Amirul-Mu'minin said: "O Ummah of Islam, indeed the world today has been divided into two camps and two trenches, with no third camp present:

The camp of Islam and faith, and the camp of kufr (disbelief) and hypocrisy – the camp of the Muslims and the mujahidin everywhere, and the camp of the jews, the crusaders, their allies, and with them the rest of the nations and religions of kufr, all being led by America and Russia, and being mobilized by the jews."

A CALL TO HIJRAH

Amirul-Mu'minin said: "Therefore, rush O Muslims to your state. Yes, it is your state. Rush, because Syria is not for the Syrians, and Iraq is not for the Iraqis.

The earth is Allah's. {Indeed, the earth belongs to Allah. He causes to inherit it whom He wills of His servants. And the [best] outcome is for the righteous} [Al-A'raf: 128].

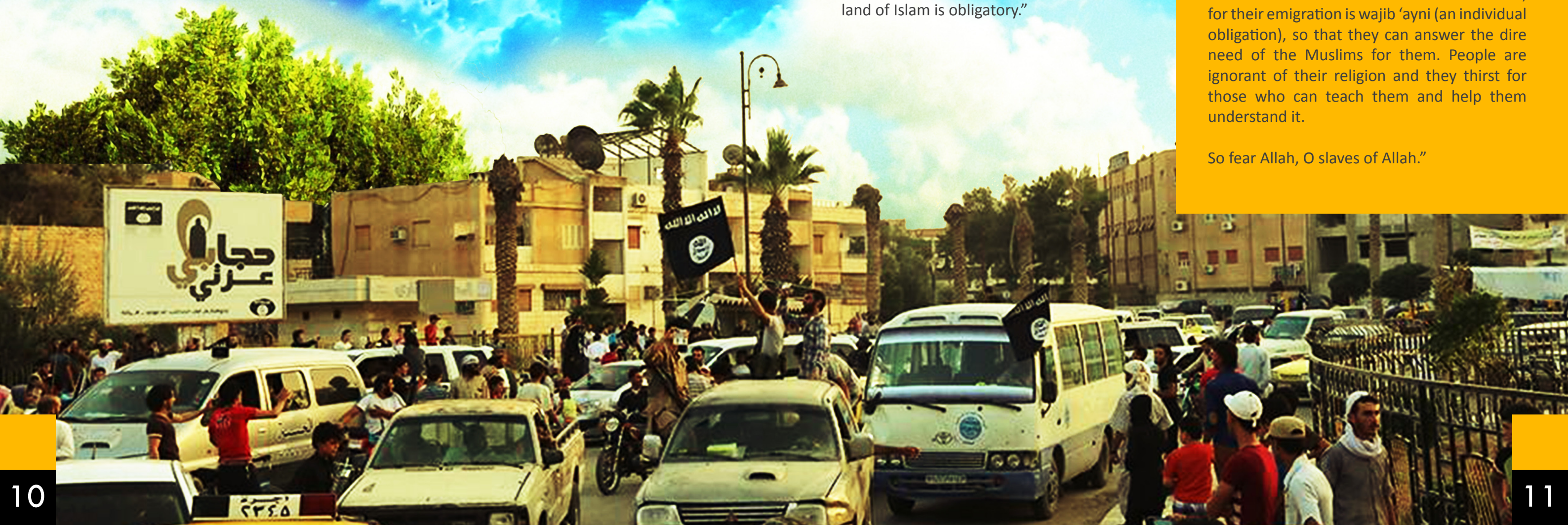
The State is a state for all Muslims. The land is for the Muslims, all the Muslims. O Muslims everywhere, whoever is capable of performing hijrah (emigration) to the Islamic State, then let him do so, because hijrah to the land of Islam is obligatory."

A CALL TO ALL MUSLIM DOCTORS, ENGI- NEERS, SCHOLARS, AND SPECIALISTS

Amirul-Mu'minin said: "We make a special call to the scholars, fuqaha' (experts in Islamic jurisprudence), and callers, especially the judges, as well as people with military, administrative, and service expertise, and medical doctors and engineers of all different specializations and fields.

We call them and remind them to fear Allah, for their emigration is wajib 'ayni (an individual obligation), so that they can answer the dire need of the Muslims for them. People are ignorant of their religion and they thirst for those who can teach them and help them understand it.

So fear Allah, O slaves of Allah."



HALAB TRIBAL ASSEMBLIES

The Islamic State has an extensive history of building relations with the tribes within its borders in an effort to strengthen the ranks of the Muslims, unite them under one imam, and work together towards the establishment of the prophetic Khilafah. Its practice of attending tribal forums, addressing the concerns of the tribal leaders and accepting their bay'ah is regularly met with success.

Last month, following instructions from the head of Public Relations in Wilayat Halab, the wilayah's head of Tribal Affairs attended a meeting with the following tribal representatives:

- **The elders and dignitaries of the tribes of Albu Khamis**
- **The elders and dignitaries of the tribes of Banu Sa'id**
- **The elders and dignitaries of the tribes of Al'Awn**
- **The elders and dignitaries of the tribes of the area of Al-Khafsah and its surrounding regions, foremost of them being the tribes of Al-Ghanim**



The head of Tribal Affairs began the meeting with words of welcome, respect and thanks for the invitation. He then spoke about the fact that the mission of the Islamic State is neither local nor regional, but rather global. Furthermore, he called to implementing the Shari'ah, establishing the religion, promoting virtue and preventing vice.

He also spoke about the recent victories in Iraq, including the liberation of Wilayat Ninawa, the freeing of the prisoners of Ahlus-Sunnah, taking control of Mosul airport and Maliki's army bases, the demolition of the Sykes-Picot borders thus opening the way between Iraq and Sham, and much more. In this regard, he stated: "We announce a new legacy of victories, further construction of the Islamic State and expansion of its territory."

The head of Tribal Affairs also stressed that this assembly was for the purpose of meeting with the tribes, helping and communicating with them, working to fulfill their needs, and cooperating with them in piety and righteousness.

In return, the Islamic State (may Allah honor it) requested from its dignified, Arab tribes, and in particular the tribe of Banu Sa'id, their backing, support, allegiance, advice, and du'a'. It also requested that they assist the Islamic State with their wealth, their sons, their men, their weapons, their strength and their opinion, and encourage their sons and their brothers to join the military body of the Islamic State.

Likewise, he responded to some of

the doubts being circulated about the Islamic State such as withdrawing and retreating from the areas they control, abandoning them and handing them over to the regime, extremism, takfir, harshness and expulsion.

Furthermore, he listed the benefits and services provided by the Islamic State, including:

- **Returning rights and property to their rightful owners**
- **Pumping millions of dollars into services that are important to the Muslims**
- **The state of security and stability enjoyed by the areas under the Islamic State's authority**
- **Ensuring the availability of food products and commodities in the market, particularly bread**
- **The reduced crime rate**
- **The flourishing relationship between the Islamic State and its citizens**



During the course of the meeting, a number of things were requested from the tribal dignitaries, the most important of which were the following:

- **Collecting the zakah and presenting it to the zakah offices located throughout the wilayah**
- **Preparing lists with the names of orphans, widows and the needy so that zakah and sadaqah can be distributed to them**
- **Encouraging the youth to join the ranks of the Islamic State**
- **Turning in any weapon acquired from the regime or the FSA**

● **Urging those bearing arms against the Islamic State to repent before they are captured**

At the conclusion of the gathering, several of the tribal elders and dignitaries in attendance announced their bay'ah to the Islamic State.



More recently, representatives of the Islamic State attended another such meeting of tribal leaders in Wilayat Halab at the generous invitation of the leaders and dignitaries of the tribe of Bu Batush.

The assembly took place in Tal Fid-dah in the area of Maskanah, with a number of the Islamic State's amirs, commanders, and soldiers in attendance. The meeting concluded with the leaders, dignitaries, and many of the tribe's members giving bay'ah to the Islamic State and pledging to defend and support it.



TAL AFAR LIBERATED

On Monday, the 25th of Sha'ban, the mujahidin of the Islamic State succeeded in liberating the strategic town of Tal Afar in Wilayat Ninawa.



SUNNIS MURDERED BY THE SAFAWIS



SUNNIS MURDERED BY THE SAFAWIS

Located approximately 50km west of the city of Mosul, Tal Afar is a predominantly Sunni town with a significant Rafidi minority.

Before fleeing in the face of the Islamic State's advance, the Safawi forces executed a number of Muslim prisoners.



SUNNIS MURDERED BY THE SAFAWIS



RAFIDI SOLDIERS KILLED BY THE MUJAHIDIN



THE CONCEPT OF IMAMAH (LEADERSHIP) IS FROM THE MILLAH (PATH) OF IBRAHIM

Praise be to Allah, the Lord of all that exists. As for what follows:

Abdullah Ibn 'Amr narrated that the Prophet (sallallahu 'alayhi wa sallam) said, **"Indeed a man's iman (faith) becomes worn out within him just as a garment becomes worn out, so ask Allah to renew the iman in your heart."**

Al-Hakim reported it and said that its isnad (chain) was authentic.

Allah (subhanahu wa ta'ala) says, **{And do not be like the one who undoes the thread which she has spun after it has become strong, by taking your oaths as a means of deception among yourselves when one group is more numerous than another group. Allah tests you by this. And on the Day of Resurrection, He will certainly clarify that which you differed over.}** [An-Nahl: 94]

In explaining this verse, the scholars of tafsir stated, "This was a foolish woman in Makkah. Every time she spun some thread and made it strong, she would undo it again."

Indeed the millah of Ibrahim ('alayhis-salam) has strongly re-emerged within the soul of the young Muslim muwahhid (monotheist), such that he believed in it, loved it, declared it openly, and worked in accordance with its requirements. By doing so, this young Muslim muwahhid was simply following those who had preceded him in iman from amongst the scholars whose knowledge and religious practice he trusted.

As such, these scholars guided him with shar'i evidence to the reality of this great millah, and authored a number of works that bore its name, insisting on the obligation to follow it and call others to it.

It reached a point where the echoes of this great millah reverberated amongst the young Muslim muwahhidin in just about every corner of the world, including the European nations.

Many of these youth began directing others to it, embracing it as a defining characteristic, speaking about it and explaining its meaning inside the masajid, centers, and places of gathering. Some would even express their love for it by singing Islamic anashid in English and in various other European languages.

The secret behind all of this – and Allah knows best – is that this millah quenched a thirst within this young man's soul and

restored his confidence in his religion and creed, especially with respect to the issue of openly disassociating oneself from the kuffar and mushrikin (polytheists). This is in contrast to those who for so long have bowed and prostrated submissively before the mushrikin and began preventing the people from openly displaying their religion in the midst of those who oppose them, falsely claiming that this was for the sake of global peace which the United Nations and the "divinely revealed faiths" called for.

Then after some time had passed, this millah was afflicted within the souls of its proponents by the same thing that afflicts the iman in a man's heart, and it started to become ragged and worn-out just as a garment becomes ragged and worn.

This even reached the extent that some of the very individuals who had spun this "garment", strengthened it, written about it and openly declared it, were now setting out to undo it with their own hands like the foolish woman of Makkah.

So it became incumbent upon us to revive the characteristics of this millah that had decayed within the people's souls, and attempt to advise those individuals working to undo the thread they had spun after it had become so strong.

All this, in the hopes that Allah would lead them to repent and that they would return once more to the guidance they were upon, supporting the truth and following the millah.

PART 2:

EXAMPLES OF NARRATIONS
REPORTED INTERPRETING IMAMAH TO MEAN
POLITICAL IMAMAH

'Abdullah Ibn 'Umar (radiyallahu 'anhuma) narrated that the Prophet (sallallahu 'alayhi wa sallam) said,

“Indeed every man is a shepherd and every shepherd is responsible for his flock. So the imam of the people is a shepherd and he is responsible for his flock.” [Reported by Al-Bukhari]

In a part of the hadith of Hudhayfah (radiyallahu 'anh), the Prophet (sallallahu 'alayhi wa sallam) said,

“Stick to the jama'ah (congregation) of the Muslims and their imam.” I said, **“And if they have neither a jama'ah nor an imam?”** He said, **“Then avoid every group, even if you have to bite onto the root of a tree until death reaches you while you're in that condition.”** [Reported by Al-Bukhari and Muslim]

Qays Ibn Hazim narrated that Abu Bakr entered in on a woman from Ahmas called Zaynab and saw that she wasn't speaking to anyone. He asked, **“Why isn't she speaking?”** They said, **“She vowed to perform Hajj without speaking to anyone.”** He said to her, **“Speak, for this is not permissible. This is from the deeds of jahiliyyah (pre-Islamic era).”** So she began speaking, and asked him: **“Who are you?”** He said, **“A man**

from the muhajirin (emigrants).” She asked, **“Which muhajirin?”** He said, **“Quraysh.”** She asked, **“Which branch of Quraysh are you from?”** He said, **“You ask too many questions. I am Abu Bakr.”** She asked, **“How long will we remain in this good state of affairs that Allah has brought to us after jahiliyyah?”** He said, **“You'll remain like this as long as your a'immah (leaders) treat you with justice.”** She asked, **“And what are the a'immah?”** He said, **“Didn't your people have leaders and nobility whose orders they obeyed?”** She said, **“Yes.”** He said, **“They are the a'immah of the people.”** [Recorded by Al-Bukhari]

From the evidences used to assert that the imamah referred to in the verse includes political imamah, is that the scholars of tafsir used this verse as evidence for a fundamental attribute that is a necessary condition of the imamat al-kubra (i.e. the Islamic caliphate).

That attribute is uprightness. When Allah ('azza wa jall) granted Ibrahim ('alayhis-salam) this lofty position of imamah, he understood how

tremendous a favor it was to receive such a position, so he immediately requested it for his descendants as well. **{He (Ibrahim) pleaded, 'And also (leaders) from my offspring.'}**

However, Allah informed him of a principle condition that must be present in anyone assuming this position after him. **{(Allah) said, 'My covenant does not include the wrongdoers.'}**

Al-Qurtubi (rahimahullah) said, **“A number of scholars used this verse as evidence that the imam must be a man of justice, good conduct, and virtue, and have the strength to fulfill his role. [They say that] such an imam is the one whom the Prophet (sallallahu 'alayhi wa sallam) commanded the Muslims not to rebel against, as mentioned earlier.**

As for the sinful, unjust, immoral tyrant, then such an individual doesn't qualify for this position on account of the statement of Allah, {My covenant does not include the wrongdoers.}

It was for this reason that Ibn Az-Zubayr and Al-Husayn Ibn 'Ali revolted.

Likewise, the best of the people of Iraq and their scholars revolted against Al-Hajjaj, and the people of Madinah expelled the tribe Bani Umayyah from Madinah and then revolted against them (the Umayyad ruler), resulting in (the massacre of) Al-Harrah which Muslim 'Ibn Uqbah brought down on them.” [Ahkamul-Qur'an, 2:108]

So we use statements such as this as evidence that the position we've taken on the meaning of imamah – that it includes both political and religious leadership equally – is correct.¹

¹ Note: al-Qurtubi then goes on to say, **“The majority of scholars adopt the opinion that being patient with the oppressive ruler is more correct than rebelling against him, because rebelling against him replaces security with fear, causes the spilling of blood, releases the hands of the foolish [to do harm], allows for attacks to be carried out against Muslims, and spreads corruption upon Earth. The first opinion [allowing rebellion] is the opinion of a group of the Mu'tazilah and the opinion of the Khawarij, so be aware.”** [end of quote] Rebellion against the oppressive Muslim ruler is also against the clear ahadith of the Prophet (sallallahu 'alayhi wa sallam). Therefore, the verse indicates the prohibition of initially appointing an oppressive Muslim leader, but it does not authorize rebellion against him after his attainment of power.

THE CONCEPT OF IMAMAH IS FROM THE MILLAH OF IBRAHIM

PART 3:

From amongst the aspects of this great millah that have begun to fade from within the souls of many people and be viewed as nothing more than fantasy, is the notion that the Muslim Ummah (nation) should strive to be united behind a single imam (leader), fighting under his banner and empowering him to guard the landmarks of this religion and implement the Shari'ah (law) of Allah.

This, in reality, was a result of secularism pervading the people's intellects in our era, separating between religion and state, and between the Shari'ah and governance, and treating the Qur'an as a book of chanting and recitation rather than a book of governance, legislation, and enforcement.

This environment had an effect on the du'at (callers to Allah), who began continually reassuring the people that the sincere ones amongst them had absolutely no aspirations towards positions of rule and authority. It was as if being a dai'yah (caller to Allah) subjugated in the prison of a taghut (tyrant ruling by manmade law) was a role to be satisfied with, as long as one was making takfir of the taghut and takfir of those fighting for the cause of taghut. This subjugated dai'yah would begin to favor this role over living freely in the shade of a Muslim imam, calling others to him, and helping to consolidate his position.

These du'at couldn't grasp the idea that Islam could have a state and an imam, nor could they begin to understand what it would cost to achieve this.

It was as if they'd never studied the history of Islam and learned what this endeavour would require of us in terms of blood.

It was as if they weren't aware that amongst those who are liable to have their blood shed for the sake of this cause are fellow Muslims who testify that la ilaha illallah.

However, these Muslims are renegades whom it's permissible to fight, and for no reason other than the fact that they refuse to give bay'ah (allegiance) to one imam or another.

Moreover, had the imam left them alone after having been appointed to his position and let them continue their rebellion and division, he would be sinful and would not be acting sincerely towards his Muslim citizens.

Allah (subhanahu wa ta'ala) bestowed imamah upon his khalil (close friend) Ibrahim ('alayhis-salam) as a gift. He says, **{And (remember) when Ibrahim was tried by his Lord with certain words (i.e. commands) and he fulfilled them. (Allah) said, 'Indeed, I will make you a leader for mankind.' (Ibrahim) pleaded, 'And also (leaders) from my offspring.' (Allah) said, 'My covenant does not include the wrongdoers.'}** [Al-Baqarah: 124]

So the reward he received from Allah for fulfilling the commands he was tried with, was that he was granted the position of imamah, and was favored by Allah and

honored by him through this position.

Moreover, the imamah mentioned in the above verse isn't simply referring to imamah in religious affairs, as many would wish to interpret. Rather, it's inclusive of imamah in political affairs, which many religious people have shunned and avoided on account of the hardship it entails itself and on account of the hardship entailed in working to establish it.

Furthermore, the people today have failed to understand that imamah in religious affairs cannot be properly established unless the people of truth first achieve comprehensive political imamah over the lands and the people.

As for an individual from this Ummah attempting to enjoy some limited freedoms in da'wah (preaching) under the rule of the tawaghit (kafir tyrants), or seeking protection from them for the purpose of conveying his da'wah, then he's merely jumping out of the frying pan and into the fire. This is also akin to one who stretches his hands toward water (from afar, calling it) to reach his mouth, but it will never reach it (such).

What leads us to include both types of leadership, political and religious, when defining the imamah granted to Ibrahim ('alayhis-salam) in the aforementioned verse is that there's no doubt that the Arabic language and the Shari'ah have presented both meanings.

As such, interpreting a single word to include the numerous, non-contradictory meanings that it can carry is without a doubt the correct approach here.



PART 4:

THE COMMANDS OF ALLAH TO IBRAHIM

The noble verse we've discussed makes it clear that Ibrahim's fulfillment of Allah's commands is the direct reason he achieved imamah, so it would only be fitting that these same commands become the reason for his descendants after him to attain this tremendous position.

Ibn Kathir (rahimahullah) states, "His (subhanahu wa ta'ala) statement: **{with certain kalimat}**, means with laws, commands, and prohibitions. The term "kalimat" can be used to refer to statements concerning the qadar (divine decree) of Allah. An example of this is the statement of Allah (subhanahu wa ta'ala) about Maryam, **{and she believed in the kalimat (words) of her Lord and His scriptures and was of the devoutly obedient}** [At-Tahrim: 12].

It can also be used in a shar'i context, as in the statement of Allah (subhanahu wa ta'ala), **{And the word of your Lord has been fulfilled in truth and in justice. None can alter His kalimat (words)}** [Al-An'am: 115], meaning His shar'i kalimat, which include things that Allah informs us of and commands that He requires us to obey.

An example of the shar'i usage of the term kalimat is the noble verse in discussion, **{And (remember)**

when Ibrahim was tried by his Lord with certain kalimat and he fulfilled them}, meaning he carried them out. **{(Allah) said, 'Indeed, I will make you a leader for mankind.'}**, meaning as a reward for his actions.

On account of obeying Allah's commands and avoiding His prohibitions, Allah made Ibrahim an imam for mankind and an example to be followed." [Tafsir Ibn Kathir: Volume 1]

Ibn 'Abbas explained the term "kalimat" as follows, "The kalimat with which Allah tried Ibrahim and he fulfilled were, firstly, the command to separate from his people for the sake of Allah.

Likewise, his debate with Namrud where he brought to his attention the seriousness of the issue that Namrud opposed him on.

Likewise, the patience he displayed – as terrifying as it was – when Namrud threw him into the fire and he was about to be burned alive for the sake of Allah.

Likewise, his hijrah (emigration) thereafter from his land for sake of Allah when he was commanded to leave his people." [Tafsir Ibn Kathir: Volume 1]

PART 5: THE ISLAMIC STATE IS A TRUE IMAMAH

Through the course of this discussion, we can see that The Islamic State is the entity that most emulates the millah of Ibrahim with regards to imamah in the areas where it exists.

It has carried out the command of Allah – as much as it can – in the best possible manner. It established the religion in the areas where it exists and continues to pursue this effort vigorously.

All this, after Allah had granted the imam of The Islamic State the blessing of performing hijrah and fighting jihad in His cause, on top of already having been characterized by his noble lineage, sound intellect, and a prestigious level of knowledge and religious practice.

As such, it is not fitting for anyone, whoever he may be, to seek to demolish the building that the sincere men of the Ummah made so much effort to construct and strengthen over the course of many years.

Furthermore, no one – regardless of his virtues – even dreams of convincing the lowest ranking, sincere soldier of The Islamic State to abandon this mission for the sake of some ambiguous initiatives or for the sake of nothing at all. It is not even the right of Amirul-Mu'minin himself to order that The Islamic State be nullified and for the situation to return to what it previously was.

Allah ('azza wa jall) states in the Qur'an

after granting imamah to Ibrahim ('alayhis-salam), **{And who would turn away from the religion of Ibrahim except one who makes a fool of himself. Truly, We chose him in this world, and indeed in the Hereafter he will be among the righteous.}** [Al-Baqarah: 130]

So we can see from the context of these verses that imamah is from the millah of Ibrahim ('alayhis-salam), and that whoever turns away from it is turning away from something that's a part of this great millah.

The millah is the path that is followed in its entirety, and the path that Allah chose for Ibrahim ('alayhis-salam) and his progeny thereafter is the path of imamah – both religious and political – as much as they're able to do.

And upon every scholar who calls to, or writes about, the obligation to follow the millah of Ibrahim ('alayhis-salam), is to not detest the imamah of The Islamic State today, and to not seek to undermine it or destroy it.

And upon them is to understand that The Islamic State – on account of what Allah has blessed it with of victory, consolidation and establishing the religion – is regarded as an unquestionable imamah. As such, anyone who rebels against its authority inside its territory is considered a renegade, and it is permissible to fight him after establishing the hujjah against him (i.e. clarifying his error to him with proof).

This is the position that The Islamic State adheres to in spite of facing many tribulations as a result, which keep getting fiercer and fiercer.

'Abdur-Rahman Ibn 'Abd Rabbil-Ka'bah narrated, saying, "I entered the masjid and there was 'Abdullah Ibn 'Amr Ibn Al-'As sitting in the shade of the Ka'bah with people gathered around him, so I came to them and sat before him. Then he said, 'We were on a journey with the Messenger of Allah (sallallahu 'alayhi wa sallam), and we stopped at a place.

Some of us were setting up our tents, others were competing in shooting arrows, and others were grazing their animals, when an announcer of the Messenger of Allah (sallallahu 'alayhi wa sallam) called us to gather for prayer. We gathered around the Messenger of Allah (sallallahu 'alayhi wa sallam) and he said, 'Indeed, no messenger has come before except that it was his duty to guide his people to what he knew to be good for them, and warn them against what he knew to be bad for them.

The wellness of this Ummah of yours is in its beginning. In its end, it will be afflicted with tribulations and with things that you disapprove. There will be tribulations, each one eclipsing the one before it in severity. There will be tribulations [so severe] that the believer will say, 'This will be what destroys me.' Then it will end, and another tribulation will follow, and the believer will say, 'This is the one [that will actually destroy me]. This is it.'

Whoever wishes to be saved from the fire and enter paradise should die believing in Allah and the Last Day, and should treat people the way he wishes to be treated. Whoever pledges allegiance to an imam, giving him his hand in sincerity, should obey him as much as he is able to. And

if another man comes forward disputing his legitimacy, then strike that other man's neck." [Recorded by Muslim]

This hadith was difficult on those who heard it from amongst the salaf (pious predecessors), specifically the part having to do with the issue of imamah and the ruling on the one who rebels against the leaders of the Muslims.

The reporter of the hadith says, "So I came close to him and said, 'I beseech you in the name of Allah, did you hear this from the Messenger of Allah (sallallahu 'alayhi wa sallam)?'

So he extended his hand to his ears and his heart, and said, 'My ears heard it and my heart fully grasped it.' So I said to him, 'Your cousin Mu'awiyah is ordering us to consume

one another's wealth unjustly and to kill one another, whereas Allah says, **{Oh you who have believed, do not consume one another's wealth unjustly but only [in lawful] business by mutual consent. And do not kill yourselves [or one another]. Indeed, Allah is to you ever Merciful.}** So he was quiet for some time. Then he said, 'Obey him concerning what is

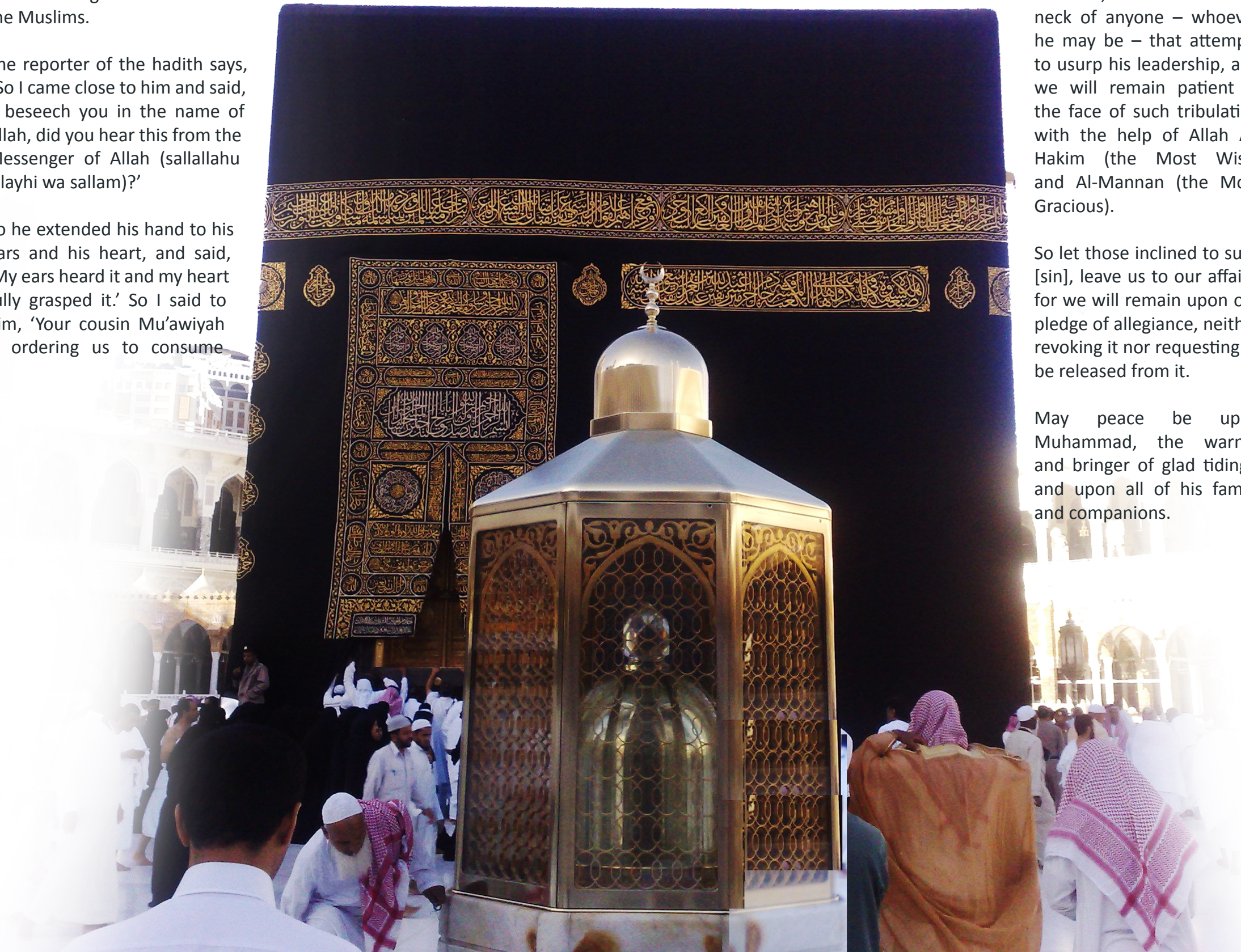
obedience to Allah, and disobey him in matters involving disobedience to Allah.'" [Recorded by Muslim]

Therefore, we will continue to obey the imam as long as he orders us to obey Ar-Rahman (the Most Merciful). But if he orders us to disobey Allah, then we won't obey those orders.

Likewise, we will strike the neck of anyone – whoever he may be – that attempts to usurp his leadership, and we will remain patient in the face of such tribulation with the help of Allah Al-Hakim (the Most Wise) and Al-Mannan (the Most Gracious).

So let those inclined to such [sin], leave us to our affairs, for we will remain upon our pledge of allegiance, neither revoking it nor requesting to be released from it.

May peace be upon Muhammad, the warner and bringer of glad tidings, and upon all of his family and companions.



'UMAR IBN AL-KHATTAB (RADIYALLAHU 'ANH) SAID,

**“THERE IS NO ISLAM
EXCEPT WITH JAMA'AH,
AND NO JAMA'AH
EXCEPT WITH IMARAH
(LEADERSHIP),
AND NO IMARAH
EXCEPT WITH TA'AH
(OBEDIENCE).”**

[SUNAN AD-DARIMI]

ALLAH'S MESSENGER (SALLALLAHU 'ALAYHI WA SALLAM) SAID,
**“I ORDER YOU WITH FIVE THINGS
THAT ALLAH ORDERED ME WITH:**

**JAMA'AH
SAM' -LISTENING-
TA'AH -OBEDIENCE-
HIJRAH
AND JIHAD FISABILILLAH**

FOR INDEED, WHOEVER LEAVES THE JAMA'AH BY A HAND SPAN HAS REMOVED THE NOOSE OF ISLAM FROM HIS NECK UNLESS HE RETURNS. AND WHOEVER CALLS TO THE CALL OF JAHILIYYAH THEN HE IS FROM THE GATHERINGS OF JAHANNAM (HELL).” THEY SAID, “O ALLAH'S MESSENGER, EVEN IF HE FASTS AND PRAYS?” HE SAID, “EVEN IF HE FASTS, PRAYS, AND CLAIMS TO BE A MUSLIM. SO CALL THE MUSLIMS BY THEIR NAMES, BY WHAT ALLAH NAMED THEM: AL-MUSLIMIN, AL-MU'MININ, 'IBAD ALLAH (SLAVES OF ALLAH).” [AHMAD AND AT-TIRMIDHI]

THE ISLAMIC STATE

IN THE WORDS OF
THE ENEMY

Douglas A. Ollivant, former Director for Iraq at the US National Security Council, and Brian Fishman former Director of Research for the Combating Terrorism Center at West Point – two American crusaders – wrote an article titled “The Reality of the Islamic State in Iraq and Syria” a short time before the Islamic State’s liberation of Mosul as well as other important cities and towns in Iraq. Here are excerpts from the article.



CATO
INSTITUTE

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“Out of the crucible of the Syrian civil war and the discontent in Iraq’s Sunni regions, something new is emerging. The Islamic State in Iraq and Syria (ISIS) is no longer a state in name only. It is a physical, if extra-legal, reality on the ground. Unacknowledged by the world community, ISIS has carved a de facto state in the borderlands of Syria and Iraq. Stretching in a long ellipse roughly from al-Raqqah in Syria to Fallujah in Iraq (with many other non-contiguous “islands” of control in both Iraq and Syria), this former Al Qaeda affiliate holds territory, provides limited services, dispenses a form of justice (loosely defined), most definitely has an army, and flies its own flag.”

”

“

ISIS has created a multi-ethnic army; almost a foreign legion, to secure its territory.

”

“

Finally, this new reality presents a challenge that rises above a mere counter-terrorism problem. ISIS no longer exists in small cells that can be neutralized by missiles or small groups of commandos. It is now a real, if nascent and unrecognized, state actor—**more akin in organization and power to the Taliban of the late 1990s than Al Qaeda.**

”

“

The group does not have safe haven within a state. It is a de facto state that is a safe haven.

”

The goal of establishing the Khilafah has always been one that occupied the hearts of the mujahidin since the revival of jihad this century.

It was always a hope the mujahidin were certain of attaining, for Allah's Messenger (sallallahu 'alayhi wa sallam) had promised them with it. He said, "There will be prophethood for as long as Allah wills it to

be, then He will remove it when He wills. Then there will be Khilafah on the prophetic methodology and it will be for as long as Allah wills, then He will remove it when He wills.

Then there will be harsh kingship for as long as Allah wills, then He will remove it when He wills. Then there will be tyrannical kingship for as long as Allah wills, then He will remove it when He wills.

Then there will be Khilafah on the prophetic methodology" [Ahmad].

It was also reported that Anas Ibn Malik (radiyallahu 'anh) said, "There will be prophethood and mercy, then Khilafah and mercy, then harsh kingship, then

tyrannical kingship, then tawaghit" [As-Sunanul-Waridatu fil-Fitan - Abu 'Amr ad-Dani].

However, the question that engaged some of the mujahidin was how they would achieve their goal.

During the jihad in Afghanistan against the communists, many of the muhajirin found themselves fighting a war similar to the one being fought in Sham now. Parties with different backgrounds fought a "common" enemy, ignoring all matters that distinguished them from each other, even if those matters were an obstacle in the pursuit of Khilafah. The biggest of these distinguishing factors were nationalism that tainted many of the banners and parties in Afghanistan, in addition to serious innovations that destroyed the creed and healthy body of the Muslim jama'ah required for reviving the Khilafah.

Still Allah ('azza wa jall) blessed the jihad, and many of its leaders and soldiers would later become the bridges upon which jihad would pass over towards the awaited Khilafah.

One of these many important bridges was that of the mujaddid (reviver) Abu Mus'ab az-Zarqawi (rahimahullah).

Learning from the lessons he gained from Afghanistan and elsewhere, he knew that Khilafah could not be established except through a jama'ah that gathered upon the Kitab and Sunnah with the understanding of the Salaf, free from the extremities of the murji'ah and khawarij.

This jama'ah's most important goal would be to revive tawhid especially in matters ignored and abandoned by "Islamic" parties in our times – matters relating to wala', bara', hukm (ruling), and tashri' (legislation).

The jama'ah would use the absent obligation of jihad as its fundamental means for change, implementing Allah's command, {**And fight them until there is no fitnah and [until] the religion, all of it, is for Allah**} [Al-Anfal: 39].

Its jihad would be based upon hijrah, bay'ah, sam' (listening), ta'ah (obedience), and i'dad (training), leading to ribat and qital (fighting), then Khilafah or shahadah.

FROM HIJRAH TO KHILAFAH





Mujahidin showing the banner of Jama'atut-Tawhidi wal-Jihad

Hijrah has been a pillar inherent to jihad, particularly in eras void of darul-Islam. Allah's Messenger (sallallahu 'alayhi wa sallam) said,

"Hijrah will not cease as long as there is jihad" [Ahmad]. In another narration, he said, **"Hijrah will not cease as long as the kuffar are fought"** [An-Nisa'i].

Because there were almost no safe havens on the earth left for the mujahidin, the ideal land for hijrah was a place where they could operate without the threat of a powerful police state. In the case of Abu Mus'ab, he chose Afghanistan and later Kurdistan as a base to form Jama'atut-Tawhidi wal-Jihad.

Al-hamdu lillah, there are now numerous

more lands with conditions that support jihad, such as Yemen, Mali, Somalia, the Sinai Peninsula, Waziristan, Libya, Chechnya, and Nigeria, as well as parts of Tunis, Algeria, Indonesia, and the Philippines.

Shaykh Abu Mus'ab (rahimahullah) implemented the strategy and required tactics to achieve the goal of Khilafah without hesitation.



Shaykh Abu Mus'ab (rahimahullah)

In short, he strived to create as much chaos as possible with the means permitted by the Shari'ah using attacks sometimes referred to as operations of "nikayah" (injury) that focus on causing the enemy death, injury, and damage.

With chaos, he intended to prevent any taghut regime from ever achieving a degree of stability that would enable it to reach a status quo similar to that existing in the Muslim lands ruled for decades by tawaghit.

Such a status quo – consisting of powerful intelligence and security agencies – allowed the tawaghit to crush any Islamic movement that tried to only slightly raise its head and whisper its creed.

To achieve maximum chaos, the Shaykh focused on the most effective weapons in the arsenal of the mujahidin for

creating chaos – vehicle bombs, IEDs, and istishhadiyyin.

He would order to carry out nikayah operations dozens of times in a dozen areas daily, targeting and killing sometimes hundreds of apostates from the police forces and Rafidah.

In addition to that, he tried to force every apostate group present in Iraq into an all-out war with Ahlus-Sunnah. So he targeted the Iraqi apostate forces (army, police, and intelligence), the Rafidah (Shia markets, temples, and militias), and the Kurdish secularists (Barzani and Talabani partisans).

In his speech titled "Hadha Bayanullin-Nasi wa li Yundharu Bih" (This Is a Declaration for the People That They May Be Warned by It), he threatened war on any Sunni tribe, party, or assembly that would support the crusaders.

Then when some so-called "Islamists" entered into the democratic political process – ignoring what it entails of clear-cut major shirk – he officially declared war

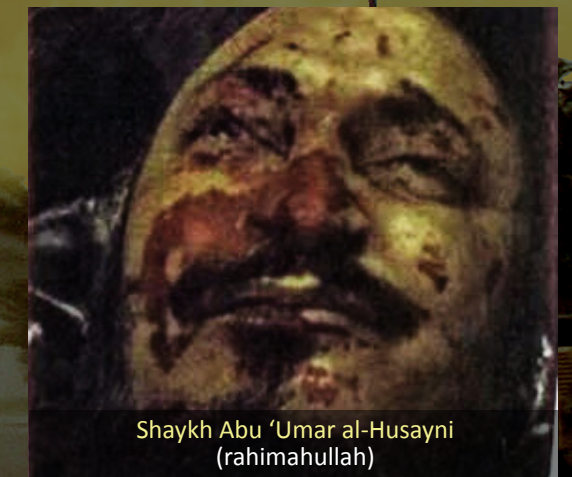
on them in his speech titled "Wa li Tastabina Sabilul-Mujrimin" (And Thus the Way of the Criminals Becomes Evident).

Thus, by using methods that led to maximum chaos and targeting apostates of all different backgrounds, the mujahidin were able to keep Iraq in constant instability and war, never allowing any apostate group to enjoy a moment of security.

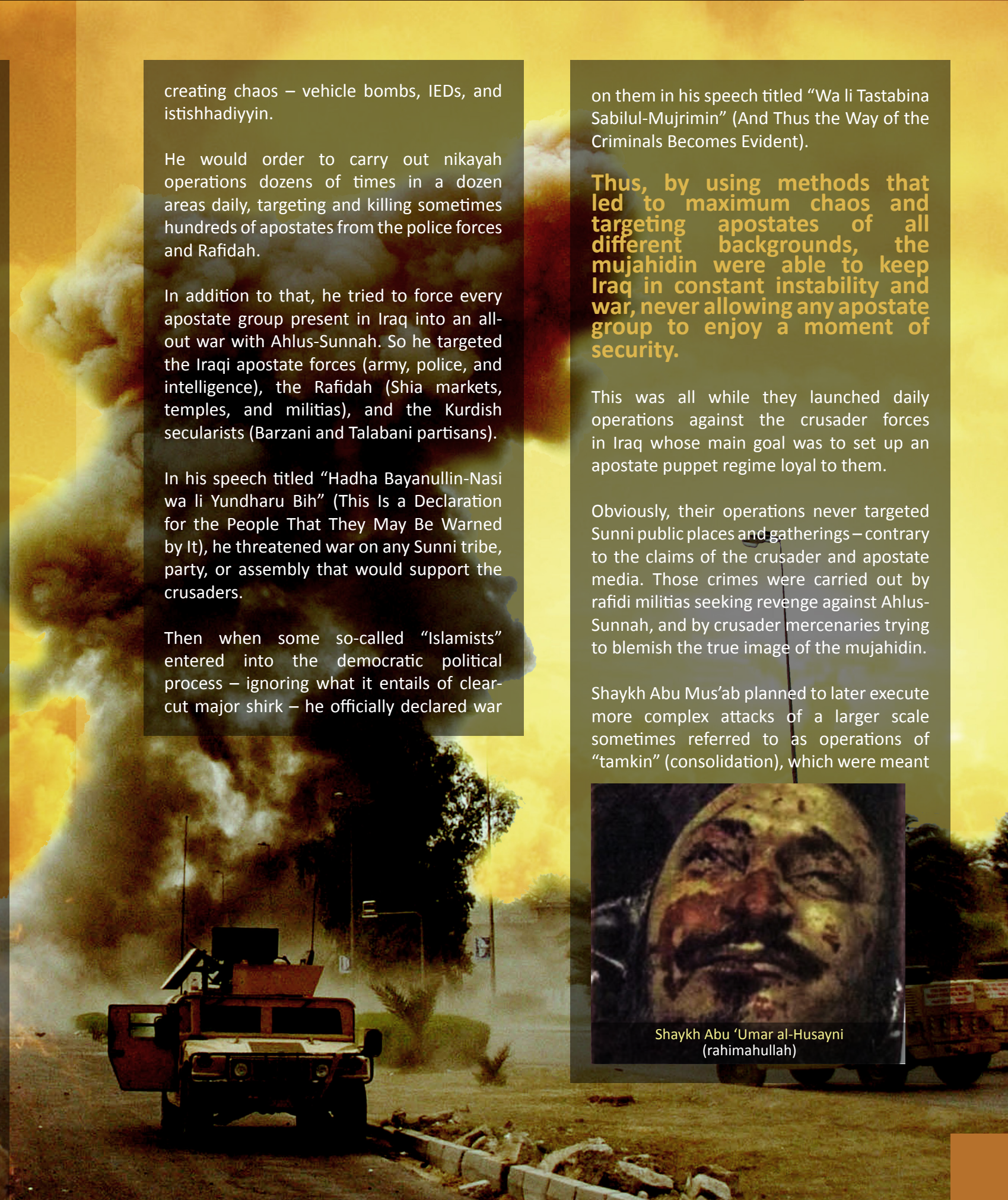
This was all while they launched daily operations against the crusader forces in Iraq whose main goal was to set up an apostate puppet regime loyal to them.

Obviously, their operations never targeted Sunni public places and gatherings – contrary to the claims of the crusader and apostate media. Those crimes were carried out by rafidi militias seeking revenge against Ahlus-Sunnah, and by crusader mercenaries trying to blemish the true image of the mujahidin.

Shaykh Abu Mus'ab planned to later execute more complex attacks of a larger scale sometimes referred to as operations of "tamkin" (consolidation), which were meant



Shaykh Abu 'Umar al-Husayni (rahimahullah)



to pave the way for the claiming of territory. All this led to the gradual collapse of any authority in the areas the crusaders would refer to as “the Sunni Triangle.”

The collapse was followed by the mujahidin quickly entering the vacuum left, to announce and establish the Islamic State of Iraq under the leadership of Amirul-Mu’minin Abu ‘Umar al-Husayni al-Baghdadi (rahimahullah) – a monumental event in the history of the Ummah.

It was the first state in “modern” times set up exclusively by the mujahidin – the active participants in the jihad – in the heart of the Muslim world just a stone’s throw away from Makkah, al-Madinah, and Bayt al-Maqdis.

In short, these phases consist of immigrating to a land with a weak central authority to use as a base where a jama’ah can form, recruit members, and train them. (If such a land does not exist or hijrah is not possible, the place can be formed through long campaigns of nikayah attacks carried out by underground mujahid cells.

These attacks will compel apostate forces to partially withdraw from rural territory and regroup in major urban regions.) The jama’ah would then take advantage of the situation by increasing the chaos to a point leading to the complete collapse of the taghut regime in entire areas, a situation some refer to as “tawahhush” (“mayhem”). The next step would be to fill the vacuum by managing the state of affairs to the point of developing into a full-fledged state, and continuing expansion into territory still under control of the taghut.

This has always been the roadmap towards Khilafah for the mujahidin.

Sadly, they are now opposed by the present leadership of famous jihad groups who have become frozen in the phase of nikayah attacks, almost considering the attainment of power to be taboo or destructive. And rather than entrusting the affairs of the Ummah to the pious mujahidin, the present heads of these groups insist upon leaving the matter out for grabs so that any munafiq can stretch out his arm and reach for the leadership of the Ummah only to destroy

05
KHILAFAH



04
TAMKIN



03
DESTABILIZE TAGHUT



02
JAMA’AH



01
HIJRAH



it... wallahul-musta’an.

What makes matters worse is that the new leadership of these groups took advantage of the old leadership’s shahadah to start propagating a hitherto suppressed deviant methodology, one that ultimately considered the tawaghit – like

to the Islamic State’s leader, for none had ever selflessly taken a step in the direction of jihad except with an Islamic state as their ultimate goal. Those that resisted the newborn state did so for two reasons: deviant methodologies and corrupt desires for fame, wealth, and power. Consequently, the announcement caused some of the hidden deviance to surface.

The suppressed corruption waiting irritably to arise finally did so as well. Some of those carrying corruption in their hearts quickly allowed their pride and envy to possess them, pushing them to enter into both hidden and open alliances with the crusaders, the new apostate regime, and the neighboring tawaghit, against the newborn



Morsi and Haniyeh – to be a new hope for the Ummah.

The weak-hearted methodology of irja’ is one that can never fuel the jihad caravan on its path to Khilafah, rather it only brings indecision and fear, thus ruining the caravan’s ability to persist, and naively filling the road with obstacles that only serve the tawaghit.

In short, these groups gave preference to popularity and rationalization over pleasing Allah and relying upon Him alone. They became embarrassed of acknowledging undeniable shar’i fundamentals, such as takfir of the clear tawaghit and murtaddin.

When the Islamic State of Iraq was announced – after going through these phases of war – it had the effect of exposing all the jihad claimants in Iraq, splitting them into two camps. Every group and individual with iman and ikhlas quickly pledged allegiance

Islamic State, thereby forming the “sahwah” (“awakening”), a term coined by the American pawns to beautify their apostasy and treachery. The sahwah received financial, political, and “scholarly” support from Al Sa’ud, the Ikhwan, and even America.

Then Allah (‘azza wa jall) tried the mujahidin as He had done with His slaves before in Makkah (prior to the Hijrah), Uhud (when the archers disobeyed left their posts), Hunayn (when the new Muslims were amazed by their own numbers), and the Arabian Peninsula (during the Wars of Apostasy).

This was a test decreed by Allah (‘azza wa jall) so He would see the patient mujahidin and expel the weak-hearted from their ranks, and thereby solidify the newborn Islamic State and prepare it for greater responsibilities. As ash-Shafi’i

(rahimahullah) once said, “One’s authority will not be consolidated except after overcoming tribulation.”

During this period, the Islamic State was forced to withdraw mostly into the desert regions of al-Anbar, where its soldiers regrouped, planned, and trained.

From the desert, they continued to carry out attacks against the crusaders and the treacherous apostates in coordination with operations executed by the underground units in urban regions.

And when Amirul-Mu’minin Abu ‘Umar al-Baghdadi (rahimahullah) gained shahadah alongside Abu Hamzah al-Muhajir (rahimahullah), the Islamic State did not waver, rather its leadership unanimously pledged allegiance to Amirul-Mu’minin Abu Bakr al-Baghdadi (hafidhahullah), continuing upon the path for a single Khilafah that unites the Ummah.

Then the events of Sham began to unfold and the Islamic State quickly got involved, answering the cries of the weak and oppressed Muslims by sending a mission from Iraq to activate its units in Sham and later make the announcement of its official expansion.

Again, pride, envy, nationalism, and innovation, led to events similar to those of Iraq. New sahwat were formed with the exact same financial, political, and “scholarly” support. They repeated the mistakes of their predecessors in Iraq and decided to enter into war with the Islamic State, but here Allah (‘azza wa jall) blessed the mujahidin in a manner unique to the lands of Sham, so

that quickly Sahwah treachery was exposed and destroyed. Then, by Allah’s grace, the mujahidin gained control over territory larger than many states claiming “legality” today, lands formerly under control of the historical Umawi khulafa’ of Sham and ‘Abbasi khulafa’ of Iraq.

Thereafter, the hopes of Khilafah became an undeniable reality, one that allowed no room for anyone claiming any excuse to resist the authority of the imam except to be dealt with by the decisive law of Allah. The victories in Ninawa, al-Anbar, Salahuddin, al-Khayr, al-Barakah, and elsewhere, all aided the declaration made by the Islamic State on the first of Ramadan 1435H, in which the Khilafah was officially announced.

This new condition opens the path for the complete unification of all Muslim peoples and lands under the single authority of the Khalifah.

It also emphasizes the necessity for obeying the Messenger (sallallahu ‘alayhi wa sallam) in his order, **“Whoever comes to you while your condition is united behind a single man, and intends to break your solidarity or disrupt your unity, then kill him”** [Sahih Muslim].

The obligation is now clearer than ever before for all Muslims to raise their voices and pledge their allegiance to Imamul-Muslimin and Amirul-Mu’minin – the Khalifah – Abu Bakr al-Husayni al-Baghdadi (may Allah raise his allies and humiliate his enemies).

May Allah protect this Khilafah state and continue guiding it until its legions fight the crusader armies who will gather near Dabiq.

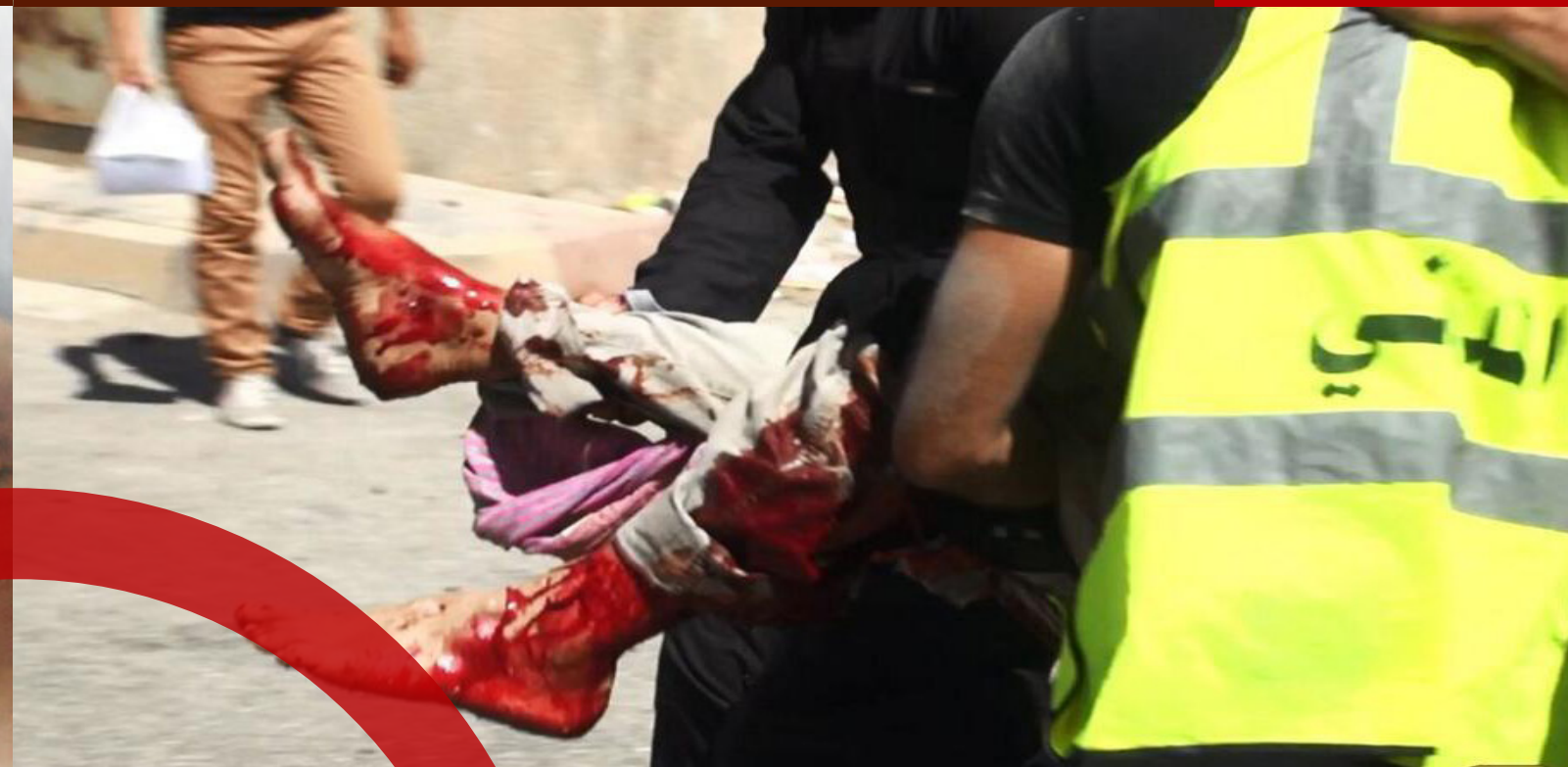


REGIME TARGETS AR-RAQQAH

On the morning of Monday, the 25th of Sha'ban, the Nusayri regime carried out an airstrike in Ar-Raqqah, resulting in five shuhada' and multiple wounded, all of them civilian casualties. A second airstrike on the same day targeted the industrial district causing extensive damage to civilian property.

Later in the evening, the mujahidin of the Islamic State launched mortars into the regime's Division 17 army base. The mortars made direct hits against the base. The following morning, two violent explosions rocked the Division 17 army base after being targeted once more by the Islamic State.

The regime continued its aggression against the city of Ar-Raqqah, carrying out an airstrike on Wednesday, the 27th of Sha'ban, which targeted the market and resulted in 30 shuhada' and 36 wounded including women and children.



ALBU KAMAL LIBERATED

Wilayat Al-Khayr - Sha'ban 27

The mujahidin took control of the town of Albu Kamal after the leadership and fighters of Jawlani's Front stationed in the town gave bay'ah to the Islamic State. Among the first of them to announce his repentance for fighting the Islamic State and then give bay'ah was the commander Abu Yusuf Al-Misri



HIGHWAY ROBBERS EXECUTED



Wilayat Ar-Raqqah - Sha'ban 25 - Two highway robbers were executed in Al-Jazarah, east of Wilayat Ar-Raqqah, as punishment for hirabah (armed robbery).

GRAD ROCKET RETALIATION



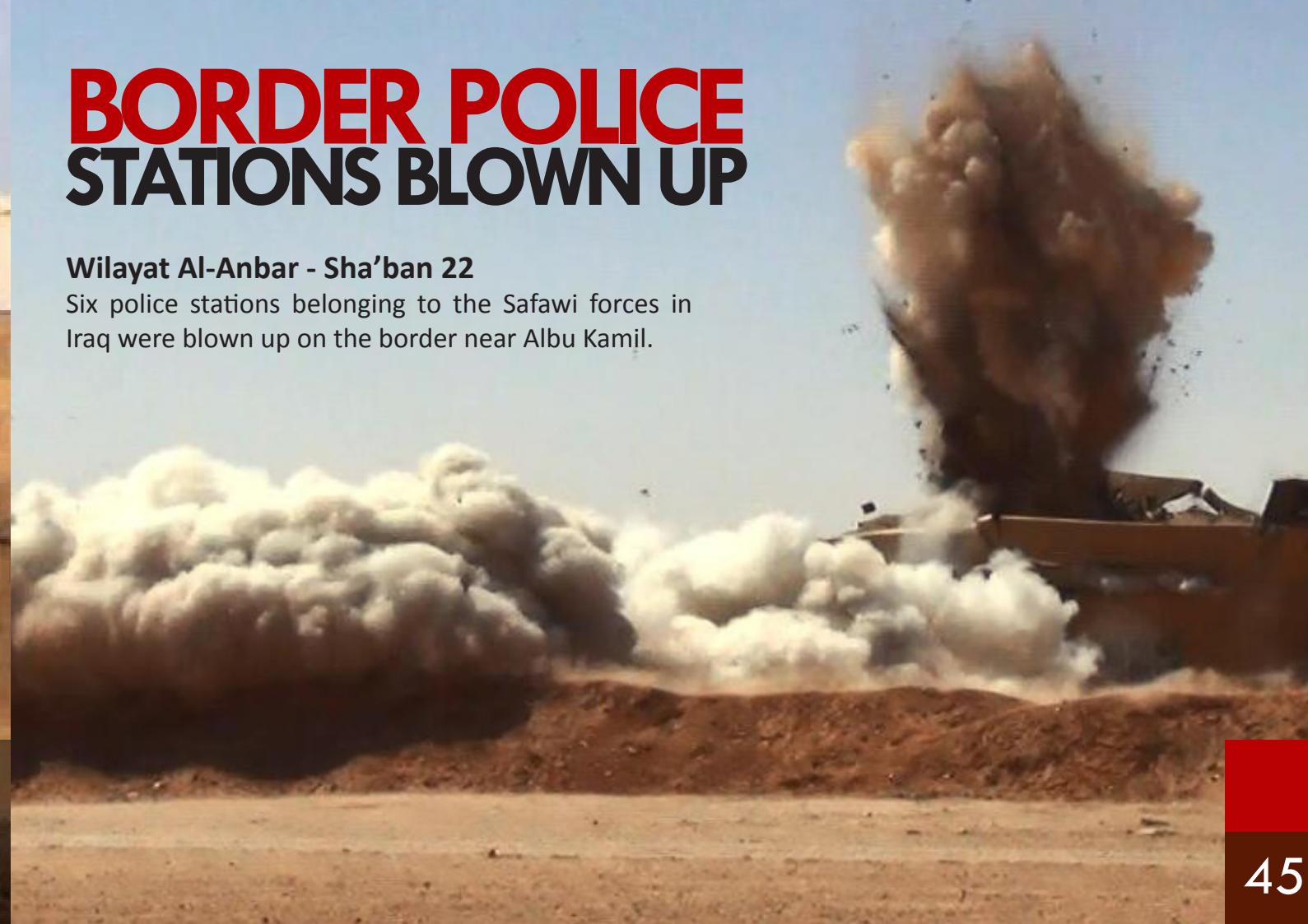
Wilayat Al-Barakah

In response to Nusayri airstrikes on the towns and villages of Wilayat Al-Barakah, the Islamic State launched multiple Grad rockets into Qamishli Air Base.

BORDER POLICE STATIONS BLOWN UP

Wilayat Al-Anbar - Sha'ban 22

Six police stations belonging to the Safawi forces in Iraq were blown up on the border near Albu Kamil.



AL-'ADHIM & HAWIJA LIBERATED

Wilayat Diyala

The Safawi army, with help from the SWAT forces and the "Asa'ib Ahlul-Haqq" militia, retreated from the area of At-Tali'ah in the region of Al-'Adhim after a gun battle with the mujahidin of the Islamic State that lasted for hours and resulted in many of their soldiers being wounded and killed. Al-'Adhim is presently under the control of the Islamic State.

Wilayat Kirkuk - Sha'ban 24

The mujahidin have completely liberated the district of Hawija, less than 50km south of the city of Kirkuk.



Wilayat Al-Anbar

As the campaign of Asadullah Al-Bilawi pushes forward, the mujahidin of the Islamic State continue to liberate more and more territory, consolidate their gains and win the support of the masses. The past two weeks saw the successful liberation of a number of regions including Al-Qaim, 'Anah, Rutbah, and Rawah. **May Allah continue to grant victory to Amirul-Mu'minin Abu Bakr Al-Baghdadi and the lions of the Islamic State.**



MURTADDIN REPENIT IN THE THOUSANDS

As the mujahidin of the Islamic State swept through Iraq claiming one victory after another, it became clear to both friend and foe that this was not just a random sequence of victories.

The same state which, only a few months ago, was on the back foot after a treacherous, coordinated campaign to completely remove it from the Shami theater, was now pushing forward on numerous fronts, smashing one enemy stronghold after another and rapidly expanding its territorial reach.

This was most evident in Iraq as the lions of the Islamic State chased the filthy Safawis out of numerous towns and cities, forcing them to flee all the way to Baghdad in spite of their numbers, and the billions spent on them by the crusaders on weapons and training.

The storm raging through Iraq wasn't the doing of the mujahidin. It was simply the help of Allah, and it proceeded not only to subdue the enemies of Islam, but to also save thousands of murtaddin from the millah of kufr and nifaq.

What follows is an account of the many

instances of repentance by the apostate members of the Iraqi government and its forces that have taken place in recent weeks across the various wilayat in Iraq. May Allah keep them firm upon the truth.

Wilayat Diyala - During the course of the past two weeks, some members of the police and sahwat in the area of Sinsil in Al-Miqdadiyah, and a member of the local government of the tawaghit repented and pledged not to return to the path of kufr.

Wilayat Diyala - An army captain in the area of At-Tahiyah in Al-Miqdadiyah repented and pledged not to return to the path of kufr.

Wilayat Kirkuk - More than 800 members of the army, police and sahwat in the region of Sulayman Bek repented after the liberation of the region.

Wilayat Al-Anbar - 320 members of the army, police and sahwat in the area of Jaziratur-Ramadi repented.

Wilayat Salahuddin - More than 600 members of the army, police and sahwat in the district of Ad-Dawr in South-East Tikrit repented and pledged before the mujahidin never to return to the path of kufr.

Wilayat Salahuddin - More than 200 members of the army, police and sahwat in the district of Biji repented.

Wilayat Salahuddin - Hundreds of members of both the Ministry of Defense and the Ministry of the Interior in the city of Tikrit repented.

“ AND ALLAH TURNS IN FORGIVENESS
TO WHOM HE WILLS;
AND ALLAH IS KNOWING AND WISE ”
[At-Tawbah: 15]



Abu Hurayrah reported that Allah's Messenger (sallallahu 'alayhi wa sallam) said,

"The Hour will not be established until the Romans land at al-A'maq or Dabiq (two places near each other in the northern countryside of Halab).

Then an army from al-Madinah of the best people on the earth at that time will leave for them. When they line up in ranks, the Romans will say, 'Leave us and those who were taken as prisoners from amongst us so we can fight them.'

The Muslims will say, 'Nay, by Allah, we will not abandon our brothers to you.' So they will fight them.

Then one third of them will flee; Allah will never forgive them. One third will be killed; they will be the best martyrs with Allah. And one third will conquer them; they will never be afflicted with fitnah.

Then they will conquer Constantinople. While they are dividing the war booty, having hung their swords on olive trees, Shaytān will shout, 'The [false] Messiah has followed after your families [who were left behind.]' So they will leave [for their families], but Shaytan's claim is false. When they

arrive to Sham he comes out.

Then while they are preparing for battle and filing their ranks, the prayer is called. So 'Isa Ibn Maryam ('alayhis-Salam) will descend and lead them.

When the enemy of Allah sees him, he will melt as salt melts in water. If he were to leave him, he would melt until he perished, but he kills him with his own hand, and then shows them his blood upon his spear."

[Sahih Muslim]

