

# DABIQ

9  
ISSUE

1436 SHA'BAN

THEY PLOT  
AND ALLAH PLOTS



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 Dābiq.

- Abū Mus’ab az-Zarqāwī



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# Foreword

{Hatred has  
already appeared  
from their mouths,  
and what their  
breasts conceal is  
greater}  
[Āl 'Imrān: 118]

As the crusaders continue to reveal their intense hatred and animosity towards Islam through their relentless bombing and drone campaigns on the Islamic State, a new breed of crusader continues shedding light on the extent of their hatred towards the religion of truth. This breed of crusader aims to do nothing more than to anger the Muslims by mocking and ridiculing the best of creation, the Prophet Muhammad Ibn 'Abdillāh (sallallāhu 'alayhi wa sallam), under the pretext of defending the idol of “freedom of speech.”



Geert Wilders - A crusader who mocked the Prophet (sallallāhu 'alayhi wa sallam)

Yet, such brazen attacks on the honor of the Prophet (sallallāhu 'alayhi wa sallam), rather than deterring or disheartening the Muslims, serve as further incitement, spurring them into confronting the forces of kufr with whatever means they have available. Such was the case with Elton Simpson and Nadir Soofi, two brave men who took it upon themselves to remind the enemies of Allah and His Messenger (sallallāhu 'alayhi wa sallam) that as long as they choose to wage war on Islam, they would have no peace and

security, would not be able to walk their own streets without looking over their shoulders, and would not be able to make public appearances without being surrounded by a legion of bodyguards and security personnel.

The two lions of the Khilāfah arrived at the Curtis Culwell Center in Garland, Texas three weeks ago during a convention that featured a competition to draw the Prophet (sallallāhu 'alayhi wa sallam) in an attempt to mock and ridicule him. The two mujāhidīn came armed and ready to wage war, ignited a gun battle with the policemen guarding the center, and attained a noble shahādah in pursuit of vengeance for the honor of our beloved Prophet (sallallāhu 'alayhi wa sallam).

Their determination to support the cause of Allah and punish those who insult the Prophet (sallallāhu 'alayhi wa sallam) should serve as inspiration to those residing in the lands of the crusaders who are still hesitant to perform their duty. Those men who have read the countless āyāt and ahādīth on the virtues of jihād and have made sincere du'ā' to Allah asking Him for shahādah but have yet to act, should consider that Allah will not grant them their du'ā' until they take a step towards this noble duty.

{And if they had intended to go forth, they would have prepared for it [some] preparation. But Allah disliked their being sent, so He kept them back, and they were told, “Remain [behind] with those who remain”} [At-Tawbah: 46].

Many of those who attained shahādah fighting the crusaders in their own lands had first taken steps to make hijrah to the lands of jihād. These preparatory steps were enough to demonstrate their sincerity, so they were granted shahādah without facing the difficulties of hijrah.

As for those who continue to suffer from the disease of being indifferent towards the obligations of hijrah, jihād, and bay’ah, so much so that they see nothing wrong with residing amongst, and paying taxes to, the very crusaders who belittle the Shari’ah on their news and entertainment programs, who arm the secularists and Rawāfid in Muslim lands, who imprison and torture Muslim men and women, and on top of all who burn the Qur’an and mock the Prophet (sallallāhu ‘alayhi wa sallam), then let them prepare their flimsy excuses for the angels of death.

{Indeed, those whom the angels take [in death] while wronging themselves – [the angels] will say, “In what [condition] were you?” They will say, “We were oppressed in the land.” The angels will

say, “Was not the earth of Allah spacious [enough] for you to emigrate therein?” For those, their refuge is Hell – and evil it is as a destination} [An-Nisā’: 97].

The hypocrites will sit back, the true men will step forward, and the kuffār will have no peace and no security.

May Allah accept our two brothers amongst the leaders of the shuhadā’ in Jannah.





ALHAYAT

**NASHEED** VIDEO



**FOR THE SAKE OF ALLAH**

**FISABILILLAH**

**FÜR ALLAHS SACHE**



**GERMANY**  
**DEUTSCHLAND**

**BRITAIN**  
**BRITANNIEN**



**FRANCE**  
**FRANKREICH**

**AUSTRALIA**  
**AUSTRALIEN**



**#HASHTAG**

**#أخبار\_الخلافة**



Faylaq ash-Shām - Allies of the Jawlānī front and puppets of the Arab tawāghīt

## The Allies of al-Qā'idah in Shām: Part II

Over the last months, a number of new Sahwah coalitions were formed that were either allied with or included the Jawlānī front. One of the older coalitions allied with the Jawlānī front against the Islamic State was the Shāmiyyah Front with all its nationalist factions<sup>1</sup>. More recently, another coalition was formed in Idlib and named “Jaysh al-Fath.” Its member factions include the Jawlānī front and Faylaq ash-Shām. Below, you will read an official declaration from Faylaq ash-Shām, one of the major allies of the Jawlānī front against the Islamic State. After reading the declaration, it should be no secret that this faction and its likes work to execute the agenda of the tawāghīt in the region.

The apostates of Faylaq ash-Shām had the following to say in their deviant declaration:

“An Important Statement from Faylaq ash-Shām”

“In the Name of Allah, the Merciful, the Gracious”

“All praise is for Allah, the Lord of the creation; and

<sup>1</sup> To learn about this coalition, see “The Allies of al-Qā'idah in Shām” in issue #8 of Dābiq.

peace and blessings be upon His noble Messenger. {And Allah will surely support those who support Him. Indeed Allah is Powerful, Exalted in Might} [Al-Hajj: 40].”

“Driven by the deeply sincere and brotherly relationship between the Syrian people and revolution and between the Kingdom of Saudi Arabia – both its government and people – and in response to what the Arabic and Islamic obligation dictates to us of standing with the Kingdom of Saudi Arabia, which never delayed for even a day in supporting the affairs of the Arabs and Muslims, and in response to what needed to be done in this critical phase to achieve the Ummah’s interest against the divisive sectarian mission run by the Iranian government and what it represents of danger for the Ummah altogether...”

“Thus, we in Faylaq ash-Shām, announce our total backing, steady support, and standing with the Kingdom of Saudi Arabia with utter determination and strength under the leadership of the Servant of the Noble Haramayn, King Salmān Ibn ‘Abdil-Azīz Āl Sa’ūd, to repel the forces of arrogance,

evil, and corruption that rushed madly to the blessed land of Yemen and dared encroaching upon the soil of the Noble Haramayn in the interest of a foreign, spiteful, divisive, Safawī plan. We announce that this sectarian mission aims at dividing the Ummah, weakening its forces, taking its riches, and occupying the Muslims' sanctuaries in Makkah al-Mukarramah and al-Madīnah al-Munawwarah. This is a matter that we will never allow to happen, whatever the circumstances may be. Thus we have prepared two thousand fighters from the heroes of Faylaq ash-Shām to be under the command of the Servant of the Noble Haramayn, King Salmān Ibn 'Abdil-Azīz Āl Sa'ūd, so that they defend the lands of the Noble Haramayn and defeat the enemies of the Ummah from amongst the tails and arms of Iran in the brotherly land of Yemen. We do this to support the truth and out of loyalty to the one who stood by and supported the struggle of the Syrian people. And we indeed stand up in defense of the Muslims' holy sanctuaries through our humble contribution of two thousand fighters from the best of the sons of Shām. We appeal to the countries from the Organization of Islamic Cooperation (OIC) to rush to stand in the face of this Safawī plan and to strive to stop all those who allowed themselves to transgress against our sanctities and holy sanctuaries. Indeed Iran's insolence and that of its tails will not be deterred except with resolve<sup>2</sup>, and it will not be stopped except by the language of resolve, and this is what we are now doing with all strength and resolve, asking Allah (ta'ālā) for victory and steadfastness."

"{And Our word has already preceded for Our servants, the messengers, [That] indeed, they would be those given victory And [that] indeed, Our soldiers will be those who overcome} [As-Sāffāt: 171-173]."

"And our last call is that all praise belongs to Allah, the Lord of the creation."

"Faylaq ash-Shām"

"25 Rajab 1436 / 14 May 2015"

This ends their statement of deviance.

<sup>2</sup> Editor's Note: This and all subsequent usage of the word is in reference to the "Storm of Resolve" announced by Āl Salūl.

It is important to note that when the apostates (the Tawāghīt and the Rāfidah) fight each other, it is not permissible for the Muslim to support one party of apostates against the other by fighting under the leadership of one party or fighting in its defense. Allah (ta'ālā) said, {Those who believe fight in the cause of Allah, and those who disbelieve fight in the cause of tāghūt. So fight against the allies of Shaytān} [An-Nisā': 76]. So it is not permissible for the Muslim to fight against Āl Salūl under the leadership of the Rāfidī Houthis nor is it permissible to fight against the Rāfidī Houthis under the leadership of Āl Salūl. If he does fight under the leadership of the tāghūt in defense of his kufrī regime, he apostatizes from Islam. Therefore, the Muslim should know that the obligation upon him when the apostates wage war against each other is to declare his bar'ah from both apostate parties and – if he is able – to perform jihād against both of them for Allah's sake.

As to the cause behind this deviant declaration being released, then it is the addiction of these factions to tāghūt aid. Initially, the tawāghīt trap them with supposedly "innocent" and "unconditional" aid before they slide down a slippery slope of concessions ending with blatant apostasy.

And so, will the jihād claimants of the Jawlānī front wage "jihād" against their allies, the shameless slaves of Āl Salūl? Or are there endless excuses prepared for each blatant statement of apostasy made by them? Āl Salūl have now openly occupied parts of Idlib, Halab, and Shām in general through this "legion," Zahrān 'Allūsh, and their brothers from the "Islamic" Front. Worst yet, the factions of "Jaysh al-Fath" are referred to as "Ahlus-Sunnah" and the "truthful mujāhidīn" by al-Jawlānī in his most recent speech!

May Allah expose the hypocritical and apostate allies of "al-Qā'idah" in Shām<sup>3</sup>.

<sup>3</sup> It is hizbiyyah and irjā' that allowed the Syrian "al-Qā'idah" to support these apostate factions against the muhājirīn and ansār. See "The Hizbiyyīn and the Grayzone" on pages 62-66 of issue #7 and "The Irjā' of the Jihād Claimants" on pages 52-56 of issue #8 to read about the deviance of these jihād claimants and how it led them upon this dark path.

# The Virtues of Ribāt For the Cause of Allah

## The Command of Allah to Perform Ribāt

Allah (ta'ālā) said, {O you who have believed, persevere and outlast (your enemy) in patience and perform ribāt and fear Allah that you may be successful} [Āl 'Imrān: 200].

Ibn 'Abbās (radiyallāhu 'anhumā) said, "{O you who have believed, persevere} upon obedience to Allah {outlast in patience} the enemies of Allah {and perform ribāt} for the cause of Allah" [Tafsīr Ibn al-Mundhir].

Abū 'Ubaydah Ibn al-Jarrāh wrote to 'Umar Ibn al-Khattāb (radiyallāhu 'anhumā), mentioning to him a gathering from the Romans and what was feared from them. So 'Umar wrote back to him saying, "As to what follows, indeed whatever befalls a believing slave of hardship, Allah brings relief for him after it. Indeed a hardship will not overwhelm two eases<sup>1</sup>. Allah also says in His book, {O you who have believed, persevere and outlast (your enemy) in patience and perform ribāt and fear Allah that you may be successful}" [Muwatta' Mālik].

<sup>1</sup> He refers to verses 5-6 of Sūrat ash-Sharh.





Al-Hasan al-Basrī (rahimahullāh) said in explanation of the āyah, “He ordered them to be patient upon their religion, and not to abandon it because of hardship, luxury, leisure, or adversity. He ordered them to outlast the kuffār in patience and to perform ribāt against the mushrikīn” [Tafsīr at-Tabarī].

Zayd Ibn Aslam (rahimahullāh) said, “Be patient upon jihād, outlast your enemy in patience, and perform ribāt against your enemy” [Tafsīr at-Tabarī].

Qatādah (rahimahullāh) said, “That means, be patient upon obedience to Allah, outlast in patience the people of deviance, perform ribāt for the cause of Allah, {and fear Allah that you may be successful}” [Tafsīr at-Tabarī].

Muhammad Ibn Ka’b al-Quradhī (rahimahullāh) said, “{And perform ribāt} against My enemy and your enemy until he abandons his religion for your religion” [Tafsīr Ibn al-Mundhir].

The āyah is a command to perform the well-known ribāt for Allah’s cause at the frontier posts, as it was interpreted by ‘Umar and Ibn ‘Abbās from the Sahābah (radiyallāhu ‘anhum) and by al-Hasan al-Basrī, Qatādah, Zayd Ibn Aslam, and Muhammad Ibn Ka’b from the Tābi’īn (rahimahumullāh).

As for the hadith reported by Muslim from Abū Hurayrah (radiyallāhu ‘anh) in which Rasūlullāh (sallallāhu ‘alayhi wa sallam) said, “Shall I not tell you that by which Allah erases your misdeeds and raises your ranks? Completing wudū’ despite hardships (cold weather and minor wounds), taking many steps towards the masājid (for prayer), and waiting for the next prayer after the prayer ends. Indeed, this (waiting) is ribāt,” then the hadith is similar to those ahādīth describing jihād to be exerting oneself in obedience to Allah, hijrah to be abandoning what Allah dislikes, and Islam to be good words and feeding the poor<sup>2</sup>. It doesn’t limit the meaning of ribāt to waiting for prayer nor does its wording indicate that it’s a commentary on the āyah. For this reason, at-Tabarī (rahimahullāh)

said after quoting the hadith from Abū Hurayrah in his tafsīr, “His statement {and perform ribāt} means ‘perform ribāt for Allah’s cause against your enemies and your religion’s enemies from amongst the people of shirk.’ I consider the linguistic root of ribāt to be binding (irtibāt) the horses in preparation for the enemy just as their enemy binds their horses in preparation for them. The word was then used for every person stationed at the frontier posts defending those behind him – throughout the area between him and them – those whom the enemy desires to harm with evil, whether the enemy has horses he has bounded or is on foot without a riding animal for himself. The reason we said that the meaning of {and perform ribāt} is ‘perform ribāt against your enemies and your religion’s enemies’ is because this is the well-known meaning of the meanings of ribāt. Speech should be understood according to the people’s prevalent and well-known usages from amongst its meanings before resorting to the lesser-known meanings until a proof comes with something contrary requiring interpretation of the speech according to a lesser-known meaning. This proof obligating submission would be a verse from the Qur’ān, a narration from the Messenger (sallallāhu ‘alayhi wa sallam), or ijma’ (consensus) from the people of tafsīr.”

Ibn Qutaybah (rahimahullāh) also said, “{And perform ribāt} for Allah’s cause. And the linguistic basis of murābatah (ribāt) is a bond: That these people bind their horses and that those ones bind their horses at the frontier post. Each prepares for his counterpart. So the presence at the frontier posts was named ribāt” [Gharīb al-Qur’ān].

Many people also don’t realize the difference between ribāt (defending the frontier posts) and hirāsah (guard duty). One might be on ribāt but not on hirāsah, like the murābit at the frontier post sleeping, eating, exercising, talking, reading, or praying before or after his shift for hirāsah. He might be a murābit at the frontier post cooking and cleaning for the other murābitīn, waiting and prepared to defend the front against any attempt by the kuffār to advance, but never having a hirāsah shift due to being needed in another service while

<sup>2</sup> See the Hikmah section of this issue.

on ribāt, as determined by his leaders. He is a murābit even if his turn for hirāsah hasn't come yet, won't come for a very long time, or never comes at all, as long as he is sincerely committed to it if it comes. He is a murābit even if the frontier post he defends is quiet, although the reward for defending a dangerous front is greater. And hirāsah is a loftier level of jihād granted to him by Allah (ta'ālā) while he performs his ribāt and it becomes obligatory on him if his leaders order him with it. Rasūlullāh (sallallāhu 'alayhi wa sallam) said, "Two eyes will never be touched by Hellfire: an eye that wept out of fear of Allah, and an eye that stayed up guarding for Allah's cause" [Hasan: Reported by at-Tirmidhī from Ibn 'Abbās]. What an honor it is to exhaust one's eyes while guarding the Muslims!



### **The Virtue of a Single Day of Ribāt**

Allah's Messenger (sallallāhu 'alayhi wa sallam) said, "A day of ribāt for Allah's cause is better than the world and everything it contains. A place in Jannah as small as the whip of one of you is better than the world and everything it contains" [Reported by al-Bukhārī and Muslim from Sahl Ibn Sa'd].

Allah's Messenger (sallallāhu 'alayhi wa sallam) said, "Ribāt for a day and night is better than fasting and performing night-prayer for a month. And if he dies during ribāt, he will go on receiving his reward for his deeds perpetually, he will receive his provision, and he will be saved from the tribulation (of the grave)" [Reported by Muslim from Salmān].

Allah's Messenger (sallallāhu 'alayhi wa sallam) said, "A day of ribāt for Allah's cause is better than a thousand days spent elsewhere" [Hasan: Reported by at-Tirmidhī and an-Nasā'ī from 'Uthmān Ibn 'Affān].

Abū Hurayrah (radiyallāhu 'anhu) said, "A day of ribāt for Allah's cause is more beloved to me than to be (in prayer) on Laylatul-Qadr in one of the two masājid: al-Masjid al-Harām and the masjid of Rasūlullāh (sallallāhu 'alayhi wa sallam)" [Sunan Sa'īd Ibn Mansūr].

What helps one understand the great reward in ribāt is to contemplate that the worshippers of Allah – including the scholars – would not be able to perform their acts of worship if not for the murābitīn defending the frontier posts. If the murābitīn abandoned their positions, leaving them defenseless, all Muslim cities, towns, and villages would be under the threat of being attacked and ransacked. Accordingly, scholars have said that the murābit achieves reward for all Muslims worshipping Allah behind him, as his ribāt enabled them to focus on their worship of Allah similar to how a Muslim who cares for a mujāhid's family during his absence achieves reward for the mujāhid's jihād. Rasūlullāh (sallallāhu 'alayhi wa sallam) said, "Whoever takes good care of the family of a fighter fighting for Allah's cause during

his absence has fought in battle” [Reported by al-Bukhārī and Muslim from Zayd Ibn Khālid].

### **The Salaf and Forty Days of Ribāt**

A man from the Ansār came to ‘Umar Ibn al-Khattāb (radiyallāhu ‘anh). ‘Umar asked him, “Where have you been?” He replied, “On ribāt.” He asked, “How many days of ribāt did you perform?” He answered, “Thirty days.” He told him, “Why did you not complete it by performing forty?” [Musannaf ‘Abdir-Razzāq].

A son of Ibn ‘Umar (radiyallāhu ‘anhuma) performed ribāt for thirty nights and then returned. So Ibn ‘Umar told him, “I insist that you go back and perform ribāt for ten more nights until you complete the forty!” [Musannaf Ibn Abī Shaybah].

Abū Hurayrah (radiyallāhu ‘anhu) said, “Complete ribāt is forty days” [Musannaf Ibn Abī Shaybah].

Because of these āthār and others, when Imām Ahmad was asked, “Is there a (preferred) length of time for ribāt?” He answered, “Forty days.” Ishāq Ibn Rāhawayh commented, “It is as he said” [Mas’al al-Imām Ahmad wa Ishāq Ibn Rāhawayh]. These āthār indicate that when one performs ribāt it is best (not obligatory) that he does so for at least forty days or even more before returning for rest. This is ribāt upon the methodology of the Salaf.

### **The Virtue of Dying While on Ribāt**

Allah’s Messenger (sallallāhu ‘alayhi wa sallam) said, “The deeds of every dead person come to a halt with his death except the one who is a murābit for Allah’s cause. His deeds will be made to go on increasing for him until the Day of Resurrection. And he will be secured from the trial of the grave” [Sahīh: Reported by Abū Dāwūd and at-Tirmidhī from Fadālah Ibn ‘Ubayd].

The prophetic hadīth reported by Muslim from Salmān al-Fārisī (radiyallāhu ‘anh) was mentioned earlier: “If he (the murābit) dies during ribāt,

he will go on receiving his reward for his deeds perpetually, he will receive his provision, and he will be saved from the tribulation (of the grave).”

This death is of the noblest deaths and this reward is guaranteed for the murābit who passes away during ribāt even if his death is due to disease, elderliness, or some accident. How much more noble is his death when it is shahādah caused by the airstrikes of the crusaders and their apostate allies?

The reward of one’s deed growing after death was mentioned in another hadīth. “If the son of Ādam dies, his deeds stop except for three: an ongoing charity, knowledge being benefitted from, and a righteous son who supplicates for him” [Reported by Muslim from Abū Hurayrah]. The reward for this charity, knowledge, or son continues as long as the charity exists, the knowledge is benefitted from, and the son supplicates for his father, as implied by this hadīth and as made explicit by others, whereas the reward for dying while on ribāt continues to grow independent of any other condition, and this is only for the murābit! This reward is not mentioned for the battleground shahīd but for the murābit who might have died during his ribāt due to old age and while sleeping for rest! So how noble of a death is this? And how much of an encouragement is this for one to supplicate for the noblest death – shahādah – while on ribāt!

### **Ribāt and the Best Jihād**

Ibn ‘Abbās (radiyallāhu ‘anhumā) said that Allah’s Messenger (sallallāhu ‘alayhi wa sallam) said, “The first of this affair is prophethood and mercy. Then will come khilāfah and mercy. Then will come kingship and mercy. Then they will bite each other over the Dunyā like the donkeys do. Therefore, adhere to jihād. And indeed the best jihād of yours (then) is ribāt. And indeed the best ribāt of yours (then) is in ‘Asqalān” [Reported by at-Tabarānī with a hasan isnād]. ‘Asqalān is a city in Palestine.

Similar narrations were reported with differences in wording (as well as additions and omissions)



both as words of the Prophet (sallallāhu ‘alayhi wa sallam) and as words of some of the Sahābah (radiyallāhu ‘anhum) [See: Ibn Abī Shaybah, Ibn Hibbān, and al-Hākim]. And Allah knows best. The other narrations indicate that ribāt becomes the best jihād after the era of the merciful Muslim kings from amongst the khulafā’, during the reign of the tyrannical Muslim kings. Their reign was prior to the apostate tawāghit’s era, whose era is ended – inshā’allāh – with the revival of the Khilāfah. And Allah knows best.

Imām Ahmad (rahimahullāh) said, “In my opinion, nothing is equal in reward to jihād and ribāt. Ribāt defends the Muslims and their families. It is strength for the people of the frontier posts and the people of battle. Therefore, ribāt is the root and branch of jihād. Jihād is better than it because of its hardship and fatigue. ... The best ribāt is the fiercest.” [Al-Mughnī].

Accordingly, if there were no need for more murābitīn (which may only be determined by

the Imām), one did not prefer battle over ribāt because of his impatience or self-assumption, and one performed ribāt in general and returned to it after battle, then fighting in battle would be better because of what it contains of dangers and hardships. Otherwise, one should know that fighting in battle to avoid ribāt is improper for the true mujāhid to merely consider. It can reach the level of major sin if it entails turning away from necessary ribāt or disobeying the orders of leaders. How much more so is such thought dangerous when all the frontier posts are the priority for the crusaders and apostates in their attempts and plans to advance on the lands of the Khilāfah?

### **Allah’s Guidance and Blessing For the Murābitīn**

Sufyān Ibn ‘Uyaynah (rahimahullāh) said, “When you see the people differ, I advise you to refer to the mujāhidīn and the people of the frontier posts, for Allah says, {And those who have waged jihād for Us – We will surely guide them to Our ways}

[Al-‘Ankabūt: 69] [Tafsīr Ibn Abī Hātim; Tafsīr al-Qurtubī].

Shaykhul-Islām Ibn Taymiyyah and Ibnul-Qayyim (rahimahumallāh) also credit this statement of wisdom to al-Awzā’ī, Ibnul-Mubārak, and Imām Ahmad, and others (rahimahumullāh) [Majmū’ al-Fatawā; Madārij as-Sālikīn].

After quoting Ibnul-Mubārak and Imām Ahmad on this, Shaykhul-Islām Ibn Taymiyyah said, “In general, living on the frontiers, performing ribāt, and concerning oneself with ribāt is a great matter. The frontier posts were inhabited with the best Muslims in knowledge and deeds. They were the best lands in establishing the rites of Islam, the realities of Īmān, and the commanding of the good and forbidding of the evil. Everyone who wanted to dedicate himself to the worship of Allah, devote himself to Him, and achieve the best zuhd, worship, and awareness, then the scholars would direct him towards the frontier posts” [Jāmi’ al-Masā’il].

Al-Mundhirī (rahimahullāh) titled a chapter in his book “At-Targhib wat-Tarhib” with “Encouraging the Fighter and Murābit to Increase Their Righteous Deeds including Fasting, Prayer, Dhikr, and so Forth” He then mentioned the hadīth reported by al-Bukhārī and Muslim from Abū Sa’īd al-Khudrī (radiyallāhu ‘anh) in which the Messenger (sallallāhu ‘alayhi wa sallam) said, “Whoever fasts a day while fisabilillāh (performing jihād), then Allah will distance his face seventy years from Hellfire.” He then mentioned numerous other ahādīth indicating that worship performed while on jihād is multiplied in rewards. He then said, “What is apparent is that the murābit is also fisabilillāh. Therefore his righteous deeds are also multiplied in blessing just as the mujāhid’s deeds are multiplied.” The opportunity for good deeds while on ribāt is greater than that during battle, as the murābit can pray, fast, read, teach, etc., with ease, whereas the fighter is often busied by the fierceness of battle, which in some cases can force him to even break the mandatory fast and delay the obligatory prayer.

The above-mentioned āyah (Al-‘Ankabūt: 69) shows that seeking knowledge while on ribāt will be blessed by Allah’s guidance for the slave. A murābit can memorize the Qur’ān, study its tafsīr, memorize hadīth, and study its meaning. He can study tawhīd, īmān, adab, zuhd, fiqh, sīrah... And when he supplicates Allah to be enabled to practice what he has learned, he will find his du’ā answered and the anticipated guidance granted. His ribāt – inshā’allāh – will keep the knowledge firm in his heart and its effect ongoing on his tongue and limbs. Likewise, various ahādīth show that his ribāt will also multiply the blessings in other acts of worship he performs while at the frontier posts.

### **Ribāt and the Path to Shahādah**

Since the revival of jihād more than thirty years ago, mujāhid leaders have stated that jihād – on the personal level – consists of strides on a roadmap towards shahādah. One first performs hijrah to the lands of jihād (now, dārul-Islām), then gives bay’ah, pledging what it entails of obedience (sam’ and tā’ah) to the amīr (now, the Khalīfah) and commitment to the jamā’ah (now, the Khilāfah), then trains (i’dād) for the purpose of jihād, then patiently spends months of ribāt, serves countless hours of guard duty (hirāsah), then fights (qitāl) in battles and kills (qatl) whom he can from amongst the kāfir enemy, and finally achieves shahādah. This map is based on texts from the Qur’ān and Sunnah<sup>3</sup> linking these deeds to each other, the experience gained by living jihād on a day to day basis, and the observation of the shuhadā’ and their caravans. Of course, there are always exceptions, such as the muhājir who achieves shahādah during his training camp or the murābit who achieves it on his first day of ribāt. But this is the roadmap every mujāhid should grasp so as to maximize the fruits of his jihād. Otherwise, how can one expect to be patient on the fearsome battlefield while not enduring the hardships of ribāt?

May Allah (ta’ālā) grant every Muslim the blessing of ribāt at the Khilāfah frontier posts and the patience needed to keep him firm until he meets Him.

<sup>3</sup> See, for example, pages 30-31 of issue #1 and pages 18-19 of issue #2.



## CONSPIRACY THEORY SHIRK

{Indeed, Our word to a thing when We intend it is but that We say to it, “Be,” and it is} [An-Nahl: 40]. {Originator of the heavens and the earth. When He decrees a matter, He only says to it, “Be,” and it is} [Al-Baqarah: 117]. {And it is He who created the heavens and earth in truth. And the day He says, “Be,” and it is, His word is the truth. And His is the dominion on the Day the Horn is blown. He is Knower of the unseen and the witnessed; and He is the Wise, the Acquainted} [Al-An’ām: 73]. {His command is only when He intends a thing that He says to it, “Be,” and it is} [Yāsīn: 82].

{And with Him are the keys of the unseen; none knows them except Him. And He knows what is on the land and in the sea. Not a leaf falls but that He knows it. And no grain is there within the

darknesses of the earth and no moist or dry thing but that it is written in a clear record} [Al-An’ām: 59]. {Say, “I hold not for myself [the power of] benefit or harm, except what Allah has willed. And if I knew the unseen, I could have acquired much wealth, and no harm would have touched me”} [Al-A’rāf: 188]. {Say, “None in the heavens and earth knows the unseen except Allah”} [An-Naml: 65]. {The Knower of the unseen. Not absent from Him is an atom’s weight within the heavens or within the earth or [what is] smaller than that or greater, except that it is in a clear register} [Saba’: 3]. {Or have they knowledge of the unseen, so they write it down? Or do they intend a plot? But those who disbelieve – they are the object of a plot} [At-Tūr: 41-42].

{Say, “I do not tell you that I have the treasures of

Allah or that I know the unseen, nor do I tell you that I am an angel. I only follow what is revealed to me”} [Al-An’ām: 50]. {Say, “If you possessed the depositories of the mercy of my Lord, then you would withhold out of fear of spending.” And ever has man been stingy} [Al-Isrā’: 100]. {Or have they the treasures of your Lord? Or are they the controllers [of them]?} [At-Tūr: 37].

Absolute power, knowledge, and ownership are attributes unique to Allah (ta’ālā). This has always been the faith of Muslims since the father of mankind – Ādam (‘alayhis-salām) – treaded the Earth and will continue to be so until the last believer passes away shortly before the Hour. Only Allāh (ta’ālā) knows the minutest details of everything, controls all events, and possesses every atomic particle. Even the pagans of the Jāhiliyyah in the Arabian Peninsula did not doubt that Allah alone possessed absolute power, knowledge, and ownership, but they committed shirk in many ways including attributing partial knowledge of the unseen to soothsayers, assigning shares of their crops and livestock to idols, and claiming their idols held some influence to intercede for them. As for claiming their idols, soothsayers, and kings had absolute or near-absolute power, knowledge,

and ownership, then this was too much for even the corrupted fitrah of the jāhiliyyīn to tolerate.

Sadly, this shirkī attitude (both minor and major) entered the hearts and minds of many supposedly “Islamic” leaders, scholars, and callers – in imitation of the Arab nationalists before them – as they began to describe the enemies of Islam with attributes bordering rubūbiyyah (Allah’s lordship). To them, the kuffār had the near-absolute knowledge, power, and ownership to plot and execute any grand conspiracy of their desire. It is almost as if they attribute to them the ability to create with the word “be”! Their evil became most apparent in issues related to jihād. If one desired to perform jihād, these leaders would warn that jihād now was a conspiracy to kill off the sincere Muslim youth and thereby leave the Muslims’ lands to the secularists. If one wanted to join a jihād jamā’ah, they would warn that it was the creation of the kuffār so as to aid in achieving kāfir interests. If jihād operations – like those of September 11<sup>th</sup> – were carried out against the kuffār, they would claim these operations were conspiracies by the kuffār to justify their aggression against Muslims. If a mujāhid leader achieved shahādah, they would say that the kuffār used him up and needed



The blessed raid on the Twin Towers in New York



| The apostate former head of the Syrian National Council

to dispose of him just in case he decided to come out and expose the “conspiracy” of which he was supposedly a part. If the mujāhidīn liberated territory occupied by the kuffār, they would say that the kuffār allowed them to do so because kāfir interests necessitated a prolonged war. If the mujāhidīn announced an Islamic state, they would say that the kuffār facilitated such so as to justify their continued interference in Muslim affairs. And so, according to these theorists, almost all the events of the world were somehow linked back to the kuffār, their intelligence agencies, research, technology, and coconspirators!

Conspiracy theories have thereby become an excuse to abandon jihād, to have great awe for the kuffār, to forsake the obligation of bay’ah, and to pursue the Dunyā, all in the name of political “awareness.”

One of the worst aspects of these theories is that they require no evidence, just foolish “deductions.” And worse yet, many of these conspiracy claimants are themselves involved in real kāfir conspiracies! You see the Iraqī Sahwah fighting alongside the Iraqī army – openly backed by Iran – while claiming that the mujāhidīn are agents of Iran! You see Sahwah factions openly handing over territory to the Nusayrī regime, while claiming the mujāhidīn cooperate with the Nusayrī regime! You see the different Sawhah factions openly and publically meeting with Qatar, Turkey, Āl Salūl, and the Americans and discussing their plans for cooperation against the Islamic State, while claiming that the muhājirīn and ansār are allies and agents of foreign states! You see the Syrian National Coalition considering

meetings in Geneva with the Nusayrī regime, while claiming that the Islamic State strives to serve regime interests!

No evidence is required to deduce a conspiracy, just desire and foolishness. As for when the cooperation with the kuffār against Muslims is clearly public, it suddenly becomes “maslahah” (the greater “good”). It is a “maslahah” to cooperate with the Americans against the Islamic State, not a conspiracy of kufr and treachery! It is a “maslahah” to cooperate with those factions backed by the tawāghīt and crusaders against the Islamic State, not deviance nor apostasy! It is a “maslahah” to advance under the cover of crusader and apostate planes against the Islamic State, not a gate to the deepest levels of Hellfire! It is a “maslahah” to use the words “civil law,” “civil state,” and “self-determination,” not submission to the demands of one’s crusader and apostate backers!

The extreme belief in conspiracy theories varies between minor and major shirk depending on the degree of power, knowledge, and ownership attributed by its believer to the kuffār.

If one were to reinterpret the history of the Muslims in accordance to the conspiracy theories of these theorists, he would come out with grave deviance. One only has to ask these theorists, were the Muslims able to establish a state and expand it only with consent from the Roman and Persian empires? Were the Muslims agents of the Romans or Persians during their wars against these two rival empires? Were the Persians faking their war against the Romans while secretly being their allies? Were the Muslims faking their battles against one of the two rival empires? Were the false prophets and



anti-zakāh leaders secretly non-Arabs belonging to a foreign race? The answer to all these questions is undoubtedly no. Has the world changed so much for these grand conspiracies to develop and overpower the world? The answer is no. {But you will never find in the sunnah of Allah any change, and you will never find in the sunnah of Allah any alteration} [Fātir: 43].

And to these conspiracy theorists one asks, how are the following verses to be understood in light of these grand conspiracy theories?

{They will not fight you all except within fortified cities or from behind walls. Their violence among themselves is severe. You think they are together, but their hearts are diverse. That is because they are a people who do not reason} [Al-Hashr: 14]. This verse explains that the kuffār may appear united whereas their hearts are actually full of animosity and enmity for each other. And this hatred sometimes manifests itself in their deeds. How can extremely grand conspiracies be executed if its members are so divided?

{The Jews say, “The Christians have nothing true to stand on,” and the Christians say, “The Jews have nothing to stand on,” although they both recite the Scripture. Thus, those who do not know [i.e. the mushrikīn] speak the same as their words...} [Al-Baqarah: 113]. This verse explains that the animosity and enmity between the followers of the different kufri religions is manifest in their words.

{Have you not considered those who practice hypocrisy, saying to their brothers who have disbelieved among the People of the Scripture, “If you are expelled, we will surely leave with you, and we will not obey, in regard to you, anyone – ever; and if you are fought, we will surely aid you.” But Allah testifies that they are liars. If they are expelled, they will not leave with them, and if they are fought, they will not aid them. And if they should aid them, they will surely turn their backs; then they will not be aided} [Al-Hashr: 11-12]. This verse explains that the hypocritical allies of the kuffār are too unreliable to execute the orders

of the kuffār. So how are their grand conspiracies supposedly kept intact for decades and centuries? {And from those who say, “We are Christians” We took their covenant; but they forgot a portion of that of which they were reminded. So We caused among them animosity and hatred until the Day of Resurrection. And Allah is going to inform them about what they used to do} [Al-Mā'idah: 14]. This verse explains the great partisan hatred the various Christian parties have for each other.

{And that which has been revealed to you from your Lord will surely increase many of them [the Jews] in transgression and disbelief. And We have cast among them animosity and hatred until the Day of Resurrection. Every time they kindled the fire of war, Allah extinguished it} [Al-Mā'idah: 64]. This explains the great partisan hatred the various Jewish parties have for each other.

{And those who were given the Scripture did not differ except after knowledge had come to them – out of animosity between themselves} [Āl 'Imrān: 19]. {And they did not become divided until after knowledge had come to them – out of animosity between themselves} [Ash-Shūrā: 14]. These two verses explain the division and differing of the Jews and Christians and the animosity present between the two religions and their sects.

{[Mention] when Allah said, “O 'Īsā, indeed I will take you and raise you to Myself and purify you from those who disbelieve and make those who follow you superior to those who disbelieve until the Day of Resurrection...”} [Āl 'Imrān: 55]. Ibn Zayd (rahimahullāh) said in explanation of this verse, “There is not a land with a person from the Christians inhabiting it, whether in the East or West, except that he is above the Jews. The Jews are humiliated in all the lands” [Tafsīr at-Tabarī]. And this is despite the kufr of the Christians. But because the kāfir Christians did not curse Prophet 'Īsā (‘alayhis-salām) nor accuse his virtuous mother of sin, they were made to humiliate the Jews who cursed 'Īsā and slandered Maryam.

{They [the Jews] have been put under humiliation wherever they are overtaken, except for a covenant

from Allah and a rope from the Muslims. And they have drawn upon themselves anger from Allah and have been put under destitution} [Āl ‘Imrān: 112]. Al-Hasan (rahimahullāh) said in explanation of this verse, “This Ummah overtook the Jews while the Majūs would collect jizyah from the Jews” [Tafsīr at-Tabarī]. This verse explains that the accursed Jews are always in humiliation and overpowered. The Jewish state itself was established for the Jews primarily by the British crusaders. And it was through Jewish-Crusader relationships and the self-degradation of the Arab apostates that the Jews gained mastery over the Arab tawāghīt.

Therefore, after this discussion, the following should be understood when examining history and current events.

1) The knowledge, power, and ownership of the kuffār are weak and limited. They do not see all, hear all, know all, control all, and own all, as some individuals try to portray them. Whoever believes that has fallen into shirk.

2) The only ancient conspiracy mentioned in the Qur’ān is that of the accursed Iblīs. Allah (ta’ālā) said about his plot, {Indeed, the plot of Shaytān has ever been weak} [An-Nisā’: 76]. Accordingly, the plots of Shaytān’s allies are even weaker. Rather, they are the object of Allah’s plot against them.

3) The kuffār are divided, hold animosity and enmity towards each other, carry out violence against each other, humiliate and degrade each other, yet they unite against the Muslims, their common enemy. {O you who have believed, do not take the Jews and the Christians as allies. They are [in fact] allies of one another} [Al-Mā’idah: 51]. {And those who disbelieved are allies of one another} [Al-Anfāl: 73]. But the kuffār’s unity is fragile and superficial. They often divide after unity and betray each other.

4) The kuffār undoubtedly do plot out conspiracies, but these plots are weak due to the fragile relationships the kuffār have with each other, the unreliability and cowardice of their hypocritical

allies and agents, the kuffār’s fear of the Muslims more than their own fear of Allah, and the kuffār’s fear of death and love of the Dunyā.

5) Their real conspiracies always have material evidence and are not based on unsupported deductions—{guessing at the unseen} [Al-Kahf: 22]. {And they have thereof no knowledge. They follow not except assumption, and indeed, assumption avails not against the truth at all} [An-Najm: 28]. A common enemy and mutual interests does not necessitate that the mujāhidīn are agents of one of the two kāfir camps (especially when the mujāhidīn fight both camps and are fought by both camps). The mujāhidīn against the communist Russians were not agents of the crusader Americans, just as the Muslims’ war against the Persian Empire did not necessitate that the Muslims were agents of the Romans! Also, when one reflects on modern history, the different apostates waging nationalist wars always had open relationships with their kāfir allies. The real conspiracies were not secrets hidden from mankind. The Iraqi Sahwah openly met with Bush, the Iraqi regime, and Rāfidī leaders. The “Islamic” Sahwah factions of Iraq would openly fight alongside the tribal Sahwah against the Islamic State and would have public political representation under the shade of regional tawāghīt. The Syrian Sahwah openly meets in Qatar, Turkey, and “Saudi” Arabia. The Americans openly discuss their backing of the Syrian Sahwah and the support granted to its “Islamic” factions by American allies – Qatar, Turkey, and Āl Salūl. And long ago, the agents of the “Arab Revolt” would openly meet in Europe, Egypt, the Arabian Peninsula, Shām, and Iraq with different crusader officials from amongst the British.

6) Grand conspiracies consist of so many factors only controllable by Allah (ta’ālā). An example of such a grand conspiracy theory is that of September 11<sup>th</sup> being carried out by the Americans themselves. How many members of the crusader government would have to be under permanent watch to prevent news of the operation getting out before its execution? How many involved mouths would have to be silenced all over the world to keep such a conspiracy from not being exposed after

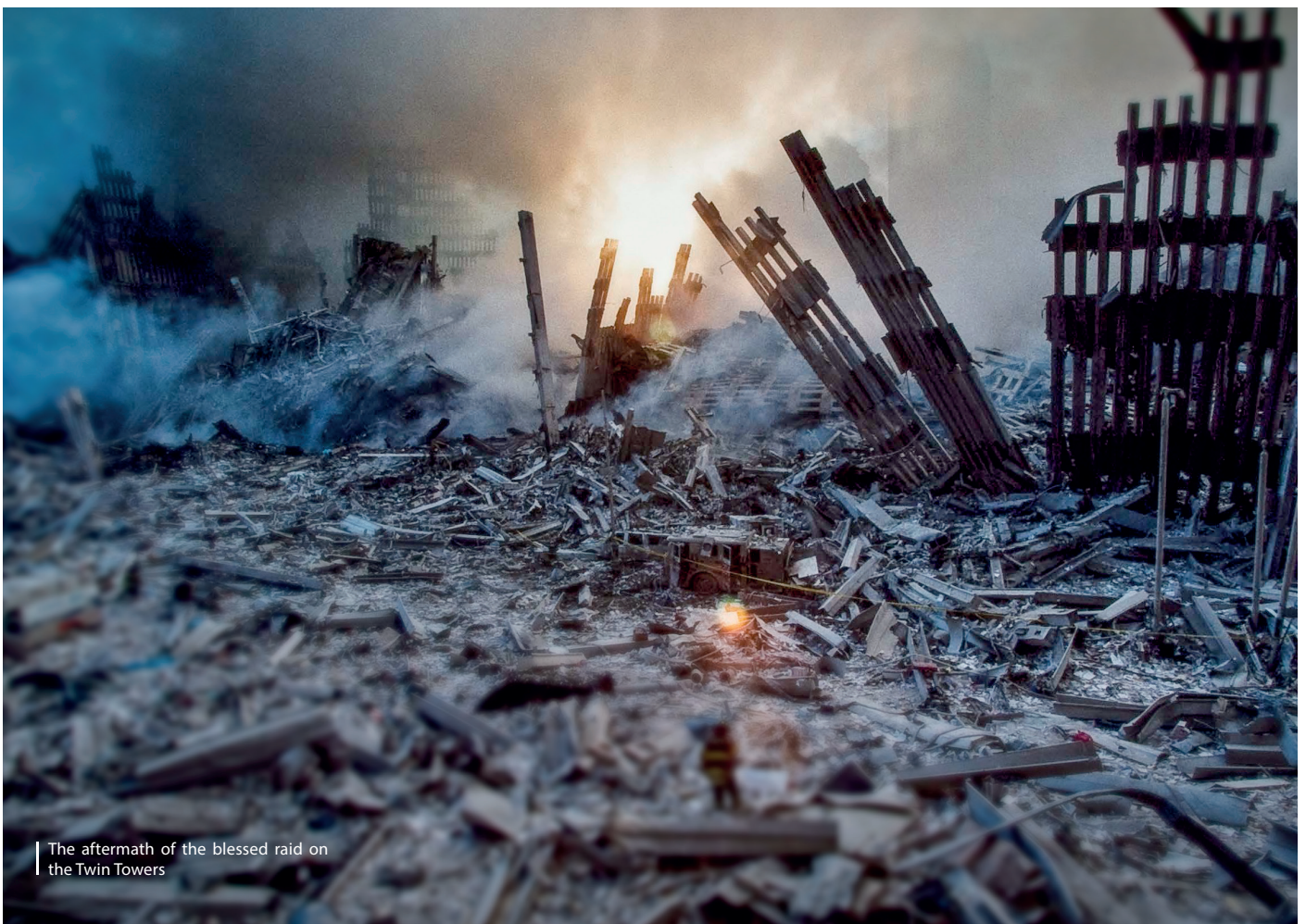
the fact? How many other matters would have to be guaranteed to preserve the conspiracy? Such an exaggerated outlook to the event only comes at the price of tawhīd. Does America have control over so many factors? The attack was against America itself, and according to the conspiracy theorists, it was executed by the Americans! How many American officials would have felt themselves to be committing “treason” by knowing of the “conspiracy” and remaining silent? The reality can only be the obvious one – the definite truth – and that is that the mujāhidīn under the leadership of Shaykh Usāmah (rahimahullāh) carried out the blessed attack and thereby humiliated America in a manner it never experienced before.

7) The purpose of conspiracy theories is to exaggerate the power of the kuffār and thereby the Muslims become paralyzed by analysis of current events and eventually fear the kuffār more than they fear Allah (ta’ālā). It is a method to ruin a Muslim’s tawakkul (reliance) upon his Lord. Over

time, he will find himself being encompassed by the following verses: {Give tidings to the hypocrites that there is for them a painful punishment – those who take disbelievers as allies instead of the believers. Do they seek with them might? But indeed, might belongs to Allah entirely} [An-Nisā’: 138-139].

In light of this, one should realize the difference between the various rival parties of the kuffār forming real alliances – like the Crusader-Safawī-Nusayrī coalition – to wage war against the Islamic State and thereby achieve their mutual kāfir interests, and between believing that the Christians, Rāfidah, Jews, and apostates are all covert members of the same secret society, underground political party, or grandiose conspiracy theory, all of them adoring each other and faking their hostilities.

May Allah expose the real conspiracies of the kuffār and erase the shirkī conspiracy theories from the hearts.



The aftermath of the blessed raid on the Twin Towers



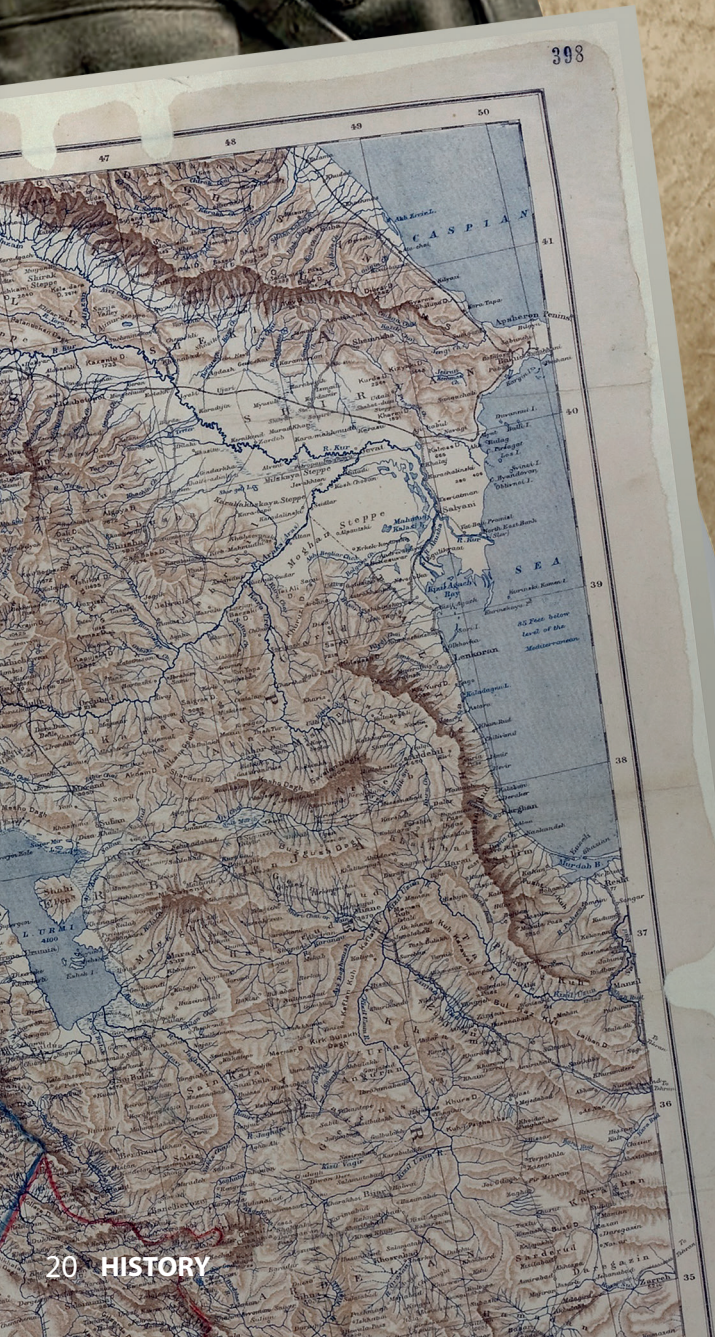
FROM THE PAGES OF HISTORY:

# The Flags of Jāhiliyyah

As a number of military factions in the lands of the so-called “Arab Spring” raise banners of a jāhili origin, and because a number of jihād claimants have permitted and justified the raising of these banners in their supposed territories, even supporting the carriers of these banners from amongst the apostate Sahwah<sup>1</sup> against the Islamic State, it becomes important to enlighten the Muslim Ummah about the history behind these banners.

The historical origin of the “Arab Spring” banners – rather most of the flags raised by the various apostate Arab regimes – is a flag designed by the British crusader Mark Sykes. Yes, Mark Sykes of the Sykes-Picot Agreement, which divided the Muslims’ lands into nationalist states, the same crusader who also promoted the infamous Balfour Declaration behind the establishment of the Jewish state.

<sup>1</sup> See pages 7-11 of issue #8 to read about the nationalist allies of the new al-Qā'idah in Shām and see samples of their various banners.



Black was chosen to represent the ‘Abbāsī state, white to represent the Umawī state, green to represent the ‘Ubaydī (“Fātimī”) state, and red to represent the late “Sharīf”<sup>2</sup> leadership of Hijāz. In this symbolism, he mixed between Islamic khulafā’, apostate Ismā’īliyyah, and apostate agents. He needed to give his Arab followers something symbolic, historical, material, and uniquely “Arabian” for them to rally around. This jāhilī banner became the flag of the so-called “Arab Revolt” he engineered. The flag was initially manufactured in Egypt by the British Military to be raised by their allies.

Sykes’s allies from amongst the Arab nationalists used a line of poetry written by Safī ad-Dīn al-Hillī – who died in 750AH – to endorse these jāhilī symbols. Al-Hillī said, “Our deeds are white, our battles are black, our fields are green, and our swords are red.” No doubt, his line of poetry was written hundreds of years before the “Arab Revolt.”

Sykes, together with his peers and leaders, devised a plan to further divide the broken Muslims’ lands into nationalist states. The Muslims’ lands had been polluted by pagan domes (for grave worship) and plagued by manmade laws at the hands of Ottoman rulers, especially in the last two centuries before the eventual collapse of Ottoman reign. This fragile condition coupled with the policy of turkification – which promoted Turkish nationalism and degraded the Arabic language – aided Sykes and his allies in promoting the “Arab Revolt.”

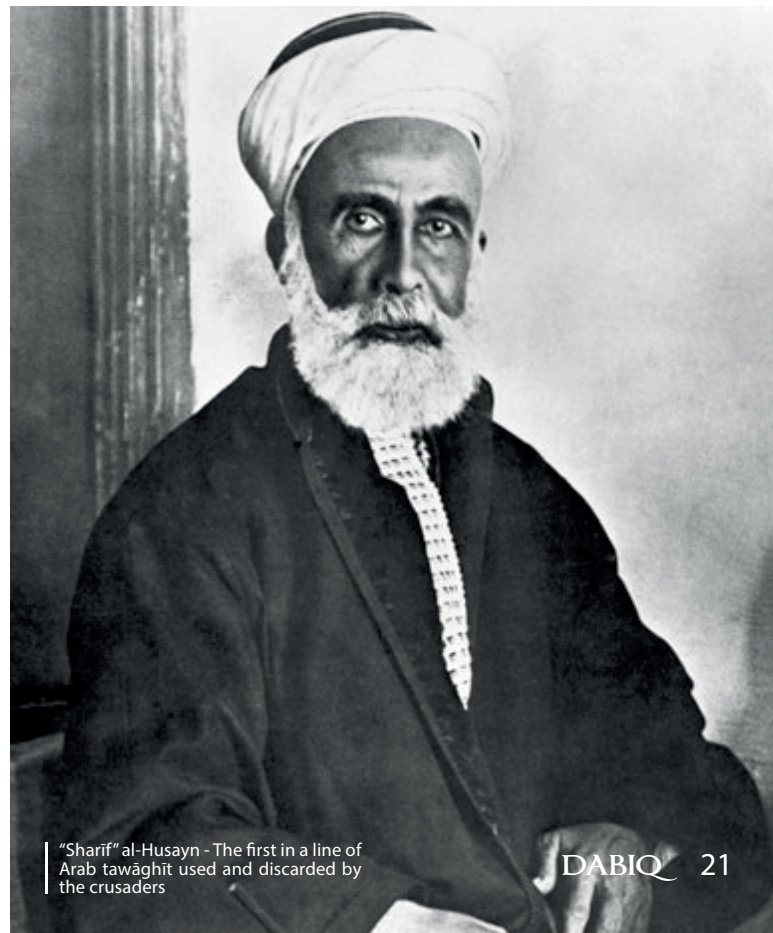
The British began negotiating with al-Husayn Ibn ‘Alī<sup>3</sup> (the “Sharīf” of Hijāz – died 1350AH/1931CE) to rebel and declare an independent Arab nationalist state. Al-Husyan Ibn ‘Alī revolted against his former Ottoman masters and declared himself, with the permission of the British, “Sultan of the Arab Lands” and “Caliph” over a nationalist “caliphate” erected by

<sup>2</sup> The word literarily means “the noble.” The leaders of Hijāz (Makkah, al-Madīnah, and surrounding regions) since 597AH/1200CE up until 1344AH/1925CE all descended from Qatādah Ibn Idrīs al-Hasanī (died 618AH) and were referred to by the title “sharīf” because of their Hasanī lineage. Because of the later generations’ apostasy through shirk and walā’ to the apostates and the crusaders, they are not deserving of this praiseworthy title.

<sup>3</sup> Because the names are similar, it should be noted that everywhere the name al-Husayn Ibn ‘Alī is used here, then it is referring to this crusader agent and not to the noble son of ‘Alī Ibn Abī Tālib (radiyallāhu ‘anh).

the crusaders! He did not wage jihād for Allah’s cause to rid the Muslims’ lands of manmade laws and pagan domes and thereby establish a shar’ī khilāfah. Rather he fought merely to unify the “Arab” lands alone under a nationalist “caliphate” that he would rule over, but under the direction of his new crusader masters.

During the various battles he and his sons led in the “Arab Revolt,” their soldiers were accompanied and supported by British crusaders including Colonel Cyril Wilson, Colonel Pierce C. Joyce, Lieutenant Colonel Stewart Francis Newcombe, Herbert Garland, and Captain T.E. Lawrence (the so-called “Lawrence of Arabia”), French crusaders including Colonel Edouard Bremond, Captain Rosario Pisanim, Claude Prost, and Laurent Depui, and French apostates including Captain Muhammad Ould Ali Raho. The British would even intervene with their navy and air force in battles to give al-Husayn and his sons the upper hand against their rivals. Al-Husayn and his sons meticulously obeyed the orders dictated to them by the British crusaders so as to guarantee their backing. The British eventually appointed them as kings over Syria, Jordan, Iraq, and Hijāz. The current tāghūt of Jordan is a descendent of this same family.



“Sharīf” al-Husayn - The first in a line of Arab tāwāghīt used and discarded by the crusaders



The tāghūt ‘Abdullāh of Jordan raises the jāhili flag of his great-great-grandfather ‘Sharif’ al-Husayn in al-Aqabah where the crusader T.E. Lawrence first planted it.

Al-Husayn’s family quickly lost Syria to the French (one of their former allies), Iraq to other more “ideological” Arab nationalists, and Hijāz to the apostates favored by the British, ‘Abdul-‘Azīz Ibn Sa’ūd and his sons. The British realized ‘Abdul-‘Azīz and his sons could not and would never call for further expansion of their kingdom outside of their crusader designated territory under the claim of a “caliphate,” contrary to al-Husayn and his sons who – due to their Qurashī lineage – had entertained the idea of a “caliphate,” albeit a nationalist one built by crusaders. The British thereby betrayed the nationalist “caliphate” they themselves had once supported.

The various apostate puppet regimes set up by the crusaders after the colonial era all have modified versions of the first flag designed by Mark Sykes, sometimes using three of the four original colors. The “Arab Revolt” flag was the father of flags that today represent different Arab nationalist states including Algeria, Egypt, Iraq, Jordan, Kuwait, Libya, Sudan, Syria (both regime and revolution), United Arab Emirates, Yemen, and Palestine, various Arab nationalist movements in regions of Somalia, Morocco, Mali, and Iran, as well as the apostate Ba’th party and its apostate Naqshabandī “army.”

These jāhili flags essentially represent the crusaders, their apostate agents, Arab nationalism, and the puppet tawāghīt loyal to the crusaders.

This brief history should spell out a number of lessons:

- 1) The crusaders do not have a problem with flattering their allies by propagating “Islamic” symbolism or allowing their allies to do so, as long as it is tainted with some nationalism.
- 2) The crusaders rely upon the strategy of “divide and conquer.” They break up Muslims’ lands through nationalism, partisanship, and other forms of jāhiliyyah. They might even support the supposedly “more Islamic” party against the more secularist parties, if they feel the latter are not capable of preserving their interests in the region, like they supported the false “Salafi” ‘Abdul-‘Azīz against the Sūfi al-Husayn. And this is what is expected in Shām. As the Free Syrian Army has failed to secure any Western interests whereas the “Islamic” Front has succeeded, the “Islamic” Front will most likely win the greater favor of the crusaders through their Gulf and Turkish mediators.
- 3) The crusaders do not have a problem in

supporting parties of their bearded agents in establishing a quasi-“Islamic” political entity, even backing it with their crusader army, navy, and air force, if doing so serves their greater interests. They rely on these proxies to fight their wars, thereby preserving their own soldiers’ lives. This for them is “the lesser of two evils.”

4) The crusaders try to draw their allies onto a slippery slope of concessions until their allies no longer have any principles that they hold onto and respect. Their religion becomes nothing more than personal and factional interests permitting them to abandon any ruling of the Shari’ah they desire. This is why seeking aid from the kuffār against another kāfir enemy is dangerous, for their stipulations initially appear “innocent” before developing into blatant kufr. And how much more serious is it when an “Islamic” faction seeks the aid of the kuffār against the muhājirīn and ansār of the Islamic State!

5) The crusaders eventually abandon or betray their apostate allies for other agents drowning deeper into apostasy. They prioritize their enemies. They might temporarily support bearded apostates coming from “more Islamic” parties or

factions only to later stab them in the back or allow their more loyal agents and allies to do so.

6) The crusaders might use people with symbolism and “history” to achieve their interests. One should not thereafter be surprised to see people who had history in “da’wah” and “jihād” sitting at the tables of the apostates in Turkey.

7) The relationship between the British, al-Husayn, and ‘Abdul-‘Azīz was never secret, just as the relationship between the “Islamic” Front, Qatar, Turkey, and Āl Salūl was never secret, for their meetings were and have been public knowledge. As for the details of the past and present plots, then the apostates have hidden them from their flocks of sheep.

After this brief history, every Muslim should reject any group raising these jāhilī banners and every party cooperating with those who raise them against the Islamic State. The treachery deepens as the Sahwah seeks cover from the air forces of Qatar and Āl Salūl against the Islamic State. May Allah resurrect them within the ranks of their forefathers – al-Husayn Ibn ‘Alī<sup>4</sup> and ‘Abdul-‘Azīz Ibn Sa’ūd – on Judgment Day.

<sup>4</sup> See footnote #3 on page 21.



Jawlānī front soldiers celebrating together in Idlib with their nationalist allies. The jāhilī flag is approved in their presence.



# HEALTHCARE IN THE KHILĀFAH



## The Current Health Infrastructure

The Islamic State provides the Muslims with extensive healthcare by running a host of medical facilities including hospitals and clinics in all major cities through which it is offering a wide range of medical services, from various types of complicated surgery to simpler services such as hijāmah. This infrastructure is aided by a widespread network of pharmacies run by qualified pharmacists and managed under the supervision and control of the Health Dīwān. Just as the medical staff in the hospitals and clinics are made up of qualified, trained professionals, the pharmacies are likewise only run by qualified and certified pharmacists.

## Preparing for the Future

In order to ensure a steady supply of qualified medical personnel in the future as well as expanding and enhancing the current medical services from a professional as well as Islamic point of view, the Islamic State recently opened the Medical College in ar-Raqqah as well as the College for Medical Studies in Mosul.

Category	Amount
Outpatients	6711
Emergency Patients	4289
Lab Tests	15688
Minor X-Rays	2384
Kidney Dialysis Sessions	442
Physiotherapy Sessions	233
Children Admitted	170
Blood Donors	1151
General Surgeries	140
Bone Surgeries	261
Urinary Surgeries	18
Nerve Surgeries	15
Ear Surgeries	3
Gynecological Surgeries	47
Emergency Surgeries	16
Births	576
Audiometric Tests	45
Brain Stem Scans	11
Ultrasound Exams	400

ONE-MONTH COMBINED STATISTICS FOR AL-FĀRŪQ AND 'Ā'ISHAH HOSPITALS (WILĀYAT HALAB)



The pediatric wing of ar-Raqqah's main hospital

To achieve the stated aims, a new 3-year/6-semester curriculum was developed by senior medical experts. It consists of both intensive theoretical study in the first year with a gradual introduction to practical work under tutelage in the second and third years. This new practice-oriented curriculum is in stark contrast to previous curriculums that would include tāghūt-sponsored pseudo-sciences such as “culture” (i.e. secular nationalism) or superfluous subjects that are irrelevant to a physician’s day-to-day work. The new curriculum covers specialties such as general surgery, fracture and orthopedic surgery, trauma surgery, gynecology and obstetrics, cardiology, pediatric and medical emergency, ophthalmology, urinary surgery, neurosurgery, thoracic surgery and vascular surgery.

The teaching staff consists exclusively of degree holders. Entrance is open to both females and males, with a dedicated school building, hospital, and female teaching staff for the female students. To support the students in their efforts the Islamic State does not charge any fees and provides the students with all that is necessary in terms of food, clothing, housing, transport, and books. For further encouragement high-achievers are granted rewards.

### A Call to Action

A senior medical worker in the Health Dīwān in ar-Raqqah explained to Dābiq that the Medical College attracted more than 300 applicants, of which 100 were accepted, half of whom were muhājirīn. He also mentioned that the student body is highly motivated and achieved good results in the first months, but that the staff wishes for support from additional teachers, preferably muhājirīn with experience in the medical field. He also indicated that a practical laboratory will soon be opened for the students.

This should be received as a wake-up call for the many Muslim students in the lands of kufr who claim to study medicine to “benefit and support the Muslim Ummah,” but then remain in those

lands, chasing after worldly pleasures instead of performing hijrah to the Islamic State – and this despite hijrah being an undeniable Islamic obligation, in addition to the fact that hijrah was and still is relatively easy. The Islamic State offers everything that you need to live and work here, so what are you waiting for?



Caring for the Muslims and their children



Medical imaging services



The physiotherapy department

# SELECTED 10

TEN VIDEOS SELECTED FROM THE WILAYAT OF THE ISLAMIC STATE



ALHAYAT

1<sup>ST</sup>

هجوم الأباة على المرتدين في المصفاة  
ATTACK OF THE DEFIANT ON THE APOSTATES IN THE OIL REFINERY



**ATTACK OF THE DEFIANT**  
ON THE APOSTATES IN THE OIL REFINERY

WILAYAH: SALAHUDDIN

2<sup>ND</sup>

رد الأباة على قصف الطغاة  
RESPONSE OF THE DEFIANT TO THE AIRSTRIKES OF THE TYRANTS



WILAYAH: NINAWA

3<sup>RD</sup>

الإغارة على ثكنات البيشمركة 2  
AN ASSAULT ON PESHMERGA BARRACKS 2



WILAYAH: KIRKUK

4<sup>TH</sup>

رسالة  
A MESSAGE



WILAYAH: SAYNA'

5<sup>TH</sup>

الأمرن بالصروف  
والتأهون عن النكر  
THE COMMANDERS OF GOOD  
AND FORBIDDERS OF EVIL



WILAYAH: NINAWA

6<sup>TH</sup>

حصد الصحوات  
HARVESTING  
THE SAHWAT



WILAYAH: HALAB

7<sup>TH</sup>

مكتب الرقابة والتفتيش  
MONITORING  
AND INSPECTION BUREAU



WILAYAH: AR-RAQQAH

8<sup>TH</sup>

إذاعة البيان  
AL-BAYAN RADIO



WILAYAH: NINAWA

9<sup>TH</sup>

الزكاة حق المال  
ZAKAH IS DUE ON WEALTH



WILAYAH: AL-KHAYR

10<sup>TH</sup>

أسد الوعى 2  
LIONS OF WAR 2



WILAYAH: AL-BARAKAH

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# HARVESTING THE SAHWAH

Following the crusader coalition's announcement that it had begun carrying out attacks on the lands of the Muslims, the Sahwah factions of riddah raced to offer their services to the crusaders and their regional puppets. This included sending them information on the locations of the mujāhidīn in 'Ayn al-Islām, and likewise in Tall Mālid in the northern Halab countryside, thereby serving as the crusaders' eyes on the ground.

This made the mujāhidīn all the more determined to pay them back for their treacherous legacy, which began long before the coalition even entered the picture. The payback, as is often the case with the soldiers of the Islamic State, would be brutal and unexpected.

On the 18<sup>th</sup> of Jumādā al-Ākhirah, two istishhādiyyīn, Jarrāh ash-Shāmī and Abū Bakr al-Kurdī, carried out attacks on the Sahwāt in the northern Halab countryside, targeting important locations in Māri' and in Huwar Killis, where they penetrated Sahwah positions belonging to the Shāmiyyah Front<sup>1</sup> and wrought havoc in their midst. These attacks occurred during a meeting

<sup>1</sup> See pages 7-11 of issue #8 to read about this Sahwah coalition and its alliance with the Jawlānī front.

of the Shāmiyyah Front with other factions – including the Jawlānī front – to discuss expanding their war against the Islamic State.

The operations succeeded in killing more than 80 Sahwah members and wounding dozens more, with multiple Sahwah leaders amongst the casualties. Shortly after, and possibly as a result of the many dead leaders, the Shāmiyyah Front began to break up, with some of its member factions leaving to form competing coalitions. {You think they are together, but their hearts are diverse. That is because they are a people who do not reason} [Al-Hashr: 14].

We ask Allah to accept our istishhādī brothers amongst the shuhadā'.



The heroes of Wilāyat Halab terrorize the Sahwāt



## THE CAPTURE OF THE 4<sup>TH</sup> REGIMENT BASE

IN WILĀYAT SHAMĀL BAGHDAD

Last month, the soldiers of the Khilāfah succeeded in capturing the 4<sup>th</sup> Regiment base in Wilāyat Shamāl Baghdad. The region in which the regiment base is located is considered very important as it connects together four wilāyāt. It connects Shamāl Baghdad and Salāhuddīn with al-Anbār and al-Fallūjah. The victory dealt a severe blow to the Safawī army as the capture of the region meant that the Islamic State had now cut off the main Safawī supply route from Baghdad through al-Anbār.

The operation to capture the regiment base had multiple phases, including reconnaissance using both aerial drones and ground units, which succeeded in identifying important targets both inside and outside the regiment base.

The operation itself began on Thursday, the 20<sup>th</sup> of Jumādā al-Ākhirah, after Fajr prayer. The

soldiers of the Khilāfah prayed Fajr, placed their trust and hope in Allah, and made du'ā' asking Him for His support and victory.

The battle commenced with the mujāhidīn attacking the main gate in order to pave the way for the istishhādī brothers to enter the base. This was after distracting all of the lookout posts. The gate was opened and the istishhādī brother Abū Mus'ab al-almānī entered the base driving an explosives-laden armored military vehicle carrying 7 tons of highly explosive substances. His mission was to target and destroy the base's command center. He entered and detonated his explosive vehicle, completely destroying the command center building.

A second istishhādī brother, Abū Hamzah ash-Shāmī, then entered with an explosives-laden and armor-plated water truck carrying 8 tons of explosives. His mission was to target

and destroy the military intelligence officers' building and ammunition storage center, which he successfully fulfilled.

A third and final istishhādī attack was carried out by brother Hamzah at-Tājikī, who entered with an explosives-laden and armor-plated water truck carrying 8 tons of explosives. His mission was to target and destroy the soldiers' barracks. He entered the base and detonated his vehicle, completing the istishhādī phase of the assault.

The battle began after Fajr prayer and lasted until about half an hour after sunset, and although crusader-coalition warplanes were involved in the battle, they had no effect in stopping the mujāhidīn.

The battle ended with the regiment base completely destroyed, dozens of Safawī soldiers and officers killed, and 2 armored vehicles and 13 other

various vehicles along with weapons and ammo being taken as ghanimah.

A highlight of the battle for the 4th Regiment base was the attack carried out by the first istishhādī brother, Abū Mus’ab al-Almānī, whose name would now be written – by Allah’s permission – amongst those whose past had been tainted with Muslim blood, and would atone for it by embracing Islam and fighting for the cause of Allah until they were killed.

Allah’s Messenger (sallallāhu ‘alayhi wa sallam) said, “Allah laughs at two men who both enter Jannah after one of them kills the other.” He was asked, “How, O Messenger of Allah?” He said, “This one is killed, so he enters Jannah. Then Allah turns to the other one in forgiveness by guiding him to Islam. Then he fights for the cause of Allah and attains shahādah” [Reported by al-Bukhārī and Muslim].

Just a few years ago, Abū Mus’ab was serving in

the German crusader army that was waging war against the Muslims in Afghanistan, and through His grace and favor, Allah chose to guide him, replace his evil with good, and make him a warrior spilling his blood for this noble cause.

{And Allah guides whom He wills to a straight path} [Al-Baqarah: 213].

May Allah accept all of our brothers who were killed in this battle amongst the shuhadā’.





## ADVANCING EAST AND WEST

**{Indeed, those who disbelieve spend their wealth to avert [people] from the way of Allah. So they will spend it; then it will be for them a [source of] regret; then they will be overcome} [Al-Anfāl: 36].**

Despite forming a coalition of dozens of nations, allying with their longtime regional foe – Iran – whose militias refer to them as “the Great Satan,” conducting a relentless bombing campaign in Iraq and Shām, recruiting various Sahwah militias and Marxist Kurdish factions, and spending billions of dollars to wage media warfare, the crusaders could only watch helplessly as the Islamic State continued advancing in Iraq and Shām, expanding its territory both East and West.

In the East, the city of ar-Ramādī – the capital of al-Anbār – was liberated by the soldiers of the Khilāfah in what amounted to a repeat of the Safawī army’s embarrassing retreat in Mosul. The residents of the city watched, and even recorded video, as Safawī convoys drove past them fleeing from the mujāhidīn’s advance. This occurred after the mujāhidīn of the Khilāfah led a fierce campaign dubbed “the Battle of Abū Muhannad as-Suwaydāwī” during which they captured a number of key areas and facilities in and around the city, including the “Anbār Provincial Council” building, the Anbār police administration building, the Anbār operations command center,



The istishhādī Abū ‘Ammār al-Jazrāwī prior to his attack on the Safawī government center in ar-Ramādī



The battle in ar-Ramādī heats up



The soldiers of the Khilāfah liberate the city of as-Sukhnah in Wilāyat Hims and display the severed heads of Nusayrī soldiers

the stadium area, the 8<sup>th</sup> Brigade base, and the “counterterrorism” administration, where they freed the Muslims imprisoned in the dungeons of the Safawiyyīn. It was a hard-fought victory, but the mujāhidīn spent little time celebrating, choosing instead to pursue the fleeing Safawī soldiers and their Sahwah allies, to continue their march forward towards the neighboring regions, and to prepare for the next major battle.

The liberation of ar-Ramādī happened together with a major advance in the West by the armies of the Khilāfah, who were leading a renewed offensive in Wilāyat Hims. They liberated the city of as-Sukhnah and the nearby Najīb gas company, and also took control of a large part of the city of Tadmur (Palmyra). They then captured the checkpoint guarding the al-Hayl gas field on the road between as-Sukhnah and Tadmur after which they managed to take control of a large part of the gas field itself and lay siege to Nusayrī forces inside the Ārāk gas company. Just days later, the mujāhidīn took control of the Ārāk gas company after killing at

least 170 Nusayrī soldiers during the course of four days of battles. These successes were topped off by another major victory yesterday as the mujāhidīn went on to completely liberate the city of Tadmur.

The advances made by the Islamic State in al-Anbār and Hims, by Allah’s grace, demonstrate the mujāhidīn’s resilience towards crusader coalition airstrikes, and their determination to punish the enemies of Allah wherever they find them no matter how many obstacles they must pass through to reach them – and this without the need to declare a “storm of resolve.” The crusaders heavily underestimated the firmness and strength of the mujāhidīn, and their plans – by Allah’s permission – will soon crumble.

And all praise is due to Allah by whose blessing all good is achieved.



The mujāhidīn capture the al-Hayl gas field



# SELECTED 10

TEN VIDEOS SELECTED FROM THE WILAYAT OF THE ISLAMIC STATE

1<sup>ST</sup>

قد أعذر من أنذر  
HE WHO HAS WARNED IS EXCUSED



WILAYAH: AL-KHAYR

2<sup>ND</sup>

الخدمات الصحية في الدولة الإسلامية  
ISLAMIC STATE HEALTH SERVICE



WILAYAH: AR-RAQQAH

3<sup>RD</sup>

غزوة أبي تراب الأنصاري رحمه الله  
THE BATTLE OF ABU TURAB AL-ANSARI



WILAYAH: AL-ANBAR

4<sup>TH</sup>

هجوم الأباة على المرتدين  
في الصفقة 2  
AN ASSAULT ON THE  
MURTADDIN IN THE REFINERY 2



WILAYAH: SALAHUDDIN

5<sup>TH</sup>

جنود الخلافة في أرض اليمن  
THE SOLDIERS  
OF THE KHILAFAH IN YEMEN



WILAYAH: SANAA

6<sup>TH</sup>

غزوة جسر الفرات  
AN ASSAULT ON  
THE AL-FURAT BRIDGE



WILAYAH: AL-JANUB

7<sup>TH</sup>

حصاد الجواسيس  
HARVESTING SPIES



WILAYAH: AL-FURAT

8<sup>TH</sup>

غزوة البوعيادة  
THE BATTLE OF ALBU 'YADAH



WILAYAH: AL-ANBAR

9<sup>TH</sup>

تصفية المرتدين  
ELIMINATING  
THE MURTADDIN



WILAYAH: SHABWAH

10<sup>TH</sup>

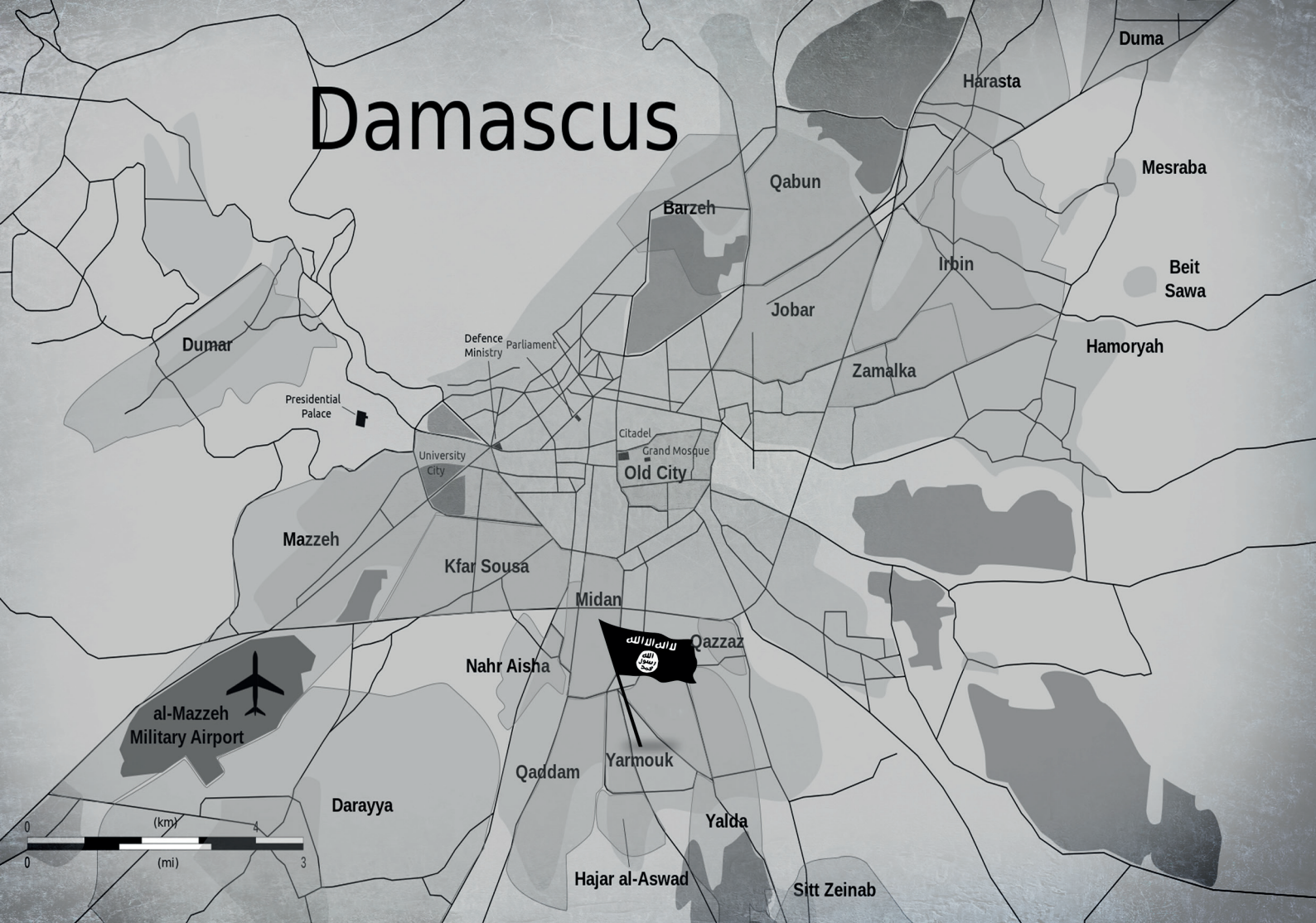
أشبال الخلافة يتربون في أكنافها  
THE LION CUBS RAISED UNDER  
THE WINGS OF THE KHILAFAH



WILAYAH: AL-KHAYR

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# The Yarmūk Camp

The region known as the Yarmūk Camp was originally established in “1957” as a refugee camp for Palestinians fleeing the aggression of the cursed Jews. What was once a refugee camp eventually turned into a densely populated district that looked more like a typical Syrian town than a refugee camp, with the Nusayrī regime eventually including it within the municipal boundaries of the city of Dimashq.

Last month, the soldiers of the Khilāfah advanced into the region of Yarmūk from the territory of al-Hajar al-Aswad, which has been under the control of the Islamic State for several months. It battled the local Hamas militia, Aknāf Bayt al-Maqdis, and took control of the district. Reports later emerged – including declarations from local factions present in the area – that the Aknāf fighters had joined hands with the Nusayrī regime

to fight the Islamic State and take back Yarmūk. The treacherous nature of this Sahwah faction was on display even before the Islamic State began advancing on the Yarmūk region. Shortly before the Islamic State entered the region, Aknāf had concluded an agreement with the tāghūt Bashar that would see them handing control of Yarmūk to the Nusayrī regime. Indeed, this treacherous contract was just another instance in a string of agreements made between the Nusayriyyah and various Sahwah factions in the region, and was the main factor that pushed the Islamic State to enter Yarmūk when it did.

Of course, such betrayal is not surprising coming from a faction belonging to Hamas, an Ikhwānī outfit that began seeking to “normalize” its relations with the Nusayrī regime less than two months ago. Nor was it surprising when Hamas leader Ismā’īl



Advancing against the Sahwah factions in Yarmūk



The Palestine Masjid in Yarmūk following its liberation

Haniyyah, in response to the Khilāfah entering Yarmūk and driving out his militia, called on the Arab tawāghīt and even the Iranian Majūs to intervene. The Ikhwān, in all their colors, would sell their own people for the sake of worldly gain and label the transaction “an issue of maslahah.”

The preparation for the battle of Yarmūk began with months of intelligence gathering carried out by Islamic State intelligence agents who managed to compromise the Sahwah leadership on a very high level and gain hold of sensitive information. The intelligence revealed that Aknāf was forming a plan to hand the region of Yarmūk over to the Nusayrī regime under the pretext of “national interests.” The Islamic State acted on this intelligence by creating a plan to counter Aknāf’s move, and by Allah’s grace, the mujāhidīn succeeded in foiling the agreement. The battle for Yarmūk began with the Islamic State attacking from multiple directions and taking control of a number of neighborhoods. As the battle continued, Islamic State cells in Yarmūk as well as the surrounding regions continued to play a key role, including multiple units of Islamic State cells in the Tadāmun region north of the town of Yaldā who succeeded in blocking numerous supplies and reinforcements coming from the area northeast of Yarmūk.

The soldiers of the Khilāfah continued advancing against the Sahwāt in Yarmūk and succeeded in pushing them back to the edge of the region. At this point, many of their fighters voluntarily surrendered themselves and numerous others were killed. The few who remained made contact with

the Nusayrī regime and the pro-regime Palestinian factions in the area, who then began supplying them with weapons, ammo, and food. This new level of cooperation with the Nusayriyyah was enough to demonstrate Aknāf’s degree of treachery towards the people of Yarmūk.

Following the mujāhidīn’s liberation of Yarmūk, the media jumped on cue and began disseminating lies against the Islamic State and trumpeting the cause of Yarmūk, an issue that they were largely indifferent to throughout the years of siege and starvation that the people of the region suffered. As for the Nusayrī regime, it quickly sought to find a support base with the secular tawāghīt of the West Bank region – the PLO. Shortly after the Islamic State took control of Yarmūk, the Nusayrī regime reached a deal with the PLO’s envoy to Dimashq that would see Palestinian factions fighting alongside the Nusayriyyah against the Islamic State.

So the tawāghīt of Hamas are appealing to Iran for intervention, while PLO tawāghīt are agreeing to have their militias serve as a Nusayrī Sahwah. As the saying goes, “Ish Rajabā, tarā ‘ajabā” (If you live to see the month of Rajab, you’ll see some strange things).

The liberation of Yarmūk occurred against a backdrop of a number of the Islamic State’s advance in other parts of Wilāyat Dimashq. The soldiers of the Khilāfah captured Mount ‘Ādah to the northeast, mopping up a number of Sahwah strongholds in the Qalamūn mountains in a campaign dubbed “Lā Tubqī Wa Lā Tadhar”



The aftermath of Nusayrī barrel bombing in Yarmūk

(It Lets Nothing Remain and Leaves Nothing Unburned). During the course of the campaign, the mujāhidīn of the Islamic State succeeded in killing the Jawlānī front’s commander for the region of East Qalamūn, as well as Jaysh al-Islām’s commander for the region.

These victories against the Sahwah camp coincided with a daring raid on a number of military points in the Suwaydā’ countryside south of the city of Dimashq that comprise the Nusayrī military’s first line of defense for the Khalkhalah military airbase. A lengthy battle ensued in which the mujāhidīn of the Khilāfah left the Nusayrī army licking its wounds with more than 70 of its soldiers dead. Just two weeks later, the mujāhidīn continued pouring salt into the Khalkhalah wound by shooting down a Nusayrī warplane in the vicinity of the airbase.

It was in this context that Yarmūk was liberated, with the soldiers of the Khilāfah suddenly positioned only a few kilometers from the tāghūt Bashar’s presidential palace. This new development meant that the Sahwah factions in the southern region of Syria were seeing the symbolic city of Dimashq falling out of their reach. They wanted

to claim the glory of driving the Nusayrī army out of Dimashq for themselves, so the thought that it could potentially be liberated by the armies of the Khilāfah was like a dagger in their throats.

It wasn’t long before the leaders of “Jaysh al-Islām” and “Ahrār ash-Shām,” two of the main Sahwah factions in the Shāmī arena, were catching a flight to Sahwah Base #1 – Turkey – and holding meetings with their murtadd allies – Turkey, Qatar, and Āl Salūl – in an effort to hammer out an agreement that would secure their regional interests.

As the Sahwah factions continue executing the orders of puppet regimes, and Nusayrī forces step up their bombing campaign in Yarmūk in a desperate attempt to stop the Islamic State’s advance, the armies of the Khilāfah will continue marching towards Dimashq, and soon after that, towards al-Aqsā by Allah’s permission.

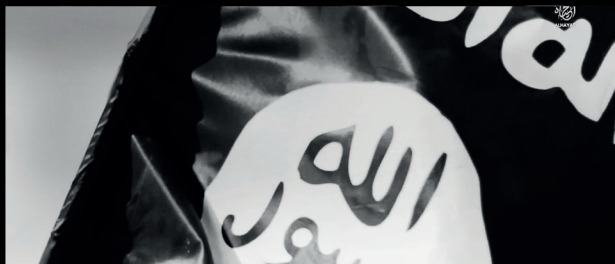
The Prophet (sallallāhu ‘alayhi wa sallam) said, “The stronghold of the Muslims on the day of al-Malhamah will be in al-Ghūtah, next to a city called Dimashq, one of the best cities of Shām” [Reported by Abū Dāwūd from Abud-Dardā’].

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# Perfecting One's

Islam, Īmān, Hijrah, and Jihād

Fadālah Ibn ‘Ubayd al-Ansārī (radiyallāhu ‘anh) reported that Rasūlullāh (sallallāhu ‘alayhi wa sallam) said during the Farewell Hajj, “Shall I not inform you who the Muslim is? The Muslim is he from whose tongue and hand the Muslims are safe. The mu‘min is he whom the people trust with their wealth and lives. The muhājir is he who abandons misdeeds and sins. And the mujāhid is he who exerts himself in obedience to Allah.” [Sahīh: Reported by Imām Ahmad]

‘Amr Ibn ‘Abasah (radiyallāhu ‘anh) came to Rasūlullāh (sallallāhu ‘alayhi wa sallam) and said, “O Rasūlullāh, who is with you upon this matter?” He replied, “A freeman [Abū Bakr] and a slave [Bilāl].” He asked, “What is Islam?” He replied, “Saying good words and feeding the poor.” He asked, “What is Īmān?” He replied, “Patience and kindness.” He asked, “What Islam is best?” He replied, “He from whose tongue and hand the Muslims are safe.” He asked, “What Īmān is best?” He replied, “Good character.” He asked, “What hour is best?” He replied, “The last portion of the night.” [Part of a hadīth reported by Imām Ahmad with a weak isnād; the individual replies have supporting ahādīth.]

'Abdullāh Ibn Hubshī (radiyallāhu 'anh) said that the Prophet (sallallāhu 'alayhi wa sallam) was asked, "What deeds are the best?" He replied, "Īmān without doubt, jihād without ghulūl (ghanīmah theft), and a mabrūr (sinless) Hajj." He was asked, "What prayer is best?" He replied, "That with long qunūt (Qur'an recital)." He was asked, "What charity is best?" He replied, "What is given with effort by a person with little wealth." He was asked, "What hijrah is best?" He replied, "He who abandons what Allah prohibited him from." He was asked, "What jihād is best?" He replied, "He who performs jihād against the mushrikīn with both his wealth and life." He was asked, "What killing is noblest?" He replied, "He whose blood is spilled and horse is slaughtered." [Hasan: Reported by Imām Ahmad, Abū Dāwūd, and an-Nasā'ī]



سُورَةُ الْكَافُرَاتِ

ظَالِمٌ لِّنَفْسِهِ قَالَ مَا أَظُنُّ أَنْ تَبِيدَ هَذِهِ  
السَّاعَةَ قَائِمَةٌ وَلَيْنَ رُدَّتْ إِلَى رَبِّي  
سُقَلِبًا ﴿٣٦﴾ قَالَ لَهُ صَاحِبُهُ وَهُوَ يُحَاوِرُهُ  
لَكَ مِنْ تَرَابٍ ثُمَّ مِنْ نُطْفَةٍ ثُمَّ سَوَّلَكَ رَجُلًا  
وَلَا أُشْرِكُ بِرَبِّي أَحَدًا ﴿٣٨﴾ وَلَوْلَا إِذْ  
بَايَعْتَهُ اللَّهُ لَاقُوَّةَ إِلَّا بِاللَّهِ إِنْ تَرَىٰ أَنَا  
﴿٣٩﴾ فَعَسَىٰ رَبِّي أَنْ يُؤْتِيَنِي خَيْرًا مِّنْ  
حُسْبَانَا مِّنَ السَّمَاءِ فَتُصْبِحَ صَعِيدًا  
هَاغُورًا فَلَنْ تَسْتَطِيعَ لَهُ طَلَبًا ﴿٤١﴾  
تَقَلِّبُ كَفَيْهِ عَلَىٰ مَا أَنْفَقَ فِيهَا وَهِيَ خَاوِيَةٌ  
عَنِ عَابِدِي أَحَدًا ﴿٤٢﴾ وَلَمْ تَكُن لَّهُ  
﴿٤٣﴾ هُنَالِكَ الْوَلِيَّةُ  
مَثَلُ الْحَيَوَاتِ

# AMONG THE BELIEVERS ARE MEN:

## HUDHAYFAH AL-BATTĀWĪ



Hudhayfah al-Battāwī was a man in a time in which men were few. Of firm ‘aqīdah and manhaj, he stemmed from a good, muwahhid family known for sacrifice and generosity. Hudhayfah al-Battāwī was a dentist who did not dream of esteem and wealth like many doctors, because he never saw delight and relaxation in other than jihād. He never perceived happiness in anything except in gaining martyrdom.

He started his journey by giving bay’ah to Shaykh Abū Mus’ab az-Zarqāwī (rahimahullāh) and he

used to detonate explosive devices against the crusader patrols – who were magnified in the eyes of the cowards and were insignificant in the sight of this lion – to turn them into severed body fragments mixed with their vehicles’ wreckage. Thereafter, he moved on to media work because of the brothers’ need for him in this domain. Thus, he performed that which was due upon him in the best manner until the crusaders arrested him. In prison, he remained utterly steadfast and stayed there some years during which he increased his knowledge and studied Allah’s book until



he ultimately memorized it by heart completely. In Ramadān, at “Camp Bucca” prison in Umm Qasr, he used to lead the brothers in prayer, completing a whole recitation of the Qur’ān, with other brothers behind him who had also memorized the Qur’ān. He mixed more with virtuous brothers, people of goodness, and experience. He used to fast and pray a lot at night, striving to be close to Allah (ta’ālā). He was a close friend for his brothers and source of steadfastness for them wherever he was.

He then left prison with increased steadfastness, knowledge, and experience. Thereupon he worked as amīr of ar-Rasāfah region in Baghdad. He ignited war and launched attacks under the leadership of the notable Wālī Manāf ar-Rāwī (rahimahullāh). Thus, they launched the famous Battles of al-Asīr (the Prisoner), by which the strongholds of the Safawī Rāfidah collapsed and the Rāfidī bastions of shirk and the bases of the mushrik army were demolished. They raided the most heavily guarded places like the Central Bank and the Defense Ministry, the latter being a base for joint



The “Our Lady of Salvation” Catholic church in Baghdad was assaulted by the mujāhidīn

operations with the crusaders. Thus, the ministries and pillars of the Rāfidī government collapsed at their blessed hands until the heroic Wālī fell into captivity. Hudhayfah was then assigned leadership of all Baghdad as its Wālī. So he ignited it with vehicle bombs, demolishing the fortresses of the Rāfidah as well as their Safawī and Crusader masters, in retaliation for the religion of Allah against the filthy mushrikīn and in revenge for the honor of Ahlus-Sunnah, which was desecrated at the hands of the most evil creatures to tread on earth. He terrorized the Safawī regime and degraded it, deploying heroic soldiers armed with silencers.



The murtaddīn mourning the crusaders killed in the attack on the church

They sent the criminals and leaders of kufr off to Hellfire. He also sought to avenge the honor of the sisters imprisoned by the tyrannical crusader Copts in Egypt, and thus the attack against the “Our Lady of Salvation” Church was executed.<sup>1</sup>

The Rāfidah then called for help from their crusader masters who mobilized whatever they could to get hold of this heroic lion. They provided all information about this unique man and his aids, most prominent of them being the brave knight, the military leader of Baghdad, Abū Khawlah. Hudhayfah al-Battāwī used to call him his closest friend due to his strong love for him until they were killed together in the prison.

Hudhayfah (rahimahullāh) was steadfast like anchored mountains while in the Rāfidah’s “Counter-Terrorism” prison. When the Rāfidī enemy of Allah, Nouri al-Maliki, met him and told him that he would soon be executed by hanging, he replied to him that he wasn’t concerned and that life and death were only in Allah’s hands and not in his.



Then he and the brothers with him began coordinating from inside the prison with the brothers outside. They provided them with two pistols, TNT explosives, and detonators. The smuggling method was clever and their surveillance apparatuses and security procedures were unable to uncover it. The agreement was that the attack on the prison would begin from

the outside at the very moment of the attack by the Wālī Hudhayfah and his brothers inside the prison against the apostates.

Thus approached zero hour, but the attack did not occur in the morning as planned because the appointment changed due to the apostate warden coming to them at night to take them out for interrogation. So Hudhayfah took care of killing him. Then he went to the director of “Counter-Terrorism,” the enemy of Allah, Mu’ayyad as-Sālih. He executed him and retaliated for the Muslims. Likewise, the brother Abū Khawlah, military leader of Baghdad, and the rest of his brothers clashed with the apostates and they killed everyone in the prison in which the mujāhidīn were tortured and had experienced that which only Allah knows of.

They rode the apostates’ car from the prison building and arrived at the Interior Ministry’s gateway. They then clashed with the apostates. The crusaders stepped in, striking them with Apache helicopters. However, the brothers persisted with their combat until they were all killed while facing the enemy not retreating. They were ten from the best of knights, led by our knight, the Wālī Hudhayfah al-Battāwī.

He (rahimahullāh) was eager to achieve shahādah, so he got what he was yearning for, not dying until he made the apostates cry, debilitated them with wounds, and made them taste death and sadness that kindled in them the pain of defeat and failure. He (rahimahullāh) was already married for some time before his killing, and at the time of his arrest, he was bestowed with a child. He (rahimahullāh) was killed and never met his son. The worldly life, its pleasures, and adornments did not succeed in tempting him even for a single day. Every Muslim should raise his head out of pride for these men, with glory and honor, in the face of the people of falsehood. We ask Allah (ta’ālā) not to deprive us of His reward, nor to make us succumb to tribulations, and to generously bestow upon him as well as his brothers the reward and high rank in Jannah.

<sup>1</sup> The attack is discussed briefly on pages 30-32 of issue #7.

# التائمة الحرة

UNTIL THERE CAME TO THEM

CLEAR EVIDENCE



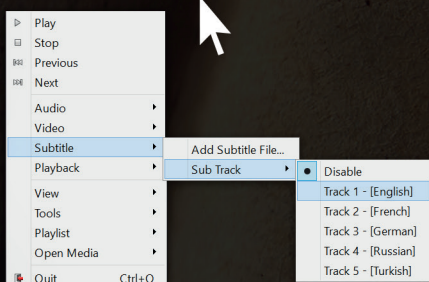
SUBTITLES

ENGLISH  
FRANÇAIS  
РУССКИЙ  
TÜRKÇE  
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ونقسم بالذي ادلكم بايدينا

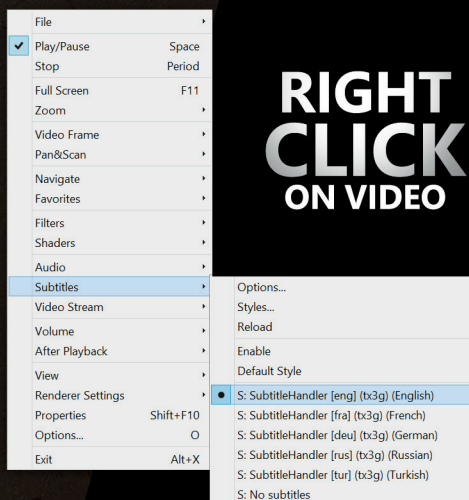
2B

MENU IN  
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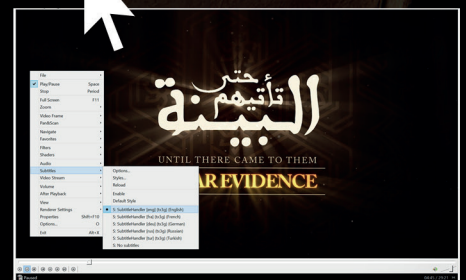
2A

MENU IN  
MEDIA PLAYER CLASSIC



RIGHT  
CLICK  
ON VIDEO

1



# SLAVE-GIRLS OR PROSTITUTES?

BY UMM SUMAYYAH  
AL-MUHĀJIRAH

In the Name of Allah, the Strong, the Firm, He who strengthens the Muslims with His aid, and humiliates the mushrikīn with His compulsion. And may peace and blessings be upon the exemplary Prophet and Messenger, and upon those who followed him and treaded his footsteps, and upon his family, companions, and those who supported him. As to what follows:

Allah (ta'ālā) said, {And if you fear that you will not deal justly with the orphan girls, then marry those that please you of [other] women, two or three or four. But if you fear that you will not be just, then [marry only] one or those your right hand possesses. That is more suitable that you may not incline [to injustice]} [An-Nisā': 3].

He also said, {And marry off the unmarried among you and the righteous among your male slaves and female slaves. If they should be poor, Allah will enrich them from His bounty, and Allah is all-Encompassing and Knowing} [An-Nūr: 32].

He also said, describing His believing slaves, {And they who guard their private parts, except from

their wives or those their right hands possess, for indeed, they will not be blamed} [Al-Mu'minūn: 5-6].

He (subhānah) said, inciting His believing servants to marry female slaves (if they cannot afford to marry freewomen) and preferring them to a free mushrikah of noble lineage, {And a believing slave-girl is better than a mushrikah, even though she might please you} [Al-Baqarah: 221].

The right hand's possession (mulk al-yamīn) are the female captives who were separated from their husbands by enslavement. They became lawful for the one who ends up possessing them even without pronouncement of divorce by their harbī husbands.

Sa'īd Ibn Jubayr reported that Ibn 'Abbās (radiyallāhu 'anhumā) said, "Approaching any married woman is fornication, except for a woman who has been enslaved" [Al-Hākim narrated it and said, "It is an authentic hadīth according to the criteria of al-Bukhārī and Muslim"].

Saby (taking slaves through war) is a great prophetic Sunnah containing many divine wisdoms and religious benefits, regardless of whether or not the people are aware of this. The *Sīrah* is a witness to our Prophet's (sallallāhu 'alayhi wa sallam) raiding of the *kuffār*. He would kill their men and enslave their children and women. The raids of the beloved Prophet (sallallāhu 'alayhi wa sallam) convey this to us. Ask the tribes of Banī al-Mustaliq, Banī Quraydhah, and Hawāzin about this.

Ibn 'Awn said, "I wrote to Nāfi', so he wrote back to me saying, "The Prophet (sallallāhu 'alayhi wa sallam) raided Banī al-Mustaliq while they were not expecting it and while their cattle were out drinking water. So he killed their fighters, enslaved their children, and gained Juwayriyah. Ibn 'Umar told me this. And he was part of that army" [Reported by al-Bukhārī and Muslim].

After the Battle of the Trench, Banī Quraydhah yielded to the judgment of Sa'd Ibn Mu'adh (radiyallāhu 'anh). So Sa'd said, "I rule that their fighters be killed and their families be enslaved." So Allah's Messenger (sallallāhu 'alayhi wa sallam) said, "You have indeed judged in their affair by the ruling of Allah" [Reported by al-Bukhārī and Muslim].

The number of Jews killed in the battles of Khaybar reached 93 men [Maghāzī al-Wāqidī]. Their women and children were enslaved, and Safiyyah Bint Huyayy Ibn Akhtab – the Mother of the Believers (radiyallāhu 'anhā) – fell into captivity. Allah's Messenger (sallallāhu 'alayhi wa sallam) set her free and married her [Reported by al-Bukhārī and Muslim].

And during the expedition of Hunayn, Allah's Messenger (sallallāhu 'alayhi wa sallam) enslaved from Hawāzin until the amount of slaves reached six thousand [At-Tabaqāt al-Kubrā – Ibn Sa'd].

The scholars of *Sīrah* mentioned that the Prophet (sallallāhu 'alayhi wa sallam) took four slave-girls as concubines, two of them being Māriyah al-Qibtiyyah and Rayhānah an-Nadriyyah [Zād al-Ma'ād].

The Sahābah and their followers in goodness treaded upon the path of the Prophet (sallallāhu 'alayhi wa sallam) after him. Therefore, we almost cannot find a companion who didn't practice saby. 'Alī Ibn Abī Tālib (radiyallāhu 'anh) had nineteen slave-girls. Ibn 'Uyaynah reported that 'Amr Ibn Dīnār said, "'Alī Ibn Abī Tālib wrote in his will, 'As to what follows: If something happens to me during this battle, then my slave-girls whom I copulate with are nineteen in number. Some of them bore me children, some of them are pregnant, and some of them are childless'" [Musannaf 'Abdir-Razzāq].

Abū Sa'īd al-Khudrī (radiyallāhu 'anh) said, "I had a slave-girl with whom I used to practice withdrawal. She bore me the most beloved of people to me" [Musannaf 'Abdir-Razzāq].

After all this and after the sun of the Khilāfah radiated once again, and the winds of victory and consolidation blew, and the Islamic State, by the grace of its Lord alone, brought out the Islamic punishments and rulings of the Sharī'ah from the darkness of books and papers, and we truly lived them after they were buried for centuries... After all this, the rambler dare to extend their tongues with false rumors and accusations so as to disfigure the great shar'ī ruling and pure prophetic Sunnah titled "saby"? After all this, saby becomes fornication and *tasarrī* (taking a slave-girl as a concubine) becomes rape? If only we'd heard these falsehoods from the *kuffār* who are ignorant of our religion. Instead we hear it from those associated with our Ummah, those whose names are Muhammad, Ibrāhīm, and 'Alī! So I say in astonishment: Are our people awake or asleep? But what really alarmed me was that some of the Islamic State supporters (may Allah forgive them) rushed to defend the Islamic State – may its honor persist and may Allah expand its territory – after the *kāfir* media touched upon the State's capture of the Yazīdī women. So the supporters started denying the matter as if the soldiers of the Khilāfah had committed a mistake or evil.

Thus, after the matter transcended its limits and the barking of the charlatans – the wicked scholars – rose upon the pulpits of deviance, it became necessary to face their declarations with a declaration, but one

“I swear by my Lord, it is certainly Khilāfah, as certain as your ability to speak, see, and hear.”



of truth, to suppress their falsehood and restrain their tongues.

Yes, Allah has opened the lands for His awliyā', so they entered and dispersed within the lands, killing the fighters of the kuffār, capturing their women, and enslaving their children.

I write this while the letters drip of pride. Yes, O religions of kufr altogether, we have indeed raided and captured the kāfirah women, and drove them like sheep by the edge of the sword. And glory belongs to Allah, to His Messenger, and the believers, but the hypocrites do not know!

Or did you and your supporters think we were joking on the day we announced the Khilāfah upon the prophetic methodology? I swear by my Lord, it is certainly Khilāfah, as certain as your ability to speak, see, and hear. It is Khilāfah with everything it contains of honor and pride for the Muslim and humiliation and degradation for the kāfir. Our Prophet (sallallāhu 'alayhi wa sallam) said, as narrated by Ibn 'Umar (radiyallāhu 'anhumā), “I was sent with the sword before the Hour so that

Allah alone is worshipped without partners. And my provision was placed beneath the shade of my spear. And humiliation and degradation was made for those who oppose my command” [Reported by Imām Ahmad].

Therefore, we did not humiliate them, but it was Allah who did so at the hands of His truthful slaves who did not wish for anything except for Allah's word to be supreme and the kuffār's words to be lowest. For that sake, they have exerted their souls and hearts. Their aim is sublimity for the religion and humiliation of whoever desires a religion other than Islam!

'Abdur-Rahmān Ibn Jubayr Ibn Nufayr reported that his father said, “When the lands of Cyprus were conquered, the people began to divide the captives. They separated between them as the captives were weeping for each other. So Abud-Dardā' went aside. He then sat down upon the ground and wept. Thereupon Jubayr Ibn Nufayr came to him and said, ‘What makes you cry, O Abud-Dardā'? Do you cry on a day in which Allah has honored Islam and its people and humiliated

kufr and its people?’ Then he replied, ‘May your mother be bereaved of you, O Jubayr Ibn Nufayr! How despicable are the people to Allah if they abandon His command. Were they not a manifest and powerful nation overpowering the people? They reigned until they abandoned Allah’s command, so they ended up as you see them now. Indeed when slavery befalls a people, then they have left Allah’s favor, so Allah has no need for them” [Sunan Sa’id Ibn Mansūr].

Therefore, I further increase the spiteful ones in anger by saying that I and those with me at home prostrated to Allah in gratitude on the day the first slave-girl entered our home. Yes, we thanked our Lord for having let us live to the day we saw kufr humiliated and its banner destroyed. Here we are today, and after centuries, reviving a prophetic Sunnah, which both the Arab and non-Arab enemies of Allah had buried. By Allah, we brought it back by the edge of the sword, and we did not do so through pacifism, negotiations, democracy, or elections. We established it according to the prophetic way, with blood-red swords, not with fingers for voting or tweeting.

As for those who rebuked the Khilāfah’s soldiers for saby, then this is not surprising at all, for they themselves are those who crippled the obligation of jihād with false suspicions and crooked arguments. They are the same beards and their sheep-like followers. Why should we criticize them now? Isn’t it sufficient for us to know of their sinful sitting back that has bloated their potbellies and increased their weakness abundantly?

They fear to speak up about a principle of the religion – the rejection of tāghūt? So do we then expect from them a word of truth on a secondary matter of the religion? Even the testimony of “There is no god but Allah,” they obscure it and don’t proclaim it openly, fearing that the cruelty of the tyrants – those they ally with instead of Allah – might reach them. They forgot the command of the All-Powerful to His slave Muhammad (sallallāhu alayhi wa sallam), {So declare what you are commanded} [Al-Hijr: 94]. Allah the One and Only is the commander and not Ibn Sa’ūd, nor

Ibn Zāyid (tāghūt of the “UAE”), nor Ibn Mawzah (tāghūt of Qatar), nor anyone else. And all of these rulers are stepchildren of the White House.

They said one day that there’s no jihād, then a group of believers established – with Allah’s strength alone – the Khilāfah upon the prophetic methodology. Today they say no to saby, while some slave-girls in our State are now pregnant and some of them have even been set free for Allah’s sake and got married in the courts of the Islamic State after becoming Muslims and practicing Islam well. Our father Ibrāhīm (‘alayhis-salām) took Hājar as a concubine and she bore him Ismā’īl (‘alayhis-salām) and our Prophet (sallallāhu ‘alayhi wa sallam) took Māriyah as a concubine and she bore him a son whom he named Ibrāhīm. It was reported that Zayd<sup>1</sup> Ibn ‘Alī once entered upon Hishām Ibn ‘Abdil-Malik. Hishām told him, “It has reached me that you are entertaining hopes of becoming Khalīfah. But you are not fit for it as you are the son of a slave-girl!” So Zayd replied, “As for your statement that I am entertaining hopes of becoming Khalīfah – then no one knows the unseen except Allah. And as for me being the son of a slave-girl, then Ismā’īl was the son of a slave-girl, and Allah made the best of mankind, Muhammad, from his progeny.”

Ibn Kathīr (rahimahullāh) mentioned that “al-Husayn (Ibn ‘Alī Ibn Abī Tālib) didn’t have any male descendants except from ‘Alī Ibn al-Husayn and ‘Alī Ibn al-Husayn didn’t have progeny except from his paternal cousin the daughter of al-Hasan, so Marwan Ibn al-Hakam said to him, ‘If only you took concubines, your children would be more.’ He replied, saying, ‘I cannot afford concubines.’ So he gave him a loan of a hundred thousand. He then bought concubines with it and they bore him more offspring. After Marwān became sick, he decreed in his will that nothing of which he had lent to ‘Alī Ibn al-Husayn may be taken. Thus, all of al-Husayn’s descendants are from ‘Alī Ibn al-Husayn’s progeny, rahimahullāh” [Al-Bidāyah wan-Nihāyah].

Rather, let me add to the heartache of the spiteful.

<sup>1</sup> Editor’s Note: His father was ‘Alī Ibn al-Husayn Ibn ‘Alī Ibn Abī Tālib al-Hāshimī al-Quras-hī and his mother was a Sindi slave-girl whom his father himself possessed and took as a concubine.

Indeed, from the slave-girls are those that after saby turned into hard-working, diligent seekers of knowledge after she found in Islam what she couldn't find in kufr, despite the slogans of "freedom" and "equality." Indeed it is our pure Islam, which upraises every lowly-one and puts an end to every deficiency.

Abū Hurayrah (radiyallāhu 'anh) said that Allah's Messenger (sallallāhu 'alayhi wa sallam) said, "Allah marvels at a people who enter Jannah in chains" [Reported by al-Bukhārī].

Ibnul-Jawzī (rahimahullāh) said, "This means that they were captured and enchained. Once they realized the truth of Islam they entered it voluntarily, and thus they entered Jannah. So the coercion into captivity and chains was the first cause. It is as if he referred to coercion (into slavery) with the word chains. And because this was behind them entering Jannah, he regarded it as the cause" [Fath al-Bārī – Ibn Hajar].

So whoever thinks that the ultimate aim of saby is pleasure, then he is a mistaken ignoramus. Otherwise, why did the Sharī'ah urge kindness towards slaves as well as good treatment of them even if they are kuffār whom Allah humiliated by making them into slaves owned by the people of Islam. Yet He (subhānah) made their liberation from the lands of kufr a way for their salvation and guidance towards the straight path.

Abū Dharr (radiyallāhu 'anh) reported that Allah's Messenger (sallallāhu 'alayhi wa sallam) said, "Your brothers whom were placed by Allah into your hands, feed them of what you eat, dress them of what you wear, and do not hold them to account for what they can't bear. If you hold them to account, then assist them!" [Reported by al-Bukhārī and Muslim]

Abū Mas'ūd (radiyallāhu 'anh) said, "I struck a young slave of mine and then heard a voice from behind me saying, 'Know, O Abū Mas'ūd, that Allah has more power over you than you over him.' Then I turned and saw it was Allah's Messenger (sallallāhu 'alayhi wa sallam). I then

said, 'O Messenger of Allah, he is free for Allah's sake.' So he said, 'If you hadn't done so, the fire would've surely scorched you' or 'the fire would've surely touched you' [Reported by Muslim].

Yes, this is our – as they allege – "savage" Islam, ordering us with kindness even towards slaves. This is demanded even if they were to remain upon their kufr. And I swear by Allah, I haven't heard of nor seen anyone in the Islamic State who coerced his slave-girl to accept Islam. On the contrary, I saw all of those who accepted Islam had done so voluntarily, not against their will. Once she bears witness that there is no god but Allah and that Muhammad is the Messenger of Allah and begins performing what has been prescribed for her of rites, then we say, "Come and be welcomed." As for her heart, then we defer it to Allah (ta'ālā).

As for those who appeared on the screens of falsehood, claimed to have run away from the Islamic State, made up lies, and wrote false stories, then I say, whoever has read history and studied the Sīrah knows that throughout the times there were devious and wicked slave-girls with stories that would turn a newborn's hair grey. Hafsah, the Mother of the Believers, (radiyallāhu 'anhā) ordered the killing of one of her slave-girls who had performed sorcery on her, so 'Abdur-Rahmān Ibn Zayd Ibn al-Khattāb killed her. The slave-girl of Ibn 'Umar (radiyallāhu 'anhumā) ran away. Will we thus vilify the people of that time and blame them?!

They criticize us for a divine, praiseworthy law and ignore that over which the mountains almost crumble in shock. So woe unto the deceivers, woe unto them!

Are slave-girls whom we took by Allah's command better, or prostitutes – an evil you do not denounce – who are grabbed by quasi men in the lands of kufr where you live? A prostitute in your lands comes and goes, openly committing sin. She lives by selling her honor, within the sight and hearing of the deviant scholars from whom we don't hear even a faint sound. As for the slave-girl that was taken by the swords of men following the cheerful warrior



(Muhammad – sallallāhu ‘alayhi wa sallam), then her enslavement is in opposition to human rights and copulation with her is rape?! What is wrong with you? How do you make such a judgment? What is your religion? What is your law? Rather, tell me who is your lord? Never did the Khilāfah’s soldiers revive a Sunnah or extinguish a bid’ah except that you shouted with lewdness and heresy! Leave us alone with your burping and wait for a Khilāfah that Obama comes to you with or whose landmarks Abū Kurdūs (Iblīs) draws up for you! I swear by Allah, O you who feign to be knowledgeable and shout with falsehood in every gathering, surely the slave markets will be established against the will of the politically “correct”!

And who knows, maybe Michelle Obama’s price won’t even exceed a third of a dīnār, and a third of a dīnār is too much for her!

Our last supplication is that all praise belongs to Allah the Lord of the creation and may peace and blessings be upon our leader Muhammad and all his family and companions.



# And Allah Is the Best of Plotters



## Lessons from the Qur'an about Plots

Power belongs to Allah entirely. {And [yet], among the people are those who take other than Allah as equals [to Him]. They love them as they [should] love Allah. But those who believe are stronger in love for Allah. And if only they who have committed injustice would consider [that] when they see the punishment, [they will be certain] that power belongs to Allah entirely and that Allah is severe in punishment} [Al-Baqarah: 165].

Honor belongs to Allah entirely. {Give tidings to the hypocrites that there is for them a painful punishment – those who take disbelievers as allies instead of the believers. Do they seek with them honor [through might]? But indeed, honor belongs to Allah entirely} [An-Nisā': 138-139]. {And let not their speech grieve you. Indeed, honor [due to might] belongs to Allah entirely. He is the Hearing, the Knowing} [Yūnus: 65]. {Whoever desires honor [through might] – then to Allah belongs all honor. To Him ascends good speech, and righteous work raises it. But they who plot evil deeds will have a severe punishment, and the plotting of those – it will perish} [Fātir: 10].

And plotting belongs to Allah entirely. {And those

before them had plotted. But to Allah belongs plotting entirely. He knows what every soul earns, and the disbelievers will know for whom is the final abode} [Ar-Ra'd: 42].

No one can escape His power. No one can attain honor except through Him. And no plot can ever truly succeed except His.

These are realities that the crusaders have not realized. And so they use their power to tyrannize the weak and oppressed Muslims. Their Jewish, hypocritical, and apostate allies attempt to attain honor and might through the crusaders. And they plot against Islam while having the doubts of Jāhiliyyah, thinking that Allah will not grant victory to His religion...

But the matter of victory belongs completely to Allah. {Say, "Indeed, the matter belongs completely to Allah"} [Āl 'Imrān: 154]. {And to Allah belong the unseen [aspects] of the heavens and the earth and to Him will be returned the matter completely, so worship Him and rely upon Him. And your Lord is not unaware of that which you do} [Hūd: 123].

And He legislated that the religion is for Him

completely and decreed it would be so. {And fight them until there is no fitnah and [until] the religion is completely for Allah. And if they cease – then indeed, Allah is Seeing of what they do} [Al-Anfāl: 39]. {It is He who has sent His Messenger with guidance and the religion of truth to manifest it over all religions, even if the mushrikīn despise such} [At-Tawbah: 33]. {And sufficient is Allah as a witness} [Al-Fath: 28].



But due to the deviance and arrogance of the enemies of Allah, they plot against His religion and His allies. Their plots almost cause the mountains to collapse out of shock that the kuffār dare to oppose the Lord of the heavens and the earth. {And they had plotted their plot, but with Allah is their plot [recorded], even if their plot had been [sufficient] to do away with the mountains} [Ibrāhīm: 46].

And yet their plot is inherently weak, as it is part of the weak plot of Shaytān. {Those who believe fight in the cause of Allah, and those who disbelieve fight in the cause of tāghūt. So fight against the allies of Shaytān. Indeed, the plot of Shaytān has ever been weak} [An-Nisā: 76].

And this weakness is due to the power of sincerity – the core of tawhīd – granted by Allah to the slaves He has chosen, as the accursed Shaytān

himself testified. {[Iblīs] said, “My Lord, because You have put me in error, I will surely make [disobedience] attractive to them on earth, and I will mislead them all except, among them, Your sincere servants.” [Allah] said, “This is a path [of return] to Me [that is] straight. Indeed, My servants – no authority will you have over them, except those who follow you of the deviators”} [Al-Hijr: 39-42].

And despite their weakness and the weakness of their master, Shaytān, they plotted for his sake. And so they became the object of the firm plot of the best and swiftest of plotters, without them realizing it. {And they plotted, but Allah plotted. And Allah is the best of plotters} [Āl ‘Imrān: 54]. {Then did they feel secure from the plot of Allah? But no one feels secure from the plot of Allah except those people in loss} [Al-A‘rāf: 99]. {And when We give the people a taste of mercy after adversity has touched them, at once they plot against Our verses. Say, “Allah is swifter in plot.” Indeed, Our messengers record that which you plot} [Yūnus: 21]. {And I will give them time. Indeed, my plot is firm} [Al-A‘rāf: 183]. {Or do they intend a plot? But those who disbelieve – they are the object of a plot} [At-Tūr: 42].

And Allah weakened their plots and led them to failure, misguidance, and severe error. {Rather, their [own] plot has been made attractive to those who disbelieve, and they have been averted from the way. And whomever Allah leaves astray – there will be for him no guide} [Ar-Ra’d: 33]. {But they who plot evil deeds will have a severe punishment, and the plotting of those – it will perish} [Fātir: 10]. {And Allah does not guide the plot of betrayers} [Yūsuf: 52]. {But the plot of the disbelievers is not except in error} [Ghāfir: 25].

And the outcome of their plots is the exact opposite of what they desire. They only plotted against themselves, their worldly life, and their hereafter, bringing about their debasement and self-destruction. {And they plotted a plot, and We plotted a plot, while they perceived not. Then look how was the outcome of their plot – that We destroyed them and their people, all. So those are

their houses, desolate because of the wrong they had done. Indeed in that is a sign for people who know. And We saved those who believed and used to fear Allah} [An-Naml: 50-53]. {And thus We have placed within every city the greatest of its criminals to conspire therein. But they conspire not except against themselves, and they perceive [it] not} [Al-An'ām: 123]. {There will afflict those who committed crimes debasement before Allah and severe punishment for what they used to conspire} [Al-An'ām: 124]. {Those before them had already plotted, but Allah came at their building from the foundations, so the roof fell upon them from above them, and the punishment came to them from where they did not perceive} [An-Nahl: 26]. {Then, do those who have plotted evil deeds feel secure that Allah will not cause the earth to swallow them or that the punishment will not come upon them from where they do not perceive?} [An-Nahl: 45]. {But the evil plot does not encompass except its own people. Then do they await except the way of the former peoples? But you will never find in the way of Allah any change, and you will never find in the way of Allah any alteration} [Fātir: 43].

So a Muslim should not grieve when hearing about the weak plots of the kuffār. Rather, he should be patient and certain of the kuffār's imminent destruction. His strongest weapon is his tawhīd and what it entails of relying upon Allah alone, fearing Him alone, supplicating Him alone, and declaring his bar'ah from the mushrikīn. {And if you are patient and fear Allah, their plot will not harm you at all. Indeed, Allah is encompassing of what they do} [Āl 'Imrān: 120]. {And be patient, and your patience is not but through Allah. And do not grieve over them and do not be in distress over what they plot} [An-Nahl: 127]. {Say, "Call your 'partners' and then conspire against me and give me no respite. Indeed, my protector is Allah, who has sent down the Book; and He is an ally to the righteous. And those you call upon besides Him are unable to help you, nor can they help themselves"} [Al-A'rāf: 195-197]. {He said, "Indeed, I call Allah to witness, and witness [yourselves] that I am free from whatever you ascribe to Him of partners. So plot against me all together; then do not give me

respite. Indeed, I have relied upon Allah, my Lord and your Lord. There is no creature but that He holds its forelock. Indeed, my Lord is on a path [that is] straight"} [Hūd: 54-56].

These lessons should always be on the Muslim's mind as the crusaders and apostates plan and execute their newest plots. He should remind himself and others with these lessons so that he does not degrade himself before their weak plots nor succumb to the shirkī belief in extreme conspiracy theories<sup>1</sup>.

## **An Address from the Khalīfah On the Last Plot of the Apostates**

On 25 Rajab 1436, the Khalīfah (hafidhahullāh) addressed the Ummah in a speech titled "March Forth Whether Light or Heavy" in which he briefly mentioned the background of a new plot against Islam in the making. He first warned against the attitude that led many of the militant factions into apostatizing and allying with the kuffār, and that is their willingness to compromise and hope for permanent peace with the crusaders. He said, "O Muslims! Whoever thinks that it is within his capacity to conciliate with the Jews, Christians, and other kuffār, and for them to conciliate with him, such that he coexists with them and they coexist with him while he is upon his religion and upon tawhīd, then he has belied the explicit statement of his Lord ('azza wa jall), who says, ... {And they will continue to fight you until they turn you back from your religion if they are able} [Al-Baqarah: 217] ... So this is the condition of the kuffār in dealing with the Muslims until the establishment of the Hour. {And you will never find in the way of Allah any alteration} [Fātir: 43]."

He also said, "O Muslims, Islam was never for a day the religion of peace. Islam is the religion of war. Your Prophet (sallallāhu 'alayhi wa sallam) was dispatched with the sword as a mercy to the creation. He was ordered with war until Allah is worshipped alone. He (sallallāhu 'alayhi wa sallam) said to the mushrikīn of his people, 'I came to you

<sup>1</sup> See the article titled "Conspiracy Theory Shirk" in this issue of Dābiq.



The crusader Obama and his tāghūt ally Salmān Ibn 'Abdil-'Aziz

with slaughter' [Reported by Imām Ahmad from 'Abdullāh Ibn 'Amr]. He fought both the Arabs and non-Arabs in all their various colors. He himself left to fight and took part in dozens of battles. He never for a day grew tired of war ... His companions after him and their followers carried on similarly. They did not soften nor abandon war, until they possessed the Earth, conquered the East and the West, the nations submitted to them, and the lands yielded to them, by the edge of the sword. And similarly, this will remain the condition of those who follow them until the Day of Recompense. Our Prophet (sallallāhu 'alayhi wa sallam) has informed us of the Malāhim near the end of time. He gave us good tidings and promised us that we would be victorious in these battles. He is the truthful and trustworthy, sallallāhu 'alayhi wa sallam. And here we are today seeing the signs of those Malāhim and we feel the winds of victory within them."

He explained that the Muslims would not cease to fight parties of the kuffār until 'Īsā ('alayhis-salām) descends and leads the Muslim armies. He said, "Indeed, fighting the kuffār, hijrah, and jihād will remain until the establishment of the Hour. Allah's Messenger (sallallāhu 'alayhi wa sallam) said, 'Hijrah will not cease to exist until repentance

ceases to be accepted, and repentance will not cease to be accepted until the sun rises from the West' [Reported by Abū Dāwūd from Mu'āwiyah] ... He (sallallāhu 'alayhi wa sallam) also said, 'There will not cease to exist a group from my nation fighting upon the truth, manifest until the Day of Judgment. Then, Īsā, son of Maryam, will descend, and their leader will say, 'Come and lead us in prayer.' So he will say, 'No. You are leaders over one another as an honor from Allah for this nation' [Reported by Muslim from Jābir]."



Faysal Ibn al-Husayn poses with his crusader masters. The apostates of today are no different than the apostates of yesterday.

He described the imminent extinction of the grayzone by saying, “And if the Crusaders today claim to avoid the Muslim public and to confine themselves to targeting the armed amongst them, then soon you will see them targeting every Muslim everywhere. And if the Crusaders today have begun to trouble the Muslims who continue to live in the lands of the cross by monitoring them, arresting them, and questioning them, then soon they will begin to displace them and take them away either dead, imprisoned, or homeless. They will not leave anyone amongst them except one who apostatizes from his religion and follows

is merely the spearhead in this war. It is but the war of the people of faith against the people of kufr, so march forth to your war O Muslims. March forth everywhere, for it is an obligation upon every Muslim who is accountable before Allah ... There is no excuse for any Muslim who is capable of performing hijrah to the Islamic State, or capable of carrying a weapon where he is, for Allah (tabāraka wa ta’ālā) has commanded him with hijrah and jihād, and has made fighting obligatory upon him. And we call upon every Muslim in every place to perform hijrah to the Islamic State or fight in his land wherever that may be.”

The tāghūt of Qatar, third from right, stands shoulder-to-shoulder with the crusader Obama and a host of other apostates



theirs. And you will remember what I now say to you, and I entrust my affair to Allah. O Muslims, the Jews, the Christians, and the rest of the kuffār will not approve of you nor abandon waging war against you until you follow their religion and apostatize from yours.”

He then expounded on the obligation upon the Muslims during these wars before the Hour. He said, “O Muslims! Do not think the war that we are waging is the Islamic State’s war alone. Rather, it is the Muslims’ war altogether. It is the war of every Muslim in every place, and the Islamic State

This is the order of the Khalīfah (hafidhahullāh). Either ones performs hijrah to the wilāyāt of the Khilāfah or, if he is unable to do so, he must attack the crusaders, their allies, the Rāfidah, the tawāghīt, and their apostate forces, wherever he might be with any means available to him, and he should not hesitate in doing so, nor consult any supposed “scholar” on this obligation. He should attack after declaring his bay’ah to the Khilāfah, so as not to die a death of Jāhiliyyah. And he will find an excellent example in the shuhadā’ of the Islamic State including Numan Haider and Man Haron Monis (Australia), Michael Zehaf-



Bibeau and Martin Couture-Rouleau (Canada), Zale Thompson, Elton Simpson, and Nadir Soofi (America), Amedy Coulibaly (France), Omar Abdel Hamid el-Hussein (Denmark), and Sofiane Amghar and Khalid Ben Larbi (Belgium).

He then warned against the propaganda of the crusaders by saying, “America and its allies from amongst the Jews, Crusaders, Rāfidah, secularists, atheists, and apostates claim that their coalition and war is to aid the weak and oppressed, help the poor, relieve the afflicted, liberate the enslaved, defend the innocent and peaceful, and prevent the shedding of their blood. They also claim to be in the camp of truth, good, and justice, waging war against falsehood, evil, and oppression, alongside the Muslims! Rather, they claim to defend Islam and the Muslims! Indeed, they lie.”

He then warned against the tāghūt rulers who tyrannize the Muslim lands with manmade laws and prostrate to the Crusaders. He said, “O Muslims, the tāghūt rulers who rule your lands ... are the allies of the Jews and Crusaders. Rather, they are their slaves, servants, and guard dogs, and nothing else. The armies that they prepare and arm and which the Jews and Crusaders train are only to crush you, weaken you, enslave you to the Jews and Crusaders, turn you away from your religion and the path of Allah, plunder the goods

of your lands, and rob you of your wealth. This reality has become as obvious as the sun in the middle of the day.”

He then expounded in detail on the apathy of the tāghūt rulers towards the Muslims and followed by saying, “The Arabian Peninsula’s rulers have been exposed and disgraced and have lost their supposed ‘legitimacy.’ Their treachery has become clear even to the laymen of the Muslims. And the reality of these rulers thereby became apparent. Therefore, their masters from amongst the Jews and Crusaders had no more use for them. And so their masters began to replace them with the Safawī Rāfidah and the Kurdish atheists. When Āl Salūl realized their masters’ abandonment of them, their disposal of them like tattered shoes, and their replacement of them, they launched their supposed war against the Rāfidah of Yemen. And it is not a storm of resolve, rather it is the kick of a dying person, by Allah’s permission, as he struggles during his last breaths.”

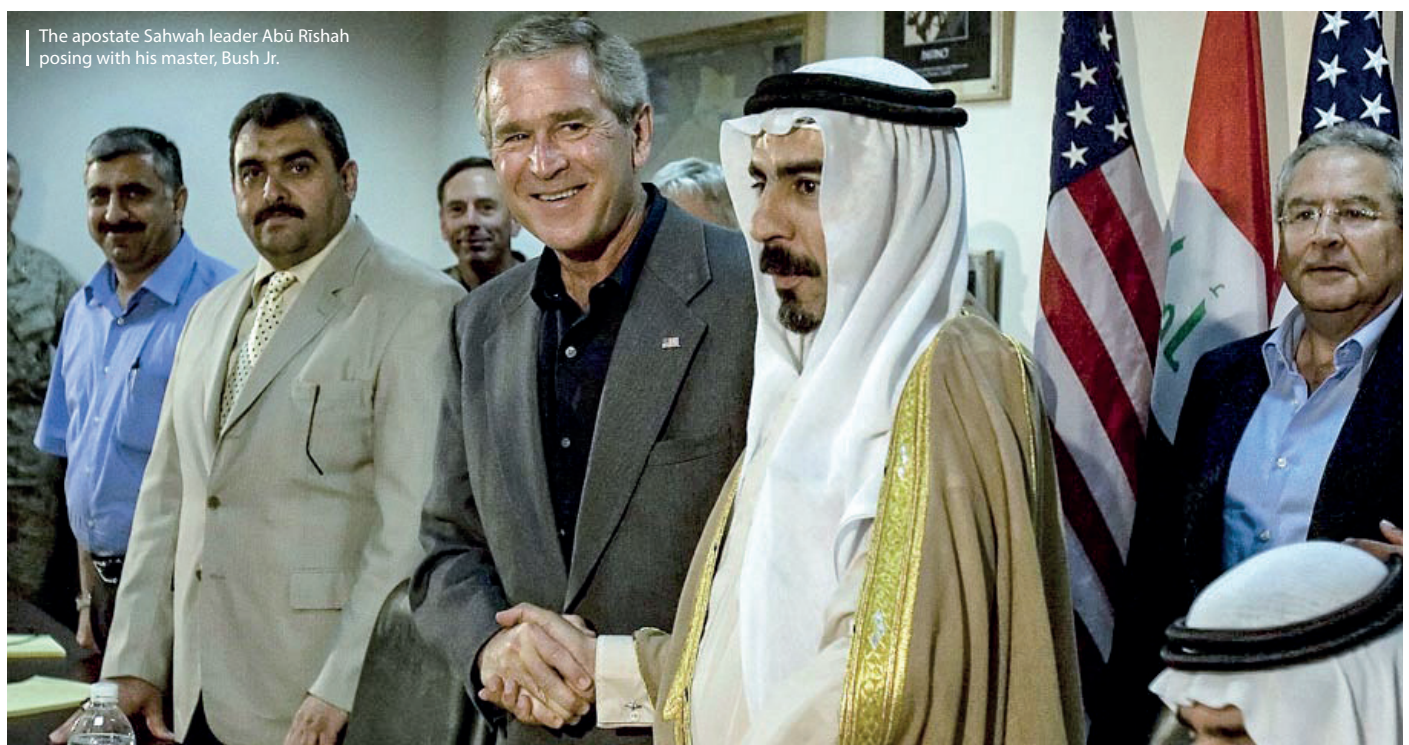
He then said, “Today they claim to defend Ahlus-Sunnah in Yemen against the Rāfidah! Rather, they have lied, failed, and lost. Their war is nothing but an attempt to prove themselves once again to their masters from amongst the Jews and Crusaders. It is nothing but a desperate attempt to turn the Muslims away from the Islamic State whose voice

is high everywhere and whose reality has become clear to all the Muslims and therefore the Muslims began to gradually rally around it. Their storm is nothing but a storm of delusion after the fire of the Rāfidah scorched their thrones and after the Rāfidah's march reached the people of the Arabian Peninsula, a matter that will lead thereafter to the Muslim public in the Arabian Peninsula rallying around the Islamic State since it defends them against the Rāfidah. This is what frightens Āl Salūl and the rulers of the Arabian Peninsula and makes their thrones tremble. This is the secret of their supposed 'storm,' which, by Allah's permission, will be their imminent end, for Āl Salūl and the rulers of the Arabian Peninsula are not people of war nor do they have the patience for it. Rather, they are people of luxury and extravagance, people of intoxication, prostitution, dances, and feasts. They have become accustomed to the defense of the Jews and Crusaders for them and their hearts have drunk humiliation, disgrace, and subservience."

He also called the Muslims to recognize the reality of this war. "O Muslims everywhere, has the time not come for you to realize the truth of the conflict and that it is between kufr and īmān? See on which front the rulers of your lands stand and to which camp they belong. Has the time not

come O Ahlus-Sunnah for you to know that you alone are the targets? This war is only against you and against your religion. Has the time not come for you to return to your religion and your jihād and thereby bring back your glory, honor, rights, and leadership? Has the time not come for you to know that there is no might nor honor nor safety nor rights for you except in the shade of the Khilāfah?"

He also demonstrated how the Rāfidah deal with their apostate "Sunni" allies once they no longer have use for them. He said, "O Ahlus-Sunnah in Iraq ... seek shelter – after Allah – with the Islamic State. What do you wait for after the truth has become clearer than the day and after the spiteful Rāfidah exposed their reality? Here they are today slaughtering everyone considered from Ahlus-Sunnah in Baghdad and elsewhere. No one was saved from them, even their allies, supporters, aids, tails, and dogs from the apostates who had once belonged to Ahlus-Sunnah, those in the Sahwah, army, police, and elsewhere, those whom the evil scholars confused into fleeing the implementation of Allah's law in the territory of the Islamic State. So they became homeless, humiliated, fearful, and worrisome of the Rāfidah's cruelty, whereas the Muslims live in the territory of the Islamic State



The apostate Sahwah leader Abū Rīshah posing with his master, Bush Jr.



with might and honor, secure by Allah's bounty alone, with a life of comfort, going about the affairs of their business, livelihood, and trade, enjoying the grace of living under the rule of their Lord's law, and all praise and grace is Allah's. Therefore, O Muslims, seek shelter – after Allah – with the Islamic State.”

He also warned of the possible attempt of the kuffār to strike against the Islamic State wilāyāt in Shām before those in Iraq. “Be patient and firm, and be cautious, for the enemies of Allah are mobilizing, thundering, increasing, and threatening the people of Mosul. We believe that their mobilization will be for ar-Raqqah and Halab before Mosul. So be cautious.”

Finally, he explained the growing weakness of the modern crusaders. “O soldiers of the Islamic State, be firm, for you are upon the truth. Seek help through patience, for victory comes with patience and triumph is for those who are patient. Be patient, because the Crusaders are bleeding to death, the Rāfidah are faltering, and the Jews are horrified and in dread. Your enemies have become weaker than they were yesterday – by Allah's grace – and are growing weaker and weaker, and all praise be to Allah.”

## **An Analysis of the Doomed Plot**

In his words there is a summary on this final plot – inshā'allāh – of the crusaders and their apostate allies before the major malhamah.

First, the crusaders have become too weak to wage their own wars. This is due to the blessed operations of September 11<sup>th</sup> and the subsequent jihād in both Afghanistan and Iraq. They are too weak financially, militarily, and psychologically to fight another war, although there is no doubt that they will eventually fight the Muslims at Dābiq after the crusaders' betrayal of an impending truce. Because of their weakness, they have been forced to rely upon their allies and agents to fight their wars. In Iraq, since the collapse of the apostate Ba'th regime of the tāghūt Saddam, their allies

were the Kurdish atheists from the Peshmerga, the Safawī<sup>2</sup> government forces, the Safawī militias, and the “Sunni” Sahwah of apostasy. Over time, the “Sunni” Sahwah was abandoned for the sake of a stable central Safawī regime. The Sahwah was not wholly trusted since some of its factions had at one time in the past participated in the war against the Crusaders and their Rāfidī allies. Accordingly, after the withdrawal of American forces, the Sahwah was betrayed by its former Safawī ally, and so many of its members found themselves imprisoned and tortured by the Rāfidah they once had served.

In Shām, initially the crusaders had confidence in the Free Syrian Army (FSA), which belongs to the Syrian National Coalition (SNC) interim “government.” But the crusaders were surprised to find much of the military and non-military aid they provided to these factions being sold to merchants and arms dealers and eventually ending up with the Islamic State. What was not sold by the crusaders' unreliable agents would ultimately be taken as war-booty by the Khilāfah's army. The crusaders could not rely upon the FSA, as it was too corrupt and lacked a coherent leadership. So their major ally in the region became the Kurdish atheists belonging to the PKK – the allies of the tāghūt Bashar. Throughout the early years of the modern events in Shām, the PKK ruled parts of Halab, ar-Raqqah, and al-Barakah in agreement with the Nusayrī regime, and were tasked by Bashar with crushing the Muslims revolting against his regime in these regions. The PKK was in essence a Kurdish Shabbihah and continues to be so in areas they control. But because they were more coherent as an organization and because they were more “ideologically” driven, the crusaders favored them over the FSA.

So the crusaders relied upon the Kurdish allies of the Rāfidah in Iraq (the Peshmerga) and upon the Kurdish allies of the Nusayriyyah in Shām (the PKK). Also, their policy of backing the Safawī regime in Iraq and negotiating with the Safawī

<sup>2</sup> This word is in reference to the apostate Safavid dynasty – Süfi Rāfidī Persians who ruled parts of Afghanistan, Shām, the Arabian Gulf, the South Caucasus, Persia, Iraq, Shām, Turkey, Balochistan, Tajikistan, Turkmenistan, and Uzbekistan. These Rāfidī rulers forced their religion upon the lands they conquered. This eventually led to the majority of modern-day “Iran” adopting this apostasy.



Rāfidī Houthis  
in Yemen

leadership in Iran gave the Rāfidah the strength and confidence to mobilize internationally. The Rāfidah quickly took parts of Yemen. The Syrian regime was already an ally of Iran. Lebanon was largely under the control of Rāfidī militias. And with large Rāfidī<sup>3</sup> populations in Bahrain, Kuwait, and “Saudi” Arabia (in the Eastern Province – Qatīf, Dammām, al-Ahsā’ – Najrān, and even al-Madīnah), smaller Rāfidī populations in Qatar and the UAE, and the Ibādī population of Oman all ready to move, the Arab tawāghīt felt their thrones threatened. Meanwhile, the Turkish tawāghīt worried about the aspirations of the crusaders’ Kurdish allies and the opposition to the tāghūt Erdogan regime based in the Rāfidī minority of Turkey. The tāghūt triad also worried that prolonged wars in Yemen and Shām would strengthen the Islamic State, as this would expose the coldness and treachery of the tawāghīt and prove the Islamic State was the sole defender of Ahlus-Sunnah against the Rāfidah and atheists.

<sup>3</sup> This includes the Rāfidah of the Zaydiyyah, Ismā’īliyyah, and Imāmiyyah.



Qatari and Turkish apostates posing  
with the crusader John Kerry

Quickly, the tawāghīt of Turkey, Āl Salūl, and Qatar – the triad of apostasy – mobilized without seeking permission from their crusader masters. They gained support from the Arab and non-Arab tawāghīt of Bahrain, Kuwait, the UAE, Egypt, Jordan, Morocco, Senegal, Bangladesh, Sudan, Pakistan, and Somalia, to aid the tāghūt regime of Abd Rabbuh Mansur Hadi against the Rāfidah of the Houthis and Ali Abdullah Saleh in Yemen. And despite the crusaders’ former claim of the Rāfidī Houthis not being linked to Iran, the crusaders pledged their support for the operation.

Turkey then requested from its Sahwah allies in Halab – addicted to Turkish aid – to begin a war against the PKK in parts of the region, after a long truce had been observed by the PKK and the Sahwah factions including the Jawlānī front. The apostate triad – Turkey, Āl Salūl, and Qatar – also funneled aid to a newly formed coalition of factions addicted to tāghūt support – “Jaysh al-Fath”<sup>4</sup> – to wage war against the Nusayrī regime in Idlib and al-Qalamūn. “Jaysh al-Fath” quickly added to its priorities a war against the Islamic State in al-Qalamūn. The funneling of this aid is a matter to which the FSA, SNC, the apostate triad, the crusaders, and even member factions of “Jaysh al-Fath” (such as Faylaq ash-Shām) admitted. The Sahwah factions including the Jawlānī front moved against the mujāhidīn of Dar’ā whom they accused of being Khawārij. A coalition of “Islamist” factions similar to “Jaysh al-Fath” was quickly formed in Halab. And suddenly the Sahwah factions were advancing upon the Nusayriyyah in Latakia and elsewhere, while the favored “rebel” allies of the

<sup>4</sup> Read about a major member faction of this coalition in the article titled “The Allies of al-Qā’idah: Part 2” in this issue.



Sahwah-supporter  
‘Abdullāh al-Muhaysini



A kafir Druze fighter in the ranks of the Sahwāt

crusaders in Shām – the FSA – proved themselves unreliable militarily.

Meanwhile, the apostate triad began to withdraw vocal support for the Safawī regime in Iraq, fearing its long-term ambitions would disturb their own thrones. It also called upon the leaders of the “Islamic” Front to gather again in Turkey and discuss developments on the ground in Shām, plots for the future, and the terms of their “unconditional” support. One of the plots discussed was a “storm of resolve” in Shām as cover for the Sahwah in its attempts to advance against the Islamic State. Again, the addiction to tāghūt aid is a problem for the Sahwah factions that facilitates their further drowning in apostasy.

Through all this, the apostate triad intended to “prove” to their crusader masters that they were still essential to the future of the region, that they had the power to influence the outcome there, and that their opinion mattered when it came to American-Rāfidī relations and the issue of Rāfidī nuclear ambitions. Essentially, it was greed, fear, and envy which moved them. They wanted themselves, not the Rāfidah, to be the favored allies of their crusaders.

This competition between the crusaders and the tawāghīt, between the “Sunnī” apostates and the Rāfidah, between the FSA and the “Islamic” Front, between the Jawlānī front and the nationalist factions, between the Jawlānī front and the “Islamic” factions, and between the Kurdish atheists and the “opposition” factions, is all indicative of the imminent breakdown of their plots. {You think they are together, but their hearts are diverse. That is because they are a people who do not reason} [Al-Hashr: 14].

The crusaders will ultimately find they cannot face the Islamic State except directly, face-to-face, or else – due to their nonstop bleeding – the crusaders will be forced to disengage from their war against the Muslims until the time decreed by Allah for al-Malhamah al-Kubrā.

O Allah, revealer of the Book, swiftest to account, mover of the clouds, vanquish the parties, make them tremble, and grant us victory over them.



Three main Sahwah leaders visit Turkey to meet with the tawāghīt of the region

# IN THE WORDS OF THE ENEMY

One of the most despicable positions a jihād claimant can find himself in is that the crusaders and Arab tawāghīt begin to consider him a possible alternative to the Khilāfah or a partial “solution” to preventing its expansion. When one hears that the crusaders now consider this or that party of jihād claimants as a potential ally serving the crusaders’ interests against the Islamic State, then wash your hands of that group and flee from them with your religion as you would flee from a leper!

The problem is not that the crusaders consider these jihād claimants to have a common enemy – one whom the Muslims pronounce takfir upon, such as the Rāfidah, the Nusayriyyah, the secularists, and the proponents of democracy... and whom the crusaders fear more than the Muslims for material reasons, such as their Safawī enemy’s desire to produce nuclear weapons. But rather, they consider their common enemy to be the Islamic State that the shahīd leaders these jihād claimants ascribe themselves to had praised repeatedly.

Below you will find the words of crusader think-tanks, analysts, advisors, and journalists, suggesting to their American crusader leadership the necessity of preserving jihād-claimant heads and parties and the building of relationships with them because in doing so they would serve the crusade against the Islamic State.

Amongst the first to present this idea to the American crusader leadership was the Jew Barak Mendelsohn.

In an article for Foreign Affairs published on “13 February 2014,” he said, “The United States should also relax its conditions for cooperation with the Islamic Front and even consider closer contact with JN [“Jabhat an-Nusra”] as they both work to bring down Syrian President Bashar al-Assad. That will put even more pressure on ISIS, while allowing the United States and the Islamist groups to get familiar with each other, understand each other’s perspectives and fears, and possibly even mitigate human suffering in Syria. Those ties would surely be valuable when it comes time to reconstruct the country.” (Note: The “Islamic” Front was already cooperating with the agents of the US – Qatar, Turkey, and the Saudis – but not directly and openly then with the US itself.)

This concept was graphically mapped out by the crusaders of the Wall Street Journal on “29 August 2014” in a piece titled “United Against Islamic State.” They explained the map by briefly saying, “Fear over the spread of Islamic State means parties often at odds now share a common enemy... Parties that display friction or outright aggression toward one another are finding themselves aligned in a desire to counter Islamic State... The greatest odd bedfellow of all: Islamic State threatens al-Qaeda as well as the West, meaning that, in fact, al-Qaeda and the US now have a shared enemy.”

The crusaders of the Small Wars Journal described the phenomenon briefly on “22 March 2015,” “Our rebel allies are predominately Sunni-

based and include a healthy dose of Al-Qaida – our sworn enemy in Ira[q] and Afghanistan has somehow managed to be on our side in Syria.”

And after it being merely a merging of interests against the Islamic State – not against kuffār – different crusaders began to emphasize the need for a proper building of such a relationship.

A major crusader think-tank – the Carnegie Endowment – wrote on “24 March 2015,” “The West currently sees the Nusra Front as a threat. But Nusra’s pragmatism and ongoing evolution mean that it could become an ally in the fight against the Islamic State. ... Instead of putting Nusra and the Islamic State in the same basket, the West should look beyond the Nusra Front’s ideological affiliation and encourage its pragmatism as it seeks an end to the Syrian conflict.”

This long piece explains the “pragmatism” of the Jawlānī front in detail: Cooperation with other factions is unconditional and “ideology” is not imposed by force. The author of the article says in praise of the Jawlānī front, “... Nusra does not impose its ideology wholesale. While local sources say 80 percent of the Islamic State’s adherents in Syria are not Syrians, Nusra members are mostly Syrian and therefore more aware of regional variations in culture and customs. This allows Nusra to modify the implementation of ideology according to those variations ...”

“... The Nusra Front’s ability to deliver results is largely driven by its



“Should IS be significantly dented by the western-backed campaign, ... Nusra looks best placed to fill the vacuum in the north, central and eastern parts of Syria.”

“... Nusra has even shown itself willing to work with the international community in that region, last year working with Qatar in negotiations to release 45 Fijian UN peacekeepers taken hostage in the Golan in September.”

“In the long-term, [opposition media activist from Idlib, Juma al-Qassem] believes the Syrian people’s rejection of IS will push the opposition to embrace Nusra. ... And with any possible umbrella deal likely to include Islamist representatives, Nusra, better armed, funded and organised, would be best positioned to fill that role.”

The policy of relying upon the jihād claimants against the Islamic State had already been adopted by some of the Arab tawāghīt. The Carnegie Endowment wrote on “20 April 2015,” “The Islamic State seeks to infiltrate Jordan in many ways. Its most effective way of establishing itself is not by attacking across the border, but by coopting Jordanian extremist factions and exploiting the simmering social discontent among Jordanian youth. To counter these trends, the government has sought to exploit divisions between al-Qaeda and the Islamic State, releasing some clerics [al-Maqdisī and al-Filistīnī] aligned with the former group and allowing them a degree of media visibility.”

This policy was even suggested for Afghanistan and Pakistan, as the Islamic State’s presence there threatened regional stability. The crusaders of War on the Rocks wrote on “13 April 2015,” “This much is clear, however: Mullah Omar still matters – especially in South Asia, where two important developments are playing out. Both are directly tied to stability, which is Washington’s chief interest in the region. And regardless of his fate, Mullah Omar will have an impact on each of them. Development number one is the deepening influence of the Islamic State in South Asia. ... The second key trend is Kabul’s pursuit

pragmatism. The group has been collaborating with a wide variety of local forces that are not pushed to fight under its umbrella. Instead, they fight with Nusra as allies – a radical departure from the Islamic State’s model, which does not tolerate collaboration unless absolutely necessary. This approach has enabled the Nusra Front to widen its network of support quickly, including the addition of some Free Syrian Army brigades in Aleppo, Hama, and Daraa.”

This description of the Jawlānī front was mirrored in another piece written by the crusaders of Middle East Eye on “30 April 2015.” After describing the “pragmatism” of the Jawlānī front (cooperation with everyone and non-implementation of the hudūd), the author said, “Nusra could also benefit from US airstrikes against IS. The US listed the Nusra Front a terrorist organisation in December 2012, long before the emergence of IS, but since last year the US-led intervention in Syria and Iraq has largely focused on the aim of degrading and ‘ultimately destroying’ IS. While coalition airstrikes have also targeted Nusra positions, the group is less of a priority for the US-led campaign.”



of reconciliation with the Taliban. ... Late last year, US officials suggested that American forces will no longer actively pursue Mullah Omar. They intimated that he no longer poses a direct threat to US troops. Taken at face value, this reasoning suggests that Washington is simply not that concerned about him anymore ... Then again, the US decision not to go after Omar may be an indication that it still regards him as relevant and useful. Washington may conclude that any and all roads to peace talks in Afghanistan lead through him, and that apprehending or attacking him would be a strategic disaster.”

Worst of all, Barak Mendelsohn wrote an article titled “Accepting Al Qaeda – The Enemy of the United States’ Enemy” for Foreign Affairs on “9 March 2015.” In it, he said, “Since 9/11, Washington has considered al Qaeda the greatest threat to the United States, one that must be eliminated regardless of cost or time. After Washington killed Osama bin Laden in 2011, it made Ayman al-Zawahiri, al Qaeda’s new leader, its next number one target. But the instability in the Middle East following the Arab revolutions and the meteoric rise of the Islamic State of Iraq and al-Sham (ISIS) require that Washington rethink its

policy toward al Qaeda, particularly its targeting of Zawahiri. Destabilizing al Qaeda at this time may in fact work against US efforts to defeat ISIS.”

“... Today, al Qaeda, although still a grave threat, is only one of several emanating from the Middle East. Washington must not only contain Iran’s hegemonic aspirations, which threaten US allies, but also fight ISIS’ expansion. Washington’s failure to balance these diverging interests became apparent when it made the mistake of coupling the bombing of ISIS targets in Syria with attacks on al Qaeda’s Khorasan group ...”

“In order for US President Barack Obama to fulfill his promise to ‘degrade and ultimately destroy’ ISIS, he must weaken ISIS’ control of Mosul, Raqqa, and other large population centers, as well as stop its expansion. Inadvertently, the administration’s cautious approach to military intervention makes al Qaeda – which views ISIS as a renegade offshoot – an important player in curtailing ISIS’ growth.”

“... As long as Zawahiri is alive, the leaders of al Qaeda’s branches who are beholden to him by personal oath are less likely to shift allegiances and join ISIS. But if and when Washington succeeds in

killing Zawahiri, the leaders of al Qaeda's branches would have the opportunity to reassess whether to remain with al Qaeda or join Baghdadi's caliphate ...”

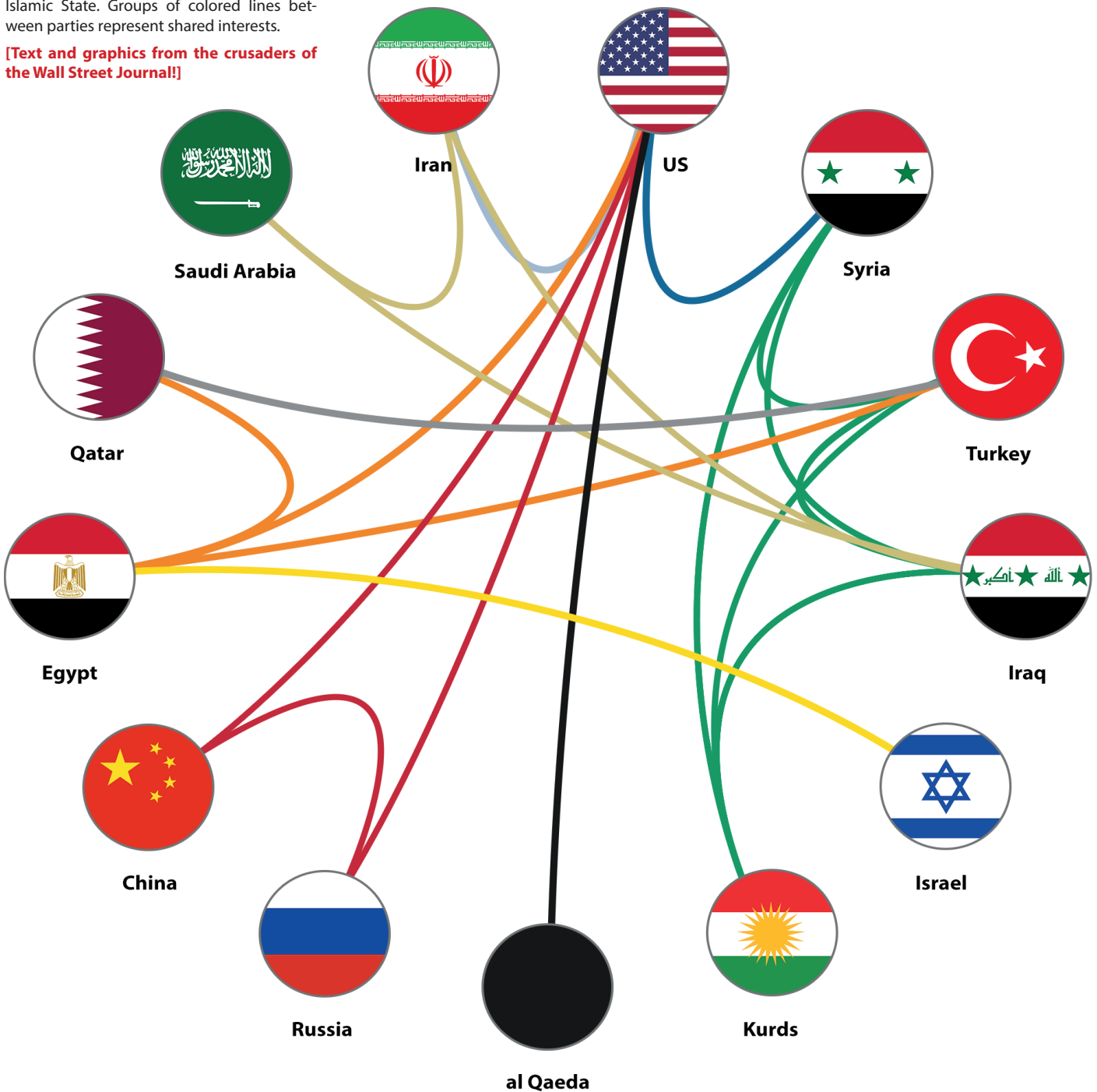
“More so than during the bin Laden era, al Qaeda's cohesiveness depends on the ability of its leadership to hold the various franchises together, and it is unclear whether al Qaeda can endure another

succession since al Qaeda's veteran leaders have dwindled considerably in recent years, making it more dependent on old guard figures such as Zawahiri to maintain unity. As such, the group's fate may depend on Zawahiri's personal survival. It is certainly ironic that at this point, when the United States is the closest it has ever been to destroying al Qaeda, its interests would be better served by keeping the terrorist organization afloat and Zawahiri alive.”

### Strange Bedfellows

Parties that display friction or outright aggression toward one another are finding themselves aligned in a desire to counter Islamic State. Groups of colored lines between parties represent shared interests.

[Text and graphics from the crusaders of the Wall Street Journal!]



Whether or not the crusaders have followed or will follow this “advice” is irrelevant. The fact it has been suggested so much by various crusader and apostate analysts should become a source of embarrassment for any jihād claimant!

This crusader interest is materialized best by the fact that the crusader backed secularists of the Free Syrian Army could not exist without the Jawlānī front, as was expressed by the secularist apostates of Orient News in a video report on “15 April 2015” stating that any clashes between the Free Syrian Army and the Jawlānī front would not serve the interests of either side “especially considering the expansion of the Islamic State southward, its attack upon Khalkhalah airbase, and an-Nusra’s constant repelling of any expansion by the Islamic State, making an-Nusra’s continued presence a guarantee for such an expansion not occurring.” This fact was demonstrated in the recent cooperation between the Jawlānī front and the Free Syrian Army in Dar’ā against the mujāhidīn

there, whom they accused of being khawārij.

What tops this off is the call made by various crusaders (“Protected Zones for Syria,” John McCain, Lindsey Graham) and apostates (the Syrian National Coalition) for the establishment of “protected zones” in Idlib, Dar’ā, and Halab – areas currently inhabited by the Syrian “al-Qā’idah” and its Gulf backed allies. These zones are to be protected from the Islamic State by crusader and apostate jets! May Allah have mercy upon the Mujāhid Shaykh Usāmah Ibn Lādin (rahimahullāh), whose call these jihād claimants have perverted so grossly.

The Jawlānī front and its likes will sooner or later find themselves between one of two choices. Either they merge into a single entity with the different tāghūt backed factions in a manner similar to “the Libyan Dawn” or they await betrayal at the hands of their allies just as the Jawlānī front had before betrayed the muhājirīn and ansār of the Islamic State.



The crusaders John McCain and Lindsey Graham call for protective zones defending al-Qā’idah and its allies against the Islamic State!





# ALBAYAN RADIO

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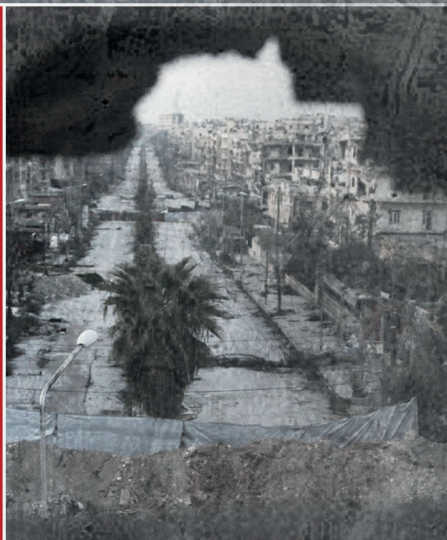
**РУССКИЙ**

**کوردی**

**HASHTAG** #أخبار\_الخلافة



INTERVIEW WITH THE AMĪR  
**OF THE YARMŪK  
CAMP REGION**



In light of the victories this month in Wilāyat Dīmashq (Damascus) as the Islamic State continues to advance towards the future stronghold of the believers during the Malāhim, Dābiq presented a number of questions to the amīr of the region encompassing the Yarmūk Camp in the Wilāyah. The questions and answers are provided below.





The apostate leader of Hamas, Ismā'il Haniyyah, with his ally Khamenei, leader of the Rāfidah

**Dābiq:** When did the siege begin on the Yarmūk Camp and how did it affect the people of the camp?

**Yarmūk:** All praise belongs to Allah, the Strong, the Exalted. May blessings and peace be upon the cheerful warrior and upon his companions and family. As to what follows: O Allah, there is nothing easy except what You made easy and You make sadness easy if You will. O Allah bestow us with shahādah for Your cause purely for Your noble face.

In reality, the total siege of South Dimashq began four years ago. An exception to that siege was the Yarmūk Camp. The regime conspired with Free Syrian Army leaders in the region to keep the camp open in order to empty the huge storehouses found in the district of 'Aqrabā and Bayt Sahm. These areas were stores for the regime in which it would store staple food supplies like sugar, rice, bulgur, and so on, and it would use the Yarmūk Camp as a passage to move these food supplies out of the storehouses.

The regime worked according to this evil plan for about a year, until it was sure the storehouses

and huge factories were completely emptied and nothing remained in the area except for scarce quantities sufficing the Muslims for a month or two. The work was completed under the gaze of Aknāf Bayt al-Maqdis and they were the ones supervising the only passage into the camp. The passage was closed on 15 Ramadān 1433, and it was at that time that hunger started assaulting the Muslims' bodies and death started reaping their souls until more than 170 people died due to lack of supplies and hunger.

**Dābiq:** What is the relationship between Aknāf Bayt al-Maqdis and Hamas? Did Hamas take part militarily, operationally, politically, or through propaganda, in the war against the Islamic State?

**Yarmūk:** Aknāf Bayt al-Maqdis is Hamas' branch in South Dimashq. This faction was established during the beginning of the events in Shām for a fundamental aim, which was the creation of an internal force considered "revolutionaries" who at the same time act as guards defending regime-controlled Dimashq; and Aknāf succeeded in this task. As for what concerns the relationship between Hamas and Aknāf, the names of the three

leaders who founded this faction are as follows. Abū Ja'far, the general commander of Aknāf Bayt al-Maqdis, is a known personality in Hamas. Abū Ahmad az-Zaghmūt, known as “the Chancellor,” is the military commander. His previous position in Hamas was the personal bodyguard of Khālīd Mash'al. Nidāl Abū al-'Alā, the founding member of Aknāf, used to work as a personal escort for the prominent Hamas leader, Abū Marzūq.

We have the conversations of a person called “Abū Suhayb” Yahyā Hawrānī. He is the commander of ash-Shatāt camp and he is the connecting link between Hamas and Aknāf's general commander Abū Ja'far. These conversations expose the support sent to Aknāf by Hamas.

As for Aknāf's war against the Islamic State, at the time of the Islamic State's announcement, Aknāf did not dare to wage war against the Islamic State militarily. However, it was content with fighting the Islamic State ideologically, politically, and through propaganda. But after the announcement of the Islamic Khilāfah on 1 Ramadān 1435 and due to the greed of the factions and Sahwāt found in the region, Aknāf participated for the first time militarily in the war against the Islamic State. The fight persisted for about 8 months. At that

time, we were short in numbers while the Sahwāt heavily outnumbered us. But by Allah's grace alone, we were able to expel them from al-Hajar al-Aswad, the stronghold of the Islamic State in Dimashq. We inflicted on them large human losses, leaving more than 300 of their soldiers wounded and killed. Most of their wounded went to the regime's hospitals for treatment.

**Dābiq:** What was the agreement between Aknāf Bayt al-Maqdis and the Nusayrī regime? What are the details of the “reconciliation”<sup>1</sup> the two sides almost executed?

**Yarmūk:** The agreement was to make the Yarmūk Camp neutral in the ongoing conflict in the region, and to hand it over to the Palestinian factions that were allied with the Nusayrī regime represented by Ahmed Jibrīl's “General Command” militia, the Palestinian Liberation Organization (PLO), and some of the other factions. The “Chancellor” Abū Ahmad was tasked with the job of the negotiations and handover. He was assigned by Abū Ja'far and began the cooperation in a public fashion near the end of the plot. Our security sources are certain about this betrayal. The

<sup>1</sup> This term refers to the plot between various Sahwah factions and the regime whereby the Sahwah hands over its territory to the regime after being guaranteed privileges for their treachery.



matter evolved into smuggling in ammunitions and military equipment via aid cartons, and this is what compelled us to quickly intervene and defeat the mission.

**Dābiq:** After the Islamic State took over the camp, there were contradictory reports about the soldiers of the Aknāf faction. Some of the reports claimed that they surrendered themselves to the Nusayrī regime. Others claimed that they repented and pledged allegiance to the Islamic State. Others claimed that they escaped to the territory of the Nusayrī regime and are fighting alongside it against the Islamic State. What exactly happened to this faction? Does it still exist?

**Yarmūk:** With the Islamic State's entering of the camp and the powerful strike that it blew to Aknāf and the rest of the factions in the region, Aknāf divided into three parts. The first part surrendered to the Islamic State and saved their blood. Their numbers come close to 70. This was after the situation in front of them became clear and after they witnessed the treason and treachery of Aknāf with their own eyes, including Aknāf's leadership leaving for the regime after being besieged at the outskirts of the camp and their return to the region from the Sīdī Miqdād passage after being provided with new plans, personnel, and munitions for the fight against the Islamic State. There are testimonies from some of their members that affirm the regime's supplying them with munitions and food and the entering of regime elements to fight the Islamic State side-by-side with Aknāf.

The second part of Aknāf joined Ahmad Jibrīl's "General Command" militia. They and the regime are currently fighting at the outskirts of the camp.

The third part returned with Aknāf's leadership to the regions of "reconciliation": Yaldā, Babilā, and Bayt Sahm. After they left the camp, the regime returned them to the area via the Sīdī Miqdād passage and they now fight with Zahrān 'Allūsh's militia and the other factions against the Islamic State.

**Dābiq:** There are reports that some of the factions would hoard the food sent to the camp, that a kilogram of rice now costs more than thirteen thousand Syrian pounds, and that hundreds have died out of hunger. Is it true that some of the factions would make income from the siege at the expense of the Muslims in the camp? Who are those leaders and factions?



**Yarmūk:** After raiding the camp, the Islamic State found repositories belonging to Aknāf filled up with food supplies that were hoarded after Aknāf's assumption of the distribution of food aid to the camp. It isn't a secret to anyone in the region that the combatant factions like Liwā' al-Islām, Abābil Hawrān and Shām ar-Rasūl never experienced the effect of the siege. They used to store the food for themselves and their fighters, and sometimes the prices would reach record levels. The price for one kilogram of rice and bulgur reached fifteen thousand Syrian Pounds. There is a lot of proof against these factions and we have photos of Liwā' al-Islām's repositories after we raided them in the region of Yaldā. Their repositories were overstuffed with food supplies. Not only were they filled with essential supplies but with extravagant stuff like halva, nuts, seeds, and dates. These factions have not ceased to trade with the Muslims' hunger in the regions of "reconciliation" until now and they hoard most of the food supplies that enter the region. The biggest share in these thieveries goes to the "shuyūkh" of the "reconciliation." They even plotted to empty the camp of its Muslim residents by stipulating that food aid only be distributed to the Yarmūk families that reside in the regions of the "reconciliation."

**Dābiq:** How did the people of the camp receive the soldiers of the Islamic State?

**Yarmūk:** Due to the major propaganda war and the deceitful media claims, there was great fear from the Muslims of the camp, as the image conveyed about the Islamic State was that they love killing and slaughter and that they kill people based on suspicions. They even claimed that the Islamic State would cut off the fingers of those who smoked. Many other older fabrications were also spread by the new enemies of the Islamic State. We witnessed more than one touching event in the first days of the liberation of the camp. Once, a Muslim woman came out to us with her children and requested us to kill her and not to take her as a slave! *Hasbiyallāhu wa ni'malwakil!* Thereupon we offered her bread and aid and clarified things to her. After some days, she returned and defended the Islamic State and said, "By Allah, I did not see anything but good from them and what they have brought forth for the people of the camp within days hasn't been provided to us by the factions over years!"

**Dābiq:** How is the condition now in the camp?



The Yarmūk camp after being liberated by the Islamic State

**Yarmūk:** The situation now in the camp is good, and to Allah belongs all praise. Now the camp lives in the shade of the *Khilāfah*. The food situation improved, first by the grace of Allah (*‘azza wa jall*), and second by the *Khilāfah* soldiers entering the camp. But this situation doesn't suit the Nusayrī regime and its agents

in the region, so the regime started pounding the camp with hundreds of explosive barrels and rockets and inciting some people to support the *shuyūkh* of evil to expel the Islamic State from the camp. They exerted various forms of pressure from outside and inside. One form of pressure was the deployment of checkpoints between the regions of "reconciliation" and the camp as well as blocking any food supplies for the inhabitants of the camp and *al-Hajar al-Aswad* from coming in. They started arresting any youth who belonged to *al-Hajar al-Aswad* or to the camp. As I mentioned to you before, they also exclusively distributed food aid to the regions of "reconciliation." This was accomplished through the "General Command" militia, as this militia is loyal to the regime.

**Dābiq:** Many of the Muslims are hopeful that the liberation of the camp is a step towards the liberation of Dimashq. How do you see the future of the battle against the Nusayrī regime after the liberation of the camp?

**Yarmūk:** Our first and fundamental goal is the liberation of Dimashq and the liberation of the Yarmūk Camp is the first step for the realization of this aim. However, the matter is not easy, we ask Allah to strengthen us so that we liberate Dimashq, *al-Quds*, and Rome. But there is a matter that needs to be mentioned and it is that many of the factions in the region were found and created for the protection of regime-controlled Dimashq and to thwart any of our attempts to enter Dimashq. The Islamic State waged war against these factions and uncovered their plans, including those of the "Guards of Dimashq" 4<sup>th</sup> Division. The Islamic State rose to destroy this division and terminate its leadership, but Allah decreed that the division's commander, an individual referred to as "Bayān Maz'al," escaped. He now works in one of the regime intelligence departments. The second faction that was founded as an alternative to the 4<sup>th</sup> Division was *Aknāf* and they have been destroyed, by Allah's grace. The new alternative which has appeared now is *Liwā' Shām ar-Rasūl* and *Zahrān 'Allūsh's* militia and with Allah's permission their purge from the region is going on now, as well as the preparations for the battle of Dimashq.

**Dābiq:** What is the condition in the areas near the camp such as al-Hajar al-Aswad and Yaldā?

**Yarmūk:** The southern region of Dimashq is divided into two main parts. The first part has joined the “reconciliation” with the regime and returned gradually to the control of the regime. This includes Yaldā, Babīlā and Bayt Sahm, which are dominated by the Sahwāt and ruled by three personalities whose allegiance is to the Nusayrī regime. Delegations from the regime composed of officers and officials enter these regions on a daily basis. All of this occurs under the gaze of those who are called the “mujāhidīn” of “Liwa’ al-Islām” and the rest of the factions.

The second part is al-Hajar al-Aswad, al-Yarmūk and at-Tadāmun, which are the areas where the Khilāfah’s soldiers are present. The fighting there is the most severe, its fronts are ablaze, and the bombing of these areas occurs on a daily basis. By Allah’s grace, these lands are now under the law of Allah.

**Dābiq:** What is the role of “Jaysh al-Islām,” its “Islamic” Front, and Zahrān ‘Allūsh in the war against the Islamic State? Is there cooperation between them and the factions of Shabbīhah and reconciliation?

**Yarmūk:** The actions of Jaysh al-Islām and the other factions in the region are confined to turning their guns towards the Islamic State and its supporters, while the Sahwah frontiers with the regime are calm. We haven’t observed any conflict between them (the regime and the Sahwah) for about a year. In addition, as we said earlier, they are safeguarding the “reconciliations” in the three regions and reserving their forces, weapons, and ammunition for the fight against the Islamic State. The media delegations, including the Rāfidī media channels, enter under the protection of these factions, while the National Defense Force was formed by members of these factions, and their offices are available inside these regions of “reconciliation.” The convoys of the regime forces enter and exit from the checkpoints of ‘Allūsh’s “Islamic” Front. All attempts by the

Sahwāt to assault the positions of the Islamic State are initiated with regime airstrikes on those positions. In recent days, we were able to see a large amount of ammunition entering these areas, and exclusively distributed among the factions who fight the Islamic State. It is a point to note that whenever the Sahwāt start a battle with the Islamic State, support gushes into “reconciled” areas and the supporters pump huge amounts of money to these factions (Jaysh al-Islām, Shām ar-Rasūl, Abābīl Hawrān) that call themselves moderate.



The apostate Zahrān ‘Allūsh, leader of “Jaysh al-Islām”

**Dābiq:** What do the Sahwāt plan now against Wilāyat Dimashq in general and the Yarmūk Camp in particular?

**Yarmūk:** The formation of coalitions to fight against the Islamic State especially in South Dimashq was witnessed in the last few weeks and months. The enemies of the religion rely mainly on Zahrān ‘Allūsh, who works to execute the plans of the West and its puppets in the Gulf. Recently, Zahrān sent a message of reassurance to the West and to his supporters from amongst the tawāghīt of the Gulf through a number of his speeches that were published on social networks, whereby he deployed all his forces to fight the Islamic State, leaving behind all his frontiers with the regime in total calm and not mobilizing these armed forces to break the siege on eastern Ghūtah.

This mobilization was very apparent in al-Qunaytirah and al-Qalamūn. In the last few days, the regime made it easy for the convoys of Jaysh al-Islām to exit and go towards East Qalamūn to fight the Islamic State on its behalf. These coalitions were mirrored elsewhere on a large scale, in South Dimashq in general and in the Yarmūk Camp specifically. There were major plans made by these factions (Jaysh al-Islām, Shām ar-Rasūl, Abābīl Hawrān) to besiege the Islamic State in South Dimashq. These factions plotted and started fighting the Islamic State to expel it from the planned “reconciliation” regions because the Khilāfah completely rejects a “reconciliation” and fights and arrests anyone who pursues such an endeavor. Quickly, the Islamic State discovered these wicked plots, and began to thwart them. With Allah’s help, the plot to hand over the region to the Nusayrī regime was defeated.

**Dābiq:** Do any of the factions show interest in joining the Islamic State? Have some of the soldiers and brigades of the factions come to give bay’ah to the Islamic State?

**Yarmūk:** After crushing the Sahwāt in al-Hajar al-Aswad region and after the great victory that Allah granted to the Islamic State, the soldiers of the factions who fought against the Islamic State found themselves at the crossroads. After this battle, the Islamic State became more powerful than before and its reality thereby became apparent to those seeking the truth, and so many soldiers of the factions rushed to participate in the Sharī’ah seminars conducted by the Islamic State. There were hundreds of participants, and all praise is due to Allah. We witnessed many pledges of allegiance from many well-known battalions in the region who dissolved completely into the Islamic State.

**Dābiq:** Why did the regime resort to using barrel bombs against the camp?

**Yarmūk:** What occurs to any place the Islamic State takes control of is that the regime carries out different kinds of airstrikes upon it. These regime airstrikes carry a number of purposes, among

them, to force the local population to leave the areas controlled by the Islamic State and enter the “reconciliation” areas so that they thereby strengthen the Sahwah’s fight against the Islamic State, and to give a message to the public that any region controlled by the Islamic State will be totally destroyed, and as a result, any attempt by the Islamic State to capture other regions will terrify the people of those regions. They also serve as a hopeless attempt by the regime to discourage the Islamic State from making any more advances. This is evidence of the regime’s military bankruptcy. Every time the Islamic State advances and inflicts severe losses on the Nusayrī army and militias, in revenge, the regime conducts random airstrikes on places where Muslims live.

**Dābiq:** What’s your take on Zahrān ‘Allūsh’s recent trip to Turkey? Do you think that the apostates will try to carry over the “Storm of Resolve” to Shām in defense of their Sahwāt?

**Yarmūk:** Zahrān ‘Allūsh’s visit to Turkey and meeting with a number of leaders of the major factions that fight in Shām has its dimensions and consequences. Even the military demonstration performed by Zahrān’s army in al-Ghūtah on the occasion of the graduation for the training seminar was basically a message to the nations of the West and their puppets in the Gulf indicating that they are ready to secure the capital Dimashq. With Zahrān’s departure to Turkey, a number of factions in eastern Ghūtah dissolved and joined Zahrān’s army. We believe that there will be great support for Zahrān ‘Allūsh from the Gulf and the West in order for him to enter the capital, even if the matter requires a “storm of resolve,” like the one Yemen has witnessed.

**Dābiq:** You know the importance of Dimashq towards the future of Islam, the Malāhim, and al-Malhamah al-Kubrā. How can the Muslim support the mujāhidīn in Wilāyat Dimashq now?

**Yarmūk:** Our role model and noble Messenger (sallallāhu ‘alayhi wa sallam) praised Dimashq very much, and this was mentioned in a number





of authentic narrations. Dimashq is the camp of the Muslims during the great battle (al-Malhamah al-Kubrā). But every Muslim who cannot come and wants to perform jihād and support the Islamic State can do so wherever he may be, just as he was ordered by the Khalīfah (hafidhahullāh) in his latest address. A simple supplication from our Muslim brothers practicing ribāt is in itself support – a great support for us. Any advance of the Khilāfah against the Nusayriyyah and Rāfidah, any manifestation of unity through new bay’āt to the Khilāfah, and any attack against the supporters of the Sahwah – the crusaders and Āl Salūl – strengthens the mujāhidīn in Dimashq. May Allah facilitate for the armies of the Khilāfah to liberate Dimashq. Jazākumullāhu khayrā.

The Umawī Masjid in the city of Dimashq



## The Perfect Storm

What started as an explosive movement in Iraq has now suddenly turned into a global phenomenon that the West and the democratic world as a whole is ill-equipped to deal with. - John Cantlie

*“This is a core principle of my presidency: if you threaten America, you will find no safe haven.”  
Obama, September 2014*

*“As they carve out an area of safe haven, this will be a launching point for attacks on America, the West, and attacks globally.” RAND Corporation, March 2015*

The pledges of allegiance that are now being announced on a seemingly monthly basis from Islamic groups around the world to the Islamic State are exactly what every mujāhid prayed for and a nightmare scenario for the military and political leaders of the democratic world. The incredible growth of the Caliphate and the fact that it is a living, breathing entity with thousands of square miles of territory has given Muslims around the Middle East, Asia, and Africa the belief and confidence to take up arms, pledge their loyalty, and launch operations with a unity and strength of purpose that has simply not been seen before.

What started as the most explosive Islamic “group” in the modern world has rapidly evolved into the most explosive Islamic movement the modern world has ever seen.

Nothing on this scale has happened this big or this quick before. Huge swathes of Pakistan, Nigeria, Libya, Yemen, and the Sinai Peninsula are all now united under the black flag of tawhīd, gelled together as one by the Islamic State. Mujāhidīn of Afghan provinces that were the scenes of fierce fighting for over a decade costing America trillions of dollars are now, less than six months after America “withdrew” with its tail between its legs, loyal to the Caliphate.

The mujāhidīn of West Africa control much of Nigeria and their attacks are intensifying, pushing back an exhausted and smashed national army that is now in a virtual state of collapse. They declared allegiance to the Caliphate in March, and they are the same group, remember, that Obama

claimed just last year was being successfully pushed back by American intervention policy. Indeed, he claimed that the same model (cutting finances, recruitment tools, and the will to fight) that worked so “well” in the degradation of the mujāhidīn there before their pledge of allegiance, would work just as well on the Islamic State.

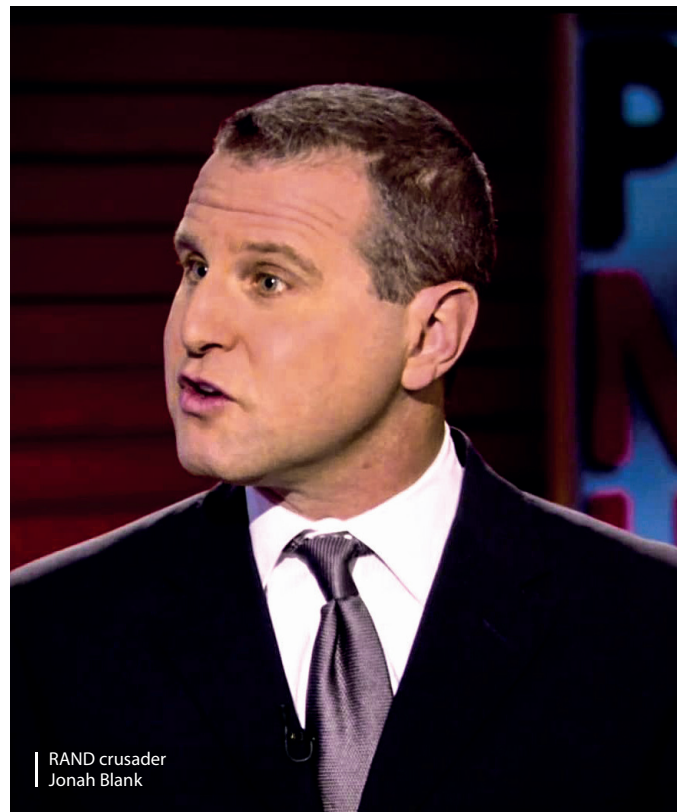
Some things just don’t work out as planned.

The energy behind this movement is fearsome. A single lion can kill an antelope but a pride that is hungry and cunning enough can, if they work closely together, take down an African elephant. As groups of mujāhidīn from around the world join forces, so the strength behind the Islamic State puts them in a position to devour much larger prey.

The West and its allies have, once again, been caught completely by surprise as they now find themselves fighting not just one enemy in Iraq and Shām, but now an international army of mujāhidīn numbering hundreds of thousands in different countries, whole continents apart. It’s taken the coalition the best part of a year to put together a campaign against the Islamic State that is only now seeing a Shia mob supported by coalition aircraft make moves against Tikrit, but that’s old news before it’s even begun. Why focus on Tikrit when the Middle East, Africa, and Asia are now on fire?

And this movement shows no sign of abating. Indeed, this quickening, this coming together of Islamic groups sharing the same focus and purity of belief is only intensifying. And the more groups that join, the stronger the movement becomes.

As the groups evolve from splintered cells each waging their own wars to a single, unified body, it becomes a force of immense power, like a snowball that rolls down a mountain getting larger until you end up with an avalanche. The more outfits work together, so they can use each other’s skills and strengths to fill in the gaps until there are very few weak points.



“Say one group is very good at bomb making and the other group is very good at propaganda,” says Jonah Blank from the US “think-tank” RAND Corporation. “If you put the right bomb in the right place for the right propaganda effect, that can be far more important than either of these things on their own.”

“This isn’t just propaganda,” said Gary Bernsten, a former CIA intelligence officer on an interview with Fox News on 9<sup>th</sup> March. “ISIS has billions of dollars. They have a network of communications for reaching out to these groups. And it shows you how deadly and effective ISIS is. They are truly the most successful Sunni terrorist group in history because they’ve carved out a space for a nation state, and these other groups recognize that. It shows Obama’s statement that ‘this isn’t Islam’ is a false narrative. ISIS has been brilliant at selling itself to the hundreds of millions of people out there looking for a message.”

And what of Obama of late? In all honesty, I haven’t seen what the Nobel Peace prizewinner has been commenting on recently, but he can’t be having much fun. “This strategy of taking out terrorists



**“And as the Islamic State seizes weapons from the American and Iranian backed proxies whom its mujāhidīn massacre, it gets hold of tanks, rocket launchers, missile systems, and anti-aircraft systems.”**

who threaten us, while supporting partners on the front lines, is one that we have successfully pursued in Yemen and Somalia for years,” he said last September. I do not have any information on the current situation within Somalia, but Yemen is exploding, the Islamic State is already taking advantage of the chaos there, and it is clear nothing has been “successfully pursued.” The American embassy has been closed for more than three months now, out of fear “terrorists” might attack it, as the country descends into further chaos. Would you like those words served with relish or pickle, president?

“[Obama] cited US policy in Yemen and Somalia as a successful illustration of what’s in store for Iraq and Syria – a one-two punch of US air power with local ground forces. But Somalia is a failed state and Yemen

is hardly a healthy one; both remain incubators of dangerous terrorism,” wrote the Washington Post in reply to the president’s statement. And that was eight months ago before large portions of the Muslim world took up arms.

And as the Islamic State seizes weapons from the American and Iranian backed proxies whom its mujāhidīn massacre, it gets hold of tanks, rocket launchers, missile systems, and anti-aircraft systems. Acquiring aircraft would be the logical next step. It’s the plot of a political Western horror film.

What’s happening now is a pooling of skills and experience that poses the greatest danger the West has seen in modern times. When you have that amount of battle-hardened mujāhidīn all cooperating and exchanging information for the first

time under one flag, the potential for operations on a previously unseen level rises exponentially.

Let me throw a hypothetical operation onto the table. The Islamic State has billions of dollars in the bank, so they call on their wilayah in Pakistan to purchase a nuclear device through weapons dealers with links to corrupt officials in the region. The weapon is then transported overland until it makes it to Libya, where the mujahidīn move it south to Nigeria. Drug shipments from Columbia bound for Europe pass through West Africa, so moving other types of contraband from East to West is just as possible. The nuke and accompanying mujahidīn arrive on the shorelines of South America and are transported through the porous borders of Central America before arriving in Mexico and up to the border with the United States. From there it's just a quick hop through a smuggling tunnel and hey presto, they're mingling with another 12 million "illegal" aliens in America with a nuclear bomb in the trunk of their car.

Perhaps such a scenario is far-fetched but it's the sum of all fears for Western intelligence agencies and it's infinitely more possible today than it was just one year ago. And if not a nuke, what about a few thousand tons of ammonium nitrate explosive? That's easy enough to make. The Islamic State make no secret of the fact they have every intention of attacking America on its home soil and they're not going to mince about with two mujahidīn taking down a dozen casualties if it originates from the Caliphate. They'll be looking to do something big, something that would make any past operation look like a squirrel shoot, and the more groups that pledge allegiance the more possible it becomes to pull off something truly epic.

Remember, all of this has happened in less than a year. How more dangerous will be the lines of communication and supply a year on from today? If the West completely failed to spot the emergence of the Islamic State and then the allies who so quickly pledged allegiance to it from around the world, what else of massive significance are they going to miss next?

Let me finish with a quick example of the sheer motivation of the Muslim fighters the West now finds itself up against. The other day I had the opportunity to meet one charismatic fighter from an Arab country. Educated and intelligent, he told me with disgust that some of his blood brothers are serving soldiers in an Arab regime army. "I talk to them once every few months on the telephone," he said. "They are my blood brothers, so I speak to them and advise them in hope that they might change. If they refuse, then inshā'allāh I will get the chance to kill them all on the battlefield. They fight for a tāghūt regime that loves America while I fight for Allah. Who is the stronger one?"

It was an awe-inspiring and humbling example of how the West can never win this war. Perhaps once there was a chance that an attack inside the West or on Western borders by the Islamic State could be averted through negotiations, but no longer. As the territory of the Islamic State crosses from one border to another like a wildfire that is burning out of control, it'll be only a matter of time before the Islamic State reaches the Western world.



# SELECTED10

TEN VIDEOS SELECTED FROM THE WILAYAT OF THE ISLAMIC STATE



1<sup>ST</sup>

صولة الأنصار 2  
THE ASSAULT OF THE ANSAR 2



WILAYAH: SAYNA'

2<sup>ND</sup>

بنغازي معاني الثبات  
BENHAZI - THE MEANING OF REMAINING FIRM



WILAYAH: BARQAHA

3<sup>RD</sup>

نصر من الله وفتح قريب  
VICTORY FROM ALLAH AND AN IMMINENT CONQUEST



WILAYAH: AL-KHAYR

4<sup>TH</sup>

غزوة زوبع  
THE BATTLE OF ZAWBA'



WILAYAH: AL-JANUB

5<sup>TH</sup>

أسد الوغى 3  
THE LIONS OF WAR 3



WILAYAH: AL-BARAKAH

6<sup>TH</sup>

قتل جاسوس لصحوات الردة  
KILLING A SAHWAH SPY



WILAYAH: DIMASHQ

7<sup>TH</sup>

بتر الفساد بحكم رب العباد 2  
SEVERING CORRUPTION  
WITH THE RULING OF ALLAH 2



WILAYAH: NINAWA

8<sup>TH</sup>

المعارك في أطراف مدينة سامرراء  
BATTLES IN THE AREAS  
AROUND SAMURRA'



WILAYAH: SALAHUDDIN

9<sup>TH</sup>

نوافذ من أرض اليمن  
WINDOWS INTO THE LAND  
OF YEMEN



WILAYAH: SANAA

10<sup>TH</sup>

أتوني زبر الحديد 3  
BRING ME PIECES OF IRON 3



WILAYAH: BAGHDAD

@  
TWITTER  
HASHTAG

#أخبار الخلافة

‘Abdullāh Ibn Mas’ūd (radiyallāhu ‘anh) said, “The Last Hour will not be established until inheritance is not divided and booty is not rejoiced over.” Then he said, while pointing towards Shām, “An enemy will gather against the people of Islam and the people of Islam will gather against them.” He was asked, “You mean the Romans?” He replied, “Yes, and there will be a severe retreat. The Muslims will prepare a detachment for fighting unto death that will not return but victorious. They will fight until night will intervene between them; both sides will return without being victorious and the detachment will be wiped out. The Muslims will again prepare a detachment for fighting unto death that will not return but victorious. They will fight until night will intervene between them; both sides will return without being victorious and the detachment will be wiped out. The Muslims will again prepare a detachment for fighting unto death that will not return but victorious. They will fight until night comes upon them; both sides will return without being victorious and the detachment will be wiped out. On the fourth day, the remnants of the people of Islam will arise to fight them and Allah will bring defeat upon their enemy. They will fight such a fight the like of which will not be seen (or which has not been seen), so much so that if a bird were to pass through their areas, it would fall dead before passing them. Thereafter, paternal relatives will count each other and find that after being one hundred, only one man is left from them. So what booty can be rejoiced over! And what inheritance can be divided! While they are in this condition, they will hear of a danger greater than this. A cry will reach them, ‘The Dajjāl has taken your place among your families.’ They will then abandon what is in their hands, advance, and dispatch ten horsemen as a scouting party. Rasūlullāh (sallallāhu ‘alayhi wa sallam) said, ‘I know their names, the names of their fathers, and the colors of their horses. They will be the best horsemen on the face of the Earth on that day or amongst the best horsemen on the face of the Earth on that day’” [Sahīh Muslim].

