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THE RULING ON THE BELLIGERENT CHRISTIANS

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

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RAQQAH WILAYAH

THE RULING

ON THE BELLIGERENT
CHRISTIANS



At a time when Muslims are being killed in the east and in the west – men, women, children, and the elderly altogether – and when the mushrikin and murtaddin are deploying all manner of destructive weaponry against them, raining devastation on their villages and towns, the evil scholars, the preachers of misguidance, and the tawaghit of the democratic parties are busy weeping over every mushrik struck by the hands of the mujahidin and disavowing themselves of every attack carried out against their Crusader allies, claiming that Islam does not permit such deeds and accusing those who carry them out of tarnishing the religion’s image. Their sinful tongues and filthy pens even go so far as to give those harbi (belligerent) kuffar protection with respect to their blood and their wealth, and to defame the noble muwahhidin, who carried out Allah’s judgment on the mushrikin and, through their blessed deeds – not just their words – revived shar’i rulings which the tawaghit and their allies endeavored to either wipe out or replace.

From among these blessed deeds were the successive attacks which the soldiers of the Islamic State in Misr¹ and Sinai carried out against the Christians in those lands, targeting them with killings and assassinations, and afflicting their churches with burning and explosions. Thus, they brought upon them tremendous detriment and deepened their wounds. The last of the blessed attacks against them were the simultaneous explosions at two of their largest churches, one in northern Misr and the other in southern Misr, in the cities of Alexandria and Tanta on their holiday on the 12th of the month of Rajab in the year 1438. More than 200 of the Christian mushrikin and their supporters from among the murtadd soldiers of the taghut were killed and wounded, and to Allah belongs all praise.

In this brief article we will attempt to shed light on the condition of the Christians in Misr, as well as the ruling of Islam concerning their blood, their wealth, their honor, and their churches, so that those who live may live upon evidence and those who perish may perish upon evidence. And it is Allah who guides to the straight path.

So Kill the Mushrikin Wherever You Find Them

The default with regards to the blood of mushrikin is that it is permissible to shed, due to the statement of

¹ Misr is the Arabic name for the land commonly known as Egypt.

Allah ﷻ, “And when the sacred months have passed, then kill the mushrikin wherever you find them and capture them and besiege them and sit in wait for them at every place of ambush. But if they should repent, establish prayer, and give zakah, let them [go] on their way. Indeed, Allah is Forgiving and Merciful” (At-Tawbah 5). Committing shirk with Allah is a sin that makes one permissible to be killed, and believing in Him gives one protection, as the Prophet ﷺ said, “I was commanded to fight the people until they say ‘La ilaha illallah,’ so whoever says ‘La ilaha illallah’ has protected from me his wealth and his life except by its right (i.e. by the right of ‘La ilaha illallah’) and his reckoning is upon Allah” (Reported by al-Bukhari and Muslim).

The mushrikin cannot render their blood inviolable except through a dhimmah contract, or a covenant of security or safety. The inviolability of their blood in such cases would be an exceptional ruling, and whenever that ruling is terminated – either due to their violation of the covenant, or due to the expiry of the duration of the covenant of security or safety – their blood would go back to the default ruling of it being permissible to shed, and there is no disagreement among the Muslims in that regard.

No Protection for Their Blood Except through Faith or a Covenant of Security

The Christians in Misr and in other lands of the Muslims are from among those for whom Allah ﷻ permitted that they protect their blood by entering under the dhimmah (liability) of the Muslims and paying the jizyah in humiliation, due to the statement of Allah ﷻ, “Fight those who do not believe in Allah or in the Last Day and who do not consider unlawful what Allah and His Messenger have made unlawful and who do not adopt the religion of truth from those who were given the Scripture – [fight] until they give the jizyah willingly while they are humbled” (At-Tawbah 29).

If they do that, then their blood, wealth, and honor become protected except by the right of Islam, and there are many, well-known texts which emphasize the inviolability of the blood of the mu’ahadin (those with covenants of security), the dhimmiyyin (those with contracts of dhimmah), and those with covenants of safety. From among them is the statement of the Prophet ﷺ, “Whoever kills a person who’s been given a covenant will not smell the fragrance of Jannah, and



The aftermath of an attack on the belligerent Christians of Misr

indeed its fragrance can be found from a distance of 40 years of marching” (Reported by al-Bukhari), and in the narration of Ahmad and others, “Whoever kills someone from Ahl adh-Dhimmah...” Likewise, there is the statement of ‘Umar Ibn al-Khattab ؓ, “And I counsel you concerning the dhimmah of Allah and the dhimmah of His Messenger ﷺ – that the covenant with them is upheld, that they are defended against the enemy (i.e. the belligerent kuffar), and that they are not burdened with more than they can bear” (Reported al-Bukhari).

And this is how they were dealt with by the allies of Allah in the most virtuous generations. They gave security to those who entered under their dhimmah as long as they upheld the conditions placed on them by the Muslims and fulfilled their agreements with them. And anyone among them who breached any of the terms would have no contract and no dhimmah. This was the Sunnah of Allah’s Messenger ﷺ with respect to the Jews, having placed on them as conditions “that they do not conceal or hide anything, and that if they were to do so they would have no dhimmah and no immunity” (Reported by Ibn Hibban). Then, when it became apparent to him that they had concealed from him a portion of wealth – it was wealth which belonged to Huyayy Ibn Akhtab – Allah’s Messenger ﷺ killed the two sons of Abu Haqiq, one of whom was

the wife of Safiyyah Bint Huyayy Ibn Akhtab, took their women and children as slaves, and distributed their wealth on account of their breach of agreement” (Reported by Ibn Hibban in his Sahih, and by al-Bayhaqi in his Sunan).

If a Muslim grants safety to a mushrik, the Muslims are obligated to withhold their hands from that mushrik, as per the hadith reported by al-Bukhari and Muslim in which ‘Ali ؓ narrates, saying, “Allah’s Messenger ﷺ said, “The covenant of the Muslims is one and the least among them must endeavor to uphold it, so whoever betrays a Muslim, then upon him is the curse of Allah, the angels, and all of mankind, and nothing will be accepted from them.” Likewise is what was narrated by ‘Ali ؓ, who said that Allah’s Messenger ﷺ said, “The believers are equal with regards to their blood, they are one hand against all others, and the least among them endeavors to uphold their covenant. A believer is not to be killed [in retribution] for [the killing of] a kafir, nor one who has a covenant that is still valid” (Reported by Ahmad, Abu Dawud, and an-Nasai).

The Christians of Misr Are Belligerent

The Christians residing in Misr today are belligerent kuffar. The belligerent (i.e. harbi) kafir is the one

who is neither a dhimmi nor one who's been granted security, regardless of whether he is a combatant or non-combatant, or whether he defames Islam or does not, or whether he transgresses against the blood, wealth, and honor of the Muslims or does not. So how then with respect to the Christians of Misr given that they commit all of these transgressions?

The Christians of Misr possess weapons in preparation to fight the Muslims. Rather, they are engaged in fighting the Muslims through their continuous transgressions against any Christian who embraces Islam, kidnapping them, killing them, and putting them through trial and tribulation in order to make them return to shirk. And likewise through their membership in the taghut's army, security and intelligence agencies, and police force, which wage war against the Muslims and guard the shari'ah of the taghut, and they are among the most sincere supporters of the taghut Sisi in Misr, and among his closest allies and most loyal partners in his war against Islam and the Muslims. Furthermore, they, their priests, and their monks are among the people most active in defaming the religion of Islam, the Noble Quran, and the Messenger ﷺ. As such, they are from the leaders of kufr whom Allah ﷻ has commanded us to fight. Allah ﷻ said, "And if they break their oaths after their covenant and defame your religion, then fight the leaders of kufr, for indeed, they have no covenant; [fight them that] they might cease" (At-Tawbah 12).

They Are of Them...

With the permissibility of shedding the blood of belligerent Christians in general, including the Christians of Misr, it is the fighters among them who are to be targeted, and they are those who are capable of carrying a weapon, even if they don't actually do so, and likewise those of them who support the fighters with their opinion and counsel. As for those who don't normally carry weapons, such as women, children, the elderly, and the infirm, the default with them is that they are to be taken as slaves, not that they are to be killed. This is despite their blood not being protected since they continue to remain upon their shirk, and in that regard, children take the ruling of their fathers. Furthermore, anyone among them who carries a weapon – regardless of whether they are a child or a woman – is to be killed, and whoever participates in the fighting by offering his opinion and counsel is likewise to be killed, even if he is from among the el-

derly and infirm, due to the Prophet ﷺ agreeing with the Sahabah's killing of Durayd Ibn as-Sumamah after the Battle of Hunayn. He was an old man who was incapable of fighting, but he was a man whose opinion and counsel was sought among his people, and the story is in the Sahihayn, as well as in other books of the Sunnah.

With regards to those of the non-combatant women and children from among the belligerent Christians who are killed unintentionally, their blood is waste – just like the blood of the combatants – because their blood is not protected since they neither embraced Islam nor do they have a covenant, with such also being used by al-Bukhari ﷺ as a chapter title: "Chapter: The Family inside a Home Is Raided at Night and the Parents and Children Are Maimed." In it he reports the hadith of Sa'b Ibn Jaththamah, who said, "Allah's Messenger ﷺ was asked about the children of the mushrikin who are raided at night and [as a result], they (i.e. the Muslims) strike their women and children [in the raid]. So he said, "They are of them" (Reported by al-Bukhari and Muslim).

Therefore, the killing of their women and children occurs as a consequence and is not deliberate, such as when they are killed in a raid by the mujahidin where it is difficult to distinguish between the fighters and the non-fighters, or when they are killed by a weapon that has a wide range of damage, as is the case when conducting artillery bombardment, or detonating explosive belts or car bombs in places where the fighters are present and they are mixed together with them. And the evidence for the permissibility of targeting them with such weapons is the action of the Prophet ﷺ in setting up a catapult against the people of Taif even though there were those inside their fortresses who were not to be intentionally killed and who were mixed with the fighters in a manner in which it wasn't possible to distinguish between them. And likewise is the action of 'Amr Ibn al-'As ﷺ in setting up catapults against the people of Alexandria. Imam al-Baghawi ﷺ stated in the chapter on night raids, "And in this is evidence for the permissibility of night raids and the killing of mushrikin in negligence and inattentiveness – even if it leads to their women and children being struck – and that the prohibition of killing their women and children applies to situations when they can be distinguished and separated. Likewise, if they are inside a fortress, it is permissible to set up catapults against them, shoot fire at them, and drown them, for the Prophet ﷺ set up a catapult against the people

of Taif, launched a fierce invasion of Banil-Mustaliq, and ordered night raids and attacks with fire” (Sharh as-Sunnah).

So Fight the Leaders of Kufr

Likewise is the case with the monks, concerning whom there is a command to withhold from attacking – as a default rule – based on the statement of Abu Bakr رضي الله عنه to Yazid Ibn Abi Sufyan, “Indeed, you will find a people who claim that they have secluded themselves for Allah, so leave them and their claim to have secluded themselves for Him” (Reported by Malik). The ruling on killing them differs based on their relationship with their people. If any of them departs from his people and secludes himself in his monastery, neither residing with them nor benefiting them with any opinion, he is to be left alone as long as he remains in that condition.

As for the one who mixes with them, or calls to their false religion, or advises and counsels them, his ruling does not differ from the ruling on the rest of their fighters. Rather, he is even more severe in kufr and in waging war than they are. Based on this, the fuqaha differentiated between the monks who are secluded in the monasteries and the deserts, and the priests who serve as caretakers over their churches, for the latter are to be killed and enslaved, in contrast with the former, even though the blood of these monks has

no sanctity due to them remaining upon their shirk and kufr of Allah the Almighty.

For this reason, one should seek closeness to Allah by targeting the priests, monks, and others (those who serve as caretakers over the churches of the belligerent Christians, including the Christians of Misr), harming them and killing them, as they are in fact the leaders of kufr and they are the tawaghit who are worshiped besides Allah and of whom Allah ﷻ said, “They took their scribes and their monks as lords besides Allah” (At-Tawbah 31). And in killing them there is the greatest of rewards, by Allah’s permission.

Imam Ibn Taymiyyah رحمه الله said, “The monks concerning whom the scholars differed as to the permissibility of killing them and taking jizyah from them are mentioned in the hadith from Abu Bakr as-Siddiq رضي الله عنه, who stated in his orders to Yazid Ibn Abi Sufyan when sending him to lead the conquest of Sham, ‘You will find a people who claim that they have secluded themselves in their monasteries, so leave them and their claim to have secluded themselves for Allah, and you will find a people who have sheared the hair from the middle of their heads, so strike the place where they’ve sheared their hair with the sword, because Allah says, ‘Then fight the leaders of kufr, for indeed, they have no covenant; [fight them that] they might cease’ (At-Tawbah 12). As for the monk who aids the people of his religion with his hand and his tongue, such as one who has an opinion which they seek when

The belligerent Christians of Misr are a target for the mujahidin





The war on the Vatican and all other strongholds of Christianity continues

it comes to fighting or incites them, he is to be killed by the agreement of the scholars if he is subdued, and he has jizyah taken from him even if he secluded in solitude in his place of worship.

“[...] Does any scholar say that the leaders of kufr who prevent their masses from the path of Allah, devour the wealth of the people through falsehood, and are pleased with being taken as lords besides Allah are not to be killed and are not to have jizyah taken from them even though it is taken from the masses who are a less harmful than them towards the religion and have less wealth than they do? No one who knows what he is saying would say this. The misconception only came about due to the term ‘monk’ being general and encompassing” (Majmu’ al-Fatawa).

Then, When You Have Inflicted a Massacre, Secure Their Bonds...

If we know that the blood of the Christians is permissible to shed, we know that taking them as slaves is also permissible, and likewise taking them prisoner and ransoming them for our prisoners or for wealth after having inflicted a massacre on them, due to the statement of Allah ﷻ, “So when you meet those who disbelieve [in battle], strike [their] necks until, when you have inflicted slaughter upon them, then secure their bonds, and either [confer] favor afterwards or ransom [them] until the war lays down its burdens” (Muhammad 4).

So the Muslims in Misr and elsewhere from among the lands of kufr can imprison the Christians, after having inflicted a massacre on them, their old and

their young, and their men and their women, and then ransom them for their brothers and sisters imprisoned by the tawaghit, for the souls of the Christians are precious to them, and the Crusader nations behind them would seek them and defend them. Likewise, they can ransom them for wealth, though ransoming them for prisoners is better. They can also show them grace by setting them free if they see in that a benefit for the Muslims.

Demolishing “Churches of Force” in the Possession of the Christians of Misr

There is no sanctity for the Christians’ churches in and of themselves, as they are places in which shirk and kufr are practiced. Concerning the churches of the Christians, Imam Ibn Taymiyyah ؒ said, “They are not the houses of Allah – the houses of Allah are only the masajid. Rather, they are houses in which the kufr of Allah is practiced, even if He is mentioned therein [with reverence]. Houses take the ruling of their people, and the people of these houses are kuffar, so they are houses for the kuffar’s worship” (Majmu’ al-Fatawa).

Likewise, he said, “If a person believes that churches are the houses of Allah, or that He is worshiped therein, or that what the Jews and Christians do is worship of Allah and obedience towards Him and towards His Messenger, or that He loves that or is pleased with it, then he is a kafir, because this entails believing that their religion is correct, and that is kufr. And if he helps them in opening it – meaning: the churches – and in establishing their religion, and be-

believes this to be a means of attaining closeness to Allah or an act of obedience, then he is a kafir, because this entails believing that their religion is correct” (Majmu’ al-Fatawa).

Therefore, in any land which the Muslims have taken from them by force, then the Muslims are allowed to demolish or take the churches found there, even if they were to have agreed to these churches being present in some previous era of time. As for those lands where the Christians make a treaty with the Muslims for them to enter the land with the condition that the churches remain, then such churches are tied to the covenant and to the Christians’ fulfillment of it. So when they breach their covenant, the sanctity of the churches ceases to exist and it is permissible for the Muslims to demolish them and remove them, as the sanctity is for the covenant, not for the churches. When the covenant ceases to exist there is no sanctity for the churches.

Imam Ibn Taymiyyah rahimahullah said, “The Muslims have taken many churches from them – in lands taken by force – after the presence of the churches were previously agreed to, during the khilafah of ‘Umar Ibn ‘Abdil-‘Aziz and others from among the khulafa, and there was no one from among the Muslims who condemned that. Therefore, it was known that demolishing churches in lands taken by force is permissible if it does not lead to harm befalling the Muslims. Those who refrained did so due to the small number of Muslims and other such reasons, just as the Prophet ﷺ refrained from expelling the Jews, until eventually they were expelled by ‘Umar Ibnul-Khattab” (Majmu’ al-Fatawa).

When the churches are no longer prohibited from being demolished, ruined, or taken as ghanimah – due to the absence of a covenant with them or due to their breach of the covenant – they become like the rest of their wealth, which the Muslims are allowed to make use of in that which is permitted for them. Imam Ibn Taymiyyah rahimahullah said, “When their covenant is violated, it becomes permissible to take the churches of [the lands taken through a] treaty, let alone the churches of [the lands taken by] force, just as the Prophet ﷺ took what belonged to [the Jews of the tribes of] Quraydhah, and Nadir when they violated their covenant, for the one who violates a covenant is worse than a kafir asli (i.e. one who was originally a kafir, as opposed to a murtadd)” (Masalah fil-Kanais).

The Prophet ﷺ and his companions ruined and destroyed the wealth and homes of the mushrikin,

as occurred in the Battle of Khaybar. Allah ﷻ said, “They destroyed their houses by their [own] hands and the hands of the believers. So take warning, O people of vision” (Al-Hashr 2). He ﷺ also said, “Whatever you have cut down of [their] palm trees or left standing on their trunks – it was by permission of Allah and so He would disgrace the defiantly disobedient” (Al-Hashr 5). And the Prophet ﷺ did likewise in Taif.

Furthermore, ash-Shafi’i rahimahullah said, “And it is not forbidden for them (meaning the Muslims) to burn or ruin it (meaning their wealth) until they become either Muslims or Ahl adh-Dhimmah, or until some of their wealth which the Muslims are able to bear and carry away falls into their hands – it is not permissible to burn that because it has become the property of the Muslims, and they can burn anything aside from it which cannot be carried” (al-Umm).

Permitting their public wealth (such as most of the churches) is even more appropriate, because it isn’t wealth that belongs to just one individual among them.

Therefore, targeting these churches with ruin and destruction is a matter that is permitted in the Shari’ah, and it is allowed to use this as a means of attaining closeness to Allah ﷻ.

Fight Them and Allah Will Punish Them through Your Hands...

Through all of the aforementioned, we can see that the Christians – including the Christians of Misr – do not have any sanctity with regards to their blood and their wealth because they are belligerent and do not have dhimmah. If anyone from among them is killed, his blood is waste, and likewise their wealth is permissible for the Muslims to take. And from among the greatest means of causing them detriment is to harm and kill their fighters – especially their tawaghit as well as the leaders of kufr among them, even if doing so leads to harming those who are not to be targeted for killing – and to target their churches and monasteries with destruction and ruin, until they believe in Allah the Almighty or give the jizyah willingly while humbled.

Allah knows best, and all praise belongs to Allah, the Lord of the creation.



The Jews and Christians

1

Their Shirk

“The Jews said, ‘Uzayr is the son of Allah,’ and the Christians said, ‘Isa is the son of Allah.’” (At-Tawbah 30)

2

The Prophet’s ﷺ Curse upon Them

The Prophet ﷺ said, “May Allah’s curse be upon the Jews and Christians. They took the graves of their prophets as places of worship.” (Al-Bukhari and Muslim)

3

Their Fate If They Disbelieve in the Prophet ﷺ

The Prophet ﷺ said, “By Him in whose hand is Muhammad’s soul, none from this ummah who is a Jew or Christian hears of me and then dies without believing in what I was sent with except that he is from the people of Hellfire.” (Muslim)

4

Allah’s Warnings against Them

“O you who have believed, do not take the Jews and Christians as allies.” (Al-Maidah 51)

“And never will the Jews and Christians approve of you until you follow their religion.” (Al-Baqarah 120)

5

Their False Claims to Guidance

“And they said, ‘Be Jews or Christians and you will be guided.’” (Al-Baqarah 135)

“And they said, ‘None will enter Paradise except one who is a Jew or Christian.’” (Al-Baqarah 111)

“And the Jews and Christians said, ‘We are the children of Allah and His beloved.’” (Al-Maidah 18)



And Likewise the Messengers Are Afflicted,
**Then the Final Outcome
Is Theirs** PART 2

By Shaykh Abu Mus'ab az-Zarqawi رحمته الله

The clans of Quraysh were united on sanctioning the believers and leaving them stranded with Bani Hashim in the mountain pass of Abu Talib. This lasted for three years, during which they would not sell to them or buy from them, such that they could not find food to eat, other than what they gathered off the ground. The believers nearly perished, if it were not for Allah's mercy reaching them.

The People of the Trench were thrown into the fire for not accepting compromise in their religion. They preferred death in the cause of Allah. The taghut then had his ditches dug and fires lit, commanding his guards and soldiers to cast the believers into the fire. But then came the astonishing surprise: instead of weakening and fleeing, none of the narrations have recorded that any of them cowered and fled. Rather, we find courage and bravery as they stepped over one another to reach the fire – as if the boy spread bravery and steadfastness throughout them. These were those who found pleasure in joining him, as if they were joyful in offering their souls as ransoms for their re-

ligion. So indeed they were successful. Allah ﷻ even called it “a great success” in His saying, “Indeed, those who have believed and did righteous deeds will have gardens beneath which rivers flow. That is the great success” (Al-Buruj 11).

Anas Ibn Malik رضي الله عنه said, “My uncle, Anas Ibn an-Nadr, missed the battle of Badr, so he said, ‘O Messenger of Allah, I missed the first battle in which you fought the mushrikin, but if I am to fight against the mushrikin, Allah will surely see what I can do.’ So when it was the Day of Uhud and the Muslims faltered, he said, ‘O Allah! I excuse myself to You from what these [the Muslims] have done and I am innocent before You of what these [the mushrikin] have done.’ He then went forth and met Sa’d Ibn Mu’adh and said, ‘O Sa’d Ibn Mu’adh! Jannah, by the Lord of an-Nadr! Jannah, by the Lord of an-Nadr! I can smell it near Uhud!’ Sa’d later said, ‘O Messenger of Allah, I could not do what he did.’” Anas said, “We found on his body some eighty-odd marks from swords, spears, and arrows. He was killed and the mushrikin had mu-

tilated his body. No one even recognized him, except his sister, who recognized his fingertips. We thought that this ayah was revealed due to him and those like him: ‘Among the believers are men true to what they promised Allah. Among them is he who has fulfilled his vow, and among them is he who awaits. And they did not alter [their vows] by any alteration’ (Al-Ahzab 23).”

We find this meaning of victory in the hadith narrated by Khabbab, when he came to Allah’s Messenger ﷺ and said to him, “Will you not seek victory for us? Will you not pray for us?” He said, “Before you, a man would be put into a hole dug into the ground, then a saw would be brought to him, put onto his head, and then he would be cut into two parts – and that would not avert him from his religion. His skin would

be flayed with metal combs, tearing his flesh from his bone and nerves – and that would not avert him from his religion” (Reported by al-Bukhari).

Included in the kinds of hidden victory that only the believers witness is that the enemy of truth, however arrogant and excessive he may be, will taste all sorts of mental anguish before he harms his opponent. He will often find no rest or joy after doing his evil deed. For this reason, al-Hajjaj Ibn Yusuf, when he killed Sa’id Ibn Jubayr, tasted all forms of psychological torment, such that he found no comfort in sleep and he would rise in panic from his bed, saying, “What have I done to Sa’id?!” He faced this grief until he died.

This is what we are certain of in our war with the boastful cross-bearing American taghut. Even though they have their force and their tyrannical use of weapons and equipment, they face psychological degradation and a collapse of morale, the likes of which would crush mountains.

The Quran explained this reality, as Allah ﷻ said, “But when they are alone, they bite their fingertips in

you in rage. Say, ‘Die in your rage. Indeed, Allah is Knowing of that within the breasts.’ If good touches you, it distresses them; but if harm strikes you, they rejoice at it. And if you are patient and fear Allah, their plot will not harm you at all. Indeed, Allah is encompassing of what they do” (Al ‘Imran 119-120), and He ﷻ said, “Allah repelled those who disbelieved, in their



They only fight the Muslims because they believe in Allah

rage, not having obtained any good. And sufficient was Allah for the believers in battle, and ever is Allah Powerful and Exalted in Might” (Al-Ahzab 25).

And among those things that are hidden from people lacking insight is the complete true life promised by Allah to His allies and pure worshippers. He ﷻ said, “Never think of those who have been killed in the cause of Allah as dead. Rather, they are alive with their Lord, receiving provision” (Al ‘Imran 169).

Whoever died not by sword died otherwise,

The methods are many, but death is just one.

The preceding makes the comprehensive understanding of victory clear to us: that we are unable to define the kind of victory we really want.

And from the causes of steadfastness and defiance, which we witnessed on the ground at Fallujah, is that the Prophet ﷺ told us that of the signs of victory for Islam is that no force on earth will be able to defeat all of the believers, as it was feared in the time of Nuh or in the earliest days of the Message (of Muhammad). This is because Allah’s Messenger ﷺ explained that



The mujahid for Allah's cause is often tested with injury in battle

jihād will continue as a constant factor on the earth, as he said, “There will not cease to be a group from my ummah, standing by the command of Allah – not harmed by those who betray them or oppose them – until Allah’s command comes and they are as such” (Reported by al-Bukhari and Muslim from Mu’awiyah).

Victory and the fate of this religion is in the hand of Allah ﷻ. He has vouched for it and has promised it. If He wills, He will support it and make it dominant, and if He wills, He will delay that from happening. For He is the Wise, and He is Aware of His affairs. So if He causes a delay, then it is due to a decreed wisdom for the welfare of iman and its people – and no one is more ardent in their support for the truth and its people than Allah. “And that day the believers will rejoice in the victory of Allah. He gives victory to whom He wills, and He is the Exalted in Might, the Merciful. It the promise of Allah. Allah does not fail in His promise, but most of the people do not know” (Ar-Rum 4-6).

Do not think glory is a date you can eat,

You’ll never taste glory ‘til you lick patience.

For indeed Allah ﷻ – magnificent is His ability, mighty is His grandeur – grants victory to the believers sometimes, and sometimes He tests them, restricting them of this blessing so that they taste tribulations. The wisdoms of this are determined and known by Him.

Allah might bless the test, though it be big,

And Allah tests some people with blessings.

Ibnul-Qayyim رحمه الله considered some of these wisdoms in Zad al-Ma’ad, saying:

Of them is that this is a trait of the messengers, just

as Hiraql told Abu Sufyan, asking him, “Have you fought him?” He said, “Yes,” He said, “How was the war between you and him?” He said, “In turns – he defeats us sometimes and we defeat him sometimes.” He said, “And likewise the messengers are afflicted, then the final outcome shall be theirs” (Reported by al-Bukhari and Muslim).

Of them is that the truthful believer is distinguished from the deceitful munafiq, for indeed after Allah gave victory to the Muslims over their enemies on the Day of Badr and their reputation increased, and there were those who entered into Islam only outwardly but not inwardly, Allah’s ﷻ wisdom came to bring about a test for His slaves, through which the Muslim would be distinguished from the munafiq. The munafiqin showed themselves in this battle, speaking that which their hearts previously concealed, displaying their erroneous way, as their mere gesturing turned into explicit speech – and the people were clearly divided: believer, disbeliever, and munafiq. And the believers recognized that they had an enemy amongst them, an enemy that would not leave them; so they prepared for them and took their guard against them.

Of them is that if Allah ﷻ always supported the believers and gave them victory over their enemy in every battle, giving them consolidation over their enemies in every case, their souls would transgress and become arrogant and proud. They would be with support and victory in the same situation as they are with any provision. But His slaves are not rectified except through good times and bad times, hardship and ease, and poverty and wealth, and Allah manages the affairs of His slaves according to His wisdom – and He is Aware of them and Watchful over them.

Of them is that the servitude of His allies and His party is brought out during good times and bad times, during that which they love and that which they hate, in the state of their victory and that of their enemies. So if they remain steadfast upon worshipful obedience in what they love and hate, they are truly His slaves, unlike one who worships Allah only during good, blessed, and healthy times.

Of them is that when He tests them with defeat and being conquered, they are humiliated, divided, and subdued, until they seek His might and support. For the removal of support only brings about the rule of humiliation and division. Allah ﷻ said, “Allah had given you victory at Badr while you were few in number” (Al ‘Imran 123), and He said, “On the day of Hunayn, when your great number pleased you, but it did not avail you at all” (At-Tawbah 25). For if He ﷻ wants to bolster, support, and mend His slave, He breaks him first. And His mending him, bolstering him, and support for him, is all in accordance with how much he faced of humiliation and division.

Of them is that Allah ﷻ prepared for His believing slaves homes in the abode of His generosity – their deeds will not reach them, but they will only come to them through trial and tribulation. So He will send to them the means by which they will reach these homes by ordaining tests and trials for them. Likewise, He grants them success in accomplishing righteous deeds,

which are also amongst these means.

Of them is that souls gain lasting health, support, and sufficiency through transgression and haste. Such is a sickness that impairs them from seriously moving towards Allah and the Akhirah. If their Lord, their Owner, and their Giver of Mercy wanted them to receive His honor, He decreed for them to be tested and tried as a treatment to that impairing sickness. As such, these trials and tribulations are like the physician who gives his patient some unpleasant medicine in order to remove his ailments – and if he left him alone, these ailments would overcome him and lead to his demise.

Of them is that shahadah (martyrdom) according to Allah is of the highest ranks for His allies. The shuhada are His special people, those brought close from amongst His slaves. There is no rank after that of the siddiqin except shahadah, and He ﷻ loves to take His slaves as shuhada, having their blood shed for His love and contentment, while they prefer His pleasure and love over their own selves. There is no way to achieve this rank except through those means that would lead to dominating the enemy. (End quote).

Allah ﷻ says, “Fighting has been enjoined upon you while it is hateful to you. But perhaps you hate a thing and it is good for you; and perhaps you love a thing and it is bad for you. And Allah knows, while you know not” (Al-Baqarah 216).

They return only to leave wounded, dead, or mentally ill



Ibnul-Qayyim says in al-Fawaid:

In this ayah, there are several wisdoms, secrets, and benefits for the slave. For indeed the slave, when he knows that what he hates could bring what he loves, and that what he loves could bring what he hates, he will not consider himself safe from harm in what gives him joy, nor will he despair of gaining joy from what causes him harm, as he does not know the consequences. And indeed Allah knows what the slave does not know. This necessitates many things.

Of them is that there is nothing more beneficial for him than complying with the command, even if that is difficult for him at first. This is because the consequences of doing so are entirely good and come with joy, pleasure, and delight – even if his soul hates it. As such, there is nothing more harmful to him than perpetrating what is prohibited, even if his soul desires it and inclines to it. This is because the consequences of that are entirely bad, causing grief, disturbance, and calamity. And a characteristic of the intellect is being able to bear some small pain in order to achieve the greater delight and abundant good, just as it is able to avoid some small delight because it leads to greater pain and long-term evil.

Of the secrets of this ayah is that requires that the slave entrusts in the one who knows the consequences of matters and that he is content with what He chooses and decides for him, as he expects a good outcome for doing so.

Of them is that he should not make his own recommendations over what his Lord has chosen for him, nor should he ask Him for that of which he has no knowledge, for it might be that it causes him harm and brings him ruin while he is unaware. Rather, he does not choose anything over his Lord's decision, but only asks Him to choose what is best for him and asks that He makes him content with what He chooses for him – as there is nothing more beneficial for him than that.

Of them is that he entrusts his affair entirely to Allah and is content with whatever He chooses for him, asking Him to give him the strength, resolve, and patience to see it through, that He averts all evils that he might have been exposed to if he were to have made his own decision, and that He shows him the good consequences of what He chose for him over the consequences of what he would have chosen for himself.

Of them is that he gives rest to any distressful thoughts regarding the various choices, emptying his heart of all decisions and affairs of management, which

would cause him to rise and fall, while he knows that there is no escaping what is decreed for him. Such that if he is content with Allah's choice, the decree comes to him while he is commendable, thankful, and able to handle it. Otherwise, the decree would come to him while he is distraught and unable to handle it, for that was his own choice. And whenever his entrustment of affairs and contentment are sound, that which was decreed encompasses him with sympathy and favor, such that he abides therein, protected by its sympathy from its dangers and its favor makes what was decreed easy for him to handle. When the decree penetrates the slave, one of its greatest causes of influence over him is what pushes him to reject it. So there is nothing more beneficial to him than surrendering and throwing himself down in front of the decree, as if he were dead. For indeed, the beasts of prey are not content with feasting on corpses. (End quote).

While sitting, she kept reminding me of Allah,

And the tears from their affairs fell without end.

*O my uncle's daughter, the decree of Allah directed me
Forcibly, for could I prevent what Allah has done?*

*And if I return, the Lord of creation has returned me,
And if I meet my Lord, then seek a replacement.*

I was not crippled or blind, lest I be excused,

Nor like those who were tight, unable to find a way.

At-Tabari reported in his Tarikh, from Ibn Ishaq that a man of the companions of Allah's Messenger ﷺ said, "My brother and I witnessed Uhud with Allah's Messenger ﷺ and we came back injured. Then, when the muadhdhin of Allah's Messenger ﷺ gave the order to go out and chase the enemy, I said to my brother, or he said to me, 'Will we miss a raid with Allah's Messenger ﷺ?' By Allah, we had no animal to ride, and we were both heavily wounded. But we went out with Allah's Messenger ﷺ. I was the least injured, so when he was unable, I would carry him a short way and he would walk a short way, until we reached the Muslims."

Abud-Darda said, "The peak of iman is to have patience with the rule and contentment with the decree." And with this medicine we treat our wounds that arise here and there.

The Prophet ﷺ said, “Seven are shaded by Allah in His shade on a day in which there is no shade except His shade: the just imam; a youth raised in the worship of his Lord; a man whose heart is attached to the masjid; two men who love for the sake of Allah, so that they come together because of it and separate because of it; a man whom a beautiful, classy woman tempts, so he says, ‘Indeed I fear Allah;’ a man who gives charity but conceals his deed, such that his left hand doesn’t know what his right hand gives; and a man who mentions Allah in private and his eyes fill with tears” (Reported by al-Bukhari and Muslim from Abu Hurayrah).

A Young Man Raised on the Worship of Allah

This young man has power over desire, so he shuns it for the greatest of stations, the station of worship. That includes jihad and all other forms of worship. A Bedouin came to the Prophet ﷺ and said, “O Messenger of Allah, which people are best?” He said, “A man who wages jihad with his body and his wealth, and a man who takes to a mountain pass, worshipping his Lord, saving the people from his evil” (Reported by al-Bukhari and Muslim from Abu Sa’id al-Khudri).

Two Men Who Meet and Separate for the Love of Allah

Allah’s Messenger ﷺ said, “Allah ﷻ said, “Those who love one another for my sake, they shall have pulpits of light and the prophets and shuhada shall envy them” (Reported by at-Tirmidhi from Mu’adh).

A Man Who Gives Charity But Conceals His Deed

Allah’s Messenger ﷺ said, “Secret charity extinguishes the anger of the Lord” (Reported by at-Tabarani from ‘Abdullah Ibn Ja’far).

A Man Who Mentions Allah in Private and Weeps

The Prophet ﷺ said, “No one who wept out of fear of Allah will enter into the Fire, not until milk returns to the udder;” (Reported by at-Tirmidhi and an-Nasai from Abu Hurayrah).

The Just Imam

There is a chapter in the Sahih of Muslim entitled, “The Excellence of the Imam,” in which he reported that Allah’s Messenger ﷺ said, “Indeed the just (rulers) are with Allah upon pulpits of light; on the right of the Gracious, and both of His hands are right. These are those who are fair in their judgment, to their people, and regarding their authority.”

A Man Whose Heart Is Attached to the Masjid

Allah’s Messenger ﷺ said, “Shall I guide you to that by which Allah effaces mistakes and raises levels?” They said, “Certainly, O Messenger of Allah!” He said, “Completing the wudu upon hardship, taking many steps to the masjid, and waiting for the prayer after the prayer – for that is ribat” (Reported by Muslim from Abu Hurayrah).

A Man Tempted by but Rejects a Classy, Beautiful Woman


Social class and beauty are rarely together and therefore sought after, so shunning that is only done by a great struggle against the self. Allah ﷻ said, “But as for he who feared the position of his Lord and prevented the soul from desire, then indeed, Jannah will be his refuge” (An-Nazi’at 41-40), and He ﷻ said, “But for he who has feared the position of his Lord are two gardens” (Ar-Rahman 46).



SEVEN

SHADED BY ALLAH IN HIS SHADE





THE WOMAN

IS A SHEPHERD IN HER HUSBAND'S HOME

And Responsible for Her Flock

Every woman to whom Allah has granted the blessing of giving birth in the Islamic State should take advantage of this tremendous grace – which Allah ﷻ has not granted to many other women – and painstakingly endeavor to raise her children in a manner that pleases her Lord and brings benefit to her ummah. And why should she not? For she is the child-rearing, nursing, and educating mother, whereas the fathers are either working for the cause of Allah or stationed in ribat.

‘Abdullah Ibn ‘Umar رضي الله عنه narrated, saying, “I heard Allah’s Messenger ﷺ say, ‘Every one of you is a shepherd and every one of you is responsible for his flock. The man is a shepherd over his family and is responsible for his flock, the woman is a shepherd in her husband’s home and is responsible for her flock, and the servant is a shepherd over his master’s wealth and is responsible for his flock’” (Reported by al-Bukhari and Muslim).

The scholars have defined the shepherd as being a trusted guardian who pursues the well-being of what he has been entrusted to safeguard. So he is required to act justly towards it, take care of its interests, and will be asked as to whether he fulfilled what was obligatory on him concerning his flock or did not.

When the Prophet ﷺ states, “The woman is a shepherd in her husband’s home and is responsible for her flock,” it is a tremendous task and an enormous trust that has been placed on the Muslim woman, and which contains what it contains of great reward and recompense if she fulfills what is obligatory upon her with respect to her flock, which are her children. It likewise contains what it contains of reckoning and punishment if she puts this trust to loss and shows neglect concerning her flock.

Allah ﷻ said, “O you who have believed, protect yourselves and your families from a Fire whose fuel is people and stones” (At-Tahrim 6). Ibn ‘Umar ؓ said to a man, “Discipline your son, for you will be asked concerning your son, ‘Upon what did you discipline him, and what did you teach him,’ and he will be asked concerning his pious conduct towards you and his obedience to you” (Reported by al-Bayhaqi).

Begin with Tawhid

The first thing that the Muslim woman must do when her children first begin speaking is to teach them the testimony “There is no god but Allah and Muhammad is the Messenger of Allah” along with its meaning. Among that which is reported from ‘Ali Ibn al-Husayn ؓ is that he would teach his child, telling him, “Say, ‘I believe in Allah and disbelieve in taghut’” (Reported by Ibn Abi Shaybah). Likewise, the mother should teach her child the three principles: “Who is your lord?” “What is your religion?” and “Who is your prophet?” Likewise, she should ask the child, “Where is Allah?” and “What is the Quran?” and other such questions which establish the foundation for a sound ‘aqidah and pure tawhid within the child.

And among the most beautiful things that a child can learn is that Allah ﷻ is with His slave. So he learns to fear Allah ﷻ, internally venerates the affair of his Creator, and perceives that He is watching him in secret and in public.

And here you have ‘Abdullah at-Tustari ؓ who, as a child, would repeatedly utter before sleeping, “Allah witnesses me, Allah sees me, Allah is with me” (Reported by Ibn Abi Shaybah).

The Mother’s Uprightness Is Reason for Her Children’s Reform

It is upon the model, educating mother to reform herself so that she can succeed in reforming her children in her home, for indeed the uprightness of the flock is connected to the uprightness of the shepherd, and the uprightness of the children is connected to the uprightness of the mother.

Ibn Abid-Dunya narrated that ‘Atabah Ibn Abi Sufyan said to his son’s instructor, “O Abu ‘Abdis-Samad, let your first means of reforming my children be that you reform yourself, for indeed their deficiencies will be tied to your deficiency. They will consider whatever you do to be good and will consider to be indecent whatever you deem to be so” (An-Nafaqatu ‘alal-‘Iyal).

Accustoming Them to Zuhd and a Harsh Lifestyle

The mother should likewise cultivate within her children that this dunya is a place of journey and that the Hereafter is the place of permanent settlement. Allah ﷻ states upon the tongue of the believer from among the family of Fir‘awn, “O my people, this worldly life is only [temporary] enjoyment, and indeed, the Hereafter – that is the home of permanent settlement” (Ghafir 39). As such, these children should practice zuhd with respect to this fleeting dunya, so that the worldly life becomes trivial to them and the Hereafter becomes significant to them, with the mother nurturing them upon a difficult life and some aspect of rough living. She should teach them the meaning of zuhd and the fact that the blessings which they enjoy are transient, and there’s nothing better in this regard than the sirah of the Prophet ﷺ, the imam of all ascetics. ‘Urwah narrated saying, “‘Aishah ؓ said, ‘We would see one crescent moon, and then another, and then another – three crescents in two months – and no fire would have been lit in the houses of Allah’s Messenger ﷺ!’ I said, ‘O my aunt, what was it that used to sustain you?’ She said, ‘The two black things – dates and water. However, Allah’s Messenger ﷺ had neighbors from the Ansar who had some sheep and would give us from their milk’” (Reported by al-Bukhari and Muslim).

Abu Hurayrah ؓ narrated that the Prophet ﷺ said, “O Allah, make the sustenance of Muhammad’s family nourishing” (Reported by al-Bukhari and Mus-



A soldier of the Khilafah who was incited to wage jihad by his mother

lim). Ibn Hajar said, “Nourishing,’ meaning: Suffice them with as much nourishment as will neither burdensomely force them into the humiliation of begging nor contain such excess as to provoke them towards luxury and towards widening the extent to which they engage themselves in the Dunya” (Fath al-Bari).

Yes, this is what the Prophet ﷺ asked Him ﷺ for the members of his household despite Jibril ﷺ having come to him with the keys to the treasures of the earth, from which he abstained. Abu Hurayrah ﷺ narrated, saying, “The family of Muhammad never ate food to their full until his soul was taken” (Reported by al-Bukhari).

And here you have the Prophet ﷺ – the chosen and beloved of Allah, and the best of His creation – sleeping on a mat made of date-palm leaves, to the extent that he would bleed from his sides. ‘Umar ﷺ saw him and began weeping because of that, so the Prophet ﷺ said to him, “What makes you weep?” So he said, “O Allah’s Messenger, Khosrau and Caesar have what they have [of luxury], yet you are the Messenger of Allah.” So the Prophet ﷺ said, “Are you not pleased that for them is the Dunya and for us is the Hereafter?” (Reported by al-Bukhari and Muslim).

Such was the condition of our prophet – may our Lord’s blessings and peace be upon him – in this dunya, and such is the likes of what the generation of the Khilafah must be raised upon so that it becomes a firm and course generation which life has tested and strengthened, and so it can thereby prepare to bear the trust, take up the banner, and assume authority in the land. Abu ‘Uthman an-Nahdi narrated, saying,

“A letter came to us from ‘Umar Ibn al-Khattab saying, ‘Accustom yourselves to coarse food and clothing, adopt a coarse way of living, prepare and assemble yourselves, maintain a coarse lifestyle as if you were Ma’add,¹ and beware of comfort and of the clothing of the non-Arabs” (Reported by at-Tahawi in Sharh Ma’ani al-Athar).

Raising Them to Love Fighting for the Cause of Allah

From among the greatest of Allah’s blessings upon the lion cubs in the Khilafah – which the mother should recognize and take advantage of, and for which she should thank Allah ﷻ – is that they are raised in the home and under the wing of a mujahid father. So they grow up with their eyes becoming accustomed to seeing weapons and equipment, including rifles, tactical vests, bullets, grenades, and explosive belts. Likewise, watching the mujahidin’s video releases and following their written and recorded news nurtures within the lion cub the love of jihad and the mujahidin and hatred towards their enemies.

The mother may hear criticism from some people who would argue that the manner in which she raises her children might kill their childhood and destroy their innocence. To such people we say: Abu Ya’la reported with a sound isnad that Abu Hurayrah ﷺ narrated, saying, “Al-Hasan and al-Husayn ﷺ were wrestling in front of Allah’s Messenger ﷺ, and Allah’s

¹ Referring to Ma’add Ibn ‘Adnan, one of the forefathers of the Arabs of Quraysh.



Raising one's children in the lands of the Khilifah is a blessing from Allah

Messenger ﷺ said, 'Come on, Hasan!' (i.e. cheering him on). So Fatimah ﷺ said, 'O Allah's Messenger, why do you say, 'Come on, Hasan?' He said, 'Indeed, Jibril ﷺ is saying, 'Come on, Husayn!'"

Al-Bukhari reported in his Sahih that 'Abdur-Rahman Ibn 'Awf said, "I was standing on the Day of Badr in the battle formation, and I looked to my right and to my left and found myself between two young boys from the Ansar and wished that I were standing between others who were stronger than them. One of them winked at me and said, 'Uncle, do you recognize Abu Jahl?' I said, 'Yes, but why do you ask, O nephew?' He said, 'It has reached me that he insulted Allah's Messenger ﷺ, and by Him in whose hand is my soul, if I were to see him I would not leave him until the first of us destined to die had died.' Then the other one winked at me and said the same thing. So I was amazed at that, and no sooner did I see Abu Jahl roaming among the people than I said to them, 'Can't you see? This is your friend whom you're asking about.' So they rushed towards him and he faced them. Then they struck him until they killed him and then left to go to Allah's Messenger ﷺ and informed him. So he said, 'Which of you two killed him?' Each one of them said, 'I killed him.' He said, 'Have you wiped your swords?' They said, 'No.' So Allah's Messenger ﷺ looked at both of the swords and said, 'Both of you killed him.'"

It is reported in al-Bidayah wan-Nihayah that Hisham Ibn 'Urwah narrated, saying, "The first thing that 'Abdullah Ibn az-Zubayr said when he was little was 'the sword, the sword,' and he wouldn't stop say-

ing that. When az-Zubayr would hear that he would say, 'By Allah, you will have one victory, and another, and several more.'"

'Urwah Ibn az-Zubayr narrated that az-Zubayr mounted his son 'Abdullah on a horse on the Day of [the Battle of] Yarmuk when he was ten years old and entrusted him to another man (Reported by al-Bukhari).

Showing Great Concern for the Arabic Language

How wonderful would it be for the Muslim mother to strive to ensure that her children speak the Arabic language and ensure that their Arabic is correct and free of linguistic errors, and for her to strive to teach them the Arabic language if they are not Arabs, so that they can learn the affairs of their religion and mix and associate with the Jama'ah of the Muslims. Al-Khatib al-Baghdadi reported that 'Ali, Ibn 'Abbas, and Ibn 'Umar ﷺ would beat their children for making linguistic errors. Such was the concern they showed towards the language in which the Book of Allah was revealed.

We ask Allah to grant us righteous offspring and to bring forth from us a generation that will wage jihad for His cause and bring victory to His religion.

THEY TOOK THEIR SCRIBES

AND MONKS AS LORDS BESIDES ALLAH

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



Obedience was never just a type of worship, rather it is worship itself, for it is obedience to Allah in accordance with that which He has ordered upon the tongues of His messengers ﷺ, and that he doesn't obey anyone from among the creation except that this obedience of his falls under Allah's obedience, otherwise it is not necessary to obey any of the creation independently – and what is meant here is the obedience that is specific to making haram what is halal or making halal what is haram. So whoever obeys a created being in that regard – other than the Messenger ﷺ, for he does not speak from his whims – then he is a mushrik, as Allah ﷻ made clear in His statement, “They have taken their scribes” meaning their scholars, “and monks” meaning their devout worshippers “as lords besides Allah, and [also] the Messiah, the son of Mary. And they were not commanded except to worship one God; there is no god except Him. Exalted is He above whatever they associate with Him” (At-Tawbah 31). This was explained by the Prophet ﷺ as their obedience in making haram what is halal, and making halal what is haram, as will be mentioned in the hadith of 'Adi.

So if it is said that Allah ﷻ has stated, “O you who have believed, obey Allah and obey the Messenger and those in authority among you” (An-Nisa 59), then it is said, they are the scholars, and it is said they are the leaders, and these are two explanations reported from Ahmad. Ibnul-Qayyim said, “Analysis reveals that the verse encompasses both groups. It is said that it is obligatory to obey them if they command obedience to Allah and obedience to His Messenger. The scholars are conveyers of the orders of Allah and the orders of His Messenger, and those in authority are the executors of those orders, so it then becomes obligatory to obey them in accordance with obedience to Allah and His Messenger, as he ﷺ said, ‘There is no obedience in disobedience, rather obedience is in what is righteous’ (Al-Bukhari and Muslim). He ﷺ also said, ‘Upon a person is to listen and obey as long as he is not ordered with disobedience, for if he is ordered with disobedience then there is no listening and no obeying.’ Both ahadith are sahih, so there is nothing in this verse that contradicts the verse of Baraah (i.e. At-Tawbah).

“Ibn 'Abbas said, ‘Stones are about to rain on you from the sky! I say: ‘Allah's Messenger ﷺ said,’ and you say: ‘Abu Bakr and 'Umar said?!’

[..]

“This is what Ibn 'Abbas said to one who disputed

with him regarding combining Hajj and 'Umrah in the time of Hajj, which Ibn 'Abbas used to order. The one disputing challenged him with Abu Bakr and 'Umar's prohibition of this, implying, ‘They both are more knowledgeable than you [Ibn 'Abbas] and more deserving of being followed.’ So Ibn 'Abbas said those words that were pronounced from pure faith and from the absolute nature of his following of Allah's Messenger ﷺ, regardless if anyone opposed him for that – and regardless of who they may be – as ash-Shafi'i said, ‘The scholars have agreed that whoever the Sunnah of Allah's Messenger ﷺ has become apparent to, it is not for him to leave it on account of the saying of any other person’” (Madarij as-Salikin).

So if that was the saying of Ibn 'Abbas to the one who opposed him with Abu Bakr and 'Umar – and they are who they are – what would you expect he would say to one who opposes the Sunnah of Allah's Messenger ﷺ with his imam or the founder of his madhhab, which he attributes himself to, and makes his statement a standard of measure over the Quran and Sunnah, such that whatever is in agreement with his madhhab he accepts and whatever opposes it he rejects or reinterprets?! And Allah's help is sought.

And how good is that which was stated by some of the later scholars:

*So if there came to them evidence in agreement
With what the preceding forefathers were upon
They'd be pleased or say, “This needs interpretation,”
And they would go to great lengths to interpret it.*

And there is no doubt that this falls under the statement of Allah ﷻ, “They took their scribes and monks as lords besides Allah...” (At-Tawbah 31).

Shaykh Muhammad Ibn 'Abdil-Wahhab said, “Ahmad Ibn Hanbal said, ‘I am amazed at a people who know the authenticity of a chain of narrators, yet they go to the opinion of Sufyan, while Allah ﷻ says, ‘So let those beware who dissent from his (i.e. the Prophet's) order, lest fitnah strike them’ (An-Nur 63). Do you know what that fitnah is? That fitnah is shirk. Perhaps if he were to reject some of his statements there would fall into his heart something of deviance and he would therefore perish.’ This was the statement of Ahmad, reported from him by al-Fadl Ibn Ziyad and Abu Talib.

“Al-Fadl narrated that Ahmad said, ‘I looked in the Quran and I found [the order to have] obedience to the Messenger in thirty-three places.’ Then he began to recite the verse, ‘So let those beware who dissent from his (i.e. the Prophet's) order, lest fitnah

تحت عنوان
دي الإسلام في إقرار السلام والأمان ودفء الظلم والعدوان
Barışı, Güveni Sağlamak, Zulüm ve Düşmanlığı Durdurmak için İslamın Yolu

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The evil scholars hold a convention to misguide their followers

strike them...’ (An-Nur 63), and he kept on repeating it and said, ‘And what is fitnah except shirk. Perhaps if he were to reject some of his statements there would fall into his heart something of deviance and his heart would become deviated and would destroy him.’ He then began to recite the verse, ‘But no, by your Lord, they will not believe until they make you, [O Muhammad], judge concerning that over which they dispute among themselves’ (An-Nisa 65).

“Abu Talib narrated that it was said to Ahmad, ‘There are people who leave the hadith and turn towards the opinion of Sufyan.’ So he said, ‘I am amazed at a people who have heard the hadith and they know the chain of narrators and its authenticity, yet they leave it and they take the opinion of Sufyan and others. Allah says, ‘So let those beware who dissent from his (i.e. the Prophet’s) order, lest fitnah strike them or a painful punishment afflict them’ (An-Nur 63). And do you know what that fitnah is? It is kufr. Allah ﷻ says, ‘And fitnah is greater than killing’ (Al-Baqarah 217). So they leave the hadith from Allah’s Messenger ﷺ and their whims overcome them and take them towards opinion.’ This was mentioned by Shaykhul-Islam.”

I say: The statements of Ahmad in censure of blind following and in denunciation of writing books of opinion are very well-known. His statement, “they know the chain of narrators,” meaning: the chain of narrators of the hadith, “and its authenticity,” meaning: the authenticity of the chain of narrators, and its authenticity is an evidence for the authenticity of the hadith. His statement, “and they take the opinion of Sufyan,” meaning: ath-Thawri, the imam, the zahid,

the devout worshiper, the trustworthy, the faqih. He had followers and a popular madhhab, but it didn’t survive.

The intent of Ahmad was to denounce the one who knows the authenticity of a hadith, yet after that blindly follows Sufyan or others, and excuses himself with false justifications, such as, “following the ahadith is ijtiḥād, and ijtiḥād ended a long time ago,” or that “the imam that I am following is more knowledgeable than me, so he doesn’t speak except with knowledge, and he wouldn’t leave that hadith, for example, except with knowledge,” or that this is ijtiḥād, and the condition for someone to be a mujtahid is that he must be knowledgeable of the Quran and the Sunnah of Allah’s Messenger ﷺ and of the verses and ahadith which are abrogated as well as those which abrogate them, and be knowledgeable of both the authentic and weak ahadith, and be knowledgeable of the different methods of deriving evidences, and of the Arabic language, grammar, usul, and other such conditions which might not be entirely found in Abu Bakr and ‘Umar ﷺ, as the author mentioned.

It is said to such an individual, “If this is true, then they intend by this an absolute mujtahid. As for this being a condition for the permissibility of acting upon the Quran and the Sunnah then this is a lie against Allah and His Messenger ﷺ, and against the imams of the scholars. Rather, what is obligatory and necessary upon the believer if the [evidence from the] Book of Allah and the Sunnah of His Messenger ﷺ reach him and he knows its meaning – concerning any issue – is that he act upon it regardless of who

opposes him for doing so. This is what our Lord ﷻ ordered us with and likewise our Prophet ﷺ, and the scholars – including Abu ‘Umar Ibn ‘Abdil-Barr and others – unanimously agreed on this, but not the ignorant and rough-mannered blind followers, as their likes are not from the people of knowledge, and there is *ijma’* that they are not from the people of knowledge.

Allah ﷻ said, “Follow what has been revealed to you from your Lord and do not follow other than Him any allies. Little do you remember” (Al-A’raf 3). And He ﷻ said, “And if you obey him, you will be guided. And there is not upon the Messenger except the [responsibility for] clear conveyance” (An-Nur 54).

So He ﷻ testified that the one who obeys the Messenger ﷺ is guided. As for the rough-mannered blind followers, they consider that the one who obeys him ﷻ is not guided, and that rather the guided one is he who disobeys him and abstains from his sayings and turns away from his Sunnah towards a *madhhab* or *shaykh* or other than that. And many people have fallen into this forbidden blind following. They are from among those who claim to have knowledge and understanding of the religion’s principles, and from those who compile books of hadith, but despite that, you find him rigid upon one of the *madhhab*s, considering it a tremendous deal for anyone to leave these *madhhab*s.

In the statement of Ahmad is an indication that blind following before the establishment of proof is not blameworthy. Rather, what is disparaged, condemned, and prohibited is to remain upon that after the proof has been conveyed. Yes, and he denounces turning away from the Book of Allah and the Sunnah of His Messenger ﷺ, and embarking upon the study of the complied books of *fiqh*, sufficing oneself of the Quran and the Sunnah with such books. Rather, even if such people recite something from the Book of Allah or the Sunnah of His Messenger ﷺ, they recite it only for blessings, not for learning or understanding it. And there are those who have read *Sahih al-Bukhari*, for example, for the purpose of achieving a position of employment, not for the purpose of learning the *Shari’ah*. So these people are most deserving of being considered as those mentioned in the statement of Allah ﷻ, “We have certainly given you from Us the Quran. Whoever turns away from it, then indeed, he will bear on the Day of Resurrection a burden, [abiding] eternally therein,

and evil it is for them on the Day of Resurrection as a load” (Ta Ha 99-101), and likewise His ﷻ statement, “And whoever turns away from My remembrance, indeed, he will have a depressed life, and We will gather him on the Day of Resurrection blind” (Ta Ha 124), up to His statement, “And the punishment of the Hereafter is more severe and more enduring” (Ta Ha 127).

So if you ask, “Then what is permissible for an individual with regards to reading these books authored about the *madhhab*?” The answer is that it is permissible to read them for the purpose of seeking the help of these books to understand the Quran and Sunnah and to properly conceptualize the issues being studied, such that they become akin to workbooks. But as for these books being made to supersede the Book of Allah and the Sunnah of His Messenger ﷺ, using them to judge between the people on what they differ and calling the people to seek judgment from them instead of seeking judgment from Allah and the Messenger ﷺ, then there is no doubt that this negates *iman* and stands in opposition to it, as He ﷻ said, “But no, by your Lord, they do not have faith until they make you, [O Muhammad], judge concerning that over which they dispute among themselves and then find within themselves no discomfort towards what you have judged and submit in [full, willing] submission” (An-Nisa 65). So if you refer to it for judgment of disputes instead of referring to Allah and His Messenger, and then when Allah and His Messenger have decided on a matter you find in yourself discomfort, but when the People of the Book judge on a matter you don’t find any discomfort, then after if the Messenger ﷺ judges on a matter you don’t submit to it, yet if they judge on a matter you submit to it, then Allah ﷻ has sworn – and He is the most truthful in speech – by the most majestic of those who can be sworn by, and that is Himself ﷻ, that you are not a believer if this is your condition. Thereafter, Allah ﷻ has said, “Rather, man, against himself, will be a witness, even if he presents his excuses” (Al-Qiyamah 14-15).

[Taken from the book, “*Taysir al-‘Aziz al-Hamid fi Sharh Kitab at-Tawhid*”].

BE PATIENT, FOR INDEED THE PROMISE OF ALLAH IS TRUE

A SPEECH BY THE OFFICIAL SPOKESMAN OF THE ISLAMIC STATE

THE MUJAHID SHAYKH ABUL-HASAN AL-MUHAJIR رحمته الله

All praise belongs to Allah. We praise Him, seek His aid, and ask for His forgiveness. We take refuge with Allah from the evil of our own selves and the evil of our actions. Whomever Allah guides, then there is none that can misguide him, and whomever He leaves astray, then there is none that can guide him. I bear witness that there is no god except Allah, who is One without any partner, and I bear witness that Muhammad رحمته الله is His slave and messenger. To proceed:

Allah رحمته الله said, “O you who have believed, when you encounter a company [from the enemy forces], stand firm and remember Allah much that you may be successful. And obey Allah and His Messenger, and do not dispute and [thus] lose courage and [then] your strength would depart; and be patient. Indeed, Allah is with the patient” (Al-Anfal 45-46). And Allah رحمته الله says, “So be patient. Indeed, the promise of Allah is truth. And let them not disquiet you who are not certain [in faith]” (Ar-Rum 60).

It is patience, steadfastness, and certainty in the promise of Allah, despite the tribulations and difficulty, despite the various parties viciously mobilizing, despite the roaring of multiple rocket

launchers and aerial bombardments. Those who have trust and certainty in their Lord’s support remain unfaltering and perseverant, anticipating their reward, marching forth and not turning their backs. They were not weakened by the tremors – as if powerless and perplexed or erratic and faint of heart. Rather, in the darkness of night they straddled the light of truth and kindled with their blood the torch of guidance, while shunning the paths of deviance. From the book of their Lord they nourished themselves and upon the Sunnah of their Prophet رحمته الله did they proceed and work. They knew that victory is indeed from Allah and that it was never for a moment due to the magnitude of manpower or equipment. For indeed Allah is Mighty and none can overpower Him. Indeed He is the Compeller who forsakes him who has climaxed in strength and manpower. He is wise as He decrees affairs, with all their means, as He puts things in their rightful places. He is wise in His administering and granting victory to whom He grants victory, and in abandoning whomever He abandons of His slaves. Neither weakness nor defect can penetrate His administration. He said, and His word is unmistakable, “If Allah should aid you, no



Alhambra, a Muslim fortress in Andalus that fell to the kuffar after the Muslims became divided

one can overcome you; but if He should forsake you, who is there that can aid you after Him? And upon Allah let the believers rely” (Al’Imran 160).

Yes, indeed the promise of Allah is true, as is His command to His believing slaves. So His Sunnah and His wisdom in the creation is constant. He sends down tribulations whenever He wills and lifts them whenever He wills, knowing that nothing in the heavens or the earth can incapacitate Him. And if He decrees a matter, He but says to it, “Be,” and it becomes. He said, and His word is the truth, “Or do you think that you will enter Jannah while such [trial] has not yet come to you as came to those who passed on before you? They were touched by poverty and hardship and were shaken until [even their] messenger and those who believed with him said, ‘When is the help of Allah?’ Unquestionably, the help of Allah is near” (Al-Baqarah 214). And indeed the Sunnah of Allah requires that victory will not be achieved without uprightness upon His ﷻ orders and through sincerely returning to Him, so whoever is most supportive to the religion of Allah, and the greatest in his jihad against His enemies, and the most upright in his obedience to Allah and His Messenger, then he is indeed greatest in support, obedience, and sanctity.

O ummah of Islam, time has passed and today history is repeating itself. It is a scene that resembles the situation of Dar al-Islam in previous times since generations passed and great events raged, leaving an

effect that could not be erased and a deep wound in the body of the Ummah that would not heal. But it is a lesson from those who preceded and a means of distancing the Muslim jama’ah from a slippery slope and an abyss that may lead them to actual destruction by stripping them of their religion, such that they perish upon other than the religion of Islam. So here is Crusader America and its allies returning in an attack against Dar al-Islam and the land of the Khilafah, and it has not occurred in history that the nations of kufr gathered with all their religions and creeds, in collusion with those falsely attributing themselves to Ahlus-Sunnah, from the murtadd rulers and the evil scholars and callers – even those claimants to jihad and a sound manhaj – all of them in one rank with the nations of kufr against the sons of Islam in the Khilafah state. Nevertheless, the difference between that past period and invasion and what we are experiencing today is that the Muslim state of those old times was in the worst of conditions, distant from its religion and its Lord, divided by the kings of the taifas,¹ so Allah empowered an enemy that swept into the homes, destroying both hearth and offspring. As for today, and despite the severity of the assault and the raging struggle from the East and the West against Dar al-Islam, the situation of

¹ The taifas, or tawaif, were the divisions that appeared after the fall of the Khilafah in Andalus during the fifth century after the Hijrah.

the Muslims in the land of the Khilafah differs from that previous period, for the Islamic State is the one who confronts and defends Dar al-Islam and incites the people of faith, refining the zeal of the youth of Islam to liberate themselves from the bondages of slavery and subordination to the nations of kufr, and it is they who have plunged into a fierce and deadly war in defense of their ummah, and who have spared no effort in warring, confronting, and repelling on its behalf, with everything that they were given of power and various methods and means. The Khilafah state, by Allah's grace and bounty, continues to drag the Muslims back to their religion in chains, while the scholars of the tawaghit and the mouthpieces of evil hinder others and go astray, and insist that the people of Islam remain lowly and humiliated, being led by the nations of the cross and their subordinates of the murtadd rulers. However, by Allah's granting it success, the Khilafah state recognized the disease and realized its cure, and it is continuing upon its path by Allah's permission and for Allah's sake, not caring for the blame of the blamer, until it hands the banner to 'Isa Ibn Maryam ﷺ.

O ummah of Islam, indeed we are a people whom Allah has honored with Islam, so we shall never seek honor in anything else. And we will never mend the last of this ummah except through what mended the first of it. And no one was honored through his religion except one who realized tawhid, and lived with wala and bara, which became a defining characteristic of his in all matters of his life and manners, through thick and thin and hardship and ease, when enemies abound and hardship increases. He does not direct his face to Astana, nor does he refer to the tawaghit. Certainly not! Rather, he stays within the bounds of the religion and keeps to the example of the father of the prophets, saying to the nations of kufr, "Indeed, we are disassociated from you and from whatever you worship other than Allah. We have denied you, and there has appeared between us and you animosity and hatred forever until you believe in Allah alone" (Al-Mumtahanah 4). This is the way of the guided believers, and anything else is the way of the transgressing disbelievers, those who deviated and replaced the shari'ah of the Lord of the creation.

O soldiers of the Khilafah and lions of Islam, know that the mercy of Allah and His jannah are not attained by hopes alone, nor does Allah grant forgiveness and abundant mercy except to the truthful, patient, and

steadfast who believe in what He promised them. Do you not read the word of your Lord, "Indeed, Allah has purchased from the believers their lives and their properties [in exchange] for that they will have Jannah. They fight in the cause of Allah, so they kill and are killed. [It is] a true promise [incumbent] upon Him in the Torah and the Gospel and the Quran. And who is truer to his covenant than Allah? So rejoice in your transaction which you have contracted. And it is that which is the great attainment" (At-Tawbah 111)? And the principle of purchases between the creation is just as al-Qurtubi رحمه الله said, that they are compensated for what left has their possession with what is more beneficial for them or at least equal in benefit. So Allah ﷻ purchased from His slaves the destruction of their lives and their wealth in His obedience, and their being killed in seeking His pleasure, and He ﷻ gave them Jannah as compensation for that if they do so. This is a great compensation of unparalleled and incomparable worth. So He explained that through what they know of transactions and purchases – the slave must surrender his life and wealth, and Allah offers reward and favor, and such is called a purchase.

O soldiers of the Khilafah, by the Lord of the heavens and the earth, the transaction is profitable! We will not stop or resign, by Allah's permission. So be truthful when encountering the enemy, for whoever loves to meet Allah, then Allah loves to meet him. That is the lucrative business, which Allah specified for His believing slaves who sell their lives cheaply for His cause in order to make His word supreme and establish His shari'ah. The goal towards which the mujahid in the cause of Allah aspires is to achieve the pleasure, pardon, generosity, granting of success, and blessings of his Lord. That is done by conforming to His command, avoiding what He prohibited, and fighting against His enemies in every arena until the religion is entirely for Allah and the entire earth is ruled by the Shari'ah of Allah. So if he lives, he lives with honor. And if he dies, he dies with dignity. Such was the condition of the companions of Allah's Messenger ﷺ and the Salaf of this ummah, those who were the best of the best generations. And this is in the glad tidings given by your Prophet ﷺ, when he said, "Allah has guaranteed for whoever goes forth in His cause, [saying], 'He does not go forth except to wage jihad in My cause, having iman in Me, and affirming My messengers, so he has My guarantee that I will enter him into Jannah or return him to his home from which he left, achieving what he gained



The murtaddin sold their religion to become servants of the Cross

of reward or ghanimah.’ By the One in whose hand is the soul of Muhammad, there is no injury sustained in the cause of Allah, except that it comes on the Day of Judgment in its form when it was sustained: its color will be the color of blood, but its scent will be that of musk. By the One in whose hand is the soul of Muhammad, if it were not a hardship upon the Muslims, I would have never remained behind from a detachment that went to battle in Allah’s cause. But I do not find the provision enough to carry [all of those who would come with me], nor do they find provision enough, and it would be a hardship on them to be away from me. And by the One in whose hand is the soul of Muhammad, I would have loved to fight in the cause of Allah and be killed, then fight and be killed, then fight and be killed” (Reported by Muslim from Abu Hurayrah).

O people, has not the story of those who remained steadfast come to you? Did not the news reach your ears? And which news? Indeed, by my Lord, and which news?! In a time, in which the trials are great and dominance is with the people of kufr and the worst of mankind... tell whoever has slipped into the muck and deviated from the truth about the people of iman, those who command virtue and forbid vice, those who knocked on the doors of Crusader Europe with warnings and tidings, until their ears were deafened and they were filled with fear, terror, and panic. They knew that these were the precursors of death. The camp of iman has risen, by the grace of Allah, and has not failed, just as the camp of kufr has

deviated and declined. Wherever you go, then there is Sirte to tell you of her people, of the muhajirin, the ansar, the best, the pure – those who positioned the banner of tawhid in the ground of Libya, raising it high as it waves, after they cast away division and discord and preferred unifying the rank and joining their word, in obedience to Allah and His Messenger. So they pledged allegiance to the Khalifah of the Muslims and their Imam, and Allah opened for them several areas, in which they ruled by the Shari’ah of Allah, established the religion, implemented the hudud, commanded virtue, and forbade vice. The arrogant became angered by this, so the Crusader nations mobilized and prepared, giving them hope of aid, allegiance, and obedience in warring with Islam and its people. Most of that campaign and mobilization was undertaken by the brethren of Shaytan, the heretics of this age. So for the sake of their war against the Khilafah, they employed all they possessed of energy, ability, and fatwas through which they permitted riddah and becoming agents of the Crusaders, just as they permitted the inviolable and sacred blood. By the grace of Allah, the soldiers of the Khilafah and grandsons of the excellent conquerors stood firm during the most aggressive campaign witnessed by the region – their firmness was that of the greatest mountains – as they were dignified by their religion, held high by their iman, sacrificing themselves, their families, wealth, and children, saying with all certainty and perseverance, “Say, ‘Do you await for us except one of the two best things

while we await for you that Allah will afflict you with punishment from Himself or at our hands? So wait; indeed we, along with you, are waiting” (At-Tawbah 52). So they frustrated the subordinates of the Crusaders, exchanging assaults with them for nearly half a year or more, in a war that consumed and left nothing behind. And the men of Islam and the soldiers of the Khilafah went forth to their Lord after they excused themselves and fulfilled their oaths; such do we consider them and Allah is their judge. “And they resented them not except because they believed in Allah, the Exalted in Might, the Praiseworthy, to whom belongs the dominion of the heavens and the earth. And Allah, over all things, is Witness” (Al-Buruj 8-9). The steadfastness of that mujahid ummah has had the greatest effect, after they preferred to be killed and to die in Allah’s cause, being patient and persevering, not withdrawing from any land ruled by Allah’s shari’ah, nor surrendering it to a people who disbelieved in Allah, the Lord of the creation. They struck a living example for the people of iman of patience, perseverance, vigilance, and sacrifice. As they sold their blood and souls cheaply, they did so calling the people of Islam to recognize their truthful sons, those who refused all except to be the bridge across which the Ummah would cross to the fields of dignity, dominion, victory, and consolidation by the permission of Allah.

*They are two paths: either victory which we attain
Or the garden of eternity: therein are the best of hosts,
We did not fight with thousands whom we mobilized,
A thousand for another completed thousand of heroes,
We fight with the religion, which has been guaranteed
Of victory, by its leaders in the first of our days,
They were equipped with resolve for battle as armor,
From truthful might, sufficient from needing tricks,
They went to what mountains wane from in fear;
Their unity was not startled, nor did it decline,
Whoever prefers the truth will spend his blood for it,
And whoever’s ambition is in the heights will reach it.*

Beware, beware, O soldiers of the Khilafah, of becoming soft to your enemy, for we have not instructed you with this. And this is exactly what the nations of kufr have witnessed, and at their head is America, which has not celebrated – by Allah’s grace – any victory since they dragged themselves into a war against Islam and Muslims. And we today, by Allah’s grace, have entered a new age in which the structure of the Khilafah has risen and transcended. So wherever kufr has flared up and roared, then it

shall never see from us except that which disgraces it, by the might and power of Allah, for He is our sufficiency and the best to be trusted. Indeed, Allah is our supporter against them. Yes, indeed Allah is our supporter against them. And what are these but the first glimpses of the coming epic battles, the victor of which will be whoever is patient and truthful, not the one who tries to race ahead – and lessons are only learned at the end.

O soldiers of Islam and the standard-bearers in Libya, remember Allah in regards to you religion and your ummah! Let not Islam be overtaken because of you after your brothers have fulfilled their covenant, accepting no humiliation. And indeed, if you have patience and are steadfast upon the truth, and if you remain certain, then you will see the good fruits of that tender sapling, by Allah’s permission, which was quenched by the purest of blood and limbs. It was said to Imam Ahmad Ibn Hanbal rahimahullah during the days of the Mihnah,² “O Abu ‘Abdillah, do you not see how falsehood has prevailed over the truth?” So he said, “Certainly not! The prevalence of falsehood over the truth is only when the hearts move from guidance to deviance, and our hearts are still adhering to the truth!” And your brothers have passed with their steadfastness and patience as an example to be followed and a conduct to be repeated. So seek the help of Allah and beware of letting the apostates find comfort in their lives or sweetness in their slumber, for war alternates, the days are taken in turns, and the good end belongs to those who are pious.

O Ahlus-Sunnah in Iraq and Sham, O Ahlus-Sunnah! The factions of the people of kufr and the Crusader nations have prepared themselves. America leads them in the war against the Khilafah in Iraq, Sham, and everywhere to which its authority has reached. They think that they will extinguish the embers of jihad burning in the souls of the Muslims, that they will smother the flames of dignity that have been ignited in their hearts, after there has come a khilafah for the people of Islam, their flocks have been gathered, their ranks have been united, and their word has been joined together under a single imam, a single flag, and with a single goal. Here they are today, having spared no effort to capture the areas of the

² The Mihnah, literally test or tribulation, was an inquisition initiated by the Khalifah, al-Mamun, in which scholars were forced to accept deviant Mu’tazili beliefs or face severe punishments. Ahmad Ibn Hanbal stood firm during this persecution, in which he was imprisoned and beaten, and was thereafter known as the Imam of Ahlus-Sunnah.

Islamic State's influence, that state which still remains your hardened fortress and solid armor against the Rafidah, the Nusayriyyah, and the atheists. And you have seen and heard of the Crusaders gathering against Mosul and Tal'afar, as well as what the most noble of the sons of the Khilafah have spent in defending and protecting them. And we would not think you to be ignorant of the great sacrifice of its sons from the muhajirin and the ansar, as you have seen – by Allah's grace – that the bravery, spending one's soul cheaply in the cause of Allah, and ruining it for His pleasure has become the norm and goal of the best of the sons of Islam, those who were picked out from the tribes of the world. You even see the ansari racing against his brother the muhajir, and the istishhadi operations – by Allah's success and generosity – is not limited to the young in exclusion of the elderly. Rather, all of them are racing one another.

*And young men who view being killed as glorious,
And elderly men, who were tested through wars.*

So die in your rage, America, die in your rage! An ummah, whose young and old race towards death and destroy themselves cheaply in Allah's cause, will never be defeated. And a generation, whose concern is for the Akhirah and the good end, will never be overcome. So rise, O Ahlus-Sunnah, to supporting your brothers and join their ranks, and take a stance upon which you would be pleased to meet Allah

thereon, so that He would be pleased with you. Indeed, the Crusaders and the nations of kufr today march for a wicked effort and rapid plot, seeking to empty your areas, O Ahlus-Sunnah in Iraq and Sham, to be under the control of the Rafidah, the Nusayriyyah, and the Kurdish atheists. For they have always known that you are the severest of people in enmity to them, as well as the most dangerous of them against the little Jewish state and their agents, equally from the apostate governments in the Gulf and those in the region. That, as well as what they fear for their benefits and interests in the usurped lands of the Muslims. They have thrust their claws into the Ummah's body for centuries, so it is time that those claws are pulled out and those hands are severed, by the permission of Allah, through iman, steadfastness, reliance, patience, and the determination of the sons of the Khilafah, inshaallah. Such are the divine promises, whether they accept that or refuse and whether they plan or plot, for it will never be but the command and decree of Allah, as Allah has vouched for Sham and its people. And we think well of our Lord, so He will never abandon us. Allah's Messenger ﷺ said, "You will be mobilized in troops: a troop in Sham, a troop in Iraq, and a troop in Yemen." Ibn Hawalah said, "O Messenger of Allah, choose for me." He said, "You must go to Sham, but whoever does not must go to Yemen and drink from its streams, for indeed Allah

And young men who view being killed as glorious...



has vouched to me for Sham and its people” (Reported by Ibn Hibban). The troops of the Muslims will never leave their places, by Allah’s permission, in Sham, Iraq, Yemen, or any spot in the lands of the Muslims to which the Khilafah’s authority as extended. And if the politicians of kufr and their Crusader masters think that they will surpass the divine promises and the events that have been foretold to pass, or if they think that they were succeeded by killing the sons of Islam in a battle or in a region, a city, or a town, then they are mistaken. Those men who fulfilled and were truthful to their promises did not go forth except that we consider of them – and Allah is their judge – to be of those who were serious in their efforts, seeking death in its most likely of places and hoping for it. It is far too late, O worshipers of the cross, for indeed Allah is fulfilling His promise to His slaves. “Allah has promised those who have believed among you and done righteous deeds that He will surely grant them succession [to authority] upon the earth just as He granted it to those before them and that He will surely establish for them [therein] their religion which He has preferred for them and that He will surely substitute for them, after their fear, security, [for] they worship Me, not associating anything with Me. But whoever disbelieves after that – then those are the defiantly disobedient” (An-Nur 55).

And O Ahlus-Sunnah in Sham, you’ve witnessed the deeds of the allies of kufr in the city of Bab and its countryside, as well as what the army of the apostate Ikhwani Turk and his abandoned dogs from the Sahwat of cuckoldry, lowliness, and treachery have perpetrated of the massacre of Ahlus-Sunnah. The city has suffered an enormous amount damage from the bombardment of the Russians, the Americans, and their apostate agents. They did not show mercy to the women, the children, and the elderly men from among the common Muslims residing there. And the atheists from among the Kurds, and likewise the Nusayriyyah, viciously mobilized against the villages surrounding the city, taking advantage of the fierce onslaught against Ahlus-Sunnah, and we did not hear any of the evil, wicked scholars – may Allah curse and disgrace them – denouncing, condemning, or demonstrating jealous rage on account of the sanctities, and they are not the type of people to do so. And you almost don’t hear their cacophony except when they defame the mujahidin and accuse them of the most hideous and repulsive descriptions, and by Allah, they are nothing but a spear which the Crusaders have sharpened

against anyone who wants to return the Ummah to its previous status and its past glory, and who fights and torments the factions of the global kufr that is perched on the chest of the Ummah and is waging war against the Muslims. So comprehend, O Ahlus-Sunnah in Sham, and understand what is wanted with you, for indeed the Islamic State has not closed its door for a single day in the face of any individual coming to it either in truthfulness or in repentance. And it does not desire for you anything except that which is good and that in which there is honor for you. You were afflicted previously with those of the apostate Sahwat who abandoned the city of Aleppo, went trotting behind the dollar to fight the Khilafah State, and surrendered Aleppo to the Nusayriyyah without a fight. And today they loot the homes of those who were driven out and killed from among the people of Bab while the dead from among its residents continue to remain under the rubble of what was demolished of the city, in the most base and humiliating display of lowliness, depravity, and treachery – and there is no sin [one would be ashamed of committing] after kufr. And don’t be surprised tomorrow when those who established and protected a ceasefire so that the Nusayri regime could catch its breath and unify its battlefronts against the Khilafah state become the Nusayriyyah’s partners in the nation and work to counter terrorism – those who refer to themselves as fronts, committees, and movements, and who have a different condition, state, and appearance each day just as a chameleon has colors. All of them are shields of the Cross, defenders of the Nusayriyyah, and a reason for what you face of hardship and distress. So you have no one after Allah – O Ahlus-Sunnah in Sham – except the Khilafah state to safeguard for you your religion, which contains your honor and the means of salvation from your distress, and to defend your honor and dignity. Therefore, come to your means of nobleness, come to your means of glory, come to that which will give you life and save you from Allah’s punishment – to jihad, to ribat, to a form of worship which you have neglected, as a result of which you went astray and donned the garment of disgrace and humiliation. By my Lord, you were not created in amusement, and indeed you have an appointed meeting in which you will meet your Lord and He will question you, so prepare an answer for the question.

O soldiers of the Khilafah and O people of Islam, America, the chief of criminality and corruption, has



America continues on its arrogant path after many years of spending, fatigue, and misery

been deceived by her strength, and arrogance has blinded her eyes, so she proceeded to wade into the swamp of her destruction and eradication. Yes, she will drown and there will be no escape. She attempts in vain to keep herself away from partaking, but did not succeed, and she was dragged by her legs to the land of Sham and Iraq, where she will release her death gargle. So after having fled and retreated in humiliation and defeat from Iraq, here she is returning, but these are promises, for we – by Allah’s grace – have honor and consolidation, and our condition is different from what she think. And neither her allies, nor the mob, nor the hyenas will not spare her from direct confrontation. And if we lose a city, an area, or a town, it is simply a trial and a purification of the Jama’ah of the Muslims, in order to cleanse the ranks and remove the filth, and so that Allah may choose from among His slaves whomever He wills. It is simply the ebb of the tide which will be followed by expansion and the great conquest – with Allah’s permission – of Baghdad, Dimashq, Quds, ‘Amman, the Peninsula of Muhammad ﷺ, and the battalions of faith will certainly raid Persia, and they will conquer Qom and Tehran. Thereafter, we will certainly raid Rome, and the lions will roar with takbir and Constantinople will be conquered without a fight. It is the promise of our Lord and the glad tidings of our prophet ﷺ, for indeed a generation has been raised in the land of the Khilafah upon tawhid and wala and bara, finding sweet the killing and death in the cause of their Lord, and dignity for their religion, so what can you do

about it, America – what can you do? The effects of iman have entered into their blood. They have tasted might and the elevation of their religion. And how much have you spent, O America, to avert the people of Islam from their religion in Iraq, Khurasan, and the entire world? How much have you pushed yourself to mobilize others against the mujahidin, employing the scum of evil and corruption, yet without result? Indeed, without result. What you have hoped for has become too difficult for you, and your effort has gone to loss. Here are those who ride with their explosive-laden vehicles, and those who fight in the frontlines, whose beards have turned gray, though they have dyed them with blood.

Certainly, Allah was truthful of His promise to us, and you – O America – have lied and were defeated the day He opened the lands to us, disgraced you, and made you and your troops a lesson and sign. You have spent wealth and employed all you own, which became – by Allah’s grace – cold spoils in the hands of the meek mujahidin. Certainly, Allah was truthful to His promise, supported His slaves, and honored His troops, and you – O America – have lied and were defeated. You have become a joke after a decade of spending, fatigue, and misery. And when you thought you finished off the mujahidin in Iraq and passed the leadership over to the Rafidah, we put the sword of truth to the necks of the Rafidah and tribal Sahwah apostates, who find their doom despite their arrogance, digging their own graves and being slaughtered in their beds, just as it will happen on the



Allah opened the lands to the mujahidin

day you abandon the Kurdish atheists and Sahwah apostates in Sham, so that they meet the same fate as their predecessors in Iraq, by Allah's permission.

Certainly, Allah was truthful to His promise, and you have lied – O America – and you were defeated and proven false the day we gave back to the Ummah meaning that have been absent from it for centuries, the day we revived – by Allah's grace – rites that have been lost and forgotten by the Muslims. Indeed, many of them had not even heard for them since their eyes set sight on this world. So we announced the Khilafah. Yes, we announced the Khilafah and pledged allegiance to a khalifah for all Muslims, upon whom his obedience is a duty regarding all virtue, as long as he upholds the book of their Lord and the Sunnah of His Prophet ﷺ, leading them to their honor and glory. The path has become clear by Allah's grace, and we have not returned to being divided factions, groups, and organizations.

Certainly, O America, you know that you have no savior. You have become prey for the soldiers of the Khilafah in every region of the earth. You have become bankrupt and the signs of your end are apparent and visible to the eyes. There is no better evidence of this than that an uncouth idiot has assumed authority over you, while he has no idea what Sham is, what Iraq is, and what Islam is – yet he still raves about showing enmity to it and declaring war against it. There is nothing in front of you except two choices, each

more bitter than the other. Either you take a lesson from what has transpired and turn back, leaving the mujahidin with what you leave behind of spoils, or you come down [to the battleground] – which you have done – and plunge into the mire of death, so that the muwahhidin shall become reassured by Allah's permission.

O Ahlus-Sunnah in the Peninsula of Muhammad ﷺ, mercy to you, do you not hear? Do you not see with your hearts if your eyes have gone blind? Where is your tawhid and iman? Where is your wala and bara? Do you not see the tawaghit of the Peninsula – may Allah disfigure them and end their reign – as they extend the lifesaver to the Rafidah of Iraq? They even give them their blessings to sack the areas of Ahlus-Sunnah there. Is it not time for you to shake off the dust of humiliation and turn against these traitorous murtaddin, who have not left a door for kufr except that they entered it, nor a plan of the Crusaders in warring with the mujahidin except that they supported them, assisted them, and provided for them whatever they can? Is it from the land where wahy was revealed and where the message was first distributed that Ahlus-Sunnah in Iraq and Sham will be killed and humiliated? Is it from the land of the Sahabah and first conquerors that disgrace, tyranny, and contempt will be leveled – where are those of you who have zeal?! Where are the grandsons of as-Siddiq and 'Umar al-Faruq? Where are the grandsons of Abu

Basir and Abu Jandal? O brother of tawhid in the lands of the Two Sanctuaries, take out the soldiers of taghut and the evil scholars who cause fitnah; take out the leaders and ministers; show them your wrath in support of your religion and in defense of your brothers! For certainly, the plight with which they have plagued Ahlus-Sunnah is at its end, and the chaste women of Ahlus-Sunnah have complained of loss and calamity, so let there not stand in your face any obstacle or obstinate fool.

O soldiers of the Khilafah in Mosul, Tal'afar, Raqqah, Halab, and every outpost of the Islamic State, know that today we are passing through the greatest stage of the history of our jihad, as well as the most dangerous bend and turning point in the history of the Ummah. So be people who can bear this trust, and you are – by Allah's permission – the most capable of people to bear that burden. And equip yourselves with suitable provisions, and the best of provision is that of taqwa. And seek aid through Allah and do not weaken. Cling your hearts to the Most Gracious and High, seek His assistance and support, for He ﷻ is near, answering the one in need when he calls to Him. He removes evil and is sufficient for His slaves, for who saved Ibrahim al-Khalil from the fire other than Him? Who cleaved the sea for Musa, amended His slave Yunus with His mercy and grace, and supported His slave Muhammad ﷺ with terror for the distance of a month? Patience, patience. Steadfastness, steadfastness. Reliance, reliance. "O you who have believed, persevere and endure and remain stationed and fear Allah that you may be successful" (Al 'Imran 200). And reflect over the word of your Lord and consider it: "And whoever fears Allah – He will make for him a way out and will provide for him from where he does not expect. And whoever relies upon Allah – then He is sufficient for him. Indeed, Allah will accomplish His purpose. Allah has already set for everything a [decreed] extent" (At-Talaq 2-3).

O troops of the Khilafah, O defenders of honor and takers of revenge for their religion and ummah! We have not considered you less than men of might, men of courage, leaders in glory, dignified when defending, and perseverant when confronting. So accomplish the promise of your Lord, a promise of support, victory, and consolidation. And adjust yourselves to the utmost effect and harshest of pain. It is only a single time to be killed and to die, then it is the honor that will never end. Beware of abandoning a single hand span of land until you have made it into an inferno for the criminal

kuffar. Ambush them in houses, in alleys, and on the roads. Rig bridges with explosives and wage raid after raid. Take them, besiege them, and sit for them at every outpost. O men of the State in Baghdad, in its north and its south, in Karkuk, Salahuddin, Dayala, Fallujah, and Anbar, go further and give the enemies of Allah, of the filthy Rafidah and dirty murtaddin, who have turned from the Sunnah, their fill. Let them taste the cup of bitterness and deadly poison, for you are the people of war, strikers of enemies! And request right guidance from the Master, and put your confidence and reliance upon Him, for the matter is completely in His hands.

O soldiers of the Khilafah in Khurasan, Yemen, Sinai, Libya, West Africa, and every place, you have not ceased – by Allah's grace – to be an excellent support and aid to your State, so increase your campaign against the enemies of Allah, of the criminal kuffar and their apostate subordinates. And know that through your emblazing the war against them, you are defending against the assaults of the nations of kufr against Dar al-Islam in Iraq and Sham, just as your defeating their coalitions and rallied forces.

O truthful muwahhidin in America, Russia, and Europe! O supporters of the Khilafah, O you who find marching against the enemy dear to your hearts and today you are in the midst of the mushrikin, roll up your sleeves for this serious matter and be truthful in your effort. And know that our war with our enemy is a comprehensive war with easily achievable benefits. So busy them away from your Khilafah and Dar al-Islam, and remember the saying of your Prophet ﷺ, "A kafir and his killer will never meet in the Fire" (Reported by Muslim from Abu Hurayrah).

O Allah, curse the kuffar, those who avert others from Your cause, who deny Your messengers, and who fight Your allies. O Allah, put discord between their authority, cast enmity and hatred between them, and cause their feet to shake. And rain down upon them Your might, which You do not deter from the criminal people. O Allah, support Your religion and Your soldiers, elevate Your word, and raise Your banner, O God of Truth. And there is no might nor power except with Allah, and all praise belongs to Allah, the Lord of the creation.



THE TWELVER RAFIDAH

FROM A FABRICATED CLAIM...
TO A NONEXISTENT IMAM

**PART 3 OF THE SERIES TITLED,
"THE ESTABLISHMENT OF THE ISLAMIC STATE"**

The propagators of false calls invent corrupt principles for themselves in order to build their notions and creeds upon them. With the passing of time, they discover for themselves that their notions cannot hold true to these principles, so they reinforce them with newly innovated heresies and deviances. As such, they build on top of what they previously built, reorganizing their notions in order to balance their crooked structure in some way. They continue in this way, regarding their structure, until they reach a stage in which they are unable to reinforce the principles or stabilize the structure – so it collapses on top of them. They lose out on the Dunya after having lost out on

the Akhirah. Allah ﷻ said, “Then is one who laid the foundation of his building on taqwa from Allah and seeking His approval better or one who laid the foundation of his building on the edge of a bank about to collapse, so it collapsed with him into the fire of Jahannam? And Allah does not guide the wrongdoing people. Their building which they built will not cease to be a [cause of] skepticism in their hearts until their hearts are stopped. And Allah is Knowing and Wise” (At-Tawbah 109-110).

Such is the case with most notions invented by those who claim to be Muslims and claim to be striving to establish the Islamic state, but who have based

their efforts on corrupt principles, upon which they built their deeds, trends, and erroneous opinions. Their results continue to contradict their principles, so they are left with no choice but to support their crumbling principles with even more falsehood, which only increases them in misguidance and increases their structure in ruin, until eventually nothing of Islam remains therein.

As we discuss the methods of establishing the Islamic state, between those who follow the prophetic method and those who follow the paths of deviance, we find ourselves compelled to take a long look at the Twelver Rafidi experiment. This experiment brought them – through their own words and deeds – to fabricate a new religion that has no connection to Islam, except as much as the religions of the Jews and Christians have a connection to the religion of Ibrahim ﷺ. In studying this experiment, which spread over eleven centuries, we see that it is one of the longest of experiments and the clearest in showing the extent of deviance caused by its being built on a corrupt principle in working to establish the Islamic state. Their deceitful claim of striving to safeguard Islam of heresies and deviations is thus laid bare.

The Onset of Their Call... A Fabricated Appointment of Leadership

The Rafidi mushrikin claim that the beginning of their call came in the lifetime of the Prophet ﷺ through his nass (verbatim appointment) of ‘Ali Ibn Abi Talib ﷺ and his descendants after him as khulafa and imams. But they have no evidence of this nass, other than what they have fabricated of false interpretations of texts from the Book and the Sunnah. In fact, the established evidences negate what they claim, like the saying of ‘Umar ﷺ, “If I were to not appoint a successor, then indeed Allah’s Messenger ﷺ did not appoint a successor. And if I were to appoint a successor, then indeed Abu Bakr appointed a successor” (Reported by Muslim). This shows that the Prophet ﷺ did not appoint ‘Ali or any of the Sahabah ﷺ as his successor.

Also, al-Aswad said, “It was mentioned in front of ‘Aishah that ‘Ali ﷺ was an heir (to authority), so she said, ‘When did [the Prophet] appoint him? For indeed I was holding him to my chest when he called for a washbowl and then his body drooped and I did not realize that he had died. So when did he appoint him?’” (Reported by al-Bukhari and Muslim). Like-

wise, the Sahabah had consensus upon giving the bay’ah (pledge of allegiance) to Abu Bakr, ‘Umar, and ‘Uthman ﷺ – and included in that consensus was ‘Ali Ibn Abi Talib and his sons, al-Hasan and al-Husayn ﷺ. There are many other evidences, like these, that destroy this lie of the Rafidah.

Something else that invalidates this supposed nass is the dispute among the Rafidah and others who claim to support Ahl al-Bayt, as each of them says the authority should go to someone different, and specifically after ‘Ali ﷺ was killed. There are those who said it belonged to the descendants of al-‘Abbas Ibn ‘Abdil-Muttalib. Others said it belonged to al-Hasan Ibn ‘Ali or al-Husayn Ibn ‘Ali or Muhammad Ibn ‘Ali (Ibnul-Hanafiyyah) ﷺ. And others even claimed it for the sons of Ja’far Ibn Abi Talib ﷺ. Whenever any of the above would die, those who held these beliefs would fall further into misguidance by following such doubtful matters. If only they actually had a supported nass, the truth of their imam would be established. But too often they found nothing with which to uphold their claim over that of their opponents, other than made up miracles and fallacious phenomena, just as the Rafidah declared the imamah of ‘Ali Ibn al-Husayn (known as as-Sajjad) – while rejecting the imamah of his uncle Muhammad Ibn al-Hanafiyyah – due to the former’s bay’ah supposedly being verbally declared by stones and trees!

The Source of Deviance of the Rafidah... Claiming Infallibility for the Imams

We are able to summarize the main principle upon which the religion of the Rafidah has stood, and it is that upon which all of their misguidances and deviations are built until this very day. It is their belief that the Islamic state cannot be established without an imam who fulfills their conditions, for which Allah gave no authority. The most important of these conditions is that he be infallible: untouched by any defect whether apparent or hidden, knowledgeable of everything, including the unseen, and verified by the command of Allah ﷻ Himself. Thereby, they assert that the people’s religion cannot be established without this imam, and that when people believe completely in their imams, obeying them in all that they command, then their affairs will be set straight and their state will be upon the prophetic methodology. And it is not enough for them that this imam possess these traits, but he must be unique among men, having no



Rafidi swine wallowing in the mud

peer or equal, and that whoever disputes him in any of that is a taghut, just as whoever gives to his opponent that which should be for the imam has committed shirk with Allah ﷻ!

The point of reference for this corrupt principle is their belief that the imam must be obeyed and followed just as the Prophet ﷺ is obeyed and followed. As such, it is not possible that he be from the “regular” Muslims, those who may be ignorant, err, forget, and have desires. Rather, he must know everything that he wants to know, far above that which befalls men of error, neglect, and emotional inclination, in order that he not be obeyed in committing a sin nor followed upon misguidance. Likewise, he must have no peer to rival him in authority, lest there be fitnah, just as he must have no peer in knowledge, lest his view be opposed and division occurs.

Since these stipulated traits are hidden matters, which no one can confirm, they concluded that this imam must be chosen by Allah ﷻ, just as He chose the prophets. That is because He alone knows such hidden matters. They even further transgressed in this affair by making this a requirement upon Allah – and He is far exalted above being forced to do anything – because, they say, if He does not choose this imam for them, then He would be oppressing them if He were to punish them, being that He would have no hujjah against them in the absence of the imam who stands in the place of the Messenger. Indeed, far exalted is Allah above what they say! Therefore, they consider anyone they regard as an imam as a “hujjah,” i.e. the hujjah against people is established through him, and that whoever disobeys him deserves to be punished by Allah ﷻ. This alleged choice of Allah comes from the same nass that they fabricated concerning the imamah of ‘Ali ﷺ and his descendants after him.

The Tawhid of Obedience Negates the Notion of Infallibility

Their corrupt principle of demanding infallibility for their imams comes from their misguidance in the issue of obeying the imam. For Allah ﷻ made obedience to the imams and the umara dependent upon obedience to Allah and His Messenger – and not equal thereto. So whenever the amir’s command is virtuous, then obeying him is in obedience to Allah ﷻ, and whenever obeying the amir conflicts with obeying Allah, then it is an obligation to disobey the amir and only obey Allah ﷻ.

Allah ﷻ made obedience to those believers in authority an obligation. However, in the case of disputation, He commanded that the matter be referred back to Allah and His Messenger, i.e. to the Book and the Sunnah, thus confirming that obeying those in authority is actually obedience to Allah. He said, “O you who believe, obey Allah and obey the Messenger and those in authority among you. And if you disagree over anything, refer it to Allah and the Messenger, if you should believe in Allah and the Last Day. That is the best way and best in interpretation” (An-Nisa 59). And the Prophet ﷺ said, “Whoever obeys me has indeed obeyed Allah, and whoever disobeys me has indeed disobeyed Allah. And whoever obeys my amir has indeed obeyed me, and whoever disobeys my amir has indeed disobeyed me” (Reported by al-Bukhari and Muslim from Abu Hurayrah). It is not reasonable to conclude that obeying the amir whom the Prophet ﷺ ordered to be obeyed should be obeyed in what contradicts his own commands. Likewise, the imam to whom obedience is due is not required to be infallible. He ﷻ also said, “There is no obedience in sinful matters. Obedience is only in what is virtuous”

(Reported by al-Bukhari and Muslim from ‘Ali Ibn Abi Talib).

Therefore, there is no benefit to the infallibility of the imam as long as obedience to this imam and following him is restricted to the obedience of Allah ﷻ and following His Messenger ﷺ. This is the methodology of Ahlus-Sunnah wal-Jama’ah, to which they have not ceased to adhere since the time of the Messenger ﷺ and until Allah inherits the earth and all those upon it, that it is obligatory to obey those in authority over the Muslims’ affairs, regarding what is virtuous, as long as they remain upon Islam, and that any tyranny they might commit does not restrict their right of being obeyed in matters that do not entail sinfulness towards Allah.

Supporting the Corrupt Principle with Heresies and New Misguidance

Due to their corrupt principle that the earth could not be left without an infallible person to take the place of his predecessors, and their claim that this infallible person must have been appointed during the life of the previous imam, and even their stipulation that this imam’s own children must be infallible as well, the Rafidah stumbled over several obstacles. Some of them were forced to recant this corrupt principle, while others merely plunged into an even greater deviance in order to maintain this principle, which remains a pillar for their entire religion and not just for the matter of imamah alone. We can mention a few examples of this.

They claimed that during the life of Ja’far Ibn Muhammad Ibn ‘Ali Ibn al-Husayn Ibn ‘Ali Ibn Abi Talib, the appointed heir was his son Isma’il. But when Isma’il died while his father was still alive, they were befallen with a contradiction between the obligation of fulfilling the nass and the death of the appointed heir. The deception and lie of this notion was thus revealed

and known to some people, as it is nonsensical that Allah ﷻ would appoint a man to be the imam, yet then cause him to die before he actually becomes the imam. But others held tightly to this corrupt principle to only build thereon further corruptions.

So some people continued believing in the imamah of Isma’il Ibn Ja’far, denying that he had died or claim-

The Rafidah are a disease which cannot be cured except with the sword



ing that he had returned to life after his death, thus declaring that their imam Ja’far – whom they refer to as as-Sadiq (the truthful) – was a liar when he told them that his son had died. Rather, they claim that he made up the story of his son’s death due to taqiyyah (concealing the truth out of fear), in order to protect him from his enemies, and that he was really just in hiding. From these heretics came the esoteric Isma’ili sect, which continues today and whose followers claim to have kept the imamah intact within the lineage of Isma’il Ibn Ja’far. And from them came the heresy of believing in the ghaybah (prolonged absence), perpetual life in the Dunya, and the reincarnation of their imams.

Others came out to fabricate lies against Allah ﷻ, claiming that Allah “changes His mind” about whom He appoints. They called this fabrication “bada” (occurrence of an idea), meaning that it just happened to occur to Allah to transfer the imamah from one person to another. May Allah curse them! These ones, known as the Musawiyah, thereby transferred the appointment from Isma’il Ibn Ja’far (the deceased) to his brother Musa Ibn Ja’far (whom they call al-Kadhim)



A deviant ritual of the Rafidi mushrikin

in order to save their notion from extinction and their principle from invalidation.

Affirming the Notion with Lies

When Ja'far Ibn Muhammad ﷺ died, the extreme Rafidah fell into a new embarrassment, as there was no nass from the imam to his successor. So they declared the imamah of his eldest son 'Abdullah Ibn Ja'far (whom they call al-Aftah). But then some of them rejected his imamah once they found him in opposition to their beliefs, thus accusing him of immorality as they joined the others who accepted the imamah of his brother Musa Ibn Ja'far.

As for those who continued to support the imamah of 'Abdullah Ibn Ja'far, then it became an apparent failure once he died without leaving any descendants. So he had no son whom they could have supported as the imam after him. Some of them then recanted this foolish belief, while others only increased in their misguidance, upholding a lie against their imam by claiming that he had a son, whom they alleged was hidden from view – just like the Isma'iliyyah said about Isma'il Ibn Ja'far – so the creed of ghaybah took root. And these were even further in their deviance, for they had given their bay'ah to a hidden imam who was never even born! They began inventing nonexistent imams.

Regarding those who accepted the imamah of Musa (al-Kadhim) Ibn Ja'far, they also faced a new embarrassment, as their imam died in prison without appointing an heir to succeed him. So they went forth, in preservation of their corrupt principle and invalid notions, to fabricate new lies. Some of them denied his death and kept believing that he was alive and still the imam, and that he was merely in hiding. These

came to be known as the Waqifiyyah sect. As for those who were forced to confirm his death, they declared the imamah for his son 'Ali Ibn Musa (whom they call ar-Rida). For this reason, the Waqifiyyah manifested their enmity to 'Ali Ibn Musa and accused him of lying when he announced the news that his father had died.

Their Imams Negate the Principle of Their Notions

Those who believed in his imamah put themselves into great contradiction with their corrupt principles. That is because he had pledged his bay'ah to al-Ma'mun Ibn Harun ar-Rashid, accepting him as the rightful authority over him. This provided new evidence against the falsehood of the notions of inherited authority, the nass, infallibility, and so forth, as it makes no sense that an infallible, appointed imam would give bay'ah to one who – imperfect in both religion and knowledge – has usurped authority. Either those who claim the imam's infallibility would follow him in what he himself has done, thereby negating the very principle of the nass of imamah, or they would oppose him. In that case, they would be in rebellion against him, thus destroying their entire religion from its very foundation, finding fault with their "faultless" imam and recanting his inherited imamah and his appointment. All that remained for them was to believe in bada or taqiyyah, as is their way whenever they fabricate something.

Permitting the Imamah of Children and the Non-existent

It was not long before a new calamity struck them, for at the death of 'Ali Ibn Musa, the Rafidah were

forced to implement their notion of the imamah of children, like Muhammad Ibn ‘Ali Ibn Musa (whom they call al-Jawad). For when ‘Ali Ibn Musa died in Khurasan, his son Muhammad was only seven years old. A group of the Rafidah abandoned him and gave their bay’ah to his uncle Ahmad Ibn Musa, and others negated the imamah of ar-Rida, as he did not leave an imam to succeed him and so there was no imam to wash his body after he died. Another group pledged allegiance to Muhammad Ibn al-Qasim Ibn ‘Umar Ibn ‘Ali Ibn al-Husayn. And another did indeed give bay’ah to al-Jawad, claiming for him knowledge of the unseen as evidence for his imamah. They even fabricated a myth of his traveling from Madinah to Khurasan in order to wash his father’s body and then to return only moments later, and other such fantastic tales of alleged miracles. The matter repeated itself when Muhammad (al-Jawad) died at the age of twenty-five, leaving two young sons, ‘Ali (al-Hadi) and Musa, designating an heir to manage their wealth until they come of age. This led the Rafidah to think about how a child could be appointed over the affairs of the Ummah while his “infallible” father could not even secure his personal wealth for him.

A group of these Rafidah then went out against ‘Ali (al-Hadi) Ibn Muhammad (al-Jawad) when his son Muhammad, whom he appointed to be his heir after him, died, so he appointed his other son al-Hasan (al-‘Askari) to succeed him. Another group continued to support the imamah of Muhammad Ibn ‘Ali (al-Hadi), denying his death and upholding their creed of the inherited imamah, while others pledged their bay’ah to al-Hasan (al-‘Askari) on the foundation of bada.

Then came their fatal blow at the death of al-Hasan (al-‘Askari) Ibn ‘Ali (al-Hadi), who had no sons. There was no choice for the extremists of them except to do as their brethren the Aftahiyyah had done, so they ascribed to al-Hasan a son who was never born. They named him Muhammad (and called him al-Mahdi), in order that the Twelver Rafidah could complete – through him – their twelve-fold imamah. They then claimed that he, as an infant, went into ghaybah in a cavern of Samarra for fear of his enemies, and that he will reappear when there is no more danger. This alleged absence has continued for around 1,200 years and the Rafidah still wait for the emergence of this invented imam to establish the Islamic state upon the foundation of their corrupt principle: the infallible imamah.

A Religion Fabricated on a Corrupt Principle

During the progression of events of these deviants, and after their exit from the Jama’ah of the Muslims, they divided into dozens of sects. Each of them curses and makes takfir of the others. We find that they have made up their corrupt principle and invalid notions in order to justify their rejection of the true khulafa of the Muslims and the umara of the believers, from the time of Abu Bakr as-Siddiq until the establishment of the hour, since no one is able to fulfill the conditions they’ve stipulated, of infallibility, appointment through nass, and the making of “miracles,” except in the form of lies that they’ve invented. Still, they will not accept an imam unless he gives in to their desires. This is why we see – time and again – that they have gone out against those whom they declared to be imams, due to their opposition to their rulings or due to their own inability to adhere to their principles. We have found that those whom they claim to even uphold part of these notions have nullified them multiple times in their lives, contradicting them in word and deed.

Likewise, they were compelled – time and again – to keep adding to their religion, fabricating new principles to straighten out their faltering structure. So they added the creed of inherited authority, of nass, of bada, and so on. They even went back to the Book and the Sunnah and altered them, denying anything in them that goes against their principles! They were forced to declare fantasies as truths and to justify them no matter how stupid they were, like the beliefs of the ghaybah for hundreds of years, returning after the ghaybah, the concoction of nonexistent sons, the imamah of children, and so forth.

We will find in the next part of this series, by Allah’s permission, how the Rafidah fabricated most of their religion during the period of ghaybah that came after the death of al-Hasan (al-‘Askari), when they claimed that his invented son Muhammad (al-Mahdi) went into hiding. And we will see how they added to their religion and took away from it during these long centuries, up until the establishment of their taghut state in Iran today, as they work towards supporting it to include the whole world in order to pave the way for the return of their “Mahdi,” whom they say will emerge after his enemies are no more.



Military and Covert Operations

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

South Baghdad Wilayah

On the 2nd of Rajab, the istishhadi Abu 'Azzam al-'Iraqi رحمته الله set out with a truck carrying several tons of explosives towards a gathering of the Rafidi mushrikin that included joint military and security forces at the southern entrance to Baghdad in the district of Rashid. He detonated his vehicle on them, killing and injuring at least 100 murtaddin and destroying dozens

of vehicles.

On the 7th of Rajab, the istishhadi Abu Dharr al-'Iraqi رحمته الله entered into a memorial service held by the Rafidi Mobilization in the area of Iskandariyyah in Babil and detonated his explosive vest, killing and injuring dozens of them.

Raqqah Wilayah

On the 4th of Rajab, several inghimasiyyin set out towards PKK positions in the eastern and western countryside of the wilayah. The first detachment attacked their positions in three villages in the eastern countryside and succeeded in killing more than 35 murtaddin. Another group, meanwhile, attacked the murtaddin's positions near the Tabaqah airbase and succeeded in killing 30 murtaddin, in addition to destroying a bulldozer and four military vehicles, and taking a 4-wheel drive vehicle mounted with a

machine gun as ghanimah.

On the 7th of Rajab, the soldiers of the Khilafah killed more than 40 PKK murtaddin in three istishhadi attacks employing two explosive vehicles and an explosive motorbike in Jazarat Bu Humayd towards the east of the wilayah.

East Asia

On the 4th of Rajab, the soldiers of the Khilafah targeted a military vehicle belonging to the Filipino Crusader army with an explosive device in the area of Mamasapano south of the city of Cotabato, killing 6 of their soldiers and injuring a number of others.

Salahuddin Wilayah

On the 8th of Rajab, 7 inghimasiyyin pledged to fight to the death and then succeeded in breaching the murtaddin's security measures and reaching the middle of Takrit. They clashed with an emergency forces regiment base in the city, killing those inside and burning two military vehicles. They then headed to the home of the murtadd counterterrorism director, Khalid Muhammad Kassar al-Jamili, and killed both him and his son. They then entrenched themselves inside the murtaddin's buildings and clashed with them until their supply of ammo was exhausted, following which they detonated their explosive vests on them. The blessed operation resulted in more than 31 murtaddin being killed, among them 6 officers, and more than 40 others being wounded.

On the 9th of Rajab, the soldiers of the Khilafah carried out an attack on Rafidi army and Rafidi militia positions on two axes north of the city of Bayji. The first axis was on the Asmidah and Makhazin bridges and the neighboring villages, where clashes took place for a long period of time and were accompanied by istishhadi operations carried out with explosive vehicles that targeted the gatherings of the murtaddin, leading



Abu Khattab ash-Shami رحمته الله, one of the inghimasiyyin who infiltrated Takrit

to 16 vehicles and two Abrams tanks being destroyed, more than 30 murtaddin being killed, a number of others being wounded, 30 barracks being destroyed, a helicopter being hit, a reconnaissance plane being shot down, and three vehicles as well as a variety of weapons and ammo being taken as ghanimah. The second axis was on the road between Bayji and Hadithah, where an attack was carried out and was accompanied by two istishhadi operations with two explosive vehicles targeting the gatherings of the murtaddin. The attack and two istishhadi operations resulted in more than 15 murtaddin being killed and wounded, 17 barracks and a number of vehicles being destroyed, and several others being disabled.

Russia

The soldiers of the Khilafah killed two Russian policemen and wounded three members of the Russian National Guard in two attacks in the city of Astrakhan, one on the 7th of Rajab and the other two days later on the 9th of Rajab.

On the 24th of Rajab, a number of Islamic State soldiers attacked an office of the Russian Federal Security Service (FSB) in the city of Khabarovsk in Far Eastern Russia and succeeded in killing three of their personnel and in injuring a number of others.

Misr

On the 12th of Rajab, Abul-Bara al-Misri رحمته الله set



The aftermath of the attack in Paris

out towards the gatherings of the Crusaders in St. Mark's Cathedral in the city of Alexandria and detonated his explosive vest, killing and injuring dozens of them. Meanwhile, the istishhadi Abu Ishaq al-Misri ﷺ detonated his explosive vest on another gathering in St. George's Church in Tanta, killing and injuring several of them. The two blessed operations resulted in more than 50 Crusaders being killed and 140 others being wounded.

Khurasan Wilayah

On the 11th of Rajab, 10 inghimasi soldiers of the Khilafah set out towards a joint American Crusader army and murtadd Afghan army convoy advancing in the area of Shadal in Nangarhar. Fierce confrontations took place in which a number of Crusaders were killed along with at least 15 murtaddin. Three of the inghimasiyyin attained shahadah ﷺ, and the remaining 7 returned safely back to their positions.

Dijlah Wilayah

On the 19th of Rajab, 8 soldiers of the Khilafah carried out an inghimasi attack on Peshmerga barracks in the village of Kahf west of Makhmur. Clashes took place, leading to a regiment commander and 17 other murtaddin being killed, among them three officers of varying ranks. Two of the mujahidin attained shahadah ﷺ, and the rest returned safely back to their positions.

Ninawa Wilayah

On the 19th of Rajab, the soldiers of the Khilafah engaged in fierce confrontations with the Rafidi Fed-

eral Police on the outskirts of the area of Ras al-Jaddah in western Mosul. They succeeded in killing 9 of them and in injuring 10 others, in addition to disabling two Humvees and a bulldozer. Meanwhile, the istishhadi Abuz-Zubayr al-'Iraqi ﷺ detonated his explosive vehicle on a gathering of the Rafidi SWAT militia on the edges of the neighborhood of Tanak towards the west of Mosul. He destroyed an Abrams tank and an armored bulldozer, and also killed and wounded several murtaddin. The soldiers of the Khilafah also engaged in clashes with the Rafidi Federal Police on the outskirts of the area of Mashahidah in western Mosul. They killed 10 of their personnel, two of whom were officers, disabled an armored vehicle, and shot down a reconnaissance plane. Meanwhile, artillery support units bombarded a gathering of the Rafidi SWAT militia in the neighborhood of Abar towards the west of Mosul. They landed direct hits, killing more than 35 of them and injuring a number of others. Likewise, sniper units killed 12 Rafidi soldiers and militia fighters on the outskirts of the areas of Bab at-Tub and Ras al-Jaddah, and on the edges of Corniche Street, and in the village of Rayhaniyyat 'Ulya west of Mosul.

France

On the 23rd of Rajab, Abu Yusuf al-Baljiki ﷺ set out with a Kalashnikov assault rifle and attacked a group of Crusader policemen on the Avenue des Champs-Elysees in the middle of Paris, killing one of them and injuring two others.

Epic Battles of Mosul

During 6 Months
From Muharram until Rajab



401

Istishhadi Operations



Thousands
Wounded

More Than
9100

Rafidi
Mushrikin
Killed

Destroyed

1675

Military Vehicles



Vehicles Destroyed

585

Miscellaneous

47

Abrams Tanks

879

Humvees

39

Russian Tanks

125

BMPs



Disabled **25**

Abrams Tanks



402

Military Vehicles



Downed or Hit **7**

Helicopters



52

Recon Drones





JUST TERROR TACTICS

HOSTAGE-TAKING

As the Crusaders continue to wage their vicious campaign on the lands of Islam in the wilayat of Iraq, Sham, Khurasan, Sinai and elsewhere, they are constantly reminded of the painful reality that this honorable ummah has men – heroes who gallantly demonstrate with their operations against them that their howitzers, Tomahawks, white phosphorus bombs, and MOABs, which they rain over the heads of the Muslims and their homes, will be met with blades that plunge into their bodies, vehicles that unexpectedly mount their busy sidewalks, smashing into crowds,

crushing bones, and severing limbs, and bullets that pierce their filthy bodies while they are in the midst of their foul enjoyment. The likes of Khalid Masood in the UK, Man Haron Monis, Numan Haider, and Farhad Khalil Mohammad Jabar in Australia, Michael Zehaf-Bibeau, and Martin Couture-Rouleau in Canada, Zale Thompson, 'Abdur-Razzaq 'Ali Artan, Elton Simpson, Nadir Soofi, Faisal Mohammad, Syed Rizwan Farook, and his wife Tashfeen Malik in the US, Bertrand Nzohabonayo, Larossi Abdalla, Mohamed Lahouaiej-Bouhlel, Abu Jarir al-Hanafi, and Ibn

‘Umar (Adel Kermiche and ‘Abdul Malik Petitjean) in France, Muhammad Riyad, Muhammad Daleel, and Abul-Bara at-Tunisi (Anis al-‘Amri) in Germany, Abu Ramadan al-Muhajir (Omar Abdel Hamid el-Hussein) in Denmark, and others ﷺ have set heroic examples with their operations. With their blood they incited, instructed, and demonstrated practically for other Muslims how one can attain Allah’s pleasure and escape His ﷻ wrath while stationed in the garrisons of the open war arena against the Crusader West.

Hostage-Taking

The objective of hostage-taking in the lands of disbelief – and specifically in relation to just terror operations – is not to hold large numbers of the kuffar hostage in order to negotiate one’s demands. Rather, the objective is to create as much carnage and terror as one possibly can until Allah decrees his appointed time and the enemies of Allah storm his location or succeed in killing him. This is because the hostile kafir only understands one language and that is the language of force, the language of killing, stabbing and slitting throats, chopping off heads, flattening them under trucks, and burning them alive, ‘until they give the jizyah while they are in a state of humiliation’ (At-Tawbah 29).

This sunnah of inflicting a slaughter upon the kuffar was ordered by Allah ﷻ when He said, “So when you meet those who disbelieve, strike [their] necks until, when you have inflicted slaughter upon them, then secure their bonds, and either [confer] favor afterwards or ransom [them] until the war lays down its burdens” (Muhammad 4), and likewise in His ﷻ statement, “It is not for a prophet to have captives until he inflicts a massacre in the land. You (i.e. the Muslims) desire the commodities of this world, but Allah desires [for you] the Hereafter. And Allah is Exalted in Might and Wise” (Al-Anfal 67).

Armed with a Firearm

The scenario for such an attack is that one assaults a busy, public, and enclosed location and rounds up the kuffar who are present. Having gained control over the victims, one should then proceed to slaughter as many of them as he possibly can before the initial police response, as was outstandingly demonstrated by the mujahidin ﷺ who carried out the Bataclan theatre massacre during the course of the blessed Paris raid in

which the three soldiers of the Khilafah, armed with assault rifles and hand grenades, stormed the theater, taking up positions and firing at the Crusader citizens present. After having killed and injured many of them, those remaining of the kuffar were taken hostage so as to slow any efforts of the responding kafir armed forces from storming the theater. The raid was immensely successful, resulting in the harvest of 89 dead Crusader citizens and over 200 wounded. Similarly, Omar Mateen ﷺ superbly demonstrated this scenario when, having armed himself with an assault rifle and a handgun, he single-handedly slaughtered 49 sodomites – by Allah’s permission – and wounded 44 others, taking advantage of the slow initial police response and utilizing that window of opportunity to massacre as many of them as he possibly could.

The Acquisition of Firearms

The acquisition of firearms can be very simple depending on one’s geographical location. For example:

The USA: In most US states, anything from a single-shot shotgun all the way up to a semi-automatic AR-15 rifle can be purchased at showrooms or through online sales – by way of private dealers – with no background checks, and without requiring either an ID or a gun license. And with approximately 5,000 gun shows taking place annually within the United States, the acquisition of firearms becomes a very easy matter.

Europe: Due to its proximity to many conflict zones, such as Ukraine, Russia, Turkey, and Sham, and due to its inability to control its porous borders, firearms are widely available in Europe, facilitating their acquisition by means of gun dealers and underground criminal networks – for those capable of attaining those connections – which are widespread and rampant throughout Europe. This was clearly demonstrated by the brother Abu Basir al-Ifriqi (Amedy Coulibaly) ﷺ, who succeeded in acquiring a small arsenal of weapons consisting of handguns, AK-47 assault rifles, explosives, and a cache of ammunition.

The UK: Much like its Crusader European counterparts, the UK faces a gun control dilemma as it feebly attempts to fend off the influx of weapons, but to no avail. Guns are readily available for purchase on the streets of Britain, even if not to the extent of their availability on the streets of its Crusader European partners.



Gun conventions represent an easier means of arming oneself for an attack

If one does not possess any direct or informal contact with any gun dealers, he should abstain from randomly asking people whom they consider “trustworthy” for help in acquiring them, as in many cases this can lead to one falling into the trap of police sting operations or, at the very least, bringing upon oneself unnecessary suspicion.

Other methods of obtaining firearms in the West include raiding one of the hundreds or maybe thousands of hunting and tactical military stores by ramming one’s vehicle through the shop’s door when it’s closed and then entering the shop and seizing as many weapons as one can take. Alternatively, after some simple reconnaissance, one could follow the shop owner after he’s closed for the day, ambush him or run him over with a vehicle, and then take his keys in order to gain access to the store’s arsenal and any other location where he might be storing firearms and ammunition. Such targets, though potentially offering a considerable gain in terms of ghanimah, are ambitious in nature and should be pursued while keeping in mind that tactical and gun shop owners are normally the type who arm and train themselves and would not be as averse to engaging in a firefight when attacked. They can, nevertheless, be taken by surprise if one takes the means available to him and plans his attack carefully. The mujahidin in Qawqaz Wilayah demonstrated that such attacks – those carried out against a well-armed and comparatively difficult target – should in no way be underestimated, as eight soldiers of the

Khilafah ﷺ attacked a Russian National Guard military base near the village of Naurskaya towards the northwest of the city of Grozny in Chechnya armed with nothing but knives. They attacked the soldiers in the base and seized their weapons. If that was what those lions were able to accomplish against a trained military force how much easier would it be if applied on a faint-hearted kafir shop owner in the West?! And this method is applicable in most western countries such as the US, Europe, the UK, Canada, Australia, and anywhere else the Crusaders and mushrikin can be found.

Ideal Target Locations

Ideal target locations for hostage-taking scenarios include night clubs, movie theaters, busy shopping malls and large stores, popular restaurants, concert halls, university campuses, public swimming pools, indoor ice skating rinks, and generally any busy enclosed area, as such an environment allows for one to take control of the situation by rounding up the kuffar present inside and allows one to massacre them while using the building as a natural defense against any responding force attempting to enter and bring the operation to a quick halt. Similarly, characteristics of a good target location include low light conditions, as it grants one the ability to maneuver between the people, taking advantage of the confusion and killing as many of the kuffar as physically possible.

The number of people carrying out the operation would also influence the ideal target location. If one is alone in his operation then ideally a location that has a minimal number of exit points would be more appropriate as it would allow him to better control his victims and more easily defend against any intruding forces. If those carrying out the operation are larger in number, they have more flexibility in their choice of target location as they would be able to cover a venue containing multiple exit points – with each mujahid securing a point.

Execution

The operation should be initiated at times when the target location is at its busiest. Likewise, one can exploit days on which police and other security forces might be pre-occupied with national or local events, thereby crippling and slowing their ability to swiftly respond.

It is also essential for one to know that the aim is to kill as many kuffar as one possibly can, and as quickly as one can before the initial police response. After killing those present one should keep a few of his victims alive as hostages to be used as human shields against the anticipated response of the kafir armed forces.

Without Firearms

The absence of firearms or the lack of one's ability to acquire them does not exclude one from attaining the immense reward of partaking in the worship of slaughtering the enemies of Allah ﷻ and inflicting upon them a massacre. Rather, it only further opens the doors for a bit of creativity and some basic planning.

War Is Deception

The Messenger of Allah ﷺ said, "War is deception" (Reported by al-Bukhari and Muslim). This concept was demonstrated practically by some of the expeditions commissioned by the Messenger of Allah ﷺ. One such example was reported by al-Bukhari and Muslim from Jabir Ibn 'Abdillah concerning the raid which the Prophet ﷺ authorized and which was carried out by a small number of the Companions ﷺ. It was led by Muhammad Ibn Maslamah ﷺ and they succeeded in killing the Jewish taghut, Ka'b Ibn al-Ashraf, after building his confidence and giving him

the impression that he was not at threat. They visited him at night calling him from outside his home, and Ka'b's wife reacted by saying to him, "I hear a voice, as if it were a voice of blood" or "dripping with blood." He responded by saying, "It is my brother Muhammad Ibn Maslamah, and my brother through breast-feeding, Abu Nailah. Indeed, if the honorable one is called, he responds even if it causes him risk." Muhammad Ibn Maslamah had already prearranged a signal, telling his companions that if they see him grabbing Ka'b's head they should strike him. Ka'b came out to them, and after tricking him into believing that he only wanted to smell the fragrance on his hair, Muhammad Ibn Maslamah grabbed his head and called out to his companions, so they began stabbing him until they killed him. Other such examples include the raid of 'Abdullah Ibn 'Atiq ﷺ who assassinated the enemy of Allah, Abu Rafi'. The hadith is mentioned by al-Bukhari ﷺ from al-Bara Ibn 'Azib.

Thus, using deception as a tactic of warfare in order to lure one's target or trick them into believing that they are safe before killing them or inconspicuously assassinating them is divinely approved, as the Sunnah clearly demonstrates. It is likewise one of the most appropriate methods to apply for the one seeking to slaughter large numbers of the kuffar while armed with something as simple and easily attainable as a knife.

Luring Targets

Those residing in the lands of disbelief will surely note the ease and simplicity in achieving the confidence and trust of a disbeliever. Portraying oneself to them as harmless gives them the impression that they are secure and free from danger. This deceptive approach of luring the kafir is something that can be easily accomplished through various methods, some of which will be detailed.

Advertising a Job: Advertising a fake job by way of posting one's ad at a local unemployment center will undoubtedly attract a response, and one may then filter out one's sought after target (i.e. any male kafir) by advertising a job that is likely to attract that type of person. As an example, one might advertise a job vacancy that Muslims would not seek, or that may only appeal to men. After garnering a significant amount of applicants, one can then arrange the "job interview" location and times, spacing out the applicants' appointment times so as to give oneself time to subdue

each target as he arrives – luring him to an appropriate location before attacking, subduing, binding, and then slaughtering them.

Advertising Property for Rent: One can falsely advertise a property for rent by means of local newspaper



Falsely advertising property for rent is an effective way to lure victims

classified sections, or by means of online sites for classified advertising, or by simply writing or printing out “For Rent” advertisement posters which can be stuck on walls, lampposts, or in local store windows within the vicinity of the property in question, leaving a contact number that one can be reached on. In order for the advertisement not to attract large families – thus making it difficult to initiate an attack, especially if one is alone in his operation – the advertisement should be for a small single room or studio apartment. This will help ensure that the viewer comes alone. It might even help to include in the ad that the apartment is “ideal for students.”

Second-Hand Buy and Sell Groups: Online sales by way of buy and sell websites such as Craigslist, Gumtree, eBay, the Loot, and others are an alternative means to luring one’s victims. In many cases, the collection of the product must be done in person – when the buyer and seller reside in the same country – especially when the product being advertised for sale is high in value or large in size. The advertisement should specify that collection and payment is only available in

person and that only cash is accepted. Also, the item being advertised should be something that requires the victim to enter one’s property. For example, a car wouldn’t require the target to enter the seller’s property as the vehicle would be expected to have been

parked in the driveway or in front of the property. It is likewise important to be realistic when advertising and not advertise something far below its valued price, as this can attract the attention of authorities searching for stolen goods or possibly attract other suspicions. The viewing and collecting of the item should be arranged to be at the location where one seeks to carry out his operation. Upon the target’s arrival, one can then proceed to initiate his attack.

Execution

In order to ensure the success of the operation there are a few important points to remember and some prior measures to be taken:

- The remembrance of Allah, and constantly reminding oneself that this action is worship, and that Allah has obliged us to “kill the mushrikin” wherever we find them, and to “fight the disbelievers who are closest” to us.
- Having a location in which to execute an operation is a necessary requirement and every site where one is intending to initiate his massacre should have the appearance of the location which was used as a method by which to lure them. In practical terms, this means that if the method used to lure them was a false advertisement for a house or apartment for rent then the location should be a house or an apartment, and if the method used to lure them was a job application then the location should resemble, in some way, a



One should pursue shahadah without fear

place that relates to work, such as an office, even if that requires renting the premises.

- Having a room specifically reserved for the disposal of the bodies of the targets is also important for the obvious reason of not alerting those intended victims entering the property after them.

- One must space out the arrival times of one's victims, thus granting him the ability to initiate his attack while they are alone.

- One should not initiate his attack until the target has fully entered the property and is comfortable, so as to avoid any struggle and prevent the chance of him fleeing.

- It is essential to have a suitable weapon for one's operation, i.e. a strong, sharp knife,¹ and possibly a bat or a small club that one may use to subdue the victim by striking them over the head before slaughtering them.

- One should have present with him at the location some easy means of restraining the targets, such as handcuffs, which are widely available for sale to the general public. A more discrete alternative is to purchase what are known as plastic cable ties ("zip ties"), which are also commonly used as restraints.

- One should ensure that if there are any screams from his victim, they do not result in the operation being compromised. This can be resolved by simply having a background noise that drowns out any other sounds, such as raising the volume of the television, radio, etc. Additionally, carrying out this type of

operation in the daytime hours will also help in this regard as it allows one to exploit the noise pollution that comes with the movement of people during those hours to drown out any sounds that may be heard as a consequence of one's attack.

The focus of the discussion thus far has been on gaining control over multiple kuffar – either by storming an enclosed public site or luring them to an enclosed private location, thereby making it extremely difficult for them to flee – and then dispatching them either in an immediate or near-immediate timeframe. However, in order for the operation to gain wide publicity and more effectively plant terror into the hearts of the disbelievers, one can keep some of his victims alive and restrained, making for a more lengthy and drawn-out hostage scenario. One may then notify the authorities, explaining to them that he is a soldier of the Islamic State and informing them of what he has just done. This will of course result in his location being surrounded, and eventually stormed, by armed forces. In such a scenario, he can delay their entry by using the surviving hostages as human shields – only keeping alive those necessary for this purpose. The intention of this delay is therefore only to prolong the terror, as the ideal scenario is that they storm the location and he is killed as a shahid – inshaallah – after having inflicted upon the kuffar a just massacre.

¹ For more information about choosing a suitable knife, see Rumiya, issue 1, "Just Terror Tactics: Knife Attacks."

WITH THE AMIR OF THE SOLDIERS OF THE KHILAFAH IN MISR

This month, Rumiya had the opportunity to interview the amir of the soldiers of the Khilafah in Misr [commonly known as Egypt] and put forth a number of questions to him concerning the efforts of the mujahidin in the region to wage war against the belligerent Christians and their taghut allies who strive to protect them.

Question: Tell us about the condition of the soldiers of the Khilafah in Misr and about the nature of their operations.

Answer: All praise is due to Allah, the Lord of the creation. May blessings and peace be upon him who was sent with the sword as a mercy to the creation. The final outcome shall be for the righteous, and there is no transgression except against the oppressors. As for what follows:

Indeed, the soldiers of the Khilafah in Misr enjoy good and tremendous favor from Allah ﷻ – and all praise is due to Allah – for they have increased and continuing strength. And despite the war being waged against them, their operations are leaving their desired effect and are achieving their designated goals and more, and to Allah alone belongs praise and thanks.

Question: What are the obstacles being faced by the mujahidin in Misr?

Answer: Indeed, the most important thing the mujahidin face in Misr is the absence of the reality of tawhid from a large section of the population, especially when it comes to legislating and ruling by other than what Allah ﷻ revealed, showing allegiance to those who commit this type of shirk, and showing enmity to the believers who fight so that rule is entirely for Allah, the Owner of the Dominion. Allah ﷻ said, “Unquestionably, His is the creation and the command; blessed is Allah, Lord of the creation” (Al-A'raf 54). He ﷻ also said, “Rule is not but for Allah. He has commanded that you worship not except Him” (Yusuf 40).

So the condition of these people with the tawaghit is the like condition of the people of Fir'awn, concerning whom Allah ﷻ said, “So he bluffed his people, and they obeyed him. Indeed, they were [themselves] a people defiantly disobedient [of Allah]” (Az-Zukhruf 54). The tawaghit have taken them away from the true religion, at times through the means of the scholars of misguidance, and at times through the means of their corrupt media, which had them showing allegiance to the tawaghit and showing enmity to the mujahidin under the pretext of countering terrorism. And this is an apparent act of apostasy from the religion of Islam, so it is upon them to hasten to repent from it, and thereafter it is upon them to not expose the mujahidin's secrets, and to cover them. Rather, they should even support them and give them refuge, and set out with them to fight these tawaghit, thus waging a jihad that is obligatory upon them.

Question: Tell us about your relationship with Sinai Wilayah.

Answer: What connects us with our brothers, the soldiers of the Khilafah in Sinai Wilayah, is a relationship of brotherliness, love, and allegiance – may Allah bless them. We are all soldiers of the Islamic State in

the land of Sinai and Misr, fighting so that the word of Allah becomes supreme. And in Misr we have a path to Baytul-Maqdis which passes through Sinai, soon, by the permission of Allah ﷻ, even if the disbelievers dislike that.

Question: What is the goal you wish to achieve by targeting the churches?



The Christians of the East and the West will be fought until they give jizyah

Answer: Targeting these churches is part of our fight and our war against kufr and its people, and that is in response to the command of Allah ﷻ, “Fight those who do not believe in Allah or in the Last Day and who do not consider unlawful what Allah and His Messenger have made unlawful and who do not adopt the religion of truth from those who were given the Scripture – [fight] until they give the jizyah willingly while they are humbled” (At-Tawbah 29).

And if these belligerent Christians think that their fortresses will shield them from the soldiers of the Islamic State, then they should know that the mujahidin have swords that have been unsheathed – by Allah's permission – to strike their necks and the necks of those who ally with them, and these swords will not miss their targets and will not be stopped from reaching them, with Allah's permission. And there is no ability or strength for us except with Allah.

Question: What kind of reaction do you see towards your operations, whether from the general masses, the tawaghit, the “security” forces, and the scholars of evil?



The taghut Sisi and his murtadd forces are allies of the belligerent Christians

Answer: The prevailing trend in many people’s reactions is that of denunciation, as well as disassociation from these operations in specific, and from the war on the Christians and the tawaghit in general, and of offering condolences to these mushrikin on account of what befalls them, under the claim of national brotherhood and the likes, despite that being a show of allegiance to the kuffar and mushrikin, which takes one out of the religion. Whoever does any of that becomes an apostate from the religion of Islam, and his deeds are nullified as long as he does not hasten to repent and show regret before there comes from Allah a day (i.e. the Day of Judgment) which cannot be repelled.

As for the reactions of the apostates from among the army and the police, they, as is their habit, practice cruelty and transgression, by way of killing, detainment, and abuse after every operation, in order to appease their leaders in the government as well as their Crusader masters. And this makes some people even more fed up and increases their hatred for the Christians and the apostates, and all praise is due to Allah. And despite the fact that this cruelty has a positive outcome for the mujahidin and a negative outcome for the tawaghit and the Christians, they can’t abstain from practicing it. And from Allah’s grace upon us is that He safeguarded our brothers after these operations and the cruelty and abuse that followed, so no harm came to them, and all praise is due to Allah. “And Allah repelled those who disbelieved, in their rage, not having obtained any good” (Al-Ahzab 25).

As for the shuyukh and scholars of the tawaghit and the callers to the gates of Jahannam – with their varying schools of thought, organizations, and parties – what is applicable to them is the statement of Allah ﷻ, “So his example is like that of the dog: if you chase it, it pants,

and if you leave it, it [still] pants” (Al-A’raf 176). We say to them what Allah ﷻ has said to those who have preceded them upon this path of theirs: “Indeed, they who conceal what Allah has sent down of the Book and exchange it for a small price – those consume not into their bellies except the Fire. And Allah will not speak to them on the Day of Resurrection, nor will He purify them. And they will have a painful punishment” (Al-Baqarah 174).

Question: Concerning those Muslims in Misr who have not been able to reach the mujahidin, do you have any advice for them with regards to carrying out lone operations against the enemies of the religion in Misr, and specifically the Christians? Can you give them some direction or offer any words of advice?

Answer: I say to those Muslims in Misr from among the people of tawhid and jihad who have recognized the truth and followed it, you must revive the call to tawhid and jihad for the cause of Allah, join your brothers in the Islamic State, and adhere to the Jama’ah. If you are unable to reach the Islamic State, seek Allah’s aid, take precaution, prepare your strength as much as you are able, and plan operations against the Christians and the apostates. Cause them tremendous harm and detriment, and let them see from you the might of the believers, as well as your eagerness to attain shahadah for the cause of Allah.

And know that there is no other option when we fight aside from attaining victory or being killed and achieving shahadah. Beware of being detained by the soldiers of these tawaghit, and have patience and conviction, for indeed Allah will grant us conquest of this land and consolidation therein, and it will be soon, with

Allah's permission. Allah ﷻ said, "And We have already written in the Psalms, after the Remembrance, that the land shall be inherited by My righteous slaves" (Al-Anbiya 105). And you will not be harmed by those who oppose you or abandon you, for you are the victorious group which prevails over its enemy, and all praise is due to Allah. So be patient upon your estrangement, for Allah ﷻ has said, "So fight in the cause of Allah; you are not held responsible except for yourself. And incite the believers, that perhaps Allah will restrain the might of those who disbelieve. And Allah is greater in might and more severe in exemplary punishment" (An-Nisa 84).

Question: What message would you like to direct to the Christians in Misr?

Answer: We say to them, the Sunnah of Allah is taking its course with you and the ruling of Allah and His Messenger is coming to pass on you, and you are given the choice between three matters: It is either Islam, jizyah, or war, and your weapons will be of no avail to you, nor will the allegiance of the apostate tawaghit and their soldiers to you, for they cannot even protect themselves from the soldiers of the Khilafah – by Allah's grace – so how can they protect you?! And indeed, your disbelief and arrogance is the path to your destruction, either by a punishment from Allah or by our hands.

Question: What message would you like to direct to the Muslims in Misr?

Answer: I say to them, upon you is the Book of Allah and the Sunnah of His Messenger ﷺ. Take hold of them, cling firmly to them, and implement them in your lives. Do not be in awe of your enemy, and have certainty in Allah's promise to His believing slaves. Allah ﷻ said, "They will not harm you except for [some] annoyance. And if they fight you, they will show you their backs; then they will not be aided" (Al 'Imran 111).

And we emphatically warn you to stay far away from any places where the Christians gather or where their interests are to be found, and likewise from any places where the army and the police gather and where the political and economic interests of the government are to be found, and also from any places where the citizens of the Crusader nations of the West are found, and other such places. These are all valid targets for us and we can strike them at any point in time, with Allah's permission, and we do not want any of you to be harmed in any operations that target these disbelievers and mushrikin.

So stay far away from them, and let those who know this inform those who do not know. We ask Allah to keep us and you safe.

Question: What message would you like to direct to the tawaghit of Misr?

Answer: I say to the enemies of Allah, you, O cowardly tawaghit, continue to increase in your kufr and transgression, you spread corruption in the land, and you inflict the worst of torment on the weakened Muslims. You wish to cover your defeats and your weakness in your war against the soldiers of the Islamic State but you will not be able to do so, for your affair has been exposed. We are lying in wait to ambush you, and we will soon be victorious – with Allah's permission – so wait, for we too are waiting.

And seeking the aid of the Jews and Crusaders in waging war against us will not benefit you, for they are even more blind and more foolish than you. They continue to be defeated at our hands in every land in which they fight us, and victory does not come except from Allah.

And I say to the apostate soldiers of the tawaghit, repent from your apostasy, disavow yourselves of this government, and show enmity towards it before we overpower you, for if we overpower you, there will be nothing for you from us but death. And we are aware of the extent of torture and abuse which you inflict on the muwahhidin in your prisons, and of the fact that you openly declare that you oppose and wage war against Allah, His Messenger, and the believers. So we warn you of the evil consequences of your deeds, and we warn you not to harm any of the wives or relatives of the mujahidin in the slightest, for they are not like others. And if your eyes remain blind and your ears remain deaf to this warning, and you remain arrogant and do not cease employing these cowardly methods, then we swear by Allah the Almighty, the Subduer, that you will not enjoy a moment of security, with Allah's permission, and then you will never be successful. At that point, regret will be of no benefit to you. And Allah prevails over His affair, but most people do not know.

JUST TERROR TACTICS

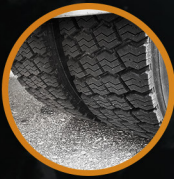
TRUCK ATTACKS

The Ideal Vehicle

Slightly Raised Chassis and Bumper



Fast in Speed or Rate of Acceleration



Double-Wheeled, Load-Bearing Truck



Large in Size
Heavy in Weight

How to Acquire a Vehicle

- 1 Buying
- 2 Renting
- 3 Taking from a Kafir by Force or Deception
- 4 "Borrowing" from a Kafir or Murtadd

1



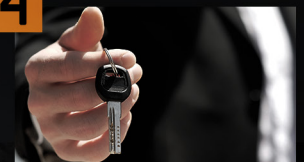
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3



4



Ideal Targets



- 1 Large Outdoor Festivals, Conventions, Celebrations, and Parades
- 2 Pedestrian-Congested Streets (High/Main Streets)
- 3 Outdoor Markets
- 4 Outdoor Rallies

1



2



3



4



SOON
INSHAALLAH

ENLIGHTENING THE MINDS
CONCERNING HERESIES IN THE MONTH OF

SHA'BAN



‘Aishah narrated that Umm Salamah mentioned to Allah’s Messenger ﷺ a church called Mariyah which she saw in the land of Abyssinia, and mentioned to him what she saw inside it of images. Allah’s Messenger ﷺ said, “Those were a people who, if a righteous slave or righteous man among them died, would build a place of worship over his grave and make these images of him. To Allah they are the worst of the creation.” (Al-Bukhari and Muslim)

