

RUMIYAH EN

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ISSUE **3**

O muwahhidin, rejoice, for by Allah, we will not rest from our jihad except beneath the olive trees of Rumiya (Rome). – Abu Hamzah al-Muhajir

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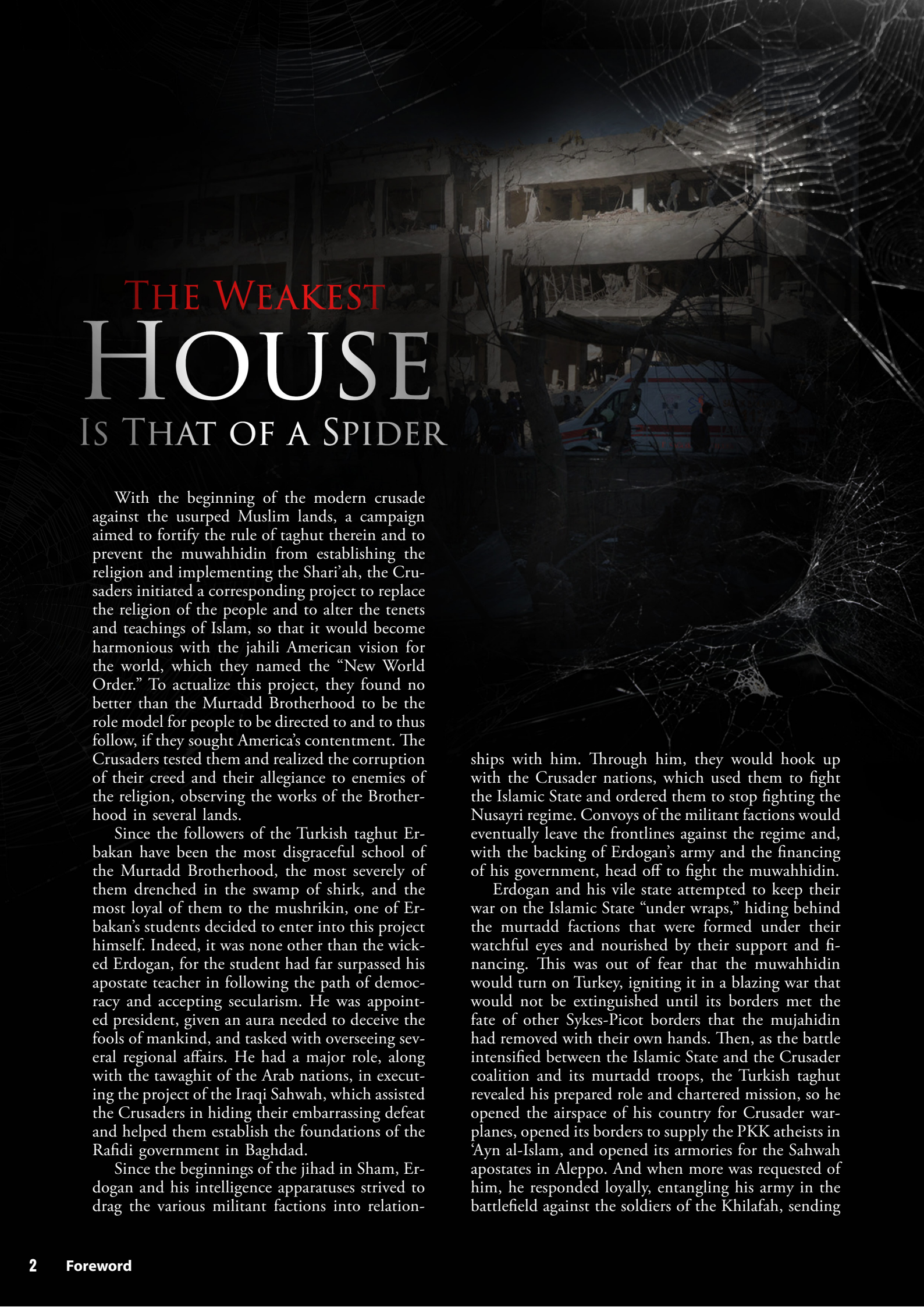
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THE WEAKEST HOUSE IS THAT OF A SPIDER

With the beginning of the modern crusade against the usurped Muslim lands, a campaign aimed to fortify the rule of taghut therein and to prevent the muwahhidin from establishing the religion and implementing the Shari'ah, the Crusaders initiated a corresponding project to replace the religion of the people and to alter the tenets and teachings of Islam, so that it would become harmonious with the jahili American vision for the world, which they named the "New World Order." To actualize this project, they found no better than the Murtadd Brotherhood to be the role model for people to be directed to and to thus follow, if they sought America's contentment. The Crusaders tested them and realized the corruption of their creed and their allegiance to enemies of the religion, observing the works of the Brotherhood in several lands.

Since the followers of the Turkish taghut Erbakan have been the most disgraceful school of the Murtadd Brotherhood, the most severely of them drenched in the swamp of shirk, and the most loyal of them to the mushrikin, one of Erbakan's students decided to enter into this project himself. Indeed, it was none other than the wicked Erdogan, for the student had far surpassed his apostate teacher in following the path of democracy and accepting secularism. He was appointed president, given an aura needed to deceive the fools of mankind, and tasked with overseeing several regional affairs. He had a major role, along with the tawaghit of the Arab nations, in executing the project of the Iraqi Sahwah, which assisted the Crusaders in hiding their embarrassing defeat and helped them establish the foundations of the Rafidi government in Baghdad.

Since the beginnings of the jihad in Sham, Erdogan and his intelligence apparatuses strived to drag the various militant factions into relation-

ships with him. Through him, they would hook up with the Crusader nations, which used them to fight the Islamic State and ordered them to stop fighting the Nusayri regime. Convoys of the militant factions would eventually leave the frontlines against the regime and, with the backing of Erdogan's army and the financing of his government, head off to fight the muwahhidin.

Erdogan and his vile state attempted to keep their war on the Islamic State "under wraps," hiding behind the murtadd factions that were formed under their watchful eyes and nourished by their support and financing. This was out of fear that the muwahhidin would turn on Turkey, igniting it in a blazing war that would not be extinguished until its borders met the fate of other Sykes-Picot borders that the mujahidin had removed with their own hands. Then, as the battle intensified between the Islamic State and the Crusader coalition and its murtadd troops, the Turkish taghut revealed his prepared role and chartered mission, so he opened the airspace of his country for Crusader warplanes, opened its borders to supply the PKK atheists in 'Ayn al-Islam, and opened its armories for the Sahwah apostates in Aleppo. And when more was requested of him, he responded loyally, entangling his army in the battlefield against the soldiers of the Khilafah, sending



his planes to bombard their locations, and commanding his artillery to pound the villages and cities of the Muslims. And he continues threatening to do more, thinking that what he does will protect him from the consequences of his own evil. And whoever feels himself safe from vengeance, has only himself to blame.

Erdogan and his brittle government did not heed the lesson of other murtadd governments, upon whom Allah had sent the soldiers of the Islamic State, to devastate the murtaddin. The mujahidin destroyed their buildings and demolished their foundations, just as they had done before to the Rafidah. Erdogan and his government did not heed the lesson of their Crusader allies, whom the mujahidin attacked and engaged in their own cities, making their markets and entertainment sites arenas for open war, as occurred in Paris and Brussels. They have yet to grasp what it means when the Islamic State calls Muslims to fight their enemies as much as they are able to and for

this call to then be answered by dozens of hidden soldiers of Allah, sending fear into the east and west using their knives, explosive belts, vehicles, and any other weapons they can get their hands on or means to which they have access, by Allah's permission.

The Turkish government today, by entering into an open war with the Islamic State, is only cutting its own throat with its own knife, slicing its own veins with its own hand, hanging itself with its own ropes, and wrecking its own house – and indeed, the weakest house is that of a spider.

O soldiers of the Khilafah in Turkey! O you whose path to performing hijrah to Dar al-Islam has been blocked by the murtadd, Turkish border patrol forces! You must strike the Turkish taghut and his murtadd followers. “Fight them; Allah will punish them at your hands, He will disgrace them, He will support you against them, and He will heal the breasts of a believing people” (At-Tawbah 14). Start with the imams of kufr and the pillars of taghut therein. Attack the police, judges, and military. Attack the scholars of the taghut and the supporters of Erdogan's political party (AKP) as well as other murtadd parties allied to him. And in the midst of your war against these people, do not forget to kill the citizens of Crusader nations wherever you find them. Make examples of them for those behind them to be terrorstruck and take revenge by killing them for the crimes perpetrated against your brothers.

And to the murabitin on the frontlines against the Turkish army and its allies: Be steadfast before them. Let them see harshness from you, as perhaps Allah will restrain them through you. And Allah is mightier than them and more severe in torment.



The aftermath of the attack in Diyarbakir



THIS IS WHAT ALLAH AND HIS MESSENGER PROMISED US

A SPEECH BY AMIRUL-MUMININ

ABU BAKR AL-HUSAYNI AL-BAGHDADI 

Indeed, all praise is due to Allah. We praise Him, seek His aid and forgiveness, and seek refuge with Allah from the evil of our souls and the consequences of our deeds. Whomsoever Allah guides, none can misguide, and whomsoever He misguides, none can guide. I bear witness that there is no god but Allah alone, without partner, and I bear witness that Muhammad is His slave and messenger. As for what follows.

“When the believers saw the [war] parties, they said, ‘This is what Allah and His Messenger had promised us, and Allah and His Messenger spoke the truth.’ And it increased them only in faith and submission” (Al-Ahzab 22).

Yes, indeed, it is the promise of Allah that He has made and His news that He has affirmed, for here is the disbelieving world today having mobilized, called out, formed coalitions and parties, and gathered all its strength, partners, allies, and awliya [patrons] to wage war against Islam and its people and to plot against the believers and their religion with all means available and with everything it can muster of military equipment – whether for air, land, or sea – all this in a rapid endeavor to extinguish the light of Allah, in enmity towards His religion and methodology on the earth, and due to their fear and terror that the people of Islam and Sunnah would have their Khilafah and their strength return to them, and would have consolidation and be manifest in the land once more as was the case the first time around.

This fiery battle, all-encompassing war, and major jihad which the Islamic State is engaged in today does not increase us – inshaallah – except in strong faith and firm

conviction that all this is but a precursor to the solid victory and a sign of the clear conquest that Allah has promised His slaves, for indeed, we examined the Book of Allah and the lengthy history of this Ummah’s jihad against its enemies, and saw that the clear sign of our enemy’s destruction and eradication being near is the day they embark on war and declare it against Allah, His Messenger, and His religion, harm His slaves and awliya, and strive to expel them from the land, which belongs to Allah and which He makes whom He wills of His slaves inherit. Allah ﷻ said, “Indeed, they were about to drive you from the land to evict you therefrom. And then [when they do], they will not remain [there] after you, except for a little” (Al-Isra 76).

Indeed, the beginning of our victory, as well as its greatest and most noble part, is when our enemy reaches his utmost extreme in mobilizing, forming parties, acting boastfully, and increasing his numbers, for at that point Allah defends His slaves and the effects of His strength, His might, and His power appear. Allah ﷻ said, “Pharaoh sent among the cities people to gather the masses, [and said], ‘Indeed, those [followers of Musa] are but a small band, and indeed, they are enraging us, and indeed, we are all wary of them.’ So We thus removed them from gardens, springs, treasures, and an honorable station. And We had Bani Israil inherit it. So they pursued them at sunrise. And when the two companies saw one another, the companions of Musa said, ‘Indeed, we will be overtaken!’ [Musa] said, ‘No! Indeed, my Lord is with me; He will guide me.’ Then We inspired to Musa, ‘Strike the sea with your staff,’ and it parted, and each

portion was like a great towering mountain. And We advanced the pursuers thereto. And We saved Moses and those with him, all together. Then We drowned the others. Indeed in that is a sign, but most of them were not to be believers. And indeed, your Lord – He is the Exalted in Might, the Merciful” (Ash-Shu’ara 53-68).

Allah ﷻ also said, “When the messengers despaired and were certain that they had been denied, there came to them Our victory, and whoever We willed was saved. And Our punishment cannot be repelled from the people who are criminals” (Yusuf 110).

O slaves of Allah, indeed, faith will not be complete in the soul of the Jama’ah of the Muslims until the Jama’ah is exposed to – and makes preparations for – jihad against mankind over the matter of this faith and confronting the people of falsehood with all their strength, while exposing itself in that jihad and struggle to the hammers of tribulation and the bitterness of hardship, being patient in both victory and defeat, and being shaken and afflicted with fear. Then it remains firm and does not doubt, remains upright and does not bend, and persists upon the rightly guided path of its faith, inshaallah. And if not for these parties and this jihad, faith would have weakened and not increased, the hearts would have become corrupt and not upright, and we would have seen the people’s souls becoming stagnant, ambitions sagging, and faith shriveling, and this is how the situation becomes when we are afflicted with luxury. “If it were not for Allah checking [some] people by means of others, the earth would have been corrupted, but Allah is full of bounty to the creation” (Al-Baqarah 251).

Indeed, the enemies of Allah – the Jews, Christians, atheists, Rafidah, apostates, and all the nations of disbelief – dedicated their media, wealth, armies, and vehicles to wage war against the Muslims and the mujahidin in Ninawa Wilayah after seeing it as one of the bases and beacons of Islam in the shade of the Khilafah. Seeing the Muslims living in honor and security therein deprived them of sleep, and they were burdened by seeing an example of Islamic rule being realized for the people, one that they could see and live, whose shade they could seek, and whose goodness and blessing they could enjoy. And this is what they fear most, because it is the path to spreading the authority of Islam and expanding its territory, and the path to having the people enter it.

Therefore, O people of Ninawa in general, and O mujahidin in particular, fear Allah, fear Allah concerning the religion of Allah. Beware of becoming weak in waging jihad against your enemy and repelling them, for indeed, this will undo the bonds of Islam and extinguish the light of truth.

O muhajirin and ansar, proceed forward with your foresight and be patient upon what you have resolved. Be patient with the bitterness, for it is as if the Ummah’s division will be healed soon, the word of goodness and justice will be mended shortly, and the truth will repel falsehood, for indeed, there will be another day after this one, and patience brings the best result to all affairs. Allah ﷻ said, “[Their] assembly will be defeated, and they will turn their backs [in retreat]” (Al-Qamar 45). Allah

ﷻ also said, “You wished that the unarmed party would be yours [to engage]. But Allah intended to establish the truth by His words and to eliminate the disbelievers, that He should establish the truth and abolish falsehood, even if the criminals disliked it” (Al-Anfal 7-8).

O soldiers of the Khilafah, if you stand before America’s planes and allies, then stand with steadfastness, relying upon Him in whose hand is the domain of the heavens and the earth, the one before whom “there is no creature but that He holds its forelock. Indeed, my Lord is on a straight path” (Hud 56). Say, “Allah is sufficient for us and the best disposer of affairs,” for it is a statement Ibrahim said when he was cast into the fire, and which Muhammad ﷺ uttered when the people said to him, “Indeed, the people have gathered against you, so fear them” (Ali ‘Imran 173), and know that if the sky were to clamp down on the earth, Allah would make an opening for the believers.

Therefore, O battalions of inghimasiyyin, O caravans of istishadiyyin, and detachments of iqtihamiyyin, O seekers of shahadah, the best reward, and more than that, O you who strive towards the Gardens and the pleasure of Allah, go forth with Allah’s blessing, for indeed, this war is your war. Turn the disbelievers’ night into day, bring destruction to their homes, make their blood flow like rivers, for therein you will find the richest share of reward and means for achieving great success, attaining the companionship of those upon whom Allah has bestowed favor: the prophets, the truthful, the martyrs, and the righteous. And excellent are those as companions. And let your condition declare, “I hastened to You, my Lord, that You be pleased” (Taha 84). May Allah reward you with good on behalf of Islam and the Muslims. You have made the disbelievers taste horrors and have rubbed their noses in swamps. May we be sacrificed for you. You were, and continue to be – after Allah – the best source of support, strength, and aid.

O Ahlus-Sunnah in Iraq, is it that every single time you show no sense? You tasted humiliation and disgrace to the extent that you grazed on it, and you strayed just as Bani Israil strayed before you. Do you not see the Rafidah, every day, afflicting you with the worst of torment? They raid your lands under the pretext of waging war against the Islamic State, then they don’t depart until they’ve either killed your men and taken your women and children prisoner or until they’ve driven them out. Do you not see Iraq having its cities emptied of Ahlus-Sunnah and filled with the most despicable of Allah’s creation and the most evil of those to who have treaded the earth? Look at their banners when they fight you, listen to their slogans when they surround your lands, contemplate their deeds when they expel you from your land, and listen to their cries when they shout with their calls to raid all the lands of Ahlus-Sunnah, from your Iraq to your Sham to your Najd, even to your Yemen.

O Ahlus-Sunnah, your rulers in the region have practiced the lowest and most despicable form of treachery history has known, for they sold your issue and surrendered your affair and your land to your enemy. Here are your territories being divided up by the disbelieving



Rafidi murtaddin

atheist, the mushrik Rafidi, and the spiteful Nusayri in an open and malicious Batini spectacle that the entire world sees and hears of. Here is Halab, facing the most tyrannical and vicious Nusayri campaign with kafir, Magian, and Russian support, through which they aim to establish an alternative, Nusayri entity, all in the midst of the treachery of the apostate factions, which are busy fighting the Islamic State and which strive to remove Allah's rule from the earth for the sake of the interests of their masters and backers from among the nations of kufr.

And the plots and schemes of the Romans continue to proceed forth – even in the peninsula of Prophet Muhammad ﷺ – to put the Rafidah in power over its outer edges, in the shade of the extensive corruption the government of Al Salul engages in to secularize the land, turn all its people into disbelievers, spread immorality among them, and topple anything that can be counted as being from the signs of the Shari'ah and its people. And they did not stop there. Rather, they took part – through actual military participation – with the nations of kufr in waging war against Islam and the Sunnah in Iraq and Sham. Indeed, they are the head of every tribulation and the reason for every calamity.

Therefore, O men of the Arabian Peninsula, O grandsons of the Sahabah, attack them, following one attack with another. Before you are the enemies of Allah. Before you are their security personnel, their soldiers, and their policemen. Before you are their cronies and their journalists. Before you are their leaders, their ministers, and their media trumpets. Remember the final will of your prophet ﷺ that “there cannot exist two religions in the peninsula of the Arabs” (Reported by Malik and others).

O Ahlus-Sunnah! After Allah, you have nothing but the Islamic State to protect your religion, safeguard your

authority, and bolster your strength, a state wherein you can either live with glory or die with dignity, without the lowly Rafidah, wicked Nusayriyyah, and vile atheists daring to touch your honor.

O Muslims in the east and the west! Throughout our jihad and struggle against the coalitions of kufr, the secular, apostate state of Turkey had been despicable and cowardly. It would show one face while attempting to conceal another, seeking to achieve its own interests and ambitions in the north of Iraq and the fringes of Sham, only to retract out of fear that the mujahidin would engulf its lands with fiery operations and scorching battles. Turkey then deliberated, calculated, and observed. They then scowled, rushed, and moved with arrogance. They then joined the campaign against us as amputated hyenas would while supported by Crusader coalition warplanes and under their shade, taking advantage of the mujahidin being occupied by the battle in defense of the lands of Islam and against the nations of kufr. They

assumed that their own lands were safe from the sons of tawhid and lions of jihad. Indeed, their heedlessness will be their destruction.

O muwahhidin! Turkey today has become a target for your operations and priority for your jihad, so seek Allah's assistance and attack it. Turn their security into panic and their prosperity into dread, and add it to the scorching zones of your combat.

O troops of the Khilafah in Sham, the Turkish kafir soldier has come to you while his blood is vile like that of a dog. Show them your strength, burn them with the fire of your wrath, and take revenge for your religion and tawhid from the brothers of Shaytan, role models for the murtaddin, and allies of the atheists. Their shirk and nifaq will never overcome your tawhid and iman. And verily Allah is with the people of taqwa. This is what Allah and His Messenger promised us.

Indeed, the Murtadd Brotherhood has emerged as a poisoned spearhead carried by the Crusaders in their war against the Khilafah. The kufr of this deviant sect did not stop at their committing shirk with Allah in constitutions and legislations, contending with Allah in His rule, and consenting to the kufr of the nations of kufr. Its kufr continued until it became a sect having no religion, like the zanadiqah and Batiniyyah. Rather, it has become a firm, military arm of the Crusader coalition against Islam and its people, an arm the Crusaders could not dispense with on the ground. “Their brothers increase them in deviance, then they do not stop” (Al-A'raf 202). Look at Iraq, Sham, Libya, Tunisia, and other lands, for you will not find among the Brotherhood except a mushrik partaking in man-made laws and kufri legislation, or one standing in the ranks of the Crusader, Rafidi, atheist, or secularist armies, fighting violently against the mujahidin who strive for Allah's cause in order to establish Al-

lah's rule on earth. They are truly the brothers of Shaytan and the laboring agents of the Crusaders. May Allah kill them! How deluded they are!

O mujahidin for Allah's cause! Know that today you are the armor and strong fort of Islam. Beware and, again, beware – may Allah have mercy upon you – that Islam and Muslims be hurt from your direction, for the sunan of Allah are not partial to anyone. Allah ﷻ has employed you and has made you inheritors of the earth in order to see how you act. So practice fear of Allah and obedience to Him to gain His support and promise. He ﷻ said, “O you who have believed! If you fear Allah, He will grant you a criterion and will remove your misdeeds from you and forgive you. And Allah is the possessor of great bounty” (Al-Anfal 29). Avoid disobeying Him and opposing His command, as the consequence for doing so is severe for all of you. I shall read to you now the advice that Amirul-Muminin ‘Umar Ibn al-Khattab sent to Sa’d Ibn Abi Waqqas ؓ and those troops with him. He said, “I command you and those troops with you to fear Allah in all conditions, for indeed fearing Allah is the best weapon against the enemy and the strongest strategy of war. I command you and those with you to be more vigilant against committing sin than you are against your enemy, for verily the sins of an army are more dreadful to them than their enemy. Truly, the Muslims are only supported because of their enemy's disobedience to Allah. If it were not for that, we would have no power against them. Our numbers are not like their numbers. Our equipment is not like their equipment. If we were equal to them in committing sin, they would have favor over us in might, and if we do not defeat them due to our virtue, we will not overcome them by our might. Know that as you march forth, there are angels from Allah who know what you are doing, so have shame before them and do not act in disobedience to Allah while you are fighting

for His cause. Do not say, ‘Our enemy is worse than us, so they will never be given power over us, even if we were to sin,’ for many a people were conquered by those who were worse than them, just as when the Magian kuffar overpowered Bani Israil when they had committed what displeased Allah. Thus, the Magians ravaged their lands and it was a promise fulfilled. Ask Allah for help against yourselves just as you ask Him for support against your enemy. I ask that of Allah for us and for you.” This ends his words ﷻ.

O mujahidin! Your Prophet ﷺ said, “Verily you will be victorious [over your enemy], will achieve [ghanimah], and will conquer [many lands], so whoever witnesses that must fear Allah, command virtue, and forbid vice” (Reported by Ahmad, at-Tirmidhi, and others from Ibn Mas’ud).

Here you are today, and Allah has made you inherit this blessed land and He has burdened you with protecting it, defending it, and establishing Allah's rule therein. So beware of Shaytan causing you to slip by withdrawing from land or retreating from the frontlines. Rather, be patient, persevere, perform ribat, and remain steadfast. Do not move towards humiliation after Allah has given you glory. Do not replace that which is better for that which is worse. Do not fall into lowliness and inferiority after you have risen far beyond that. Know that the price of your remaining in your land with your glory is a thousand times less than the price of your retreating in humiliation. Allah ﷻ said, “Say, ‘Fleeing will never benefit you if you should flee from death or from being killed; and thereafter, you would only have a short enjoyment’” (Al-Ahzab 16), and Allah's Messenger ﷺ said, “Spending a day and a night in ribat is better than fasting and praying for a month. If one were to die while doing so, his deed which he used to do would continue to be counted for him, his sustenance would be brought to him, and he



would be safe from the questioner in the grave” (Reported by Muslim from Salman al-Farisi).

If you have left a land due to your sins, reclaim it by repenting and fearing your Lord, for it is only right that you do so. Remember that your enemy is fighting for the cause of taghut, while you are fighting for Allah’s cause. They are fighting for the sake of the word of kufr, while you are fighting for the sake of Allah’s word. They are fighting for the sake of some small portion of the Dunya, while you are fighting for the sake of great reward and a transaction that will save you from a painful torment. They are fighting with obscenity and infidelity in their hearts, while you are fighting with iman and the Quran in yours. They are fighting, and they shall end in the Fire, while you are fighting and your end is to be close to ar-Rahman – inshaallah – in a garden as wide as the heavens and the earth. “So which of the two parties has more right to security, if only you knew? They who believe and do not cover their belief with oppression will have security, and they are the guided ones” (Al-An’am 81-82). This is what Allah and His Messenger promised us.

I then warn you of disputation and disagreement between yourselves in both knowledge and action, while you are on the same side, declaring the tawhid of your Lord, waging jihad against your enemy, and striving to make Allah’s word supreme in the land. “O you who believe! When you encounter an enemy, stand firm and remember Allah much that you may be successful. Obey Allah and His Messenger, and do not dispute, lest you falter and your strength departs; and be patient. Indeed, Allah is with the patient” (Al-Anfal 45-46). So disputation is a cause of faltering and of the enemy’s victory over you. And disagreement is a means for evil and enmity to come between you. Do not be like those nations who passed before you, who took a portion and left another,



so Allah put enmity and hatred between them. He ﷻ said, “They forgot a portion of what they were reminded of. So We stirred up enmity and hatred among them until the Day of Resurrection. And Allah will inform them about what they used to do” (Al-Maidah 14).

Beware of disagreeing with your leaders. Listen to them as a means to get closer to Allah, and obey them as an act of worship for Allah, as long as they do not command you with sin. And know that your opposition to them is a manifestation of Jahiliyyah. It was only through Islam, the Jama’ah, listening, and obeying that Allah gave glory to you. “Remember the favor of Allah upon you when you were enemies and He brought your hearts together and you became, by His favor, brothers. And you were on the edge of a pit of the Fire, and He saved you from it. Thus does Allah make clear to you His verses that you may be guided” (Al ‘Imran 103). Remember and reflect over the statement of Allah ﷻ,



The aftermath of the attack in Diyarbakir

“Indeed, Allah will not change the condition of a people until they change what is in themselves” (Ar-Ra’d 11).

To the soldiers of the Khilafah in Khurasan, Bengal, Indonesia, Qawqaz, the Philippines, Yemen, the Arabian Peninsula, Sinai, Egypt, Algeria, Tunisia, Libya, Somalia, and West Africa: Know that today, you are the supports of Islam and the pegs of the Khilafah in the earth. You have stunned the nations of kufr with your jihad, patience, and steadfastness. You have taught people how the paths of victory are found in unity, obedience, and expanding the greater Muslim Jama’ah amid a world engaged in the Jahili ignorance of much disunity and obstinate division. You have enraged the nations of kufr with your coming together and waging jihad, just as they have equally been enraged by the rise of the Khilafah. As such, they will strive to extinguish the light of Allah between you by spreading the causes of division and discord, so be patient and persevere, and do not fear. Remain steadfast and do not flee when engaging the enemy. If you have patience, then Allah will empower you, support you, and give you a firm foothold. Know that Jannah is beneath the shades of swords. Know that if some of your leaders are killed, then Allah will replace them with those who are equal or better than them. Allah will not neglect you, so do not be disheartened. Truly, Allah is with us.

O mujahidin in Sirte, those who have been patient during hardship and suffering! You have taught the enemies lessons through your patience. You have written pages with your pure blood about the high status of glory and steadfastness. Crusader Europe has not ceased in their ambition to attack the cradle of the Khilafah and fortress of Islam in Iraq and Sham, but then you shook their security with your rise and overturned their policies with your jihad. You became the insurmountable obstacle and solid rock upon which their resolve would break and by which their plans were ruined. Indeed, your enemy is hurt as you are hurt, but you can expect from Allah that for which they cannot hope. So beware of leaving the scenes of your battle and positions of your ribat, as your enemy is on the verge of either leaving in fatigue or advancing towards his destruction.

And we will not miss this opportunity to remind our Muslim brothers everywhere that if the roads for making hijrah to Iraq and Sham are closed or confined, then Allah has made an open path for them to make hijrah to one of those other blessed wilayat, where they might uphold another solid structure of Islam and obtain the merit of precedence in supporting the religion of Allah and making His word supreme. He ﷻ said, “O My slaves who believe! Indeed My earth is spacious, so worship only Me” (Al-Ankabut 56).

To our brothers, those holding onto embers, whom Allah has tested with captivity: By Allah, while we are in this great engagement against the enemies of Allah, we have not forgotten you nor shall we ever forget you. How could we, while you are what keeps us without sleep and you are a concern that does not part! We ask that Allah make your liberation at our hands and the destruction of your prisons through our weapons. That is not something difficult for Allah to do, so you must beseech Allah

by means of your tribulation. And remember that Allah is preparing you for a day on which you will support your religion and your state. I prompt you to make great supplications for your brothers in the Islamic State, that Allah gives them right guidance in their affairs, that He provides them with the best of His provision, and that He keeps them in need of none but Himself. May Allah free you from captivity, remove your distress, mend your wounds, strengthen your resolve, grant you relief, and make a way out for you.

O Muslims everywhere! I condole you, as I condole the mujahidin in general, regarding the killing of the shuyukh and leaders. At their head is Shaykh Abu Muhammad al-‘Adnani and Shaykh Abu Muhammad al-Furqan – may Allah have mercy upon them and make their abode in the heights of Firdaws. They were from the best of our ministers and leaders due to what Allah honored them with of good precedent, long-standing excellence, seriousness in erecting the structure of the Khilafah, and upholding Allah’s rule on earth, until their time therein ended and they had fulfilled what they were charged with. We consider them so and Allah is their judge. Yet we give you glad tidings, by Allah’s grace and favor, that the Khilafah did not stumble on account of their deaths, let alone the wheel of jihad coming to a stop due to their loss. Rather, those pure bodies were nothing more than sacrifices that we placed as offerings before Allah, seeking His pleasure and requesting clear victory and near conquest, by Allah’s permission. For we have learned in the Book of Allah that the martyrdom of the leaders and righteous men is the closest door leading to consolidation on the earth and reward in the Dunya and the Akhirah. Allah ﷻ said about the condition of the prophets and their followers, “How many a prophet was killed while having with him many men very fearful of Allah. But they never lost assurance due to what afflicted them in the cause of Allah, nor did they weaken or submit. And Allah loves the steadfast. And their only words were that they said, ‘Our Lord, forgive us our sins and the excess in our affairs, plant firmly our feet, and give us victory over the disbelieving people.’” So Allah gave them the reward of this Dunya and the good reward of the Akhirah. And Allah loves the doers of good” (Al-‘Imran 146-148).

O Allah, Revealer of the Book, Mover of the Clouds, Vanquisher of the Factions! Vanquish them and support us against them! O Allah, punish the criminal kuffar, those who avert from Your cause, who belie Your messengers, and who fight against Your awliya. O Allah, help us against them with years like those of Yusuf. O Allah, eradicate them, kill them while dispersed, and do not leave any of them alive! O Allah, scatter their multitudes and divide their unity! O Allah, whoever seeks to harm us, our religion, and our jihad, then make his harm come back at him, until he is destroyed by his own hands! O Allah, plot for us and not against us! Guide us, facilitate our guidance, and support us against those who transgress against us! You are our Protector! How excellent is the Protector and the Supporter! And our final call is that all praise belongs to Allah, Lord of creation.



TARGETS



JUST TERROR TACTICS

Stationed behind enemy lines, the just terror mujahid has at his disposal a multitude of weapons and techniques that he may employ at any given time to inflict misery and destruction upon the enemies of Allah, demonstrating by his actions an unforgettable lesson for every hardheaded, obstinate kafir nation that wishes to engage in war on the Islamic State. Allah ﷻ said, "Through them, disperse those behind them, that they might take heed" (Al-Anfal 57). Ibn Kathir رحمه الله said, explaining this verse, "It means, punish them severely and massacre them violently so that other enemies from the Arabs and non-Arabs are terrified and those punished and massacred become a lesson for the other enemies 'that they might take heed.'"

When seeking to initiate an attack, it is important to define the objective. One's attack may be to harvest a large kill count. It may be aimed at disrupting the financial stability of a specific nation. It may simply be aimed at terrorizing the enemies of Allah and depriving them of a peaceful sleep. Accordingly, as the objective of the attack varies, the mujahid must choose a method that best suits the operation at hand.

Vehicle Attacks

Though being an essential part of modern life, very few actually comprehend the deadly and destructive capability of the motor vehicle and its capacity of reaping large numbers of casualties if used in a premeditated manner. This was superbly demonstrated in the attack launched by the brother Mohamed Lahouaiej-Bouhlel who, while traveling at the speed of approximately 90 kilometers per hour, plowed his 19-ton load-bearing truck into crowds celebrating Bastille Day in Nice, France, harvesting through his attack the slaughter of 86 Crusader citizens and injuring 434 more.

The method of such an attack is that a vehicle is plunged at a high speed into a large congregation of kuffar, smashing their bodies with the vehicle's strong outer frame, while advancing forward – crushing their heads, torsos, and limbs under the vehicle's wheels and chassis – and leaving behind a trail of carnage.

Vehicles are like knives, as they are extremely easy to acquire. But unlike knives, which if found in one's possession can be a cause for suspicion, vehicles arouse absolutely no doubts due to their widespread use throughout the world. It is for this obvious reason that using a vehicle is one of the most comprehensive methods of attack, as it presents the opportunity for just terror for anyone possessing the ability to drive a vehicle. Likewise, it is one of the safest and easiest weapons one could employ against the kuffar, while being from amongst the most lethal methods of attack and the most successful in harvesting large numbers of the kuffar.

Acquiring a vehicle is a simple task regardless of one's location. However, the type of vehicle and its structural and technical specifications are extremely important factors for ensuring the success of the operation. Observing previous vehicle attacks, it has been shown that smaller vehicles are incapable of granting the level of carnage that is sought. Similarly, off-roaders, SUVs, and four-wheel drive vehicles lack the necessary attributes required for causing a blood bath. One of the main reasons for this is that smaller vehicles lack the weight and wheel span required for crushing many victims. Thus, smaller vehicles are least suitable for this kind of attack. Rather, the type of vehicle most appropriate for such an operation is a large load-bearing truck.

The Ideal Vehicle

- Load-bearing truck
- Large in size, keeping in mind its controllability
- Reasonably fast in speed or rate of acceleration (Note: Many European countries pre-restrict larger vehicles to specified speeds)
- Heavy in weight, assuring the destruction of whatever it hits
- Double-wheeled, giving victims less of a chance to escape being crushed by the vehicle's tires

- Possessing a slightly raised chassis (the under frame of the vehicle) and bumper, which allow for the mounting of sidewalks and breaching of barriers if needed
- If accessible, with a metal outer frame which are usually found in older cars, as the stronger outer frame allows for more damage to be caused when the vehicle is slammed into crowds, contrary to newer cars that are usually made of plastics and other weaker materials

Vehicles to Avoid

- Small cars, including larger SUVs
- Slower vehicles that cannot exceed 90km per hour
- Load-bearing trucks with load compartments that are not fixed to the cabin, which may cause loss of control and subsequent jackknifing, especially if driven erratically
- Load-bearing trucks with excessively elongated trailer compartments, which can cause the driver trouble as he seeks to maneuver

If one has the wealth, buying a vehicle would be the easiest option. Alternatively, one could rent a vehicle or simply ask to borrow one from an acquaintance or relative who owns or has access thereto. For the one not capable of attaining a vehicle by any of these means, there is the option of hotwiring or carjacking a vehicle. This is only recommended for one possessing the know-how or having previous experience in this domain.

Applicable Targets

- Large outdoor conventions and celebrations
- Pedestrian-congested streets (High/Main streets)



An affordable weapon



An excellent target

- Outdoor markets
- Festivals
- Parades
- Political rallies

In general, one should consider any outdoor attraction that draws large crowds.

When deciding on the target, attention should be given to that target's accessibility by the vehicle. The target should be on a road that offers the ability to accelerate to a high speed, which allows for inflicting maximum damage on those in the vehicle's path.

It is essential for the one seeking this method of operation to understand that it is not conditional to target gatherings restricted to government or military personnel only. All so-called "civilian" (and low-security) parades and gatherings are fair game and more devastating to Crusader nations.

Preparation and Planning

- Assessing vehicle for roadworthiness
- Filling vehicle with a sufficient amount of fuel
- Mapping out the route of the attack
- Surveying the route for obstacles, such as posts, signs, barriers, humps, bus stops, dumpsters, etc. which is important for side-walk-mounted attacks, keeping in mind that more obstacles might be set up on the day of a targeted event, and doing the surveillance in an inconspicuous manner, especially if one suspects being monitored by an intelligence apparatus
- If accessible, a secondary weapon should be attained

Also, an appropriate way should be determined for announcing one's allegiance to the Khalifah of the Muslims

and the goal of making Allah's word supreme, so that the motive of the attack is acknowledged. An example of such would be simply writing on dozens of sheets of paper "The Islamic State will remain!" or "I am a soldier of the Islamic Sate!" prior, and launching them from the vehicle's window during the execution of the attack.

In a bid to ensure utmost carnage upon the enemies of Allah, it is imperative that one does not exit his vehicle during the attack. Rather, he should remain inside, driving over the already harvested kuffar, and continue crushing their remains until it becomes physically impossible to continue by vehicle. At this stage, one may exit the vehicle and finish his operation on foot, if he was able to obtain a secondary weapon. He could also remain in the vehicle, targeting pedestrians, the emergency services, or security forces who arrive at the scenes of just terror, until he is martyred.

Having a secondary weapon, such as a gun or a knife, is also a great way to combine a vehicle attack with other forms of attacks. Depending on what is obtained, the kill count can be maximized and the level of terror resulting from the attack can be raised. This could also increase the possibility of attaining shahadah, which is the best of departures from this Dunya into the larger expanse of the Akh-irah. "And hasten to forgiveness from your Lord and to a garden – the expanse of which is that of the heavens and the earth – prepared for the muttaqin" (Al 'Imran 133).

One of the prerequisites of a successful operation is the remembrance of Allah and the sincerity of intending the attack solely to please Him. To achieve this, one should keep the dhikr of Allah on one's tongue and repeat du'a for His assistance and acceptance. For this particular attack, one should not forget the supplication of mounting a vehicle, which is to say, "Sub-hā-nal-la-dhī sakh-kha-ra la-nā hā-dhā wa mā kun-nā la-hū muq-ri-nīn, wa in-nā i-lā rab-bi-nā la-mun-qa-li-būn," and which means, "Exalted is Allah, who subdued this for us, and we otherwise could not have subdued it; and we indeed shall return to our Lord" (Az-Zukhruf 13-14).

فَضْلُ الْجِهَادِ

THE EXCELLENCE OF JIHAD

Jihad Is the Peak of Islam

Mu'adh Ibn Jabal ؓ narrated: Allah's Messenger ﷺ said, "Shall I tell you the head of the whole matter, its pillar, and its utmost peak?" I said, "Certainly, O Messenger of Allah!" He said, "The head of the matter is Islam. Its pillar is the prayer. Its utmost peak is jihad" (Reported by at-Tirmidhi).

No Deed Equals Jihad

A man came to Allah's Messenger ﷺ and said, "Guide me to a deed that equals jihad." He said, "I cannot. Are you able to enter your masjid, stand in prayer and not get tired, fast and never eat, from the time the mujahid leaves until he returns?" He said, "Who is able to do that?" (Reported by al-Bukhari and Muslim from Abu Hurayrah).

100 Levels in Jannah

Allah's Messenger ﷺ said, "In Jannah, there are one hundreds levels which Allah prepared for the mujahidin for Allah's cause. Between each level is like the distance between the sky and the earth." (Reported by al-Bukhari from Abu Hurayrah).

Jihad Is Part of Iman

Allah's Messenger ﷺ said, "Allah has guaranteed whoever goes forth in His cause, saying, 'He only goes out due to his iman in Me and belief in My messengers. I will return him with his gain of reward or ghanimah, or I will enter him into Jannah'" (Reported by al-Bukhari and Muslim from Abu Hurayrah).

Protection from the Fire

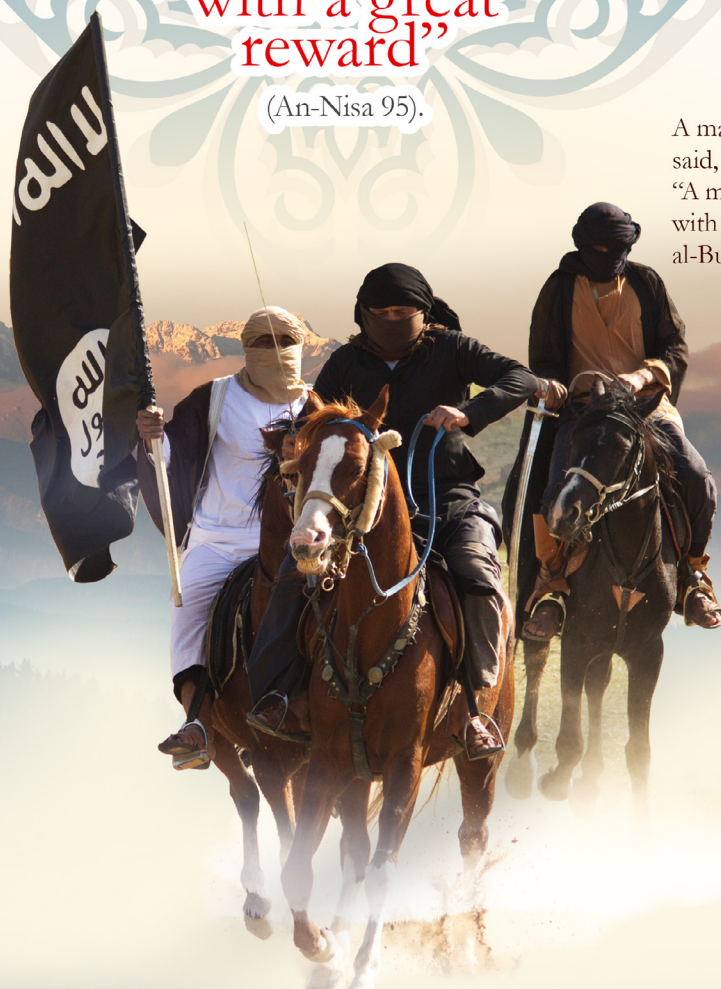
The Messenger of Allah ﷺ said, "Whoever's feet get covered in dust for Allah's cause, Allah has forbidden him from the Fire" (Reported by al-Bukhari from Abu 'Abs).

"Allah favored the mujahidin over those who sit back with a great reward"

(An-Nisa 95).

The Mujahid Is the Best of People

A man came to Allah's Messenger ﷺ and said, "Which people are best?" He said, "A man who wages jihad for Allah's cause with his wealth and self" (Reported by al-Bukhari and Muslim from Abu Sa'id al-Khudri).





AMONG

THE BELIEVERS ARE MEN:

ABU 'ABDILLAH AL - BRITANI

Abu 'Abdillah was a very sociable, lively, friendly, gentle person with a soft heart and a blessed smile. He was one of those characters whom everyone liked. He was never arrogant, regardless of whatever position he held. He was always humble towards others and would recognize his own mistakes and faults, and it was for this reason that he was dearly loved by many.

Anyone who saw him could not help but to be reminded of wala and bara and see the love and concern he had for the religion and the Ummah. He was gentle towards the believers and harsh towards the kuffar, with his severity towards kufr and its people being a trait of his that was internationally known, due to his many efforts in giving global da'wah, making him an inspiration for many Muslims around the world. The fact that he was active in da'wah, however, didn't reduce him to being someone who just talked on and on without backing up his words with deeds, as is the case with many du'at nowadays. Rather, he was a man of action who not only "talked the talk," but also "walked the walk."

He was very brave hearted, someone who stood firm and remained sincere in what he called for, not fearing the blame of critics. He had a strong determination and stubbornness in following the truth and was swift to sacrifice what he held dear, seeking Allah's contentment, spending both his wealth and his life for the sake of Allah ﷻ.

He was born and raised in Britain, the youngest of five siblings. One can imagine the mischief and cor-

ruption a young man can fall into growing up in the lands of the Crusaders, where evil and corruption is widespread and where the ills of society are glamorized. It was the events of 9/11 that would inspire him to begin studying and practicing his religion. He then began preaching Islam to people, calling them to the tawhid of Allah ﷻ, publically condemning the British government for the many atrocities committed against Muslims both locally and abroad, and calling for the implementation of Allah's Shari'ah and the revival of the Khilafah.¹ Due to his da'wah, he not only became well known in the community, but also became well known to the British authorities. Rather than deterring him or frightening him, however, this only spurred him on and made him more determined to call to the truth.

The Messenger ﷺ said, "He who possesses three characteristics has tasted the sweetness of iman: That Allah and His Messenger are more beloved to him than anything else, that he loves a person, only loving him for Allah's sake, and that he hates returning to

1 This was prior to the Khilafah's eventual revival in the year 1435AH with the appointment of Abu Bakr al-Baghdadi ﷺ as the Khalifah, an event that Abu 'Abdillah would witness as a soldier of the Islamic State. He thus not only called for the revival of the Khilafah, but translated his words into deeds by fighting to bring it back.

kufir after Allah saved him therefrom just as he hates being thrown into fire” (Reported by al-Bukhari and Muslim from Anas). Abu ‘Abdillah loved Allah and His Messenger more than anything or anyone else. An incident demonstrating this was when he was attending a da’wah road show and stabbed a kafir in the back of the head with a pen for insulting the Prophet ﷺ. He did this on a busy street in the heart of Britain without any care for the consequences of his actions or any fear of the blame of critics, for he understood his duty and knew it was a tremendous honor and privilege to be allowed to defend the Prophet ﷺ.

Shortly after this incident, Abu ‘Abdillah left for the blessed land of Sham to join the jihad, despite already having attempted to do so before. Not being content with the life of humiliation, living under the rule of the kuffar, Abu ‘Abdillah was determined to leave behind his loved ones, along with the rest of the Dunya, to be able to live a life of honor. However, when he arrived in Sham, he did not find himself in the correct company. It was just at the beginning of the Syrian Sahwah and he ended up with the wrong group, a supposedly “Islamist” faction. He became very confused and disheartened as he witnessed the practice of many sins amongst these so-called “mujahidin,” but most importantly, he later saw that the group wasn’t implementing the Shari’ah in the territories over which it had taken control. He was a man who could recognize the truth when he saw it and he clearly saw that these people were upon falsehood.

He was disheartened, but he did not lose hope in Allah’s mercy, and after some time, and after traveling back and forth through Dar al-Kufr and facing various tribulations, he finally succeeded – by Allah’s grace – in reaching the Islamic State and joining the ranks of its mujahidin. After completing the training camp, Abu ‘Abdillah was sent to the frontlines for ribat. He was involved in a few battles, including the Islamic State’s wide scale offensive in the northern Halab countryside during the course of which several major towns were liberated. He was a courageous mujahid who would not allow any signs of fear to show on his face or in his voice and actions, and he had full conviction that victory does not rely on numbers or the power of one’s weapons, but rather, in the correctness of one’s ‘aqidah and in the strength of one’s tawhid.

He loved performing ribat, for he understood the great reward found in the perseverance and endurance it requires, with the murabitin sometimes staying in a village for up to a month at a time, keeping guard, with no one around them. During Ramadan, he made much du’a, asking Allah to grant him shahadah in that blessed month, but he did not attain shahadah that year. Little did he know, however, that his du’a had been accepted, inshaallah.

Shortly after Ramadan, he was injured, having been shot in the ear during a battle in Halab Wilayah, as a result of which he lost his hearing in one ear. Even whilst recovering, he didn’t like to waste time, so he would spend his days memorizing the Quran and giving nasihat to the brothers around him. His eagerness and desire to resume his jihad then led him to joining tasni’ (explosives manufacturing), even though he was still recovering from his injuries.

On the first day of working in tasni’, there was a work-re-

lated explosion at his site. Abu ‘Abdillah sustained severe burns to his face, neck, chest, and hands. Despite him still being in the recovery process from his previous wound, Allah tested him again with another, more severe injury. The test was very difficult, and he remained in the burn unit for almost two months. The burns he sustained were very intense, especially on his hands, even to the point that all of his fingernails melted off. He became handicapped and was in constant pain, to the point that he would pass out from the intensity of the pain. In the initial stages of the injury, Abu ‘Abdillah endured a lot of hardship and had to rely upon others to help him do almost everything. He would always apologize and feel as though he was a burden on those close to him, since he was always used to doing things for others.

The recovery process was very tough, but Abu ‘Abdillah remained steadfast and patient, remembering that this was a test and a means of purification from Allah. He was a man who lived for the religion of Allah, and injuries would not stop him from supporting the cause of Allah. Rather, his burns were a constant reminder of Hellfire for him, which is something that Abu ‘Abdillah would always think about.

Abu ‘Abdillah then began working in da’wah, delivering lectures to the brothers and teaching them the religion, but his heart maintained a strong yearning to return to the battlefield, and this yearning continued to intensify as he witnessed the brothers around him all attaining shahadah one after another. He longed for the same, and after almost one year, Abu ‘Abdillah finally received permission to join the brothers in Ramadan in the fight against the Crusader coalition forces, although he was still suffering from his injuries and had a shar’i excuse to remain behind. His injuries were not hidden, and those around him could see him constantly banging his hands in order to numb the relentless pain of the new skin growth, and despite his ordeal, he longed to fight for the cause of Allah, to kill and to be killed.

He requested to be placed on the list for istishhadi operatives, as he was determined to attain shahadah in the month of Ramadan. This was something he long wished for even back in Dar al-Kufr. He would always say, “Imagine on the Day of Judgment you come before Allah having been completely blown to pieces, and then Allah puts you back together and asks you, ‘Why did you do this to yourself?’ and you answer, ‘I did this for You, my Lord.’”

Indeed, an individual’s time and place of death is decreed and destined for him no matter what he plans, and so despite Abu ‘Abdillah’s efforts to reach the area of Sirrin in Halab Wilayah in order to join the fight against the Crusader coalition forces, and despite his strong desire and intention to carry out an istishhadi operation, Allah had something else destined for him. On the 17th of Ramadan 1436AH, and whilst in the city of Raqqah, he was killed by a US drone strike, attaining shahadah thereby in the blessed month for which he prayed. We consider him a shahid and Allah is his judge. May Allah elevate his status and accept him among the siddiqin and the best of the shuhada, and grant him comfort and tranquility in the gardens of Jannah.

The Religion of Islam

And the Jama'ah of the Muslims | PART 4

Allah is the Judge, the Rule is His

Indeed, the statement of tawhid (la ilaha illallah), which negates ilahiyyah (the right to be worshiped) from all but Allah and affirms it for Allah alone, nullifies all forms of major shirk – in rububiyyah (lordship), uluhiyyah (godhood), and al-asma was-sifat (names and attributes)¹ – for the ilah (god) is the one that deserves to be worshiped and obeyed due to “those attributes it possesses necessitating that it be loved with the utmost love and submitted to with the utmost submission” (Tay-sir al-‘Aziz al-Hamid). Thus, whoever does not single out Allah with ilahiyyah in all forms of worship and obedience has nullified the shahadah of tawhid and – through his actions – has belied what he claims of belief in the tawhid of rububiyyah and al-asma was-sifat.

From among the different forms of worship that Allah ﷻ has singled out for mention in His Book and in the Sunnah of His Prophet ﷺ is the act of seeking judgment from His legislation alone and ruling by it alone. This is what is necessitated by one’s belief that Allah is “the most just of judges” (Hud 45) and “the best of judges” (Al-An’am 57), that there is none more just in word than Allah, that there is none better than Him in judgment,

1 Tawhid is traditionally categorized by scholars into three categories: rububiyyah, uluhiyyah, and al-asma was-sifat. Tawhid of rububiyyah (lordship) means that there is no Lord but Allah, no one creates except Him, and no one provides the creation with what it needs save Him. This tawhid was recognized by the Arab mushrikin, as Allah ﷻ said, “If you were to ask them, ‘Who created the heavens and the earth?’ they indeed would say, ‘Allah.’ Say, ‘Then have you considered what you supplicate besides Allah? If Allah intended me harm, are they removers of His harm; or if He intended me mercy, are they withholders of His mercy?’ Say, ‘Sufficient for me is Allah; upon Him [alone] rely the [wise] reliers’” (Az-Zumar 38). This tawhid did not exclude the mushrikin from takfir nor did it save them from the sword and Hell-fire. Allah ﷻ said in this regards, “Most of them believe not in Allah except while they commit shirk” (Yusuf 108), meaning, they believe in rububiyyah but disbelieve in uluhiyyah. Tawhid of uluhiyyah is to worship Allah alone, as none deserves to be worshiped except Him. Tawhid of al-asma was-sifat means that Allah ﷻ has the most beautiful names and loftiest attributes and that He has no equal therein.



and that He has no partner in legislation. The evidences for tawhid in rule and legislation are very numerous.

The author of “Adwa al-Bayan” said, “Committing shirk in Allah’s rule is like committing shirk in His worship. Allah said concerning His rule, ‘He does not have shirk in His rule with anyone’ (Al-Kahf 26). In the recitation of Ibn ‘Amir, one of the seven reciters, it comes in the form of a forbiddance: ‘Do not commit shirk with anyone in His rule.’ Likewise, Allah said concerning the act of committing shirk in His worship, ‘Whoever longs to meet His Lord – let him do righteous deeds and not commit shirk with anyone in the worship of his Lord’ (Al-Kahf 110). Both commands are equal, as is clearly seen.”

He then said, “What this noble verse entails – that rule belongs to Allah alone, without partner, according to both recitations – has been further explained in other verses.” He then mentioned from among them Allah’s statement, “The rule is only for Allah. He has commanded that you worship only Him. That is the correct religion, but most of the people do not know” (Yusuf 40), and His statement, “Is it the rule of Jahiliyyah they want? But who is better than Allah in rule for a people who have firm faith” (Al-Maidah 50), and His statement, “Is it other than Allah I should seek as a judge while it is He who has revealed to you the Book explained in detail?” (Al-An’am 114).

He then said, “What is understood from these verses... is that the followers of the rulings of lawmakers who legislate what Allah has not permitted are committing shirk with Allah. This understanding was made clear in other verses, such as in Allah’s statement concerning those who follow Shaytan’s legislation in permitting maytah [the meat of unslaughtered animals] under the pretext that they were slaughtered by Allah: ‘Do not eat of that upon which the name of Allah has not been mentioned, for indeed, it is grave disobedience. Indeed the devils inspire their awliya [patrons] to dispute with you, and if you were to obey them, indeed, you would be mushrikin’ (Al-An’am 121). So he declared them to be mushrikin due to their obedience [to taghut legislation], and this shirk in obedience – following legislation that rivals what Allah has legislated – is what is meant by worshiping Shaytan in Allah’s statement, ‘Did I not enjoin upon you, O children of Adam, that you not worship Shaytan – [for] indeed, he is a clear enemy to you – and that you worship [only] Me? This is a straight path’ (Yasin 60-61).”

He then said, “For this reason, Allah named as ‘shuraka’ [partners] those who are obeyed in the sins they beautify. He ﷻ said, ‘Likewise, the ‘shuraka’ of the mushrikin have beautified to them the killing of their children in order to bring about their destruction and to mislead them in their religion. And if Allah had willed, they would not have done so. So leave them and that which they devise’ (Al-An’am 137). The Prophet ﷺ explained this to ‘Adiy Ibn Hatim when ‘Adiy asked about Allah’s statement, ‘They took their rabbis and monks as lords besides Allah’ (At-Tawbah 31). The Prophet ﷺ explained to him that the clergy permitted for them what Allah

had prohibited, and prohibited for them what Allah had permitted, and the Jews and Christians followed them in that regard, and that was their taking of their clergy as lords. From the most explicit of evidences concerning this is that Allah ﷻ explained in Surat an-Nisa that He is amazed at the claim of faith from those who want to seek judgment from what Allah has not legislated, and that is only because their claim of having faith despite their desire to seek judgment from taghut reaches a level of lying so great that it is amazing, and this is in His statement, ‘Have you not seen those who claim to have believed in what was revealed to you and what was revealed before you? They wish to seek judgment from taghut, while they were commanded to disbelieve in it; and Shaytan wishes to lead them far astray’ (An-Nisa 60). Through these divine texts we have quoted, it becomes absolutely clear that none doubts the kufr and shirk of those who follow the manmade laws which Shaytan has legislated upon the tongues of his allies in opposition to what Allah ﷻ has legislated upon the tongue of His messengers ﷺ except one whose vision Allah has wiped out and whom He has blinded from seeing the light of the revelation like He did to the followers of the taghut legislators” (Adwa al-Bayan).

As for Allah’s statement, “Is it other than Allah I should seek as a judge while it is He who has revealed to you the Book explained in detail?” (Al-An’am 114), then in pondering it there are many benefits. The author of “Adwa al-Bayan” said, “Some scholars mentioned that some of the kuffar asked the Prophet ﷺ to seek judgment along with them from some of the soothsayers, as it was the custom of the Arabs – when they had disputes and disagreements – to seek judgment from some of the soothsayers, and Allah’s refuge is sought.” Allah ﷻ then revealed this verse and ordered the Prophet ﷺ “to completely denounce those who seek a judge other than the Creator of the heavens and the earth, who is the Just Judge, the Subtly Kind, the All Aware” (Al-Adhb an-Namir).

A similar verse is found in Surat al-An’am. Allah ﷻ said, “Say, ‘Is it other than Allah – the Creator of the heavens and the earth – I should take as a wali [guardian], while it is He who feeds and is not fed?’ Say, ‘Indeed, I have been commanded to be the first who submits [to Allah] and [was commanded], ‘Do not ever be of the mushrikin’” (Al-An’am 14). He ﷻ also said, “Say, ‘Is it other than Allah I should want as a lord while He is the Lord of all things? No soul does evil except against itself, and no one shall bear another’s burden. Then to your Lord is your return, and He will inform you concerning that over which you used to differ’” (Al-An’am 164). He ﷻ also said in Surat al-Araf, “[Musa] said, ‘Is it other than Allah I should seek as a god for you while He has chosen you over all creation?’” (Al-Araf 140).

Ibnul-Qayyim ﷺ said, “One’s being pleased with Allah as his lord means that he does not take a lord other than Allah, trusting in its management of affairs and appealing to it for his needs. Allah ﷻ said, ‘Say, ‘Is it other than Allah I should want as a [rabb] lord while He is the Lord of creation?’ (Al-An’am 164). Ibn ‘Abbas

ﷺ said [explaining the meaning of rabb], ‘As a master and a god.’ The verse means, how can I seek a lord other than Him, when He is the Lord of creation? In the beginning of the surah, Allah ﷻ said, ‘Is it other than Allah – the Creator of the heavens and the earth – I should take as a wali’ (Al-An’am 14), meaning, as one worshiped, a supporter, a helper, and a refuge. This all is derived from wala [patronage], which entails love and obedience. In the middle of the surah, Allah ﷻ said, ‘Is it other than Allah I should seek as a judge while it is He who has revealed to you the Book explained in detail?’ (Al-An’am 114), meaning, is it other than Allah I should want to judge between us, so that we seek his judgment concerning what we have differed on? ... If you were to contemplate these three verses as they should be contemplated, you would see that they correspond to being pleased with Allah as a lord, with Islam as a religion, and with Muhammad ﷺ as a messenger... Many people are pleased with Allah as a lord and do not seek a lord other than Him, but are not pleased with Him alone as a wali and supporter. Rather, they take others beneath Him as awliya [guardians] believing that they bring them closer to Allah and that taking them as awliya is like taking a king’s close associates as awliya, and this is the essence of shirk. Rather, tawhid is that one not take other than Allah as a wali, and the Quran is filled with places describing the mushrikin as having taken awliya other than Allah... And many people seek other than Him as a judge from whom they seek judgment, to whom they present their dispute, and with whose judgment they are pleased. These three perspectives are the pillars of tawhid – that one not take other than Him as a lord, nor as a god, nor as a judge” (Madarij as-Salikin).

Thus, he who seeks a judge other than Allah is a mushrik who believes in and worships the taghut just like one who seeks other than Him as a lord, a god, or a wali. What underscores this point is that Allah has ruled that whoever takes a legislator besides Him has made a rival for Him, and there is no difference between him and one who makes a partner for Allah in supplication or intercession. Allah ﷻ said, “You have certainly come to Us alone as We created you the first time, and you have left whatever We bestowed upon you behind you. And We do not see with you your ‘intercessors’ whom you claimed to be partners with Allah. The bond between you has been severed. And what you used to claim has lost you” (Al-An’am 94). He ﷻ also said, “Say, ‘Have you considered your ‘partners’ whom you invoke besides Allah? Show me what they have created from the earth, or have they partnership [with Him] in the heavens? Or have We given them a book so they are [standing] on evidence therefrom? [No], rather, the oppressors do not promise each other except delusion’ (Fatir 40). He ﷻ also said, “Or do they have ‘partners’ who have legislated for them of religion that which Allah has not permitted? But if not for the decisive word, it would have been concluded between them. And indeed, the oppressors will have a painful torment” (Ash-Shura 21). He ﷻ also said, “Like-wise, the ‘partners’ of the mushrikin have beautified to them the killing of their children in order to bring about

their destruction and to mislead them in their religion” (Al-An’am 137).

Furthermore, Allah ﷻ made tawhid in rule and legislation a proof against those who do not make tawhid of Him in worship, and made tawhid of rububiyyah and al-asma was-sifat a proof against those who do not practice tawhid of uluhiyyah. He ﷻ said, “[Yusuf said,] ‘O [my] two cellmates, are divided lords better or Allah, the One, the Subduer? You worship not besides Him except [mere] names you and your fathers invented, names for which Allah has sent down no authority. The rule is only for Allah. He has commanded that you worship only Him. That is the correct religion, but most people do not know’” (Yusuf 39-40). He ﷻ also said, “Recite to them the news of Ibrahim, when he said to his father and his people, ‘What do you worship?’ They said, ‘We worship idols and remain devoted to them. He said, ‘Do they hear you when you supplicate? Or do they benefit you, or do they harm?’ They said, ‘But we found our fathers doing thus.’ He said, ‘Then do you see what you have been worshiping, you and your ancient forefathers? Indeed, they are enemies to me, except the Lord of creation. It is He who created me and then guides me. And it is He who feeds me and gives me drink. And when I am ill, it is He who cures me, and who will cause me to die and then bring me to life, and who I hope will forgive me my sin on the Day of Recompense.’ [And he said,] ‘My Lord, grant me authority and join me with the righteous’” (Ash-Shu’ara 69-83).

Moreover, those who worshiped rabbis and monks by making them partners with Allah in legislation and those who worshiped the Messiah ﷺ by making him a part of Allah’s entity were equated by Allah ﷻ, as He said, “They took their rabbis and monks as lords besides Allah as well as the Messiah, the son of Maryam. Whereas they were only commanded to worship one god; there is no god but Him. Exalted is He above whatever they partner with Him” (At-Tawbah 31).

And when one of the Sahabah ﷺ took the kunyah (nickname) of Abul-Hakam (“father of the judge”), the Prophet ﷺ forbid him from so, saying, “Indeed, Allah is al-Hakam (the Judge) and the rule is His” (Reported by Abu Dawud and an-Nasai from Abu Shurayh).

As for he who submits to the rule and legislation of the taghut, as is the case with those who vote in the democratic elections and referendums and those who seek judgment from courts judging by manmade laws, then such people believe in and worship taghut and have left the basis of Islam – the testimony that there is no god but Allah, that there is none deserving worship or obedience except Allah – as well as its reality – salamah (sincerity) and istislam (submission) to Allah – and whoever considers them to be Muslims, muwahhidin, abandoners of taghut, and disbelievers in it should review the religion of Islam before he is laid down in his grave.

Our Lord, pour upon us patience, let us die as Muslims, and join us with the righteous. Amin.

Allah ﷻ said,
“Cling firmly to the rope of
Allah altogether and do not
become divided”

(Al ‘Imran 103).

The Prophet ﷺ said, “Whoever sees from his leader something he dislikes, then he must be patient, for indeed whoever parts with the Jama’ah even a hand span and then dies, then it is a jahili death” (Reported by al-Bukhari and Muslim from Ibn ‘Abbas).

Hudhayfah Ibn al-Yaman ؓ said, “The Prophet ﷺ said, ‘Stick to the Muslim Jama’ah and their Imam.’ So I said, ‘What if they have no jama’ah and no imam?’ He said, ‘Then withdraw from all of those groups, even if you have to bite on the root of a tree until death reaches you in that state’” (Reported by al-Bukhari and Muslim).

The Prophet ﷺ said, “You must keep to the Jama’ah and beware of division, for verily Shaytan is with one, but further from two. Whoever wants the comfort of Jannah, then he must stick to the Jama’ah” (Reported by at-Tirmidhi from ‘Umar).

Patience with What Is Disliked in the Jama’ah

The Imam and the Jama’ah

Sticking to the Jama’ah



The Penalty in the Akhirah for Leaving the Jama’ah

The Prophet ﷺ said, “Whoever removes his hand from obedience will meet Allah on Resurrection Day without an excuse, and whoever dies unbound by a bay’ah will have died a jahili death” (Reported by Muslim from Ibn ‘Umar).

The Penalty in the Dunya for Seeking to Divide the Jama’ah

The Prophet ﷺ said, “Many tribulations will occur. So whoever seeks to divide this Ummah while it is united, then strike him with the sword, whoever he may be” (Reported by Muslim from ‘Arfajah).

Warning against Leaving the Jama’ah

The Prophet ﷺ said, “Whoever leaves obedience, splits from the Jama’ah, and then dies, dies a jahili death” (Reported by Muslim from Abu Hurayrah).

V PATHS TO VICTORY

BY ABU HAMZAH AL-MUHAJIR ﷺ

PART-2

The third cause for victory is listening and obeying the emir and following Allah's order. Allah ﷻ said, "Remember the blessing of Allah upon you and His covenant which He made with you, when you said, 'We hear and we obey'" (Al-Maidah 7). 'Ubadah Ibn as-Samit ﷺ said, "We gave bay'ah to the Prophet ﷺ, pledging to listen and obey in times of delight and dislike, and in times of hardship and ease, and to do so selflessly; and to not dispute the command of those in authority unless we see blatant kufr, concerning which we have proof from Allah" (Reported by al-Bukhari and Muslim). Another narration has "pledging to listen and obey in times of liveliness and laziness." Allah's Messenger ﷺ also said, "Listen and obey, even if a slave is appointed over you, leading you with the Book of Allah" (Reported by Muslim from Ummul-Husayn). Ibn Hajar said, concerning the ahadith in this chapter, "The command for obedience is regarding every emir, whether or not he is the Khalifah" (Fath al-Bari).

The Prophet ﷺ said, "I command you with five things with which Allah commanded me: the Jama'ah, listening, obeying, hijrah, and jihad" (Reported by Ahmad and at-Tirmidhi from al-Harith al-Ash'ari).

I would like to stress here the matter of being truthful when listening and obeying as well as being serious when following Allah's orders in times of dislike and hardship, for obedience in that which a person likes is a simple matter, by Allah's help. The thing we warn of the most is disobedience regarding warfare, as we have seen its consequences more than once, and it has always been a cause for many woes.

An example of this is the story of Allah's Messenger ﷺ with the army of the Sahabah at Uhud. He specified the position of each troop unit, placing the archers in a location from where they could watch their brothers' backs and defend them from any enemy attempt to encircle them or any potential advance on them. He said to the archers with complete clarity, "Watch our backs. If you see us being killed, do not come to support us, and if you see us retrieving ghanimah, do not come to partake in doing so with us." (Reported by Ahmad from Ibn 'Abbas) But the archers did not heed the order of Allah's Messenger ﷺ, so the outcome was a retreat for the Muslims and a great massacre, all because of a segment of the army disobeyed the sincere order of their commander and his warning to them.



This shows that military disobedience has a quick result, and any soldier's lone ijthad [personal judgment] that opposes the ijthad of the emir – even if it apparently seems good and right – is a big mistake, opening a great door for evil. Instead, the soldier worships Allah by obeying his emir, as long as he does not order him with a shar'i disobedience.

As for ijthad regarding military action, then such is the sole right of the emir, and it is not appropriate for anyone to go against him except by way of giving advice. It is as the precept goes, "The leader's opinion, that which concerns his responsibility as leader, is not negated by the opinion of individual Muslims" (Ibn Muflih: Kitab al-Furu').

Look, O slave of Allah, at the blessing found in listening and obeying in times of hardship and difficulty. An example of this is when Allah's Messenger ﷺ gave orders to the wounded Muslims at Uhud to fight, despite their pains and wounds, when he knew that Abu Sufyan sought to return to finish off those who remained of the Muslim army. The Muslims responded in obedience to Allah and His Messenger [and thus, Abu Sufyan's plot failed]. Allah ﷻ said, "Those who responded to Allah and the Messenger after injury had struck them, for those who did good among them and feared Allah is a great reward" (Al 'Imran 172).

Such was their exact condition when they came back from the Battle of al-Ahzab. Though they were looking forward to comfort after their worry was lifted and were enjoying the blessing of security and had not yet shook off the dust from the lengthy siege, the order came for another battle to be waged at once. "No one is to pray 'Asr except after reaching Bani Quraydhah" (Reported by al-Bukhari and Muslim from

Ibn ‘Umar). They responded to the command of Allah and His Messenger, being truthful to Allah and His Messenger, thus victory over their enemies came through truthfulness in listening and obeying and through seriousness when following Allah’s orders.

The Prophet ﷺ said, “Whoever obeys me has indeed obeyed Allah, and whoever disobeys me has indeed disobeyed Allah; and whoever obeys my emir has indeed obeyed me, and whoever disobeys my emir has indeed disobeyed me” (Reported by al-Bukhari and Muslim from Abu Hurayrah).

Some matters that assist in listening and obeying the emir include:

First, having good assumptions of the emir, as Allah ﷻ said, “O you who believe! Avoid much assumption, for indeed some assumption is sinful” (Al-Hujurat 12). Thinking well of Muslims in general is an obligation, but doing so with the emir is even more obligatory. There is nothing more harmful to jihad than thinking bad of the emir. How could this not be the case, when such spawns the falsest of speech? Allah’s Messenger ﷺ said, “Beware of [bad] assumptions, for indeed [bad] assumptions is the falsest of speech” (Reported by al-Bukhari and Muslim from Abu Hurayrah).

The author of “Fayd al-Qadir” said, “A person’s bad assumption of someone for whom it is not due indicates an absence of uprightness in the person himself, as it is said, ‘When a person’s deeds are bad, so are his assumptions.’”

Second, respecting the emir, as Imam Ahmad reported that Mu’adh said, “Allah’s Messenger ﷺ told us of five things for which a person would have a guarantee from Allah ﷻ if he were to do any thereof: Visiting a sick person, following a funeral procession, marching forth as a raider for Allah’s cause, entering upon a leader to honor and respect him, or staying home so that people are safe from him and he is safe from them.”

Honoring and respecting the emir is by obeying him and supporting him, as well as mentioning his good traits, rushing to follow his orders, and advising him privately. Ibn Hajar said, “Being sincere to the leaders of the Muslims is by helping them with their responsibilities, by reminding them when they overlook [their duties], by mending their mistakes when they err, by calling others to unite with them, and by bringing fleeing hearts back to them” (Fath al-Bari).

The fourth cause for victory is patience and steadfastness. Allah ﷻ said, “O you who have believed, persevere, outlast [your enemy] in patience, perform ribat, and fear Allah that you may succeed” (Al ‘Imran 200). Since this road is long, one must take supplies; and since it is strenuous, burdensome, and full of obstacles, one must have patience and steadfastness. And since jihad is an act of worship, which Allah made a duty upon us, we must rise for it no matter how difficult the trials become and no matter how wearisome it may be. Even if falsehood is widespread and support is scarce, one must press on.

Abu ‘Ubaydah Ibn al-Jarrah wrote to ‘Umar Ibn al-Khattab, mentioning to him the mobilization of the Romans and what was feared therefrom, so ‘Umar wrote

back to him, saying, “As to what follows, indeed whatever befalls a believing slave of hardship, Allah brings relief for him thereafter. Indeed, a hardship will never overwhelm two easements.¹ Furthermore, Allah says in His book, ‘O you who have believed, persevere, outlast [your enemy] in patience, perform ribat, and fear Allah that you may succeed’” (Reported by Malik from Zayd Ibn Aslam).

Allah ﷻ also said, “We will surely test you with something of fear, hunger, poverty, death, and lack of food – and give glad tidings to those who are patient” (Al-Baqarah 155). At-Tabari said, “Allah ﷻ tells the followers of His Messenger ﷺ that He will test them and try them with hardships in order to distinguish those who will continue to follow the Messenger from those who will turn back on their heels” (At-Tafsir).

In any case, the outcome of patience is good. Allah ﷻ said, “If you are patient, then it is better for the patient” (An-Nahl 126). So seek Allah’s aid and say as your predecessors from the mujahidin would say. “When they came upon Jalut and his troops, they said, ‘Our Lord! Pour patience upon us, steady our feet, and support us against the kafir people’” (Al-Baqarah 250). And say as the afflicted muwahhidin would say, “‘Our Lord! Pour patience upon us and let us die as Muslims’” (Al-Araf 126).² Thereby, they became pious shuhada after they had been sorcerous kuffar.

Know that it is just as the truthful, trustworthy Prophet said, conveying the message of the Lord of creation, “that if the people all convened to benefit you with something, they would never benefit you except with what Allah has decreed for you, and if they all convened to harm you with something, they would not harm you except with what Allah decreed against you” (Reported by Ahmad and at-Tirmidhi from Ibn ‘Abbas). He also said, “Know that victory comes with patience, relief comes with suffering, and ease comes with hardship” (Reported by Ahmad from Ibn ‘Abbas).

What I want to focus on is something that has been confirmed through experience and the athar. It is the great effect of the leadership’s steadfastness, especially in the battlefield and when encountering the enemy. A man asked al-Bara ﷻ, “O Abu ‘Umarah! Did you retreat on the Day of Hunayn?” He answered, “As for Allah’s Messenger ﷺ, he did not retreat. Abu Sufyan Ibn al-Harith held to the reins of his mule and when the mushrikin surrounded him, he ﷺ dismounted and said, ‘I am the Prophet – no lie – I am Ibn ‘Abdil-Muttalib!’” (Reported by al-Bukhari and Muslim). In this hadith, there are great benefits that illuminate the path.

Firstly, that the leadership was in the battlefield, at the location of the fight, not far from the area of conflict. It did not move from one country to another, claiming that it is “symbolic” and that with its end the da’wah would end. As such, the least we request of our brothers is that the emir of the wilayah remains inside his wilayah

1 Editor’s Note: He is referring to verses 5-6 of Surat ash-Sharh.

2 Editor’s Note: These were from the words of the repentant, former sorcerers of Pharaoh.

and that the emir of a region remains inside his region. Likewise, the emir of a katibah [battalion] or sariyyah [squad] stays with his troops. Anyone unable to do so, should not be a leader, even if he has all the qualifications, as lions do not hunt outside of their territory except by feeding on the prey of others.

Secondly, his words “held to the reins of his mule” and their meaning, that steadfastness must be manifested by the emir and should appear in him through his deeds. The example found here is that despite this grave situation, Allah’s Messenger ﷺ rode a mule, a sluggish animal. Ibn Kathir رحمه الله said, “This is the pinnacle of utter bravery, as on such a day, during the heat of battle, and after his army had left him exposed, he nevertheless rode a mule, which is slow and unsuitable for attacking, retreating, and fleeing, yet he charged it into them, announcing his name, as to let everyone know it was him. May Allah’s blessings and peace be upon him forever until the Day of Recompense” (At-Tafsir).

Ibn Battal quoted al-Muhallab saying, “This hadith shows the imam mounting mules during war, which is a means of steadfastness for him and by which he is not be suspected of preparing to flee and turn back. This also influences the spirit of his soldiers, as if he is steadfast, his soldiers will be steadfast; and if he resolves to be steadfast and this is seen from him, they will resolve to be the same” (Sharh Sahih al-Bukhari).

A benefit derived from these words is that it is not appropriate for the emir to mount something faster and stronger than what his troops mount. Rather, his mount should be like the average mount of his troops – if not less – as this will make the hearts of his troops more steadfast and keep him farther from suspicions, especially if his ride is paid for from the wealth of jihad.

Thirdly, his introducing himself ﷺ by saying, “I am the Prophet – no lie – I am Ibn ‘Abdil-Muttalib!” should be reflected upon. As the war intensified and shocked those therein until a person could not recognize his own brother, due to the severity of the situation and the speed of flight [from the battlefield], it was necessary for him ﷺ to let his troops and those who loved him know that he was still there and that he had not fled. He announced this openly, discarding security measures and military precautions, as this was not the time and place for such measures, and the situation called for personal sacrifice and steadfastness during the dilemma.

What is most amazing is that some emirs of jihad elsewhere, when the battle intensifies and the enemy overtakes his area and starts killing his troops, he hides away, does not contact any of his troops, and changes his name and maybe even his looks, claiming that the “good” leadership must be preserved, despite him having lost himself and his brothers. If he had remained steadfast with them, reorganized his soldiers, fought his enemy, and manifested steadfastness and patience, he would have achieved salvation for himself and his brothers, instead of losing himself and those over whom he was appointed.

Fourthly, al-‘Abbas narrated that the Prophet ﷺ said,

“O ‘Abbas, call the People of the Samurah,”³ so al-‘Abbas, who had a strong voice, shouted loudly, “Where are the People of the Samurah!” Al-‘Abbas said, “By Allah, they came together when they heard my voice, just as cattle flock to their calves, and they said, ‘Here we are! At your service!’” (Reported by Muslim). Ibn Ishaq added that a man would try to return with his camel, but could not and thus would cast off his armor, take only his sword and leather shield, and move towards the voice of al-‘Abbas (Sirah Ibn Hisham). At-Tabari reported that the Prophet ﷺ said to al-‘Abbas, “Call the Ansar and call the Muhajirin.” So he began to call the Ansar, clan by clan. He ﷺ then told him, “Call the people who have Surat al-Baqarah memorized.” He then said, “O People of Surat al-Baqarah!” So they came altogether (At-Tafsir). In Sahih Muslim, it is mentioned that the last calls made were for Bani al-Harith Ibn al-Khazraj.

Here there is an important point and a great, prophetic benefit. It is this action of Allah’s Messenger ﷺ, when the people were fleeing and the rank was dispersed, until only twelve people remained at his side, or at most eighty – according to some narrations – and the unrivaled knights and heroes of the Muslims were routed, including the best warrior Salamah Ibn al-Akwa’ and the best of Allah’s slaves, the People of Bay’at ar-Ridwan and others. At that moment, the leadership did not despair. It did not lose hope. It did not throw down its sword and flee from the battlefield. Far be it from him ﷺ to do so! Rather, he remained steadfast and began to call the people by that which they were known. He started with the people firmest in faith, the sincerest soldiers, and most pious slaves: the People of the Tree, of Bay’at ar-Ridwan. He then called the people of the Quran, those who bore the Book of Allah, and specifically those who memorized Surat al-Baqarah. Thereafter, once they surrounded him, he began to incite the tribal spirit in the hearts of the believing party, calling the Ansar clan by clan, by their names. Thus, anyone who considered fleeing, feared infamy. The Prophet did this, knowing that the People of the Tree and those of Surat al-Baqarah had already been called. So he ﷺ started first with the best of the best, and then moved on to those after them.

An important point is that despite the sin of fleeing from battle and the crime of one who does so, committing that which could destroy the sinner and from which he might never repent, the Prophet did not harshly scold those who fled, nor did he take to belittling and cursing them. Rather, he did the opposite. He respected them by calling them by their tribes due to their precedence in jihad and tawhid. This shows that, in a time of hardship, the emir should resort – after Allah – to the forerunners of the mujahidin, then, after them, to the good sons of noble tribes. He should be very wary of humiliating any of them. Also, he should contact everyone who has abandoned jihad and remind him of his precedence in jihad

3 Editor’s Note: Samurah is a kind of tree (Acacia tortilis, also known as umbrella thorn), under which the Sahabah pledged allegiance to Allah’s Messenger ﷺ at Bay’at ar-Ridwan, as Allah said, “Indeed Allah was pleased with the believers when they pledged allegiance to you under the tree” (Al-Fath 18).

for the cause of Allah, bringing him back to the ranks of his brothers, as by leaving the abandoner in his condition, the emir has left a breach for Shaytan and Shaytan's party and forfeited a loss for jihad and its soldiers. And no intelligent person would allow this!

Fifthly, there is a benefit in knowing who fled on Hunayn. Muslim reported [from Anas] that Umm Sulaym held a dagger on the Day of Hunayn and said, "O Messenger of Allah! Should I kill those tulaqa who came [to Islam] after us. They fled from you [on Hunayn]!" So Allah's Messenger ﷺ said, "O Umm Sulaym, indeed Allah was sufficient and good [for us]." Al-Bukhari reported [from Anas] that the Prophet had ten thousand fighters as well as the tulaqa and that they later fled. An-Nawawi said, "The tulaqa are those who accepted Islam from the people of Makkah on the day of its conquest. They were called so because the Prophet ﷺ set them free. But their Islam was weak, so Umm Sulaym believed that they were hypocrites and that they deserved to be killed for their fleeing from the battlefield" (Sharh Sahih Muslim).

With what preceded, it is very clear that those who were the first to flee on the Day of Hunayn were the tulaqa, thereby causing the Muslim rank to be distressed and putting panic in the hearts of the brave and sincere, who likewise fled thereafter. However, the question at hand is was Allah's Messenger ﷺ mistaken – far be it from him – for bringing the tulaqa with him to Hunayn while they were still new to Islam, their Islam was still weak as mentioned before, and he ﷺ had yet to give them a "course" in tawhid? Their recent embrace of tawhid was emphasized when Allah's Messenger ﷺ went out towards Hunayn and passed by a tree of the mushrikin, which was called Dhat Anwat and upon which they would hang their weapons. The tulaqa said, "O Messenger of Allah! Make for us a Dhat Anwat just as they have a Dhat Anwat." The Prophet ﷺ then said, "Subhanallah! This is like when Musa's people said, 'Make a god for us just as they have gods' (Al-A'raf 138)" (Reported by at-Timirdhi from Abu Waqid al-Laythi).⁴

4 Editor's Note: The Shaykh ﷺ means that the tulaqa's creed still needed improvement with regards to minor shirk and other matters of its like at odds with their tawhid, not that they had yet to understand the basis and reality of Islam and what it necessitates of making worship for Allah ﷻ alone and abandoning major shirk. They were Meccans proficient in Arabic, knew the exact meaning of la ilaha illallah, and were exposed to the Prophet's da'wah for over twenty years, thereby undoubtedly knowing what major shirk was. The fact that the Prophet ﷺ equated their mere request – to imitate the mushrikin in the hanging of weapons on a tree to thereby derive blessings from something not yet blessed by Allah – with the idol worship requested by Bani Israil is not unlike his statement to someone who said to him, "Whatever Allah wills and you will," to which he replied, "Did you make me and Allah equals! Rather, say, 'Whatever Allah alone wills'" (Reported by Ahmad from Ibn 'Abbas). They did not apostatize, not because they were "excused due to ignorance" in the committing of major shirk, rather because they only requested the Prophet ﷺ assign a tree for them to hang their weapons on – not for worship – and hoped that he



Joining the Khilafah

I mention this since some of those with sick souls have found fault with us due to the many people who joined our army after the Islamic State was announced, and that some of them were a reason for brothers being defeated in certain places. But we did nothing more than follow the example of Allah's Messenger ﷺ. Rather, when Allah granted him victory, Allah's Messenger ﷺ rewarded the tulaqa and Muhajirin, gave them generously, and divided the ghanimah among them and did not give the Ansar anything, as al-Bukhari and others reported, and the Ansar made up the majority of the army. Ibnul-Qayyim ﷺ said, "Part of the wisdom [in Allah decreeing the losses sustained in Hunayn] was to show that Allah supported His Messenger not through the multitude of those who entered into His religion from the different tribes nor by the refraining of his tribe from fighting him" (Ibn Hajar: Fath al-Bari).

Aside from that, we give the Ummah the good news that no emir who joined us has ever cast aside his weapon after the Islamic State was announced, alhamdulillah. Rather, until this very day, they have remained heroes of combat and knights of battle, like those who preceded them to this great good, and all praise belongs to Allah, the Lord of creation.

ﷺ would bless it through his du'a, so that it would be like other things blessed by Allah ﷻ, including Zamzam, Makkah, Ramadan, etc. But because their example in this regards was the mushrikin who one must not imitate and because such a tree would eventually be worshiped, he rebuked them severely. There is no support in this hadith for those who claim that if someone is "ignorant" but worships others besides Allah ﷻ or belittles the Prophet ﷺ, he could still be considered a Muslim! Such an exaggerated understanding of ignorance being an excuse has been refuted in several Dabiq articles. See, for example, Dabiq, issue 8, "Irja – The Most Dangerous Bid'ah."

TOWARDS THE MAJOR MALHAMAH OF DABIQ



During the Battle of Ahzab, the believers were afflicted by the sick-hearted and the scaremongers in Madinah, the people's eyes shifted in fear and their hearts reached their throats, and various assumptions were made about Allah. He ﷺ said, "And you assumed about Allah [various] assumptions" (Al-Ahzab 10). At-Tabari and Ibn Abi Hatim reported that al-Hasan al-Basri ؓ commented on this verse, saying, "The munafiqin thought that Muhammad and his companions would be eradicated, and the believers had conviction that what Allah had promised them was true – that He would make Islam overpower all religions even if the mushrikin despised such." The munafiqin and the sick-hearted then said, "Allah and His Messenger did not promise us except delusion" (Al-Ahzab 12). At-Tabari and Ibn Abi Hatim reported that Qatadah ؓ commented on this verse, saying, "Some of the munafiqin said, 'Muhammad used to promise us that we would conquer Persia and Rome, but we've been besieged here and now none of us is able to go out to relieve his bowels. Allah and His Messenger did not promise us except delusion.'"

Then – in the midst of harsh war and severe affliction – the believers realized that Allah's support was near. Allah ﷻ said, "When the believers saw the [war] parties, they said, 'This is what Allah and His Messenger had promised us,

and Allah and His Messenger spoke the truth.' And it increased them only in faith and submission" (Al-Ahzab 22). At-Tabari reported that Ibn 'Abbas ؓ commented on this verse, saying, "Allah had said to them in Surat al-Baqarah, '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 [their] messenger and those who believed with him said, 'When is the support of Allah?' Indeed, the support of Allah is near' (Al-Baqarah 214). So when calamity befell them as they were in the trench performing ribat against the war parties, the believers applied the verse to their situation, and it did not increase them except in faith and submission."

Thus, the believers, in their trenches, remember the ayat of Allah ﷻ and the ahadith of the Messenger ﷺ, interpret what they contain of news and signs, and apply them to their tribulations. Hardships and calamities do not distance them from contemplating the ayat of Allah and the wisdom of the Messenger ﷺ. Rather, the hardships and calamities increase the believers – during their effort and battle – in patience against tribulation, contentment with Allah's decree, and certainty of the actualization of what Allah and His Messenger ﷺ have promised them, whereas the mu-

nafiqin and the sick-hearted have doubt and, therefore, mock and attack the promise of Allah and His Messenger ﷺ, while the kuffar and tawaghit are deluded by their power and arrogance, “thinking of Allah other than the truth – the thought of Jahiliyyah” (Al ‘Imran 154) and the thought of evil, that the Almighty and Wise ﷻ would abandon His religion and His allies, rather, that He would even make His enemies and their word triumph until all the religion is forever for other than Him – and Allah is exalted far above the thoughts of the ignorant. Rather, Allah is merely luring them forth from where they do not know, such that they work diligently to actualize Allah’s plot and their future punishment, thereby “ruining their houses by their [own] hands and the hands of the believers. So take warning, O people of vision” (Al-Hashr 2).

In this regard, the cross-worshippers and their allies (the Turks and the Sahwat) mobilized in the northern countryside of Halab, declaring Dabiq their main goal and claiming that if they were to defile it with their filthy feet and banners, it would be a tremendous psychological victory over the Islamic State, thinking that the soldiers of the Islamic State couldn’t distinguish between the minor battle of Dabiq and the Major Malhamah¹ of Dabiq, and accordingly, if the Islamic State were to withdraw from Dabiq, it would not be the bearer of the Prophet’s victorious banner in the major malahim before the Hour, and thus, after the withdrawal, the soldiers of the Khilafah would abandon it in multitudes.

But the cross-worshippers and their murtadd allies did not know – and how could they possibly know – that the Major Malhamah of Dabiq will be preceded by great events from the minor signs of the Hour, events the believers performing ribat in their trenches know. They are events of which the truthful, trustworthy prophet ﷺ informed in the ahadith of the tribulations, the malahim, and the signs of the Hour.

The Prophet ﷺ said, “The Hour will not be established until the Romans camp in A’maq or Dabiq. An army from the city [or ‘from Madinah’] – from among the best people of earth that day – will head out to them. When they form ranks, the Romans will say, ‘Leave us and those who were enslaved from amongst us [or ‘those who enslaved some of our people’] so we can fight them.’ The Muslims will say, ‘No, by Allah, we will not abandon our brothers to you.’ So they will fight them. Then one third of the army will flee; Allah will never forgive them. One third of them will be killed; they will be the best of the shuhada with Allah. And one third will conquer them; they will never be afflicted with fitnah. Then they will conquer Constantinople. While they are dividing the ghanimah, having hung their swords on olive trees, Shaytan will shout, ‘The Dajjal has gone after your families!’ So they will leave, but Shaytan’s claim will be false. When they arrive in Sham, the Dajjal will emerge. Then, as they are preparing for battle and forming their ranks, the prayer will be called. So ‘Isa Ibn Maryam ﷺ will

descend and lead them. When the enemy of Allah sees him, he will dissolve just as salt dissolves in water. If ‘Isa were to leave him, the Dajjal would continue to dissolve until perishing, but ‘Isa himself kills the Dajjal and then shows them his blood on his [‘Isa’s] spear” (Reported by Muslim from Abu Hurayrah).

Yusayr Ibn Jabir reported that Ibn Mas’ud ﷺ said, “Indeed, the Hour will not be established until the people stop dividing inheritance and rejoicing over ghanimah.” Then he said, while pointing towards Sham, “An enemy will muster strength against the Muslims and the Muslims will muster strength against them.” Yusayr Ibn Jabir asked him, “You mean the Romans?” He said, “Yes, and there will be a severe rout and the Muslims will prepare a detachment to fight to the death and to not return except victorious. They will fight until night intervenes between them; both sides will return without being victorious and the detachment will be wiped out. The Muslims will again prepare a detachment to fight to the death and to not return except victorious. They will fight until night comes upon them; both sides will return without being victorious and the detachment will be wiped out. The Muslims will again prepare a detachment to fight to the death and to not return except victorious. They will fight until night comes upon them; both sides will return without being victorious and the detachment will be wiped out. When it is the fourth day, the remaining Muslims will rise and advance towards them, and Allah will decree that the enemy be defeated. They will fight a battle the likes of which will never be seen [or ‘which has never been seen’], such that a bird would pass their flanks and fall down dead before reaching the end of them. [After the battle,] they would count those related to one another and find that after being one hundred relatives in number, only one man among them is left. So what joy would there be in any ghanimah, and what inheritance could be divided? While they are in that state, they will hear of a calamity worse than this, for a cry will reach them that the Dajjal has gone after their families, who were left behind. So they will throw aside what is in their hands and go forth, sending ten horsemen as a vanguard. Allah’s Messenger ﷺ said, ‘I know their names and the names of their fathers and the colors of their horses. They will be the best [or ‘amongst the best’] horsemen on the face of the earth that day” (Reported by Muslim).

The Prophet ﷺ said, “Count six things before the Hour: My death, then the conquest of Jerusalem, then a severe death that will afflict you like the disease that afflicts sheep [causing them to die suddenly after their noses run with something], then the spread of wealth to the extent that a man will be given one hundred dinars and will still be angry, then a fitnah which does not leave the home of any Arab except that it enters it, then a truce that will take place between you and the Romans, following which they will betray it and then come to you under eighty banners, with twelve thousand men under each banner” (Reported by al-Bukhari from ‘Awf Ibn Malik).

The Prophet ﷺ said, “You will have a treaty of security with the Romans and then you both will fight an enemy beyond [both of] you. You will be victorious, acquire ghanimah, not suffer any losses, settle, and then depart. Thereaf-

¹ Malhamah is the singular of malahim, which are the bloody battles that occur before the Hour. They are described in several ahadith of the Prophet ﷺ. See, for example, “Kitab al-Fitan wa Ashrat as-Sa’ah” (The Book of Ordeals and the Portents of the Hour) in “Sahih Muslim.”



Crusaders

ter, you will return and camp in a pastureland full of rocky mounds. A man from the Christian Romans will then raise the cross. He will say, 'The cross has prevailed!' A man from the Muslims will then say, 'Rather Allah has prevailed,' and will rush towards the cross – which will not be far from him – and smash it. Then the Romans will betray the treaty by rising against the breaker of the cross and striking his neck. The Muslims will then rush to their arms. They will then battle and the malahim will thus begin. Allah will bless this party of Muslims with shahadah. The Romans will say to the Roman leader, 'We have subdued the Arabs [or 'the Arabian Peninsula'] for you.' They will then gather for the Malhamah. They will come for you under eighty banners, with each banner there will be twelve thousand people" [Reported by Ahmad, Ibn Majah, Abu Dawud, Ibn Hibban, and al-Hakim from Dhi Mikhbar; Adh-Dhahabi declared it sahih].

Thus, from among the events that will occur prior to the Major Malhamah of Dabiq is a treaty between the muwahhidin and the Romans, thereby each of the two nations will free itself up to fight a common enemy. Following the mujahidin's victory over the enemy beyond them, the two armies of the treaty will camp in the pasturelands filled with rocky mounds, the pasturelands being in and around Dabiq and A'maq. A Christian Roman will then raise his cross and shout the slogan of Christianity. A muwahhid will then break the Christian's cross, doing so out of jealousy for the sake of Allah, the One and Only. The Romans then betray the treaty and gather for the Malhamah, coming in the thousands.

Furthermore, from among those events is that a group of mujahidin will enslave a group of Romans. The mujahidin will not abandon those of their brothers who enslaved the Romans or – as in another report – those enslaved Romans who enter into the religion of Islam.

These are the events of the Major Malhamah of Dabiq: battle and struggle, killing and fighting, and pain and hope.

The muwahhid mujahid merely needs to have patience and conviction during his ribat and battle until Allah divides the word of His enemies, scatters their hearts in disunity, ignites discord among them, and makes their hostility against each other. Thus, they will strike one another's necks, and "perhaps it will be soon" (Al-Isra 51). The great events unfolding now in northern Sham – in Dabiq and its surroundings – are but signs of the coming malahim, inshaallah. These great events will force the Crusaders – sooner or later – to accept the terms of the Jama'ah of the Muslims, a truce that is precedent to the Major Malhamah of Dabiq.

Today, the old discords are being renewed within the ranks of the enemies of Allah. The Crusaders of the West oppose the Crusaders of the East and their murtadd allies oppose one another. The Turks oppose the Kurds, the Sahwat of Turkey oppose the Sahwat of Jordan, the Rafidah oppose the Kurds of Iraq, the Kurds of the west oppose the Kurds of the east, and the Nusayriyyah oppose the Kurds of Sham. "You think

they are together, but their hearts are in disagreement. That is because they are a people who do not reason" (Al-Hashr 14).

This war of attack and withdrawal occurring in Dabiq and its surrounding areas – the minor battle of Dabiq – will inevitably lead to the Major Malhamah of Dabiq, even if a withdrawal were to precede it by Allah's decree. Indeed, the Malhamah will come about after that which Allah and His Messenger have promised is materialized, including the treaty between the Muslims and the Romans followed by the Romans' betrayal that leads to the Major Malhamah of Dabiq. Thereafter, will come the certain conquest of Constantinople (and then the city of Rome).

Abu Hurayrah رضي الله عنه narrated that the Prophet ﷺ said, "Have you heard of a city with one side on land and another side on the sea?" They said, "Yes, O Messenger of Allah." He said, "The Hour will not be established until seventy thousand from Bani Ishaq [or 'from Bani Isma'il'] attack it. When they reach it, they will camp, and they will not fight with any weapons or shoot any arrows. They will say, 'La ilaha illallah, wallahu akbar,' and one of its two sides [or 'the side that's on the sea'] will collapse. Then they will say a second time, 'La ilaha illallah, wallahu akbar,' and its other side will collapse. Then they will say a third time, 'La ilaha illallah, wallahu akbar,' and a breach will be made for them. They will thus enter it and collect ghanimah. As they are dividing the ghanimah, a shout reaches them, saying, 'The Dajjal has emerged!' So they will leave everything and return" (Reported by Muslim).

May Allah make this occur at the hands of the mujahidin of the Khilafah. And as Shaykh Abu Mus'ab az-Zarqawi رحمته الله said, "We wage jihad here while our eyes are on Jerusalem, and we fight here while our goal is Rome, thinking good of Allah, that He may make us the keys of the prophetic, good news and the divine decrees" (Riyah an-Nasr). And Allah is predominant over His affair, but most people do not know.

توحيد الله في حكمه

TAWHID OF ALLAH IN HIS RULE

TO BELIEVE THAT NONE HAS THE RIGHT TO LEGISLATE BESIDES ALLAH, WHOSE LEGISLATION IS PERFECT. THUS, ONLY HIS LAW SHOULD RULE AND ONLY HIS JUDGMENT BE SOUGHT.

“Rule is only for Allah. He ordered that you only worship Him. That is the straight religion, but most people do not know” (Yusuf 40). “Should I seek a judge besides Allah, while it is He who revealed to you the Book in detail?” (Al-An’am 114). “He does not have shirk in His rule with anyone” (Al-Kahf 26).

Its Three Pillars

LEGISLATION

[None has the right to legislate besides Allah, whose legislation is perfect]: “Do they have ‘partners’ who have legislated for them of religion that which Allah has not permitted?” (Ash-Shura 21).

RULE

[Only His law should rule]: “Those who do not rule by what Allah has revealed are indeed the disbelievers” (Al-Maidah 44).

SEEKING JUDGMENT

[Only His judgment should be sought]: “Have you not seen those who claim to have believed in what was revealed to you and what was revealed before you? They wish to seek judgment from taghut, while they were commanded to disbelieve in it” (An-Nisa 60).

Nullifiers of This Tawhid

BELIEVING that other than Allah has the right to legislate, or that Allah’s Shari’ah is deficient or unsuitable for every time and place, or that a person is allowed to rule by other than what Allah revealed, or that the rule of other than Allah is better than or equal to His rule.

LEGISLATION, which is to contend with Allah in His Lordship, and whoever does so is a taghut, like members of parliaments, constitution drafters, innovators of tribal codes, candidates in legislative elections, and those who vote therein or in referendums – whether the candidate and voters are “secular” or “Islamic” – as legislation is a right belonging to Allah alone, He has no partners therein.

RULING BY OTHER THAN ALLAH’S REVELATION, and such a ruler is a taghut, like leaders and judges who rule by man-made laws, tribal codes, and trade laws, as well as candidates in executive elections and those who vote for them, whether the candidate and voters are “secular” or “Islamic.”

SEEKING OTHER THAN ALLAH’S JUDGMENT, which is referring to the law of taghut to settle a dispute or disagreement, and whoever does so is a mushrik kafir even if he claims to reject the taghut law but only seeks its judgment to gain some benefit or repel some harm, like one who litigates at civil, military, commercial, or union courts of the tawaghit, tribal sessions, or international UN courts, and so on.

Finally, no one who falls into major shirk is excused except the mukrah (one who is coerced), and neither darurah (some necessity) nor maslahah (some benefit) is ikrah; so everyone should beware of this shirk and kufr and repent to Allah if they have committed any of such.



THE OBLIGATION OF EXPOSING WICKED SCHOLARS

There is no doubt that protecting the religion is the greatest of priorities. As such, Allah forbade shirk and whatever leads to it. He forbade speaking about Him without knowledge. He forbade religious innovations and their causes. Accordingly, it is a duty to warn the Ummah of shirk and bid'ah, proclaim the condition of those who practice and propagate such, and expose their evil and falsehood. This is part of the obligatory nasihah¹, to safeguard the religion of Muslims, just as the Prophet ﷺ said, "Religion is nasihah." He was asked, "To whom?" He said, "To Allah, to His Book, to His Messenger, and to the leaders of the Muslims and their public" (Reported by Muslim from Tamim ad-Darri).

Likewise, refuting the people of bid'ah and warning against them is a part of commanding virtue and forbidding vice. Allah ﷻ said, "Let there be a group of you who call to good, command virtue, and forbid vice; and those [who do so] are the successful" (Al 'Imran 104).

Ibn Taymiyyah رحمه الله said, "Regarding the imams of bid'ah, those who make statements or promote acts of worship at odds with the Quran and the Sunnah, then exposing them and warning the Ummah against them is obligatory according to all Muslims... Because purifying Allah's path, His religion, His methodology, and His Shari'ah, as well as repelling the deviance and transgression of such people is fard kifayah² according to all Muslims. If it were not for

Allah raising individuals to repel the harm caused by such people, the religion would have become corrupted. Its corruption thereby is far worse than the corruption caused by a war-waging enemy seizing the land. This is because when the enemy seizes the land, they do not corrupt the Muslims' hearts or the religion contained therein, except as an eventual consequence. As for the people of bid'ah, then they corrupt the hearts initially" (Majmu' al-Fatawa).

It was established in the Sunnah that it is permissible to speak about a wicked man and to fault him, referring to him by his name. The person of bid'ah is the same, and speaking ill of him in order to warn others against him is likewise permissible. 'Aishah رضي الله عنها said, "A man sought permission to enter upon Allah's Messenger ﷺ, so he said, 'Allow him to enter, how wicked a member of his tribe he is.' When he entered, the Prophet ﷺ spoke kindly to him. After the man left, I said, 'O Messenger of Allah, you said what you said about him and then you spoke kindly to him?' He said, 'O 'Aishah, indeed the worst person on Resurrection Day is he whom others abandon to avoid his wickedness" (Reported by al-Bukhari and Muslim).³

The Salaf would warn others of taking knowledge from the people of bid'ah, just as Muslim reported in his sahih from Imam Muhammad Ibn Sirin رحمه الله, who said, "Indeed, this knowledge is religion, so be observant of those from whom you take your religion." He also said, "They used

1 Nasihah means "sincerity" and is manifested between people through giving earnest advice, defending each other, not betraying each other, etc.

2 An obligation of sufficiency, or fard kifayah, means that as long as a sufficient amount of people fulfill the obligation, the rest of the Ummah is absolved therefrom. But whenever there is not a sufficient

amount of people to engage the obligation, each Muslim who neglects it – while he is able to fulfill it – is sinful.

3 This man was 'Uyaynah Ibn Hisn al-Fazari, the chief of his tribe, who would later join the murtaddin during the War of Riddah. He was captured by Khalid Ibn al-Walid and sent in chains to Abu Bakr as-Siddiq, who then accepted his repentance and released him.



Scholars of the tawaghit

to not ask about the isnad, but when the fitnah arose, they would say, 'Name your men for us!' So they would take hadith from people of Sunnah and would not take hadith from people of bid'ah."

An example of this is Shababah Ibn Sawwar al-Fazari (d. 206AH). When he adopted some of the bid'ah of irja, Imam Ahmad Ibn Hanbal rahimahullah abandoned taking knowledge from him and said, "I did not write from him due to his irja" (Al-Mizzi: Tahdhib al-Kamal).⁴

This indicates that there were those amongst the people of bid'ah who bore knowledge, preserved it, and excelled in many fields thereof, yet despite so, the imams of the Sunnah were not deceived by them. Rather, the imams avoided the mu'tad'ah, as such knowledge was not a commendation for them, but a proof against them. Knowledge necessitates fear of Allah and good deeds, as Ibrahim an-Nakha'i rahimahullah said, "Whenever we wanted to take knowledge from a shaykh, we would ask him about his food, drink, and where he would spend his time. If he was upright, we would take from him. Otherwise, we would not go to him" (Ibn 'Adiyy: Al-Kamil fi Du'afa ar-Rijal).

Rather, the Salaf would not shy away from mentioning, by name, those who made mistakes when narrating, wheth-

er due to poor memory or imprecision, even if they were people of virtue and uprightness, and this was in order to warn people of their mistakes. This is not prohibited ghibah (backbiting); it is obligatory, sincere advice. This is so that these mistakes are not wrongly attributed to the Shari'ah. Otherwise, people might assume the mistakes are from the religion and thus follow them. As a result, Islamic history bore witness to the emergence of a magnificent science called "al-Jarh wat-Ta'dil,"⁵ which was one of the greatest sources of pride for the Ummah, and through it, the Sunnah was preserved by distinguishing the authentic reports from the weak ones.

Al-Jarh wat-Ta'dil is one of the sciences of hadith. In it, the conditions of narrators – those who transmit knowledge – are researched in regards to their uprightness, precision, truthfulness, and trustworthiness. Thus, the scholars of this field would mention the narrator based on what was known of him being weak, being deceptive, making mistakes, or telling lies. These scholars even dedicated compilations to such "majruhin" (those with whom faults were found). Al-Bukhari and Abu Ja'far al-Uqayli (d. 322AH) compiled books they entitled "Ad-Du'afa," meaning "the weak ones." An-Nasai (d. 303AH), ad-Daraqutni (d. 385AH), and Ibnul-Jawzi (d. 597AH) compiled books they entitled "Ad-Du'afa wal-Matrukun," meaning "the weak and the abandoned." Ibn 'Adiyy al-Jurjani (d. 365AH) compiled his book "Al-Kamil fi Du'afa ar-Rijal," meaning "the complete collection of weak men." Other scholars likewise wrote many famous and important compilations in this field.

In this regards, 'Abdullah Ibn 'Ahmad Ibn Hanbal rahimahullah said, "Abu Turab an-Nakhshabi came to my father as my father was saying, 'So-and-so is weak. So-and-so is trust-

⁴ Though Shababah al-Fazari was involved in the bid'ah of irja and even called to it, he did not hold the extreme views of later Murji'ah. He is even quoted as saying, "My opinion and that of Abun-Nadr Hashim Ibn al-Qasim and a group of the fuqaha is that Bishr al-Marisi is a kafir. If he does not repent, his neck should be struck" (Al-Lalikai: Sharh as-Sunnah). On top of this, he was a truthful and trustworthy narrator of hadith, having narrations in both Sahih al-Bukhari and Sahih Muslim. Imam Ahmad abandoned him as a disciplinary measure for Shababah and a precautionary measure for himself, as a person's bid'ah could possibly emerge in conversation and thereafter settle in the heart forever. Finally, it is reported from Abu Zur'ah that Shababah repented from irja (Al-Khatib al-Baghdadi: Tarikh Baghdad), and Allah knows best.

⁵ "Jarh wat-Ta'dil," meaning, "wounding and declaring upright," is the science of determining the trustworthiness of narrators by searching for their faults and their positive traits.

worthy.' So Abu Turab said, 'O shaykh, do not backbite the scholars!' My father then turned to him and said, 'Woe to you, this is nasihah, not backbiting'" (Al-Khatib: Tarikh Baghdad).

Ibnul-Jawzi quoted Muhammad Ibn Bandar al-Jurjani as saying, "I said to Ahmad Ibn Hanbal that it is hard for me to say that someone is weak or a liar. So he replied, 'If you and I stay quiet, then how will an ignorant person know what is authentic and what is not?'" (Ad-Du'afa wal-Matrukun).

Just as this was the methodology of the imams regarding those who erred or made mistakes when narrating, even if the narrators were people of virtue and uprightness – in that the imams would mention the narrators' faults in order to warn people – it was likewise their way with the people of bida' and followers of desires, but even harsher and greater, as was touched upon before.

As for those who commit bida' mukaffirah (bida' that amount to major kufr), the imams confronted them with refutation, reprimand, warnings, abandonment, defamation, and takfir. The deviant Bishr al-Marisi, after saying that the Quran was created, speaking heretically about the names of Allah, and denying well-established beliefs, was repudiated and warned against by the imams of the Sunnah. They composed refutations against him while mentioning him by name. Imam Abu Sa'id ad-Darimi wrote "The Criticism of 'Uthman Ibn Sa'id on the Stubborn Jahmi Bishr al-Marisi Regarding His Lies against Allah Concerning Tawhid." Indeed, the imams of the Sunnah declared him a kafir like his forerunner Jahm Ibn Safwan. When Hammad Ibn Zayd ؓ was asked about Bishr al-Marisi, he said, "He is a kafir" (Ad-Darimi: An-Naqd 'alal-Marisi). 'Abdul-Latif Al ash-Shaykh reported this consensus of the scholars, saying, "The people of knowledge are agreed upon making takfir of him" (Majmu'at ar-Rasail).

This Bishr al-Marisi was one of those who sought knowledge from a group of the scholars and fuqaha of his era. He was privileged to hear from and speak to them directly. He was not from the mere laymen, but he was supposedly, as adh-Dhahabi said of him, "The mutakallim,⁶ the debater, the expert... Bishr was one of the major fuqaha. He took from al-Qadi Abu Yusuf, narrated from Hammad Ibn Salamah and Sufyan Ibn 'Uyaynah, and looked into kalam until he was consumed by it and lost all piety and taqwa. He infamously adopted and called to the belief that the Quran was created, until he became the leader and scholar of the Jahmiyyah in his era" (As-Siyar).

Indeed, we find that the imams of the Sunnah did not stop at merely making takfir of the Jahmiyyah and their head, al-Marisi, nor did they stop at warning against them, but rather they even incited people to kill the heads of the Jahmiyyah. Imam Yazid Ibn Harun ؓ said, "The Jahmiyyah are kuffar. On more than one occasion, I incited the people of Baghdad to kill al-Marisi" (Ad-Darimi: Ar-Radd 'alal-Jahmiyyah).

Likewise, Amirul-Muminin Harun ar-Rashid said, "It has reached me that Bishr al-Marisi claims the Quran to

6 A mutakallim is someone involved in the bid'ah of kalam, or speaking about 'aqidah using philosophical arguments instead of revealed texts.

be created. I swear to Allah that if He puts him within my reach, I will kill him in a manner by which I have never killed anyone before" ('Abdullah Ibn Ahmad: As-Sunnah).

And throughout history, there are many cases of takfir being pronounced on deviant zanadiqah⁷ and heads of extreme bid'ah as well as killing and crucifying them, like the executions of al-Ja'd Ibn Dirham,⁸ al-Jahm Ibn Safwan,⁹ and al-Husayn Ibn Mansur al-Hallaj.¹⁰

The methodology of later, great imams in their dealings with the heads of deviation and extreme heresy was like that of their predecessors. You find, for example, Ibn Taymiyyah ؓ spoke out against the pantheistic zindiq Ibn 'Arabi by name. He also wrote his book "Minhaj as-Sunnah" as a refutation of the head of the Rafidah, Abu Mansur al-Hilli, and authored treatises against the grave worshiping al-Bakri al-Misri and other deviant callers.

Likewise, we find this methodology followed by Muhammad Ibn 'Abdil-Wahhab ؓ and his truthful students, as they did not leave any opportunity to expose the many deviants who called to shirk, argued in defense of the mushrikin, and lied against the people of tawhid. Indeed, whole works were composed against these deviants as well as exclusive treatises and numerous fatawa.

Therefore, speaking against the mubtadi'ah and zanadiqah, exposing them by name, and appropriately passing judgment on them is a deep-rooted method of Ahlus-Sunnah wal-Jama'ah. As such, it is even of greater importance to follow their method when speaking about the scholars of the tawaghit and the Jahmiyyah of our time, those who lead people to shirk and kufr – and thus to the fire of Jahan-nam – by propagating deviance, concealing the truth, and misguiding the people. We ask Allah to help us in exposing them and clarifying their condition to the people.

7 Zindiq (whose plural is zanadiqah) is a word used regularly by the fuqaha to describe people of extreme deviance, especially the Batiniyyah (the Nusayriyyah, the Isma'iliyyah, and the Druze), the Jahmiyyah, the pantheists, and the pantheists.

8 Al-Ja'd Ibn Dirham (d. 118AH) was one of the first persons to claim that the Quran was created. He was killed by Khalid Ibn 'Abdillah al-Qasri (d. 126AH), who was the emir of Iraq on behalf of Hisham Ibn 'Abdil-Malik (d. 125AH). Khalid slaughtered al-Ja'd like a sacrificial sheep on the Day of Eid al-Adha after leading the Eid prayer and delivering the sermon, at the end of which he said, "Go forth and offer your sacrifices, may Allah accept from us and from you. Today, I shall sacrifice al-Ja'd Ibn Dirham, as he says that Allah did not speak to Musa nor take Ibrahim as His khalil. Far exalted is Allah over what al-Ja'd Ibn Dirham says." He then descended from the pulpit and beheaded him with a knife (Ibn 'Asakir: Tarikh Dimashq).

9 Al-Jahm Ibn Safwan (d. 128AH) called to the denial of Allah's attributes and other extreme bida', including that the Quran was created, that Allah is physically everywhere, and that He did not speak to Musa ؑ. He was the chief judge for those who rebelled against Nasr Ibn Sayyar (d. 131AH), the emir of Khurasan, who eventually captured al-Jahm. He was then killed by Salm Ibn Ahwaz (d. 130AH), a commander of Nasr Ibn Sayyar, for his various heresies.

10 Al-Husayn Ibn Mansur al-Hallaj (died 309AH) was a sorcerer and extreme Sufi who claimed to be the embodiment of Allah. He was killed by order of the Khalifah, al-Muqtadir Billah (d. 320AH), who had him imprisoned, tortured, and beaten and his limbs and head cut off, his body burned, his ashes thrown into the Tigris River, and his head mounted on the bridge of Baghdad.

Shahadah of the Mujahid Shaykh

Abu Muhammad al-Furqan

Amir of the Media Diwan

In the Name of Allah, the Gracious, the Merciful

All praise is due to Allah, the Lord of creation. May blessings and peace be upon our prophet, Muhammad, and upon all of his family and companions. To proceed:

Allah ﷻ said, “Do not ever think that those who were killed in the cause of Allah are dead. Rather, they are alive with their Lord, receiving provision, rejoicing in what Allah has bestowed upon them of His bounty, and rejoicing for those [to be martyred] after them who have not yet joined them, that there will be no fear concerning them, nor will they grieve. They rejoice because of Allah’s favor and bounty and that Allah does not allow the reward of the believers to be lost” (Al ‘Imran 169-171).

In the cause of Allah, to raise His word high, and to complete the tower of the Khilafah, the brave leader, gallant knight, and virtuous shaykh, Abu Muhammad al-Furqan, dismounted from his steed after years of diligent sweat and sacrifice, enraging the people of kufr, and following a ferocious war in which the media was among its most prominent battlegrounds, and through which the Shaykh ﷺ deprived them of sleep, made their wealth go to waste, and made the pain of grief devour their hearts after they despaired of harming this tower, which has become – by Allah’s grace – a firm structure that cannot be weakened by the fires and lies of the kuffar.

The Shaykh was a leader in terms of knowledge and wisdom; we consider him so, and Allah is his judge. He was a man who had precision in his opinions, was well-versed in the best means to enrage the enemies of Allah, was sincere in his deeds, and was aided by Allah ﷻ in repelling the plots of falsehood and confronting the Shaytan’s trumpets and lying media.

We give glad tidings to the nation of the cross and its agents that these days are pregnant with terrors that will make their hearts burst, and that the blood of the Shaykh ﷺ and the blood of those of his brothers who have preceded him are but beacons of guidance for those after them, so that they may traverse their path and pass on the flag to those who come after them.

Allah prevails over His affair but most people do not know.
And all praise is due to Allah, the Lord of creation.

JIHAD

THROUGH DU'A

Du'a is a strong, lasting, and lethal weapon. Through it, afflictions are relieved and destruction is prevented, through it the believer defends against tribulations and the plots of the enemy, through it blessings are obtained and Allah's wrath is avoided, and through it anxieties are relieved and sadness is dispelled. Du'a is one of the unique aspects of worship. Rather, du'a is the essence of worship, for it entails complete love and complete humility towards Allah, the One, the Judge, the Just. In it, the slave confides with his Lord, acknowledging his inability and weakness. It is a consolation for the hearts, a healing for the chests, an ointment for the wounds, and a means of facilitating matters. Du'a is a strong refuge and an impenetrable fortress. Nothing is more honored by Allah than du'a. And the most incompetent of people is he who is incapable of du'a, for it is an easy form of worship, which can be performed day and night, is practiced both on land and at sea, and is legislated both for when settled or traveling. Those who make du'a flee unto the Most Gracious, the Most Merciful, the All-Knowing, and cling to their Lord, the King, the Pure, the Perfect. You see them, when making du'a, casting themselves before the Most Generous, their prayer cutting them off from the world as they turn towards the Lord of all creation, liberating themselves from the bondage of having need of the people and their favors, being sincere towards their Lord in their appeal, and eagerly seeking that He bestow His bounties upon them.

This is du'a. What is more greatly needed by the Muslim these days when the nations of kufr and its sects and religions have summoned one another against the Jama'ah of the Muslims? Thus, let the mujahid pay attention to the importance of this weapon and the obligation of mastering it and leaving off clinging to anyone other than the All-Hearing, the Responding. Likewise, let every Muslim – male and female – take part in striving against the enemies of Allah with this divine and efficient weapon. The Prophet ﷺ said, “Wage jihad against the mushrikin with your wealth, your lives, and your tongues” (Reported by Abu Dawud and an-Nasai). The jihad of the tongue is not limited to incitement to jihad, praising the mujahidin, vilifying the act of neglecting jihad, and ridiculing the disbelievers. Rather, from the most important forms of jihad by the tongue is du'a, by



the Muslim making du'a for the defeat of the mushrikin and the victory of the believers.

This form of jihad (the jihad through du'a) is more emphasized in the case of those for whom Allah exempted from fighting for His cause, such as women, the ill, the disabled, and the imprisoned. They should all make du'a for the mujahidin, for indeed, when Allah excused the exempted, He did so on condition that they are sincere towards Allah and His Messenger, and this includes making du'a for the allies of Allah, the followers of His Messenger ﷺ. Allah ﷻ said, "There is not upon the weak or upon the ill or upon those who do not find anything to spend any blame if they are sincere to Allah and His Messenger. There is not upon the doers of good any cause [for blame]. And Allah is Forgiving and Merciful" (At-Tawbah 91).

Rather, the du'a of the weak is from the most important means of victory for the Muslims and defeating the kuffar, as the Prophet ﷺ said to Sa'd Ibn Abi Waqqas ؓ, "Are you granted victory or given provision except by means of the weak among you" (Reported by al-Bukhari). In the narration of an-Nasai, he ﷺ said, "Indeed, Allah gives victory to this Ummah by means of its weak, through their du'a, their prayers, and their sincerity."

Ibn Hajar said, "As-Suhayli said, 'Jihad at times is done with weapons and at times is done through du'a'" (Fath al-Bari). This is from the apparent and established matters, except that in these days some traumatized defeatists who submitted to the idol of military technology and conceded in advance to the victory of the Crusaders over the Islamic State abandoned du'a, as if it brings no benefit, and Allah's refuge is sought! This misguided conduct of some people is only due to their ignorance of this weapon, for verily if they knew the importance of du'a, its magnificent effects, its form and etiquettes, and heard stories of Allah answering the du'a of His slaves, they would not have abstained from it nor clung to a means besides it.

It is upon the slave to know that du'a contains abundant fruits and numerous virtues that cannot be counted. From among them is that du'a is done in obedience to the order of Allah ﷻ, who said, "Supplicate Him, being sincere to Him in religion" (Al-A'raf 29), "Supplicate Him in fear and hope" (Al-A'raf 56), and "Supplicate your Lord in humility and privately" (Al-A'raf 55). Also, it entails the best reliance, humility, and modesty towards Allah ﷻ, who said, "Your Lord said, 'Supplicate Me; I will respond to you. Indeed, those who disdain My worship will enter Hell [rendered] contemptible'" (Ghafir 60). Likewise, it is a means of defending against calamities before they transpire, as the Prophet ﷺ said, "Nothing averts qadar except du'a" (Reported by Ibn Majah, al-Hakim, and Ibn Hibban). Similarly, it is a means of removing calamities after they have transpired, as he ﷺ said, "Caution will not prevent qadar, and du'a benefits for that which has transpired and for that which has not transpired, and indeed calamity descends and du'a meets it, so they both engage each other until Resurrection Day" (Reported by al-Hakim). It is also a means of at-

taining what is sought by the du'a. Allah's Messenger ﷺ said, "There is no Muslim who makes a du'a, consisting not of wrongdoing or the breaking of ties, except that Allah will give him one of three things; either He will cause to transpire that for which he was making du'a, or He will save it for him for the Hereafter, or He will avert for him some evil equivalent to it" (Reported by Ahmad and al-Hakim). Therefore, du'a is an enormous matter!

Perhaps one of the most important fruits of du'a is that it is a means of steadfastness, victory, and triumph over the enemy, and this is established in the Book and the Sunnah, in mutawatir form from the life of the Prophet ﷺ, the lives of his Sahabah ؓ, and the narrations of the Salaf ؓ. In the story of the battle between Talut and his believing soldiers, and Jalut and his disbelieving soldiers, what did the believers do then and what was the conclusion? Allah ﷻ said, "When they went forth to [face] Jalut and his soldiers, they said, 'Our Lord, pour upon us patience and plant firmly our feet and give us victory over the disbelieving people'" (Al-Baqarah 250). This was a du'a that the muwahhidin made shortly before and during the course of their battle with the mushrikin, and Allah responded to them immediately. He ﷻ said, "So they defeated them by the permission of Allah" (Al-Baqarah 251).

In the Major Battle of Badr, the night before the battle, Allah's Messenger ﷺ spent the night praying and making much du'a while in prostration and asking Allah for victory (al-Bidayah wan-Nihayah). On the day of Badr, the Prophet ﷺ looked towards his companions, who numbered a little more than three hundred, and then looked towards the mushrikin and saw that they numbered more than one thousand. Then he faced the qiblah and said, "O Allah, fulfill for me what you promised me. O Allah, bring about what you promised me. O Allah, if you destroy this group from the people of Islam you will not be worshiped on the earth." Thereupon, he did not cease appealing to his Lord for aid and making du'a to Him until his cloak fell from his shoulders (Reported by Muslim).

As for the situation of the Companions on the day of Badr, Allah depicted that they were beseeching Him for aid and making du'a to Him. He said, "[Remember] when you asked help of your Lord, and He answered you" (Al-Anfal 9). After this du'a of the Prophet ﷺ and the Companions ؓ what was the outcome? Allah reinforced them with one thousand angels following one another, sent down upon them tranquility, planted firm their feet, overwhelmed them with sleepiness, sent down upon them rain by which He cleansed them and removed from them the evil whispers of Shaytan, strengthened their hearts, and cast terror into the hearts of the mushrikin, thereupon the Muslims defeated the mushrikin by Allah's permission.

In the Battle of Ahzab, when the mushrikin surrounded Madinah in a severe siege, and hunger, thirst, and fear intensified for the Muslims, and their enemy came at them from above them and from beneath them and the people's hearts reached their throats, the Prophet ﷺ humbly beseeched his Lord and persisted in his du'a.

From the du'a he ﷺ made during the digging of the trench was, "O Allah, if it were not for You we would not have been guided, and we would not have given charity or have prayed, so send down upon us tranquility, and make our feet firm if we encounter [the enemy]. Indeed, the enemy has transgressed against us. If they want to battle, we will refuse to flee" (Reported by al-Bukhari). And from his du'a during the ordeal of the siege was, "O Allah, revealer of the Book, mover of the clouds, defeater of the [war] parties, defeat them and grant us victory over them" (Reported by al-Bukhari and Muslim).

As for the Muslims, they would ask the Prophet ﷺ what du'a they should make to their Lord. It was reported that Abu Sa'id al-Khudri (RAD) said, "We said on the day of the trench, 'O Messenger of Allah, is there anything we should say? For the people's hearts have reached their throats.' He replied, 'Yes. [Say] 'O Allah, conceal our weaknesses and replace our fear with security'" (Reported by Ahmad).

So what occurred after these blessed supplications? A tornado's wind blew during a dark night and overturned the mushrikin's cooking pots, uprooted their tents, put out their fires, and buried their riding equipment. So they simply called for a withdrawal, and regarding that, Allah ﷻ said, "O you who have believed, remember the favor of Allah upon you when armies came to [attack] you and We sent upon them a wind and armies [of angels] you did not see. And Allah is ever seeing of what you do" (Al-Ahzab 9).

Thus, to the subjugated Muslims everywhere, upon you is to make du'a, upon you is to make du'a, upon you is to make du'a. Supplicate Allah while being certain He will respond. He will fulfill His promise and defeat the parties alone, by His Ability and Power. This is undoubtedly certain.

Part 2

Du'a is the weapon of the believer. It is more emphasized in the case of subjugated Muslims and those for whom Allah has not facilitated fighting with their wealth and person. Du'a was the reason for the victory of Talut and his muwahhid soldiers over Jalut and his mushrik soldiers, as mentioned in Surat al-Baqarah. And it was the first thing that Allah's Messenger ﷺ would resort to if the enemy assaulted the Muslims or if the ranks of the Muslims clashed with the ranks of the mushrikin.

Likewise were the Sahabah ﷺ and the generation that succeeded them – not resorting in their battles to anyone other than their Lord, relying upon Him, coming before Him in a broken state, appealing to Him, and disavowing themselves of their ability and strength and depending solely upon His ability and strength. Then, it would not be long before Allah would make them steadfast, send tranquility down upon them, and make their enemy despair, casting fear into their hearts and driving them away defeated.

The noble companion, Nu'man Ibn Muqrin, was sent by 'Umar Ibn al-Khattab ﷺ at the head of an army to fight the Persians, who had marched out with 150,000

fighters to raid the lands of the Muslims in the year 21AH. The two parties met in the region of Nahawand in the lands of Persia, and Nu'man waited to initiate the fighting right after noon, the most beloved of hours to Allah's Messenger ﷺ for encountering the enemy. When the time approached, he mounted his horse and rode among the people, stopping at every banner to remind the soldiers, incite them, and promise them victory. He said to them, "I will make takbir three times. When I make the third takbir I will charge, so charge [with me]." He then made du'a, saying, "O Allah, strengthen your religion, bring victory to your slaves, and make Nu'man the first shahid today. O Allah, I ask you to grant me intense joy with a conquest in which there is honor for Islam and to take me as a shahid." So the people wept and said "amin" to his du'a.

What was the outcome? Following a fierce battle, the Persians were defeated, and from the time of noon up until the day became night, so many Persians were killed that the battlefield was filled with blood and the people and their riding animals would slip in the blood. Then, once Allah had given Nu'man intense joy with the conquest and he saw the mushrikin's defeat, Allah took him as a shahid at the end of the battle in response to his du'a (Ibn al-Athir: Al-Kamil).

If we were to examine the narrations of the Salaf concerning their use of the weapon of du'a in their battles, and how du'a had a major effect in their victories, it would be a very lengthy discussion. An example of this is that the conqueror Qutaybah Ibn Muslim al-Bahili ﷺ would have the scholars, the fuqaha, and the devout worshipers accompany him during his conquests and would seek victory through their du'a. In one of his battles at the end of the first Hijri century, Qutaybah formed his ranks to battle the Turks and was alarmed by their condition, their multitudes, and their equipment. He sent someone to find the Tabi'i, Imam Muhammad Ibn Wasi' ﷺ and was told, "That's him at the right wing of the army leaning on his bow, raising his finger, and asking Allah for victory over the enemy." Qutaybah then made his famous statement, "That finger is more beloved to me than 100,000 unsheathed swords and strong young men" (Siyar A'lam an-Nubala). He did not say this and rejoice in anticipation of victory except due to his knowledge of the important virtue of du'a as a weapon. When he met the army of the pagan Turks and fought them, Allah granted him conquest and he broke their ranks, took their land, killed multitudes of them, captured many others, and took much of their wealth as ghanimah (Al-Bidayah wan-Nihayah).

Let's look at another conqueror, the heroic commander and wali of Khurasan, Asad Ibn 'Abdillah al-Qasri ﷺ. In one of his ferocious battles with the Turks in 119 AH, he led the Fajr prayer in the Muslim encampment and then addressed them, saying, "Indeed, the enemy of Allah, Harith Ibn Surayj [one of those who rebelled against Bani Umayyah during the rule of Hisham Ibn 'Abdil-Malik] has called forth his tyrant – referring to Khaqan the Turk – in order to extinguish the light of Allah and change His religion, but Allah will humiliate

him, inshaallah. Indeed your enemy, the dog, has afflicted some of your brothers [with death, injury, or captivity], but if Allah wishes to support you, neither your small numbers nor their large numbers will harm you, so seek Allah's support." He then said, "It has reached me that the closest the slave comes to Allah is when he rests his forehead down [on the ground] for Allah, and I will come down and rest my forehead down [on the ground], so make du'a to Allah, prostrate before your Lord, and make your du'a solely to Him."

They did so, and then raised their heads having no doubt that they would triumph, and marched forth to fight the pagan Turks. When they reached Balkh – one of the cities of Khurasan – he led the people in praying a lengthy two-raka'ah prayer, and then told the people to make du'a to Allah. He made a lengthy du'a, asking for victory, and the people said "amin" to his du'a. Then he said three times, "You will be victorious, by the Lord of the Ka'bah, inshaallah."

When they reached the mushrikin and murtaddin, Harith was defeated, Khaqan turned back in retreat, and the Turks fled, showing no concern for each other. The Muslims pursued them, killing those they were able to overcome, until they reached their sheep. They then herded away more than 155,000 sheep (Tarikh at-Tabari).

This was just a glimpse at the feats of our predecessors, from which we can take that du'a is one of the most important means of victory over the enemy, as long as it fulfills the conditions for being responded to and is free of any factors that would prevent it from being answered.

Among the most important conditions for du'a to be answered is that the du'a be made solely to Allah, the One. Another important condition is for one to follow Allah's Messenger ﷺ in his manner of making du'a and avoid innovations concerning du'a. Another important condition is to be determined and certain. The Prophet ﷺ said, "When one of you makes du'a, let him be certain and let him not say, 'O Allah, if You so wish then grant me'" (Reported by al-Bukhari and Muslim). Another important condition is to be confident that Allah will respond to the du'a. The Prophet ﷺ said, "If you ask Allah, ask while having conviction that He will respond, for Allah does not answer a du'a from the inattentive heart of His slave" (Reported by Ahmad). Another important condition is to desire that which is with Allah of reward, to fear that which is with Him of punishment, and to make one's heart attentive and be in a state of kushu' (humble submissiveness). Allah ﷻ said, "Indeed, they used to hasten to good deeds and make du'a to Us in hope and fear, and they were to Us humbly submissive" (Al-Anbiya 90).

Likewise, du'a has certain etiquettes, as well as some recommended aspects, both of which make it more likely to be answered. Among them is that the one making du'a should be in a state of wudu, face the qiblah, raise his hands, praise Allah ﷻ with that which He deserves of praise, and ask Him to send blessings upon the Prophet ﷺ prior to and after making du'a. Also, he should perform a good deed before making du'a, should beg Allah

to grant his request, should repeat the du'a three or more times, and should weep when making du'a. He should also seek out times in which du'a is answered, such as during the last third of the night, just before the end of the obligatory prayers, between the adhan and the iqamah, when it's raining, when the army marches for the cause of Allah, when the two armies meet for battle, during the last hour on Friday, during sujud, when one hears a rooster crowing, when breaking one's fast, and during travel.

Furthermore, the one making du'a should beware of those factors that prevent a du'a from being answered, including making du'a to other than Allah and seeking the intercession of the dead and those who are absent, for this is major shirk and expels one from the religion. Also among these factors is making tawassul through innovated du'a, such as making du'a to Allah alone but while swearing by the honor of the Prophet ﷺ, saying, "O Allah, I ask You alone by the honor of Your Prophet." Also among them is to restrict the vast mercy of Allah in ones requests. Also among them is to make du'a for something sinful and for the cutting of kinship ties. Also among them is to commit sins, particularly the consumption of haram, as with the sins of stealing, dealing in riba, drinking alcohol, and smoking. Allah's Messenger ﷺ said, "A man on a long journey, disheveled and covered in dust, raises his hands to the sky, saying, 'My Lord, my Lord,' but his food is haram, his drink is haram, his clothing is haram, and he has been nourished with haram, so how can his du'a be answered?" (Reported by Muslim). Also, among them is to leave off commanding good and prohibiting evil. The Prophet ﷺ said, "By He in whose hand is my soul, you will command good and prohibit evil or else Allah will soon send a punishment from Him. Then, you will make du'a to Him and you will not be answered" (Reported by at-Tirmidhi, who declared it Hasan).

Likewise, it is upon the one making du'a to avoid those matters that are disliked when making du'a, such as raising one's voice extremely high. 'Aishah ﷺ said, "This verse – 'And do not recite [too] loudly in your prayer or [too] quietly' – was revealed concerning du'a" (Reported by al-Bukhari and Muslim). Also among the disliked matters is to exaggerate and overdo things by rhyming one's words or using words that are not typically known to the commoners, and although it is praiseworthy to be grammatical when making du'a so that the meaning of the du'a isn't affected, being unnatural in that regard is something blameworthy because it takes away from one's kushu' and distracts one's heart. Also among them is to seek with one's du'a something that is not appropriate to be sought, such as one asking Allah to let him live in the Dunya forever or asking for his status to be equal to the status of the Prophets.

Finally, O soldiers, leaders, subjects, and supporters of the Islamic State, make du'a to Allah that He grants victory to your Khilafah and defeats the Jalut of the era, America and its soldiers, for Allah will respond to your du'a, even if after some time.

SULTAN MAHMUD AL - G H A Z N A W I

BREAKER OF IDOLS, SUBDUER OF HERESIES

The breaking and burning of idols is a major aspect of rejecting taghut and something that the prophets all practiced. Among the famous examples was that of Ibrahim ؑ, who smashed the idols of his people with an axe, and Musa ؑ, who melted the gold calf worshiped by Bani Israil. Likewise, the Seal of the Prophets, Muhammad ﷺ, destroyed the Arab idols in Makkah, burning and demolishing al-Lat, al-'Uzza, Manat, Hubal, and others. Thereafter, the Sahabah and the Tabi'in treaded that same path, as do those today who follow that same guidance.

We also find in the later history of the Muslim Ummah those who followed the prophets ﷺ by making the destruction of mushrik idols their greatest priority in life. They strove to that end and fought for it, crossing great deserts and confronting many perils in order to reach this goal. Among them was the warrior Mahmud Ibn Subuktikin ؑ, whom people nicknamed "the Breaker of Idols" due to the numerous and significant idols he destroyed. This was only one of his many great traits, as he was also known for supporting the Sunnah, subduing bid'ah (heretical innovation), and bringing unity to the Muslims by pledging bay'ah to the 'Abbasi khalifah and obeying him.

Sultan Mahmud Ibn Subuktikin was born in Muharram of the year 360AH in the city of Ghaznah, Khurasan. He became the ruler of the land after the death of his father in the year 387AH, thereafter devoting himself to waging jihad against the mushrikin of India, destroying their idols, and spreading Islam in their lands. It was in the year 396AH that this Sultan Mahmud al-Ghaznawi marched to the fort of Kawakir, which housed six hundred pagan idols. After conquering the fort, he burned all of the idols therein (Ibnul-Athir: Al-Kamil).

In the year 398AH, al-Ghaznawi returned to raiding India. Ibnul-Athir said, "He reached the banks of the Indus River and was met there by Anandapala [the Indian king] with the armies of India. They fought all day until it seemed that the Indians would defeat the Muslims, but then Allah ﷻ supported him over them. The Muslims defeated the Indians and sent them fleeing or killed them by the sword. Yamin ad-Dawlah [i.e. al-Ghaznawi] followed Anandapala to the fort at Bahim Naghar, which was on a high mountain. The fort was taken by the Indians as a treasury for one of their largest idols... When the Indians saw the magnitude of his force, their sheer desire to fight, and their continuous march towards them, they were taken by



fear and cowardice, requested amnesty, and opened the gate of the fortress. The Muslims took control of the fort and Yamin ad-Dawlah ascended, along with his closest companions and trusted friends, and collected an undefined amount of jewels, as well as ninety million Shahi dirhams" (Al-Kamil). Thus, Allah humiliated the mushrikin and their tawaghit. Their idols were destroyed and the Muslims seized all that was offered to the largest idol of India of precious metals and jewels.

The Sultan did the same in 400AH, marching into India, pillaging it, and destroying the idols therein. In the year 405AH, he marched on Thanesar. Ibnul-Athir said, "When they came near their destination, they found a river with a fast current, which would be difficult to ford, and the leader of those lands stood on its banks to prevent anyone from crossing, having his soldiery and war elephants with him for this task. Yamin ad-Dawlah then ordered the bravest of his army to cross the river and engage the kuffar with combat, which they did, in order to allow the rest of the army to cross. They fought the Indians and kept them engaged until the rest of the army managed to ford the then undefended river and fought then on all fronts for the rest of the day. The Indians were defeated, the Muslims were victorious, and they seized what the enemy brought of wealth and elephants."

Some historians mention that one of the kings of India made an offer to the Sultan in exchange that he stop destroying their idols and temples, saying, “I know that this is something by which you get closer to your Lord, but have you not brought yourselves close enough by destroying these idols and temples, especially at the fort of Nakarkart?” He then promised to pay large sums of money to this end, but the Sultan refused and proclaimed that he was fighting to make Allah’s word supreme and to obtain His contentment – not for the sake of this temporal world. He then hurried to the temple to destroy their idols, except for one idol, which he took with him so that it could be trampled underfoot in his own land.

In the year 407AH, the conquests of Sultan Mahmud took him to one of the most heavily fortified temples. Ibnul-Athir said, “They kept many idols in it, including five made of pure gold and studded with gemstones. The gold therein totaled 690,300 dinars. There were also around two hundred idols carved from stone. Yamin ad-Dawlah took all of the treasures and destroyed everything else. He then marched on Kannauj... He took its forts and seven surrounding towns located along the river. In the area, there were nearly 10,000 idol houses, which they falsely claimed to have been 200,000 to 300,000 years old. When he conquered them, his military pillaged them all.”

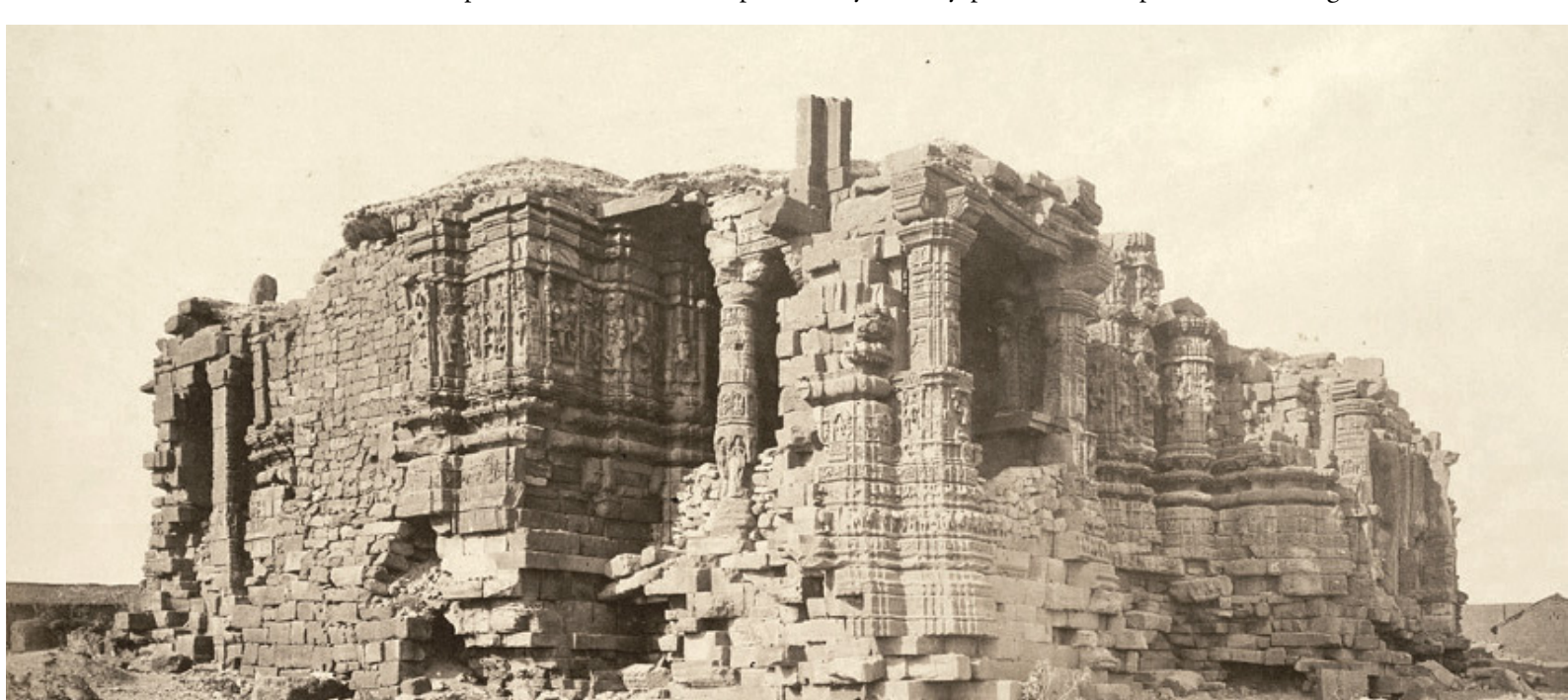
But the most significant victory of the Sultan – regarding his destruction of idols – and that which had the greatest effect, was when he destroyed the major, pagan, Indian idol called Somnath in the year 416AH. Ibnul-Athir described it, saying, “This idol was the largest idol of the Indians, who would make pilgrimage to it every night of an eclipse. About 100,000 people would gather... and they would carry anything of value to it, giving its caretakers large sums of money. The idol had endowments amounting to 10,000 villages.”

Despite these riches, the Sultan was not driven by worldly gain upon exerting this great effort in raids and destruction. Rather, he wanted to put an end to the worship

of idols by destroying what the Indians considered to be the “leader” of idols. Ibnul-Athir said, “Every time Yamin ad-Dawlah was victorious in India, the Indians would say, ‘Somnath was displeased with those idols. If he was pleased with them, he would have destroyed whoever sought them harm.’ When this reached Yamin ad-Dawlah, he was determined to attack and destroy this Somnath, thinking that if the Indians were bereft of it and saw the falsehood of their claim, they would enter into Islam. So he prayed istikharah and marched from Ghaznah on the 10th of Sha’ban in 416AH with 30,000 of his regular cavalry, not to mention those who volunteered.”

The road to reaching this idol was hard and strenuous, as it required the crossing of desert terrain. But such risks did not deter the muwahhid Sultan’s determination to destroy this idol. Ibnul-Athir said, “When he crossed the desert, at its edge he saw fortresses fully stationed with fighters, as well as many wells, which the Indians had filled with sand in order to prevent him from besieging their fortresses. Allah then facilitated their conquest, upon him getting close, by casting terror into their hearts, so they surrendered. He killed the residents, destroyed their idols, and took what was needed of water and provisions.” Thus, the Sultan reached Somnath after traversing deserts, battling peoples, and laying siege to forts. Ibnul-Athir said, “He reached Somnath on the day of Khamis in the middle of Dhul-Qadah and saw a heavily fortified fortress built on the oceanfront. The sea waves would reach part of the fortress. Its people were sitting on the walls, gazing at the Muslims and entrusting their idol to foil the plan of the Muslims and make them perish.” Such is the foolish mentality of idol worshipers. How then could they ever face the soldiers of tawhid, those who wage jihad for Allah’s cause in order to purge the earth from the filth of shirk and its people?

Ibnul-Athir relates to us the details of the battle and the shock of the pagans at the inactivity of their idol, as it remained motionless in front of those who came to destroy it. They put all their hopes in it, claiming that none



Ruins of the Somnath temple

of their idols ever perished due to this idol's wrath, as they believed that their objects of worship would fight with each other. Ibnul-Athir said, "The Indians then saw the Muslims fighting in a manner the Indians had never faced, so they abandoned the walls as the Muslims erected ladders thereon, climbing them, pronouncing the word of ikhlas ('la ilaha illallah'), and manifesting the slogan of Islam. The fighting then intensified and the matter became grave, so a group of Indians approached Somnath, slapping their cheeks with soil and asking it for victory. Night came and the fighting paused. The next day, the Muslims went out early and attacked, killing many Indians, and pushing them outside of the city to the house of their idol Somnath. The Indians fought fiercely at its gate. Each group of Indians would enter to Somnath, embrace it, weep, and supplicate it with humiliation, then leave to fight to the death, until they were almost completely annihilated. The few who remained went into the ocean, boarding two of their boats, seeking salvation thereby. But the Muslims caught up with them and killed some as others drowned." As for the fate of the idol Somnath, then, "Yamin ad-Dawlah took the idol, broke it, burned some of it, and took some of it to Ghaznah, where he made it the doorstep of the main masjid." The idol was thereby severely humiliated by being trampled upon after it was destroyed.

The Muslims seized so much ghanimah in this battle, it would compensate what they spent during their jihad; it was but a blessing provided by Allah ﷻ. Ibnul-Athir said, "The value of what these houses contained was more than twenty million dinars, and all of it was seized. The number of those killed exceeded fifty thousand."

Sultan Mahmud al-Ghaznawi continued his jihad until Allah ﷻ took his soul in the year 421AH. Through his jihad in India, he ﷺ made a great impact allowing Islam to settle into India for many centuries. His breaking of the idol Somnath likewise left an effect on the pagans. The persistence of the Sultan and his jihad for Allah's cause was not limited to fighting the mushrikin. Rather, he also had a sword placed firmly on the necks of the deviant mu'tadil'ah and the apostate Batiniyyah, subduing bid'ah and reviving the Sunnah, which was given a high standing in his era ﷺ.

Part 2

Sultan Mahmud al-Ghaznawi ﷺ devoted himself to the utter destruction of idols, some of his feats in this regards being mentioned before, including his destruction of Somnath, the largest idol of the Indians. And his persistence in adhering to the Muslim Jama'ah and in going to war with the deviant sects was like his persistence in crushing shirk and its people. Many examples of this were recorded in history.

In the year 404AH, and after his return from one of his raids, he sent correspondence to the 'Abbasi Khalifah al-Qadir Billah ﷺ, requesting that the Khalifah grant him authority over what he had conquered. Ibnul-Athir said, "When he finished his raid, he returned to Ghaznah and sent a message to al-Qadir Billah, requesting an official covenant of leadership over Khurasan and other areas under his control, to which he agreed" (Al-Kamil). Al-Ghaznawi was

not in need of an official covenant to strengthen his authority, but he wanted to be in the shade of a Qurashi Imam, around whom the Muslims could gather.

The Khalifah further honored him by giving him lofty titles. Ibnul-Jawzi said, "The Khalifah sent him a covenant and gave him the titles of Yamin ad-Dawlah [the Right Hand of the State] and Amin al-Millah [the Trustee of the Religion], and later, Nidham ad-Din [the Order of the Religion] and Nasir al-Haqq [the Supporter of Truth]" (Al-Muntadhim).

Al-Ghaznawi would never abandon obedience to the Qurashi Khalifah to join instead those who unjustly claimed khilafah and untruthfully alleged a Fatimi lineage. Ibn Kathir ﷺ said, "The sermons throughout the lands of his authority would mention prayers for the Khalifah al-Qadir Billah. When the Fatimiyyah [i.e. 'Ubaydiyyah] sent messengers to him with books and gifts, in order to sway him to their side, he had them burned along with their books and gifts" (Al-Bidayah wan-Nihayah). Al-Ghaznawi also had one of the Fatimi messengers sent as a captive, along with his gifts, to the 'Abbasi Khalifah for the Khalifah to oversee the punishment. Ibnul-Jawzi said, "Abul-'Abbas al-Qadir Billah was brought what the 'Ubaydi leader of Egypt had sent along with a letter from Yamin ad-Dawlah that declared he was a loyal servant who considered obedience to the Khalifah compulsory and that he was free of those who opposed the 'Abbasi state. The next day, the gifts of clothing were brought out to Nubi Gate, where a hole was dug. Firewood was thrown into it, followed by the gifted clothes, and a fire was lit therein." Ibn Taymiyyah ﷺ said, "The 'Ubaydi ruler in Egypt wrote to al-Ghaznawi, calling him to obedience, so he burned his letter upon the head of the 'Ubaydi's messenger. The Sultan greatly supported Ahlus-Sunnah as is well known" (Minhaj as-Sunnah).

In the late 390s after the Hijrah, al-Ghaznawi marched to Multan to terminate the rule of the apostate Qaramitah there. Ibnul-Athir said, "Its governor Abul-Futuh was reportedly wicked in creed, even accused of atheism. He would call his subjects to follow him in his creed, to which they responded. Yamin ad-Dawlah decided to wage jihad against him and bring him down, so he set forth for him. But he saw that the rivers on his way were deep and wide... so he was not able to cross to the other side. He sent a request to the Indian king to cross through his lands to Multan, but he did not grant him his request; so he set out for the king before Multan and said, 'We will combine two raids in one.'" Al-Ghaznawi was able, by the grace of Allah, to defeat the Indian king and then reach Multan.

Ibnul-Athir said, "When Abul-Futuh heard the news of his approach, he knew that he would be unable to stand up to him or against him, so he transferred his wealth to Sri Lanka and fled from Multan. Yamin ad-Dawlah reached Multan and set camp. Finding its people blind in their deviance, he besieged them until the situation became hard for them. He continued the battle until the city was taken by force. And he made the people pay 20,000 dirhams as a punishment for their insurgence," meaning, along with their tawbah.

Sultan Mahmud al-Ghaznawi was dedicated to obeying the Qurashi Khalifah and waging war against the

mubtadi'ah and zanadiqah (heretics). In the year 408AH, "Yamin ad-Dawlah, Amin al-Millah Abul-Qasim Mahmud Ibn Subuktikin, in accordance with the command of Amirul-Muminin and in following his example, took to killing the Mu'tazilah, Rafidah, Isma'iliyyah, Qaramitah, Jahmiyyah, and Mushabbihah, as well as crucifying them, imprisoning them, and banishing them. He did so in the lands over which he was granted authority in Khurasan and elsewhere. He ordered that the mubtadi'ah be cursed atop the Muslim pulpits and that every sect of Ahlul-Bid'ah be shunned and expelled from their lands. Such thereby became a good example in Islam" (Al-Bidayah wan-Nihayah).

In the year 420AH, al-Ghaznawi marched to Ray, where the Rafidi "Majd ad-Dawlah" al-Buwayhi ruled. He eradicated his reign, completely defeating him and his soldiers. He sent the news to the Khalifah al-Qadir Billah in a letter mentioned by Ibnul-Jawzi as containing, "Allah has removed the hands of darkness from this land and purified it from the da'wah of the disbelieving Batiniyyah and criminal mubtadi'ah. The reality of the situation has come to your majesty's attention, regarding this slave's focused efforts and endeavors to fight the people of kufr and deviance, and to subdue what emerged in the lands of Khurasan of this evil Batini sect, which took the city of Ray as their main refuge wherefrom they publicly called to their kufr. Therein, the Mu'tazili mubtadi'ah mixed with the extreme Rafidah, who opposed the Book of Allah and the Sunnah, openly insulting the Sahabah, adopting beliefs of kufr, and permitting what is forbidden."

Likewise, the Sultan had encounters with the deviant Ash'ariyyah, including what adh-Dhahabi mentioned, that "Ibn Furak [an Ash'ari teacher] entered upon Sultan Mahmud and said, 'It is not permissible that Allah be described as being above, as that would necessitate that He also be described as being below, for anyone who is above could also be below.' The Sultan responded, 'I am not the one who described Him as such for this to be binding on me. Rather, He is the one who described Himself [as being above].' Ibn Furak was thus dumbstruck" (As-Siyar).

Adh-Dhahabi also said, "Abul-Walid Sulayman al-Baji said, 'When Ibn Furak requested the Karramiyyah be punished, they sent a message to Mahmud Ibn Subuktikin, the leader of Khurasan, saying, 'This one who has incited against us is greater in bid'ah and kufr, according to you, than us. Ask him about Muhammad Ibn 'Abdillah Ibn 'Abdil-Muttalib, 'Is he Allah's Messenger today or not?' This weighed heavily on Mahmud. He said, 'If this is true, I will kill him.' He then summoned him and asked him, who then replied, 'He was Allah's Messenger, but as for today, then no.' So he ordered that he be killed, but others interceded for him, saying, 'He is a man of old age.' So he ordered that he be killed with poison, which he was given to drink'" (Tarikh al-Islam).

Ibn Hazm said, "A sect of mubtadi'ah appeared, claiming that Muhammad Ibn 'Abdillah Ibn 'Abdil-Muttalib ﷺ is not now Allah's Messenger, which is an opinion followed by the Ash'ariyyah. Sulayman Ibn Khalaf al-Baji – and he is of their leaders today – told me that Muhammad Ibn al-Hasan Ibn Furak al-Asbahani was poisoned to death for this opinion by Mahmud Ibn Subuktikin, the leader of

Transoxiana and Khurasan ﷺ... We take refuge with Allah from this opinion, for it is undoubtedly blatant kufr... Those who say this have denied the Quran, as Allah ﷻ said, 'Muhammad is Allah's Messenger' (Al-Fath 29). They have denied the adhan and the iqamah, which Allah ﷻ made compulsory five times every day and night for every group of Muslims. They have denied the da'wah of all Muslims, to which they call the kuffar, for which there is no salvation from Hellfire except through it, and upon which all Muslims have agreed. They have belied all eras of Muslims, from the Sahabah and those after them, from the best of Muslims and worst of them, who all agreed upon openly declaring that there is no god except Allah and that Muhammad is the Messenger of Allah. This accursed opinion requires declaring as liars all callers of the adhan, announcers of the iqamah, and du'at of Islam who say that Muhammad is Allah's Messenger – and that they must instead say, 'Muhammad was Allah's Messenger.' For this reason, the Amir Mahmud Ibn Subuktikin, servant of Amirul-Muminin and leader of Khurasan ﷺ, killed Ibn Furak, the Shaykh of the Ash'ariyyah. May Allah reward Mahmud well for that and curse Ibn Furak, his supporters, and his followers" (Al-Fisal). Thus, al-Ghaznawi would not remain silent about the callers to deviance and the people of kalam.

Ibn Taymiyyah commended the Sultan, saying, "The kingdom of Mahmud Ibn Subuktikin was one of the best kingdoms of the era. Islam and the Sunnah were honored therein. Indeed, he would attack the mushrikin of India and spread unprecedented justice. Thus, in his days, the Sunnah was manifest and bid'ah was subdued" (Al-Fatawa). He also said, "He was of the best and most just of kings, and he was of the severest of people in his stance against the people of bid'ah" (Minhaj as-Sunnah).

Such is the blessing of giving bay'ah to the Imam and waging war against the mubtadi'ah and the zanadiqah: Support, consolidation, and victory against enemies. Ibn Kathir said about the events of 421AH, "In Rabi' al-Awwal of this year, died the just king, the great warlord, the empowered murabit, the victorious mujahid, Yamin ad-Dawlah Abul-Qasim Mahmud Ibn Subuktikin, leader of Ghaznah and the greater kingdoms, conqueror of most of India, breaker of their temples and idols, and subduer of the Indians and subduer of their greatest leader."

These are mere fragments of the life of a just sultan. He supported Tawhid and the Sunnah, subdued shirk and bid'ah, and was devoted to strengthening the Muslim Jama'ah in a time when many heretical sects and deviant factions rose to wage war against the Khilafah and strove to weaken it. The allegiance of Sultan Mahmud to Amirul-Muminin al-Qadir played a major role in subduing those sects and returning the prestige of the Qurashi Khilafah.

And today in Khurasan, a generation of muwahhidin, by whom Allah supports Islam and its people, are waging war against shirk, subduing bid'ah, and holding on to the Jama'ah. We ask Allah that Sindh and India be conquered anew at their hands. He is certainly capable of that, and all praise belongs to Allah, the Lord of the creation.

ABIDE IN YOUR HOMES



The wives of Allah's Messenger ﷺ in the Dunya and the Akhirah, the Mothers of the Believers الأمهات المؤمنات, were the purest and most pious, chaste, and devout of women. Allah ﷻ addressed them from above the seven heavens, giving divine advice and teaching distinct etiquette, none of which requires further interpretation or explanation for those whom Allah has granted insight. From these lessons is one coming in the form of an order in His saying, "Abide in your homes" (Al-Ahzab 33), meaning stay, be settled, and remain at home. Since it is Allah ﷻ who commanded this, the believing men and women have no choice but to say, "We hear and we obey." Why then do most women today not stay in their homes as the best of them had been ordered, but instead so often leave for no true need or necessity? This is a weakness in their religious capacity for adhering to these kinds of teachings, as doing so goes against the pleasures claimed in leaving one's home for the tempting, beautiful world.

Some might say that this order of remaining home is specific to the wives of the Prophet ﷺ and thus other women are not included therein. Al-Qurtubi answers this by saying, "The meaning of this ayah is the command to stay at home. Even though it was addressed to the wives of the Prophet ﷺ, others are included in its meaning, whether or not there is evidence explicitly encompassing all women by the ayah. How then when the Shari'ah is full of evidences about women having to

remain in their homes and to abstain from leaving unnecessarily" (At-Tafsir).

Ibn Kathir رحمته الله said, "These are etiquettes which Allah ﷻ ordered the wives of the Prophet ﷺ to practice, and the women of the Ummah have to follow them therein" (At-Tafsir).

Indeed, if such was the commandment of Allah ﷻ to the wives of the Prophet – the best of women, with the purest hearts, and most wary of what Allah has forbidden – then how about women who are less than them in status?

We cannot forbid what Allah ﷻ permitted, we seek refuge from doing so. Allah ﷻ is kind and merciful to His slaves and did not forbid a woman from leaving her home absolutely. Rather, He only made staying home the default rule. As for her leaving home, then such is based upon need. This need is evaluated by the woman after her husband, father, or guardian. And Allah ﷻ is "most knowledgeable of who has taqwa" (An-Najm 32).

The Sunnah is full of ahadith that indicate the permissibility of a woman leaving her home to seek a fatwa, to provide water and medical treatment on the battleground to the wounded, or to visit her friends

and relatives. As for her going out becoming a habitual, regular practice, then such is at variance with the Shari'ah by diverging from the default rule, which is that women should stay home.

In this regards, the Muslim woman should consider the hadith of the Prophet ﷺ, in which he said, "Do not prevent your women from the masjid, however, their homes are better for them" (Reported by Ahmad, Abu Dawud, Ibn Khuzaymah, al-Hakim, and ad-Diya from Ibn 'Umar). The masjid is the house of Allah and the most beloved of places to Him ﷻ, and prayer is the pillar of the religion, yet the Shari'ah does not require that women pray in congregation, which has been made obligatory on men. But instead, it has made her prayer in her home better for her than going out to witness the congregational prayer in the masjid. Indeed, this is to further safeguard the woman and shield her from view as much as possible. The Prophet ﷺ said, "The woman is 'awrah [something that should be covered]. When she goes out, Shaytan stares at her [or adorns her]. And she is closest to Allah when she is inside her home" (Reported by Ibn Khuzaymah and Ibn Hibban from Ibn Mas'ud).

The Muslim woman who is veiled in accordance with the Shari'ah should not assume that her veil distances her from this hadith or that the woman is only 'awrah when she is unveiled or adorned. Rather she is 'awrah whenever she leaves her home, even if she is not revealing anything of herself. May Allah have mercy upon the great Tabi'i Sufyan ath-Thawri رحمه الله, who said, "There is nothing better for a woman than her home, even if she is very old" (At-Tahawi: Mukhtasar Ikhtilaf al-'Ulama).

Simply leaving her home could be a fitnah for her, for those men who see her, or for both her and the men, especially if she speaks with them. For this reason, Allah ﷻ said to the wives of the Prophet ﷺ, "So do not be soft in speech, lest someone with a disease in his heart becomes desirous" (Al-Ahzab 32), and being soft in speech means to speak weakly with a soft voice, the result of which is that "someone with a disease in his heart becomes desirous." If this is said of someone in the generation of the Prophet ﷺ and his noble companions رضي الله عنهم, which was the best of generations, then what about in our time, a time of fitan and grievous sin? Indeed, 'Amrah narrated that 'Aishah رضي الله عنها said, "If Allah's Messenger ﷺ saw what women have devised, he would prevent them from going to the masjid just as the women of Bani Israil were prevented." 'Amrah was then asked, "Were [the women of Bani Israil] prevented from going to the masjid?" He replied, "Yes" (Reported by al-Bukhari and Muslim).

Subhanallah! This is what 'Aishah – the scholar of fiqh and hadith رحمه الله – concluded based on what she saw of innovations and transgressions from some of the women in her era. What if she were to have witnessed our time?! Rather, what if the Prophet ﷺ were to see what the women of today – other than those whom Allah has saved – are doing?!

Those who like to wander about the pasturelands of shubuhah (doubtful matters) should place the aforementioned statement of Umm al-Muminin 'Aishah directly in front of their eyes when they give fatawa regarding

rulings related to women, fatawa that have caused women to leave their homes without any regulations, for no need, benefit, or necessity, even multitudes of times in a single day, rather, even if she were in 'iddah, mourning a husband who has passed away!

Imam Ahmad رحمه الله was asked about women going out for the two Eids, to which he replied, "I do not like that." Ibnul-Mubarak رحمه الله said, "I dislike that women go out these days during the two Eids" (At-Tirmidhi: As-Sunan). Abu Hanifah said, "Women were allowed to go out to the Eid prayers. As for today, I dislike that they do so" (Ibn 'Abdil-Barr: At-Tamhid).¹

If these fuqaha – for the sake of repelling evils they perceived then – disliked a woman's going out to perform a great deed in Islam, how about her going out time and again in our era, until she becomes infamous for doing so?

Allah ﷻ described the Hur al-'In in the Quran as "restricted to pavilions" (Ar-Rahman 72). Al-Qurtubi said, "His saying 'restricted' means confined and covered, and 'to pavilions' means dome-like compartments covered with cloth. These women do not wander the streets. This is what Ibn 'Abbas said." The Jannah is perfect, containing no fitnah, no perversion, and no deviance, and yet the Hur are restricted to pavilions for their husbands, who will be the only ones who see them.

Finally, the Muslim man must remember that his wives are part of his flock, for whom he is responsible. The man should not let his wife have free rein in this regards. Instead, he can prevent her if she goes out too often. May Allah be pleased with 'Umar, who would have prevented one of his wives from going to the masjid, due to his protective jealousy for her, if it were not for the hadith of the Prophet ﷺ against doing so. Ibn 'Umar رحمه الله narrated, "One of 'Umar's women would pray the Fajr and 'Isha prayers in the masjid, so it was said to her, 'Why do you go out, while you know that 'Umar dislikes so and is jealous?' She said, 'Why does he not forbid me then?' They said, 'What prevents him is the saying of Allah's Messenger ﷺ, 'Do not prevent the maidservants of Allah from the masjid of Allah'" (Reported by al-Bukhari and Muslim).

Yes, there is nothing wrong with Muslim women visiting each other, nor with keeping families ties, nor with her going to the market. However, nothing should be done in excess. Going out should be occasional in comparison to the default rule, which is that she stays at home. The believing woman in her own room is the closest she can be to her Lord in this life, and all praise belongs to Allah, the Lord of the creation.

¹ None of them disliked the allowance given by Allah in the Shari'ah, but they disliked what the women of their times were doing with the allowance. If this was the condition of women then, how much more is their worry applicable now?



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.

Barakah Wilayah

On the 2nd of Muharram, our brother Abul-Bara al-Ansari ﷺ stealthily advanced towards a large group of PKK murtaddin on the outskirts of the city of Barakah. He carried out a surprise attack on them with his light weapon and, after massacring several of them and exhausting his supply of ammunition, charged into their midst and detonated his explosive vest on them. The operation resulted more than 40 murtaddin being killed and approximately 100 others being wounded, including a number of leaders and officials.

Baghdad Wilayah

On the 2nd of Muharram, two soldiers of the Khilafah carried out istishhadi attacks targeting the Rafidi mushrikin. Our brother Abu Usamah al-‘Iraqi ﷺ entered into the midst of one of their shirki processions in the ‘Amil neighborhood in southwest Baghdad and detonated his explosive vest on them. Meanwhile, our brother Abu Talhah al-‘Iraqi ﷺ entered into the midst of another shirki procession in the area of Mishtal towards the east of Baghdad and detonated his explosive vest on them. The two blessed operations resulted in nearly 100 Rafidah being killed and wounded.

On the 8th of Muharram, our istishhadi brother Abul-Bara al-‘Iraqi ﷺ detonated his explosive vest in the midst of a procession of Rafidi mushrikin in the area of New Baghdad. He succeeded in killing more than 30 mushrikin and injuring more than 40 others.

On the 14th of Muharram, our istishhadi brother Abu Fahd al-‘Iraqi ﷺ entered into the midst of a group of Rafidi mushrikin during one of their shirki processions in the city of Sha’b towards the northeast of Baghdad and det-

onated his explosive vest on them. The blessed operation resulted in approximately 100 murtaddin being killed and wounded.

Idlib

On the 5th of Muharram, our brother Abu Qudamah ash-Shami ﷺ carried out an istishhadi attack, on a large group of American-vetted Sahwah fighters seeking to enter through the Atimah border crossing in order to fight the Islamic State. He detonated his explosive vehicle in their midst, killing 35 murtaddin and injuring nearly 45 others. Among them were some heads of kufr, including the murtadd Hisham Khalifah, a leader in Ahrar ash-Sham, the murtadd Khalid as-Sayyid, the head of the taghut higher judicial council, and Muhammad al-Faraj, the murtadd general deputy of the judicial council, both councils judging by other than what Allah revealed.

Algeria

On the 7th of Muharram, the soldiers of the Khilafah detonated an explosive device on a convoy belonging to the murtadd Algerian army yesterday near the city of Tamalus in Skikda towards the northeast of Algeria.

On the 28th of Muharram, the soldiers of the Khilafah assassinated a brigadier general in the murtadd Algerian police in the city of Qusantinah and took his weapon.

Khurasan Wilayah

On the 11th of Muharram, our istishhadi brother 'Ali Jan ﷺ set out towards a gathering of Rafidi mushrikin in the area of Kartah Sakhi Ziyarat in the city of Kabul as they were engaged in their shirki rituals. He attacked them



Aftermath of the attack in Sha'b on the Rafidah

with his assault rifle and hand grenades until he finished his ammunition, and then detonated his explosive vest in their midst, killing more than 14 of them, and injuring approximately 40 others. An Afghan intelligence force then arrived to protect the pagan shrine, and 30 minutes after the first attack, our istishhadi brother Thaqib al-Khurasani ﷺ attacked the intelligence personnel. He opened fire on them with his assault rifle and threw several hand grenades before detonating his explosive vest on them, killing and injuring 70 murtaddin.

On the 24th of Muharram, our brothers Talhah al-Khurasani, 'Umar al-Khurasani, and 'Ubaydah al-Khurasani ﷺ carried out an inghimasi attack on a training center belonging to the murtadd Pakistani police in the area of Saryab Road in the city of Quetta towards the west of Pakistan. The inghimasiyyin clashed with the murtaddin for four hours using automatic weapons and hand



Murtadd injured in the Quetta attack

grenades, and then detonated their explosive vests in the murtaddin's midst. The attack resulted in approximately 60 murtaddin in the Pakistani police being killed and approximately 120 others being wounded.

Germany

On the 15th of Muharram, a soldier of the Khilafah stabbed two disbelievers in the city of Hamburg in response to the Islamic State's call to target the citizens of nations participating in the Crusader coalition.

Karkuk Wilayah

On the 20th of Muharram, the soldiers of the Khilafah stormed the city of Karkuk and took control of 10 of its neighborhoods following a security operation in which they were able to infiltrate the city from several axes. The soldiers of the Khilafah attacked government offices in the city and took control of a number of them, following which they kept advancing and took control of the neighborhoods of One Huzayran, Dumiz, 'Urubah, Nasr, Majidiyyah, Wasiti, Tis'in, 'Adalah, Mamdudah, and Gharnatah as a breakdown took place in the ranks of the murtaddin of the Peshmerga, the Rafidi Mobilization, and the security forces. At least 360 murtaddin were killed and a number of others were taken prisoner, including a lieutenant colonel in the Asayish security agency. Sources from inside the city reported that a number of Peshmerga officers fled with their families outside the city of Karkuk. Meanwhile, the soldiers of the Khilafah carried out an istishhadi operation with an explosive vehicle, striking a group of murtadd security forces near the provincial government building. During the course of the attack, the mujahidin captured a number of military vehicles as well as large quantities of ammo as ghanimah, and destroyed several other vehicles belonging to the murtaddin. In conjunction with the attack on the city, the soldiers of the Khilafah launched an attack on the region of Dibs north of Karkuk, with an istishhadi operation striking a Peshmerga reinforcement convoy and the mujahidin also cutting off the murtaddin's supply route between the region of Dibs and the city of Karkuk. They also attacked the areas of Albu Hamdan, Maktab Khalid, Daquq, Rashad, Sardak, Kabbah, and Bashir towards the south and southwest of Karkuk, as well as the area of Kraw towards the northeast of Hawijah. This operation was part of many to devastate the murtaddin and break their campaign against Ninawa Wilayah. The mujahidin thereafter withdrew from Karkuk after executing their mission, and all praise is to Allah.

Anbar Wilayah

On the morning of the 22nd of Muharram, the soldiers of the Khilafah launched a wide scale attack from five axes on the city of Rutbah located near the artificial borders with Jordan towards the west of Anbar. During the course of the attack, they succeeded in taking control of most of the city's neighborhoods in just a matter of hours. The operation began with inghimasi attacks on Rafidi

army positions and barracks both in the city and its surrounding areas, in addition to the mujahidin cutting off their supply route through the area of Kilo 160. The soldiers of the Khilafah then stormed the murtadd barracks in the vicinity of the city, completely capturing them, and then continued their advance towards the city, entering its neighborhoods and attacking the Rafidi army's positions and centers. They succeeded in taking complete control of the city apart from the neighborhood of Karabilah. The neighborhood of Karabilah saw an istishhadi attack on one of the locations where the remnants of the murtaddin were entrenched, and a second istishhadi attack was carried out targeting one of the Rafidi army barracks during the course of the assault. The operation resulted in more than 70 Rafidi soldiers being killed, in addition to a large number of their vehicles being destroyed. This operation came only two days after the soldiers of the Khilafah penetrated the city of Karkuk and was part of the operations to devastate the murtaddin and break their campaign against Ninawa Wilayah. The mujahidin thereafter withdrew from Rutbah after executing their mission, and all praise is to Allah.

Russia

On the 22nd of Muharram, two soldiers of the Khilafah carried out an attack on a Russian military base in the city of Nizhny Novgorod, attacking the Crusaders with light weapons and hand grenades before the shahadah of the two brothers. They thereby exacted vengeance for the Muslims killed by the Russian Crusaders and their Rafidi and Nusayri allies in Qawqaz, Iraq, and Sham.

Somalia

On the 25th of Muharram, the soldiers of the Khilafah carried out an attack on a number of police stations belonging to the murtadd Somali police in the city of Bosaso towards the east of Somalia and in the city of Yakhshed north of Mogadishu, and succeeded, by Allah's grace, in taking control of the town of Qandala located near the city of Bosaso.

On the 27th of Muharram, the soldiers of the Khilafah destroyed an armored vehicle belonging to African Union forces after targeting it with an explosive device in the area of Ilasha near Mogadishu. They also carried out two attacks with hand grenades, with the first attack targeting a government headquarters in the area of Ilasha and the second attack targeting a police station in the city of Bosaso towards the east of Somalia.

Kenya

On the 26th of Muharram, a soldier of the Khilafah stabbed one of the Crusader guards at the American embassy in the city of Nairobi in response to the Islamic State's call to target the citizens of nations participating in the Crusader coalition.

الحصاد العراقي

IRAQ HARVEST

Most Significant Military Operations During 1437AH

KILLED & MAIMED
MORE THAN

18,000

RAFIDAH, PESHMERGA,
AND THEIR ALLIES

DESTROYED
MORE THAN

2,200
VEHICLES

EXECUTED

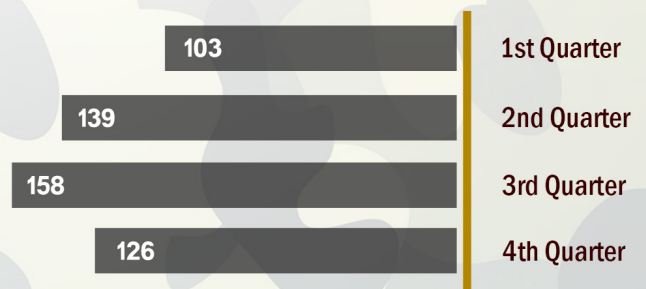
ISTISHHADI
OPERATIONS

526

Destroyed Vehicles



Istishhadi Operations



Fatalities





RUMIYAH[®]

Allah's Messenger ﷺ was asked, "Which of the two cities will be conquered first? Constantinople or Rumiya?" He ﷺ replied, "The city of Heraclius will be conquered first," meaning Constantinople (Reported by Ahmad and ad-Darimi from 'Abdullah Ibn 'Amr).