

The Visual Culture of the Islamic State

The following is a document of a conceptual | thematic analysis of the self-representational photographs. These photographs² are categorized according to themes and their sub-categories.

Self-representational photographs are photographs that allow a group or an individual to portray themselves. Charles A. Hill (2004) states that “[r]epresentational photographs are used to influence people’s attitudes, opinions, and beliefs - and sometimes actions of those who view them” (25).

2- please note that, in the next pages, the top photos are the photos at focus, and the bottom photos are to show the layout and composition in which the photo at focus is set.

Violent extremist groups use 2 different sets of factors to influence people: Push factors and Pull factors.

Push factors are frustrations such as: government repression, government corruption, group marginalization disenfranchisement, and unemployment; whereas, pull factors are grievances on a personal level such as acceptance, sense of identity and belonging, search for adventure, and self-worth (Jones 2017; Nemr 2017).

The Islamic State's self-representational photographs play on the notions of the pull factors.

The Visual Culture of the Islamic State

Conceptual | Thematic Analysis

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General Color Palette

Earthy color tones

Tonalities of browns and tans as well as orange, red, green, yellow, and blue.



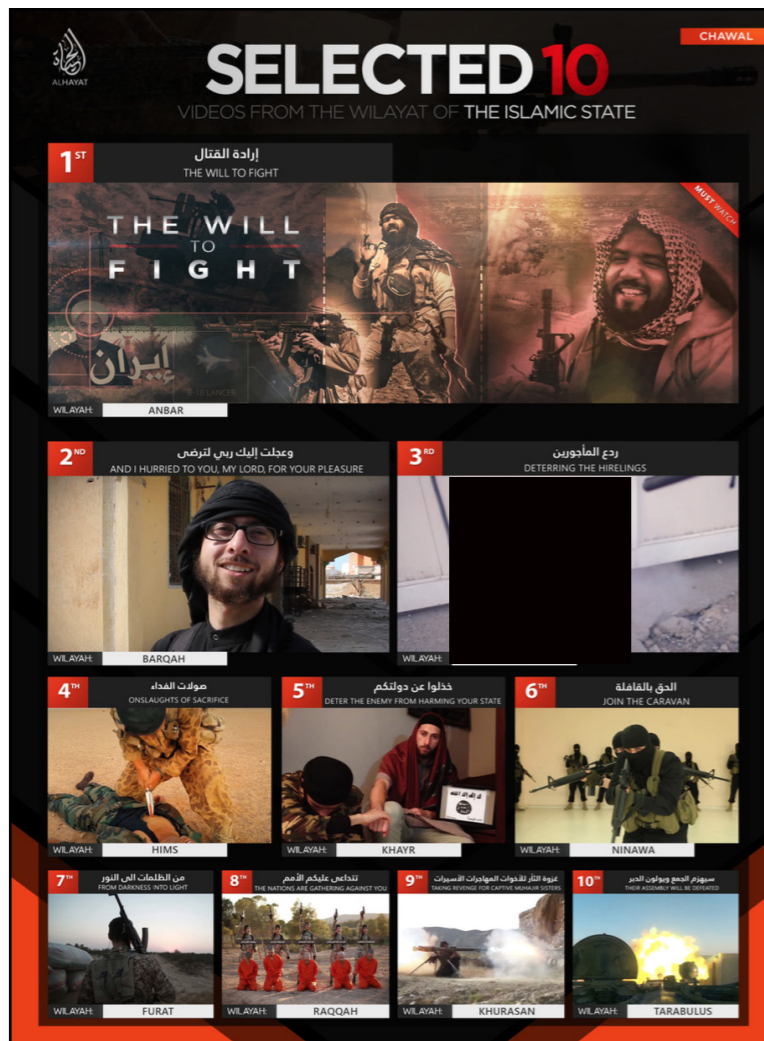
Please **note** that some portraits contain sensitive content which some people may find disturbing, therefore, I have covered overly disturbing photograph with a black box.

Theme 1

Heroization of Men

Sub-thematic 1

Confrontation with the Enemy



Camera Angle

Extreme Low-Angle Shot

Portrait Type

Posed Portrait

Photographic Composition

Digital Collage



Portrait Type

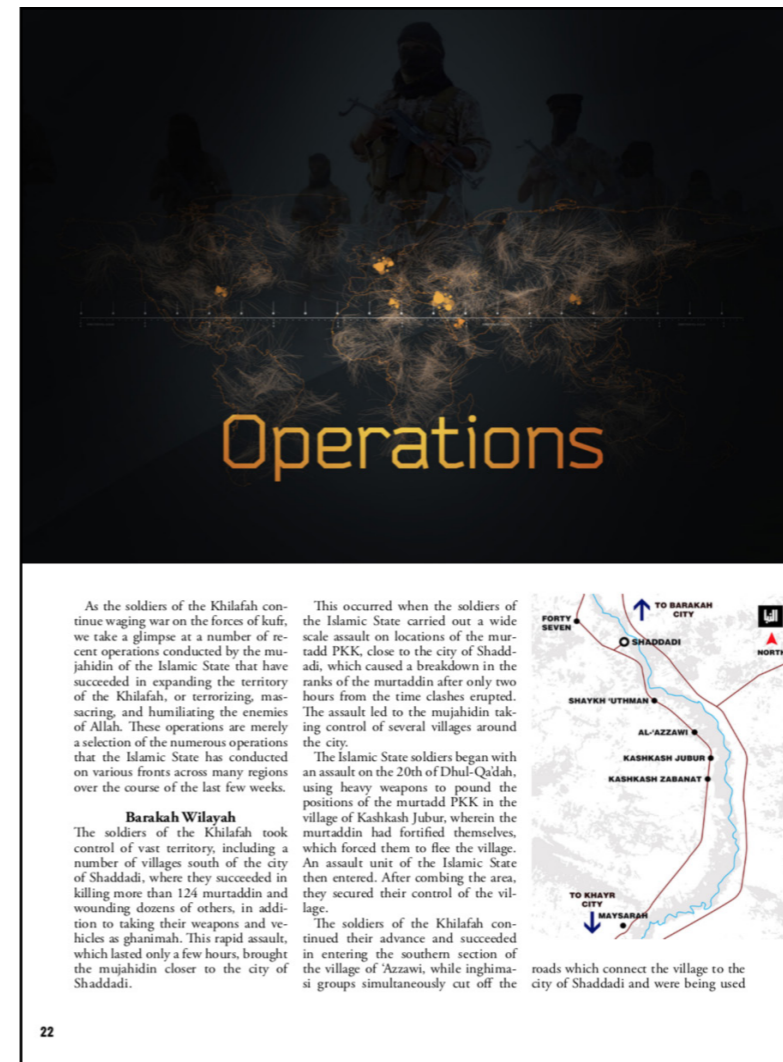
Posed Portrait

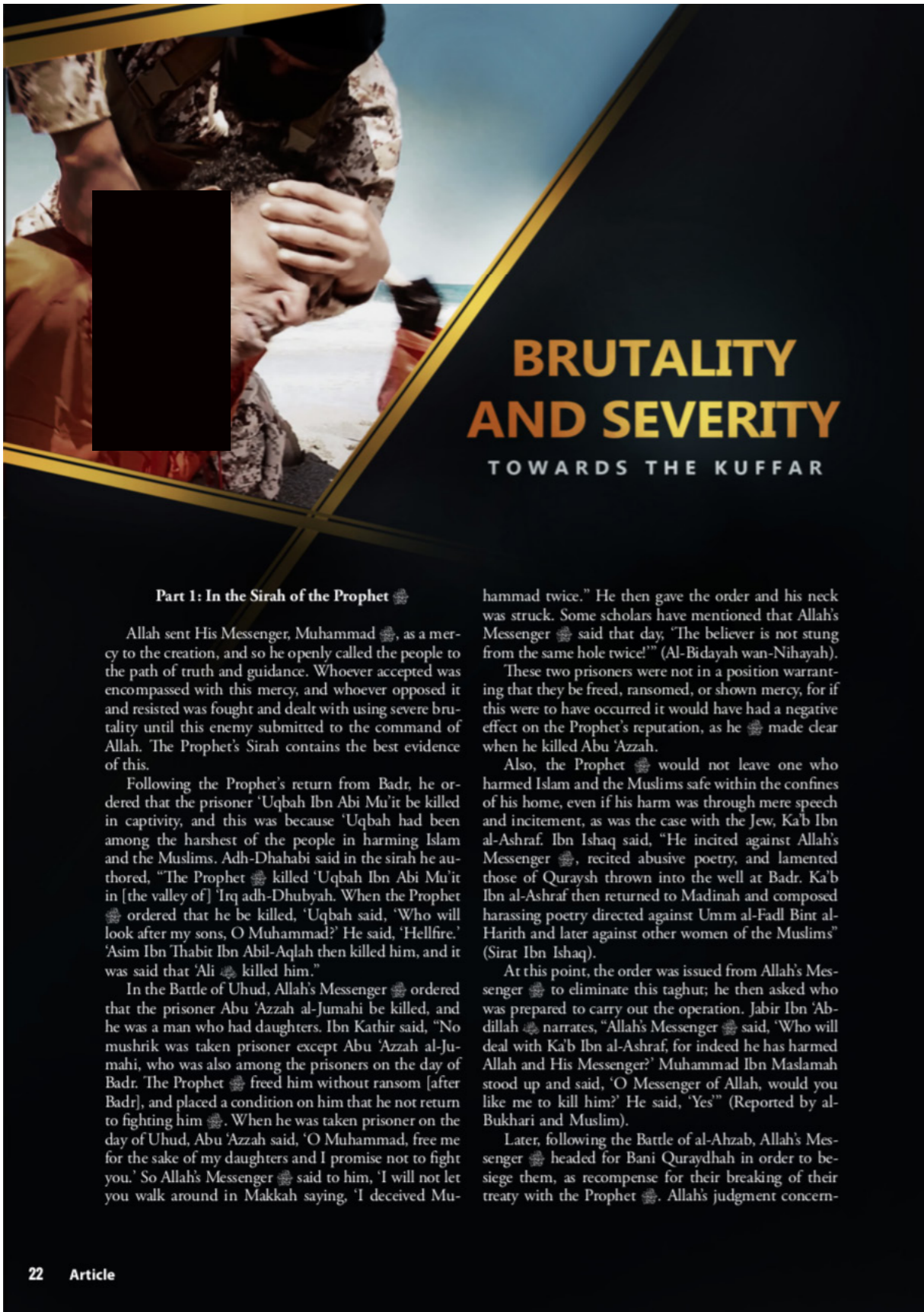
Camera Angle

Extreme Low-Angle Shot

Photographic Composition

Digital Collage





Camera Angle

Extreme Low-Angle Shot

Portrait Type

Candid Portrait

Part 1: In the Sirah of the Prophet ﷺ

Allah sent His Messenger, Muhammad ﷺ, as a mercy to the creation, and so he openly called the people to the path of truth and guidance. Whoever accepted was encompassed with this mercy, and whoever opposed it and resisted was fought and dealt with using severe brutality until this enemy submitted to the command of Allah. The Prophet's Sirah contains the best evidence of this.

Following the Prophet's return from Badr, he ordered that the prisoner 'Uqbah Ibn Abi Mu'it be killed in captivity, and this was because 'Uqbah had been among the harshest of the people in harming Islam and the Muslims. Adh-Dhahabi said in the sirah he authored, "The Prophet ﷺ killed 'Uqbah Ibn Abi Mu'it in [the valley of] 'Irq adh-Dhubyah. When the Prophet ﷺ ordered that he be killed, 'Uqbah said, 'Who will look after my sons, O Muhammad?' He said, 'Hellfire.' 'Asim Ibn Thabit Ibn Abil-Aqlah then killed him, and it was said that 'Ali ﷺ killed him."

In the Battle of Uhud, Allah's Messenger ﷺ ordered that the prisoner Abu 'Azzah al-Jumahi be killed, and he was a man who had daughters. Ibn Kathir said, "No mushrik was taken prisoner except Abu 'Azzah al-Jumahi, who was also among the prisoners on the day of Badr. The Prophet ﷺ freed him without ransom [after Badr], and placed a condition on him that he not return to fighting him ﷺ. When he was taken prisoner on the day of Uhud, Abu 'Azzah said, 'O Muhammad, free me for the sake of my daughters and I promise not to fight you.' So Allah's Messenger ﷺ said to him, 'I will not let you walk around in Makkah saying, 'I deceived Mu-

hammad twice." He then gave the order and his neck was struck. Some scholars have mentioned that Allah's Messenger ﷺ said that day, "The believer is not stung from the same hole twice!" (Al-Bidayah wan-Nihayah).

These two prisoners were not in a position warranting that they be freed, ransomed, or shown mercy, for if this were to have occurred it would have had a negative effect on the Prophet's reputation, as he ﷺ made clear when he killed Abu 'Azzah.

Also, the Prophet ﷺ would not leave one who harmed Islam and the Muslims safe within the confines of his home, even if his harm was through mere speech and incitement, as was the case with the Jew, Ka'b Ibn al-Ashraf. Ibn Ishaq said, "He incited against Allah's Messenger ﷺ, recited abusive poetry, and lamented those of Quraysh thrown into the well at Badr. Ka'b Ibn al-Ashraf then returned to Madinah and composed harassing poetry directed against Umm al-Fadl Bint al-Harith and later against other women of the Muslims" (Sirat Ibn Ishaq).

At this point, the order was issued from Allah's Messenger ﷺ to eliminate this taghut; he then asked who was prepared to carry out the operation. Jabir Ibn 'Abdillah ﷺ narrates, "Allah's Messenger ﷺ said, 'Who will deal with Ka'b Ibn al-Ashraf, for indeed he has harmed Allah and His Messenger?' Muhammad Ibn Maslamah stood up and said, 'O Messenger of Allah, would you like me to kill him?' He said, 'Yes'" (Reported by al-Bukhari and Muslim).

Later, following the Battle of al-Ahzab, Allah's Messenger ﷺ headed for Bani Quraydhah in order to besiege them, as recompense for their breaking of their treaty with the Prophet ﷺ. Allah's judgment concern-



Camera Angle
Slightly High-Angle Shot


Portrait Type
Candid Portrait
Environmental Portrait

Photographic Composition
Golden Ratio
Digital Collage



Camera Angle
Slightly Low-Angle Shot

Portrait Type
Candid Portrait



The taghut soothsayer Abu Hiraz

before Jumu'ah and the night before Ithnayn for an innovated form of dhikr. They make dhikr as a group, in one voice, and they sway their bodies and repeat statements that contain major shirk, such as statements supplicating the dead and seeking their intercession.

Question: What is relationship of the Sufi tariqas in Sinai with the Egyptian tawaghit?

Answer: The relationship of these Sufis with the tawaghit's agencies is a strong relationship, for no governor or security director was ever appointed except that he was visited by Khalaf al-Khalifat, the head of the Ahmadi tariqah. Khalaf had a good relationship with the Egyptian intelligence.

Also, during the days of the Jewish occupation of Sinai, the Jurah lodge did not change its place. Instead, it was visited by the Jewish military ruler. The Jewish officers would also visit Khalaf at the lodge, as would the leaders of the Crusader forces, which are deceptively called "peacekeepers." Khalaf al-Khalifat would utilize his followers to manifest the extent of his strength in the area.

As for the Jariri tariqah, its relationship with the ruling taghut regimes has been very firm. Rather, many murtadd officers and officials love this tariqah. The dead dajjal, Sulayman Abu Hiraz, was also a member of this tariqah.

Question: What was the stance of these Sufi tariqas on the mujahidin in Sinai both prior to and following the declaration of the mujahidin's bay'ah to Amirul-Muminin?

Answer: It is of course normal for enmity and hatred to exist between the people of tawhid and the people of shirk. As for Khalaf al-Khalifat, he always had severe enmity towards the muwahhidin. He would also call them "Sunniyyah," meaning Ahlus-Sunnah, [indicative of the Rafidi roots in the Ahmadi tariqah].
The tawaghit of the Sufi tariqas always strived their ut-

most to enforce a strong barrier between their young followers and the mujahidin, fearing that their youth would follow the muwahhidin and would grasp the way of truth, and desiring to have these followers stay under their jahili banner and remain upon their ignorance and blindness.

This isolation, which the Sufi tawaghit imposed on their youth, increased after the establishment of the Khilafah State and the escalation of the da'wah of tawhid. Despite that, Allah guided many of their youth to His religion. So they repented from their shirk, learned tawhid, and joined the ranks of the mujahidin. Those youth are among the most passionate of the people today in removing this shirk, and they have set the finest of examples in clinging to the 'aqidah of wala and bara.

Question: How did the mujahidin of Sinai Wilayah confront the Sufi tariqas? How did they deal with their heads and followers?

Answer: After the mujahidin waged jihad so that the word of Allah would be supreme, and fought the imams of kufr from among the tawaghit ruling by manmade laws, they achieved power in an area of Sinai, and gained command therein. Thus, they endeavored to establish the religion of Allah in the land and to remove the symbols of shirk and jahiliyyah. They made a sincere resolve that there would not remain any Sufi tariqas in a land in which the banner of jihad rose high.

The mujahidin began taking these Sufis to account, whether followers of the Ahmadi tariqah or the Jariri tariqah. Some of the Sufis immediately manifested their repentance after listening to the da'wah of tawhid and after they were warned against the repulsive nature of shirk.

Some chose to turn away from tawhid in word and deed, at which point, the soldiers of the Islamic State spread out, established checkpoints, detained all of their mushrik leaders, and held them for a period of three days for istitabah (ordering one to repent), so they would repent or else be killed. By the grace of Allah ﷻ, they repented on the first day. Their followers repented from apostasy before them, after the mujahidin clarified for them what they were practicing of shirk and innovations and explained the dangers of these deeds. All praise is due to Allah.

There are still some large shirki lodges in the regions of Sinai and Egypt beyond the areas under the authority of the Khilafah. By the permission of Allah ﷻ, those lodges will be a target for the hisbah and jihad of the Khilafah as soon as its soldiers conquer those regions. Indeed, the mujahidin will continue on their mission to guide people and bring them out of darkness and into the light.

Question: What is the role of the Da'wah Center in combating shirk generally and Sufism specifically amongst the people of Sinai?

Answer: With cooperation between the Da'wah Center and the Hisbah Center, the soldiers of the Islamic State implement shar'i programs for giving da'wah to the people and teaching them the religion. We ask Allah ﷻ for success in these programs. We also print and disseminate

14 Interview

Camera Angle

Slightly Low-Angle Shot

Portrait Type

Environmental Portrait

Posed Portrait

Photographic Composition

Digital Collage

Rule of Thirds





Camera Angle

Extreme Low-Angle Shot

Portrait Type

Candid Portrait

Photographic Composition

Rule of Thirds

out of anger for Allah's sake and as a deterrent for other sodomites.

And what is obligatory upon an individual concerning matters over which the people have differed, is to refer back to the Book and the Sunnah, Allah ﷻ said, "In anything over which you disagree – its ruling is [to be referred] to Allah" (Ash-Shura 10). He ﷻ also said, "If you disagree over anything, refer it to Allah and the Messenger" (An-Nisa 59).

The Sunnah has clarified that the default ruling with respect to burning anything with a soul is that it is forbidden, for Abu Hurayrah ﷺ narrated, saying, "Allah's Messenger ﷺ sent us on an expedition, saying, 'If you find so-and-so and so-and-so, burn them with fire.' Then, when we were about to depart, Allah's Messenger ﷺ said, 'I ordered you to burn so-and-so and so-and-so, but none is to punish with fire except Allah. So if you find them, kill them'" (Reported by al-Bukhari).

And Ibn 'Abbas ﷺ narrated that the Prophet ﷺ said, "Do not punish with the punishment of Allah" (Reported by al-Bukhari).

As for the "scholars" of the tawaghit and the "theorists" of the Sahwat turning a blind eye to the evidences, then this was through their concealment of some of that which the Most Just of Judges had revealed for mankind to maintain their affairs justly. He ﷺ said, "If you punish [an enemy], punish with an equivalent of that with which you were harmed" (An-Nabl 126). He ﷻ also said, "For [all] violations is legal retribution. So whoever has transgressed against you, then assault him in the same way that he has assaulted you" (Al-Baqarah 194). He ﷻ also said, "The retribution for a harmful act is a harmful one like it" (Ash-Shura 40). He ﷻ also said, "For wounds is legal retribution" (Al-Maidah 45).

Likewise, regarding the issue of punishing with fire as an act of retribution, there is the hadith of the 'Ukhiyyin, which was reported by al-Bukhari and Muslim from Anas Ibn Malik ﷺ, who said, "That a group of 8 people from 'Ukl came to Allah's Messenger ﷺ and pledged their Islam. They found the land unpleasant, disliked it, and became ill. They complained of that to Allah's Messenger ﷺ, so he said, 'Would you like to head out with our shepherd and his camels, and drink from their urine and milk?' They said, 'Yes.' They then headed out, drank the camels' urine and milk, and recovered. Then they killed the shepherd and drove the camels out, [stealing them]. This then reached Allah's Messenger ﷺ, so he sent after them and they were captured and brought back. He then gave the order and their hands and feet were cut off, and he melted their eyes [In one narration: He then called for some nails to be brought. The nails were then heated. And he melted their eyes with them]. They were then cast out and left under the [heat of the] sun, until they died."

Anas ﷺ said, "The Prophet ﷺ only melted their eyes because they melted the shepherds' eyes" (Reported by Muslim).

Al-Bukhari named a chapter in his sahih on the hadith of the 'Ukhiyyin, "Chapter: If a Mushrik Burns a Muslim Is He to Be Burned?" Ibn Hajar said, "He thereby indicated that the prohibition in his statement, 'Chapter: The Punishment of Allah Is Not to Be Punished With,' is specific to when the burning is not done for the sake of retribution" (Fath al-Bari), because the reality of melting a person's eyes is to burn the



The two Turkish apostates in the clutches of the mujahidin

eyes with fire using heated nails as a medium, as was indicated by Ibnul-Muhallab, Ibn Battal, Ibnul-Mulaqqin, and other hadith commentators.

Thus, in these ayat, the Most Just of Judges legislated retribution, and in this hadith, the truthful and trustworthy one ﷺ judged that the eyes of the 'Ukhiyyin be melted because some of them did the same to the eyes of his shepherd. These evidences attest to the just nature of the flames that the mujahid muwahhidin ignited for the imprisoned soldiers of the Jordanian and Turkish tawaghit. Likewise, the position of the majority of the fuqaha also bears witness to the just nature of these flames.

Abul-Abbas al-Qurtubi commented on the hadith reported by al-Bukhari and Muslim from Anas ﷺ, who narrated, saying, "A Jew killed a young girl for the sake of some silver jewelry she had, using a stone. She was brought to the Prophet ﷺ while she still had some life in her [before dying]. He asked her, 'Was it so-and-so who killed you?' So she shook her head. 'No.' Then he asked her about a second person, and she shook her head. 'No.' Then he asked her about a third person, and she nodded her head. 'Yes.' So Allah's Messenger ﷺ killed him [by crushing his head] between two stones."

Abul-Abbas Al-Qurtubi said, "Therein is [evidence] that whoever commits murder using something is to likewise be killed by it. There was a difference of opinion on the issue, and the majority hold that he is to be killed with the like of that by which he committed the murder, whether by a stone, a cane, drowning, strangling, etc., as long as he did not commit murder with something entailing fiqh, such as sodomy or alcohol, in which case he is to be killed by the sword. Their evidence is this hadith, as well as His ﷻ statement, 'So whoever has transgressed against you, then assault him in the same way that he has assaulted you' (Al-Baqarah 194), and His ﷻ statement, 'For wounds there is qisas' (Al-Maidah 45), and the reality of qisas [retribution] is to be equal in deed. And from among these scholars [i.e. the majority] are those who differed when it came to burning with fire or killing him with a cane [i.e. by impaling him through the anus, if he had



Camera Angle
Slightly Low-Angle Shot

Portrait Type
Candid Portrait

Photographic Composition
Rule of Thirds

while, the istishhadi Abu Ahmad ash-Shami   set out and detonated his explosive vehicle on a group of Rafidi soldiers and militia fighters in the neighborhood of Salam towards the south of Mosul. He succeeded in killing 11 murtaddin and in injuring a number of others, in addition to destroying four Humvees as well as a home in which they had been entrenched.

Somalia

On the 10th of Rabi' al-Akhir, two members of the murtadd Somali police were killed and a third was wounded in an attack by the soldiers of the Khilafah with hand grenades on a checkpoint near the 'Ali Sufi crossroad in the city of Mogadishu.

West Africa Wilayah

On the 10th of Rabi' al-Akhir, the soldiers of the Khilafah killed 20 African coalition soldiers in an attack on their positions in the town of Buni Yadi in the Yobe region towards the northeast of Nigeria.

Khayr Wilayah

On the 16th of Rabi' al-Akhir, multiple groups of inghimasiyyin stealthily advanced to Nusayri positions west of the Khayr military airbase before fajr and succeeded in capturing the area of Sakan al-Muhandisin, which the murtaddin had entrenched themselves in and taken as a first line of defense on the western side of the airbase. The clashes resulted in 5 murtaddin being killed and a number of others being wounded.

On the 17th of Rabi' al-Akhir, the soldiers of the Khilafah continued their advance and laid siege to the military airbase along with four nearby neighborhoods. They thereby cut them off from the rest of the neighborhoods and areas under the control of the Nusayri army and the Rafidi militias towards the northwest of the city. This came following the advance made by the soldiers of the Khilafah west of the airbase, during the course of which they

took control of the area of Makabis al-Qarmid and the Juryah residential project, thereby joining together the southwestern neighborhoods and Mount Thardah, which is located west of the city. The new advance also led to the airbase and the surrounding areas controlled by the Nusayri army being cut off from the 137th Brigade base and the city's northwestern neighborhoods. The soldiers of the Khilafah also took control of Mount 'Ummal, which overlooks the city and the neighboring cemetery region, as well as the Pullman bus station and several positions in the neighborhood of 'Ummal towards the southwest of the city. The battles led to at least 40 Nusayri soldiers and Rafidi militia fighters being killed, in addition to the destruction of a 57mm cannon, a tank, and a Shilka.

On the 19th of Rabi' al-Akhir, the istishhadi Abu 'Ali ash-Shami   set out and detonated his explosive vehicle on a group of murtaddin in the vicinity of the Electricity Company located at the city of Khayr's mountain. Several of them were killed and a number of others were wounded, and assault units then set out to finish off those who'd survived. Soon afterwards, the mujahidin succeeded in taking control of the company's building as well as the neighboring region, and also took control of the Nusayri field hospital at the mountain. A total of more than 15 murtaddin were killed and a number of others were wounded in the confrontations.

The soldiers of the Khilafah in Khayr Wilayah battle the Nusayri murtaddin





Camera Angle
Over the Shoulder

Portrait Type
Candid Portrait
Environmental Portrait

Photographic Composition
Golden Ratio
Rule of Thirds



Wala and bara is crucial to defending Islam and the Muslims

enough for them to sit back and leave off supporting the truth. Rather, if jihad and the mujahidin were to be mentioned in the presence of some of them, they would lash them with sharp tongues!

The Religion of Allah Is More Beloved to Them than Their Fathers

And how good is 'Abdullah Ibn 'Abdillah Ibn Ubayy ؓ. His father, the head of the munafiqin, says, "If we return to Madinah, the more honored will surely expel therefrom the more lowly" (Al-Munafiqun 8). The Prophet ﷺ then orders them to return, and 'Abdullah blocks his father's path, saying, "I will not leave you until you proclaim that you are the lowly one and Muhammad is the honored one." Yes, it is wala and bara embodied in their most radiant and truthful forms. This is the point of division and separation, at the lines of manhaj and 'aqidah. There is neither flattery nor inclination when it concerns a matter of religion!

As for the Mother of the Believers, Umm Habibah ؓ, we learned a lesson in wala and bara the likes of which we rarely see in our times. Az-Zuhri reported, saying, "Abu Sufyan came to Madinah when the Prophet ﷺ was intending to raid Makkah, and he spoke to him about increasing the duration of the treaty, but he didn't turn towards him. So he got up and entered upon his daughter Umm Habibah, and when he went to sit on the mattress of the Prophet ﷺ,

she folded it before him. So he said, 'O my daughter, is it that you want to preserve this mattress from me or to preserve me from this mattress?' She said, 'Rather, it is the mattress of Allah's Messenger, and you are a man who is an impure mushrik.' So he said, 'O my daughter, evil has indeed afflicted you after [being away from] me'" (Siyar A'lam an-Nubala).

The Varying Degrees of Abandoning Someone for the Sake of Allah

In conclusion, we do not incite you, O bondwoman of Allah, to abandon your family and relatives except in the case of those whose apostasy has become clear to you through a statement or deed of theirs which takes one out of the religion. This type of individual is to be abandoned and disavowed before Allah with absolutely no alternative, such as one who supports the enemy, even with a single word, or makes du'a for the Islamic State to suffer ruin and loss in its war against its enemies, or wishes for the rule of the Shari'ah to come to an end, and wishes for the establishment of the despicable manmade laws, or commits any other deeds that nullify one's Islam and invalidates one's iman. As for those whose deviance doesn't reach this level, they are to be shunned to a degree that is in accordance with what they have committed of sins.

And all praise is due to Allah, the Lord of creation.



Camera Angle
Slightly Low-Angle Shot

Portrait Type
Environmental Portrait
Candid Portrait

PRESENTED BY ALHAYAT

ALHAYAT

RABI' AL-AKHIR 1438 ربيع الآخر 1438

الإصدارات المميزة من ولايات الدولة الإسلامية

FEATURED VIDEOS

FROM THE WILAYAT OF THE ISLAMIC STATE

PROCESSION OF LIGHT

موكب النور

NINAWA WILAYAH

KNIGHTS OF DAWAWIN

فرسان الدواوين

NINAWA WILAYAH

BETWEEN TWO STATES: TRIALS AND REWARDS

بين الدولتين، محن ومنح

HALAB WILAYAH



Camera Angle
Slightly High-Angle Shot

Portrait Type
Candid Portrait
Environmental Portrait

in total, among which were 71 tanks, 18 23mm and 57mm cannons, a 14.5mm machine gun, 20 122mm and 130mm cannons, and several 4-wheel drive vehicles mounted with machine guns. This was in addition to the destruction of a Russian helicopter, and all praise is due to Allah.

Question: What were the numbers and positions of the enemy in and around Tadmur prior to the conquest?

Answer: The Nusayri regime and those who support it, the Russian forces and the Rafidi militias, took several positions as their central points in the city and around it. They fortified them greatly, including Mount Tar, the city's silos, Amiriyyah Hill, and Mount Huyan, while the area of Jazal was where they set up their military barracks, atop hills overlooking the roads leading to them, also fortifying them. On the side of the Nusayri regime forces, there were Rafidi militias from Iran, Afghanistan, and Iraq, and the so-called "Popular Committees," as well as Russian forces. The Russian forces, whose numbers were confined to the dozens, were charged with operating support and air cover and training the troops present in the area. The number of Nusayri personnel in the city was between 1500 and 2000, reinforced with dozens of armored vehicles, tanks, and heavy weapons. The Nusayriyyah gathered this force to launch an attack on positions of the mujahidin in Khayr Wilayah.

The city was divided based upon the militias stationed therein. Each of them occupied a street or building, painting their slogans of shirk and placing their particular flags all around, dominating the area thereby. The Rafidi mushrikin built several Husayniyyat inside the city, and they stole whatever property they could, even water tanks. The city was abound with checkpoints, there was a military base specifically for the Russian forces, and the city's condition in regards to services was extremely bad.

Question: Tell us about the operation to recapture the city of Tadmur. How was it conducted and what were the results of the conquest?

Answer: The military operation began on the 8th of Rabi' al-Awwal. The soldiers of the Khilafah launched a wide scale, surprise attack against the Nusayri army and the Rafidi militias from 8 axes along a frontline that's approximately 200 kilometers long. They made a major advance – by Allah's grace – and took control of the city of Tadmur, as well as dozens of positions in the surrounding areas, in addition to the oil and gas fields, and vast areas of the eastern Hims countryside in a surprise attack that destroyed the Nusayriyyah's hopes of advancing on the Tadmur – Khayr highway with the intent of breaking the mujahidin's siege on the Nusayriyyah in the city of Khayr and its military airbase. The importance of the city of Tadmur lies in the fact that it's a transportation hub that connects





Camera Angle
Slightly Low-Angle Shot



Spilling the blood of the mushrikin is the greatest form of disavowal

'I am weeping about your companions who took the ransom, for I was shown their punishment as if it were closer than this tree,' a tree near the Prophet of Allah ﷺ. Allah then revealed, 'It is not for a prophet to have captives until he inflicts a massacre in the land. Some Muslims desire the commodities of the Dunya, but Allah desires for you the Akhirah. And Allah is Exalted in Might and Wise. If not for a decree from Allah that preceded, you would have been touched for what you took by a great punishment. So consume what you have taken of war booty, as it is lawful and good, and fear Allah. Indeed, Allah is Forgiving and Merciful' (Al-Anfal 67-69). At that, Allah allowed them to take the ghanimah.'

A Companion Pledges to Allah That He Will Not Touch a Mushrik

The issue went so far for some Sahabah that a specific promise would be made to Allah to not even touch a mushrik, realizing the filthiness of shirk.

Al-Bukhari reported the story of the detachment of 'Asim Ibn Thabit al-Ansari. Abu Hurayrah ؓ said, 'Allah's Messenger ﷺ sent ten men in a reconnaissance detachment and assigned 'Asim Ibn Thabit al-Ansari, the grandfather of 'Asim Ibn Umar, as its amir. They marched forth and when they were at Hadah, located between 'Usfan and Makkah, they were discovered by a clan of Hudhayl called Bani Lahyan. So about two hundred men, mostly archers, went to them and tracked them. When 'Asim and his companions saw them, they sought refuge at a high point.

The mushrikin surrounded them and said to them, 'Come down. Give us your hand. We promise we will kill none of you.' 'Asim Ibn Thabit, the amir of the detachment, said, 'As for me, by Allah I will not descend today into the protection of a kafir. O Allah, inform Your Prophet about us.' They shot at them and killed 'Asim and six others. The last three members of the detachment went down to them, including Khubayb al-Ansari, Ibn Dathinah, and another. When they had them, they tied them up. The third man said, 'This is the first betrayal. I am not going with you. Those who were killed are a good example for me. They dragged him and forced him to go with them, but he refused, so they killed him. They continued the march with Khubayb and Ibn Dathinah until they sold them in Makkah.'

It was also reported that some people from the kufar of Quraysh were sent to 'Asim when they were told that he was killed, to bring something of his that identified him. He had previously killed one of their leaders on the Day of Badr. A group of bees then flew over 'Asim's body, protecting him from their messenger, who was unable to cut anything of his flesh.

Ibn Hisham said, 'When 'Asim was killed, Hudhayl wanted to take his head to sell it to Sulafah Bint Sa'd Ibn Shahid. She had vowed, after 'Asim struck her two sons on the Day of Uhud, that if she manages to get the head of 'Assim, she would drink wine from his skull. But the bees protected him. So they said, 'Leave him until the evening and then we will take him. Allah then sent the current of a valley, which carried 'Asim away. 'Asim had pledged to Allah that no



Camera Angle

Slightly Low-Angle Shot

Portrait Type

Candid Portrait

Photographic Composition

Golden Ratio

Rule of Thirds

mushrik would touch him and that he would never touch a mushrik, due to their filth." As such, 'Asim Ibn Thabit refused to go down in the protection of a kafir, and Allah protected him from being touched by a mushrik after his death, just as He did during his life.

A Companion Favors Being Boycotted as a Muslim over the Reception of Mushrik Kings

The Sahabah رضي الله عنهم would never, without exception, justify for themselves to side with a kafir or to seek refuge with them after Allah established for them the Islamic state led by the Prophet ﷺ. Ka'b Ibn Malik رضي الله عنه, for example, was punished with the Muslims refusing to talk to him because he was absent from the Battle of Tabuk. He was then ordered to separate from his spouse. Then came another kind of ordeal, as though it were a test of the sincerity of his faith. Al-Bukhari reported that he said, "As I was walking in the market of Madinah, a man from the people of Sham, who brought food to sell in the city, said, 'Who can tell me where Ka'b Ibn Malik is?' People started pointing towards me. He then came to me and gave me a letter from the king of Ghassan, who said, 'To proceed, I have learned that your companion has abandoned

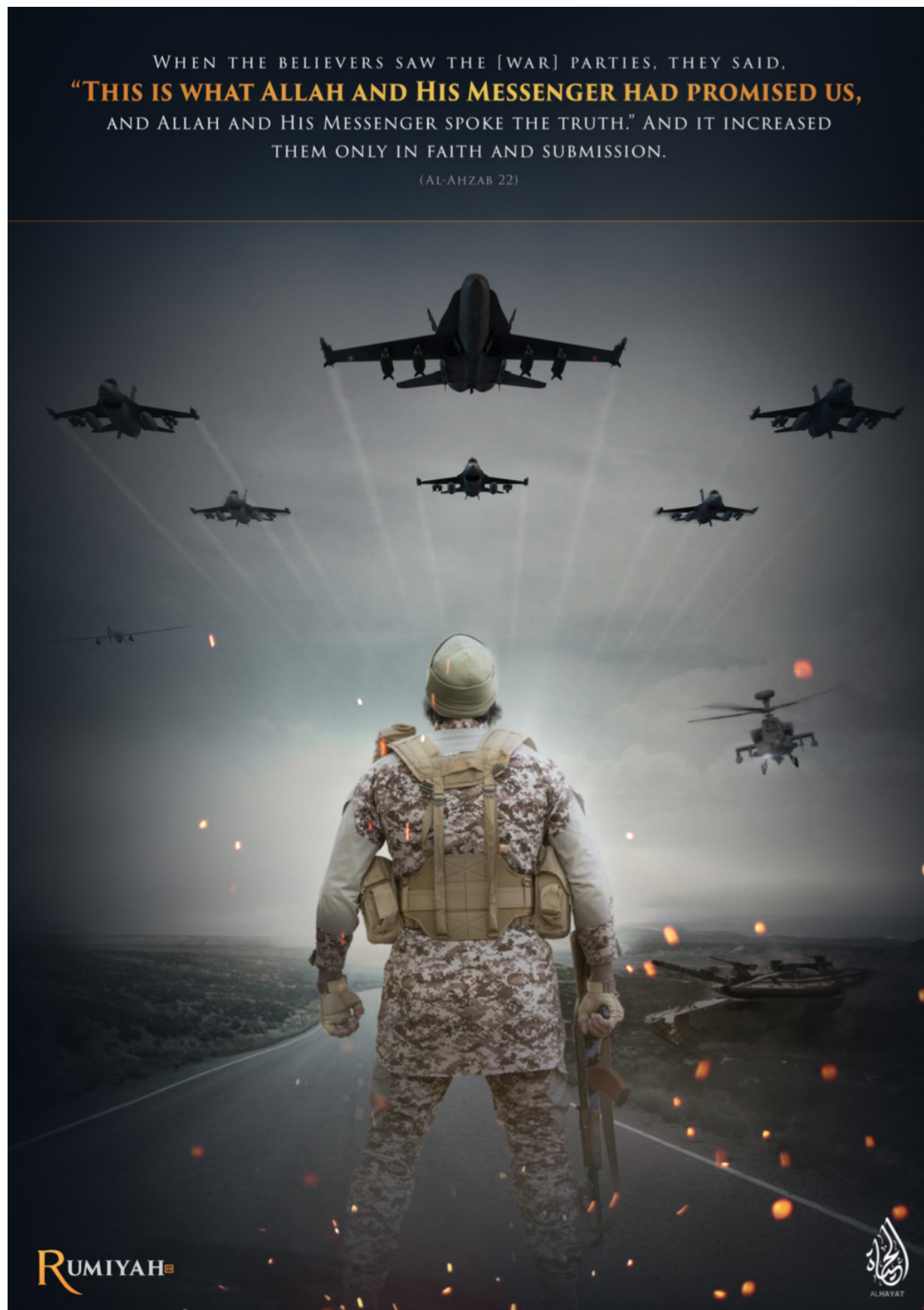
you – but Allah has not humiliated you or put you at loss. So come and let us comfort you.' After reading it, I said, 'This too is but a test,' and I took it to the furnace and set it on fire." Despite the adversity he went through and the Muslims avoiding him because of his sin, he chose no abode other than that of Dar al-Islam, even when this fleeting world offered nearness to a Roman king.

Were we to cite all of the stories of the Sahabah رضي الله عنهم regarding this matter, there would be too much to mention here. It is sufficient for us to mention what Allah said, describing them, "You will not find a people who believe in Allah and the Last Day having affection for those who oppose Allah and His Messenger, even if they were their fathers, their sons, their brothers, or their kindred. Those He has decreed that there is faith in their hearts, and He supported them with a spirit of His. And We will admit them into gardens beneath which rivers flow, wherein they abide eternally. Allah is pleased with them, and they are pleased with Him. Those are the party of Allah. Unquestionably, the party of Allah are the successful" (Al-Mujadilah 22). May Allah make us of those who follow their methodology and walk in their footsteps, and all praise belongs to Allah, the Lord of creation.

Harshness against the murtaddin is the way of the Prophet ﷺ and the Sahabah



RUMIYAH 29

**Camera Angle**

Extreme Low-Angle Shot

Portrait Type

Environmental Portrait

Posed Portrait

Photographic Composition

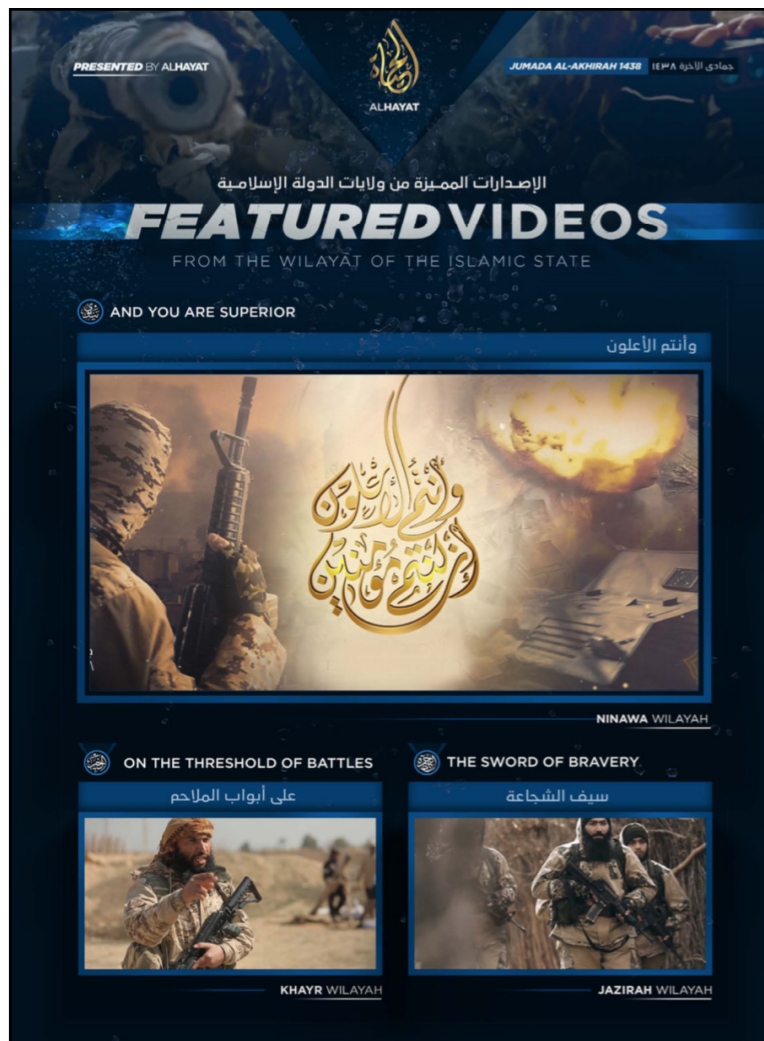
Digital Collage



Camera Angle
Slightly High-Angle Shot

Portrait Type
Posed Portrait
Environmental Portrait

Photographic Composition
Golden Ratio
Digital Collage





Camera Angle
Slightly Low-Angle Shot

23

Portrait Type
Candid Portrait

Photographic Composition
Golden Ratio
Rule of Thirds

PRESENTED BY ALHAYAT

ALHAYAT

JUMADA AL-AKHIRAH 1438 | جمادى الآخرة 1438

الإصدارات المميزة من ولايات الدولة الإسلامية

FEATURED VIDEOS

FROM THE WILAYĀT OF THE ISLAMIC STATE

AND YOU ARE SUPERIOR

وانتم الأعلى

NINAWA WILAYAH

ON THE THRESHOLD OF BATTLES

على أبواب الملاحم

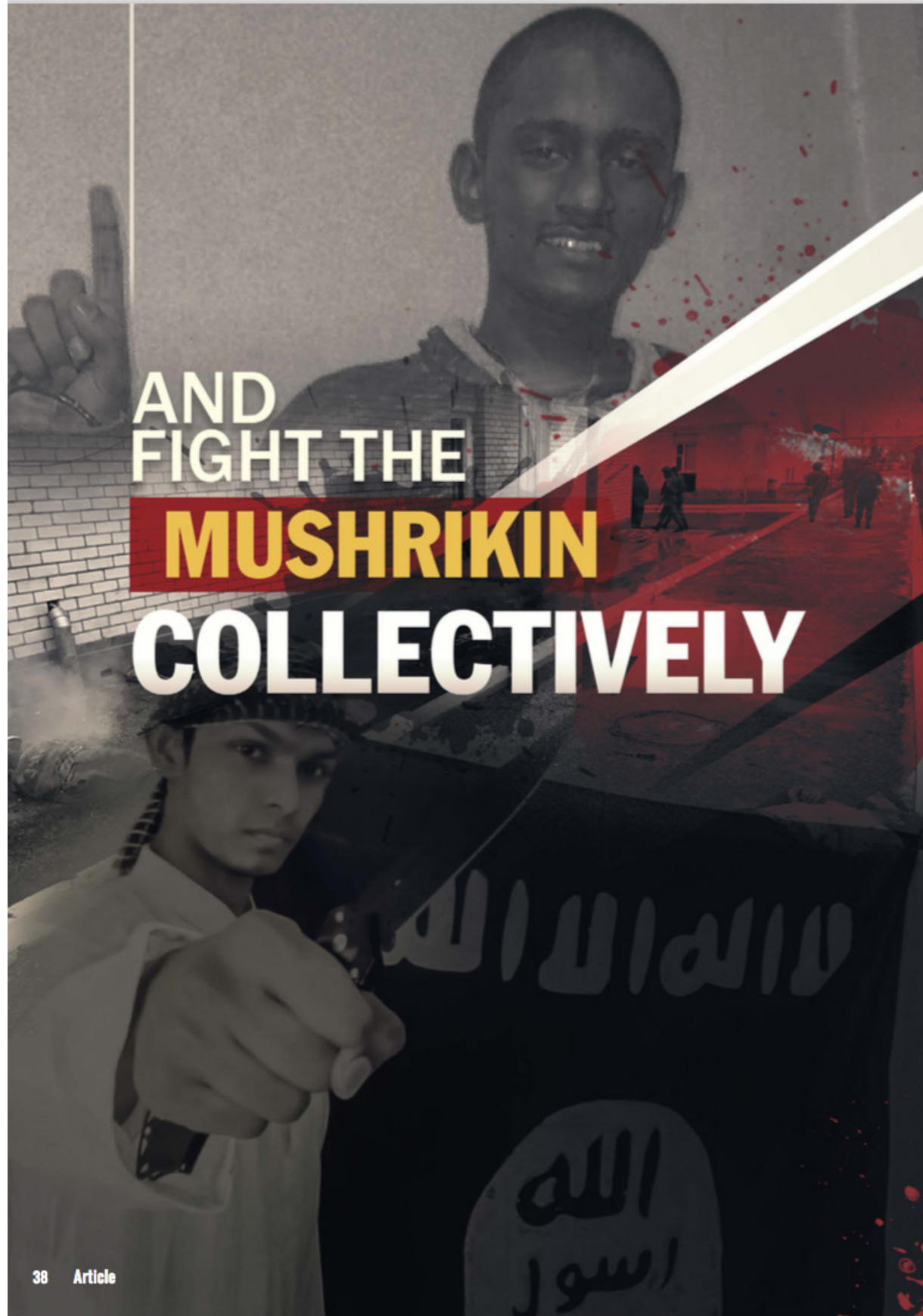
THE SWORD OF BRAVERY

سيف الشجاعة

KHAYR WILAYAH

JAZIRAH WILAYAH

issue 8 | page 3 | photo 2



38 Article

Camera Angle
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Portrait Type (s)
Posed Portrait

Photographic Composition
Digital Collage

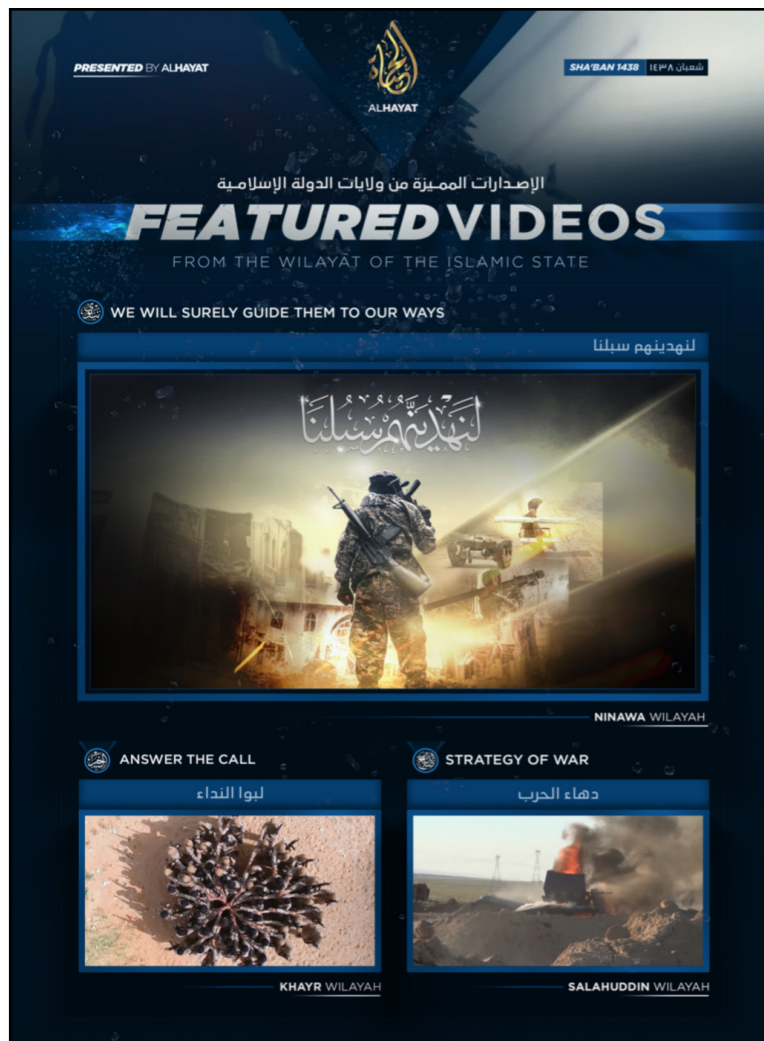


Camera Angle
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25

Portrait Type
Posed Portrait
Environmental Portrait

Photographic Composition
Digital Collage





Camera Angle
Slightly Low-Angle Shot

Portrait Type
Candid Portrait
Environmental Portrait

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

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

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

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

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



THE SOLDIERS OF THE KHILAFAH IN THE CITY OF MARAWI

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

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

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Environmental Portrait

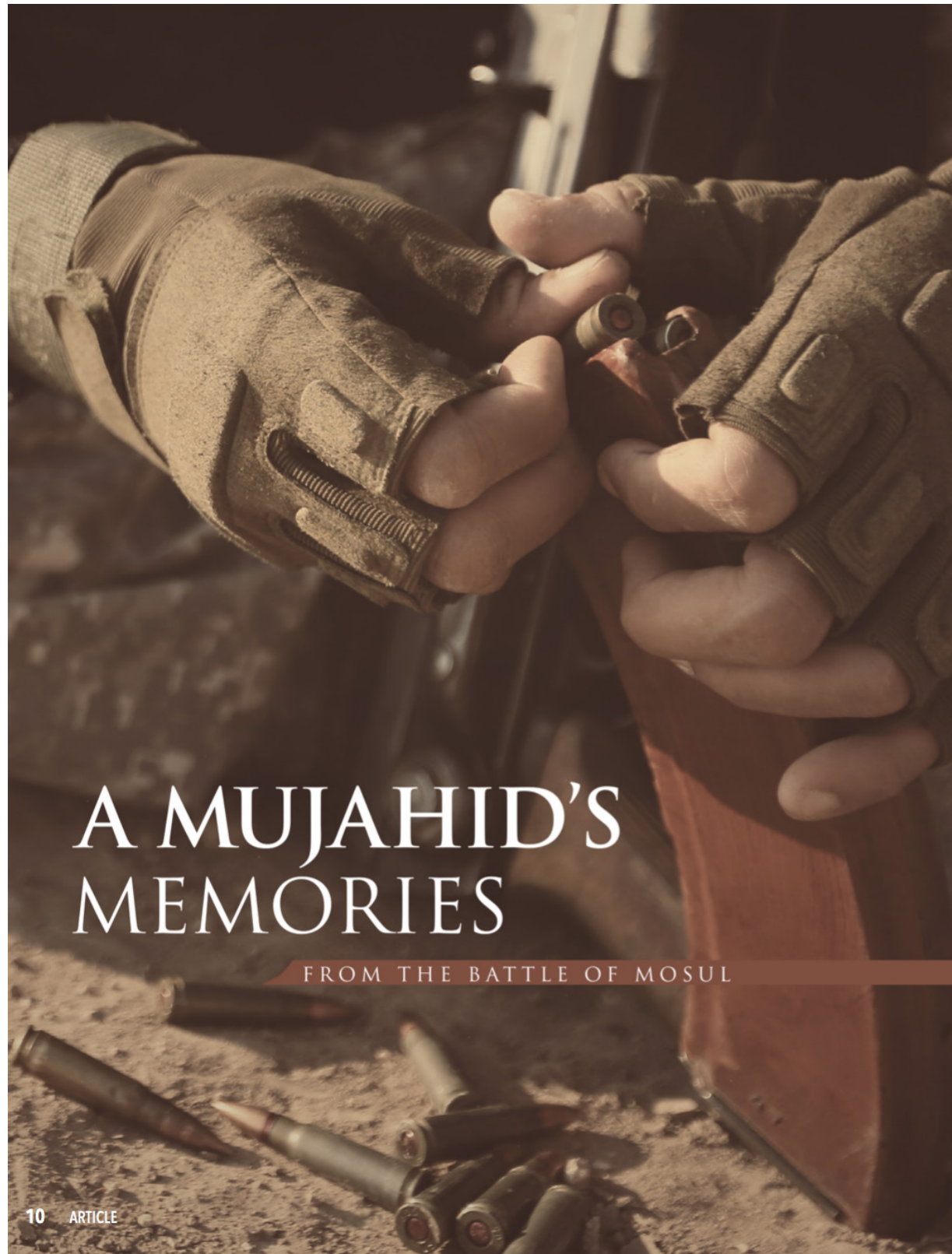
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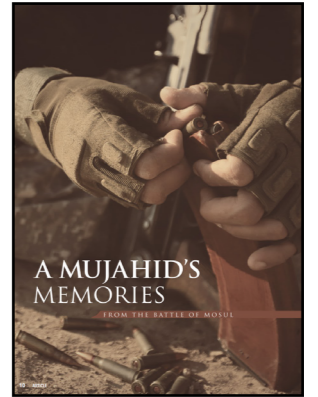


Either We Exterminate the Mushrikin Or Die Trying

The Rafidah entered into the battle of Mosul parading their armored vehicles and heavy tanks in long convoys – one barely able to see where they end – and they promised their Crusader allies that they would end the battle in a matter of days. And here there have passed us – by Allah’s grace – eight months of fierce battles, and so the convoys of the Rafidah were annihilated at the hands of the resilient soldiers of the Khilafah guarding the fronts, and their battalions and brigades were vanquished, and those of them who flee from the battle are chastised by their Crusader masters through aerial bombardment and killing, and yet the mushrikin continue to promise their allies that the battle will be ended in but a matter of days.



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Title of text

A MUJAHID'S MEMORIES FROM THE BATTLE OF MOSUL



Camera Angle
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Portrait Type
Candid Portrait

heaps of rocks, which the mujahidin transformed – through their steadfastness and their rigid defense – into well-fortified fortresses, by the grace of Allah ﷻ.

Our brother returned from his mission searching for a sniper nest for himself, and said, "During my reconnaissance I came across a sweet and some glass bottles of mineral water." So I informed him that its expiry date had ended some years ago, as the place had been abandoned. He said, "Anyway, I ate the bit of sweet, and if I find another one I shall eat it as well, inshaallah", and he left me, smiling as if he had

brothers, and so he approached me, attempting to recognize the voice, and when we spoke he said, "Do you need a skilled sniper in that place?" I said to him, "Send him!" And so he sent me his brother and the stepson of his brother, Abu Dharr al-Bosni, who is a mujahid in his prime years of age – 15 years old – from Bosnia Herzegovina.

We engaged in conversation with his brother, and I asked him about his path to guidance and how he arrived to the Islamic State. He replied, "I read about jihad in the Quran and contemplated its verses,

such as the statement of Allah ﷻ, 'Go forth, whether light or heavy' (At-Tawbah 41), at which point I began to search for the path to jihad. When the Islamic State was announced, my brother and I raced towards it, and Allah facilitated for us the path to reach it, and to Him belong all praise and grace." So I said to him jokingly, "We will return to the Caribbean as conquerors – with Allah's permission – and eat from your fish, and from its coconuts and bananas." At which he replied, "Never. I don't want anything except Jannah." So I smiled at him, for his

words reminded me of the two good outcomes as I was thinking of the second of the two – victory.



THE ENEMIES OF ALLAH ARE IN THE SIGHTS OF THE ISLAMIC STATE'S SNIPERS

obtained bird's meat, not a bit of sweet whose expiry date had ended.

Indeed, that is the sweetness of faith that Abu Sufyan ؓ mentioned on the tongue of Heraclius when he was asked about the situation of the followers of Muhammad ﷺ. Heraclius said to him, "And I asked you if anyone of them renounces his religion due to disliking it after having embraced it, to which you replied, 'No,' and such is iman when its delight enters the heart and mixes with it."

The Best of the Two Good Outcomes

In the same area I met up with a brother who was a sniper from the Caribbean. He overheard me communicating in English with one of the non-Arab

The Lions of the Dawawin in the Arenas of Battle

On the walkie-talkies a warner alerted that the Rapid Response militia had snuck into a building that had been subjected to severe bombing. A brother who went by the name Abu Mus'ab Dhat as-Sawari, whose job was to transport supplies to the frontlines, responded immediately, saying, "Prepare for me four brothers and we will attack with them – with Allah's permission – and step on the necks of the murtaddin, for those Rafidah are women. They are not from the people of conflict and battle." I was amazed at the enthusiasm and bravery of this transporter. Thereafter,



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Portrait Type

Posed Portrait

Photographic Composition

Rule of Thirds

In fact, the popularity of the dog of the Romans, Bush was at its lowest levels. Then, this operation occurred and increased his popularity, and it was as if the so-called free people of the world had sharpened their swords, mobilized their regiments, and stretched out their necks to liberate Iraq and to save the women and the bereaved from the prisons of subjugation and oppression.

And what is truly sad and horrible, is that the disbelieving Crusader media was able to – and with secret agreement with our own fellow Arabs – to have an impact on the determining of the Muslim personality. By way of the global Arab channels and their forceful dissemination, they were able to brainwash the Muslims, alter their thinking, degenerate their fitrah, and feminize their resolve.

Subhanallah! It is a spiteful Crusader enemy that has come with an awful plan to conquer the Ummah and empower the Jews. They fought against the Shari'ah, transgressed against our sanctities, overstepped the boundaries, and poisoned the people with baseness and disgrace, and all the while my ummah observes from afar and is unable to do anything other than to slap themselves and wail in grief, unable to break the chains of subservience in which they have remained for so long.

Generations were raised, that were sucked with the milk of subservience and were humiliated with the dress of shame, so their scales tipped and changed extensively. Thus, the weights of the mind and heavenly guidance were lost, as the Messenger of Allah ﷺ informed us, saying, "Tribulations will afflict the hearts just as a mat is woven one straw at a time. Any heart that rejects them will receive a white spot, and any heart that immerses in them will receive a black spot, until the heart becomes one of two hearts: One is white like a smooth rock (i.e. tribulations cannot latch onto it due to its smoothness, and it does not become affected due to its hardness and firmness upon iman), which is not affected by any fitnah as long as the heavens and the earth remain, and the other is black, having gradually changed color and become like an overturned jug, neither recognizing good nor denouncing evil, except for what it was immersed in of its desires."

And there is Abu Bakr as-Siddiq, the merciful and compassionate, – may my father and mother be ransomed for him – who drew for us an apparent way and a clear path when he was reached by a message concerning a prisoner whose people offered for his

ransom such-and-such. He said, "Kill him, for the killing of a man from the mushrikin is more beloved to me than such-and-such."

And some mediators attempted to save this disbelieving foreigner and offered us whatever we wanted of wealth, but despite our urgent need for finances which we utilize for the urgency of jihad we decided to avenge our sisters and to take revenge for our ummah.

And we have indeed promised Allah that we would revive the old affair and follow the ways of the rightly-guided.



NICHOLAS BERG, THE AMERICAN SLAUGHTERED BY ABU MUSAB AZ-ZARQAWI

And did not our merciful, compassionate Prophet ﷺ say, "I have come to you with slaughter." So the hearts of the cruel, arrogant nobles of Quraysh were filled with dread, and they stood in fear and awe of him and came forward to appease and implore him, though they had previously been mocking and belittling him.

And we say, if the Ummah would have drawn its swords, stood up, mobilized its armies, and moved towards Washington in pursuit of revenge, and then the slaughter came, with the winds changing direction and scattering the armies...then it would have been a different matter, but where is my ummah concerning that which transpired and is still happening to the Muslims in Iraq, Palestine, Afghanistan, Indonesia, Chechnya, and elsewhere...Is my Ummah unable to do anything other than weep and wail, hold peaceful demonstrations, and issue criticism and condemnation?



Camera Angle

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Portrait Type

Candid Portrait

Environmental Portrait

Photographic Composition

Rule of Thirds

than 80 others.

On the 13th of Dhul-Qa'dah, the soldiers of the Khilafah in the area of 'Awr succeeded in repelling an assault carried out by the murtadd Taliban Movement on their positions, wherein a group of the murtaddin fell into an ambush set up by the mujahidin in the village of Balawi, resulting in three of them being killed. Likewise – several days prior to that – the soldiers of the Khilafah succeeded in detonating an explosive device on one of their patrols in the village of Shurah Kun, resulting in several murtaddin being killed. The following day, confrontations erupted in the same village, resulting in four fighters from among the murtaddin being killed and three others being wounded.

On the 14th of Dhul-Qa'dah, the soldiers of the Khilafah succeeded in repelling an attempt by the murtadd Afghan army to advance on the area of Makranah in Mamand located in Nangarhar. Fierce clashes ensued involving various weapons, resulting in the destruction of a BMP and a truck belonging to the murtadd Afghan forces. Meanwhile, a member of the murtadd Taliban Movement was assassinated in the area of Sabru in the administrative district of Jabarhar in Afghanistan.

On the 16th of Dhul-Qa'dah, an Islamic State covert unit succeeded in assassinating a murtadd Pakistani intelligence official in the city of Multan in western Pakistan.

On the 20th of Dhul-Qa'dah, the istishhadi Abu Yahya al-Baluchi ۞ set out towards a convoy belonging to the murtadd Pakistani army in the city of Quetta, where he succeeded in detonating his explosives-laden vehicle within their midst, killing 17 murtaddin and wounding 35 others. Likewise, two members of the murtadd Taliban Movement were killed during clashes with the soldiers of the Khilafah in the area of Qush Tapa in Jawzjan in northeastern Afghanistan. Meanwhile, an Islamic State covert unit succeeded in assassinating a murtadd Afghan army officer along with one of his aides using a firearm in the city of Jalalabad in eastern Afghanistan.

On the 24th of Dhul-Qa'dah, the soldiers of the Khilafah launched an assault, which lasted several days, on a number of Rafidi villages in the administrative district of Sayad in northern Afghanistan, where fierce confrontations ensued with the murtadd Afghan army as they attempted



THE MUJAHIDIN IN MARAWI CONTINUE TO REMAIN FIRM UPON THE PATH OF VICTORY

to regain control over the village of Mirza Awlank, which the mujahidin had previously captured, killing therein 54 from among the Rafidah, in addition to several killed and wounded from among the murtadd Afghan army, along with the destruction of a tank. Likewise, four members of the murtadd Afghan police were killed after the mujahidin carried out an assault in the area of Bulan Ghuri in the same district.

On the 25th of Dhul-Qa'dah, the soldiers of the Khilafah in the area of Mamand in the region of Ashin in Nangarhar repelled a wide scale Crusader assault in coordination with the murtadd Afghan special forces, whereby the Crusaders were deceived by their equipment and weapons and thought that they would be victorious. Their assault was assisted by B-52 and A-10 warplanes, fighter jets, helicopters, and drones, which bombed in all directions. They were confronted by the mujahidin, who were armed with various weapons, and fierce clashes ensued and continued for approximately 12 hours, with the Crusaders and their proxies unable to make any advances. The confrontations resulted in the killing of 30 soldiers from among the attacking forces, including at least 12 Crusaders.

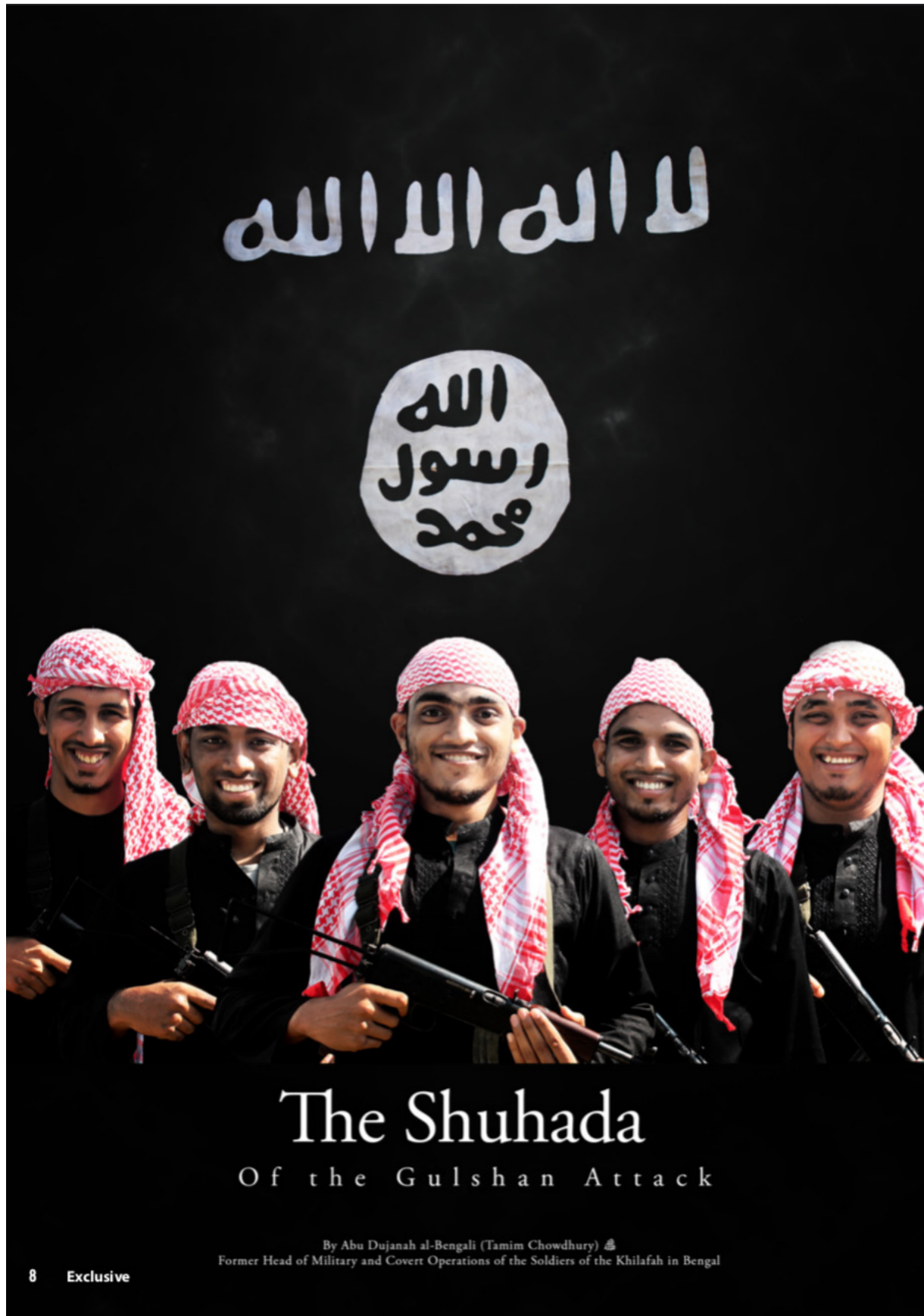
East Asia

On the 2nd of Dhul-Qa'dah, the soldiers of the Khilafah succeeded in killing 16 Crusader Filipino soldiers after detonating an explosive device and clashing with them in the Baling and Laylud Madaya neighborhoods in the city of Marawi.

On the 4th of Dhul-Qa'dah, the soldiers of the

Sub-thematic 2

Religious Legitimacy & Islamic Identity



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فَضْلُ الْجِهَادِ

THE EXCELLENCE OF JIHAD

Jihad Is the Peak of Islam

Mu'adh Ibn Jabal رضي الله عنه narrated: Allah's Messenger صلى الله عليه وسلم 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 صلى الله عليه وسلم 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 صلى الله عليه وسلم 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 صلى الله عليه وسلم 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).

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

(An-Nisa 95).

Protection from the Fire

The Messenger of Allah صلى الله عليه وسلم 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).

The Mujahid Is the Best of People

A man came to Allah's Messenger صلى الله عليه وسلم 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).



Naba Infographic



Camera Angle
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Portrait Type
Candid Portrait
Environmental Portrait

Photographic Composition
Digital Collage



Camera Angle

Extreme Low-Angle Shot

Photographic Composition

Golden Ratio



Camera Angle
Extreme Low-Angle Shot

Photographic Composition
Golden Ratio



Camera Angle

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Portrait Type

Candid Portrait
Environmental Portrait

Photographic Composition

Golden Ratio

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 ﷺ 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 ﷺ 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 ﷺ 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-

24 Article

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



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The mujahid, Abu Hassan al-'Iraqi

Baghdad Wilayah

On the 3rd of Rabi' al-Akhir, the istishhadi Abu Hassan al-'Iraqi carried out an attack targeting Rafidi murtaddin in Sadr City towards the east of Baghdad in revenge for the Rafidi-Crusader coalition's repeated targeting of health institutions in Ninawa Wilayah. He set out and detonated his explosive vehicle on their dens, killing and injuring approximately 150 murtaddin. This was followed by two car bombs being detonated on the wounded Rafidah, one at Jawadir Hospital and the other at Al-Kindy Hospital towards the east of the city, leading to 60 murtaddin being killed and wounded.

On the 9th of Rabi' al-Akhir, the istishhadi Yahya al-'Iraqi set out and detonated his explosive vehicle on the gatherings and dens of the Rafidi mushrikin in 'Ulwah Jamilah towards the east of Baghdad, killing and injuring approximately 80 of them. A second istishhadi attack was carried out by Abu Dujanah al-'Iraqi, who entered into the midst of another group of Rafidah and detonated his explosive vest, killing and injuring approximately 45 of them.

On the 11th of Rabi' al-Akhir, following close surveillance of the dens and gatherings of the Rafidi army and Rafidi Mobilization's officers and leaders inside Al-Kindy College of Medicine in the area of Nahdah towards the east of Baghdad and Dijlah University College in the area of Dawrah towards the south of Baghdad, Islamic State explosive units parked and detonated two car bombs on their gatherings, leading to 70 of them being killed and wounded.

Salahuddin Wilayah

On the 3rd of Rabi' al-Akhir, a number of Islamic State inghimasiyyin launched an attack on Rafidi army positions in the city of Samarra. Following fierce clashes, they entered a Federal Police base as well as a base belonging to the Salam Detachments militia in the middle of Samarra, and succeeded in killing approximately 100 murtaddin and in injuring dozens more, with an officer ranked lieutenant colonel among those dead. Several of the murtaddin's vehicles were likewise burned, and parts of the Federal Police building and the Salam Detachments militia's building were also destroyed.

Jordan

On the 7th of Rabi' al-Akhir, an Islamic State covert unit succeeded in assassinating the murtadd Basam al-Hawrani, an officer ranked first captain in the murtadd Jordanian police. They targeted and killed him on the Ayil road in Ma'an towards the south of Jordan.

Raqqah Wilayah

On the 8th of Rabi' al-Akhir, a number of Islamic State soldiers launched a surprise attack on PKK positions in the town of Tall as-Saman and in the village of Khaniz towards the north of Raqqah. Fierce confrontations took place, leading to approximately 30 murtaddin being killed in the town. Another 40 murtaddin were killed when their convoy fell into an ambush as it was heading to the village of Khaniz to



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Photographic Composition
Rule of Thirds

prayer is given and when the rows are formed [while fighting] for Allah's cause" (Reported by Malik).

So seek, O mujahid, the times of acceptance like the hour on the day of Jum'ah, when the adhan is called, when rain falls, and during the last third of the night. Abu Hurayrah رضي الله عنه narrated that Allah's Messenger صلى الله عليه وسلم said, "Our Lord صلى الله عليه وسلم descends² every night to the lowest heaven, when there remains the final third of the night, saying, 'Who will call upon Me, so that

who was belied and then made du'a, so how was he answered? Allah صلى الله عليه وسلم said, "The people of Nuh denied before them, and they denied Our servant and said, 'A madman,' and he was repelled. So he invoked his Lord, 'Indeed, I am overpowered, so help.' Then We opened the gates of the heaven with rain pouring down and caused the earth to burst with springs, and the waters met for a matter already predestined. And We carried him on planks and nails" (Al-Qamar 9-13).

Then know, O mujahid, that of the paths to victory is the presence of those who are weak in our ranks, as well as their making du'a for us. Abu Sufyan said, "Hiraql said to me, 'I asked you whether the nobles followed him or those who are weak amongst you, and you claimed the weak. Indeed, they are the followers of the messengers'" (Reported by al-Bukhari and Muslim from Ibn 'Abbas). And the Prophet صلى الله عليه وسلم said to Sa'd, "Are you given victory and provision through other than those who are weak amongst you" (Reported by al-Bukhari)? This hadith clarifies that the weak mujahidin should be considered, as well as others like women, children, and the elderly. That is because they are often more firmly sincere when making du'a, being more humbly devout, and have a

greater need for and reliance on Allah.

In conclusion, I give a reminder of His صلى الله عليه وسلم saying, "O you who believe! Persevere, endure, remain stationed (in ribat), and fear Allah that you may be successful" (Al-Imran 200), and, "Rely on Allah, if you are believers" (Al-Maidah 23), and, "Indeed, Allah is with those who fear Him and those who are doers of good" (An-Nahl 128), and, "Allah will surely support those who support Him. Indeed, Allah is Powerful and Exalted in Might" (Al-Hajj 40), and, "O you who believe! When you encounter a company [of the enemy], stand firm and remember Allah much that you may be successful" (Al-Anfal 45), for these are the paths to victory found in the Book of Allah, so hold tightly to them.



Dhikr is essential in jihad, and the greatest dhikr is the Quran

I will answer him? Who will ask Me, so that I will give to him? Who will seek My forgiveness, so that I will forgive him" (Reported by al-Bukhari and Muslim)? In another version, "Who is there to ask Me for provision, so that I will provide him? Who is there to ask Me to remove some harm, so that I will remove it from him" (Reported by Ahmad)?

I truly hope from Allah that he will specifically answer us, as we have been oppressed by those near and far, and the whole world has gathered to go to war against us. There is glad tidings to you from Allah's Messenger صلى الله عليه وسلم, who said to Mu'adh, "Beware the supplication of the oppressed, for indeed, there is no veil between him and Allah" (Reported by al-Bukhari and Muslim). Likewise, there was an oppressed prophet

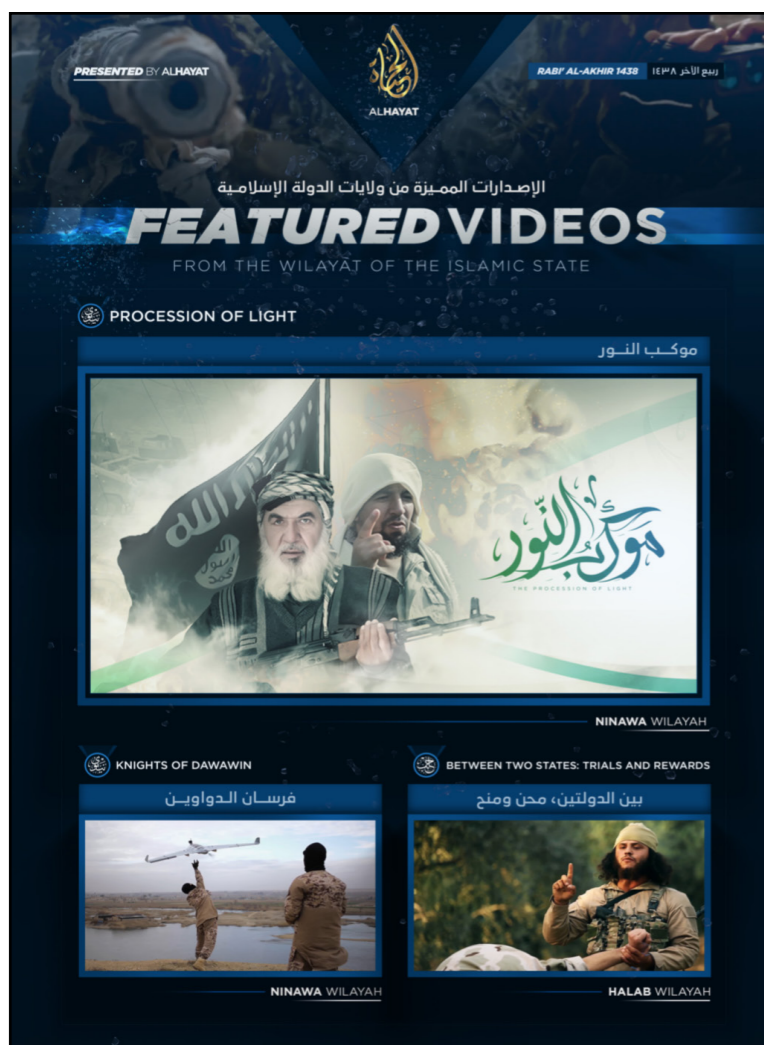
² Commenting on this narration, al-Khatibi (died 388AH) said, "Concerning this hadith and those like it regarding the sifat (attributes describing Allah's essence and actions), the stance of the Salaf is to accept them and apply them based upon their dha-hir (apparent meaning) and to reject any kayfiyyah (explaining 'how' they are)" (Alam al-Hadith).



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Photographic Composition
Digital Collage
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Photographic Composition
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PRESENTED BY ALHAYAT

ALHAYAT

RABI' AL-AKHIR 1438 ربيع الآخر 1438

الإصدارات المميزة من ولايات الدولة الإسلامية

FEATURED VIDEOS

FROM THE WILAYAT OF THE ISLAMIC STATE

PROCESSION OF LIGHT

موكب النور

NINAWA WILAYAH

KNIGHTS OF DAWAWIN

فرسان الدواوين

NINAWA WILAYAH

BETWEEN TWO STATES: TRIALS AND REWARDS

بين الدولتين، محن ومنح

HALAB WILAYAH

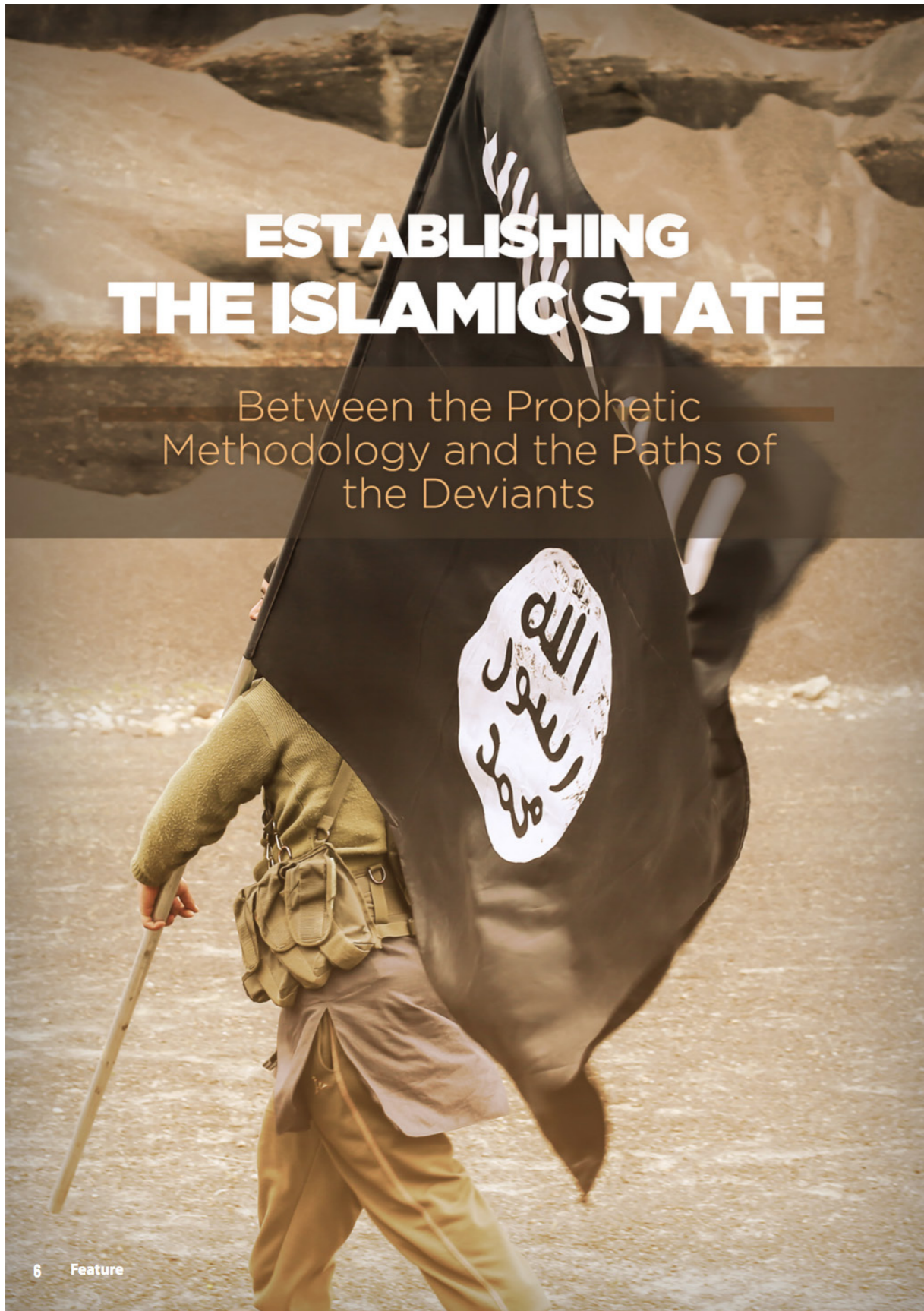


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ESTABLISHING THE ISLAMIC STATE

Between the Prophetic
Methodology and the Paths of
the Deviants

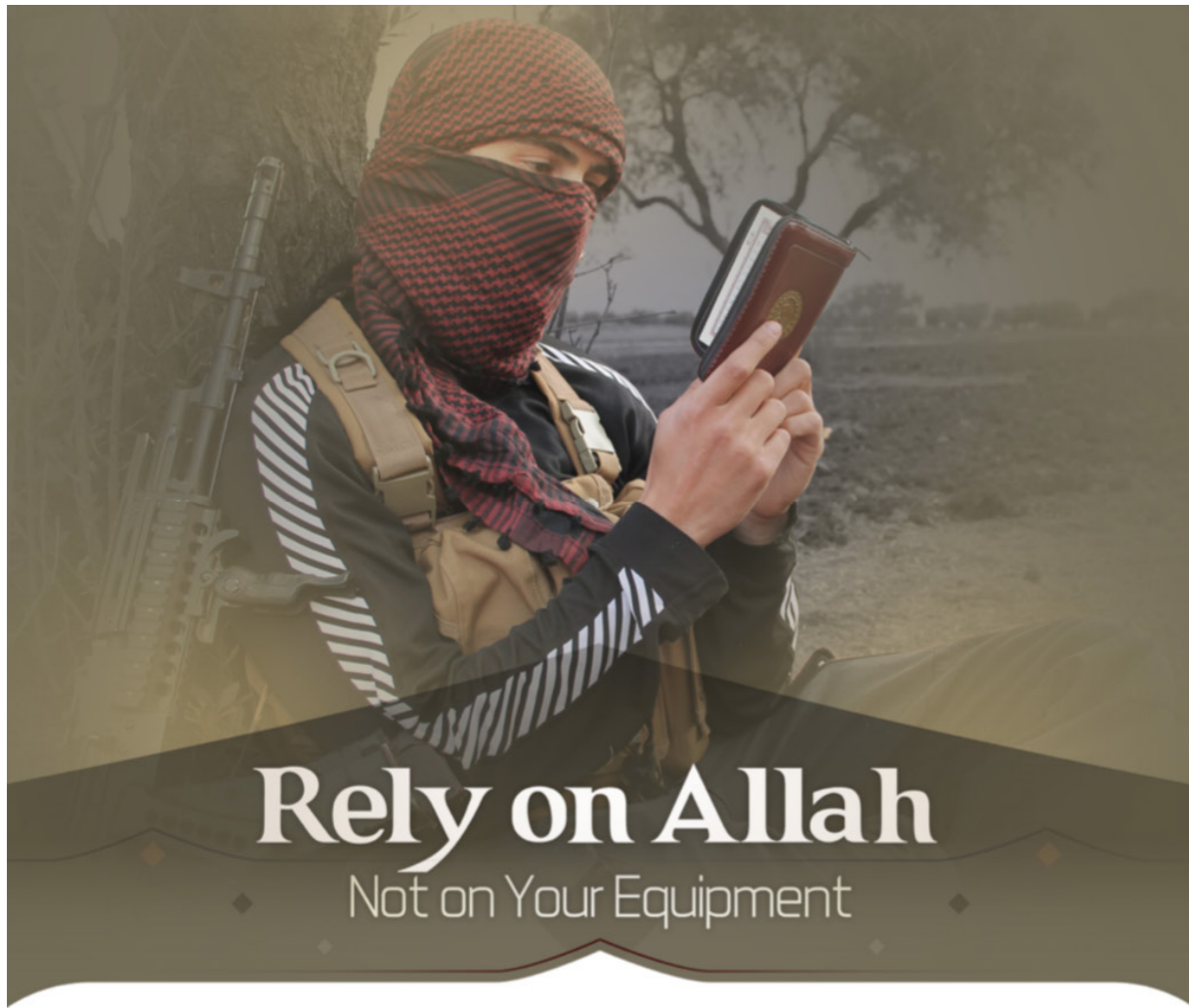
6 Feature

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44

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Rely on Allah

Not on Your Equipment

No two Muslims would disagree that preparing for jihad for the cause of Allah is an obligation. Allah urged people to this duty in His book when He ﷻ said, “Prepare against them whatever you are able of power and of steeds of war by which you may terrify the enemy of Allah and your enemy and others besides them whom you do not know [but] whom Allah knows. And whatever you spend in the cause of Allah will be fully repaid to you, and you will not be wronged” (Al-Anfal 60). So there is no doubt that preparation is a factor that contributes to victory and success against the enemy.

By Allah’s grace, the soldiers of the Khilafah have complied with this divine command. They prepared as much as Allah has made possible for them, a good amount of which the enemy has seen, and what is coming is more severe and bitter, by Allah’s permission.

However, a muwahhid Muslim should not rely and depend on what he has prepared. Rather, he should count on the might and power of Allah instead of his own might and power. He should not be tempted by this power in any way, because even if readiness is one of the factors of victory, being conceited with it is a factor of defeat.

We have a good example in the life of the Sahabah of Allah’s Messenger ﷺ. We also have a lesson from what they went through on the Day of Hunayn. Allah ﷻ said, “Allah has already given you victory in many arenas and on the Day of Hunayn, when your great number pleased you, but it did not avail you at all, and the earth was confining for you with its vastness; then you turned back, fleeing. Then Allah sent down His tranquility upon His Messenger and upon the believers and sent down soldiers whom you did not see and punished those who disbelieved. And that is the

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Photographic Composition

Golden Ratio

Rule of Thirds



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Photographic Composition
Rule of Thirds

recompense of the disbelievers" (At-Tawbah 25-26).

Ibn Kathir said in his tafsir of this ayah, "Allah told the Muslims of His assistance and His generosity in His giving them victory in many arenas of battle alongside His Messenger. And He mentioned to them that it is thanks to Him, His approval of them, and His appreciation of them, and not thanks to their numbers or their equipment. He warned them that victory comes from Him, whether the force has large or small numbers. On the Day of Hunayn, they were fooled by their numbers, for such was not useful to them in any way. They retreated in defeat with the exception of a few who stayed with Allah's Messenger ﷺ. Then, Allah sent His victory and support to His Messenger and the believers who were with him."

Therefore, O muwahhid mujahid, be aware that your preparation is in compliance with the order of Allah and that victory comes from Him alone, and that with committing to His obedience and abstaining from what He warned against, you shall have victory and success. Know that just as He ordered you to prepare, He also commanded you to depend on Him alone. Allah said, "He will provide for him from where he does not expect. And whoever relies upon Allah, then He is sufficient for him. Indeed, Allah will accomplish His purpose. Allah has already set for everything a decreed extent" (At-Talaq 3).

The mujahid should also know that a change in

intention and heart is harsher and more dangerous to him than facing the enemy hordes, no matter their size, and enemy aircraft, no matter their numbers and strikes. Therefore, he should take great care of his heart. He should be wary of Iblis and his whispers, as he very often tempts the changing of intentions and does not tire of doing so until the soul parts the body. The mujahid must let his heart always be attached to Allah alone, letting nothing sever this attachment. He should be wary of statements that may quickly change hearts, like "the istishhadi causes much damage to Allah's enemies and is decisive in the battle," or like "since we have such a weapon, we will not be defeated and we will not be vanquished," or like "the weapons we have prepared are sufficient to defeat the enemies." Let the mujahid's state, words, and sure faith in his heart be there, for there is no reliance nor dependence on what he has prepared, no matter how great, but only in compliance with the order of Allah.

O mujahid! O you who left in order that the word of Allah be supreme and that the word of those who disbelieve be low, and O you who sacrificed everything so that tawhid prevails all over the world: do not be of those who would reduce or break their tawhid. Instead, rely on Allah appropriately, for He manages affairs and brings about the necessary means by His command.

The mujahid must connect his heart to Allah



Only Those of His Slaves
with Knowledge
Fear Allah

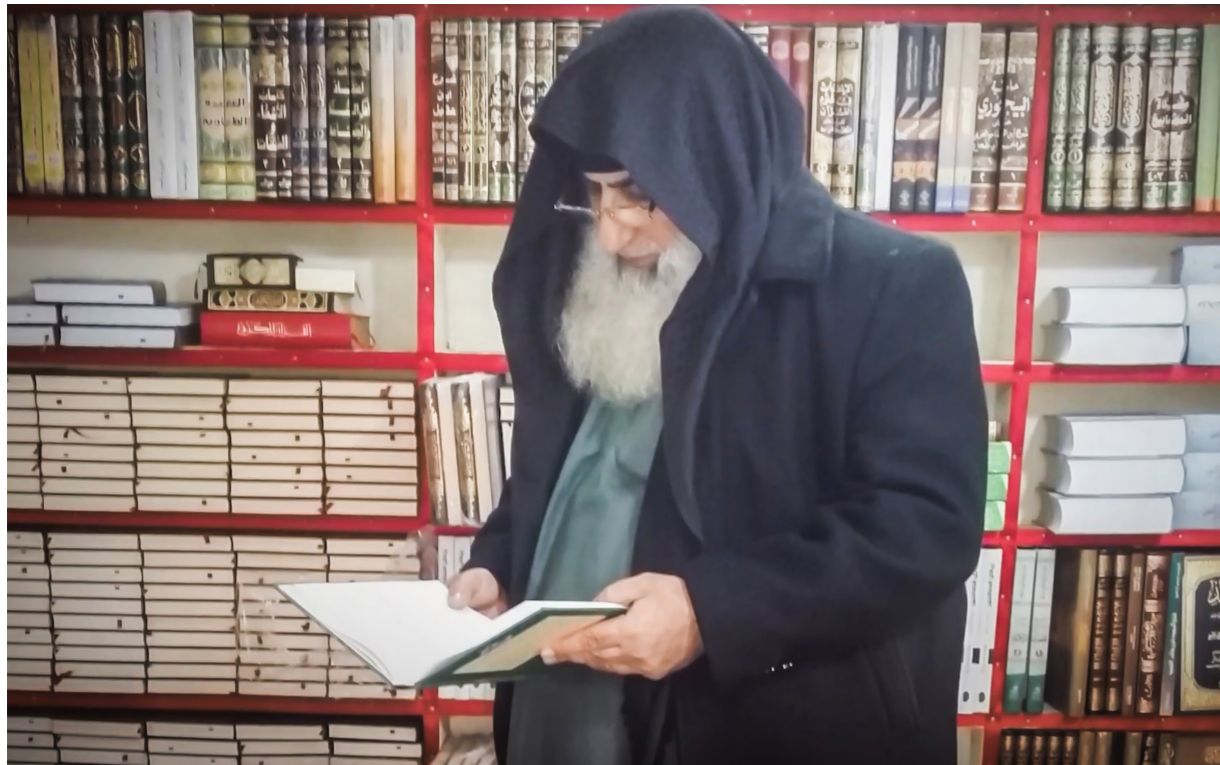


14 Article

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Environmental Portrait



The mujahid shaykh, Abu 'Ali al-Anbari. ﷺ

is feared and loved by others, and this does not provoke him into fleeing from it, nor does it motivate him to seek it. Likewise is the case if he is informed of that which he loves or hates, and does not deny the one informing him – rather, he recognizes his truthfulness – but his heart is too busy with other matters to envision that which he has been informed of, and as such he neither flees from it nor seeks it.

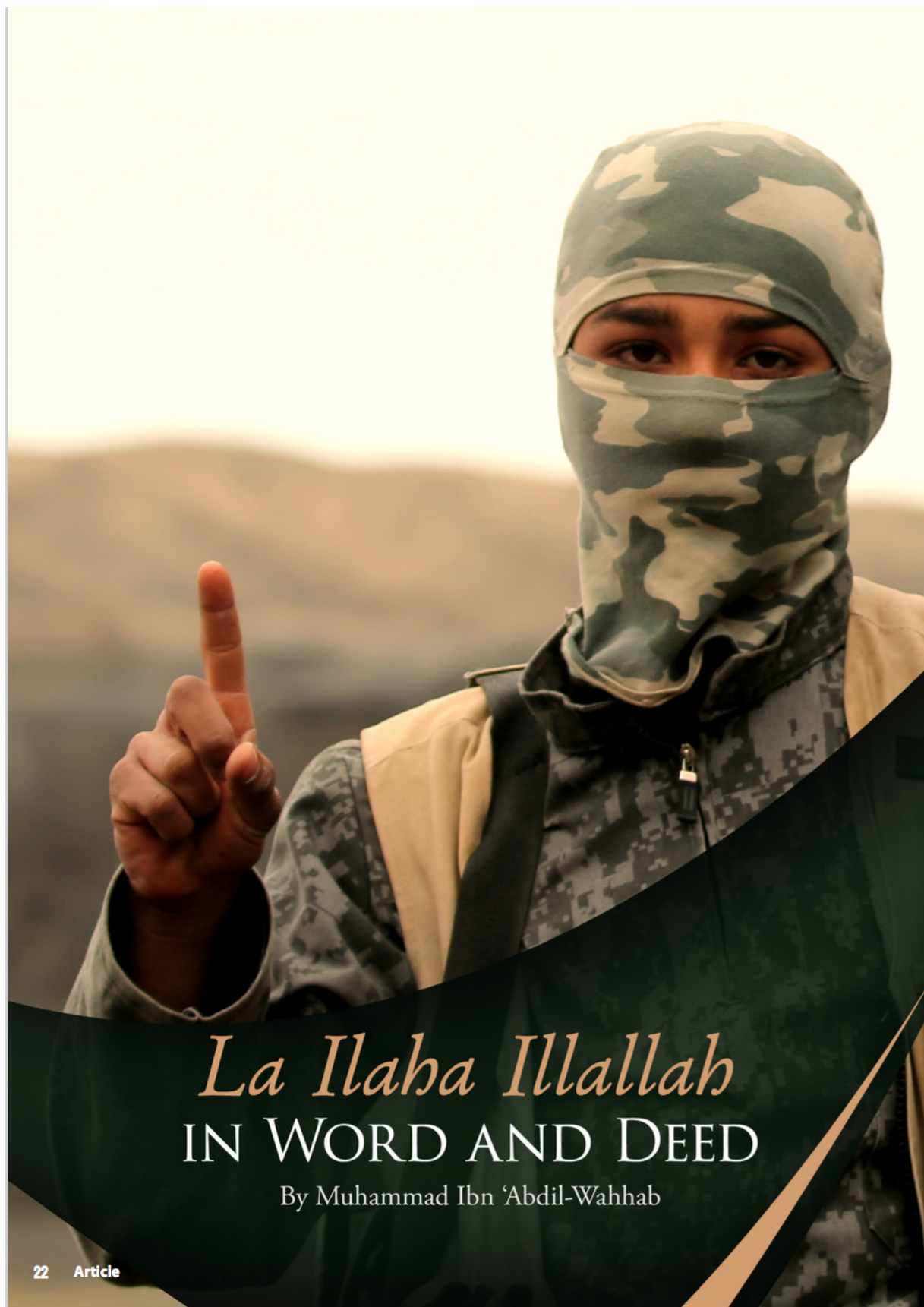
He Who Does Not Work in Accordance with His Knowledge Is Ignorant

“In the well-known statement from al-Hasan al-Basri, which has also been attributed to the Prophet ﷺ, ‘Knowledge is of two types, knowledge in the heart and knowledge on the tongue. The knowledge of the heart is the beneficial knowledge, and the knowledge of the tongue is Allah’s hujjah against His slaves.’

“Al-Bukhari and Muslim reported in the Sahihayn from Abu Musa that the Prophet ﷺ said, ‘The example of a believer who recites the Quran is like a citron: its taste is pleasant and its fragrance is pleasant. The example of a believer who does not recite the Quran is like a date: its taste is pleasant and it has no fragrance. The example of a munafiq who recites the Quran is like basil: its fragrance is pleasant but its taste is bitter. The example of a munafiq who does not recite the Quran is like a colocynth: its taste is bitter and it has

no fragrance.’ This munafiq who recites the Quran, memorizes it, and envisions its meanings, may affirm that it is the speech of Allah and that the Messenger is true, but he is not a believer, just as the Jews recognize him as easily as they recognize their own sons, but regardless are not believers, and likewise Iblis, Fir’awn, and others. And whoever is like that has not attained a thorough degree of knowledge, for this undoubtedly necessitates performing what it obligates, and because of that, anyone who didn’t work in accordance with his knowledge would be called ignorant, as was previously mentioned.

“Likewise, with respect to the term ‘intellect,’ many experts considered it to be a type of knowledge, therefore, it must be counted as a form of knowledge and dealt with according to its requirements. As such, none can be called intelligent except for those who know what is good and seek it, and who likewise know what is evil and abandon it. For this reason, the people of Hell say, ‘If only we had been listening or reasoning, we would not be among the companions of the Blaze’ (Al-Mulk 10). Likewise, Allah ﷻ said concerning the munafiqin, ‘You think they are together, but their hearts are divided. That is because they are a people who do not reason’ (Al-Hashr 14). He who does what he knows will harm him has no intelligence. So just as the fear of Allah necessitates having knowledge of Him, having knowledge of Him



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RUMIYAH EN

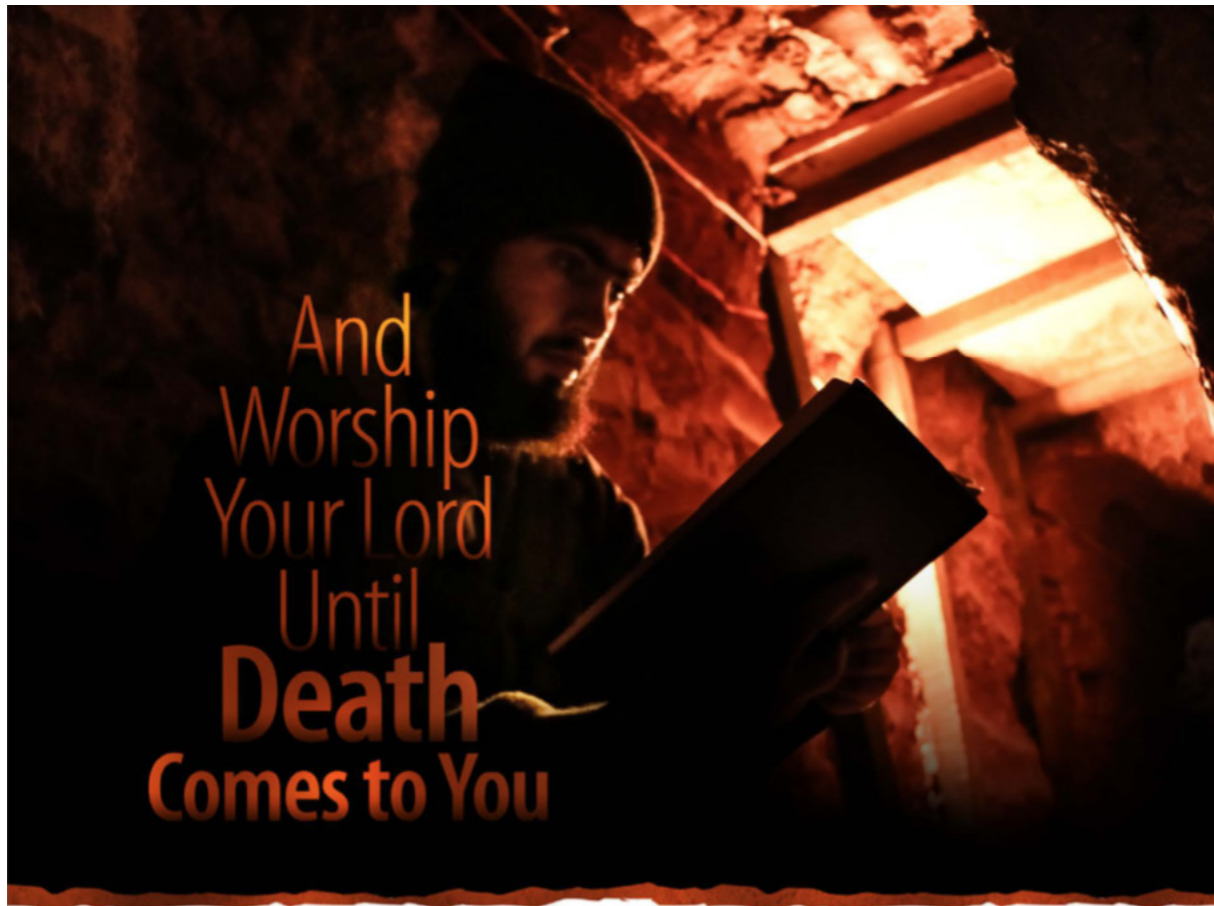
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ISSUE 8



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Indeed, if Allah blesses one of His slaves, He makes for him his external the same as his internal and makes his statements to be in accordance with his actions, and he doesn't make him a munafiq in his belief or one whose actions contradict his speech.

This is what Allah blessed the Islamic State with – due to His grace ﷻ – in many ways which can't be counted. From the main blessings is the purpose of its existence, and the reason for its formation – that is the establishment of the religion and ruling by the Shari'ah.

So it opposed those who are misguided and who misguide others, from amongst the fractured and opposing factions and the parties of detriment, those who filled the earth with their declarations and theories concerning their endeavor to establish the religion and their ambition to achieve that as soon as they have authority and take power. Then it became apparent that their slogans were mere lies, and they broke their promises as soon as they achieved what they wanted, so they ruled by the legislations of the tawaghit, giving preference to the survival of their symbols and organi-

zations as opposed to establishing the religion. Every time Allah opened for the Islamic State an area of land and they were empowered therein, its soldiers would hasten in establishing Allah's religion and ordering the people with good and forbidding them from evil, despite their certain knowledge that this matter would incite the kuffar against them and enrage the hearts of the munafiqin in opposition to them, however they sought through it the pleasure of the Lord of the creation.

The most soothing thing to the eyes of the muwahhid today is that he sees in every part of the Islamic State that the prayer is established and the zakat is collected, virtue is commanded and vice is forbidden, and that the hudud is carried out, despite the fact that the battle fronts are ignited on all sides.

The lions of Islam can be seen writing history, sacrificing their blood and their lives, as they confront the campaigns of the mushrikin on the outskirts of a city, while at the same time the adhan is called and the Muslims gather for prayer despite being only a street or two away from the ignited battle fronts. Likewise,



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call each other to eat from a dish.' We said, 'O Messenger of Allah, will it be because we are few on that day?' He said, 'On that day, you will be many, but you will be scum, like the scum of a flowing torrent. Awe will be removed from the hearts of your enemy, and wahn (feebleness) will be put into your hearts.' We said, 'What is the wahn?' He said, 'The love of life and the hatred of death.'" In another version from Ahmad, he ﷺ said, "And your hatred of combat."

Know, O people of Islam, that being tested is part of a long story, since "La ilaha illallah" was revealed to this earth, so the prophets and truthful were tested, as were the muwahhid imams. And whoever laid himself bare to carry the word, "La ilaha illallah," supporting it and establishing it on the earth, then he must pay the price of this honor, which is exhaustion, fatigue, and being tested.

So where are you in relation to this? The path is one of exhaustion, a path upon which Adam became weary, upon which Nuh lamented, upon which Ibrahim was cast into the fire, upon which Isma'il was laid down to be slaughtered, upon which Yusuf was sold for a miserable price and stayed for some years in prison, upon which Zakariyya was sawn in half, upon which Yahya was decapitated, upon which Ayyub suffered great harm, upon which Dawud wept exceedingly, upon which 'Isa walked with wild animals, and upon which Muhammad ﷺ endured poverty and all kinds of hardship... and yet you prosper with entertainment and play?!

Allah ﷻ tests some of the creation with others thereof, and just as the believer is tested with the kafir, so too is the kafir tested with the believer. This kind of being tested is the common denominator between all of them. Allah ﷻ said, "Blessed is He in whose hand is dominion, and He is over all things competent; He who created death and life to test you as to which of you is best in deed – and He is the Exalted in Might, the Forgiving" (Al-Mulk 1-2).

The Prophet ﷺ narrated that his Lord ﷻ said, "I only sent you so that I would test you and that others would be tested by you" (Reported by Muslim from 'Iyad Ibn Himar).

What we have learned from the Quran and the Sunnah is that some of the prophets were killed and mutilated by their enemies, like Yahya ﷺ, and that some of their people attempted to kill them, but they came out unharmed, like Ibrahim, who emigrated to Sham, and 'Isa, who was raised to the heavens.

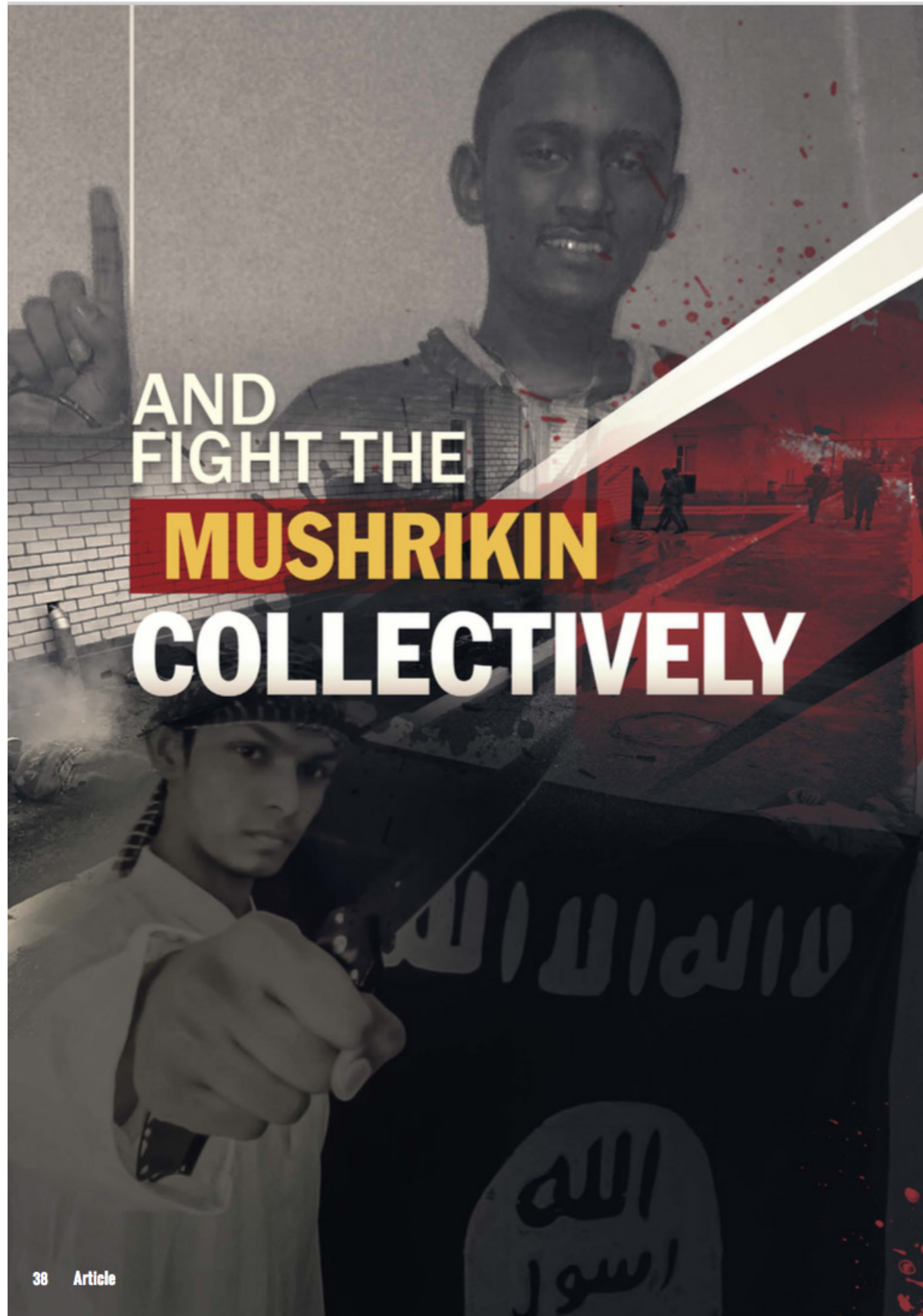
We find some believers are faced with the worst kinds of torture; some were thrown into fiery trenches, some were martyred, and others continue to live in anguish, suffering, and oppression. Where, then, is Allah's promise of support in this life, after they have been cast out, killed, or tortured?!

Being tested is part of Allah's decree for all of His creation, though it increases in severity for the best of those chosen to receive Allah's attention. Specific to this are the mujahidin, for they shall inevitably be tested, receiving the lessons of purification, discipline, and refinement.

It was reported from Sa'id Ibn Abi Waqqas ﷺ, that he said, "O Messenger of Allah, which people are the most severe in being tested?" He ﷺ said, "The prophets, then the righteous believers, then those thereafter. A person is tested according to his religion. So if his

Leadership in the religion is only achieved through patience and certainty

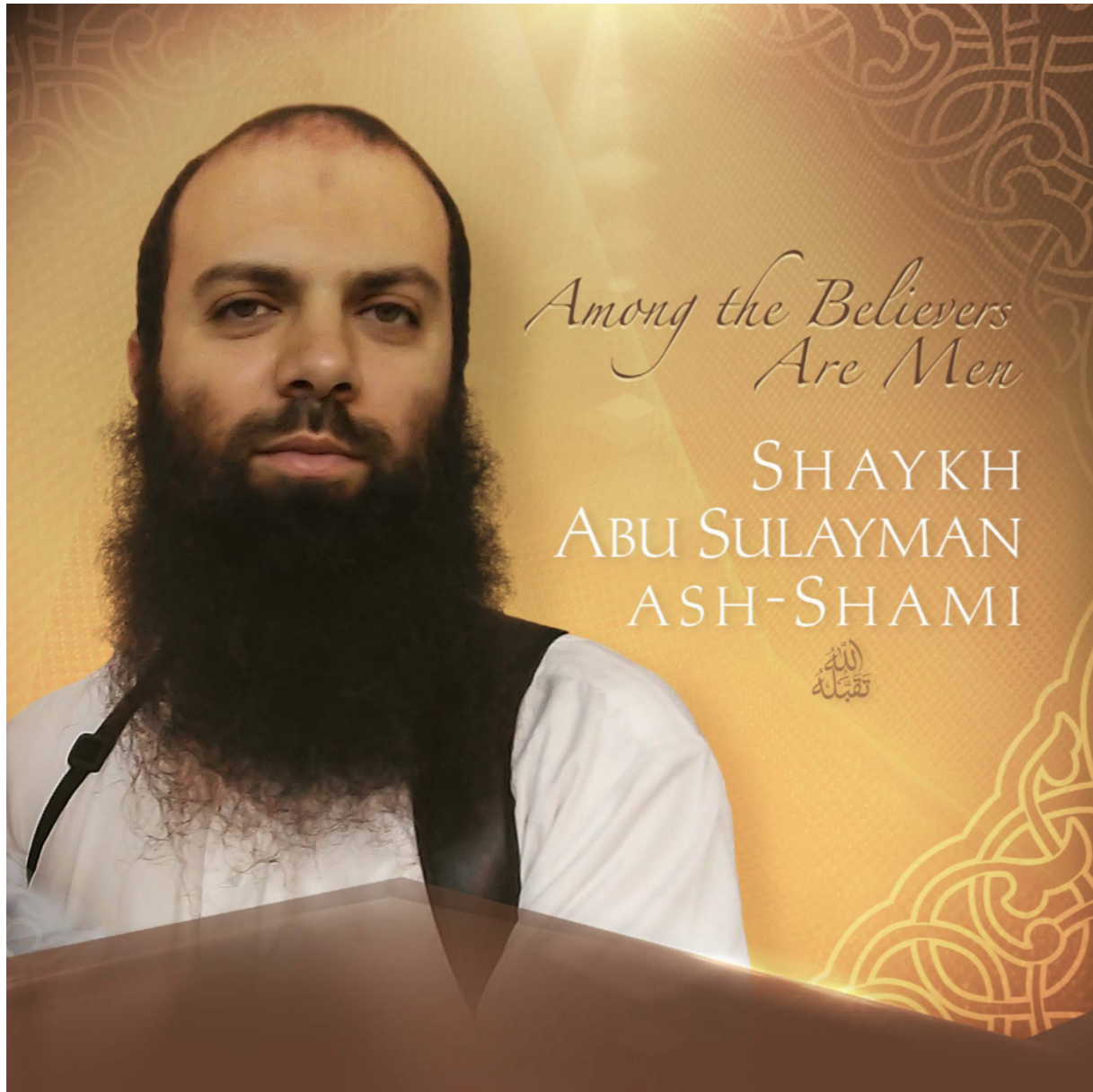




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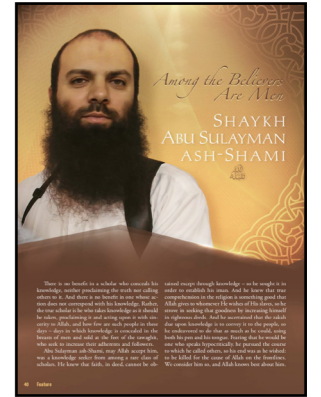
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Photographic Composition
Digital Collage
Rule of Thirds





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Portrait Type
Environmental Portrait
Posed Portrait

Photographic Composition
Rule of Thirds

PRESENTED BY ALHAYAT

ALHAYAT

RAJAB 1436 | رجب 1436

الإصدارات المميزة من ولايات الدولة الإسلامية

FEATURED VIDEOS

FROM THE WILAYAT OF THE ISLAMIC STATE

THE PROCESSION OF LIGHT 2

موكب النور ٢

NINAWA WILAYAH

THE ARMY OF SUPPORT

جيش المهدي

BAYDA WILAYAH

ALLAH AND HIS MESSENGER SPOKE THE TRUTH

وصدق الله ورسوله

RAQQAH WILAYAH

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Environmental Portrait

machine gun as ghanimah.

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

East Asia

On the 4th of Rajab, the soldiers of the Khilafah targeted a military vehicle

belonging to the Filipino Crusader army with an explosive device in the area of Mamasapano south of the city of Cotabato, killing 6 of their soldiers and injuring a number of others.

Salahuddin Wilayah

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

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



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

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

Russia

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

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

Misr

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

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



RUMIYAH

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Photographic Composition
Rule of Thirds

PRESENTED BY ALHAYAT

RAMADAN 1439 رمضان ١٤٣٩

الإصدارات المميزة من ولايات الدولة الإسلامية

FEATURED VIDEOS

FROM THE WILAYAT OF THE ISLAMIC STATE

ONE OF THE TWO GOOD OUTCOMES

إحدى الحسنين

NINAWA WILAYAH

PURIFYING THE SOULS

تزكية النفوس

RAGGAH WILAYAH

SO WILL THEY NOT REPENT?

أفلا يتوبون ؟

KHAYR WILAYAH



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Portrait Type
Candid Portrait



Camera Angle
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Portrait Type
Candid Portrait

of the Maliki scholars. And among the scholars are those who do not stipulate this, regardless of whether or not the da'wah has reached them. The truth, which is supported by the texts and which the majority of the scholars are upon, is that da'wah is obligatory before fighting in the case of those whom the da'wah hasn't reached, and it is permissible – but not obligatory – in the case of those it has already reached.

And our statement that it is permissible as opposed to saying that it is recommended is more correct, because if it were recommended, the Prophet ﷺ would have always carried it out. However, he left it off in many of his raids, attacking his enemies without giving da'wah, because he knew that the da'wah had reached the kuffar. However, the statement that it is recommended is also attributed to some scholars.

The Evidence of Those Who Obligate Da'wah before Fighting Those Whom Da'wah Hasn't Reached

Ibn Qudamah said, "And if there are found on the remote islands he whom the da'wah hasn't reached, it is obligatory to give him da'wah due to the statement of Allah ﷻ, 'And never would We punish until We sent a messenger' (Al-Isra 15)" (Al-Kafi fi Fiqh al-Imam Ahmad).

This verse is taken in a general manner, so the intent is punishment in the Hereafter and punishment at the hands of the believers through fighting, as Allah ﷻ said, "Fight them; Allah will punish them by your hands" (At-Tawbah 14). And some scholars have used this verse as evidence for the condition that da'wah must be given before waging war.

Sulayman Ibn Buraydah narrated from his father, who said, "Whenever Allah's Messenger ﷺ appointed a leader over an army or a detachment, he would advise him with respect to himself to fear Allah, and would advise those with him of the Muslims with goodness. He would then say, 'Go forth and attack in the name of Allah, for the cause of Allah. Fight he who disbelieves in Allah. Attack and do not steal from the war booty, nor commit treachery, nor mutilate a corpse, nor kill an infant. When you meet your enemy from the mushrikin, call them to three matters and accept whichever of them they agree to and withhold from fighting them: Call them to Islam. If they agree, accept it from them and withhold from fighting them. Then call them to emigrate from their land to the land of the Muhajirin, and inform them that if they do that then they will enjoy the same rights as the Muhajirin and will have the same obligations as the

Muhajirin. If they refuse to emigrate, then inform them that they will be like the Bedouins of the Muslims; they will be subject to the rule of Allah, which the believers are subject to, and they will have no share in the war booty and spoils unless they wage jihad with the Muslims. If they refuse, then seek from them the payment of jizyah. If they agree, accept it from them and withhold from fighting them. If they refuse, seek Allah's aid and fight them" (Reported by Muslim).



THE RELIGION CANNOT BE ESTABLISHED EXCEPT THROUGH JIHAD

In this hadith is an indication that it is obligatory to call to Islam those whom the da'wah hasn't reached before fighting them. Ibn 'Abbas narrated, saying, "Allah's Messenger never fought a people except that he gave them da'wah" (Reported by Imam Ahmad and others).

In his sahih, Imam al-Bukhari placed the following chapter title: "Chapter: The Call to the Jews and Christians, and the Matter over Which They Are Fought, and What the Prophet ﷺ Wrote to Khosrau and Caesar, and Da'wah before Fighting."

When we say that da'wah is obligatory with respect to those whom it hasn't reached, this obligation is bound by two conditions. The first is that they do not hasten to fight the Muslims, and the second is that the Muslims are safe from their plotting and deception.

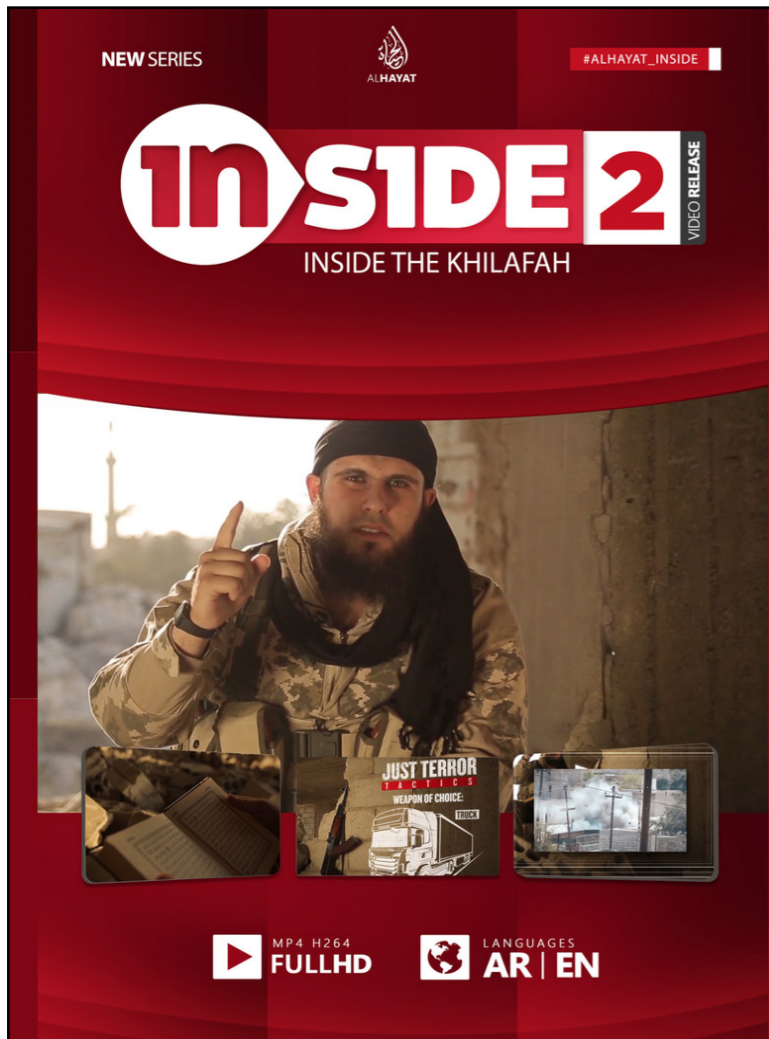
As for the da'wah that is permissible, from among its evidences is the following:

Abu Hazim narrated, saying, "Sahl Ibn Sa'd ﷺ informed me, saying, 'The Prophet ﷺ said on the day of Khaybar, 'I will surely give the banner tomorrow to a man through whom Allah will grant victory – [a man] who loves Allah and His Messenger, and whom Allah and His Messenger love.' So the people spent the night



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Portrait Type
Posed Portrait





Camera Angle

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Portrait Type

Candid Portrait

Tanzil fi Tafsir al-Quran).

Therefore, take advantage of your spare time before you reach your grave, and take advantage of your mornings for perhaps you might not reach the night. It was reported from al-Hasan al-Basri that he said, "O son of Adam, indeed you are but days, and with every day that passes there departs a piece of you" (Az-Zuhd li Ahmad Ibn Hanbal). So follow the example of those grey-haired men who offered their limbs in Allah's cause and competed with the youth on Jannah not on the Dunya.

Take Advantage of the Hours of Your Spare Time

There is a type of individual from amongst the righteous whom Allah ﷻ has sufficed with regards to his provisions of living, and thus his provisions were under the shadow of his spear. He uses it to ruin the lives of the disbelievers and give victory to the religion of the Lord of the creation. And from those prosperous ones also is he who suffices in his ribat with performing his guard shift for a few hours and then returns to his lengthy spare time. Such times are a blessing for the mujahid that he may not be aware of, for if he utilized them with the remembrance of Allah, the recitation of the Quran, supplication, or performing voluntary deeds, or took an hour to remind his brothers and they incited one another, then in this there would be an enormous benefit, and a means of steadfastness in the face of the enemy when one meets them, and a means of elevating one's status, and an increase in one's good deeds.

O mujahid, know that your spare time is a blessing from Allah, so take advantage of it so that you do not become of those cheated, and make it a thing of mention for you with Allah ﷻ, for Allah has prepared for the mujahidin in Jannah 100 levels, and thus the level of the mujahid who remembers Allah ﷻ, offers voluntary prayers, recites the Quran, and strives in his guard duty and in performing ribat and fighting is not like the level of the mujahid murabit who does not remember Allah except a little, performing his guard shift and then returning to his lengthy spare time.

And thus it is upon the truthful mujahidin and murabitin to strive in their spare time to achieve the highest levels, and to know that what

is between two levels in Jannah is the likes of the heaven and the earth, and that the bliss of the highest stations are superior and more complete than the bliss of those other than them. So let not the murabit refrain from increasing in righteous deeds, accompanied with the greatest of deeds which the Prophet ﷺ informed of: "Ribat for a day and night is better than fasting a month and standing therein in prayer, and if he dies, his deeds which he used to do continue, he is granted his provision, and he is safeguarded from the two trials" (Reported by Muslim). So what an enormous grace it is for the murabit that is killed and thus rewarded for the deeds that he used to busy himself in his spare time! Therefore, it is upon you to recite the Quran, stand the night in prayer, and perform other than that from the various forms of worship, and to be attentive to seeking knowledge and understanding the religion, and to memorize the book of Allah ﷻ, for the spare time which you utilize between your guard shifts is something envied by many from amongst the righteous.

INDEED, THE HEART FINDS SOLACE IN THE QURAN






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Portrait Type

Candid Portrait



and as such, it indicates that appointing an imam for the Muslims is obligatory on them.

Also from among the evidences is the statement of Allah ﷻ addressed to the Messenger ﷺ, "So judge between them by what Allah has revealed and do not follow their inclinations away from what has come to you of the truth" (Al-Maidah 48), as well as His ﷻ statement in the ayah that follows it, "And judge, [O Muhammad], between them by what Allah has revealed and do not follow their inclinations and beware of them, lest they tempt you away from some of what Allah has revealed to you" (Al-Maidah 49).

This command is from Allah ﷻ to His Messenger ﷺ, to judge between the Muslims by what Allah has revealed – meaning His Shari'ah – and an address to the Messenger ﷺ is an address to his ummah as long as there is no evidence that it is specific to him, as is the case here. As such, this is an address to all the Muslims to establish the matter of ruling by what Allah has revealed until the Day of Judgment, and establishing rule and authority cannot be done except by establishing imamah, because that is from the jobs of imamah and it cannot be established in full except by way of imamah. Therefore, all of the ayat commanding us to rule by what Allah has revealed are evidence of the obligation of appointing an imam who would undertake that task.

Also from among the evidences is the statement of Allah ﷻ, "We have already sent Our messengers with clear evidences and sent down with them the Scripture and the balance that the people may maintain [their affairs] in justice. And We sent down iron, wherein is great military might and benefits for the people, and so that Allah may make evident those who support Him and His messengers unseen. Indeed, Allah is Powerful and Exalted in Might" (Al-Hadid 25).

The task of the messengers ﷺ is to establish justice among the people in accordance with what has been revealed in the Book, and to support that with strength, and this cannot be achieved by the followers of the messengers except by appointing an imam who establishes justice among them and organizes their armies, which bring victory to Allah's religion. Imam Ibn Taymiyyah ﷺ said, "And for this reason, the Prophet ﷺ ordered his ummah to appoint leaders over themselves and

Allah ﷻ said, "O you who have believed, obey Allah and obey the Messenger and those in authority among you" (An-Nisa 59). At-Tabari reported that Abu Hurayrah ﷺ said, "Ulul-Amr (those in authority) are the leaders." At-Tabari then said, "The most correct of statements in that regard is the statement of those who said, 'They are the leaders concerning that which entails obedience to Allah and which contains benefit for the Muslims.'" Ibn Kathir said, "What is apparent – and Allah knows best – is that the ayah is general in referring to everyone with authority, including the leaders and the scholars."

The evidence in this ayah is that Allah ﷻ made it obligatory upon the Muslims to obey those in authority among them – and they are the leaders – and the command to obey them is evidence that it is obligatory to appoint a leader, because Allah ﷻ does not command us to obey one who does not exist and whose presence the people weep for. So the command to obey him necessitates the command to bring him about,

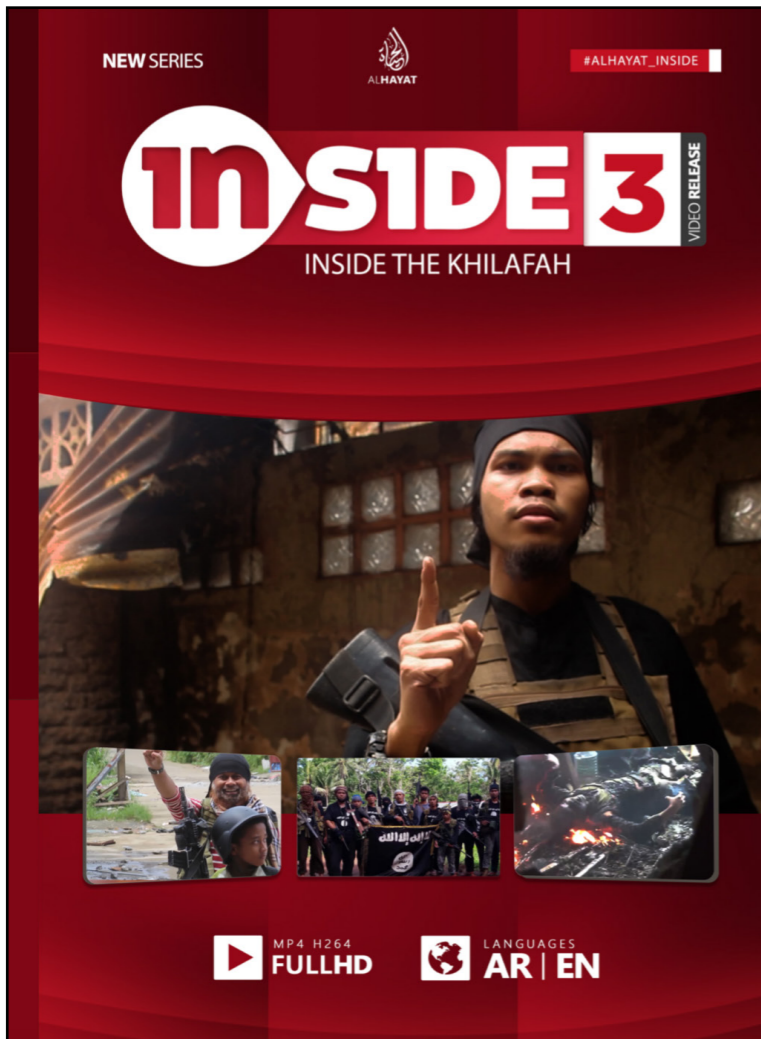
THE ISLAMIC STATE OBEYED ALLAH BY APPOINTING A KHALIFAH FOR THE UMMAH

18 ARTICLE



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Portrait Type
Posed Portrait



Sub-thematic 3

Martyrdom



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Slightly Low-Angle Shot

Portrait Type
N/A

Photographic Composition
Rule of Thirds

issue 1 | cover

Camera Angle
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N/A

Photographic Composition
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Stand and Die

Upon That for Which Your Brothers Died

The people of falsehood constantly attempt to make the deaths of righteous men and their slayings by the enemies of Islam – the mushrikin and the apostates – into a sign foretelling the breaking of the muwahiddin. But those fools do not realize that Allah ﷻ has ordained for each soul its set term before He created the heavens and the earth. Allah ﷻ said, “And each nation has its set term. They can neither delay it for an hour nor advance it” (Al-A’raf 34). In this decree, all people are equal, including prophets and righteous people as well as disbelievers and tyrants.

Those fools do not realize that Allah ﷻ preserves His religion however He wills, and this religion will remain established and will not be damaged by

the death of any person. If it would have been damaged by anything, it would have been by the death of the Prophet ﷺ and those of his noble Companions. But the religion remained long after their departure, as Allah established its foothold and spread it on the earth. He preserved it and employed His righteous slaves in its service. “He loves them and they love Him; humble to the believers and mighty against the disbelievers, they wage jihad for His cause and do not fear the blame of any blamer” (Al-Maidah 54).

As for the learned who revere Allah as He should be revered, worshiping Him as He should be worshiped, when one of the righteous from among them die, they remind their



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brothers of what Abu Bakr as-Siddiq رضي الله عنه said to his companions, "Whoever worshiped Muhammad, then verily Muhammad has died. And whoever worshiped Allah, then verily Allah is alive and does not die" (Reported by al-Bukhari from 'Aishah and Ibn 'Abbas).

As for the mujahidin in Allah's cause – and they are the elite of His creation, those of His slaves whom He has chosen to become martyrs and whom He subjects to favorable tests – then the death of their leaders and commanders who stormed ahead of them into battle, running head first into hardships for their religion, only increases their firmness and determination in fighting the enemies of Allah. The words of the mujahidin are like those of Anas Ibn an-Nadhr رضي الله عنه to the Companions of Allah's Messenger صلى الله عليه وسلم, when he found them, on the Day of Uhud, encumbered by hearing the mushrikin claiming to have killed the Messenger of Allah صلى الله عليه وسلم. He said, "Why do you sit?" They said, "Allah's Messenger has been killed!" He said, "So what will you do in this life after him? Stand and die upon that for which Allah's Messenger صلى الله عليه وسلم has died!" Then he faced the enemy and fought until he was killed (Sirat Ibn Hisham).

This is the way of the muwahhidin in every time and place. Whenever a generation of them passes, another generation follows, holding the banner of tawhid overhead while plunging anew into the battle for Islam, which continues to be waged against shirk and its people. The slogan of each of them is, "Stand and die upon that for which your brothers in faith before you have died."

The killing of our persevering brothers who preceded us, like Shaykh Abu Muhammad al-Adnani رحمه الله will not harm Islam at all, as it is preserved by Allah عز وجل, just as it will never harm our brothers. We consider them to be those who emerged as fighters for Allah's cause, seeking shahadah without turning back. Allah said about them, "And do not consider those who were killed for Allah's cause as dead – rather, they are alive. They are provided for with their Lord, rejoicing in what Allah has bestowed upon them of His bounty, being cheerful of those who have yet to join them, that they shall have no fear, nor shall they grieve; cheerful of a blessing and grace from Allah



The Crusaders' rejoicing over Shaykh az-Zarqawi's death was short-lived

and that Allah will not let the reward of the believers be lost" (Al 'Imran 169-171).

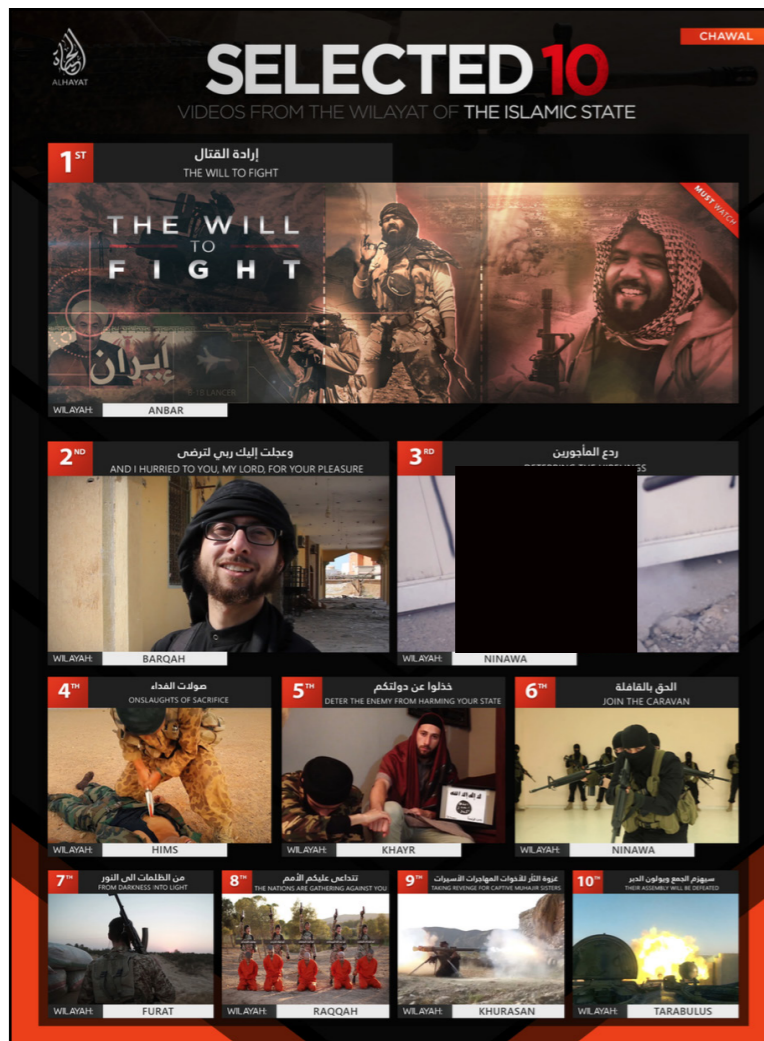
By Allah's permission, their slaying will not harm the Islamic State as long as it proceeds upon Tawhid and the Sunnah. Men shall continue to be employed by Allah to frustrate the kuffar, thereby healing the hearts of a believing people, just as Allah employed those who established its foundations and raised its bases, until it reached, by Allah's grace, what it has reached today of dignity and empowerment.

When the mushrikin and murtaddin rejoiced over the killing of Shaykh Abu Mus'ab az-Zarqawi رحمه الله, the thought did not enter their minds that Allah would employ from the soldiers and brothers of the Shaykh those who would rub their noses into the ground and infuriate their hearts, just as He employed Shaykh Abu Muhammad al-Adnani رحمه الله.

Today, they rejoice over the killing of Shaykh Abu Muhammad al-Adnani رحمه الله. However, they shall shed many tears when Allah places over them – by His permission – one of the many soldiers and brothers of Abu Muhammad who will inflict them with a far worse torment. "And surely Allah will support those who support Him. Truly, Allah is Strong and Mighty" (Al-Hajj 40).



RUMIYAH 3



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Portrait Type

Candid Portrait

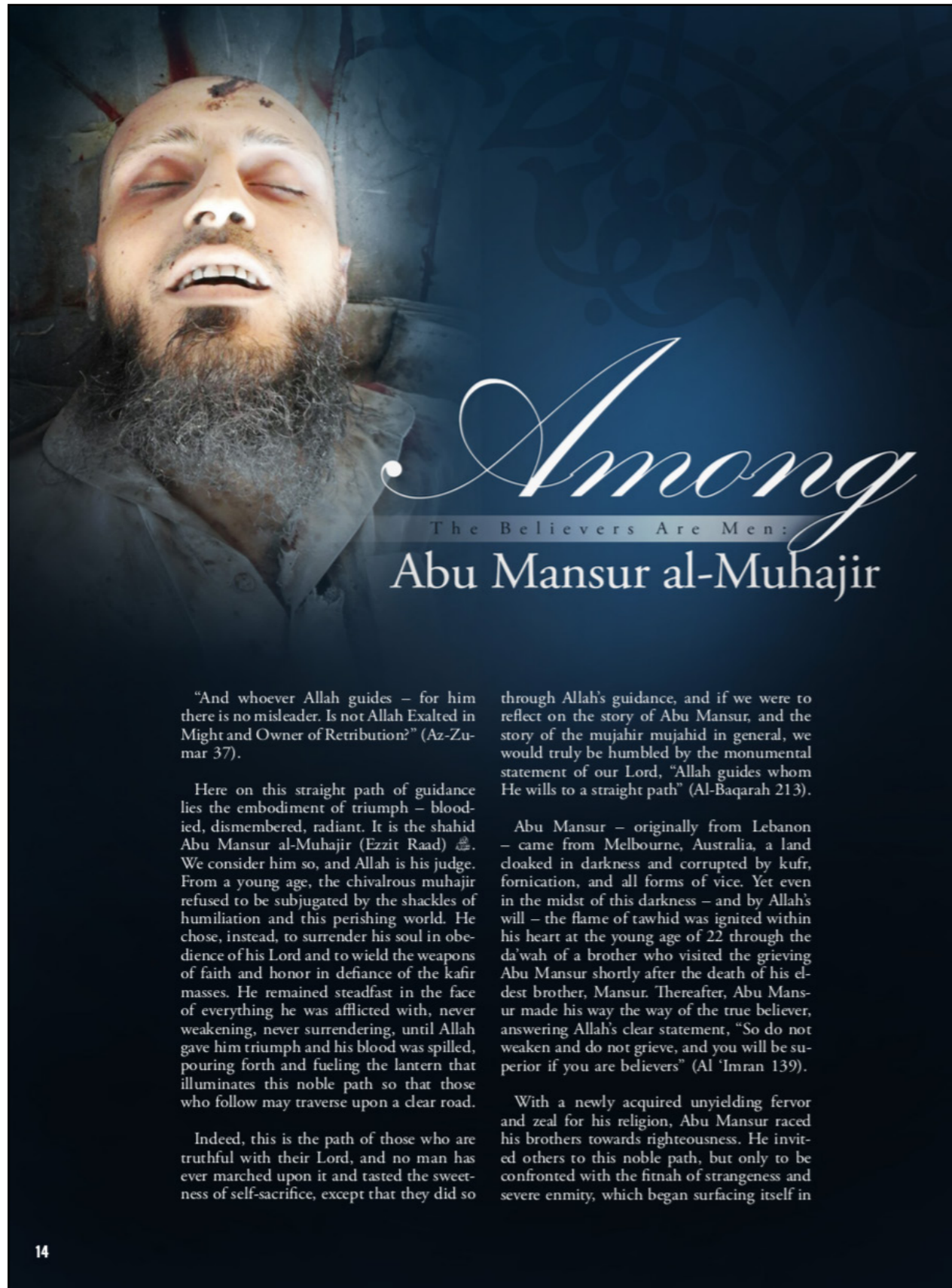
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Camera Angle
Extreme Low-Angle Shot

Type of Portrait
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Photographic Composition
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Among

The Believers Are Men:

Abu Mansur al-Muhajir

“And whoever Allah guides – for him there is no misleader. Is not Allah Exalted in Might and Owner of Retribution?” (Az-Zumar 37).

Here on this straight path of guidance lies the embodiment of triumph – bloodied, dismembered, radiant. It is the shahid Abu Mansur al-Muhajir (Ezzit Raad) رحمته الله. We consider him so, and Allah is his judge. From a young age, the chivalrous muhajir refused to be subjugated by the shackles of humiliation and this perishing world. He chose, instead, to surrender his soul in obedience of his Lord and to wield the weapons of faith and honor in defiance of the kafir masses. He remained steadfast in the face of everything he was afflicted with, never weakening, never surrendering, until Allah gave him triumph and his blood was spilled, pouring forth and fueling the lantern that illuminates this noble path so that those who follow may traverse upon a clear road.

Indeed, this is the path of those who are truthful with their Lord, and no man has ever marched upon it and tasted the sweetness of self-sacrifice, except that they did so

through Allah’s guidance, and if we were to reflect on the story of Abu Mansur, and the story of the mujahid mujahid in general, we would truly be humbled by the monumental statement of our Lord, “Allah guides whom He wills to a straight path” (Al-Baqarah 213).

Abu Mansur – originally from Lebanon – came from Melbourne, Australia, a land cloaked in darkness and corrupted by kufr, fornication, and all forms of vice. Yet even in the midst of this darkness – and by Allah’s will – the flame of tawhid was ignited within his heart at the young age of 22 through the da’wah of a brother who visited the grieving Abu Mansur shortly after the death of his eldest brother, Mansur. Thereafter, Abu Mansur made his way the way of the true believer, answering Allah’s clear statement, “So do not weaken and do not grieve, and you will be superior if you are believers” (Al ‘Imran 139).

With a newly acquired unyielding fervor and zeal for his religion, Abu Mansur raced his brothers towards righteousness. He invited others to this noble path, but only to be confronted with the fitnah of strangeness and severe enmity, which began surfacing itself in



whose wife and child ﷺ were also killed in an earlier drone strike that had targeted him. This triggered within Abu Mansur an unyielding passion to return to the frontlines. He repeatedly requested to be relinquished of his duties as amir and be given permission to fight. His requests were always rejected outright until Allah answered his du'a and the frontlines came to him instead as the PKK advanced from Sirrin towards the Faruq Dam. This, however, was only after the US-led coalition bombed everything in their path, as the PKK are cowards, incapable of facing the mujahidin.

Yet Abu Mansur never feared the Crusader airstrikes, as the remembrance of Allah's greatness always overwhelmed him. He would proclaim, "If they strike me, then it is only by Allah's decree. So how can I fear them? Isn't the plane just a speck in the sky over this city of ours? And isn't this city just a speck on this planet. And isn't this planet just a speck next to those stars that decorate this universe like lanterns? And then what about the seven heavens and what about the kursi (footstool) of Allah the Almighty? What about the hadith that states, 'The comparison of the seven heavens to the kursi is but like a ring thrown in a desert, and the excellence of the 'arsh (throne) over the kursi is like the excellence of that desert over that ring?' This is the greatness of Allah compared to that fighter jet! Verily, it is He whom we should fear!" He would then recite, "Do you fear them? But Allah has more right that you should fear

Him, if you are believers" (At-Tawbah 13).

This was the strong 'aqidah that Abu Mansur inspired his brothers with. His group rallied around him and they all pledged to fight the PKK to the death. They fought valiantly days on end despite heavy aerial bombardment, and continued to do so until Abu Mansur was given strict orders to withdraw his group and consolidate his forces in preparation for the Crusaders' anticipated campaign against Manbij.

After relocating to Manbij, Abu Mansur separated himself from his family in Sham in order to dedicate his time to fighting the enemies of Allah. He would say, "Allah will suffice them for me. He is more merciful towards them than me," demonstrating his strong level of tawakkul and his sincerity in carrying out his duty.

Thus, Abu Mansur sacrificed the company of everyone who was precious to him to help establish and defend this khilafah, and on the 17th of Shawwal 1437 in the city of Manbij, he sacrificed his own soul, as a piece of shrapnel struck him and tore his chest open, bringing him what he had long awaited – shahadah in the path of Allah.

Therefore, O lions of the Ummah, and those living in Australia in particular, follow the path of these righteous souls for there is no other path. The Khilafah has called for you to mobilize from your dens to alleviate the pain afflicting the hearts of the Muslims by striking the kuffar in their homelands. It is only from the hikmah of Allah that he has scattered you around the earth and in the various lands of the Crusaders to see which of you are best in deeds. So here before you are the doors of jihad – unhinged, and in their lands! Light the ground beneath them aflame and scorch them with terror. Kill them on the streets of Brunswick, Broadmeadows, Bankstown, and Bondi. Kill them at the MCG, the SCG, the Opera House, and even in their backyards. Stab them, shoot them, poison them, and run them down with your vehicles. Kill them wherever you find them until the hollowness of their arrogance is filled with terror and they find themselves on their knees with their backs broken under the weight of regret for having waged a war against the believers, and by Allah's will, and then through your sacrifices, this Ummah will be victorious.

"And Our word has already preceded for Our servants, the messengers, [that] indeed, they would be those given victory and [that] indeed, our soldiers will be those who overcome" (As-Saffat 171-173).



Abu Bakr (Adam Dahman) ﷺ

RUMIYAH 17

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their artillery units stationed at Qayyarah Airbase, launched a campaign of air raids on the city of Qayyarah, supported by additional air raids from combat helicopters belonging to the Rafidi government. Due to this, and while benefiting from the air and artillery bombardment, the Rafidi army succeeded in entering and taking control of the city.

Meanwhile, the soldiers of the Islamic State succeeded in damaging 4 Abrams tanks, destroying 16 hummers, a bulldozer, a Cougar armored personnel carrier, and various types of armored vehicles, while also damaging another armored personnel carrier on the outskirts of the city of Qayyarah. Additionally, several members of the Rafidi army and their militias were killed and wounded.

On the 23rd of Dhul-Qadāh, the losses of the Rafidi army were further increased as a result of an attack initiated by the mujahidin, consisting of 4 istishhadi operations that struck the positions of the Rafidah, southwest of Shirqat. This was followed by 3 istishhadi operations carried out on the 24th of Dhul-Qadāh in the villages of Malilah and 'Ubayd as-Sayil and close to the junction of Hadar.

These istishhadi attacks resulted in the killing of hundreds of members of the Rafidi army and its militias, in addition to many of their vehicles being destroyed.

Tarabulus Wilayah

Violent battles continue to rage between the soldiers of the Islamic State and the murtadd militia of the Government of National Accord, supported by America. The steep quantity of



Abu Sufyan al-Adani

those killed and wounded among the murtaddin has led to the consumption of much of their manpower, while exhausting much of their capabilities.

On the 12th of Dhul-Qadāh, the city of Sirte witnessed fierce clashes, coupled with 2 istishhadi operations.

In a statement it had released, the media office of Tarabulus Wilayah mentioned that fierce confrontations took place between the mujahidin and the murtaddin in the neighborhood of Ithnayn. During the clashes, two istishhadiyyin succeeded in reaching the American-backed murtaddin and detonated their explosive vehicles in their midst. This resulted in the killing and wounding of more than 70 murtaddin from the Government of National Accord, while additionally destroying a tank, a personnel carrier, 2 armored vehicles, and a number of 4-wheel drive vehicles.

The losses suffered by the murtadd

militia of the Government of National Accord was not limited to just that, as more than 40 fighters of the murtaddin were killed on the 14th of Dhul-Qadāh as a result of 2 istishhadi brothers storming their positions in the area of Thuhayr, west of the city of Sirte.

'Adan Abyan Wilayah

The soldiers of the Islamic State, on the 25th of Dhul-Qadāh, targeted a recruitment center belonging to the taghut army of 'Abd Rabbuh Mansur Hadi in Aden, in the southern part of the country, which resulted in the killing of 60 murtaddin.

The media office of 'Adan Abyan Wilayah clarified that the istishhadi, Abu Sufyan al-Adani targeted a recruitment center belonging to the taghut government of Hadi, an ally of the murtadd Arab Coalition, in the area of Mansurah in 'Adan. By the grace of Allah, he was able to breach

4
ISTISHHADI
OPERATIONS

9
VEHICLES
DESTROYED

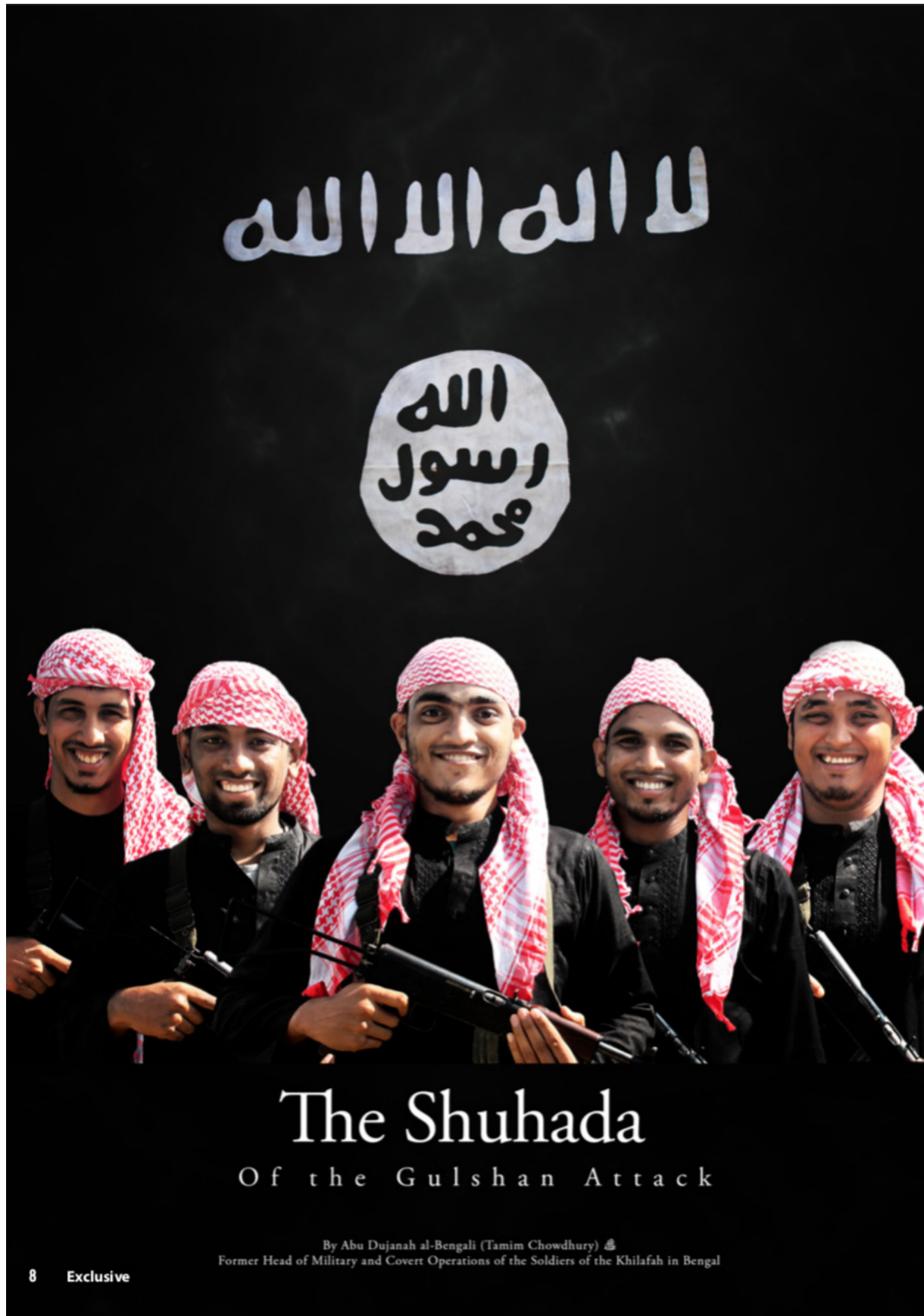
110
KILLED
& WOUNDED

WITHIN
ONE WEEK
FROM 12/11
UNTIL 16/11



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V PATHS TO VICTORY

BY ABU HAMZAH AL-MUHAJIR

Part 1

All praise belongs to Allah, Lord of Might, Lord of the creation, Supporter of this religion. There is no god but Him. He grants the truth victory, even if after some time. And may blessings and peace be upon the Imam of the Messengers, and may Allah be pleased with his companions from the Ansar and the Muhajirin. To proceed:

Allah ﷻ said, "They want to extinguish the light of Allah with their mouths, but Allah refuses except to complete His light, even if the disbelievers hate it. He is the One who sent His Messenger with guidance and the religion of truth to make it prevail over all religion, even if the mushrikin despise such" (At-Tawbah 32-33). Thus, every Muslim must be certain that complete victory is coming, that Allah will honor this religion, that the future belongs to it, even if all nations rabidly contend against us, and that we shall definitely rule the earth by the might of Allah, the Powerful, the Strong. And whoever rejects or doubts that is nothing but one of the disbelieving fearmongers.

Allah, the True King, said, "And We have written in the Zabur after previous revelation that the earth shall be inherited by My righteous slaves. Verily in that is a message to a worshipping people" (Al-Anbiya 105-106). The truthful and trusted prophet ﷺ said, "This matter shall reach all that the night and day have reached, and Allah will not leave a house of mud or fur [i.e. dwellings in the city or desert] except that He will make this religion enter it, through glory or humiliation – glory by which Allah glorifies Islam and humiliation by which Allah humbles the disbelievers" (Reported by Ahmad). This was narrated by Tamim ad-Dari, who then said, "I recognized that in my own household. Those of them who accepted Islam received much good, honor, and glory. And those of them who remained in kufr were afflicted with humiliation, subservience, and the jizyah."

The people of tawhid must know that a 'aqidah (creed) for which pure blood has been spilled and for which shuhada have fought, lived, and died will definitely be victorious. Its arrows will extend to strike the neck of every kafir. And it will enlighten the heart of every muwahhid.

But we must all realize that the condition for victory is following the Prophet ﷺ. If this adherence is present, victory shall come, and if it is absent, there shall be no victory. No other cause rivals it, as the scholars have explained. Ibnul-Qayyim ﷺ said, "As such, victory and complete support is only for the people of complete iman. Allah ﷻ said, 'Indeed, We shall support Our messengers and those who believed, in the worldly life and on the day the witnesses rise' (Ghafir 51), and He said, 'So We empowered those who believed against their enemy, so they became victors' (As-Saff 14). Thus, whoever is lacking in iman will also lack in his portion of victory and support" (Ighathat al-Lahfan).

The Prophet ﷺ also guided us – with great detail – to both the causes for victory and the hindrances to achieving it. Ibnul-Qayyim ﷺ said, "Thus did he ﷺ teach them the tactics of war and confronting the enemy, as well as the paths to victory and triumph – such that if they were to learn them, comprehend them, and maintain them as they should be maintained, there would never be an enemy that could stand against them" (I'lam al-Muwaqqi'in).

And from the several causes for victory is tawhid. Allah ﷻ said, "And they will not cease to fight you until they make you turn from your religion if they are able" (Al-Baqarah 217), and He ﷻ said, "They only resented them because they believed in Allah, the Mighty, the Praised" (Al-Buruj 8). This is the reality, which all mujahidin must comprehend.

The battle between the muwahhidin and the kafirin is fundamentally a battle of 'aqidah, and Allah has confined



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Portrait Type

Candid Portrait

Photographic Composition

Rule of Thirds

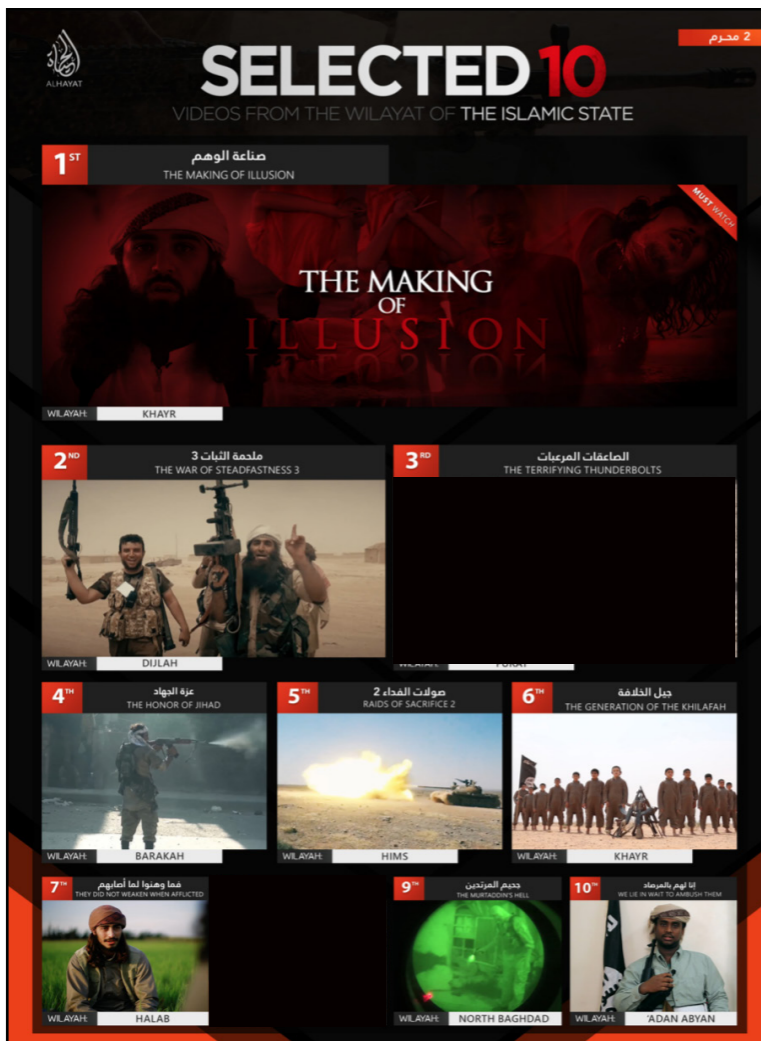
Golden Ratio



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Portrait Type
Candid Portrait



issue 2 | page 37 | photo 2

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Portrait Type
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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.

Camera Angle

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Portrait Type

Environmental Portrait

Photographic Composition

Digital Collage

Rule of Thirds



EXAMPLES OF THE SAHABAH'S *Eagerness to Attain Shahadah*

The first forerunners from among the Muhajirin and the Ansar knew that Jannah was Allah's precious commodity, and also knew that none would be able to pay its price except one who rolled up his sleeves for difficult work. So they searched for every path to Allah's pleasure so that they could attain it, while asking Allah for facilitation and acceptance.

Thus, you would see them resolving to engage in trade with Allah, selling their lives and wealth so that He would purchase them. "O you who have believed, shall I guide you to a transaction that will save you from a painful punishment? [It is that] you believe in Allah and His Messenger and strive in the cause of Allah with your wealth and your lives. That is best for you, if you should know. He will forgive you your sins and admit you to gardens beneath which rivers flow and pleasant dwellings in gardens of perpetual residence. That is the great attainment" (As-Saff 10-12).

When they recognized that the quickest path leading to it is shahadah for the cause of Allah, they descended onto the battlefields, advancing forward and not retreating, hastening, proceeding towards death, and taking it as a means to attaining life.

Anas Ibn an-Nadr ﷺ Storms the Mushrikin on the Day of Uhud

Here we have Anas Ibn an-Nadr ﷺ, who was absent from the Battle of Badr and was extremely upset as a result. However, he swore an oath and made a promise, so let us listen to his nephew Anas Ibn Malik as he tells us about his uncle's deed. He said, "My uncle, Anas Ibn an-Nadr, was absent from the fight-

ing at Badr, so he said, 'O Messenger of Allah, I was absent from the first battle in which you fought the mushrikin. If Allah allows me to attend a battle against the mushrikin, Allah will certainly see what I will do!' Then, when the day of Uhud came and the Muslims became exposed, he said, 'O Allah, I ask Your pardon for what these ones (i.e. the Sahabah) have done, and I absolve myself before You of what these ones (i.e. the mushrikin) have done.' He then advanced and was met by Sa'd Ibn Mu'adh, so he said, 'O Sa'd Ibn Mu'adh, it is Jannah, by the Lord of an-Nadr! Indeed, I smell its fragrance before Uhud.' Sa'd said, 'But I was not able, O Messenger of Allah, to do what he did.'" Anas said, "We found on him eighty some-odd sword wounds, spear wounds, and arrow wounds, and we found that he had been killed and the mushrikin had mutilated him, so no one recognized him except for his sister, through his fingertips." Anas then said, "We would view or think that this ayah was revealed about him and his likes: 'Among the believers are men true to what they promised Allah' (Al-Ahzab 23)."

'Umayr Ibn al-Hammam ﷺ Races to a Garden as Wide as the Heavens and Earth

And here we have Anas ﷺ telling us about their endeavor. He said, "Allah's Messenger ﷺ and his companions set out and arrived at Badr before the mushrikin. The mushrikin then came, so Allah's Messenger ﷺ said, 'Let not any one of you proceed towards anything unless I am in front of him.' The mushrikin then came close, so Allah's Messenger ﷺ said, 'Arise to a garden whose width is that of the heavens and the



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Portrait Type
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earth.' 'Umayr Ibn al-Hammam said, 'O Messenger of Allah, a garden whose width is that of the heavens and the earth?' He said, 'Yes.' 'Umayr said, 'Bakhin Bakh (i.e. How amazing)! So Allah's Messenger ﷺ said, 'What makes you say 'Bakhin bakh?' He said, 'Nothing, by Allah, except the hope that I become one of its inhabitants.' Allah's Messenger ﷺ said, 'Indeed, you are one of them.' 'Umayr then took some dates out of his quiver and began eating them. He then said, 'If I live to eat these dates of mines it will have been a long life!' He then cast aside the dates he had and fought the mushrikin until he was killed."

Leaders of the Mutah Detachment Seek Shahadah

In the Battle of Mutah, Ja'far Ibn Abi Talib ﷺ took the banner with his right hand but it was then cut off, so he took it with his left hand and it was then cut off. He then embraced it with his upper arms until he was killed, and he was 33 years old. So Allah rewarded him for that with two wings in Jannah with which he flies wherever he wishes. And it was said that a man from among the Romans struck him that day, cutting him in half.

The Bedouin Muhajir Was Truthful to Allah so Allah Was Truthful to Him

Look at their truthfulness to Allah. Shaddad Ibn al-Had ﷺ narrated, saying, "A man from the Bedouins

came to the Prophet ﷺ, believed in him, and followed him. He then said, 'I will perform hijrah with you.' So the Prophet ﷺ told some of his companions to look after him and teach him. Then, when there was a battle, the Prophet ﷺ took some ghanimah. So he divided it and allotted for the Bedouin a share, and gave that share to his companions. The Bedouin had taken their animals out to pasture, and when he came back they gave him his share. So he said, 'What is this?' They said, 'A share which the Prophet ﷺ has allotted for you.' So he took it and came with it to the Prophet ﷺ and said to him, 'What is this?' He said, 'I allotted it for you.' The Bedouin said, 'It is not for this that I followed you. Rather, I followed you so that I would be struck here – and he pointed to his throat – by an arrow and die, and then enter Jannah!' So the Prophet ﷺ said, 'Indeed, Allah will be truthful to you.' They then remained for a short time and then rose to fight the enemy. He was then carried to the Prophet ﷺ having been hit by an arrow in the spot he had pointed to, so the Prophet ﷺ said, 'Is it him?' They said, 'Yes.' So he said, 'He was truthful to Allah, so Allah was truthful to him.' The Prophet ﷺ then shrouded him with his garment. He then brought him forward and prayed over him, and among that which he said in his prayer was, 'O Allah, this is Your slave. He set out, performing hijrah for Your cause, and was then killed as a shahid. I am a witness to that.'"

Allah continues to take unto Himself shuhada





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Portrait Type
Posed Portrait

Photographic Composition
Rule of Thirds



Both young and old are eager to attain shahadah

Abu 'Aqil ؓ Crawls While Wounded in Order to Fight the Murtaddin

Look also to the Day of Yamamah and to the people who defended the religion as long as there remained in their bodies a pulsing vein, until they were killed as shuhada. Ja'far Ibn 'Abdillah Ibn Aslam said, "On the Day of Yamamah, when the fighters had formed ranks, the first person to be wounded was Abu 'Aqil. He was hit by an arrow that struck him between his shoulders and his heart without killing him. The arrow was removed and the left side of his body became weak in the first part of the day, so he was brought to the encampment. When the fighting intensified and the Muslims were being defeated and had been pushed back past their encampment, Abu 'Aqil, who was weak due to his wound, heard Ma'n Ibn 'Adiyy shouting, 'O Ansar! Remember Allah and charge the enemy!' 'Abdullah Ibn 'Umar said, "So Abu 'Aqil got up, intending to head to his people, so I said, 'What do you want to do? You can't fight!' He said, 'The caller has called out my name!' Ibn 'Umar said, "So I said to him, 'He's saying, 'O Ansar,' and he doesn't mean the wounded ones.' Abu 'Aqil said, 'I am from the Ansar and I will respond to him even if I have to crawl!' Ibn 'Umar said, "So Abu 'Aqil wore his belt, took the sword with his right hand, and then began calling out, 'O Ansar! A charge like the Day of Hunayn! So gather – may Allah have mercy on you – and march forward, for the Muslims are now a target in front of their enemy!' They then pushed the enemy into the garden and the fighters were mixed together

and were exchanging blows." Ibn 'Umar said, "So I looked at Abu 'Aqil, whose wounded arm had been cut off at the shoulder and had fallen to the ground, and he had fourteen wounds, all of which were lethal, and Allah's enemy, Musaylimah, was killed."

Ibn 'Umar said, "So I stood over Abu 'Aqil as he was dying, and said, 'O Abu 'Aqil!' He said, 'At your service,' in a confused manner. 'Who was defeated?' I said, 'Rejoice, the enemy of Allah has been killed.' So he lifted his finger towards the sky praising Allah and then died – may Allah have mercy upon him."

Al-Bara Ibn Malik ؓ Storms the Murtaddin's Stronghold (The Garden)

And from among them was the first inghimasi in Islam, al-Bara Ibn Malik, the brother of Anas Ibn Malik ؓ. Ibn Sirin narrated, saying, "The Muslims reached a wall behind which were men from among the mushrikin. So al-Bara sat on a shield and said, 'Lift me up with your spears and cast me to them.'" So they cast him behind the wall. Ibn Sirin said, "They then reached him after ten of the mushrikin had been killed, and he had eighty some-odd arrow and sword wounds that day, so Khalid Ibn al-Walid cared for him for one month until he recovered from his wounds."

An Istishhadi Operation by Salim ؓ, the Freed Slave of Abu Hudhayfah

Muhammad Ibn Thabit Ibn Qays Ibn Shammās al-Ansari narrated, saying, "When the Muslims were



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Portrait Type

Posed Portrait

Environmental Portrait

Photographic Composition

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Portrait Type

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Baghdad Wilayah
On the 12th of Jumada al-Ula, an Islamic State covert unit parked a car bomb in the neighborhood of Flam towards the south of the city, and then detonated it on a gathering of Rafidi mushrikin, leading to 19 murtaddin being killed and 34 others being wounded.

On the 17th of Jumada al-Ula, the istishhadi Abu 'Aishah al-Jamili ۞ detonated his explosive vehicle on a gathering of Rafidah in the area of Habibiyyah east of Baghdad, leading to nearly 32 Rafidah being killed and 64 others being wounded.

Raqqah Wilayah
On the 14th of Jumada al-Ula, the soldiers of the Khilafah carried out an early morning raid on PKK bases and positions in the villages of Suwaydiyyah Kabirah, Wudyah, Buyud, and Turaykiyyah located north of the city of Tabaqah in the wilayah's western countryside. Fierce clashes took place and lasted until the evening, during the course of which the soldiers of the Khilafah took control of the villages, killed 24 murtaddin, and wounded 30 others, with the rest fleeing. They also captured some light and medium weapons as ghanimah, and also disabled a BMP.

Pakistan
On the 18th of Jumada al-Ula, the istishhadi 'Uthman al-Ansari ۞ entered into the midst of a large gathering of mushrikin during one of their major shirki occasions at the Lal Shahbaz Qalandar temple in the area of Sehwan in southern Pakistan. He then detonated his explosive vest, killing more than 100 of them and injuring hundreds more.

Janub Wilayah
On the 18th of Jumada al-Ula, an Islamic State covert unit detonated a car bomb on a gathering of Rafidah in the area of Shurrah Khamisah south of Baghdad, killing 60 murtaddin and injuring more than 70.

North Baghdad Wilayah
On the 22nd of Jumada al-Ula, the inghimasiyyin Abu Bakr ash-Shami, Abu Hafsa ad-Durjani, and Abu Muhammad ash-Shami ۞ set out towards a Rafidi Mobilization position in the 5th Regiment base in the district of Ishaqi. After entering the base, they clashed with the murtaddin and then detonated their explosive vests on those still alive, killing 45 of them – including an officer – and injuring 60 others, and damaging several vehicles and buildings inside the base.

Ninawa Wilayah
On the 27th of Jumada al-Ula, the istishhadiyyin Abu Salim al-'Iraqi and Abu 'Umar al-Maslawi ۞ detonated their explosive vehicles on Rafidi soldiers and militia fighters on the edges of the neighborhood of Mamun in southwestern Mosul. Dozens of murtaddin were killed and wounded, a home in which they were entrenched was destroyed, an Abrams tank and three Humvees were also destroyed, and a fourth Humvee was disabled.

Abu Salim al-'Iraqi ۞

Abu 'Umar al-Maslawi ۞




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Camera Angle

Slightly Low-Angle Shot

Portrait Type

Posed Portrait

Photographic Composition

Rule of Thirds

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Abu Salim al-Iraqi ۞

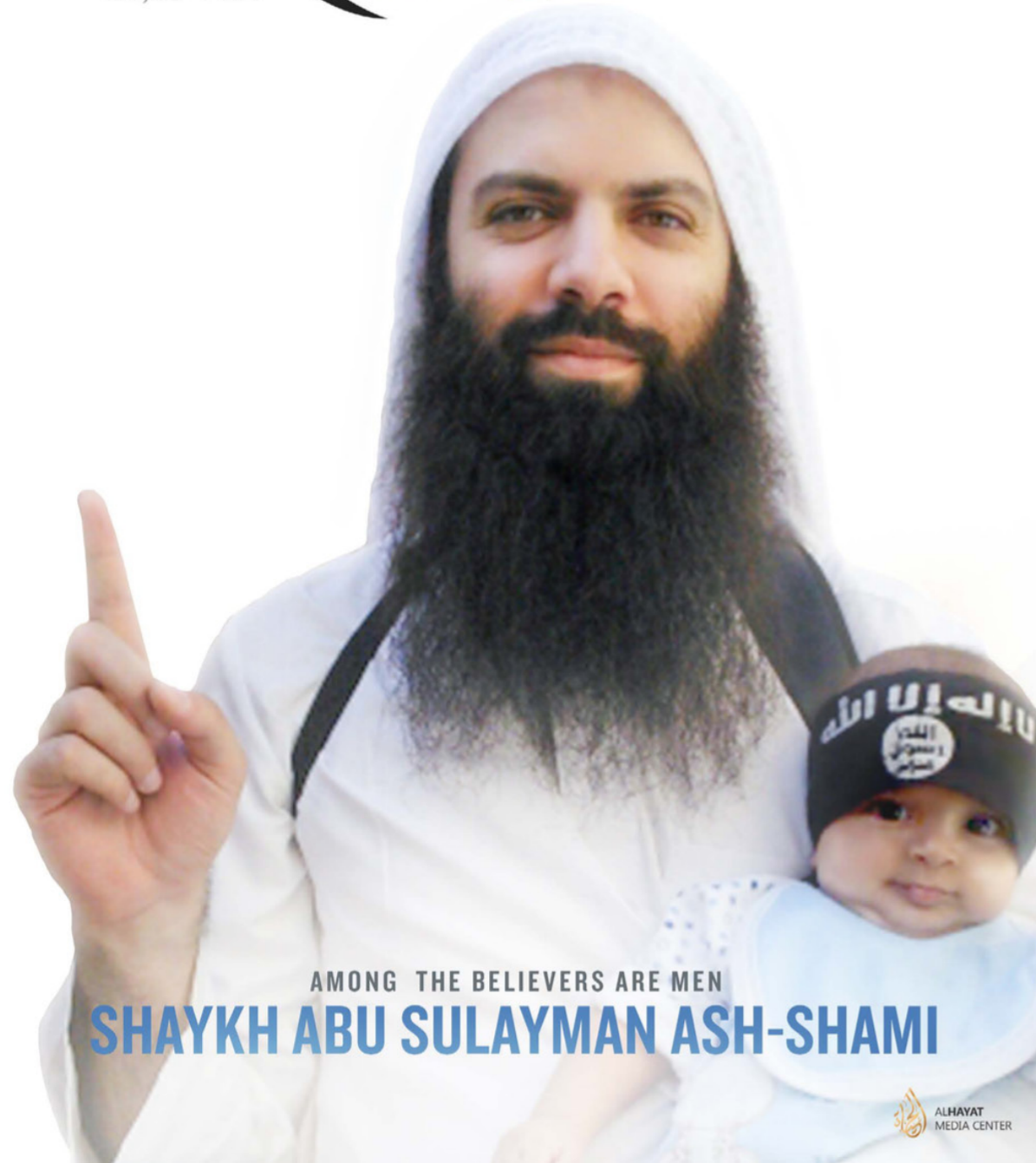
Abu 'Umar al-Maslawi ۞

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RUMIYAH EN

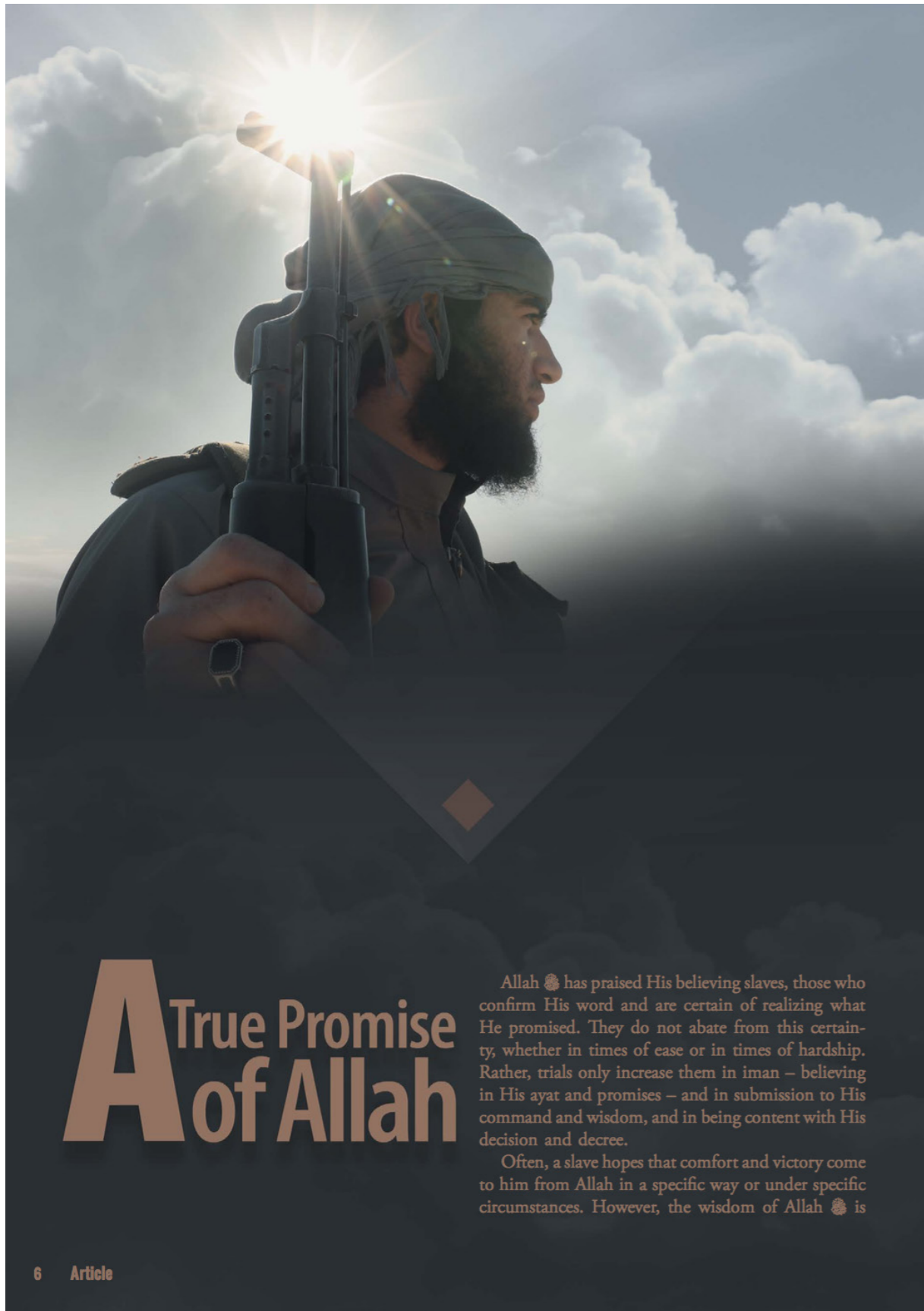
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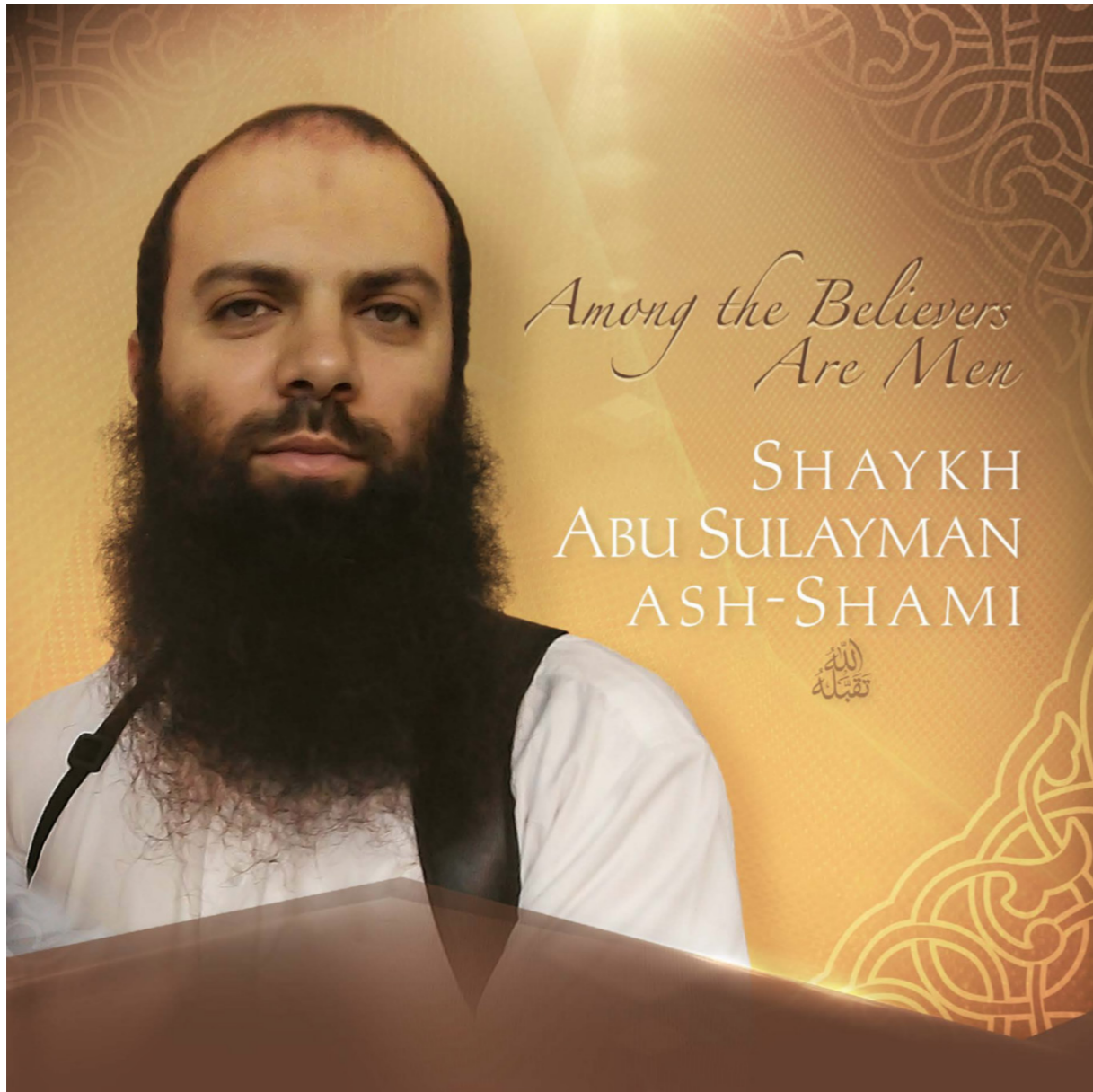
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Photographic Composition
Rule of Thirds

A True Promise of Allah

Allah ﷻ has praised His believing slaves, those who confirm His word and are certain of realizing what He promised. They do not abate from this certainty, whether in times of ease or in times of hardship. Rather, trials only increase them in iman – believing in His ayat and promises – and in submission to His command and wisdom, and in being content with His decision and decree.

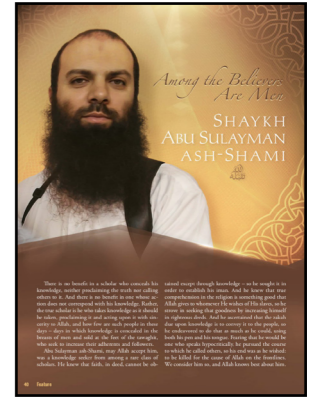
Often, a slave hopes that comfort and victory come to him from Allah in a specific way or under specific circumstances. However, the wisdom of Allah ﷻ is



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Photographic Composition
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Portrait Type
Posed Portrait

Photographic Composition
Rule of Thirds



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

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

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

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

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

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

Raising Them to Love Fighting for the Cause of Allah

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

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

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



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

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

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

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

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





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machine gun as ghanimah.

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

East Asia

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

Salahuddin Wilayah

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

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



Abu Khattab ash-Shami ر.ت.ه., one of the inghimasiyyin who infiltrated Takrit

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

Russia

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

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

Misir

On the 12th of Rajab, Abul-Bara al-Misri ر.ت.ه. set



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

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

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

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

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

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

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

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



Camera Angle
Slightly Low-Angle Shot

Portrait Type
Posed Portrait

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

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

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

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

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

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

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

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



Camera Angle
Slightly Low-Angle Shot

Portrait Type
Candid Portrait

Photographic Composition
Rule of Thirds
Digital Collage

PRESENTED BY ALHAYAT

RAMADAN 1439 رمضان ١٤٣٩

الإصدارات المميزة من ولايات الدولة الإسلامية

FEATURED VIDEOS

FROM THE WILAYAT OF THE ISLAMIC STATE

ONE OF THE TWO GOOD OUTCOMES

إحدى الحسنين

NINAWA WILAYAH

PURIFYING THE SOULS

تزكية النفوس

RAGGAH WILAYAH

SO WILL THEY NOT REPENT?

أفلا يتوبون ؟

KHAYR WILAYAH



Camera Angle
Slightly Low-Angle Shot

Portrait Type
Candid Portrait

Photographic Composition
Rule of Thirds

PRESENTED BY ALHAYAT

RAMADAN 1439 رمضان ١٤٣٩

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Camera Angle
Slightly Low-Angle Shot

Portrait Type
Posed Portrait

saders were killed and another 9 wounded in clashes with the soldiers of the Khilafah in the neighborhood of Laylud Madaya in Marawi.

On the 24th of Ramadan, sniper units killed four soldiers of the Crusader Filipino army in the neighborhoods of Marinot and Laylud Kadayunan in Marawi. Another 5 Crusaders were killed in confrontations with the soldiers of the Khilafah in the neighborhood of Mankado in Marawi.

On the 25th of Ramadan, the soldiers of the Khilafah killed 7 soldiers of the Crusader Filipino army in confrontations in the neighborhood of Baling in Marawi.

On the 26th of Ramadan, the soldiers of the Khilafah engaged in fierce clashes with the Crusader Filipino army in the neighborhoods of Laylud Madaya, Baling, and Marinot in Marawi, leading to 13 Crusaders being killed and a number of others being wounded.

On the 3rd of Shawwal, the soldiers of the Khilafah killed 13 soldiers of the Crusader Filipino army in clashes that took place in several neighborhoods in Marawi. They also targeted a Crusader armored vehicle in the neighborhood of Marinot with an RPG, leading to it being destroyed and at least 5 Crusaders inside being killed.

On the 8th of Shawwal, the soldiers of the Khilafah engaged in fierce clashes with the Crusader Filipino army in the neighborhood of Monkado Colony in Marawi, leading to 8 Crusaders being killed.

On the 10th of Shawwal, 9 soldiers of the Crusader Filipino army were killed in clashes with the soldiers of the Khilafah in the neighborhood of Baling in Marawi.

Australia

On the 10th of Ramadan, a soldier of the Khilafah carried out an operation in the city of Melbourne. He took a woman hostage and then killed one of the citizens of Crusader Australia. After luring the police to his location, he opened fire on them, wounding three of them before attaining shahadah.

Persia

On the 12th of Ramadan, five Islamic State inghimasiyyin carried out a blessed operation in which they targeted the stronghold of kufr and Rafid in the land of Persia. They struck two symbols of shirk, the first being the shirki parliament, and the second being the grave of the taghut Khomeini, while armed with automatic weapons, hand grenades, and explosive vests. They succeeded in killing and injuring nearly 60 murtaddin before attaining shahadah.

Janub Wilayah

On the 14th of Ramadan, the istishhadi Abu Fahd al-Iraqi set out towards the Rafidi mushrikin in the defiled city of Karbala, where he detonated his explosive vest in their midst, killing 30 of them and injuring 35 others. Meanwhile, the istishhadi Abu Mujahid al-Basri set out and detonated his explosive vest on another gathering of murtaddin in the city of Babil, killing 37 of them and injuring 40 others.

Ninawa Wilayah

On the 19th of Ramadan, the soldiers of the Khilafah attacked the positions of the Rafidi Federal Police in the areas of Dawwasah and Nabi Shith, and

ABU 'UTHMAN AL KHURASANI



Camera Angle
Slightly Low-Angle Shot

Portrait Type
Posed Portrait



ABU KAWTHAR AS-SUDANI

Khurasan Wilayah

On the 20th of Ramadan, the istishhadi Abu 'Aishah al-Khurasani entered a Rafidi temple in the city of Kabul and opened fire on the mushrikin using a handgun he was carrying with him. He then detonated his explosive vest in their midst, killing at least 17 of them and injuring dozens more.

On the 28th of Ramadan, the istishhadi Abu 'Uthman al-Khurasani detonated his explosive vest on a gathering of the murtadd Pakistani police in the city of Quetta, killing and injuring approximately 30 murtaddin.

towards the west of Anbar. They assaulted the murtaddin and clashed with them for several hours until they exhausted their supply of ammo, following which they successively detonated their explosive vests, leading to approximately 40 murtaddin being killed and dozens more being wounded. Among those wounded was the murtadd Shurahbil al-'Ubaydi, who served as the director of the district of Baghdad, as well as the head of the commando regiment, and the murtadd Lieutenant Colonel Kamal al-'Ubaydi, commander of the 4th Regiment.

Somalia

On the 1st of Shawwal, two murtadd Somali soldiers were killed as a result of clashes with the soldiers of the Khilafah in the area of Jarur east of the territory of Puntland.

Raqqah Wilayah

On the 5th of Shawwal, a number of Islamic State soldiers carried out an assault on PKK positions in the industrial district, and in the neighborhood of Mashlab, and near the Barazi roundabout, and near Irtihad University. Fierce clashes took place between the soldiers of the Khilafah and the PKK that lasted for several hours and resulted in 30 murtaddin being killed, in addition to a number of others being wounded. Meanwhile, sniper units targeted the murtaddin in the neighborhoods of Rumanייyah and Jazarah, and also near the Furusiyyah and Barazi roundabouts, leading to 12 murtaddin being killed and three others being wounded.

France

On the 24th of Ramadan, a soldier of the Khilafah – Abu Maysun al-Faransi – drove his vehicle, which was loaded with weapons and explosives, and crashed it into a van belonging to the Crusader French police in the city of Paris, spreading terror among the Crusaders once more and reminding them that the battle has come to their homeland.

Belgium

On the 25th of Ramadan, a soldier of the Khilafah – Usamah Zaryuh – carried out an attack on the Crusaders inside the central train station in the city of Brussels.

Anbar Wilayah

On the 28th of Ramadan, four soldiers of the Khilafah – Abu Kawthar as-Sudani, Abu Sayf ash-Shami, Abu Rahmah al-Anbari, and Abu Muhammad al-'Iraqi – set out shortly before fajr towards Rafidi army and Sahwah positions in the city of Baghdad



AMONG
THE BELIEVERS
ARE MEN:

ABU MUJAHID AL-FARANSI



On the margins of European jahiliyyah, which conceals its disgusting reality beneath a glittering veil of lies and claims, such as happiness, security and equality, amongst other false slogans, a wide spectrum of jahili practices emerged which feed off the rotten milk of jahili Europe – rotten milk with which it poisons its children and raises them to become deformed versions of the mushrik and atheist monsters of Europe.

But whosoever Allah wills guidance, the entire earth couldn't prevent that from him. And as such Allah brings forth from the

Camera Angle
Extreme Low-Angle Shot

Portrait Type
Posed Portrait



Camera Angle
Slightly Low-Angle Shot

Portrait Type
Environmental Portrait

Photographic Composition
Digital Collage



FOREWORD

Indeed, our brothers in Mosul displayed steadfastness, perseverance, and conviction in the face of disbelief and its various forms, something not witnessed by history until today. And indeed the kuffar had gathered and rallied thousands of soldiers and vehicles, but they were confronted by the lions of the Islamic State, who massacred them and tore them to pieces, after inflicting upon them losses reaching into the tens of thousands in regards to both soldiers and vehicles – with the permission of Allah ﷻ and His assistance.

The kuffar were incapable of comprehending the determination of the men and women of the Islamic State, who could be stopped by the immanence of death, nor by their enemies' planes.

The believer sees the dunya as a prison and instead looks for relief in obedience towards Allah, and in the Battle of Mosul many of our brothers and sisters were liberated from this prison whereby they attained – by Allah's permission – shahadah in the cause of Allah.

One of the kafir news outlets stated, "From the first day of the Battle of Mosul the army of the Islamic State resolved to fight down to the last soldier, which is the first time this has occurred in the history of the war against terrorism in this age."

These people do not understand. They cannot grasp that every soldier of the Khilafah is upon the same 'aqidah and methodology, all seeking to be killed in Allah's cause. Yes, the soldiers of the Islamic State – without exception – are all prepared to fight in the cause of Allah down to their last drop of blood. And so we give glad tidings to the kuffar that the soldiers of the Khilafah will conquer the land of Sham in its entirety, even if after some time, and will eventually reach their lands, with Allah's permission.

4 FOREWORD



Camera Angle
Slightly Low-Angle Shot

Portrait Type
Posed Portrait
Environmental Portrait

Photographic Composition
Rule of Thirds

ever enter upon him you would find him serving them food or tending to their needs, always standing, and not lying down until he saw that everyone in the room was asleep. He was a very bashful person. I would look at him and say to myself, "I consider this man to be from the people of Jannah, so why is it that he is still among us?"

Shaykh 'Abdullah called him, saying, "See to my shin for the pain has increased." He then gave a long sigh and said, "The Prophet ﷺ was sent with his message when he was 40 years of age, and he carried the hardships and agonies of da'wah. Then he spent 23 years in da'wah and jihad, and here I am having just exceeded 40 years of age and I am not able to hang on for one day, so have mercy on us on account of our weakness, my Lord."

His face showed paleness and fatigue, which concealed the splendor of his old age. Yahya pressed on the shaykh's shin and he felt a slight pain, so I jokingly mentioned to him a well-known saying: "Old age isn't a flaw," at which he laughed and said, "You're right, it isn't a flaw." He was a down-to-earth man. He mumbled some words that I couldn't hear due to the sound of bombings close by that drowned out his voice. After the bombing stopped, the Shaykh said, "This America, in truth, is the Firawn of this age. Imagine, they bomb the second operation room in the Medical Complex, which has four floors, and turn it into a pile of rubble, and everyone knows that our doctors inside operate on the victims of the airstrikes of the Americans and their proxies, for they were not content with killing women, children, and the elderly, and dismembering their limbs. Rather, they pursued them to the operation room in order to finish them off, along with the medical specialists inside, out of clear animosity towards tawhid and out of a strong enthusiasm to spill the blood of the Muslims."

"In contrast, our soldiers from among the doctors, nurses, and medics represent the pinnacle of bravery and chivalry. When the operations room was targeted in the first strike, those who survived returned to search under the rubble for those still alive, knowing full well that the planes would return to bomb them again and kill them. And this is what occurred in three consecutive airstrikes. So they were truly a source of pride for us." My conversation with him ended, and I was heartbroken and devastated after suddenly learning that my friend, Dr. Abul-Yaman al-Baghdadi – with his cheerful face and a gap in his smile – was among the victims in that barbaric airstrike.

After some days, I heard the news that the amir of the Diwan of Health, Dr. 'Abdullah, was killed after he charged towards the enemies of Allah alone in the neighborhood of Shifa. So may Allah accept him and unite him with his wife, who was killed as a result of mortar strikes on the Old City on the same day that her husband was killed – and we consider that Allah responded to the du'a of our shaykh, who

THE ISTISHADI DR. SALIM AL-MASLANAWI



Camera Angle

Slightly Low-Angle Shot

Portrait Type

Posed Portrait

of Sham, and it can be said that it is the center of mass for the cities located north of the Furat.

As for the mujahidin, their morale is high, they have a desire to fight, by Allah's grace, and they are aiming for one of only two goals: Either they attain shahadah and meet the Lord of the creation, or they attain victory, conquest, and consolidation, inshaallah.

Question: What are the Crusaders and their agents aiming to achieve in the region with their campaign against Raqqah?

Answer: The main goal of the Crusader campaign is to wipe out Islam and the Muslims, and to turn the people back from their religion after tawhid had returned to them following a period in which the people did not know tawhid.

The most important military goals for the campaign against Raqqah are:

- Distancing the mujahidin from a vital economic and military center.
- Ousting the mujahidin of the Islamic State from one of their largest cities, with the belief that in doing so they would succeed in significantly reducing the number of Muslims who join the Islamic State.
- Giving the atheists an opportunity to establish a small state for themselves near Turkish territory, with the belief that this would prevent the mujahidin from entering Europe through the Turkish border crossings.
- That the Crusaders reach the banks of the Furat River and take control of the most important of the cities along the river – the city of Raqqah – as well as the major dams.
- Deluding the East and the West into believing that the Crusader and atheist capture of Raqqah would deal a fatal blow to the mujahidin and would be a factor that would wipe out the Khilafah. However, they will fail miserably, inshaallah, for the Khilafah will remain – with Allah's permission – until the establishment of the Hour.

Question: How have the soldiers of the Khilafah and their leaders prepared for the defense of the wilayah in general and the city of Raqqah in specific?



THE ISTISHADI ABU MU'ADH AT TUNUSI STRUCK THE PKK IN RAQQAH

Answer: Allah ﷻ has facilitated for the mujahidin a number of means for fighting and repelling the Crusader campaign and massacring the enemies of Allah. At the start of the campaign, the mujahidin in the wilayah began by wearing down the Crusader force, at times by defending against their attacks, at times by counterattacking, and at times by striking the enemy deep in their territory and by setting up ambushes inside their territory or in areas the kuffar were expected to enter. These operations had a significant effect on the kafir and murtadd troops, whose legions began displaying anxiety, confusion, and fear, and whose hearts were filled with terror.

Among the most successful means of defense against the murtaddin's advance was to booby-trap the places where they were likely to advance, particularly any strategic locations, and places where the enemy wanted to give the impression of having obtained a victory. Also among the means employed was the distribution of sniper units using various types of weapons – including both large-caliber and small-caliber snipers – throughout strategic locations where the enemy was exposed, as well as in high places, such as buildings.

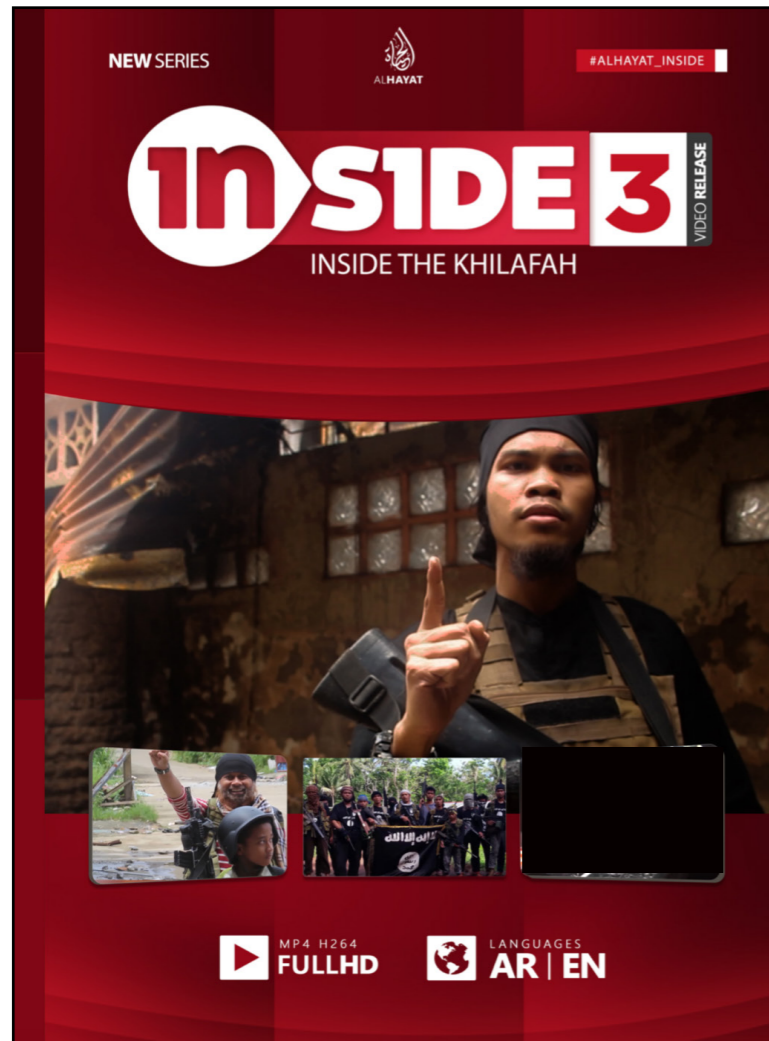
We also employed explosive vehicles, which attacked the gatherings and vehicles of the kuffar that could not be reached with any other weapons, such as projectiles. The brothers also made use of camouflage – an important tool for achieving success in battle – and also divided the



Camera Angle
Slightly Low-Angle Shot

100

Portrait Type
Candid Portrait





Camera Angle

Eye-Level Camera Angle

Neutral Shot

Portrait

N/A

Photographic Composition

Rule of Thirds



THE MUJAHIDIN FIGHT IN THE CAUSE OF ALLAH, SO THEY KILL AND ARE KILLED.

only his private area is covered or he makes him rich or he makes him destitute or he hangs him on the gallows or lets the enemy overpower him to kill him and mutilate him.

The author of Dhilal عليه السلام says while commenting on the events of the Companions of the Trench (Ashab al-Ukhdud), "This paradigm in which the believers do not escape and in which the disbelievers are not seized is necessary. This is so that it becomes fixed in the perception of the believers – the companions of the call of Allah – that they might be called to an end like this end on their path to Allah, and that they have no decision in this matter, and their affair and the affair of the 'aqidah is up to Allah.

It is upon them to perform their duty, and then they go. And their duty is to choose Allah, and to favor the 'aqidah over life, and to overcome tribulations with iman and to be truthful to Allah in deed and intention. Then, Allah will work, utilizing them and their enemies, just as He does with His call and His religion as He wishes, and will bring them to one of the ends which are known in the history of iman or to something else from that which Allah knows and deems appropriate."

And they are indeed hired workers before Allah... Is it appropriate for one who sells a sheep to become angry with the buyer if he slaughters it, or for his heart to change because of that?!

Have you not heard what happened to the lion of Allah and the lion of His Messenger (Hamzah)? He was disemboweled, his liver was extracted, and he was mutilated. And [have you not heard] that which occurred to the best of the creation عليه السلام on the day of

Uhud? Consider the prophets and messengers, who are best of the creation: Ibrahim عليه السلام was cast into a fire, Zakariyya was sawn apart, Yahya was slaughtered, Ayyub remained in tribulations for years, Yunus was caught in the belly of the whale, and Yusuf was sold for a cheap price and lingered in prison for several years – all this and they remained pleased with their Lord and Protector, Al-Haqq. Some of the Salaf would say, "It is more beloved to me that my body be torn apart with scissors than for me to say about something that Allah decreed, 'If only it didn't happen!'" Therefore, O my brothers, be from those whose planning does not compete with the planning of their Lord, and whose choices do not resist the choices of Allah عليه السلام, for they have never interfered in Allah's plan for His kingdom by saying, "If this would have been, then this would have happened," nor by saying, "it may be" or "perhaps" or "if only." For the choice of Allah for His believing slave is the greatest choice, and it is better, no matter how hard and difficult its appearance may be, and regardless of how much wealth or position or power or family may be lost, or even the loss of the world altogether. And remember the story of the Battle of Badr and ponder over it well: Some of the companions عليه السلام at the time wanted to capture the caravan, but Allah عليه السلام chose for them to march forth for battle, and the difference between the two affairs is great.

What was in the caravan? Nothing but food, which is eaten and then goes to the toilet, and dress that is worn and then thrown away, and fleeting worldly matters.

As for marching forth, through it came the criterion

Sub-thematic 4
Collective Belonging



Camera Angle

Slightly Low-Angle Shot

Portrait Type

Candid Portrait

Environmental Portrait

brothers of what Abu Bakr as-Siddiq رضي الله عنه said to his companions, "Whoever worshiped Muhammad, then verily Muhammad has died. And whoever worshiped Allah, then verily Allah is alive and does not die" (Reported by al-Bukhari from 'Aishah and Ibn 'Abbas).

As for the mujahidin in Allah's cause – and they are the elite of His creation, those of His slaves whom He has chosen to become martyrs and whom He subjects to favorable tests – then the death of their leaders and commanders who stormed ahead of them into battle, running head first into hardships for their religion, only increases their firmness and determination in fighting the enemies of Allah. The words of the mujahidin are like those of Anas Ibn an-Nadrh رضي الله عنه to the Companions of Allah's Messenger صلى الله عليه وسلم, when he found them, on the Day of Uhud, encumbered by hearing the mushrikin claiming to have killed the Messenger of Allah صلى الله عليه وسلم. He said, "Why do you sit?" They said, "Allah's Messenger has been killed!" He said, "So what will you do in this life after him? Stand and die upon that for which Allah's Messenger صلى الله عليه وسلم has died!" Then he faced the enemy and fought until he was killed (Sirat Ibn Hisham).

This is the way of the muwahhidin in every time and place. Whenever a generation of them passes, another generation follows, holding the banner of tawhid overhead while plunging anew into the battle for Islam, which continues to be waged against shirk and its people. The slogan of each of them is, "Stand and die upon that for which your brothers in faith before you have died."

The killing of our persevering brothers who preceded us, like Shaykh Abu Muhammad al-'Adnani رحمته الله will not harm Islam at all, as it is preserved by Allah عز وجل, just as it will never harm our brothers. We consider them to be those who emerged as fighters for Allah's cause, seeking shahadah without turning back. Allah said about them, "And do not consider those who were killed for Allah's cause as dead – rather, they are alive. They are provided for with their Lord, rejoicing in what Allah has bestowed upon them of His bounty, being cheerful of those who have yet to join them, that they shall have no fear, nor shall they grieve; cheerful of a blessing and grace from Allah and empowerment.

When the mushrikin and murtaddin rejoiced over the killing of Shaykh Abu Mus'ab az-Zarqawi رحمته الله, the thought did not enter their minds that Allah would employ from the soldiers and brothers of the Shaykh those who would rub their noses into the ground and infuriate their hearts, just as He employed Shaykh Abu Muhammad al-'Adnani رحمته الله.

Today, they rejoice over the killing of Shaykh Abu Muhammad al-'Adnani رحمته الله. However, they shall shed many tears when Allah places over them – by His permission – one of the many soldiers and brothers of Abu Muhammad who will inflict them with a far worse torment. "And surely Allah will support those who support Him. Truly, Allah is Strong and Mighty" (Al-Hajj 40).

The Crusaders' rejoicing over Shaykh az-Zarqawi's death was short-lived and that Allah will not let the reward of the believers be lost" (Al 'Imran 169-171).

By Allah's permission, their slaying will not harm the Islamic State as long as it proceeds upon Tawhid and the Sunnah. Men shall continue to be employed by Allah to frustrate the kuffar, thereby healing the hearts of a believing people, just as Allah employed those who established its foundations and raised its bases, until it reached, by Allah's grace, what it has reached today of dignity and empowerment.

RUMIYAH 3



The Crusaders' rejoicing over Shaykh az-Zarqawi's death was short-lived





Camera Angle

Extreme Low-Angle Shot

Photographic Composition

Golden Ratio



Camera Angle
 Extreme Low-Angle Shot

Photographic Composition
 Golden Ratio



Camera Angle
 Eye-Level Camera Angle
 Neutral Shot

Portrait Type
 Candid Portrait

Photographic Composition
 Symmetric



fought with you - they are of you" (Al-Anfal 74-75).

And due to the importance of the Jama'ah of the Muslims, the Prophet ﷺ warned against leaving it. He ﷺ said, "Whoever leaves obedience, splits from the Jama'ah and then dies, dies a death of jahiliyyah" (Reported by Muslim from Abu Hurayrah). He ﷺ also said, "Whoever sees from his leader something he dislikes then let him be patient, for indeed he who splits from the Jama'ah so much as a hand span and then dies, then it is a death of jahiliyyah" (Reported by al-Bukhari and Muslim from Ibn 'Abbas). He ﷺ also said, "Whoever retracts his hand from obedience will meet Allah on the Day of Judgment without an argument [in his favor], and whoever dies without a bay'ah, dies a death of jahiliyyah" (Reported by Muslim from Ibn 'Umar).

Rather, due to the importance of the Jama'ah of the Muslims, the Prophet ﷺ made lawful the blood of the one who breaks its rank. He ﷺ said, "There will be tribulations and tribulations. So whoever comes to divide the matter of this Ummah while it is united, then strike him - whoever he may be - with the sword" (Reported by Muslim from 'Arfajah). Another narration states, "Whoever comes to you wanting to break your strength or divide your unity while your matter is altogether under a single man, then kill him [i.e. the agitator]." He ﷺ also said, "If bay'ah is given to two khalifahs, then kill the second of them" (Reported by Muslim from Abu Sa'id al-Khudri). He ﷺ also said, "The blood of a Muslim individual bearing witness that there is no god but Allah and that I am the messenger of Allah is not permissible except in one of three cases: The adulterer, a life for a life, and one who abandons the religion, breaking off from the Jama'ah" (Reported by al-Bukhari and Muslim from Ibn Mas'ud).

And from the blessings of Allah upon the muwahhidin is that He renewed for them this jama'ah - with no power or strength on their part - after it had been absent for centuries. Prior to that, this neglected obligation was a duty upon every Muslim and each of them will be held accountable for not striving to renew it then. Thus, it is upon every muwahhid to thank his Lord through his words and deeds, by mentioning this blessing in both public and private gatherings - "And as for the blessing of your Lord, then mention [it]" (Ad-Duha 11) - and by safeguarding this blessing, defending it, fighting in order to preserve it, and adhering to its pillars - hijrah, listening, obeying, jama'ah, and jihad - and the entailments for these pillars - iwa, nusrah, bay'ah, idad, and ribat - so that Allah may increase them of His bounty. Allah ﷻ said, "And [remember] when your Lord proclaimed: If you are grateful, I will surely increase you [in favor]; but if you deny, indeed, My punishment is severe" (Ibrahim 7).

O Allah, make the conquest of Constantinople and Rome be at our hands and make us from among your patient and grateful slaves. Amin.

8



Camera Angle

Eye-Level Camera Angle
Neutral Shot

Portrait Type

Candid Portrait

Photographic Composition

Symmetrical

is given, and the prohibition of revolting against the imams of the Muslims, and the incitement to strike the neck of the one who comes forth to dispute the authority of the true imam. All of these ahadith necessitate the presence of the Muslim imam, and therefore indicate the obligation of appointing him. Rather, there is no goodness in the life of the Muslims except when they have a shar'i imam.

b. The Evidences in the Sunnah from the actions of the Prophet ﷺ:

Ever since Allah sent His Prophet ﷺ and he was believed in by those whom Allah knew to have within them much good, his noble companions carried out his orders and obeyed him, and not just in matters of worship. Rather, he was their reference when it came to organizing the affairs of da'wah, dealing with the kuffar, and dealing with any new issues that came up, such as the hijrah to Habashah and then to Madinah. And Makkah not being a land of tamkin (consolidation) did not mean that the Muslims should live without any leadership that manages that which it can of their affairs, for the Prophet ﷺ was for the Muslims an imam, a teacher, a father, and a merciful companion.

When Allah ﷻ prepared for His Prophet ﷺ those who would support his religion from among the people of Madinah and who would defend

him as they defend their wives and children, and they gave bay'ah to him pledging to listen and obey both in times of delight and dislike, and had force of strength in their land, he made hijrah to them, and the building of the land of Islam was completed by the Prophet Imam ﷺ and his righteous companions.

In addition to the evidences from the Book and the Sunnah, the consensus of the Sahabah ﷺ on appointing an imam, the concern they demonstrated for that, the priority they gave it over the obligation of burying the Prophet ﷺ following his death, and their persistence on this ijma' by appointing one imam after another all act as evidence of this obligation on the Muslims.

And the shar'i obligation of imamah is from among the issues most widely agreed upon by the scholars of Ahlus-Sunnah through the ages, and none opposed this except the people of heresy and deviation, and their opposition is not given any consideration. And all praise is due to Allah, the Lord of the creation.

ONLY THE TRUE BELIEVERS COME TO GIVE THEIR BAY'AH TO THE IMAM





Camera angle
 Eye-Level Camera Angle
 Neutral Shot

Portrait Type
 Posed Portrait

Photographic Composition
 Golden Ratio

grenades, killing an American Crusader and 6 murtaddin of the PKK.

In addition to that, 46 murtaddin were killed and 22 were wounded, while a number of their vehicles were destroyed on the 19th of Dhul-Qa'dah after they stumbled into a minefield, northwest of the city of Manbij, following an attack on their positions south of the city.

The following day, the murtaddin of the PKK also suffered additional losses when their positions, near the town of al-Khafsa, close to Manbij, were struck by 4 istishhadi operations, the last of which was on the 25th of Dhul-Qa'dah, which resulted in the killing and wounding of nearly 70 of them.

South Baghdad Wilayah

On the 25th of Dhul-Qa'dah, a number of Islamic State soldiers carried out an attack on a large group of Rafidi Mobilization fighters in the area of Karbala. The 4 mujahidin were wearing explosive belts and carrying light weapons and hand grenades when they assaulted a gathering of murtaddin in the city of 'Ayn at-Tamr, west of Karbala. They clashed with them and succeeded in killing no less than 100 of them, while wounding dozens more.

Thereafter, the inghimasi brothers succeeded in taking control of a neighborhood inside the city, clashing with members of the Rafidi Mobilization for a duration of 5 continuous hours.

This was followed by 3 of the inghimasi brothers detonating their explosive belts amid a group of Rafidah, killing and injuring many of them. The fourth brother was killed as a result of the firefight, and we ask Allah to accept all of them as shuhada.

Anbar Wilayah

An American contractor was killed and 2 others were wounded on the 18th of Dhul-Qa'dah as a result of an explosive device detonating against them, south of the city of Ramadi.

Media outlets reported that the district commissioner of Ramadi, the murtadd Ibrahim al-Awsaj said, "An American contractor was killed while another was afflicted with wounds as a result of them attempting to defuse an explosive device in the area of Mal'ab, south of Ramadi."

In that context, the British Ambassador to Baghdad announced that same day that a British contractor was killed in the city of Ramadi as he was attempting to remove an explosive device that the soldiers of the Khilafah had planted.

It was also mentioned that the Americans and the Briton were employees of the company Janus Global Operations, which specializes in the removal of mines. The company has a contract with the Rafidi government, which involves the removal of mines planted by the soldiers of the Khilafah during the battle of Ramadi. These

mines played a major role in causing mass casualties and losses within the ranks of the Rafidah.

Dijlah Wilayah

Fierce battles continued to be waged between the soldiers of the Islamic State and the Rafidi army close to the two cities of Qayyarah and Shirqat, in which the soldiers of the Khilafah succeeded in afflicting heavy losses on the murtaddin in both personnel and equipment. Hundreds were killed, while more than 70 vehicles of various types were destroyed, including 4 Abrams tanks.

The Rafidi army was plagued with heavy losses as a result of the attacks mounted by the soldiers of the Islamic State on their positions near the city of Qayyarah on the 12th of Dhul-Qa'dah, where dozens of murtaddin were killed and 5 vehicles, 4 hummers, a Cougar APC, a BMP, 5 other personnel carriers, and 2 military barracks were all destroyed.

The soldiers of the Islamic State extended their operations against the Rafidi army and their militias and launched 3 attacks, consisting of 5 istishhadi soldiers of the Khilafah, as they struck the positions of the murtaddin both south and southwest of Shirqat. This resulted in the killing and wounding of several of them, as well as the destruction of 27 vehicles, which included personnel carriers and other vehicles mounted with machine guns.

On the 19th of Dhul-Qa'dah, American Crusader warplanes, aided by

Crusader bomb experts working in fear

The inghimasiyyin who terrorized the Rafidah in 'Ayn at-Tamr




Camera Angle
Slightly Low-Angle Shot

Portrait Type
Posed Portrait

The Shuhada

Of the Gulshan Attack

By Abu Dujanah al-Bengali (Tamim Chowdhury) 
Former Head of Military and Covert Operations of the Soldiers of the Khilafah in Bengal

8 Exclusive



Camera Angle
Extreme High-Angle Shot

Portrait Type
Candid Portrait

(Reported by Muslim).
However, it could become an obligation upon one of the good people to lead others, if he were to see that blood is being unjustly spilled and wealth is being unjustly taken, while he is able to put an end to it. Yusuf, the noble son of the noble Ya'qub, said, "Put me over the land's treasury. Verily I am a knowledgeable guardian" (Yusuf 55).
The second cause for victory is unity. Allah ﷻ said, "And cling firmly to the rope of Allah altogether and do not become divided. And mention Allah's blessing upon you, as you were enemies then He united your hearts, so you became - by His blessing - brothers" (Al Imran 103).
Abdullah Ibn Mas'ud said ﷺ said, "O people! You must stick to obedience and jama'ah, for verily that is the rope of Allah to which He ordered [we cling], and truly whatever you dislike in jama'ah is better for you than what you might love in division" (Ibn Bataah: Al-Ibanat al-Kubra).
This is undoubtedly correct, as Allah's Messenger ﷺ said, "The Muslim's heart will never have spite [for the truth] while having three traits: being sincere while performing deeds, dealing sincerely with those in authority," in another narration, "obeying those in authority," "and adhering to the Jama'ah of the Muslims, for indeed their supplication encompasses them completely" (Reported by Ibn Majah and others from Zayd Ibn Thabit). Regarding this, Ibnul-Qayyim ﷺ mentioned that whoever is sincere in all of his deeds for Allah, and sincere in all of his dealings with the slaves of Allah, and adheres to the jama'ah with harmony and without discord, so that his heart becomes pure and clean, then he becomes an ally of Allah; and that whoever is not like that, then his heart will be filled with every evil defect (Madarij as-Salikin).
So the foundation upon which Muslims must be is that of unity and not of division, of clinging firmly to the rope of Allah and not of deviance and discord. This unity will bring about glory, victory, and consolidation in this dunya, and in the Akhirah it will bring the brightening of faces and the raising of levels. It was reported that Ibn 'Abbas ﷺ commented on the tafsir of Allah's words, "The day some faces will brighten and some faces will darken" (Al 'Imran 106) that "the faces of Ahlus-Sunnah and the Jama'ah will brighten and the faces of the people of bid'ah and division will darken" (Tafsir Ibn Abi Hatim).
And there is never any glory or victory that comes with division, even if our commander were the best of Allah's creation on His land and the bravest of them. Such as Amirul-Muminin 'Ali Ibn Abi Talib ﷺ, as during his khilafah there was no person walking on earth better than him, yet, when the Ummah divided over him and a group rebelled against him, and later some of the Khawarij also rebelled, may Allah keep them far from us, he was completely unable to prepare even a single army to fight the disbelievers.
Shaykhul-Islam Ibn Taymiyyah ﷺ said during a discourse on the twelve imams claimed by the Rafidah, "For none amongst them had a sword to raise except 'Ali Ibn Abi Talib, yet despite him having that, he was not able to invade the lands of the kuffar during his khilafah, nor was he able to conquer any city or kill any kafir. Rather, the Muslims occupied themselves with fighting each other, such that the kuffar from the mushrikim and Ahl al-Kitab in the east and in Sham, took advantage of this until - as it is said - they took some land from the Muslims" (Minhaj as-Sunnah).
The Battle of al-Jamal is the most painful example of what results from dividing the ranks and disagreeing over leadership. In contrast, when the Year of Jama'ah came and the Ummah assembled in support of Mu'awiyah ﷺ, he readied the armies, conquered lands, collected zakah, and distributed wealth.
Yet no one disagrees that 'Ali ﷺ was more fearing of Allah, braver, wiser, and more just than Mu'awiyah ﷺ, but all discord is evil. The Prophet ﷺ said, "Whoever leaves obedience and parts from the Jama'ah then dies, has died a jahili death. And whoever fights under a blind banner, being angry for the sake of tribalism or calling to the call of tribalism, then is killed, his killing is a jahili killing" (Reported by Muslim from Abu Hurayrah). And he said, "Whoever sees from his amir something he dislikes, then he must be patient, for verily no one parts a hand span from the Jama'ah then dies, except that he dies a jahili death" (Reported by al-Bukhari and Muslim from Ibn 'Abbas).
And indeed, by Allah's help and His praise, as long as our hearts are united upon an amir of whom we think well, repelling any claims and doubts raised against him, then by Allah, even if America came with all of its forces - rather with all of its men and women - to wage war against us, then indeed we shall be victorious. So be cautious, O soldiers of Allah, of anyone who seeks to divide your ranks.



There is much good in jama'ah

20 Article



Camera Angle

Slightly High-Angle Shot
Point-of-view shot

Portrait Type

Posed Portrait
Environmental Portrait

Photographic Composition

Digital Collage

Allah ﷻ created His slaves and made tribulation something constant for them, so that the pure become distinct from the corrupt, and that those who perish may perish upon clear proof and that those who live may live upon clear proof. Thus, there will be no consolidation without trial, no victory without hardship, and no ease without difficulty.

The path to Allah ﷻ and what He prepared for the believers therein of immense reward is a costly path, and these costs cannot be expended except by true believers, those whose hearts are attached to Allah alone, who are steadfast upon the methodology of the Prophet ﷺ and his noble companions. These – the true believers – are not confused by famous men and popular names. They seek the truth and recognize its people. And the people of truth are not those whose reputation in “jihad” circulated for decades, only to distance themselves therefrom, to deteriorate and regress, eventually becoming people who desert jihad and deny it. Nor are they those who spent their lives reading and writing about jihad, but when the herald called, “The Islamic State has been established, so come and follow up your knowledge with action,” they turned in arrogance, as if they were hard of hearing.

Describing the path to the gardens of eternity, Ibnul-Qayyim ﷺ said, “How far are you from the path? It is the path upon which Adam became exhausted, upon which Nuh

cried [in prayer], upon which Ibrahim was cast into the fire, upon which Isma’il was laid down for slaughter, upon which Yusuf was sold for a meager price and spent years in prison, upon which Zakariyya was sawed in half, upon which Yahya was butchered, upon which Ayyub faced harsh illness, upon which Dawud wept greatly [in fear of Allah], upon which ‘Isa walked with wild beasts, and upon which Muhammad ﷺ faced poverty and all kinds of abuse” (Al-Fawaid).

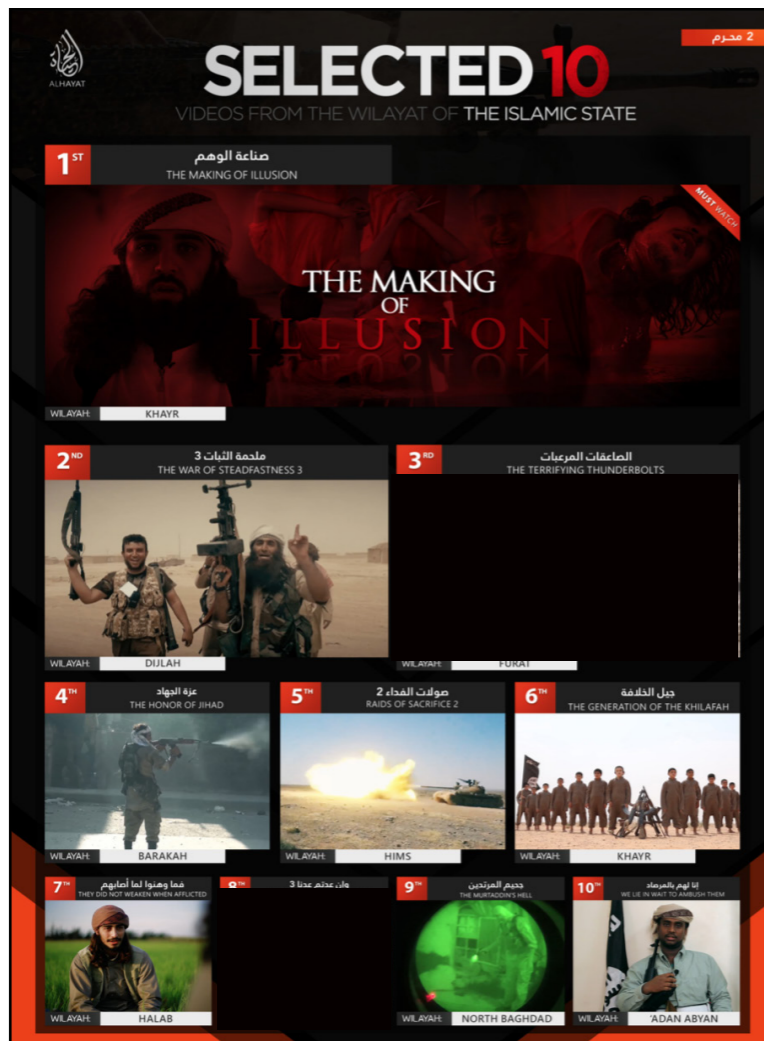
So if this was the condition of the Prophets ﷺ, among whom were those of utmost determination, who met what they met for the sake of Allah ﷻ, had patience, and were steadfast despite the great harm they endured due to their da’wah to tawhid, never slackening or becoming weak, then what about those who are lesser than them? Are they not tried so that they might become pure? Are they not tested so that they might become sincere? Ash-Shafi’i ﷺ was asked, “Which is best for a man, to be granted consolidation or to be tested?” He said, “He will not be granted consolidation until he is tested” (Al-Fawaid).

Indeed, one who does not have a scorching beginning will not have a shining end. So there is no consolidation until the trials are intensified and the constraints are tightened, as Jannah is only promised to the truthful men and women. Therein they shall gaze upon Allah’s face, which is the highest of blessings and the dearest of hopes. Could that be at-



Camera Angle
Slightly Low-Angle Shot

Portrait Type
Candid Portrait

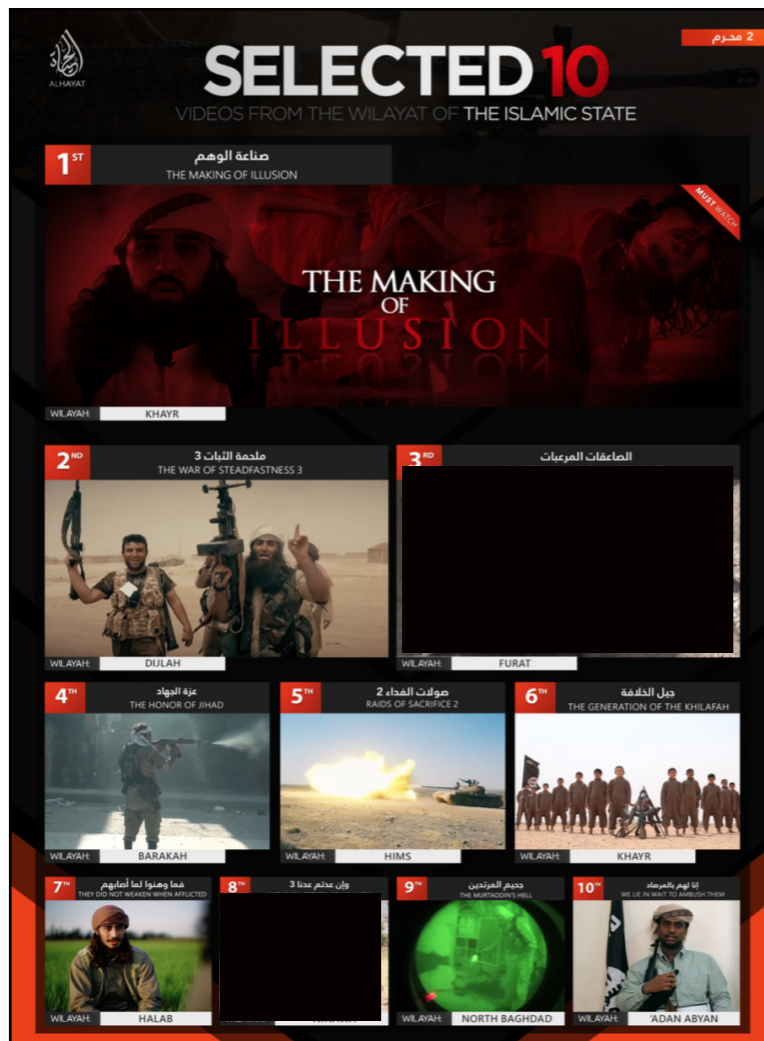




Camera Angle
Extreme Low-Angle Shot

Portrait Type
Posed Portrait

Photographic Composition
Symmetric



فَضْلُ الْجِهَادِ

THE EXCELLENCE OF JIHAD

Jihad Is the Peak of Islam

Mu'adh Ibn Jabal رضي الله عنه 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).

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

(An-Nisa 95).

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).

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).



Camera Angle

Slightly Low-Angle Shot

Portrait Type

Candid Portrait

Environmental Portrait

Photographic Composition

Digital Collage



Camera Angle
Slightly Low-Angle Shot

Portrait Type
Posed Portrait

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).



Joining the Khilafah

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-Araf 138)" (Reported by at-Timidhi from Abu Waqid al-Laythi).⁴

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.

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 equal? 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

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 worshipped, 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, "Ijra – The Most Dangerous Bid'ah."



INTERVIEW

With the Wali of Tarabulus

Shaykh Abu Hudhayfah al-Muhajir

Question: Eight months have passed since our interview with Shaykh 'Abdul-Qadir an-Najdi ؒ. Could you summarize for us the most important events the Libyan wilayat have witnessed during this period?

Answer: All praise is due to Allah, the Strong, the Capable, the Exalted, whose power is such that “when He intends for a people ill, there is no repelling it, and there is no patron besides Him” (Ar-Ra’d 11). The heavens and the earth have come to Him willingly and by compulsion. He has spread the earth and anchored the mountains. “The thunder and the angels exalt Him with praise out of fear of Him. He sends thunderbolts and strikes therewith whom He wills, while they dispute about Allah. And He is severe in assault” (Ar-Ra’d 13). May blessings and peace be upon the cheerful warrior, and upon all his family and companions. As for what follows:

About your question concerning the rapid events that have passed by the mujahidin as quickly as the clouds, then indeed the prophets and messengers of Allah and those who follow in their footsteps and tread their path of guidance – from among the Sahabah, the Tabi’in, and the mujahidin – have one way, one path, and one history. The first of them are like the last of them in that they all will have suffered hunger, tribulations, hardship, and distress due to a tremendous wisdom decreed by our Lord ؑ. Then, when their means all become constricted and they almost despair, there comes to them the support of Allah – if He knows there to be goodness in the hearts of His slaves – and there comes to them what is

better than all that has been taken from them.

Eight months of waging jihad against the enemies of Allah and endeavoring to establish His law on His earth have gone by. There were conquests and victories in the regions and villages under the control and influence of Martin Kobler, Paolo Gentiloni, Hollande, and Obama, as well as the expulsion and impairment of their allies, including the army and battalions of both the “National Accord” and “National Congress” governments, in order to forcefully take the land from them and it thereby attains the honor of returning to the embrace of the Khilafah, the authority of the Shari’ah, and the divine laws, after centuries of misguidance. Thereafter, they attacked once again in a battle in which the mujahidin sacrificed – and continue to sacrifice – everything precious and dear to them to protect the issue of tawhid and defend the boundaries of the Shari’ah. It is a battle in which the soldiers of the Khilafah were victorious in its first days when they chose death in the path of Allah so that the murtaddin would not take a step in Dar al-Islam except over the pure bodies of the shuhada. Thus, they rendered the Dunya cheap, aspiring towards what was with Allah, and competed to join the caravans of the devout mujahidin, and that is the clear victory.

Question: Perhaps the subject of the Crusader campaign against Tarabulus Wilayah – in which the murtaddin of what is known as “Operation Solid Structure” are partaking – is the most important of events that have marked this period. How did the attack of the Sahwat

Camera Angle

Slightly Low-Angle Shot

Portrait Type

Candid Portrait

Photographic Composition

Digital Collage

Golden Ratio

Rule of Thirds



Camera Angle
God's-Eye View Shot

Portrait Type
Candid Portrait

Photographic Composition
Symmetric



Indeed, having patience during war and being steadfast when the battle rages are among the best deeds according to Allah. These are characteristics of those who have taqwa (reverent fear) and those whom Allah has praised in His noble book, saying, “Those who have patience during poverty and hardship and at the time of battle, these are those who are truthful; and these are those with taqwa” (Al-Baqarah 177). Likewise, His Messenger ﷺ made these traits those of the best shuhada. When he ﷺ was asked, “Who are the best of shuhada,” he said, “Those who, if they are cast into the fray, do not turn their faces until they are killed. These will recline in the lofty chambers of Jannah. Your Lord laughs [out of His contentment with] them, and when your Lord laughs for a slave in the Dunya, then the slave has nothing to account for” (Reported by Ahmad from Nu’aym Ibn Hammar).

Considering the danger of retreating before the enemy and fleeing out of fear of death, and what that entails of disrupting the Muslim row and being a cause for enemy victory, Allah ﷻ warned His believing slaves of this sin, which results in Allah’s wrath upon the perpetrator and causes him to enter the fire of Jahannam. He ﷻ said, “O you who believe, when you meet those who disbelieve in battle, do not turn in flight. And whoever turns away on that day, unless changing direction for combat or joining [another] company [of troops], then he has earned the wrath of Allah; and his abode is Hellfire – what a wretched destination” (Al-Anfal 15-16). Therefore, turning away on the day of battle is one of the greatest of sins, just as the Prophet ﷺ said, “Avoid the seven grievous sins.” They said, “O Messenger of Allah, what are they?” He said, “Committing shirk with Allah, sorcery, killing a soul that Allah forbade to be killed except for a rightful cause, consuming the orphan’s wealth, consuming interest, turning away on the day of battle, and defaming believing, unaware, chaste women” (Reported by al-Bukhari and Muslim from Abu Hurayrah).

Since the Muslims are like a structure, which is strengthened by each of its parts, the action of the Sahabah ﷺ was to give bay’ah (a pledge) to be patient during encounters with the enemy and to be steadfast in battle until they were to be killed or granted victory by Allah. There is much ev-

idence for this from the Book of Allah, the Sunnah of His Prophet ﷺ, and the actions of the Sahabah ﷺ.

Pledging to Abide by a Virtuous Deed

Indeed, fulfilling covenants is an obligation, whether the pledge is to Allah or to one of His slaves, as Allah ﷻ said, “Fulfill My covenant – I will fulfill your covenant” (Al-Baqarah 40), and He said, “Fulfill the covenant of Allah, if you make a covenant, and do not break oaths after making them, after you have made Allah a witness over you. Indeed, Allah knows what you do” (An-Nahl 91), and He said, praising the believers, “Those who fulfill their covenants when they make covenants” (Al-Baqarah 177), and, “Certainly, whoever fulfills his covenants and has taqwa, then indeed Allah loves those who have taqwa” (Al ‘Imran 76). And a covenant should only be fulfilled if the mentioned deed is permissible for a Muslim to do, not if it is haram to do.

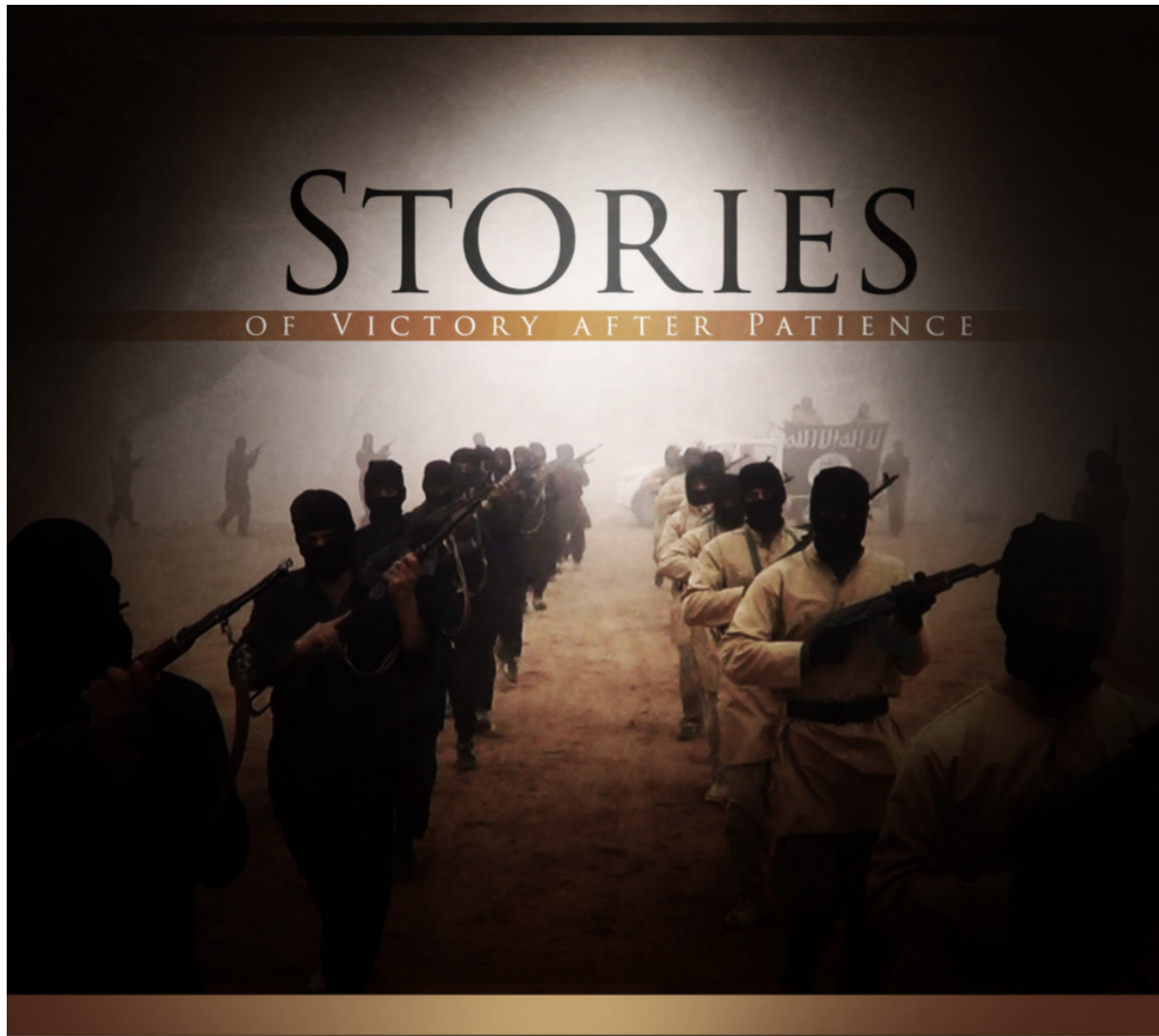
Ibn Taymiyyah ﷺ said, “It is not permissible for the children of Adam to make covenants, contracts, oaths, or conditions upon that which conflicts with what Allah and His Messenger have commanded” (Majmu’ al-Fatawa).

Permissible deeds include making a covenant to be steadfast during combat. If that combat is in obedience to Allah, like a Muslim fighting the kuffar, Khawarij, or bughat (Muslims who wrongly fight other Muslims), then it is an obligation to fulfill this covenant. But if the fighting is haram, like the combat performed against the Muslim Jama’ah by the muftadi’ah and the bughat, then it is not permissible to partake therein to begin with, never mind pledging to do so! Rather, it is obligatory to break such a covenant for the sake of seeking nearness to Allah.

The Ruling of Pledging to Die in Shar’i Combat

About this kind of pledge, Allah ﷻ said, “Indeed, those who make a pledge to you are actually pledging to Allah. The hand of Allah is over their hands. So whoever breaks [his oath] then he is only breaking [it] against his own self. And whoever fulfills what he covenanted with Allah, then He shall give him a great reward” (Al-Fath 10).

At-Tabari ﷺ said, “Allah ﷻ is saying to His Prophet Muhammad ﷺ, ‘Indeed, those who pledge to you at Hudaibiyyah, from amongst your companions, that they will not



Camera Angle

Extreme High-Angle Shot

Portrait Type

Candid Portrait

Photographic Composition

Rule of Thirds

Allah ﷻ clarified for the Ummah the means and conditions for its victory over its enemies so that its honor and triumph would endure as long as it acts in accordance with its knowledge. From among those means are patience and steadfastness. Allah ﷻ said, "O you who believe, when you encounter a company [from the enemy forces], stand firm and remember Allah much that you may be successful" (Al-Anfal 45). He ﷻ also mentioned that a small, patient group of believers can defeat a large assembly of disbelievers, by Allah's permission. He ﷻ said, "O Prophet, urge the believers to battle. If there are among you twenty [who are] steadfast, they will overcome two hundred. And if there are among you one hundred [who are] steadfast, they will overcome a thousand of those who have disbelieved because they are a people who do not understand" (Al-Anfal 65).

The evidences in the biography of the Prophet

ﷺ, the biographies of his followers, and the history of the Muslims prove that patience and perseverance are a major cause for victory. In the Battle of Ahzab (5AH), the mushrikin of the Arabs assembled against the Muslims together with the Jews who had allied with them, and laid siege to the city of the Prophet ﷺ, until the situation became as Allah ﷻ described, "[Remember] when they came at you from above you and from below you, and when eyes shifted [in fear], and hearts reached the throats and you assumed about Allah [various] assumptions. There the believers were tested and shaken with a severe shaking. And [remember] when the hypocrites and those in whose hearts is disease said, 'Allah and His Messenger did not promise us except delusion'" (Al-Ahzab 10-12). Despite all that, the resolve and steadfastness of the Muslims did not weaken, so they performed ribat on the frontiers of their city. They were not shaken by the scaremongering of the



The media front is an integral aspect of jihad

being supported. By Allah, I do not understand. Our spokesman spoke, but their spokesman had better words, and our poet spoke, but their poet was more poetic and had better words." He then came closer to the Prophet ﷺ and said, "I testify that there is no god except Allah and that you are the Messenger of Allah" (Reported by Abu Nu'aym in Ma'rifat as-Sahabah from Jabir Ibn 'Abdillah).

We are able to summarize the most important goals of Islamic media in the following points:

1. Defending Muslim honor and creed. Allah ﷻ made an exception of poets [who are generally dispraised], saying, "Except those who believe, do righteous deeds, remember Allah often, and take revenge after they were wronged" (Ash-Shu'ara 227). Ibn 'Abbas said, "This means that they respond to the kuffar who were defaming the believers" (Reported by at-Tabari). Allah's Messenger ﷺ said, "O Hassan! Respond on behalf of Allah's Messenger. O Allah, empower him with the Holy Spirit [i.e. Jibril ﷺ]" (Reported by al-Bukhari and Muslim from Abu Hurayrah). Ibn 'Asakir reported that Allah's Messenger ﷺ said, "Who will defend the honor of the Muslims?" So Ka'b said, "I will!" And Ibn Rawahah said, "I will!" And Hassan said, "I will!" The Prophet said, "Yes. Defame them and the Holy Spirit will aid you against them" (Tarikh Dimashq). He ﷺ also said, "Indeed, Allah empowers Hassan with the Holy Spirit whenever he boasts for Allah's Messenger or speaks up for him" (Reported by at-Tirmidhi from 'Aishah).

2. Raising the morale of the Ummah's men, and specifically that of the mujahidin. Salamah Ibn al-Akwa' said, "We went out with the Prophet ﷺ to

Khaybar, marching at night. One of the men said to 'Amir Ibn al-Akwa', 'Won't you let us hear some of your songs?' And 'Amir was a poet, so he dismounted and urged the men forward through song" (Reported by al-Bukhari and Muslim).

3. Exposing the lies in the creed and morals of the kuffar and the murtaddin, showing the Ummah the filthy reality of the kuffar's society and the falseness of what the kuffar have to offer, curbing the kuffar's defiant aggressions towards the Muslims, and casting terror into the kuffar's hearts. It is reported that Ibn Sirin said, "The poets of the Muslims were Hassan Ibn Thabit, 'Abdullah Ibn Rawahah, and Ka'b Ibn Malik. Ka'b would threaten the mushrikin with war. 'Abdullah would insult them and their kufr. And Hassan would attack their lineages." He also said, "It reached me that [the tribe of] Daws accepted Islam fearing the saying of Ka'b Ibn Malik:

We finished them off in Tihamah and Khaybar,
then our swords we sheathed and put away;
We asked the swords for news, and if they spoke,
'Daws or Thaqif,' their blades would say.

So Daws said to each other, 'Go and take care of yourselves. Don't let what happened to Thaqif happen to you'" (Ibn 'Abdil-Barr: Al-Isti'ab).

4. Conveying a truthful picture of the battles fought between the heroes of the religion and their enemies, and documenting the true heroism of the men of Islam, for fear that it would be lost or stolen by the merchants of blood.

Camera Angle

Eye-Level Camera Angle

Neutral Shot

Portrait Type

Candid Portrait

Photographic Composition

Rule of Thirds

Only Those of His Slaves
with Knowledge
Fear Allah



Camera Angle
Slightly Low-Angle Shot

Portrait Type
Candid Portrait

Photographic Composition
Rule of Thirds



Camera Angle
Slightly Low-Angle Shot

Portrait Type
Candid Portrait

Know, may Allah have mercy on you, that "La ilaha illallah" is the supreme, most honorable, and most valuable statement. Whoever holds onto it shall be safe and protected. The Messenger of Allah ﷺ said, "Whoever says, 'La ilaha illallah,' and disbelieves in what is worshiped besides Allah, his property and blood shall be protected, and his account shall be upon Allah" (Reported by Muslim from Tariq Ibn Ashyam). This hadith reveals that "La ilaha illallah" is a word to be pronounced and that it has a meaning.

Regarding this, people are divided into three categories. The first category consists of those who pronounced it and accomplished it in both meaning and application, avoiding its nullifiers. The second category is of those who pronounced it, outwardly acting according to it, thereby decorating themselves with its words, yet they inwardly succumbed to kufr and doubt. The third category is of those who spoke it but acted against its meaning, openly falling into its nullifiers. They are "those whose effort is lost in the Dunya, while they think that they are doing well in work" (Al-Kahf 104). The first category is safe, that of those of the true believers, while the second is of the munafiqin and the third is of the mushrikin.

"La ilaha illallah" is a fortress. But they erected against it the catapult of denial, casting the stones of ruin. So when the enemy entered, they took away its meaning and left its mere image. The hadith also says, "Indeed, Allah does not look to your images and bodies, but rather, He looks to your hearts and deeds" (Re-

ported by Muslim from Abu Hurayrah). They seized the meaning of "La ilaha illallah," such that all they had left was a movement of the tongue and the uttering of words. They speak of the fortress, but they are not protected thereby. Just as the mention of fire does not burn, the mention of water does not drown, the mention of bread does not satisfy one's hunger, and the mention of a sword does not cut. Likewise, the mention of the fortress does not protect. Words are the rind and the meaning is the core. Words are the shell and the meaning is the pearl. What then comes of a rind without a core or a shell without a pearl?

"La ilaha illallah" is to its meaning as the soul is to its body. The body is useless without the soul. Likewise, this statement is useless without its meaning. The people of merit took this statement with both its image and its significance. They adorned their exteriors with its image – its words – and their inner selves with the meaning. As such, they were witnessed as preceding with truthfulness. "Allah witnesses that there is no deity except Him, and so do the angels and those of knowledge, maintained in justice. There is no deity except Him, the Exalted in Might, the Wise" (Al 'Imran 18).

The people who equate things with Allah, i.e. those who commit shirk, have taken this image without its meaning. They have adorned their exteriors with words and their inner selves with kufr, believing in what neither benefits nor causes harm. Their hearts are dark and blackened. Allah provided no criterion

Manifesting tawhid by commanding good and forbidding evil





Camera Angle
Slightly Low-Angle Shot

Portrait Type
Candid Portrait

Photographic Composition
Rule of Thirds



Waging jihad in the path of Allah is among the greatest of deeds

for them to differentiate between right and wrong. On Yawm al-Qiyamah, they will remain in the darkness of their kufr. "Allah took away their light and left them in darkness, so they cannot see" (Al-Baqarah 17).

So as for he who says, "La ilaha illallah," while still worshipping his desires, money, and other worldly things, what would his answer on Yawm al-Qiyamah be to his Lord? "Have you seen he who has taken as his god his desire" (Al-Jathiyah 23)? "Woe to the slave of the dinar. Woe to the slave of the dirham. Woe to the slave of the cloth. Whenever he is given, he is pleased, and whenever he is not given, he is displeased, unhappy and set back. And whenever he is faced with an ordeal, he knows not how to fix it" (Reported by al-Bukhari from Abu Hurayrah).

When you say, "La ilaha illallah," and it lives only on your tongue instead of in your heart, then you are a munafiq. And if it lives in your heart, and you physically commit yourself to it, then you are a believer. Beware of "having faith" with the tongue and not the heart, lest this statement expose you when you are resurrected, saying, "My Lord, I have been with him this many years. He did not recognize my right, nor did he guard my sanctity as he should have!"

Indeed, this word shall testify for you or against you. It bears witness to the respect of the people of merit, until it takes them into Jannah. And it bears witness against the criminality of the people of shirk

until it takes them into Hellfire. "A party will be in Jannah and a party in the blaze" (Ash-Shura 7).

"La ilaha illallah" is the tree of happiness. If you plant it in the nursery of approval, water it from the waters of sincerity, and oversee it with good deeds, its roots will be strong, its stems will be firm, its leaves will turn green, its fruits will ripen, and its produce will double. "It produces its fruit all the time, by the permission of its Lord" (Ibrahim 25).

But if this tree is planted in the nursery of falsehood and dissent, and you watered it with showing off and hypocrisy, making it accustomed to evil actions and bad statements, flooding it with the stream of betrayal, and exposing it to the burning midday sun, its fruits will scatter, its leaves will fall, its stems will be exposed, its veins will cease, and the storms of fate will blow on it and tear it to pieces. "We will come to what they have done of deeds and make them as dust dispersed" (Al-Furqan 23).

If the Muslim fulfills this, it is an obligation that he fulfills the other pillars of Islam as in the authentic hadith, that "Islam was founded on five pillars: the testimony 'La ilaha illallah, Muhammad Rasulullah,' to establish the prayer, to pay the zakah, to fast Ramadan, and to perform the Hajj when one finds a way" (Reported by al-Bukhari and Muslim from Ibn 'Umar). "But whoever disbelieves, then indeed, Allah is free of needing the creation" (Al 'Imran 97).



Camera Angle
Slightly Low-Angle Shot

123

Portrait Type
Candid Portrait

Photographic Composition
Golden Ratio
Rule of Thirds

PRESENTED BY ALHAYAT

ALHAYAT

JUMADA AL-AKHIRAH 1438 | جمادى الآخرة 1438

الإصدارات المميزة من ولايات الدولة الإسلامية

FEATURED VIDEOS

FROM THE WILAYĀT OF THE ISLAMIC STATE

وانتم الأعلى

AND YOU ARE SUPERIOR

NINAWA WILAYAH

ON THE THRESHOLD OF BATTLES

على أبواب الملاحم

THE SWORD OF BRAVERY

سيف الشجاعة

KHAYR WILAYAH

JAZIRAH WILAYAH



Camera Angle
Extreme High-Angle Shot

Portrait Type
Candid Portrait
Environmental Portrait

Photographic Composition
Rule of Thirds

PRESENTED BY ALHAYAT

ALHAYAT

RAJAB 1436 | رجب 1436

الإصدارات المميزة من ولايات الدولة الإسلامية

FEATURED VIDEOS

FROM THE WILAYAT OF THE ISLAMIC STATE

THE PROCESSION OF LIGHT 2

موكب النور ٢

NINAWA WILAYAH

THE ARMY OF SUPPORT

جيش المهدي

BAYDA WILAYAH

ALLAH AND HIS MESSENGER SPOKE THE TRUTH

وصدق الله ورسوله

RAQQAH WILAYAH



Camera Angle
Slightly Low-Angle Shot

Portrait Type
Candid Portrait



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

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

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

*Do not think glory is a date you can eat,
You'll never taste glory 'til you lick patience.*
For indeed Allah ﷻ – magnificent is His ability, mighty is His grandeur – grants victory to the believers sometimes, and sometimes He tests them, restricting them of this blessing so that they taste tribulations. The wisdoms of this are determined and known by Him.

*Allah might bless the test, though it be big,
And Allah tests some people with blessings.*
Ibnul-Qayyim ﷺ considered some of these wisdoms in Zad al-Ma'ad, saying:
Of them is that this is a trait of the messengers, just

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

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

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



Camera Angle
Slightly High-Angle Shot

Portrait Type
Candid Portrait
Environmental Portrait



Allah opened the lands to the mujahidin

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

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

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

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

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



Camera Angle
God's-Eye View Shot

127

Portrait Type
Candid Portrait

Photographic Composition
Symmetric

PRESENTED BY ALHAYAT

شعبان 1439 | شعبان 2018

الإصدارات المميزة من ولايات الدولة الإسلامية

FEATURED VIDEOS

FROM THE WILAYAT OF THE ISLAMIC STATE

WE WILL SURELY GUIDE THEM TO OUR WAYS

لنهديهم سبيلنا

NINAWA WILAYAH

ANSWER THE CALL

لبوا النداء

STRATEGY OF WAR

دهاء الحرب

KHAYR WILAYAH

SALAHUDDIN WILAYAH

issue 10 | page 3 | photo 2

Camera Angle
Slightly Low-Angle Shot

Portrait Type
Posed Portrait
Environmental Portrait



He was a young man from Malaysia who was steadfast and patient upon the path of jihad until he attained shahadah – we consider him so, and Allah is his judge. He was known among his companions for his humility and his lack of desire for the Dunya. He was a devout worshiper who would pray at night and fast during the day, and who would recite the Qur-an, memorize it, and contemplate it.

These were his deeds and his habits in his daily life in the land of jihad. He would likewise be gracious in assisting the brothers, whether in the kitchen or elsewhere, and he would not forget to remember Allah at all times. This was how he remained until he was honored with shahadah. His good conduct and his kindness towards the Muslims made him beloved

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

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

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



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

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

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

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



Camera Angle
Slightly High-Angle Shot

Portrait Type
Candid Portrait
Environmental Portrait



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

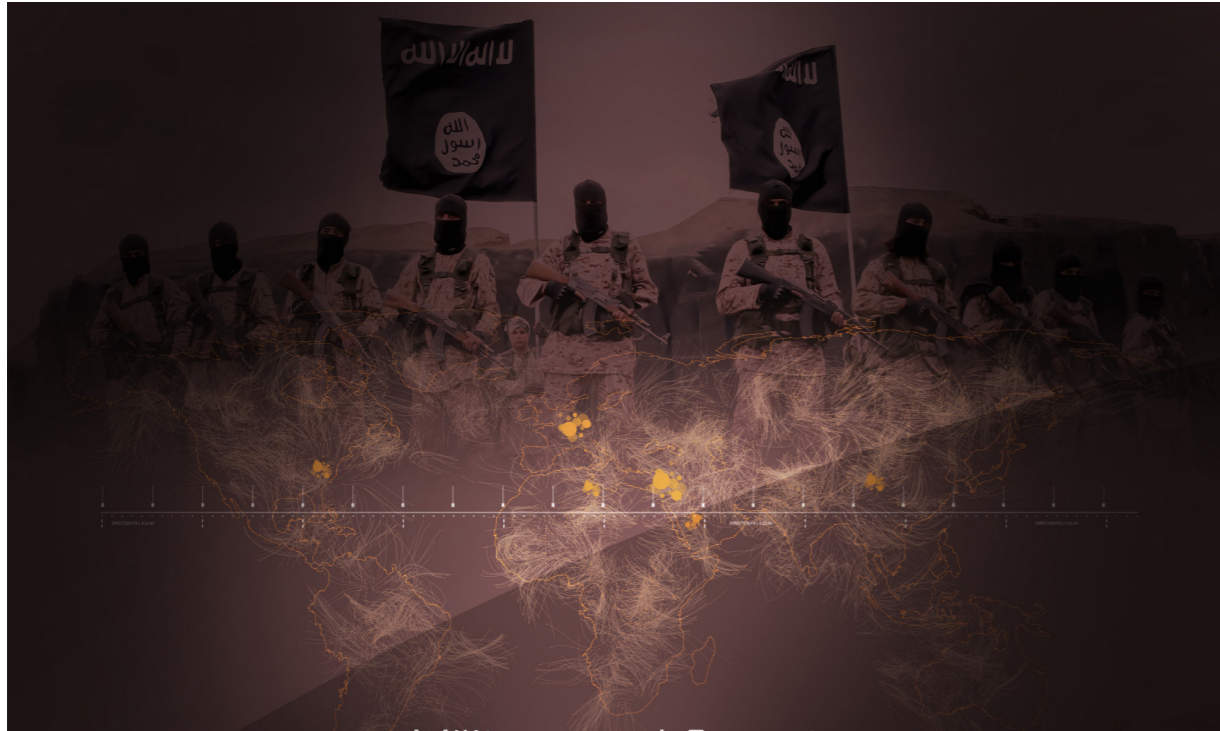
dream which Allah brought about for the Muslims. It was the Khilafah which had been lost for an era of time and which Abu Sabah and his mujahid brothers in the Philippines as well as other lands had been awaiting. Thus, he raced to join that blessed caravan, and he and his mujahid brothers from among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

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

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

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

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



Camera Angle
Extreme Low-Angle Shot

Portrait Type
Posed Portrait

Photographic Composition
Digital Collage

Military and Covert Operations

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

Khurasan Wilayah

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

On the 7th of Sha'ban, the istishhadi Nusratullah Malenk Kabele set out with his explosive vehicle and detonated it on a convoy of the Crusader American army near the American embassy in the city of Kabul, leading to 8 American soldiers and a number of Afghan soldiers being killed, with multiple others being wounded. This was in addition to the destruction of two American armored vehicles and a number of Afghan army vehicles.

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

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

32 NEWS



Camera Angle
Slightly High-Angle Shot

Portrait Type
Candid Portrait



Camera Angle
Slightly Low-Angle Shot

132

Portrait Type
Posed Portrait



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

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

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

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

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

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

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

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



Camera Angle

Eye-Level Camera Angle
Neutral Shot

Portrait Type

Posed Portrait
Environmental Portrait

Photographic Composition

Rule of Thirds



AN ISLAMIC STATE CHECKPOINT IN MARAWI

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

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

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

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

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

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

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

Camera Angle
Extreme Low-Angle Shot

Portrait Type
Candid Portrait

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



RUMIYAH



Camera Angle
Slightly Low-Angle Shot

Portrait Type
Candid Portrait

Photographic Composition
Rule of Thirds
Digital Collage

PRESENTED BY ALHAYAT

RAMADAN 1438 | رمضان ١٤٣٨

الإصدارات المميزة من ولايات الدولة الإسلامية

FEATURED VIDEOS

FROM THE WILAYAT OF THE ISLAMIC STATE

ONE OF THE TWO GOOD OUTCOMES

إحدى الحسنين

NINAWA WILAYAH

PURIFYING THE SOULS

تزكية النفوس

RAGQAH WILAYAH

SO WILL THEY NOT REPENT?

أفلا يتوبون ؟

KHAYR WILAYAH



Camera Angle
Slightly Low-Angle Shot

Portrait Type
Candid Portrait

Photographic Composition
Rule of Thirds



Camera Angle
Slightly Low-Angle Shot

Portrait Type
Candid Portrait
Environmental Portrait

of the Maliki scholars. And among the scholars are those who do not stipulate this, regardless of whether or not the da'wah has reached them. The truth, which is supported by the texts and which the majority of the scholars are upon, is that da'wah is obligatory before fighting in the case of those whom the da'wah hasn't reached, and it is permissible – but not obligatory – in the case of those it has already reached.

And our statement that it is permissible as opposed to saying that it is recommended is more correct, because if it were recommended, the Prophet ﷺ would have always carried it out. However, he left it off in many of his raids, attacking his enemies without giving da'wah, because he knew that the da'wah had reached the kuffār. However, the statement that it is recommended is also attributed to some scholars.

The Evidence of Those Who Obligate Da'wah before Fighting Those Whom Da'wah Hasn't Reached

Ibn Qudamah said, "And if there are found on the remote islands he whom the da'wah hasn't reached, it is obligatory to give him da'wah due to the statement of Allah ﷻ, 'And never would We punish until We sent a messenger' (Al-Isra 15)" (Al-Kafi fi Fiqh al-Imam Ahmad).

This verse is taken in a general manner, so the intent is punishment in the Hereafter and punishment at the hands of the believers through fighting, as Allah ﷻ said, "Fight them; Allah will punish them by your hands" (At-Tawbah 14). And some scholars have used this verse as evidence for the condition that da'wah must be given before waging war.

Sulayman Ibn Buraydah narrated from his father, who said, "Whenever Allah's Messenger ﷺ appointed a leader over an army or a detachment, he would advise him with respect to himself to fear Allah, and would advise those with him of the Muslims with goodness. He would then say, 'Go forth and attack in the name of Allah, for the cause of Allah. Fight he who disbelieves in Allah. Attack and do not steal from the war booty, nor commit treachery, nor mutilate a corpse, nor kill an infant. When you meet your enemy from the mushrikin, call them to three matters and accept whichever of them they agree to and withhold from fighting them: Call them to Islam. If they agree, accept it from them and withhold from fighting them. Then call them to emigrate from their land to the land of the Muhajirin, and inform them that if they do that then they will enjoy the same rights as the Muhajirin and will have the same obligations as the

Muhajirin. If they refuse to emigrate, then inform them that they will be like the Bedouins of the Muslims; they will be subject to the rule of Allah, which the believers are subject to, and they will have no share in the war booty and spoils unless they wage jihad with the Muslims. If they refuse, then seek from them the payment of jizyah. If they agree, accept it from them and withhold from fighting them. If they refuse, seek Allah's aid and fight them" (Reported by Muslim).



THE RELIGION CANNOT BE ESTABLISHED EXCEPT THROUGH JIHAD

In this hadith is an indication that it is obligatory to call to Islam those whom the da'wah hasn't reached before fighting them. Ibn 'Abbas narrated, saying, "Allah's Messenger never fought a people except that he gave them da'wah" (Reported by Imam Ahmad and others).

In his sahih, Imam al-Bukhari placed the following chapter title: "Chapter: The Call to the Jews and Christians, and the Matter over Which They Are Fought, and What the Prophet ﷺ Wrote to Khosrau and Caesar, and Da'wah before Fighting."

When we say that da'wah is obligatory with respect to those whom it hasn't reached, this obligation is bound by two conditions. The first is that they do not hasten to fight the Muslims, and the second is that the Muslims are safe from their plotting and deception.

As for the da'wah that is permissible, from among its evidences is the following:

Abu Hazim narrated, saying, "Sahl Ibn Sa'd ﷺ informed me, saying, 'The Prophet ﷺ said on the day of Khaybar, 'I will surely give the banner tomorrow to a man through whom Allah will grant victory – [a man] who loves Allah and His Messenger, and whom Allah and His Messenger love.' So the people spent the night

Camera Angle

Slightly Low-Angle Shot

Portrait Type

Candid Portrait

“So fight, in the cause of Allah; you are not held responsible except for yourself. And encourage the believers that perhaps Allah will restrain the might of those who disbelieve. And Allah is greater in might and stronger in punishment.”
[An-Nisa: 84]



Sub-thematic 5

The Future of the Caliphate



Camera Angle

Eye-Level Camera Angle

Neutral Shot

Portrait Type

Posed Portrait

Photographic Composition

Golden Ratio

grenades, killing an American Crusader and 6 murtaddin of the PKK.

In addition to that, 46 murtaddin were killed and 22 were wounded, while a number of their vehicles were destroyed on the 19th of Dhul-Qa'dah after they stumbled into a minefield, northwest of the city of Manbij, following an attack on their positions south of the city.

The following day, the murtaddin of the PKK also suffered additional losses when their positions, near the town of al-Khafah, close to Manbij, were struck by 4 istishhadi operations, the last of which was on the 25th of Dhul-Qa'dah, which resulted in the killing and wounding of nearly 70 of them.

South Baghdad Wilayah

On the 25th of Dhul-Qa'dah, a number of Islamic State soldiers carried out an attack on a large group of Rafidi Mobilization fighters in the area of Karbala. The 4 mujahidin were wearing explosive belts and carrying light weapons and hand grenades when they assaulted a gathering of murtaddin in the city of 'Ayn at-Tamr, west of Karbala. They clashed with them and succeeded in killing no less than 100 of them, while wounding dozens more.

Thereafter, the inghimasi brothers succeeded in taking control of a neighborhood inside the city, clashing with members of the Rafidi Mobilization for a duration of 5 continuous hours.

This was followed by 3 of the inghimasi brothers detonating their explosive belts amid a group of Rafidah, killing and injuring many of them. The fourth brother was killed as a result of the firefight, and we ask Allah to accept all of them as shuhada.

Anbar Wilayah

An American contractor was killed and 2 others were wounded on the 18th of Dhul-Qa'dah as a result of an explosive device detonating against them, south of the city of Ramadi.

Media outlets reported that the district commissioner of Ramadi, the murtadd Ibrahim al-Awsaj said, "An American contractor was killed while another was afflicted with wounds as a result of them attempting to defuse an explosive device in the area of Mal'ab, south of Ramadi."

In that context, the British Ambassador to Baghdad announced that same day that a British contractor was killed in the city of Ramadi as he was attempting to remove an explosive device that the soldiers of the Khilafah had planted.

It was also mentioned that the Americans and the Briton were employees of the company Janus Global Operations, which specializes in the removal of mines. The company has a contract with the Rafidi government, which involves the removal of mines planted by the soldiers of the Khilafah during the battle of Ramadi. These



Crusader bomb experts working in fear

mines played a major role in causing mass casualties and losses within the ranks of the Rafidah.

Dijlah Wilayah

Fierce battles continued to be waged between the soldiers of the Islamic State and the Rafidi army close to the two cities of Qayyarah and Shirqat, in which the soldiers of the Khilafah succeeded in afflicting heavy losses on the murtaddin in both personnel and equipment. Hundreds were killed, while more than 70 vehicles of various types were destroyed, including 4 Abrams tanks.

The Rafidi army was plagued with heavy losses as a result of the attacks mounted by the soldiers of the Islamic State on their positions near the city of Qayyarah on the 12th of Dhul-Qa'dah, where dozens of murtaddin were killed and 5 vehicles, 4 hummers, a Cougar APC, a BMP, 5 other personnel carriers, and 2 military barracks were all destroyed.

The soldiers of the Islamic State extended their operations against the Rafidi army and their militias and launched 3 attacks, consisting of 5 istishhadi soldiers of the Khilafah, as they struck the positions of the murtaddin both south and southwest of Shirqat. This resulted in the killing and wounding of several of them, as well as the destruction of 27 vehicles, which included personnel carriers and other vehicles mounted with machine guns.

On the 19th of Dhul-Qa'dah, American Crusader warplanes, aided by



The inghimasiyyin who terrorized the Rafidah in 'Ayn at-Tamr



Camera Angle
Slightly Low-Angle Shot

Portrait Type
Candid Portrait



Raising one's children in the Khilafah is a great blessing

pleased with Him, and for whom He has prepared gardens beneath which rivers flow, to reside therein forever, and that is the great success. Thus it is only fitting for the believers that they thank Allah for this tribulation, which in reality is a noble gift from Allah, and for this trial, which contains an enormous blessing, so much so that – by Allah – if the first forerunners of the Muhajirin and the Ansar – such as Abu Bakr, 'Umar, 'Uthman, 'Ali, and others besides them – were present in this era, from among their greatest deeds would be to wage jihad against this criminal people [the Tatars]. The opportunity to wage jihad against the likes of these invaders passes by no one except he who has lost his trade [with Allah], made a fool of himself, and been deprived of a tremendous share of the Dunya and the Akhirah' (Majmu' al-Fatawa).

So it is one blessing, and another, and another, and another. It is the blessing of Islam, the blessing of jama'ah, the blessing of jihad, and the blessing of shahadah, if Allah wills.

From among the means of holding ingratitude for this blessing are dissociating from leadership, disobeying orders, holding secret conversations of spitefulness, spreading rumors, assuming the worst of others, belittling leaders, breaking covenants, striving to spread strife and discord, running away to Dar al-Kufr, being obsessed with one's own personal jihadi, opinions, and whims, rebelling, abandoning the Muslim Jama'ah, and making takfir of the Muslim Jama'ah, its leadership, and its public. The leaders of the Islamic State have done a good job of warning against these destructive matters, as in the booklet "Watasimu" by Shaykh Abu Mus'ab az-Zarqawi rahimahullah, and the treatise "Advice for the Soldiers of the Islamic State" and speech "The Paths to Victory,"² both by Shaykh Abu Hamzah al-Muhajir rahimahullah.

² See Dabiq, issue 6, pages 6-15 for "Advice for the Soldiers of the Islamic State." See also this issue of Rumiyyah, pages 18-20 for "The Paths to Victory" (Part 1).

And whoever commits these dangerous deeds and persists upon his deviance should blame none but himself if Allah denies him the blessing of Islam as recompense for his ingratitude for the blessing of jama'ah. Allah swt said, "And whoever substitutes the favor of Allah after it has come to him – then indeed, Allah is severe in penalty" (Al-Baqarah 211). He also said, "If you are grateful, I will surely increase you [in favor]; but if you deny, indeed, My punishment is severe" (Ibrahim 7).

And from the worst forms of showing ingratitude for a blessing is to attribute the blessing to oneself and to one's own efforts. "And when adversity touches man, he calls upon Us; then when We bestow on him a favor from Us, he says, 'I have only been given it because of [my] knowledge.' Rather, it is a trial, but most of them do not know" (Az-Zumar 49). The leader of this great form of denial and the one to first initiate this evil practice is Qarun, whom Allah caused the earth to swallow along with his palace.

As for the good practice, then it is for the slave to know that everything he enjoys of the blessings of the Dunya and the religion are from Allah alone – who has no partner – not from the slave's power or might. It was reported that Dawud rahimahullah said, "My Lord, how could I possibly thank You when You are the one who bestows a blessing upon me, and then provide for me after the blessing, and then increase me with one blessing after another? The blessings are from You, O Lord, and being grateful is a blessing from You, so how could I ever possibly thank You, my Lord?" So Allah revealed to him, saying, "Now you have truly known me, O Dawud." It was also reported that he said, "My Lord, how could I possibly thank You when I cannot achieve gratefulness except through Your blessing?" So Allah revealed to him, saying, "O Dawud, do you not know that the blessings you have are from Me?" He said, "Of course, my Lord." He said, "Then, indeed, I am pleased with that from you as gratitude" (Imam Ahmad: Az-Zuhd).

Contemplating two verses from the book of Allah swt will aid the slave in making this recognition and reality firm in his heart, the first being, "They consider it a favor to you that they have accepted Islam. Say, 'Do not consider your Islam a favor to me. Rather, Allah has conferred favor upon you that He has guided you to the faith, if you should be truthful'" (Al-Hajurat 17), and the second, "We will remove any resentment from their breasts, as rivers flow beneath them. And they will say, 'Praise to Allah, who has guided us to this; and we would never have been guided if Allah had not guided us. Certainly the messengers of our Lord had come with the truth.' And they will be told, 'This is Jannah, which you have inherited for what you used to do'" (Al-Araf 43).

O Allah, just as You have granted us the blessings of Islam and the Jama'ah in the Dunya, grant us the blessings of seeing You and attaining Your pleasure in the Akhirah. Amin.

16 Article

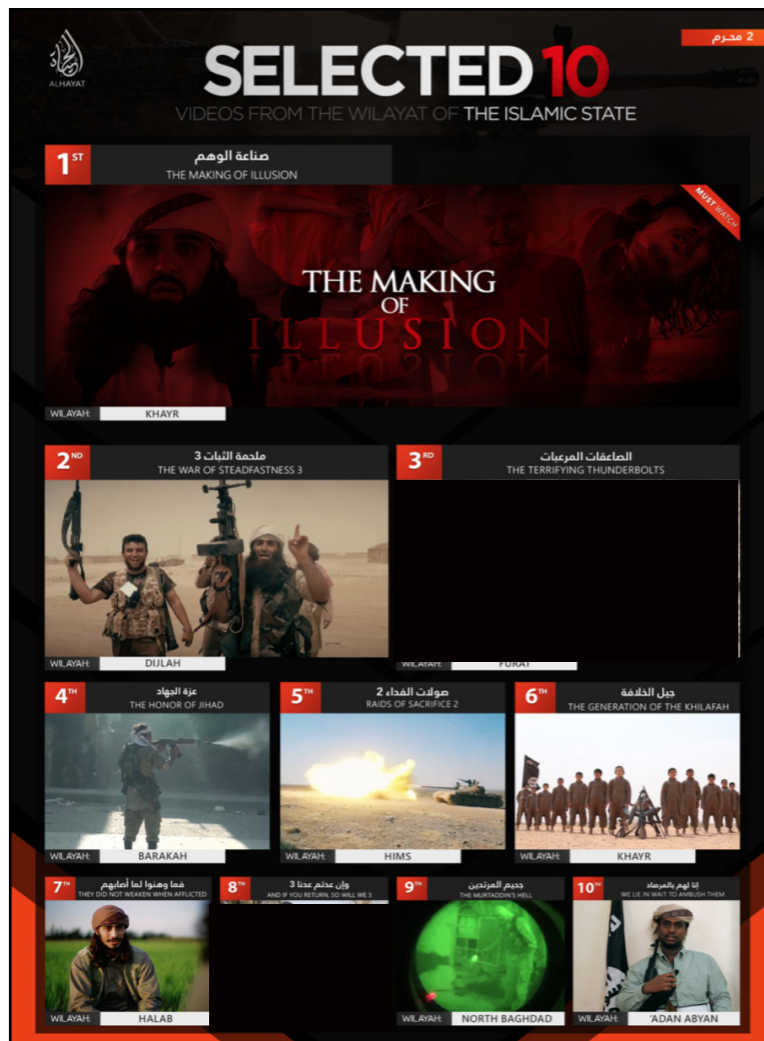


Camera Angle
Extreme Low-Angle Shot

142

Portrait Type
Posed Portrait

Photographic Composition
Symmetric



issue 2 | page 37 | photo 6



Camera Angle
Slightly Low-Angle Shot

Portrait Type
Candid Portrait

Photographic Composition
Digital Collage

**I WILL OUTNUMBER
THE OTHER NATIONS
T H R O U G H Y O U**

Islam encourages bearing children for numerous reasons. Perhaps the most significant of these is to increase the Muslim population so as to strengthen the Ummah. The Shari'ah is full of evidences supporting and encouraging this.

Seeking to bear children has long been the sunnah of the Prophets and Messengers. Allah's Prophet Zakariyya ra supplicated his Lord, as found in more than one place in the noble Quran – not for dominance or authority, nor gold or silver – but only to be given upright offspring. So he stood and prayed, supplicating his Lord in secret, saying, "My Lord, indeed my bones have grown weak, the hair on my head has turned white, and I have never been disappointed, my Lord, when I have called upon You. And I fear for those relatives after me, and my wife is barren, so grant for me, from Your bounty, a successor to inherit from me and from the family of Ya'qub – and make him, my Lord, pleasant [to You and Your slaves]" (Maryam 4-6). And he

said, "My Lord, grant to me, from Your bounty, upright offspring. Indeed, You do hear supplication" (Al-Imran 38). And he also said, "My Lord, do not leave me alone [without a successor], and You are the best of inheritors" (Al-Anbiya 89).

There is also the wife of 'Imran, who asked Allah for a child, so He sw gave Maryam to her and made her a sign for the creation. And He gave 'Isa to Maryam and made him a prophet and a messenger from amongst those of resolve ra.

By increasing the number of Muslims, kufr is terrified and the religion further triumphs. This equation was understood by the kuffar, while it remained absent from heedless minds. As such, we find that their priority in every war against Islam and its people is to target women and children, in order to destroy the "land" and its "crops," as women are "arable land." They were only called "a place for sowing seeds" (Al-Baqarah 223) because they produce progeny. Destroying the "land" and its "crops" is the policy of a spiteful enemy who seeks

34 Sisters



Camera Angle
Slightly Low-Angle Shot

144

Portrait Type
Posed Portrait

Photographic Composition
Rule of Thirds

PRESENTED BY ALHAYAT

ALHAYAT

JUMADA AL-ULA 1439 | جمادى الأولى 1439

الإصدارات المميزة من ولايات الدولة الإسلامية

FEATURED VIDEOS

FROM THE WILAYAT OF THE ISLAMIC STATE

THE FLAMES OF RAIDS

ضرام الغارات

SALAHUDDIN WILAYAH

THEN FIGHT THE IMAMS OF KUFR

فقاتلوا أئمة الكفر

KHAYR WILAYAH

SO FOLLOW THEIR GUIDANCE

فبهدهم اقتده

NINAWA WILAYAH

issue 7 | page 3 | photo 3

RUMIYAH EN

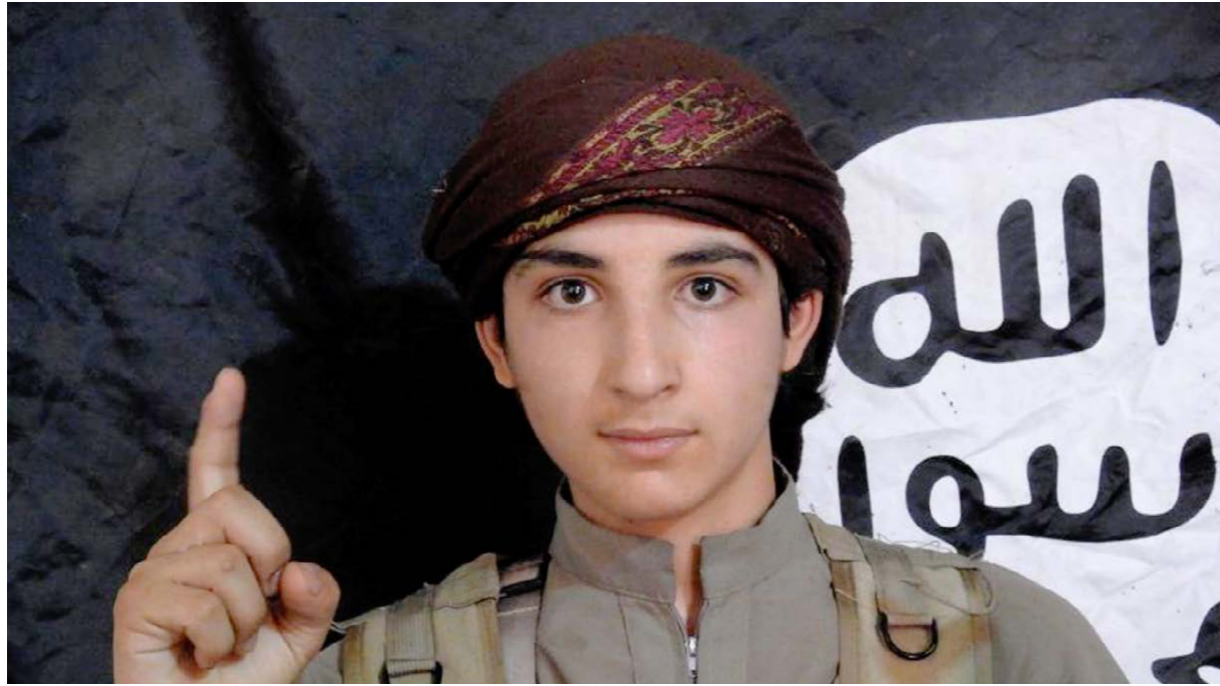
Rajab 1438

ISSUE 8

Camera Angle
Slightly Low-Angle Shot


Portrait Type
Posed Portrait





Camera Angle
Slightly Low-Angle Shot

Portrait Type
Posed Portrait



Whoever finds this unusual, then sufficient is the hadith which was narrated by Imam at-Tirmidhi from Jabir that he said, "The Messenger of Allah ﷺ said, "The people of good health will wish, on Yawm al-Qiyamah, that their skins were cut up with scissors due to what they see of the reward given to the people who were tested."

So let he whom Allah has blessed with abundant health praise Allah ﷻ for that blessing and thank Him for it, that he may expend that which he was given in Allah's obedience, as Allah ﷻ ordered, "But seek, through that which Allah has given you, the home of the Hereafter, and do not forget your share of the world" (Al-Qasas 77). And let him take advantage of his days of health and strength to increase the amount of good deeds in his account before there suddenly overcomes him sickness, old age, or weakness, as the Prophet of Allah ﷺ advised, "Take advantage of five before five: Your youth before your old age, your health before your becoming sick, your richness before your poverty, your free time before you become pre-occupied, and your life before your death" (Reported by al-Hakim in al-Mustadrak). So let whoever Allah tests with sickness praise Allah ﷻ for what has afflicted him, for verily some afflictions are less severe than others. And let him be patient in the face of what he has been afflicted with, while anticipating his reward from Allah ﷻ, especially if it is an injury that was incurred for the cause of Allah, for verily patience upon what has befallen oneself and thanking Allah for what He has blessed him with of injury for His cause is from the greatest of matters.

May Allah cure every Muslim suffering from sickness, and make that which has afflicted them a means by which their sins are cleansed, and a means by which their status is raised. Indeed, He is the patron for that and fully capable of it, and praise be to Allah, the Lord of the creation.

Take advantage of your youth before your old age

and a beautiful du'a. He said, "Indeed, adversity has touched me, and you are the Most Merciful of those who are merciful" (Al-Anbiya 83). This du'a of his did not come except after many years of suffering from the pain of his ailment and the people's abandonment of him, while anticipating his reward and being patient in the face of its severity and harm. So how long did the ailment afflict him before he sought the greatest of means – supplicating to Allah ﷻ. Likewise is the manhaj of the followers of the prophets. Abu Dawud reported in Kitab az-Zuhd from Abud-Darda ؓ that he said, "I love poverty out of humility to my Lord, and I love death out of longing for my Lord, and I love sickness as it expiates my sins."

Who Will Buy Jannah with Patience?

From the amazing examples of the first generation concerning their patience upon tribulations in pursuit of Jannah is what Imam al-Bukhari reported from 'Ata Ibn Abi Rabah, who said, "Ibn 'Abbas said to me, 'Shall I not show you a woman from the people of Jannah?' I said, 'Of course.' He said, 'That black woman who came to the Prophet ﷺ and said, 'I suffer seizures and become exposed, so invoke Allah for me.' He said, 'If you wish, you can be patient and for you will be Jannah, and if you wish I can invoke Allah that He cures you.' So she said, 'I will be patient.' Then she said, 'I become exposed, so invoke Allah that I don't become exposed.' So he supplicated for her." This believing woman endured the pain of her seizures in this Dunya in order to obtain Jannah and its blisses, so reflect on that.



Camera Angle
Slightly Low-Angle Shot

Portrait Type
Posed Portrait

Photographic Composition
Rule of Thirds



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

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

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

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

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

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

Raising Them to Love Fighting for the Cause of Allah

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

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

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



Camera Angle
Slightly Low-Angle Shot

Portrait Type
Posed Portrait

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

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

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

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

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





Camera Angle
Slightly Low-Angle Shot

Portrait Type
Candid Portrait

Photographic Composition
Rule of Thirds
Digital Collage

PRESENTED BY ALHAYAT

RAMADAN 1438 رمضان ١٤٣٨

الإصدارات المميزة من ولايات الدولة الإسلامية

FEATURED VIDEOS

FROM THE WILAYAT OF THE ISLAMIC STATE

ONE OF THE TWO GOOD OUTCOMES

إحدى الحسنين

NINAWA WILAYAH

PURIFYING THE SOULS

تزكية النفوس

RAGGAH WILAYAH

SO WILL THEY NOT REPENT?

أفلا يتوبون ؟

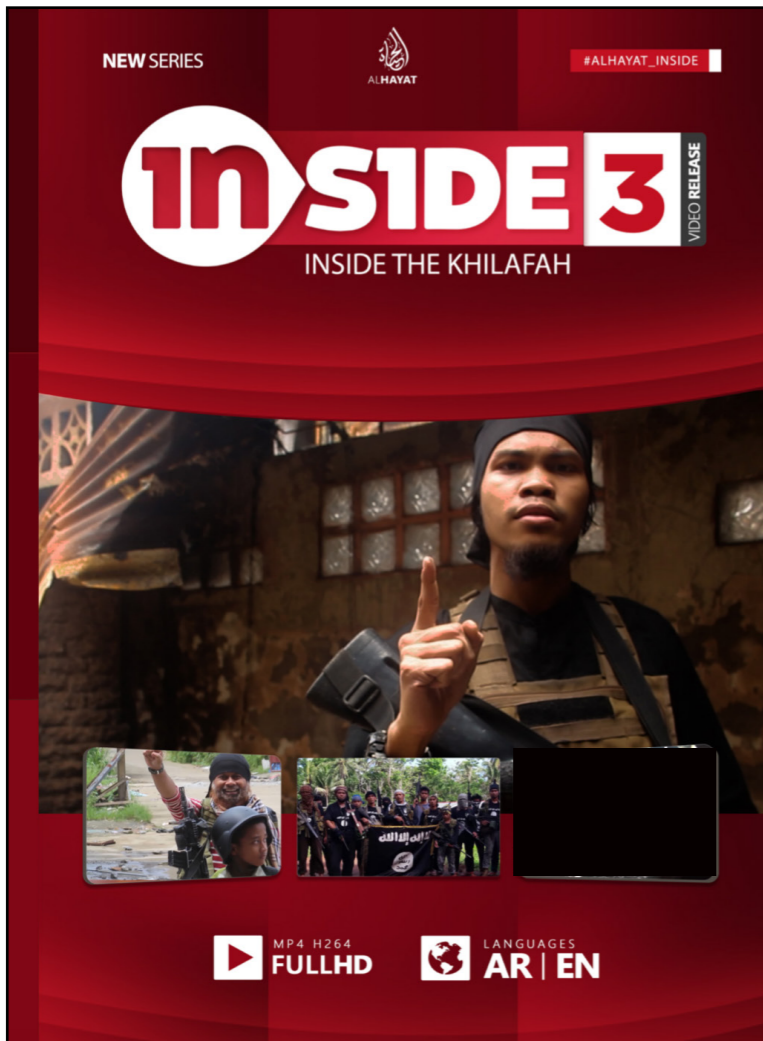
KHAYR WILAYAH



Camera Angle
Slightly Low-Angle Shot

150

Portrait Type
Candid Portrait



issue 13 | page 21 | photo 2

Theme 2

Allegorization of Women

O WOMEN, GIVE Charity

Allah ﷻ said in His noble Book, “O you who believe! Shall I guide you to a deal that will save you from a painful torment? It is that you believe in Allah and His Messenger and wage jihad for His cause with your wealth and your souls. That is best for you if you only knew” (As-Saff 10-11). Belief in Allah ﷻ and waging jihad for His cause with wealth and soul are emphasized here, and jihad using one’s wealth is mentioned first because wealth is used initially in order to prepare equipment and arm the troops, and because jihad using one’s physical self (soul) has exemptions – those who are excused from fighting – and the woman is exempt therefrom. As for waging jihad with one’s wealth, then there is no excuse for anyone whom Allah has enriched from His bounty and who has yet to spend. There is no difference, in this regard, between men and women, the old and the young, the blind and the seeing, and the sick and the healthy. As for the one who is poor,

then there is no sin upon him for not being able to spend, due to the saying of Allah ﷻ, “Nor upon those who, when they came to you in order that you carry them (to battle), you said, ‘I do not have that upon which to carry you’” (At-Tawbah 92).

Allah’s Messenger ﷺ said, “Wage jihad against the mushrikin with your wealth, your souls, and your tongues” (Reported by Abu Dawud from Anas).

Regarding the wisdom in mentioning jihad with one’s wealth before jihad with one’s soul, Ibnul-Qayyim ﷺ said, “And a second point of interest is that wealth is dearly beloved by the soul, which exerts its effort in obtaining it, undergoes risks, and may even be exposed to death while seeking it. This proves that wealth is dearly beloved to the soul. So Allah ﷻ commissioned those who love Him – the mujahidin



day, when a group of barefoot, half-naked men wearing pieces of woollen garments, wielding swords arrived. Most of them, rather all of them, were from Mudar (a large Arab tribe). So the face of Allah's Messenger ﷺ changed when he saw their state of poverty. He entered his quarters then came out and ordered Bilal to call the adhan and establish the prayer. So he prayed and then addressed the people, saying, 'O people! Fear your Lord, who created you from a single soul,' until the end of the ayah, 'Verily Allah is Watchful over you' (An-Nisa 1), and the ayah in Surat al-Hashr, 'Fear Allah and let each soul look at what it has prepared for tomorrow, and fear Allah' (Al-Hashr 18). He then said, 'Let each man give charity with a dinar, a dirham, a garment, a measure of wheat, a measure of dates,' until he said, 'even half of a date.' So a man from the Ansar came with a bundle, almost bigger than his hand could hold, if not indeed bigger. Then people followed after him, until I saw two heaps of food and clothing and until I saw the face of Allah's Messenger ﷺ cheerful, as if it was shining like gold. So Allah's Messenger ﷺ said, 'Whoever initiates a good practice in Islam, then he will receive its reward and the reward of whoever does it after him, without any of their rewards being diminished. And whoever initiates a bad practice in Islam, then he will bear its burden and the burden of whoever does it after him, without any of their burdens being diminished'" (Reported by Muslim).

Though the Muslim women may miss out on much goodness in waging jihad with the sword, due to Allah's favoring men therein, the great gate of jihad with wealth is left wide open for the women who will make deals with their Lord, deals that will never end poorly. Shaykhul-Islam Ibn Taymiyyah ﷺ said, "And whoever is unable to wage jihad with his body, but is capable of waging jihad with his wealth, then it is an obligation for him to wage

jihad with his wealth. This is the opinion of Ahmad as reported by Abul-Hakam, and it is what al-Qadi (Abu Ya'la) said in Ahkam al-Quran, regarding the ayah in Surat Baraah, 'March forth light and heavy,' (At-Tawbah 41) that it obliges those who have wealth to spend for Allah's cause. As such, it is an obligation for women to wage jihad with their wealth, if they have any surplus" (Al-Fatawa al-Kubra).

Some women hoard gold, saying, "Perhaps one day, I will have nothing left to spend (for worldly things, of course), so I will sell this gold." But 'Aishah, the Mother of the Believers, ﷺ did not follow such a policy. Rather, 'Aishah gave seventy thousand in charity while she wore patched-up garments. Mu'awiyah ﷺ even sent her a gift of one-hundred thousand dirhams – and the sun did not set that day until she had given all of it away in charity. This prompted her slave girl to say, "You could have used a dirham to purchase some meat for us," to which she replied, "Why didn't you say so (earlier)?"

If this was the condition of the Mothers of the Believers and the women of the Companions regarding charity and spending for Allah's cause – and they are who they are – then is it not more appropriate for those Muslim women who are less than them, those whom Allah has given of His bounty, to make preparations for the everlasting life while they are able and living? And Allah ﷻ says, "And spend of what We provided you before death comes to one of you, and he says, 'My Lord! If only you delayed me for a short time, so that I can give charity and be among the righteous!' And Allah will never delay a soul once its time has come. And Allah is Aware of what you do" (Al-Munafiqun 10-11).

The Prophet ﷺ said, "Charity has never diminished any wealth" (Muslim).





ABIDE IN YOUR HOMES

The wives of Allah's Messenger ﷺ in the Dunya and the Akhirah, the Mothers of the Believers ﷺ, 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 ﷺ 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

Marrying Widows

Is an Established Sunnah

Allah's Messenger ﷺ said, "The best of my ummah is the generation in which I was sent, and then those who come after them" (Reported by al-Bukhari and Muslim from Abu Hurayrah). An-Nawawi said, "The scholars have agreed that the best of generations is his ﷺ generation, meaning his companions... and what the majority of scholars are upon is that every Muslim who saw the Prophet ﷺ – even if only for an hour – is from among his companions."

What was a common practice by the women of that generation from among the Sahabiyyat is that they would remarry after their husbands died or were killed, with the exception of the Mothers of the Believers ﷺ, who were forbidden for any man after the Prophet ﷺ. And if we were to examine the books of biographies and histories we would rarely find a woman from among those believing, noble, pious women who did not remarry after the passing of her husband, regardless of whether or not she had children. Likewise, we have never read that any of the men or women around her criticized her for remarrying or accused her of not being loyal to her first husband! And whoever defames a woman that has married another man after her husband died or was killed should beware of opposing something which Allah ﷻ has legislated and permitted for His slaves. Thus, if there is a woman whose husband passes away and she remarries, and then he passes away and she remarries, and then he passes away and she remarries – and so on as much as Allah wills, even if a hundred times – and then someone comes and censures and forbids her without a shar'i justification, but rather on the basis that this is "shameful," thereby placing a false understanding of "shame" that is rampant among many people – except for those whom our Lord has protected – over and above the halal that Allah has permitted or the haram that He has forbidden – then such a censorious individual should fear for his worrisome condition.

In "Al-Mahbar" by Abu Ja'far al-Baghdadi, there is a section he titled, "The Names of Women Who Married Three Times or More," and among them he mentions a collection of the best of the Sahabiyyat ﷺ.

Furthermore, the Sahabah ﷺ would race to propose to a Muslim woman whose husband had passed away and to care for an orphan whose father had passed away. Accordingly, were the Sahabah ignorant of the wisdom supposedly grasped by those women today who oppose the marriage of widows? Where is the belief of such women in that the Sahabah were the greatest of people after the prophets?

Furthermore, from among the daughters and granddaughters of our prophet ﷺ were those who married once, twice, and thrice. Ibn Kathir ﷺ said, "Zaynab was married by Abul-'As Ibn ar-Rabi' Ibn 'Abdil-'Uzza Ibn 'Abdi Shams Ibn 'Abdi Manaf, the son of Khadijah's sister – his mother was Halah Bint Khuwaylid – and she bore him a son named 'Ali and a daughter named Umamah Bint Zaynab who was married to 'Ali Ibn Abi Talib... 'Ali died when she was with him. Then after him, she married al-Mughirah Ibn Nawfal Ibn al-Harith Ibn 'Abdil-Muttalib" (al-Bidayah wan-Nihayah).

He also said, "As for Umm Kulthum, Amirul-Muminin 'Umar Ibn al-Khattab married her and she bore him Zayd. 'Umar died and she married after him the sons of her uncle, Ja'far, one after another; she married 'Awn Ibn Ja'far and he died, then his brother Muhammad married her and then died, then their brother 'Abdullah Ibn Ja'far married her and she died while she was with him" (al-Bidayah wan-Nihayah).

Yes, Umm Kulthum married four men, and she is who she is: the granddaughter of the Prophet ﷺ and the daughter of 'Ali and Fatimah ﷺ, and not a single eyelid was batted at her, not a single tongue criticized her, and she did not hear a single wretched statement to the effect of, "Woe to you, how could you forget your first husband and what was between you of companionship and love?"

Likewise, there is a good example for the believing women in the Sahabiyyah Asma Bint 'Umays, the performer of two hijrahs – may Allah be pleased with her and her husbands. It is mentioned in "Marifat as-Sahabah" by Abu Nu'aym that "she performed hijrah with her husband Ja'far Ibn Abi Talib. In the land of al-Habashah, she bore him 'Abdullah, 'Awn, and Muhammad... Then Ja'far was killed, so Abu Bakr as-Siddiq ﷺ married her and she bore him Muhammad Ibn Abi Bak as-Siddiq in the year of the Farewell Hajj at ash-Shajarah. Then Abu Bakr passed away, so 'Ali Ibn Abi Talib ﷺ married her and she bore him Yahya Ibn 'Ali Ibn Abi Talib."

Likewise, "Khawlah Bint Qays Ibn Qahd Ibn Tha'labah al-Ansariyyah, Umm Muhammad – and it was said, Umm Habibah. Her husband Hamzah Ibn 'Abdil-Muttalib was killed, so an-Nu'man Ibn 'Ajlan al-Ansari married her."

And in "Usud al-Ghabah" by Ibnul-Athir, he says, "'Atikah Bint Zayd was married by 'Abdullah Ibn Abi Bakr. Then when he was killed, al-Faruq 'Umar married her. Then when he was killed, az-Zubayr Ibn al-'Awwam married her."

And you should ponder, O Muslimah, how a woman can remarry after the likes of Abu Bakr as-Siddiq, 'Umar Ibn al-Khattab, 'Ali Ibn Abi Talib, and Hamzah Ibn 'Abdil-Muttalib!

These are just a few of the many examples from the history of the women belonging to the best generation. And if we were to try to count the number of women who remarried after their first husbands, we would not be able to do so.

Those widows who oppose remarrying – may Allah guide them to that in which there is good for them in the Dunya and the Akhira – have some doubts. Among them is that any woman who is



I WILL OUTNUMBER THE OTHER NATIONS T H R O U G H Y O U

Islam encourages bearing children for numerous reasons. Perhaps the most significant of these is to increase the Muslim population so as to strengthen the Ummah. The Shari'ah is full of evidences supporting and encouraging this.

Seeking to bear children has long been the sunnah of the Prophets and Messengers. Allah's Prophet Zakariyya ﷺ supplicated his Lord, as found in more than one place in the noble Quran – not for dominance or authority, nor gold or silver – but only to be given upright offspring. So he stood and prayed, supplicating his Lord in secret, saying, “My Lord, indeed my bones have grown weak, the hair on my head has turned white, and I have never been disappointed, my Lord, when I have called upon You. And I fear for those relatives after me, and my wife is barren, so grant for me, from Your bounty, a successor to inherit from me and from the family of Ya'qub – and make him, my Lord, pleasant [to You and Your slaves]” (Maryam 4-6). And he

said, “My Lord, grant to me, from Your bounty, upright offspring. Indeed, You do hear supplication” (Al 'Imran 38). And he also said, “My Lord, do not leave me alone [without a successor], and You are the best of inheritors” (Al-Anbiya 89).

There is also the wife of 'Imran, who asked Allah for a child, so He ﷻ gave Maryam to her and made her a sign for the creation. And He gave 'Isa to Maryam and made him a prophet and a messenger from amongst those of resolve ﷻ.

By increasing the number of Muslims, kufr is terrified and the religion further triumphs. This equation was understood by the kuffar, while it remained absent from heedless minds. As such, we find that their priority in every war against Islam and its people is to target women and children, in order to destroy the “land” and its “crops,” as women are “arable land.” They were only called “a place for sowing seeds” (Al-Baqarah 223) because they produce progeny. Destroying the “land” and its “crops” is the policy of a spiteful enemy who seeks



WALA AND BARA, *O Women*

There's no doubt that with the return of the Khilafah, the establishment of the Islamic State, and the revival of the laws of the Shari'ah that were abandoned and the rulings that were concealed, the minds of many women became enlightened and were illuminated by our noble shari'ah. Thus, the female slaves of Allah in the Islamic State became more knowledgeable of the affairs of the religion and of that which the Lord of creation had obligated upon them, particularly with respect to 'aqidah and tawhid, both of which were polluted in the lands of shirk.

The Most Firm Handhold of Iman

Know, O bondwoman of Allah, that Islam is to surrender to Allah through Tawhid, to submit to Him through obedience, and to disavow shirk and its people. Wala and bara are two of the principles of Islam according to ijma' (consensus), and they are from the testimony of "La ilaha illallah." A Muslim is not called a Muslim until he disavows kufr and its people, even if they are his closest relatives.

A woman may say, "But my wala is to Allah, His Messenger, and the believers, and the greatest evidence of that is that I live in Dar al-Islam and enjoy the blessing of the shari'ah of mankind's Lord!" So know that having wala for the kuffar is not only through aiding them and supporting them against the Muslims. Rather, simply harboring love and affection for them and approving of them are examples of wala. Concerning love and affection, their place is in the heart, and the heart is the master and shepherd of the limbs. Imam Ahmad reported in his musnad that al-Bara Ibn 'Azib ؓ said, "We were sitting with the Prophet ﷺ when he asked, 'Which bond of Islam

is the strongest?' They said, 'The prayer.' He said, 'It is good, but it is not it.' They said, 'The zakah.' He said, 'It is good, but it is not it.' They said, 'Fasting Ramadan.' He said, 'It is good, but it is not it.' They said, 'The hajj.' He said, 'It is good, but it is not it.' They said, 'Jihad.' He said, 'It is good, but it is not it. Indeed, the strongest bond of Islam is to love for the sake of Allah and hate for the sake of Allah.'"

Sulayman Al ash-Shaykh ؓ said, "So, can the religion be complete or the banner of jihad and the banner of commanding good and forbidding evil be raised except through loving for the sake of Allah, hating for the sake of Allah, having enmity for the sake of Allah, and allying for the sake of Allah? And if the people were to agree on a single path and on mutual love with no enmity or hatred, there would be no means of dividing between truth and falsehood, nor between the believers and the kuffar, nor between the allies of ar-Rahman and the allies of Shaytan" (Ad-Durar as-Saniyyah).

There Has Emerged Between Us and You Enmity and Hatred

There is no wala without bara. Yes, you live amongst the muwahhidin and your wala is to Allah, His Messenger, and the believers, but do you disavow yourself of the enemies of Allah and the religion?

Perhaps on the list of contacts in your phone there is someone from among your family, relatives, or friends who curses the Islamic State and openly declares their enmity towards its leaders, and perhaps some of your conversations with your relatives contain enmity and hatred for the Khilafah and its soldiers of which Allah is aware, but you're neither worried nor concerned



The relationship between a husband and his wife transcends the limits of this world. Due to the implications of the Hereafter, it rises beyond mere desire and pleasure. Accordingly, Allah shall place – by His permission – the believing men and women into gardens of eternity, as confirmed by His words, “Gardens of perpetual residence; they will enter them with whoever were righteous among their fathers, their spouses and their descendants” (Ar-Ra’d 23). And indeed, it is from the wisdom of Allah that He made perfection something that is impossible for humans to achieve. Instead, He made us imperfect and fallible, and this is one reason why no home is completely spared of family problems.

However, some spouses – be they men or women – are not careful when it comes to exposing their homes to gossip and idle talk. We often find husbands talking about the problems that happen between them and their wives in both private and public gatherings, and also find that wives do so as well. Each of them might mention the other, in the latter’s absence, with displeasing terms. These acts, by virtue of the Shari’ah

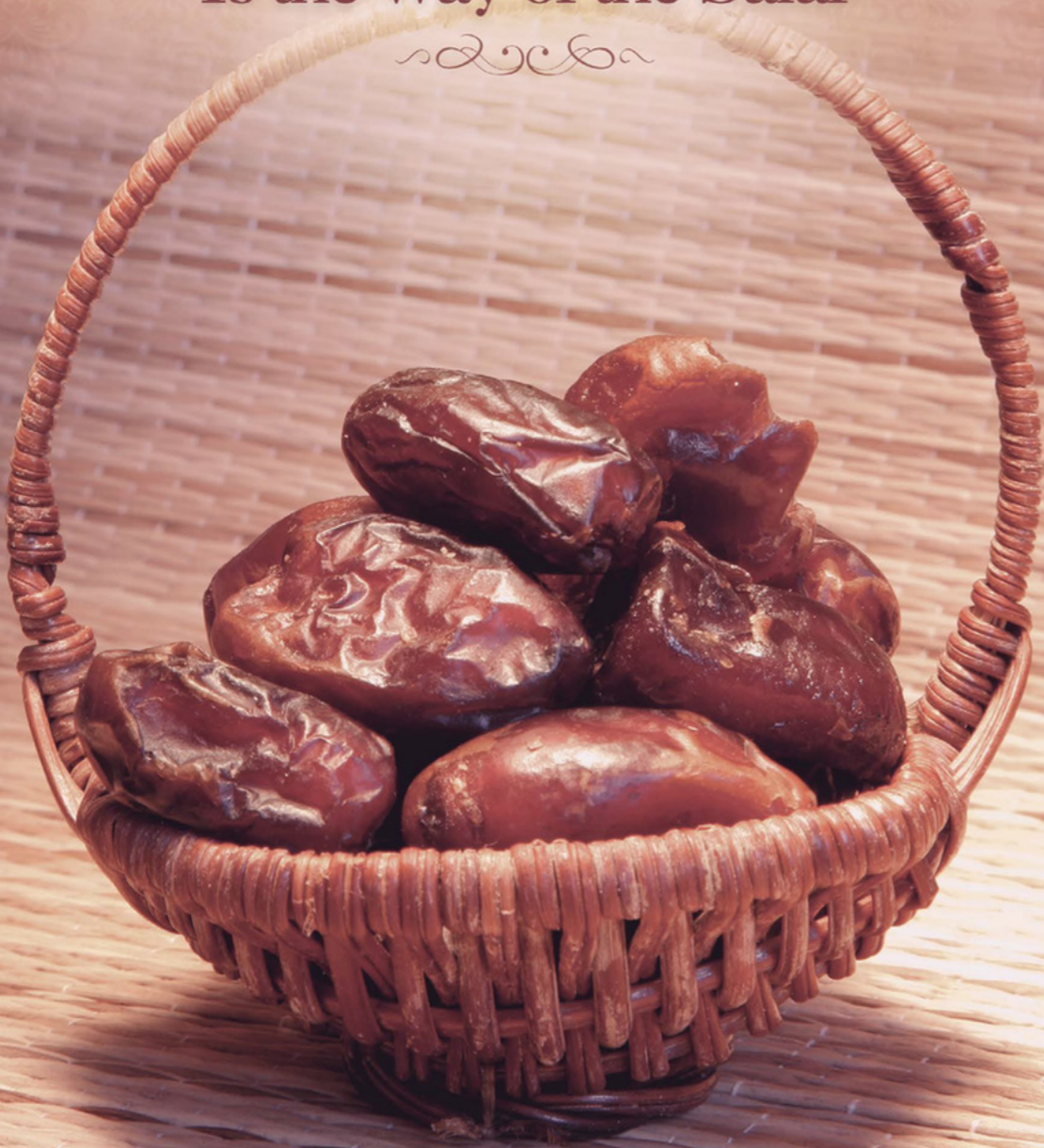
and customary practice, however, are undoubtedly dispraised.


You Must Not Backbite One Another

Backbiting is a disease of the tongue that only incurs ruin and loss. “Indeed, people are only cast face first into the Fire due to the harvest of their tongues” (Reported by Ahmad from Mu’adh Ibn Jabal).

Allah said, “Do not spy or backbite each other. Would one of you like to eat the flesh of his brother when dead? You would detest it” (Al-Hujurat 12). This “each another” did not exclude husbands, nor did it exclude wives. Neither of them is allowed to backbite the other – even when one is right concerning his claims. Allah’s Messenger ﷺ said, “Do you know what backbiting is?” They said, “Allah and His Messenger are more knowledgeable than us.” He said, “It is mentioning your brother in terms he does not like.” They said, “What if there is something I say that is true of my brother?” He said, “If there is something you say that is true of him, you have backbitten him,

Zuhd in the Dunya Is the Way of the Salaf





THE WOMAN

IS A SHEPHERD IN HER HUSBAND'S HOME

And Responsible for Her Flock

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

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



Be a
SUPPORTER
Not a Demoralizer



Our Journey to Allah

The time has come to distinguish and separate the truthful from the liar, the righteous from the wicked, the believer from the hypocrite, and those who are steadfast and unshakable from those who despair and lose hope; to separate those who truly desire Jannah from deep within their hearts from those who only make the claim on the tip of their tongues. I ask Allah to make us among those who remain steadfast until the end to witness the victory or grant us the provision of an accepted shahadah.

I invite my sisters in the Islamic State who – by Allah's grace – have remained firm, patient and persevering, to lend me their ears, as I believe we are in serious need of reminders and rectification.



THE FEMALE SLAVES OF ALLAH IN THE HOUSES OF ALLAH

Indeed, many Muslim women today have memorized the hadith, “Do not prevent the female slaves of Allah from the masjid of Allah,” which is reported by al-Bukhari and Muslim. However, few of them have knowledge of the rulings related to the masjid and the guidelines for heading out to the masjid and praying in them. So if you, O Muslimah, have to head out to the masjid, then read these words so that perhaps they may benefit you and you may use them to distance yourself from any forbidden matters.

The Default with Regards to the Woman Is for Her to Remain in Her Home

Know, my Muslim sister – may Allah guide you to all that is good – that the default with regards to the woman is for her to remain in her home, and that the prayer which you perform in your house is better than the prayer you perform in the masjid.

Likewise, anyone who ponders the hadith of our prophet ﷺ, “Do not prevent the female slaves of Allah from the masjid of Allah” will notice that despite him ﷺ forbidding the people from preventing the women from going to the masjid, he did not encourage the women to pray with the Jama’ah, nor did he mention its virtues as he did in the case of the men when he encouraged them to pray with the Jama’ah. Rather, we find in the hadith of ‘Abdullah Ibn ‘Umar ؓ, that after he ﷺ forbade preventing women from the masjid, he followed it up with his statement, “and their houses are better for them.”

In fact, the woman’s prayer in her house is even better than her prayer in the masjid of the Prophet ﷺ, for Umm Humayd as-Sa’idiyyah narrated that she came to Allah’s Messenger ﷺ and said, “O Messenger of Allah, I love praying with you.” He said, “I have known that, and yet your prayer in your room is better than your prayer in your home, and your prayer in your home is better than your prayer in the masjid of your people, and your prayer in



THE HIJRAH

of Umm Sulaym al-Muhajirah

My hijrah to the Islamic State was a journey not unlike that undertaken by many others who sought to leave the lands of kufr and reside in the lands of tawhid. I was forced to disavow my strength and ability, and to place my trust in Allah and rely on Him alone in order to find a way out from the dangers and difficulties I faced along the way. It was a means of purification that would strengthen me and prepare me to remain patient and steadfast in the face of the hardships we face today as the entire world gathers against the Khilafah in an endeavor to extinguish the light of Allah ﷻ.