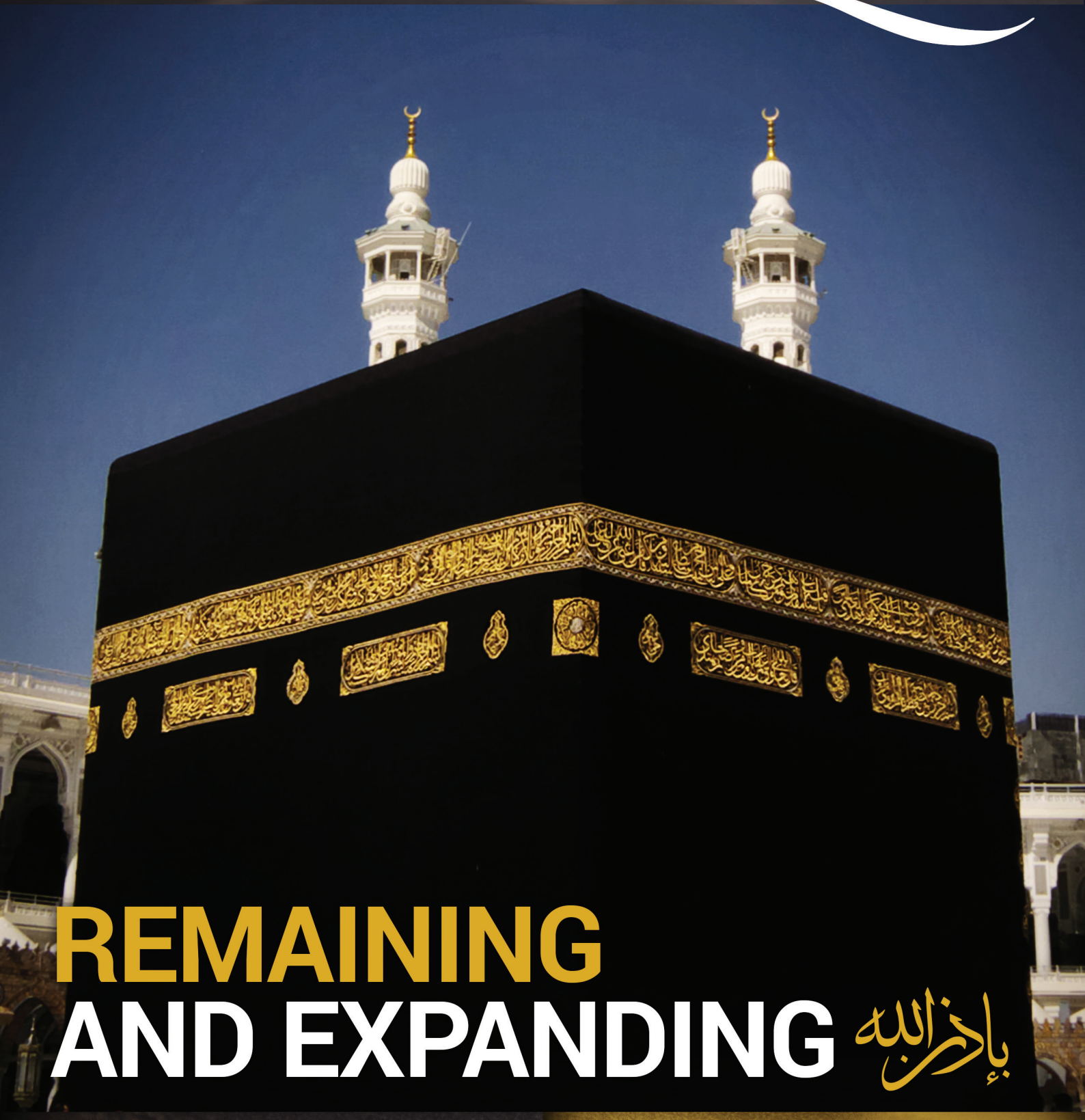
DABIQ

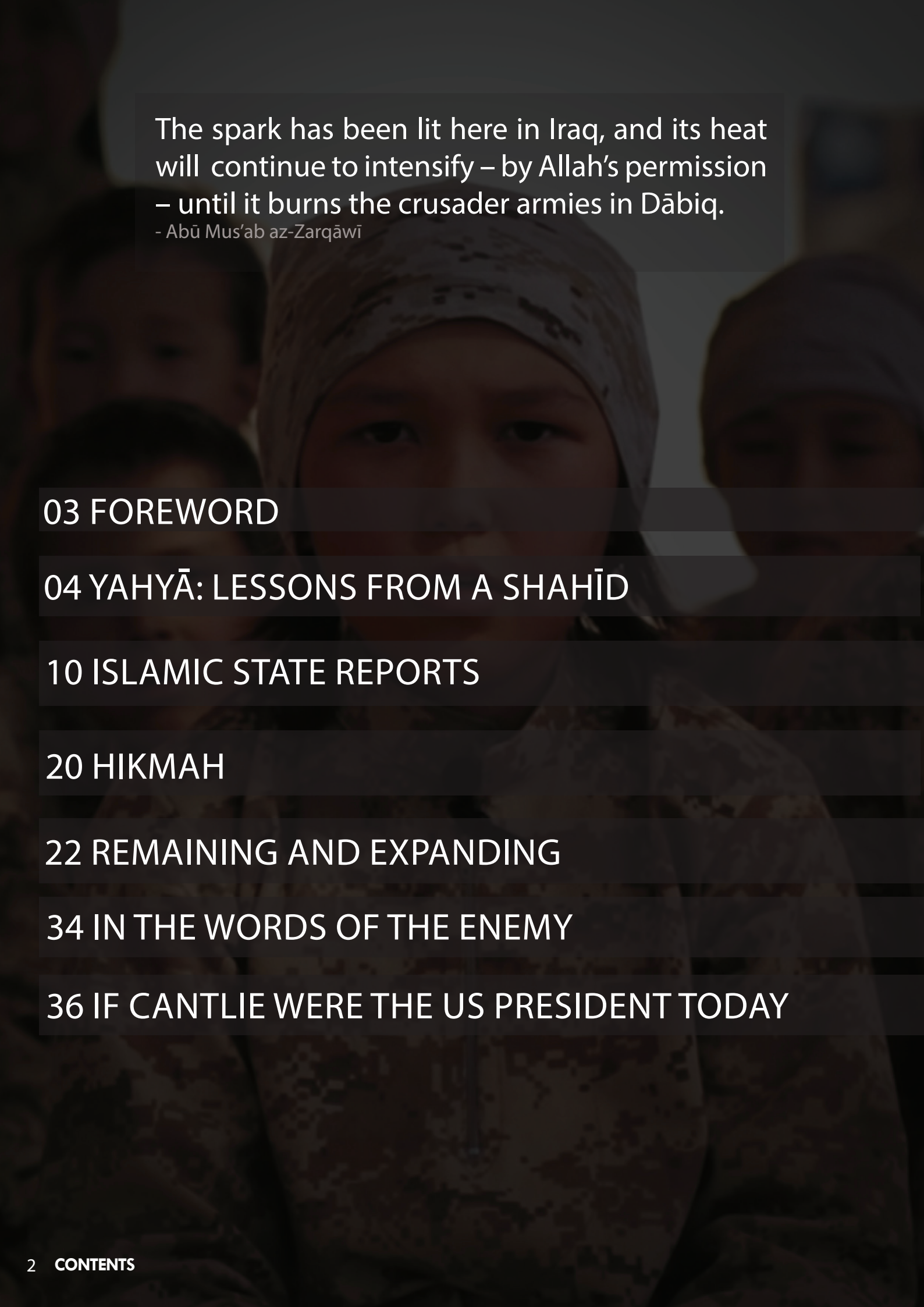
1436
MUHARRAM
ISSUE 5



REMAINING AND EXPANDING بإذن الله

REMAINING
AND EXPANDING

YAHYĀ: LESSONS
FROM A SHAHĪD



The spark has been lit here in Iraq, and its heat will continue to intensify – by Allah's permission – until it burns the crusader armies in Dābiq.
- Abū Mus'ab az-Zarqāwī

03 FOREWORD

04 YAHYĀ: LESSONS FROM A SHAHĪD

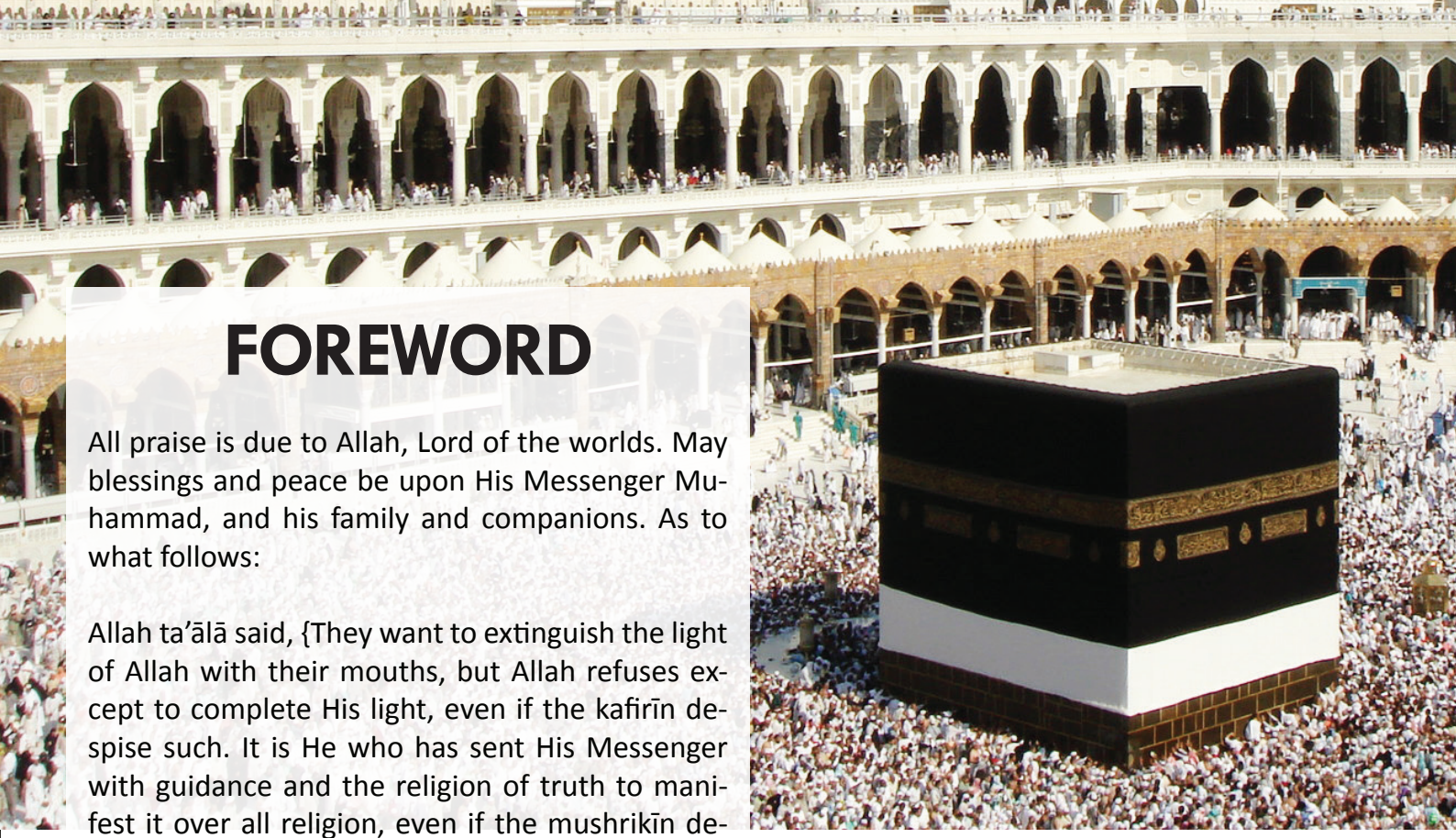
10 ISLAMIC STATE REPORTS

20 HIKMAH

22 REMAINING AND EXPANDING

34 IN THE WORDS OF THE ENEMY

36 IF CANTLIE WERE THE US PRESIDENT TODAY



FOREWORD

All praise is due to Allah, Lord of the worlds. May blessings and peace be upon His Messenger Muhammad, and his family and companions. As to what follows:

Allah ta'ālā said, {They want to extinguish the light of Allah with their mouths, but Allah refuses except to complete His light, even if the kafirīn despise such. It is He who has sent His Messenger with guidance and the religion of truth to manifest it over all religion, even if the mushrikīn despise such} [At-Tawbah: 32-33].

His Messenger (sallallāhu 'alayhi wa sallam) said, "Indeed, Allah gathered the Earth for me, and thus I saw its eastern and western extents, and indeed the reign of my Ummah will reach what was gathered for me from the Earth" [Sahīh Muslim on the authority of Thawbān].

His Messenger (sallallāhu 'alayhi wa sallam) also said, "This religion will reach all places night and day reach. Allah will not leave a home of mud nor fur (i.e. urban and nomadic homes) except that He will enter this religion into it, thereby honoring the honored and humiliating the humiliated with honor by which Allah honors Islam and humiliation by which Allah humiliates kufr" [Sahīh: Reported by Imām Ahmad on the authority of Tamīm ad-Dārī].

This is the promise of Allah. The true religion – embodied by the Jamā'ah of the Muslims (the Khilāfah) and their Imām (the Khalīfah) – will be manifest over all false religions, with proof and evidence and by the sword and spear, even if the kāfirīn and mushrikīn despise such, and despite all the military, economic, intelligence, political, and media opposition to the Islamic State from the coalition of the cross.

On the 20th of Muharram 1436, the Islamic State officially announced its expansion into the Arabian Peninsula, Yemen, Sinai Peninsula, Libya, and Algeria, and the establishment of wilāyāt therein. The Khalīfah Ibrāhīm (hafidhahullāh) also accepted the bay'āt from all groups and individuals who pledged allegiance from other lands. Thus, while the eyes of the world were all blinded and spellbound by the sorcerous media "covering" the battle for 'Ayn al-Islām, the eyes of the Islamic State were scanning East and West, preparing for the expansion that – by Allah's permission – would put an end to the Jewish State, Āl Salūl, and the rest of the apostate tawāghīt, the allies of the cross.

The flag of Khilāfah will rise over Makkah and al-Madīnah, even if the apostates and hypocrites despise such. The flag of Khilāfah will rise over Baytul-Maqdis and Rome, even if the Jews and Crusaders despise such. The shade of this blessed flag will expand until it covers all eastern and western extents of the Earth, filling the world with the truth and justice of Islam and putting an end to the falsehood and tyranny of jāhiliyyah, even if America and its coalition despise such…

YAHYĀ:
LESSONS FROM A SHAHĪD

A number of the narrations concerning the events that take place in Shām as the Hour draws closer include the mention of ʻĪsā Ibn Maryam (ʻalayhis-salām), one of the five Prophets known as ʻulul-ʻazm – the Messengers of strong will. These narrations typically speak of the final battles that the Muslims will engage in with the Christians and Jews, including the confrontation in which the Muslims are led by ʻĪsā (ʻalayhis-salam) against the Dajjāl.

If Allah had willed, He could have left the Muslims to witness this epic engagement under the leadership of an ordinary man from amongst them. Instead, He decreed that it would be a Prophet – returning as a follower of the Sharīʻah of Muhammad (sallallāhu ʻalayhi wa sallam) – who would deal the decisive blow to the Dajjāl and his followers, the cursed Jews, who have a history of betraying and even killing the Prophets of Allah. It would be one of the very Prophets whom they tried, but failed, to kill that would slay their "awaited king."

{And [We cursed them] for their breaking of the covenant and their disbelief in the signs of Allah and their killing of the Prophets without right and their saying, "Our hearts are covered." Rather, Allah has sealed them because of their disbelief, so they believe not, except for a few. And [We cursed them] for their disbelief and their saying against Maryam a great slander. And [for] their saying, "Indeed, we have killed the Masīh, ʻĪsā, the son of Maryam, the Messenger of Allah." And they did not kill him, nor did they crucify him; but [another] was made to resemble him to them} [An-Nisāʻ: 155-157].

Thus, the return of Īsā (ʻalayhis-salām) would immediately be followed, not by peace, but by a confrontation with the enemies of Allah. It would be a fitting end to the legacy of His

THE WHITE MINARET OF EAST DAMASCUS

Prophets on the earth, a legacy that was filled with Prophets who stood for the truth and did not back down in the face of the disbelievers' threats.

{They said, "Indeed, we consider you a bad omen. If you do not desist, we will surely stone you, and there will surely touch you, from us, a painful punishment." They [the Messengers] said, "Your omen is with yourselves. Is it because you were reminded? Rather, you are a transgressing people"} [Yā-Sīn: 16-19].

A legacy that saw Prophets debate the tawāghīt and defend the truth.

{Have you not considered the one who argued with Ibrāhīm about his Lord [merely] because Allah had given him kingship? When Ibrāhīm said, "My Lord is the one who gives life and causes death," he said, "I give life and cause death." Ibrāhīm said, "Indeed, Allah brings up the sun from the east, so bring it up from the west." So the disbeliever was overwhelmed [by astonishment], and Allah does not guide the wrongdoing people} [Al-Baqarah: 258].

A legacy that saw Prophets admonish the tawāghīt and deliver the command of Allah.

{"I have come to you with clear evidence from your Lord, so send with me the Children of Isrā'īl"} [Al-A'rāf: 105].

A legacy that saw Prophets challenge the deviant and corrupt.

{He said: "I call Allah to witness and bear you witness that I am free from that which you ascribe as partners in worship with Him. So plot against me, all of you, and give me no respite"} [Hūd: 54-55].

A legacy that saw Prophets threaten the transgressors.

{But they slaughtered her. So he said, "Enjoy yourselves in your homes for three days. This is a threat that will not be belied"} [Hūd: 65].

A legacy that saw Prophets lead the battle against the forces of kufr.

{And how many a Prophet [fought and] with him fought many religious scholars}
[ĀL 'IMRĀN: 146].

And a legacy that saw Prophets triumph and prevail against all odds.

{So they defeated them by the permission of Allah, and Dāwūd killed Jālūt, and Allah gave him the kingship and Prophethood and taught him from that which He willed} [Al-Baqarah: 251].

The legacy of the Prophets was a legacy of confrontation and in every case, the confrontation between the Prophets and the disbelievers continued to escalate until it eventually reached either a point of physical battle, or a point of wholesale annihilation as the punishment of Allah descended upon the disbelievers unexpectedly.

The da'wah of the Prophets would never remain stagnant, because the truth could never co-exist with falsehood. Their da'wah would never remain stagnant, because good and evil simply could not tolerate one another.

This was the sunnah of Allah concerning His Prophets and their followers. He decreed that they would have enemies that would oppose them.

{And so We have appointed for every Prophet enemies – devils among mankind and jinn} [Al-An'ām: 112].

Amongst them were those who would be granted victory over their enemies, and amongst them were those who would be killed, for Allah selects shuhadā' from amongst His slaves, both Prophets and followers alike.

{That Allah may make evident those who believe, and that He may take martyrs from among you} [Āl 'Imrān: 140].

One such Prophet whom Allah took to Himself as a shahīd, having been killed by the very people he was sent to guide, was Yahyā ('alayhis-salām). The Children of Isrā'īl had developed a track record of mocking, rebelling against, belying, and even killing their Prophets.

{Is it that whenever there came to you a Messenger with what you yourselves desired not, you grew arrogant? Some, you disbelieved and some, you killed} [Al-Baqarah: 87].

To the extent that they were cursed by their own Prophets.

{Cursed were those who disbelieved among the Children of Isrā'īl by the tongue of Dāwūd and of 'Īsā, the son of Maryam. That was because they disobeyed and [habitually] transgressed} [Al-Mā'idah: 78].

In discussing the incident that led the Children of Isrā'īl to kill Yahyā ('alayhis-salam), we'll examine his name and the fact that it appears to foreshadow his martyrdom.

Allah ta'ālā says, {(Allah said) "O Zakarīyā! Verily, We give you the glad tidings of a son whose name will be Yahyā. We have given that name to none before (him)} [Maryam: 7].

Ash-Shinqītī states that this āyah "indicates that Allah is the one who named him, rather than entrusting the matter of naming him to his father. This contains tremendous virtue for Yahyā" [Adwā' al-Bayān].

He then explains that the word "samiyy" in this

āyah is used in the Arabic language in two ways. "The first is their saying: 'So-and-so is the 'samiyy' of so-and-so.' Meaning that he was given the same name. So if two people have the same name, then each one of them is the 'samiyy' of the other" [Adwā' al-Bayān].

Ash-Shinqītī declares this first usage to be the correct usage for interpreting the āyah, quoting Ibn 'Abbās, Qatādah, and other prominent scholars of tafsīr [Adwā' al-Bayān].

In his tafsīr of the same āyah, az-Zamakhsharī states, "And other names that they used similar to 'Yahyā' include 'Ya'mur' or 'Ya'īsh,' if the name ['Yahyā'] was Arabic. They also named people 'Yamūt'" [al-Kashshāf].

The last three names mentioned here by az-Zamakhsharī are all connected in meaning to the name "Yahyā." The name "Ya'īsh" means to live, and the name "Ya'mur" means to live long, while the name "Yamūt" means to die. The name "Yahyā," meanwhile, means to live or, to be alive.

This name is particularly fitting given that Yahyā died not only as a Prophet of Allah, but also as a shahīd, two statuses that remain alive even after death.

In the case of the Prophets, Allah's Messenger (sallallāhu 'alayhi wa sallam) said, "The Prophets are alive in their graves, praying" [Hasan: Reported by al-Bazzār and Abū Ya'lā on the authority of Anas].

Likewise, in the case of the shuhadā', Allah says, {And do not say about those who are killed in the way of Allah, "They are dead." Rather, they are alive, but you perceive [it] not}
[AL-BAQARAH: 154].

Furthermore, his shahādah was that of the best of the shuhadā', as he was killed for standing up to a tyrant ruler and forbidding him from committing evil. Allah's Messenger (sallallāhu 'alayhi wa sallam) said, "The best of the shuhadā' are Hamzah Ibn 'Abdul-Muttalib, and a man who stands up to a tyrant ruler, ordering him to do good and forbidding him from doing evil, so he [the ruler] kills him" [Hasan: Reported by al-Hākim and others on the authority of Jābir]. Amongst the opinions mentioned by the schol-

ars of tafsir concerning the death of Yahya (‘alayhis-salām) is that he was killed by the king of the Children of Isrā’īl after forbidding him from marrying a woman that was not permissible for him to marry. This opinion is attributed to ‘Abdullah Ibn ‘Abbas, ‘Abdullah Ibn az-Zubayr, al-Husayn Ibn ‘Alī, and as-Suddī, although they differed as to whether it was his daughter, his niece, his stepdaughter, or the former wife of his brother (accordingly, this would have been forbidden in their law) [Zād al-Masīr].

Thus, Yahyā achieved the noblest of deaths after having lived the noblest of lives. He was a Prophet of Allah belonging to a family of Prophethood and righteousness. He was sent to the rebellious Children of Isrā’īl to guide them back to Allah, and he remained firm upon his mission until he returned to Allah as a shahīd.

In studying the death of Yahyā (‘alayhis-salām), a Muslim is inspired to stand firm in the face of fitnah no matter how trying the circumstances may be and regardless of the potential consequences. However, a Muslim needs to understand that every individual is tested according to his level of īmān. Indeed, Allah’s Messenger (sallallāhu ‘alayhi wa sallam) was asked who were the most severely tested of people. He said, “The Prophets” [Sahīh: Reported by at-Tirmidhī and Ibn Mājah on the authority of Sa’d Ibn Abī Waqqās]. So it’s no surprise that Yahyā (‘alayhis-salām), being one of Allah’s Prophets, would be made to face a test as severe as standing in the face of the ruler and speaking a word of truth that would displease him.

Yet, even in the case of Allah’s Prophets, men who had the most complete level of īmān, we find that they would seek Allah’s help in overcoming their fear that they would not be able to fulfill their mission.

{Go, both of you, to Fir’awn. Indeed, he has transgressed. And speak to him with gentle speech that perhaps he may be reminded or fear [Allah]. They said, “Our Lord, indeed we are afraid that he will hasten [punishment] against us or that he will transgress”} [Tā-Hā: 43-45].

Even the greatest of Allah’s Prophets would turn to Him in du’ā’, asking Him to show them His signs so that their hearts would be at ease.

{And [mention] when Ibrāhīm said, “My Lord, show me how You give life to the dead.” [Allah] said, “Have you not believed?” He said, “Yes, but [I ask] only that my heart may be satisfied”} [Al-Baqarah: 260].

The lesson to be taken is that even the best of mankind would find hardship in their da’wah and jihād and seek support from Allah ta’ālā. At times the hardship would be so severe that they would ask, {“When (will come) the help of Allah?”} [Al-Baqarah: 214]. But they would press forward regardless, seeking to fulfill their mission in spite of the difficulty they faced. More so, they would do it with a sense of urgency rather than lagging behind or allowing someone else to step in and finish the job.

This is illustrated in an incident mentioned by the Prophet (sallallāhu ‘alayhi wa sallam) about Yahyā (‘alayhis-salām). He said, “Indeed, Allah ordered Yahyā Ibn Zakarīyā (‘alayhimas-salām) with five commands, instructing him to act on them and to order the Children of Isrā’īl to act on them, and he was almost slow to do so. Allah then revealed to ‘Īsā, ‘Either he conveys the commands or you convey them.’ So ‘Īsā (‘alayhis-salām) said to him, ‘Indeed, you were given five commands and instructed to act on them and to order the Children of Isrā’īl to act on them. So either you convey them or I will do so.’ Yahyā said, ‘O spirit of Allah! I fear that if you do it before me I will be punished or the earth will sink beneath me.’ He then gathered the Children of Isrā’īl in Baytil-Maqdis until it filled and then sat on a high platform. He then praised Allah and conveyed the five commands revealed to him…” [Sahīh: Reported by at-Tirmidhī, an-Nasā’ī, and others on the authority of al-Hārith al-Ash’arī].

Here, Yahyā (‘alayhis-salām) wasn’t approached by ‘Īsā (‘alayhis-salām) because he was actually slow in carrying out the order of Allah. Rather, it was because he was *almost* slow to do so, as per the wording of the hadīth. Then, when ‘Īsā (‘alayhis-salām) offered to take over this duty for him he immediately refused, believing that he would be punished if he didn’t carry out the mission himself.

The seriousness and attention given to the commands of Allah and the need to fulfill them, as well as the sense of urgency and haste in fulfilling them is a means of strength that can push a Muslim beyond hesitation and cause him to carry out the most difficult of tasks in the path of Allah. May Allah grant us these qualities, strengthen us, and keep us firm on His path.

THE FIGHT FOR WILĀYAT AL-ANBĀR

BLOWING UP A REGIMENT IN WILĀYAT AL-ANBĀR

As the focus of the international media lay squarely on ‘Ayn al-Islām, ignoring the massacres carried out by the Safawī army and militias and their American backers against the Sunni population in Iraq, the mujāhidīn were at work seeing through the Islamic State’s strategy for the liberation of Wilāyat Al-Anbār.

This defiant region had long been a stronghold of the mujāhidīn in their fight against the US invasion more than a decade ago, continually terrorizing US forces and their allies during the course of their war in Iraq. Indeed, cities such as Fallūjah are the very reason that it was long considered political suicide for Obama to put “boots on the ground.” Thus, it would only be natural to assume that as the Islamic State continued to expand, it would place a strong focus on cleansing its bastion of Safawī forces and Sahwāh militias, thereby consolidating its hold on the very region that gave it birth only a few years before.

The fierce fighting in areas such as ‘Āmiriyyat al-Fallūjah, along with the assault and capture of strategic points and key military installations such as the Albū ‘Īthah Regiment and the continued assassination of Safawī commanders and Sahwah leaders, all served to frustrate enemy attempts to slow down the Islamic State’s consolidation of the region.

The following are photos taken from some of the many intense battlefronts in Wilāyat Al-Anbār.

HUNTING THE MURTADDĪN

POUNDING THE SAHWĀT

WILĀYAT AL-ANBĀR

AN ISTISHHĀDĪ OPERATION IN ʻĀMIRIYYAT AL-FALLŪJAH

AN ASSAULT ON THE MURTADDĪN IN ʻĀMIRIYYAT AL-FALLŪJAH

THE AFTERMATH OF AN ASSAULT AGAINST THE SAFAWĪS IN AL-ANBĀR

UNIFYING THE RANKS

This month, the ranks of the Muslims were further strengthened and unified with the bay'āt of the mujāhidīn in Sinai, Libya, Yemen, Algeria, and the Arabian Peninsula, in addition to the bay'ah of more than 30 Kurdish villages in Wilāyat Halab.

Kurdish Muslims have continued for a long time now to flow into the ranks of the Islamic State, waging jihād with their lives and their wealth against the disbelievers, including those from amongst their own people. As Shaykh Abū Muhammad al-'Adnānī highlighted in a recent statement, "Our war with Kurds is a religious war. It is not a nationalistic war – we seek the refuge of Allah. We do not fight Kurds because they are Kurds. Rather we fight the disbelievers amongst them, the allies of the crusaders and Jews in their war against the Muslims. As for the Muslim Kurds, then they are our people and brothers wherever they may be. We spill our blood to save their blood. The Muslim Kurds in the ranks of the Islamic State are many. They are the toughest of fighters against the disbelievers amongst their people" [Indeed Your Lord Is Ever Watchful].

Meanwhile, the Islamic State announced the expansion of the Khilāfah to Sinai, Libya, Yemen, Algeria, and the Arabian Peninsula, accepting the bay'āt of the mujāhidīn in those lands. The news caused Muslims all over the Khilāfah to take to the streets in celebration. They realize that with this announcement, the battle on many of these fronts will intensify even further and will require an even greater level of patience. Yet, they celebrate, for they see the promise of Allah continuing to take shape every

passing day. They see that the Khilāfah has not only returned, but is remaining and expanding, bringing Muslims of all colors under one banner and one leader to rid their lands of the tawāghīt and raise their swords in unity against the Jews and crusaders. With every kāfir that is enlisted to fight the Islamic State, every bomb that is dropped onto the homes of its people, every lie that is circulated against it by the international media, and every coin that is spent to try to halt its advance, the Khilāfah and its mujāhidīn only grow stronger, more determined and more defiant. Let the forces of kufr do what they can to wage war against it, for the Islamic State, by Allah's permission, will only continue to move forward. Remaining and expanding...

MOSUL CELEBRATES THE NEWS OF EXPANSION

CELEBRATION IN THE STREETS OF MOSUL

KURDISH VILLAGES GIVE BAY'AH

KURDISH VILLAGES GIVE BAY'AH

INTERVIEW WITH A KURDISH MUSLIM

A VIEW OF ‘AYN AL-ISLĀM FROM AN ISLAMIC STATE DRONE

THE FIGHT FOR ‘AYN AL-ISLĀM

Formerly ‘Ayn al-‘Arab, or Kobani, the city of ‘Ayn al-Islām was the target of an aggressive advance by the Islamic State that began nearly two months ago. The mujāhidīn quickly overwhelmed the resistance put up by the PKK/YPG and reached the outskirts of the city, even as American warplanes began targeting their positions in support of the communist entity. From there, it wasn’t long before they broke the murtaddīn’s defenses and fought their way through the city, as PKK supporters and media correspondents alike watched the onslaught from the sidelines in Turkey.

Their cheer and ecstasy at the sight of airstrikes against the mujāhidīn turned into sorrow and frustration as they realized the lack of effect that they had in stopping the advance. In Turkey, the communists began rioting, and even attacking and killing Muslims in anger over the course of events on the battlefield.

Soon afterwards, the media was abuzz with the news that the Peshmerga and FSA murtaddīn would be sending reinforcements. This further highlighted the PKK’s impotence in fighting the Islamic State. They were supported by a coalition that armed them, supplied them, reinforced them, and even provided

AN ISTISHHĀDĪ OPERATION IN ‘AYN AL-ISLĀM

ADVANCING AGAINST THE PKK MURTADDĪN

THE ISTISHHĀDĪ’S FINAL FAREWELL

them with almost daily air cover, but they still couldn’t dislodge the mujāhidīn or even stop their advance. Indeed, the only thing that the kuffār are likely to find more impressively baffling than the incompetence of the PKK, is Obama’s decision to keep relying on the incompetence of the PKK.

The Americans claimed that this city wasn’t a major focus for them, yet the bulk of the airstrikes that they’ve conducted across Iraq and Shām have been directed against the mujāhidīn fighting in ‘Ayn al-Islām, leading them to spend hundreds of millions of dollars on a fruitless endeavor that will only serve to delay the inevitable.

In spite of the heavy bombardment and the mounting numbers of shuhadā’, the mujāhidīn have refused to retreat. They continue to remain firm, having confidence in Allah’s promise of victory for those who fight in His path.

ADVANCING ON PKK POSITIONS

THANKING ALLAH FOR VICTORY

BURNING DRUGS FOUND IN A PKK COMPOUND

BURNING CIGARETTES FOUND IN A PKK COMPOUND

THE CURRENCY OF THE KHILĀFAH

COINS MINTED BY ‘ABDUL-MALIK IBN MARWĀN

ANDALUSĪ COINS

In an effort to disentangle the Ummah from the corrupt, interest-based global financial system, the Islamic State recently announced the minting of new currency based on the intrinsic values of gold, silver, and copper. This initiative is a significant step towards shifting the Ummah away from the usage of currencies that are no longer backed by any precious metals, and whose values are constantly manipulated by the central banks of their respective nations.

The initiative was called for by Amīrul-Mu’minīn, Khalīfah Ibrāhīm Ibn ‘Awwād al-Qurashī, who tasked Dīwān Bayt al-Māl with studying the issue and submitting a comprehensive proposal for its implementation, which was subsequently approved by the Shūrā Council.

The announcement of the new currencies featured the various metals, weights, and denominations, as well as the image that would be present on each coin and a description of what that image symbolized. The images used are representative of the guidance that the Muslims have attained from the Book of Allah and the Sunnah of His Messenger (sallallāhu ‘alayhi wa sallam). They include an image of seven stalks of wheat, symbolizing the blessings of sadaqah, a spear and shield, symbolizing the Muslim’s provisions from jihad, and date palm trees, symbolizing the Muslim’s deep-rooted faith, firm patience, and fruitful deeds.

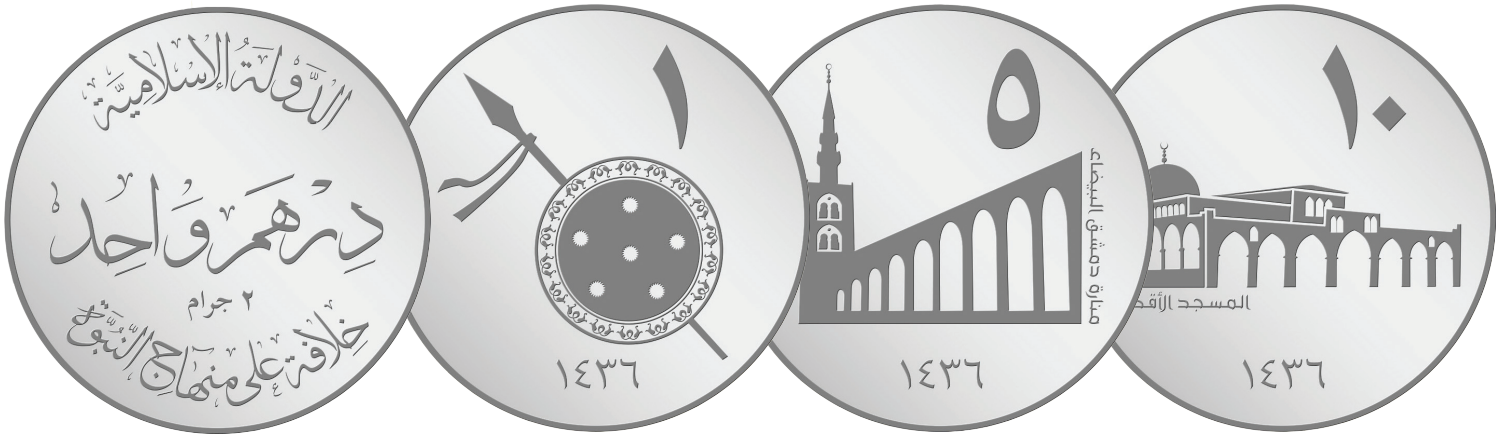
The minting of a unique currency specific to the Muslims and based on precious metals has its precedence in the Umawī Khilāfah of ‘Abdul-Malik Ibn Marwān. The Muslims during the time of the Prophet (sallallāhu ‘alayhi wa sallam), the Rightly-Guided Khulafā’, and the early Umawī Khulafā’ made use of coinage circulated by the Persian and Roman empires. They later began minting their own versions of these coins whereby they would alter the imagery on the coins to remove any shirkī connotations.

‘Abdul-Malik Ibn Marwān, however, ordered the minting of coins specific to the Muslims that did not contain any of the imagery of the Persians and Romans, whether altered or otherwise. These coins would forego any imagery in favor of script, such as the Shahādah or Qur’ānic āyāt. The first of these coins were introduced in the year 77 Hijrī.

Interestingly, a set containing some early coins of the Umawī Khilāfah and belonging to a European collector was auctioned a year and a half ago in London for hundreds of thousands of British pounds. The set included one of the aforementioned coins of ‘Abdul-Malik Ibn Marwān.

We ask Allah to bless the Islamic State’s initiative and bring the gold dīnār, silver dirham, and copper fals out of the realm of rare coin auctions and into widespread usage and circulation.

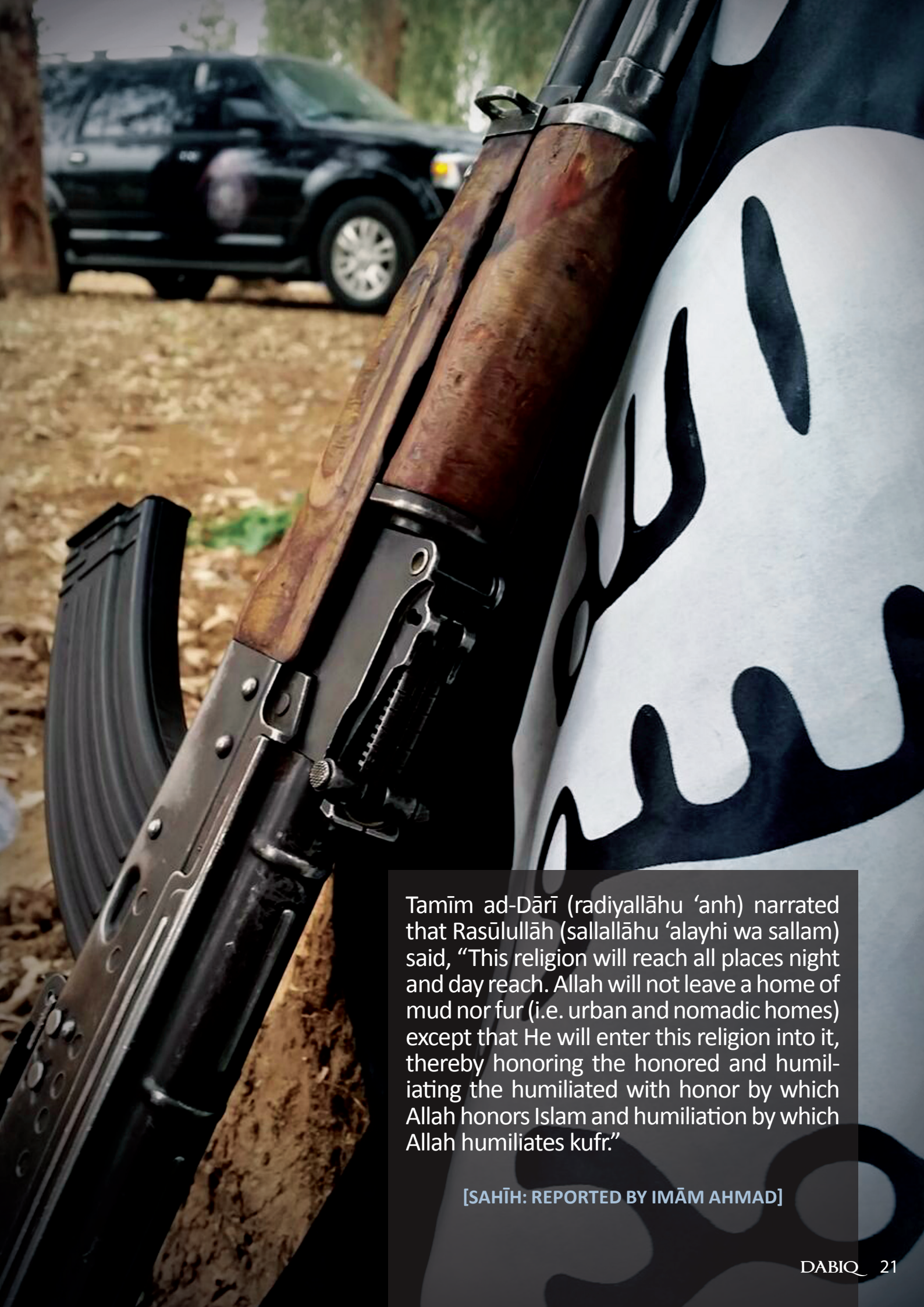
THE NEW COINS



REMAINING AND EXPANDING

Thawbān reported that Rasūlullāh (sallallāhu ʻalayhi wa sallam) said, "Indeed, Allah gathered the Earth for me, and thus I saw its eastern and western extents, and indeed the reign of my Ummah will reach what was gathered for me from the Earth."

[SAHĪH MUSLIM]



Tamīm ad-Dārī (radiyallāhu ‘anh) narrated that Rasūlullāh (sallallāhu ‘alayhi wa sallam) said, “This religion will reach all places night and day reach. Allah will not leave a home of mud nor fur (i.e. urban and nomadic homes) except that He will enter this religion into it, thereby honoring the honored and humiliating the humiliated with honor by which Allah honors Islam and humiliation by which Allah humiliates kufr.”

[SAHĪH: REPORTED BY IMĀM AHMAD]

REMAINING AND EXPANDING

On the 17th of Muharram 1436, the world heard announcements from the mujāhidīn of the Arabian Peninsula, Yemen, Sinai, Libya, and Algeria, pronouncing their bay'āt to the Khalīfah of the Muslims, Abū Bakr al-Husaynī al-Baghdādī (hafidhahullāh).

All of them announced uniformly:

"Allah – the Exalted – said, {And hold firmly to the rope of Allah all together and do not become divided} [Āl 'Imrān: 103]. And Allah's Messenger (sallallāhu 'alayhi wa sallam) said, "Whoever dies while not having a pledge of allegiance, dies a death of jāhiliyyah" [Sahīh Muslim on the authority of 'Imrān]. Therefore, in obedience to the order of Allah ('azza wa jall) and in obedience to His Messenger (sallallāhu 'alayhi wa sallam), ordering not to divide and to stick to the jamā'ah, we declare the bay'ah to the Khalīfah Ibrāhīm Ibn 'Awwād Ibn Ibrāhīm al-Qurashī al-Husaynī, pledging to selflessly hear and obey, in times of hardship and ease, and in times of delight and dislike. We pledge not to dispute the matter of those in authority except if we see obvious kufr concerning which we have proof from Allah. We call the Muslims everywhere to give bay'ah to the Khalīfah and support him, in obedience to Allah and actualization of the unheeded obligation of the era."

They then each gave their own piece of advice and wisdom concerning the obligation of unifying under the banner of the Khilāfah.

The mujāhidīn from Algeria advised the mujāhidīn everywhere:

"We especially remind the mujāhidīn who sacrificed all that is dear and precious, offered their souls without hesitation, and called out, 'Our mission and goal is to establish Allah's Sharī'ah on the Earth and Khilāfah upon the methodology of prophethood.' So why do you delay this now? We ask you by Allah, does this delay bring joy to the believers and anger the kuffār? Or the opposite?"

The mujāhidīn from the Arabian Peninsula informed the muwahhidīn of their lands that they no longer needed to travel far to perform jihād under the banner of the Khilāfah:

"Therefore, O people of tawhīd in the Arabian

THE ISLAMIC STATE IN BARQAH (LIBYA)

Peninsula, the truth has appeared and prevailed. So come to your State and rally around your Khalīfah. O muwahhidīn in the lands of al-Haramayn, glad tidings, for the jihād that you prepared your saddles for has arrived to the doorsteps of your homes, and no borders will inhibit you from reaching it, nor will any passports or visas prevent you from achieving it."

The mujāhidīn from Libya directed the Muslims to the obligation of unity and refuted doubts against this obligation:

"We pledged allegiance because there is no cure for khilāf (differing) other than the Khilāfah. Likewise, we call every Muslim towards this good, for indeed, it is even more infuriating for the enemies of Allah. By Allah, our rallying under one leader is harder on the enemies of Allah than a thousand victories on the battlefield. And do not be deceived by the desertion of the deserters. Ibn Hazm (rahimahullāh) said, 'As for he who says that the imāmah is not valid except with the approval of the Ummah's dignitaries all across the various lands, then this is false, because it is asking for something that is unachievable, is not within anyone's capability, and is the most tremendous of burdens, whereas Allah does not burden anyone with what is beyond their scope. Allah says, {And He has not placed upon you in the religion any difficulty} [Al-Hajj: 78].'"

EXECUTION OF SISI'S APOSTATE SOLDIERS IN SINAI

The mujāhidīn of Sinai reminded the mujāhidīn of the obligation of unity under the Khilāfah:

"As for my message to my mujāhid brothers on all the fronts, what do you desire? What do you aspire for? After a state was established for Islam and the Muslims and a Khalīfah and Amīr for the believers was appointed, suddenly you lag behind by not supporting it and you forsake

it by not standing beneath its banner, at a time in which the world has completely gathered against it. What is wrong with you? What is your excuse, O mujāhidīn? Your unity is strength and your division is weakness. Its might is your might, if only you understood. There is no good in you if they reach it and harm it while you have a single breath left. And I do not think you will allow such to happen. So settle your matter, gather yourselves, and support your state, for you depend on it and it depends on you. By Allah, it is upon the clear truth and supported by Allah, the Mighty, the Strong. So fear Allah, your Lord. Do not let Shaytān deceive you with his propaganda and slander. Indeed, he is a clear enemy to you."

The mujāhidīn of Yemen counseled the Muslims with the prophetic advice and order for the times of division:

"Allah's Messenger (sallallāhu 'alayhi wa sallam) had given us glad tidings of Khilāfah upon the methodology of prophethood. And indeed, by Allah, we have seen it as a Khilāfah upon the methodology of prophethood. And when we heard the trumpets of the Jews and Christians – the callers upon the gates of Hellfire – we answered the order of Allah's Messenger that obliged sticking to the jamā'ah of the Muslims and their Imām, for Hudhayfah (radiyallāhu 'anh) said, 'The people used to ask Allah's Messenger (sallallāhu 'alayhi wa sallam) about good, and I used to ask him about evil, fearing that it might overtake me…' In the hadīth, he says, 'Is there any evil after this good?' He responded, 'Yes, callers upon the gates of Hellfire. Whoever answers them will be throw into it by them.' He said, 'O Allah's Messenger, describe them to me.' He said, 'They are from our skin and speak with our tongues.' He said, 'So what do you order me with if I reach that time?' He said, 'Stick to the jamā'ah of the Muslims and their Imām' [Al-Bukhārī and Muslim]."

Then on the 20th of Muharram 1436, the Khalīfah Ibrāhīm (hafidhahullāh) officially announced the acceptance of their bay'āt, the establishment of wilāyāt, and the nullification of all parties and groups therein. In one of the most powerful addresses given since the establishment of the Islamic State, he said, "Glad tidings, O Muslims, for we give you good news by announcing the expansion of the Islamic State to new lands, to the lands of al-Haramayn and Yemen… to Egypt, Libya, and Algeria. We announce the acceptance of the bay'ah of those who gave us bay'ah in those lands, the nullification of the groups therein, the announcement of new wilāyāt for the Islamic State, and the appointment of wulāt for them."

Prior to the announcement of the new wilāyāt, a number of groups in Khurāsān, al-Qawqāz, Indonesia, Nigeria, the Philippines, and elsewhere had pledged their allegiance to the Khalīfah, and continue to do so daily. The Islamic State announced the acceptance of the bay'āt from all of these groups and individuals – may Allah accept their noble oath and keep them firm upon their covenant, free of falter – but delayed the announcement of their respective wilāyāt, while recognizing that some groups from the aforementioned lands are larger and stronger than a few of those related to the newly announced wilāyāt. This delay should end with either the appointment or recognition of leadership by the Khalīfah for those lands where multiple groups have given bay'āt and merged, or the establishment of a direct line of communication between the Khilāfah and the mujāhid leadership of lands who have yet to contact the Islamic State and thus receive information and directives from the Khalīfah. May Allah bring glad tidings from these lands and others soon and fill the believers' hearts with further joy.

A SOLDIER OF THE ISLAMIC STATE CELEBRATES VICTORY IN SINAI

The Khalīfah Ibrāhīm said:

"We also announce the acceptance of bay'āt given by the groups and individuals in all of those mentioned wilāyāt and others. We ask every individual amongst them to join the closest wilāyah to him, and to hear and obey the wālī appointed by us for it."

Thus, after the passing of eight years since the establishment of the Islamic State in Ramadān 1427, the unfaltering mujāhidīn brought delight to the heart and soul of every muwahhid on the surface of the Earth through their unity and expansion. This achievement was just an issue of patience, as Rasūlullāh (sallallāhu 'alayhi wa sallam) said, "Know that there is much good in being patient in the face of what you dislike, that with patience comes victory, that with suffering comes relief, and that with hardship comes ease" [Sahīh: Reported by Imām Ahmad on the authority of Ibn 'Abbās]. However, some people expect blatant, material results to come spontaneously. They are those who Rasūlullāh (sallallāhu 'alayhi wa sallam) described with his words, "But you are a people who hasten" [Sahīh al-Bukhārī on the authority of Khabbāb], and because they did not see this expansion days after the announcement of the Islamic State eight years ago, but instead saw the Sahwah conspiracy and the withdrawal of much of the Islamic State to the Anbār desert, they lost hope in the victory promised by Allah to the muwahhid mujāhidīn. And sufficient for us is Allah, and He is the best Disposer of affairs.

Now those who carried on with patience – despite what they faced of imprisonment, pursuit by kāfir intelligence and security agencies, distance from friends and families, poverty, the death of companions, and injuries – have reaped the fruit of their efforts for the benefit of future generations of Muslims all over the world. May Allah preserve these patient leaders and soldiers, and reward them with great good on behalf of Islam and the Muslims.

Each of these new lands is important for the future expansion of the Islamic State and provides it with greater experience and further resources.

THE ARABIAN PENINSULA

The land of revelation… the land of the final Prophet and Messenger… the land of al-Haramayn… the land of tawhīd… the land nourished by the pure blood of the Sahābah…

MOUNT UHUD IN THE ARABIAN PENINSULA

"Indeed, Shaytān has lost hope in [all] the praying people of the Arabian Peninsula worshipping him, but instead he instigates them against each other[1]" [Sahīh Muslim on the authority of Jābir].

Rasūlullāh (sallallāhu 'alayhi wa sallam) said, "I will expel the Jews and Christains from the Arabian Peninsula and not leave anyone except Muslims" [Sahīh Muslim on the authority of 'Umar].

1 Some of the deviants attempt to quote this hadīth as a support for their deviance, claiming that because either they themselves are from the Arabian Peninsula or because their deeds are equivalent to those practiced by their likes in the Arabian Peninsula, that they therefore cannot be considered apostates. If their heretical reasoning were correct, it would have been used as a proof similarly by the apostates of Banū Hanīfah in the Arabian Peninsula – Musaylamah al-Kadhdhāb and his followers! Rather, the scholars have explained the hadīth to indicate the impossibility of the people of the Arabian Peninsula unanimously abandoning Islam or to show the condition of hopelessness inside Shaytān's heart, not necessarily the correctness of his presumption.

Rasūlullāh (sallallāhu ‘alayhi wa sallam) said, “Two religions must not remain together in the Arabian Peninsula” [Reported by al-Bukhārī and Muslim on the authority of ‘Ā’ishah].

He (sallallāhu ‘alayhi wa sallam) also said shortly, prior to passing away, “Expel the mushrikīn from the Arabian Peninsula” [Reported by al-Bukhārī and Muslim on the authority of Ibn ‘Abbās].

All this is in addition to the blessings and virtues of al-Haramayn located in the blessed region of al-Hijāz resting in the Arabian Peninsula.

Rasūlullāh (sallallāhu ‘alayhi wa sallam) said, “Islam started as something strange, and it will return to being something strange as it started, and it will coil up between the two masājid [al-Haramayn] as a snake coils up in its hollow” [Sahīh Muslim on the authority of Abū Hurayrah].

From this blessed land, the light of Islam spread to the rest of the corners of the Earth by the guiding book and supportive sword.

And from the Arabian Peninsula, Imām Muhammad Ibn ‘Abdil-Wahhāb (rahimahullāh) revived the da’wah of tawhīd and walā’ and barā’, calling firmly to the Sunnah of Rasūlullāh (sallallāhu ‘alayhi wa sallam) without compromise.

The istishhādiyyīn of September 11th, the prisoners behind the bars and wires of al-Hāyir (a prison in the Arabian Peninsula) and Guantanamo Bay, the operations against the murtaddīn and crusaders in the Arabian Peninsula, and the pure blood spilled upon its blessed land, were all from the fruits and blessings of the light shining forth from the Arabian Peninsula.

The Arabian Peninsula was the stronghold for religious knowledge supportive of jihād, as recorded with the sweat and blood of mujāhid scholars and students in the unforgettable magazine “Sawt al-Jihād,” a magazine that called to pure tawhīd, free of irjā’, and thus pronounced Āl Salūl, their soldiers, their officers, their agents, and the Rāfidah, to be kāfirīn without question, not veiled in layers of political “correctness” resulting from the “wisdom” of modern jihād claimants. This magazine and the books published by it provided a shar’ī background for mujāhidīn in many lands. Its publications were held in high esteem by Shaykh Abū Mus’ab az-Zarqāwī and his companions.

The Arabian Peninsula produced the likes of Shaykh Usāmah Ibn Lādin, Abū ‘Abdir-Rahmān al-Atharī (Sultān al-‘Utaybī), ‘Abdullāh ar-Rashūd, ‘Īsā Āl ‘Ūshin, and others, may Allah have mercy upon them all, and they will continue to light the way for generations to come.

SHAYKH SULTĀN AL-‘UTAYBĪ (RAHIMAHULLĀH)

Sadly, after the shahādah and arrest of the mujāhidīn there some years ago, certain corrupted methodologies propagated by jihād claimants called for the stopping of all operations within the Arabian Peninsula even after the ability to re-launch them, leading to a halt on jihād, until the hearts were reawakened to strike the Rāfidah and Āl Salūl.

The Khalīfah (hafidhahullāh) said in his address:

“So O sons of al-Haramayn… O people of tawhīd… O people of walā’ and barā’… the serpent’s head and the stronghold of the disease are beside you. Thus, draw your swords and break their sheaths. Divorce the Dunyā, for there will be no

security nor rest for Āl Salūl and their soldiers after today. There is no place for the mushrikīn in the peninsula of Muhammad (sallallāhu ʻalayhi wa sallam). Draw your swords. Deal with the Rāfidah first, wherever you find them, then Āl Salūl and their soldiers before the crusaders and their bases. Deal with the Rāfidah, Āl Salūl, and their soldiers. Dismember their limbs. Snatch them as groups and individuals. Embitter their lives and make them occupied with themselves instead of us. Be patient and do not hasten. Soon – inshā'allah – the vanguards of the Islamic State will reach you."

The expansion of the Islamic State into the Arabian Peninsula has caused the thrones of Āl Salūl and other Gulf tawāghīt to tremble ceaselessly, and so they ordered their palace scholars and media channels to increase the severity of their campaign against the Islamic State, but to no avail, for Allah will complete His light, even if the disbelievers despise such.

SHAYKH ʻABDULLĀH AR-RASHŪD (RAHIMAHULLĀH)

YEMEN

The land of wisdom, faith, and comprehension…

Allah's Messenger (sallallāhu ʻalayhi wa sallam) said, "The people of Yemen have come. They have the softest hearts. Faith is Yemeni, comprehension is Yemeni, and wisdom is Yemeni" [Reported by al-Bukhārī and Muslim on the authority of Abū Hurayrah].

They do not complicate their knowledge by philosophizing their religion and thus abstaining from obligations through complex analysis. Rather their knowledge flows from their hearts, and this was seen in their concise official address, as quoted before.

They also said in their address:

"Allah has gathered for you – O Khalīfah of the Muslims – under your authority the soldiery of Shām, Iraq, and Yemen. On the authority of ʻAbdullāh Ibn Hawālah, he said that Allah's Messenger (sallallāhu ʻalayhi wa sallam) said, 'The matter will proceed until you become armies – an army in Shām, an army in Yemen, and an army in Iraq' [Sahīh: Reported by Imām Ahmad and Abū Dāwūd]."

Sadly, the dominant methodology in Yemen, especially after the so-called "Arab Spring," was one that prohibited the targeting of the Rāfidī Houthis because they were allegedly "Muslims" excused due to ignorance! It was a manhaj that abandoned the targeting of the apostate government, army, police, and intelligence forces, except if that specific person or building was openly and directly involved in crusader drone strikes, as if the apostasy and crimes of the tawāghīt and their forces were not enough cause to fight them in a land with the ideal conditions for large-scale jihād! It was a manhaj that was ashamed of achieving tamkīn (consolidation) because such is not permissible except after attaining the unachievable approval of the sorcerous media, palace scholars, deviant parties, and their herds, all of which they refer to with the blanket term "Ummah!"

For these reasons and others, Shaykh Abū Muhammad al-ʻAdnānī (hafidhahullāh) said, "As

SOLDIERS OF THE ISLAMIC STATE IN SINAI

for Yemen, then O alas for what has come upon Yemen. Alas! Alas for Sanaa. The Rafidī Houthis have entered it, but the car bombs have not roasted their skin, nor have the explosive belts and IEDs severed their joints. Is there not in Yemen a person who will take revenge for us from the Houthis? {And if you turn away, He will replace you with another people; then they will not be the likes of you} [Muhammad: 38]" [Indeed Your Lord Is Ever Watchful].

The Khalīfah Ibrāhīm (hafidhahullāh) said in his address:

"And O soldiers of Yemen… O people of support and aid… O people of wisdom and faith… be harsh against the Houthi Rāfidah, for they are kuffār murtaddīn. Fight them and overcome them. Be certain that their turn is coming and it will be in your favor, for the Rāfidah are a forsaken nation. If they had found muwahhidīn to fight them, their evil would not have festered. Thus, seek Allah's aid, for you can handle them, inshā'allah. Strike their shirk with your tawhīd, and Allah will break their strength. Allah will transfer their wealth and arms to you. You will seize it from their hands as war booty through which you will support Allah's religion and continue to be the people of support."

With the expansion into Yemen, the Islamic State can resolve the mistakes in creed and methodology propagated by those who suddenly realized the Rāfidah were enemies of Islam, after years of criticizing Shaykh Abū Mus'ab az-Zarqāwī (rahimahullāh) and his companions for making takfīr of the Rāfidah and severely slaughtering them with truck bombs, bus bombs, and car bombs.

The mujāhidīn of the wilāyāt in the Arabian Peninsula and Yemen are now proximate to each other, and thus can support each other in their war against the murtaddīn.

SINAI

Yāqūt al-Hamwī said in "Mu'jam al-Buldān," "It [Sinai] is the name of a region of Shām."

Al-Qurtubī said in his tafsīr of the verse, {And [We brought forth] a tree issuing from the Tūr of Sinai which produces oil and food for those who eat} [Al-Mu'minūn: 20], "The Tūr of Sinai is from the land of Shām. It is the mountain where Allah spoke to Mūsā ('alayhis-salām). This is what Ibn 'Abbās and others said. This has been mentioned before in the tafsīr of al-Baqarah and al-A'rāf. And 'tūr'

BLOWING UP A GAS PIPELINE IN SINAI SUPPLYING GAS TO THE JORDANIAN TĀGHŪT

means mountain in the language of the Arabs."

Therefore, all the virtues and blessings narrated regarding Shām apply equally to Sinai, and they are many[2].

Rasūlullāh (sallallāhu 'alayhi wa sallam) said, "I saw as if a pillar of the Book was taken from underneath my pillow, so I looked and it was a shining light extending towards Shām. Verily faith, at the time of tribulations, is in Shām" [Sahīh: Reported by al-Hākim on the authority of 'Abdullāh Ibn 'Amr].

He (sallallāhu 'alayhi wa sallam) also said, "Glad tidings to Shām, glad tidings to Shām, glad tidings to Shām." The Sahābah asked, "Why is that?" He responded, "Allah's angels have spread their wings over Shām" [Sahīh: Reported by at-Tirmidhī on the authority of Zayd Ibn Thābit al-Ansārī].

SUJŪD ASH-SHUKR AFTER THE SUCCESSFUL EXPLOSION

And he (sallallāhu 'alayhi wa sallam) also said, "If the people of Shām become corrupt, then there is no good in you" [Sahīh: Reported by at-Tirmidhī on the authority of Mu'āwiyah Ibn Qurrah].

Sinai also contains at-Tūr, the mountain from which Allah spoke to Mūsā ('alayhis-salām), and by which He swore in the Qur'ān in Sūrat at-Tūr and Sūrat at-Tīn, indicating its greatness and distinction.

Sinai is also a front against the Jews, an important step towards the liberation of Baytul-Maqdis. This expansion brings the battle where the Jews hide behind their gharqad trees closer to the Muslims, by ridding the path of the obstacles manifested in the apostate regime and army of Fir'awn. Again, the mujāhidīn of Sinai faced opposition in the past from those jihād claimants who called for the continuation and the preservation of pacifist opposition even if such necessitated a termination of jihād and collapse of tawhīd. They ignored the whispers of the unwise and fought the tāghūt while relying upon Allah until they were blessed by their Lord with victories and consolidation.

The Khalīfah (hafidhahullāh) said:

2 A number of them were quoted on pages 9-11 of issue #3 of Dābiq.

WAR BOOTY CAPTURED FROM THE APOSTATE EGYPTIAN ARMY

LIBYA

"And O sons of creed in beloved Sinai, congratulations and glad tidings. Congratulations to you, O men. Congratulations to you for you have carried out the obligation of jihād against the tawāghīt of Egypt. Congratulations to you for you have supported Baytul-Maqdis. Congratulations to you for you have terrified the Jews. What can we say to you, as you have broken your sheaths, burnt your ships, and advanced, paving your path through stone, while being patient in the face of bitterness and holding onto coals. Be patient and have glad tidings, for Allah will support you."

Upon announcement of the bay'ah, the new wilāyah released a powerful media production titled "Sawlat al-Ansār," showing just a small sample of the different military operations carried out in Sinai against the murtaddīn.

Sinai is also proximate to the two other regions the Islamic State expanded into: Algeria and Libya.

Libya and Algeria share a common history in that from North Africa, the Muslims conquered Spain and entered into Western Europe, remaining there for centuries. Two of the most important historical figures in the conquest of Ifrīqiyā (North Africa) and thereafter al-Andalus are 'Uqbah Ibn Nāfi' (leader of the armies that conquered Ifrīqiyā during the Khilāfah of Mu'āwiyah and his son Yazīd) and Tāriq Ibn Ziyād (leader of the North African Islamic armies that conquered al-Andalus during the Umawī Khilāfah).

Libya – from amongst the lands mentioned in the official expansion – is the one with the strongest presence of the Islamic State, with larger cities already being administered solely by its leaders and soldiers. It has received muhājirīn from many lands, a number of them performing shahādah operations against the murtaddīn to further consolidate the Islamic State. Also, many of the muhājirīn in Shām came from Libya and spilled

CELEBRATION OF THE EXPANSION ANNOUNCEMENT IN BARQAH (LIBYA)

their noble blood to revive the Khilāfah there.

Again, like other lands, the Islamic State uprooted methodologies in Libya that allowed for the consolidation of murtaddīn – the allies of the crusaders – by ordering to directly target them, despite what might be said by the weak-hearted and sick-hearted, those who claimed that Libya should only be a land for "da'wah" immediately after the killing of Gaddafi despite the abundance of arms and the condition of tawahhush (mayhem) then ideal for jihād.

ALGERIA

Algeria is the land whose mujāhidīn waged possibly the longest continuous jihād against a tāghūt regime since the withdrawal of the European crusaders from the Muslims' lands and their erection of apostate proxies to rule the region after their departure. Their jihād faced many tribulations and digressions, most recently deviation from jihād against the apostate regime towards a call for peaceful coexistence alongside the regimes of the so-called "Arab Spring" and for jāhilī unification with secularist, nationalist movements against "the common, foreign enemy." This mentality led to a complete silence of operations against the Algerian regime all for the sake of unknown revolutions and to the detriment of tawhīd and jihād[3].

But, alhamdulillāh, the Islamic State quickly found mujāhidīn thirsty to re-launch their jihād against the apostate regime, even if the jihād claimants despised such.

The Khalīfah (hafidhahullāh) said:

"And O lions of tawhīd in Libya, Algeria, Tunisia, and Morocco… O heroes of jihād… O descendants of 'Uqbah, Tāriq, and Ibn Tāshifīn… there is no good in you if you surrender the lands to the sons of secularism as long as you have a blinking eye. There is no good in you if they are secure and happy while you have a pulsing vein. There is no good in you if you incline towards the Dunyā and desert or turn back. No, rather you were made for good and good was made for you. You are the fuel and support of every ji-

3 See pages 34-40 of issue #1 of Dābiq to read briefly about the proper methodology and stages of jihād from nikāyah to tawahhush to tamkīn.

hād battleground, and from amongst its leaders. We ask Allah to honor you, bless you, and grant you victory."

FRENCH KĀFIR EXECUTED BECAUSE OF FRENCH AGGRESSION

And due to their commitment to walā' and barā', when Shaykh Abū Muhammad al-'Adnānī made a call to target crusaders everywhere, the mujāhidīn of Algeria were the quickest to answer his call, and immediately presented a French prisoner for execution if the French did not withdraw from the American coalition against the Islamic State, and then executed him when the French arrogantly insisted upon continuing their transgressions.

Again, Algeria, Libya, and Sinai are lands strategically near each other, making it possible to expand further despite the whims of the tawāghīt and support the mujāhidīn who have pledged allegiance to the Khilāfah in other lands.

THE ISLAMIC STATE IS HERE TO STAY

Many ask what the history of the word "bāqiyah" (remaining) is, not knowing that the man who spoke this penned it into the scrolls of history with his blood. Abū 'Umar al-Baghdādī (rahimahullāh) said in his most famous speech "Hasād as-Sinīn bi Dawlat al-Muwahhidīn" (The Harvest of Years in the State of Muwahhidīn) in Rabī' al-Awwal 1428 (April 2007):

"And indeed the Islamic State will remain. It will remain because it was built upon the corpses of martyrs and it quenched its thirst with their blood, and by such the market for Jannah was convened. It will remain because the success granted by Allah in this jihād is more obvious than the sun in the center of the sky. It will remain because it did not become contaminated by a prohibited income or distorted methodology. It will remain by the truthfulness of the leaders who sacrificed their blood and the truthful-

BAY'AH TO THE ISLAMIC STATE FROM ALGERIA

ness of the soldiers who established it with their forearms. We consider them as such and Allah is their ultimate judge. It will remain because it is the union of the mujāhidīn and the haven for the oppressed people. It will remain because Islam has begun to ascend and tower, the cloud has begun to scatter, and kufr has begun to be routed and exposed. It will remain because it is the supplication of the oppressed, the tear of the bereaved, the scream of the prisoners, and the hope of the orphans. It will remain because kufr in all its religions and sects gathered against us, and every treacherous person of desire and innovation began to slander and vilify us, so we became certain of the truthfulness of the goal and correctness of the path. It will remain because we are upon certainty that Allah will not break the hearts of the oppressed muwahhidīn and that He will not let the oppressive people gloat over us. It will remain because Allah ta'ālā promised in His precise revelation and said,{Allah has promised those who have believed among you and done righteous deeds that He will surely grant them succession [to authority] upon the earth just as He granted it to those before them and that He will surely establish for them [therein] their religion which He has preferred for them and that He will surely substitute for them, after their fear, security} [An-Nūr: 55]. {And Allah is predominant over His affair, but most of the people do not know} [Yūsuf: 21]."

The Islamic State is here to stay, even if all the Christians, Jews, mushrikīn, and apostates despise such. And it will continue to spread to all corners of the Earth…

Thawbān reported that Allah's Messenger (sallallāhu 'alayhi wa sallam) said, "Indeed, Allah gathered the Earth for me, and thus I saw its eastern and western extents, and indeed the reign of my Ummah will reach what was gathered for me from the Earth" [Sahīh Muslim].

The Khalīfah said, "And this blessed march will not stop until we drive the last nail in the coffin of the Sykes-Picot conspiracy" [It Will Remain in Iraq and Shām]. "And the march of the mujāhidīn will continue until they reach Rome, by Allah's permission" [Even If the Disbelievers Despise Such].[4]

May Allah protect the Islamic State and support it until its army fights the crusaders near Dābiq.

4 See page 4 of issue #4 of Dābiq to see quotations from Abū Hamzah al-Muhājir and Abū 'Umar al-Baghdādī (rahimahumallāh) regarding their determination to expand the Islamic State until they reach Indonesia, China, Spain, and Rome.

IN THE WORDS OF THE ENEMY

THE CRUSADER BEN CONNABLE

RAND Corporation – a think tank formed to provide research and analysis to the US crusader forces – published two interviews with RAND "experts" discussing the US strategy and airstrikes against the Islamic State. The hopelessness and confusion present in their tone and easily readable between the lines – beneath a layer of distortion – only show the futility of the campaign and coalition launched against the Islamic State. The crusader "experts" – Andrew Liepman, senior political analyst and former principal deputy director of the National Counterterrorism Center; Linda Robinson, senior political analyst and author; Ben Connable, senior analyst and retired Marine Corps Intelligence officer; and Angel Rabasa, senior political scientist – had the following to say:

Liepman: Dismantling, degrading, containing them [the Islamic State] is achievable. But destroying ISIS, even in a couple of years, is just not possible. If we succeed in dismantling ISIS, we're still left with a really problematic region.

Robinson: This kind of partnered counterterrorism approach that the president has been talking about requires really refining how America deals with its partners. In this case, every partner is problematic. Iraqi security forces have crumbled in recent months. The Shia militias are problematic. The Sunnis could potentially turn against ISIS, but they are very wary of this new government. The Peshmurgas, the Kurdish militia, are least problematic. Finally, the Syrian opposition is terribly weak.

Connable: I'm not sure anybody has a clear understanding of who's who in Syria. Identities and loyalties shift. I don't think it's going to cripple the strategy, but it is a serious hurdle. The absence of a clearly envisioned end state condition is important. What is it that we want this group that we're going to support to do after ISIS is defeated? The Free Syrian Army is the group we go to now. They've suffered battlefield defeats. They're politically disorganized. I'm not sure what they would do with the Syrian state if they were able to assume control.

Liepman: We need to remind ourselves that the president said, as did his military commanders, that this new phase of fighting against a determined and impressive enemy, will take some time. We need to be careful about how we define victory. We won't vanquish this enemy. We'll be lucky to degrade ISIS. We need patience.

Rabasa: I'm afraid we may have fallen into ISIS's trap. We probably had no choice but to extend the airstrikes into Syria, since that is ISIS's base of operations. But by doing so we have escalated the campaign against ISIS without deploying sufficient force to seriously degrade or destroy them.

Rabasa: Airstrikes will have diminishing returns as ISIS adjusts. And standing up to the United States is likely to enhance its image among both jihadi and non-jihadi constituencies. Like all irregular forces facing a stronger adversary, it wins if it does not lose.

THE CRUSADER ANDREW LIEPMAN

RAND CORPORATION

IF I WERE THE US PRESIDENT TODAY…

(JOHN CANTLIE)

> … If I were the US President today I'd probably switch off my cell-phone, lock the oval office doors, and go play golf instead. The war against the Islamic State just isn't going to plan at all.
>
> JOHN CANTLIE

If ever there were a shining, 24-carat example of good reasons not to reverse your own promises and declare another war in the Middle East, then we are witnessing it right now. $424 million dollars' worth of airstrikes over Iraq and Syria have resulted in little more than the continued expansion and consolidation of the Islamic State in both countries, while the black flag of tawhīd now flutters on the skylines of Libya, Yemen, Sinai, and elsewhere, as the growth of the Islamic State gathers pace abroad.

It is absolutely the last thing Team Obama and his allies would have wanted after drumming up their coalition and heading off to war to make their countries safer places, or, lost as they are in their own arrogance and inability to learn the lessons of the past, even have expected.

Much to the dread of western political leaders, the Islamic State is now truly moving with great momentum. As an entity enjoys success, it attracts more to its fold, thereby causing expansion and breeding more success until it achieves some sort of critical mass, the point at which it becomes self-perpetuating, self-sustaining. And for the moment, the talk about the Islamic State is not even of its continued expansion in the Arab nations of the Middle East, but its reach into the homelands and living rooms of ordinary people living thousands of miles away in western cities and suburbs. The Islamic State has now become a global player.

It was Shaykh Abū Muhammad al-'Adnānī's call to action for Muslims wherever they

were to rise up and fight the enemies of the Islamic State that brought almost instant reaction from around the world.

"Do not let this battle pass you by wherever you may be," commanded the Shaykh.

"You must strike the soldiers, patrons, and troops of the tawāghīt. Strike their police, security, and intelligence members. If you can kill a disbelieving American or European – especially the spiteful and filthy French – or an Australian, or a Canadian, or any other disbeliever from the disbelievers waging war against the Islamic State, then rely upon Allah, and kill him in any manner or way however it may be."

And so it began. Just days later, chaos erupted around the world.

In Australia, Numan Haider stabbed two counterterrorism police officers. In Canada, a soldier was shot and killed in front of the war memorial in Ottawa by 32 year-old Michael Zehaf-Bibeau on October 22nd, who then entered Canada's parliamentary building looking for other targets before himself being shot and killed by police. In the same week another two soldiers were run over in a hit-and-run in Quebec by Martin Couture-Rouleau and in New York, Zale Thompson attacked four policemen in Queens with a hatchet, the moment of his savage attack caught on CCTV cameras and beamed into people's homes all across America.

MARTIN COUTURE-ROULEAU (RAHIMAHULLĀH)

All these attacks were the direct result of the Shaykh's call to action, and they highlight what a deadly tinderbox is fizzing just beneath the surface of every western country, waiting to explode into violent action at any moment given the right conditions. Suddenly the mujāhidīn of the Islamic State weren't some esoteric concept fighting in a land nobody knew or cared about, they were on the doorstep of millions of people living in some of the biggest, most modern cities in the western world. The attacks served as a damning indictment of America's continued policy of foreign intervention. Everything the United States and its allies had been fighting for in the "war on terror," the old "if we don't fight them there we'll

DEAD CRUSADER PATRICE VINCENT

have to fight them here" reasoning, was in one week shown to have completely failed.

"Trained and battle-hardened, these fighters could try to return to their home countries and carry out deadly attacks," warned Obama in his speech to the nation on 10th September. But what he hadn't counted on was his own citizens picking up weapons and attacking his police officers without any training or battle experience whatsoever.

Sections of the media were quick to single out the attackers as "disturbed loners," individuals just looking for an excuse to commit violent crime in their hometowns.

But the truth runs far deeper than this.

It is one thing for an individual to think about attacking or killing another man. It happens every day and such thoughts are neither uncommon nor even that alarming. But to actually step up and do it at the behest of a man they had never met, never seen, fighting in a country several thousand miles away who did not even speak their language, shows an undeniable strength in the power of jihād. Regardless of their social standing, regardless of who these men were that committed these acts or how long they had been Muslim, it demonstrates the immense power that jihād wields over those who chose to embark upon its path.

The significance of these attacks and others is enormous and cannot be underestimated. By calling on Muslims around the world to rise up in arms, the Shaykh launched attacks in Canada, America, and Australia (three of the countries mentioned in his speech) with nothing more than words and a shared belief in the act of worship that is jihād. A general in a conventional army couldn't possibly hope to have such power over men he'd never met on the other side of the world, ordering them to attack and possibly be killed, even if he offered them money! The NYPD officers in New York were fortunate they were attacked with a hatchet and not a gun, otherwise the outcome could have been even more serious.

MICHAEL ZEHAF-BIBEAU (RAHIMAHULLĀH)

And the numbers of Muslims taking up arms in the name of jihād under the banner of the Islamic State are growing, and they're growing fast. According to Western media, the Islamic State now boasts over 35,000 fighters. Its grasp has now spread across northern Africa into Libya and Algeria, across to Yemen and up to the Arabian Peninsula where the Shiites and regimes are now being attacked by mujāhidīn loyal to the Islamic State. If it's such isolated numbers, why is Jordan shaking in its boots and why does Turkey shiver upon hearing mention of the Islamic

State? And if the numbers are so insignificant, why are attacks now occurring on the mainland of continental North America by jihādī fighters who have never left their home countries, who don't speak a word of Arabic?

I've quoted him far too often in the past but hope he will forgive me if I reach into the box of Michael Scheuer quotes once again. In a text published on the 2nd of September he commented, "We are far past facing terrorists. Rather, we are in the midst of fighting an international insurgency, and we are on the way to a world war that the United States will have to fight at home and abroad if the foreign-policy status quo is retained."

Boom – there it is, just as Michael predicted. Spurred on by continual American intervention, the sphere of influence of the Islamic State has expanded to such a degree that they can now order attacks on US soil by complete strangers via word alone. An international insurgency. It's the nightmare scenario for the governments, one they've spent trillions trying to avoid but, ironically, fuelled instead with their constant meddling in the affairs of the Muslim world.

From my own experience here, our governments are too aloof, prideful, and conventional in their way of thinking to have any idea how to proceed in the face of such a global threat. They will simply continue to do what they've been doing for the last two decades which has gradually been making the situation worse and worse. The intervention in Iraq today (such as it is) is little different to the one before except with more window-dressing and, at some point in the future, proxy boots on the ground instead of American ones because, to the people back in the USA, it doesn't matter how many of their allies die. And until they get their act together the Peshmerga can bear the brunt of the dying with the odd resupply from the air and some Special Forces help on the ground.

The governments are like a robot that is stuck on a loop, continually performing the wrong sequence despite repeated instructions by its master to the contrary. Master to robot: You have to find a different way of addressing the danger the mujāhidīn pose to the west. "Cannot… compute…" Military action doesn't work, what about negotiations? "Must… obey… programming…" Everything you've done since 9/11 has put us in more danger, not less. "Zzzzz… syntax… error…"

Of course, Robo-Obama doesn't listen to voices of reason and thus programs himself with the same corrupted old data, making the same mistakes over and over again. James Comey described the Islamic State mujāhidīn as "savages" in September (a classic example of prideful and conventionalist thinking that will progress absolutely nothing) while Nick Paton-Walsh described their tactics in CNN as "eerily sophisticated," which is a much more educated comment and closer to the truth, except Nick's just a journalist while James Comey is director of the FBI.

If I were the president of the US today – and let it be said, I am very glad I am not – I'd be aghast at the mess that was blowing up in my face. Sucked into a war I claimed was over, making allies with the most vile tyrants in the Middle East, committing my country and presidency into a cauldron of conflict while my own people rise up against me in response to the Islamic State's call, already halfway to the magic one billion dollars spent and the enemy appear to be leapfrogging from strength to strength. And not just that, they're actually expanding their influence and territory into other countries I'd already built military bases in and committed billions of dollars into to stop them doing just that.

In the face of such a train wreck, I'd have to say that 18 holes around Martha's Vineyard was a far more sensible alternative. And in light of current events, probably more constructive as well.

Ibn Mas'ūd (radiyallāhu 'anh) narrated that Rasūlullāh (sallallāhu 'alayhi wa sallam) said, "If there were not left except a day from the dunyā, Allah would lengthen that day to send forth on it a man from my family whose name matches my name [Muhammad] and whose father's name matches my father's name ['Abdullāh]. He will fill the Earth with justice and fairness as it was filled with oppression and tyranny."

[Sahīh: Reported by Abū Dāwūd]