

DABIQ

1435
SHAWWĀL

3
ISSUE



A CALL TO HIJRAH

FEATURE:

HIJRAH FROM
**HYPOCRISY
TO SINCERITY**

SPECIAL:

FOLEY'S
BLOOD IS ON
OBAMA'S HANDS

The spark has been lit here in Iraq, and its heat will continue to intensify – by Allah’s permission – until it burns the crusader armies in Dābiq.

- Abū Mus’ab az-Zarqāwī

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FOREWORD

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

On the 11th of Shawwāl 1435H (August 7, 2014), the USA decided to officially get involved once again in the affairs of the Muslim Ummah by conducting airstrikes against the Islamic State and its people. There were a number of related events that the Obama administration and western media tried to ignore when discussing the strikes and the consequential execution of James Foley.

1) The US had already interfered in Iraq by supporting Maliki's military, the Peshmerga, and the new sahwah councils, with information, advisors, and weapons, prior to the recent air campaign. There have been regular aerial reconnaissance missions in al-Anbār and Nīnawā.

2) The US had interfered in Shām by supporting groups allied to it and to "Saudi Arabia" against the Islamic State. These same groups now beg the US for further support and aid, which, by Allah's grace, will end up as ghanīmah for the Islamic State.



3) The US had killed women, children, and the elderly, during its direct occupation of Iraq prior to its withdrawal. There are countless accounts of American soldiers executing families and raping women under the sanctity of the US military and Blackwater. Muslim families were killed under the broad definition of "collateral damage," which the US grants itself alone the right to apply. Therefore, if a mujāhid kills a single man with a knife, it is the barbaric killing of the "innocent." However, if Americans kill thousands of Muslim families all over the world by pressing missile fire buttons, it is merely "collateral damage"...

4) The US was informed of James Foley's status as a prisoner held by the Islamic State. There were demands made prior to the US strikes, for the release of Muslim prisoners held by the US in exchange for Foley's release, but they were arrogantly ignored.

5) The US attempted a rescue mission in Wilāyat ar-Raqqah, which failed when some of the members of the mission were injured and possibly killed, so they carried their fallen away with disaster.



AMERICAN AIRSTRIKE AGAINST THE ISLAMIC STATE

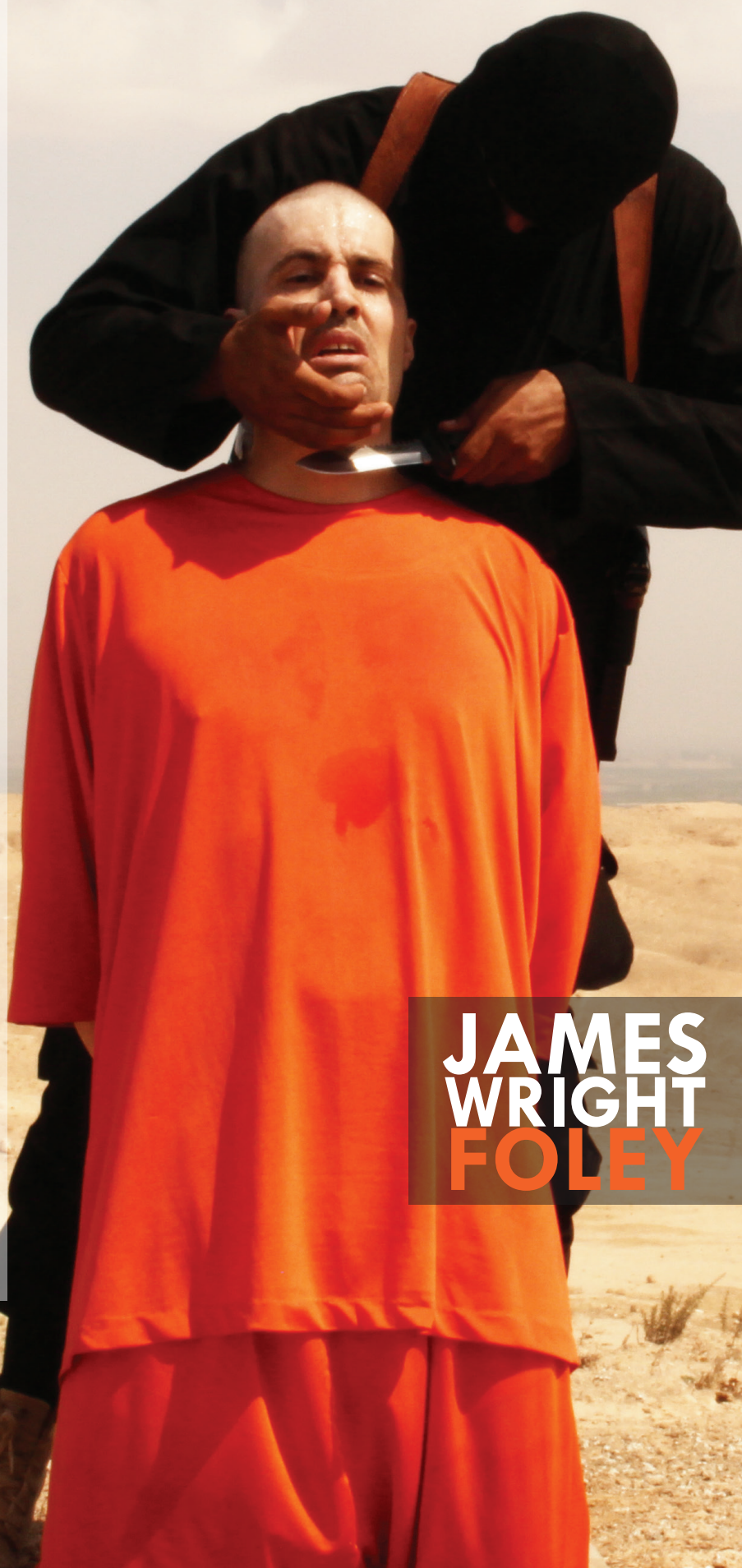
6) After the official US airstrikes began in Iraq, the Islamic State sent a message warning it would execute James Foley as a result of the airstrikes. This threat was received with typical American indifference.

7) Upon receiving the threat and prior to the execution, Obama scurried to prevent knowledge of the affair from reaching his citizenry. His administration immediately ordered a number of online social networks to shut down all Islamic State media accounts, including accounts of Islamic State supporters.

8) In his speech on “August 20, 2014,” Obama completely avoided mention of Steven Sotloff, again showing his “people” that the number one interest of the American government is the sanctity of Israel and its allies, which include the Zionist Peshmerga forces. These are more important than the lives of his citizenry.

And with Allah’s permission, Obama will continue to follow in the footsteps of his predecessor, Bush, only to become the worst heir for the worst testator, and ultimately bring about the complete collapse of the modern American empire.

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



**JAMES
WRIGHT
FOLEY**

THE ISLAMIC STATE BEFORE AL-MALHAMAH

(THE IMMIGRANTS TO THE LAND OF MALĀHIM)

The Imām, Abū Mus’ab az-Zarqāwī (may Allah accept him) said: “So I swear by the One to Whom I will return, that there is no real jihād in Iraq except with the presence of the muhājirīn, the sons of the generous ummah, those who have left their tribes, those who bring victory to Allah and His Messenger (sallallāhu ‘alayhi wa sallam). So beware of losing them, for with their departure will be the departure of your strength, and the departure of the barakah and pleasure of jihād. You need them and they need you” [Ayanqusuddīn wa Ana Hayy].

Praise is to Allah, the Grand, the Exalted, and may peace and blessings be upon the cheerful warrior, Muhammad, and upon his pure and good family. As for what follows:

Were the muwahhid to search every book authored by the historians, he would not find mention of any state similar to the Islamic State, particularly as it exists following its revival under the wing of Amīrul-Mu’minīn Abū Bakr (may Allah support him and keep him firm). For has any state ever been established in human history in the manner that the Islamic State was revived¹ with its expansion into Shām?

Contemplate – may Allah have mercy upon you – the states that existed throughout history, both the Muslim states and the mushrik states. Were any of them established by the emigration of poor strangers from the East and the West, who then gathered in an alien land of war and pledged allegiance to an “unknown” man, in spite of the political, economic, military, media, and intelligence war waged by the nations of the world against their religion, their state, and their hijrah? And in spite of the fact that they did not have any common “nationality,” ethnicity, language, or worldly interests, nor did they have any prior acquaintance! This phenomenon is something that has

¹ The Islamic State was established and announced in Iraq. Its domination and consolidation was then revived through its expansion into Shām, by Allah’s grace and bounty.



never occurred in human history, except in the case of the Islamic State! And nothing like it will ever occur thereafter except in relation to it; and Allah knows best.

Even in the case of the Madīnah state, which was established by the blood of the Sahābah (radiyallāhu ‘anhum), then most of its muhājirīn were from Quraysh. They had a number of things that bonded them including lineage, marriage, language (and dialect), acquaintance, history, and the land of Hijāz. They also commonly shared many of these things with the Ansār of Madīnah even before Islam². But if you were to go to the frontlines of ar-Raqqah, al-Barakah, al-Khayr, Halab, etc., you would find

² This contrast between the Islamic State today and the state of Madīnah in the time of the Prophet (sallallāhu ‘alayhi wa sallam) and his Companions is not to suggest that the khalaf (later Muslims) are better than the Salaf (early Muslims), for these are historically related differences, not indicators of religious preference. Ibnul-Qayyim (rahimahullāh) makes a similar contrast, saying, “Rather, the true Islam, which Allah’s Messenger (sallallāhu ‘alayhi wa sallam) and his Companions were upon, is something far stranger today than it was when it first emerged” [Madārijus-Sālikīn].

Also similar to this is the hadīth that states, “He from among them who does good deeds will receive the reward of fifty [of you]...” [reported by Abū Dāwūd and at-Tirmidhī] and likewise the hadīth that states, “My brothers are those who believed in me without having seen me...” [reported by Imām Ahmad]. Finally, the companions have virtues that will never be attained by any individual after them regardless of how hard he works or how much he strives.

the soldiers and the commanders to be of different colors, languages, and lands: the Najdī, the Jordanian, the Tunisian, the Egyptian, the Somali, the Turk, the Albanian, the Chechen, the Indonesian, the Russian, the European, the American and so on. They left their families and their lands to renew the state of the muwahhidīn in Shām, and they had never known each other until they arrived in Shām! I have no doubt that this state, which has gathered the bulk of the muhājirīn in Shām and has become the largest collection of muhājirīn in the world, is a marvel of history that has only come about to pave the way for al-Malhamah al-Kubrā (the grand battle prior to the Hour). And Allah knows best. The Islamic State has become a reality that everyone can

see. Even the apostates cannot ignore its threat, let alone the cross worshippers and the Jews. Yet those who are falsely associated with jihād turn away from the Islamic State, even publicly declaring their enmity against it in bizarre competition with the crusaders and the apostates. Subhānallāh, what great importance the Islamic State has! And what a tremendous favor it is from Allah to guide one to the Islamic State and grant him companionship with its muhājirīn, those who plunge into the malāhim (the great battles prior to the Hour)! For a man is upon the religion of his close friends, and he does not love a people except that he will be gathered with them on the Day of Resurrection, whether he likes it or not.

PART 2:

THOSE WHO BREAK OFF FROM THEIR TRIBES

Ibn Mas'ūd (radiyallāhu 'anh) said that the Prophet (sallallāhu 'alayhi wa sallam) said, "Verily Islam began as something strange, and it will return to being something strange as it first began, so glad tidings to the strangers." Someone asked, "Who are the strangers?" He said, "Those who break off from their tribes" [reported by Imām Ahmad, ad-Dārimī, and Ibn Mājah, with a saḥīḥ isnād].

Imām Abū Mus'ab az-Zarqāwī said, "Allah has described these strangers with a number of characteristics, among them being that they are nuzzā' of the people, or nuzzā' from the tribes. The word nuzzā' is the plural of nazī' and nāzi', which refers to a stranger who breaks off from his family and tribe [meaning he departs and distances himself from them], and the nazā'i' of the camels are the outsiders. Al-Harawī (rahimahullāh) said, 'By this he [the Prophet] is referring to the muhājirīn who've abandoned their homelands and migrated to Allah ta'ālā'" [al-Qābidūna 'alal-Jamr].



Al-Baghawī (rahimahullāh) said in “Sharhus-Sun-nah,” “He [the Prophet] is referring to the muhājirīn who’ve abandoned their homelands for the sake of Allah ‘azza wa jall.” Ibnul-Athīr (rahimahullāh) stated likewise in “an-Nihāyah.” As-Sindī stated that they are “those who leave their homelands to establish the sunan (traditions) of Islam” [Kifāyatul-Hājah].

Al-Kalābādhī said, “So if the situation becomes such [meaning, the religion becomes extremely alien to the people], then the believer amongst those people is like the believer in the time of the Prophet (sallallāhu ‘alayhi wa sallam). For the one who leaves his tribe is a muhājir that parts from his family, his wealth, and his homeland, and who believes in Allah and attests to His truth and to the truth of His Messenger. Allah has praised the believers for their belief in the unseen, as He said, {They believe in the unseen} [Al-Baqarah: 3]. The companions of the Prophet (sallallāhu ‘alayhi wa sallam) believed in

both what they witnessed and what they could not see, for they believed in Allah and the Day of Judgment without seeing either of them, and they believed in the Prophet (sallallāhu ‘alayhi wa sallam) having seen and witnessed him. The revelation would descend [upon him] in their company, and they would see the signs and witness the miracles.

The last part of this ummah believes in what the first part of the ummah believed in of the unseen, and believes in what the first part of the ummah believed in as eyewitnesses. This latter belief is their belief in the Prophet (sallallāhu ‘alayhi wa sallam), for they do not see the Prophet (sallallāhu ‘alayhi wa sallam), and because of that they’ve become the most wondrous people in faith, as reported [in the hadīth] of Ibn ‘Abbās (radiyallāhu ‘anhumā) that Allah’s Messenger (sallallāhu ‘alayhi wa sallam) said, ‘The most wondrous people in faith are a people who come after me and believe in me without having seen



me, and they attest to my truthfulness without having seen me. So they are my brothers' [reported by Imām Ahmad]" [Ma'ānī al-Akhbār].

Ibnul-Qayyim (rahimahullāh) said, "[Indeed] Allah subhānahū sent His Messenger while the people of the earth were following various religions. Among them were idol worshippers, fire worshippers, image worshippers, cross worshippers, Jews, mandaeans, and philosophers. When Islam first began to emerge it was something strange, and anyone who embraced it and responded to Allah and His Messenger became a stranger in his district, his tribe, his family, and his clan. Thus, those who responded to the da'wah of Islam left their tribes. Rather, they were lone individuals who emigrated from their tribes and clans, and entered into Islam. Therefore, they were the strangers, in reality, until Islam had emerged, its da'wah had spread, and the people entered into it in multitudes, such that they were no longer strangers. Then it began to part and fade, until it returned as something strange just as it first began. Rather, the true Islam, which Allah's Messenger (sallallāhu 'alayhi wa sallam) and his Companions were upon, is something far stranger today than it was when it first emerged, even if its apparent features and characteristics are well-known and famous. For the real Islam is extremely strange, and its adherents are the strangest of strangers amongst the people" [Madārijus-Sālikīn].

Thus, the strangers are those who left their families and their lands, emigrating for the sake of Allah and for the sake of establishing His religion. In the era of ghuthā' as-sayl (the feeble scum), they are the most wondrous of the creation in terms of faith, and the strangest of them all.



PART 3 :

SHAM IS THE LAND
OF MALAHIM

Then, these nuzzā' gathered in Shām, the land of malāhim and the land of al-Malhamah al-Kubrā. Allah's Messenger (sallallāhu 'alayhi wa sallam) has informed of battles that will occur in places within Shām and its vicinity, such as al-Ghūtah, Damascus, Dābiq (or al-A'māq), the Euphrates River, and Constantinople (which is near Shām), as well as Baytul-Maqdis (Jerusalem), the gate of Lod, Lake Tiberius, the Jordan River, Mount Sinai, and so on. And he (sallallāhu 'alayhi wa sallam) linked this blessed land with many of the events related to al-Masīh, al-Mahdī, and the Dajjāl.

Abud-Dardā' (radiyallāhu 'anh) said that Allah's Messenger (sallallāhu 'alayhi wa sallam) said, "Indeed the camp of the Muslims on the day of al-Malhamah al-Kubrā will be in al-Ghūtah, next to a city called Damascus, one of the best cities of Shām" [sahīh – reported by Imām Ahmad, Abū Dāwūd, and al-Hākim].

Abdullāh Ibn 'Amr (radiyallāhu 'anhumā) said that Allah's Messenger (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].

Abū Dharr (radiyallāhu 'anh) said that Allah's Messenger (sallallāhu 'alayhi wa sallam) said, "Shām is the land of congregation and dispersal [meaning resurrection]" [sahīh – reported by al-Bazzār and others].



MASJID AL-AQSĀ

Shaykh Hamūd at-Tuwayjirī (rahimahullāh), in commenting on some of the narrations about the tribulations and battles in Shām, said, "In these narrations is evidence that the bulk of at-Tā'ifatul-Mansūrah (the victorious group) will be in Shām near the end of times, because the Khilafah will be there. They will continue to be there clearly upon the truth until Allah sends the pleasant breeze and it takes the soul of every person who has faith in his heart, as preceded in the sahīh narrations that the Prophet (sallallāhu 'alayhi wa sallam) said, 'Until the command of Allah comes while they are upon that [condition]'" [Ithāful-Jamā'ah].

PART 4:

HIJRAH TO SHAM IS FROM THE MILLAH OF IBRAHIM



The hijrah of the strangers to Shām was in adherence to the path of Ibrāhīm (sallallāhu ‘alayhi wa sallam) who established for them the tradition of declaring enmity and hatred towards the mushrikīn and their tawāghīt.

Abdullāh Ibn ‘Amr (radiyallāhu ‘anhumā) said that Allah’s Messenger (sallallāhu ‘alayhi wa sallam) said, “There will be hijrah after hijrah. The best people on earth will be those who keep to the land of Ibrāhīm’s hijrah. Then there will remain on the earth the worst of its people. Their lands will cast them out, Allah will hate them, and the fire will gather them together with the apes and swine” [hasan – reported by Imām Ahmad, Abū Dāwūd, and al-Hākim].

The Prophet’s statement, “And on the earth will remain the worst of the people [to the end of the hadīth]” refers to the period after “Allah sends the pleasant breeze and it causes every person who has so much as the weight of a mustard seed of faith in his heart to pass away. Then there will remain only those who have no good in them whatsoever” [Sahīh Muslim].

In another narration, “So it [the breeze] grasps them under their armpits, taking the soul of every believer and every Muslim. And there will remain the worst of the people, having intercourse as donkeys do [in front of other people as they watch]. So it is upon them

that the Hour will be established” [Sahīh Muslim].

And in another narration, “Allah will send a cold breeze from the direction of Shām, so no one will remain on the face of the earth with so much as the weight of a mustard seed of goodness or faith in his heart except that it takes him. Even if one of you were to enter into the center of a mountain, the breeze would enter into it, until it takes him. Then there will remain the worst of the people, who have the agility of birds (in their haste to commit evil and satisfy their lusts) and the wits of vicious, predatory animals (in their hostility and oppression of one another). They do not know any good, nor do they denounce any evil” [Sahīh Muslim].

This pleasant breeze takes the souls of the believers everywhere on the earth: al-Hijāz, Iraq, Yemen, Shām, and so on. It will be sent forth a number of years after the demise of the Dajjāl and the passing away of the Masīh ‘Īsā (sallallāhu ‘alayhi wa sallam).

Shaykhul-Islam Ibn Taymiyyah (rahimahullāh) said, “Islam in the end of times will be more manifest in Shām. [...] So the best of the people on the earth in the end of times will be those who keep to the land of Ibrāhīm’s hijrah, which is Shām” [Majmū’ul-Fatāwā].

Ibn Taymiyyah (rahimahullāh) also said, “So he informed that the best of the people on the earth are those who keep to the land of Ibrāhīm’s hijrah, in contrast to those who pass through it or leave it³. The land that Ibrāhīm made hijrah to is Shām. In this hadith, there are glad tidings for our companions who made hijrah from Harrān (an area of Iraq) and elsewhere to the land of Ibrāhīm’s hijrah, and followed the path of Ibrāhīm and the religion of their prophet Muhammad (sallallāhu ‘alayhi wa sallam). Likewise, this hadīth contains a clarification that this hijrah of theirs is equal to the hijrah of the Companions of Allah’s Messenger (sallallāhu ‘alayhi wa sallam) to Madīnah, because hijrah is made to wherever the Messenger is and left an impact. And the land of Ibrāhīm’s hijrah, has been made for us equal to the land of our Prophet’s hijrah, because hijrah to Madīnah was discontinued after the conquest of Makkah” [Majmū’ul-Fatāwā].

Abdullāh Ibn Hawālah (radiyallāhu ‘anh) said that Allah’s Messenger (sallallāhu ‘alayhi wa sallam) said, “Matters will run their course until you become mobilized armies: an army in Shām, and an army in Yemen, and an army in Iraq.” Ibn Hawālah said, “Choose for me [which army to join] if I reach that time.” He said, “Go to Shām, for it is the best of Allah’s lands, and He draws His best slaves to it. And if you do not, then go to your Yemen and drink from your wells. For Allah has guaranteed me that He will look after Shām and its people.” [sahīh – reported by Imām Ahmad, Abū Dāwūd, al-Hākim].

So those who left their tribes – the best of Allah’s slaves – rallied together with an imām and a jamā’ah upon the path of Ibrāhīm. They gathered together in the land of malāhim shortly before the occurrence of al-Malhamah al-Kubrā, announced their enmity and hatred for the cross worshippers, the apostates, their crosses, their borders, and their ballot-

boxes, and pledged allegiance to the Khilāfah, promising to die defending it. Then, they were opposed and forsaken by “the wise ones,” the “theorizers,” and “the elders,” who labeled them as being khawārij, harūriyyah (a branch of the khawārij), hashāshīn (a heretical ismā’īlī sect), the grandsons of Ibn Muljim (the khārijī who killed ‘Alī Ibn Abī Tālib), and the dogs of Hellfire! So if the muhājirīn of the Islamic State in their thousands are the dogs of Hellfire, then who are the ones referred to in the hadīth as being “those who break off from their tribes” and “the best of Allah’s slaves”? Apart from them, there are no other muhājirīn left in Shām, except for a small number whose hearts yearn for the Islamic State and for giving bay’ah to the Imām. Then there will remain outside of the Islamic State only he who is obstructed from it by mountainous waves of envy and arrogance, so that he drowns in the methodologies of the hypocrites, the rumormongers, and the weak-hearted, and he aids the sahwāt of apostasy, following rukhas (concessions) on his path to heresy. We ask Allah for forgiveness and well-being in this life and in the hereafter.

3 As for one who travels to a land outside of Shām for jihād on the order of the amīr, his journey is an act of obedience which does not nullify his hijrah to Shām or his residence within it. This is the case even if he is killed outside of Shām, just as the companions were killed as they advanced against the enemy and plunged into the enemy’s ranks outside of Madīnah, in spite of having made hijrah to Madīnah and in spite of Madīnah’s virtue over all other places in the world except Makkah. And Madīnah is more virtuous than Shām.

As for the noble mujāhidīn of Iraq who guard its frontlines, then Allah jalla wa ‘alā said, {O you who have believed, fight those adjacent to you of the disbelievers} [At-Tawbah: 123]. Ibn Kathīr (rahimahullāh) said, “Allah ta’ālā has commanded the believers to fight the disbelievers one after another, beginning with those who are closest to the lands of Islam, then the next closest, and so on” [Tafsīr Ibn Kathīr].

The most obedient way of adhering to the command in this āyah is for every soldier to guard the frontline closest to him, under the order of his amīr. Rather, this is an obligation that categorically fulfills a dire need of the jihād in our era. Furthermore, they are doing something obligatory (especially because it is in response to a command from the amīr, for to obey the amīr is to obey Allah), whereas residing in Shām – especially for them – would be a virtue, not an obligation. And if they were to leave their frontlines (in Iraq) the rawāfid – allies of the nusayriyyah – would take over Iraq, and then Shām, and then the Arabian peninsula. Giving preference to something virtuous over something obligatory is a trick used by Shaytān so that the slave misses the best deed that brings him closer to his Lord – the fard (obligation). And whoever guards his frontline in Iraq will receive from Allah something better than Iraq and Shām – Paradise, whose width is equivalent to the width of the heavens and the earth, and the pleasure of Allah, which is even greater.

THE PUNISHING OF SHU'AYTĀT FOR TREACHERY

Abū Mus'ab az-Zarqāwī (rahimahullāh) said, "So we warn the tribes, that any tribe or party or assembly whose involvement and collaboration with the crusaders and their apostate agents are confirmed, then by He who sent Muhammad with the truth, we will target them just as we target the crusaders, and we will eradicate and distinguish them, for there are only two camps: the camp of truth and its followers, and the camp of falsehood and its factions. So choose to be from one of the two camps. And what has occurred with some of the traitors in al-Qā'im is the best proof for this" [Hādhā Bayānullinnās wa li Yundharū Bih].

Abū Mus'ab az-Zarqāwī (rahimahullāh) also said, "From now on, everyone whose affiliation with the pagan guards, police, and army is confirmed, or his collaboration and espionage for the crusaders is verified, then his ruling is execution, and not only that, his house also will be destroyed and burnt, after removal of the women and children. This is in retribution for his treachery towards his religion and ummah, and so that he becomes a manifest lesson and a deterring example" [Hādhā Bayānullinnās wa li Yundharū Bih].

Upon hearing these statements of the Shaykh back in 1426H (2005), many Muslims who were sitting at home, living in "modernized" societies, never experiencing war nor tribalism, naively said to themselves, "He is declaring war on whole tribes! How can that be done? What do individual members of the tribe have to do with the actions of specific tribe members or even the decisions of tribal elders?!"



EXECUTION OF SHU'AYTĀT TRAITORS

The problem with these people is they know nothing about human societies except what they have experienced in the "modernized" cities of the world, where tribalism has died out, and where the few tribes that still exist no longer play any important role as whole entities in their societies and communities. These people assume that the "modern-day" city of individuality and individualism is all that exists outside their homes.

However, this case is different in many parts of the world, particularly in the more rural and nomadic regions. There the tribe – when intoxicated by jāhiliyyah – still acts like a body with some kind of bigoted head or like a gang maddened by the mob mentality of tribal arrogance. They might move like a flock of birds or school of fish, albeit less gracefully due to their extreme ignorance.



SHU'AYTĀT PRISONERS

When one experiences tribes of this nature after living years in the city, he realizes the wisdom in the words of Shaykh Abū Mus'ab az-Zarqāwī (rahimahullāh). It also becomes easier for him to tie events narrated in the Sunnah and Sīrah of the Prophet (sallallāhu 'alayhi wa sallam) with events today. He then knows why the Prophet (sallallāhu 'alayhi wa sallam) treated the Arab and Israelite tribes as collective wholes whenever tribe members broke their covenants with him. This is also how after him, Abū Bakr as-Siddīq (radiyallāhu 'anh) dealt with the tribes during the wars of apostasy. In the prophetic and siddīqī methodology, the tribes of the era were considered homogenous parties; unique individuals were treated as exceptional cases, not as the general rule. The fuqahā' call these homogenous, collective wholes "ṭawā'if mumtani'ah," if they resist the Sharī'ah. By definition, if the tribe does not act as a group in opposing the Sharī'ah, it would be obviously wrong to apply this ruling to its members.

After this discussion, it should become clear why the Islamic State dealt with the clans of Shu'aytāt as a murtadd party resisting the Sharī'ah with arms. These clans were left armed after they agreed to submit to the rule of the Sharī'ah with the condition they hand over all heavy weaponry. They then betrayed their covenant by rebelling against the Islamic State. They ambushed Islamic State soldiers, and then tortured, amputated, and executed prisoners taken from the ambushes. All these crimes were carried out in opposition to the enforcement of the Sharī'ah.

Thereafter the Islamic State surrounded their villages and ordered them to hand over the perpetrators of the crimes against Islam and the Muslims. The majority of their clans refused to comply, and



SHU'AYTĀT PRISONERS



SHU'AYTĀT PRISONERS



EXECUTION OF SHU'AYTĀT TRAITORS

thus fell into the classification of *tawā'if mumtani'ah*, by shielding the traitors. They were then given a 24-hour notice allowing all individuals not involved in the transgression to evacuate their villages. All those able-bodied men remaining would be treated in accordance with the *Sharī'ah*. Alhamdulillah, some of their related clans – who did not partake in the treachery – contacted the Islamic State prior to the campaign and disassociated themselves from the treacherous ones.

Upon entering the *Shu'aytāt* villages, the soldiers of the Islamic State found men hateful of the *Sharī'ah*, drowning in *fāhishah*, alcoholism, and drugs, some of them married to more than four wives! They had hidden away much of the heavy weaponry that they were told to hand over in their initial covenant with the Islamic State. This same weaponry was used in their aggression, only to end up as *ghanimah* for the Islamic State.

Al-Bukhārī and Muslim reported on the authority of Abū Qilābah who said that Anas Ibn Mālik (radiyallāhu 'anh) said, “A group of people from 'Ukal or 'Uraynah (two tribes) came to Madīnah and then got stomach sickness. So the Prophet (sal-lallāhu 'alayhi wa sallam) ordered them a she-camel that produced much milk and told them to drink from her urine and milk. They did so. When they got healthy, they killed the Prophet's shepherd and led the camels away with them. The news then reached the Prophet in the early morning, so he sent after them. Prior to noon, they were captured and brought to him. He ordered their hands and their feet be cut off, their eyes be put out

DESTRUCTION OF A SAHWAH HOME (ARCHIVE PHOTO)

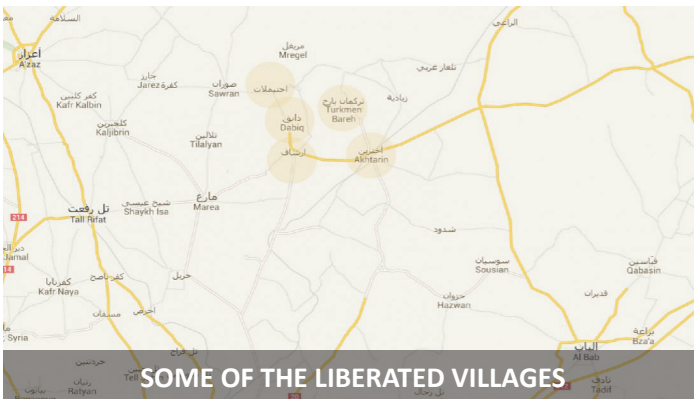


with hot iron, and they be thrown out on al-Harrah (an area covered with black stones near Madīnah), so they would ask for water to drink, but not be given any water, until they died.” Abū Qilābah said, “These people thieved, killed, disbelieved after their faith, and waged war against Allah and His Messenger.”

This hadīth shows the severity of the prophetic punishment against the treacherous, false claimants of Islam. The wicked deeds of *Shu'aytāt* were similar to those mentioned in the hadīth, except that the *Shu'aytāt* clans decided to arrogantly and collectively shield the perpetrators and thereby share the blame for treachery and murder.

Finally, a boy was murdered during the *khilāfah* of 'Umar Ibn al-Khattāb. When 'Umar heard of it, he said, “If the people of San'ā' had conspired together to murder him, I would kill them all” [Al-Bukhārī].

THE LIBERATION OF DĀBIQ



SOME OF THE LIBERATED VILLAGES



CHILDREN OF HUWĀR AN-NAHR

This month, the soldiers of the Islamic State launched a swift and brutal offensive in the northern Halab countryside. The campaign, entitled “Taking Revenge for the Chaste Sisters,” targeted the treacherous sahwāt murtaddīn who prostituted themselves to America and its regional puppets, stabbing the mujāhidīn in the back and subsequently imprisoning and even raping many of the muhājirāt.

The campaign in northern Halab succeeded in liberating a number of towns and villages including Akhtarīn, Turkman Bāriḥ, Huwār an-Nahr, and Dābiq, whose name our readers will no doubt recognize as the title of our magazine. As mentioned in the introduction to our first issue, the name of our magazine was taken from the area named Dābiq in the northern countryside of Halab, due to the significant role it will play during the events of al-Malhamah al-Kubrā (The Grand Battle) against the crusaders.

Abū Hurayrah reported that Allah’s Messenger (sallallāhu ‘alayhi wa sallam) said, “The Hour will not be established until the Romans land at al-A’māq or Dābiq (two places near each other in

the northern countryside of Halab). Then an army from Madīnah of the best people on the earth at that time will leave for them. When they line up in ranks the Romans will say, ‘Leave us and those who were taken as prisoners from amongst us so we can fight them.’ The Muslims will say, ‘Nay, by Allah, we will not abandon our brothers to you.’ So they will fight them. Then one third of them will flee; Allah will never forgive them. One third of them will be killed; they will be the best martyrs with Allah. And one third will conquer them; they will never be afflicted with fitnah. Then they will conquer Constantinople. While they are dividing the war booty, having hung their swords on olive trees, Shaytān will shout, ‘The [false] Messiah has followed after your families [who were left behind.]’ So they will leave [for their families], but Shaytān’s claim is false. When they arrive to Shām he comes out. Then when they are preparing for battle and filing their ranks, the prayer is called. So ‘Īsā Ibn Maryam (sallallāhu ‘alayhi wa sallam) will descend and lead them. When the enemy of Allah sees him, he will melt as salt melts in water. If he were to leave him he would melt until he perished, but he kills him with his own hand, and then shows them his blood upon his spear” [Sahīh Muslim].

We ask Allah to place us in the camp of the believers on the day of al-Malhamah and keep us firm until he grants us either victory or shahādah.



THE FLAG OF TAWHĪD FLUTTERS OVER AKHTARĪN

DA'WAH AND HISBAH IN THE ISLAMIC STATE

When the tribe of Banī Shaybān offered to support the Prophet (sallallāhu ‘alayhi wa sallam) against the Arabs but not against the Persians, the Prophet (sallallāhu ‘alayhi wa sallam) told them, “The religion of Allah will only be supported by someone who protects all of its sides” [Ibn Hajar said, “It was reported by al-Hākim, Abū Nu‘aym, and al-Bayhaqī in ‘Ad-Dalā’il’ with a hasan isnād.”]

This hadīth not only demonstrates the level of will and determination Allah demands of us when seeking to establish His religion, it shows that Islam cannot be compartmentalized and approached piecemeal. We cannot adopt the mindset that jihād is acceptable without da’wah, or that the hudūd cannot be established during defensive jihād, or that we are living in an era similar to the Prophet’s time in Makkah and must therefore focus on da’wah because there is no jihād.

Rather, Islam is a holistic religion that is to be approached from all sides, and defended from all sides. If any aspect of it is abandoned or ignored, the Shaytān and his soldiers will quickly fill the vacuum.

{O you who have believed, enter into Islam completely and do not follow the footsteps of Shaytān. Indeed, he is to you a clear enemy} [Al-Baqarah: 208].

It is for this reason that the Islamic State has long maintained an initiative that sees it waging its jihād alongside a da’wah campaign that actively tends to the needs of its people. It fights to defend the Muslims, liberate their lands, and bring an end to the tawāghīt, while simultaneously seeking to guide and nurture those under its authority and ensure that



A QUR’ĀN SCHOOL IN MANBIJ (HALAB)



DISTRIBUTION OF DA’WAH MATERIAL IN SALĀHUDDĪN



NEW PLEDGES OF ALLEGIANCE IN HOMS

both their religious and social needs are met. For what good is there in liberating a city only to leave its inhabitants steeped in misguidance and misery, suffering from ignorance and disunity, and disconnected from the Book of Allah and the Sunnah of His Messenger (sallallāhu ‘alayhi wa sallam).

As such, the Islamic State actively works to educate its citizens, preach to and admonish them, enforce their strict adherence to Islamic obligations, judge their disputes, implement the shar’ī hudūd, eradicate all traces of shirk and heresy, incite the people to jihād and call them to unite behind the Khalīfah, Ibrāhīm Ibn ‘Awwād Al-Husaynī Al-Qurashī.

These pictures are a window into the various hisbah (commanding the good and forbidding the evil) and da’wah related events and activities taking place within the Islamic State.



DESTRUCTION OF THE TOMB OF YAHYĀ ABUL-QĀSIM IN NĪNAWĀ



DESTRUCTION OF TOBACCO IN HALAB



GROUP REPENTANCE OF SAHWAH FIGHTERS IN AL-KHAYR



DA’WAH KIOSK IN NĪNAWĀ

MILITARY CONQUESTS IN NĪNAWĀ AND AR-RAQQAH

The month of Shawwāl witnessed three major military conquests for the Islamic State, which only came about by Allah's grace, power, and might.

The first conquest was that of the northwestern regions of Wilāyat Nīnawā (Sinjār, Zimmār, Rabī'ah, and Wānah). These areas were mostly occupied by the Peshmerga, who fled upon hearing of the Islamic State's approach. Some of these regions were inhabited by the devil worshipping Yazīdiyyah. Al-hamdulillāh, hundreds of them turned to Allah, declared their Islam, and repented from their kufr. As for those who insisted upon their shirk, then they fled with the Peshmergan apostates.

NĪNAWĀ CONQUESTS



A TANK TAKEN AS GHANĪMAH



A DEAD PESHMERGAN SOLDIER

NĪNAWĀ CONQUESTS



RAISING THE FLAG OF TAWHĪD OVER KDP HEADQUARTERS



THE MUSLIMS REJOICE IN THE VICTORY AND WELCOME THE MUJĀHIDĪN

The second major conquest was the liberation of the 93rd Liwā' in Wilāyat ar-Raqqah, leaving the Tabaqah military airbase as the final Nusayrī presence within the Wilāyah.

THE 93RD BRIGADE



FIGHTING AGAINST THE NUSAYRĪ APOSTATES



SHAHĀDAH OPERATION ON THE GATE OF THE BASE

TABAQAH MILITARY AIRBASE

The third major conquest was achieved soon after. The Islamic State conquered the Tabaqah military airbase, and thus Wilāyat ar-Raqqah became the first wilāyah completely rid of the Nusayrī army – an achievement Allah saved for the Islamic State by His grace. We ask Allah to accept the shuhadā' and heal the wounded.



FIGHTING AGAINST THE NUSAYRĪ APOSTATES



EXECUTION OF NUSAYRĪ SOLDIERS



RAISING THE FLAG OF TAWHĪD IN THE AIRBASE



ABŪ 'UMAR AT-TŪNISĪ - MAY ALLAH ACCEPT HIM



A NUSAYRĪ OFFICER KILLED AFTER HE BOASTED ON TELEVISION OF FALSE VICTORIES



HIJRAH AND FORGIVENESS

‘AMR IBN AL-‘ĀS
(RADIYALLĀHU ‘ANH) SAID,
“WHEN ALLAH INSTILLED THE LOVE OF IS-
LAM IN MY HEART, I CAME TO THE PROPHE-
T (SALLALLĀHU ‘ALAYHI WA SALLAM) AND
SAID, ‘STRETCH OUT YOUR RIGHT HAND SO
THAT I MAY PLEDGE ALLEGIANCE TO YOU.’
HE STRETCHED OUT HIS RIGHT HAND; THEN
I WITHDREW MY HAND. THE PROPHET SAID,
‘WHAT HAS HAPPENED TO YOU, O ‘AMR?’ I
REPLIED, ‘I WANT STIPULATE A CONDITION.’
HE ASKED, ‘WHAT CONDITION DO YOU WANT
TO STIPULATE?’ I SAID, ‘THAT I BE FORGIVEN.’
THE PROPHET RESPONDED, ‘ARE YOU NOT
AWARE THAT ISLAM WIPES OUT ALL PREVI-
OUS SINS? AND THAT HIJRAH WIPES OUT ALL
PREVIOUS SINS? AND THAT HAJJ WIPES OUT
ALL PREVIOUS SINS?’”

[SAHĪH MUSLIM]

When the Prophet (sallallāhu ‘alayhi wa sallam) migrated to Madīnah, At-Tufayl Ibn ‘Amr Ad-Dawsī (radiyallāhu ‘anh) migrated to the Prophet, and along with At-Tufayl migrated a man of his tribe. They later disliked residence in Madīnah [because of disease and fatigue caused by its climate]. The man fell sick and lost patience. So he took hold of a wide arrowhead and cut off his finger-joints. The blood gushed forth from his hands, until he died. At-Tufayl Ibn ‘Amr then saw him in a dream. His appearance was good but he was covering his hands. At-Tufayl said to him, ‘What did your Lord do with you?’ He replied, ‘Allah granted me forgiveness because of my hijrah to His Prophet.’ At-Tufayl said, ‘Why do I see you covering your hands?’ He replied, ‘I was told, ‘We will not mend what you have damaged.’ At-Tufayl narrated this dream to Allah’s Messenger (sallallāhu ‘alayhi wa sallam). Then Allah’s Messenger prayed, ‘O Allah, forgive him also for his two hands.’”

[SAHĪH MUSLIM]

INTRODUCTION:

HIJRAH FROM HYPOCRISY TO SINCERITY

{O you who have believed! Why do you say what you do not do? It is most hateful in the sight of Allah that you say what you do not do} [As-Saff: 2-3].

Verses like these moved the Sahābah (Companions) so that they would not be counted by Allah amongst the hypocrites. The fear of hypocrisy creeping into their hearts did not leave them time to rest, contrary to the Muslims of this era who constantly feel safe and secure concerning their faith and deeds. The Sahābah knew that the essence of hypocrisy – both major and minor – is discrepancy between what the inner self encloses and what the outer self discloses, and that minor hypocrisy can beget major hypocrisy.

Therefore, an unkept promise of hijrah to Allah could result in a devastating ending for the slave.

Allah (‘azza wa jall) said, {And among them [the hypocrites] are those who made a covenant with Allah, [saying], “If He should give us from His bounty, we will surely spend in charity, and we will surely be among the righteous.” But when he gave them from His bounty, they were stingy with it and turned away while they refused. So He penalized them with hypocrisy in their hearts until the Day they will meet Him – because they failed Allah in what they promised Him and because they used to lie} [At-Tawbah: 75-77].

In these verses, Allah mentions that He punished the hypocrites with further hypocrisy as a result of them breaking a previous covenant to Him.

This attitude towards obligatory deeds was also that of Bānī Isrā’īl.

Allah (‘azza wa jall) said, {Have you not considered the assembly of Bānī Isrā’īl after Mūsā when they said to a prophet of theirs, “Send to us a king, and we will fight in the way of Allah”? He said, “Would you perhaps refrain from fighting if fighting was prescribed for you?” They said, “And why should we not fight in the cause of Allah when we have been driven out from our homes and away from our children?” But when fighting was prescribed for them, they turned away, except for a few of them. And Allah is Knowing of the wrongdoers. And their prophet said to them, “Indeed, Allah has sent to you Tālūt as a king.” They said, “How can he have kingship over us while we are more worthy of kingship than him and he has not been given any measure of wealth?” He said, “Indeed, Allah has chosen him over you and has increased him abundantly in knowledge and stature. And Allah gives His sovereignty to whom He wills. And Allah is All-Encompassing [in favor] and Knowing”} [Al-Baqarah: 246].

This attitude of Bānī Isrā’īl was also displayed when they asked complicating questions about the cow they claimed to be searching for, upon being ordered by Mūsā (‘alayhis-salām) to

slaughter any cow. They asked these questions only to evade responsibility; and when they finally obeyed, they did so reluctantly. {So they slaughtered it [the cow], and yet they nearly did not} [Al-Baqarah: 71].

Therefore, every Muslim professional who delayed his jihād in the past under the pretense of studying Sharī'ah, medicine, or engineering, etc., claiming he would contribute to Islam later with his expertise, should now make his number one priority to repent and answer the call to hijrah, especially after the establishment of the Khilāfah. This Khilāfah is more in need than ever before for experts, professionals, and specialists, who can help contribute in strengthening

its structure and tending to the needs of their Muslim brothers. Otherwise, his claims will become a greater proof against him on Judgment Day.



As for the Muslim students who use this same pretense now to continue abandoning the obligation of the era, then they should know that their hijrah from dārul-kufr to dārul-Islām and jihād are more obligatory and urgent than spending an unknown number of years studying while exposed to doubts and de-

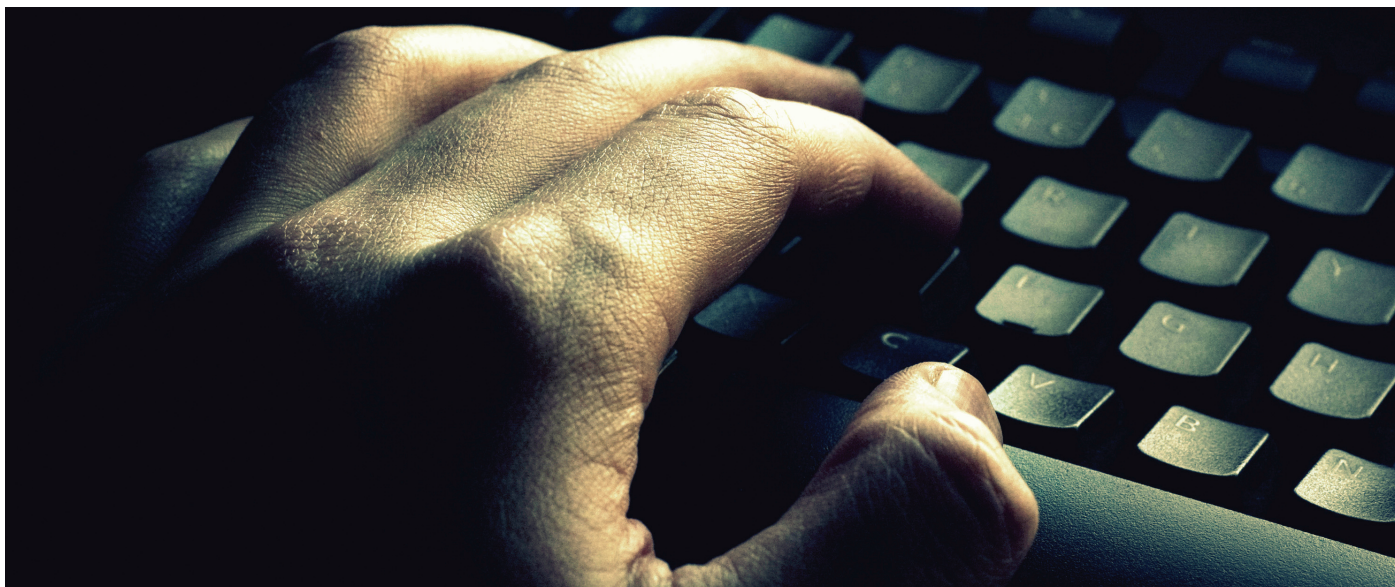
sires that will destroy their religion and thus end for themselves any possible future of jihād.

PART 2: THE FEAR OF HYPOCRISY

Abū Hurayrah (radiyallāhu ‘anh) said that Allah’s Messenger (sallallāhu ‘alayhi wa sallam) said, “Whoever dies without taking part in a battle and without intending to take part in a battle, has died with a trait of hypocrisy” [Sahīh Muslim]. Therefore, abandoning jihād is a trait of hypocrisy. So be wary of it or else it may seize you by your heart.

Al-Hasan al-Basrī (rahimahullāh) said, “No one fears hypocrisy except a believer, and no one feels safe from it except a hypocrite” [Jāmi’ al-‘Ulūm wal-Hikam].

Ibn Rajab (rahimahullāh) said, “Sahl at-Tustarī said, ‘The murīd (devout worshipper) fears being afflicted with sins, but the ‘ārif (knowledgeable slave) fears being afflicted with kufr.’ For this reason the Sahābah and the righteous Salaf after them were afraid of nifāq (hypocrisy) for themselves, and their worry of nifāq was severe. Therefore, the believer is afraid of minor nifāq for himself, and he is afraid that such could overcome him prior to death and thus drive him into major nifāq, as we mentioned before that deeply hidden evils bring about sinful death” [Jāmi’ al-‘Ulūm wal-Hikam].



So abandoning hijrah – the path to jihād – is a dangerous matter. In effect, one is thereby deserting jihād and willingly accepting his tragic condition of being a hypocritical spectator. He lives in the West amongst the kuffār for years, spends hours on the Internet, reads news and posts on forums, only to be encompassed by the verse, {They think the parties have not [yet] withdrawn. And if the parties should come [again], they would wish they were in the desert among the Bedouins, inquiring [from afar] about your news. And if they should be among you, they would not fight except for a little} [Al-Ahzāb: 20].

One should ask himself, “What is the assurance that I’m not encompassed by this verse or others like it?”

He should also contemplate, {And if they had intended to go forth, they would have prepared for it [some] equipment. But Allah disliked their being dispatched, so He kept them back, and they were told, “Sit with those who are sitting.” Had they gone forth with you, they would not have increased you except in confusion, and they would have hurried among you, seeking [to cause] you fitnah. And among you are avid listeners to them. And Allah is Knowing of the wrongdoers} [At-Tawbah: 46-47].

Ibnul-Qayyim (rahimahullāh) said, “Allah disliked their obedience due to the filthiness of

their hearts and the corruption of their intentions, so He kept them back and made them sit. He hated their closeness to Him due to their inclination towards His enemies, so He expelled them and distanced them from Himself. They turned away from His revelation, so He turned away from them, brought them agony, did not make them happy, and ruled upon them with a just rule that leaves them with no hope for success unless they repent” [Madārij as-Sālikīn].

Ask yourself, “What is the assurance that Allah did not dislike my being dispatched? Maybe He saw in me a trait of hypocrisy which I cannot see, and therefore He banned me from jihād?”

This constant feeling of self-doubt should destroy one’s insides. In the recent past, sincere Muslims would weep and pray daily for an escape from the lands of qu’ūd (abandonment of jihād) to the lands of jihād, even if to live only as a soldier in constant wait for the opportunity to battle. They would dream of going to Iraq, Afghanistan, Yemen, Chechnya, Algeria, Somalia, and Waziristan, but to no avail. They knew that the only way for a man claiming a mustard seed of faith in his heart to preserve his faith would be to leave the West. Before, such an idea might have sounded impossible for some, but now there is a Khilāfah prepared to accept every Muslim and Muslimah into its lands and do all it can within its power to protect them while relying on Allah alone.

PART 3 : INSPIRATIONAL WORDS FROM A SHAHID

Reflect upon the state of emotion described by the shahīd Abū Dujānah al-Khurāsānī (may Allah accept him), who lived a number of years of his life searching for a path to jihād, until the enemies of Islam themselves – by Allah’s grace – placed him upon that path. He then took advantage of their plot to blast it in their own faces, killing a number of American crusaders and their apostate agents.

Abū Dujānah al-Khurāsānī (may Allah accept him) said, “With every death I heard of, I would die. With every illness I got informed of, I would fall ill. With every year that passed of my life, I would grow old a decade of time. This is the Sunnah of Allah concerning the qā’idīn (those who sit back and abandon jihād). I know this condition well. It is a condition called ‘sentimental death.’ Therefore, my words will die if I do not save them with my blood. My emotions will be put out if I do not inflame them with my death. My writings will testify against me if I do not produce evidence of my innocence of hypocrisy. Nothing except for blood will fully assure the certainty of any evidence. If Allah were to decree for you to enter the city that my words and feelings live in, you would find my picture hung up on its walls and columns, and beneath my picture written ‘Wanted – Dying or Dead’” [Matā Tashrab Kalimātī min Dimā’ī].



ABŪ DUJĀNAH AL-KHURĀSĀNĪ

He (rahimahullāh) also said, “This love [of jihād], for those who don’t know it, embitters the life of the qā’id (one who sits back and abandons jihād) and destroys his delights. No one will understand my words except for one afflicted with the same condition. [...] If the love of jihād enters a man’s heart, then it will not abandon him, even if he wishes so. If he tries to forget or feign forgetfulness, then the symptoms will be aggravated and the condition will be more difficult. He will find himself surrounded by everything that reminds him of jihād. [...] They used to say, ‘Some love kills.’ I do not find that to be true except with the love of jihād, for this love will either kill you with sorrow if you decide to sit and abandon jihād, or it will kill you, making you a martyr fī sabīlillāh if you decide to answer the call. You only have to choose between one of these two deaths” [Talā’ī’ Khurāsān #15].

This condition described is probably one many Muslims experience daily. There is no solution for it except by taking the first step towards jihād – hijrah.



MAY ALLAH ACCEPT HIM

PART 4:

MODERN DAY SLAVERY



The modern day slavery of employment, work hours, wages, etc., is one that leaves the Muslim in a constant feeling of subjugation to a kāfir master. He does not live the might and honor that every Muslim should live and experience. It is as if Bilāl (radiyallāhu ‘anh) never were emancipated to live a free man, the Islamic State of Madīnah were never established, and the verses of jihād, jizyah, and war booty were never revealed upon the Prophet of the Muslim Ummah!

Whereas when you compare the situation of the Sahābah after hijrah and jihād, you see that the dunyā came to them without them following its tail. They dedicated their lives to Allah, so the dunyā came to them unwillingly.

Anas (radiyallāhu ‘anh) said that Allah’s Messenger (sallallāhu ‘alayhi wa sallam) said, “Whoever’s concern is the Hereafter, Allah will gather for him his affairs and will place his prosperity in his heart. The dunyā will come to him against

its will. And whoever’s concern is the dunyā, Allah will scatter his affairs and place his poverty before his eyes. Nothing will come to him of the dunyā except what has been decreed for him” [sahīh – reported by at-Tirmidhī].

Abū Hurayrah (radiyallāhu ‘anh) said that Allah’s Messenger (sallallāhu ‘alayhi wa sallam) said, “Tribulations like pieces of the dark night have cast a shadow over you. The person who is most saved from these tribulations will be a man on a tall mountain who feeds himself from the milk of his sheep, or a man past the main roads [i.e. on the frontline near the enemy] who holds on to the reins of his horse and eats from [what he gains with] his sword” [sahīh – reported by al-Hākim].

Ibn ‘Abdil-Barr (rahimahullāh) said, “The scholars have ijma’ (consensus) that the noblest income is ghanīmah [...] as long as it is free of ghuḷūl (stealing from the ghanīmah)” [Bahjat-ul-Majālis].

Ibnul-Qayyim (rahimahullāh) said, “If it is said, ‘What is the best and most lawful source of income?’ [...] The correct opinion is that the most lawful income is the same from which came the provision of Allah’s Messenger (sallallāhu ‘alayhi wa sallam). It is the income of the ghānimīn (earners of ghanīmah), which was made permissible for them upon the tongue of the Sharī’ah. This income was praised in the Qur’ān more so than any other was. Its people were also praised in a manner that no other people were praised. For this reason, Allah chose this income for the best of His creation and the seal of His prophets, who said, ‘I was sent with the sword before the Hour so that Allah would be worshipped alone without a partner. And my provision was placed for me in the shade of my spear. Humiliation and degradation were placed upon those who oppose my order’ [sahīh – reported by Imām Ahmad on the authority of Ibn ‘Umar].

It is the provision taken by might, honor, and subjugation of Allah's enemies. It was made the most beloved thing to Allah, and so no other income can stand up to it. And Allah knows best" [Zādul-Ma'ād].

Fay' (spoils taken without battle) enters into the meaning of "my provision was placed for me in the shade of my spear" prior to any other form of war booty, as the scholars have mentioned in their commentary of the hadīth.

This honorable provision helps one escape slavery and dedicate his life truly towards his Master through worship, jihād, and study of the religion. Whereas dedication of one's life towards employment, if the employer is a kāfir, only leads to humiliation that could possibly over time lead to concessions followed by an inferiority complex composed of kufr. Perhaps, for this reason, the scholars mentioned it was disliked for a Muslim to be employed by a kāfir employer (see "Fathul-Bārī" volume 4, page 452).

But whoever does hijrah and ignorantly expects to live lavishly or greedily causes fitnah over details of ghanīmah, then his hijrah is for what he intends, and he should not expect any reward on the Hereafter unless he repents.



THERE IS NO LIFE WITHOUT JIHĀD

PART 5 : AND THERE IS NO JIHĀD WITHOUT HIJRAH



Allah (‘azza wa jall) said, {O you who have believed, respond to Allah and to the Messenger when he calls you to that which gives you life} [Al-Anfāl: 24].

‘Urwah Ibn az-Zubayr (rahimahullāh) said, “{That which gives you life} means war, by which Allah honored you after humiliation, strengthened you after weakness, and defended you from your enemy after their subjugation of you” [Tafsīr Ibn Kathīr].

Jihād not only grants life on the larger scale of the Ummah, it also grants a fuller life on the scale of the individual.

Ibnul-Qayyim (rahimahullāh) said, “If there were nothing in archery except that it repelled worry and sorrow from the heart, then that would be a sufficient virtue. Moreover, the people of archery have experienced this. Also, At-Tabarānī reported from the hadīth of Hishām Ibn ‘Urwah from his father, from ‘Ā’ishah that

Allah’s Messenger (sallallāhu ‘alayhi wa sallam) said, “Whenever one’s worry seizes him, he only needs to wear his bow and use it to thereby expel his worry” [The isnād contains a very weak narrator named Muhammad az-Zubaydī, as mentioned in “Majma’ az-Zawā’id”]. This is similar to the statement of the Prophet (sallallāhu ‘alayhi wa sallam), “Perform jihād fī sabīlillāh, for it is a gate of the gates of Jannah by which Allah repels worry and sorrow from the souls” [ṣahīh – reported by Imām Ahmad and al-Hākim on the authority of ‘Ubādah Ibn as-Sāmit]. This is also derived from the statement of Allah ta’ālā, {Fight them; Allah will punish them by your hands and will disgrace them and give you victory over them and satisfy the breasts of a believing people and remove the fury in the believers’ hearts. And Allah turns in forgiveness to whom He wills; and Allah is Knowing and Wise} [At-Tawbah: 14-15] [Al-Furūsiyyah].

This life of jihād is not possible until you pack and move to the Khilāfah.

PART 6 :

BAD COMPANY DESTROYS THE HEART

Living amongst the sinful kills the heart, never mind living amongst the kuffār! Their kufr initially leaves dashes and traces upon the heart that over time become engravings and carvings that are nearly impossible to remove. They can destroy the person's fitrah to a point of no return, so that his heart's doubts and desires entrap him fully.

In the hadīth of the man who killed ninety-nine people and decided to repent, the scholar told him, "Go to the land of such and such, for in it there are people who worship Allah. Worship Allah with them and do not return to your land, for it is a land of evil" [Sahīh Muslim].

Jarīr Ibn 'Abdillāh (radiyallāhu 'anh) said that Allah's Messenger (sallallāhu 'alayhi wa sallam) said, "I disassociate myself from every Muslim who lives amongst the mushrikīn. They should not see each other's tent fires"

[hasan – reported by Abū Dāwūd and at-Tirmidhī]

Even if one were to spend all his hours at a masjid in prayer, dhikr, and study of the religion, while living amongst Muslims who reside amid kuffār and abandon jihād, then such a person would only be establishing the strongest proof against himself and his sin.

Also, Abū Mūsā (radiyallāhu 'anh) said that Allah's Messenger (sallallāhu 'alayhi wa sallam) said, "The similitude of good company and bad company is that of the musk perfumer and the ironsmith. Either the perfumer offers you some musk, or you buy some

from him, or you smell a pleasant odor. As for the ironsmith, either he burns your clothes, or you smell a repugnant odor" [Al-Bukhārī and Muslim].

Thus, the sinful company affects you whether you desire so or not. And of the worst of sins in modern times is that of qu'ūd (abandonment of jihād), for jihād now is fard 'ayn (an obligation upon each individual). Then how can one be pleased with the company of the jihād abandoners?

Shaykhul-Islām Ibn Taymiyyah (rahimahullāh) said, "The crux of hijrah is to abandon sin and its people, including hajr (abandonment/avoidance) of the callers to bid'ah, the sinful, and those who intermingle with them or aid them. Similarly, one who abandons jihād – the deed without which he can achieve no maslahah – should be punished by hajr, since he did not assist the Muslims in righteousness and piety. And so, the zunāh (fornicators/adulterers), lūtiyyah (sodomites), abandoners of jihād, ahlul-bida' (people of religious innovations), alcoholics, are all harmful for the religion of Islam, and intermingling with them is also harmful. They do not assist in righteousness nor piety. Whoever does not abandon them has thus left an obligation and fallen into a prohibition" [Majmū' al-Fatāwā].

Are you pleased to intermingle with those who Shaykhul-Islām mentioned after the zunāh and lūtiyyah, and before ahlul-bida' and the alcoholics? Wallāhi, they destroy the religion of the person until he finds himself in Hellfire!

PART 7 : ADVICE FOR THOSE EMBARKING UPON HIJRAH

Before you make your trip, keep in mind the following hadith of the Prophet (sallallāhu ‘alayhi wa sallam), “If you were to rely upon Allah as He should really be relied upon, Allah would provide you like He provides the birds. They fly in the morning hungry and return full at night” [sahīh – reported by Imām Ahmad, at-Tirmidhī, and others, on the authority of ‘Umar].

This was said concerning matters of the dunyā, so what of the religion that Allah promised to support! Ibnul-Qayyim (rahimahullāh) said, “If the slave relied upon Allah as He should be relied upon, in removing a mountain from its place, while being ordered by Allah to remove it, he would eliminate it successfully” [Madārijus-Sālikīn].

So do not say to yourself, “I will never succeed in my hijrah.” Most of those who have tried, have successfully reached the Khilā-

fah. Amongst them are those who travelled by land, sometimes on foot, from country to country, crossing border after border, and Allah brought them safely to the Khilāfah.

Do not say to yourself, “I might get arrested.” That fear is unsure and the obligation of hijrah is certain. It is not correct to nullify what is certain with what is unsure (as has been stated by Shaykh ‘Abdullāh ‘Azzām in some of his speeches and writings). If you fear arrest, then do what is within your capabilities to avoid detection, by not informing anyone of your intention.

Do not worry about money or accommodations for yourself and your family. There are plenty of homes and resources to cover you and your family.

Keep in mind that the Khilāfah is a state whose inhabitants and soldiers are human beings. They are not infallible angels. You may see things that need improvement and that are being improved.

“IF YOU WERE TO RELY UPON ALLAH AS HE SHOULD REALLY BE RELIED UPON, ALLAH WOULD PROVIDE YOU LIKE HE PROVIDES THE BIRDS.

**THEY FLY IN THE MORNING HUNGRY
AND RETURN FULL AT NIGHT”**



You may find mistakes that need fixing. You may find some of your brothers with traits that need mending. But remember that the Khilāfah is at war with numerous kāfir states and their allies, and this is something that requires the allotment of many resources. So be patient.

Finally, when you arrive, do not let the achievement of hijrah nullify your deeds by allowing pride to enter your heart and then looking down upon your brothers from the Ansār! Muhājirīn cannot exist without Ansār. Thus, know that hijrah is a great deed but it is not a license to view yourself better than others.

Ibnul-Qayyim (rahimahullāh) said, “It has been authentically narrated in the Sahīh that he (sallallāhu ‘alayhi wa sallam) said, ‘No one with a mustard seed of arrogance will enter Jannah.’ They said to him, ‘O Allah’s Messenger, a man might like to have good shoes and garments. Is that arrogance?’ He said, ‘No, Allah is Jamīl and He loves jamāl (beauty). Arrogance is disdain of the truth (out of self-conceit) and contempt for the people’ [Sahīh Muslim]. So arrogance is disdain of the truth, rejection of it, repelling it after awareness of it, and holding contempt for people with an eye of scorn, aversion, and belittlement. There is nothing wrong with such if it is done for Allah. The sign

that such is done for Allah is that the person holds even more disdain and belittlement against himself. But if he despises them because he considers himself great, then this is the arrogance which will not enter him into Jannah” [Rawdatul-Muhibbīn].

Imām Ahmad reported that the tābi’ī Wāhib Ibn Munabbih (rahimahullāh) said, “Mūsā said to Banī Isrā’īl, ‘Bring me the best of your men.’ So they brought him a man. He said, ‘Are you the best of Banī Isrā’īl?’ He responded, ‘That is what they claim.’ So Mūsā told him, ‘Go and bring me the worst of Banī Isrā’īl.’ So he left and returned alone. Mūsā said, ‘Did you bring me the worst of them?’ He replied, ‘I do not know so much about any of them as I know about myself.’ Mūsā said, ‘[Then] you are the best of them’” [Az-Zuhd].

Allah knows best. We ask Allah to facilitate your hijrah. Āmīn.

IN THE WORDS OF THE ENEMY



On 7 August 2014, the crusader, apostate Barack Obama announced to the world the continuation of the American crusade against Islam and the Muslims of Iraq, only to prove to his followers that there is no difference between his partisan politics and that of his predecessor – Bush – apart from cosmetic, superficial touches. His decisions also expose the hypocritical politics of America that only serve the interests of their Jewish ally, Israel, and their own capitalist gluttony. So while genocide is committed by the Maliki, Asadi, and Israeli forces against the Muslims via systematic massacres, chemical warfare, rape, and starvation by siege, Obama watches with euphoria. However, when his brothers in Yazidi Satanism and Peshmergan Zionism are killed, he panics. Obama had this to say:

“

Today I authorized two operations in Iraq – targeted airstrikes to protect our American personnel, and a humanitarian effort to help save thousands of Iraqi civilians who are trapped on a mountain without food and water, and facing almost certain death. Let me explain the actions we are taking and why. First, I said in June, as the terrorist group ISIL began an advance across Iraq, that the United States would be prepared to take targeted military action in Iraq if and when we determined that the situation required it. In recent days, these terrorists have continued to move across Iraq and have neared the city of Irbil, where American diplomats and civilians serve at our consulate, and American military personnel advise Iraqi forces. To stop the advance on Irbil, I’ve directed our military to take targeted strikes against ISIL terrorist convoys should they move toward the city. We intend to stay vigilant and take action if these terrorist forces threaten our personnel or facilities anywhere in Iraq, including our consulate in Irbil and our embassy in Baghdad. We’re also providing urgent assistance to Iraqi government and Kurdish forces so they can more effectively wage the fight against ISIL. Second, at the request of the Iraqi government, we’ve begun operations to help save Iraqi civilians stranded on the mountain. As ISIL has marched across Iraq it has waged a ruthless campaign against innocent Iraqis. And these terrorists have been especially barbaric towards religious minorities, including Christians and Yazidis, a small and ancient religious sect. Countless Iraqis have been displaced and chilling reports describe ISIL militants rounding up families, conducting mass executions, and enslaving Yazidi women. In recent days, Yazidi women, men, and children from the area of Sinjar have fled for their lives. And thousands, perhaps tens of thousands, are now hiding high up in the mountain with little but the clothes on their backs. They’re without food. They’re without water. People are starving and children are dying of thirst. Meanwhile, ISIL forces below have called for the systematic destruction of the entire Yazidi people below which would constitute genocide...

”



FOLEY'S BLOOD IS ON OBAMA'S HANDS

It was a cooling balm for the believers' hearts to witness the execution of the American James Wright Foley as a retribution for the recent American aggression against the Muslims of Iraq.

At the same time, anger and hatred spewed from the mouths of the disbelievers and the hypocrites alike, whose media outlets wasted no time and immediately exerted themselves day and night in an attempt to mislead the American public and the rest of the world away from the real cause for James Foley's execution. So who was James Foley? And who bears the ultimate responsibility for his death?

James Wright Foley was an American who spent a large part of his career travelling exclusively to war zones embedded with the American military at war with Muslims. He had entered Afghanistan and Iraq numerous times from 2008 to 2010, during the ongoing crusades. TG Taylor¹ and Mathew Gregory² were two of his military overseers as he covered the US military in Afghanistan.

His work entailed documenting the wars through the crusaders' eyes, reporting all that which serves their foreign policy and agenda whilst withholding any news that could expose their evils. In the archive of photographs he had personally taken, there were images glorifying the American crusaders in Afghanistan and Iraq as well as the Iraqi Sahwah. There were also photos showing the capture of many poor Afghani and Iraqi Muslims at the hands of the crusaders. Alas for James, this archive was with him at the time of his arrest.

James traveled to Syria, taking many security precautions due to his prior knowledge and ex-

perience as an American "journalist." He knew that Americans were not welcome in Muslim lands because of their government's shameless and lengthy record of aggression against Muslims. Nevertheless, he entered Syria carrying along with him items used for espionage, which were also found on his possession at the time of his capture.



As for who is ultimately responsible for his execution, then the Obama administration was aware of James's detention as early as November 2013. In a message sent thereafter, the simple solution for his release was clearly stated to the Americans. All that Obama had to do was release our Muslim brothers and sisters from their prisons.

From this point up until James's execution, there were many attempts by the Islamic State to reach a solution concerning the fate of James Wright Foley, but the arrogant, foolish, and

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defeated US government turned away from their citizen with apathy.

During this long 9-month period, as the American government was dragging its feet, reluctant to take the necessary steps to save James's life, negotiations were made by the governments of a number of European prisoners, which resulted in the release of a dozen of their prisoners, after the demands of the Islamic State were met. That left a number of British and American prisoners remaining in the cells of the Islamic State, only after their governments arrogantly refused to release our imprisoned brothers and our sister, Dr. Aafia Siddiqui.

To paraphrase James, the Obama administration ultimately hit the last nail in James's coffin and killed him by bombing Iraq. A message was sent two days before James's execution, warning of his demise as a result of the US airstrikes in Iraq. The solution was easy... Stop the airstrikes!

The arrogant US government paid no attention to the offer nor to the threats that accompanied it, so the question that every rational person needs to ask is what is the real reason behind the Obama administration's refusal to comply with the demands put forward by

the Islamic State for the safe release of American citizens?

The answer is that Obama now blindly follows the example of "the war president" Bush. He will continue to strengthen the ancient and historical enemy of the West – Persia/Iran. He sends comforting signals to the agents of the Iranian government in Syria and Lebanon (al-Asad and Hezbollah). Through his decisions, he solidifies the Iranian puppet government in Iraq as well as the Iranian-backed Shiite militias allied to the puppet government.

He supports the Shiite allies of Iran in Afghanistan. He strikes the mujāhidīn – the true enemies of the Shia in Yemen – and thus emboldens the Houthi agents of Iran. He does all this more foolishly than Bush, for Iran is a key ally of Russia, another historical enemy of the West, currently battling Western allies in the Ukraine and elsewhere! And to achieve these goals, he sacrifices the welfare of the American public for the sake of "the chosen few" benefitting from Zionism and capitalism, as America faces crisis after crisis including earthquakes in California, protests in Missouri, and the potential deaths of American prisoners held by the Islamic State...

THE COMPLETE MESSAGE FROM JAMES FOLEY



My name is James Wright Foley and I am an American citizen. This is a message to the US government and people.

The purpose of this message is not to appeal for my freedom. This is because many chances were given to my government and family to negotiate for my release, all resulting in failure on the part of my government and family.

My captors have made many efforts to ensure a successful arrangement. From amongst these efforts is that they made strict conditions on my family and loved ones not to go to the media with my case.

The reason for this condition was so that the US government could come to a quick and discreet arrangement and thus secure my release with-

out having to face public embarrassment and openly oppose their practice of not negotiating with supposed terrorists.

This proved very successful in the negotiations for some of my fellow prisoners who were citizens of European countries that openly share a similar "zero tolerance" view on negotiating with supposed terrorists.

However, all said governments executed the demands for the release of their citizens while I and the other Americans hopelessly waited for selfish politicians who are void of any compassion to decide our fate.

My fellow inmates and I were not captured simply to be killed or held inevitably for no reason. Just as many Muslims from Iraq, Afghanistan, Somalia, Yemen, Libya and other Muslim countries are currently prisoners of the US government with many cases being of questionable legality according to US law, we, the American people are also victims of our government's foreign policy.

Our government, for the last 13 years has stretched our military around the Muslim world to interfere in their affairs. They have killed in the name of "preserving life," tortured and raped in the name of "humanity," destroyed in the name of "rebuilding," and ruined the lives of millions of people. They have incurred a great debt of blood and wealth and it will be you and me, the average citizens, who will inevitably pay the price of their crimes.

Today our government is continuing its onslaught on the Muslim lands once again with its aerial bombardments on some of the largest cities of Iraq, killing and wounding many.

As I speak here before you, I call on you to wake up and take your lives and the lives of your children into your own hands. Do not allow yourselves to be pawns in the hands of politicians so they can decide whether you live or die!

And remember, it could very easily be you in my place tomorrow!

I call on my friends, family and loved ones to rise up against my real killers, the US government, for what will happen to me is only a result of their complacency and criminality.

My message to my beloved parents is, save me some dignity and do not accept any meager compensation for my death from the same people who effectively hit the last nail into my coffin with their recent aerial campaign in Iraq.

I call on my brother John, who is a part of the US air force, to think about what he's doing and how his work destroys the lives of many people including that of his own family.

I call on you John, to think about whoever made the decision to bomb Iraq recently and kill those people, whoever they might have been. Think John. Who is it they really killed? And did they think about me, or you, or our family and how that decision is going to affect us?

I died on that day John. When your colleagues dropped those bombs, they signed my death certificate!

I wish I had more time. I wish I could have the hope of freedom and seeing my family once again. Unfortunately, that boat has sailed.

Now all I can say is that I wish I were from some other country whose government actually cares about its citizens.

I guess all in all, I just wish I wasn't American.



ALHAYAT MEDIA CENTER

The Dābiq team would like to hear back from its readers, and for this reason, we are providing email addresses to submit your opinions, suggestions, and questions.

Inshā'allāh, in an upcoming issue we will also be presenting readers' questions to a member of the Islamic State Shūrā Council. If you have questions for the latter, please indicate it in your letter by directing them to the Shūrā Coun-

cil member, otherwise we will assume that the questions are for the Dābiq team. We advise that your opinions, suggestions, and questions in general be brief, because your brothers are busy with many responsibilities and therefore will not have the time to read long messages. Finally, anything submitted – if it ends up being published in the magazine – may be modified by the Dābiq team including the name attached to the submission.

Jazākumullāhu khayrā.

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For those of you who would like to use “Asrar El Moujahedeen”:

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Abdullāh Ibn ‘Amr (radiyallāhu ‘anhumā) said that Allah’s Messenger (sallallāhu ‘alayhi wa sallam) said, “There will be hijrah after hijrah. The best people on earth will be those who keep to the land of Ibrāhīm’s hijrah. Then there will remain on the earth the worst of its people. Their lands will cast them out, Allah will hate them, and the fire will gather them together with the apes and swine.”

[Hasan – Reported by Imām Ahmad, Abū Dāwūd, and al-Hākim]

