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THE FLOOD

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IT'S EITHER THE
ISLAMIC STATE
OR THE FLOOD

FEATURE:
THE FLOOD OF THE
MUBĀHALAH

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.

Many readers are probably asking about their obligations towards the Khilāfah right now. Therefore the Dābiq team wants to convey the position of the Islamic State leadership on this important matter.

The first priority is to perform hijrah from wherever you are to the Islamic State, from dārul-kufr to dārul-Islām. Rush to perform it as Mūsā (‘alayhis-salām) rushed to his Lord, saying, {And I hastened to You, my Lord, that You be pleased} [Tāhā: 84]. Rush to the shade of the Islamic State with your parents, siblings, spouses, and children. There are homes here for you and your families. You can be a major contributor towards the liberation of Makkah, Madīnah, and al-Quds. Would you not like to reach Judgment Day with these grand deeds in your scales.

Second, if you cannot perform hijrah for whatever extraordinary reason, then try in your location to organize bay’āt (pledges of allegiance) to the Khalīfah Ibrāhīm. Publicize them as much as possible. Gather people in the masājid, Islamic centers, and Islamic organizations, for example, and make public announcements of bay’ah. Try to record these bay’āt and then distribute them through all forms of media including the Internet. It is necessary that bay’ah becomes so common to the average Muslim that he considers those holding back as grossly abnormal. This effort, inshā’allah, will encourage Islamic groups to abandon their partisanship and also announce their bay’ah to the Khalīfah Ibrāhīm.

If you live in a police state that will arrest you over such bay’āt, then use means of anonymity to convey your bay’ah to the world.

Your publicized bay’ah has two benefits. First it is a manifestation of the Muslims’ loyalty to each other and to their body. {And those who disbe-

lieved are allies of one another. If you do not do the same, there will be fitnah on earth and great corruption} [Al-Anfāl: 73]. Second, it is a way to fill the hearts of the kuffār with painful agony. This is sufficient cause for you to rush towards this noble deed. {That is because they are not afflicted by thirst or fatigue or hunger in the cause of Allah, nor do they tread on any ground that enrages the disbelievers, nor do they inflict upon an enemy any infliction but that is registered for them as a righteous deed. Indeed, Allah does not allow to be lost the reward of the doers of good} [At-Tawbah: 120].



Finally, if you cannot do any of the above for reasons extremely beyond your control, inshā'allah your intention and belief that the Islamic State is the Khilāfah for all Muslims will be sufficient to save you from the warning mentioned in the hadīth, "Whoever dies without having bound himself by a bay'ah, dies a death of jāhiliyyah" [Sahīh Muslim].

As for the massacres taking place in Gaza against the Muslim men, women, and children, then the Islamic State will do everything within its means to continue striking down every apostate who stands as an obstacle on its path towards Palestine. It is not the manner of the Islamic State to throw empty, dry, and hypocritical words of condemnation and condolences like the Arab tawāghīt do in the UN and Arab League. Rather, its actions speak louder than its words and it is only a matter of time and patience before it reaches Palestine to fight the barbaric jews and kill those of them hiding behind the gharqad trees – the trees of the jews.



IT'S EITHER THE ISLAMIC STATE OR THE FLOOD

By Abū 'Amr Al-Kinānī



Praise be to Allah, the Lord of all creation.

From amongst the polluted ideologies that have afflicted people the entire world over throughout the course of the tyranny carried out by the forces of kufr, is the notion that the people can choose whether to follow the truth or to embark upon falsehood. This ideology teaches that no one has the right, regardless of whom he may be, to impose any creed or set of morals on anyone else even if that creed or set of morals is the truth revealed by Allah. They went to the extent of attributing this “methodology of free choice” to the religion of Allah ta’ālā, and to the call of the prophets, peace be upon them.

The proponents of this ideology have portrayed the prophets of Allah incorrectly, making them out to be more akin to preachers and guides who have no authority over the masses at all or, at best, like political guides or opposition party leaders with a message that opposes their peoples’ principles. These same people further portray the prophets as having only one tool at their disposal for changing the beliefs of their people and era. This tool is what is referred to today as a “peaceful means of change.” It entails displaying their methodology to the people and leaving them to choose for themselves, without any sort of pressure or force used against them,

even if the other methodologies in question stand in complete contradiction to the methodology of the prophets and also oppose those “diplomats” who are pleased with giving the people a choice!

Then, when a group within the Ummah woke up and rejected this twisted methodology of giving people the choice between absolute truth and complete falsehood, the members of this group were stained by this polluted ideology, except for those whom Allah had mercy upon. This group believed that the people had a choice between right and wrong, but within the confines of the “truth”! In other words, they sufficed with removing blatant kufr from the field of choice and with letting different types of bid’ah and nifāq remain as valid options – bid’ah and nifāq whose true nature many Muslims can’t distinguish. They even believed some of the bid’ah and nifāq in question to be directly from the Sunnah, and anything apart from that to be extremism and excessiveness in the religion.

These new proponents of choice had forgotten that many of the Ummah who held onto the name Islam had left through their deeds much of Islam’s attributes. Therefore, giving the people choice was no longer a possibility in this new state of affairs. Rather, the guiding principle became that every time choice is allowed it will result in misguidance, either in the present or in the future.

PART 2: THE DA'WAH OF NUH



As we are attempting within this article to deal with the root of the issue – the issue of giving the people choice, we state:

The da'wah of Prophet Nūh ('alayhis-salām) followed a policy from the very beginning that was completely opposed to the methodology of choice. In fact, it was characterized in contrast to this by a frank, early warning of the consequence of deviation and opposition to the truth.

Allah ta'ālā said: {And We had certainly sent Nūh to his people, [saying], "Indeed, I am to you a clear warner. That you not worship except Allah. Indeed, I fear for you the punishment of a painful day."} [Hūd: 25-26]

Ash-Shawkānī (rahimahullāh) says, "The sentence {Indeed, I fear for you the punishment of a painful day} is explanatory. It means: 'I warned you against worshipping other than Allah because I fear for you.' This sentence contains a true warning. Furthermore, the painful day referred to is the Day of Judgment or the day of the flood."

The word "or" in Ash-Shawkānī's state-

ment above undoubtedly combines both items mentioned. This is because the punishment promised by Nūh ('alayhis-salām) includes both the punishment of Hellfire on the Day of Judgment, and the punishment of drowning in the flood in this dunyā. As a result, his people were ultimately afflicted by both punishments.

Allah ta'ālā said: {Because of their sins they were drowned and put into the Fire, and they found not for themselves besides Allah [any] helpers} [Nūh: 25].

What gives the issue further clarity is that when the conflict erupted between Nūh and his people, and the day of the flood drew closer, the threat in Nūh's tone towards his people increased. In fact, he entirely abandoned the tone of debate that they were accustomed to, especially after being informed through revelation that no one else from among his people would believe from that day forward apart from those who had already believed.

From amongst the threats he made to his people is that mentioned in the following statement of Allah ta'ālā: {And he constructed the ship, and when-

ever an assembly of the eminent of his people passed by him, they ridiculed him. He said, “If you ridicule us, then we will ridicule you just as you ridicule. And you are going to know who will get a punishment that will disgrace him [on earth] and upon whom will descend an enduring punishment [in the Hereafter]”} [Hūd: 38-39].

PART 3:

CONTEMPLATING THE VERSES

Those who ponder this verse will see that it destroys the methodology claiming people should be given choice. The verse also contains enmity and a warning of a punishment that will befit their actions. Rather, this harsh tone of warning from the leader crushes the towers and foundations built by the theorizers for their new “freedom of choice” da’wah. For the threat of punishment and humiliation, in their view, is not a political or da’wah tool that is suitable for our times, nor does it further our goals – as they claim. Rather the contrary, it’s an indication of the weakness of one’s argument in their view. So the essence and implication of their statement is to accuse the Prophet of Allah, Nūh, of turning to the weaker means and abandoning a more superior and effective tool.

Then the flood came, the ark was saved and it landed on Al-Jūdī. The callers to the methodology of “free choice” never contemplated the actual wisdom as to why the flood of Nūh (‘alayhis-salām) became such a famous event, a report that reached the level of mutawātir (conveyed by such a large number of narrators that it’s inconceivable they agreed upon a lie), and a parable frequently referred to even until this



era. Nor did they contemplate the fact that the mountain known as Al-Jūdī is a prominent symbol in human history, nor the fact that the ark of Nūh (‘alayhis-salām) is still a target of excavation by archaeologists from all over the world. So they contradicted themselves and didn’t succeed in harmonizing between the result of their politics on one hand, and between commonly known and established scientific facts, historical relics, and social customs on the other. In fact, the people’s faith in these truths – in spite of their differing creeds – reached the extent that a wealthy christian businessman named Daniel McGivern was prepared to invest \$900,000 to send a team of explorers to investigate a site be-

lieved to be the location of the ark of Nūh (‘alay-his-salām). All this was only because of a decree of Allah mentioned in His book, which He brought to pass concerning the ark. He decreed that the ark would remain as a prominent sign in the lives of the people.

He ta‘ālā said: {But We saved him and the companions of the ship, and We made it a sign for the worlds} [Al-‘Ankabūt: 15].

At-Tāhir Ibn ‘Āshūr says:

“In His statement {And We made it a sign for the creation}, the pronoun “it” refers to the ark. Allah made the ark a sign by making it evidence for the occurrence of the flood that punished those who rejected His messengers. So the ark became a manifest sign in the eras of all the nations to whom messengers were sent after Nūh, serving as a warning to the disbelievers and as clear evidence for the believers. And Allah caused the remains of the ark to survive up until the first generations of the Muslim Ummah. It is reported in Sahīh Al-Bukhārī that Qatādah said, “The remains of the ark were on Al-Jūdī and were seen by the

first generations of this Ummah.” It is said that they remained there up until the beginning of the ‘Abbāsī state and were then swept away by ice. Al-Jūdī was located near Bāqirdā, a village in Jazīrat Ibn ‘Umar in Mosul, east of Dijlah. Allah says in Sūrat Al-Qamar:

**{AND WE LEFT IT AS A SIGN, SO IS
THERE ANY WHO WILL REMEMBER?}**
[AL-QAMAR:15]

“The reason Allah said {a sign for the creation} which includes all inhabitants of the earth, is firstly, that anyone who doesn’t see the remains of Nūh’s ark still sees other ships and thus remembers the ark of Nūh, and the fact that it was constructed due to revelation from Allah in order to save Nūh and anyone else whom Allah wished to save. Secondly, it’s because the people residing in the town of the ark keep narrating its story and it keeps being passed on, such that it reaches the level of mutawātir (conveyed by such a large number of narrators that it’s inconceivable that they agreed upon a lie)” [At-Tahrīr Wat-Tanwīr, 20:223].



PART 4 :

THE FLOOD IS A REFUTATION OF THE PACIFISTS

Had the proponents of choice contemplated all this, they would have realized that the flood was a clear sign of the falseness of giving choice between truth and falsehood in da'wah. For the flood was the result and consequence of opposing the truth, and evidence that anyone who rejected the truth would be punished in the dunyā before the Hereafter and would not have any choice in that regards. They would have also realized that the mountain was the sign of protection and safety from the punishment for those who believed and followed the truth, and that the ark would always be a witness to two important facts. The first is that only those who agreed with and followed the truth would be saved from the punishment in the dunyā, in contrast to those who opposed it. The second is that in every time and place, those who are saved from the punishment are a small group, whereas the majority are destroyed.

Rather, if one were to think that Nūh ('alayhis-salām) didn't know about the flood before its arrival, he would be accusing himself of ignorance before attributing it to the Prophet of Allah, Nūh. And if one were to think that Nūh knew about the flood and completely concealed it from the people of his time so that he could continue to be characterized by the methodology of choice, and avoid the methodology of intellectual terrorism, he would be accusing the Prophet Nūh of tricking and deceiving those whom he was sent to in order to preserve his image before them – and Nūh is completely innocent of such. Never mind the fact that the Qur'an makes it clear that he issued the threat of punishment in response to the mocking he received from his people as he was building the ark.

Allah informed His prophet Nūh that the punishment awaiting his people after their disobedience was for them to be drowned, as per His statement:

{And construct the ship under Our observation and Our inspiration and do not address Me concerning those who have wronged; indeed, they are [to be] drowned} [Hūd: 37].

The gist of the issue is that the methodology of letting the people choose between truth and falsehood was not from the Prophet Nūh's manner of dealing with his people. He didn't say to them, for example: "I have come to you with the truth, and your leaders are calling you to falsehood, so you are free to choose whether to follow me or to follow your leaders." In fact, he didn't even say anything to the effect of: "If you follow me then you would be correct, and if you follow your leaders then you would be mistaken." Nor did he say anything to the effect of: "If you follow me you will be saved, and if you oppose me and follow your leaders then your reckoning is with Allah, and I have done what is required of me and you are free to choose." Rather, he told them with full clarity: "It's either me or the flood."

Furthermore, if anyone in the time of Nūh ('alayhis-salām) called to the principle of free choice for the people of Nūh, stating that Nūh is a caller to the true path but has no right to force people to follow his da'wah, such an individual would be considered a disbeliever in the da'wah of the Prophet Nūh even if he held it to be the truth in and of itself.

PART 5:

THE WIDESPREAD IGNORANCE AMONGST THE PEOPLE

If someone were to say: “You extremists have applied the verses revealed regarding the kuffār and mushrikīn upon the Muslims of this era, and haven’t considered the difference between the two,” we would respond that describing many of the people of this era as Muslims because they say “lā ilāha illallāh” should not be an obstacle to seeing something the way it is or describing the situation as it deserves to be described.

That is because many of those who say “La ilāha illallāh” have fallen into different shades of shirk at all levels, including shirk in tawassul and du‘ā’, shirk in obedience, ruling and legislation, and shirk in love, support and allegiance. And if we were to unconditionally affirm the Islam of many people today, without understanding the reality of the different shades of shirk that they’ve fallen into, we would be very far from reality, and would be satisfied with negligence and inaction rather than analyzing and correcting the situation. And this is not from the characteristics of the believers.

Indeed, the people today are like a hundred camels amongst which you almost can’t find any that are fit for riding. This makes the situation of the people today similar to the situation of the prophets with their people in the past, since those who truly understand the da’wah of the prophets today are very few. As a result, we no longer find the state of Islamic affairs that existed in the generations of the saḥābah, who were taught by the Prophet



Muhammad (sallallāhu ‘alayhi wa sallam), nor in the generations of the rightly guided khulafā’ when there were many noble saḥābah as leaders, judges and military commanders in the lands of the Muslims, nor in the generations of those who lived during the jihād against Persia and Rome, the conquests of Shām, Iraq and Khurasān, and the emergence of Muslim reign and its expansion to Al-Andalus in the west during the era of the Umawiyīn, nor in the generations in which the scholars competed with and debated one another freely – as did their followers who came after them – in areas of furū’ (fiqh issues), after the fundamental issues had become established amongst the people in their state of affairs. For there was no baathism, secularism, liberalism, democracy or anything else that would contradict the essence of tawhīd.

And if you wish to acknowledge the reality of the state of affairs that we're presently living, then listen to, understand and contemplate what the Prophet (sallallāhu 'alayhi wa sallam) said:

On the authority of 'Imrān Ibn Husayn (radiyallāhu 'anhumā) who stated that Allah's Messenger (sallallāhu 'alayhi wa sallam) said: "The best of my Ummah are those of my generation, and then those who follow after them, and then those who follow after them." 'Imrān said: "I do not remember whether he mentioned two or three generations after his generation." Then the Prophet added, "There will come after you, people who will bear witness without being asked to do so, and will be treacherous and untrustworthy, and they will vow and never fulfill their vows, and obesity will appear among them." [Al-Bukhārī #3693 and Muslim #6638]

Ibn Hajar says: "They agreed that the last of the atbā'ut-tābi'īn (the second generation following the Prophet's generation) whose words were held in regard, were those who lived up to approximately 220 Hijrī. It was at this time that many innovations began to appear, the Mu'tazilah began to speak openly, the philosophers began to rear their heads, and the people of knowledge were tried with the issue of the creation of the Qur'ān. The situation changed drastically and has continued to degenerate even until now, and the statement of the Prophet, 'Then lies will spread,' became very apparent, to the extent that these lies encompassed statements, actions and beliefs. And we seek Allah's help" [Fathul-Bārī, 6:7].

So Allah's help is sought against what has struck our era of the different shades of kufr, heresy and deviation, for the people have absorbed the bulk of these creeds and become affected by them. And those of them who were saved from these creeds, wound up following one of the Islamic currents that



had deviated from the methodology of Ahlus-Sunnah. And to Allah we belong, and to Him we will return.

So until we return to the correct state of Islamic affairs, it's upon us all to work together to eradicate the principle of "free choice," and to not deceive the people in an attempt to seek their pleasure, neither by calling to "free choice" directly, nor by alluding to it indirectly. Rather, we must confront them with the fact that they've turned away from the religion, while we hold onto it, grasping its purity, its clarity, its comprehensiveness, without any blemishes due to shirk, misguidance or heresy, and that we're completely ready to stand in the face of anyone who attempts to divert us from our commitment to making the religion of Allah triumphant over all other religions, and that we will continue to fight the people of deviation and misguidance until we die trying to make the religion triumphant.

And may Allah send His peace and blessings upon our Prophet Muhammad, and upon his family and companions.

THE FIGHT AGAINST THE PKK

Comprising territory that spans from eastern Turkey, through northeastern Syria and northern Iraq, all the way to northwestern Iran, the area commonly referred to as Kurdistan is a region that is mostly home to a Sunni Kurdish population.

In the 1970s, a group of students led by Abdullah Ocalan founded a communist political organization called the Kurdistan Workers' Party, or PKK, with the goal of establishing an independent marxist state. Thirty years ago, the PKK began an armed conflict against Turkey in an effort to advance their goals. The conflict continued on and off with occasional ceasefires until 2013, when the PKK announced the end of hostilities after lengthy negotiations between the apostates Erdogan and Ocalan.

Approximately ten years ago in neighbouring Shām, the marxist Kurds in the north founded a political opposition party called the PYD (Democratic Union Party), which shares the kufri ideology of Ocalan and is seen as being a Syrian front

for the PKK. During the course of the jihad in Shām, the PYD's armed wing, the YPG, became increasingly involved in clashes with the mujahidīn as they attempted to control a number of towns and cities in the north with significant Kurdish populations.

The Islamic State did not hesitate to wage war against the communist murtaddīn of the PKK/YPG, while simultaneously continuing their fight against the nusayrī regime and the sahwāt. There are presently a number of fronts in the Islamic State being defended against the Kurdish communists in both Iraq and Shām. The month of Ramadān saw numerous operations taking place against the PKK and their Iraqi counterparts, the Peshmerga. The following is an account of some of the operations carried out by the mujahidīn.

On the 3rd of Ramadān, the soldiers of the Islamic State made preparations to strike the PKK in the village of Zūr Maghār, near Jarāblus. The



DEAD PKK SOLDIERS



assault began in the morning and included a group of inghimāsiyyīn plunging into the enemy ranks, with support from the mortar team, a tank, a BMP, a 23 millimeter gun, and some doshkas. The mujahidīn killed many PKK soldiers, with around 20 of their corpses being removed from the battlefield. They then advanced to a position on high ground called “the home of Ahmad Munīr,” which overlooks the town of Jarāblus.

Numerous weapons were captured as ghanīmah, including assault rifles, PKC machine guns, RPG launchers and rounds, a sniper rifle and a night vision scope. During the course of the battle there was one shahīd and a number of light injuries. This battle was just one of a number of successful advances made against the PKK on numerous fronts, including the capture of the village of Kindār and a number of other villages adjacent to it on the western front of Tal Abyad on the 11th of Ramadān, with the advance continuing towards ‘Ayn Al-‘Arab. This was in addition to a number of operations against the PKK within their main strongholds, including istishhādi operations carried out against the PKK/Peshmerga murtaddīn in both Iraq and Shām, as well as a number of PKK vehicles blown up by the Islamic State’s undercover cells in Wilāyat Al-Barakah, all leading to many of their apostate soldiers being killed.

May Allah continue to humiliate the secularist murtaddīn in all their colors and stripes.



THE ISTISHHADI ABU HAFS AT-TUNUSI



GHANIMAH FROM ZUR MAGHAR



POUNDING THE PKK IN ZUR MAGHAR

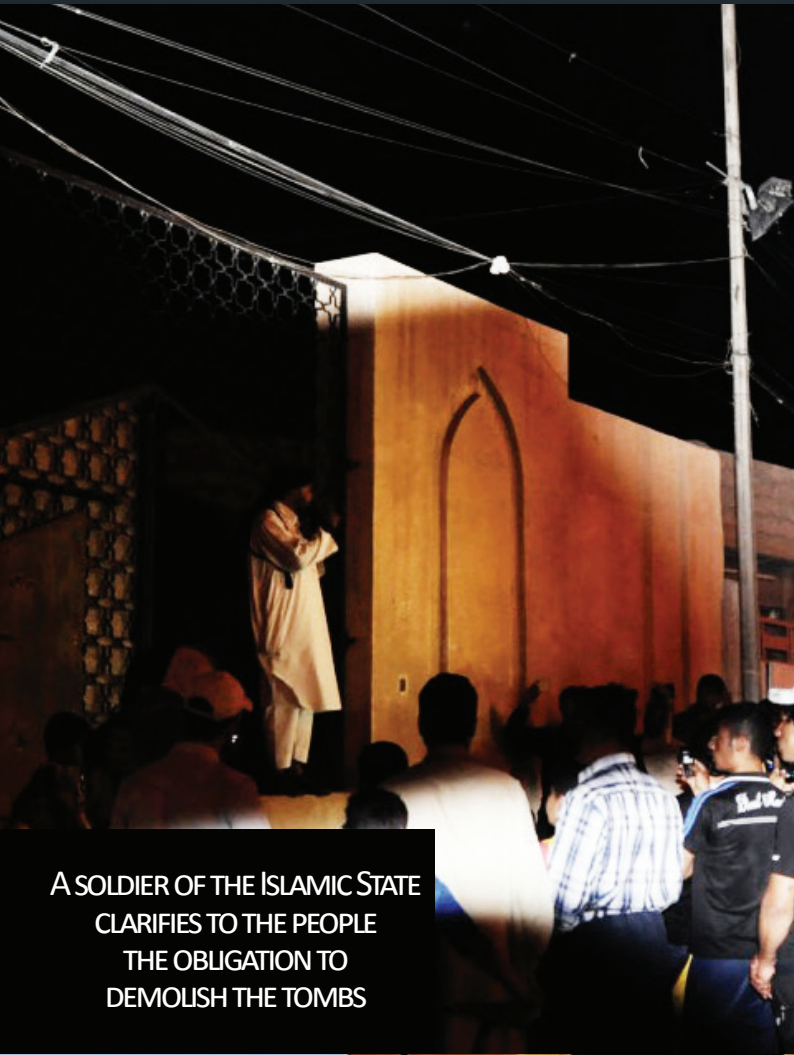
BLOWING UP THE
"HUSAYNIYYATUL-QUBBAH" TEMPLE
IN MOSUL



A PHOTO REPORT

ON THE DESTRUCTION OF SHIRK IN WILĀYAT NĪNAWĀ





A SOLDIER OF THE ISLAMIC STATE
CLARIFIES TO THE PEOPLE
THE OBLIGATION TO
DEMOLISH THE TOMBS



DEMOLISHING THE "GRAVE OF
THE GIRL" IN MOSUL





DEMOLISHING THE SHRINE AND TOMB OF AHMAD AR-RIFĀTĪ IN THE DISTRICT OF AL-MAHLABIYAH





BLOWING UP THE "HUSAYNIYAT JAWWAD" TEMPLE IN TAL 'AFAR



BLOWING UP THE TOMB OF ARNĀ'ŪT IN THE CITY OF TAL 'AFAR



HIJRAH AND JIHAD

ALLAH'S MESSENGER
(SALLALLAHU 'ALAYHI WA SALLAM) SAID,

**“HIJRAH WILL NOT
CEASE AS LONG AS
THERE IS JIHAD.”**

[MUSNAD AHMAD]



ALLAH'S MESSENGER

(sallallāhu ‘alayhi wa sallam) said,

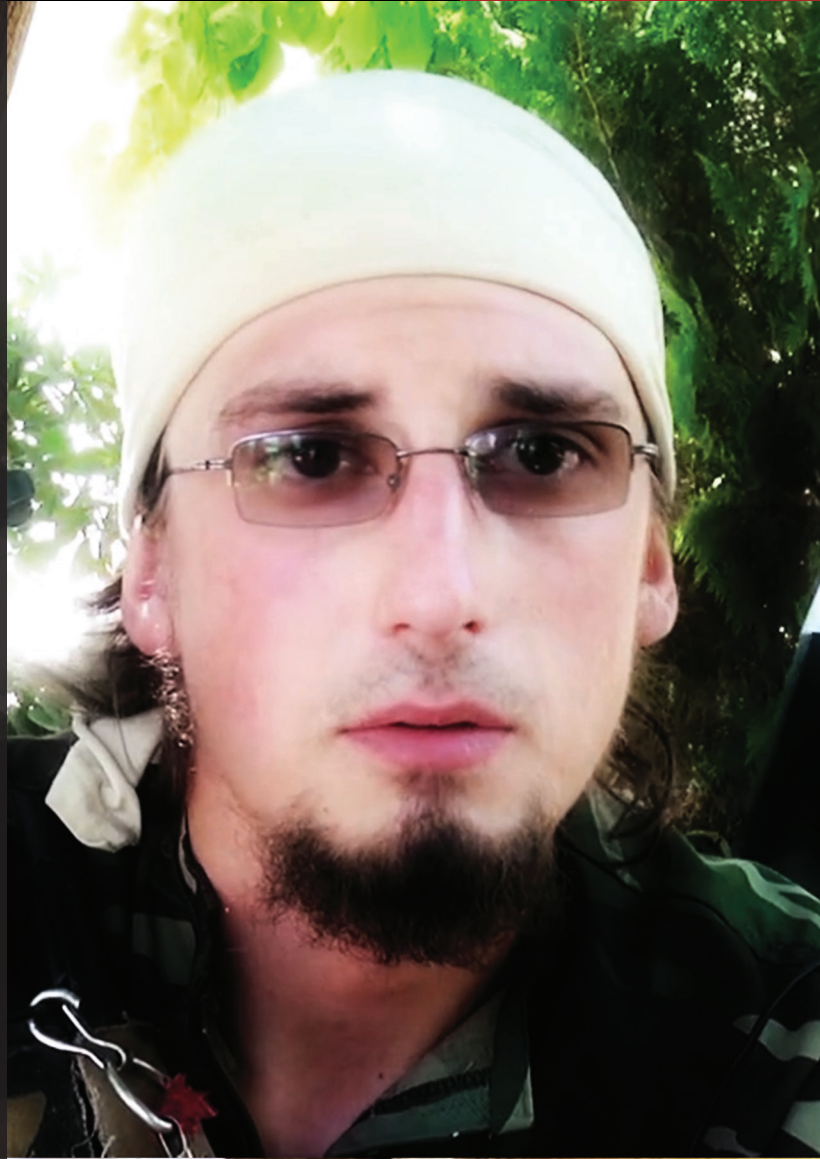
“Shaytān sat in wait for the son of Ādam upon the roads. He sat in wait for him on the path of Islam and said, ‘Will you accept Islam, and leave your religion and the religion of your forefathers and their forefathers!’ So he disobeyed him and accepted Islam.

Then he sat in wait for him upon the path of hijrah and said, ‘Will you emigrate and abandon your land and your sky? The muhājir is like a horse fastened by a rope to a peg!’ So he disobeyed him and emigrated.

Then he sat in wait for him upon the path of jihād and said, ‘It’s exhaustion of oneself and one’s wealth; you’ll fight and be killed. Your wife will be married [after you], and your wealth will be divided.’ So he disobeyed him and performed jihād.

Whoever does this of them and then dies or is killed or drowns or is stomped upon to death by his riding animal, it is then incumbent upon Allah to enter him into Jannah.”

[MUSNAD AHMAD]



THE FLOOD OF THE MUBĀHALAH

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

In the month of Jumādā al-Ūlā 1435 (March 2014), Shaykh Abū Muhammad al-ʿAdnānī (hafidhahullāh) made his famous speech titled “Laʿnatullāhi ʿAlal Kādhībīn” (May the Curse of Allah Be Upon the Liars) in which he called the leadership of the Jawlānī Front to a mubāhalah (supplicating Allah for His curse to be upon the deceitful party) after Abū ʿAbdillāh ash-Shāmī – a member of the Jawlānī “sharʿī” leadership – officially declared the Islamic State to be more extreme than the original khawārij in a lengthy speech. The call was answered by ash-Shāmī and he did so on behalf of the leadership of his party – the Jawlānī Front.

In his speech, Shaykh Abū Muhammad al-ʿAdnānī said – after mentioning some of the accusations made by ash-Shāmī and declaring them to be fabrications against the Islamic State, “O Allah, whoever is the liar, then make Your curse come upon him, show us a sign regarding him, and make an example out of him.” He then said, “O Allah, whoever conspires against jihād and the mujāhidīn, then make his plot backfire, reveal his secrets, expose his intentions, and make an example out of him for those who heed. O Allah, subject them to the authority of diseases and disasters.” This second supplication was made before by Shaykh Abū Musʿab az-Zarqāwī (rahimahullāh) in his speech “Fasayakfikahumullāh” (Allah Will Be Sufficient for You against

Them) against the groups covertly belonging to or conspiring with al-Hizb al-Islāmī (the branch of the “Ikhwān” in Iraq led by Tāriq al-Hāshimī).

Then in the month of Jumādā al-Ākhirah 1435 (April 2014), Shaykh Abū Muhammad al-ʿAdnānī reaffirmed the mubāhalah in his speech “Mā Kāna Hādhā Manhajunā wa Lan Yakūn” (This Was Not Our Methodology Nor Will It Ever Be) saying, “O Allah, if this is a state of khawārij, then break its back, kills its leaders, make its flag fall, and guide its soldiers to the truth. O Allah, and if it is a state of Islam that rules by Your book and the tradition of Your prophet, and performs jihād against your enemies, then keep it firm, strengthen it, support it, grant it authority in the land, and make it a khilāfah upon the prophetic methodology.” He then said, “O Allah, deal with everyone who has split the rank of the mujāhidīn, divided their word, delighted the kuffār, angered the believers, and set the jihād back many years.”



Shaykh Abū Muhammad al-ʿAdnānī

A DISCUSSION ON MUBĀHALAH

PART 2:

Alhamdulillah, the mujāhidīn have been the firmest in believing in the legality of mubāhalah. Shaykh ‘Abdul-Karīm al-Humayd (may Allah keep him firm and release him from imprisonment) wrote an excellent treatise titled “Al-Mashāyikh al-Judud wa Da’watum ilal Mubāhalah” (The New Mashāyikh and Calling Them to Mubāhalah) in which he clarified the proofs for the matter and called the so-called “Committee of Elder Scholars” as well as Salmān al-‘Awdah and Nāsir al-‘Umar to a mubāhalah, after they repeatedly labelled the mujāhidīn “khawārij” and invited the Palestinians to participate in the shirkī religion of democracy by voting for Hamas! The following discussion on mubāhalah is mostly taken from his treatise.

The main proof for the legality of mubāhalah is the verses: {Indeed, the example of Jesus to Allah is like that of Adam. He created Him from dust; then He said to him, “Be,” and he was. The truth is from your Lord, so do not be among the doubters. Then whoever argues with you about it after knowledge has come to you – say, “Come, let us call our sons and your sons, our women and your women, ourselves and yourselves, then supplicate earnestly and invoke the curse of Allah upon the liars”} [Āl ‘Imrān: 59-61].

These verses were revealed with regards to a christian delegation from Najrān that came to the Prophet (sallallāhu ‘alayhi wa sallam) and debated him on Islam. When mubāhalah was proposed, the christian delegation backed out.

Allah ‘azza wa jall also said, {Say, “Whoever is in error – let ar-Rahmān lengthen for him an extension [in time] until, when they see that which they were promised – either punishment or the Hour.” They will come to know who is worst in position

and weaker in soldiers”} [Maryam: 75].

Ibn Kathīr (rahimahullāh) said – commenting on the verse, “Allah ta’ālā says, {Say}, O Muhammad to these mushrikīn who associate others with their Lord, who claim that they are upon the truth and that you are upon falsehood.

{Whoever is in error}, meaning from amongst us and amongst you. {Let ar-Rahmān lengthen for him an extension} meaning, that Allah leaves him in his condition, until he meets his Lord and his term elapses. {Either punishment} afflicts him, {or the Hour} comes to him suddenly. {They will come to know} then, {who is worst in position and weaker in soldiers}, meaning in contrast to their claim of good position and assembly.”

“Mujāhid said regarding His words: {Let ar-Rahmān lengthen for him an extension}, ‘Let Allah leave him in his tyranny.’ This is what Abu Ja’far Ibn Jarīr at-Tabarī (rahimahullāh) ascertained.”

“This is the mubāhalah for the mushrikīn who claim that they are upon guidance with regards to their religion, as Allah ta’ālā also mentioned the mubāhalah for the jews in His words, {Say, “O you who are jews, if you claim that you are allies of Allah, excluding the [other] people, then wish for death, if you should be truthful”} [Al-Jumu’ah: 6], meaning supplicate for death to befall the one upon falsehood amongst us or amongst you; if you claim that you are upon truth, then du’ā’ cannot harm you. But they retreated from this invitation” [Tafsīr Ibn Kathīr].

Ibn ‘Abbās, Ibn Mas’ūd, ash-Sha’bī, al-Awzā’ī, Ibn Taymiyyah, Ibnul-Qayyim, Ibn Hajar, Muhammad Ibn ‘Abdil-Wahhāb, and

Siddīq Hasan Khān, all challenged those who opposed them with mubāhalah – and some of them called to mubāhalah over matters of furū’ (fiqhī matters with room for difference).

Ibnul-Qayyim said, “If a debate reaches this point and there is no longer any benefit in continuing, it becomes incumbent to turn towards what Allah and His Messenger ordered with – mubāhalah” [Mukhtasar as-Sawā’iq al-Mursalāh].

Ibnul-Qayyim also said – commenting on the story of the christian delegation from Najrān, “[You also learn from this story] that when debating the people of falsehood and Allah’s proof is established against them, yet they do not turn back, rather they insist upon stubborn opposition, it is then the Sunnah to call them to mubāhalah. Allah (subhānah) ordered His messenger with such, and He did not say, ‘This does not apply to your Ummah after you.’ His cousin ‘Abdullāh Ibn ‘Abbās (radiyallāhu ‘anhumā) also called to mubāhalah when some censured him regarding some matters of furū’, and none of the Sahābah criticized him for mubāhalah. Al-Awzā’ī called Sufyān ath-Thawrī to it over the matter of raising hands, and no one criticized him for such. Thus the mubāhalah entails fully establishing the proof” [Zād al-Ma’ād].

The mubāhalah also does not have a specific wording. For example, Ibn Hajar called a proponent of the heretic Ibn ‘Arabī to mubāhalah. He told him to say, “O Allah, if Ibn ‘Arabī is upon deviance, then curse me with Your curse.” Ibn Hajar in turn said, “O Allah, if Ibn ‘Arabī is upon guidance, then curse me with Your curse.” After two months, the heretic was afflicted with blindness and then died. As-Sakhāwī – Ibn Hajar’s student – reported this in his book “Al-Qawl al-Mubnī.”

According to the scholars and their experience, the mubāhalah’s result materializes within a year from the day of mubāhalah. The materialization of the mubāhalah may consist of a disgraceful demise (which does not in-

clude the honorable death of shahādah), disease, exodus, or poverty. When it occurs between two parties, then triumph for one party and defeat for the other are obvious outcomes. This outcome shows more clearly which party is the deceitful party, than merely having an individual member of one of the two parties demise in a condition of disgrace. So how much more does it become clear when the deceitful party threatened to eradicate its rival altogether with the so-called “Lions of the East”?!

Hudhayfah (radiyallāhu ‘anh) said that when the heads of Najrān – as-Sayyid and al-‘Āqib – came to Allah’s Messenger (sallallāhu ‘alayhi wa sallam) for mubāhalah, one said to the other, “Do not perform it, for by Allah, if he is a prophet and curses us, we will never prosper, not us nor our descendants after us” [Sahīh al-Bukhārī].

Ibn ‘Abbās (radiyallāhu ‘anhumā) said, “If the jews had wished for death, they would have died and seen their places in Hellfire. And if those who called Allah’s Messenger to mubāhalah had performed it, they would have returned home not finding any wealth nor family” [Sahīh: Musnad Ahmad].

‘Ilbā’ al-Yashkurī – a student of the tābi’ī and mu-fassir ‘Ikrimah – reported that when Allah’s Messenger called the jews to mubāhalah, one of the youth of the jews said, “Be wary. Do you not remember your brothers in the past who were transformed into apes and swine? Do not supplicate for curses upon each other.” So they ceased to perform the mubāhalah [Tafsīr at-Tabarī].

Mubāhalah was also part of the da’wah of Imām Muhammad Ibn ‘Abdil-Wahhāb (rahimahullāh), who said, “I call those who oppose me to one of four matters: either the Book of Allah, or the Sunnah of Allah’s Messenger, or the Ijmā’ (consensus) of the scholars. If he is stubborn and insists on opposing our da’wah, I call him to a mubāhalah” [Ad-Durar as-Saniyyah].

THE PROPER CREED OF THE MUJĀHIDĪN

PART 3:

After this discussion, it is important to remember that the mujāhidīn are from the people with the most proper creed, especially concerning Allah’s names, attributes, and actions. Because their creed is that of Ahlus-Sunnah, they believe that Allah’s actions are truly characterized by justice, wisdom, mercy, and grace, contrary to the Ashā’irah who believe that wisdom “limits” Allah with regards to His actions, therefore they don’t truly attribute wisdom to Him, never mind mercy, which they distort to mean merely “intending good” for the creation. Some of these mutakallimīn (innovators of theological rhetoric) even believed that Allah might decree prophetic miracles to occur at the hands of a liar claiming prophethood, and the only proof of his falsehood would be someone countering his claim with miracles similar but opposing that of the liar¹! Other mutakallimīn from the mu’tazilah deny the reality of karāmātul-awliyā’², and perhaps the Jawlānī Front and their allies adopt this creed, exaggerate it, and expand it to deny the results of any mubāhalah after the passing away of the Prophet (sallallāhu ‘alayhi wa sallam).

In addition to the proper creed of Ahlus-Sunnah, the mujāhidīn also have husnudh-dhann (good expectations) concerning Allah. Allah ta’ālā said – as in the qudsī hadīth, “I am according to My slave’s expectations of Me. If he expects good

of Me, then it is for him; and if he expects bad, then it is for him” [Sahīh: Ahmad, Ibn Hibbān]. In another wording, “So let him expect of Me what he wishes” [Sahīh: Ahmad, Ibn Hibbān, and al-Hākim]. In another hadīth, He ta’ālā said, “I am according to My slave’s expectations of Me, and I am with him when he supplicates Me” [Sahīh Muslim].

ALLAH’S MESSENGER (SALLALLĀHU ‘ALAYHI WA SALLAM) SAID, “NONE OF YOU SHOULD DIE EXCEPT WHILE HAVING GOOD EXPECTATIONS ABOUT ALLAH”

[Sahīh Muslim].

Finally, the problem with the opponents of the Islamic State is that they treat mubāhalah and slander like a childish game. While for the leaders and soldiers of the Islamic State, to accuse Muslims with baseless lies and haughtily make mubāhalah over such is a serious matter that entails bringing about the wrath of al-Jabbār (the Powerful). Allah ta’ālā said – as in the qudsī hadīth, “Whoever bares enmity towards a walī of Mine, then I have declared war against him” [Sahīh al-Bukhārī]. Wallāhul musta’ān.

¹ The matters related to hikmah (wisdom), ‘adl (justice), the signs of prophethood, and inherent good, were discussed by Ibnul-Qayyim in his books, “Miftāh Dār as-Sa’ādah,” “As-Sawā’iq al-Mursalah,” “Shifā’ al-‘Alīl” and Ibn Taymiyyah in his book “an-Nubuwwāt.”

² The “wonders” that appear at the hands of awliyā’ (persons close to Allah). Shaykhul-Islām Ibn Taymiyyah (rahimahullāh) said in al-Wāsiyyah, “And from the usūl (principles) of Ahlus-Sunnah is to believe in the karāmāt of the awliyā’.” For this reason al-Lālikā’ī dedicated a section in his famous book “Sharh Usūl I’tiqād Ahlus-Sunnah” to the matter of karāmātul-awliyā’, in which he reported more than two hundred relevant narrations from the Prophet (sallallāhu ‘alayhi wa sallam) and the Salaf.

³ A person close to Allah.

PART 4:

THE SITUATION AFTER THE MUBĀHALAH

After this mubāhalah, a number of issues quickly came to light. First of which, some of the stories that ash-Shāmī used to claim that the Islamic State resisted Allah’s Sharī’ah were shown to be fabrications and distortions, especially the claim that the Islamic State had asked adh-Dhawāhirī to arbitrate between itself and the Jawlānī rebels. Allah decreed that adh-Dhawāhirī himself would negate ash-Shāmī in a speech (sadly his negation and speech themselves were also distortions of reality).

Secondly, many of the major allies of the Jawlānī Front – especially the so-called Jayshul-Mujāhidīn and the Islamic Front – quickly exposed the reality of their creeds and methodologies. On “the 18th of March 2014,” Jayshul-Mujāhidīn released a statement referring to hijāb as a personal freedom! A month later they flaunted their reception of As’ad al-Mustafā – the Defense Minister for the Syrian National Coalition’s interim government! Bear in mind that ash-Shāmī had mentioned Jayshul-Mujāhidīn in his speech and testified to their “proper” creed and manhaj, claiming that the Jawlānī Front understood them better than the Islamic State due to the close relationship the Jawlānī Front had with Jayshul-Mujāhidīn! Ash-Shāmī said, “I perform mubāhalah and say that you examine the people on their creed. The proof for this is your setting of conditions to accept Shaykh al-Muhay-sinī’s initiative. This in general is a form of examining people’s creeds, not any people, rather that of the best people. I mean the mujāhidīn including the different mujāhid groups like the Islamic Front, Jayshul-Mujāhidīn, and others” [The Mubāhalah]. Ash-Shāmī also said, “Describing the fighting taking place as a battle between the Dawlah group on one side and those who stand with Jarbā and Idrīs [two SNC leaders] on the other, is far from the truth. Those who carried the greatest burden of fighting the Dawlah group in the north are the Islamic Front and Jayshul-Mujāhidīn. [...] As for the Islamic Front and Jayshul-Mujāhidīn – two major sides in the battle against the Dawlah group – then it hasn’t been conformed to us that they’ve fallen into apostasy. We know their condition better than the Daw-



As’ad al-Mustafā – SNC Defense Minister



SNC Defense Minister With Jayshul-Mujāhidīn



Al-Hamwī (Islamic Front Leader) With Jamāl Ma’rūf

lah group does, this is because of our closeness to them” [Wa Law Annahum Fa’alū Mā Yū’adhūna Bihi Lakāna Khayran Lahum].

As for the Islamic Front, they released numerous statements referring to the tawāghīt of the Arabs as “friends of Syria.” They also renewed their commitment to respect ALL religious sects in Syria without exception, which would include the Nusayriyyah, the Ismā’īliyyah, the Yazīdiyyah, and the Durūz. When the secularist “Islamists” of Turkey won the recent elections, Islamic Front leaders congratulated the Erdogan secularists upon their renewed apostasy. Finally, they released a document titled “Mīthāq ash-Sharaf ath-Thawrī” (The Revolutionist Covenant of Honor), which was signed by them and numerous other groups including Jayshul-Mujāhidīn. The covenant reads like a secularist declaration with commitments free of Islam. It led some of the biggest supporters of the Islamic Front – so-called “theorists” – to renounce the covenant and call upon the Islamic Front leadership to release a retraction!

Worse yet, the Jawlānī Front entered into alliances with secularist parties including the military councils belonging to the Military General Staff of the Syrian National Coalition, especially in the eastern region of Syria. After the final break up of Mishmish (The “Shūrā” Assembly for the Eastern Region), the Jawlānī Front’s biggest allies began to openly renew their call to the Syrian National Coalition and the “Friends of Syria” to arm them and support them in their war against the Islamic State!

Throughout this period, footage of al-Harārī (the main “shar’ī” of the Jawlānī Front) was released showing him to claim that he was the founder of the Nusrah Front and the man most wanted by America! His words were saturated with riyā’, nifāq, and idiocy. A former prisoner from the Islamic State was released and testified that al-Harārī had coerced him to make a recorded denunciation of the Islamic State (issued by the Jawlānī Front) and asked him to contact the sahwāt of Iraq and their leader Ibrāhīm ash-Shummarī to coordinate between them and the Jawlānī Front in their battle against the Islamic

State! This report was strengthened by al-Harārī’s twitter “apology” to the people of Iraq, where he claims he had wronged them by labelling the treacherous apostate parties as sahwāt! In addition to all this, the words of the Jawlānī leadership are filled with implied and indirect slandering of Abū ‘Umar al-Baghdādī and Abū Hamzah al-Muhājir, for no one fought the sahwāt of Iraq except the Islamic State under the leadership of these two men. And these two men and the state that they established were praised by Shaykh Usāmah Ibn Lādin (rahimahullāh) as well as the rest of the former al-Qā’idah leadership.

In addition to all this, the sahwāt and their Jawlānī allies withdrew from large sections of Halab, Homs, Dimashq, and al-Lādhiqiyyah. These same sahwāt had bragged for months that they would liberate the prisoners in the Central Prison of Halab, which is no longer under siege. They had boasted pompously when they took the border town of Kasab, from which they later withdrew. And they would slander the Islamic State using the superficial triumphs of the sahwah and the reports of Qatari and Saudi media as their “proof” that the sahwah was the only entity waging war against the nusayriyyah.

Furthermore, the Jawlānī Front more and more operates like gangs without any central leadership. Although the man they claim to be their top leader – adh-Dhawāhirī – orders them to stop using any “human bombs” against Muslims, they continue to use this tactic against their opponents, even if their opponents had only recently left them, as occurred in Albū Kamāl. In the announcement on the formation of Mishmish, it was declared that after some months the components of Mishmish – which includes the Jawlānī Front formerly located in Wilāyat al-Khayr – would dissolve into this new entity. Regularly, reports are heard of local leaders from the Jawlānī Front entering into alliances with secularist and saudi-backed groups in some regions as other local leaders withdraw from alliances in other regions, without any uniformity present in any decision taken, as if the head of their central leadership was severed. The most blatant contradictions also appeared when

they adopted positions which they formerly criticized the Islamic State on, including the targeting of armed opposition that operate like gangsters plundering the wealth of the Muslims, and declarations censuring military and political organizations directly and indirectly belonging to the nationalist opposition including the “shar’ī” commissions. These are things the Islamic State had done for a long time while being denounced by the Jawlānī Front for changing the direction of the “revolution” and jihād, which – according to them before – should only be against the nusayriyyah.

In contrast, despite what the Islamic State faces of economic, military, political, and media war, and despite all the different parties unified against it – from the new al-Qā’idah leadership in Khurāsān, to the safawis in Tehran, and all the way to the crusaders

in Washington – it advances from victory to victory. It liberated all the eastern region of Syria from the sahwāt. It liberated the wilāyāt of Nīnawā and al-Anbār as well as vast regions of other wilāyāt. It caused the safawi army to disband, disperse, and disappear. It killed rāfidah (“Muslims” according to the new al-Qā’idah leadership) by the thousands. It kept to its promise and destroyed the border obstacles that formerly separated the lands of Iraq from Shām. Its numbers continue to grow. It announced the Khilāfah and people have begun to pledge allegiance to it in Algeria, Sudan, Indonesia, the Philippines, Waziristan, and other places. All this is from Allah alone, for the Islamic State would be nothing if left to itself. And yet the sahwah allies insist that division is better for the Ummah while having no practical political aspirations for Islam! Wallāhul musta’ān.

UNDERSTANDING THE HIKMAH IN ALLAH’S ACTIONS

PART 5:

It is important to contemplate Allah’s hikmah in His actions before reflecting upon the mubāhalah. Although this following excerpt discusses Allah’s hikmah in a greater context, it helps one understand the reality of His hikmah in many other contexts.

Ibnul-Qayyim (rahimahullāh) said, “I will mention a debate that occurred between me and some jews. I said to one of them – after he had denied the prophethood of the Prophet, ‘Your denial of his prophethood entails slandering the Lord of the universe, belittling Him, and attributing to Him the worst of all blemishes. Before the discussion with you was about the Messenger and now it is about the Lord ta’ālā being free of all imperfections.’ He said, ‘How can you say such?’ So I said to him, ‘Clarifying such is my responsibility, so listen now. You claim that he was not a messenger rather he was a conqueror king who conquered the people by his sword until they yielded to him. And he spent 23 years lying against Allah and saying, ‘I was revealed to,’ and he was not revealed to. ‘He commanded me,’ and He did not command him. ‘He forbade me [from do-

ing something],’ and He did not forbid him. ‘Allah said such and such,’ and He did not say such. ‘He made such and such halāl, such and such harām, such and such wājib, and such and such makrūh,’ and He did not make any of such halāl nor harām nor wājib, rather he did these things on his own by lying and fabricating things against Allah, His prophets, and His angels.”

“Thereafter he spent 23 years apathetically killing His slaves, spilling their blood, taking their wealth, enslaving their women and children, while they had no sin save rejection of and opposition to him, and throughout all this he says, ‘Allah ordered me with this,’ and Allah did not order him.”

“And in addition to this, he endeavors to change the religions of the messengers, abrogate their laws, and undue their traditions.”

“This is his condition in your view. So either the Lord ta’ālā knows about this, hears of it and his

condition, sees and witnesses him, or not. So if you claim that all this is away from Allah, and He did not know of it, then you have slandered the Lord ta'ālā and attributed extreme ignorance to Him, since He did not hear of this great event, nor know of it, nor see it. And if you claim that rather this occurred with His knowledge, awareness, and under His vision, you will be asked if He was able to change such, hold him back, and prevent him, or not. If you say that He was incapable of such, you have attributed weakness to Him and negated His rubūbiyyah, thereby this human along with his followers were more capable of achieving their desires. And if you say that rather He was capable but He consolidated him, supported him, gave him mastery over the creation, and did not support His awliyā' and the followers of His messengers, then you have attributed to Him the worst of foolishness, oppression, and lack of wisdom. That would be the case if He merely allowed him to do what he did. So what if He Himself was his support, the answerer of his supplications, the destroyer of those opposing and contradicting him, the confirmer of his claim with many forms of sanction, and the revealer of signs upon his hands – signs that if the people of the earth were all to gather and work together, they would not be able to produce just one of such signs and would fail in doing so. And at every moment He creates for him causes of victory, consolidation, ascension, and abundance of followers, in a manner that is abnormal?"

"Therefore it becomes clear that the one who denies him to be a messenger and prophet has indeed cursed Allah, slandered Him, and attributed ignorance, weakness, and foolishness to Him!"

"I then said to him, 'This is not contradicted by the oppressive kings that Allah granted with consolidation upon the earth for a period of time and then He destroyed their existence, annihilated their traditions, and erased their traces and tyranny, for they had not practiced any of this, nor were they aided and supported. Nor did signs appear at their hands. Nor did the Lord ta'ālā confirm them with His consent, actions, or speech. Rather their condition was like Pharaoh, Nimrod, and their likes – opposite of that of the Messenger.'"

"This is also not contradicted by the claimants of prophethood from amongst the liars. Rather their condition is opposite of that of the Messenger from every angle. Instead, their condition was from the clearest of proofs confirming the truthfulness of the Messenger. It was from the wisdom of Allah (subhānah) that the likes of these came out to existence so that the condition of the liars became apparent and distinct from that of the truthful. Therefore, their appearance was from the clearest of proofs for the truthfulness of the messengers and showed the difference between these liars and the messengers, because things become clear when their opposites appear. And the good of something is shown by its opposite. Thus, awareness of the doubts used to argue falsehood directs one to the truth and its proofs.'"

"He then said, 'I seek refuge with Allah. We do not say he is an oppressive king. Rather he is a noble prophet. Whoever follows him is from the blissful...' [At-Tibyān fī Aqsām al-Qur'ān: 180-182]."



PART 6:

CONTEMPLATION OF THE MUBĀHALAH RESULTS

Although this excerpt is related to prophethood – a matter undeniably greater than the one being discussed – it helps one understand the reality of Allah’s wisdom and the manifestation of this wisdom in His actions. Mubāhalah is a matter raised to Allah so that He judges between two parties and exposes the deceitful party that claims it is upon truth when in fact it is upon falsehood and lies. In light of the mubāhalah, it is not befitting Allah that two parties – both claiming proper religious methodology, opposing each other, and accusing each other of major deviance – perform mubāhalah and then He blesses the deceitful party deserving curses while He curses the noble party deserving blessings (even completely crushing the “blessed” party at the hands of the “cursed” party). He then makes these outcomes so visible for people to witness, especially when the scholars have mentioned that the results of mubāhalah materialize any time within a year from the date of the mubāhalah, usually shortly after its recital. Also, this discussion refutes the claims of the partisan Hānī as-Sibā’ī and his likes who claim that triumph is never an indication of proper manhaj, and this is because the triumphs and defeats being discussed are from the aftermath of the mubāhalah, not utterly removed from any context.

But knowing the mentality and hizbiyyah (partisanship) of these people, they will either ignore the outcomes or act like the mushrikīn when they refused to acknowledge the sign in the splitting of the moon and made it out to be from the effects of magic.

{The Hour has come near, and the moon has split [in two]. And if they see a miracle, they turn away and say, “Passing magic.” And they denied and followed their inclinations. But for every matter is a [time of] settlement.

And there has already come to them of information that in which there is deterrence – extensive wisdom – but warning does not avail [them]. So leave them} [Al-Qamar: 1-6].



Hānī as-Sibā’ī

PART 7: THE FLOOD OF DOUBTS AND DESIRES

If one were to ask, what causes these different parties to deviate although they claim to have “proper” creed, he only has to reflect over a number of realities and statements of the scholars.

Ibnul-Qayyim (rahimahullāh) said, “The pillars of kufr are four: arrogance, envy, anger, and desire” [Al-Fawā'id].

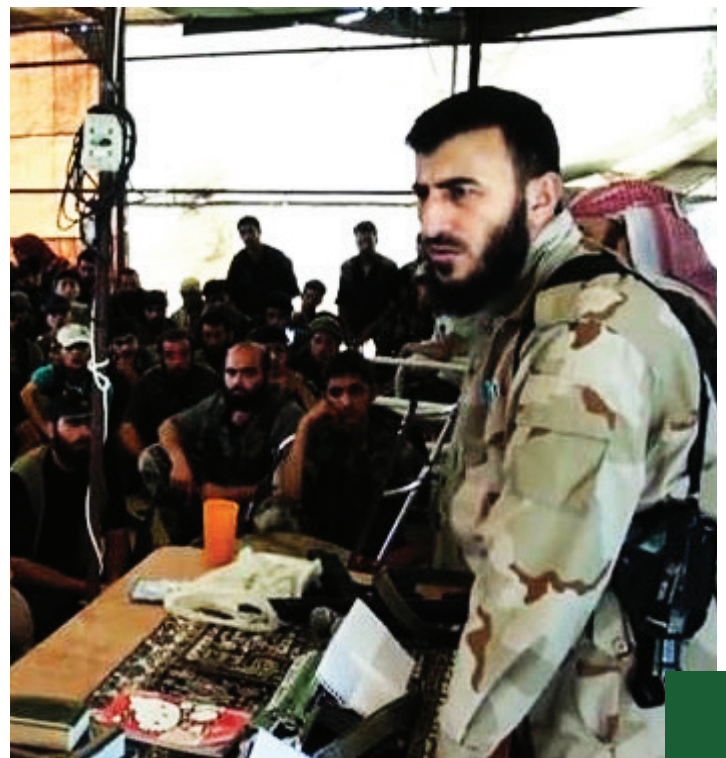
These four pillars push the person and party to commit kufr. How so? Arrogance and envy are what pushed Iblīs to resist prostrating to Ādam after he was ordered to by Allah. He then angrily promised to wage war against Ādam and his offspring despite knowing that he would be burnt in Hellfire. Arrogance and envy also prevented the Israelites from accepting Islam, believing that the final messenger should only be from them.

Abū 'Umar al-Baghdādī (rahimahullāh) mentioned that one of the main components of the Iraqi sahwah was “A group of the envious who were driven by the fact that many of their members and brigades rushed to aid, support, and pledge allegiance to the Islamic State. This is because the soul's nature is to love supremacy and it does not like anything to be more superior to it. [...] So they turned people away from jihād fī sabīlillāh because of what their hearts contain of hate and envy towards the true believers and because of what their hearts contain of fear and panic dislocating their hearts. Therefore, they called their companions and tribes to comfort and ease, even if such entailed allying with the kāfirīn and disavowing from Allah, His Messenger, and the believers. They placed their hands in the hands of the Arab tawāghīt imploring them for support, using sharp tongues against the people of the religion, claiming they only wanted to expel the occupation” [Qul Innī 'Alā Bayyinatīn Min Rabbī].

The situation he describes – in many aspects – is one that has similarly occurred in Shām. Soldiers have left the deviant parties in the hundreds, sometimes whole battalions, to pledge loyalty to the Islamic State. This filled the hearts of their former leadership with envy and anger.

Desire also pushes to kufr, as the Salaf said, “sin is the gate to kufr.” The most dangerous desire that must be overcome is desire for wealth and power. Allah's Messenger (sallallāhu 'alayhi wa sallam) said, “Two wolves being released amongst sheep is not more destructive than a man's desire for wealth and honor [destroying] his religion” [Sahīh: Ahmad and at-Tirmidhī].

These four factors then push one to look for justifications for his sin and kufr. He searches humongous volumes of references for a single forgotten name or odd opinion to justify, for example, why he is “allowed” to enter into open alliances with



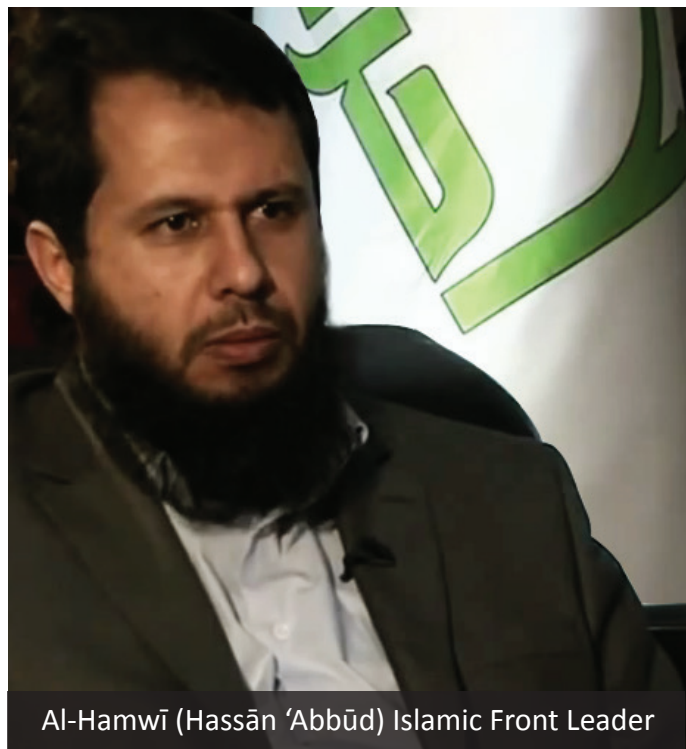
the apostates – like the Syrian National Coalition brigades and the Salūlī (Saudi) Front – against the “khawārij” and why such isn’t kufr – or so he claims. He alleges either that the apostates are ignorant “Muslims” pronouncing kufr to trick the secularists and crusaders into arming them, or he claims that his alliances are a form of merely seeking the aid of the apostates against the “khawārij” which he claims can never be kufr regardless of the condition of the parties involved.

Abū ‘Amr Ibn as-Salāh (rahimahullāh) said, “Whoever pursues the differences of opinions of the scholars and follows the rukhas (the allowances or odd opinions) in their statements, will fall or almost fall into zandaqah (heresy)” [Ighāthatul-Lahfān - Ibnul-Qayyim].

Their case is like that of one who whimsically gathers the different opinions of the scholars. He puts them into an equation which equals kufr, like someone who commits kufr for the sake of military aid. He would see that some scholars allowed the delay of the prayer during battle past the time of the prayer. He sees that some scholars don’t make takfīr of the one who abandons prayers occasionally. He sees that some scholars consider a real threat with torture to be ikrāh (coercion). He sees that some “scholars” deviantly innovated the opinion that kufr can be committed for “the sake of jihād”! Then he combines the different factors into an equation and decides he can abandon his prayers, wear a cross, and call to democracy for the sake of “saving” the people and “defending” them.

The problem is many of those committing this type of kufr don’t actually have these empty arguments in their minds, rather it is the neo-jahmiyyah (extreme murji’ah) who invent these excuses for them after the kufr has already been committed. The neo-jahmiyyah then ally with them against the “khawārij.”

Of course, arrogance, envy, anger, and desire are factors leading to kufr. When committed by one with a “proper” manhaj, they act as a cata-



Al-Hamwī (Hassān ‘Abbūd) Islamic Front Leader

lyst forcing any hidden deviance – if present – to surface and become apparent for all to witness.

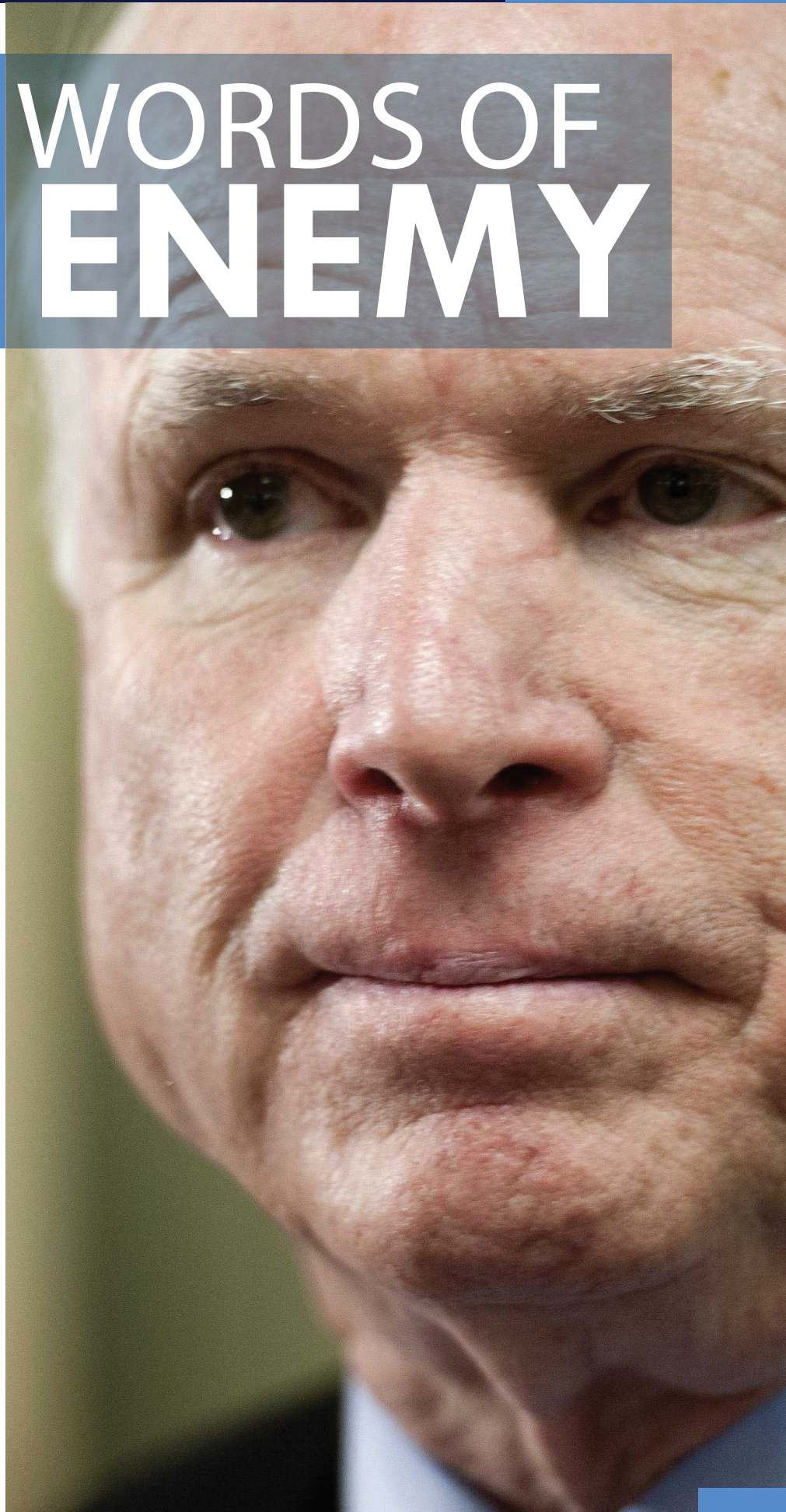
“Whoever wants to know how a mujāhid group fī sabīlillah becomes a militant group fighting fī sabīlit-tāghūt, then let him review history, and let him know that a man’s love for leadership, wealth, and personal opinion becomes pride. Pride becomes envy. Envy becomes arrogance. Arrogance becomes hatred. Hatred becomes enmity. Enmity becomes contradiction of the rival. The contradiction begins with hiding tawhīd, displaying deviant ambiguity, avoiding the muwahhidīn, and compromising with the mushrikīn. Thereafter it becomes open kufr and war, following desires and holding on to doubts, unless Allah saves the slave with His mercy” [Quoted from a ‘Abwah Lāsiqah article].

Allah’s help alone is sought, upon Him we rely, there is no power nor strength except by Him. Sufficient for us is Allah, and He is the best Disposer of affairs.

May Allah guide the confused to contemplate the consequences of the mubāhalah, abandon their doubts and desires, and return to the ranks of the muwahhidīn. Āmīn.

IN THE THE WORDS OF THE ENEMY

On “12 June 2014,” the crusader John McCain came to the senate floor to rant irritably about the victories the Islamic State was achieving in Iraq. He forgot that he himself participated in the invasion of Iraq that led to the blessed events unfolding today by Allah’s bounty and justice. McCain had this to say:



“

I come to the floor this morning with great sorrow and great concern and even deep alarm about the events that are transpiring rapidly in Iraq. ISIS the most extreme, Islamist organization – radical terrorist organization – now controls at least 1/3 of Iraqi territory and is rapidly gaining more. The areas of Fallujah, Mosul, Tikrit, they are on the outsides of Samarra... with these victories ISIS controls a swath of territory that stretches from the Syrian-Turkish frontier in the north, down the Euphrates river, all the way down to the Iraqi city of Fallujah just forty miles west of Baghdad. And of course, hourly they are experiencing greater gains while the Iraqi military and police seem to be dissolving before our very eyes. ISIS social media published pictures of their fighters demolishing the sand berm, which hitherto marked the border between Syria and Iraq – an interesting symbolic gesture. They also released... ISIS released footage of large numbers of weapons and armored military vehicles being received by members in Eastern Syria, confirming fears that the looted weapons would fuel the insurgency on both sides – both Syria and Iraq. Sources in the Syrian city of Hasakah confirmed that large numbers of trucks – conveyors of trucks – arrived late on Tuesday and were met by senior ISIS figure Omar al-Checheni.

”





Wilāyat Halab – Ramadān 2
Hadd is carried out on 8 shabbīhah apostates for supporting and colluding with the nusayrī regime.

HADD FOR 8 SHABBIHAH



JARABLUS CRIME

Wilāyat Halab - Ramadān 5
The Islamic Police in Jarāblus break up a drug trafficking cell, siezing weapons, hashish, cigarettes and counterfeit money.



Wilāyat Kirkūk - Ramadān 4

The mujahidin executed a captured member of the Rāfidī "Badr" militia. Just days before, 31 Badr fighters were killed in clashes with the Islamic State in the town of Bashīriyyah.

MUJAHIDIN EXECUTED A BADR MILITIA COMMANDER





The Muslims enjoy iftār in Wilāyat Nīnawā

RAMADAN: A BLESSED MONTH

The Islamic State initiates programs in a number of regions to provide the iftār meal for the Muslims fasting the month of Ramadan. Other programs and activities taking place during the blessed month included tarāwih prayers, lectures, competitions, da'wah events, and a drive to provide meat to the needy.



Meat is distributed to the needy in Wilāyat Nīnawā



The Muslims enjoy iftār in Wilāyat al-Barakah



Wilāyat Ar-Raqqah - Ramadān 7

The Zakāh Ministry (Dīwān) in the city of Ar-Raqqah began distributing the zakāh to eligible families in the area. Its offices in other regions of the Islamic State were likewise busy collecting and distributing the zakāh.

HADD OF STONING

Wilāyat Ar-Raqqah - Ramadān 20

The hadd of stoning is carried out on a woman for committing adultery.





Wilāyat Al-Anbār - Ramadān 12

The tank hunters in Wilāyat Al-Anbār destroy a convoy of tanks in the area of Albū Shihāb, in Jazīrat Al-Khāldiyyah, with some of the tanks being taken as ghanīmah.



Wilāyat Salāhuddīn - Ramadān 14

The city of Dulū'iyyah is liberated. Dulū'iyyah has a population of 55,000 and is located in the southern region of Wilāyat Salāhuddīn.

THE SOLDIERS OF THE ISLAMIC STATE

LIBERATE THE CITY OF 'ALAM



Wilāyat Salāhuddīn - Ramadān 13



CARING FOR THE ORPHANS

Wilāyat Ar-Raqqah - Ramadān 19

The Islamic State distributes the share of ghanīmah designated for orphans.



121ST REGIMENT BASE CAPTURED

Wilāyat Al-Barakah – Ramadān 28

The Islamic State captures the 121st Regiment (Al-Maylabiyyah) base in Wilāyat Al-Barakah. Meanwhile, the soldiers of the Islamic State advanced on checkpoints leading into Al-Barakah city, which led to the nusayriyyah handing some of their checkpoints over to the PKK in fear of the onslaught of the mujāhidīn.



Wilāyat Al-Anbār - Ramadān 20

The Islamic State assaults a number of safawī military barracks in the city of Hadīthah.

Enemy Barracks On Fire



A Dead Rāfidī Soldier



Wilāyat Nīnawā – Ramadān 25

Following a battle with the Peshmerga murtaddīn that lasted for hours, the soldiers of the Islamic State liberated “The State Company for Drug Industries and Medical Appliances” as well as the surrounding area, north of the city of Mosul. During the course of the battle, the mujāhidīn took a number of Peshmerga fighters as prisoners, and captured a large quantity of drugs and medical supplies that were monopolized by the company, and will go a long way towards fulfilling the medical needs of the Muslims.





Wilāyat Homs - Ramadān 21

The Islamic Police apprehend a major drug trafficker in Wilāyat Homs, seizing a large quantity of drugs in the process.

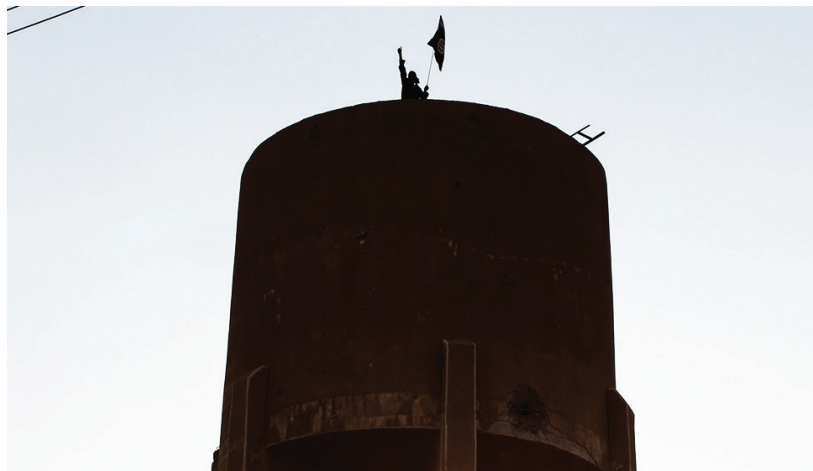
Blowing Up The Dens Of The Sahwāt



Wilāyat Nīnawā - Ramadān 15

As a result of the murtaddīn of the town of Zawayyah allying themselves with the Rawāfid to begin a new sahwah, the soldiers of the Islamic State carried out an assault on their locality, killing dozens of their fighters and commanders, with many more fleeing the onslaught.

THE CAPTURE OF DIVISION 17



PREPARING FOR BATTLE



GHANIMAH FROM THE BATTLE



Wilāyat Ar-Raqqah – Ramadān 26

The soldiers of the Islamic State carry out an assault on the nusayrī regime's Division 17 army base outside the city of Ar-Raqqah and succeed in capturing it. During the course of the battle, two istishhādi attacks were carried out by Abū Suhayb Al-Jazrāwī and Khattāb Al-Jazrāwī. The lions of the Islamic State advanced and continued capturing one position after another until the entire base fell under their control in less than two days. The masājid of Ar-Raqqah made takbīrāt on the 27th night of Ramadān, announcing the capture of Division 17. Numerous enemy soldiers fled from the base in terror and were subsequently rounded up in nearby villages and executed by the mujāhidīn. The hands of the mujāhidīn soaked in the blood of the filthy nusayriyyah are a testament to the jihād of the Islamic State against Bashar and his minions. The fall of Division 17 in Wilāyat Ar-Raqqah, the capture of the 121st Regiment base in Wilāyat Al-Barakah, the capture of the Shā'ir gas field in Homs, the siege against the nusayrī forces in Al-Khayr city and its airport as well as Kuwayris and Tabaqah Military Airports, amongst other ribāt positions and assaults against the regime, all contradict the lies of the sahwāt who claim that the Islamic State doesn't fight the nusayriyyah. While the sahwāt leaders are busy selling their areas of control to the regime, the soldiers of the Islamic State, whose hearts are devoid of any mercy towards the nusayriyyah, are busy terrorizing them, chasing them out of their strongholds and herding them to their deaths.



ALHAYAT MEDIA CENTER



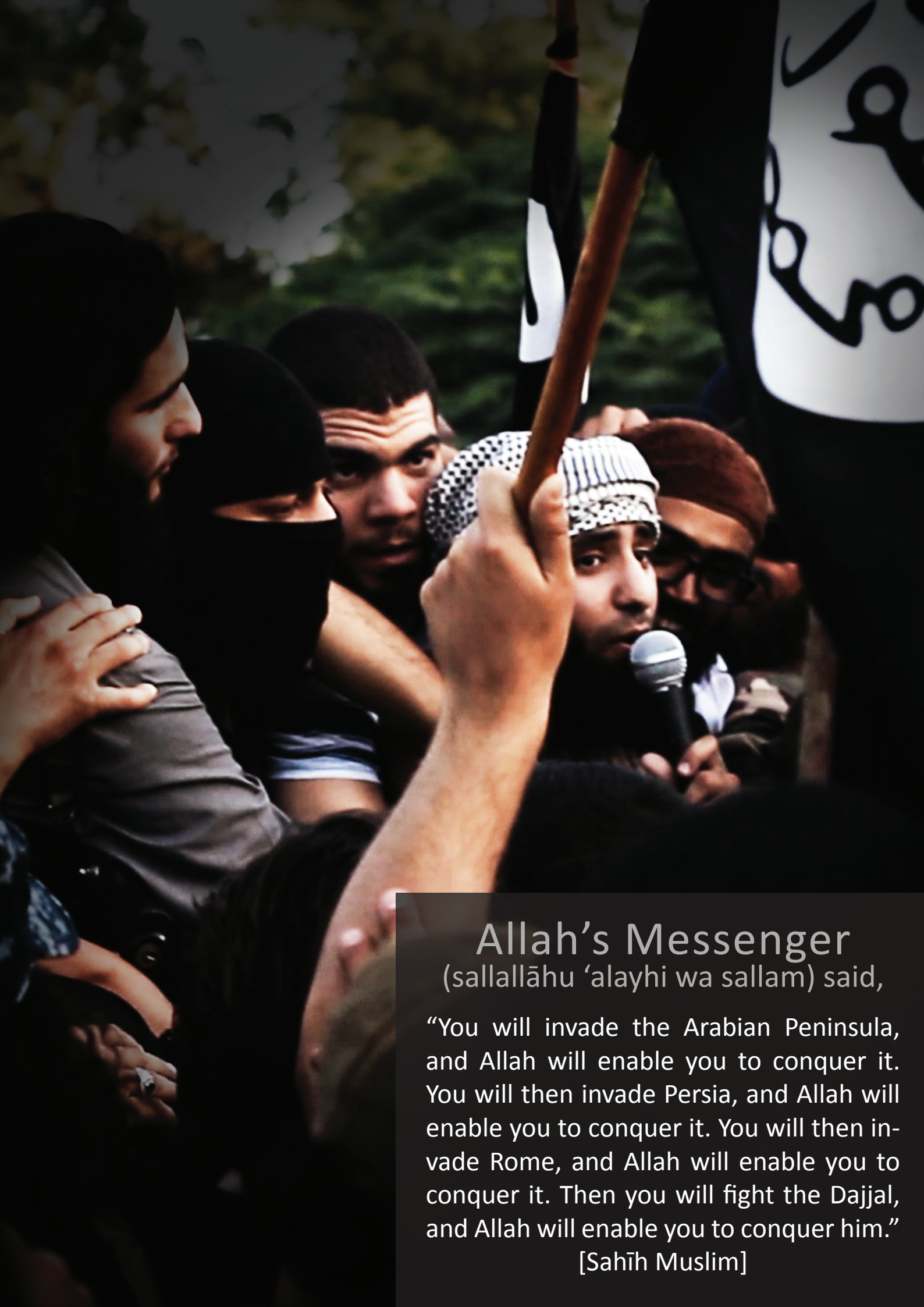
The mission of AlHayat Media Center is to convey the message of the Islamic State in different languages with the aim of unifying the Muslims under one flag. AlHayat produces visual, audio, and written material, in numerous languages, focusing on tawhīd, hijrah, bay’ah, and jihād. The name AlHayat – which means life – was taken from the verse:

{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].

Shaykh Abū Muhammad al-‘Adnānī (hafidhahullāh) emphasized this by saying, “There is no life without jihād.” This is the reality that every muhājir acknowledges after reaching the land of the Khilāfah.





Allah's Messenger
(sallallāhu 'alayhi wa sallam) said,

"You will invade the Arabian Peninsula, and Allah will enable you to conquer it. You will then invade Persia, and Allah will enable you to conquer it. You will then invade Rome, and Allah will enable you to conquer it. Then you will fight the Dajjal, and Allah will enable you to conquer him."

[Sahīh Muslim]